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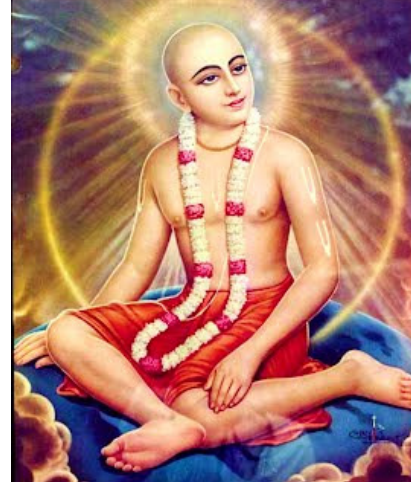
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Sitemap

Shikshashtakam / शिक्षाष्टकं



शिक्षाष्टकम्(मूल संस्कृत)

चेतोदर्पणमार्जनं
भव-महादावाग्नि-निर्वापणम्
श्रेयः-कैरवचन्द्रिकावितरणं
विद्यावधू-जीवनम् ।
आनंदाम्बुधिवर्धनं प्रतिपदं
पूर्णमृतास्वादनम्
सर्वात्मस्नपनं परं विजयते
श्रीकृष्ण-संकीर्तनम् ॥१॥

नाम्नामकारि बहुधा निज सर्व
शक्ति-
स्तत्रार्पिता नियमितः स्मरणे न
कालः।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि
नानुरागः ॥२॥

तृणादपि सुनीचेन तरोरपि
सहिष्णुना।
अमानिना मानदेन कीर्तनीयः

शिक्षाष्टकम्(हिंदी भावानुवाद)

चित्त रूपी दर्पण को स्वच्छ करने वाले, भव
रूपी महान अग्नि को शांत करने वाले, चन्द्र
किरणों के समान श्रेष्ठ, विद्या रूपी वधु के
जीवन स्वरूप, आनंद सागर में वृद्धि करने
वाले, प्रत्येक शब्द में पूर्ण अमृत के समान
सरस, सभी को पवित्र करने वाले श्रीकृष्ण
कीर्तन की उच्चतम विजय हो ॥१॥

हे प्रभु, आपने अपने अनेक नामों में अपनी
शक्ति भर दी है, जिनका किसी समय भी
स्मरण किया जा सकता है। हे भगवन्,
आपकी इतनी कृपा है परन्तु मेरा इतना
दुर्भाग्य है कि मुझे उन नामों से प्रेम ही नहीं
है ॥२॥

स्वयं को तृण से भी छोटा समझते हुए, वृक्ष
जैसे सहिष्णु रहते हुए, कोई अभिमान न
करते हुए और दूसरों का सम्मान करते हुए

Shikshashtakam (English)

Let Sri Krishna sankirtana be ultimately victorious which cleanses dust off mind, extinguishes the formidable fire of repeated birth and death, glorious like rays of the moon, gives life to knowledge, increases the ocean of bliss, has every word sweet like nectar, makes everybody holy. ॥1॥

O Lord, you have filled your many names with all your power and these names can be remembered any time. O God, you are so kind to do it but I am so unfortunate that I don't love your beautiful names. ॥2॥

Assuming ourselves smaller than straw, being more tolerant than trees, devoid of pride and

सदा हरिः ॥३॥

सदा श्रीहरि का भजन करना चाहिए ॥३॥

respecting others, we should always sing in praise of Sri Hari. ॥3॥

न धनं न जनं न सुन्दरीं
कवितां वा जगदीश कामये।
मम जन्मनि जन्मनीश्वरे
भवताद् भक्तिरहैतुकी त्वयि ॥४॥

हे जगत के ईश्वर! मैं धन, अनुयायी,
स्त्रियों या कविता की इच्छा न रखूँ। हे प्रभु,
मुझे जन्म जन्मान्तर में आपसे ही
अकारण प्रेम हो ॥४॥

O Lord of the universe, I do not desire money, followers, women or poems. O God, I wish to have causeless devotion for you in my all births. ॥4॥

अयि नन्दतनुज किंकरं
पतितं मां विषमे भवाम्बुधौ।
कृपया तव पादपंकज-
स्थितधूलिसदृशं विचिन्तय ॥५॥

हे नन्द के पुत्र, इस दुर्गम भव-सागर में पड़े
हुए मुझ सेवक को अपने चरण कमलों में
स्थित धूलि कण के समान समझ कर कृपा
कीजिये ॥५॥

O son of Nand, considering me as your eternal servant and bound in this ocean of birth and death, please show your mercy assuming me as a dust-particle in your lotus feet. ॥5॥

नयनं गलदश्रुधारया वदनं
गदगदरुद्धया गिरा।
पुलकैर्नितं वपुः कदा तव
नाम-ग्रहणे भविष्यति ॥६॥

हे प्रभु, कब आपका नाम लेने पर मेरी आँखों
के आंसुओं से मेरा चेहरा भर जायेगा, कब
मेरी वाणी हर्ष से अवरुद्ध हो जाएगी, कब
मेरे शरीर के रोम खड़े हो जायेंगे ॥६॥

O Lord, when will the tears of my eyes fill my face on taking your name, when will my voice choke up and when will the hairs of my body stand erect on reciting your name? ॥6॥

युगायितं निमेषेण चक्षुषा
प्रावृषायितम् ।
शून्यायितं जगत् सर्वं गोविन्द
विरहेण मे ॥७॥

श्रीकृष्ण के विरह में मेरे लिए एक क्षण एक
युग के समान है, आँखों में जैसे वर्षा ऋतु
आई हुई है और यह विश्व एक शून्य के
समान है ॥७॥

O Krishna, in your separation, a moment looks like ages. Tears are flowing from my eyes like torrents of rain and all of this world seems meaningless. ॥7॥

आश्लिष्य वा पादरतां पिण्डु
मा-
मदर्शान्मर्महतां करोतु वा।
यथा तथा वा विदधातु लम्पटो
मत्प्राणनाथस्तु स एव
नापरः ॥८॥

उनके चरणों में प्रीति रखने वाले मुझ सेवक
का वह आलिंगन करें या न करें, मुझे अपने
दर्शन दें या न दें, मुझे अपना मानें या न
मानें, वह चंचल, नटखट श्रीकृष्ण ही मेरे
प्राणों के स्वामी हैं, कोई दूसरा नहीं ॥८॥

Whether He embraces me as a devotee of His feet or not, whether he appears before me or not, whether He accepts me as his own or not, the naughty Sri Krishna is my Lord and no one else. ॥8॥

Comments

You do not have permission to add comments.

Śrī Śrī Śikṣāṣṭaka - Eight Instructions

By Lord Śrī Caitanya Mahāprabhu

Lord Caitanya Mahāprabhu instructed His disciples to write books on the science of Kṛṣṇa, a task which His followers have continued to carry out down to the present day. The elaborations and expositions on the philosophy taught by Lord Caitanya are, in fact, the most voluminous, exacting, and consistent, due to the system of disciplic succession. Although Lord Caitanya was widely renowned as a scholar in His youth, He left only eight verses, called Śikṣāṣṭaka. These eight verses clearly reveal His mission and precepts. These supremely valuable prayers are translated herein.

(1)

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam
śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

1) Glory to the śrī-kṛṣṇa-saṅkīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

(2)

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smarāṇe na kālaḥ
etādṛṣī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ*

2) O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.

(3)

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

3) One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

(4)

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmaniśvare
bhavatad bhaktir ahaituki tvayi*

4) O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.

(5)

*ayi nanda-tanuja kinikaram
patitam mam visame bhavambudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadṛśam vicintaya*

5) O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

(6)

*nayanam galad-asru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam vapuḥ kadā
tava-nāma-grahaṇe bhaviṣyati*

6) O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

(7)

*yugāyitam nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ
govinda-virahēṇa me*

7) O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

(8)

*āśliṣya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāto
mat-prāṇa-nāthas tu sa eva nāparaḥ*

8) I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally.

Siksastaka

The **Siksastaka** (Devanagari: शक्तिषष्टकं ; IAST Śrī Śikṣāṣṭakam) is a Gaudiya Vaishnava Hindu prayer of eight verses composed in the Sanskrit language. They are believed to be the only verses left personally written by Chaitanya Mahaprabhu,^[1] with the majority of his philosophy being codified by his primary disciples, known as the Six Goswamis of Vrindavan.^[1] The Siksastaka is quoted within the Chaitanya Charitamrita,^[2] Krishnadasa Kaviraja Goswami's biography of Chaitanya Mahaprabhu, written in Bengali. The name of the prayer comes from the Sanskrit words *Śikṣā* meaning 'instruction', and *aṣṭaka* meaning 'consisting of eight parts', i.e., stanzas. The teachings contained within the eight verses are believed to contain the essence of all teachings on Bhakti yoga within the Gaudiya tradition.

Text

The first eight verses of the following are the complete text of the Siksastaka, as written in Sanskrit by Sri Caitanya Mahaprabhu and as translated by Srila Prabhupada. They are found in Krishnadasa Kaviraja's Sri Chaitanya Charitamrita (Antya-līlā, verses 12, 16, 21, 29, 32, 36, 39 and 47).^[3] The final verse is a Bengali quotation from Sri Chaitanya Charitamrita, Antya-līlā 20.65 - it is not part of the actual Siksastaka, but is often appended to the end when it is recited, describing the result of reciting the Siksastaka faithfully.^{[4][5]}

1

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
 śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
 ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam
 sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

Translation

Glory to the Sri Krishna sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

2

nāmnām akāri bahudhā nija-sarva-śaktis
 tatrārpitā niyamitaḥ smaraṇe na kālaḥ
 etādṛṣī tava kṛpā bhagavan mamāpi
 durdaivam īdṛśam ihājani nānurāgaḥ

Translation

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Krishna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by chanting Your holy names, but I am so unfortunate that I have no attraction for them.

3

tṛṇād api sunīcena
 taror api sahiṣṇunā
 amāninā mānadena
 kīrtanīyaḥ sadā hariḥ

Translation

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

4

na dhanam na janam na sundarim
 kavitam va jagad-isa kamaye
 mama janmani janmanisvare
 bhavatad bhaktir ahaituki tvayi

Translation

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth.

5

ayi nanda-tanuja kinikaram
 patitam mam visame bhavambudhau
 krpayā tava pāda-pāñkaja-
 sthita-dhūli-sadṛśam vicintaya

Translation

O son of Maharaja Nanda (Krishna), I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms of Your lotus feet.

6

nayanam galad-asru-dhārayā
 vadanam gadgada-ruddhayā girā
 pulakair nīcitam vapuḥ kadā
 tava nāma-grahaṇe bhaviṣyati

Translation

O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs on my body stand on end at the recitation of Your name?

7

yugāyitaṁ nimeṣeṇa
 cakṣuṣā prāvṛṣāyitam
 śūnyāyitaṁ jagat sarvaṁ
 govinda-viraheṇa me

Translation

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

8

āśliṣya vā pāda-ratāṁ pinaṣtu mām
 adarśanān marma-hatāṁ karotu vā
 yathā tathā vā vidadhātu lampaṭo
 mat-prāṇa-nāthas tu sa eva nāparah

Translation

I know no one but Krishna as my Lord, and He shall remain so even if He handles me roughly in His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally.

9

prabhura 'śikṣāṣṭaka'-śloka yei paḍe, śune
 kṛṣṇe prema-bhakti tāra bāḍe dine-dine

Translation

If anyone recites or hears these eight verses of instruction by Sri Caitanya Mahaprabhu, his ecstatic love and devotion for Kṛṣṇa increases day by day.

Significance

Within his Siksastaka, Chaitanya Mahaprabhu stresses on the importance of singing (bhajan) and chanting (japa) the Names of God. This is the primary feature of Gaudiya Vaishnava spiritual practice (sadhana). This is particularly evident in the first three verses of the Siksastaka.

The starting verse of Siksastaka states a number of reasons why *sankirtana* (congregational chanting of the holy names of the Lord, which in Gaudiya Vaishnavism especially refers to Hare Krishna) should be emphasized in spiritual practice.

"The first reason is because it cleanses the heart of all the dust that's been there for many years. This refers to an internal cleansing process. If we neglect to clean a room, soon dust will appear on the furniture and under the bed. But the dirt that the chanting of Hare Krishna cleans is the dirt of material desires within the heart. Whenever we desire something and forget the pleasure of Krishna, the Supreme Personality of Godhead, that is a "dirty" desire. Otherwise, nothing is innately good or bad. But if we desire anything other than pleasing the Supreme Personality of Godhead, that is inauspicious."

—Satsvarupa dasa Goswami^[1]

References

- [1] Gaudiya.com (<http://www.gaudiya.com/index.php?topic=history>) "Sri Chaitanya is not known to have written anything but a series of verses known as the Siksastaka, the eight verses of instruction. He requested a select few among his followers, who later came to be known as the Six Goswamis of Vrindavan, to systematically present in their writings the theology of bhakti he had taught."
- [2] CC-AI 6.239 (<http://vedabase.net/cc/antya/6/239/en1>) ""One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give respect to others can very easily always chant the holy name of the Lord."
- [3] (<http://vedabase.net/cc/antya/20/12/en>)
- [4] (<http://kksongs.org/songs/c/cetodarpana.html>)
- [5] (<http://vedabase.net/cc/antya/20/65/>)

External links

- Sikshashtaka: Lord Chaitanya's Mission (<http://www.vedabase.net/tlc/mission/en1>) (vedabase.net)
- Shikshashtakam / शिक्षाष्टकं in English and Devanagari (<http://sites.google.com/site/vedicscripturesinc/home/shikshashtakam>)
- "Sri Siksastakam" (http://sdgonline.org/satsvarupa_dasa_goswami/japa/siksastakam). www.iskcon.com.

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S'rî S'rî S'ikshâshthaka

Lord Chaitanya Mahaprabhu instructed His disciples to write books on the science of Krsna, a task which His followers have continued to carry out down to the present day. The elaborations and expositions on the philosophy taught by Lord Chaitanya are, in fact, the most voluminous, exacting, and consistent, due to the system of disciplined succession. Although Lord Chaitanya was widely renowned as a scholar in His youth, He left only eight verses, called Siksastaka. These eight verses clearly reveal His mission and precepts. These supremely valuable prayers are translated herein.

(1)

ceto-darpana-mârjanam bhava

The hearts' reflection purifying,

mahâ-dâvâgni-nirvâpanam

Of matter extinguishing the fire,

s'reyah-kairava-candrikâ-vitaranam

The Blessing of white moonshine,

vidyâ-vadhû-jîvanam

Radiates the being married to the soul.

ânandâmbudhi-varadhanam prati

A sea of happiness expands,

padam pûrnâmrîtâsvâdanam

With each step nectar giving the taste,

sarvâtma-snapanam param vijayate

For all bathing the self in transcendence,

s'rî-krishna-sankîrtanam

May there be Krishna's singing together,

cetah-of the heart; darpana-the mirror; mârjanam-cleansing; bhava-of material existence; mahâ-dâva-agni-the blazing forest fire; nirvâpanam-extinguishing; s'reyah-of good fortune; kairava-the white lotus; candrikâ-the moonshine; vitaranam-spreading; vidyâ-of all education; vadhû-wife; jîvanam-the life; ânanda-of bliss; ambudhi-the ocean; vardhanam-increasing; prati-padam-at every step; pûrna-amrita-of the full nectar; asvâdanam-giving a

taste; sarva-for everyone; âtma-snapanam-bathing of the self; param-transcendental; vijayate-let there be victory; s'rî-krishna-sankîrtanam-for the congregational chanting of the holy name of Krishna.

Glory to the sri-krsna-sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

(2)

nâmnâm akâri bahudhâ nija-sarva-s'aktis

Holy names manifested there many, all types of personal prowess,

tatrârpitâ niyamitah smarane na kâlah

Given therein and limited remembrance out of time!

etâdris'î tava kripâ bhagavan mamâpi

So enormous Your grace, o Lord although my

durdaivam îdris'am ihâ-jani nânurâgah

Misery lies in the fact, not to be attached to that.

nâmnâm-of the holy names of the Lord; akâri-manifested; bahudhâ-various kinds; nija-sarva-s'aktih-all kinds of personal potencies; tatra-in that; arpitâ-bestowed; niyamitah-restricted; smarane-in remembering; na-not; kâlah-consideration of time; etâdris'î-so much; tava-Your; kripâ-mercy; bhagavan-O Lord; mama-My; api-although; durdaivam-misfortune; îdris'am-such; iha-in this (the holy name); ajani-was born; na-not; anurâgah-attachment.

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Krsna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.

(3)

trinâd api sunîcena

As grass treaded, still lower,

taror api sahisnunnâ

as a tree as tolerant,

amâninâ mânadena

no false pride and the mind subdued,

kîrtanîyah sadâ harih

thus always I chant Your holy name!

trinât api-than downtrodden grass; sunîcena-being lower; taroh-than a tree; iva-like; sahisnunnâ-with tolerance; amâninâ-without being puffed up by false pride; mânadena-giving respect to all; kîrtanîyah-to be chanted; sadâ-always; harih-the holy name of the Lord.

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.(Caitanya-caritâmrita, Antya-lîlâ 20.21)

(4)

na dhanam na janam na sundarîm

No riches, no followers, nor beauty,

kavitâm vâ jagad-îs'a kâmaye

the fruit, nor almighty I long for.

mama janmani janmanîs'vare

Birth after birth My Supreme Lord,

bhavatâd bhaktir ahaitukî tvayi

the service without desire to You.

na-not; dhanam-riches; na-not; janam-followers; na-not; sundarîm-a very beautiful woman; kavitâm-fruitive activities described in flowery language; vâ-or; jagat-îs'a-O Lord of the

universe; kâmaye-I desire; mama-My; janmani-in birth; janmani-after birth; îs'vare-unto the Supreme Personality of Godhead; bhavatât-let there be; bhaktih-devotional service; ahaitukî-with no motives; tvayi-unto You.

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.

(5)

ayi nanda-tanuja kinkaram

O My Lord, son of Nanda, your Servant,

patitam mâm vishame bhavâmbudhau

fell alas in the sea of ignorance.

kripayâ tava pâda-pankaja

The causeless mercy of Your lotusfeet,

sthita-dhûlî-sadris'am vicintaya

place me there like some dirt as You please.

ayi-O my Lord; nanda-tanuja-the son of Nanda Mahârâja, Krijna; kinkaram-the servant; patitam-fallen; mâm-me; vijame-horrible; bhava-ambudhau-in the ocean of nescience; kripayâ-by causeless mercy; tava-Your; pâda-pankaja-lotus feet; sthita-situated at; dhûlî-sadris'am-like a particle of dust; vicintaya-kindly consider.

O son of Maharaja Nanda (Krsna), I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

(6)

nayanam galad-as'ru-dhârayâ

Eyes full tears, down in streams,

vadanam gadgada-ruddhayâ girâ

my words choked up in my mouth.

pulakair nicitam vapuh kadâ

The hairs on my body stand on end,

tava nâma-grahane bhavishyati

when the singing of Your names takes place.

nayanam-the eyes; galat-as'ru-dhârayâ-by streams of tears running down; vadanam-mouth; gadgada-faltering; ruddhayâ-choked up; girâ-with words; pulakaih-with standing up of the hairs due to transcendental happiness; nicitam-covered; vapuh-the body; kadâ-when; tava-Your; nâma-grahane-in chanting the name; bhavijyati-will be.

O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

(7)

yugâyitam nimeshena

An aeon takes me each moment,

cakshushâ prâvrshâyitam

my eyes crying like the rain.

s'ûnyâyitam jagat sarvam

Complete empty seems the world,

govinda-virahena me

Govinda separated from You!

yugâyitam-appearing like a great millennium; nimejena-by a moment; cakjûjâ-from the eyes; prâvrjâyitam-tears falling like torrents of rain; s'ûnyâyitam-appearing void; jagat-the world; sarvam-all; govinda-from Lord Govinda, Krijna; virahena me-by my separation.

O Govinda! Feeling Your separations I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

(8)

âs'lishya vâ pâda-ratâm pinashtu mâm

Embraced with joy down for Him, taking me over,

adars'anân marma-hatâm karotu vâ

not to be seen, a broken heart, I let Him be.

yathâ tathâ vâ vidadhâtu lampato

The way He wants, He may proceed, me denied,

mat-prâna-nâthas tu sa eva nâparah

For life my Lord, but Him alone, and no one else!

âs'lishya-embracing with great pleasure; vâ-or; pâda-ratâm-who have fallen at the lotus feet; pinashtu-let Him trample; mâm-me; adars'anât-by not being visible; marma-hatâm-brokenhearted; karotu-let Him make; vâ-or; yathâ-as (He likes); tathâ-so; va-or; vidadhâtu-let Him do; lampatah-a debauchee, who mixes with other women; mat-prâna-nâthah-the Lord of My life; tu-but; sah-He; eva-only; na aparah-not anyone else.

I know no one but Krsna as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally.

astaka

aṣṭakā-śrāddhe □ during January, February and March, when offerings are made to the forefathers; [SB 9.6.6](#)

aṣṭaka □ Aṣṭaka; [SB 9.16.36](#)

śikṣā-aṣṭaka □ of the eight instructions; [CC Antya 20.65](#)

śikṣā-aṣṭaka □ eight instructions; [CC Antya 20.139](#)