



Manau-çikñä
Teachings to the Mind
(from Prärthanä)

- (1)
nitäi-pada-kamala, koöi-candra-suçétala
je chäyây jagata juräy
heno nitäi bine bhäi, rädhä-käñëa päite näi
däöha kori` dharo nitäir päy
- (2)
se sambandha nähi jä`r, bäthä janma gelo tä`r
sei paçu boro duräcär
nitäi nä bolilo mukhe, majilo saà sära-sukhe
vidyä-kule ki koribe tä`r
- (3)
ahai käre matta hoiyä, nitäi-pada päsarivyä
asatyere satya kori mäni
nitäiyer koruëä habe, braje rädhä-käñëa päbe
dharo nitäi-caraëa du`khäni
- (4)
nitäiyer caraëa satya, tähära sevaka nitya
nitäi-pada sadä koro äça
narottama boro dukhé, nitäi more koro sukhé
räkho räi gä-caraëera päça

Translation:

- (1) The lotus feet of Lord Nityänanda are a shelter where one will get the soothing moonlight not only of one, but of millions of moons. If the world wants to have real peace, it should take shelter of Lord Nityänanda. Unless one takes shelter under the shade of the lotus feet of Lord Nityänanda, it will be very difficult for him to approach Rädhä-Käñëa. If one actually wants to enter into the dancing party of Rädhä-Käñëa, he must firmly catch hold of the lotus feet of Lord Nityänanda.
- (2) Anyone who has not established his relationship with Nityänanda Prabhu is understood to have spoiled his valuable human birth. Such a human being is actually an uncontrollable animal. Because he never uttered the holy name of Nityänanda, he has become merged into so-called material happiness. What can his useless education and family tradition do to help him?
- (3) Being maddened after false prestige and identification with the body, one is thinking, `Oh, what is Nityänanda? What can He do for me? I don't care.` The result is that he is accepting something false to be truth. If you actually want to approach the association of Rädhä-Käñëa, you must first achieve the mercy of Lord Nityänanda. When He is merciful toward you, then you will be able to approach Rädhä-Käñëa. Therefore you should firmly grasp the lotus feet of Lord Nityänanda.
- (4) The lotus feet of Nityänanda are not illusion; they are a fact. One who engages in the transcendental loving service of Nityänanda is also transcendental. Always try to catch the lotus feet of Lord Nityänanda. This Narottama däsa is very unhappy, therefore I am praying to Lord Nityänanda to make me happy. My dear Lord, please keep me close to Your lotus feet.

Purport
by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

This is a very nice song sung by Narottama dāsa Ōhākura. He advises that nitāi-pada, the lotus feet of Lord Nityānanda (kamala means "lotus," and pada means "feet"), are a shelter where one will get the soothing moonlight not only of one, but of millions of moons. We can just imagine the aggregate total value of the soothing shine of millions of moons. In this material world (jagat), which is progressing toward hell, there is always a blazing fire, and everyone is struggling hard without finding peace; therefore, if the world wants to have real peace, it should take shelter under the lotus feet of Lord Nityānanda, which are cooling like the shining of a million moons. Jurāya means "relief." If one actually wants relief from the struggle of existence and actually wants to extinguish the blazing fire of material pangs, Narottama dāsa Ōhākura advises, "Please take shelter of Lord Nityānanda."

What will be the result of accepting the shelter of the lotus feet of Lord Nityānanda? He says, heno nitāi bine bhāi: unless one takes shelter under the shade of the lotus feet of Lord Nityānanda, rādhā-kāñēa pāite nāi—it will be very difficult for him to approach Rādhā-Kāñēa. The aim of this Kāñēa consciousness movement is to enable us to approach Rādhā-Kāñēa and associate with the Supreme Lord in His sublime pleasure dance. Narottama dāsa Ōhākura advises that if one actually wants to enter into the dancing party of Rādhā-Kāñēa, he must accept the shelter of the lotus feet of Lord Nityānanda.

Then he says, se sambandha nāhi Sambandha means "connection" or "contact." Anyone who has not contacted a relationship with Nityānanda is understood to have spoiled his human birth. In another song also, Narottama dāsa says, hari hari bifale janama goi ānu: anyone who does not approach Rādhā-Kāñēa through a relationship with Nityānanda has uselessly spoiled his life. Bāthā means "useless," janma means "life," tār means "his," and sambandha means "relationship." Anyone who does not make a relationship with Nityānanda is simply spoiling the boon of his human form of life. Why is he spoiling it? Sei paçu boro durācār. Sei means "that," paçu means "animal," and durācār means "misbehaved" or "the most misbehaved." Without elevation to Kāñēa consciousness through the mercy of Lord Caitanya and Nityānanda, life is simply spoiled in the animal propensities of sense gratification. Narottama dāsa says that ordinary animals can be tamed, but when a human being is animalistic, having only animal propensities, he is most horrible, for he cannot be tamed. Ordinary cats and dogs or even a tiger can be tamed, but when a human being goes out of his way and neglects to take to the human activity of Kāñēa consciousness, his higher intelligence will simply be misused for animal propensities, and it is very difficult to tame him. The enactment of state laws cannot make a thief an honest man—because his heart is polluted, he cannot be tamed. Every man sees that a person who commits criminal offenses is punished by the government, and also in scriptural injunctions punishment in hell is mentioned. But despite hearing from scripture and seeing the action of the state laws, the demoniac cannot be tamed.

What are they doing? Nitāi nā bolilo mukhe. Since they do not know who Nityānanda is, they never say the names of Lord Nityānanda and Lord Caitanya. Majilo saà sāra-sukhe. Majilo means "becomes absorbed." They become absorbed in so-called material enjoyment. They don't care who Lord Caitanya and Nityānanda are, and therefore they go deep down into material existence. Vidyā-kule ki koribe tār: if one has no connection with Nityānanda, and if he does not come to Kāñēa consciousness, his vidyā, or his so-called academic education, and kula, birth in a high family or great nation, will not protect him. Regardless of whether one is born in a very big family or nation or has a very advanced academic education, at the time of death nature's law will act, his work will be finished, and he will get another body according to that work. Why are these human animals acting in this way? Aha! käre matta hoiyā, nitāi-pada pāsariyā. They have become maddened by a false concept of bodily life, and thus they have forgotten their eternal relationship with Nityānanda. Asatyere satya kori māni: such forgetful persons accept the illusory energy as factual. Asatyere refers to that which is not a fact, or, in other words, māvā. Māvā means that which has no existence but is a temporary illusion only. Persons who have no contact with Nityānanda accept this illusory body as factual.

Narottama dāsa Ōhākura then says, nitāiyer koruēā habe, braje rādhā-kāñēa pābe: "If you actually want to approach the association of Rādhā-Kāñēa, you must achieve the mercy of Lord Nityānanda first. When He is merciful toward you, then you will be able to approach Rādhā-Kāñēa." Dharo nitāi-caraēa du'khāni. Narottama dāsa advises that one firmly catch the lotus feet of Lord Nityānanda.

Then again he says, nitāi-caraēa satya. One should not misunderstand and think that as he has caught hold of māvā, similarly the lotus feet of Nityānanda may also be something like that māvā, or illusion. Therefore Narottama dāsa confirms, nitāi-caraēa satya: the lotus feet of Nityānanda are not illusion; they are a fact. Tāhāra sevaka nitya: and one who engages in the transcendental loving service of Nityānanda is also transcendental. If one engages in the transcendental loving service of Nityānanda in Kāñēa consciousness, he immediately achieves his transcendental position on the spiritual platform, which is eternal and blissful. Therefore he advises, nitāi-pada sadā koro āça: always try to catch the lotus feet of Lord Nityānanda.

Narottama boro dukhé. Narottama dāsa Öhäkura, the äcārya, is taking the position that he is very unhappy. Actually, he is representing ourselves. He says, "My dear Lord, I am very unhappy." Nitāi more koro sukhé: "Therefore I am praying to Lord Nityānanda to make me happy." Rākho räi gā-caraëera päça: "Please keep me in a corner of Your lotus feet."