

# ॥ शिक्षाष्टकम् ॥

**Humbler than a blade of grass, tolerant as a tree:  
Life wisdom from Śrī Caitanya's *Śikṣāṣṭakam***



**WORLD SANSKRIT DAY CELEBRATIONS 2025,  
ANANDA ASHRAM, NY / Anne Vial**

# Śikṣāṣṭakam

...the mood of longing...

**SINGER: Swarupa Damodara Dasa**

**SONG: Śikṣāṣṭakam**

<http://bit.ly/45616kb>

# Śrī Caitanya Mahāprabhu: Indian Saint & Founder Gauḍīya Vaiṣṇava-sampradāyaḥ

Vishvambhara Mishra (1486-1534) /\*Nadia, Mayapur (Bengal) /Books on him: *Life & Precepts/*

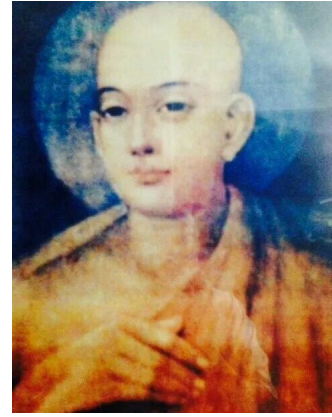
*Śrī Caitanya Caritāmṛta/ Śrī Caitanya Bhāgavata*

Philosophy of bhakti-yoga: devotional worship of Rādhā-Kṛṣṇa through harināma-saṅkīrtanam (=congregational chanting of Hare Kṛṣṇa mahā-mantra / process of salvation in kali-yuga)

Aged 10: scholar of grammar, rhetoric, smṛti, nyāya/

Aged 16: initiation/ Lived last 20 yrs in Puri.

His only written composition is **Śrī Śikṣāṣṭakam**, considered the essence of bhakti teachings.



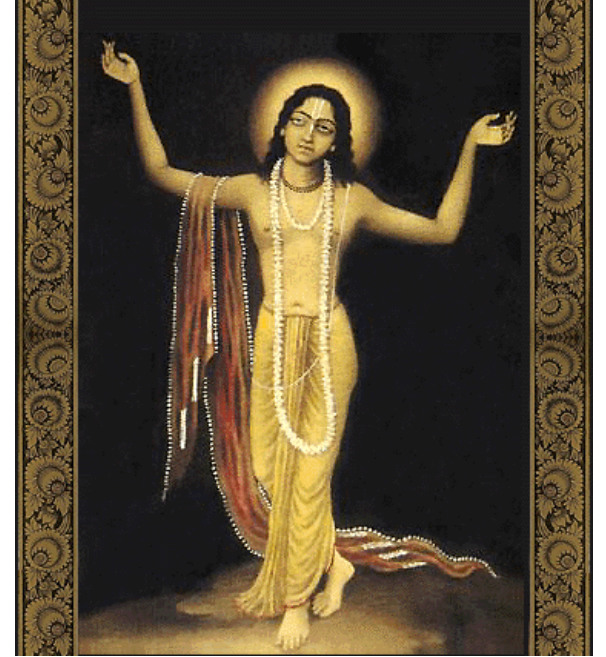
# Śrī Śikṣāṣṭakam

**“humbler than a blade of grass, tolerant as a tree”**

- profound devotional eight-fold instruction: the only written legacy from *Vaiṣṇava* Saint Śrī Caitanya
- with special emphasis on the “Sound of Sanskrit” & meter/rhythm: listening, chanting, and meaning
- instructions on chanting = instructions for life
- may we absorb the life wisdom and noble qualities in these verses...

# The meters of Śrī Śikṣāṣṭakam:

- Verse 1: śārdūla-vikrīḍita (19)
- Verse 2: vasanta-tilakā (14)
- Verse 3: śloka (8)
- Verses 4-6: viyoginī (10/11)
- Verse 7: śloka (8)
- Verse 8: indra-vaṃśa/vaṃśa-sthavila (12, jagatī/  
mixed meter)



# **Traditional Recitation**

**SINGER: Braja Beats**

**SONG: Śikṣāṣṭakam**

<http://bit.ly/3UkSHop>

verse 1:

śārdūla-vikrīḍita (gait of the tiger)  
(12+7=19 sylls / *ma sa ja sa ta ta ga* )



— — — U U — U — U U U — / — — U — — U —  
ĀETO-DARPAṆA-MĀRJANAM BHAVA-MAHĀ-DĀVĀGNI-NIRVĀPAṆAM

— — — U U — U — U U U — / — — U — — U —  
ŚREYAḤ-KAIRAVA-ĀNDRIKĀ-VITARANAM VIDYĀ-VADHŪ-JĪVANAM ,

— — — U U — U — U U U — / — — U — — U —  
ĀNANDĀMBUDHI-VĀRDHANAM PRATIPADAM PŪRNĀMṚTĀSVĀDANAM

— — — U U — U — U U U — / — — U — — U —  
SĀRVĀTMĀ-SNAPANAM PARAM VIJAYATE ŚRĪ-KṚṢṆA-SĀṆKĪRTANAM .

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं श्रेयः कैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।  
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं सर्वात्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्तनम्  
॥ १ ॥

1. ĀCETO-DARPAṆA-MĀRJANAM BHAVA-MAHĀ- DĀVĀGNI-NIRVĀPAṆAM  
ŚREYAḤ-KAIRAVA-ĀCANDRIKĀ-VITARANAM VIDYĀ-VADHŪ-JĪVANAM,  
ĀNANDĀMBUDHI-VARDHANAM PRATIPADAM PŪRṆĀMṚTĀSVĀDANAM  
SARVĀTMA-SNAPANAM PARAM VIJAYATE ŚRĪ-KṚṢṆA-SAṆKĪRTANAM.

ceto-darpaṇa-mārjanam — polishing of the mirror of the mind/heart /  
bhava -mahā-dāva-agni — blazing forest fire or material existence /  
nirvāpaṇam — extinguishing/ śreyaḥ — good fortune/ kairava — white  
lotus/ candrikā — moonshine/ vitaranam — spreading  
vidyā — knowledge / vadhū — wife/ jīvanam — life / ānanda — bliss /  
ambudhi — ocean / vardhanam — growing / prati-padam — at every  
step/ pūrṇa-amṛta — full nectar / āsvādanam — giving a taste / sarva  
— for all / ātma-snapanam — bathing of the Self  
**param — supreme / vijayate — let there be victory! / śrī-kṛṣṇa-  
saṅkīrtanam —congregational chanting of the holy name of Lord Kṛṣṇa**



**Let there be all victory for the chanting  
of the holy name of Lord Krishna,**  
which cleanses the mirror of the heart  
and stops the pain of the blazing fire of material existence.

This chanting is like the waxing moon,  
spreading the white lotus of good fortune over all living beings.

It is the life and soul of all education.

The chanting of the holy name of Krishna  
expands the blissful ocean of transcendental life.

It gives to everyone the taste of perfect nectar with every step.

The entire Self is bathed in this chanting. (1)

*Brahmananda Sarasvati*

# Results of the practice of **śrī-kṛṣṇa-saṅkīrtanam**

1. ceto-darpaṇa-mārjanam
2. bhava-mahā-dāvāgni-nirvāpaṇam
3. śreyaḥ-kairava-candrikā-vitaraṇam
4. vidyā-vadhū-jīvanam
5. ānandāmbudhi-vardhanam
6. prati-padaṁ pūrṇāmṛtā-svādanam
7. sarvātma-snapanam



**May the chanting of the Holy Name of Sri Krishna be glorified,**  
which (i) sweeps of all the dirts from the mirrors of our hearts,  
      (ii) extinguishes the great forest fire of suffering  
          from the cycle of births and deaths,  
(iii) sheds moonlight upon the lily of eternal Good,  
      (iv) is the very Life of bride of Real Learning,  
          (v) swells the Ocean of Ecstatic Bliss,  
          (vi) gives the full taste of Pure Nectar  
          at every utterance of the Holy Name and  
( vii ) bathes, purifies and refreshes the whole self including  
          body mind and soul in Divine Bliss. (1)

*Bhaktivinoda Thakur*

## verse 2:

vasanta-tilakā (*ornament of spring*)

(8+6= 14 sylls/ *ta ba ja ja ga ga* )

U \_ U U U \_ / U U \_ U \_  
NĀMNĀM AKĀRI BAHUDHĀ NIJA-SARVA-ŚAKTIS

U \_ U U U \_ / U U \_ U \_  
TĀTRĀRPITĀ NIYAMITAḤ SMARAṆE NA KĀLAḤ ,

U \_ U U U \_ / U U \_ U \_  
ETĀDRŚĪ TAVA KṚPĀ BHAGAVAN MAMĀPI

U \_ U U U \_ / U U \_ U \_  
DŪRDAIVAM ĪDRŚAM IHĀJANI NĀNURĀGAḤ .



नाम्नामकारि बहुधा निजसर्वशक्तिस्तत्रार्पिता नियमितः स्मरणे न कालः ।  
एतादृशी तव कृपा भगवन्ममापि दुर्दैवमीदृशमिहाजनि नानुरागः ॥ २ ॥

2. NĀMNĀM AKĀRI BAHUDHĀ NIJA-SARVA-ŚAKTIS  
TATRĀRPITĀ NIYAMITAḤ SMARAṆE NA KĀLAḤ,  
ETĀDṚŚĪ TAVA KṚPĀ BHAGAVAN MAMĀPI  
DURDAIVAM ĪDṚŚAM IHĀJANI NĀNURĀGAḤ.

nāmnām — holy names / akāri — manifested / bahudhā — various  
kinds/ nija-sarva-śaktiḥ — individual potency/ tatra — there/ arpitā —  
offered/ niyamitaḥ — restricted/ smaraṇe — by remembering/ na —  
not/ kālaḥ — time; etādrśī — so much;/ tava — Your / kṛpā — mercy /  
bhagavan — O Lord/ mama — my / api — even / durdaivam —  
misfortune/ īdṛśam — such/ iha — in this world/ ajani — was born  
na — no/ anurāgaḥ — attachment

**My Lord, in Your holy name is all good fortune for living beings,  
and therefore You have many names  
by which You expand Yourself.**

You have invested all Your powers in those names,  
yet made no requirements for remembering them.

My dear Lord, although You bestow  
such mercy upon souls in their fallen condition  
by liberally teaching Your holy names,  
it is my misfortune that I commit offenses  
even while chanting the holy name,  
and so I do not attain real devotion.(2)

*Brahmananda Sarasvati*

## verse 3: śloka (8 sylls)



U \_ U U U \_ \_  
TRṆĀD API SUNĪĆĒNĀ

U \_ U U U \_ U \_  
TAROR API SAHIṢṆUNĀ

U \_ U \_ U \_ \_  
AMĀNINĀ MĀNADENĀ

\_ U \_ \_ U \_ U \_  
KĪRTANĪYAḤ SADĀ HARIḤ



तृणादपि सुनीचेन      तरोरपि सहिष्णुना ।  
अमानिना मानदेन      कीर्तनीयः सदा हरिः ।

3. TRṆĀD API SUNĪCENA  
TAROR API SAHIṢṆUNĀ,  
AMĀNINĀ MĀNADENA  
KĪRTANĪYAḤ SADĀ HARIḤ.

trṇāt —than (downtrodden) grass/ api— even / sunīcena —  
lower / taroḥ — tree/ iva — like / sahiṣṇunā — with  
tolerance / amāninā —without pride/ māna-dena — giving  
respect to all/ kīrtanīyaḥ — to be glorified / sadā — always  
hariḥ — (holy name of) the Lord.



**One who thinks himself lower  
than the downtrodden grass,  
who is more tolerant than a tree,  
who does not expect personal honor  
but is always giving respect to others,  
can always very easily chant the holy name of the Lord. (3)**

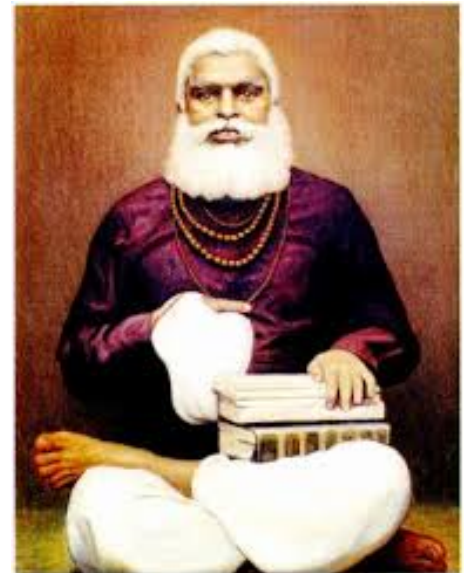
*Brahmananda Sarasvati*

... humility & tolerance as the ideal state of mind  
in chanting (and in life!) - where one is  
free from false pride and ego,  
and engaged in service to others...



He, who is humbler than a blade of grass,  
is more forbearing than a tree  
and honors others,  
yet without any desire of honoring himself,  
is ever worthy of chanting the Holy Name. (3)

*Bhaktivinoda Thakur*



## verses 4-6:

**viyoginī** (*woman separated from her lover*)

(10/11/10/11 sylls/- sa sa ja ga/sa ba ra la ga )

U U \_ U U \_ U \_ U \_  
NA DHANĀM NA JANĀM NA SUNDARĪM

U U \_ \_ U U \_ U \_ U \_  
KAVITĀM VĀ JAGAD-ĪŚA KĀMAYE

U U \_ U U \_ U \_ U \_  
MAMA JANMANI JANMANĪŚVARE

U U \_ \_ U U \_ U \_ U \_  
BHAVATĀD BHAKTIR AHĀITUKĪ TVAYI



न धनं न जनं न सुन्दरीं      कवितां वा जगदीश कामये ।  
मम जन्मनि जन्मनीश्वरे      भवताद्भक्तिरहैतुकी त्वयि ॥ ४ ॥

4. NA DHANAM NA JANAM NA SUNDARIM  
KAVITAM VA JAGAD-ISA KAMAYE,  
MAMA JANMANI JANMANISVARE  
BHAVATAD BHAKTIR AHAIKUKI TVAYI.

na — not/ dhanam — wealth/ na — not/ janam — followers/  
na — not / sundarim — a beautiful woman/ kavitam – poetry/  
va — or/ jagat-isa — O Lord of the Universe/ kamaye —  
I desire/ mama — my/ janmani — in birth/ janmani — after  
birth/ isvare —unto the Lord/ bhavatāt — let there be/  
bhaktih — devotional service/ ahaitukī — causeless,  
unconditional / tvayi — unto You

Oh Lord of the universe,  
I do not desire material wealth,  
followers, a beautiful wife,  
or success in poetry with flowery language.

All I want, life after life,  
is pure devotional service to You. (4)

*Brahmananda Sarasvati*



## verse 5: viyoginī (10/11 sylls)



U U \_ U U \_ U \_ U \_  
AYI NANDA-TANŪJA KIṆKARAM

U U \_ \_ U U \_ U \_ U \_  
PATITAṀ MĀṀ VIṢAME BHAVĀMBUDHAU

U U \_ U U \_ U \_ U \_  
KṚPAYĀ TAVA PĀDA-PAṆKAJA-

U U \_ \_ U U \_ U \_ U \_  
STHITA-DHŪLĪ-SADṚŚAṀ VIĆINTAYA

अयि नन्दतनूज किङ्करं पतितं मां विषमे भवाम्बुधौ ।  
कृपया तव पादपङ्कजस्थितधूलीसदृशं विचिन्तय ॥ ५ ॥

5. AYI NANDA-TANŪJA KIṆKARAM  
PATITAṀ MĀM VIṢAME BHAVĀMBUDHAU,  
KṚPAYĀ TAVA PĀDA-PAṆKAJA-  
STHITA-DHŪLĪ-SADṚŚAṀ VICINTAYA.

ayi — O My Lord/ nanda-tanuja — the son of Nanda=Kṛṣṇa/  
kiṅkaram — servant/ patitam — fallen/ mām — me/ viṣame  
— in this crisis/ bhava-ambudhau — in the ocean of worldly  
existence/ kṛpayā tava — by Your mercy/ pāda-paṅkaja —  
lotus-feet/ sthita — situated/ dhūlī-sadṛśam — like a particle  
of dust/ vicintaya — kindly consider

Oh my Lord, Oh Krishna, son of Maharaja Nanda,

I am Your eternal servant;

but because of my own actions

I have fallen into this horrible ocean of ignorance.

Now please be merciful to me.

Consider me a particle of dust at Your lotus feet. (5)

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## verse 6: viyoginī (10/11 sylls)

U U \_ U U \_ U \_ U \_  
NAYANĀṂ GALAD-AŚRU-DHĀRAYĀ

U U \_ \_ U U \_ U \_ U \_  
VADANĀṂ GĀDGADA-RÜDDHAYĀ GIRĀ

U U \_ U U \_ U \_ U \_  
PULAKAIR NIĆITAṂ VAPUḤ KADĀ

U U \_ \_ U U \_ U \_ U \_  
TAVA NĀMA-GRAHAṆE BHAVIṢYATI



नयनं गलदश्रुधारया वदनं गद्गदरुद्धया गिरा ।  
पुलकैर्निचितं वपुः कदा तव नामग्रहणे भविष्यति ॥ ६ ॥

6. NAYANAM GALAD-AŚRU-DHĀRAYĀ  
VADANAM GADGADA-RUDDHAYĀ GIRĀ,  
PULAKAIR NIĆITAM VAPUḤ KADĀ  
TAVA NĀMA-GRAHAṆE BHAVIṢYATI.

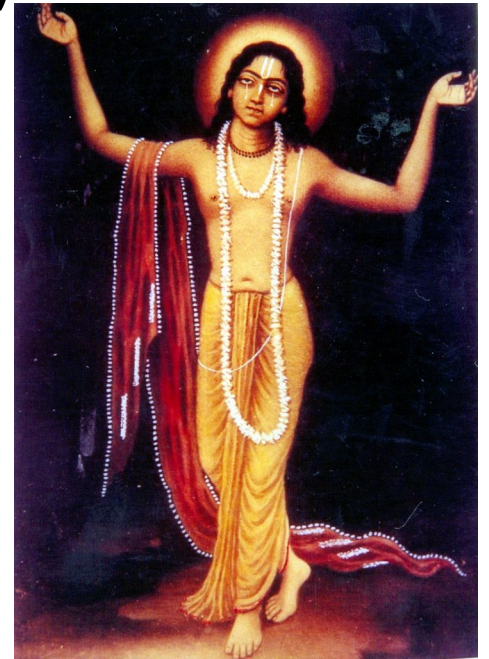
nayanam — the eyes/ galat-aśru-dhārayā — by streams  
of tears running down/ vadanam — mouth/ gadgada —  
faltering/ ruddhayā — choked up/ girā — with words/  
pulkaiḥ — with hairs raised in ecstasy/ nicitam —  
covered/ vapuḥ — the body/ kadā — when?

tava — Your/ nāma-graḥaṇe — in chanting the name/  
bhaviṣyati — will be

My dear Lord, when will my eyes be graced 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? (6)

*Brahmananda Sarasvati*



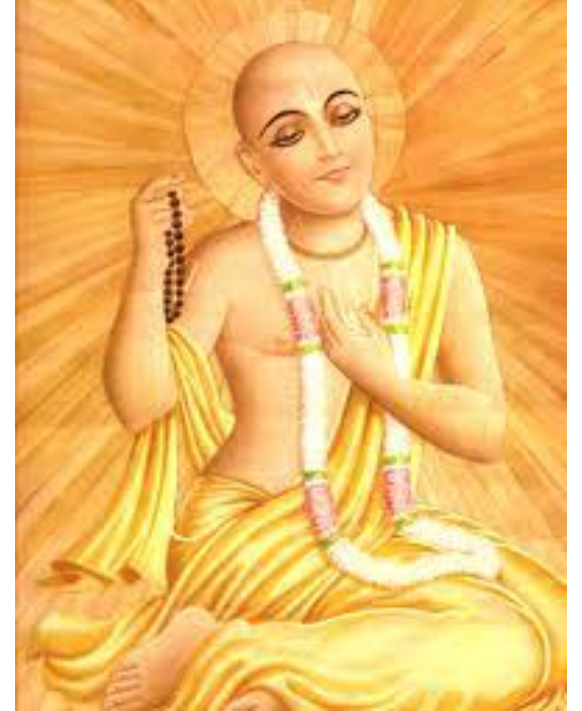
## verse 7: śloka (8 sylls)

U \_ U \_ U \_ \_  
YUGĀYITAM NIMEṢENĀ

\_ U \_ \_ U \_ U \_  
ĀKṢUṢĀ PRĀVRṢĀYITAM

\_ \_ U \_ U \_ \_  
ŚŪNYĀYITAM JAGĀT SĀRVAM

\_ \_ U U U \_ U \_  
GOVINDA-VIRAHENĀ ME



युगायितं निमेषेण चक्षुषा प्रावृषायितम् ।  
शून्यायितं जगत्सर्वं गोविन्दविरहेण मे ॥ ७ ॥

7. YUGĀYITAṂ NIMEṢEṆA  
ĆAKṢUṢĀ PRĀVRṢĀYITAM,  
ŚŪNYĀYITAṂ JAGAT SARVAM  
GOVINDA-VIRAHENA ME.

yugāyitam — appearing like a yuga/millennium/ nimeṣeṇa —  
by a moment/ cakṣuṣā — from the eyes/ prāvrṣāyitam —  
tears falling like torrents of rain/ śūnyāyitam — appearing  
void/ jagat — the world/ sarvam — entire/ govinda — from  
Lord Govinda, Kṛṣṇa/ virahena me — by my separation

My Lord Govinda, a moment of separation  
from You feels like a great millennium.  
Tears flow from my eyes like torrents of rain,  
and the entire world seems void. (7)

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# verse 8: indra-vaṁśa/vaṁśa-sthavila

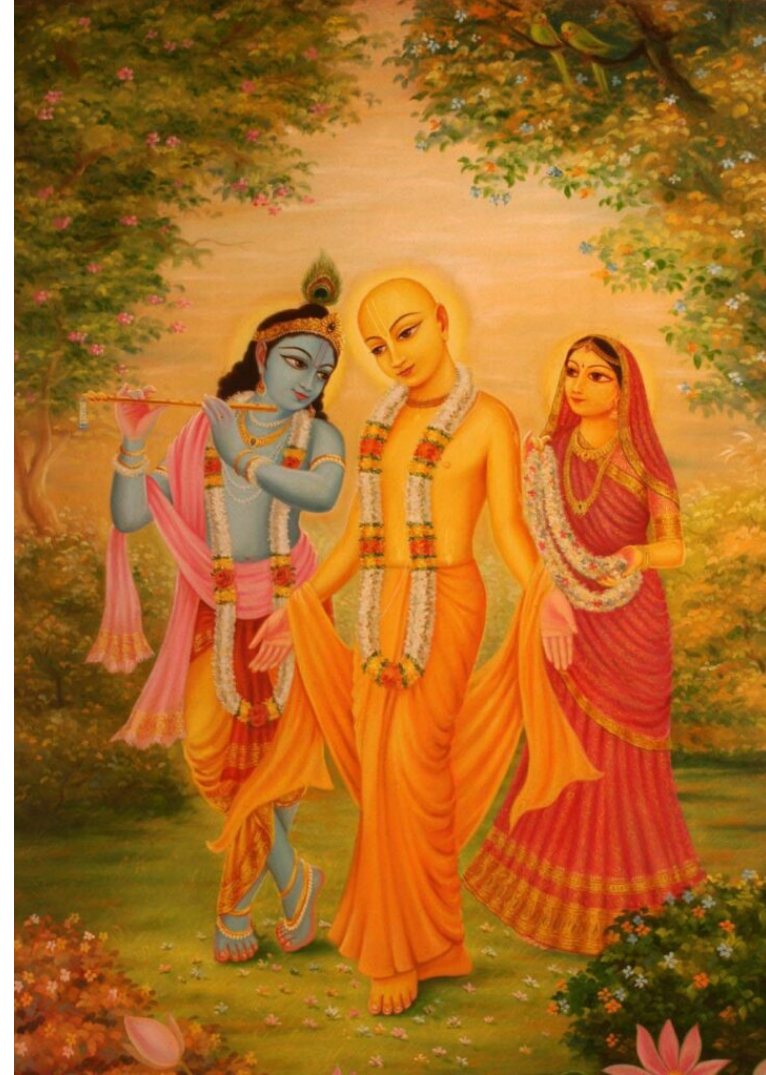
(mixed meter / 5+7=12 sylls / ta ta ja ra / ja ta ja ra

— — U — — U U — U — U —  
ĀŚLIṢYA VĀ PĀDA-RATĀM PINAṢṬU MĀM

U — U — — — U U — U — U —  
ADARŚANĀN MĀRMA-HATĀM KAROTU VĀ

U — U — — — U U — U — U —  
YATHĀ TATHĀ VĀ VIDADHĀTU LĀMPAṬO

— — U — — — U U — U — U —  
MAT-PRĀṆA-NĀTHAS TU SA EVA NĀPARAḤ



आश्लिष्य वा पादरतां पिनष्टु माम् अदर्शनान्मर्महतां करोतु वा ।  
यथा तथा वा विदधातु लम्पटो मत्प्राणनाथस्तु स एव नापरः ॥ ८ ॥

8. ĀŚLIṢYA VĀ PĀDA-RATĀM PINAṢṬU MĀM  
ADARŚANĀN MARMA-HATĀM KAROTU VĀ,  
YATHĀ TATHĀ VĀ VIDADHĀTU LAMPAṬO  
MAT-PRĀṆA-NĀTHAS TU SA EVA NĀPARAḤ.

āśliṣya — embracing / vā — or/ pāda-ratām — who have  
fallen at the (lotus) feet/ pinaṣṭu — let Him trample/ mām —  
me/ adarśanāt — from not being visible/ marma-hatām —  
brokenhearted; karotu — let Him make/ vā — or/ yathā —  
as /tathā — so/ vā — or/ vidadhātu — let Him do/lampaṭaḥ  
— a womaniser / mat-prāṇa-nāthaḥ — the Lord of My life/ tu  
— but/ saḥ — He/ eva — only/na aparāḥ — not anyone else.



May Krishna embrace this one  
who has fallen at His lotus feet.  
Or let Him trample me instead,  
break my heart by hiding from me, invisible.  
He is beloved of many after all,  
and free to do whatever He likes.

Still He is the only Lord of my entire being and life. (8)

*Brahmananda Sarasvati*

1. ĀETO-DARPAṆA-MĀRJANAṀ BHAVA-MAHĀ- DĀVĀGNI-NIRVĀPAṆAṀ  
ŚREYAḤ-KAIRAVA-ĀANDRIKĀ-VITARAṆAṀ VIDYĀ-VADHŪ-JĪVANAM,  
ĀNANDĀMBUDHI-VARDHANAM PRATIPADAṀ PŪRṆĀMṚTĀSVĀDANAṀ  
SARVĀTMA-SNAPANAṀ PARAṀ VIJAYATE ŚRĪ-KṚṢṆA-SAṅKĪRTANAM.

2. NĀMNĀM AKĀRI BAHUDHĀ NIJA-SARVA-ŚAKTIS  
TATRĀRPITĀ NIYAMITAḤ SMARAṆE NA KĀLAḤ,  
ETĀDRŚĪ TAVA KṚPĀ BHAGAVAN MAMĀPI  
DURDAIVAM ĪDRŚAM IHĀJANI NĀNURĀGAḤ.

3. TRṆĀD API SUNĪĆENA TAROR API SAHIṢṆUNĀ,  
AMĀNINĀ MĀNADENA KĪRTANĪYAḤ SADĀ HARIḤ.

4. NA DHANAṀ NA JANAṀ NA SUNDARĪM  
KAVITĀM VĀ JAGAD-ĪŚA KĀMAYE,  
MAMA JANMANI JANMANĪŚVARE BHAVATĀD BHAKTIR AHAITUKĪ TVAYI.

5. AYI NANDA-TANŪJA KIṆKARAMĀ PATITAMĀ MĀMĀ VIṢAME  
BHAVĀMBUDHAU,  
KṚPAYĀ TAVA PĀDA-PAṆKAJA- STHITA-DHŪLĪ-SADRṢĀMĀ VICĪNTAYA.

6. NAYANAMĀ GALAD-AŚRU-DHĀRAYĀ  
VADANAMĀ GADGADA-RUDDHAYĀ GIRĀ,  
PULAKAIR NIĆITAMĀ VAPUḤ KADĀ  
TAVA NĀMA-GRAHAṆE BHAVIṢYATI.

7. YUGĀYITAMĀ NIMEṢEṆA ĆAKṢUṢĀ PRĀVRṢĀYITAM,  
ŚŪNYĀYITAMĀ JAGAT SARVAMĀ GOVINDA-VIRAHENA ME.

8. ĀŚLIṢYA VĀ PĀDA-RATĀMĀ PINAṢṬU MĀM  
ADARŚANĀN MARMA-HATĀMĀ KAROTU VĀ,  
YATHĀ TATHĀ VĀ VIDADHĀTU LAMPAṬO  
MAT-PRĀṆA-NĀTHAS TU SA EVA NĀPARAḤ.



Hare Kṛṣṇa Hare Kṛṣṇa / Kṛṣṇa Kṛṣṇa Hare Hare /  
Hare Rāma Hare Rāma / Rāma Rāma Hare Hare /