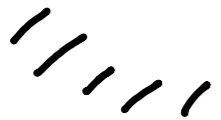


# Śrī Śikṣāṣṭakam

Emanated from the lotus mouth  
of Śrī Caitanya Mahāprabhu



# Śloka One - Nāma Tattva

ceto-darpaṇa-mārjanam  
bhava-mahā-dāvāgni-  
nirvāpaṇam

-

## Śrī Śikṣāṣṭakam Śloka One

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam  
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam  
ānandāmbudhi-vardhanam prati-padam  
pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa (param vijayate śrī-kṛṣṇa-saṅkīrtanam),

① Which can cleanse the mirror of the heart (ceto-darpaṇa-mārjanam)

And stop the miseries of the blazing fire of material existence (bhava-mahā-dāvāgni-nirvāpaṇam).

That chanting is the waxing moon (candrikā) that spreads (vitaraṇam) the white lotus of good fortune for all living entities (śreyah-kairava).

kleśāgni  
kṛṣṇa → cure  
benefits  
① Makes us forget our past relationships with this material world.

kleśāgni  
kṛṣṇa → effect.  
② Absorption in K.

stop  
③ Service attitude.  
All other good qualities

śreyah-kairava

4

It is the life and soul of all education

Samvit

vidyā-vadhū-jīvanam

Knowledge → Relationship with life → Husband

5. Bhāva

Hladini potency

chaste wife

The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life (ānanda-ambudhi-varḍhanam).

6. Burning → Selfishness

It gives a cooling effect to everyone

sarvātma-snapanam

remove the sporadic nature of the flow of bliss outflows

7. Plevā

And enables one to taste full nectar at every step (prati-padam).

pūrṇa-amṛta-āsvādanam

# Śrī Sanmodana Bhāṣyam

श्रीसंमोदना  
शक्ति

11. An ever-increasing ocean  
of bliss

ko nv īśa te pāda-saroja-bhājām  
sudurlabho 'rtheṣu caturṣv apīha |  
tathāpi nāham pravṛṇomi bhūman  
bhavat-padāmbhoja-niṣevanotsukah

What among the four goals of artha, dharma, kāma and mokṣa (kaḥ nu artheṣu caturṣv apīha) is difficult to achieve (sudurlabhaḥ) for one who worships your lotus feet (te pāda-saroja-bhājām)? O Lord (bhūman)! I therefore (tathāpi) do not accept these things (na aham pravṛṇomi), since I am enthusiastically engaged in serving your lotus feet (bhavat-padāmbhoja-niṣevana utsukah). (SB 3.4.15)

sālokya-sārṣṭi-sāmīpya-  
sārūpyaikatvam apy uta |  
dīyamānam na grhṇanti  
vinā mat-sevanam janāḥ

The devotees (janāḥ) do not accept (na grhṇanti) living on my planet (sālokya), having similar powers (sārṣṭi), staying close to me (sāmīpya), or having a similar form (sārūpya), what to speak of merging into me (ekatvam apy uta), when these things are offered (dīyamānam), unless it involves service to me (vinā mat-sevanam).

(SB 3.29.13)



# Śrī Sanmodana Bhāṣyam

→ Unrespectability in a relationship.

12. Spiritual happiness is  
completely pure

In this stage one final question. may still arise: is this happiness self-motivated, and thus contrary to the principles of pure spiritual love?

If so, how can the jīva's happiness be called unalloyed and spiritual?

To allay any such confusion or doubt, Lord Caitanya uses the expression sarvatma-snapanam: the bliss of Krsna consciousness is completely pure, wholly free from any desire for self-satisfaction.

That is to say, in the natural course of pure devotional service, one attains the form of a maidservant of Srīmatī Rādhārāṇī, who embodies the zenith of mahābhāva, or unsurpassable heights of exultations; and in Her service the jīva participates in conjugal pastimes with the Lord and experiences unlimited ecstatic bliss.

This sublime mood is therefore untainted by even the slightest tinge of selfish lust or self-indulgent craving.

This phrase also indicates that neither the contamination of sayujya-mukti, i.e. the desire to merge with the Lord, nor the impurity of self-gratification, can contaminate the heart of the jīva in this state of perfect bliss.

30 units - 10 units  
 → 20 units

Analyse niivrtti

	Stardhā	Sekh Sang	Blava Kry-	Analyse niivrtti	Niivrtti	Yuci	Āgri	Blava	Preē	Bevting an abhā
1		Prāyiki			pūrṇa		Āgri			
2		Prāyiki			pūrṇa		Āgri			
3		Prāyiki			pūrṇa		Āgri			
4	Alenēdhatā Anantā			Eka desa vartti	bahu desa vartti		Prāyiki	pūrṇa	Āgri	

## Stages of anartha niurtti

- ① Eka-desa varthi → One anartha is attacked
- ② Bahu desa varthi → Impact in a few anarthas
- ③ Prayitki → most anarthas start becoming loose
- ④ Purna → completely gone
- ⑤ Atyantiki → so much completely purified with no chance of recurrence.

Freedom from  
obstacles

Qualified for  
personal devotion

① (utpanna-ratayah) (samyan

nairvighnyam anupagatah

Sādhakā.

kṛṣṇa-sākṣāt-kṛtāu योग्याह

Sādhyā.

sādhakāḥ parikīrtitāḥ ||

blava

Those are called practitioners (sādhaka) (sādhakāḥ parikīrtitāḥ) who have developed rati for Kṛṣṇa (utpanna-ratayah) and are qualified to see Kṛṣṇa directly (kṛṣṇa-sākṣāt-kṛtāu योग्याह), but who have not completely extinguished the anarthas (samyak nairvighnyam anupāgatāḥ).

Sādhakā → Sādhakā  
Sādhakā → Sādhakā  
Sādhakā → Sādhakā  
Sādhakā → Sādhakā  
Sādhakā → Sādhakā  
Sādhakā → Sādhakā

avijñātākḥila-kleśāḥ

san yā k

sadā kṛṣṇāśrita-kriyāḥ |

siddhāḥ syuḥ santata-prema-

saukhyāsvāda-parāyaṇāḥ

Those who experience no suffering at all (avijñāta akhila-kleśāḥ), who perform all actions while taking shelter of Kṛṣṇa (sadā kṛṣṇa āśrita-kriyāḥ) and who always taste the happiness of continuous prema (santata-prema-saukhya- āsvāda-parāyaṇāḥ), are known as the perfected devotees (siddhāḥ syuḥ).

# Śrī Sanmodana Bhāṣyam

13. The holy name is ever-  
victorious



May the chanting of the holy name of Kṛṣṇa be ever-victorious, for it is adorned with seven transcendental qualities, It is the embodiment of eternality, it is knowledge, and it is the highest bliss, steeped in the wonderful and variegated amorous pastimes of Śrī-Śrī Rādhā-Kṛṣṇa.

Supporting passages are also found in Śrī Caitanya-caritāmṛta [Antya-lila 20.11, 13 and 14]:

Madhya 19.149

kṛṣṇa-bhakta—niṣkāma, ataeva 'śānta'  
bhukti-mukti-siddhi-kāmī—sakali 'aśānta'

“Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful.  
Fruitive workers desire material enjoyment, jñānīs desire  
liberation, and yogīs desire material opulence; therefore they  
are all lusty and cannot be peaceful.”

Strength kaivalya ...

Sublime

nāma-saṅkīrtana haite (sarvānārtha-nāśa  
(sarva-śubhodaya) kṛṣṇa-premera ullāsa

prekṣāgṇī

3

“Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa.”

saṅkīrtana haite pāpa-samsāra-nāśana  
citta-śuddhi, sarva-bhakti-sādhana-udgama

“By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.”

kṛṣṇa-premodgama, premāmṛta-āsvādana  
kṛṣṇa-prāpti, sevāmṛta-samudre majjana

“The result of chanting is that one awakens his love for Kṛṣṇa and  
tastes transcendental bliss. Ultimately, one attains the association of  
Kṛṣṇa and engages in His devotional service, as if immersing himself  
in a great ocean of love.”

Purport by Śrīla  
Bhaktisiddhānta Sarasvatī

There are innumerable ways to execute devotional service; the Śrīmad-Bhāgavatam and the Hari-bhakti-vilasa have described many of them.

Sādhana  
↓  
Dis in Practice  
a) vaidhi sādhanā bhakti → vidhi → rules of guru, śikṣā & gāthā.  
b) rāganuga sādhanā bhakti → Life of the vṛjā vāsī

Broadly speaking, some sixty-four limbs of devotional service are considered the main disciplines or processes of bhakti-yoga.

They are all grouped under the categories of vaidhi-bhakti (devotional service according to rules and regulations) and rāganuga-bhakti (spontaneous devotional service).

In Śrīmad Bhāgavatam, Prahlada Mahārāja especially glorifies pure spontaneous devotional service.

As Lord Gaurasundara has said: “The congregational chanting of the holy name of the Lord is the most perfect form of devotional service.”

Purport by Śrīla  
Bhaktisiddhānta Sarasvatī



1. Approaching the Supreme



Those who are knowledgeable in the transcendental science of the Absolute Truth have defined the supreme nondual substance, understood in the preliminary stage through jñāna, as brahman.

Understood further in its eternal aspect, it is defined as paramatma, or the Supersoul.

In the full and complete manifestation of all its potencies and its transcendental nature of complete knowledge, eternity and bliss, that Supreme Absolute Truth is known as bhagavan.

Bhagavan, or the Supreme Personality of Godhead, is called Vasudeva when He manifests His supreme opulence, and Kṛṣṇa when He covers His opulence with His conjugal loving mood.

Lord Narayana responds to His devotees in two main devotional mellows, or rasas, while Lord Kṛṣṇa is the worshipable object of all five rasas.

Lord Balarāma, Lord Kṛṣṇa's vaibhava prakasa expansion manifested in relation with His excellences, is the Supreme Lord of Vaikuṅṭhaloka, residing there permanently in His eternal catur-vyuha expansions.