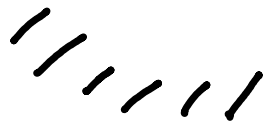


Śrī Śikṣāṣṭakam

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

Śrī Sanmodana Bhāṣyam

3. The antidote for nāmāparādha

It is imperative that a devotee avoid these ten offenses, or nāmāparādha, in his chanting.

One who is chanting should never try to counteract his sins or to accrue piety through ritualistic activities, because he is, in a sense, no longer eligible for, nor required to perform them.

Prayaschitta.

Antidote for offenses

③ Avoid further offenses

① Repentance (genuine)

② Sincerely taking shelter of the HN

If by chance a devotee commits nāmāparādha, then with an anguished heart full of contrition he should become eager to chant continuously, for this alone will uproot his previous offenses and also protect him from committing further offenses.

2 types of activities

- a) activities which we do with deep faith for our internal nourishment.
- b) activities which we may have to do for G

The scriptures have unequivocally stated that chanting alone can absolve one of all offenses and sinful reactions.

- (i) social purposes
- (ii) To set the right example etc.

Hence chanting the holy name is the best shelter for everyone, because it removes the very desire to commit nāmāparādha and gradually elevates one to the highest spiritual platform of kṛṣṇa-prema.

Śrī Sanmodana Bhāṣyam

4. Offenseless chanting leads
to attraction and prema

When one is thus free from offenses, his attachment and attraction to the holy name will become ever-increasing, and he will soon attain complete perfection, which is synonymous with kṛṣṇa-prema.

This is Lord Caitanya's second instruction.

As it is stated in Caitanya-caitāmrta [Antya-lila 20.17-19]:

aneka-lokera vāñchā—aneka-prakāra
kṛpāte karila aneka-nāmera pracāra

“Because people vary in their desires, You have distributed various holy names by Your
mercy.”

khāite śuite yathā tathā nāma laya
kāla-deśa-niyama nāhi, sarva siddhi haya

“Regardless of time or place, one who chants the holy name, even while eating or
sleeping, attains all perfection.”

“sarva-śakti nāme dilā kariyā vibhāga
āmāra durdaiva,—nāme nāhi anurāga!!”

“You have invested Your full potencies in each individual holy name, but I am so
unfortunate that I have no attachment for chanting Your holy names.”

Purport by Śrīla
Bhaktisiddhānta Sarasvati

“O Lord, out of Your causeless mercy You have manifested Your innumerable names and empowered Them with Your own transcendental potencies. You have not imposed rigid rules for chanting and remembering these names, nor laid down conditions barring anyone from chanting or remembering Your name even during eating, reclining, or sleeping. But I am so wretched that I am not attracted to Your names.”

Purport by Śrīla
Bhaktisiddhānta Sarasvatī

1. Two types of holy names

The word bahu, or 'many', indicates the two types of the Lord's holy names: principal and secondary.

The principal names include Kṛṣṇa, Rādhā-ramana and Gopijana-vallabha, which represent the loving conjugal mood of the Lord; the names Rāma, Vasudeva, Narasimha, etc. address Him in opulent, reverential mood.

Brahma, Supersoul (paramatma), etc., are His secondary names; they are incomplete, separated and partial.

The Lord's principal names are non-different from Him, and possess all His energies; while the secondary names, represent His potencies in partial degree only.

Śrī Sanmodana Bhāṣyam

2. The cause of material suffering

Because the spirit soul has turned away from the Lord, he has become imprisoned in maya's illusory and ephemeral kingdom, bringing down upon himself his great misfortune all due to his reluctance to render service to Śrī Kṛṣṇa.

cherished goals
anathās → *material desires which we may love due to our conditioning*
which we may see as obstacles to our progress.

Anyabhilasita or material desires, (karma and jñāna) lead to different degrees of mundane enjoyment, deluding the spirit soul into forgetting his real spiritual identity, or svarupa, thus causing him to fall into a veritable whirlpool of misery.

Under the spell of lusty desires, he becomes intoxicated with sensual pleasures; while pious activities goad him into yearning for temporary heavenly joys.

Thus battered about between bhoga and tyaga, or indulgence and renunciation, he searches for release seeking absorption in the undifferentiated brahman.

The soul's intrinsic nature and eternal duty is to serve Lord Krsna, but it has been obscured by the three impurities and as a result his good fortune is being slowly chiselled away.

He becomes busy with mundane activities of religiosity, accumulating wealth and enjoying the senses.

Or else he is: frustrated because he does not derive any satisfaction from committing impious immoral activities.

Thus becoming the ignominious bearer of offences, when he attempts to
chant the holy name he perpetrates 'nama aparadhas'.

He is unable to chant Kṛṣṇa's name purely, His chanting is offensive, for he
cannot chant purely at this stage.

Śrī Sanmodana Bhāṣyam

3. The holy name is the cure
for material misery

Faced with an awesomely chaotic future, where peace lies beyond his reach,
the spirit soul strives for peace but without allowing lusty desires to harass
him.

He takes up chanting but unfortunately he is ignorant and unmindful of his
eternal relationship with the Supreme Lord and His multifarious potencies.

Chanting in this stage is not pure, but he has made a beginning; and he is
chanting the 'shadow name' or namabhasa.

His chanting is a mere semblance of the pure name.

Namabhasa chanting helps sever mundane ties freeing him from the material concept of life.

Now he becomes eligible to render transcendental devotional service to the Supreme Lord.

Elevated souls, who are liberated and unafflicted by maya's onslaught, obtain pure love of Kṛṣṇa through unblemished chanting.

Seeing the ill-fated destiny of the conditioned souls, Śrī Caitanya Mahāprabhu advented, bringing with Him the transcendental process of chanting the holy name of the Lord.

Instructing the conditioned souls on the holy name, He noticed their abject lack of interest in chanting.

But inspite of this dire condition we find the ubiquitous and causeless mercy of the Lord always ready to give us succour.

Śrī Sanmodana Bhāṣyam

4. How to chant offenselessly

There is indeed a way to escape the steely clutches of nāmāparādha.

One must ^① recognize and: ^② isolate the offenses conscientiously ^③ avoiding them he must then ^④ chant continuously, this alone will keep nāmāparādha at bay.

Namabhasa chanting elevates one to the platform of mukti, or liberation, freeing one from the influence of and dependence upon matter.

Thereafter one becomes competent to chant the holy name purely.

All these opportunities provided to us by the Supreme Lord indicate the unlimited, perennial flow of His compassion.

Simply chanting the principal names of God brings about the highest and the only real benediction to all humanity.

Śrī Sanmodana Bhāṣyam

5. Freedom from all suffering

When the jīva strives for insignificant and evanescent material results, he finds himself grappling with the stringent laws of nature and the inexorable influence of time.

↓
Karma

But for one who chants the holy names, the Supreme Lord removes all insurmountable obstacles by His causeless mercy.

In the Caitanya-Bhāgavata [CB Madhya-khaṇḍa 28.28] we find this statement:

“Always remember to chant the holy name, whether sleeping, eating or waking.”

Again in Caitanya-Bhāgavata [CB Madhya-khaṇḍa 23.78]:

“There are no hard and fast rules for chanting, so chant always.”

This same instruction is repeated in the Caitanya-caritāmṛta [Antya 20.18]:

“Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.”

References and Notes from
Śrīla Bhaktivinoda Ṭhākura's
Śrī Bhajana-rahasya

References and Notes from
Śrīla Bhaktivinoda Thākura's
Śrī Bhajana-rahasya

1. Nija-sarva-śaktih-tatra
arpita

From the Skanda Purāṇa:

dāna-vrata-tapas-tīrtha-yātrādīnam ca yāḥ sthitāḥ
śaktayo devamahatām sarva-pāpa-harāḥ śubhāḥ
rājasūyāśvamedhānām jñānasyādhyātma-vastunah
ākṛṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu
na deśa-kāla-niyamo na śaucāśauca-nirṇayaḥ
param sankīrtanād eva rāma rāmeti mucyate

“All the auspicious potencies—whether of pious deeds, acts of charity, strict vows, penances, going on pilgrimage, asvamedha and rajasuya sacrifices, or knowledge of the Absolute—which expunge the effects of sinful life, have been assembled together by the Supreme Lord and channelled into His holy name, making it truly omnipotent

And from the Vaisvanara-samhita:

“There are no fixed times and considerations of cleanliness or uncleanness in chanting the holy name. Simply repeating 'Rāma, Rāma' is enough to liberate the jīva from bondage.”

References and Notes from
Śrīla Bhaktivinoda Ṭhākura's
Śrī Bhajana-rahasya

2. Durdaiivam-idrsam iha-
ajani-na anuraga

In the Śrīmad-Bhāgavatam [3.9.31] it is said:

**daivena te hata-dhiyo bhavataḥ prasaṅgāt
sarvāśubhopaśamanād vimukhendriyā ye
kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhibhūta-manaso 'kuśalāni śaśvat**

Those miserable person (**te dīnāh**) who have lost their intelligence (**hata-dhiyah**) because of offense to you (**daivena**), whose sense are turned away (**ye indriyāh vimukha**) from things associated with you (**bhavataḥ prasaṅgāt**), which cause destruction of all inauspiciousness (**sarva-aśubha-upaśamanād**), and whose minds are controlled by greed (**lobha abhibhūta-manaso**) for a particle of sensual happiness (**kāma-sukha-leśa-lavāya**), continually commit sinful activities (**śaśvat akuśalāni kurvanti**).

Purport by Śrīla
Prabhupada

Antya 20.17

aneka-lokera vāñchā—aneka-prakāra
kṛpāte karila aneka-nāmera pracāra

”Because people vary in their desires, You have distributed various holy names by Your mercy.

Antya 20.18

khāite śuite yathā tathā nāma laya
kāla-deśa-niyama nāhi, sarva siddhi haya

”Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

Antya 20.19

”sarva-śakti nāme dilā kariyā vibhāga
āmāra durdaiva,—nāme nāhi anurāga!!”

”You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names.”

Śikṣāṣṭakam: Song 2 (Gītāvalī)

Stanza-1

tuñhu doyā-sāgara tārayite prāṇī
nām aneka tuwā śikhāoli āni'

O Lord, You are an ocean of mercy. You have brought Your innumerable holy names to this world and have taught the chanting of them to the fallen living beings just for their deliverance.

Stanza-2

sakala śakati dei nāme tohārā
grahane rākholi nāhi kāla-vicārā

You invest all Your energies in Your own holy name, and for chanting Your holy name You have not established any rules such as consideration of time or place.

Stanza-3

śrī-nāma-cintāmani tohāri samānā
viśve bilāoli karunā-nidānā

Your divine holy name, being nondifferent from You, is like touchstone. You have distributed Your holy name throughout the entire creation, and that is the essence of Your kindness.

Stanza-4

tuwā doyā aichana parama udārā
atiśoy manda nātha! bhāga hāmārā

Such is Your mercy, which is supremely magnanimous, O Lord, but I am extremely unfortunate.

Stanza-5

nāhi janamalo nāme anurāga mor
bhaktivinoda-citta duḥkhe vibhor

My attraction for the holy name has never come about; therefore the heart of
Bhaktivinoda is overwhelmed with sadness.

Overcoming Offenses

Sri Caitanya Mahaprabhu gave a very simple formula for re-
establishing our lost relationship with Krsna.

/'
“Chant the Holy-Names and Avoid the 10 offenses”.

Ādi 8.16

bahu janma kare yadi śravaṇa, kīrtana
tabu ta' nā pāya kṛṣṇa-pade prema-dhana

If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead that is the ultimate goal of this chanting.

Ādi 8.24

'kṛṣṇa-nāma' kare āparādhera vicāra
kṛṣṇa balile aparādhīra nā haya vikāra

There are offenses to be considered while chanting the Hare
Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one
does not become ecstatic.

Madhya 15.285

aparādha' nāhi, sadā lao kṛṣṇa-nāma
eta bali' prabhu āilā sārvaḥauma-sthāna

“Amogha, always chant the Hare Kṛṣṇa mahā-mantra and do
not commit any further offenses.” After giving Amogha this
instruction, Śrī Caitanya Mahāprabhu went to Sārvaḥauma's
house.

Antya 4.70

bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti

“Among the ways of executing devotional service, the nine
prescribed methods are the best, for these processes have
great potency to deliver Kṛṣṇa and ecstatic love for Him.”

Antya 4.71

tāra madhye sarva-śrestha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana

“Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead.”

Antya 7.137

aparādha chāḍi' kara kṛṣṇa-saṅkīrtana
acirāt pābe tabe kṛṣṇera caraṇa"

"Abandoning your offenses, chant the Hare Kṛṣṇa mahā-
mantra, the holy names of the Lord. Then very soon you will
achieve shelter at the lotus feet of Kṛṣṇa."

It seems easier said than done.

In our day-to-day dealings with devotees, scriptures, the holy-name, the spiritual master etc., we often struggle to avoid the offenses that have been proscribed in the scriptures.

Often, we can see our own spiritual progress getting stunted due to our inability to avoid these offenses, and also having committed, our inability to rectify them.

More importantly, we often struggle to even understand what it means to commit each of these offenses.

This book Harinama-Cintamani is a product of an extensive research conducted by none other than our beloved Bhakti Vinoda Thakura.

He carefully compiled an anthology of various writings describing Srila Haridas Thakura's preachings about the holy name written by many of his disciples and followers.

He then painstakingly checked all these books for their siddhantic correctness.

In this way he rejected all the works which were not in line with the proper Gaudiya Vaisnava Siddhanta.

From the remaining bonafide writings he extracted the most essential teachings of Srila Haridas Thakura about the Process of Chanting in the form of this book Harinama-Cintamani.

This book is essentially a conversation between Srila Haridasa Thakura and Sri Caitanya Mahaprabhu.

Mahaprabhu took great care to present the proper spiritual teachings to the living entities. But He had His own unique way of accomplishing this.

He made various devotees explain different aspects of devotional service, while He sat and listened in great bliss.

In this way, through Ramananda Raya's mouth He taught the concept of rasa, through the mouth of Sarvabhauma He taught the real principle of liberation, through the mouth of Rupa Gosvami in Vrndavana He taught the details of rasa and through the mouth of Srila Haridasa Thakura He taught the full glories of the holy name.