

ONE

(Antya-līlā 20.12)

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāṇam
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-wardhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

SYNONYMS

cetaḥ – of the heart; *darpaṇa* – the mirror; *mārjanam* – cleansing; *bhava* – of material existence; *mahā-dāvāgni* – the blazing forest fire; *nirvāṇam* – extinguishing; *śreyaḥ* – of good fortune; *kairava* – the white lotus; *candrikā* – the moonshine; *vitaranam* – spreading; *vidyā* – of all education; *vadhū* – wife; *jīvanam* – the life; *ānanda* – of bliss; *ambudhi* – the ocean; *wardhanam* – 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.

PURPORT

This is the first verse of Śrī Caitanya Mahāprabhu’s Śikṣāṣṭaka. The other seven verses are found in texts 16, 21, 29, 32, 36, 39 and 47.

TWO

(Antya-līlā 20.16)

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

SYNONYMS

nāmnām – of the holy names of the Lord; *akāri* – manifested; *bahudhā* – various kinds; *nija-sarva-śaktiḥ* – all kinds of personal potency; *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.

THREE

(Antya-līlā 20.21)

*tṛṇād api sunicena
taror iva sahiṣṇunā
amāninā mānadena
kīrtaniyaḥ sadā hariḥ*

SYNONYMS

ṭṛṇāt api – than downtrodden grass; *sunīcena* – being lower; *taroh* – than a tree; *iva* – like; *sahiṣṇunā* – with tolerance; *amāninā* – without being puffed up by false pride; *mānadena* – giving respect to all; *kīrtaniyaḥ* – 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.

FOUR

(Antya-līlā 20.29)

*na dhanam na janam na sundarim
kavitam va jagadisa kamaye
mama janmani jamanisvare
bhavatad bhaktir ahaituki tvayi*

SYNONYMS

na – not; *dhanam* – riches; *na* – not; *janam* – followers; *na* – not; *sundarim* – a very beautiful woman; *kavitam* – fruitive activities described in flowery language; *va* – or; *jagat-īśa* – O Lord of the universe; *kamaye* – I desire; *mama* – My; *janmani* – in birth; *janmani* – after birth; *īsvare* – 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.

FIVE

(Antya-līlā 20.32)

*ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-saḍṣam vicintaya*

SYNONYMS

ayi – oh, 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; *dhūli-saḍṣam* – like a particle of dust; *vicintaya* – kindly consider.

TRANSLATION

Oh, 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.

SIX

Antya-līlā 20.36

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

SEVEN

Antya-līlā 20.39

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

SYNONYMS

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; *sarvam* – all; *govinda* – from Lord Govinda, Kṛṣṇa; *viraheṇa 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.

EIGHT

(Antya-līlā 20.47)

āśliṣya vā pāda-ratāṁ pinaṣtu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampāṭo

mat-prāṇa-nāthas tu sa eva nāparaḥ

SYNONYMS

āśliṣya – embracing with great pleasure; *vā* – or; *pāda-ratām* – who is 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; *lampataḥ* – 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, 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.