

Śrī Śikṣāṣṭakam

With

Śrī Sanmodana Bhāṣyam

&

References and Notes from Śrī Bhajana-Rahasya
by Śrīla Saccidānanda Bhaktivinoda Ṭhākura

And

Purport by Śrīla Bhaktisiddhānta Sarasvati

Śloka Three

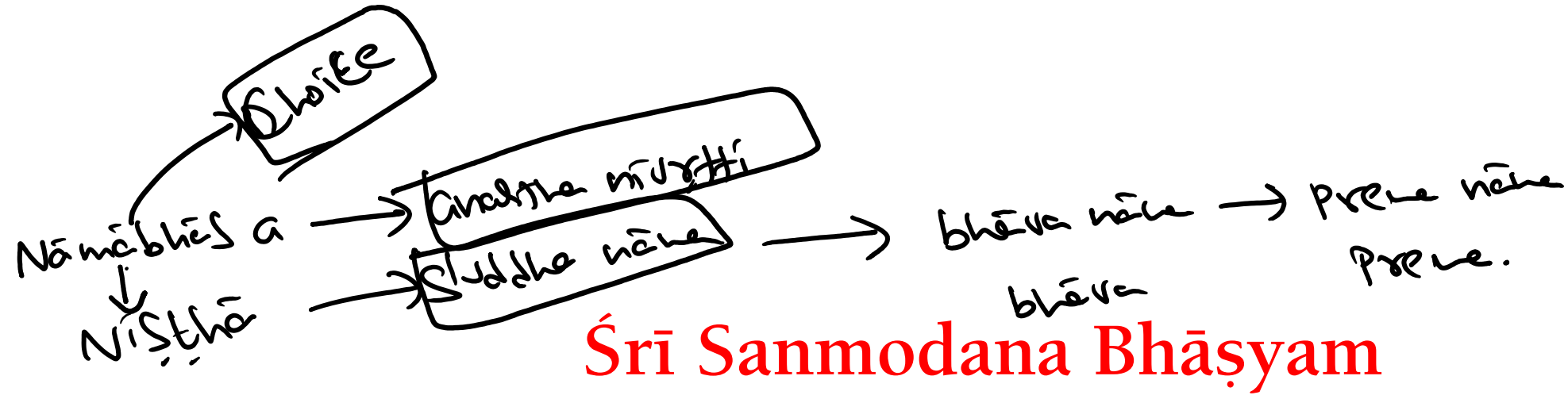
trṇād api su-nīcena

Śrī Śikṣāṣṭakam Śloka Three

trṇād api su-nīcena
taror api sahiṣṇunā
amāninā māna-dena
kīrtaniyaḥ sadā hariḥ

One who thinks himself lower than the grass (**trṇād api su-nīcena**), who is more tolerant than a tree (**taror api sahiṣṇunā**), and who does not expect personal honor (**amāninā**) yet is always prepared to give all respect to others (**māna-dena**) can very easily always chant the holy name of the Lord (**kīrtaniyaḥ sadā hariḥ**).

Śrī Sanmodana Bhāṣyam



The devotee who chants the holy name offenselessly is adorned with four very special qualities: a natural meekness and humility because of his complete detachment from matter, a pure compassion unencumbered by envy, a spotless heart free from mundane false prestige, and a respectful attitude towards everyone.

Śrī Sanmodana Bhāṣyam

1. Humbler than a blade of
grass

When the holy name, which is the absolute embodiment of transcendental rasa, appears in the devotee's heart, setting him up to abhor anything mundane he begins to think, "I am constitutionally an infinitesimal and eternal servant of Lord Srī Kṛṣṇa."

I have no real need for material life! Alas, because I have estranged myself from the Lord I find myself strapped to the wheel of birth and death, suffering untold miseries.

But now, by the grace of my guru and all the Vaiṣṇavas, I have come to realize that only by devotional service to the Supreme Lord can I find release from this dilemma and become reinstated in my original constitutional position and spiritual identity, that leads to attainment of love of God.

Therefore, as long as I am not freed, by the Lord's mercy from the chains of material bondage, to go through life I must embrace the path of yukta-vairāga, and together with sambandha-jñāna, accept only enough matter for my bare necessities, just to keep my body and spirit together.

“The misery stemming from poverty, disease, calamity, old age, etc., and happiness due to wealth, health, beauty, education, etc., are all prārabdha karmic reactions which I shall inevitably have to experience.

Loss and gain, birth and death, suffering and joy are in no way connected to spiritual life rather they are wholly mundane, thus inconsequential to my real life.

I will therefore approach the Lord with utmost humility and pray, 'O Krsna, O Govinda, O Lord of my heart, when will I be engaged in Your divine service? Kindly be merciful upon this lowly creature and quickly accept me as Your servitor.'

In this mood I shall either enter the forest or remain home, and living frugally, I shall somehow sustain my life.

Although grass is matter, it's ego is natural and proportionate to it, whereas my false ego, made up of my gross and subtle bodies, is utterly illusory because it is not connected to my original spiritual self.

It is only proper, therefore, that I become more humble than a blade of grass."

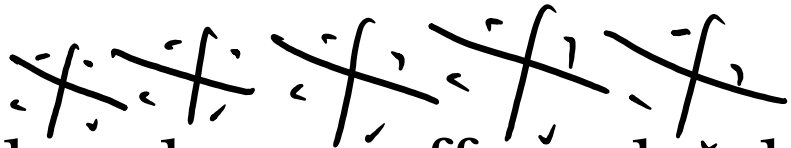
Śrī Sanmodana Bhāṣyam

2. More tolerant than a tree

Now to explain the real purport of taror api sahisnuna—'more tolerant than a tree'.

The tree is considered tolerant because it never neglects to offer its cooling shade and succulent fruits, even to the wood-cutter who is going to cut it down.

The devotee of Lord Kṛṣṇa is kinder still because he is compassionate to every living entity, whether friend or foe, desiring only their highest welfare.



One who chants offenselessly is overwhelmed with thoughts of others' well-being.

Thus the second special quality; compassion without envy is being described.

He thinks, “O Lord, my friends and companions and all living entities are so unfortunate.

How can they develop love and attraction for chanting Your all-auspicious names?

They are sopped down in the quagmire of family attachment, wealth, property, successes, failures, loss and profit, joys and sorrows, birth and death, etc., all because they are blinded by maya.

There is not the slightest indication that they are disgusted with a futile material existence filled with anarthas, or unwanted things.

They are slowly strangling on the rope of unlimited desires for mundane sense gratification, all the while busying themselves in vacuous pursuits of fruitive action that promise them divine pleasures, and of empirical knowledge, that tantalize them with the promise of liberation.

How can these persons become attracted to self-realization?"

Praying to the Lord in this way, the devotee's heart is flooded with spiritual emotions, and he begins to sing loudly:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā

“In the Age of Kali there is no other way, there is no other way,
there is no other way than chanting the holy name, chanting the
holy name, chanting the holy name of the Lord Hari.”

Śrī Sanmodana Bhāṣyam

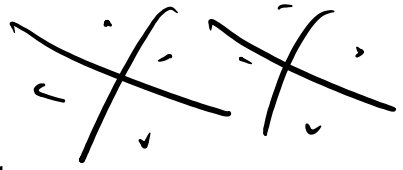
3. Freedom from false prestige

The word ~~amāñi~~ describes the third quality of the devotee who chants offenselessly—a spotless heart free from false ego and false prestige.

All gross and subtle bodily designations are derived from the mode of ignorance.

Yogic mystic powers, material opulence, natural beauty, high birth, strength, social status, influence over others, etc., are but a function of false ego and are incompatible with real spiritual identity.

To completely reject these false designations is to have a spotless heart, devoid of mundane ego and false prestige.



He who in spite of having every reason to be proud, demonstrates tolerance, humility, and a spotless heart is a fit candidate to chant purely.

A devotee of Kṛṣṇa, whether he is a brahmana living in the house, must subdue the pride of being a brahmana; and if he is living a renounced life in the forest, must conquer the supercilious attitude careful to avoid becoming proud of being a brahmana, of being a renunciant.

He should simply concentrate on the lotus feet of Kṛṣṇa and chant His holy name.