

श्री श्री चैतन्य शिक्षाष्टकम्

(1)

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

cetaḥ—of the heart; *darpaṇa*—the mirror; *mārjanam*—cleansing; *bhava*—of material existence; *mahā-dāva-agni*—the blazing forest fire; *nirvāpaṇam*—extinguishing; *śreyaḥ*—of good fortune; *kairava*—the white lotus; *candrikā*—the moonshine; *vitarāṇam*—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.

“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.”

(2)

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

nāmnām—of the holy names of the Lord; *akāri*—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; *etādrśī*—so much; *tava*—Your; *kṛpā*—mercy; *bhagavan*—O Lord; *mama*—My; *api*—although; *durdaivam*—misfortune; *īdrśam*—such; *iha*—in this (the holy name); *ajani*—was born; *na*—not; *anurāgaḥ*—attachment.

“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.’

(3)

*tṛṇād api su-nīcena
taror api sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ*

tṛṇāt api—than downtrodden grass; *su-nīcena*—being lower; *taror api*—than a tree; *sahiṣṇunā*—with more 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.

“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.”

(4)

*na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmaya
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi*

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.

“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.”

(5)

*ayi nanda-tanūja kiṅkaram
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-saḍṛśaṁ vicintaya*

ayi—O My Lord; *nanda-tanūja*—the son of Nanda Mahārāja, *Kṛṣṇa*; *kiṅkaram*—the servant; *patitaṁ*—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-saḍṛśaṁ*—like a particle of dust; *vicintaya*—kindly consider.

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

(6)

*nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati*

nayanam—the eyes; *galat-aśru-dhārayā*—by streams of tears running down; *vadanam*—mouth; *gadgada*—faltering; *ruddhayā*—choked up; *girā*—with words; *pulakaiḥ*—with erection of the hairs due to transcendental happiness; *nicitam*—covered; *vapuḥ*—the body; *kadā*—when; *tava*—Your; *nāma-grahaṇe*—in chanting the name; *bhaviṣyati*—will be.

""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?"

(7)

*yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ
govinda-virahaṇa me*

yugāyitaṁ—appearing like a great millennium; *nimeṣeṇa*—by a moment; *cakṣuṣā*—from the eyes; *prāvṛṣāyitaṁ*—tears falling like torrents of rain; *śūnyāyitaṁ*—appearing void; *jagat*—the world; *sarvaṁ*—all; *govinda*—from Lord Govinda, *Kṛṣṇa*; *virahaṇa me*—by My separation.

""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."

(8)

*āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ*

āśliṣya—embracing with great pleasure; *vā*—or; *pāda-ratāṁ*—who have fallen at the lotus feet; *pinaṣṭu*—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; *lampaṭaḥ*—a debauchee, who mixes with other women;

mat-prāṇa-nāthaḥ—the Lord of My life; *tu*—but; *sah*—He; *eva*—only; *na aparaḥ*—not anyone else.

"Let Kṛṣṇa tightly embrace this maidservant who has fallen at His lotus feet, or 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 still, He alone, and no one else, is the worshipable Lord of My heart."

चेतोदर्पणमार्जनं भवमहादावाग्नि-निर्वापणं
श्रेयः कैरवचन्द्रिकावितरणं विद्यावधूजीवनम्।
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनां
सर्वात्मस्रपनं परं विजयते श्रीकृष्ण संकीर्तनम्॥

नाम्नामकारि बहुधा निजसर्वशक्ति-
स्तत्रार्पिता नियमितः स्मरणे न कालः।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नाऽनुरागः॥

तृणादपि सुनीचेन, तरोरपि सहिष्णुना।

अमानिना मानदेन, कीर्तनीयः सदा हरिः॥

न धनं न जनं न सुन्दरीं, कवितां वा जगदीश कामये।
मम जन्मनि जन्मनीश्वरे, भवताद्भक्तिरहैतुकी त्वयि॥

अयि नन्दतनुज किङ्करं, पतितं मां विषमे भवाम्बुधौ।

कृपया तव पादपंकज-स्थितधूलीसदृशं विचिन्तय॥

नयनं गलदश्रुधारया वदनं गद्गद्-रुद्धया गिरा।

पुलकैर्निचितं वपुः कदा तव नाम-ग्रहणे भविष्यति॥

युगायितं निमेषेण चक्षुषा प्रावृषायितम्।

शून्यायितं जगत् सर्व गोविन्द-विरहेण मे॥

आश्लिष्य वा पादरतां पिनष्टु मा-

मदर्शनार्न्महतां करोतु वा।

यथा तथा वा विदधातु लम्पटो, मत्प्राणनाथस्तु स एव नापरः॥



siksha
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