

Śrī Śrī Śikṣāṣṭakam

— The Eight Instructions of Śrī Caitanya Mahāprabhu —



Cited from Śrī Caitanya-Caritāmṛta
Original version 1975 Antya-Lila Chapter 20
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TEXT 12

চেতোদর্পণমার্জনং ভবমহাদাবাগ্নিনির্বাণং
শ্রেয়ঃকৈরবচন্দ্রিকাবিতরণং বিদ্যাবধূজীবনম্ ।
আনন্দাম্বুধিবর্ধনং প্রতিপদং পূর্ণামৃতাস্বাদনং
সর্বাশ্মপনং পরং বিজয়তে শ্রীকৃষ্ণসঙ্কীর্তনম্ ॥ ১২ ॥

*ceto darpaṇa mārjanam bhava mahā davāgni nirvāṇam
śreyaḥ kairava candrikā vitaranam vidyā vadhū jīvanam
ānandāmbudhi vardhanam pratipadam pūrṇāmṛtāsvādanam
sarvātma snapanam param vijayate śrī kṛṣṇa saṅkīrtanam*

SYNONYMS

cetaḥ — of the heart; *darpaṇa* — the mirror; *mārjanam* — cleansing; *bhava* — of material existence; *mahā-dāva-agni* — the blazing forest fire; *nirvāpaṇam* — extinguishing; *śreyah* — of good fortune; *kairava* — the white lotus; *candrikā* — the moonshine; *vitaraṇam* — spreading; *vidyā* — of all education; *vadhū* — wife; *jīvanam* — the life; *ānanda* — of bliss; *ambudhi* — the ocean; *vardhanam* — increasing; *prati-padam* — at every step; *pūrṇa-amṛta* — of the full nectar; *āsvādanam* — giving a taste; *sarva* — for everyone; *ātma-snapanam* — bathing of the self; *param* — transcendental; *vijayate* — let there be victory; *śrī-kṛṣṇa-saṅkīrtanam* — for the congregational chanting of the holy name of Kṛṣṇa.

TRANSLATION

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step. (Cc. Antya 20.12)

TEXT 16

নাম্নামকারি বহুধা নিজসর্বশক্তি-
স্তত্রার্পিতা নিয়মিতঃ স্মরণে ন কালঃ ।
এতাদৃশী তব কৃপা ভগবন্মমাপি
হুর্দৈবমীদৃশমিহাজনি নাম্নুরাগঃ ॥ ১৬ ॥

*nāmnām ākāri bahudhā nija sarva śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavān mamāpi
durdaivam idṛśam ihājani nānurāgaḥ*

SYNONYMS

nāmnām — of the holy names of the Lord; *ākāri* — manifested; *bahudhā* — various kinds; *nija-sarva-śaktiḥ* — all kinds of personal potencies; *tatra* — in that; *arpitā* — bestowed; *niyamitaḥ* — restricted; *smaraṇe* — in remembering; *na* — not; *kālaḥ* — consideration of time; *etādṛśī* — so much; *tava* — Your; *kṛpā* — mercy; *bhagavan* — O Lord; *mama* — My; *api* — although; *durdaivam* — misfortune; *idṛśam* — such; *iha* — in this (the holy name); *ajani* — was born; *na* — not; *anurāgaḥ* — attachment.

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 "Kṛṣṇa" 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. (Cc. Antya 20.16)

TEXT 21

তুণাদপি সুনীচেন তরোরিব সহিষ্ণুনা ।
অমানিনা মানদেন কীর্তনীঃ সদা হরিঃ ॥ ২১ ॥

*trṇād api sunīcena tarora iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

SYNONYMS

trṇāt api — than downtrodden grass; *su-nīcena* — being lower; *tarora* — than a tree; *iva* — like; *sahiṣṇunā* — with tolerance; *amāninā* — without being puffed up by false pride; *māna-dena* — giving respect to all; *kīrtanīyaḥ* — to be chanted; *sadā* — always; *hariḥ* — the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord. (Cc. Antya 20.21)

TEXT 29

ন ধনং ন জনং ন সুন্দরীং কবিতাং বা জগদীশ কাময়ে ।
মম জন্মনি জন্মনীশ্বরে ভবতাস্তক্তিরহৈতুকী ত্বয়ি ॥ ২৯ ॥

*na dhanam na janam na sundarīm
kavitām vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatāt bhaktir ahaitukī tvayi*

SYNONYMS

na — not; *dhanam* — riches; *na* — not; *janam* — followers; *na* — not; *sundarīm* — a very beautiful woman; *kavitām* — fruitive activities described in flowery language; *vā* — or; *jagat-īśa* — O Lord of the universe; *kāmaye* — I desire; *mama* — My; *janmani* — in birth; *janmani* — after birth; *īśvare* — unto the Supreme Personality of Godhead; *bhavatāt* — let there be; *bhaktiḥ* — devotional service; *ahaitukī* — with no motives; *tvayi* — unto You.

TRANSLATION

"O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You. (Cc. Antya 20.29)

TEXT 32

অয়ি নন্দতনুজ কিস্করং পতিতং মাং বিষমে ভবাম্বুধৌ ।
কুপয়া তব পাদপঙ্কজস্থিতধূলীসদৃশং বিচিন্তয় ॥ ৩২ ॥

*ayi nanda-tanuja kiṅkaram
patitāṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda paṅkaja
sthita dhūlīsadr̥śaṁ vicintaya*

SYNONYMS

ayi — O My Lord; *nanda-tanuja* — the son of Nanda Mahārāja, *Kṛṣṇa*; *kiṅkaram* — the servant; *patitam* — fallen; *mām* — Me; *viṣame* — horrible; *bhava-ambudhau* — in the ocean of nescience; *kṛpayā* — by causeless mercy; *tava* — Your; *pāda-paṅkaja* — lotus feet; *sthita* — situated at; *dhūlī-sadr̥śam* — like a particle of dust; *vicintaya* — kindly consider.

TRANSLATION

"O My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts I have fallen in this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet. (20.32)

TEXT 36

নয়নং গলদশ্রধারয়া, বদনং গদগদ-রুদ্ধয়া গিরা ।
পুলকৈর্নিচিতং বপুঃ কদা, তব নাম-গ্রহণে ভবিষ্যতি ॥৩৬॥

*nayanam galad aśru dhārayā
vadanam gadgada ruddhayā girā
pulkair nicitāṁ vapuḥ kadā
tava nāmagrahaṇe bhaviṣyati*

SYNONYMS

nayanam — the eyes; *galat-aśru-dhārayā* — by streams of tears running down; *vadanam* — mouth; *gadgada* — faltering; *ruddhayā* — choked up; *girā* — with words; *pulkaiḥ* — with

erection of the hairs due to transcendental happiness; *nicitam* — covered; *vapuḥ* — the body; *kadā* — when; *tava* — Your; *nāma-graṇe* — in chanting the name; *bhaviṣyati* — will be.

TRANSLATION

"My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name? (Cc. Antya 20.36)

TEXT 39

যুগায়িতং নিমেষেণ চক্ষুশা প্রাবৃষায়িতম্ ।
শূন্যায়িতং জগৎ সৰ্বং গোবিন্দ-বিরহেণ মে ॥ ৩৯ ॥

yugāyitaṁ nimeṣeṇa
caḥṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagad sarvaṁ
govinda virahēṇa me

SYNONYMS

yugāyitam — appearing like a great millennium; *nimeṣeṇa* — by a moment; *caḥṣuṣā* — from the eyes; *prāvṛṣāyitam* — tears falling like torrents of rain; *śūnyāyitam* — appearing void; *jagat* — the world; *sarvam* — all; *govinda* — from Lord Govinda, Kṛṣṇa; *virahēṇa me* — by My separation.

TRANSLATION

"My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void. (Cc. Antya 20.39)

TEXT 47

আল্লিষ্য বা পাদরতাং পিনষ্টু মা-
মদর্শনান্নর্মহতাং করোতু বা ।
যথা তথা বা বিদধাতু লম্পটো
মংপ্রাণনাথস্ত্ব স এব নাপরঃ ॥ ৪৭ ॥

āśliṣya vā padaratāṁ pinaṣṭu mām
adarśanān marmahatāṁ karotu vā
yathā tathā vā vidadhātu lampāṭo
mat prāṇanāthas tu sa eva nāparaḥ

SYNONYMS

āśliṣya — embracing with great pleasure; *vā* — or; *pāda-ratām* — who have fallen at the lotus feet; *pinaṣtu* — let Him trample; *mām* — Me; *adarśanāt* — by not being visible; *marma-hatām* — brokenhearted; *karotu* — let Him make; *vā* — or; *yathā* — as (*He* likes); *tathā* — so; *vā* — or; *vidadhātu* — let Him do; *lampātaḥ* — a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ* — the Lord of My life; *tu* — but; *saḥ* — He; *eva* — only; *na aparāḥ* — not anyone else.

TRANSLATION

"Let Kṛṣṇa tightly embrace this maidservant who has fallen at His lotus feet. Let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of My heart. (Cc. Antya 20.47)



Sri Krishna Chaitany Mahaprabhu (1486-1535)

Commentary by A. C. Bhaktivedanta Swami Prabhupāda

Lord Caitanya Mahāprabhu recommended: *ceto-darpaṇa-mārjanam*. *Mārjanam* means "cleanse," and *darpaṇam* means "mirror." The heart is a mirror. It is like a camera. Just as a camera takes all kinds of pictures of days and nights, so also our heart takes pictures and keeps them in an unconscious state [Subconsciousness]. Psychologists know this. The heart takes so many pictures, and therefore it becomes covered. We do not know when it has begun, but it is a fact that because there is material contact, our real identity is covered. Therefore *ceto-darpaṇa-mārjanam*: one has to cleanse his heart. (SP: Science of Selfrealization)

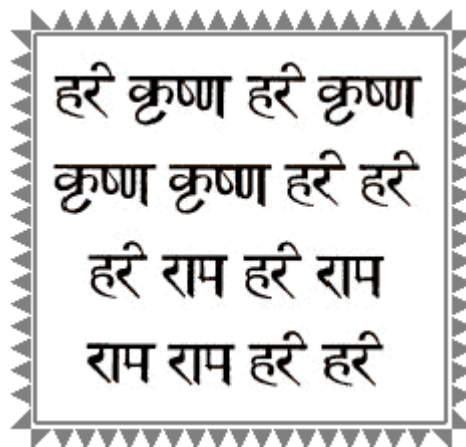
And when the heart is cleansed, then a person becomes eligible for being freed from the clutches of *māyā*, or the materialistic way of life. He understands that he is not this body—that he's a spirit soul, and that his business is therefore different from merely material concerns. He thinks, "Now I am engaged only in seeking these bodily comforts of life. These are not at all essential, because my body will change. Today, since I am in an American body, I think I have so many duties as an American man. Tomorrow I may be in an American dog body, and immediately my duty would change. So I can understand that these bodily concerns are not my real business. My real business is how to elevate myself—as a spirit soul—to the spiritual world, back to home, back to Godhead."

When the mind is completely washed of all material contamination, the pure consciousness acts. The sound vibration from the spiritual sky can automatically cleanse all material contaminations, as confirmed by Caitanya Mahāprabhu: *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. We need only take the advice of Lord Caitanya Mahāprabhu and chant the Hare Kṛṣṇa mantra to cleanse the mind of all material contamination, and this may be considered the summary of this difficult verse. As soon as the whole material contamination is washed away by this process of chanting, all desires and reactions to material activities become immediately vanquished, and real life, peaceful existence, begins. In this age of Kali it is very difficult to adopt the yogic process mentioned in this verse. Unless one is very expert in such yoga, the best course is to adopt the ways and means of Lord Caitanya Mahāprabhu, *śrī-kṛṣṇa-saṅkīrtanam*. Thus one can gloriously become freed from all material contamination by the simple process of chanting *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*. Just as life in this material world has its beginning in material sound, similarly a spiritual life has its beginning in this spiritual sound vibration. (SB 4.23.17 pp)

In His *Śikṣāṣṭaka*, Lord Caitanya describes the progressive benefits of chanting Hare Kṛṣṇa. First, *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. The beginning is cleansing the heart, because we are impure on account of dirty things within our heart, accumulated lifetime after lifetime in the animalistic way of life. So everything—advancement of spiritual life, culture, *tapasya*—is meant to cleanse the heart. And in this process of chanting the *mahā-mantra*, the first installment of benefit is the cleansing of the heart. *Ceto-darpaṇa-mārjanam*.

Specifically, chanting the Hare Kṛṣṇa mantra purifies one, and this chanting is therefore recommended by Śrī Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] by chanting the names of Kṛṣṇa, the mirror of the heart is cleansed, and the devotee loses interest in everything external. When one is influenced by the external energy of the Lord, his heart is impure. When one's heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. Idam hi viśvaṁ bhagavān ivetaraḥ (Bhāg. 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by sat-saṅga, or association with devotees, one becomes perfectly pure in heart. (SB 4.24.59 pp)

In this way the person who chants Hare Kṛṣṇa purifies his consciousness. Then his materialistic activity is stopped. He knows, "This is simply a waste of time. I must act spiritually." That is knowledge, which comes from cleansing the heart (ceto-darpaṇa-mārjanam [Cc. Antya 20.12]). The illusion of wrongly working on the basis of the bodily concept of life is overcome simply by the chanting of the Hare Kṛṣṇa mahā-mantra. This is the first installment of benefit from chanting. (SP: Civilization and Transcendence)



Hare Kṛṣṇa - Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa - Hare Hare
Hare Rāma - Hare Rāma
Rāma Rāma - Hare Hare

Om Tat Sat