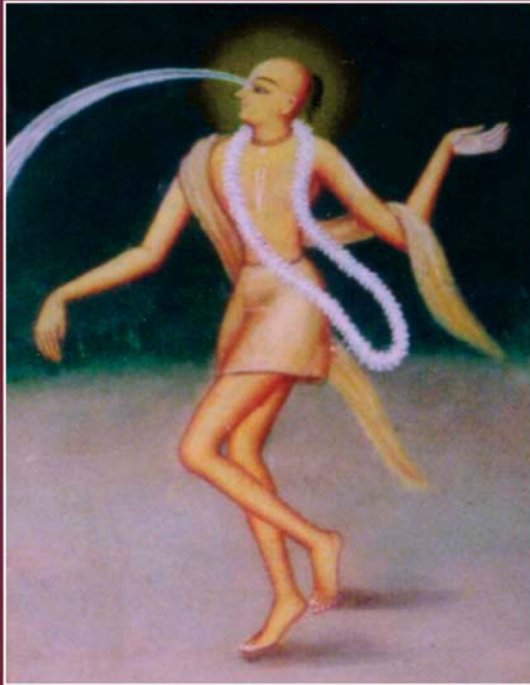


# ŚRĪ-ŚRĪ ŚIKṢĀṢṬAKAM

*of Śrī Caitanya Mahāprabhu*



*with the commentary of*

PAṆḌITA ŚRĪ ANANTA DĀSA BĀBĀJĪ MAHĀRĀJA

# ŚRĪ-ŚRĪ ŚIKṢĀṢṬAKAM

— *The Eight Instructions of Śrī Caitanya Mahāprabhu* —

WITH THE COMMENTARY OF  
RĀDHĀKUṆḌA MAHĀNTA PAṆḌITA  
ŚRĪ ANANTA DĀSA BĀBĀJĪ MAHĀRĀJA

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## ŚRĪ ŚIKṢĀṢṬAKAM

*of Śrī Caitanya Mahāprabhu*

*ceto darpaṇa mārjanam bhava mahā davāgni nirvāpanam  
śreyah kairava candrikā vitaranam vidyā vadhū jīvanam  
ānandāmbudhi vardhanam pratipadam pūrṇāmṛtāsvādanam  
sarvātma snapanam param vijayate śrī kṛṣṇa saṅkīrtanam (1)*

All glories to the congregational chanting of Śrī Kṛṣṇa's holy name, which cleanses the mirror of the heart and mind, which extinguishes the forest fire of material existence, which spreads moonlight on the white lotus of good fortune, which is the life of the bride named transcendental knowledge, which increases the ocean of transcendental bliss, which makes us relish full nectar at every step and which thus showers the whole self!

*nāmnām ākāri bahudhā nija sarva śaktis  
tatrārpitā niyamitaḥ smarāṇe na kālaḥ  
etādṛśī tava kṛpā bhagavān mamāpi  
durdaivam idṛśam ihājani nānurāgaḥ (2)*

O Lord! You have given us many names of Yours to chant, investing them with all Your transcendental power, and there are no strict regulations as to when to chant or remember these names. Such is Your mercy, O Lord, but I am so unfortunate that I have no taste for this chanting.

*trṇād api sunīcena taror iva sahiṣṇunā  
amāninā mānadena kīrtanīyaḥ sadā hariḥ (3)*

The holy name of Lord Hari should always be chanted in great humility. One should think oneself to be lower than a blade of grass, one should be as tolerant as a tree, one must offer all honour to others and one should never expect any honour for oneself.

*na dhanam na janam na sundarim  
kavitam va jagadisa kamaye  
mama janmani janmanisvare  
bhavatad bhaktir ahaituki tvayi (4)*

O Lord of the universe! I do not want wealth, followers or vain companions, a beautiful woman or the enjoyment of beautiful poetry! All I want is causeless devotion unto You, birth after birth!

*ayi nanda-tanuja kinikaram  
patitam mam visame bhavambudhau  
krpayā tava pāda pañkaja  
sthita dbūlisadṛśam vicintaya (5)*

O Son of Mahārāja Nanda (Kṛṣṇa)! I have fallen into the terrible ocean of material existence. Please consider me to be a speck of dust attached to Your lotus feet!

*nayanam galad asru dhārayā  
vadanam gadgada ruddhayā girā  
pulkair nicitām vapuḥ kadā  
tava nāmagrahaṇe bhaviṣyati (6)*

O Kṛṣṇa! When will tears of love stream from My eyes? When will My voice choke up and when will My body be studded with goosepimples of ecstasy when I chant Your holy name?

*yugāyitam nimeṣeṇa  
cakṣuṣā prāvṛṣāyitam  
śūnyāyitam jagad sarvaṁ  
govinda virahēṇa me (7)*

O Govinda! Out of separation from You, the whole world appears to be void. Tears are streaming from My eyes like showers of rain and a single moment appears to Me like a millennium.

*āśliṣya vā padaratām pinaṣtu mām  
adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampāṭo  
mat prāṇanāthas tu sa eva nāparaḥ (8)*

(Śrī Rādhā said:) “Kṛṣṇa may embrace this girl, who is devoted to His lotus feet, or He may break Her heart by not showing Himself to Her. He can do whatever He wants. He is, after all, an independent womaniser. But still He, and no one else, is the Lord of My life!”

VERSE 3

*tṛṇād api sunīcena taror iva sahiṣṇunā  
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

*tṛṇād* - than a blade of grass; *api* - even; *sunīcena* - being low; *taror* - as a tree; *iva* - just as; *sahiṣṇunā* - being tolerant; *amāninā* - not being proud; *mānadena* - by giving honour; *kīrtanīyaḥ* - to be chanted; *sadā* - always; *hariḥ* - Hari.

**The holy name of Lord Hari should always be chanted in great humility. One should think oneself to be lower than a blade of grass, one should be as tolerant as a tree, one must offer all honour to others and one should never expect any honour for oneself.**

Before revealing this third verse of the *Śikṣāṣṭakam*, Śrīman Mahāprabhu, the descension who purifies the age of quarrel (*kaliyuga pāvanāvātāra*), told Śrī Svarūpa Dāmodara and Rāmānanda Rāya:

*ye rūpe loile nāma prema upajāya  
tāhāra lakṣaṇa śuno svarūpa rāma rāya*

“O Svarūpa and Rāma Rāya! Listen to the means by which the holy name can awaken *prema*!”

The holy name of Lord Hari should always be chanted in great humility. One should think oneself to be lower than a blade of grass, one should be as tolerant as a tree, one must offer all honour to others and one should never expect any hon-

our for oneself. At the end of the *Ādi-līlā* of *Śrī Caitanya Caritāmṛta*, Śrīla Kṛṣṇa Dāsa Kavirāja Gosvāmī writes the following verse:

*ūrdhva bāhu kori śuno sarva loka  
nāma sūtre gān̄thi poro kaṅṭhe ei śloka*

“Raise your arms, all you people, and listen: string this verse on a thread and wear it around your neck!”

When a speaker wants to reach people who are far away from him he speaks out loud with raised hands, so that everyone will notice him and pay attention. In this way Śrīla Kavirāja Gosvāmī says to all chanters that they should wear this verse around a neck just like one’s neckbeads. If one does not follow this formula, it will be difficult to attain the results of *nāma-saṅkīrtana*.

In the previous verse it was discussed that there is nothing else but offenses that prevents the full power of the holy name to manifest itself. Here Śrīman Mahāprabhu teaches all the people of the world that the only way to protect oneself from offenses is to chant the holy name with great humility. When He instructed Śrīla Rūpa Gosvāmī, Śrīman Mahāprabhu compared offenses committed against the devotees to a mad elephant which uproots the tender vine of one’s devotion from the heart. There is no other way than to fence off one’s vine-of-devotion with the shield of humility:

*yadi vaiṣṇava aparādha uṭhe hāthī mātā  
upāde vā chiṅḍe tāra śuki yāy pātā  
tāte mālī yatna kori kore āvaraṇa  
aparādha hastī yaiche nā hoy udgama  
(Śrī Caitanya Caritāmṛta)*

It is also said:



*dīnatā māna dattādi śīla kṛpta mahāvṛtiḥ  
bhakti kalpa nṛbhiḥ pālyā śravaṇādyāmbu secanaiḥ*

“One should build a strong wall of humility and protect one’s vine of devotion by giving honour to others around it, sprinkling the vine with the water of hearing and chanting.”

“Humility” means to naturally always consider oneself to be very unqualified. Śrīmat Sanātana Gosvāmī defined humility as follows in his *Bṛhad Bhāgavatāmṛta*:

*yenāsādharanāsaktādhama buddhiḥ sadātmani  
sarvotkarṣāṇvite’pi syād budhais tad dainyam iṣyate  
yayā vācehayā dainyaṁ matyā ca sthairyam eti tat  
tām yatnena bhajed vidvāṁs tad viruddhāni varjayet*

“The wise men call humility that feeling which makes the most qualified person consider oneself to be low and unqualified. Intelligent practising devotees should follow in the footsteps of those in whose hearts this humility is fixed, with their words, activities and intelligence, and they should never act contrary to this.”

The abovementioned humility, which makes the most qualified person consider oneself to be low and unworthy, is not ordinary humility. It is the natural condition of a surrendered soul who has illuminated his spiritual self by returning to his constitutional position. When a fortunate person, who has surrendered to the Lord’s lotus feet by the mercy of a bonafide teacher, advances on the path of devotion, he will experience the authority of God more and more as the dense darkness of his false bodily consciousness vanishes and his real identification as God’s servant awakens. The practising devotee will ultimately give up all his own false authority, throwing it into the ocean of God’s authority by means of full surrender to the Lord’s feet, and thus becoming a liberated soul. As long as he is in his

material body he will have to deal and speak with people of the world, but as soon as he senses even the slightest feeling of personal authority coming up in him, he feels greatly upset. An urge of humility will arise in his heart and he will at once give up his false feeling of authority. That is the natural humility of a devotee, and the valuable treasure of a devotee's *sādhana* (spiritual practice). Śrīmat Sanātana Gosvāmī says that there is not much difference between humility and devotion. Both are impetuses for each other.

The holy name will be pleased with such humility of the devotee and in this way all offenses to the Vaiṣṇavas will vanish. Thus humility attracts the mercy of the holy name. Our eyes are very tender, yet they are the most important of the knowledge-acquiring senses, and because even the slightest thing can cause great damage to them, the Lord has created our eyelids to always protect them. If, by chance, a speck of dust falls on the eye, the fine nerves in the eye immediately produce water to drive the dust out of the eye's realm. In the same way, humility drives out the offenses that hamper our devotion and make our hearts free from them. With this verse *trṇād api sunīcena*, Śrīman Mahāprabhu teaches the practising devotees how to observe the limit of humility. Humility is the very life-force of the chanting of the holy name. Chanting without humility is lifeless, therefore the chanter must become specifically acquainted with these great words of Śrīman Mahāprabhu.

The Lord said: *TRṆĀD API SUNĪCENA* – “The practising devotee should feel as humble as a blade of grass.” A blade of grass is a very insignificant thing, but it is still very important since it serves the cows as foodstuff and through that the cows give milk with which the Lord can be served. Roofs of houses and temples can also be made with grass. “But”, the devotee should think, “no service has ever been done through me.” In this way

he considers himself to be even lower than a blade of grass. The devotee should humbly think: “When someone steps on a blade of grass, the grass will rise again after the foot has gone off him, but I never get up so unharmed and unoffended if someone kicks me with the foot.” Certainly these feelings of humility must be developed by the practising devotee. As long as one does not realize one’s lowness with one’s heart and mind, and only feigns humility on the outside, verbally for instance, the perfection of this *trṇād api sunīcena*-mood is not attained. Real humility is mental humility. There is no greater deceit than to feign humility through one’s gestures and words and being actually filled with false pride within one’s mind. Such false humility will never purify anyone’s heart.

Then TAROR IVA SAHIṢṢUṆĀ – The devotee should be as tolerant as a tree. Even when the tree is cut down, he will not say anything, but will silently tolerate it. He will not consider the cutter to be his enemy, but will even serve him by shading him and offering him his fruits. *Chettuḥ pārśvagatām chāyām nopasamharate drumah*. That is an example of the limit of humility. *Śrīmad Bhāgavata* mentions the story of the *brāhmaṇa*-mendicant from Avantīpura, and in *Caitanya Bhāgavata* it is described how Śrīla Haridāsa Ṭhākura tolerated the beatings of the Muslims in twenty-two market places. When the Muslims tried to beat him to death, Śrīla Haridāsa Ṭhākura prayed to the Lord for their welfare:

*e sab jīvere kṛṣṇa koroḥo prasāda  
mora drohe nahu e sabbāra aparādha*

“O Kṛṣṇa! Be merciful upon all these people, so that they will not offend You by torturing me like this!”

Even if a tree dries up and dies because nobody sprinkles him with water, he will not ask anyone for water. Rather, he

will serve everyone with his fruits, wood, leaves and resin. The tree patiently tolerates the scorching sunrays in the summer, the pouring rain in the monsoon-time and the freezing cold in the winter. In the same way, the devotees should practise tolerance similar to that of the tree, serving even those who harrass, hurt and insult them without being angry with anyone. The devotee never asks anything from anyone, but rather donates whatever he can give to others, patiently tolerating all the pain they may give to him.

AMĀNINĀ MĀNADENA – The devotee never expects any honour from anyone but he honours all other living entities at all times, knowing that his beloved Lord dwells in all of them. There is no-one in the world that he should disrespect. Śrīmad Bhāgavata states:

*antar debeṣu bhūtānām ātmas te harir īśvaraḥ  
sarvaṁ taddhiṣnyam ikṣadhvam eva vas toṣito hy asau*

“Lord Hari dwells in the hearts of all living beings as their Supreme Self, and as they are His dwelling place, they should also be satisfied.”

Each body is the temple of Hari, because He dwells in everyone, therefore everyone is respectable for a devotee. The temple may be broken, misformed, uncultured or dirty, but it is still worshipable for the devotee. In the same way, according to worldly view some people are low or unimportant, but they are still respectable for the devotee. Therefore Śrīmad Bhāgavata (II.29.16) states: *praṇamed daṇḍavat bhūmāv aśva caṇḍāla go kbaram* – “One should offer prostrated obeisances even to the horses, the outcastes, the cows and the donkeys, knowing that the Supreme Self dwells in them.” *Brāhmaṇādi caṇḍāla kukkura anta kori, daṇḍavat koribek bahu mānya dhari* (*Caitanya Bhāgavata*) – “One should offer prostrated obeisances to the

*brāhmaṇas*, the outcastes and the dogs, giving them great honour.” In such a humble state a devotee should always do *hari kīrtana*. Such chanting will destroy all offenses committed in this life and in previous lives and will swiftly bless the devotee with the treasure of *prema*. KĪRTANĪYAḤ SADĀ HARIḤ.

One may ask here: “Is it possible for any neophyte to be lower than a blade of grass and more tolerant as a tree? Why did Mahāprabhu mention such a difficult condition, whereas His path of devotion is supposed to be so easily practised?” Certainly such a critical question may be asked, but we must consider that the goal of the path of devotion is only attainable by mercy. When the neophyte anxiously takes shelter of the holy name, in order to chant without offenses, then he will become qualified in all respects, simply by the grace of the holy name.

In this regard we have heard a true story from our most worshipable Śrī Gurudeva, which occurred in Vraja. We could not control the desire to write that story down here on this occasion. Long ago one highly educated person came from Bengal to Vṛndāvana, desiring to live in Vraja and to receive instructions and initiation from a genuine Guru. He used to come regularly to a famous *bhajanānandī mahātma*, (a great saint who loves to worship God) who understood from speaking with him that the aspirant was inwardly proud of his learning. Although the aspirant had asked him for initiation and instruction, the *mahātma* did not lend an ear to the request. One day, when the aspirant came to him blubbering about initiation, the *mahātma* told him that he could get initiated if he brought him within seven days a person or an object that was in all respects inferior to him (the aspirant).

At first the aspirant thought: “O, what’s so difficult about that? Almost everyone in this world is inferior to me! I can bring anyone along with me to my *guru*!” But by the grace of

that *mahātma* the aspirant became more and more aware of his own faults and others' qualities. After all, all of Lord Brahmā's creatures are a mixture of qualities and faults! Thinking like this, the aspirant could not find any human being inferior to himself. Then he began to look for an inferior being within the animal- and bird-world, but there also he was unsuccessful, because each animal and bird has some qualities which even human beings don't have! Finally he searched amongst the trees and vines, but there he was also unsuccessful, because Mahāprabhu had instructed the Vaiṣṇavas to be as tolerant as a tree (so trees were definitely superior to him). In this way he spent six days searching. There was only one day left, and if he could not find anyone inferior to him today, then he would not get initiated. In the morning of the seventh day, the aspirant went out into the field to pass stool with a very agitated mind. It was, after all, his initiation-day. While he was passing stool, he thought: "Aw, this stool is inferior to me in all respects! Let me tell that to my Guru!" But by the grace of his teacher his intelligence had become so much trained in seeing others' qualities and his own faults that he began to think: "Brother, just see! You say that this stool is inferior to you, but before this substance came in contact with you, it was divine *prasāda* offered to the deity. Now, because you wanted to stay alive and you wanted to feed your body, it has become such a disgusting substance! Is there anybody lower than he who gives himself such a nice substance for feeding his own body and turns it into something so bad?" Thinking like this, the aspirant became startled and thought to himself: "No, no! This substance is also much better than me!" Meanwhile a worm crawled into the stool and the aspirant thought: "Now I have it! This worm in the stool is inferior to me in every respect!" But then he began to think about the worm, saying to himself: "Brother! You have turned

the Lord's *prasāda* into this stool and you cannot make it pure anymore, but this worm will ultimately make this stool merge with the earth again, and even that you cannot do! In that respect you are inferior!"

Although Śrīla Kṛṣṇa Dāsa Kavirāja Gosvāmī is praiseworthy by the whole world, when he described the mercy of Śrīla Nityānanda Prabhu in *Caitanya Caritāmṛta*, he said:

*jagāi mād̥hāi hoite mui se pāpiṣṭha*  
 PURIṢERA KĪṬA HOITE MUI SE LAGHIṢṬHA  
*mora nāma śune yei, tara puṇya-ḥṣaya*  
*mora nāma loy yei, tāra pāpa hoy*  
*emon nirghṛṇa more kebā kṛpā kore*  
*eka nityānanda vinu jagata bhitorē?*

"I am more sinful than Jagāi and Mād̥hāi and I AM LOWER THAN A WORM IN STOOL. Anyone who hears my name loses his pious merit and anyone who pronounces my name commits a sin. Which non-envious person in the world other than Lord Nityānanda would bestow mercy on such a disgusting person?"

How can such a person, who is praised by the whole world, experience that he is inferior to a worm in stool? And if he only spoke humble words, and was not really humble within his heart, wouldn't that be the greatest deceit? Therefore, this experience can only come to a great saint or to a fortunate soul who has received the mercy of a great soul. This can never be experienced by anyone else.

Anyway, the aspirant finished his bath and went to his master. The master asked him: "And, did you bring that which is inferior to you in all respects?" The aspirant offered his prostrated obeisances and said: "O master! By your mercy I have seen within these seven days that if there is any thoroughly low creature or substance in this world, then it is me! There is no

lower creature in the whole world than me!” The *mahātma* laughed and embraced the candidate, saying: “You have brought yourself here after giving up your pride and accepting a humble mood. Now there is no more obstacle to your initiation!” By the mercy of that saint, the aspirant was then blessed with a life full of tasteful *bhajana*. Śrīman Mahāprabhu Himself explained this verse as follows:

*uttama hoiyā āpanāke māne tṛṇādhama  
 dui prakāre sahiṣṇuta kore vṛkṣa sama  
 vṛkṣa yeno kāt-leo kichu nā boloy  
 śukhāiyā moile kāre pāni nā māgoy  
 yei ye māgoye tāre deya āpana dhana  
 gharma vṛṣṭi sohe, ānere koroye rakṣaṇa  
 uttama hoiyā vaiṣṇava hobe nirabhimāna  
 jīve sammāna dibe jāni kṛṣṇa adhiṣṭhāna  
 ei mata hoiyā yei kṛṣṇa nāma loy  
 śrī kṛṣṇa caraṇe tara prema upajoy*

“Although the devotee is the most elevated person, he considers himself to be lower than a blade of grass, and he tolerates everything in two ways, just like a tree. Even when a tree is cut, he does not say anything, and even when he dries up and dies, he does not ask anyone for water. Nevertheless, he gives his own wealth for free to anyone who may ask for it, protecting others while tolerating heat and rain. Although the Vaiṣṇava is the greatest personality, he is devoid of pride and he honours all living beings, knowing that Kṛṣṇa dwells in them. Whoever chants the name of Kṛṣṇa in this way will attain love for Śrī Kṛṣṇa’s lotus feet.”



VERSE 7

*yugāyitam nimeṣeṇa  
cakṣuṣā prāvṛṣāyitam  
śūnyāyitam jagad sarvaṁ  
govinda virahēṇa me*

*yugāyitam* - becoming an age; *nimeṣeṇa* - with a second; *cakṣuṣā* - with the eye; *prāvṛṣāyitam* - becoming the rainy season; *śūnyāyitam* - becoming void; *jagad* - the world; *sarvaṁ* - all; *govinda* - O Govinda!; *virahēṇa* - with separation; *me* - my.

**O Govinda! Out of separation from You, the whole world appears to be void. Tears are streaming from My eyes like showers of rain and a single moment appears to Me like a millennium.**

The Lord now leaves His *sādhaka*-consciousness and shows His *mahābhāva*-condition by speaking this verse. Śrīla Kavirāja Gosvāmī depicts it as follows:

*rasāntarāveśe hoilo viyoga sphuraṇa  
udvega viṣāda dainye kore pralapana*

“When the Lord entered another mood (*rasa*) He felt separation and He uttered this verse in an agitated and humble state of mind.”

The *sādhaka*-condition of the Lord disappeared and He entered into His usual mood of Śrīmatī Rādhārāṇī’s love-in-separation as He felt it while staying at Purī. The waves of agitation, lamentation, and humility, which are *sañcārī-bhāvas* in the ocean

of *mahābhāva* that is in the Lord's heart, began to come up when He spoke this seventh verse.

The highest love in Vraja, especially that of the *gopīs*, is love in separation from Śrī Kṛṣṇa. Separation is one of the reasons why the love of the *gopīs* is so great and glorious. Love has two bodies: one is called meeting and the other is called separation. If *prema* is the ingredient of separation, then everyone must accept that there is as much bliss and astonishment invested in it as in union. That's why *viraha* has been called a "rasa" and the Gosvāmīs have said that the taste of separation is even more astonishing than the taste of meeting. Śrīmat Sanātana Gosvāmī writes in his *Bṛhad Bhāgavatāmṛta* (1.7.125-128):

*prāg yady api premakṛtāt priyānām viccheda dāvānala vegato'ntaḥ  
santāpa jātena duranta śokā-veśena gāḍham bhavatiṣva duḥkham  
tathāpi sambhoga sukhād api stutaḥ sa ko'py anirvācyatamo manoramah  
pramoda rāsīḥ pariṇāmato dhruvam tatra sphuret tad rasikaika vedyah  
tac choka duḥkoparamasya paścāc cittam yataḥ pūrṇatayā prasannam  
samprāpta sambhoga mahā sukheṇa sampannavat tiṣṭhati sarvadaiva  
icchet punas tādṛśam eva bhāvam kliṣṭam kathañcit tad abhāvataḥ yat  
yeṣām na bhātīti mate'pi teṣām gāḍhopakāri smṛtīdaḥ priyānām*

Śrī Kṛṣṇa told Devarṣi Nārada: "O Divine sage! Although separation may at first burn severely like a forestfire in the remembrance of the beloved and may cause sorrow and pain, still this misery is ultimately the topmost ecstasy, which is even more praiseworthy than the bliss of meeting the lover. It manifests itself as an indescribable abundance of joy, because it is a transformation of transcendental love. Only the *rasikas* (transcendental connoisseurs) know this. After the misery of separation has ceased, the heart is immersed in the exquisite ecstasy of meeting the beloved. In this way, the heart and mind will always be fully pleased when one is always conscious of

the beloved. The heart that is afflicted by feelings of separation will always desire to be fixed in moods of great sorrow and will be very sad if there can be no moments in which there is no eagerness and sorrow because of separation. Even those who have no taste for the sorrow of separation will consider feelings of separation to be very helpful in giving them intense remembrance of the beloved.”

Śrīla Sanātana Gosvāmī praises the ecstasy of separation from Kṛṣṇa here as being greater than the ecstasy of meeting. He personally comments on his own words *ko'py anirvācatamo* in verse 126 as follows: *brahmānando'nirvācyas tasmād apy ādhikyena bhajanānando'nirvācataraḥ tatra ca premānando'nirvācyatamaḥ tatrāpi virahārti dvārā jātaḥ san paramāntyakāsthā viśeṣa prāptya parama mahānirvācyatama ity arthaḥ* – “The bliss of *brahman* is called ‘indescribable’ in the Upaniṣads (with the words *yato vāco nivartanta aprāpya manasā saha*: words return when they are sent there and it can also not be attained by the mind). The bliss of *bhajana* is attracting even the minds of the *brahmānandīs*, and is therefore called ‘more indescribable’. When *bhajanānanda* becomes very intense it is called *premānanda* and this is called ‘most indescribable’. This *premānanda* again reaches its extreme limits in the ecstasy of painful separation from one’s beloved deity and is therefore called ‘the utmost indescribable’.”

Although the pain of separation externally appears as misery, it is actually the pinnacle of transcendental bliss. Śrīpāda Sanātana Gosvāmī gives another example of this in his commentary on the abovementioned verses: *yathāgni pratiyogi ghana himādi sparśena pādādy aṅgeṣu jāyamāna parama mahā jādyasya jvalad aṅgāra sparśavad abhijña syāt. tatra hi yathāṅgāra sparśa pratītir mithyā parama mahā jādyam eva satyam. tathātrāpi duḥkhasya pratīter mithyātvaṁ eva sukhasyaiva satyatvaṁ*

*vijñeyam.* “A block of ice which has been in touch with fire feels hot to the hands and feet, although it is very cold. The touch of fire is a complete imagination, actually the substance is very cold. In the same way the misery the pure devotee feels when he is separated from God is a complete imagination, it is actually the pinnacle of transcendental bliss.” Śrīla Rūpa Gosvāmī quotes in his *Padyāvalī*:

*saṅgama viraha vikalpe varam iha viraho na saṅgamas tasyāḥ  
saṅge saiva tathaika tribhuvanam aṇi tanmayam virabe*

Śrī Rādhikā said: “When I consider the difference between union and separation, I think that separation is better. When I am together with Kṛṣṇa I see Him only at one place, but when He is away from Me I see all the three worlds filled with Him!”

When one is separated from someone in the material world one feels just misery, only separation from Kṛṣṇa is the pinnacle of bliss. How can someone who has never cried while saying “Kṛṣṇa” know how blissful that is?

*ei prema yāra mone, tāra vikrama sei jāne,  
yeno viṣāmrte ekatra milana  
bahir viṣa jvālā hoy, antara ānandamoy,  
kṛṣṇa premāra adbhuta carita  
(Caitanya Caritāmṛta, Madhya-līlā, chapter 2)*

“Only a person who has this *prema* (in his mind) can know its power. It is like the meeting of poison and nectar. Externally it burns like poison, but internally it is full of bliss. How wonderful is the nature of love for Kṛṣṇa!”

While He was at Purī, Mahāprabhu was fixed (*sthāyī-bhāva*) in Śrī Rādhā’s feelings of separation from Kṛṣṇa. The Lord would show the agony that sprang forth from the depth of His heart only to the sensitive Svarūpa Dāmodara and Rāmānanda

Rāya, holding His arms around their necks and lamenting to them while He stayed in the Gambhīrā. How many nights and days did He spend in this way? He thought of them as His (Her) girlfriends while He clasped their necks, and said: “Sakhi! Where has My Prāṇanātha Śrī Kṛṣṇa gone, neglecting Me? What has happened? Everywhere I see only darkness, and a moment appears like hundreds of ages to Me! *Sakhi!* Tell Me how can I spend My time in this intolerable fire of separation?” Sometimes He would look for Kṛṣṇa in the sky and sing:

*tomāra darśana vine, adbhanya ei rātri dine,  
ei kāla nā yāya kāṭāno.  
tumi anāthera bandhu, apāra karuṇā sindhu,  
kṛpā kori deho daraśana  
(Caitanya Caritāmṛta)*

“Without You, these days and nights are miserable and the time simply won’t pass. You are the friend of the helpless, the boundless ocean of mercy! Please show Yourself to Me!”

In this verse the Lord says YUGĀYITAM NIMEṢEṂA: “Out of separation from Govinda a moment appears to be like an age to Me”. This is a sign of *mahābhāva*. The definition of *rūḍha* (advanced) *mahābhāva* is:

*nimeṣāsahatāsanna janatā hṛd vilodaṇam  
kalpa kṣaṇatvaṁ khinnatvaṁ tat saukhye’py ārti śaṅkayā  
mohādy abhāve’py ātmādi sarva vismarāṇam sadā  
kṣaṇasya kalpatetyādyā yatra yoga viyogayoḥ*

“Whether one is in a state of separation or union, *mahābhāva* is intolerable for even a moment. It agitates the heart, it makes one experience an age to be like a moment (during union) and it makes the lover emaciated and worried about Kṛṣṇa’s happiness although He is perfectly happy. The lover always forgets

everything, although he is not under the influence of (ordinary) illusion, and he considers a moment to be like an age (during separation).”

*Adhirūḍha mahābhāva* is even more exalted than this. When the Lord was at Purī, He relished the sweetness of the highest phase of Śrī Rādhā’s divine madness called *adhirūḍha-mahābhāva*, so all the symptoms of this *mahābhāva* were manifest in Him to the utmost.

Even in this material world we experience the miserable moments to last longer than the joyful ones. When we suffer from some very painful disease then the nights seem to last like ages. It seems as if we can not pass those nights. The burning separation from Kṛṣṇa in *mahābhāva* is so unlimited that even a split second seems to last like a long millennium. The unlimited happiness of meeting Kṛṣṇa and the unlimited sorrow of being separated from Him cannot be compared to any worldly experience. All other comparisons – a forest fire, a slowfire or the burning sensation of fresh poison – are insignificant and utterly useless. Śrīla Rūpa Gosvāmī writes in his *Lalita Mādhava Nāṭakam* (Act 3):

*uttāpi puṭa pākato’pi garala grāmād api kṣobhano  
dambholer api duḥsahaḥ kaṭur alam hr̥n magna śalyād api  
tīvraḥ praudha visūcikā nicayato’py uccair mamāyam bali  
marmāny adya bhinatti gokulapater viśleṣa janmā jvaraḥ*

Śrī Rādhārāṇī told Lalitā: “Sakhi! The burning sensation of separation from the Lord of Gokula is breaking My heart! It feels hotter than *puṭa pāka* (a scale in which pigments are melted), it is more troubling than poison, more intolerable than Indra’s thunderbolt, more sharp than a spear plunged into the heart and more horrible than cholera!”

This greatly burning condition makes the slightest moment seem to be like an intolerable age for the loving devotee.

*tas taḥ kṣapaḥ preṣṭhatamena nītā  
 mayaiṅva vṛndāvana gocarena  
 kṣaṇārdhavad taḥ punar aṅga tāsām  
 hīnā mayā kalpasama vabhūvuḥ  
 (Śrīmad Bhāgavata, II.12.11)*

Śrī Kṛṣṇa said: “O Uddhava! When I was the beloved of the *gopīs* in Vraja, they thought the nights they spent with Me went by like a flash and the nights that they were separated from Me lasted like ages!”

Then the Lord says CAKṢUṢĀ PRĀVṚṢĀYITAM – “When I am separated from You tears stream from My eyes like monsoon-rains!” The same thing happens with all the loving devotees when they feel separation from Śrī Kṛṣṇa. Their eyes are like clouds that constantly pour down torrents of rain. There is no other way for them but to cry like this to become free from the burden that weighs on their hearts, but although they constantly cry hot tears like the rains in the monsoon-season, they cannot reach the limits of their heartbreaking lamentations. Virahiṇī (Rādhā, Who is separated from Govinda) embraces Her girlfriends and says:

*śunalahum māthura colobo murāri  
 calatahi pekhalum nayana pasāri  
 pālaṭi nehārite hām raba heri  
 sūnahi mandire āyalum p̄heri  
 dekho sakhi nilaja jīvana śeya  
 p̄iriti jānāyata aba ghana roya  
 so kusumita vana kuñja kuṭira  
 so yamunā jala malaya samira  
 so himakara heri lāgaye caṅka  
 kānu vine jīvana kevala kalaṅka*

*eto dine jānalum vacanaka anta  
capala prema thira jivana duranta  
tāhe ati durajana āśa ki pāśa  
samvādi nā āyata govinda dāsa*

“I heard that Murārī is going to Mathurā, I have stared at Him as He left. I stood there for a moment looking and then I returned to My empty home. Look, O *sakhi*, how I maintain My shameless life! Now I am loudly crying to announce My great love for Him! Here is the cottage in the grove in the flowergarden, here is the water of the Yamunā, here the southern winds are blowing, and here the sight of the moonlight frightens Me! Without Kṛṣṇa My life is simply a stain! All these days I knew My words would end (my days were counted). Love is capricious and a steady life is unruly. In it there are the rope-like desires of the wicked. Words do not come to Govinda Dāsa.”

No matter how much it rains in the monsoon, new clouds are coming again and again to bring more rainwater. In the same way, devotees who are separated from Kṛṣṇa simply never stop crying. The *gopīs* feel intolerable heartaches when they see the natural beauty of Kṛṣṇa’s sweet pastime-places in Vraja, because it reminds them of their bygone pastimes with Kṛṣṇa. Even plans to commit suicide are useless, because they cannot stop hoping for another meeting with Kṛṣṇa and another chance to serve Him. Another fresh cloud of separation appears in the sky of their hearts and another endless stream of tears flows from their eyes. These tears alone can keep their bodies and souls together and the springfountain of all these tears is Śrī Rādhā, the crownjewel of *gopīs*, whose mood was accepted by Mahāprabhu!

Then the Lord says: ŚŪNYĀYITAM JAGAD SARVAM GOVINDA VIRAHENA ME – “O Govinda! The whole world seems empty to



Me when I am separated from You!” Not any material or spiritual attainment can fill up that void other than the attainment of Govinda Himself. Any deficiency in material life can be filled up with the attainment of some insignificant enjoyment, but when a person starts missing the Greatest Thing there is, then that Greatest Thing Itself is the only thing that can fill up that void. Not even the audience of any other form of God can fill up that void, since Govinda is the embodiment of transcendental sweetness, what to speak of the attainment of some insignificant material object? Śrīla Rūpa Gosvāmī writes in his *Lalita Mādhava Nāṭakam* (7.6):

*yasyottamaṣaḥ sphurati cikure keki piñcha pranīto  
hāraḥ kañthe viluṭhati kṛtaḥ sthūla guñjāvalibhiḥ  
veṇur vaktre racayati ruciṁ hanta cetasa tato me  
rūpaṁ viśvottaram api harer nānyad āngikaroti*

Śrī Rādhā tells Bakulā in the new Vṛndāvana-garden: “Sakhi! My heart cannot accept any other form of Hari, no matter how extraordinary, than the form whose hair is beautified by a crown made of peacockfeathers, who wears a string of big *guñjā*-beads around the neck and who keeps a flute to His beautiful mouth!”

Śrī Caitanya *Caritāmṛta* states (*Ādi-līlā*, chapter 17):

*gopikā bhāvera ei sudṛḍha niścoy-  
vrajendra nandana vinā anyatra nā hoy  
śyāmasundara śikhipiñcha guñja vibhūṣaṇa  
gopaveśa tribhaṅgima muralī vadana  
iha chāḍi kṛṣṇa yadi hoy anyākāra  
gopibhāva nāhi yāy nikaṭe tāhāra*

“The mood of the *gopīs* is that they are fixed in their love for the prince of Vraja and for no-one else. If Kṛṣṇa assumes another

form than His usual beautiful blackish form with the peacock feather-crown, the *guñjā*-bead decorations, the cowherders' dress and the threefold bending form which holds the flute to the mouth, the *gopīs* will not go near Him. Such is their mood towards Him.”

For Mahāprabhu, who accepted the feelings of Śrī Rādhā, the crownjewel of all the *gopīs*, the world is void without Kṛṣṇa. Śrīla Vidyāpati Ṭhākura sings:

*ab mathurā pura mādhaba gelo  
gokula māñika ko hari nelu  
gokule uchalalo karuṇāka rol  
nayanaka jole dekho boboye hilol*

ŚŪNA BHELO MANDIRA, ŚŪNA BHELO NAGARĪ

ŚŪNA BHELO DAŚA DIŚA ŚŪNA BHELO SAGARĪ

*kaisane yāobo yamunā tīra  
kaise nihārabo kuñja kuṭīra  
sahacarī saie korolo phulavāri  
kaise jīyabo ham tāhi nihāri  
vidyāpati kohe – koro avadhāna  
kautuke chāpi tahi rabu kāna  
(Pada Kalpataru)*

“Now Mādhava has gone to Mathurā. Who has stolen the jewel of Gokula? A cry of pity is rising in Gokula and tears are flowing there in waves. THE HOUSES HAVE BECOME EMPTY AND THE VILLAGES HAVE BECOME EMPTY. THE TEN DIRECTIONS HAVE BECOME EMPTY AND EVERYTHING HAS BECOME EMPTY. How can I go to the bank of the Yamunā now, how can I look now at the cottage in the love-grove? How can Kṛṣṇa's girlfriends tolerate Cupid's arrows, and how can I survive while witnessing all this? Vidyāpati says: “Watch out! Happiness is lost wherever Kṛṣṇa stays!”

When Kṛṣṇa has gone to Mathurā, Śrī Rādhā feels separation from Him (*māthura virahiṇī rāī*) and thinks that the house, the village, the ten directions, nay the whole world is empty. But then again She remembers Śrī Hari whenever She looks at anything in Vraja. The feeling of voidness becomes stronger as She remembers Śrī Hari while looking all around Her. Each object in Vṛndāvana is studded with the remembrance of Śrī Hari. Her breath is choking and it is hard for Her to stay alive, but still She must stay alive so that She can serve Kṛṣṇa. King Daśaratha committed suicide when he was separated from his son Rāmacandra, but Nanda Mahārāja could not even think of such a thing. No matter how much he suffered of separation from Kṛṣṇa, he had to stay alive. After all, how much misery would his Gopāla have to go through otherwise as an orphan? How wonderfully the beautiful girls of Vraja were serving Kṛṣṇa with their bodies! They thought that perhaps Kṛṣṇa could also not stay alive if He were to be separated from them! Śrī Kṛṣṇa sings in *Śrī Caitanya Caritāmṛta (Madhya-līlā, 13.152)*:

*priyā priya saṅga hīnā, priya priyā saṅga vinā,  
nāhi jīye e satya pramāṇa.  
mora daśā śune yabe, tāra ei daśā hobe,  
ei bhaye donhe rākhe prāṇa*

“When the lover is separated from the beloved and the beloved is separated from the lover, neither of them can live, that is a fact. When She (Rādhā) hears that this is My condition (that I died out of separation from Her), She will also attain that condition.” With this fear both Rādhā and Kṛṣṇa keep Themselves alive.

Thus the heart burns in a slowfire, unable to stay alive because of separation, and also unable to die. In this difficult dilemma each second seems to last like an age, the eyes are like clouds that shower torrents of rain-like tears and the whole world

seems to be empty. Only the devotees who actually feel this separation can know how this love is burning on the surface, but at the same time causes great ecstasy within the heart. The Lord, accepting the mood of Śrī Rādhā, is always floating in the ocean of this wonderful “suffering”.

*eimata dine dine, svarūpa rāmānanda sane,  
niḥa bhāva korena vidita.  
bāhye viṣa jvālā hoy, bhitorē ānandamoy,  
kṛṣṇa premāra adbhuta carita*

“In this way the Lord revealed His feelings to Svarūpa Dāmodara and Rāmānanda Rāya each day. Externally He was burning from the poison of separation, but inwardly He felt blissful. How amazing is the nature of love of Kṛṣṇa!”

*ei premāra āsvādana, tapta ikṣu carvaṇa,  
mukha jvale, nā yāy tyajana.  
sei premā yāra mone, tāra vikrama se-i jāne,  
viṣāmṛte ekatra milana.  
(Caitanya Caritāmṛta, Madhya-līlā, chapter 2)*

“This *prema* tastes just like boiling sugarcane juice: it burns the mouth, but still it is too sweet to resist. Anyone who has this *prema* in his mind (heart) knows its power. It’s like the meeting of poison and nectar in one place!”

*Āpane kori āsvādane, śikhāilo bhaktagaṇa* (Caitanya Caritāmṛta). The Lord tasted this sweet love-in-separation of Vraja and also expertly taught it to the devotees who surrendered to His lotus feet, the Gauḍīya Vaiṣṇava-*ācāryas*. The six Gosvāmīs, headed by Śrīla Rūpa Gosvāmī and Śrīla Raghunātha Dāsa Gosvāmī, also gave perfect examples of love-in-separation. That can be clearly seen in Śrīla Rūpa Gosvāmī’s prayer *Utkalikā Vallari* and Śrīla Raghunātha Dāsa Gosvāmī’s prayer *Vilāpa Kusumāñjali*.

Śrīla Rūpa Gosvāmī opens his *Utkalikā Vallari* with the following verse:

*prapadya vṛndāvana madhyam ekaḥ  
krośann asāv utkalikākulātmā  
udghāṭayāmi jvalataḥ kaṭhorām  
vāṣpasya mudrām hṛdi mudritasya*

“O merciful Rādhē! O merciful Kṛṣṇa! I have taken shelter of Vṛndāvana, and I am crying there anxiously. Now I will open my heart and show You the burning marks My tears of misery have made there! You can both see now how much the heart of Your Rūpa is burning!”

A person who does not have the wealth of *bhajana* cannot possibly understand these burning feelings of separation. Ever-new waves of anxious desire to see one’s beloved deity rise on the ocean-like heart of the devotee who suffers from this separation, breaking the bondage of his patience. Śrīla Baladeva Vidyābhūṣaṇa comments as follows on the abovementioned verse: *iyam avasthā khalu bhaktajanasya puruṣārtha-dātri* – “This condition is certainly bestowing the highest good of human life to the devotee (anxious love-in-separation).” These feelings of separation are an even greater *bhāva sampad* (wealth of emotions) than the joy of meeting the Lord. Śrīla Raghunātha Dāsa Gosvāmī has similarly revealed his pain of separation in his prayer *Vilāpa Kusumāñjali*:

*aty utkaṭena nitarām virahānalena  
dandahyamāna hṛdayā kila kāpi dāsī  
hā svāmini kṣaṇam iba pranayena gādham  
ākrandanena vidhurā vilapāmi padyaiḥ*

“O Svāmini (my queen Rādhārāṇī)! I am Your miserable maid-servant and I am burning in the severe fire of separation from

You, anxiously crying. Now I have given up all other activities and I'm simply sitting on the bank of Śrī Rādhākuṇḍa, at the base of Govardhana Hill, lamenting out of love with these verses!"

*devi duḥkha kula sāgarodare  
dūyamānam ati durgatam janam  
tvam kṛpā prabala naukayādbhutam  
prāpaya sva pada paṅkajālayam*

“O Playful goddess! This miserable maidservant has fallen into an ocean of sorrow and feels helpless and miserable! Please take her across this ocean on the strong boat of Your mercy and bring her to the abode of Your lotus feet!”

*tvad alokana kālāhi damśair eva mṛtam janam  
tvat pādābja milal lākṣā bheṣajair devi jīvaya*

“O Devi! This person has died from the bites of the black snake of separation from You. Please revive her with the medicine of the lac that has anointed Your lotus-like footsoles!”

The depth of this ocean of misery, the terrifying severeness of the snakebites and the heat of the forest fire of separation are inconceivable to ordinary people. The renunciation of the Gosvāmīs is identical with this pain separation and is a natural manifestation of it. The poet Rādhā Vallabha Dāsa describes Śrīla Raghunātha Dāsa Gosvāmī's renunciation as follows:

*rādhā kṛṣṇa viyoge, chāḍilo sakala bhoge,  
śukha rukha anna mātra sāra  
gaurāṅgera viyoge, anna chāḍi dilo āge,  
phala gavya korilo āhāra*

“Out of separation from Rādhā-Kṛṣṇa he gave up all enjoyment and ate only dry, stale food. Out of separation from Lord

Gaurāṅga, he gave up eating grains and ate only fruits and milkproducts.”

*sanātanera adarśane, tāhā chāḍi sei dine,  
kevala koroye jalapāna  
rūpera viccheda yabe, jala chāḍi dilo tabe,  
rādhā-kṛṣṇa boli rākhe prāṇa*

“When Sanātana Gosvāmī disappeared from earth, he gave up eating fruits and milk and drank only water, and when he became separated from Rūpa Gosvāmī, he gave up also water and kept himself alive by saying: ‘Rādhā-Kṛṣṇa’.”

*śrī rūpera adarśane, na dekhi tāhāra gaṇe,  
virabe vyākula hoiyā kānde  
kṛṣṇa kathā ālāpana, na śuniyā śravaṇa,  
uccasvare ḍāke ārtanāde*

“When Śrī Rūpa disappeared and Raghunātha Dāsa could also not see his (Rūpa’s) friends anymore, he anxiously cried out of separation. His ears could not hear talks about Kṛṣṇa anymore, he was just crying out loudly.”

*hā hā rādhā-kṛṣṇa kothā, kothā viśākhā lalitā,  
kṛpā kori deho daraśana  
hā caitanya mahāprabhu, hā svarūpa mora prabhu,  
hā hā prabhu rūpa sanātana!  
kānde gosāi rātri dine, puḍi jāy tanu mone,  
kṣaṇe aṅga dhūlāya dhūSORA  
cakṣu andha anāhāra, āpanāra deha bhāra,  
virabe hoilo jarajara*

“Day and night Raghunātha Dāsa Gosvāmī cried: “O Rādhā-Kṛṣṇa! Where are You? O Lalitā and Viśākhā! Where are You! Please show yourselves to me! O Caitanya Mahāprabhu! O my

lord Svarūpa Dāmodara! O masters Rūpa and Sanātana!” His mind and body were burning and sometimes he greyed his body by rolling in the dust. He became blind from fasting and his body felt like a heavy burden because of the intolerable misery of separation.”

*rādhākuṇḍa taṭe poḍi, saghane niḥśvāsa chāḍi,  
mukhe vākya nā hoy sphuraṇa.  
manda manda jibvā noḍe, prema aśru netre poḍe,  
mone kṛṣṇa koroye smarāṇa.*

“He fell on the bank of Rādhākuṇḍa, breathing out deeply. Words could not be heard from his mouth. His tongue was vibrating slowly and tears of love trickled from his eyes as he remembered Kṛṣṇa within his mind.”

*sei raghunātha dāsa, pūrāho monera āśa,  
ei mora boḍo āche sādha.  
e rādhā vallabha dāsa, mone boḍo abhilāṣa,  
prabhu more koro parasāda*

“May that Raghunātha Dāsa fulfill my desires! This Rādhā Vallabha dāsa has one great desire on his mind: O Lord, be merciful unto me!”

The essential thing that we can learn from the pastimes of Śrīman Mahāprabhu and the Gauḍīya Vaiṣṇava-*ācāryas*, which were filled with the flavours of love-in-separation, is that some of this feeling of want, of deficiency must be awakened within the hearts and minds of the practising devotees for *Vraja-bhāva* as well. “How much deficiency of money, friends, followers, profit, adoration and distinction I feel, but I never miss my beloved deity! I am living in the same *Vraja-dhāma* that the *ācāryas* took shelter of, swimming in a terrible ocean of love-in-separation day and night, but I’m thinking to myself: ‘I have my food,



my sleep, I'm having fun here, everything is all right, and in this way my hearing, chanting, remembering and worship of the deity continues in a mechanical way! I should be ashamed of myself, being in such a low condition as a *sādhaka!*” The devotee should condemn himself in this way and repent. One should pray with an anxious heart and an anxious voice, mixed with *anurāga* for such a devotional life, feeling the absence of the Lord, by reciting the prayers of the *ācāryas*, which are most powerful.

*hari hari ! kobe mora hoibe sudina ?  
phala mūla vṛndāvane, khābo divā avasāne,  
bhramibo hoiyā udāsīna*

“Hari! Hari! When will that blessed day be mine? When will I wander around in Vṛndāvana completely detached, eating only some fruits and roots at the end of the day?”

*sītala yamunā jole, snāna kori kutūhole,  
premāveśe ānandita hoiyā  
bāhu pora bāhu tuli, vṛndāvane kuli kuli,  
kṛṣṇa boli beḍābo kāñdiyā*

“When will I eagerly bathe in the cool Yamunā-water in loving ecstasy? When will I wander around in Vṛndāvana, raising my arms and crying out ‘Kṛṣṇa!’ ?”

*dekhibo sañketa sthāna, juḍābe tāpita prāṇa,  
premāveśe gaḍāgadi dibo  
kāhā rādhā prāṇeśvari, kāhā girivaradhāri,  
kāhā nātha boliyā dākibo*

“I will soothe my heart by seeing Rādhā and Kṛṣṇa’s trystingplace and I will roll around there in loving ecstasy, crying out :”O Rādhē! O Queen of my heart! O Girivaradhāri, lifter of Govardhana Hill! O Lord! Where are You?”

*mādhavī kuñjera'pori, sukhe bosī śuka sārī,  
gāibek rādhā-kṛṣṇa rasa.  
taru mūle bosī tāhā, śuni juḍāibe hiyā,  
kobe sukhe goābo divasa*

“When I blissfully sit in a grove of Mādhavī-trees I hear the male and female parrots singing romantic songs about Rādhā-Kṛṣṇa. When will I blissfully spend my days sitting at the foot of a tree, soothing my heart by hearing these beautiful songs?”

*śrī govinda śrī gopīnātha, śrīmatī rādhikā sātha,  
dekhibo ratana simhāsane.  
dīna narottama dāsa, koroye durlabha āsa,  
emati hoibe koto dine*

“The fallen Narottama Dāsa has a very ambitious desire: I like to see Śrī Govinda Gopīnātha sitting on a jewelled throne with Śrīmatī Rādhikā! When will that day be mine?”

This is a sweet picture of an anxious aspirant who lives in Vraja, suffering of separation from Rādhā-Kṛṣṇa. By acting according to these anxious prayers of the *ācāryas*, the neophyte devotees will become purified and will gradually feel that God is missing in their lives. Mahāprabhu personally gave the following summary of this *śloka*:

*udvege divasa nā yāy, kṣaṇa hoilo yuga sama  
varṣāra megha prāya āsru varise nayana  
govinda virabe śūnya hoilo tribhuvana  
tuṣānale poḍe yeno nā yāy jīvana  
(Caitanya Caritāmṛta)*

“Because of My agitation the day will not pass, a second appears to be like an age to Me and My eyes are like monsoonclouds that shower tears. Out of separation from Govinda the three

worlds seem to be empty. I am burning in a slowfire and My life will not leave Me!”