

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

Srimati Radhika's Lament

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[The last few lines of the previous installment has been included in the beginning of this one for continuity.]

Srila Narayana Maharaja: Hearing the words spoken by the gopis at Kuruksetra, Krsna began to weep very loudly, and He was about to become senseless. There is a poem about this, and it is very pathetic.

Translation by Aranya Maharaja: In this kirtana, the vaisnava-kavi Govinda dasa is writing in Radharani's mood, "O Krsnacandra, now You are staying very far away in Madhupuri, in Mathura. But what is the condition of Vrndavana? All the Vrajabasis are feeling so much pain and distress in separation from You. They are calling, 'Kanu, Kanu!' But there is no answer, and only an echo is coming.

Srila Narayana Maharaja: Kanu means Krsna! "Kana, Kanu! O Kanu, where are You?" Even the birds are calling, "Where are You? O Kanu, where are You?" All are weeping.

Aranya Maharaja: Yasomati-nandana. "Yasodamaiya and Nanda Baba are crying so much. It is as if they have become blind; they cannot see anymore. They are only sitting and crying. They have no strength."

Srila Narayana Maharaja: They are practically only skeletons. There is practically nothing else left of their bodies. They are about to die because they are not cooking. For whom will they cook?

Aranya Maharaja: "They have no strength in their bodies. They cannot even stand up.

"And what is the condition of all Your cows and friends? Because they cannot hear You calling them by Your flute, the marketplaces and the roads are all deserted. No one is there; no one at all. Kusuma tyajiya ali ksitala lutaka. Not only that, but even the bumblebees who were very busy collecting honey are now so upset that they have left the flowers. Even the bumblebees are crying and rolling on the ground in the pain of separation.

"All the trees look drab and distressed. The peacocks are no longer dancing and the pigeons are no longer singing. The cuckoos are silent; they are no longer calling, 'Koo-hoo, koo-hoo.' All are feeling great pain in separation from You.

"Virahini rai virahajvare jare jare. Srimati Radharani is burning and burning in the fever of separation. Everywhere, in all directions, everyone is sinking in the ocean of separation from You, and even the Yamuna cannot flow anymore. This is the condition of Vrndavana!"

Srila Narayana Maharaja: The water that is seen in the Yamuna is actually the tears coming from all the Gopis.

Aranya Maharaja: "Tuhu se rahili madhupura: Why are you staying so far away in Mathura? All in Vrndavana are about to die."

Srila Narayana Maharaja: Srimati Lalita sent a message to Krsna with a traveler who was going to Mathura. She said, "Tell Krsna, very cruel Krsna, 'sukera laghiya egara bahinu aguna puriya.'" This is a song by Candidasa, in very pathetic words, and it is unparalleled in any language of this world. You cannot hear these things anywhere else:

sukhera lagiya, ei ghara bandhinu, agune pudiya gela

"I built a kutira, a house, in order to be very happy there, but that house was at once burned in a fire. I wanted to take bath in amrta sagara, the ocean of nectar, in order to make my heart susitala, very cool, but instead it was crushed and burned. I wanted to go to the ocean to take bath and to make my heart soft, but I saw that all the water was gone. There was no water at all. Then I looked towards the moon so that some of its cooling rays would come, but it turned out that those were not the cool rays from the moon, but very, very hot rays of the sun that came and burned me.

ucala baliya, acale cadinu, padinu agadha jale

"I thought I was in a very high place where there was no water, but instead I see that I've fallen in an ocean of endless water. I wanted wealth, laksmi, but I became penniless. Manika haranu hele. A very valuable jewel came in my hand and at once it was gone.

nagara vasalama, sagara bandhilama, manika pavara ase

"Nagara vasala. In order to have a valuable jewel from the ocean, I built a city near that ocean. Sagara bandhilama. Then I made a dam to move that ocean from one side of the dam to the other. However, when that ocean was finally drained, manika lukala; the jewel was nowhere to be seen. It was hidden somewhere due to my misfortune. Piyasa lagiya jalada sevinu. To quench my thirst I looked towards the clouds, but bajara padiya gela; a thunderbolt came on my head instead of rain.

"I loved Krsna in order to be happy. I gave my body, mind, heart and soul and everything to Him, but He left me. The fire of separation came and I was burned. Krsna's love is endless like the ocean, and I wanted to take bath in that ocean; but what happened? The water dried up and a great fire of separation was there instead. In this way everything was burned in separation. What should I do?" If Krsna would hear all of these things, what would happen? He would not survive.

This mood of the gopis speaking to Krsna was the mood at Ratha-yatra: This was the mood of Caitanya Mahaprabhu during the Car Festival; He was feeling all of these sentiments. No one can explain the mood of the gopis without the help of the mood of Caitanya Mahaprabhu. His mood was passed on through Sri Svarupa Damodara to Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami, who expressed it in their writings. You should try to realize all these things.

Gaura premanande.