

Śrī Śikṣāṣṭakam

Emanated from the lotus mouth
of Śrī Caitanya Mahāprabhu



Why Harinama Sankirtanam is
exclusively glorified amongst all
the other limbs of Devotional
Service?

2.3.168

vicitra-līlā-rasa-sāgarasya
prabhor vicitrāt sphuritāt prasādāt
vicitra-saṅkīrtana-mādhurī sā
na tu sva-yatnād iti sādhu sidhyet

The wonderful
sweetness of His
energy only by the mercy
of (K) → This can never
be attained by one's own
endeavor

The wonderfully varied sweetness of saṅkīrtana (vicitra-saṅkīrtana-
mādhurī) emerges (sphuritāt) only by the mercy (prasādāt) shown
in various wonderful ways (vicitrāt) by the Lord (prabhor), the
wonderful ocean of the varied rasas of pastimes (vicitra-līlā-rasa-
sāgarasya). This sweetness (sa) one can never truly achieve (na tu
sādhu sidhyet) by one's own endeavor (sva-yatnād).

The devotees who prefer meditation to saṅkīrtana might argue that chanting in full view of the public is risky in several ways: envious people may try to interfere, one may succumb to the allurements of popularity, one may not have the required physical strength, or one may be too sick to chant properly.

These dangers do not arise when a devotee simply concentrates on the Supreme Lord in a secluded place.

In answer to this objection, the Vaikunṭha messengers say that nama-saṅkīrtana cannot be disrupted by obstacles, for it develops by the mercy of the Lord, not by one's own endeavor.

No one can take away that which a devotee has gained as a gift from the Lord.

This is true not only for saṅkīrtana but for all the nine methods of bhakti.

Śloka One - Nāma Tattva

ceto-darpaṇa-mārjanam
bhava-mahā-dāvāgni-
nirvāpaṇam

Śrī Śikṣāṣṭakam Śloka One

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

Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa (param vijayate śrī-kṛṣṇa-saṅkīrtanam),

① Which can cleanse the mirror of the heart (ceto-darpaṇa-mārjanam)

And stop the miseries of the blazing fire of material existence (bhava-mahā-dāvāgni-nirvāpaṇam).

That chanting is the waxing moon (candrikā) that spreads (vitaraṇam) the white lotus of good fortune for all living entities (śreyah-kairava).

kleśāgni
kṛṣṇa → cure
benefits
① Makes us forget our past relationships with this material world.

kleśāgni
kṛṣṇa → effect.
② Absorption in K.

stop
③ Service attitude.
All other good qualities

śreyah-kairava

④ It is the life and soul of all education (vidyā-vadhū-jīvanam).
Savit

⑤ Bhāva

Hladini potency

Knowledge → Relationship with life → Husband
Chaste wife

The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life (ānanda-ambudhi-varḍhanam).

⑥ Burning → Selfishness

It gives a cooling effect to everyone (sarvātma-snapanam)

⑦ Plevi

remove the sporadic nature of the flow of bliss
outflows

And enables one to taste full nectar (pūrṇa-amṛta-āsvādanam) at every step (prati-padam).

Śrī Sanmodana Bhāṣyam

I begin Śrī Sanmodana Bhāṣyam, a commentary on the Śikṣāṣṭaka verses by Lord Śrī Caitanya Mahāprabhu, at first offering my humble obeisances to the Lord, who is eternally manifest with His eternal associates, the Pañca-tattva.

Śrī Sanmodana Bhāṣyam

1. Supremacy of the path of
devotional service

The path of devotional service is the highest perfection of life, and it is sought after in all Vedic literatures.

Applying his superior intelligence to researching the Vedas thoroughly several times, Lord Brahma ascertained that the best method of self-realization is the awakening of one's loving attachment to Lord Hari, the Supreme Lord within everyone's heart.

This philosophical conclusion thus unequivocally establishes the supremacy of devotional service over fruitive activities, speculative knowledge, or any other process.