

Sri Siksastakam Seminar Verse 1

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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
slokerar artha 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 slokerar artha asvadaye

Meaning of this sloka 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.

slokerā artha asvādāye

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-raya

So sometimes in great jubilation Caitanya Mahaprabhu use to say, "Dear Ramananda,

ramananda raya, nama-sankirtana – kalau parama upaya [CC Antya lila 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

Ramananda Raya, you know? This nama sankirtana, kalau parama upaya", this is the best solution for all the difficulties, problems updritaha, everyone is greatly troubled in this age of Kali and what is the solution, what is the way out? The only way is nama sankirtana. This is what he is talking,

param vijayate sri-krsna-sankirtanam

So while reciting,

**ceto-darpana-marjanam bhava-maha-davagni-nirvapanam
shreyah-kairava-chandrika-vitaranam vidya-vadhu-jivanam
anandambudhi-varadhanam prati-padam purnamritaswadanam
sarvatma-snapanam param vijayate sri-krishna-sankirtanam**

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 Krsnadas Kaviraj has put this verse from Bhagvatam and prior to that there is another verse in Bengali,

**sankirtana-yajne kalau krsna-aradhanata
sumedha paya krsnera carana, sankirtana-yajne**

Those who are intelligent people in this age of Kali, they will perform sankirtana yajna, these are the words of Mahaprabhu. Mahaprabhu 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 Caritamrita is. This Siksastaka is not in Adi lila, not

is Madhya lila, this is in the Antya Lila and at the very end of the antya lila, this is the chapter. Chapter 20 th of antya lila. So, if Caitanya

Caritamrita 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 your 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 pravrishtayitam
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 theses 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 serve 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 shraddha, 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 pravrishtam 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 transforms 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 happen. 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 Hawaii 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, thats 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 maha-mantra, 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 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

mara mara mara mara 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.