Prayers of King Kulashakshara

(Shri Vallabha, etc.)

Translation:

Oh Mukunda, my lord! Please do not unite me to that I can become a constantly religious and adhering you thus as by the name of very dear to luxmi, endower by benefaction,127 as the ever-fulfilling the station quo of conversed birth and death! The real lord, Who lies aslant in the bed of serpent and the resort of the cosmos etc.

Paramport

A devotee of Godhead is he who glorifies the Personality of Godhead, dictated by transcendental ecstasy. His lotus is a day-lightend profound love by the Supreme which is attained by the process of glorification. In this age of quandrel and fright only such glorification chanting lovers, as is recommended here by the king Kulashakshara is the proper way of attaining perfection. Disease, doubts uplifted with material attachment and suffering from the flange of repeated birth and death cannot
Prayers of Nihang Kauris

I cannot realize the effect of such recitation of the Name, or the Lord as much as a patient suffering from the disease of Jaundice, cannot relish the taste of sugar-candy, Patient suffering from Jaundice, tastes Sugar-candy as bitter as anything, although sugar-candy despite its very nature is as sweet as anything. Similarly the transcendental Name, fame, attributes, pastimes, endearments etc. of the Personality of Godhead is sweet to those only who are recovered from the addiction of material sufferings in respect of the poor body and the mind, in respect of dealings with other living beings and in respect of our cosmic relations. On the other hand sugar-candy is the real medicine for curing Jaundice. Regular doses of sugar-candy treatment are can gradually get relieved from the affection of Jaundice and when the patient is perfectly cured — the same & sugar-candy becomes as sweet as it is naturally.

Similarly the mundane people in general, so-called thinkers and philosophers who are constantly suffering from the threefold miseries of material existence — can get freed from such troubles merely by chanting and glorifying the holy name, fame etc. of the Supreme Lord. The Supreme Lord is all one is Absolute Truth of Therefore His Name, fame etc. are non-different from Him. All is the same. The Holy Name of the Lord is the Lord Himself and it is a quick realization only. By chanting the holy names of the Lord vehicle He is immovable, we can actually associate with the Lord personally and such constant personal
with the all-Enlightened Lord, once again himself spiritually self-realised. And this process of self-realisation is very much needed for the fallen souls of their age, otherwise they may be misled by false spiritual Masters, unfortunate in every respect and mentally disturbed by manifold problems of material infections.

The Lord, therefore, who is an ideal pure devotee of the Lord, shows us the way of offering prayer to the Lord by his own realisation. As he is a Mahajani of the authority in the service of the Lord and his devotees, it is our prime duty that we should follow his footprints in order to achieve to the highest rank of devotional platform.

The first address of the Lord is said thus: as the very dear Lord of His divine body is the consort of the Lord. The Lord is the spiritual Personality, and His consort is the manifestation of His spiritual potency. By the expansion of His material potency the Lord enjoys His spiritual paramanorty, the Lord is not the impersonal or voidful, as is considered by different empirical philosophers. He is nothing but the supreme aspect of the universal matter, He is not simply a negative matter, but a positive Supreme personality or spiritual variegatedness, which is the fountain-head of the internal potency of the universal material world.

The Lord is addressed as 'Gita' because it is the only voice which delivers the substance. By detaching ourselves from this association we always remain in the midst of want and scarcity, but as soon as we get into touch with Him, the gradual present-endowment of all bliss.
Prayers of King Kulashkekhwan.

Page 4.

begins. The first installment of such bliss is the cleansing of the layer of dust accumulated in our heart. By material association of the dust of many years, the dust is removed. As the clear mirror of our heart reflects the presence of the Lord, and as soon as we can see Him, we are automatically freed from all feelings of aspiration and frustration. At that time, our heart is filled with blissful feelings related to the Lord, and we have nothing to lament or nothing to desire. Following this endowment, full of spiritual bliss enters our heart, where full knowledge, full life, and full satisfaction entering the whole experience all are restored in.

The Lord is addressed as Dayapor, that is, there is no body else, who can become a cause of mercy, except the Lord. He is called the friend of the needy. Unfortunately, we seek our friends in the mundane world at times, our need without knowing how a needy man can help another needy fellow. No mundane man thinks himself full in every respect, unless the greatest is all rich men, thinks himself only because he is devoid of the relationship with the Lord. Everything is zero without the Lord. The Lord is the positive digit with which if the zeros added the number becomes multiplied by zero. No great man can become a heavenly man without the association with the Supreme God. The Supreme One always wants to make our soul effects valuable by His association as much as the beloved father wants his only child to be in the position to be all needed. If He is not satisfied, not only the father suffers, but the whole family suffers, too. The Lord therefore
Prayers of King Kalki

Prana-prajnana

Not only arts, but also diverse representations in all parts of the material creations, but something like this comes Himself to reclaim His fallen sons. He also exists in the actual life in the transcendental world and different relations with the human heart, friendship, companionship, parenthood as well as constant life. All these different relations in the material world are but purportant reflections of such original order. In the mundane world we are engaged with the shadows only whereas in the spiritual world the reality exists. The Lord is so mindful that He always is mindful of difficulties in the mundane world and He is more anxious to get His back to home than we are actually anxious to go back of Godhead. He is legitimate, merciful, upon us even in our rebelled attitude, even in rebellious attitudes we get all supplies of food stuff from Him, the air, light, warmth and coolness also supplied by Him. We simply mismanage the potential gifts so made for our life because we are detached from Him. The planning, decision men are misleading because they have no plan to revive our best relation with the Lord. And yet His benefactive devotees do try their utmost to revive the fallen souls for going back to home or going back to Godhead. Such stainless servants of Godhead, who try to broadcast the message of our transcendental relations with them, are very dear to Him. Each man who is working so Compassionately does get special favors. The Lord so much so that they can go back to Godhead even in this very present life without being forced to take another birth.

The Lord is therefore specifically addressed as Bhakti-Tathod or very affectionate to His devotees.
The sublime and transcendental relation of a devotee with the Lord in times of affectionate loving service of the Lord is described in the Bhagwat Gita very nicely. The Lord has definitely declared that He is undoubtedly equally kind to all loving beings because all of them are His parts (pashus) in His spiritual sons. But out of them, those who are especially attached to Him by love and affection are particularly dear to Him because to them the devotees' nothing is dearer than the Lord. Lord Jesus Christ agreed to be crucified, most mercifully because He was unable to save up the preaching work on behalf of God. He was never prepared to make any compromise on the issue of disbelief in God. Such a son of God and personality cannot be anything but dear to the Lord. Thakurji, was advised to give up the chanting of the holy name of God but He refused to do so at the risk of being flogged in the open street of 12 markets. Satsangi Brahmin Maharaj agreed to disagree with the views of His atheist father for many reasons for the great cause of humanity accepting different types of emblems committed to God by His so-called mundane fathers. There are strong these grade examples of the renounced devotees of the world, and we should simply understand how much such devotees are dear to the Lord. The Lord has definitely emphasized that nobody can punish one devoted in all circumstances. When-roundish Mahatma was deliberately put to difficulty by the great mystic Guru Bakhsh, the Lord, allowing him in the exomination fluke of the thing, was suitably punished by the Lord even though the Guru Bakhsh was a powerful yogi who could approach all the gods and seek the Lord Himself even in his nature.
Prayers of King Nebuchadnezzar

A devotee is more anxious to see the Lord as much as he is anxious to render service to him. But the Lord Himself does appear before the devotee as He so wishes; thus to see His devotee as much as an affective father is more anxious to his son than the son is anxious to see his father. There is no disparity in such difference of quantity in affection. It is true in the original set up and the something is reflected back in the mind of the murderer parents not only in human beings but also in the animal kingdom. The paternal affection is exhibited even in the midst of lower animals because originally the affection rests fully on God. The paternal father of all living beings is differentiated. When an example is set by a man, the affective father's God is portrayed in a heart. But the situation of an animal is opposite. It is gradually punished as much as a murderer is punished by the lawmaker. For the mercy of the Lord, a devotee develops all the good qualities of God because the devotee can never remain in the darkness of ignorance. A father is always anxious to impart knowledge and experience to his son. But if he does not teach such instruction, a submissive devotee becomes automatically enlightened of all intricate knowledge because the Lord's own written deities remove ignorance. A devotee may be the light of self-luminous lamps purified by the Lord. Often Lord enlightens the mind of His devotee how a devotee can remain a foolish person like a ruinous as a sinner.
Prayer of King Mahadeva

The father is naturally inclined to do good to his son and to the father's children, his son. But humanity is also mixed with affection. All living entities who have lost their parents or account of disobedience are put into the hands of material energy to undergo a Type of material punishment. But the Supreme Lord does not forget the rebelled sons. He creates for them the Vedas, the Vedas are Pearson's words to reorder the lost relation. Intelligent persons take advantage of the knowledge contained in those scriptures to attain the highest perfection of life. And for the devotees, He descends favorably to give them relief and save them from the miseries of the foolish who want the unlimited potencies of Godhead to the status of a living being, and why destined that the Supreme Lord cannot destroy! No He advices only He is for the sake of His devotees only without any interest of material greatness. He advices to mitigate the material pains of the devotees.

As soon as a devotee agrees to surrender and that the Lord takes complete control. Each devotee are happy satisfied with the activities. Each devotee he gives them instructions from within so that a pure devotee may advance progressively on the path of back to Godhead. He is expert in guiding them. A pure devotee is not at all driven for material activities. A pure devotee does not wish to possess material wealth neither does he want to become the leader for great following. He does not alter desire to thank good and beautifully because he knows by the mercy of the Lord. The misconception cannot material happiness. What the desire of the heart very sincerely is to continue the loving service. The Lord does not always exist in the form of the husband and wife to the child.
Worthy to devote devotion from the path of devotion and
selflessly wants to enjoy sense gratification in
them the all-powerful Lord very tactfully makes
The bewildered devotee correct by extra-biting the
real
correct foretaste of the material world.

In the material world, the so-called love of affection
are covered by an illusion of a mercenary
relation. The so-called wife of husband, the so-called
parents' children or the so-called master's servant
are all concerned with real world money making
business. As soon as the bewildering outer is
removed the dead body of material love,
affection is atomized manifest to the naked
eye. The Lord therefore, as an expert dealer, breaks
the capitalistic ice of a devotee and by such
action of the Lord the devotee finds himself alone
in the midst of so-called relatives. And in a
helpless extremity no one can experience
the awkward parting his so-called relation
with so-called late children. When a man
is surrounded by financial necessity no body
cares to love him even the so-called children
and point broken devotee, mere partly,
jumps up his feet at the hood of the hood often
delivers them from the fate of oration.

The whole cosmic creation is an expert arrangement of
relation to the false ego over the living beings. The living
beings is constituted a servant of the Lord, But in
transcendental relation, no servant of the Lord and
identical. In that relation the Lord serves the servant
and the typical example is Shin Kusum's blessing
the Charities of Durga, the eternal servant. The illusion
manifest cannot understand this transcendental
identity and therefore some of them wants to Lord
over the material nature over the egoistic wants
want to merge into the absolute. Des近期 of
his constitutional position, the living being wants
become citizen a ruler a mendicant, but such
illusions are arrangement of Maya. The false
set up life eoter as a lord a as a mendicant is met with frustration until the loving seeing comes to his senses. That is an exertion arrangement of poet a full of far too iter death. The sensible man understands the meet and moulds his life in that direction.

The Lord is true one addressed as Nattya or the real Lord. Perfection life is attained only by realizing the real Lord. Wholesome material atmosphere is accompanied with unreal lordship of the living being. The false lordship of the living being is so falsely changing and yet the illusion true living struggles for own lordship. Nobody wants to serve truly are want to be the Lord although such lordship is sufferers time and temporary. A hardworking man thinks himself the Lord of his family and estate but actually he is servant of desire and anger employee stranger. Such service of the cause is matter personalable non terminable. The master like desire anger are never the separate. The more one engages them the more the master exact services from the servant and as such the false lordship for the day of annihilation. As a result of such false work and the living being is pushed it into degraded life and such foolish being fails to realize the Lord as the Lord of the universe, sin of almighty and beneficent of all. One who knows the real Lord called a Brahmin tribunal fail to know him is called a kriyapa tvakar the most of unknown.

The Lord of the creative energy is called Brahmabandhava. The material energy is impregnated by the grace of this feature of Lord and then she is able to give birth to
all sorts of organic and inorganic matter. This Brahmavaktra (head) is the head of Shesha Vaga whose form is like a serpent but he is identical with the Lord. The Shesha Vaga sustains all the spiritual energy of all the globes and planets upon it is invisible to the popularly known as Samkarsha or that which keeps balance by magnetic magnetic law. In the scientific world such attracting feature of the Lord is called the law of gravitation.

This law of gravitation is one of the energy of the Lord which keeps all the planets and satellites floating in the air. This function of the Lord has been celebrated by him as the Supreme of the Supreme. All the universes are born along with the breathing of the Lord lying on the Shesha Vaga and all of them are almost related along with the interlacing air. The Lord is therefore Jagannath Baha - cosmic sustaining

There are hundreds and thousands of the names of Lord Vishnu and each one of them are as powerful as the Lord Himself. Every one can chant constantly any one of such names of the Lord and thereby make a constant and easy contact with Him. But it is no hard, fast rule for chanting such names. Many times we do not even attempt to chant the names. But unfortunate as we are, we are misled even to utter these simple thing. That is the way of misleading energy. One can avoid the ways seemingly by ordinance but the lotus feet of the Lord. The King of Brahma is praying for this facility from within the Lord.
Prayers for Taking Nectar from the Personality of Lord Krishna

**Wordings.**

Jayatu, Jayatu, Deva, Devaki-nandana, Tyaam
Jayatu, Jayatu, Krishna, Vishnu, Vasia, Pradeep.
Jayatu, Jayatu, Maha-krishyasama, Kosalamba.
Jayatu, Jayatu, Pri-thoe, Pharanasa, Mukunda.

**Synonyms.**

Jayatu = All glories to.
Deva = The Personality of Godhead.
Nandana = Very soft body.
Devaki-nandana = Son of Devaki.
Pri-thoe = Earth.
Tyaam = This.
Krishna = Lord Krishna.
Vishnu = The father of Krishna.
Vasia = Dynasty.
Pradeepa = Luminous.
Maha = Blackish.
Krishyasama = Likened cloud.
Kosalamba = Very soft body.
Pharanasa = Remover of obstacles.
Mukunda = Lord Shrikrushna.

**Translation.**

All glories to this Personality of Godhead known as the son of Shrikrushna Devaki-devi. All glories to lord Shrikrushna who has appeared himself as the luminous in the dynasty of Vishnu. His glories to the Personality of Godhead whose bodily the like is resembling the blackish cloud and is very soft also. All glories to lord Shrikrushna known as Mukunda who is remover of all obstacles on the earth.

**Purpose.**

The whole theme of this doha is to reaffirm the Supreme Truth as the Supreme Person, whose bodily colour and texture is also described. In spiritual Abraham cannot have a body which is actually felt as soft as another or whose bodily hue is also visualized. The Personality of Godhead appeared as the son of Vasudheva and Devaki because His face entertained for a very long period, so he was known for having the soft and lord as this one.
Satiated by their persistence and determination, the Devasom Rishi agreed to be the Thiru Swami.

The description of the Lord, his birth in the garb of Lord Krishna, the abode, and his divine form is given in which the Lord appeared before the Devaki as Narayana with his hands but with two hands. In the Thiru Swami's description of the Lord's birth, the Lord's deeds are described as transcendental and simple by unshakably the mysteries of His transcendental birth and deeds are even become liberated from the clutches of Maya one go back to Godhead. Therefore, there is a full difference between the [missing word] devaki's mundane existence and that of an ordinary man. The Supreme Lord is the original father of all living entities, and how then can he become the son of a lady known as Devaki? Devaki cannot give birth to the Lord as much the earth, human beings cannot give birth to the Sun. The Sun appears in the earth, it rises and disappears in the west, but actually the Sun does not rise, nor sets in. The Sun is always on the earth, the earth in revolving. For different positions of the revolving earth, the Sun appears to be rising or setting. In the same way the Supreme Lord in His impersonal feature, Brahman, is everywhere outside and inside. He is inside and everything beginning from the cosmic universal cosmic appearance down to the subatomic atoms and electrons as Paramatma. Nothing exist without His sustenance, and we believe already described this in the preceding.

Therefore, the Lord in each of His Thiru Swami is present everywhere although in His Supreme Abode, He is always deeply with His transcendental
Prayers blessing Mulabhadra.

(Mukundanath).

Hastidines. Poor soul of Knowledge cannot accommodate the idea of the Lord's appearance in Purusha on the face of the earth because they are not conversant with the vituperacies of the Lord's transcendental position. Whenever there is the appearance of the Lord, men with poor sense of Knowledge do take him to be either a demon human being born with material body or a historical personage worshipped under the influence of authors named. Such men with poor sense of Knowledge do worship under the vitiating co-ruler or another humanism or zoомorphism. But the Lord, not their playing The in which he is and does not agree to the subject of their speculative minds perpetually thinking upon his impersonal feature. The Supreme position of the absolute Truth is personal but impersonal Brahma is His effulgence as much as diffusion of light in the feature of a powerful fire. The fire is little at one place but it diffuses its warmth and light all round exhibiting thereby its different empires. Similarly the Supreme Personality of Godhead variegated empires can expand himself synthetically in manifold ways and such empires are known in different designations. Men with poor sense of Knowledge is captivated by the part of His energy without any bend of the original source of the energy. Making astrobality energy there is including the latest atomic and hydroscopic empires are all parts and parcels of the material energy. Nature superior to this material which is the maxims energy is situated as the living being. Besides these empires the Supreme Lord has another
which is known as the universal energy. The
unrelated energy has resemblance to the material
body as well as the universal energy, but
tactically it belongs to the group of universal
energy of the Lord. The living beings are
therefore universal beings of the Supreme
Lord qualitatively. Qualitatively being the
living beings as well as the Supreme Lord are
equal but quantitatively, they are different
because the Lord's potent birth universal
energy whereas the living entities' living
universal in touch, his energy is limited
by constitution.

Although the Lord is full with all energies and self-sufficient
he enjoys a transcendent allure to become a subordinate
understanding of his unrivaled devotees, these are persons
who are great devotees of the Lord but cannot surpass
the boundary of love and veneration. But those are
other devotees who are so deeply intimately compact
in love with the Lord that they forget the exalted
position of the Lord and take Him even less important
than them. Such devotees are also eternal associates
of the Lord and they are related with Him in higher
status of friendship, parenthood and consortship.
Such devotees compact in the tie of friendship with the
Lord think that the Lord is as much important as
they are or even less important than they are. Devotees
who are tireless in relation of transcendental function
think of the Lord as their most dear, kudos. Once they
are exalted position of the Lord and think that under the
Lord is properly taken care of, his health, he may become
victims of undernourishment or may deteriorate in health.
So still devoted in consortship relation do deliberately
reliance on him to set them correct and the Lord accepts
those who have more plesonably than the possessors of the
Vedas, ordinary devotees who are surrounded by the
formalities of Vedas still are unable to erode deep
Prayers of King Kulashekhara

To such confidential loving devotees of the Lord and as such they are simply engaged in impersonal realities of imperfect realization.

Vrindavana and Dwarka or still greater than they. Nanda and Yasoda are such confidential devotees of the Lord. The Lord takes pleasure in being called as the son of Devaki, the son of Nanda (Nanda) the son of Vasudeva (Vasudeva), to the son of king Basaratha (Basaratha), the husband of Janaki (Janaki) etc. To address the Lord by such names gives him many many times because than mey wandering him with the name 'the Supreme Father', 'the Greatest of Great', 'Paramesvar' or anything that nature which indicate volumes of love and reverence. Therefore to glorify the Lord by addressing him with the word is purposeful and conveys a transcendental weight.

As already explained elsewhere, all the names of the Lord are equally powerful and potentual like the Lord Himself. But there are different varieties of transcendental qualities in the different transcendental names. For example it is stated in the Scriptures that there are one million principal names of Lord Vishnu the Personality of Godhead. Out of them if a person utters the name 'Rama,' he gets the result of chanting one million such names of Vishnu. Think again if somebody chants the name 'Krishna,' he can achieve the result of chanting the name 'Rama' for three times. In other words, the Krishna name is equal to three million getting Vishnu names.

The King Kulashekhara has therefore selected to glorify the Lord by two specific names namely, Devaki-Narayana and Krishna. Krishna is the line-light of the Vishnu dynasty because the Vishnu-deity is sanctified by his appearance in that family. It is
Prayers of Hongkulahekeha.

(Muhunadunala).

Signified in the Scriptures, that a family is sanctified by keeping one hundred generations up and down if in that family a pure devotee is born. And the place where a devotee is born sanctifies up to one mile of radius area. If a devotee can sanctify the place and family if the birth is extraordinary then other to speak of the family or dynasty in which the forefathers to take this birth.

The great Lord taking birth on the face of the globe is extremely very mystic and therefore it is difficult to be understood by ordinary men how the all powerful supreme Lord can take this birth unusually like an ordinary man. The matter is explained in the Bhagwat Gita (4/6). The Lord says that birth although I am birthless or unborn, beginningless and eternal still I appear as I have taken my birth. I do take my birth not only in the family of the human being but also in the family of the gods, aquatic, animals etc. One may argue that ordinary living being also takes his birth in different species of life although such living soul is eternal and unborn. So what is the difference between the Lord and ordinary living being? The difference is that ordinary living being being migrate from one species of life to another by changing the body while in the case of the Lord there is no change of the body. The Lord appears in His original body without any change. There is no difference between the lord and his body because everything of him is spirit and there is nothing like distinction between his body and soul. He is both the body and the soul. By the word 'Atman' in the Bhagwat Gita it is clearly defined that the Lord's body is not made of any material element. He is all spirit. Birth and death are two co-relativity terms applied only in relation with the body. The body of the ordinary living being is made up of material element and therefore the two relativity terms are applicable in relation with the body. But the Lord's body being all spiritual and eternal, no thing of birth and death have no application at all. With
the Lord can be forced to take his birth in some particular family like an ordinary living being as a result of his past actions. The Lord is the master of all beings and He is the Absolute. There is no difference between His work and the work of a human being. In relation to the Lord, all actions and thoughts are equal. Therefore, when we consider that the Supreme Lord, appearing in different shapes, is constituting a body of material elements and that the Lord appears in different forms, it is like an ordinary living being. In fact, there is no difference between the Lord and an ordinary living being. He is Absolute in appearance as well as in essence.

In other words, both the living being and the Supreme Lord do appear in this material world under different circumstances. This different circumstance of appearance causes easily understood difference of interaction. Still, the Lord remains unaltered in His essence. Therefore, it is necessary to understand the meaning of a cell and a living being. The same understanding applies to the understanding of the meaning of God. Take it for granted that there are three identities: namely, God, man, and the world, and that the world is the representation of matter, material energy, and the soul. God is the representation of the material and spiritual energy combined, and the soul is the representation of the material and spiritual energy, in a body. God is all matter, and the soul is all matter, and the soul is all spirit. Therefore, both are essential for God to manifest. But the soul is subject to change.
Prayer of Narsi Radhakshu (Sahajavedanta).

As much the body of Godhead cannot be comprehended with the body of a living entity. He is called therefore Absolute. He is Absolute because He is, unmanifest, eternal, without varieties, all-pervading, etc. The living entity is relatively living in union with the absolute body. He is not the source of varieties, because if He is desires the pure mode with the body of the Absolute. If He does not do so then the eternity is also maintained.

The conclusion is that the Realization of Godhead appears in its original body without any change, and that it is possible for His realization in perpetuity. We should always remember that nothing is impossible in the presence of the Lord. Even if the realization, we can transform the material essence into spiritual essence or if He desires He can live in the whale form and nature writer. The material essence without being affected by the material essence is perpetual. The reality of the different forms are controlled by Him. In fact the form is one and the same.

Namely the internal potency, the same internal potency is embodied by Them for different purposes. It is similar to the comparison of the powers of electricity. The same electricity power is utilized by a controller for different purposes.

The same description actions take place by the expert handling of the controller. And in the same way the same internal potency of the Supreme Lord are different displayed according to the Supreme will of the Lord. Here the injunction of the Gita, "Para, nyaaya, natha, vividha, smarate, sadhikarchena, jnana, dala, kriya, etc." is stated.

It is stated in this sloka that the colour of the Lord's body is pure as black as that of new cloth. And his body is very soft. Softness of body is the sign of great personality. In the Brahmans style is the ideal explanation of different symptoms of great personalities. They are as follows:

...

Here is a statement of 32 signs of great personality, described in the Siddhantakri.


2. The colour of the body is blackish as that of a new cloud, and is also enfamed in the Brahman Samaitva. But the blackishness is so beneficent that it is never supposed to the beauty of errors curbed. This blackishness therefore does not belong to any idea of blackishness in the material world. Such statements in respect of bodily description of the Lord are not imaginary but they are the statements of those who have been given the inner supernatural vision. Such supernatural vision is bestowed upon the devotees like Vaisnavas and those who follow the right path of such pure devotees, upstarts and unbelievers cannot have any access to such supernatural vision for want of required submission.

The Lord is called the remover of all trouble on the earth. He is the natural consequence of this act of removing the troubles on the earth. The theory of one population is unbroken men are killed by the laws of nature — is exterminated by the Lord Himself — in the act of destroying the future dynasty called by the name Jagadbandhu. Such destroying destructive being is continually growing all over the universe and therefore the same destruction is called dharma or that which repeatedly destroyed and repeatedly generated. Whenever the earth-dweller
Prayers of King Akbar of Khurasan.
Prayer 123.

Wordings.
Mukunda, murdha, pranipatya, yahe, Bhabantam, ekantam, yeantam, de, kham, abishru, Tabha, charanaamrude, Abha, Babhe, may, oka, Tabha, pranode.

Synonyme.
Mukunda = Oh my lord Mukunda.
Murdha = Bowing down.
Pranipatya = Respectfully bow.
Yache = Respectfully beg.
Bhabantam = From you,
Ekantam = Ultimately,
Yeantam = So far and forever.
Abha = Fulfillment of desire.
Tabha = Your mercy.

A cienote = Without being forgetful.
Charanaamrude = In every repetition.
Babhe = In every repetition.
May = Then.
Abha = Kethale so.

Translation.
Oh my lord Mukunda, I do bow down my head unto the lotus feet of your Lordship and respectfully ask from you the fulfillment, that is to be so that in every repetition of my prayer let it be so key your Lordship's mercy that without being forgetful I may always remember you.

Purpose.
A pure devotee thus nothing asked from the lord siepiet of all difficulties. The world in which we live is a miserable place. It is so cay is a prison house for the ever joyful spirit and as a prisoner enjoy life fully. So also the living entities who have been conditioned by the laws of material nature are doomed. They cannot have any freedom at least from the four principal miseries namely, birth, death, oldage and disease. These miseries are imposed upon the living entities by the laws of external nature called Maya just for giving punishment to forgetful living beings who are busy in making plans for lasting happiness in the absence of divine. The pure devotee knows this very well by the mercy of the Lord. The whole philosophy of life is to understand the naked truth of this world.
and not to be deluded by the so-called temporary beauty of
this god who gives. Man material nature is not at all beauty ful but it is an imitation
of peace. The real peace is a different thing and one must have a sense to understand that.

Men of men who have med after enjoying the imitation peace are called as well as the class of men who have only a
permanent view only of the imitation peace without any positive information of the real
peace, both are nillumined by the modes of Material nature. Those who are after the
immitation peace are called generally to positive works. But those who desire to understand
the imitation peace without any definite information of the real peace are called
the empire’s philosophers seeking to merge vort and out of one’s sight of following a mirage.

But a pure devotee is not classified in
either of the above two bewildered classes. He seeks the real peace and does not aspire
after enjoying the imitation peace. Not to be condemn of the bliss like the
baffled expect. He is above all these
advantages of material nature. He seeks the substance and does not wish to be give it
up. The lotus feet of Maha Rasa is the substance and being Maha Rasa he is the
intellectual devotee for to feel the substance and not the
shadow. A devotee of Narayana is not at all afraid of any circumstances that may befall
upon him. He is not at all afraid of any chance he has to visit the kingdom of Pluto
neither he is anxious to enter into the kingdom
of heaven. For him both these kingdoms are
Prayers of King Kuleelkendra.

are negligible value, he does not aspire for them, nor does he condemn them. What he desires ultimately is very nicely expressed in the words of King Kuleelkendra.

A pure devotee of the Lord likes King Kuleelkendra does not pray to God for material wealth, fame, beautiful wife or any such immaterial pleasure because he knows the real value of such goods. And if by consistently placing such secration, he does not try to get out of it anything, or by renunciation.

Raghunatha Sar Goswami a great associate of Lord Chaitanya was a very rich man but he equlished with beautiful wife and all other necessary to pass them alive. When he first met the Lord at Chaitanya Mahaprabhu at Pontkhali a village about forty miles off from Calcutta, Sr. Raghunatha Sar asked pleiminc the Lord to accompany him and thus leave his material connection. The Lord refused to accept this proposal and instructed Sthri Raghunatha Sar to that it is useless to leave worldly connection by sentiment or by artificial renunciation. One should have the real thing at heart i.e. one must have a complete knowledge of the Bhysical world and behave outwardly as a worldly man but inwardly must be faithful for the real realization. That will help the progressive moral life. No body can ever step on the field ocean by a sudden jump over it. If an immersion attempt, because that is not possible by everybody. So for going across the ocean one has to wait and by such means only one can graduall
pray for the other side. A pure devotee does not therefore forget his ultimate aim. He is Kulasekara. Therefore press for this that he may not forget the worst to the least. First fruits of the relation of the Lord, and thus to remain in the overflow incarnation. This is the nature of animal life. The lower animal life the being entity is completely forgot. The relation with the Lord and therefore the consciousness in the matter. Feeding, fearing, belonging, suffering, purification. Life is for life. But like this with and unfounded economic conditions. The mode of modern occupation. There is a regular definite for the good of the different groups of the extended entity to test for the very and and for a long time. He is impossible to be. Because the seven consciousnesses for living beings may be stuck up for the time being key-ceremonial, but if can not be killed. The living entity is non-destructible and possesses these spiritual qualities. One can neither kill the spirit and not spiritual qualities. To remember the Lord or desire to agree him are the spiritual qualities possessed. You can mark down these spiritual qualities by artificial ways. But such qualities will reflect as a perfected way on the mirror of material existence. The spiritual qualities serving the Lord out of some sacrifice. Affinity is reflected in a beam the way in the form of love for women, wealth in different forms. The absolute love of material things such that of one country, community, religion, family etc. which are accepted as religious purification of human kind are all perceived reflection of love, God, mother, brother, etc., in man. The position of the Kulasekara is the position of a liberated soul because he does not accept to prostitute his genuine love and hate the love for so-called material things.

The word kshema kshato is very significant here. It means...
Prayers of King Rullenwana.

Refraination of Birth. A pure devotee is never afraid of such refraining of births as it is done by the Jainins who aspire after merging with the Absolute and thereby stop the process of physical births. In the Bhagwat Geeta, it is said that the birth and deeds of the Personality of Godhead is transcendental. In the same Bhagwat Geeta it is also said that the Lord and Arjuna had many names. They both feared the forefathers. The Lord remembered all previous births and deeds, but Arjuna did not remember. For the Lord that is not history, present or future but for the living becoming, history is an account of his being forgetful of the past. Therefore a living entity who is a constant companion of the Lord is also transcendental. Arjuna and death are the one and the same thing because such things occurring are ephemeral flashes only without any effect on the spiritual existence of devotees.

A good example may be set in horse's death like the cat's tale. The cat captures in the mouth with her offspring as well as the prey the rat. Both such capturing processes appear to be the same. But the mouse in fact lives in a vast defense, safe in both the processes. While curved by the mouth of the cat, sense perception of the rat and that of the cat off spring are different and poles asunder. For the rat the cat's bite is death, while for the cat it is a measure giving material offspring. Therefore putting away a devotee from the death scene, material existence of offspring as death and that an ordinary man is different quality. The death of an ordinary being has been geared with this past good and evil deeds and such the next birth is formed according to the reaction of good past deeds. But for devotees in case is different. Even to the failure not devotee is guaranteed to be here his birth in the caste family. He learns are devotees Brahmins or in the family.
family for new merchantile variety. Such persons have a better chance to improve their spiritual conditions and devotional services through well-being. But in this it is shown that the members of the family do not well to deal with family affairs. It may be asked if it is certainly a mistake if they are not in perfect agreement. In order to be raised from their family association, the king's prayers turn fervently to the Lord that the rule of disease be removed. A devotee also, who has attained perfect devotion, seeks in the order of devotional service, does certainly go back to God, knowing without any doubt that there is no question of repetition of birth or death. But mean there is not complete perfection. A devotee is supposed to have his birth in the heaven and well to do families. Even if he is not given the chance of good fortune, the dedication of remembering the Lord's name, the Lord's Name, and the Lord's name is automatically comes and all others feel the blessings of goodness. This constant remembrance of the Lord's name is not an active devotion to the Lord.

A true devotee, therefore, does not ask from the Lord any material wealth, power, knowledge, or even a beautiful wife but he merely prays for unalloyed faith on the Lord's words. He should be the mentor of all prospective students in the devotional service.
Na, naham, vande, tato, charmanaya, dwamnam, adwam, ketu, Kumbhakam, gamagpi, nany, Dwam, Na, apamam, Ramya, ramya, manjuta, wandamaly, Na, ab, vaantam, Brave, Brave, tirday, bhavamey, bhavamey, bhavamey, aman, bhavamey, Euphonym.

Na = Nof
Ram = Very beautiful
Rama = The hairy leg.
Vande = So pray
Wande = So pray
Tato = your
Bhavamey = In the pleasure garden.
Dwamnam = He.
Dwam = Non-duality.
Kumbhakam = Boiling well.
Kumam = One of the scorching types.
Kumam = The har.
Kumam = Eat.
Mandam = Hell.
Kumam = To get rid of

Brave = Brave = For all different
day = Heart.
Wande = In the heaven.
Wande = In the heaven.
Wande = Not.
Wande = Even.
Wande = for enjoying.
Wande = For all different.
Wande = For all different.
Wande = For all different.
Wande = For all different.
Wande = For all different.
Wande = For all different.
Wande = For all different.

Translation.

Oh my lord Hari! I do not body unto you and at your lihs been from the dualit.
Combine with a purpose of getting rid from the grim hell of boilding tribulations. Not do I do so with a purpose for dying soft and shining beautiful women who reside in the garden of heaven. But I do so with the purpose to developing yourself in the care of my heart.

The two classes of men in relation with the Absolute Perfection of Godliness. One of them is called the atheist who has no faith or any idea about things of the other, is called the theorist who has faith in Him in different degrees. So far the atheists are concerned the foregoing three are an account of series of incidents in the present and past life and they are gross materials of immoral beings. The fool-theorists are and the sects by Maya vinoofue of mundane eras talking as scientific knowledge. All these four classes of atheist do very difference in the Absolute Perfection of Godliness and so...
What to speak of offering prayers unto the lotus feet of the Lord, contemplate deep bowing unto God in different ecstasies of life. Such life of the divine consciousness as is the present as well as in the past life, if difficult from the life of an atheist or disbeliever. Such men are also of four different types, namely, (1) needy, (2) fallen in difficulty, (3) inquisitive in the transcendental science, and (4) genuine philosophers. The inquisitive and the philosopher of men are better than the men in (1) and (2), but a pure devotee is far above the four classes of men. A devotee is in the transcendental position. Needy poor man does pray to God for getting a better mean of life, and the poor man who has fallen in difficulty, who wants to set out from difficulty, the means of overcoming the distress is to pray to God for amelioration of his or her mundane problems. We pray to God for actually knowing Him as He is and trying to reach Him. Though He is the name and form of knowledge, HIs transcendental and supernal means of knowledge are genuinely called by the name Supreme. The needy are disinterested in men devoid of God for a higher standard of life by means of economic education and they are learned to an extent of numal grasp, trouble, He must in difficulty wants to get out from man in difficulty, wants to get out from deep ignorant the hellish life of tribulations, the value of people's life do not know the value of human life. This life is like a preparation for eternal life. A pure devotee is neither a needy or fallen in difficulty nor he is an inquisitive philosopher who tries to approach the divinity by his own imperfect knowledge. A pure devotee receives knowledge of divinity from the right source of divine succession who have followed strictly the devotional method of devotional service under the guidance of brahmis.
Prayers of being Nukshkhana

benefits he spiritual master. No body can know the transcendental position of the devotee. He is impelled sense-perception meet the devotee reveals himself to a pure devote in the proportion of transcendental advocation rendered unto him.

Nukshkhana is a pure devotee and as such he is not anxious to improve himself or the standard of his life duties of the remaining life of the world. Primes acts of a mundane creature may lead him towards the path of spiritual realization but direct action in the domain of divine service will not work for reactions of prime acts. A fully surrendered soul as a pure devotee does not think in terms of his personal gain or loss. He is completely and with the service of the Lord. His heart is the residential home of the Lord because he is always engaged in the service of the Lord. He Lord being absolute in Himself, there is no difference between His and His service. A pure devotee's heart is always full with the desire of executing the Lord's service which deserves upon the pure devotee. Know this transcendental service of the Lord. He speaks the message of Godhead as the appointed agent for Lord and he has nothing to do with the matter of work being done by the pure devotee. No body can abide by the order given impersonal feature because service means all the other of the master, in the impersonal feature the aspected devotee is supposed to be wrapt about the Lord within any external form of

...
A pure devotee like the King Kulaśekhara is therefore particularly careful about the system of spiritual suicide which tends or becomes one with the existence of the Lord. This act of merging into oneness is called "advaita" non-duality. Only the five kinds of salvations "advaita" salvation which indicates to become one identity with the Lord is the most unwanted objective for a devotee. A pure devotee demands such oneness as less important than the hell.

The living beings are separated into separate parts and parcels of the Lord. The Lord expands Himself in primary and separate parts for enjoying transcendental pastimes and enjoying the bliss of merging into the Absolute.

It is something like a son who comes out of the body of the father, wants bliss with the father. This means that the son must make voluntary suicide sacrificing the bliss that can be achieved by the son's own body in order to enjoy the father's bliss. A pure devotee undoubtedly awards such criminal policy as the King Kulaśekhara is our guideline against this for all.

The King also desists not to be saved from the "kumbhāpaśa" hell. The kumbhāpaśa hell is experienced by the sinners in pristine sin also still factitious. "kumbhā" means the basin. If somebody is put into a basin and is filled with the process of boiling, he can have some idea of the experience in the kumbhāpaśa hell. There are incalculable types of hells with engagements and by the grace of the illusory energy
Raghav dasgupta

Each hellish engagements are accepted by the illusoriness living being as an endowment of gift. The modernized industrial enterprises, the mills and factories fully equipped with up to date machineries are different types of 'Kumbhlipaka' hell and the organizers of these industrial enterprises accept them as advancement of economic well fare. The hellish conditions are directly experienced by the laborers or the workers in such factories and the organizers who exploit such laboring mass of people, do also advert to become one of them some time after. Delightful persons do want to be saved from such 'Kumbhlipaka' hell. But a pure devotee does not wish even be saved like them by the prayers of God. A pure devotee of Narayana looks equally upon heavenly happiness, transcendental living becoming one with the lord or the hellish tribulations experienced in the 'Kumbhlipaka' hell. He is not at all afflicted in them because he is always engaged in the transcendental living service of the lord. Even in the 'Kumbhlipaka' hell a devotee can adjust a situation of Niceness and grace of the lord, In the Bhagwat Gita and in all other revealed scriptures it is said that the Lord lives with every living being. As such each living being who is destined to live in the 'Kumbhlipaka' hell has also
Prayers of Mulashekha.

along with him his eternal companion the host in his localised aspect as Paramatma. But by the inconceivable power of the Lord—He remains almost formless beneath circumstances—as much as the air and sky apparently both mixed together remain separately even though they are all with all fascination the same nature. The devotee also in the same manner like his Lord does not remain anywhere in this material world except in the devotion of his heart. Although appearing as a pure devotee endowed by the Lord on his devotee, the devotee does not want it consciously or unconsciously hurt the Lord is careful about his devotee as much as the nectar is always careful about the little honey bee is completely surrounded and the care of the bees.

A pure devotee like the king Mulashekha is as much relater to have association of beautiful soft-skinned attractive women. There are different grades of women in different places of the universe. Even on the surface of the earth we traced one line, there different types of colourfull womencolour are enjoyed by different types of men in different countries. But in other planets which are sufficiently distributed all over the universe, there are many many beautiful spots everywhere like desireable by the living beings. The heaven and earth of all of them is the first in the Swaraloka called by the name Narayana Garden. In this Narayana Garden or Eden Garden—all eligible devoted persons can enjoy varieties of beautiful women called by the names Avaras. These Avaras are generally enjoyed by the Gurus are gods as are the three heads something in matter of great mightful Kings or Navadhas. These kings of Navadhas are considerable.
with a view before the demi-gods residents of Swargaloka
situaded in the Third chamber of the cosmic atmosphere. The
inner tendency of enjoying is true in the core tendency
everything losing leads but such tendency is neutralised
in the desired or desired state of material existence.
When such conditions are thoroughly neutralised the
more the period of material existence is extended, it
is observed therefore that a living entity devoid accept
cing quality object just for the sake of the material body
and not for discharging the quality tendency of
self-enjoyment. The restraint is unfeared not by
free belief they must be a voluntary will for in
such restraint. Such restraint becomes a naturalising
development of the inwardly elevating devotional process
and externally there is no necessity for ever buying money
in some way in already employed in the
devotional services like the king, the
kings.

The pure devotee does not without a conscious desire
for enjoyment and without any negative attitude for
voluntary restraint—has only to engage in the service
of the transcendental being, served of the lord. Once
is noticed to lead handily after the position of
continually the need of self-control to at the dual
effect of the material existence, one should not
let the much about these positive as negative rules
about one must measure the time for enjoying the
service of the lord without any delay.

Naññha = Not even
Dhārayā = in the matter
Amrutā = in the matter, accumulating wealth
Naññha = Not even
Kāraṇa = in the matter, accumulating wealth
Naññha = Not even
Kāruñya = in the matter, accumulating wealth
Naññha = Not even
Prayers of Rilke

Oh my Lord! I have no special attachment for familiaity residing in the matter of accumulating wealth and fortune. Nor have I any inclination for enjoying life's great pleasures. Let these be solicited it may lead upon me as they are inevitable in accordance with the want of my past deeds. But this much is my most-compelling prayer unto you. That let these be an unflinching devotion of revere, attitude unto the pairs of your bitter tears yet even after repentance of births after births.

Purport.

Development of human consciousness attains perfection in the beginning of moral and ethical principles from gross materialistic eating, sleeping, fearing and sense-gratification. These ethical principles and moral evidences develop further into religious consciousness culminating into an imaginary presence of God without any factual realization of truth. All three stages of God consciousness is called religious activity promises material prosperity of different grades. People in general subserve developed this quest of religious activity, do perform sacrifices, grow in charity and become under gods of different types of austerity and penance, with a view of future reward in material prosperity. Such religious men are called fraticile warriors whose goal of life is to gain the same material rewards which are utilised for different types of sense-gratification. Material reward is a necessary condition for sense gratification for most people and therefore try to be a deified religious.
men with a view to material gain, not actually the purpose of relengy.

In different, from the theoological meaning of the English lexicon, religion, in ancient the synonyms were not Sharma means the negative quality of the loving being which is called eternal serviership or to merge service to the Supreme Truth Krishna the absolute personal form of Godhead. This transcendental qualification of the eternal serviership is not found in material and it is the different service called by the names of different service and called by the names of the material world. The eternal serviership for the living being is related with the eternal serviership for the Supreme Being and such service attitude is never hampered by any sort of material hindrances. Such transcendental service is above the plane of salvation and therefore it does not attain any sort of material exchange in name, fame or gain. What are is experienced in such transcendental living service is the Supreme Being. The servier attaches a state of abhaya (state of detachment from material name fame and gain. Material name fame and gain are a mere illusion after death.Materialists do not understand that material name fame and gain are phantoms of a real thing. They are not the revelation of the real things
Prayers of Mary Kula Mashaum * Page 86.

The presented reflections. The base devotion.

Victimhood is spiritualized by the accidental

service attitude of a wide range of people.

We therefore have attraction for such false things called

by the name of materiality, as we receive them,

by the name of salvation.

We pursue the performance of real religion.

to attach and attachment for hearing.

in channels, the messages of the kingdom of God.

Materialistic people are attracted to the

country news papers as accounts of their large

obstinate interventions. The aim of religion.

Therefore to develop this nominalness.

Consciousness must not think unless all believes in

the performance of religious rites as waste of

energy only. Religiously spiritual direction

in all countries, does not aim at economic

welfare, rather economic welfare aims at

increasing the means of expense.

Punishment is a means.

The punishment is a means to education from the

natural condition.

People are advised therefore not to indulge

in sense gratification due by the profit of

their labour. They are advised to work

just to maintain the body to work with an aim to

enquire the aims of their life. The enquiry is for the absolute truth.

The absolute truth is idealized in the different

manner called by the name of"immaterial"

Brahman, localised Parvatiism and

the Supreme Permanency of Godhead. Then

the highest stage of spiritual realization is attained

before the formation of the permanency of Godhead, the

automatic results like the are foretold by the
This stage — reductance for plebe or temporary acts of material nature — can be achieved only by practice of devotional service of the Lord. Such devotional services are not neutral. Conferences of the deviated persons are actually received as full consequences and detachment from the service of the Vedic literatures devotional qualities. Without any reference to the Vedic literatures such as the Suktis, Samsyas, Laghuvarta, and their ritual regulations — are not practicable activities. But they cause only a regular disturbance in the Booth of ontological civilizations. Such disturbances produce disorder in the universal sciences and are caused as much from the enlightened souls and are even yet not at all such disturbing elements only by the ordinary elements in the universal order but what makes their qualification gradually and it does not matter whether they take a secret of revelation first or death-life after life.

Of me, therefore, do not speak in a mamaradon varsa
Naive, not namely, born in them
Ardhavuta, Sarvaramadhavan
Charito de to maranyay be Chintayani.

Translation

Oh, my Lord, the killer of Naraka! Let there be my residual in the plane of the deva-gods or in the other plane of the human beings or in that of the hell or a matter of course. I pray to that I may remain even at the bottom of hell. The pairs of you to two feet which have derived the lotus grew in the

area of Shanta.
Purpose.

A pure devotee of the Lord, as stated before, has not only not anything to do with mundane religion, economic development, sense gratification, and at least salvation, etc., but also he has nothing to do even with the highest standard of material existence or even with the present. To him, both the heaven or the hell are of equal value. He is not afraid of going to hell for the service of the Lord neither he desires to live in heaven without the service of the Lord. This response is not due to the lotus feet of the Lord which defies the most beautiful Satyanarayan lotus flower of the mundane world. The defiance is due to the transcendental function of the Lord. For example, qualities, pastimes etc. In the Srimad Bhagavatam the Lord is described to have no hand and no leg and yet He is omnipotent to accept anything and do anything. He can offer all things with devotion. He is said to have no eyes, no mouth, no ears, etc. In the Srimad Bhagavatam as well as in the Srimad Bhagavatam etc., it is said that He is simple-minded, His glance on the material nature are His and not bound with the curse of duality. He is not engaged for His own for His own. He is ever in transcendental love to His dear. The relationship in the world of matter is not at all necessary. There are His helpless in His hand. Parintah prabhah prayas cahitva samanah etc. and other relation with all different types of duality are not at all necessary. Every material relationship with Him is defiled. He is all Omnipotent and omnipresent. He is the one and only Lord of the universe. One can have all relations with Him. All philosophers write nothing of natural religion. They think only of natural religion. They think that knowledge cannot understand these all spiritual relations. They believe that they are inferior and knowledge of the full spiritual being. But a pure devotee of the Lord Bhagavatam has complete knowledge of the full spiritual being. He does not say that everything material is false but he also nothing to do with anything material, begins to the human being, to the hell. He has full
knowledge. The statement of Bhagvat Geeta: That even the highest plane of Brahman is not the highest plane of the universe, there is no spiritual bliss to be reached in the universe after leaving the body. Similarly, the devotee has full knowledge of spiritual life. This spiritual knowledge is not only a defiance of the material existence but also the foundation of reality. Eternal existence.

At the present moment, material scientists can only deal with the means for exploring the universe. The idea of life, which is not an expression of the material is unknown. They believe in the existence of life, but they cannot express it. The highest plane is called the Brahman which is described as a window or the window of knowledge.

The structure of life is different from that of the material. As mentioned, the Vedanta philosophy, can approach the plane of the gods or that of the higher kingdom. The soul, which is a very important aspect of the human being, is recorded in the middle memory of material existence. A human being is promoted or degraded in different spheres of life in the different planes according to his actions. He is promoted to the higher plane if he is in the middle of good acts. He is degraded if he is in the middle of bad acts. He is degraded if he is in the middle of bad acts.

The moral standing of the plane of the moon may or may not be degradation. The human body is destroyed or degraded, or his body is destroyed or degraded. In the middle, the plane or the plane of the middle is destroyed or degraded. The moral standing in the plane of the moon may or may not be achieved. In the order of material modes as above mentioned, the human body is destroyed or degraded, or his body is destroyed or degraded.