

# শ্রীশ্রীনাময়ঙ্গ রহস্য

Secrets of the Sacrifice of the Holy Name

শ্রী শ্রী হৃদয়ানন্দ দাস বাবাজী

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# Chapter 1

## Introduction

॥ শ্রী গুরু রাম ॥

(ভজ) নিতাই গৌর রাধে শ্যাম  
(জপ) হরে কৃষ্ণ হরে রাম

Today, as I sit to write about the holy name and the sacrificial rites of the holy name, I feel great trepidation. Because, if a tiny, tiny offence occurs, there will be a great dispute. Perhaps someone will think that they (we), glancing askance at other holy names, want to promote the holy name “Nītāi Gaura” as the best. But that is not so, because whatever holy name one’s guru has given, that is the best or the one to be practiced for that person. There is one statement, however:

Whatever one loves, that is the best of all. If one reflects objectively, however, one discovers a hierarchy.<sup>1</sup>

Those who have accepted a guru and having received a holy name from that guru, perform japa and saṅkīrtan with that holy name, for them nothing more remains to be done. Because, whatever one loves, that is the best. My most cherished desire is that on the occasion of the completion of five hundred years from the birth of Śrīman Mahāprabhu,

<sup>1</sup>Unknown source: যার যেই ভাব সেই সর্বোত্তম। তটস্থ হয়ে বিচারিলে আছে তারতম্য।।

all the residents of the world should come to know, understand and worship Śrī Gaura, the highest limit of the supreme truth and the goal of all. Not only that, why should the living being repeat any other name except for the name of Gaurahari who is the proper object of worship in this Age of Kali? Because, as Kṛṣṇa Dāsa Kavirāja has said:

With Kṛṣṇa's name,  
one considers offence.  
...  
With Caitanya and Nityānanda's,  
no such consideration.  
Repeating their names  
gives one *prema*,  
and streams of tears flow.<sup>2</sup>

In particular, the descent in the Age of Kali is that beginningless beginning of all, Śrī Govinda who, taking on the feelings and complexion of Rādhā, has come in the form of Gaura, and the Gaura descent, which is the essence of all descents, is supported in all the scriptures and the *Bhāgavata*. Should the proposition that the only object of worship and goal in the Age of Kali is Śrī Gaurahari only be kept in books and in speech? Should it not have some real application? Why should it be that we will say one thing and do another? Today let the determination of place, time, recipient, object of worship, worship, name, goal and means be one. It should be one. If you say it is not so easy for people with different tastes, different religions, and different roads to join together, I admit that is true. For time without beginning it has been very difficult to put the living being's mind, which by nature tends toward the wrong path, on the correct path. Still, there is only one moment, as when on a cold day the wealthy and the poor, the king and the citizens all feel cold, or when it is warm all feel warm. In that way, today an auspicious moment has come for the earth. In this moment, even if one doesn't wish to, one will experience something special. Like when it is raining. If one goes outside a little one will become wet. Standing outside means

<sup>2</sup>Kṛṣṇa Dāsa Kavirāja, Cc., 18.21,27:

কৃষ্ণনামে করে অপরাধের বিচার

...

চৈতন্যে নিত্যানন্দে নাহি এ সব বিচার  
নাম লইতে প্রেম দেন, বহে অশ্রুধার

subtle investigation. Today, if the people of the world, brothers and sisters all, forgetting their enmities, their differences, and their selfish interests, meet together with one mind and repeat the names of Gaurahari, the supporter of the world (Viśvambhara), then, I think, there without a doubt will be well-being for the world and well-being for all the world's living beings, not just the humans.

Now we celebrate the fifth birth centennial of Gaurahari, the time of receiving his causeless grace. It is like on the birthdays of some gentleman or kings, they give away many jewels and fine foods, more special than on other days and more profusely. Nowadays that sort of great king does not exist. But we cannot afford to miss the auspicious day of the one who is the protector of all living beings, the protector and nourisher of all the world, the full manifestation of the true nature of Śrī Govinda, the beginningless beginning of all, the joined form of Rāi and Kānu, Śrī Gaurahari or Viśvambhara or Gaurasundara, who is standing with a joyful heart on this the fifth centennial of his birth ready to bestow the fifth goal of mankind, *prema-bhakti*. Therefore, Kṛṣṇa Dāsa Kavirāja has said:

Worship Nitāi and Gaurāṅga  
giving up pernicious arguments.<sup>3</sup>

Here the question may arise: “Why Nitāi? Don't we understand Gaura, who is the joint form of Rāi and Kānu, who is Bhagavān, full of the six godly traits and the essence of all descents, as the one to be worshiped? Why put Nityānanda Prabhu there with him?”

To that we reply that there is a statement in *smṛti* [*śruti*] that says that Śrī Kṛṣṇa or Bhagavān is *rasa*.<sup>4</sup> Śrī Kṛṣṇa is *rasa*; Gaura is *rasa*. The recipient or vessel of the *rasa* that is Kṛṣṇa is Śrī Rādhā Ṭhākuraṇī.

Rādhā and Kṛṣṇa are one self, inhabiting two bodies  
They sport with one another, relishing the *rasa*.<sup>5</sup>

<sup>3</sup>ibid., ? : নিতাই গৌরাঙ্গ ভজ কুতর্ক ছাড়িয়া

<sup>4</sup>C.U., ? : रसो वै सः

<sup>5</sup>Cc., 1.4.49:

রাধা-কৃষ্ণ এক আত্মা, দুই দেহ ধরি।  
অন্যোন্মো লিসে, রস আশ্বাদন করি।।

One is the *rasa* and the other the recipient or vessel (*pātra*) ; one is the support (*āśraya*) and the other subject (*viṣaya*). Without the support one has no subject. Śrīla Narottama Dāsa Ṭākura has said: “one who takes as his support the lotus feet of Śrī Rādhikā will easily attain Giridhārī.”<sup>6</sup> Again, Śrī Kṛṣṇa has said with his own lips:

Kiśorī’s servant am I,  
the wearer of the yellow cloth.  
Anyone who doubts it,  
his worship is fruitless  
even if he worships me  
for a billion ages.<sup>7</sup>

By this it is understood that without Rādhā’s grace Kṛṣṇa is not attained. In Navadvīpa, too, therefore, Śrī Gaura is *rasa* and Nitāi is the vessel; Gaura is the subject-principle and Nitāi is the support-principle. Śrī Gaura has said it himself:

One who has even a smidgen of dislike for Nityānanda  
If that person worships me, he will never be my dear.<sup>8</sup>

Here the question may arise: why is Nitāi the support-principle? Why wouldn’t Gadādhara Paṇḍita be it? The same that there Rādhā is the support-principle, that Rādhā is Gadādhara. This is very difficult:

<sup>6</sup>This is only part of a verse. The whole verse can be found in Nath’s edition (see the bibliography), *Prema-bhakti-candrikā*, Song 9, p. 444:

রাধিকা চরণরেণু, ভূষণ করিয়া তনু  
অনায়াসে পাবে গিরিধারী।  
রাধিকার চরণ আশ্রয়, করে যে মহাশয়  
তারে মুই যাই বলিহারী।।

<sup>7</sup>?:

কিশোরী দাস মুই পীতবাস ইহাতে সন্দেহ যার।  
কোটা কল্প যদি আমারে ভজয়ে বিফল ভজন তার।।

<sup>8</sup>?:

তিলান্ধেক নিত্যানন্দের হেঁষ যার রয়।  
সে জন ভজিলে কভু আমার প্রিয় নয়।



Extremely mysterious is  
Nityānanda in this descent.  
Only one to whom Śrī Caitanya  
reveals it is able to know it.<sup>9</sup>

Even though the mysterious nature of Nitāi has been revealed in the books *Se Ke* (Who is He?) and *Jagadguru Nityānandatattva* (The Truth about the World-teacher Nityānanda), I give a general discussion here:

Rādhā and Kṛṣṇa are one self, inhabiting two bodies  
They sport with one another, relishing the *rasa*.<sup>10</sup>

They are one truth, one substance in two parts. Therefore, Kṛṣṇa was born on the eighth day (*aṣṭamī*, the eighth day of the lunar fortnight) and Rādhā was born on the eighth day. When the two become one to taste *rasa*, it is an eighth plus an eighth. Thus, when Rādhā and Kṛṣṇa are joined into the form of Gaura they become full and his birth or rising is on the full moon day (*pūrṇimā*). Here, who will be the principle of support (*āśraya-tattva*)? Because it is true that half a *ser* of goods and the metal weight of half a *ser* will be equal in weight. When the half a *ser* of goods and the half-a-*ser* metal weight are joined together they become one *ser* or one kilo on one side (pan of a weighing balance). On the other side (pan), one needs a metal weight of one *ser*. Then the weight will be equal. Śrī Gadādhara Paṇḍita is indeed Rādhā, but he is not the couple (Rādhā and Kṛṣṇa together). Because a desire awakened in Rādhā's mind: "when Kṛṣṇa and I join to become one, I will relish that combined sweetness, the form of Gaura, in a separate form." Then from Rādhā's body the relishing form became separate. That is the source of the Rādhā-principle, Gadādhara.

Here someone might ask, when Rādhā and Kṛṣṇa have joined to become Gaura, where has Rādhā again come from? This is very wonderful.

<sup>9</sup>?:

অতি গূঢ় নিত্যানন্দ এই অবতারে।  
শ্রীচৈতন্য যারে জানায় সেই জানিতে পারে।।

<sup>10</sup>Cc., 1.4.49:

রাধা-কৃষ্ণ এক আত্মা দুই দেহ ধরি।  
অন্যোন্মো লিসে, রস আন্বাদন করি।।

All truths of inconceivable difference and non-difference are complete and eternal. Though Rādhā and Kṛṣṇa joining together have become Gaura, have the sports of Vraja vanished? Not at all. The sports of Vraja are eternal and the sports of Gaura are eternal. Everything that comes out of an eternal thing is eternal. If the complete comes out of the complete, it remains complete. This is the principle of the supreme controller (God, *īśvara*), or the intimate, conscious play of the eternal truth. When Rādhā and Kṛṣṇa become united in the subject-form of Gaura, then the root non-different body, the supporting principle Nityānanda Prabhu arises. Therefore, Locana Dāsa Ṭhākura says:

Not different from Caitanya's body  
is Ṭhākura Avadhūta [Nityānanda Prabhu].<sup>11</sup>

Not different means that Śrī Gaurhari is the combined form of Rādhā and Kṛṣṇa and Śrī Nityānanda is the combined form of Rādhā and Kṛṣṇa.

One by nature is *rasa*;  
the other by nature is vessel.  
One person is the support principle;  
the other person is the subject principle.  
One person enjoys *rasa*;  
the other person bestows *rasa*.  
One person is to be served;  
the other person is the servant.<sup>12</sup>

If one is not a couple, one is not able to give pleasure to a couple. Therefore, in the *Caitanya-caritāmṛta*, Śrīla Kṛṣṇa Dāsa Kavirāja Ṭhākura has written:

<sup>11</sup>Locana Das Ṭhākura, *Caitanya-maṅgala*, ?:

অভিন্ন চৈতন্যতনু ঠাকুর অবধূত

<sup>12</sup>?

এক স্বরূপে রস, এক স্বরূপে পাত্র  
একজন আশ্রয়-তত্ত্ব, একজন বিয়-তত্ত্ব  
একজন রসভোক্তা, একজন রসদাতা  
একজন সেব্য, একজন সেবক

I praise Śrī Kṛṣṇacaitanya and Nityānanda,  
the sun and moon risen together on the horizon of Gauḍa,  
wonderful, giving happiness, and destroying darkness.<sup>13</sup>

I praise them who have simultaneously risen in the form of the sun and the moon on the eastern mountain that is Gauḍa, who are wonderful in form and bestowers of good fortune, who destroy the darkness of ignorance, Śrī Kṛṣṇacaitanya and Śrī Nityānanda.

Here the question arises: in what way have the sun of Gaura and the moon of Nityānanda risen simultaneously? One person was born in Rāḍha Deśa twelve years before and the other person was born in Navadvīpa twelve years later. How then can they have arisen “together?” Rising means when the true nature of Gaura as the combined form of Rāi and Kānu was revealed. Nityānanda Prabhu also then became manifest. Here there was just a twelve year interval in the perception of the people. Here, though, if one mentions another customary view it will be even simpler. The rising together in Gauḍa-maṇḍala of Nitāi the moon and Gaura the sun occurred when? When their qualities were revealed. Though Nityānanda Prabhu was born in Rāḍha, his full manifestation did not happen then. Twelve years later Śrīman Mahāprabhu appeared in Navadvīpa; then too a full revelation or unfolding did not occur. Those two natures became fully manifest or unfolded at the time of the deliverance of Jagāi and Mādhāi. There were two causes for the descent: the tasting of *rasa* and spreading this *prema* or delivering the living beings. The sport of purifying the fallen and delivering the living beings began with the deliverance of Jagāi and Mādhāi.

Mādhāi struck Nitāicānd and split his head open. Blood was flowing. Still, that very form of compassion crying said: “Mādhāi, you have struck me. Hit me again; don’t be afraid. But please say ‘Gaurahari’ just once. If a child strikes his father, will the father become angry? Come, come to my lap. Give all of this birth’s sins to me. Giving all of your sins to me, say Gaurahari just once.” This was Nitāi, as cool as millions and millions of moons, and there Gaura, blazing like millions and millions of suns, shouted “Discus! Discus!” But Śrī Nityānanda Prabhu said:

<sup>13</sup>Kṛṣṇa Dāsa Kavirāja, *Caitanya-caritāmṛta*, 1.1.2:

वन्दे श्रीकृष्णचैतन्यनित्याननदौ सहोदितौ ।  
गौडोदये पुष्पवन्तौ चित्रौ शन्दौ तमोनुदौ ॥

“Prabhu, what is this? This is not the age of punishment. It is the age of causeless mercy. In the Satya, Tretā, and Dvāpara ages there is the stick or the discus. In this descent is the age of showing the compassion of taking them on your lap.” In this sport of delivering Jagāi and Mādhāi, the true natures of Nitāi and Gaura were revealed. In this manner to say they rose together is not implausible.

The manifestation of the non-different body is one and simultaneous: Nitāi is the combined form of Rāi and Kānu and Gaura is the combined form of Rāi and Kānu. But what Rāi and Kānu are joined in Nitāi? In my book *Nitāi-tattova o Guru-tattova* (The Nitāi Principle and the Guru Principle) I have written about it in detail. Here I only speak in general terms:

Gaura is a couple,  
his companions are couples.  
Couple with couple is the sport.  
Such is the sweet sport of Gaurāṅga.<sup>14</sup>

The expansions of Kṛṣṇa’s body are his friends and the expansions of Rādhā’s body are her girlfriends. In the joining of those two, one with one, come Gaura’s companions. The root couple is Śrī Gaurahari and his non-different body is the second couple, Śrī Nityānanda Prabhu.

Balarāma is non-different from Kṛṣṇa and Anaṅga Mañjarī is non-different from Śrī Rādhā. Their combined form is Śrī Nityānanda Prabhu. The root vessel-principle means Gaurahari’s only vessel or receptacle [for rasa]. By adherence to Śrī Nityānanda to give pleasure to Śrī Gaurahari, unlimited receptacles, unlimited couples, became manifest in the form of Gaura’s companions in order to enhance the sport.

In a hundred billion gopis  
Kāma is not put out.  
In this we infer  
a quality of Śrī Rādhikā.<sup>15</sup>

<sup>14</sup>?

গৌর যুগল, পরিকর যুগল।  
যুগলে যুগলে খেলা, মধুর গৌরাসলীলা।

<sup>15</sup>?

শতকোটি গোপীতে নহে কাম-নির্গপণ।  
ইহাতে অনুমানি শ্রীরাধিকার গুণ।।

Though in Vraja, beginningless, beginning-of-all Śrī Govinda performed the great Rāsa with a hundred billion gopīs, the chief or main one was Śrī Rādhāthākuraṇī. Here though there are not a hundred billion but unlimited billions of companions of Gaura, the special delight, the special giver of pleasure is Nityānanda Prabhu. “Whatever form Gaurasundara sports in, Nityānanda takes a compatible form.”<sup>16</sup>

Striking fourteen drums  
Nityānanda pleases Gorā.

By following Rādhā one attains Kṛṣṇa or sees Kṛṣṇa through Rādhā’s eyes, or sees Śrī Kṛṣṇa joined with Rādhā. Others who are perceptive know the sweetness and excellence of attaining Śrī Kṛṣṇa joined with Candrāvlī and with other gopīs. Even more special is the divine couple Rādhā and Kṛṣṇa surrounded by the girlfriends. Attaining or seeing the divine couple surrounded by the girlfriends is the highest limit of joy. In that way attaining Gaura with Nityānanda Prabhu is a high point. Attaining or seeing Nitāi and Gaura surrounded by the *bhaktas* is the highest of all, however. Therefore, some perceptive *bhakta* said, seeing the dancing of Nitāi and Gaura in the rapture of the circular dance of *saṅkīrtana* in Śrīvāsa’s courtyard, the spiritual center of Navadvīpa, the abode of eternal sport:

Look, look! Nitāi and Gaurāṅga  
are dancing like Rādhā and Śyāma  
(Nitāi as Rādhā and Gaura as Śyāma)  
On all sides the *bhaktas* sing  
(Hare Kṛṣṇa Hare Rāma)<sup>17</sup>

There is something more. Śrī Gaurasundara said himself one day in the village of Pānihāṭī to Rāghava Paṇḍita:

<sup>16</sup>?: যেই যেই রূপে গৌরসুন্দর বিহরে সেই অনুরূপ রূপ নিত্যানন্দ ধরে।

<sup>17</sup>?:

দেখ দেখ নিতাই গৌরাসুন্দর নাচে যেন রাধা শ্যাম  
(নিতাই রাধা গৌর শ্যাম)  
চারিদিকে ভক্তগণ গায় [হরে কৃষ্ণ হরে রাম]

Hear me, hear me, O Rāghava,  
 I tell you something secret.  
 I have no second but for Nityānanda.  
 Whoever is affectionate in his heart  
 towards the true being Nityānanda,  
 truly, truly, shows affection to me.  
 And whoever has enmity towards Nityānanda,  
 That person even if he worships me  
 will never be dear to me.<sup>18</sup>

Here if one considers it well one will see that except for Nityānanda Prabhu we Kali-stricken living beings have no other resort. The only shelter for everyone to take is at the feet of the friend of the fallen, the giver of direction to the directionless, the giver of shelter to the living beings of Kali, the storehouse of love for Gaura, Nityānanda Prabhu.

Consider the compassion of Nitāi and Caitanya.  
 They have delivered Jagāi, Mādhāi and others.<sup>19</sup>

Śrī Gaurahari, who is the essence of all descents, descended to give the fifth goal of human life, divine love (*prema*), to the living beings of the Age of Kali, a gift which no form of Bhagavān has given until today. It is “unoffered” (*anarpita*):

He descended compassionately in the Age of Kali,  
 To give what was unoffered for so long,  
 the treasure of his own *bhakti*,

<sup>18</sup>?:

শুন শুন ওহে রাঘব তোমায় গোপ্য কই।  
 আমার দ্বিতীয় নাই নিত্যানন্দ বই।।  
 নিত্যানন্দ স্বরূপে প্রীতি যে করয়ে অন্তরে।  
 সত্য সত্য সেই প্রীতি করয়ে আমারে।।  
 নিত্যানন্দ প্রতি যার দ্বেষভাব রয়।  
 সে জন ভজিলে কভু আমার প্রিয় নয়।।

<sup>19</sup>?:

নিতাই চৈতন্য দয়া করহ বিচার।  
 জগাই মাধাই আদি করিলা উদ্ধার।।

bearing an elevated and burning *rasa*;  
 May Hari, now the son of Mother Śaci,  
 brightened by the lovely radiance of gold,  
 always appear in the caves of your hearts!<sup>20</sup>

Look! There has never been such a compassionate person in any age, nor will there be in the future. Rejecting such a compassionate person who delivers the fallen, where shall we turn? Therefore, my deepest desire is that in observance of the completion of five hundred years since Śrīman Mahāprabhu's birth everyone comes together and seeking shelter at the feet of Nityānanda Prabhu sings the names of Gaurahari. In the celebration of this birth we should recite no other names but Nitāi and Gaura's. Whether it be with the names of the Pañcatattva:

*śrī kṛṣṇacaitanya prabhu nityānanda*  
*śrī advaita gadādhara śrīvāsādi-bhakta-ṛṇḍa*

or, with the Gambhīrā names of Gaura's companion, Śrī Vakreśvara Paṇḍita:

*(bhaja) śrī kṛṣṇacaitanya prabhu nityānanda*  
*hare kṛṣṇa hare rāma śrī rādhe govinda*

or, with the names spread by the great man and bhakta, Śrī Rādhāramaṇa Caramadāsa Bābājī:

*(bhaja) nitāi gaura rādhe śyāma*  
*(japa) hare kṛṣṇa hare rāma*

let the whole world be filled with the singing of the names of Nitāi and Gaura. I don't know whether Jagadguru Nitāi will fulfill this deep desire

<sup>20</sup>Śrī Rūpa Gosvāmin, *Vidagdha-mādhava*, 1.2:

अनर्पितचरीं चिरात् करुणयावतीर्णः कलौ  
 समर्पयितुमुन्नतो ज्ज्वलरसां स्वभक्तिश्रियम्  
 हरिः पुरटसुन्दरद्युतिकदम्बसन्दीपितः  
 सदा हृदयकन्दरे स्फुरतु वः शचीनन्दनः

or not. It is his grace. Therefore, I am not saying that one should forbid anyone's guru-given holy names.

If someone has not taken shelter with any guru and does not repeat any holy names — and yet wishes to repeat some new names, let them repeat the names of Nitāi and Gaura. Then again these days there has been the spread of false faiths. I am not singling out any one in particular. A false faith is one without a real community or tradition (*sampradāya*). Names apart from the path initiated by Śrīman Mahāprabhu, Nitāi Prabhu, and the six Gosvāmins should be rejected — they will lead humans whose minds are disturbed down the path to destruction. Vṛndāvana Dāsa Ṭhākura has said: “Such heretics teach that the body, the food of dogs and jackals, is God. They themselves will go to hell and they also will send hundreds and hundreds of living beings to hell.” Be careful! Come and without paying any heed to any false faith let us repeat the names of Gaurāṅga with all our hearts — I make this submission at everyone's feet:

Everyone, giving me the dust from your feet,  
fulfill this desire of mine.<sup>21</sup>

My Śrī Gurudeva, Bābājī Mahārāja [Śrī Rāma Dāsa Bābājī] his whole life cried and went from door to door of Kali's living beings [saying] “Now worship Nitāi and Gaura.” Here was his request:

Oh Viśvambhara, Gaurahari!  
Fulfill your name: Viśvambhara.<sup>22</sup>

With love for the holy names, his request from Viśvambhara and Nitāi was:

Please arrange this Niāi Gold:  
in every house let them worship Gaura Gold.  
That we will see the fruit of Gaura's weeping in love.  
Please fulfill this our desire.<sup>23</sup>

<sup>21</sup>?: সকলে পদধূলি দিয়ে কর বাসনা পূরণ।

<sup>22</sup>“Supporter or Lifter of the World:” ওহে বিশ্বস্তর গৌরহরি তোমার বিশ্বস্তর নাম পূর্ণ কর।

<sup>23</sup>?:

এই কর নিতাই সোনা



Today his weeping has produced fruit. In the countries of the West, the name of Gaura has been spread and they worship Gaurahari. But, the one with whom if one worships there will be completion, the one in the shelter of whom if one worships there will be full attainment, that root sheltering principle, the only giver of protection, that Nitāi has not been spread. Who will reveal the truth about Nitāi?

Extremely mysterious is  
Nityānanda in this descent.  
Only one to whom Śrī Caitanya  
reveals it is able to know it.<sup>24</sup>

Today, if that Gaurahari, whose fifth centennial birth celebration it is, does not make known at this auspicious moment his secret prize, his hidden treasure, that Nitāi, who is his non-different body and the root principle of shelter, or does not spread that knowledge then the hidden truth will remain hidden. Śrīla Narottama Dāsa Ṭhākura has said:

Brother, by singing Kṛṣṇa's names  
one gets Rādhikā's lotus feet.  
And by singing Rādhā's names  
one gets Kṛṣṇa-candra.<sup>25</sup>

It is by the grace of each that one gets the other. Here, too, it is like that:

Brother, by the qualities of Gaurāṅga  
one attains Nitāi's lotus feet.  
And by the grace of Nityānanda  
one attains Śrī Gaura-candra.<sup>26</sup>

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ঘরে ঘরে ভজুক গৌর সোনা  
দেখবো গৌরপ্রেমের কান্না  
পুরাও মোদের এই বাসনা

<sup>24</sup>?:

অতি গুঢ় নিত্যানন্দ এই অবতারে।  
শ্রীচৈতন্য যারে জানায় সেই জানিতে পারে।।

<sup>25</sup>Śrīla Narottama Dāsa Ṭhākura, *Prema-bhakti-candrikā*, ?:

কৃষ্ণনাম গানে ভাই      রাধিকা চরণ পাই।  
রাধানাম গানে কৃষ্ণচন্দ্র।।

<sup>26</sup>?:

Today I make this request at the feet of Śrī Gaura: please reveal in this world the truth of your Nitāi and of your Nitāi's name and fill all and everyone with Nityānanda [eternal bliss]. Let everyone become rich with the very secret treasure of Nityānanda, and covering themselves with the receptacle of Nitāi let everyone worship Gaurahari. So that, seeing the world filled with Nityānanda, I may breathe my last breath.

Even after having found such an extremely compassionate Lord who delivers the fallen, my unfortunate ill will has not departed. I have spent this life in vain. My final request at everyone's feet is that I may now at the time of my death pass away saying "Jaya Guru Rāma." This request I make at everyone's feet. Jaya Guru Śrī Guru!