

# 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

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4. Offering all respect to  
others

Next, the word manada means to offer all respect to others.

(This is the fourth symptom of the devotee who chants without offenses.)

He understands that all living entities are eternal servants of Lord Krsna, so he is never envious of anyone.

He pleases everyone with sweet and sincere words, and his exemplary life brings benediction to the whole world.

In this world, he offers his respect to distinguished personalities and learned brahmanas; and to Lord Brahma, Lord Siva and other demigods he offers his obeisances with utmost humility, praying to them to increase his devotion to Lord Kṛṣṇa.

To elevated Vaiṣṇavas and pure devotees, he offers his services with heart and soul.

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# Śrī Sanmodana Bhāṣyam

## 5. The highest success



Chanting the holy name adorned with these four blessed qualities is the highest success of human life.

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This is the message of Lord Śrī Caitanya Mahāprabhu the most magnanimous incarnation and savior of the fallen souls of Kali-yuga.

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In Caitanya-caritāmṛta [Antya 20.22-26] it is stated:

uttama hañā āpanāke māne tṛṇādharma  
dui-prakāre sahiṣṇutā kare vṛkṣa-sama

”These are the symptoms of one who chants the Hare Kṛṣṇa mahā-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree he tolerates everything in two ways.”

vṛkṣa yena kāṭileha kichu nā bolaya  
śukāñā maileha kāre pānī nā māgaya

”When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water.

yei ye māgaye, tāre deya āpana-dhana  
gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa

”The tree delivers its fruits, flowers and whatever else it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.

uttama hañā vaisnava habe nirabhimāna  
jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna

”Although a Vaiṣṇava is the most exalted person, he is prideless and  
gives all respect to everyone, knowing everyone to be the resting  
place of Kṛṣṇa.”

ei-mata hañā yei kṛṣṇa-nāma laya  
śrī-kṛṣṇa-carāṇe tānra prema upajaya

“If one chants the holy name of Lord Kṛṣṇa in this manner, he will  
certainly awaken his dormant love for Kṛṣṇa’s lotus feet.”

Purport by Srila Bhakti  
Siddhanta Saraswati Thakura

The living entity is by constitution an eternal servant of Lord Kṛṣṇa, and therefore his eternal dharma is to chant the holy names of the Supreme Lord, whether he simply transits this material world or permanently enters the spiritual sky.

There is no better means for humanity's all-round benefit and success other than chanting the holy name.

Chanting brings good fortune to others and all-auspiciousness to oneself.

Purport by Srila Bhakti  
Siddhanta Saraswati Thakura

1. How to avoid  
nāmāparādha

This śloka was spoken for the sole purpose of focusing how to avoid nāmāparādha and namabhasa in chanting.

One whose intelligence shies away from Kṛṣṇa and rushes instead towards the intoxicants of material enjoyment can never perceive his true infinitesimal stature.



By nature, one who tries to be an enjoyer does not realize the reality of his insignificance; nor can he be tolerant.

He is not at all inclined to give up his false ego and false prestige.

A gross materialist is unwilling, even incapable of acknowledging anyone as an equal.

The Vaiṣṇava who experiences ecstasy in the Lord's is unwilling, even incapable of acknowledging anyone as an equal, the Vaiṣṇava who experiences ecstasy in the Lord's name, on the other hand, is humbler than a blade of grass and more tolerant than a tree, is unconcerned—even unwilling—to receive respect, but is eager to offer respect to others.

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Such an elevated soul alone is worthy of chanting constantly.)

When these pure souls offer their praise and worship to the guru and senior Vaiṣṇavas, they do so out of manada.



And when they give advice to disciples and sadhakas to chant, they encourage them with words of appreciation.

In this case they exhibit their innate quality of amanina—desiring no respect or praise in return.

**Purport by Srila Bhakti  
Siddhanta Saraswati Thakura**

**2. The glories of humility**

A pure devotee understands that these words of praise and appreciation are not empty mundane vauntings but acknowledgement of spiritual qualities; and if the foolish misinterpret this as mundane, then he tolerates their railings, thus exhibiting deep forbearance.

This is his nature.

The unalloyed Vaiṣṇava, who chants offenselessly, considers himself to be lower than the straw in the street that is trampled by the walking masses.

A true saint never thinks himself to be a Vaiṣṇava or claims to be a guru.

He regards himself humbly as a disciple of the whole world, and as the most meek and fallen soul.

Knowing every atom and the infinitesimal spirit soul as the residence of Lord Kṛṣṇa, he never mistreats anyone as his inferior.

He is not wanting anything nor does he require anything from anyone.

Even if others are envious and spiteful of him, he never retaliates; on the contrary, he prays for the well-being of his tormentors.

Purport by Srila Bhakti  
Siddhanta Saraswati Thakura

3. A pure devotee is faithful  
to his guru

The devotee who chants the holy name offenselessly never rejects the devotional process he received from his guru, nor introduces a new method, replacing the mahā-mantra with some concocted and imaginary rhyme.

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A Vaisnava's humility cannot be doubted or challenged if he preaches the glories of the holy name and writes books, as long as he strictly adheres to the instructions of his guru.

One who tries to cheat and deceive others, by making a show of humility although he lacks it just to gain cheap adoration is not truly humble.

The mahā-bhagavata who is constantly chanting does not see the material world as something for him to exploit for personal gain, but as diverse paraphernalia for rendering service to Lord Kṛṣṇa His associates and devotees.

He does not think that this world is his to enjoy.

Although he becomes proficient in chanting he never considers giving up the mahā-mantra.

He is not interested in propagating new ideas and opinions.

He realizes that to regard oneself as a guru of Vaiṣṇava devotees strikes the death knell of his humility.

**Purport by Srila Bhakti  
Siddhanta Saraswati Thakura**

**4. Lord Caitanya's  
instructions**



The plain truth is that one who does not heed Lord Caitanya's instructions in the Śikṣāṣṭaka prayers is chasing after material gains.

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His sole intention is to satisfy his senses, thereby forgetting his true spiritual identity.

He begins to hanker for recognition and the status of an elevated Vaiṣṇava and guru, but the holy name can never be chanted by such offenders.

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Even an otherwise sincere and faithful disciple cannot become worthy of hearing and chanting the pure holy name if he hears from such an offender.

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

1. Kirtaniya Sada Harih

Some other relevant ślokas follow:

From Śrīmad-Bhāgavatam [2.1.11]:

etan nirvidyamānānām\_\_icchatām akuto-bhayam  
yoginām nṛpa nirṇītaṁ\_\_harer nāmānukīrtanam

O King (**nṛpa**)! Continuous chanting of the name of the Lord (**harer nāma anukīrtanam**) has been prescribed (**nirṇītaṁ**) for devotees (**nirvidyamānānām**), for those with desires for liberation and material elevation (**icchatām akuto-bhayam**), and for those satisfied with the self (**yoginām**).

And from Mukunda-mala [37]:

idaṁ śarīraṁ pariṇāma-peśalam  
pataty avaśyam śata-sandhi-jarjaram  
kim auśadham pṛcchasi mūḍha durmate  
nirāmayam kṛṣṇa-rasāyanam piba

“O fool (**mūḍha**)! O you rascal (**durmate**)! This constantly mutable body (**idaṁ śarīraṁ pariṇāma-peśalam**) is under attack from innumerable attachments and diseases (**śata-sandhi-jarjaram**), and death is certain (**pataty avaśyam**). What remedial measures have you undertaken (**kim auśadham pṛcchasi**)? Simply drink the medicine of Kṛṣṇa's name (**kṛṣṇa-rasāyanam piba**), which is the cure for all diseases (**nirāmayam**).”