

Śrī Śikṣāṣṭakam

Emanated from the lotus mouth
of Śrī Caitanya Mahāprabhu



Śrī Śikṣāṣṭakam

1. Śrī Sanmodana Bhāṣyam by Śrī Bhaktivinoda Ṭhākura
2. Śrī Bhajana-Rahasya by Śrī Bhaktivinoda Ṭhākura
3. Related Verses from Śrī Caitanya Caritāmṛta with Srila Prabhupada's Purport
4. Vivṛti Commentary by Śrīla Bhaktisiddhānta Sarasvati Ṭhākura
5. Śikṣāṣṭākam songs from Śrī Bhaktivinoda Ṭhākura's Gītāvalī

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

3. Sreyah-kairavacandrika-
vitaranam

A quote from the Skanda Purāṇa appears in Hari-bhakti-vilasa [11.234]:

**madhura-madhuram etan mangalam mangalānām
sakala-nigama-vallī-sat-phalam cit-svarūpam
sakṛdapi parigītam śraddhayā helayā vā
bhṛgu-vara nara-mātram tārayet kṛṣṇa-nāma**

Krishna's name (**etad kṛṣṇa-nāma**) is the sweetest of sweet things (**madhura-madhuram**), the most auspicious of auspicious things (**mangalam mangalānām**), the transcendental fruit (**sat-phalam**) of the vine of all Vedic literature (**sakala-nigama-vallī**). O best of the Bhrigus (**bhṛgu-vara**), chanted even once (**sakṛdapi parigītam**), either with faith or contempt (**śraddhayā helayā vā**), it delivers the chanter (**nara-mātram tārayet**).

References and Notes from Śrīla
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4. Vidyā-vadhū-jivanam

In the Garuda Purāṇa it is stated:

yad icchasi param̐ jñānam
jñānād yat paramam̐ padam
tadādareṇa rājendra
kuru govinda-kīrtanam

“O best of Kings (**rājendra**)! If you desire (**yad icchasi**) to acquire that extraordinary knowledge (**param̐ jñānam**) by which the Supreme Goal is realized (**jñānād yat paramam̐ padam**), then chant Lord Govinda's name (**tadā kuru govinda-kīrtanam**) with love and devotion (**ādareṇa**).”

And in Śrīmad-Bhāgavatam [3.5.40]

**dhātar yad asmin bhava īśa jīvās
tāpa-trayeṇābhihatā na śarma
ātman labhante bhagavaṁs tavāṅghri-
cchāyām sa-vidyām ata āśrayema**

O maintainer (**dhātaḥ**)! O Lord (**īśa**)! Bhagavān (**bhagavan**)! Since the jīvas (**yad jīvāḥ**), afflicted by the three miseries (**tāpa-trayeṇa abhihatā**), do not attain peace (**na śarma labhante**) within themselves (**ātman**) in the material world (**yat asmin bhava**), even with knowledge (**sa-vidyām**), we take shelter of the shade of your lotus feet (**ata āśrayema tava aṅghri-chāyām**).

And in Śrīmad-Bhāgavatam [4.29.49] it is stated, *sā vidyā tanmatir yayā*: “Real knowledge is that realization which increases our attachment for the Supreme Lord.”

References and Notes from Śrīla
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Bhajana-rahasya

5. Anandambudhi-wardhanam

In the Śrīmad-Bhāgavatam [8.3.20] it is said:

**ekāntino yasya na kañcanārtham
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutam tac-caritam sumaṅgalam
gāyanta ānanda-samudra-magnāḥ**

I praise the Lord (**tam pareśam īde**) whose pure devotees (**yasya ekāntinah**) do not desire any material object (**na kañcanārtham vāñchanti**), since they are surrendered fully to him (**ye vai bhagavat-prapannāḥ**). I praise the devotees (**īde**) who, inundated by an ocean of bliss (**ānanda-samudra-magnāḥ**), sing (**gāyanta**) about his auspicious, astonishing activities (**tad aty-adbhutam caritam sumaṅgalam**).

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

6. Pratipadam purna-āmr̥ta-
asvadanam

The Padma Purāṇa states:

tebhyo namo 'stu bhava-vāri-dhi-jīrṇa-panka
sam magna-mokṣaṇa-vicakṣaṇa-pādukebhyah
kṛṣṇeti varṇa-yugalam śravaṇena yeṣām
ānandathur bhavati nartitaroma-vṛndaḥ

“I offer my respectful obeisances (**namo 'stu**) at the feet of that extraordinary person (**vicakṣaṇa-pādukebhyah**) whose body shivers with sublime joy (**yeṣām roma-vṛndaḥ nartita**) and erupts with ecstasy (**ānandathur bhavati**) at the sound of Kṛṣṇa's sweet name (**kṛṣṇeti varṇa-yugalam śravaṇena**), and who is expert in redeeming (**mokṣaṇa-vicakṣaṇa**) the conditioned soul who is engrossed (**sam magna**) in the mire of the ocean of repeated birth and death (**bhava-vāri-dhi-jīrṇa-panka**)”.

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

7. Sarvatma-snapanam

In Śrīmad-Bhāgavatam [12.12.48] it is said:

**saṅkīrtiyamāno bhagavān anantaḥ
śrutānubhāvo vyasanam hi puṁsām
praviśya cittam vidhunoty aśeṣam
yathā tamo 'rko 'bhram ivāti-vātaḥ**

“When people properly glorify the Supreme Personality of Godhead (**saṅkīrtiyamāno bhagavān anantaḥ**) or simply hear about His potencies (**śrutānubhāvo**), the Lord personally enters their hearts (**praviśya puṁsām cittam**) and cleanses away (**vidhunoty**) every trace (**aśeṣam**) of misfortune (**vyasanam**), just as the sun removes the darkness (**yathā tamo arkah**) or as a powerful wind disperses the clouds (**abhram iva ati-vātaḥ**).”

From the Namastaka:

**nārada-viṇojjīvana sudhormi-niryāsa-mādhurīpūra
tvam kṛṣṇa-nāma kāmam sphura me rasane rasena sadā**

“O holy name of Kṛṣṇa (**kṛṣṇa-nāma**)! You are the life-sustaining elixir of Śrī Narada Muni's vina (**nārada-viṇā ujjīvana**), the exhilarating waves on the ocean of nectar (**sudhormi-niryāsa-mādhurīpūra**). Therefore I beg You to remain eternally (**tvam kāmam sphura sadā**) dancing ecstatically (**rasena**) on my tongue (**me rasane**).”

And in Namastaka (2):

**jaya nāmadheya muni-vṛnda-geya
jana-rañjanāya paramākṣarākṛte
tvam anādarād api manāg udīritam
nikhilogra-tāpa-paṭalīm vilumpasi**

“All glories unto You, O holy name (**jaya nāmadheya**)! The sages have always sung hymns praising You (**muni-vṛnda-geya**), and You have now appeared in transcendental form of the supreme syllables (**parama akṣara ākṛte**) for the pleasure of all humanity (**jana-rañjanāya**). If one chants those syllables of the holy name (**tvam udīritam**), even indifferently, indirectly, jokingly, deceptively (**anādarād api**), or slightly (**manāg**) You destroy (**vilumpasi**) his most dreaded sinful reactions, thereby extinguishing all of his sufferings (**nikhila ugra-tāpa-paṭalīm**). Therefore, You are always victorious (**jaya**).

And from the Caitanya-Bhāgavata [CB Madhya-khaṇḍa 23.76-77]:

**hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
prabhu kahe—kahilāñ ei mahā-mantra
ihā japa giyā sabe kariyā nirbandha
hi haibe sarva-siddhi haibe sabāra
sarva-kṣaṇa bala'ithe vidhi nāhi āra**

“Lord Caitanya said: 'I am giving you this mahā-mantra: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Go and chant with sincere enthusiasm. By chanting this mantra you receive all the perfections of life, so continue to chant incessantly, for there are no rules or regulations for chanting the mahā-mantra.'”

Purport by Śrīla
Prabhupada

Antya 20.13

saṅkīrtana haite pāpa-saṁsāra-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.

Antya 20.14

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.”

Śikṣāṣṭakam: Song 1 (Gītāvalī)

Stanza-1

pīta-varaṇa kali-pāvana gorā
gāoyāi aichana bhāva-vibhorā

Lord Gauranga, whose complexion is golden and who is the deliverer of the fallen souls of Kali-yuga, sings as follows, overwhelmed with spiritual ecstasy:

Stanza-2

citta-darpana-parimārjana-kārī
kṛṣṇa-kīrtana jaya citta bihārī

"All glories to the chanting of the holy name of Kṛṣṇa! It thoroughly cleanses the mirror of the heart. This chanting delights the soul.

Stanza-3

(helā-bhava-dāva-nirvāpana-vṛtti)
kṛṣṇa-kīrtana jaya (kleśa-nivṛtti)

"All glories to the chanting of the holy name of Kṛṣṇa! It extinguishes the horrible forest fire of material existence. This chanting removes all material tribulations.

Stanza-4

śreyaḥ-kumuda-vidhu-jyotsnā-prakāś
kṛṣṇa-kīrtana jaya bhakti-vilās

"All glories to the chanting of the holy name of Kṛṣṇa! It appears like the moon in the heart and distributes its cooling moonlight, thus causing the white lotus of good fortune to bloom. This chanting is the pastime of devotion.

Stanza-5

(viśuddha-vidyā-vadhū jīvana-rūpa)
(kṛṣṇa-kīrtana jaya) (siddha-swarūpa)

"All glories to the chanting of the holy name of Kṛṣṇa! It is compared to a young bride, chaste and devoted to transcendental knowledge itself. This chanting is the highest perfection of life.

Stanza-6

(ānanda-payo-nidhi-vardhana-kīrti)
(kṛṣṇa-kīrtana jaya plāvana-murti)

"All glories to the chanting of the holy name of Kṛṣṇa! It is glorious, as it causes the ocean of ecstatic bliss to swell and overflow. This chanting is an inundation of love of Godhead.

Stanza-7

(pade .pade) piyūsa-swāda-pradātā
kṛṣṇa-kīrtana jaya prema-vidhātā

"All glories to the chanting of the holy name of Kṛṣṇa! It gives one a taste of fully satisfying nectar at every step. This chanting is the bestower of ecstatic love of God."

Stanza-8

bhaktivinoda-svātma-snapana-vidhān
kṛṣṇa-kīrtana jaya prema-nidān

All glories to the chanting of the holy name of Kṛṣṇa! It bathes the soul of Bhaktivinoda. This chanting is a storehouse of love of God.