

Siksastakam Seminar-Day 2

Siksastakam seminar-Day 2

Venue: ISKCON Mayapur

[1:48:54]

Thank you for coming again and again and again and again, four times. Then we don't have to come back again in this material existence. If we could keep coming here and understand this subject matter of Siksastaka. This is ultimate. So we just make the point that how this Siksastaka is ultimate knowledge. There is like a Vedant, end of knowledge. There is nothing beyond this Siksastaka. Everything is in there. All the elements are there.

Yesterday how we were trying to understand with the help of the commentaries of Bhaktivinoda Thakur and Srila Bhaktisiddhanta Sarasvati Thakur, the all aspects of bhakti, sadhana bhakti and bhava bhakti and prema bhakti is included in siksastaka. And sambandha, abhidheya, prayojana, this is there in siksastaka. From shraddha to prema all those different phases and stages the evolution is there as one goal. As one goes from ceto-darpana marjanam to aslisyava pada ratam pinastu mam which is the way of Lord's talking. Caitanya Mahaprabhu is talking. These are His instructions. In just few words, few mantras all that is to be known is there, in condensed form, sutra. If sutras could become unfolded or open up to us, knowledge in there is revealed unto us, then that would be perfection of our lives and in that case apurnarbhava darsanam., apurnarbhava darsanam. There is no more darsana of this world. We don't have to take anymore darsana, no more births, no more darsana of this world in the words of Kunti Maharani.

Now this is a post graduate study. The essence of all essence, sara, guhya, most confidential, at the same time because this has been very confidentially spoken by the Lord to His very pure hearted souls devotees, His close associates Ramananda

Raya, Swarupa Damodar. So we covered kind of the first verse of Siksastaka. We cannot say we have finished, it is never finished. It is just the beginning, never ending. So today we wish to cover three more verses of the siksastaka. Number two, three and four and these, all these verses are part of sadhana bhakti all the way up to the verse number five. Yesterday we were understanding that there is sadhana bhakti and also sambandha, sambandha jnana the relationship so that's our level. Our level we are sadhakas.

Let's see when we go beyond verse five what happens. Now this is our level. We are devotees following rules and regulations. This is sadhana bhakti and trying to establish our relationship with the Lord, sambandha with the Lord. While there are so many sambandha, so many relations in this world, so they all begin ofcourse with this body, thinking I am this body. So when body become the basis, instead the knowledge is the basis or books are the basis, our body becomes the basis, basics. And with that life goes on and with the body we place ourselves in this world and we think this is mine, this is me, these are my people and all these are outside people, these are some other people.

ayam nijah paroveti ganana laghuchetasam

So all the sambandha, we have different kind of sambandha jnana. Not that we don't have sambandha jnana but our sambandha jnana the knowledge of the relationships is all based on this body. So as soon as we make books as the basis or knowledge as the basis then everything changes. Then of course body doesn't exist for us. We are not the body. Body is yantra rudhani mayaya, sitting in the yantra, machine called body. So with the knowledge we understand the position of the body seeing through the eyes of Bhagavad-gita, Bhagavatam, Caitanya Caritamrita. Then we understand. So making soul as the basis, not body as the basis, so soul as the base. Then soul's relationship, that is the kind of sambandha jnana. So relationship not of the body or with the body but the

relationship of the soul with the soul, ultimately soul's relationship with the Supreme soul, so that's the sambandha jnana.

So first five verses are talking of that sambandha jnana, today's three verses also establishing that sambandha jnana and our regulated life of a devotional service. So yesterday the first verse glorified the holy name like anything. param vijayate, what kind of sankirtana?

param vijayate sri krishna sankirtanam

param vijay-Supreme victory. And then seven, seven attributes, seven qualities of that holy name, that nama sankirtan, also we heard about those seven qualities or attributes or virtues are also described as benedictions, seven benedictions.

ceto darpana marjanam bhava-maha-davagni-nirvapanam

You know yesterday we gave you hint where to stop, as am is there you stop. Sarvatma snapanam, anandambudhi vardhanam, begin counting seven and they are also described as benedictions sreya kairava chandrika vitaranam, sreyas all the benefits, short term, long term all benefits are included in this sankirtana. And then entering into the next verse

utila visada, dainya,-pade apana sloka

yahara artha suni saba yaya duhkha-soka [[CC Antya 20.15]

So as we were informing you the context of siksastaka, Caitanya Mahaprabhu personally has recited. He is reciting and also giving commentary on each verse. Mahaprabhu has His own thoughts in Caitanya Caritamrita antya lila chapter 20, the eight verses of siksastaka are not one after the other. One verse Mahaprabhu says and He talks little bit about that verse and then next siksastaka, namnamkari bahudha then He has done little asvadan, He is relishing, He is contemplating on that, that astaka that thought that vers. He is making few comments and then the next and some more comments and the next like

that. So at the end of the first astaka's comments Mahaprabhu's comment Mahaprabhu says this, lamentation and humility awoke within Sri Caitanya Mahaprabhu and He began reciting another of His own verses. By hearing the meaning of that verse one can forget all unhappiness and lamentation.

The next verse,

namnam akari bahudha nija-sarva-saktis

Is being introduced here by Caitanya Mahaprabhu and part of that introduction, Caitanya Mahaprabhu speaking and He says by hearing the meaning of that verse, meaning verse number two which we are now going to study little bit one can forget all unhappiness and lamentation. So that verse is

namnam akari bahudha nija-sarva-saktis

tatrapita niyamitah smaranena kalah

etadrsi tava krpa bhagavanmamapi

durdaivam idrsam ihajani nanuragah [[CC Antya 20.16]

Translation: My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as "Krsna" and "Govinda," by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.'

Lord has names like Krishna and Govinda and so many many unlimited names. There is one list called Vishnusahastra nama, how many names of Vishnu? Thousand names. Then there is Gopal saharsta naam also, Gopal's thousand names and Narsimha He has thousand names and Balarama has thousand names and Gauranga has thousand names, Gauranga sahastra nama and Radharani sahastra nama like that at least thousand and there is no

limit.

So each of these name as we are understanding here is like expansion of the Lord. Lord expands in the form of His holy name. Lord has invested all His potencies in His names and there are no hard and fast rules for remembering them. Caitanya Mahaprabhu is teaching, He is talking about Himself. I am so unfortunate. Lord is taking our position. He is speaking on our behalf as if we are addressing the Supreme Lord, the Lord Himself talking here in Siksastaka that is by putting those words in our mouths. I am so unfortunate that I commit offenses while chanting the holy name and therefore I do not achieve attachment for chanting.

anek-lokera vancha–aneka-prakara

krpate karila aneka-namera pracara [[CC Antya 20.17]

Translation: “Because people vary in their desires, You have distributed various holy names by Your mercy.

Different kinds of personalities, people have their different levels or evolutions of God consciousness Krishna consciousness. Hence, He has many names *anek-lokera vancha–aneka prakara*, so many desires so many people, so many levels hence so many expansions so many different names. Some are personal names, principal names like Krishna, Govinda. Some are secondary names like Ishvara or Parameshvara or Brahma or Paramatma. So all these *aneka-namera pracara*, because people vary in their desires You have distributed various names by Your mercy.

khaite suite yatha tatha nama laya

kala-desa-niyama nahi, sarva siddhi haya [CC Antya 20.18]

This is Caitanya Mahaprabhu’s comment on the same verse. *khaite suite*, while you are eating, while you are sleeping, *tatha nama laya*. Chant His name, *kala-desa-niyama nahi*, *kala* the time, *desa*, the country or place, *niyam nahi*, there is no rule, no hard and fast rule *sarva siddhi haya*, just chant,

**“Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare”**

Just chant the holy name sarva-siddhi haya. This all perfection in chanting the holy names. These Siksastaka prayers are glorifying the holy name. And so the chanter keeps chanting the holy names with more faith and more understanding more attachment that's the idea. This is all glories or this is like the mahatmya of the holy name. Like everything has a mahatmya, dhama mahatmya, many mahatmyas. Srimad Bhagavatam mahatmaya. Mahatmya means greatness or significance what is so special about whatever then there is the mahatmya. Like the mahatmya of cocacola is also there I mean what the advertisement that goes on the television. What is it? It is mahatmya. All varieties of products are glorified in kingdom of maya, so that people will be convinced about the product. Then they would like to buy. So these different mahatmyas.

We were in Bombay some time ago and we saw mahatmya of some drink cold drink. We saw a person young man summer season and he had opened his heart, Hanuman opening his heart. What was in the heart of Hanuman when he opened? Jai Shri Ram, Sita Rama. But this young man from Mumbai Bombay as we were driving down town for preaching mission we had to see. What we could do, happened. We saw big hoarding and we saw young man and with close look what he was trying to show in his heart. There was a Limca bottle. So this is mahatmya, mahatmya of Limca bottle. You take anything and everything. They all trying to glorify maya, package maya, glorify maya while this siksastaka is, is glorifying the holy name the greatness of the holy name mahatmya of the holy name, in the words of Mahaprabhu. Anybody could glorify and I mean that glorification of the holy name throughout sastras and acaryas have glorified. But here Sri Krishna Caitanya Mahaprabhu is personally glorifying the holy name in the form of this Siksastaka.

So by hearing these glories of the holynome, param vijayate sri krisna sankirtanam, idea is one who understands the

glories significance of the holy name he would take to the chanting seriously. He would take to the chanting first of all and of course seriously or even more seriously. We may be serious but these glories as we go through they would make us even more serious, chanting, serious chanter, chanting attentively, chanting offenselessly, which is a subject matter of this verse also. Let's finish Mahaprabhu's few more comments about this verse

**sarva-sakti name dila kariya vibhaga
amara durdaiva-name nahi anuraga!! [CC Antya 20.19]**

Mahaprabhu says sarva-sakti name dila. Lord has invested all His energie, tatarpita, tatra arpita in that holy name. arpita He has invested nija-sarva-saktis. His whole energies He has invested. Sarva-sakti name dila amara durdaiva, but it's my great misfortune, name nahi anuraga, name nahi anuraga. I have no attraction for this nama, this chanting.

**ye-rupe la-ile nama prema upajaya
tahar laksana suno svarupa-rama-raye [CC Antya 20.20]**

And then now He is going to be introducing following verse. Mahaprabhu is commenting, "Oh, yes but then how could one develop attraction for the chanting? How could one develop attachment, anuraga for the chanting?" And then He would say the third verse, trinadapi sunicena He would say. So before we get to that verse we will talk little more about the second verse, namnamkari bahudha nij-sarva-saktis. So in the commentary He says that sarva-saktis, Lord has so many different saktis, vividhaiva suyate. Lord has so many varieties of saktis. He is saktimana and saktimana has sakti or sakti come from saktimana or one is full of sakti he is saktimana or He is Bhagavana.

Aisvaryasya samagrasya viryasya yasasah sriya? (Vis?u Pursna 6.5.47).

These are the six opulences of the Lord and one of them is His

virya, His prowess, His energies, His strength, He is strong, strength comes from Him.

So all those energies He has invested in the holy name. So in the commentary even the sakti of the dhama, you go to dhama and you benefitted because the sakti in the holy dhama. But the sakti in the holy dhama is also in the nama or you perform some yajnas, Rajasuya yajnas and there is some sakti, some benefit you derive by the performance of the yajna, Rajasuya yajna that sakti, that benediction also included in the holy name. Like this different saktis, the form has the sakti, form of the Lord all those saktis like a all in one, like we say two in one, three in one. Radio and what, what else also TV also, the two in one, three in one but this holy name is all in one. That is why it is said harer namaiva kevalam harer namaiva is enough. Is holy name enough? Of course. There is nothing more. It is complete.

om purnam ada purnam idam [Isopanishad Invocation]

Applying that principle, whatever comes from the Lord it is purnam. The holy name comes from the Lord as Lord's name all energy is in there and it's complete and perfect

**nama cintamaniḥ kṛṣṇas caitanya-rasa-vigrahaḥ
purnah suddho nitya-mukto abhinnaṭvan nama-naminoh [CC Madhya 17.133]**

The holy name is caitanya rasa vigraha, rasa- the juice or the mellows. Vigraha personified all the mellows are there, all the rasas are there. Caitanya is full of life. There is ecstatic not static, like this table. Table is static. Matter is static the holy name is Caitanya is full of life, lively in move, like if chanters chants and attains perfection then that caitanya inside the holy name in contact with the Lord begin shaking the body. Now this is not a genuine thing, this is demonstration like those who chant

mahaprabho kirtan-nritya-gita

romanca-kampashru-tarang-bhajo
vande guroh sri-charanaravindam

So the holy name or the soul comes in contact with the holy name and the holy name is caitanya rasa vigrah. As and the soul comes in contact with that caitanya rasa vigraha and becomes more nitya suddha eternal pure and mukta liberated. The holy name is non different from the Lord.

abhinna namo namini

abhinna not bhinna not different from Nami. Nami means whose name, nama is the name and nami is Krishna whose name is Krishna. So not two, they are one. So such holy name as soul comes in contact with such holy name then that soul begins trembling. Romanca and all the symptoms are there they will roll on the ground, laugh or sometimes cry, sometimes like a pillar stop, motionless like a pillar. All these symptoms as soul comes in contact with the Supreme soul in the form of His holy name caitanya rasa vigraha.

So all Lord's energies are in the holy name and nama reveals rupa, form of the Lord and then the relationships of the Lord and the pastimes of the Lord and abode of the Lord. All these things are further unfolded, revealed unto the chanter of the holy name. So chanter of the holy name has access to the Lord in the form of His holy name. So this,

namam akari bahudha nija-sarva-satis tatrapita

So all the energies are there niyamitah smarnena kalah, smaran, nama-smaran, smaran of what? Smaran means remembrance. There is a something called nama-smaran. There is lila smaran. There are different smarans, different things you remember in relationship with the Lord and when relationship with the holy name, it is nama-smaran.

As one does nama-smaran remembers the holy name that holy name is not very far from the holy form of the Lord. Not very far,

even to say not very far, the holy name is the form. The holy name is qualities of the Lord. Holy name is pastimes of the Lord. Holy name is dhama of the Lord. Non different, you cannot draw line, ok this is form and this is the name and this is something else this is qualities, pastime this side and abode that side. No, they are same person has different svarupa, different manifestations. So Nama prabhu, Lord appears as Nama Prabhu.

kali kale nama rupe krsna avatara

Nama is one rupa, nama is one form of the Lord. Radha Madhav that is the form of the Lord but name is form of the Lord. So nama rupe krsna avatara.

Lord appeared in the form of His holy name and He has all the energies and full of potencies, potent form and there are no hard and fast rules for chanting these holy names. Even a dog could take part Prabhupada even dog could take part in the chanting. And five hundred years ago Caitanya Mahaprabhu as He was walking through the forest of Jharkhanda which is North part. After Bengal comes the next state Jharkhanda. This is new state now few years ago one state of Bihar was divided into two. One remained as a Bihar and another state another part of Bihar became Jharkhanda.

In Caitanya Caritamrita, in Caitanya Mahaprabhu's pastime in Jharkhand forest, there was one state, one of the state of India called Jharkhanda not far. So Mahaprabhu there as He was chanting then you know that some dogs were there, tigers were there, the deer were there, the birds were there flying in the sky they all chanting and dancing in ecstasy and they were embracing each other. They gave up all their bodily concept. The deer and the tiger they were embracing each other they were kissing each other, alingan and chumban the words have been used.

So otherwise karma kanda and pancaratrici vidhi, so many rules and regulations but for chanting there is no hard and fast rule. Khaite, while eating, while sleeping. I just heard one

story, one person said, "I have no time and I am so busy so many things to do." Hare Krishna devotee said "You chant. You should chant, there is only way." "I have no time. When could I chant? Only free time I have is when I am in toilet." "Ok, no hard and fast rule, you chant there." So this person, he was chanting Rama's name in toilet and then our Hanuman, he realizes someone in the toilet chanting his Rama's, his Lord's name been chanting in the toilet. So Hanuman became very angry. He manages to slap or kick that person. "Aye! What are you doing here?" "You know what I am doing and also I am chanting." "But not here." He gave a big kick.

So then next Hanuman was massaging the body of Sri Rama and massaging feet and hands. Then he came to the backside of Rama and Hanuman noted, "Hye! What is this mark, who has done this to you, my Lord? No, no, no don't worry, forget it. Just keep massaging". "No, no, no please tell me. One who has done this I will punish him". "No, no, no". "Please tell me, please tell me". Then Rama had to tell, "You know, such and such person in Calcutta, he had no time to chant my name. So he was told there is no hard and fast rule you could chant anywhere and he was chanting. But then someone called Hanuman was not happy with this and then he did, whatever he did and you could see." And then Hanuman felt very very bad, that although Lord was pleased with that person's chanting even in the toilet Hanuman says, "Why is he not following rules and regulations why is he"? A humorous kind of pastime but the point is no hard and fast rule.

hunandhra-pulinda-pulkasa [SB 2.4.18]

From any country, kalua sudra sambhava, that is already there, everyone has gone so low in their consciousness. All become sudras but they could also chant holy name.

stri-sudra-dvijabandhunam trayi na sruti-gocara

The women, the sudras they cannot chant the Vedic mantras. But

they could chant Hare Krishna mahamantra. The holy name is for anybody, from any country, from any age, man, woman, child, rich, poor, day, night, morning, evening, inside, outside, while eating, while sleeping chant the holy name of the Lord. So all this Caitanya Mahaprabhu is talking in this verse. All this kind of discounts or licenses has been given in this age of kali to the chanter made it easy, God realization made easy, just by chanting, no hard and fast rules. But in conclusion Caitanya Mahaprabhu says, “durdaivam, I am so unfortunate that I have no anuraga, I have no attraction, I have no attachment for this chanting.

idrsham iha na jani anuragaha, najani, not taken birth na ajani, ajani na anuragaha. That attraction has not been born, It's not, it's not there for the holy name. Rupa Goswami says,

no jane janito kiyadbhir amrtaih krsneti varna-dvayi

Rupa Goswami said in this Krishna, varna dvayi- two syllables, these Krishna Krishna Krishna Krishna Krishna Krishna Krishna Krishna he there is so much nectar in this holy name, in this krsneti varna dvayi, two syllables just two letters, Krishna. So much nectar, unlimited nectar in this name Krishna. Rupa Goswami says this because his chanting is of different kind of chanting. And the mood that Mahaprabhu is exhibiting here confessing, admitting, “But I have no attraction”. Rupa Goswami has attraction, six Goswamis had attraction, Haridas Thakur had attraction. So many devotees have attraction. That Aindra prabhu has attraction for chanting the holy name. “But I have no attraction.” Durdaivam, this is my misfortune. And although it had not been mentioned in the verse the cause for not having attraction that is not stated in the verse but acaryas could read in between lines or could understand something that had not been stated.

It is to be understood, why not attraction? The obvious answer is because of my offenses. I am so unfortunate that I commit offenses while chanting the holy name therefore I did not achieve attachment for chanting. So offenses aparadha sunya

haiya laha krsna nama Bhaktivinod Thakur says, "You chant the holy name, how? aparadha sunya hoiya. You are allowed to commit offenses. How much offense you could commit? Zero. Yes, yes you could commit offenses, go ahead. How much offense? Zero.aparadha sunya, shunyawad,means no offenses. Aparadha sunya haiya laha Krsna nama, this kind of holy name as one chants,

nadiya-godrume nityananda mahajana
patiyache nama-hatta jibera karana
sraddhaban jana he sraddhaban jana he

Nadiya-godrume not far from here is dvip called Godrumdvipa and in there five hundred years ago Nityananda Mahajana, he started nama hatta what is next? Patiyache nama hatta jibera karana. Nityananda Prabhu has opened Nama hatta. What for? patiyache nama hatta jibera karana for the benefit of the people of this age of kali, Lord has opened, started this nama hatta, the market place of the holy name. So sraddhavan jana, faithful, "O!, faithful people come. Come, come chant the holy name, but how? We have to chant aparadha sunya haiya laha Krsna nama. Chant offenselessly. Then anuraga is guaranteed.

So if you have time then, then you could get into the offense topic. There is whole chapter in 'Nectar of devotion', ten offenses against the holy name, nama aparadha. And on the top of that list is vaishnava aparadha vaishnava ninda, offending vaishnavas. They are so very dear to the Lord and you offend them this way and that way. There are so many ways of offending vaishnavas. So study and understand these offenses. There is nama aparadha, there is dhama aparadha and there is seva aparadha, there is arca-vigraha, deity worship aparadha, different kinds of aparadha. And amongst them there is nama aparadha. Bhaktivinoda Thakur's Harinama Chintamani, he had devoted, dedicated one of his writing project, he wrote a scripture Harinama chintamani for understanding these ten offenses, what are the symptoms? How to understand this offense? How do I know which offense I am committing? Is it

vaishnava aparadha or is it first one or tenth one, sixth one which one am I committing and how to avoid?

But at the same time Caitanya Mahaprabhu here He is pointing out that those who wish to derive full benefit of this chanting which is full of all the energies of the Lord and one who wishes to develop anuraga for the holy name what he has to do? How should he chant and then the next verse number three,

**trnad api sunicena taror iva sahisnuna
amanina manadena kirtaniyah sada harih [CC Antya 20.21]**

So one solution that has been stated, "Oh! I am, I am an offender of the holy name". "Oh prabhu why don't you chant?" "You know my chanting is offensive. So I decided to stop chanting." That is easy way right? You know it is better not to accept spiritual master than accept and then disobey his order. "Oh, why you have no guru?" "I thought you know, I may be committing offenses, so just to avoid committing offenses I decided not to accept guru it is easy right? It is easy. Then I will not be committing any offenses. I don't chant because I am offender. No!! Your chanting is offenseless you certainly keep chanting and if your chanting is offensive do not stop chanting. Chanting and chanting the way to become free from offenses. One way is keep chanting the holy name of the Lord, kirtaniya sada hari or if we wish to keep chanting the holy name then how could we achieve that stage of chanting all the time constantly? Chanting kirtaniya sada hari, and Caitanya Mahaprabhu's formula is the four points, four elements are there. One is trinadapi sunicena. We should have read this consequently

**uttama hana apanake mane trnadhama
dui-prakare sahisnuta kare vrksasama [CC Antya 20.22]**

So uttama hana, all the devotees or some devotees may be advanced but even that advanced devotee think they have no attraction. That is also possible. I have no love for the Lord. He may be full of love but that is one kind of nature of

a devotee. Dui-prakare sahisnuta kare vrksasama. So this is understanding. The two kind of understanding that devotee is expected, to be as tolerant as the tree or even what, more tolerant, more tolerant than the tree. eva and api the two ways of this mantra taroreva sahisnuna or tarorapi sahisnuna like, like the tree, tolerant like a tree or more tolerant than a tree. The two ways that verse goes

**vrksa yena katileha kichu na bolaya
sukana maileha kare pani na magaya [CC Antya 20.23]**

So, vrksa if someone cutting the tree, this is Caitanya Mahaprabhu's statement, then it doesn't say anything. If someone is cutting the tree, tree just tolerates and may be drying up because of drought, no water, still doesn't asks for water, just keeps drying up, tolerates the hunger and thirst situation.

**yei ye magaye, tare deya apana-dhana
gharma-vrsti sahe, anera karaye raksana [CC Antya 20.24]**

So in the midst of vrsti, the torrents of rain or it is very hot sun, the tree doesn't, keep standing wherever it is. Tree doesn't ask, "Hye, get me umbrella!" A devotee is walking by the tree and it is raining. Tree doesn't say "Hye, prabhu or you all the prabhus, you stand up and climb up and hold your umbrellas above me." Then twenty devotees on the top of the tree, umbrella for the, no. So whatever situation these tree is tolerating.

uttam hana vaisnava habe nirabhimana

So the devotee may the uttam or first class devotee, situation elevation, but he has no abhimana, he has no false pride

jive sammana dibe jani krsna-adhithana [CC Antya 20.25]

He is respecting everyone and one reason he is respecting everyone, every jiva, because he knows next to each jiva there

is Lord, Lord is there or this jiva is my Lord's jiva, my Lord's atma. In Isopanisada also this is there. Those who understand Lord is in everything and in everyone, this is the way to become free from the hatred. The hate and love are just opposite. So we are expected not only to love the Lord but love the devotees of the Lord and respect them. So this is possible by knowing that Lord is in everyone, feeling. And to Lord jiva, the living entities are so very dear to the Lord so if I offend jiva, jivedaya. This what we expect jive daya name ruchi vaisnava seva. The compassion for the souls that way you respect the soul, you worship the soul, you worship the devotee.

Lord is great, God is great so we like to worship Him but worship devotee, become devotee of devotee. We do not always think like this. We should be thinking I am a devotee. We always I am a devotee of Radha Madhava. O! I am devotee of Radha Shyamsunder. O! I am devotee of Jagganatha. O! I am devotee of Sri Rama. But Lord is pleased when He knows, such and such devotee is devotee of my devotee. O! then he is my devotee. He is my devotee. Another famous this Lord's statement, "One who thinks he is my devotee, he is not my devotee but if he is devotee of my devotee then he is my devotee." So again the devotion for the devotees is not just lip service but practical. That is why then Rupa Goswami is giving sad-vidham priti-laksanam, six ways of expressing your priti, your love, affection for devotees.

**Dadati pratigrhnati, guhyam akhyati prcchati,
bhunkte bhojayate caiva, sad-vidham priti-laksanam [NOI verse 4]**

So this Mayapur festival this year is what, is theme of this year festival, loving exchanges, six loving exchanges, six loving dealings of devotees. This is theme of this Mayapur festival. Opportunity for us to cultivate this priti-laksanam, the symptoms of the devotion for the devotees of the Lord. We should be thinking each day, today I want to serve this

devotee in this way, that way, make some plan, I want to serve feast prasadam, help carrying somebody's baggage or whatever small way big way practical, it's not just a lip service, theoretical. While in theory I accept yes the devotees are my worship able object but beyond the lips talking is also beginning, thinking talking. The Lord will be so pleased and then kirtaniya sada hari is possible.

One thing is being tolerant like a tree and respectful towards other living entities, fellow brothers, sisters and of course at our level according to the advice of the acaryas and Rupa Goswami. We love the Lord and serve Him. We are friendly with the devotees. Friendship amongst the equals. It's not all one again, some levels, we serve senior vaisnavas. And the third thing is jivedaya, the faithful people, we try to help them up, helping hand, help them up, serve them prasada with the helping hand. With the hand you could give prasada. With the hand you could give book. With the hand you could give, the holy name. With the hand you could play drum or kartal, so help them out. But if there are big big demons which you cannot handle, big size demons then you could offer pranama from distance. Bye! We can make safer distance, avoid them, stay away or bring some bigger devotee and then let them face. I cannot manage doesn't means other cannot face with him and defeat him. Maybe we could think. So our side we could manage, we can handle others we can turn them over to some other stronger devotee.

So through this trnadapi sunicena taroriva sahisnuna amanina mana den. Not expecting any respect for oneself ourselves. But it is such a difficult thing. It is other way around. We don't like to respect anybody but we would like everybody to respect us instead. This is conditioning this is kind of training, upbringing and brainwashing that goes in this world. Who talks the language of trnadapi sunicena except Gaudiya vaisnavas or vaisnavas or some religionist. Who is talking like this? Forget it, these are the values. There is no value to this.

You enter the material world and everything is upside down. No one wants to be dasa. Everyone wants to be boss. No dasa, boss and the top, no humility, pride, the first competition. And Caitanya Mahaprabhu in Varanasi as He was invited by Prakasananda Saraswati. He has sixteen thousand followers. So Mahaprabhu arrived and there is big asana, some kind of waiting for Him next to Prakasananda Saraswati.

But Caitanya Mahaprabhu as soon as He arrived He just sat down near the entrance where people washing their hands and leaving their shoes. There is no asana nothing. Mahaprabhu came and just sat down there out of humility. He wasn't expecting any respect big honor big sit. He just sat down but that did big preaching. Prakasannanda Saraswati, "Oh! Look He is sitting there, right there sat on the floor." The half of the preaching success was that humility part. He is humble. These mayavadis are always proud, aham aham, I am somebody. Not just ordinary body but aham brahmasmi. The last layer of maya. No one proud as proud as mayavadis are so proud. The materialists are proud. Impersonalists are proud. Everyone is proud in this world.

janma aishwarya sruta sri

Four Kunti Maharani says, four things, high birth, aishwarya, your wealth, your learning, your beauty these things become stumbling blocks. False pride into these things which is all temporary and then for this expecting all respect, then how could such person chant the holy name? There is no kirtaniya sada hari. kirtaniya sada hari becomes possible as one cultivates these four items mentioned here. Tolerance, humility, respecting others, not expecting respect in return. These four items, the more we study sastras, more association, more hearing, more we realize how, how tiny jiva, how insignificant we are, then we would become humble. We are made humble, we are humble by nature. We are humble. So to know ourselves, we have to know ourselves, then to know the Lord. Who am I? Who the Lord is? and we become humble, humility is

one of the quality of vaisnava, meaning it is the quality of the soul.

Soul is humble by nature vidya vinayen sobhate. So we try to acquire knowledge. vidya dadati vinayam, vinay means humility. So vidya dadati as one acquires vidya, whether someone has acquired vidya or not how could we find out? See how much humble whether he is humble or not humble if he is humble then we can, "Oh! Yes, he is very good student. He has done studies. He has attained perfection. He is humble." This is natural consequence or natural outcome result of doing the studies, studies of the sastras. Gita Bhagavat hearing and we know dasosmi and then we become humble. Then we also respect others. jivedaya vaisnavseva serve others and in that state of mind one can chant holy name of the Lord constantly. The next verse

Caitanya Mahaprabhu forth verse
na dhanam na janam na sundarim
kavitam va jagadisa kamayem
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi [CC Antya 20.29]

So Kirtaniya sada hari, as one chants the holy name, what is the mood of the chanter? What is he asking for chanting? What is one asking for? Ya! please give me service, please engage me, please engage me. I am your servant, please engage me in book distribution. Please engage me. Please engage me. Then whatever humble service I could render. So as one does kirtaniya sada hari, as one chants the holy name then Lord is pleased. How do we know whether Lord is pleased or not pleased? He is engaging us. We have been chanting all morning and then temple president gives, temple commander gives some service. Then we say, "Oh! Lord is pleased with my chanting. Just see Lord has arranged some service for me." The chanting results in getting service of the Lord. Chanting itself is a service but one should not hide behind the chanting. Some devotee says, "Oh Prabhu, I have not finished my rounds." At

eleven o'clock, I have not finished, at 2 o'clock, I am still chanting and even at 8 o'clock at night he is still chanting and he is chanting and chanting. I am busy, so is this serious chanting.

So one could be busy with chanting also. I was reminded when I was just a new bhakta, long time ago in Mumbai it was morning time and our temple president Giriraja, he was not swami that time he was just a brahmacari and he was chanting his rounds and one life member he had come and I happened to, he was looking for the president of the temple and I happened to meet this gentleman. He said, "Who is president here? I would like to see him. Could you please bring me to your president?" So I went to temple and Giriraja was chanting, chanting nicely seriously. Then I told, "One life member is here and he would like to see you." And but he said, "No go and tell that life member that I am busy." So my first thought was, what? you are not busy. You are just sitting around, just sitting and chanting. Because you don't want to see him you are just giving some excuse that you are busy. So this were my kind of neophyte's thoughts or offensive thoughts that time.

Later on I realized that one could be also busy. But chanting is a serious business in fact, the best business. So if someone is chanting seriously then if service comes to him, he would jump and do that service or he would also plan some service or there may be some instructions, do this, some direct service or general instruction and direct personal instructions of the spiritual master. Two kinds of instructions, you do this, disciple you do this, direct. Chant Hare Krishna, follow four regulative principles, read Prabhupada's books general instructions. So to follow that, so kirtanitya sada hari and then this devotee he says, "O Lord! please engage me. Ahaituki, I want service causeless or unmotivated service. He begs for unmotivated service.

na dhanam na janam na sundarim kavitam va

All these things, it's a part of this material world. We ask for give me this, give me that, house by the beach. Badrinarayana Prabhu was saying that give me this kind of car or that kind of car, jai Jagadisa Hare swami Jai Jagadisa Hare and house by the beach and this color television jai Jagadisa Hare. So that was another business. This is a different. Caitanya Mahaprabhu says, na dhanam na janam, no wealth, not for me, not for my gratification of. So there are some of them they even don't want to touch. No, no, no brahma satya jagat mithya, only jagat is jagat is false. Only reality is brahman.

So vaisnavas are not like that. So this na dhanam, but it was centennial time, 100th birth anniversary. As a minister of centennial, global minister of centennial I had my time to offer report and prayers to Radha Madhav, as GBC few days ago also. So my prayer was, "My dear Lord, please give dhanam. We did big glorification of Srila Prabhupada doing the 100th birth anniversary, funds required. So dhanam and also some janam, lots of people lot of devotee power. So we can't reverse that prayer but because it was for the Lord, Lord's pure devotee's service then dhanam, yes please, dhanam please. Again like in some temple early morning prayer, I think in Los Angeles, also in Delhi, few temples, 'Please send, o Lord, please send some devotees, sankirtana devotees. We want to increase book distribution, o Lord, please send us some devotees, some man power, so janam. Janam is people. But not into this kavita. 'Name, fame, glory same old story' [laughter].

So we should leave that story behind as we enter. There are some easy things to give up. One way is give up this dhanam janam sundarim, but then this 'puja labha pratistha' these are even harder things to give up. Following four regulative principles this is damn easy. Any talk we can carry to do this; I mean kind of following four regulative principles is not such a big big thing. Bigger obstacle on the path, puja desire for being worshipped, some profit, some honoration,

worship and glorify. And these things harder, these anarthas very very subtle. So many sadhakas, religionist they may give up their life, may be sinless, they are not committing any sin, following regulative principle but stuck with this puja labha pratistha.

Narsimha dev said," Prahlad ask for some benediction." Prahlad says, "No, no, please don't encourage me to do so Lord." No no my dear Lord, what are you talking? I don't want to be like a merchant dealing.

yas ta asisa asaste na sa bhrtyah sa vai vanik (SB 7.10.4)

One who has desires one who comes to you and asks for this boon, that benediction, he is not your devotee. He is just a merchant. ya asisa, give me this baksisa, asisa, this benediction, this boon this, that na sa bhrtyah. He is not your servant. He is not pure unmotivated devotee. He is just a businessman. Prahlad Maharaja said this in Bhagavatam.

So none of this dhanam janam sundarim, this is for us to work on this. This is not just some story about someone else somewhere, no, it applies to us. Each one of us. So we may have learnt this verse by heart. It may be at our tip of tongue, say, what is the forth verse? dhanam janam sundarim kavitam, we say. We also say the mantra and translation word meaning everything. But then we were talking, yesterday, there is accumulation but there should be assimilation. Mahaprabhu is commenting just finish this na dhanam na janam na sundarim. So that's like a big obstacle on the path of devotional service, "jnana-karmadyanavrtam ". So this dhanam janam sundarim, this is all karma and karmi affairs and the bhakti has to be transcendental to karma and jnana. So this dhanam janam sundarim, this is karma items, karmic and what is jnana part, janmani janmani isvare, those who are jnanis, impersonalists they are hankering for liberation.

Chatanya Mahaprabhu says , mama janmani janmanisvare birth

after birth after birth. I am not against taking birth. I don't mind to be born again. So not caring for liberation, not caring for liberation, so this is transcending this Brahma realization or Brahman, karma jnana.

anyabhilasita-sunyam jnana-karmadyanavrtam

anukulyena krsnanusilanam bhaktir-uttama [Sri Bhakti-rasamrta-sindhu (1.1.11)].

Bhakti is uttama bhakti, tama means ignorance. utta means above, above ignorance, transcendental to ignorance. In karma, certainly this is all full of darkness. But even brahman there is darkness in brahman there is some ignorance, ignorance of Paramatma, ignorance of Bhagavan, the realization of brahman is there. But ignorance of Paramatma, an ignorance of Bhagavan because they know only one aspect, two more aspects are not part of their realization. So there is darkness there is ignorance. So one who has transcended this, there is uttama bhakta or there is uttama bhakti. So in this verse this sikshashtaka, free from karmatendencies that kind of mentality and free from jnanaa. So karma, jnanaa and yoga these are the three kind of main paths. Bhagvada gita also taught karma, jnanaa, yogabut then not again ordinary kind of yoga but bhaktiyoga.

yoginam api sarvesam mad-gatenantar-atmana

sraddhavan bhajate yo mam sa me yuktatamo matah [BG 6.47]

So topmost thing is bhakti yoga. So give me bhakti my dear Lord and bhakti has to be or when it is free from jnana and karma then it is bhakti otherwise this some kind of bhukti is there. Some kind of motivation is there, gratification is there. So praying for pure devotional service because I am servant, that would be said in the next verse, why you should, why I am asking for service, because I am servant that would be said in next verse. What is servant expected to do? Servant if not serving then he is not servant. So ayi nanda tanuja kinkaram that comes the next, before that's for tomorrow, so

before we end we will read just few comments by Caitanya Mahaprabhu on this verse,

**dhana, jana nahi magon, kavita sundari
suddha-bhakti' deha more, krsna krpa kari [CC Antya 20.30]**

So Mahaprabhu says, He said the verse na dhanam na janam. Then He said, "na dhana na jana magi, I am not asking for dhan, jana, wealth followers kavita or sundari, suddha bhakti deha more, give me bhakti, suddha bhakti, pure devotional service, Krsna krpa kari. O Lord, please be kind to me, krpa kari give me."

**ati-dainye punah mage dasya-bhakti-dana
apanare kare samsara jiva-abhimana [CC Antya 20.31]**

ati dainya punaha mage, so Lord is asking Caitanya Mahaprabhu in that mood that's says in translation that Sri Caitanya Mahaprabhu again expressed His desire to be endowed with service to the Lord. He beg for service to the Lord and how He is going to be begging that service, in what words that is the subject matter of the next verse.

**ayinanda-tanuja kinkaram
patitam mam visame bhavambudhau
krpaya tava pada-pankaja-
sthita-dhuli-sadrsam vicintaya [CC Antya 20.32]**

So that verse we will discuss tomorrow. You could see how this continuity going from one verse to another, giving some kind of link. There is a relationship, one verse to the other one, there is revolution getting it condensed more and more. One thought leads to the other and other and so we are half way through, we completed four verses and there four more in next few days. So a task ahead of us. Did anyone do homework? Yesterday we gave you homework to do. Who remembers yesterday's homework? Remembering slokas was a homework. At least you remember what the homework was. Good! At least someone remembers and mananam, meditation, contemplation,

that's important. So don't leave this subject matter just in pandal as you walk out, leave this behind and then take it up again the next day as you enter. No, carry this with you even in the bathroom, even there you could think. Then Hanumana may come or he may not come. And discuss amongst each other. Keep this subject matter alive and fresh. This is very important, listening is most important thing to do and then keep thinking of that subject matter is even more important or most important. So who did someone memorize any of the verses? Eight verses yesterday? Did anyone learn? No? May be already knew these verses. Yes, that's why. One mataji said, "Ya, we already knew." Yes, stand up. Say the verse, which one did you memorize which verse did you remember. Give her microphone. (One mataji recited verse, haribol!! Nice!

So let's go little deeper, also good to be by yourself always surrounded by devotees just good. So as we come in contact with the devotee when time you should be churning that subject. Think more so that it becomes our, it is also said that when you hear with the idea of sharing that subject matter with someone then what happens? While hearing you are thinking. "O, today I am going to share this with somebody or when I go back to France or whatever I am going to share this with my family members or my temple devotees." With this aim in mind if you hear then what happens you will have to remember, you will remember, you will have to remember. Otherwise how could you share that with others. In order not to forget you will have to keep fresh. In the evening I am going to meet someone also so all day you will be from time to time at least you will be thinking, "I have to say this, I have to share this after few weeks I have to share this." Like this we remain fresh. So good to note down things. That's another way of remembering things or even if you forget sometimes you can look at, open and look. So please stay in this mood.

Question: I am doing sixteen rounds daily I feel formalities just doing sixteen rounds in Krishna conscious how can I

improve?

Answer: I think this is a good question. Is that? Although one person has asked this question. This is good chance that this is not only his question but question of many of us. Yes, you are not the only one. You feel bit relieved now for you are thinking I am the only one in this situation. So I think this the main solution to this is getting up early and chant your rounds before your business hours or before the phones begin ringing phones, before people begin knocking at your door, before your office hours, before people get up and begin making noise pee...pee...bho...bho...honking horns. So once, if you have finished only half of the rounds then during the day the mind is already invested, distracted this way, that way thinking and then bringing it back and focusing on hearing with attention and concentration that it becomes more tough job.

Not that one couldn't do it but the most favorable circumstances for chanting the holy name are the morning, morning hours. So those who face this difficulty, I think for the round chanted in the morning I think are, but then one may try to I have only so much time now before I leave so and rushing through the rounds because we have to do the quantity, sixteen quantity then quality drops. You are sacrificing the quality but if you have sufficient time it takes about two hours, little more little less. So of course with two hours so if those two hours could be the morning hours or it is also advised that if you are not able to finish in the morning then some time of the day again when you have no business you are free or you designate such and such time, this is my chanting time.

Like we were talking of that example of my temple president and he was so busy when chanting that he did say to me go tell that life member I am busy. I am busy fixed up I can't move now I could not I am busy committed to the chanting. Not that as soon as phone rings and we run and we are chanting and with

left hand we are doing this that or looking here looking there finding that's, we are, that's a halfhearted job. You are not there in that chanting you are not investing yourself fully because you are not hearing it or not hearing with the with the proper mood. ayi nand tanuja kinkaram, I am your servant, please, please engage me. I am yours, Lord. That mood like a crying like a baby. Prabhupada says chanting crying like a baby. So if you do not cry please remember you are expected that kind of mood. So early to bed early to rise. Person has difficulty getting up early morning. Actually difficulty more difficult thing is to go to bed on time. Getting up early is not difficult, going to bed is difficult. People just don't go to bed early. They stay busy with different affairs and then goes to bed late and then body requires so many hours of rest in order for you to get relief from fatigue and mind is fresh. Then you wake up and when you again chant after body has sufficient rest and mind rested then you chant and also you can absorb that chanting you are tired and you are yawning and sleeping still chanting struggling because you have to do your quota that's a subject matter. I don't have attraction ajani, ajani not taken birth. What has not taken birth? Raga attachment because that verse says my offenses. So there are ten offenses, yes but then not chanting attentively or inattentive chanting is source or cause of those ten offenses. Bhaktivinoda Thakur's analysis, so if your chanting is inattentive you do not become free from these ten offenses all the ten or five or few or one offense will be committed by you if that inattention inattentive chanting is there.

So most important thing to do, doing chanting with attention and morning hours are favorable and when we are not deep needed or no demands we are just committed this is my time for chanting when you just do that you can try to improve, following this guideline, how to chant in the morning, quite peaceful hours, mode of goodness time. Mornings are in mode of goodness, day is full of passion and the night is ignorance. Of course one could transcend these three modes. Haridasa

Thakur is chanting in the middle of night but he is not influenced by ignorance of the night. He is chanting during the day he is not influenced by passion. But that not the case with us. So we cannot imitate. So we could take the advantage of the best time, the favorable time season. A businessman always knows; o this is a good season for making this money or selling this part of the good season. So good season for chanting is morning. Yes you have to say in the microphone.

Question: Srila Prabhupada said that we have to chant at least sixteen rounds Bhaktisiddhanta Saraswati Maharaja said if you don't chant one lakh you are fallen. So how to consider this?

Answer: Prabhupada is merciful. But he said minimum sixteen, minimum sixteen. So you could chant more. Prabhupada also gave us lots of service, more than Gaudiya Matha, Bhaktisiddhant Gaudiya Matha. Ya, so many missionary activities, distribute books and food for life and build the temples centers of Krishna Consciousness, Farm projects and Harinama parties and padayatras and festivals. So this would not happen if we keep chanting all day but one could of course Bhaktivinod Thakur also says, namasraya kari jatane tumi takah apan kaje

That while you are working, you are chanting. You chant while working. hath me kama mukha me nama. Service in the hand and holy name in the mouth. You can keep your hands and mouth busy in the same time. So while service the chanting doesn't stop. So we may not be chanting on the beads as such but there is chanting and when there is param vijayate sri Krsna sankirtanam. So the definition of sankirtan is not limited. It's kirti, it's glories. Chanting the holy name in sankirtan or that is the whole sankirtan moment to be expanded and that is sankirtan. Building temple in Juhu Mumbai and Prabhupada was staying next door and construction site, so much khat khat, all those sounds were going on, hammer, so devotees were proposing, "Prabhupada, this must be bothering you. We will shift you to another location. You could stay peacefully." Prabhupada did not agree he was saying these, these sounds

were like a music to his ears. these sounds khat khat phat phat, whatever this was service of Radha Rasabihari as temple of Radha Rasabihari was under construction. Even those sounds was kirtan, sankirtan. So you could chant, you could distribute books, you are also chanting, the book you are bringing to other

Question [not clear]

Answer: Prabhupada introduced chanting in the west or in New York. The rules and regulations they came much later. In the beginning he was just encouraging everyone to chant. That 26 second Avenue storefront 'Matchless Gift' anybody everybody, they were coming with their girlfriend boyfriend, with the boots, long hair, smelly bodies, he was there, take bath. If you go to South Indian temple you have to wash your hands and feet, you go to Jaggannatha puri at the entrance you have to wash feet and mouth. But Prabhupada no restrictions, everyone was welcome whether they are clean or not clean. Most important is ya smaret pundarikaksam sa bahyabhyantar suchi. If one could remember the Lord, lotus eyed Lord, sa bahyabhyantar suchi he would become clean bahya externally internally. So keep chanting and that leads to the remembrance, chanting results in remembrance, sarvanam kirtanam visnouh smaranam that is perfection. This is side issue. So we said if someone is committing offenses, the main solution that rectification of solution is chanting. Chanting itself is a means and the goal. So on the side there are few rules, main rule is chant. kirtaniya sada hari is the main rule. You don't follow that rule and you follow so many other, you have learnt namapradha and this and that, you became learned pandit and you know all yama-niyama, do's and don'ts and vidhi and nisedha and but not chanting then you would nowhere. But in the midst of some of the offenses of being committed, if you continue chanting then you will take care. So more emphasis is on chanting and not on the offense part, that is real, the main rule is chant. Then you take care of other things. And the spiritual master is giving us some

guidance, his examples, he is giving, giving us Krsna in the form of, at the initiation time Guru is giving us Krsna or he has already given some siksaguru has given already us Krsna in the form of the holy name and the formality of diksa. He gives knowledge, he gives holy name and as one accepts this, then ksa, kshay he becomes free from the reactions of the sins committed in the past. So the word diksa is explained like that. Guru gives the holy name, the holy scriptures, holy dhama. We were talking yesterday how Srila Prabhupada revealed this dhama unto us or revealed pastimes of Caitanya Mahaprabhu unto us. Lord made him nimittmatram and then by coming in contact with these gifts in the form of holy name and holy scriptures and holy prasada then our connection is made with the Lord and we become free from reactions also. So this is Lord's arrangements this is how Lord works.

Question [Not clear]

Answer: We became qualified to chant other mantras by chanting first mahamantra. You chant the holy name and you are no more sudra. Your sudra business finished, smashed. You are more than a Brahmin. You go ahead, chant different mantras, so with the help of shelter of the holy name mahamantra you can, you became qualified, you became eligible, in every possible way. Prabhavisnave namaha, Lord is powerful. His name is powerful. So all those punindra pulkasa, all those castes and countries mentioned in Bhagavatam. One who takes shelter, he may be from Magnolia from Afghan, from Andhra, from Pulinda one time these were countries now there are different names so you don't know which one is which. There is some, Prabhupada is pointing out in the purports, this country was Kasya, this country was Pulinda, this is Pulkasa so these were, people were low born low qualities. Even people of those countries taking shelter of the holy name they transcend because of the power of the mantra, the holy name.

Question: Is chanting of mahamantra sufficient?

Answer: Mahamantra is sufficient. Mahamantra includes all the

mantras all the prayers. So whether you could stick to chanting,

**“Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare”**

Then you have chanted all the mantras, all the prayers. So when we chant mahamantra it is sufficient. Ok we will stop here.

Sri Siksastakam Seminar Verse 1

Sri Siksastakam Seminar Verse 1

Mayapur [1:28:19]

So, we welcome you to Mayapur dhama. Mayapur dhama ki Jai!

And in Mayapur we get to hear Siksastaka. It was not here in this dhama where Caitanya Mahaprabhu compiled or recited or presented this Siksastaka, it was in Jagannath Puri.

Caitanya Mahaprabhu spent 24 years in Mayapur and then He proceeded to Jagannath Puri. This was the will of Saci Mata, and then He travelled for six years spreading the holy name around and He returns, well He goes and returns, this happens few times. And finally, He comes back to Jagannath Puri resides there for next 18 years total. There He is performing nama sankirtana, relishing, not just asking others -you chant 'Harer nama eva kevalam', He doesn't just give pravachan.

Mahaprabhu is relishing chanting, relishing those rathayatra festivals, there He is Radharani now. There is Her Lord

Jagannath in the chariots and there is whole reciprocation going on and more of that Radha Krishna, mood of Radha Krishna Mahaprabhu is relishing in Jagannath Puri. There are external reasons for His appearance, and there are some internal, personal private reasons why Caitanya Mahaprabhu appears.

So, He has taken care of so-called external reasons, and that is:

**paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge**

So, He has done that part, that obligation is kind off over, duly completed and now He wants to go to internal, personal, private reason. And that is Radha Rani. Who is this Radha Rani? What does she think? When she is with Me and relishing Krsna prema, what is on Her mind? What does She think? How does She enjoy?

Lord wants to know, in brief, we are trying to summarise. Lord wants to understand Radha Rani, understand the mood of Radha Rani. So that is going very deep, deeper or vast or very high subject matter of the realm. So, while Mahaprabhu is in that kind of mood. So now when He is sitting down with His associates. He selected few, Svarup Damodar and Ramananda Rai all night long.

radha bhava suvalitam

He has Radha's bhava, He has Radha's kanti, Radha dyuti-complexion of Radha rani, mood of Radha rani. So, while He is in that mood with His associated, we are just trying to kind of set the scene or trying to explain in what context, like in Bhagvat gita there is setting the scene, in first chapter, setting the scene and then topic of Bhagvat Gita. So here is little setting the scene for Siksastaka. There Krsna is speaking in

Kuruksetra and the first chapter is setting the scene and here that Sri Krsna Chaitanya going to be speaking or reciting these eight verses and

this is setting the scene or platform or forum or the context, this is the mood of Mahaprabhu. We will realise as we understand this scene, the situation, the context. How special, how extra special are these eight prayers, or eight verses.

ei-mata mahaprabhu vaise nilacale

rajani-divase krsna-virahe vihvale [CC Antya lila 20.3]

Day and night Mahaprabhu feeling intense separation from who? Krsna. In the mood of Radha rani, feeling intense separation

vihvale, svarupa, ramananda, – ei duijana-sane

These are the two persons Svarupa Damodara and Ramananda Raya, Ratri-dine – day and night rasa-g?ta-sloka asvadane-spending all night, no sleep. Sleepless nights, staying awake all night. Can't sleep, can't sleep. These moods are keeping Lord awake, He keeps thinking of the Lord, His moods are sweeter than the sleep,

nana-bhava uthe prabhura harsa, soka, rosa

dainyodvega-arti utkantha, santosa [CC Antya lila 20.5]

And different emotions, sometimes jubilation, sometimes lamentation, rosa, danya-humility, anxiety, grief, eagerness, satisfaction. Lord is going through all these emotions day and night, especially in the night He is overwhelmed.

kona dine kona bhava sloka-pathana

sei sloka asvadite ratri-jagarana

During the day He hears some topics in certain mood and that mood lingers on during the night.

sei sei bhava nija-aloka padiya

slokerartha asvadave dui-bandhu lana [CC Antya lila 20.6]

So He takes these two bandhus, two friends, brothers Ramananda Raya and Svarupa Damodara they are with Him on His right side and left side

and nija-sloka padiya His own slokas, referring to these eight verses, this Siksastaka are His nija slokas,

nija-sloka padiya slokera artha asvadaye

Meaning of this sloks not that He is reciting only the translation and then next verse and then next verse and then next, we sometimes do that way. But He is relishing, He stops in the middle. Sometimes the gramophone goes round and round, in same place not going forward, now they don't have this.

So Mahaprabhu would get stuck with some word with some meaning some bhava, so asvadan, so point is, that His own verses this Siksastaka. Not that He complied and let the world read this and study this, these are His verses. Like sometimes we use to see Prabhupada reading his own books and he would say, "No, no, I did not write these books." Prabhupada, this is your Krsna book and you are reading, 'That's not my Krsna book' Krsna wrote through him. So he is going back to it and reading again.

So, these eight verses complied by Caitanya Mahaprabhu, not that it is printed and published and let the world read, He would revisit those verses, go back to those verses and relish, asvadan.

slokera artha asvadaye

Along with these bandhus, these two brothers. In other words, these Siksastaka verses were compiled and uttered, recited, relished by Caitanya Mahaprabhu along with Krsna Karnamrita and then Chandi Dasa's scriptures, and then Mahaprabhu use to relish and Jagannath Vallabha Natak of Ramananda Raya. These are the scriptures Caitanya Mahaprabhu used to relish. So along with these scriptures, His own verses, this Siksastaka

is also part of that relishing.

har?e prabhu kahena, – suna svarupa-rama-rayā

So sometimes in great jubilation Caitanya Mahāprabhu use to say, “Dear Rāmananda,

raṁananda rayā, nama-sankīrtana – kalau parama upaya [CC Antya līla 20.8]

While He was relishing these eight verses of Siksastaka and He used to stop in the middle and show some of His ecstasies. Hey Rāmananda Rayā, you know? This nama sankīrtana, kalau parama upaya”, this is the best solution for all the difficulties, problems updr̥itaha, everyone is greatly troubled in this age of Kali and what is the solution, what is the way out? The only way is nama sankīrtana. This is what he is talking,

param vijayate śrī-kṛṣṇa-sankīrtanam

So while reciting,

**ceto-darpana-marjanam bhava-mahā-dāvagnī-nīrvāpanam
śhreyah-kairava-chandrika-vītaranam vidyā-vadhū-jīvanam
anandambudhi-vardhanam prati-padam purnamritaswadanam
sarvatma-snapanam param vijayate śrī-kṛṣṇa-sankīrtanam**

He stops there and says “Hey you know, this is parama upaya,

harer nama harer nama harer namaiva kevalam

And then of course right there Kṛṣṇadas Kaviraj has put this verse from Bhagvatam and prior to that there is another verse in Bengali,

**sankīrtana-yajne kalau kṛṣṇa-aradhanata
sumedha paya kṛṣṇera carana, sankīrtana-yajne**

Those who are intelligent people in this age of Kali, they will perform sankīrtana yajna, these are the words of Mahāprabhu. Mahāprabhu is

speaking in the middle of the night in the mood of Radha Rani, madhurya Bhava to Ramananda Raya and Svarupa Damodara. So He is speaking like this as the sankirtan yajna is the only way to worship Lord and this is the only way kalau krsna-aradhana Krsna could be worshiped, by Krsnas sankirtana

**hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare**

This is aradhana, it is worship. The Brahman is worshiping the deities, likewise that murti and the name is not two, its one. Lord is standing in the form of the deity and then Lord is standing before you in the form of Nama Prabhu and you worship Him by chanting His names, this is the way to worship. Somewhere I read today, the statement said that 'Krsna and His name has no difference, but there is one difference and that is of the two, the Lord is more easily accessible in the form of name and that's the way to worship Him. paya krsnera carana, that is the way to achieve the lotus feet of the Lord.

**nama-sa?kirtana haite sarvanartha-nasa
sarva-subhodaya, Krsna-premera ullasa**

Caitanya Mahaprabhu is saying, "Simply by chanting the holy name of Lord Krsna, 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 Krsna. So Lord said that much, the next thing He says now is, He is uttering now is the first verse of Siksastaka, in that kind of mood He is glorifying the Lords holy name and that's the way to worship the Lord. He said that or made those remarks and next thing he says,

**Ceto darpana marjanam Mahaprabhu is speaking,
ya svayampadmanabhasya mukha-padmad vinihsrita**

In Bhagvat Gita those words mukha-padmad, from the lotus mouth of Sri Krsna, those words uttered, patram pu?pam, Lord moved His lips, patram pu?pam, or sarva-dharman parityajya. Lord has

a mouth, He speaks and He spoke, mukha-padmad vinihsrita. So likewise these instructions, in the form of Shiksastaka. Lord also gave instructions to Rupa Goswami in Allahabad Prayag, gave instructions to Sanatana Goswami in Varanasi, gave instruction to some other devotees, and they ended up writing different books like Bhakti Rasamrita Sindhu and Chaitanya Charitamrita and it has all those instructions included in it but there are still only eight verses which are attributed to the Lord. Lord gets the credit of compiling only eight verses, although other scriptures by the six Goswamis of Vrindavan they are also based on Caitanya Mahaprabhu's instructions to them. Still these eight verses remain very very special.

So, all that Lord speaks is the only essence, there is no cheap talk, when Lord talks, it is not cheap, it is meaningful, He says the essence of everything and then He says of all those essential things, essence of the essence are these eight verses of Siksastaka, which Caitanya Mahaprabhu personally relished night after night after night. Not that, I have memorised, I know those verses and we all finish with these eight verses and go to do something else. No, He used to stay in that mood of those verses day and night. These eight verses and others like Gita Govinda, Krsna Karnamrita and other such scriptures reciting and relishing and in that list is this Siksastaka.

So that is the point, so you all know Siksastaka? Learn by heart? I am thinking of making a photo copy and bringing for all of you, I will do that tomorrow. But those who are able to say with us, Eklavya Prabhu will lead us with these prayers, Siksastaka prayers and sing along. Trying to relish and then we will talk about those verses more.

Mahamatra includes these eight verses also, when you say hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama rama hare hare

All the moods are there. All the moods which are there in these eight verse, they are included in the mahamantra. Our acaryas use to go from

one hare to Krsna and then from another hare to Krsna like this they go on and they give meaning The meaning of hare is, "O Hara, from Hara comes hare, our acaryas have given the meaning. First hare has one meaning and the second hare has another meaning and the third one has another and the fourth one has yet another mood. So there are 8 hares, and how many Krsnas? 4 Krsnas and How many Ramas? 4 Ramas. That Rama is also Krsna then Krsna and Rama is Krsna, Krsna 4 times we say and Rama Rama 4 times we say different moods, different feelings, different emotions.

Different acaryas, Bhakti Vinod Thakur and others gave their commentaries on the holy name. The holy name is further revealed, all those meanings and the moods and the emotions of the mahamantra are also coming from the Siksastaka. Siksastaka in the mahamantra so as we say eight verses, in the conclusion, Siksastaka eight verses and mahamantra they come in the same group, they belong to the same family or category, same mood, same feelings, same emotions.

So we will try to write the verses of the day on the board tomorrow, I am going to do that so you can look at the mantra, you could meditate upon

those mantras. And we would be doing some asvadan, relish some words and the meanings of those mantras. So, thinking that I am going to do two mantras a day. As today is the first day and we had to also talk of some introductory statements we had to make and setting the scene and little kirtana and then prasadam late. So, will do first mantra today and then we will do three mantras tomorrow, two mantras the next day and two the last day.

nityam bhagvat sevaya.

So sometime one, sometime two sometime three so in this way we

will complete, it is never completed, these things are never completed. I am done with sixteen rounds finished, I am done. No, it is not good to say that it is finished; this is an offence to say it is finished.

We should be feeling sorry, oh I finished, could I chant more? Do I have to really finish? So, I have to stop now? So, I was also saying we will finish eight mantras but they are never finished. These studies of these mantras is a life time study. You will never finish study of these eight verses. Each time you read or revisit or study them, you will derive deeper meaning, yet another flavour. You will go deeper, you will go higher, wider. So, this is non-different from the Lord, Caitanya Mahaprabhu. So, it was difficult for Him to finish.

Lord is Ananta, unending, unlimited so His topic is unlimited, unending.

Some commentaries are available on Siksastakam. Especially Srila Bhakti Vinod Thakur, he wrote commentary Sanmodan Bhashyam, he complied. Some 400 years after Chaitanya Mahaprabhu's disappearance he wrote a commentary on Siksastaka which is available.

Srila Bhaktisiddhanta Sarasvati Thakur wrote some purports on theses commentaries, so we will make some references to these works of Srila Bhakti Vinod Thakur, Srila Bhaktisiddhanta Sarasvati Thakur.

I think during the day if you could try to keep these verses on your mind or keep them in your pocket like pocket book, try to recite or memorise

verses in your mind, or try to understand the word's meaning then it will be easier to follow what we are presenting here.

So this is homework for you. You are students, right? I was thinking this a PhD level. Bhagvad Gita is primary education and the Bhagavatam is graduation and Caitanya Caritamrita is post-graduation and you

know where this Caitanya Caritiamrita is. This Siksastaka is not in Adi lila, not is Madhya lila, this is in the Antaya Lila and at the very end of the antya lila, this is the chapter. Chapter 20 th of antaya lila. So, if Caitanya Caritiamrita is a post-graduation course then this is at the end, the essence or the conclusion of it. After Siksastaka, there is nothing. This is like the last word, that's the position of Siksastaka and you are here to study, me too, I am also a student, we are all studying Siksastaka. So, if you think you are students and try to memorise these verses and this is the time, I don't know if you are going to join us day after day then 4 days, little more introduction, going more deeper into the subject matter of Siksastaka. So Siksastakais giving all the prayers in mind or in the forefront. You will see that there is a kind of progression going on from one verse there is a link, going higher and deeper, higher moods. Going from Sugarcane juice to jaggery, then sugar candy, then what do you do more, you put camphor and then sweet rice, like that more condensed. One preparation after another, going from sugarcane juice to sugar candy. So theses verses also get more condensed, going higher. So that verse Ceto darpan marjanam, we will quickly run through, a quick overview of theses eight verses and see what the gist of these eight verses is, what is the teaching or mood and meaning of each of these eight verses quickly.

So first one is basically talking about param vijayate sri-krishna- sankirtanam All glories to what, Sri Krsna Sankirtana, that is the conclusion of the first verse. And then there are seven parts, param vijayate sri-krishna-sankirtanam this is the eighth part of that first verse and there are seven other parts which are only different qualities or different attributes of this sankirtana. So that is the

first verse.

Now the second verse says, "Oh Lord, you have invested all your energies into these names Krsna, Govinda but unfortunate as I am, I have no attraction for it". nanuragahah I have no anuraga, raga means attachment, nanuragahah means, to this holy name I have no attraction. "Oh, how unfortunate I am". Its fine that holy name is all supreme, all glories, all victory and everything is in there, Haribol! Haribol! But I have

no attraction for this. You made everything so easy, but look at me, I have no attraction to chanting.

In contrast the holy name is glorified like anything and it's everything, it complete, it's victorious but look, I am not into this, I have no liking, I have no attraction. But you could develop attraction, that says the next verse, if you are really serious, if you like to develop attraction, what should I do? You do these four things.

trinad api sunicena

taror api sahishnuna

amanina manadena

kirtaniyah sada harihi

Four things mentioned there, being humble, tolerant, respectful and do not expect any respect in return and what would be the result? The person who was saying, "Oh, I have no attraction", that person will do kirtaniya sada harihi. You could always chant the holy names of the Lord. If these four conditions are fulfilled that is mentioned in verse number three, then result is kirtaniya sada harihi.

Going to the verse number four 'na dhanam na janam na sundarim' as one chants the holy name, he becomes free from anarthas, no wealth, no beautiful women, no followers, and like that, then what do you want? Okay so you don't want bhukti then what about mukti? You don't want to enjoy, don't

want to gratify body, senses, this world then go for mukti, “No no, mama janmani janmanisvare, I don’t care for mukti, I am ready to take birth again and again and again, give me birth and also give me one more thing my dear Lord, give me your Bhakti. bhaktir ahaituki tvayi.

Unconditionally I want to serve you. That’s the verse four. Now why do you want to serve me? Because I am a servant,

**ayi nanda-tanuja kinkaram
patitam mam vishame bhavambudhau
kripaya tava pada-pankaja-
sthita-dhuli-sadrisham vichintaya**

That’s my position, ayi nanda-tanuja kinkaram I am your servant my dear Lord, please pick me up from this ocean, I am getting drowned here, please help, help, help pick me up and fix me as an atom in your feet. You don’t have to make me a garland on your neck or crown on you head or ankle bell around your ankles. No, just make me a particle of dust of your lotus feet. That’s the verse five.

And the sixth verse says, when one chants, his sambandha gets established, we will get to that part, Sambandha-Abhideya-Prayojana, it is explained through these eight verses that ‘Oh! When that time would come?’ What kind of time or days you would like to see? Then Caitanya Mahaprabhu says

tava nama-grahane bhavishyati

As I chant your holy name oh my dear Lord nayanam galad-ashru-dharaya When would that happen? Me shedding tears as I say Hare Krsna Hare Krsna, gliding down the cheeks and my voice getting choked up and trembling some of those kinds of symptoms, “Oh! When that day would be mine?” Oh! Lord so that’s the mood of the verse number six. And then there is all bhava and feeling of separation

yugayitam nimeshena

**chakshusha pravrishayitam
shunyayitam jagat sarvam
govinda-virahena me**

'Oh! When that one nimesha-one moment without you O Govinda! I feel this whole world zero, shunya,

shunyayitam jagat sarvam govinda-virahena me

Govinda viraha-pangs of separation with one moment to be twelves year or longer. 'I cannot handle this, Oh! Lord where are you, where are you?'

That was verse seven.

And the eighth one is atmanivedena, the final and unconditional surrender. Oh! But this is up to you, you are free, you do whatever pleases you, ashlishya va. He says you may like to embrace me, give deep embrace to me,

ashlishya va pada-ratam pinashtu mam

Or you may like to crush me under your feet, you may like to use your hands and embrace me, or you may choose to use your feet and kick

me, crush me, you are free, whatever.

adarshanat marma-hatam karotu va

You are giving me distress by not giving your darsana

yatha tatha va vidadhatu lampato

Whatever, this way that way, you are what you are, you are free to do anything everything but one this is mat-prana-nathas tu sa eva naparah for me there is no one else but you as my Lord. You are my prana-natha you are my life and soul and goal of my life, there is no one else. Whatever way you want to treat me or deal with me, you are mine. So, that's the eighth verse.

So, you could quickly sing how it goes, juice become more condensed and further condensed and then solid and got more relishing and higher so that is the progression that we have to take note of each verse. There is a string going through these eight different pearls and keeping these eight pearls together as one nice offering. Srila Bhaktisiddhanta Sarasvati Thakura, he in the purport to the commentary of Bhaktivinoda Thakur he explains this Sambandha-Abhideya-Prayojana. For Gaudiya vaisnavas, we worship three deities, three phases, three stages.

We worship Radha Madanmohan as Sambandha Vighraha to establish our relationship with the Lord. Sambandha, everything begins with a relationship. If there is no relationship, then there is no going further. When you shake hand, the sambandha is established. Instead of gun in the hand, there is another kind of relationship. You throw the gun and you shake hand that is sambandha. Then further down there is talk, let's sit down and talk or sit down and take lunch or sit down and sign some kind of treaty or contract. So, first is sambandha-the relationship.

So, in these eight verses, Bhaktisiddhanta Sarasvati Thakura Maharaja is pointing out that the first five verses are establishing Sambandha, from ceto-darpana-marjanam to kripaya tava pada-pankaja-sthita-dhuli-sadrisham vichintaya Those five verses are establishing sambandha or relationship with the Lord.

Then he explains, after Sambandha comes Abhideya, getting situated in devotional service and you worship Radha Govinda in that mood that helps you getting situated or getting settled in certain service. Forming relationship is just not it, there is more to life, what do you after establishing relationship? You serve, so service. So, Bhaktisiddhanta Sarasvati Thakura says all these eight verses are Abhideya, first five verses are Sambandha, but all the verses from beginning to end are Abhideya, they are all about service, serving the Lord and

then he says after Sambandha, Abhideya comes Prayojna. What is the aim, what is the goal ultimate destination, or purpose. After all what is the purpose and Gaudiya vaisnavas have Radha Gopinath as their deity and there are different acaryas for this Sambandha-Abhideya-Prayojana. So in the Siksastaka last three verses are establishing Prayojana.

nayanam galad-ashru-dharaya

And

nimeshena govinda-virahename

And

ashlishya va pada-ratam pinashtu mam

Those three verses are prayojana. That's the final mood and the consciousness, destination of the Gaudiya vaishnavas. So, that's the talk about how Sambandha-Abhideya-Prayojana is applicable to these eight verses. Then, Bhaktisiddhanta Saraswati Thakura also brings to our notice, he enlightens us how in bhakti there are also three phases: the sadhana bhakti, this is Bhaktirasamrta Sindhu/ Nectar of Devotion topic. There is a saddhana bhakti, there is a bhava bhakti, and there is Prema bhakti. So, the first five verses correspond with saddhana bhakti. The mood of the first five verses of Siksastakais sadhana bhakti, the regulated life of devotional service, following rules and regulations and making progress, adau shraddha.

That's another angle. We'll talk about that in a minute. So, upto the first five verses is sadhana bhakti.

And the verse number 6, he says this is the bhava, bhava begins there; emotions, feelings. Prior to that, making progress, getting rid of anarthas. Unless anartha we get rid of, there is no bhava, there is no emotions. So, the verse of Siksastaka number 6 says bhava.

The seventh verse He says there is still some more bhava and

at the same time, some prema comes into the picture, Prema bhakti.

And the verse number 8, there is all Prema, full of Prema. Take note of that. Five verses are saddhana bhakti. The sixth verse is bhava. Seven is bhava and prema. And 8th one is prema. Then, Bhaktirasamrta Sindhu talks about, from shraddha to prema, progression:

Adau shraddhha, Sadhu sanga, Bhajan kriya, Anartha nivrtti, Nishtha, Ruci, Asakti, Bhava and Prema

So, these nine stages, phases from shraddha to prema, these are also the eight verses of Siksastaka there's correspondence. Starting with the beginning verses there is faith and you go forward. Then you are developing sadhu sanga, bhajana kriya, anartha nivrtti.

na dhanam na janam na sundarim kavitam.

What is happening here? Anartha nivrtti. With that when you are free from anartha nivrtti, anarthas, undesirable things, unwanted things, immediately there is a Nistha; steadiness in Krsna consciousness. So, after na dhanam na janam na sundarim, immediately, a person wants to be fixed up, please fix me as a dust particle of your lotus feet, that is Nistha.

Then Ruci, Asakti, Bhava, Prema, the verse numbers 6, 7, 8 corresponds with these phases or these stages on that ladder from shraddha to prema. The ruci, asakti, bhava, prema. Ruci, "Oh, when that day would come I will have so much attraction that as I chant the holy name, immediately,

nayanam galad-ashru-dharaya vadanam gadgada-ruddhaya gira,

My voice would become choked up." That kind of ruci, that kind of asakti, also, attachment to Krsna.

And then bhava. Bhava what? Without Krsna, I cannot even stay

for a moment.

nimesena chakshusha pravrishayitam shunyayitam

So this kind of bhava. Without Krsna? No, no. And then,

aslisyava padaratam pinastumam

You are my Lord under all circumstances. This is prema. So, going from shraddha to prema. Then you go from,

ceto-darpana-marjanam to aslisyava pada pinastumam,

There is a relationship that corresponds. Bhaktisiddhanta Saraswati Thakura is pointing this out.

Then, as we had proposed to do one verse, today. We will do that now. We did all 8 verses and we could also say oh seminar is over now, see you later, next year, for another seminar. But we were reminding ourselves how Chaitanya Mahaprabhu relished His Siksastaka, going over again and again, going back to it, revisiting and stopping, and relishing before proceeding, and stopping and chewing and digesting and taking another drop, relishing. That part of Him making sure that goes through the system, consciousness permeates, the thoughts. Not that we want to just gather information, gather information wants to see some transformation. Not that we want accumulation of knowledge but assimilation of the knowledge.

Like animals, cows and bulls and others, they eat twice, they eat two times. They eat one time but hurriedly then belly is full. But that kind of

stalk of grass or whatever they have eaten, that does not help them, does not give strength. What they need to do is sit down. After their bellies are full, the cows, then Krsna plays His flute and then all the cows come and sit down underneath that tree and what do they do next? They chew the cut. They bring another little stalk from their stomachs back to their mouths, more chewing the cut. When that goes second time in,

then, from that comes the strength of the body.

So, first, as we said this is jnana but we want to make sure we become vijnanis. The practical application and the accumulations become the assimilations or information and can transform us. For that we have to go slower and on what we have heard, we'll have to contemplate that.

Bring back to the mind and think of it, and relish it, and understand it, contemplate, ponder over it and make that part of you your property, it is the reverse. Now, that could never be stolen by anybody. It's your property, your knowledge, your realisations.

So, in one sense, we have completed our seminar, 8 verses recited, and we ran through the quick meaning of each verse and some more things, but we need to more following the footsteps of Sri Krsna Chaitanya Mahaprabhu. Of course, we will be never ever be able to do what Chaitanya Mahaprabhu did with these verses. But some attempt, some attempt we could make. His own verses He relished. So, we could make attempt to relish those verses.

So, the first verse, He pointed out earlier, the essence of the matter here is, parama vijayate sri-krsna-sankirtanam. So, the four lines, long lines, long long. Bhagavad Gita has small verses, called Anustupchan, only eight letters.

patram pushpam phalam toyam.

How many? Eight. When you go to the next line, eight. Another line, eight. Like that, some verses have eight letters, some have eleven, some have fourteen, some have many more according to different chhandas, different metres.

Siksastaka has different different chhandas. Some are short ones, some are long ones, some medium sized. This is maha large size, the first verse, long one. So, four long lines, consisting of two, we could say two objectives. Two of the

attributes, two of the qualities of this nama sankirtana, Sri Krsna sankirtana. Each line will say two qualities or virtues of the holy name. Two, two, two, and then, one. The last fourth lines has only one more. So, what are those? So, this is what we have to understand.

ceto-darpana-marjanam

bhava-maha davagni nirvapanam

shreyah-kairava-chandrika-vitaranam

Three.

Vidya-vadhu-jivanam

Like that.

anandambudhi-varadhanam

How many? Five.

prati-padam purnamritaswadanam

Sixth one. And,

sarvatma-snapanam

Seven.

So, just giving an idea where to stop. Mmm means one finish, mmm. There is a grammar here, the way it ends that way, and this is all parama vijayate sri-krsna-sankirtanam is all adjectives or qualities of the sankirtanam.

So what are those seven items? Even I had been, since I joined, we were introduced to these verses but only few years ago, in fact, I realised as I heard Chandra Mauli Maharaja giving seminar on this topic. Oh! There are 1, 2, 3, 4, oh there are seven items here. After 30 years, there are some ideas, these many items are there, and they are all related with parama vijayate sri-krsna-sankirtanam.

So, briefly, what are those items? I mean if we all knew Sanskrit and all that, there were no need to talk further. As soon as you said, Ceto-darpana-marjanam, everything is understood, no more talk. But

for us, we need explanation and that is not our language and not just the language, there is more to than just words. These are spiritual words coming from spiritual worlds. And there are so much in there, loaded.

These words are loaded.

Ceto-darpana-marjanam

As one chants the holy name, parama vijayate sri-krsna-sankirtanam, what happens? Ceto-darpana-marjanam. Darpana, the mirror of chetah, chetana; means either, mind or you could call heart, you could call consciousness. Cleansing is done as one chants the holy names of the Lord. Of course, as we go through, we will realise what kind of chanting cleanses the consciousness. The offenceless chanting. That is the topic of the next verse, following verses.

The chanting could do the cleansing and once consciousness is clean, that's a revolution in consciousness and that's it. There is nothing more to be done. All year long, we have one assignment. What is that assignment? Cleansing the consciousness. Keep the consciousness clean. There is nothing more or less to do other than this. When the consciousness is clean, that's it, You did everything that was desired, expected of you, of me. Ceto-darpana-marjanam. That becomes possible by this sri krsna sankirtanam. That's one. And then, bhava maha davagni nirvapanam.

When consciousness is clean, bhava maha davagni. Bhava, this material existence and this world has been described as Davagni, like a forest on fire. This world is on fire. As soon as we get up, we go to Radha Madhava temple. The first thing, what all the Hare Krsna devotees say, first thing in the morning? What do they say? Samsara davanalalidha loka. This is what we say. Samsara davana, this world is one fire.

tava kathamrtam tapta jivanam kavibhir iditam

Tapta, it's on fire, davagni. This world is a fiery, blazing fire, burning. So, as soon as there is this kathamrita, namamrita, the fire is extinguished. And that namamrita is given to us by the spiritual master. And that's why we glorify the spiritual master who gives us the holy name and with the help of the holy name we extinguish that fire of the material existence. The result is davagni nirvapanam, you're finished with the material world. You're finished with birth, death, old age and disease. You're finished with kaylvayram narakayate, you kick, also, the kaylvarya mukti, the impersonal liberation. Once you have bhakti, once you have this chanting of the holy name, moksha laghu ktrta, the moksha become just laghu, just insignificant. That's part of this bhava maha davagni nirvapanam. That is two.

shreyah-kairava-chandrika-vitaranam.

Shreyah, all good fortune. For all the living entities, this sankirtana movement is a prime benediction for humanity at large. Shreyah-kairava-chandrika-vitaranam, the word meaning, there is a white lotus and from the white lotus comes the rays of benediction moon and they are spreading everywhere, benedicting everywhere. There is also an understanding that in the heart there is that lotus, Lord is also there. As the holy name manifests, reveals unto the chanter in the heart, then, that shreyah-kairava-chandrika-vitaranam. All good fortune for that person as he chants holy name and as holy name reveals unto the chanter and all good fortune.

vidya-vadhu-jivanam.

vidya is knowledge. Vadhu is wife. Jivana is life. This chanting of the holy name or nama sankirtana. Nama is the husband, Pati. And Vadhu, the wife is a bhakti, the process of chanting which is done with a knowledge, vidya, this is the shakti. The Bhakti devi is a person, also. Tulasi Devi, Bhakti

Devi, there is a whole bhakti and a there is a Gyan Vairagya these are the two children of Bhakti Devi or Gyan and Vairagya are two children. So, Bhakti Devi is there. That bhakti, as Saraswati's husband is Krsna. The Ganga, Saraswati, Yamuna, their husbands is the Lord. This vidya, the knowledge is some kind of, this is wife. The whole knowledge and the bhakti performed with the knowledge, vidya vadhu jivanama. Her life is the holy name. The Lord in the form of the holy name, He becomes, He gives life to the wife in the form of vidya, the knowledge. So, this is how some explanation has been given of vidya vadhu jivanam.

anandambudhi-vardhanam

Ambudhi, ocean. Ocean of ananda. And He says vardhanam, ever-expanding. The jiva is very tiny. What is the size, length and breadth of jiva? You take a tip of the hair and then what you do? Hundreds parts. Take one part. Then what do you do? Another hundred parts. Take one part and that's the length and breadth of the jiva. That's your size. That makes you humble, right? We would know our size and we would be,

**trnad api sunichena taror api sahishnuna
amanina manadena kirtaniyah sada harih**

And all that would happene. This kind of also, vidya vadhu jivanama, knowledge. So, any point I'm trying to make is for living entity, so tiny, if that small soul is drowned in a drop of ocean, would be like an ocean. Such a tiny soul could get drowned in a drop, yes or no? Yes. The soul is in the middle of a drop of the ocean, a drop, to go across to see the end of that drop would be a lot longer. Then, this living entity, this nama sankirtana, parama vijayate sri-krsna-sankirtanam, this is for He gets the anandambudhi, an ocean of bliss and not just ocean that is static for the fixed amount of water the Lord has. Hey, you can't go.

One time, Prabhupada was walking on the beach in Hawai with his disciples and then Prabhupada suddenly stopped and he said, you know this ocean has been ordered. The order for the ocean is this is limit for you, you can't go a step forward.

maya dhakshay na prak?ti suryate sa characharam

So, that morning Prabhupada had the comment to make as he was walking on the Pacific Ocean and stopped. These ocean has been ordered, it cannot go forward. So, the ocean has a limit. All the big oceans, deep oceans depth is there but still limit is there. But this anandambudhi is not limited, vardhanam, ever-expanding bliss is awaiting the chanter of the holy name. It's an invitation to join the sankirtana movement and this is what is awaiting.

anandambudhi-varadhanam prati-padam purnamritaswadanam

As one chants the holy name, prati-padam, at every step krsna consciousness is to be relished, could be relished. It's so relishable at

every step, at every moment. This is future. Once there is a Ceto-darpana-marjanam and all that has happened, vidya vadhu jivanama, then it results in anandambudhi-varadhanam prati-padam purnamritaswadanam. Chaitanya Mahaprabhu is relishing this at every step, prati-padam purnamritaswadanam. There is no dissatisfaction of any kind. There is no anxiety. We have no experience of this in life, this material world but everybody is aspiring for such a phase of life. Why is everyone aspiring for this? Because such thing exists. Such life exists.

We like life of uninterrupted joy. Why is this desire in each person? Why is everyone desiring like this? Because such thing is possible by this

parama vijayate sri-krsna-sankirtanam, prati-padam

purnamritaswadanam. So, that is the 6th item and the 7th item

is, and we've already touched upon it,

sarvatma-snapanam

Sarvatma, all the living entities or each living entity in full way; complete way. Snapanam, would be drowned, getting drowned, getting absorbed

in everything else. The material world would become non-existent, irrelevant, oblivious to the surrounding of material existence. Sarvatma-snapanam. Bathing of the self is sarvatma-snapanam. Bathing of the self, the self-will bathe. So, that's the seventh one. In conclusion, parama vijayate sri-krsna-sankirtanam. To such sankirtana, let there be vijaya, vijayate, victory. But what kind of victory?

Parama vijayatesri-krsna-sankirtanam. Not ordinary kind of victory.

Supreme victory. Sankirtana movement would become victorious and Chaitanya Mahaprabhu is talking like this in His highest ecstatic emotions and feelings in Jagannatha Puri. He's talking to Ramananda Rai and Swarupa Damodara, you know, parama vijayate sri-krsna-sankirtanam. This holy name be victorious. Victory to the holy name.

How far it would go? Every town, every village. The victory not only in Mayapur. The sankirtana started at Mayapur. This sankirtana started near Yoga Pit, there is a Srivasa angan, started there, behind the doors and closed windows. And with request of Advaita Acharya, Mahaprabhu had to go around, chanting publicly all over Navadvipa. And then, Mahaprabhu was thinking no, no, more people should be benefited. He took sannyasa, He travelled all over India, bharat varsha, spreading the holy name and then His prediction was this chanting is parama vijayate sri-krsna-sankirtanam.

**Hare krsna Hare krsna krsna krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

If it is only limited to Yogapitha, Shantipur, Mayapur, that is some victory. It goes all over India, that is some victory. But the supreme victory is everywhere, every town, every village.

nagar adi grama sarvatra pracar hoile mora naam

So, that's victory. So, parama vijayate, the supreme victory meant His name will reach every town, every village of this world, of this planet. So, this is what Mahaprabhu is thinking and talking. So, that was not just some gossips were taking place. That was Supreme Personality of Godhead, Sri KrsnaChaitanya Mahaprabhu; the sankirtanay kapitaro, the founder of this sankirtana movement. He was sharing these thoughts, confidentially, to His most confidential associates. So, what He whispered, recited, relished with His associates, in his final, final talk.

We could see that Siksastakais here, His rest of the Chaitanya Charitamrta, Siksastakais here. These are the final talks. Siksastakaverses are the final talks, final pastimes. So, the Siksastakais part of that confidential pastimes, confidential guyhyam, parama guyhyam, thoughts of Mahaprabhu which have been made available to use in the form of Chaitanya Caritamrta and in that Chaitanya Caritamrta, this Siksastaka we get to hear in Mayapur as we have come to celebrate 521 st birth anniversary of Chaitanya Mahaprabhu. So, may Mahaprabhu reveal the deeper, inner meanings of His eight verses, Siksastakaunto us as we study these verses day after day for 3 more days.

So, thank you very much for joining us today. So, remember the Siksastaka, better learn by heart or words meanings. Tomorrow, some of you could say, today, I've learned this verse, I've only knew one, before. trinad api sunichena, everyone knows, right? Some temples, they chant that in the morning along with the pranam mantra they chant.

trinad api sunichena taror api sahishnuna

amanina manadena kirtaniyah sada harih

Hare krsna Hare krsna krsna krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

Some temple does it. They chant this verse and immediately Hare krsna Hare krsna, devotees begin chanting. So, you could memories, give some time, devote some time to memories all the 8 verses. One, two verses a day and you will have memorised all the 8 verses. So, tomorrow, I think we will have sign boards, verses of day.

Any questions, so far?

How is that Rama is also Krsna?

Maharaja: Rama, Rama Like Krsna comes from the root word is krish is one who attracts, all-attractive, one who attracts. ya akarsakti sa krsna.

One who attracts all the living entities, that is Krsna part. So, that is Kr??a part and in Rama, there is a dhatu or root word. The root word is

ram. Ram means to enjoy. From ram comes rama. So, Krsna is. And it says Rama is described in two ways:

ramati ramayati ca iti ramah

Rama is that person, personality who enjoys, the enjoyer. You want to call enjoyer, then, you call Him Rama. You want to call Lord God is great, then, you call Allah. Like that, so, different names of the Lord convey different meanings. So, Rama is the enjoyer, bhokta yama jagyan tapasam. So, that is Rama. So, Lord is the enjoyer, ramati ramayati ca, and He becomes the cause of other's enjoyment also. Not only He enjoys, then He is Rama; but he is also cause of other's enjoyment. He does not enjoy just by Himself. He gets others and He enjoy with them and they also enjoy, and He is enjoying. So, that's Rama. That's Krsna.

So, Hare Rama is Hare Krsna. Because Hare is Radha, so Rama has to be Krsna. Hare Krsna Hare Krsna is like Hare Rama Hare Rama. That is explained if you want to think this Rama is not Krsna but it is Ramachandra, Sita Rama. Prabhupada, also, some people would ask. if they are devotees of Rama, they would ask, hey, we are worshippers of Rama, is this Hare Rama Hare Rama refers to Rama of Ayodhya? Yes, yes. Because Rama and Krsna are non-different. Rama comes from Krsna. In Krsna, Rama is included. But if you want to think that this Hare Rama is your Sri Rama, Ayodhyapati Rama, then this Hare would be, Sita. Hare is a pleasure potency, aladhini shakti of the Lord. So, Krsna's aladhini shakti is Radharani and Rama's aladhini shakti is Sita, and Narayana's aladhini shakti is Lakshmi, like that. So, if it is Balarama who is almost Krsna, then it is Revati. So, acaryas take Rama as Krsna and the comments are given like that. Krsna, meaning in this mood and this Rama is this mood, next Rama is that mood, Rama Rama is that mood, that emotions, those feelings, these thoughts. Let's stick to Rama is Krsna.

Another devotee asked about the way of chanting of the mahamantra, chanting Hare Krsna first and Hare Rama first.

Maharaja: There's a mantra like that in Kali Santarana Upanishad.

Maha-mantra is explained in that order:

**om Hare Rama Hare Rama Rama Rama Hare
Hare Krsna Hare Krsna Krsna Krsna Hare Hare
iti shodashakam namnam kali kalmasa nashanam
nathah parataro payah sarva vedeshu drsyate.**

This is Kali-Shantarana Upanishad. So, this mantra is beginning with OM, then you have to be a brahmin, otherwise you cannot chant the mantra. Vedic mantras starting with OM. So, we understand that this mantra was in order to make this mantra for deliverance of all the fallen souls in the age of

kali who are shudra-like kalo shudra sambhavah.

Then, this OM has been kind of separated and at some point, I don't remember or know the history that have this reversal that took place.

Specially, Gaudiya Vaishnavas they chant in order, Hare Krsna then Hare Rama. So, in India Gaudiya Vaishnavas too chant Hare Krsna Hare Krsna but there are others, they chant this mantra but starting with Hare Rama Hare Rama.

The compiler of Ramayana, Valmiki, he was so sinful, he had difficulty chanting the names of Rama in the right order. He was so sinful; the

name of Rama would not come in the right order. So, he started chanting mara mara mara. Instead of Rama, he started saying

marā marā marā marā maramaramaramarama...

You got that? So, as one chants then it becomes... or once you are with the holy name, there is Lord, and Lord is madhura, sweet. So, sugar

candy you could eat, sugar candy is sweet, its top, bottom, right side, left side, this side, that side. It's all sweet. So, even if you chant it the other way from the rear end, it is going to be sweet.