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?

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2.3.168

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

The wonderfully varied sweetness of sankīrtana (vicitra-sankīrtana-mādhūrī) emerges (sphuritāt) only by the mercy (prasādāt) shown in various wonderful ways (vicitrāt) by the Lord (prabhoh), 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 sankīrtana 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 allurement 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 Vaikuntha messengers say that nama-sankirtana 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.

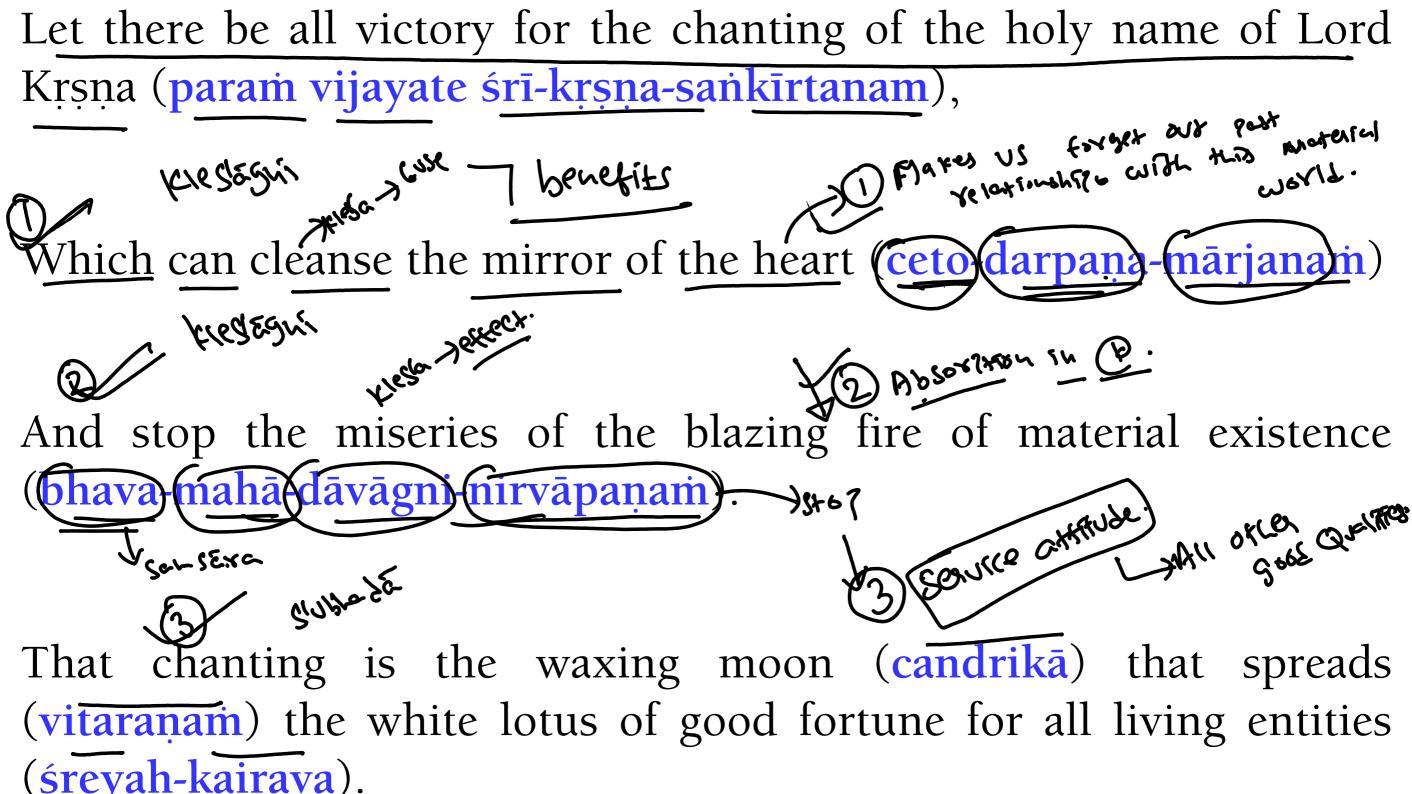
This is true not only for sankīrtana but for all the nine methods of bhakti.

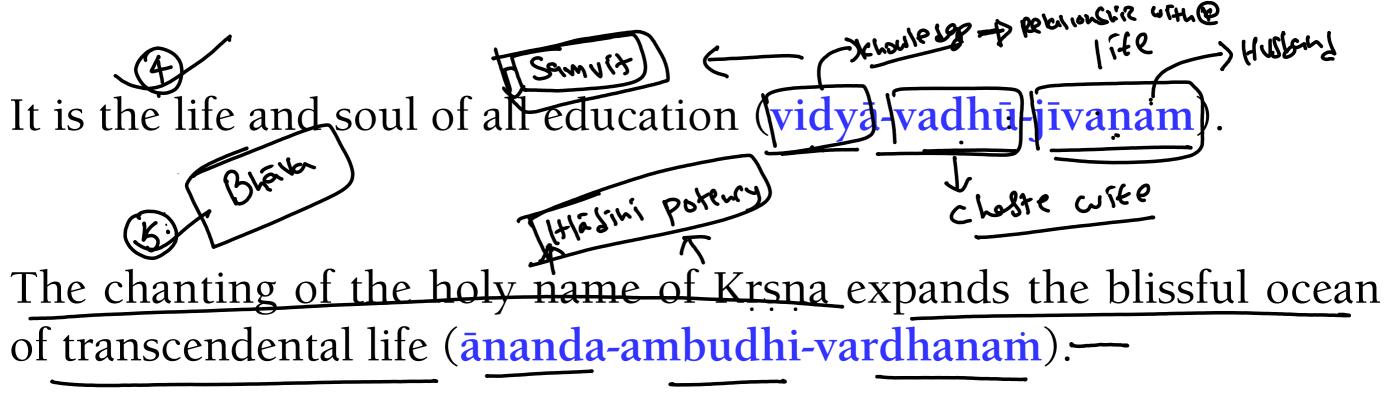
Śloka One - Nāma Tattva

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgninirvāpaṇam

Śrī Śikṣāṣṭakam Śloka One

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







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

Revolution of the spokalik where the spokalik whe

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

Śrī Sanmodana Bhāṣyam

I begin Śrī Sanmodana Bhāṣyam, a commentary on the Śikṣāṣṭaka verses by Lord Śrī Caitanya Mahaprabhu, 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.