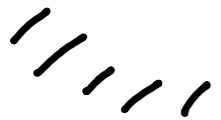


Śrī Śikṣāṣṭakam

Emanated from the lotus mouth
of Śrī Caitanya Mahāprabhu



Śrī Śikṣāṣṭakam

1. Śrī Sanmodana Bhāṣyam by Śrī Bhaktivinoda Ṭhākura
2. Śrī Bhajana-Rahasya by Śrī Bhaktivinoda Ṭhākura
3. Related Verses from Śrī Caitanya Caritāmṛta with Srila Prabhupada's Purport
4. Vivṛti Commentary by Śrīla Bhaktisiddhānta Sarasvati Ṭhākura
5. Śikṣāṣṭākam songs from Śrī Bhaktivinoda Ṭhākura's Gītāvalī

Śloka Two

Why is the practice of
chanting (nāma sādhanā) so
accessible?

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

My Lord, O Supreme Personality of Godhead (**bhagavan**), 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 (**nāmnām akāri bahudhā**). You have invested all Your potencies in those names (**tatra arpitā nija-sarva-śaktih**), and there are no hard and fast rules for remembering them (**niyamitaḥ smaraṇe na kālaḥ**). My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names (**etādrśī tava kṛpā mama api**), I am so unfortunate that I commit offenses while chanting the holy name (**īdrśam durdaivam**), and therefore I do not achieve attachment for chanting (**ihajani na anurāgaḥ**).

Śrī Sanmodana Bhāṣyam

The chanting of Lord Kṛṣṇa's holy name is represented in four aspects: name, form, quality and pastime.

Lord Kṛṣṇa's holy name is the seed of all joy; for the holy name and the possessor of the name are non-different.

In all respects, chanting the holy name is most beneficial for everyone and all.

Therefore, the Supreme Lord Śrī Kṛṣṇa Caitanya Himself reveals all the super-excellent attributes of the holy name.

In order to evoke everyone's sincere faith in the holy name, Lord Caitanya prays: “O Lord! O Most Munificent One! Being compassionate upon seeing the destitute situation of the conditioned souls, of Your own accord You have manifested Your holy name, which is non-different from Yourself.

Your holy names are of two types: principal and secondary. Hari, Kṛṣṇa, Govinda, Acyuta, Rāma, Ananta, Visnu, etc., are Your principal names; while Brahma, Supersoul, Supreme Controller, Maintainer, Creator, Mahendra, etc., are Your secondary names.

Śrī Sanmodana Bhāṣyam

1. The holy name is
absolutely potent

You have invested all Your spiritual potencies and transcendental qualities to the absolute degree in Your principal, a fact that is substantiated by innumerable scriptural statements, like these from the Vedas:

6.16.44

na hi bhagavanna aghaṭititam idaṁ
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt
pukkaśo 'pi vimucyate saṁsārāt

O Lord (**bhagavann**)! Nothing is impossible for you (**na hi aghaṭitam idaṁ**). Just from seeing you, all my sins have been destroyed (**tvad-darśanād nṛṇām akhila-pāpa-kṣayaḥ**). By hearing one of your names once (**yan-nāma sakṛt śravaṇāt**), even the outcaste is delivered from the material world (**pukkaśo api vimucyate saṁsārāt**).

Visnu Dharmottara

vedākṣarāṇī yāvanti pathitāni dvijātibhiḥ
tāvanti harināmāni kīrttitāni na saṁśayaḥ
ṛgvedo yajurvedaḥ sāmavedo 'pyatharvaṇaḥ
adhītāstena yenoktaṁ harir ityakṣara dvayam

"The extent to which the twice-born brāhmaṇas (**yāvanti dvijātibhiḥ**) recite (**pathitāni**) the syllables of the Vedas (**vedākṣarāṇī**), they most certainly (indirectly) chant the holy name of the Lord (**tāvanti harināmāni kīrttitāni**). In this there is no doubt (**na saṁśayaḥ**). But one who has uttered the two syllables `Hari' (**yena uktaṁ harir ity akṣara dvayam**) should be understood to have completed (**adhītāstena**) his study of all the Vedas—the Ṛg Veda, Yajur Veda, Sāma Veda and Atharva Veda (**ṛgvedo yajurvedaḥ sāmavedo 'pyatharvaṇaḥ**)."

Skanda Purāṇa

ma ṛco mā yajustāta mā sāma paṭhakiñcana
govindeti harernāma geyam gāyasva nityaśah

"Therefore do not study the Ṛg, Yajur, Sāma, Atharva or any other of the Vedas (**ma ṛco mā yajustāta mā sāma paṭhakiñcana**). Just sing the name of 'Govinda' (**govinda iti harer nāma geyam**), and in this way engage constantly in the chanting of the holy name of the Lord (**gāyasva nityaśah**)."

Padma Purāṇa, Vaiśākha Māhātmya

avamanya ca ye yānti bhagavat-kīrtanam narā
te yānti narakam ghoram tena pāpena karmaṇā

"Those persons (**ye narā**) who bear contempt (**avamanya yānti**) against the chanting of the holy name of the Supreme Lord (**bhagavat-kīrtanam**) fall down (**te yānti**) into formidable hell (**narakam ghoram**) as a consequence of such sinful acts (**tena pāpena karmaṇā**)."

2.1.11

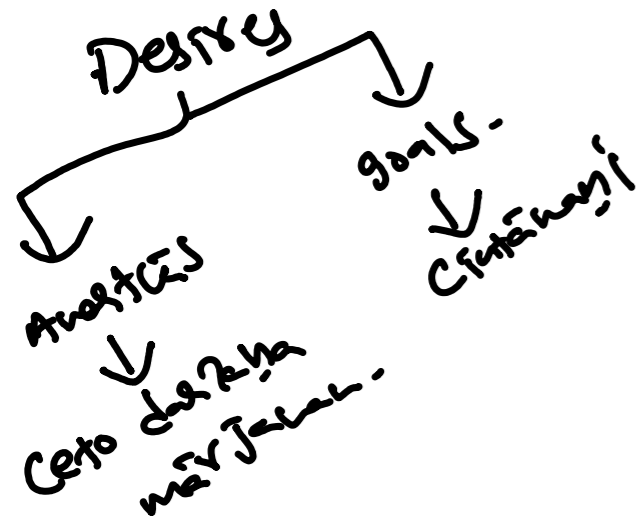
etan nirvidyamānānām
icchatām akuto-bhayam
yoginām nṛpa nirṇītam
harer nāmānukīrtanam

O King(**nṛpa**), constant chanting of the holy name of the Lord after the ways of the great authorities (**harer nāma anukīrtanam**) is the doubtless and fearless way of success for all (**akuto-bhayam nirṇītam**), including those who are free from all material desires (**nirvidyamānānām**), those who are desirous of all material enjoyment (**icchatām**), and also those who are self-satisfied by dint of transcendental knowledge (**yoginām**).

Adi Purāṇa

**gītvā ca mama nāmāni
vicaren mama sannidhau |
iti bravīmi te satyaṁ
krīto 'haṁ tasya cārjuna ||**

By singing My names (**gītvā ca mama nāmāni**), a person will attain a position close to Me (**vicaren mama sannidhau**). I make this promise (**iti bravīmi te satyaṁ**). That person, O Arjuna, purchases me (**krīto ahaṁ tasya ca arjuna**).



Padma Purāṇa

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān-nāma-nāminoh

fulfilled goals.

abilities

The name of the Lord fulfills all desires like cintāmaṇi (nāma cintāmaṇiḥ). It is the very form of Kṛṣṇa (kṛṣṇaḥ). It is full of consciousness and rasa (caitanya-rasa-vigrahaḥ). It is complete, pure, and eternally liberated (pūrṇaḥ śuddho nitya-mukto). This is because of the non-difference of the name and Kṛṣṇa (nāma-nāminoh abhinnatvāt).

Padma Purāṇa

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

With faith in bhakti

Kṛṣṇa and His names (ataḥ śrī-kṛṣṇa-nāmādi) cannot be grasped by the material senses (na indriyaiḥ grāhyam bhaved), but when a person develops the tendency to accept the Lord's name and form (sevonmukhe hi), Kṛṣṇa then spontaneously appears (svayam eva sphuraty adaḥ) on the tongue and in the other senses (jihvā ādau).

Padma Purāṇa, Uttara Khaṇḍa, Chapter 46

sakṛd-uccāritam yena harir-ityakṣara-dvayam
baddhaḥ parikaras-tena mokṣāya gamanam prati

"Those who are free from all offenses and who utter even once the
two syllables 'Hari' become resolute to obtain liberation from
material existence and the service of the lotus feet of the Supreme
Personality of Godhead."

Hari Bhakti Vilāsa

āsya jānanto nāma cid-viviktana
mahaste viṣṇo sumatim bhajāmahe
omiteyad-brahmanopadiṣṭam nāma
yasmād-uccāryamāṇam-eva saṁsāra
-bhayāttārayati; tasmād ucyate tāraḥ

"O Lord Viṣṇu! Your name is fully spiritual (cit svarūpa), and thus it is self-manifested. Although we are not perfectly acquainted with the glories of uttering Your holy name, if we chant, knowing just a little of its glories, we will obtain full knowledge of that subject. Brahmājī propagated the transcendental sound `om', the mere utterance of which liberates one from the fear of material existence. Therefore the vibration om is known as `tāraka brahma'." (Tāraka means that which liberates or enables one to cross over).