

Sri Shikshashtakam

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Shravan Utsav

280219-Mayapur [1:54:16]

Hare Krsna!! You don't say? Hare Krsna!! Thank you for saying hare Krsna! I should say thank you for being with us here to hear. You are here to hear, so that Lord would come near. Then there is no fear, oh dear. You are taking keen interest in this sravan utsava. Its utsava for your ears. This is very important aspect of Mayapur utsava. Srila Prabhupada kindly gave us this

Mayapur utsava. Mayapur utsava ki...jai

What is Mayapur utsava without sravan utsava, you could imagine. You come to Mayapur utsava and there is not hearing and chanting program! We can't even imagine. Sravan is part of our life. Hearing gives us life.

prananti punanti subhanti Srimad Bhagavatam says,

As you hear,

sravanam kirtanam visnoh smaranam [SB 7.5.23] or

srnvanti gayanti grnanty abhiksnasah [SB 1.8.36]

When sadhus come together what do they do? srnvanti gayanti grnanty Krsna also says in Bhagavad-gita,

mac-citta mad-gata-prana bodhayantah parasparam [BG 10.9]

parasparam, nice word- each other bodhayantah they share instructions, remind each other instructions of the Lord, pastimes of the Lord, the holy name of the Lord.

kathayantas ca mam nityam tusyanti ca ramanti ca

This katha has to be about Me, they hear My katha. How long do

they hear? Nityam- all the time. Tusyanti- and then they become satisfied.

tusyanti ca ramanti ca

This is their life, ramanti-they wander during the festival, they go there katha there, kirtana there ramanti ca. So this is our lifestyle. Hearing is the central activity. Hearing is of prime importance. You have already realized the importance hence you are with us here.

So we have two topics. One is Kavichandra Maharaja's topic which is shikshashtak. So Sri Sri shikshashtak ki....jay. It is very serious topic. So Shikshashtakam, Sri Krsna Caitanya Mahaprabhu He left these 8 prayers behind. Shiksha-ashtak, lots of shiksha, lots of instructions this Shikshashtakam has been included in the Caitanya Caritamrta, at the very end of the Caitanya Caritamrta, antya lila in chapter 20. It's like an essence, something that comes at the end is usually most essential or essence or the conclusion.

Sri Krsna Caitanya Mahaprabhu not only complied and said, "Ok, you folks, you read them, you recite them or you memorize them, I have done my part of compiling this instruction or shikshashtak." That wasn't the case. Sri Krsna Caitanya Mahaprabhu in Jagganath Puri during antya lila pastime, when He was practically in Radha bhavaa,

radha-bhava-dyuti-suvalitam naumi kesna-svarupam [CC Adi 1.5]

That Lord what He always had or He appeared in Radha bhavaa, Radha's emotion and Radha's complexion, complexion was there always. Hari Hari, is that meditation or sleep?

antah krsnam bahir gaura

Caitanya Bhagavat says, he was Krsna inside hiding within Radha or hiding behind Radha, 'antah krsna bahir gaura'. Outside He is Gaura. He is Gaura Gaura Gauranga Gauranga!! And

His bhava was Radha bhava But he did not exhibit that Radha bhava in Navadvipa Mayapur which is Adi lila. He did not exhibit this so much during His Madhya lila, travelling on then,

hare krsna nama gaura karila prachar

As He was propagating chanting of the holy name. However when He returned, finally returned, third time He returned to Jagannath Puri. Now He had served the purpose. His personal purpose for His own advent, personal private confidential reason, why Lord appears that we would be talking also in my seminar which is next. So during those days in Jagannath Puri, He was trying to experience Radha bhava, He is acting like Radha, thinking like Radha, sometimes even dressing like Radha and missing Krsna like Radha.

Radhe, Radhe...

he radhe! vraja-devike! ca lalite! he nanda-suno! kuta?

Where are you? Where are you? Krsna, where are you? So that Radha bhava. Then at Gambhira, in Jagannath Puri there is a place called Gambhira. Did you ever you go to Gambhira? I was expecting more hands to go up. So remember that place. Quite a tiny place but very gambhir full of gambhirya. The name gambhira, very serious, grave and deep. So that place, at that place Sri Krsna Caitanya Mahaprabhu specially during night time, whole world goes to sleep but Sri Krsna Caitanya Mahaprabhu used to have sleepless nights with His associates. Very selected few, Svarupa Damodar Goswami, Ramananda Raya on His sides. How would he spend his nights? He would take one of His shikshashtak and He would think, contemplate on that shikshashtak or the deeper meaning of shikshashtak, think this way and that way from different angles of visions, approach that shikshashtak and He would spend whole night like that.

So like He compiled His shikshashtak. Then He would give His commentary, 'bhashya' and He would share with Ramananda Raya

and Svarupa Damodar. Let's see what this chapter says. This is 20 th chapter of antya lila of Caitanya Caritamrta.

ei-mata mahaprabhu vaise nilacale

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

I had only said the day and night. There is day and night in Nilachal. Mahaprabhu would spent day and night in feeling of intense separation from the Lord. Who is feeling separation? Who must be feeling separation? When we say Caitanya Mahaprabhu feeling separation? Radha in Caitanya Mahaprabhu-Radharani is feeling separation.

svarupa, ramananda, – ei duijana-sane

ratri-dine rasa-gita-sloka asvadane [CC Antya lila 20.4]

And He would also recite and relish Srimad Bhagavatam, Krsna Karnamrita and His own poetry or.

nana-bhava uthe prabhura harsa, soka, rosa

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

And while He would recite His own shikshashtak and relish it, Raya Ramananda, he is also relishing. Caitanya Mahaprabhu is speaking, He is also hearing and He is relishing.

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

So Sri Krsna Caitanya Mahaprabhu is doing and different emotions, sometimes He is full of joy, shok, He is full of lamentations, rosha, sometimes He becomes angry, why you are not coming, where, why you are not appearing before me, dainya-He would become very very humble, full of humility, He would express humility, utkantha, then He becomes very anxious, where is Krsna, where is He? And He would even sometimes go outside Gambhira to the bank of ocean and becoming very very anxious.

sei sei bhava nija-sloka padiya

sloka artha asvadaye dui-bandhu lana [CC Antya lila 20.6]

So nija-sloka, His own sloka, shikshashtak. Taking these two brothers with Him, Raya Ramananda and Svarupa Damodar He would,

kona dine kona bhava sloka-pathana

sei sloka asvadite ratri-jagarana [CC Antya lila 20.7]

Someday one bhava or one meaning He would contemplate upon. Another day same sloka same shikshashtak another emotion another bhava. And He would spent whole night like this.

If they could do it, the materialistic could spend sleepless nights enjoying and while enjoying they would forget their sleep. How could they sleep? There is so much to enjoy, so likewise or more than that **Sri Krsna Caitanya Mahaprabhu** would be spending, ratri jagarana.

harse prabhu kahena, – “suna svarupa-rama-raya

And sometimes He would get attention, “hye Ramananda Raya” he was not very far but trying to get his attention. He knows that he was hearing but Lord wants to make sure he is hearing, you should not miss this one, “Raya Ramananda, listen to this” and then He would say,

nama-sankirtana – kalau parama upaya [CC Antya lila 20.8]

In the age of kali, Raya Ramananda, there is no other solution other than ‘nama sankirtana’.

param vijayate sri krsna sankirtanam ki jay!!

sankirtana-yajne kalau krsna-aradhana

sei ta’ sumedha paya krsnera carana [CC Antya lila 20.9]

Those who are intelligent in the age of kali they would perform sankirtana yajna and this is the way to worship Krsna. You could see, how, what context, what Sri Krsna Caitanya Mahaprabhu is pointing out nama sankirtana is the way. And

then He would quote,

**krsna-varnam tvisakrsnam sangopangastra-parsadam
yajnaiḥ sankīrtana-prayair yajanti hi su-medhasaḥ [SB 11.5.32]**

And this is Bhagavatam, eleventh canto. Śrī Kṛṣṇa Caitanya Mahāprabhu recites that verse from Bhagavatam.

**nama-sankīrtana haite sarvanārtha-nasa
sarva-subhodaya, kṛṣṇa-premera ullāsa [CC Antya līla 20.11]**

Then, Mahāprabhu would comment this, nama sankīrtana would destroy anārtha, sarva anārtha nasa. What nasa? What destruction of? Anārtas, anārtas would be destroyed.

Anārtha nivṛti would take place as one chants the holy name of the Lord and then, He would recite the first verse,

**ceto-darpana-marjanam bhava-maha-davagni-nirvāpanam
sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam
anandambudhi-varadhanam prati-padam purnamṛtasvadanam
sarvatma-snapanam param vijayate śrī-kṛṣṇa-sankīrtanam [CC
Antya līla 20.12]**

And having said that He would give His commentary. You comment upon this verse which is there in, a condensed form commentary is also mentioned.

**sankīrtana haite papa-samsara-nasana
citta-suddhi, sarva-bhakti-sādhana-udgama [CC Antya līla
20.13]**

He is commenting upon the ‘ceto darpana marjanam’ verse. He is giving His commentary ‘ceto darpana marjanam’. He says ‘citta-suddhi’ – Your consciousness is refined.

**kṛṣṇa-premodgama, premamṛta-asvādāna
kṛṣṇa-prāpti, sevamṛta-samudre majjana [CC Antya līla 20.14]**

Same thing He has said that in Bangla bhasha and in simplified way He has given the commentary on the first shikshashtak.

And then,

namnam akari bahudha nija-sarva-saktis [CC Antya lila 20.16]

He would say this and then He gives His commentary,

aneka-lokera vancha – aneka-prakara [CC Antya lila 20.17]

You understand now, Bangla devotees must be very happy, no need of translation. You need translation, they don't need translation.

krpate karila aneka-namera pracara

namnam akari bahudha there are so many names, **khaite suite yatha tatha nama laya [CC Antya lila 20.18]**

Very interesting!

Caitanya Mahaprabhu says, khaite suite yatha tatha nama

laya while eating, while sleeping yatha tatha, make sure you are somehow you are managing to chant.

kala-desa-niyama nahi

There is no niyam, no hard and fast rules, He is saying, **kala-desa-niyama nahi, sarva siddhi haya.**

“sarva-sakti name dila kariya vibhaga

amara durdaiva, – name nahi anuraga!!” [CC Antya lila 20.19]

Lord has invested all His energy in His name, amara durdaiva – I am so unfortunate

‘durdaiva midrsha iha jani naanuragha’

Caitanya Mahaprabhu, name nahi anuraga- This is my durdaiva,

ye-rupe la-ile nama prema upajaya

tahara laksana suna, svarupa-rama-raye [CC Antya lila 20.19]

First of all He says I am so unfortunate I have no attraction for chanting the holy names of the Lord but then, “ye Raya Ramananda! but I will tell you how one could develop attraction for chanting the holy name.” You want to know? Yes, Haribol

The He says,

**trnad api su-nicena taror iva sahisnuna
amanina mana-dena kirtaniyah sada harih [CC Antya lila 20.21]**

Just now He had no attraction for chanting and now what He is doing. ‘kirtaniya sada hari’. See the difference.

‘durdaivam idrsha iha ajani’,

‘ajani’, not taken birth. By what, ‘anuragaha’, where is my Anurag? Where is my attraction? Attraction is not getting produced. Where is my attraction? Where is my attachment? Oh! I am so unfortunate. Then he says, “you could have attachment and you would always chant you would end up always chanting”. Then as we translate this verse in English there is one word that gets my attention that is,

“In such a state of mind one could chant the holy name of Lord constantly.” So underline, what, ‘In such a state of mind’, in such a state of mind one could chant the holy name of Lord constantly and what is that state of mind?

‘trnad api su-nicena taror iva sahisnuna amanina mana-dena

The humility, the tolerance and giving respect to others and not to expect respect for oneself and in return not to expect respect. Now He is giving His commentary on this.

**gharma-vrsti sahe, anera karaye raksana [CC Antya lila 20.24]
uttama hana vaisnava habe nirabhimana [CC Antya lila 20.25]**

sita atapa bata barishana e dina jamini jagi re

This is another song, this song says, sometimes rain sometimes, yesterday there was rain, before there was hot sweating, sometimes this and that. The tree tolerates all this. Hari hari!!

premera svabhava – yahan premera sambandha

sei mane, – ‘krsne mora nahi prema-gandha [CC Antya lila 20.28]

He thinks that He has no attraction so like that Sri Krsna Caitanya Mahaprabhu would go on reciting shikshashtak after shikshashtak after shikshashtak after another shikshashtak one, two and then He would comment and contemplate and relish and get absorbed and get stunned

and all these.

mahaprabhoh kirtana-nrtya-gita-vaditra-madyan-manaso rasena

romanca-kampasru-taranga-bhajo vande guroh sri-caranaravindam [Guru-astaka Verse 2]

All these symptoms Caitanya Mahaprabhu would exhibit, trembling in the body, all this, the tears they would never leave Him alone. ‘nache kande g.aye’ Caitanya Mahaprabhu always busy ‘keha nache keha kande keha gaye’, He is chanting, He is dancing, He is crying.

His shikshashtak verses, they talk of all the three kind of bhaktis, sadhana bhakti, the first five verses of shikshashtak, they describe sadhana bhakti. Verse number six and seven, they describe bhava bhakti, the last verse eighth verse talk about prema bhakti.

Vishvanatha Chakravarthi Thakur also talks in Madhurya Kadambini from shraddha to prema. All those steps are also there. He talks of shraddha and sadhusanga and bhajana kriya, anarthanivrtti.

na dhanam na janam na sundarim kavitam va jagad-isa kamaye

mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi [CC Antya lila 20.29]

This is anartha-nivrtti. I don't want- na dhanam na janam na sundarim kavitam, none of this. Ok what about mukti? He says no no no no mukti... no bhukti no mukti, only bhakti. Forth verse, na dhanam na janam na sundarim -this is bhukti, mam janmani janmanisvare- this is mukti, I don't want mukti. No bhukti no mukti. What I want, 'mam janmani janmanisvare bhavatad bhaktir ahaituki tvayi'. He is only begging for devotional service, life after life after life. Then comes the humility, trinadapi, that also there.

**ayi nanda-tanuja kinkaram patitam mam visame bhavambudhau
krpaya tava pada-pankaja-sthita-dhuli-sadrsam vicintayahe [CC Antya lila 20.32]**

ayi means oh! addressing "ayi nanda-tanuja, o son of Nanda Maharaja, Nanda tanuj akinkaram, I am your kinkar, I am your servant". '.

ayi nanda-tanuja kinkaram patitam mam visame bhavambudhau

Look look look at me, I am fallen I am in the middle of this ocean of material existence bhava ambudhi, so have mercy, o my dear Lord, please pick me up, please pick me up and fix as a dust particle dust of your feet. He doesn't say, make me crown on your head or make some necklace around your neck. No, just some dust particle at your lotus feet, on your lotus feet. This is dainya. This is also sambandha jnana. Shikshashtak, is also talking about sambandha, abhidheya prayojana, prem is prayojana, the sambandha- I am yours, I am yours. This sambandha- my relationship with you is 'ayi nanda tanuja kinkaram'.

And then He is further praying, begging, o Lord, when that day would be mine?

kabe ha'be bolo se-dina amar

(amar) aparadha ghuci', suddha name ruci,

Another song, 'O! When that day would be mine when would I become free from all the offenses? When would I develop ruci, attraction for this chanting? And when will I chant 'hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama hare hare' This whole shikshashtak is glories of the holy name, this is glorification of the holy name. I am not going very systematically. So the first very first verse is 'ceto-adarpan marjanam' this is greatness or quality or this adjective of what?

'param vijayate shri krsna sankirtanam'

There are four lines of first shikshashtak and each line has two parts. The final part is 'param vijayate shri krsna sankirtanam.'

All glories to the holy name!! But then which holy name? What kind of holy name? Ceto-darpana marjanam, that holy name which does, what, cleaning of consciousness.

bhava-maha-davagni-nirvapanam, we get relief from this davagni. sreyah-kairava-candrika-vitaranam- third, vidya-vadhu-jivanam- forth one, 'anandambudhi-vardhana?- fifth one, 'purnamrtasvadanam- sixth one 'sarvatma-snapanam-this is seventh one 'sarvatma snapanam, snapanam means snana- taking bath or drowning, abhishek. Whole atma could have abhishek of harinama 'harinamabhishek'. Abhishek of the harinama, atma, is swimming in the nectar of the holy name, 'sarvatma snapanam param vijayate sri krsna sankirtanam'

So that sankirtana's victory, victory of the holy name. What kind of holy name? So all those seven glories or adjectives, mahatmya of the holy name is there in the first verse. So in this one, this is bhavana, the sixth one is bhava. When would, when I chant the holy name I would 'galadashru dharya', torrents of rain, like that tears, nayanam galad asru dharaya vadanam gadgada rudhaya gira My voice getting choked up, I am

full of devotion and emotion, my voice getting choked up.

When would that happen?

**nayanam galad asru dharaya vadanam gadgada rudhaya gira
pulakair nicitam vapuh tava nam grahane bhavisyati [CC Antya
lila 20.36]**

vapu means this body, pulakair- when my body become tremble?
As I chant your holy name, so this is bhava stage, bhava and
then as there the further evolution or progression or
condensation of this bhava, then feeling separation. What is
that one?

**yugayitam nimesena caksusa pravrsayitam
sunnyayitam jagat sarvam govinda-virahena me [CC Antya lila
20.39]**

Period of the nimish is this much time [Maharaja snaps his
fingers] this much time without Krsna is like a yuga, so many
yugas, have...

truti yugayate tvam apasyatam [SB 10.31.15]

Gopis said, Gopigeet, truti yugayate, without seeing my dear
Lord, that truti, small fraction of second, yugayate- becomes
like a age. I won't seen Him for ages. They have just seen Him
at Radhakunda in noon time and then they go to their villages,
Nandagram and they again miss Him. We haven't seen Him for
such a long time, two hours ago they were with Him.

govinda-virahena me

So viraha, virahabhava and that is Gopi-bhava and that is
Radhabhava and that is why the next verse. The final verse is,
what,

**aslisya va pada-ratam pinastu mam adarsanan marma-hatam karotu
va
yatha tatha va vidadhatu lampato mat-prana-nathas tu sa eva**

naparah [CC Antya lila 20.47]

Now this statement Sri Krsna Caitanya Mahaprabhu says, this in Radhabhava. This is like a Radha in Caitanya is speaking. Now He has full manifestation of Radha in that, Sri Krsna Caitanya radha krsna nahe anya. Radha and Krsna together, so as this final shikshashtak is uttered, this is Radhabhava and then 'aslisya va'. You have a choice, it's upto you sometimes you may embrace me, aslisya va pada-ratam pinastu mam Or you may crush me under your feet, yath? tath? v? vidadh?tu lampa?o, you are lampat, you like that, I know, I know you, you are like this, you may treat in the way you like. One thing is for sure. What is that?

mat-prana-nathas tu sa eva naparah

My prana- natha, you are my prana-natha, you alone no one else, no matter how you handle with me deal with me. You may embrace me, you may crush me under your feet, discard me but I am simply yours. I have no other Lord, than you my Lord. Hari hari!! So that's why before chanting

'hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama rama hare hare'

We recite this shikshashtak, gets you in the right mood, prepares you with your mental preparations or your hearts condition, right emotion for setting the scene, before we chant. Ok and that is how much we could say. Shikshashtak seminar time is over and the next seminar could begin or would like to begin getting your attention to panchatatva.

[kirtan for some time]

panchatatva ki jay!

Radha Madhav ki jay

Shrila Prabhupada ki jay

Nitai Gaura Haribol!

Nitai Gaura Premanande haribol !

Question 1: Hare Krsna Maharaja the class was very nice, [One

Prabhu asking question on behalf of a Mataji] Whenever we chanting the holy name of Krsna then externally we are chanting but mind is vacillating from one point to another. So by subduing the mind how can we chant and be satisfied this is the question.

Answer: Common question, be humble same thing I have no attraction what does that mean? I have so many other attractions. Mind is running hither and thither.

chanchalam hi manah krishna pramathi balavad dridham [BG 6.34]

So trinad api sunicena, in such a state of mind so try to develop that state of mind. Be humble easier said than done. Be humble, be tolerant, be respectful. We also said shikshashtak prayers meditate upon, that should make your mind peaceful settled then you chant. Lot of things have to be done but keep chanting. Some ceto-darpana marjanam will happen each time as we chant.

hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama hare hare' It is a big topic, common topic, it's a common question answer is not that short lot of things.

You could join sometimes japa retreats, Mahatma Prabhu or Sacinandana Swami Maharaja japa retreats where they spent few days or one week whole day this is a topic, how to chant, how to chant with concentration, how to control mind. All different things we have to do. Be intelligent, over the mind is intelligence. Chanting is a job of intelligent person.

yajnaih sankirtana-prayair yajanti hi su-medhasah

Su-medhasa-You have to be intelligent. Intelligence could control the mind, the chanchal mind can be subdued with the intelligence. You shut up, you could preach your mind. Intelligence could address that flickering mind intelligence could discriminate. This is my favorite topic.