

# 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**).

## Part – VI

Cultivation of Good Qualities is  
Possible by Cultivation of Bhakti

|| 14.26 ||

mām ca yo 'vyabhicārena  
bhakti-yogena sevate  
sa guṇān samatīyātān  
brahma-bhūyāya kalpate

He who serves Me in pure devotional service (mām ca yo  
avyabhicāreṇa bhakti-yogena sevate) surpasses the guṇas (sa guṇān  
samatīyātān), and is qualified for Brahman (brahma-bhūyāya  
kalpate).

||1.1.29||

yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ  
harāv abhaktasya kuto mahad-guṇā  
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (surāḥ samāsate) with all good qualities (sarvair guṇaih) in (tatra) that person who has pure bhakti for the Lord (yasya akiñcanā bhagavaty bhaktir āsti). There are no good qualities in the non-devotee (harāv abhaktasya kuto mahad-guṇā) who chases after (dhāvatah) temporary material objects (asati bahiḥ) with desire for material pleasure (manorathena). (SB 5.18.12)

|| 11.2.42 ||

bhaktiḥ pareśānubhavo viraktir  
anyatra caṣa trika eka-kālah  
prapadyamānasya yathāśnataḥ syus  
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord (bhaktiḥ pareśānubhavo), and detachment from other things (anyatra viraktir ca)—these three occur simultaneously (eṣa trika eka-kālah syuh) for one who has taken shelter of Kṛṣṇa (prapadyamānasya), in the same way (yathā) that pleasure, fullness of the stomach and relief from hunger (tuṣṭiḥ puṣṭiḥ kṣud-apāyo) are experienced simultaneously, with each bite (anu-ghāsam), for a person engaged in eating (aśnataḥ).

When there is bhakti in the form of hearing and chanting about Kṛṣṇa,  
there should be a sweet experience.

At that time, there should also be an experience of detachment from  
material happiness.

These three should arise at the same time for the person who worships  
Kṛṣṇa (prapadyamānasya).



Similarly for a person who eats, there is happiness, nourishment and disappearance of hunger with each mouthful.

When one takes a mouthful of rice, this happens.

Just as a person who eats a little gets a little satisfaction, a little nourishment (fullness of stomach) and a little relief from hunger, so a person who worships the Lord a little with hearing and chanting gets a little experience of the Lord and a little detachment from material life.

And just as a person who eats a lot gets full satisfaction, full nourishment  
and full relief from hunger, so a person who worships the Lord fully  
experiences the Lord fully and becomes completely detached from material  
life.

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But though it is impossible to keep eating, by more worship of the Lord one  
becomes more capable of worshipping.

That is the difference.

|| 13.8-12 ||

amānitvam adambhitvam ahimsā kṣāntir ārjavam  
ācāryopāsanam śaucam sthairyam ātma-vinigrahaḥ

indriyārtheṣu vairāgyam anahaṅkāra eva ca  
janma-mṛtyu-jarā-vyādhi- duḥkha-doṣānudarśanam

asaktir anabhiṣvaṅgaḥ putra-dāra-grhādiṣu  
nityam ca sama-cittatvam iṣṭāniṣṭopapattiṣu

mayi cānanya-yogena bhaktir avyabhicāriṇī  
vivikta-deśa-sevitvam aratir jana-saṁsadi

adhyātma-jñāna-nityatvam tattva-jñānārtha-darśanam  
etaḥ jñānam iti proktam ajñānam yad ato 'nyathā

Freedom from pride (**amānitvam**); lack of ostentation (**adambhitvam**); non-violence (**ahimsā**); forbearance (**kṣāntir**); sincerity (**ārjavam**); worship of the teacher (**ācāryopāsanam**); purity (**śaucam**); steadiness (**sthairyam**); control of the mind (**ātma-vinigrahaḥ**); detachment from enjoyment of sense objects (**indriyārtheṣu vairāgyam**); lack of identification with body (**anahaṅkāra eva ca**); understanding (**anudarśanam**) that all states of existence such as birth, death, old age and disease (**janma-mṛtyu-jarā-vyādhi**) give rise to suffering (**duḥkha-doṣa**); freedom from attachment to others (**asaktir**), lack of identification with the condition of sons and others (**anabhiṣvaṅgaḥ putra-dāra-grhādiṣu**); equanimity of mind (**nityam ca sama-cittatvam**) in the face of desirable or undesirable events (**iṣṭa-anīṣṭa-upapattiṣu**); devotion to me with undeviating attention (**mayi cānanya-yogena bhaktir avyabhicāriṇī**); resorting to solitary places (**vivikta-deśa-sevitvam**) with distaste for crowds (**aratir jana-saṃsadi**); constant engagement in knowledge of the self (**adhyātma-jñāna-nityatvam**); and always keeping in mind the goal of liberation (**tattva-jñānārtha-darśanam**)—all of these are declared to be knowledge (**etaj jñānam iti proktam**). What is otherwise is ignorance (**ajñānam yad ato 'nyathā**).

## SVCT Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

The twenty factors to be used for gaining that knowledge are first mentioned in five verses.

Of these, eighteen are common to both the devotees and the jñānīs.

However the devotees zealously engage in the one element mentioned in the eleventh verse, mayi cānanya-yogena bhaktir avyabhicārinī.

*enthusiastically*

## SVCT Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

The other seventeen items manifest automatically for those who engage in that one item.

The bhaktas do not devote effort to the seventeen items individually.

This is the tradition.

The last two items are especially for the jñānīs

## Srila Prabhupada's Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

Of all the descriptions of the process of knowledge, the most important point is described in the first line of the eleventh verse.

Mayi cānanya-yogena bhaktir avyabhicārinī: the process of knowledge terminates in unalloyed devotional service to the Lord.

So if one does not approach, or is not able to approach, the transcendental service of the Lord, then the other nineteen items are of no particular value.

## Srila Prabhupada's Commentary to BG 13.8-12 (amanitvam adambhitvam verse)

But if one takes to devotional service in full Kṛṣṇa consciousness, the other nineteen items automatically develop within him.

As stated in Śrīmad-Bhāgavatam (5.18.12), yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ.

All the good qualities of knowledge develop in one who has attained the stage of devotional service.



## Section-III Qualities that Endear one to Krsna (13-20)

|| 12.15 ||

yasmān nodvijate loko  
lokān nodvijate ca yaḥ  
harṣāmarṣa-bhayodvegair  
mukto yaḥ sa ca me priyaḥ

He who does not agitate others (yasmān na udvijate loko), nor is agitated  
by others (lokān na udvijate ca yaḥ), he who is free from material emotions  
such as joy, jealousy, fear and anxiety (yaḥ harṣa-amarṣa-bhaya-udvegair  
muktah), is dear to Me (sa ca me priyaḥ).

SVCT Commentary to BG 12.15 (Verses talking about qualities that endear a devotee to Kṛṣṇa)

Moreover, it is said:

yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ

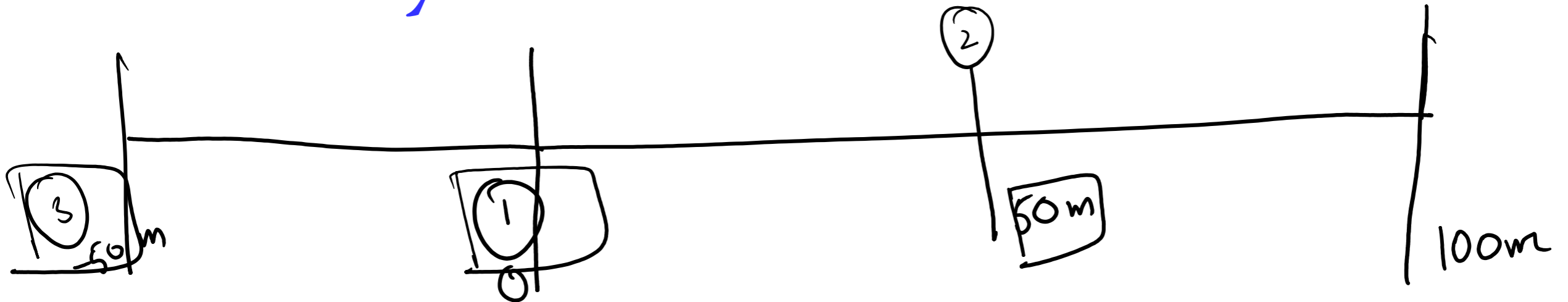
One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods.

By this statement it is understood that other qualities which please the Lord also automatically appear by the constant performance of bhakti to Me.

Please hear about these. Five verses describe these qualities.

## Part – VII

# Practical Application of the Yasyasti Bhaktir.... Verse!!



## The Fourth Shower of Nectar

Practical Application of the Yasyasti Bhaktir.... Verse!!

yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ  
harāv abhaktasya kuto mahad-guṇā  
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**tatra samāsate surāḥ**) with all good qualities (**sarvair guṇai**) in that person who has pure bhakti for the Lord (**yasyāsti bhaktir bhagavaty akiñcanā**). There are no good qualities (**kuto mahad-guṇā**) in the non-devotee (**harāv abhaktasya**) who chases after temporary material objects (**mano rathena asati dhāvatah**) with desire for material pleasure (**bahiḥ**).

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# Śloka Four

na dhanam na janam na  
sundarīm

## Śrī Śikṣāṣṭakam Śloka Four

na dhanam na janam na sundarim  
kavitam va jagadisa kamaye  
mama janmani jamanisvare  
bhavatad bhaktir ahaituki tvayi

O Lord of the universe (jagadisa), I do not desire (na kamaye) material wealth (dhanam), materialistic followers (janam), a beautiful wife (sundarim) or fruitive activities described in flowery language (kavitam va). All I want (mama), life after life (janmani jamani), is unmotivated devotional service unto You (tvayi isvare ahaituki bhaktir bhavatad).

# Śrī Sanmodana Bhāṣyam



It is imperative that in the very beginning, the sincere sadhaka attentively hear his guru chanting the holy name, and thereafter himself chant the holy name free from all nāmāparādha.

The process of chanting guarantees that the four qualities described in the previous śloka will gradually blossom in his heart.

Conversely, if the sadhaka's attachment to sensual pleasure is not severed, then his original spiritual identity does not become manifest, in which case bhakti, which is the intrinsic flavor of the Lord's hladini potency, cannot be transformed into bhāva, or amorous spiritual mellows.

Sādhana-bhakti means the process of chanting, and the pure form of sādhana-bhakti is clearly indicated in the phrase na dhanam na janam.

The principal symptom of bhakti is loving devotional service to Lord Kṛṣṇa; the secondary symptom is freedom from all desires (anyabhilasita śūnyam) outside of the path of bhakti, which is untainted by karma and jñāna.

*anukūlye*  
*krṣṇa-anuśīlanam*

*purity of goal*

*purity of sādhanā*

As long as loving devotion to Kṛṣṇa (anukulyena kṛṣṇanusilanam) is encumbered by desires for karma, jñāna yoga, the highest stage of loving devotional service, or uttama-bhakti, will not manifest; it remains as a mere shadow of devotion, or bhakti-abhasa.

# Śrī Sanmodana Bhāṣyam

## 1. Dissipating shadow bhakti

The instructions in this śloka are meant to dissipate this very shadow bhakti.

“O Lord, I do not hanker for wealth (dhanam), a following (janam), or beautiful verses (sundarim kavitam).”

Here dhanam refers to the wealth of piety accrued when one strictly follows the path of varnasrama-dharma and related karma-kanda activities.

It further implies the paraphernalia one need's to fulfil his sensual desires in this life, and to ensure further luxury and sensuality with a next birth in the heavenly planets.

Janam refers to wife, sons, servants, subjects, friends and relatives.

# Śrī Sanmodana Bhāṣyam

## 2. The King of education

The proper understanding of education and learning is that which generates attraction and attachment for the lotus feet of the Supreme Lord.

The phrase sundarim kavitam thus does not refer to scriptural narrations of Lord Kṛṣṇa's pastimes, but to mundane literature or other dry philosophical and esoteric technical subjects.

Lord Caitanya's prayer begs not for such trivialities but to be engaged, birth after birth, in the loving service of the sweet Lord of the heart, to develop unstinting devotion devoid of any and all conditional demands.

'Unconditional' means a devotion uncorrupted by inferior desires for self-aggrandizement and carnal pleasure—a pristine spiritual love overflowing the heart with transcendental mellows.

Undeviating and pure love means to satisfy Lord Śrī Kṛṣṇa only.



# Śrī Sanmodana Bhāṣyam

3. Victory depends upon the  
Lord's will

The soul's struggle to triumph over repeated birth and death and other material miseries is beyond him, for such victory depends entirely upon the Supreme Lord's will.

Yet, all miseries automatically cease when, by the Lord's desire, one is rescued from the cycle of birth and death.

Therefore, what is the efficacy of a gross materialistic prayer that is contradictory to the precepts of pure devotion?

Lord Caitanya's prayer is this: "Until such time as the cycle of birth and death is brought to an end by the grace of God, let Me have unconditional devotion to His lotus feet life after life, regardless of what My material situation may be."

In Caitanya-caritāmṛta [Antya-lila 20.27, 28, 30], it is said:

kahite kahite prabhura dainya bādilā  
'śuddha-bhakti' kṛṣṇa-ṭhāñi māgite lāgilā

“As Lord Caitanya spoke in this way, His humility increased and  
praying to Kṛṣṇa that He might discharge pure devotional service.”

premera svabhāva—yāhāñ premera sambandha  
sei māne,—'kṛṣṇe mora nāhi prema-gandha'

Wherever there is a relationship of love of Godhead, it's natural  
symptom is that the devotee does not think himself a devotee.  
Instead, he always thinks that he has not even a drop of love for  
Kṛṣṇa.

”dhana, jana nāhi māgoṅ, kavitaṁ sundarī  
’śuddha-bhakti’ deha’ more, kṛṣṇa kṛpā kari””

[Lord Caitanya prayed,] ’My dear Lord Kṛṣṇa, I do not want material  
wealth from You, nor do I want followers, a beautiful wife or the  
results of fruitive activities. I only pray that by Your causeless  
mercy, You give Me pure devotional service unto You, life after  
life.’”

Purport by Srila Bhakti  
Siddhanta Saraswati Thakura

"O Lord of the Universe! I have no desire for material wealth, following, or beautiful poetry."

subtle desire

You are the object of My worship and devotional love, life after life; I only pray that I may have unconditional love and devotion at Your lotus feet."

dharma śāstra → piety & pious acts

Sundarim kavitam refers to the religious principles of the Vedas, dhanam refers to wealth, and janam means wife, children, relatives, etc.:

“I do not merely abhor sense gratification derived through religiosity, wealth and lust, but I am appalled at the idea of temporary mukti, or liberation, from the cycle of birth and death. I refuse to be enticed by these four Vedic goals (dharma, artha, kama and moksa), but want only to render service at Your lotus feet.”

King Kulasekhar's prayer captures this mood:

nāsthā dharme na vasu-nicaye naiva kāmopabhoge  
yad bhāvyaṃ tad bhavatu bhagavan pūrva-karmānurūpam  
etat prārthyam mama bahu mataṃ janma-janmāntare 'pi  
tvat-pādāmbhoruha-yuga-gatā niścalā bhaktir astu

“O my Supreme Lord (bhagavan), I do not want to accumulate heaps of piety by performing sacrifices and executing prescribed duties as recommended in the scriptures (na āsthā dharme), nor do I want great opulence (na vasu-nicaye) and sense gratification (na eva kāmopabhoge). Whatever reactions I am destined to suffer for my past misdeeds (yad pūrva-karmānurūpam bhāvyaṃ), let them come (tad bhavatu). What I cherish is the hope (etat prārthyam mama bahu mataṃ) that my deep devotion to Your lotus feet may remain undeviating in its firmness (tvat-pādāmbhoruha-yuga-gatā niścalā bhaktir astu), birth after birth (janma-janmāntare 'pi).”



# Purport by Srila Bhakti Siddhanta Saraswati Thakura

1. Pancopasana is covered  
impersonalism

Persons who follow Vedic religiosity worship the sun-god; one who desires wealth worships Ganesa; those craving carnal pleasures worship Kali or Durga; those who strive for liberation worship Lord Siva; and those who worship Lord Visnu, knowing Him to be the source of the Vedas, do so for material motives—they are not pure devotees.

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This type of Vedic worship is known as Pancopasana, or worship of the five primary demigods.

Whether such ritualistic so-called followers of the Vedas worship with or without material desires, they are in fact worshipping impersonal brahman.

(This is because the worship of Visnu on an equal level with the demigods (who are actually His servants in every respect) ignores Visnu's position as yajnesvara, the Supreme Personality of Godhead who is the ultimate sanctioning authority and beneficiary of all sacrifices. The implication is that the pancopasana worshipper, rejecting the verdict of the Vedas, accepts only the undifferentiated brahman as the supreme.—Ed.)

To worship Lord Visnu purely and properly, one must render unmotivated devotional service to Him.

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

Some other relevant śloka follow:

From Śrīmad-Bhāgavatam [1.2.14]

tasmād ekena manasā  
bhagavān sātvatām patiḥ  
śrotavyaḥ kīrtitavyaś ca  
dhyeyaḥ pūjyaś ca nityadā

Therefore (tasmād), with mind dedicated only to bhakti, devoid of karma and jñāna (ekena manasā), one should constantly (nityadā) hear about, glorify (śrotavyaḥ kīrtitavyaś ca) and meditate upon (dhyeyaḥ pūjyaś ca) the Supreme Lord — the master of the devotees (bhagavān sātvatām patiḥ).

From Śrīmad-Bhāgavatam [6.11.25]:

na nāka-prṣṭham na ca pārameṣṭhyam  
na sārva-bhaumam na rasādhipatyam  
na yoga-siddhīr apunar-bhavam vā  
samañjasa tvā virahayya kāṅkṣe

O my Lord, source of all opportunities (samañjasa)! I do not desire to enjoy in Dhruvaloka (na kāṅkṣe nāka-prṣṭham), the heavenly planets or the planet where Lord Brahmā resides (na ca pārameṣṭhyam), nor do I want to be the supreme ruler of all the earthly planets (na sārva-bhaumam) or the lower planetary systems (na rasādhipatyam). I do not desire to be master of the powers of mystic yoga (na yoga-siddhīr), nor do I want liberation (apunar- bhavam vā). Burning in separation from you, these things will not satisfy me (tvā virahayya).

From Śrīmad-Bhāgavatam [ 11.2.42]:

bhaktiḥ pareśānubhavo viraktir  
anyatra ca īṣa trika eka-kālah  
prapadyamānasya yathāśnataḥ syus  
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord (**bhaktiḥ pareśānubhavo**), and detachment from other things (**anyatra viraktir ca**)—these three occur simultaneously (**eṣa trika eka-kālah syuh**) for one who has taken shelter of Kṛṣṇa (**prapadyamānasya**), in the same way (**yathā**) that pleasure, fullness of the stomach and relief from hunger (**tuṣṭiḥ puṣṭiḥ kṣud-apāyo**) are experienced simultaneously, with each bite (**anu-ghāsam**), for a person engaged in eating (**aśnataḥ**).

From Śrīmad-Bhāgavatam [1.5.18]

tasyaiva hetoḥ prayateta kovido  
na labhyate yad bhramatām upary adhaḥ  
tal labhyate duḥkhavad anyataḥ sukham  
kālena sarvatra gabhīra-ramhasā

The wise man (kovidah) strives (prayateta) for that happiness (tasya eva hetoḥ) which is not attained (yad na labhyate) by jīvas wandering from Brahma-loka to the lowest species (bhramatām upary adhaḥ). Material happiness (tad sukham) is attained in all cases (sarvatra labhyate) without endeavor, by the law of karma (anyataḥ), just like distress (duḥkhavad), through the force of fast moving time (gabhīra-ramhasā kālena).