Śrī Śikṣāṣṭakam

Emanated from the lotus mouth of Śrī Caitanya Mahāprabhu

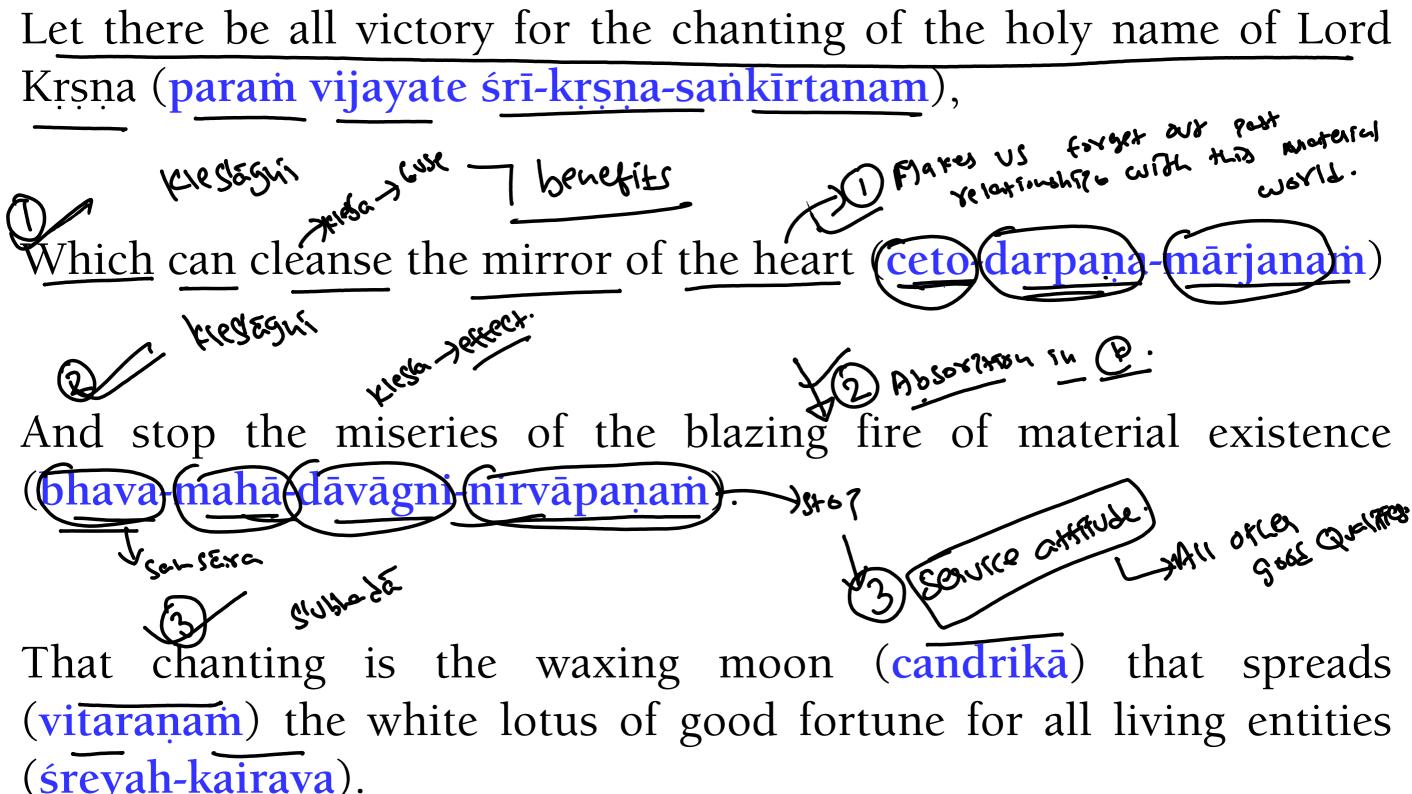


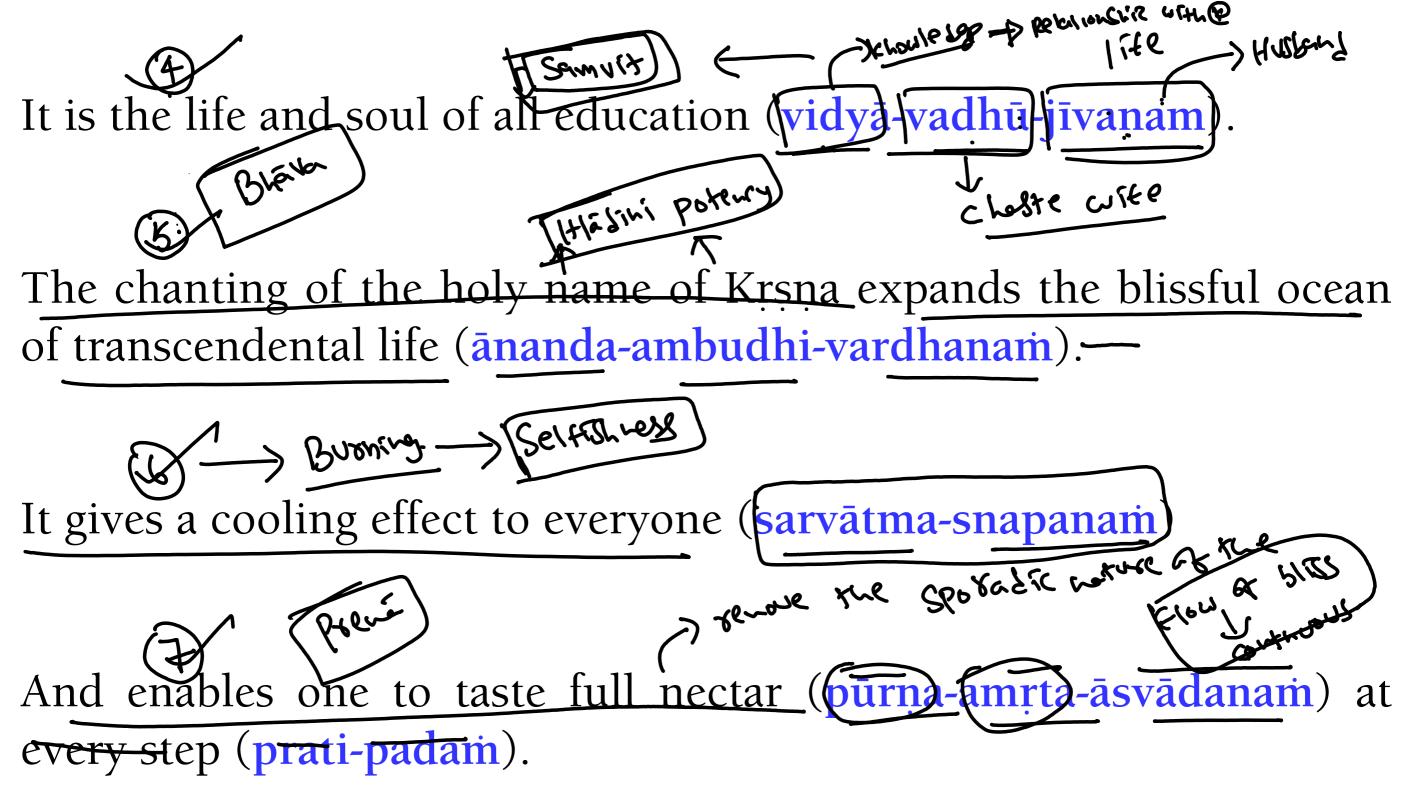
Śloka One - Nāma Tattva

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgninirvāpaṇaṁ

Śrī Śikṣāṣṭakam Śloka One

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam śreyaḥ-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam ānandāmbudhi-vardhanam prati-padam pūrṇāmṛtāsvādanam sarvātma-snapanam p<u>aram</u> vijayate śr<u>ī-kṛṣṇa-saṅkīrtana</u>m





2. Japa, kīrtana and saṅkīrtana Proper japa chanting is possible only in the mind.

Then the chanter will achieve the desired perfection.

Chanting audibly with lip movements is kirtana; it is more effective than japa and brings about the greatest benefit to the hearer.

Sankīrtana means 'complete kīrtana', for it is unnecessary to perform any other devotional activities if one performs sankīrtana.

Partial or imperfect kīrtana of Lord Kṛṣṇa's holy name is not the same as saṅkīrtana.

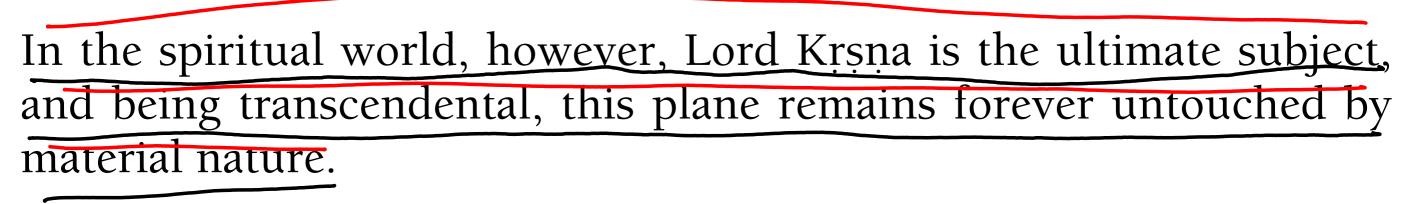
Imperfect chanting of Krsna's name is unable to cause the optimum spiritual change in the living entities.

This will lead them to doubt the potency of kirtana.

Therefore, let the complete and perfect chanting of Kṛṣṇa's holy name, or nama-saṅkīrtana, be victorious.

3. The seven perfections of chanting

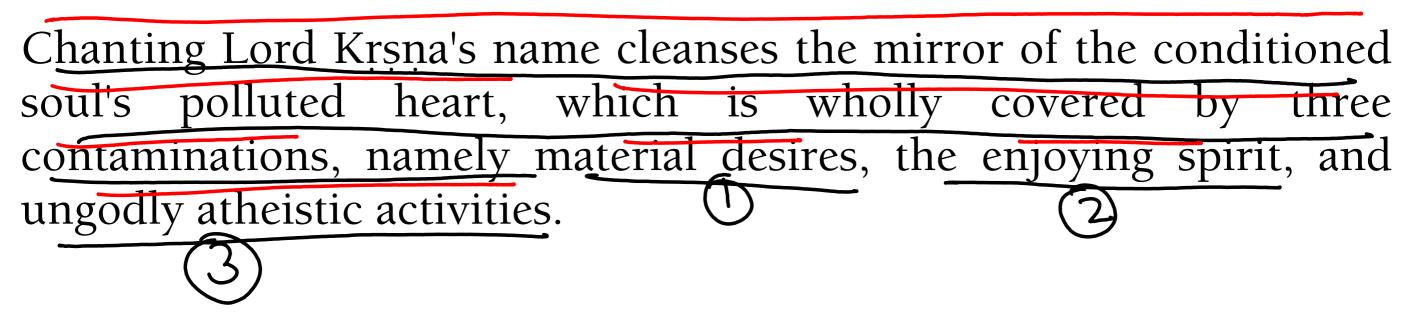
One's knowledge of a mundane subject matter is fragmental.



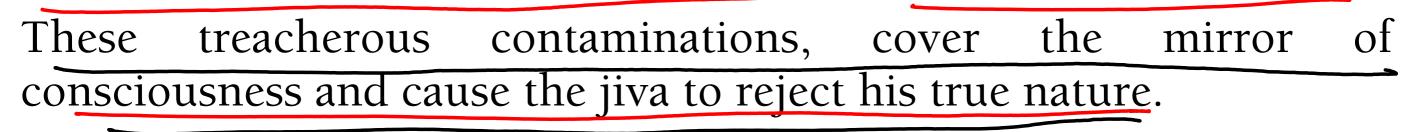
By thus discussing transcendental subject matter, or Śrī Kṛṣṇa, one achieves supra-mundane perfection.

Seven of these perfections, specially related to chanting Lord Kṛṣṇa's holy name are mentioned in this śloka.

3. The seven perfections of chanting I - Cleanses the mirror of the heart



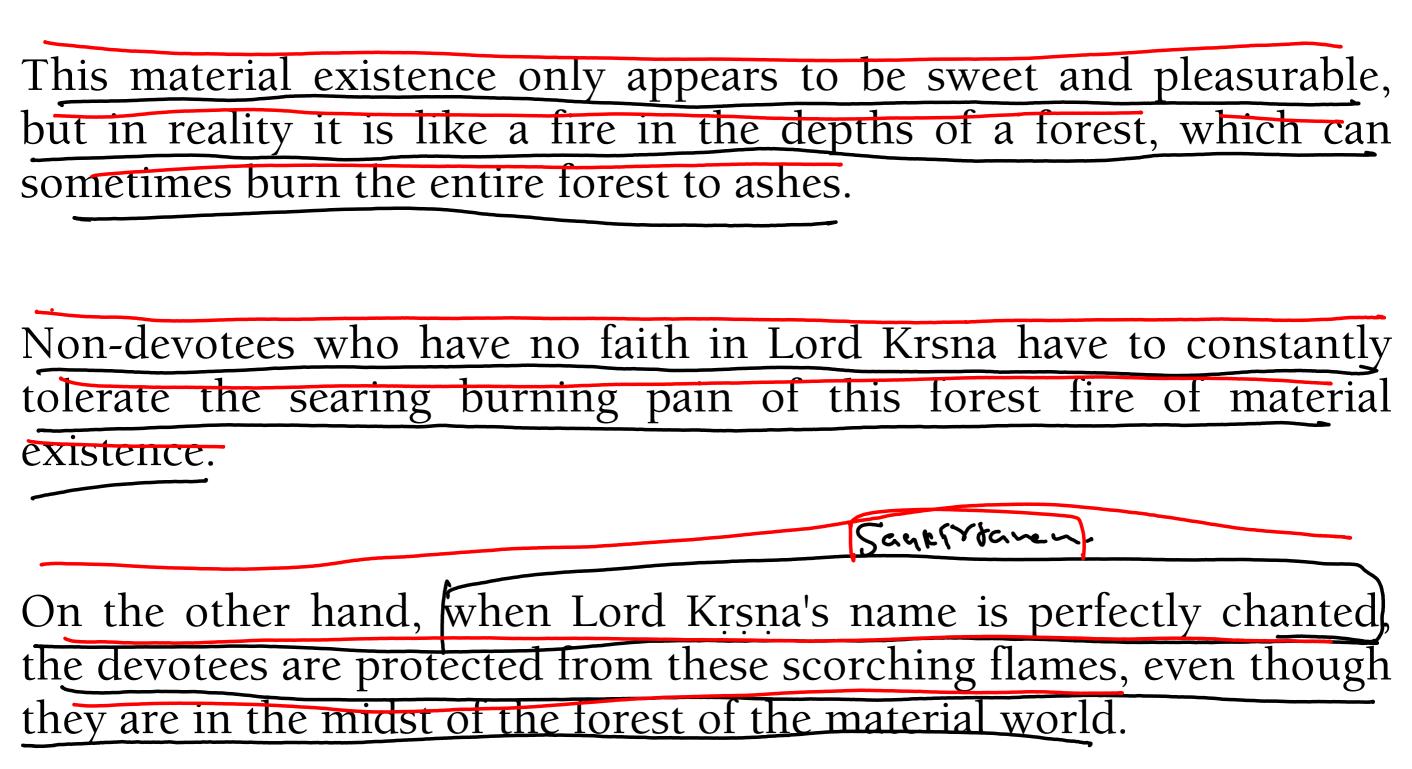
The most effective process to cleanse the jīva's heart of all these impurities is chanting Lord Kṛṣṇa's name.



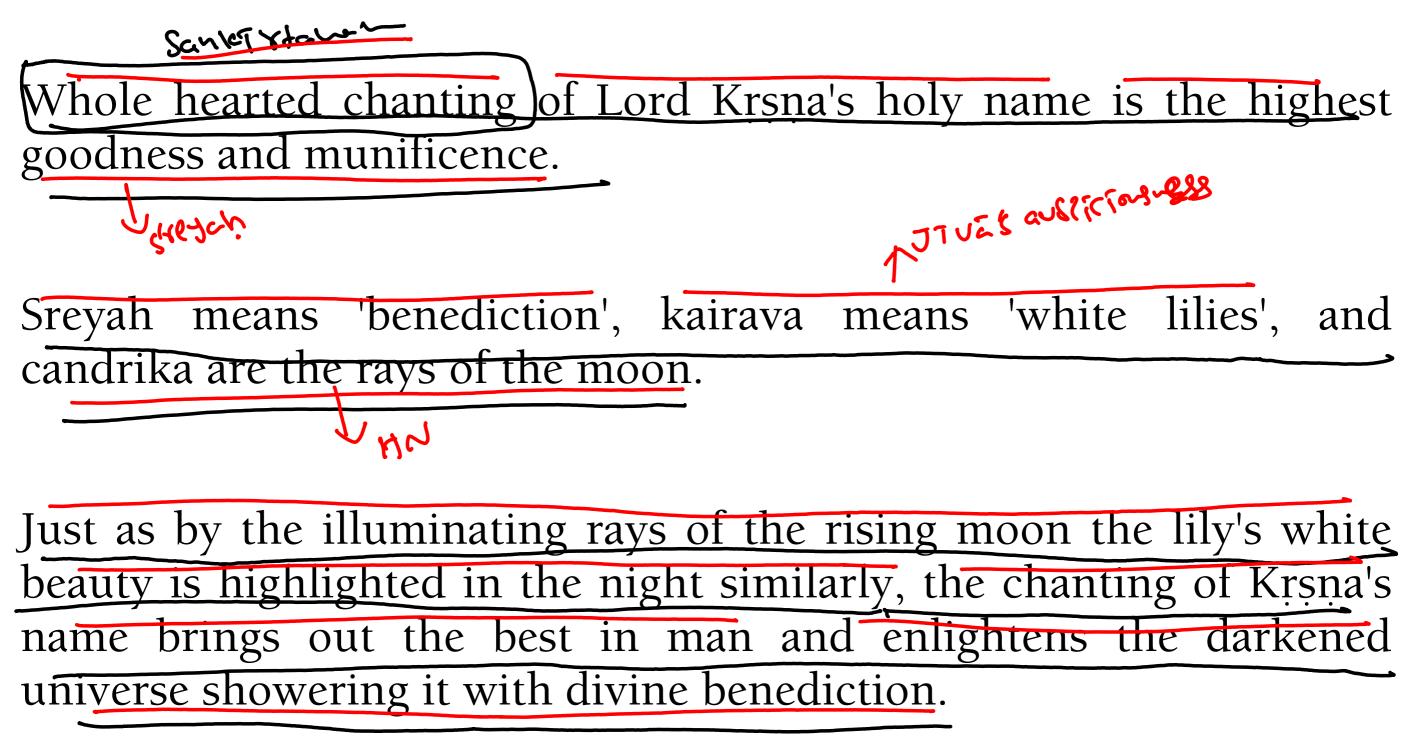
Kṛṣṇa's name alone can free the consciousness of these aberrations.

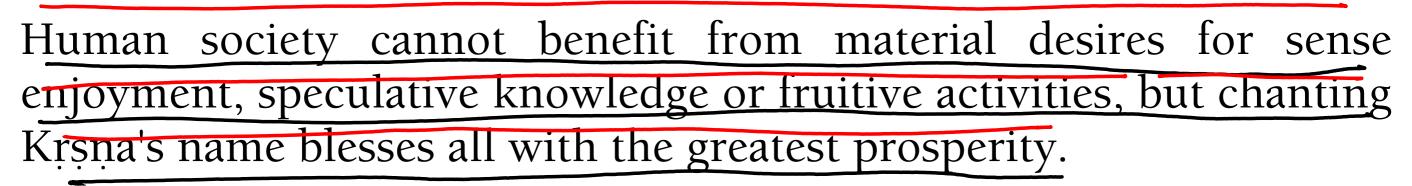
Thus by constantly chanting, taking complete shelter of the holy name, the jiva gradually perceives the reflection of his original form as the servant of Lord Kṛṣṇa in the mirror of his consciousness.

3. The seven perfections of chanting
II - Protects the devotee from material existence

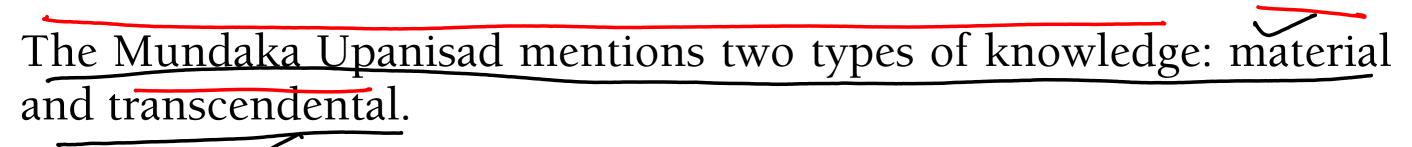


3. The seven perfections of chanting III - The holy name speaks the highest benediction

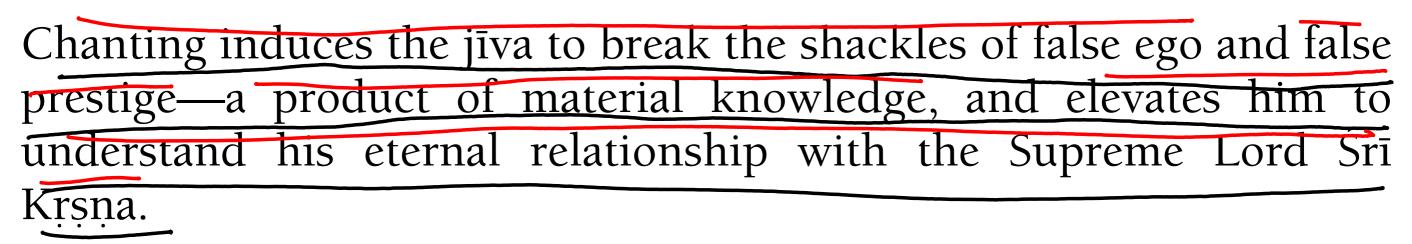




3. The seven perfections of chanting IV - The source of all transcendental knowledge



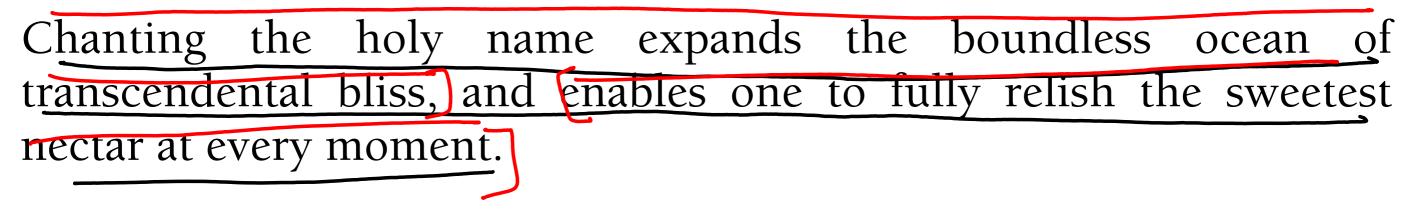
Chanting of Lord Krsna's holy name is indirectly the fountainhead of material knowledge, but it is primarily the life and soul of transcendental, or supra-mundane knowledge.

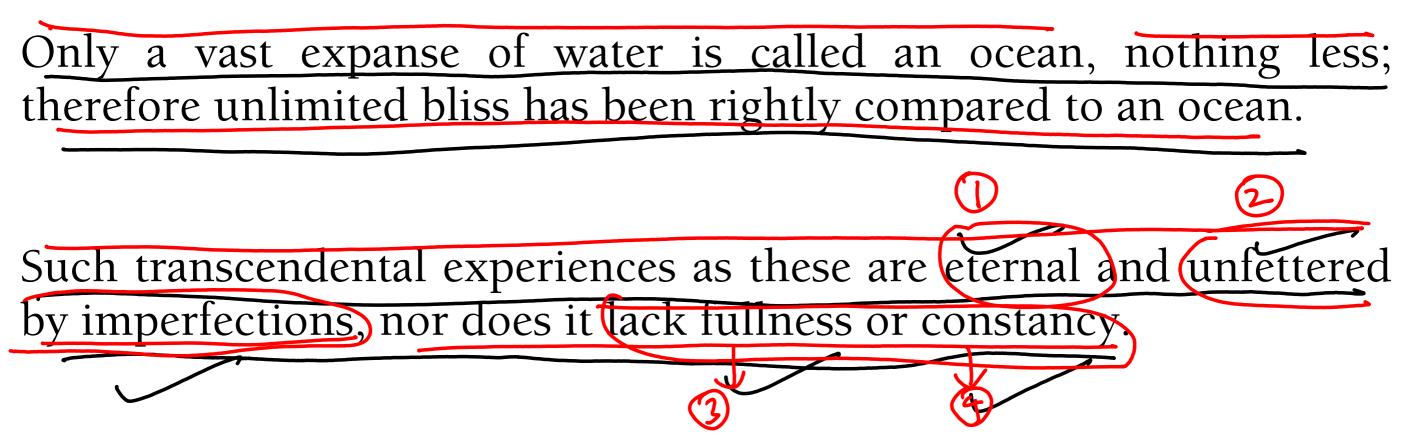


The ultimate focus of real transcendental knowledge, therefore, is chanting Kṛṣṇa's holy name.

3. The seven perfections of chanting

V - Expands the ocean of bliss

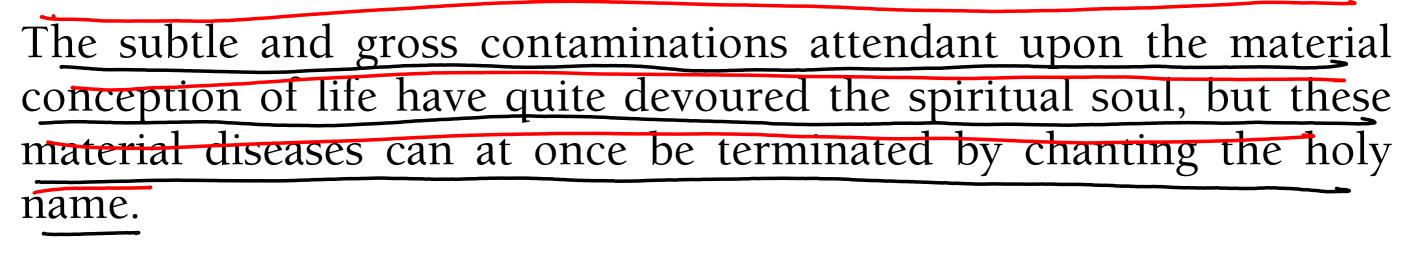


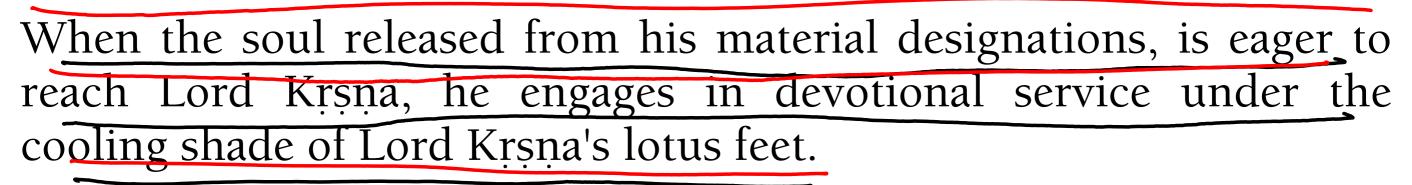


Even spiritual nature and objects take on an a tenderness and cooling sheen in touch with the chanting of Kṛṣṇa's holy name.

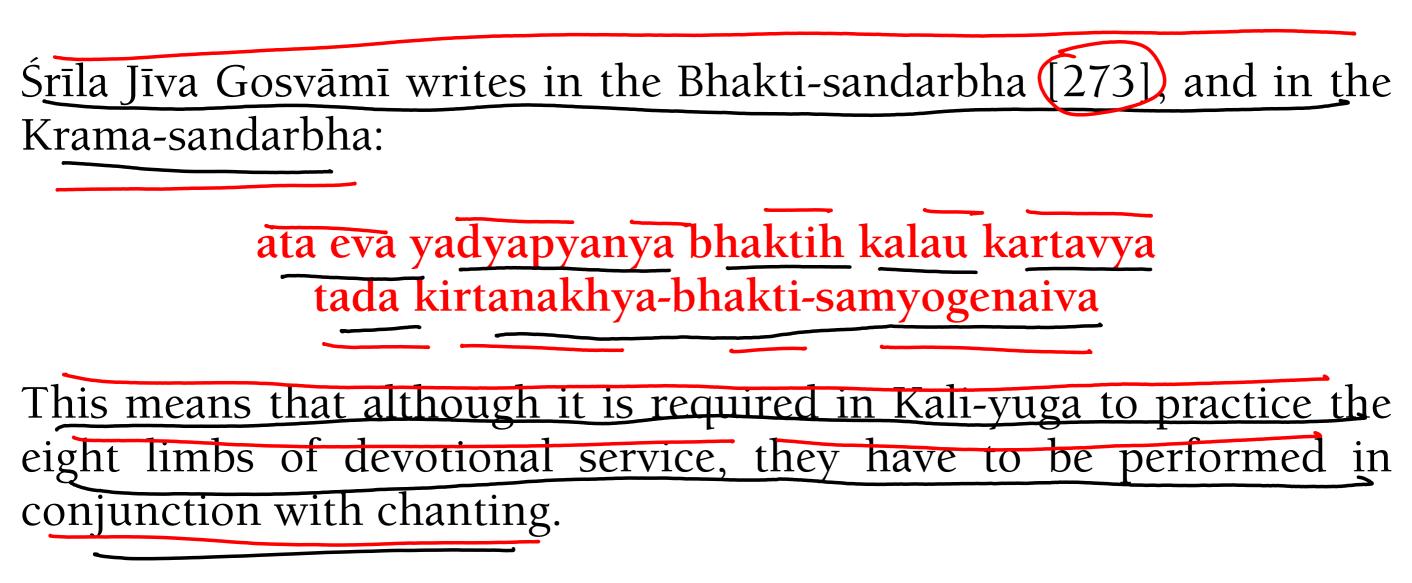
In the mundane realm, the body and mind, and above them, the soul, not only become purified by Kṛṣṇa's name, but gradually and inevitably embalmed by its cooling tenderness.

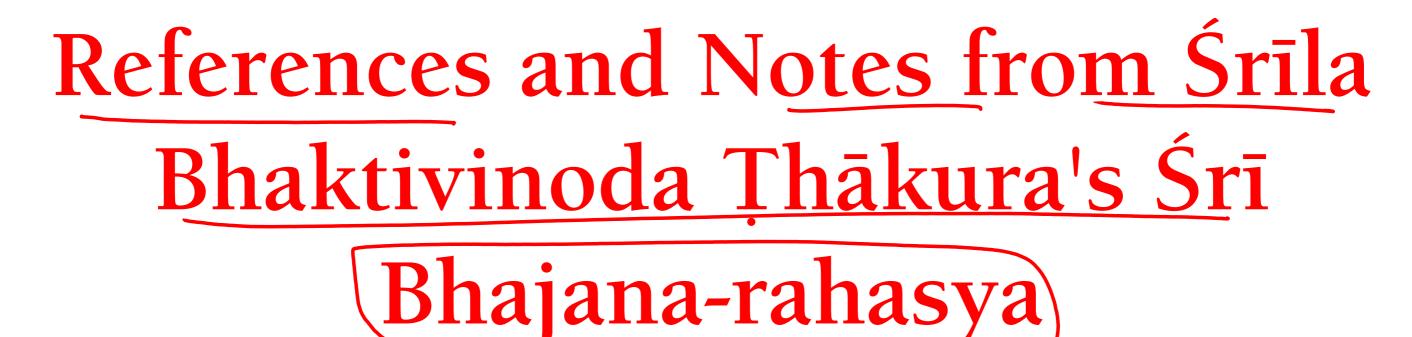
3. The seven perfections of chanting VI - Cures the disease of material existence





3. The seven perfections of chanting VII - The essential ingredient in all devotional service





1. Ceto-darpana-marjanam

The contaminations that cover the mirror of consciousness are swept away by chanting the holy name, for it is the embodiment of profound spiritual bliss.

Fo<u>r</u> example, Śrīla R<u>u</u>pa Gosvāmī writes in his Namastaka (7):

s<u>ūditāśrita-janārti-rāśaye</u> ramya-cid-ghana sukha-svarūpiņe nāma gokula-mahotsavāya te kṛṣṇa pūrṇa-vapuṣe namo namaḥ

O Holy Name (nāma)! You destroy the many sufferings (sūdita ārtirāśaye) of those who take shelter of You (āśrita-jana). You are the very form of concentrated spiritual bliss (ramya-cid-ghana sukhasvarūpiņe), a festival of happiness for Gokula (gokulamahotsavāya), and the perfect and complete form of Lord Kṛṣṇa (kṛṣṇa pūrṇa-vapuṣe). Again and again I bow to You (namo namaḥ).

References and Notes from Śrīla Bhaktivinoda Țhākura's Śrī Bhajana-rahasya

2. <u>Bhava-mahā-davagni-</u> <u>nirvapanam</u> It is stated in the Śrīm<u>ad-Bhāgavatam</u> [6.<u>2.46]</u> nātaḥ paraṁ karma-nibandha-kṛntanaṁ mumukṣatāṁ tīrtha-padānukīrtanāt na yat punaḥ karmasu sajjate mano rajas-tamobhyāṁ kalilaṁ tato 'nyathā

There is no better way (na ataḥ paraṁ) for those desiring liberation (mumukṣatāṁ) to cut the bondage of karma (karma-nibandhakṛntanaṁ) than chanting about the Lord (tīrtha-pada anukīrtanāt), because by chanting (yat), the mind (manah) does not again become attached to material actions (na punaḥ karmasu sajjate). By other processes (anyathā) the mind (manah) again becomes contaminated by rajas and tamas (rajas-tamobhyām kalilam tatah).