

## The Biography of Sri Nityananda Prabhu

Taken from the book 'Sri Pancha-tattva: The Five Features of God'  
By His Grace Satyaraja dasa Adhikari (Steven J. Rosen) (*used with permission*)



*nityanandam aham vande karne lambita-mauktikam caitanyagraja-rupena pavitri-krtabhutalam*

"Salutations to Sri Nityananda Prabhu, Who has a single pearl suspended from one of His ears, Who is the elder brother of Sri Chaitanya Mahaprabhu, and Who is the purifier of the world."

Curiously, there is no authoritative biography of Nityananda Prabhu; and while Rupa, Jiva, and Raghunatha [Gosvamis] do not even mention him once in their collective writings, Sanatana Gosvami refers to him only briefly in the invocation of his Vaisnava-tosani. Nonetheless, the world is fortunate that Mahaprabhu's biographers have devoted large sections of their work to Nityananda's life, which can be pieced together from this massive literature, and also from later medieval Vaisnava texts, such as Bhakti-ratnakara and Prema-vilasa. Nityananda Prabhu was born in the village of Ekcaka, also called Ekacakra, in the country of Rahri (Radhadesa), some eight miles east of where today stands the Mallarpura station of the E.I. Railway (within the modern Birbhum District of West Bengal). His birthsite is commemorated by a small temple named Garbhavasa and is visited by throngs of pilgrims to this day. Although no authorized account of His birth is extant, it is said that He was born in or near the year 1474 and that His father's name was Hadai Ojha. Hadai was a well known pandita, having descended from a good brahmana family whose origins were in Mithila; and his wife's name was Padmavati. Their only son, Nityananda, was born on the auspicious thirteenth day of the bright fortnight of the month of Magh. This auspicious day was made even more auspicious by Nityananda Prabhu's birth.

As a child, Nitai, as He was called, had a close circle of friends, and together they used to imitate the pastimes of Krsna and His associates. Once, they dressed themselves as demigods and petitioned the Lord to alleviate the burdened Earth of Kali-yuga. Nityananda Prabhu and a playmate who was dressed as the ailing Earth, along with the other children, took their game to the Ganges, where they addressed Lord Visnu. At that time, one of the children hid behind a rock and spoke in a grave voice, "I will soon be born in Mathura to lighten the oppression of the Earth." The boys enjoyed themselves, as children do, while becoming completely absorbed in Krsna's lila. On another occasion, Nitai and His friends gathered in an imitation "village" to celebrate the marriage of Vasudeva and Devaki, the parents of Krsna. The following day, they made their playhouse into the prison of Kamsa and enacted the entire story of Krsna's birth. Once, while acting out this episode, Nitai transformed the area into a cowherd settlement and took "Krsna" there, deceiving Kamsa by substituting Yogamaya for Krsna within the prison. Performing these intricately-woven stories on a daily basis, the children became quite close and came to love Nitai as their natural leader and friend. He was the most imaginative among them, and they all laughed and shared joyful exchanges when He would dress them like demons. When they staged the Putana story, for example, they would engage in uproarious laughter when one of their friends pretended to suck the demoness's breasts like baby Krsna. Sometimes Nitai would construct demons out of toys, naming them Bakasura, Aghasura, Vatsasura, and so on and would go through the motions of battling with them and finally killing them. His friends were so entertained by His play-acting that they would come back day after day just to see Him do it again and again.

Once in a while, His friends would take the roles of the elephant Kuvalayapida or the wrestlers Canura and Mustika: Nitai would play-fight with them, knock them down, and drag them off by the hair. By the end of the day, their stomachs would ache from laughter, and they would tell their parents about the great fun enjoyed with Nitai in play-acting. Sometimes Nitai would bring His friends to the local milk-man and have them watch Him steal butter and yogurt, as Krsna did in His Vraja lila. The milkman, of course, did not complain. In fact, he was an accomplice, setting aside excess dairy for Nitai and His friends, expecting them to show up. All the adults of Ekacakra adored Nitai. They were fascinated by this unique little boy, and they loved Him as their own. Seeing His total absorption in Krsna and the avatars of Visnu, they suspected that He might be some sort of Incarnation Himself. He was relentless, day after day enacting a different pastime, and did it so skillfully that His neighbors wondered, "How is it that He is so talented? How does He know the stories so well? No one has explained all these details to Him." One day He imitated Krsna's pastime of lifting Govardhana Hill, with all aspects of the story acted out perfectly. On another, He constructed a replica of Vrndavana, performing many parts of Krsna's Vraja-lila with marked realism, and on still another, He pretended to steal the clothes of the gopis and visit the wives of the brahmanas engaged in sacrifice. On one occasion, one of the boys dressed as Akrura and took Krsna and Balarama away from Vrndavana on the order of Kamsa. Nitai cried in grief, feeling the separation of the gopis. Tears of love flowed from His eyes. His acting was so authentic that it made all who watched question whether He was merely acting or in some way experiencing the part He played. This was true whether He was playing Krsna,

Balarama, or even Vamana, or other Incarnations of the Lord. "Nitai, where have you learned all this?" one of the neighborhood ladies asked. Nityananda enjoyed her question. "They are My own divine pastimes," He said, "and I am allowing you to see them." The townspeople laughed, shaking their heads. They did not know what to make of Him.

Among His most convincing roles was that of Laksmana, the brother of Rama, which in point of fact intimated His divine identity as Balarama. The boys and adults, who watched Him perform, were covered by the yogamaya potency and could only relish their relationship with Him as little Nitai of Ekacakra. This is elaborated upon in Vrndavanadasa Thakura's Caitanya-bhagavata (Adi-lila, Chapter Nine). Nityananda Prabhu in the guise of Laksmana spoke dramatically. For example, standing outside a make-believe version of Sugriva's palace, He said in a fit of anger, "Come out, you wretched monkey! My Lord, Rama, is not pleased by your actions. He is waiting for the resolution to our dilemma, which you hold in your hands while you leisurely sit around, making merry and enjoying low-class women. If I am to spare your life then go to Rama as fast as you can and offer Him your help!" In this way, Nitai and His friends performed scene after scene from the lila of Rama and Laksmana. Since Nityananda was actually Balarama, of whom Laksmana is an Incarnation, He experienced the various moods of Rama's younger brother. He often added appropriate dialogue that displayed His personal involvement in the role, and His audience invariably vacillated between believing that He was only playing a part to feeling that there was something supernatural about His entirely believable play-acting. As He entered into a second identity that only He could fully see, the residents of Ekacakra were given a hint of His divine identity. Some of them knew that Nityananda's acting constituted a play within a play, and that this inner play was a manifestation of the highest reality of life: the lila of the Lord. For the first twelve years of his manifest lila, Nityananda Prabhu stayed in Ekacakra and shared loving pastimes with His neighbors.

Just before His thirteenth year, however, a traveling mendicant, whom some say was the distinguished saint Laksmipati Tirtha, came to His home and was welcomed as a guest by Hadai Pandita, Nityananda's affectionate father. With deep respect and brahminical hospitality, Hadai Pandita offered his eminent guest all that he had. "Please feel free to take whatever you like," he said. "My home is your home." The visiting ascetic explained that his was a simple life, and that his needs were minimal. However, he said, he needed a traveling companion, and young Nitai would be an appropriate person for such a service. Reluctantly, Hadai Pandita agreed to let his son go. After all, he had promised to give the sannyasi whatever he needed, and to deny him his desire would be to abrogate a fundamental scriptural injunction. Nityananda Prabhu had been wanting to go to Navadvipa for some time, but it was about 100 miles north of Ekacakra, and He was just a young boy. He knew that Mahaprabhu had already appeared in the world and was involved in childhood pastimes in which He was concealing His mission and His divine identity. "I will enjoy going to holy places of pilgrimage with this wonderful sannyasi," Nityananda Prabhu thought, "and after some time, when Mahaprabhu is ready, I will go to Navadvipa." In this way, Nityananda happily departed Ekacakra with the traveling ascetic. But His happiness was not shared by His parents. It was like a nightmare for them. How had they agreed to let the sannyasi take their beloved son Nitai?

What had come over them? They felt that they must have been covered by a blanket of illusion to let their young Nitai go. He would be living a hard life, they thought, always on the road; and because of this they would miss His sweet association. The aging Hadai Pandita could not tolerate Nitai's absence and, after some time, he passed away, bitten by the snakebite of separation.

Nitai traveled from holy place to holy place for the next twenty years, until He was thirty-two, receiving instruction and friendship from His elderly sannyasi companion. Among other pilgrimage sites, He went to Vaidyanatha, Gaya, Kasi, Prayaga, Hastinapura, Dvaraka, Siddhapura, Siva-kanci, Visnu-kanci, Kuruksetra, Pravasa, Naimisaranya, Ayodhya, Haridvara, Godavari, Mathura, and Vrndavana. He journeyed the length and breadth of India and sanctified the subcontinent by His presence, making holy places even holier. His pastime of traveling is reminiscent of Balarama, who traveled extensively, visiting all major places of pilgrimage as the battle at Kuruksetra waged on. According to the Bhakti-ratnakara, Nitai spent extended time in the holy land of Pandarpura (Maharashtra), where His other self, Visvarupa (Mahaprabhu's elder brother), had passed away. At this time, He absorbed Visvarupa's sakti into His own being. This is confirmed in Caitanya-bhagavata (Adi 6.81) and in the Gaura-ganoddesa-dipika (65).

As Nitai continued to travel, feeling the ecstasy of these sacred areas, He manifested His avadhuta nature more and more; His mode of activity and general behavior became increasingly unexplainable and erratic; no one could understand what motivated Him or why He behaved in the way that He did. For example, He was known to dance ecstatically with the cloth meant to cover His loins wrapped instead around His head. Or He would sit in Malini's lap and suck her breast as though He were a baby - she was well beyond child-bearing age and He a man of thirty-two years; but what is more, His sucking actually brought forth milk! Nityananda Prabhu's strange behavior will be explored further in the next verse.

Nityananda was considered an avadhuta sannyasi, although it is said that He never formally adopted the sannyasa order. Avadhutas ("the pure ones") are usually associated with the Saivite tradition, but there is a little known branch of Vaisnava sannyasis known as turiyatit-avadhuta. They are described in the Narada-parivajaka-upanisad, the Turiyatit-avadhuta-upanisad, and the Brhad-avadhuta-upanisad. Divinely eccentric, these avadhuta sannyasis were known to go about naked (the Caitanya-bhagavata and Bhakti-ratnakara both include passages depicting Nityananda in public without clothes), are at peace with the world, are indifferent to pain and sorrow, and have a pronounced disregard for rules, regulations, and caste observances. Several, if not all, of these characteristics could be detected in Nityananda Prabhu. His behavior was so erratic that some people would up and run merely at the sound of His name. (Caitanya-bhagavata, Madhya 3.169) Indeed, even Advaita Acarya jokingly referred to Him as sahaje pagala,, "a natural madman." (Cc., Madhya 3.97) According to Bhakti-ratnakara, Nityananda Prabhu met Laksmipati Tirtha for the first time while traveling through Pandarapura (indicating that, according to the author of Bhakti-ratnakara, the sannyasi who took Nitai from His parents was not Laksmipati Tirtha but rather some other, unknown sannyasi). It is said

that Laksmipati was given to intense dreams about Lord Balarama, and when he met Nityananda in Pandarapura, he was convinced that this beautiful young Nityananda was none other than Balarama Himself. As they developed a deep, loving relationship, Nityananda became increasingly more and more dear to Laksmipati Tirtha, and Laksmipati Tirtha became dear to Him.

According to some authorities, Laksmipati initiated Nityananda Prabhu at this time, giving Him the brahmacari name "svarupa." Accordingly, writers such as Vrndavanadasa Thakura and Srila Kaviraja Gosvami have often referred to Him as "Nityananda Svarupa." Madhavendra Puri was Laksmipati's most famed disciple. He is credited with having established the sweet truth of madhurya-rasa, which later became an integral part of Gaudiya teachings, and also with being the first to openly articulate the preeminent position of Radharani in the Gaudiya sampradaya. It is because of Nityananda Prabhu's extraordinarily sweet relationship with Laksmipati Tirtha that He met Madhavendra Puri while on his way to various places of pilgrimage. Who can describe the prema that was exchanged when these two great souls met and embraced? Their relationship immediately blossomed into a sweet-smelling lotus of brotherly love, but because Madhavendra Puri was His senior, and because he played such an important role in defining the Gaudiya mission, Nityananda Prabhu always treated him as though he were His spiritual master. Indeed, Nityananda Prabhu accepted Madhavendra Puri as nondifferent than Laksmipati Tirtha. Because of this, Nityananda Prabhu is often referred to (along with Advaita Acarya and Isvara Puri) as one of the most beloved disciples of the famed Madhavendra Puri.

Soon Nityananda Prabhu reached Vraja. His ecstasy increased one million times. Visiting the many places associated with Krsna-lila, He shouted, danced, rolled around, laughed, and howled like a madman. In Gokula, He saw the house of Nanda Maharaja and stayed there for some time. As He looked around and felt the texture of the walls, He cried piteously, remembering the Lord's pastimes there. Offering His obeisances to Sri Madan-gopala, He went to Hastinapura, the capital of the Pandavas. Visiting all the memorable forests on the path, He finally arrived in Sri Vrndavana-dhama. There He engaged in many wonderful pastimes by the Yamuna, interacting with invisible playmates that only He could see. Nityananda Prabhu eventually came to a beautiful banyan tree named Srngara-vata (which later came to be called Nityananda-vata). (Note: There is a picture of what remains of this banyan tree on the introduction page of this web site.) Here He became completely mad with love for Krsna. He would sit down, then stand up, then sit down again. He took flowers from the area surrounding the tree and, lying down, placed them on various parts of His body. Then He would get up and scream as the flowers fell to the ground. His spiritual love-sickness could no longer be contained in His mind and heart, and He felt as though it would burst forth from His body in all directions. With this overflowing intensity, He cried out, "Where is Krsna?! Where is My very life and soul?!" As these words emanated from His anxious lips, He shivered uncontrollably and tears of love poured from His eyes like torrents of rain. At that moment, He was seized with a startling inner vision, which showed Him that Mahaprabhu had completed His secretive childhood pastimes. Mahaprabhu was now overtly engaged in his mission, revealing it for everyone to see. This realization made

Nityananda, the avadhuta, chortle with unbridled affection for his spiritual brother, and so from Srngara-vata He proceeded to Navadvipa to join in Mahaprabhu's pastimes.

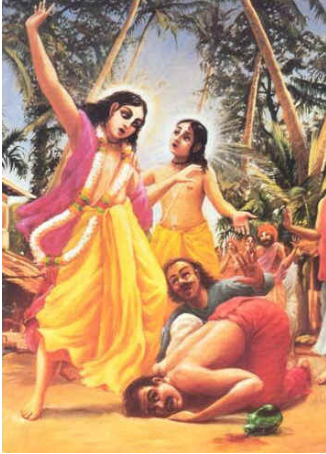
The year was 1506, and after arduous travel through dense forests in the trance-like state of frantic devotion, Nityananda Prabhu reached the land of Nadiya. Relishing the spiritual environment, He went directly to the house of Nandanacarya, a great devotee who lived at the southern boundary of Antardvipa, where the Ganga and Jalangi meet. His house was enclosed by a well-known garden that was called Sri Isodhyana. This garden was reminiscent of Vraja, with berry bushes, cuckoos, peacocks, fragrant flowers and varieties of fruit trees. Nityananda felt at home here. He thought, "Mahaprabhu is actually My younger brother and is anxious to see Me. Let Me play a game with Him and see if He will find Me here." Aware of Nityananda's presence, Mahaprabhu dispatched Haridasa Thakura and Srivasa Pandita to search for Him. But after three hours they returned without Nitai; they could not find Him. Haridasa is Brahma, the creator of the universe, and Srivasa is Narada, who has free reign to travel wherever he likes. Between them they have enough mystic potency to accomplish anything. And yet by Nityananda's inconceivably powerful desire He was able to keep Himself hidden from these two capable souls. Mahaprabhu enjoyed Nitai's transcendental game and, like Nitai, wanted to savor their first meeting. He relished the fact that there was some delay in His finding Nityananda Svarupa. But after some time He felt that He could not wait any longer, and so He rounded up all the devotees and went directly to Nandanacarya's house. When the two Lords finally saw each other for the first time, they were immediately overtaken by waves of ecstasy. Nitai was roughly thirty-two-years-old, and Mahaprabhu was twenty. They each felt that their lives were now perfectly complete and, embracing, they cried rivers of ecstasy. After glorifying each other for a few moments, Nitai fell to the ground in an unconscious state. Quickly revived by Mahaprabhu's soothing touch, they continued to glorify each other in poetic and appealing ways. All of the assembled devotees were struck with awe, and they realized that they were fortunate to witness such an esoteric and sublime occurrence, one that happens rarely in a thousand ages of Brahma. The spot where the two Lords first met is today commemorated by a small temple called Sri Gaura-Nityananda Mandira.

Soon after their initial meeting, Mahaprabhu took Nityananda to Srivasa Thakura's home to offer Vyasa-puja, or guru-worship, to Nitai, who is the original guru for all mankind. However, Nityananda grabbed all of the puja articles from Mahaprabhu and worshipped Him instead. Nitai kept repeating, "Nimai Pandita [Mahaprabhu] is my Lord and Master! Nimai Pandita is my Lord and Master!!" There was constant competition as to who will serve whom. Their love for each other is indescribable. From this point until Mahaprabhu left Navadvipa for Jagannatha Puri, Nitai was always at his side. Both Vrndavanadasa Thakura and Krsnadasa Kaviraja Gosvami unequivocally assert that Nitai holds the entrance key to Mahaprabhu's heart. The Gaudiya tradition is emphatic: one who thinks that he can attain love of God without first attaining the mercy of Nityananda Rama is living in a hallucination.

Mahaprabhu asked Nityananda Prabhu and Haridasa Thakura to serve as His door-to-door preachers, spreading the message of love of God to every home

in Navadvipa. It was at this point that Nitai and Haridasa met the two brothers, Jagananda and Madhavananda Bandopadiya, also known as Jagai and Madhai. They were the descendents of an illustrious brahmana dynasty but had abandoned the pious ways of their forefathers for a life of debauchery. When the two emissaries of Mahaprabhu's mercy first met them, Jagai and Madhai were, as usual, in a drunken stupor, creating havoc throughout the village. Nitai felt compassion on these fallen souls and reasoned that if they could be rectified, then Mahaprabhu's mission would become even more well-received in Navadvipa. Approaching the two wayward brothers on the street, Nitai begged them to chant the holy name of Hari and to taste the sweet nectar of Krsna consciousness. But the two villains just chased Nitai down the road, shouting profanities and calling Him foul names. The next day, Mahaprabhu asked His two preachers to return to the scene of the incident. This they did, but upon their arrival they received more than just abusive language. Along with harsh verbal threats, Madhai threw a broken clay pot that came crashing down on Nitai's divine head, causing Him to bleed.

(Although Nitai's body is perfectly spiritual, He manifested this lila so that Jagai and Madhai could attain liberation.) This act of violence caused heartbreak to all who witnessed it, including Haridasa. Even Jagai felt remorse, scolding his brother, who was about to hit Nitai again. Jagai advised Madhai to desist, telling him that his behavior was outrageous. When Mahaprabhu heard what had happened, He became infuriated and rushed to the area Himself. How could anyone harm a gentle soul like Nitai? Summoning His divine disk-like weapon, which is flaming and radiant, Mahaprabhu was prepared to



kill the two repellent brothers on the spot, forcing them to taste the wrath of God. His anger, however, was assuaged by Nitai, who reminded Him that the majority of people in this age are as fallen as Jagai and Madhai, and that it is His mission to liberate them with love, not with violence. Hearing Nitai's words, Mahaprabhu was willing to forgive Jagai, for he had tried to protect Nityananda Prabhu, but Madhai, who perpetuated the most evil deed of harming Nitai, needed to be forgiven by Nitai Himself. Nitai's mercy knows no bounds, and He quickly forgave Madhai for all he had done. When Jagai and Madhai saw the loving exchange between Mahaprabhu and Nityananda, and, further, observed Nitai's forgiving nature toward them, their hearts were changed. They resolved to become devotees

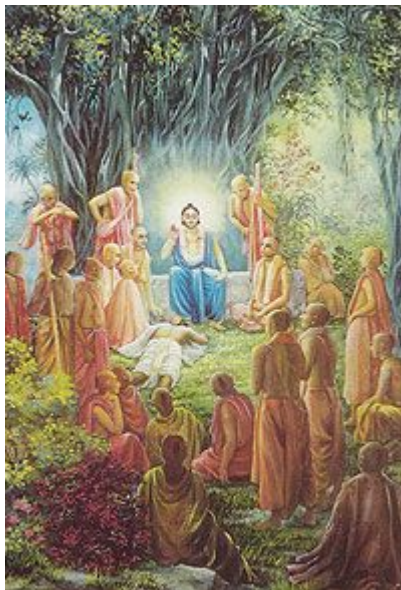
and enthusiastic supporters of Mahaprabhu's sankirtana mission. Seeing their sincerity, Mahaprabhu took all of their sins on His own head, which, for a few brief moments, turned His beautiful golden body into an unsightly blackish color. Indeed, when Yamaraja's assistant, Citragupta, tried to tally Jagai and Madhai's collective sins, he could not do so, and he collapsed from sheer exhaustion. After the incident with Nitai, however, Jagai and Madhai set the highest standard of devotional service by constantly chanting the holy name of Krsna (at least 100,000 times daily) and instructing others in the minutiae of Vaisnava religion. Madhai, in particular, felt culpable for his heinous offense and one day approached Nityananda Prabhu asking for special atonement. Nitai instructed him to regularly clean a particular bathing place in Navadvipa. He did this and other allied services for the rest of his life. The bathing place still exists today and is called Jagai and Madhai Ghat.

Mahaprabhu and Nityananda spent several years together relishing sankirtana pastimes in Navadvipa. As fate would have it, however, Mahaprabhu soon decided to take sannyasa, the renounced order of life, and to spread His sankirtana mission throughout all of India. Nityananda Prabhu was one of the few confidential associates who knew that this event was about to transpire, and He accompanied Mahaprabhu to Katwa, where the sannyasa initiation was to take place. Soon after Mahaprabhu's renunciation ceremony, the two divine brothers went to Puri together.

On the way, an interesting pastime occurred. Just six miles north of Puri, in the village of Kamalapura, Mahaprabhu bathed in the Bhargi River and left His sannyasa staff in Nityananda Prabhu's hands while in the water. After bathing, Mahaprabhu went to the adjacent Siva temple known as Kapotesvara. At that time Nityananda Avadhuta broke the sacred rod into three pieces and threw them into the river. In this case, there are several reasons for His "unexplainable" avadhuta behavior: (1) Mahaprabhu was a new sannyasi and, according to tradition, was supposed to carry the staff until He was in the later stages of sannyasa. Nityananda reasoned, however, that since Mahaprabhu was the Supreme Personality of Godhead, He was already superior to even the most senior sannyasi, and so He need not carry the sannyasi rod; (2) For a series of rather complex reasons, Mahaprabhu had taken sannyasa from a monk in the impersonalistic school of sannyasis. This particular class of ascetics carry a single staff to affirm their belief that they are one with God. Mahaprabhu, however, was in reality a Vaisnava sannyasi, and they carry a triple-rod staff, indicating that they have surrendered body, mind, and words to the service of the Lord. For this reason, too, Nityananda Prabhu broke the Lord's staff into three pieces; (3) Finally, it is said that Mahaprabhu wanted to arrive in Puri alone, to relish His meeting with Lord Jagannatha in perfect solitude and to meditate on Him without any interruption. Having Nitai break Mahaprabhu's sannyasa rod allowed Him to feign anger and run ahead of His traveling companions. This enabled Him to arrive in Puri before the others. Running with unparalleled enthusiasm to see His Lord, with tears in His eyes, He went directly to Jagannatha's temple and was able to feel the ecstasy of the Lord's association before His retinue arrived. This was made possible by the breaking of the sannyasi rod. The river into which Nitai threw the broken pieces is now called Danda-bhanga-nadi, "the river of the broken staff."

Soon after this Danda-bhanga-nadi lila, Mahaprabhu and Nityananda arrived in Puri and enjoyed being in the holy dhama together. But this love-in-union was not to last, and Mahaprabhu quickly left Nityananda there, proceeding on a tour of South India that was to last for two years. The separation felt by these two spiritual brothers cannot be described. When Mahaprabhu returned, He was pleased to see that Nitai had developed the movement in Puri with the help of some important local devotees: Sarvabhauma Bhattacharya, Mukunda Data, Jagadananda Pandita, and others. However, the movement in Navadvipa had been sorely neglected, and so Mahaprabhu made plans to send Nityananda, His most reliable sankirtana commander, back to Bengal to develop the mission there. Mahaprabhu asked Gadadhara Dasa, Raghunatha Vaidya, Krsnadasa Pandita, Ramadasa, Paramesvaridasa, Purandara Pandita, Govinda Ghosa, Vasu Ghosa, and others, to assist Nitai in His mission, and in November, 1511 He sent them all to the land of Bengal. Kaviraja Gosvami (Madhya 15.42) refers to this important move to





Bengal: nityanande ajna dila - 'yaha gauda dese / anargala prema-bhakti kariha prakase // "Sri Caitanya Mahaprabhu ordered Nityananda Prabhu, 'Go to Bengal and, without restriction, manifest devotional service to the Lord in love of Godhead.'" At this time, Mahaprabhu took Nitai aside and gave Him private instructions. Some say that He requested Nitai to marry, but this is not substantiated by any of the authoritative texts. Be that as it may, Nitai took the order to preach in Bengal seriously (Antya 3.148): nityananda gosani gaude yaba aila / prema pracarite tabe bhramite lagila // "When Nityananda Gosvami returned to Bengal to preach the message of bhakti, devotion to Krsna, He successfully toured all over the country." He came to know Bengal as thoroughly as a king knows his domain.

At this time He established pilgrimage in Bengal, especially in Navadvipa, and many say that this is when He met Jiva Gosvami, engaging in the famous parikrama described by Bhaktivinoda Thakura in Sri Navadvipa Dhama Mahatmya and also in Sri Navadvipa Bhava Taranga. However, it is more likely that the pilgrimage with Jiva Gosvami would have taken place at a later date. When Nitai first returned to Bengal, He began His mission in Panihati, a village four miles north of Calcutta. For almost five months, He preached and gathered followers in this area, until thousands chanted and danced in ecstasy under His able supervision. It was at this time that Raghunatha dasa Gosvami, then a young boy, approached Nityananda Prabhu as a surrendered servant. Since "Dasa Gosvami," as Raghunatha dasa came to be called, was born into a wealthy family, Nitai asked him to hold a huge festival in which all the devotees could have as much yogurt and chipped rice as they desired. The festival at Panihati was a grand success, drawing pilgrims from miles around to participate in various ways. This naturally enhanced the sankirtana movement and pleased Nityananda very much.

In Panihati, Nityananda Rama used the house of Raghava Pandita as a central headquarters, and from there He sermonized to thousands of people from both sides of the Bhagirathi River, winning converts from all quarters. From there, He moved on to Varahanagara, where he stayed in the house of Gadadharadasa. He transformed this small dwelling into another huge center for the movement. It is said that He moved the people of this area so thoroughly that even the young children were allowed to come from neighboring villages, even on school days, just to join the kirtana. After a fruitful period in these places, founding self-sufficient, ongoing preaching centers, Nityananda Prabhu arrived in Khardaha, where for some time He settled at Purandara Pandita's home. Marking this place as a special center, He would return here later with Jahnava Devi, His wife, but for now He moved on to continue proselytizing on Mahaprabhu's behalf. His next stop was Saptagrama, one of the wealthiest towns in Bengal. Many of this town's inhabitants, then as now, were of the Suvarna-vanika caste, who deal in gold and are considered outcastes. Although they were untouchable by Hindu standards, Nityananda viewed all souls equally and lovingly spread Mahaprabhu's teachings to everyone He met. The people of Saptagrama in turn came to love Nityananda Prabhu, appreciating His genuine spiritual vision, for He allowed them to play a role in the sankirtana movement. Some of them said that Nityananda Rama was like a Satya-yuga flower, which was able

to spread its enchanting fragrance for miles around, for years on end. By mercifully sharing Krsna consciousness with all people indiscriminately, Nityananda, likewise, was able to spread the movement of Caitanya Mahaprabhu to even newly blossoming devotees. After staying in Saptagrama for some time, Nityananda Prabhu traveled on, visiting Santipur and Navadvipa, where He literally went door-to-door and begged people to surrender to Mahaprabhu's sankirtana mission. He carried this request to Thanajora, Baragachi, Dogachiya, Fulia, and all villages on both sides of the Ganges. At Khardaha, He is said to have converted no less than 1,200 male and 1,300 female Buddhists, and He converted another large group of Buddhists at Ramakeli (although some say that this work was actually carried out by Nitai's son, Virabhadra).

Nityananda Prabhu's most important followers joined Him at this time: the poet Jnanadasa; the three brothers who gained renown as song-writers and kirtana singers, Madhava, Govinda, and Vasu Ghosa; and the twelve "gopals," or the devotees who embodied Nitai's "friendly" mode of devotion (as opposed to the more popular madhurya or conjugal mode). Actually, Nitai started to organize His group of "cowherd friends" while at the Cidamahotsava festival in Panihati, making the



twelve gopals, in a sense, the earliest Gaudiya Vaisnava organization in Bengal. Nitai, in the mood of Balarama, emphasized sakhya bhava even as Mahaprabhu, in the mood of Sri Radha, chose to focus on madhurya bhava. This was Gaura-Nitai's general method of revealing the various bhavas for the world in general, although it is said that Nitai, in the mood of Ananga Manjari, did in fact give madhurya bhava to those who were ready for it. Nityananda Prabhu popularized sakhya bhava through His twelve gopals, who were cowherd associates of Krsna and Balarama some 5,000 years ago in the time of Krsna's manifest pastimes. These gopals were reborn 500 years ago (in the time of Nityananda Prabhu) in order to assist in His pastimes. Vaisnava writers, such as Kavi Karnapura, have revealed the identity of each of these distinguished personalities in terms of their roles in both the 5,000-year-old lila and the one from 500 years ago.

The first and perhaps most important of these twelve may be listed as Ramadasa Abhirama of Khanakul-Krsnanagar in Hooghly. He possessed colossal strength, was able to lift a huge tree and use it as a flute, and was also one of Mahaprabhu's closest associates: he was given over to Nitai as an assistant and guardian. It is said that Ramadasa carried a whip that was known as Jaya Mangala, and that if he was kindly disposed toward someone he would gently slap them with it three times - whereupon they would immediately develop pure love for Krsna. It is claimed that Ramadasa Abhirama is Sridama in Krsna lila.

The second of the twelve gopals was Sundarananda Thakura, a brahmana ascetic, who was Sudama in Krsna lila; next in line was Dhanajaya, who was

Vasudama; Gauridasa Pandita was Subala; Kamalakara Pipalai was Mahabala; Uddharana Datta was Subahu; Mahesa Pandita was Mahabahu; Purusottama was Stokakrsna; Paramesvara Dasa was Arjuna; Purusottama Nagara was Dama; Kala Krsnadasa was Labanga; and Sridhara was Madhu-mangala or, according to some, Kusumasava. With the help of these saints, coupled with the aid of Gadadhara Dasa and several other Vaisnava luminaries, Nityananda Prabhu was successful in spreading Vaisnava dharma throughout the length and breadth of Bengal.

A discussion of Nityananda Prabhu would hardly be complete without mentioning His marriage, later in life, to Jahnava Devi and her younger sister Vasudha. When Nitai returned to Bengal at Mahaprabhu's request, He decided to abandon His avadhuta status and take to the grhastha asrama. A statesman named Suryadasa Sarakhel, the brother of gopala Gauridasa Pandita, had two daughters who were great devotees; their names were Jahnava and Vasudha. As qualified girls who felt great affection for Nityananda Prabhu, they were chosen to marry Him, and He, in turn, loved them dearly. Of course, they were not ordinary devotees. According to Kavi Karnapura, the two girls were incarnations of Revati Devi and Varuni Devi respectively, who were the wives of Lord Balarama (although both girls are considered incarnations of Ananga Manjari as well).

After some time Vasudha gave birth to two children - a boy named Virabhadra (or Viracandra) and a girl named Ganga-devi. Kavi Karnapura says that Virabhadra was an incarnation of Ksirodakasayi Visnu (an expansion of Sankarsana) and that Gangadevi was the personified Ganga herself. Virabhadra, especially, became a great leader in the Vaisnava community and continued to spread the Gaudiya teachings in the mood of His distinguished father. Soon after the birth of her two divine children, Vasudha passed away, and Jahnava vowed to raise them as her own. Jahnava also adopted a boy named Ramacandra (Ramai), whom she loved more than life itself. Ramacandra's biological father was known as Caitanya Dasa, and he was extremely devoted to Jahnava Thakurani. He and his wife were unable to have children until he prayed to Ma Jahnava. His prayers bore fruit, and his wife gave birth to two sons, Ramacandra and Sacinandana. In appreciation, Caitanya Dasa gave his first-born (Ramacandra) to Jahnava to tend to her needs. This story is retold in the Nityananda-vamsavali, which quotes, as its source, the Murali-vilasa. For most of Jahnava's youth, then, she was engaged in caring for her three children.

As the years went by, Jahnava Ma developed a reputation as a superlative Vaisnavi, embodying the ideals of devotion in the Gaudiya sampradaya. She initiated her son Virabhadra as well as many other male and female members of the Vaisnava community. Major figures in Mahaprabhu's lineage took shelter at her lotus feet, and personalities like Narottama Dasa Thakura, Srinivasa Acarya, and Syamananda Prabhu accepted her as the most prominent Vaisnava in Bengal. In fact, she attended their festival in Kheturi and was given a place of honor as the most advanced personality there. On the first day of the Kheturi festival, the devotees requested Jahnava Ma to take charge of all festivities. This she did, making sure that kirtana was going on with full enthusiasm, that the deities were being worshiped with elaborate splendor, and that

devotional games commemorating Krsna's pastimes were being enjoyed by the mass of participants - and there were thousands.

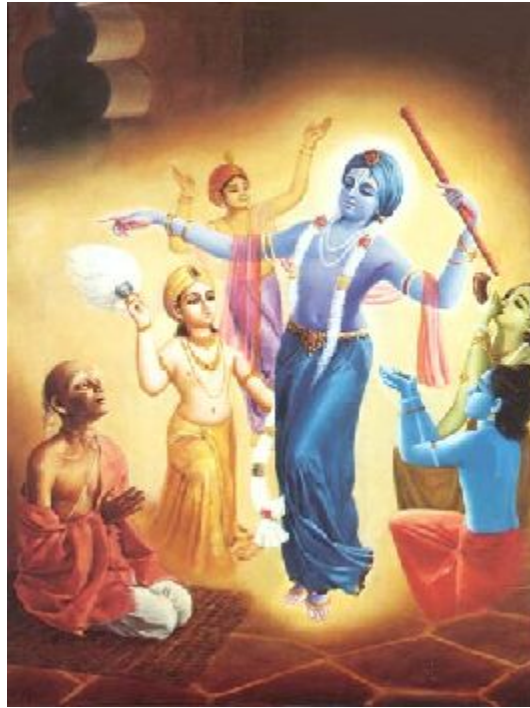
On the second day, with the help of the Vaisnavas, she personally cooked for the thousands of devotees in attendance, trying to serve as many as she could with her own two hands. In this way, she endeared herself to the Vaisnavas, who were sad to see her leave the festival for her pilgrimage to Vrndavana. Although Jahnava Ma journeyed to Vraja after the Kheturi festival, and this is doubtless the most famous of her extended trips, she did go to Vraja one or two times before. Her first trip was ostensibly as a student, and she spent many hours hearing the newly written works of the Gosvamis. It is said that Rupa Gosvami himself explained the literature to her at this time. Gradually, she developed a methodical plan to create solidarity between the Vaisnavas of Bengal and those of Vraja, and she accomplished this quite effectively during her few visits to the land of Krsna's pastimes. When she went there just prior to the Kheturi festival she conferred with Jiva Gosvami, and their combined plan manifested as the sankirtana party that brought Narottama, Srinivasa, and Syamananda to Bengal with the books of the Vrndavana Gosvamis.

Jahnava Ma converted Muslims to Mahaprabhu's Vaisnavism and endeared herself to the Gaudiya devotees throughout India. The Six Gosvamis treated her with the utmost respect, and Dasa Gosvami, in particular, was grateful for her association. He spent a good deal of time showing her the area of Radha-kunda, and the two of them took every opportunity to dance in ecstasy. When Jahnava Thakurani saw Rama Ghat, the area along the banks of the Yamuna where Balarama enjoyed a rasa dance of His own, her spiritual rapture knew no bounds. She had mystic visions throughout her life and received divine dictation from Nityananda Prabhu long after He left this world. Once, in a vision, she saw the Gopinatha Deity and His little Radha companion, who told her to replace the Radha Deity with one that was larger. This mission she took back with her to Bengal and finally sent the larger Deity by boat to the enthusiastic devotees waiting in Vraja. Her relationship with Gopinatha, a Deity established by her disciple, Madhu Pandita, embodies the essence of Vaisnava esoterica and cannot be described here.

At the time of Jahnava's departure from the mortal world, her beautiful manifestation as Ananga Manjari, standing in a dancing pose at Krsna's right side, was emphasized by Nityananda Prabhu's most intimate followers. This "Ananga-Kanai-Rai," the worshipable devotion of Radha's younger sister along with Radha and Krsna together, remains the focus of devotees coming in the line of Jahnava Devi. The Vamsisiksa says that Jahnava Ma left this world by merging into the form of Gopinatha in Vrndavana (although it is also said that she disappeared in Kamyavana, where the Deity, perhaps, was moved during the iconoclastic period of Muslim rule). Whatever the case, the example of her life supersedes that of her death, for in living she opened Vaisnavism up to women in a way that broke all boundaries, allowing them equal footing with men in terms of service, devotion, accomplishment and the ability to rise to the highest level of perfection.

In conclusion, it would be prudent to mention that in Ekacakra-grama, not far from Nityananda Prabhu's birthplace, there is a Krsna Deity known as Bankima Raya - a Deity that was established by Nityananda Himself. On the right side of this Deity is a Deity of Jahnava Ma and on the left is one of Sri Radha. The priests of this temple say that Nityananda Prabhu merged into the form of Bankima Raya when He was ready to leave the planet for his eternal lila in the spiritual sky. There are no other stories of Nitai's departure and so this one is generally accepted by the orthodox Vaisnava community. Be that as it may, His presence, as well as that of His personal sakti, Jahnava Thakurani, is always felt in the presence of one's own guru, for the guru is considered a living manifestation of Nityananda Prabhu's love, and His sakti is what gives a true disciple the ability to perform devotional service and to experience the bliss of devotional life.

## *Nityananda Rama*



What follows on this page is a small collection of verses and bhajans in glorification of Sri Nityananda Rama. This collection is far from being exhaustive and complete, for Nityananda Prabhu's glories are unlimited! Even Ananta-sesa, with His thousands of mouths, has been speaking the glories of Nityananda Prabhu since the beginning of time and has still not reached their end!

sankarsanah karana-toya-sayi garbhoda-sayi ca payobdhi-sayi  
sesas ca yasyamsa-kalah sa nitya-nandakhya-ramah saranam mamastu

"May Sri Nityananda Rama be the object of my constant remembrance. Sankarsana, Mahavisnu, Garbhodaksayi Visnu, and Ksirodaksayi Visnu, as well as Sesa are His expansions and the expansions of His expansions." (Cc. Adi 1.7)

mayatite vyapi-vaikuntha-loke purnaisvarye sri-catur-vyuha-madhye  
rupam yasyodbhati sankarsanakhyam tam sri-nityananda-ramam prapadye

"I surrender unto the lotus feet of Sri Nityananda Rama, who is known as Sankarsana in the midst of the catur-vyuha. He has full opulences and resides in Vaikunthaloka far beyond the material creation." (Cc. Adi 1.8)

maya-bhartajanda-sanghasrayangah sete saksat karanambhodhi-madhye  
yasyaikamsah sri-puman adi-devas tam sri-nityananda-ramam prapadye

"I offer my full obeisances unto the feet of Sri Nityananda Rama, whose partial representation called Karanodakasayi Visnu, lying on the Karana ocean, is the original Purusa, the master of the illusory energy and the shelter of all the universes." (Cc. Adi 1.9)

yasyamsamsah srila-garbhoda-sayi yan-nabhy-abjam loka-sanghata-nalam  
loka-srastuh sutika-dhama dhatu tam sri-nityananda-ramam prapadye

"I offer my full obeisances unto the feet of Sri Nityananda Rama, a partial part of whom is Garbhodaksayi Visnu. From the navel of Garbhodaksayi Visnu sprouts the lotus stem that is the birthplace of Brahma, the engineer of the Universe. The stem of that lotus is the resting place of the multitude of planets." (Cc. Adi 1.10)

yasyamsamsamsah paratmakhilanam posta visnur bhati dugdhabdhi-sayi  
ksauni-bharta yat-kala so 'py anantas tam sri-nityananda-ramam prapadye

"I offer my full obeisances unto the feet of Sri Nityananda Rama, whose secondary part is the Visnu lying in the ocean of milk. That Ksirodaksayi Visnu is the Supersoul of all living entities and the maintainer of all the universe. Sesa Naga is His further sub-part." (Cc. Adi 1.11)

nityananda' balite haya krsna-premodaya  
aulaya sakala anga asru-ganga vaya

"Simply by talking of Nityananda Prabhu one awakens his love for Krsna. Thus all his bodily limbs are agitated by ecstasy, and tears flow from his eyes like the waters of the Ganges." (Cc Adi 8.23)

bada guta nityananda eha avatare  
caitanya dekhaya yare, se' dekhite pare

"In this incarnation Lord Nityananda is carefully hidden. Only if Lord Caitanya Himself reveals Him can anyone see Lord Nityananda." (C.Bhag. Madhya 3.171)

name nityananda tuni, rupe nityananda  
ei tumi nityananda rama-murttimanta

"Your name is Nityananda. Your form is also Nityananda, or full of eternal (nitya) bliss (ananda). You are Nityananda because You are Lord Balarama personified." (C.Bhag. Madhya 12.18)

nityananda-parjyatana, bhojana, bebhara  
nityananda bina kicchu nahika tomara

"With great bliss You wander here and there, You eat, and You act in different ways. There is never a time when You are not blissful." (C.Bhag. Madhya 12.9)

nityananda prasade se haya visnu-bhakti  
janiha-krsnera nityananda purna-sakti

"By Lord Nityananda's mercy one attains devotion to Lord Visnu (Krsna). Please know that Lord Nityananda has all the power of Lord Krsna." (C.Bhag. Madhya 12.26)

krsnera dvitya-nityananda bai nai  
sangi, sakha, sayana, bhujana, bandhu, bhai

"Lord Nityananda is not different from Lord Krsna. Lord Nityananda is Lord Krsna's associate, friend, couch, ornaments, and kinsmen." (C.Bhag. Madhya 12.27)

bedera agamyā nityananda carita  
sarvajiva-janaka, raksaka, sarvamiṭra

"Even the Vedas cannot approach Lord Nityananda's pastimes. Lord Nityananda is the father of all living entities. He is their protector and their friend." (C.Bhag. Madhya 12.28)

ihara vyabhara saba krsnarasamaya  
ihane sebile krsna-premabhakti haya

"His every action is filled with the nectar of love for Lord Krsna. By serving Lord Nityananda one attains pure love and devotion to Lord Krsna." (C.Bhag. Madhya 12.18-29)

bhakti kari' ihana kaupina bandha sire  
mahayatma iha puja kara giya ghara

"Therefore with great devotion please tie around your heads these pieces of Lord Nityananda's kaupina. Take them home and worship them with care." (C.Bhag. Madhya 12.30)

prabhu bale-eha nityananda svarupere  
se karaye bhakti-sraddha se kare amare

"One who has faith and devotion for Lord Nityananda has faith and devotion for Me (Lord Caitanya) also." (C.Bhag. Madhya 12.55)

ihana carana-siva braksara vandita  
ateava ihane kariha sabe prita

"Lord Siva and Lord Brahma bow down before Lord Nityananda's feet. Therefore all of you should place your love in Lord Nityananda's feet." (C.Bhag. Madhya 12.56)



nityananda avadhuta sabate agala  
caitanyera dasya-preme ha-ila pagala

"Nityananda, the wandering mendicant, is the foremost of all the servants of Lord Caitanya. He is the gateway through which all service to Lord Caitanya must pass. He became mad in the ecstasy of service to Lord Caitanya." (Cc. Adi 6.48)

samsarera para hai' bhaktira sagare  
ye dubile se bhajuk nitai-candere

"One who would cross over the ocean of material existence and swim in the bhakti ocean should worship the lotus feet of Nityananda." (C.Bhag. Adi 1.77)

"Lord Nityananda alone possesses the distinctive function of the guru. Nityananda is the servant of God, serving Gaurasundara by the distinctive method of reverential servitude. He is identical with Sri Balarama of Krishna-lila. Sri Balarama is not a chum of Krishna, but His respected elder brother. Individual souls are under the direction of Nityananda. They receive the service of Sri Gaurasundara or Krishna at His hands.

Nityananda is the ultimate source of the jiva and the jiva is a potency of Nityananda. Nityananda and His companions form one of the five groups of the associates of Lord Caitanya, whose distinctive function is that of guru. But Nityananda does not directly instruct in the confidential service of Krishna.

Srimati Radhika is the guru of the inner circle of the servants of Krishna. Srimati Radharani however accepts the offering of service of only those souls who are especially favored by Nityananda and are deemed by Him to be fit for Her service. There is therefore a most intimate relationship between the function of Nityananda and that of Srimati Radharani." (*Harmonist*, Srila Bhaktisiddhanta Sarasvati Thakur)

Nityananda Prabhu requested everyone to serve Sri Caitanya Mahaprabhu, chant His glories and utter His name. Nityananda Prabhu claimed that person to be His life and soul who rendered devotional service unto Sri Caitanya Mahaprabhu. In this way, Srila Nityananda Prabhu introduced the cult of Sri Caitanya Mahaprabhu to everyone without discrimination. Even though the people were fallen souls and blasphemers, they were delivered by this process." (Cc. Madhya 29-30)

dui bhai eka-tanu----samana-prakasa

nityananda na mana, tomara habe sarva-nasa

"These two brothers(Gaura and Nitai) are like one body; They are identical manifestations. If you do not believe in Lord Nityananda, you will fall down." (Cc. Adi 5.175)

ara kabe nitai-cander koruna hoibe  
samsara-basana mora kabe tuccha ha'be

"We are all asking about the mercy of Lord Nityananda. Nityananda is supposed to be the original spiritual master, so we have to approach Gauranga, Lord Caitanya, through the mercy of Lord Nityananda. What is the symptom of a person who has achieved the causeless mercy of Lord Nityananda? Narottama Dasa Thakur says that the symptom of one who has actually received the causeless mercy of Lord Nityananda is that he has no more material desire. Samsara-basana means 'desire for material enjoyment' and Narottama Dasa wonders when it will become very insignificant. Of course as long as we have bodies we have to accept so many material things, but not in the spirit of enjoyment, but only to keep body and soul together." (Srila Prabhupada's purport to Narottama Dasa Thakur's Lalasamayī Prarthana)

ha ha prabhu nityananda, premananda sukhi  
krpabalokana koro ami boro duhki

"My dear Lord Nityananda, You are always joyful in spiritual bliss. Since You always appear very happy, I have come to You because I am most unhappy. If You kindly put your glance over me, I may also become happy." (Narottama Dasa Thakur, Savarana-sri-gaura-pada-padme, from Prarthana)

dina hina patita pamara nahi bache  
brahmar durlabha prema sabakare jace

"Lord Nityananda freely offered this exalted prema, which is difficult for Lord Brahma to attain, even to the fallen and wretched souls who did not desire it." (Nitai Guna Mani--from the Caitanya Mangala, by Locana dasa Thakur)

nitayer karuna habe, braje radha-krsna pabe

"If you actually want to approach the association of Radha-Krsna, you must achieve the mercy of Lord Nityananda first. When he is merciful toward you, then you will be able to approach Radha-Krsna." (Nitai-pada-kamala by Narottama dasa Thakur)

"When the devotee develops his love for Nityananda Prabhu, he is freed from all attachment to the material world, and at that time he becomes eligible to understand the Lord's pastimes in Vrndavana." (Srla Prabhupada-Cc. Adi 7.18 purport)

### SRI NITYANANDASTAKAM

"Eight beautiful verses glorifying Lord Nityananda"

By Vrndavan Dasa Thakur

1. I worship Lord Nityananda, the unlimited root of the tree of devotional service. He appears like an autumn moon, very splendid and free from any taint. Maddened with pure love for Lord Hari, His eyes constantly roll about and he walks as gracefully as an elephant. He is the Absolute Truth, His face is smiling, and holding a staff in His hand, He disperses the influence of the age of Kali.

2. I worship Lord Nityananda, the unlimited root of the tree of devotional service. He is the abode of the mellows of devotional service, no one can be compared to Him and He is the be all and end all for His devotees. He is the Lord of Jahnava Devi, the goddess Who considers Nityananda more dear than life. He is always maddened with pure love of Godhead and the unintelligent non-devotees, cannot understand that He is the Supreme Personality of Godhead Himself.

3. I worship Lord Nityananda, the unlimited root of the tree of devotional service. He is very dear to Lord Caitanya Mahaprabhu, the son of Sacidevi and He is worshipped by the entire universe. He is very cheerful and He delivers the souls immersed in the Kali-yuga. By chanting the holy name of Lord Hari, He removes the false ego born from the ocean of material life.

4. I worship Lord Nityananda, the unlimited root of the tree of devotional service. He spoke to Lord Caitanya saying, "O, brother! The people will become infected with all the sins of Kali-yuga. How will they be able to atone for these sins? Please give them some way by which they can easily approach You."

5. I worship Lord Nityananda, the unlimited root of the tree of devotional service. He went to each and every house and raised His arms saying, "O, brothers! If you will,

please constantly chant the holy name of Lord Hari! If you do this, you will become free from the ocean of birth and death in the material world. Please give this gift of your liberation to Me."

6. I worship Lord Nityananda, the unlimited root of the tree of devotional service. He is like Agastya Muni who forcibly swallows the ocean of material existence, and He is the rising full moon which is the friend of the lotus flowers and which increases the ocean, which is the welfare of the saintly devotees. He is the blazing sun which removes the darkness which is the community of demons.

7. I worship Lord Nityananda, the unlimited root of the tree of devotional service. He traveled on every path singing and dancing and repeating, "Hari! Hari!" Without considering His own interests, He was merciful to the people and he gave them His merciful side long glance.

8. I worship Lord Nityananda, the unlimited root of the tree of devotional service. He held the beautiful lotus hand of His brother, Caitanya Mahaprabhu, and when They glanced at each others faces, Their hearts became full of transcendental bliss. They wandered through the towns of Bengal and delighted the people there.

These eight verses glorifying Lord Nityananda are the abode of the mellows of devotional service and they are the wealth of the pure devotees expert at relishing these mellows. These verses are very excellent, transcendental, and unprecedented. May the two lotus feet of Lord Nityananda continually appear in the hearts of those who read these verses and remember the Lord.

hena avatare yara rati na janmila  
locana bale sei papi ela ara gela

"Locana dasa says, 'One in whom the loving affection for such a supremely merciful avatar as Nitai has not awakened, is simply a sinful dog who takes birth and dies to no avail.'" (Akrodha Paramananda-by Locana Dasa Thakur)

Sri Nityananda-Candrasya-Nama-Dvadasakam  
The Twelve Names of the Moonlike Nityananda Prabhu  
by Sarvabhauma Battacarya

nityanando 'vadhutendur, vasudha-prana-vallabhah  
jahnavi-jivita-patih, krsna-prema-pradah prabhu

"Sri Nityananda Prabhu is the embodiment of eternal bliss. He is the moon of all avadhutas and the beloved of the life-breath of Vasudha (His wife). Lord Nityananda is

the husband enthusing Jahnvi with life. Nityananda Rama bestows ecstatic love for Krishna and He is the Lord and Master of the devotees."

padmavati-sutah sriman, saci-nandana-purvajah  
bhavonmatto jagat-trata, rakta-gaura-kalevarah

"Sri Nityananda is the dear son of Padmavati and He is full of splendorous transcendental majesty. Nitai is the older brother of Sacimata's son Nimai. Nityananda Avadhuta is maddened in overwhelming ecstatic emotions. Sri Nityananda Prabhu is the savior of the universe. His complexion is golden tinged with red."

"One who recites these twelve auspicious holy names of the moonlike Nityananda-candra everyday between 6 A.M.-8:30 A.M. will become free from all difficulties and attain all his most cherished desires. Very soon he will receive the mercy of Sri Caitanya Deva."

## Patita-pavana Srila Nityananda Prabhu ki jai!!!

As we have said at the beginning of this page, this list is in no way complete as there are so many verses and bhajans in glorification of Nityananda Prabhu! We have simply made this humble effort to present a small drop of the unlimited glories of Sri Nityananda Rama. For one who is desirous of tasting more of the nectar of Nityananda Prabhu and His pastimes, we suggest reading the following:

- \* Sri Krishna-kathamrta magazine featuring the childhood pastimes of Lord Nityananda and other Nityananda nectar by His Divine Grace Sri Srimad Srila Gour Govinda Swami Maharaja
- \* Nityananda-caritamrta by Vrndavan Dasa Thakur
- \* Sri Nityananda-prema Rasarnava by His Divine Grace Srila Gour Govinda Swami Maharaja
- \* Caitanya Caritamrta by Krsnadasa Kaviraja Goswami
- \* Caitanya Bhagavata by Vrindavana Dasa Thakur
- \* Caitanya Mangala by Locana Dasa Thakur
- \* Appreciating Navadvip Dhama by Mahaniddhi Swami
- \* Pancha-Tattva: The five features of God by Satyaraja Dasa adhikari.



*The Lotus Feet of*  
*Sri Nityananda Prabhu*

*bhaktivinoda daki' koy*

*nitai-carana bina ara nahi asraya*

"Bhaktivinoda calls out, 'Except for the lotus feet of Lord Nityananda, there is no other shelter!'"



1. Conch (shanka) - This auspicious mark indicates that those who take shelter of the lotus feet of Lord Nityananda are always rescued from all sorts of distress. Just as during the arati ceremony the conchshell is used to hold water that is offered directly after the fire of the ghee-lamp, similarly Nityananda's lotus feet hold transcendental water that soothes His devotees from the blazing fire of material miseries. Also this symbol proclaims ultimate victory for the devotees, since the conchshell mark on His feet contains the entire ocean of material existence that may now be easily crossed. This mark also shows that those who resort to Nitai's feet become completely fearless.

2. Flag (dhvaja) - This mark announces that for the devotees meditating on His feet, They give security and safe protection from all sorts of fear.

3. Fish (matsya) - This mark shows that just as a fish cannot live without water, similarly the surrendered devotees cannot live a moment without directly associating with His feet. It also shows that all the most cherished desires and longings of those who resort to Nitai's feet will be truly fulfilled. It also means that the mind is very fickle, just like a fish who wavers this way and that, and so only after much meditation do His feet finally come into the heart. It also indicates that Nitai's feet will come to live in one's heart only if the heart has been liquefied by soft loving emotions; His feet do not thrive where it is dry.

4. Lotus (kamala) - This mark indicates greed for nectar in the minds of the beelike devotees who meditate on Nitai's feet. The lotus also signifies that just as a lotus grows out of the water, similarly those whose eyes swell with tears upon holding the Divine

lotus feet of Srila Nityananda Prabhu to their heart receive the highest benefit. This mark also shows that the goddess of fortune, Sri Lakshmi Devi always resides at His feet rendering humble service. It signifies that His feet are so soft that they can only be compared to lotus petals; indeed, upon first glancing at His lotus feet you would think you are directly seeing fresh lotus blossoms. It also reveals that just as a lotus blooms by day and contracts by night, similarly those who remain steeped in meditation on Their feet always feel blossoming unfoldment of brilliant sattvika ecstasies that dispel the darkness of ignorance. It also means that the bee of the devotee's mind cannot fly beyond the bondage of dry jnana (knowledge) and vairagya (renunciation) without the temptation offered by the superior nectar of Their lotus feet.

5. Bow (dhanu) - This mark reveals that those who take shelter of Nitai's lotus feet will be perpetually free from all worries and difficulties. It also shows that those who are stupefied in the material world remain motionless like a target and do not come to His feet. Whereas those who come to the ultimate goal of His feet remain there and never go back to the material world. Further, when the mind of the devotee meets the target of His feet, then prema condenses as a result and overflows as the tears showering from their eyes.

6. Goat (ankusha) - This mark indicates that meditation on Nitai's feet brings the elephants of the devotee's minds under control and keeps them on the right path. It also shows that those who thus stay on the path toward Their lotus feet become superior among men, just as one riding on top of an elephant travels far above the rest.

7. Altar (vedi) - This mark proclaims that the sins of those who meditate upon His feet are burned up as if on the altar of sacrifice. Furthermore, it indicates that just as the universe is nourished by the brahmanas offering fire-sacrifices, similarly those who offer their minds in sacrifice to His feet stimulate universal nourishment that affects all of creation.

8. Half-moon (ardha-candra) - This mark symbolizes how His feet truly provide the desired objectives of the devotee. It signifies that even devatas like Lord Shiva (whose symbol is the half-moon) have decorated their own heads with the soles of His feet. It also shows that devotees who like wise decorate their own heads with His feet can become exalted like Lord Shiva. Just as the moon showers nectar with its cooling rays, similarly Nitai's lotus feet shower nectar upon the devotees, extinguishing the three-fold material miseries. So that the minds of the devotees may reside at His feet, they bear the symbol of the moon (which is the devata or presiding deity of the mind) upon His feet. Just as the moon is one, yet it destroys the darkness seen by many people simultaneously, similarly the Lord is one and yet by His cleverness can deliver many souls at the same time. The half-moon also indicates that since His toenails appear like ten splendidly full moons, the real moon has shriveled up in shame and appears in half-form.

9. Pitcher (kalasa) - This mark shows that Nitai's feet hold the golden pitcher full of purely nectarean ambrosia to be freely consumed by the surrendered souls; indeed, they will never be bereft of nectar for his pitcher always remains full. This mark also indicates



that His feet can pour out nectar that extinguishes the blazing three-fold miseries of the separated devotees. The full pitcher is a symbol to show that no inauspiciousness can come near His devotees. Rather His feet bring ripples of happiness emanating from divine auspiciousness.

10. Disk (cakra) - This mark cuts down the six enemies of the devotees - lust, anger, greed, illusion, envy and bewilderment. It indicates teja-tattva or the principle of brilliance by which He destroys the darkness of sins from within His devotee's hearts.

11. Sky (ambara) - This mark indicates that His feet are all pervading throughout the entire creation, both within and without all manifestations. It also shows that even through His feet are everywhere, they are unattached just like the sky.

12. Umbrella (catra) - This mark proves that those who take shelter of Nitai's feet are shielded from the incessant rainfall of material miseries. It also denotes that those who sit in the shade of His feet become exalted just like maharajas (great kings), who usually have umbrellas held over their heads.

13. Cow-Hoof (gospada) - This mark signifies that for those who have taken full shelter of uninterrupted meditation on His feet, the great ocean of worldly existence becomes very small and insignificant like the water held in a calf's hoof-print and is thus easily crossed over.

14. Thunderbolt (vrajra) - This mark reveals that meditation on Nitai's feet smashes to pieces the mountains of His devotee's karmic reactions to past sins. It also indicates that whoever holds on to His feet becomes as exalted as Lord Indra (whose weapon is the thunderbolt).

15. Rose-apple (jambu-phala) - This mark is indicative that His feet are the only worshipable objects for all those who are residents of Jambudvipa ("island of the rose-apple" according to Vedic cosmography).

16. Club (gada) - This mark is to show that Nitai's feet are capable of chastising the elephant of sinful lust. It further indicates that for whoever takes shelter of His feet, all of their ancestors will also receive benefit.

17. Spear (shakti) - This mark assures those who wish to have the miserable bonds of the mundane sphere cut, and who take shelter of Nitai, His feet immediately appear to slash all entanglements and difficulties. It also indicates that He is shaktiman or the natural possessor of all divine potencies, whereas His servants are not endowed with separate, independent power but are completely dependent on Him.

18. Flower (puspa) - This mark shows that the divine fame of His feet spreads everywhere just like the fragrance of a flower. It also shows that His feet are not hard, but soft as flower petals. And it means that just as every fruit comes into being after the plant

blooms, similarly all spiritual fruits come into being after first blossoming at the soles of His feet.

19. Creeper (valli) - This mark symbolizes how intelligent persons hold on to the lotus feet of Lord Nityananda firmly just as a creeper firmly grasps whatever it is ascending.

20. Plow (hala) - His Divine Grace Srila Gour Govinda Swami in his book "The Flow of Nectar" explains: "Balarama is Nityananda Prabhu. His lotus feet are as the cooling effect of millions of moons. Balarama has a plow in His hand and Krishna has a flute. In the beginning cultivation *karsana* is needed. Then all the nasty weedlike things will be rooted out. The field should be cultivated properly with the plow of Balarama, then the field of the heart - *hrdaya-ksetra* - becomes fertile and the seed of the devotional creeper - *bhakti-lata*- will be sown. After proper cultivation by the plow of Nityananda/Balarama when the land is fertile, then the seed should be sown. Then when one develops prema-bhakti you will be attracted by Krishna's flute. The flute means *akarsana* - attraction. *Karsana-akarsana* - cultivation and enchantment.

## Sri Nitai Pada-kamala ki jai!

Excerpts taken from the book "Radha-Krsna Nectar"

Chapter: "The Meaning of the Auspicious Marks"

Published by Nectar Books

P.O. Box 574 Union City, Georgia 30291 USA

Sources given:

Srimad-Bhagavatam, Saratha-darsini (Srila Visvanatha Cakravarti's Bhagavatam commentary)

Ananda-candrika (Srila Visvanatha's tika on Govinda-lilamrta)

Rupa Cintamani (Srila Visvanatha Cakravarti Thakur)

Sri kara-pada-yugala-samahti (Srila Jiva Goswami)

Skanda Purana

Matsya Purana

Garga Samhita

and numerous other quotes and compilations

## *Three Days in Ekacakra Dhama*



*The holy birth site of Śrī Nityānanda Prabhu  
in Ekacakra West Bengal*



These are my memories of Sri Ekacakra Dhama. Unfortunately the first half of it was lost during a file transfer. When I originally started this project I was quite naive and foolish and so I didn't save any back up copies. I am slowly trying to remember those early memories and write them down, but it's quite amazing how time can distort our memories and make them hazy and vague. Hopefully I can do them justice. This portion of the website was never finished on the original site either. It was arranged to be in three parts of which only two were finished. What is currently here is the second part.

[Part 2 of 'Three Days in Ekacakra'...](#)



These are some various scenes from Sri Ekacakra Dhama. The picture on the right is what the locals consider to be the Yamuna. Shown here is the exact spot where Sri Nityananda Prabhu found the Deity of Bankima Raya (pictured below) floating down the river one day. The picture on the lower left is where it is said that Sri Nityananda Prabhu's umbilical cord is buried.



## Essays

### Purport to "Nitai-pada-kamala"

This is a very nice song sung by Narottama dasa Thakura. He is advising that the lotus feet of Lord Nityananda are just like a shelter where you will get the soothing moonlight not only of one, but of millions of moons. We just have to imagine what is the aggregate total value of the soothing shine of millions of moons. This material world, which is progressing towards hell, and there is always a blazing fire, everyone is struggling hard, nobody finds peace. Therefore, if the world wants to have real peace, then it should take shelter under the lotus feet of Lord Nityananda, which are supposed to be cooling like the shining moon, millions in number. If you actually want relief from the struggle of existence and if you actually want to extinguish the fire of material pangs, then Narottama dasa Thakura advises, "Please take shelter of Lord Nityananda." What will be

the result of accepting the shelter of the lotus feet of Lord Nityananda? He says that: “Unless you take shelter under the shade of lotus feet of Nityananda it will be very difficult to approach Radha-Krishna.” This Krishna consciousness movement is for approaching Radha-Krishna, to be associated with the Supreme Lord in His sublime pleasure dance. That is the aim of Krishna consciousness. So Narottama dasa Thakura’s advice is “If you actually want to enter into the dancing party of Radha-Krishna, then you must take shelter of the lotus feet of Nityananda.”

Then he says “Anyone who has not contacted a relationship with Nityananda is supposed to have spoiled his human birth.” In another song also Narottama dasa Thakura says: “Anyone who does not approach Radha-Krishna through the relationship of Nityananda, his life is uselessly spoiled.” So anyone who has no relationship with Nityananda, he is simply spoiling the boon of this human form of life. Why he is spoiling? Because without our elevation to Krishna consciousness through the mercy of Lord Caitanya-Nityananda, our life is simply animal propensities. That’s all. Sense gratification. And Narottama dasa Thakura says that an ordinary animal, he can be tamed, but a human being, when he is animalistic, when he has simply animal propensities, he is horrible. He cannot be tamed. Ordinary cats and dogs, even a tiger can be tamed. But a human being, when he goes out of his way, because human life is meant for being elevated to Krishna consciousness, if he doesn’t take to that, then his higher intelligence will be simply misused for animal propensities, and it is very difficult to tame him.

The enactment or state laws cannot make a thief an honest man because he cannot be tamed. His heart is polluted. Every man sees that a person committing criminal offense is punished by the government. And in scriptural injunction there is mention that “If you do this, you will be punished in hell.” He has heard from the scripture, and he has practically seen by the punishment of state laws. Still, he is not tamed. He cannot be tamed. So why? Because he hasn’t got his relationship with Nityananda. Therefore Narottama dasa Thakura says they cannot be tamed. And what they are doing? They do not know who is Nityananda, so they never say “Lord Nityananda,” or “Lord Caitanya.” So they become absorbed, dipped into the so-called material enjoyment. They don’t care who is Nityananda or Caitanya. So because his life is animalistic and he is very difficult to be tamed, he is going down deep into this material existence.

Somebody may say, “Oh, why he is going to hell? He is so much educated, he has got academic qualification, he has got degrees.” Narottama dasa Thakura replies, “If he has no connection with Nityananda and if he does not come to the Krishna consciousness, his vidya or his so-called academic education, and kula, and birth in high family or great nation, will not protect him because nature’s law will act.” Either you are born in a very big family or nation, or either you have got a very advanced academic education, at the time of death your work will be judged and you will get another body according to that work. Why they are doing so, these animals, human animals? “They have become maddened by a false concept of the bodily life and for this reason they have completely forgotten their eternal relationship with Nityananda. Such forgetful persons accept the illusory energy as fact.” Asatya means which is not fact. In other words, it is called maya. Maya means which has no existence, a temporary illusion only. So such persons who

have no contact with Nityananda, they accept this illusion as fact, this illusory body as fact.

Then he says that “If you actually want to approach the association of Radha-Krishna, then try to achieve the mercy of Lord Nityananda. When He will be merciful upon you, then you will be able to approach Radha-Krishna.” Narottama dasa Thakura advises us that “You firmly catch the lotus feet of Lord Nityananda.” One may misunderstand that as he has caught hold of this maya, similarly, the lotus feet of Nityananda may also be something like that maya, illusion. Therefore Narottama dasa Thakura confirms that: “The lotus feet of Nityananda are not illusion; they are transcendental fact, satya, and everyone who is engaged in the transcendental loving service of Nityananda he is also transcendental.” If anyone is engaged in the transcendental loving service of the Lord in Krishna consciousness, immediately he achieves his transcendental position, spiritual platform. And spiritual platform means eternal, blissful. So anyone who engages himself in the service of Nityananda, it is supposed that he is also immediately in his eternal position. Therefore he advises that “You always hope to catch the lotus feet of Nityananda.”

Narottama dasa Thakura, the acarya, he is taking for himself that “I am very unhappy.” He is representing ourselves. He is liberated, but representing our self. “My dear Lord, I am very unhappy. So I am praying to Lord Nityananda to make me happy. Please keep me in some corner of your red lotus feet.”

### Lord Nityananda Prabhu Appearance Day Lecture

So today, the appearance day of Nityananda Prabhu... Nityananda Prabhu is Baladeva, Baladeva-tattva.

vrajendra-nandana yei, saci-suta haila sei balarama haila nitai

“Who was formerly the son of Nanda Maharaja, He has appeared as the son of Sacidevi.” Caitanya Mahaprabhu’s mother’s name was Sacidevi. So Krishna... Krishna is Sri Caitanya Mahaprabhu, and Balarama is Nityananda Prabhu. So Balarama... In the Vedic literature it is said, nayamatma bala-hinena labhyah; na bahuna srutena. So bala means strength. Sometimes some rascal philosophers, they take it that bala means bodily strength. They propagate this philosophy that “Unless you are bodily stout and strong, you cannot achieve spiritual salvation. You must be very strong and stout and eat meat and fight, and then you’ll get next spiritual birth” No. This bala, this strength, is different. This is spiritual strength.

The difficulty of the present situation is that actually we are moving on account of spiritual strength, but they have no information of the spiritual strength. They are thinking of material strength. That is expressed here, that

ahankare matta hoiya, nitai-pada pasariya,  
asatyere satya kori mani

This is due to ahankara. Ahankara-vimudhatma kartaham iti manyate [Bg. 3.27]. Those who are vimudha, especially rascal... Mudha, rascals, and vi means visesa, visesanam, particularly. Ahankara- vimudhatma. The same thing which is spoken in the Bhagavad-gita, Narottama dasa Thakura says the same thing in a plain Bengali language. Ahankare matta haiya, nitai-pada... By the spell of maya-ahankara-vimudhatma kartaham iti manyate [Bg. 3.27]- they are thinking that “We are independent. We can do whatever we like.” This is called ahankara-vimudhatma. Under false pretext, false prestige, everyone is thinking that “We are independent. We can find out the solution of the problems of life by material adjustment,” so on, so on. So that is our material disease. Ahankara-vimudhatma. Bewildered, they do not understand that the real strength is spiritual strength. We see daily, see daily that a very strong man, very powerful man, very good brain, very good scientist... So where is the strength? The strength is atma. As soon as the atma, or the soul, goes out of this body, so intelligent, so strong, and so many things, that is nothing. That is the difference between dead man and the living man. A living man is very powerful, very good position, everything. As soon as he lies down, he is lying down on the floor, and if you kick him on his face, he’ll not protest. So where is that strength? The strength is gone. That is spiritual strength. On the spiritual strength, the body moves. Suppose you have got a very good car, Mercedes car or Rolls Royce car. But when there is no petrol, how the car will move? It is not possible. There is spirit, petrol spirit. Similarly, real strength is spiritual strength. That spiritual strength is Balarama. Bala means strength. Therefore we have to take shelter of the lotus feet of Balarama, guru-tattva.

Balarama means guru-tattva. Balarama represents guru. Yasya prasada bhagavat-prasada. If we want to understand Caitanya Mahaprabhu, if we want to understand Krishna, then we must take shelter of Balarama. Nayamatma bala-hinena labhyah. This bala- hinena labhyah, this Vedic injunction, means “Without the mercy of Balarama you cannot understand, you cannot realize your spiritual identification. So that Balarama comes as Nityananda Prabhu. Balarama haila nitai. Therefore we must take shelter of Balarama. That is... This song has been sung by Narottama dasa Thakura. Nitai-pada-kamala, koti-candra-susitala. If we take shelter of Nityananda Prabhu, then we get peace. Koti-candra-susitala. Just like in daytime, especially in the summer season, we become very much exasperated. But at night, in the evening, as soon as there is moonshine, we become very much satisfied. All day’s labor and fatigue is immediately moved. So nitai-pada-kamala, the shade of Nityananda Prabhu’s lotus feet, is koti-candra-susitala, as pleasing as one crore of moonshine. One moonshine gives us so much pleasure. So if we want actually peace of mind, if we actually want to be free from this material fatigument, then we must take the shelter of Nityananda Prabhu. Nityananda Prabhu is the strength, spiritual strength. And without spiritual strength you cannot approach Krishna. Nayamatma pravaca... Simply by talking nonsense... Nayamatma pravacanena labhyah. If you are a good speaker, that does not mean you’ll understand, yourself. Na medhaya: “Neither by good brain.” Because you have got very good brain you’ll understand Krishna-no. Nayamatma pravacanena labhyo na medhaya na bahuna srutena. If you think that you are a very good scholar, university degree-holder, then you’ll understand-no. This is not possible.

So we must have spiritual strength. That source of spiritual strength is Balarama, Krishna's next manifestation, prakasa- vigraha. Krishna is manifesting Himself through Balarama. So we have to take shelter of Nityananda Prabhu.

nitai-pada-kamala, koti-candra-susitala,  
je chayay jagata juray

The whole world is suffering, but if you want peace, then you take the shelter of Nityananda Prabhu.

heno nitai bine bhai, radha-Krishna paite nai  
dhrdha kori' dharo nitair pay

Our real aim of life-how to go back home back to Godhead and associate with Radha Krishna. In another song the same author says,

manusya-janama paiya, radha-krishna na bhajiya,  
janiya suniya bisa khainu

Unless you come to Radha-Krishna, you cannot get real pleasure. If you want to dance and get pleasure, don't dance independently. Dance with Krishna. Then you'll be happy. The dancing is there, but dancing without association of Krishna... Just like here, in our temple, we are also eating, but we are eating the remnants of foodstuff left by Krishna. That is real pleasure. It is not that we are stopping eating. We are not stopping eating. We are not dry philosophers. Krishna baro doyamoy, koribare jihwa jay, swa-prasad-anna dilo bhai. All over the world we are eating Krishna prasadam, and we have got good experience. At least ten thousand men and women, they are taking Krishna prasadam, but we have no anxiety. We have no anxiety. A family consists of a few members. They are full of anxiety how to maintain the family. And we are maintaining a family of ten thousand men. We have no anxiety. Just see practically. We have no anxiety. We require thousands and thousands of rupees for maintaining Europe, America, a costly affair. But because we are under the shelter of Nityananda Prabhu, Balarama, we have no anxiety. That means material life means anxiety. You cannot avoid anxiety if you lead a material life. Then you will be anxious.

That is Prahlada Maharaja's instruction. He was asked by his father, "My dear son, what you have learned, the best thing from your teachers?" So he replied, "My dear father..." He never said, "My dear father"; He said, "My dear best of the asuras." Asura- varya. Tat sadhu manye 'sura-varya dehinam. Tat sadhu manye 'sura-varya dehinam sada samudvigna-dhiyam asad-grahat. The whole human society is suffering, at least suffering from one disease- anxiety. Ask anybody. Take one small ant and take the big elephant; take the President of United States or take one street beggar. Ask him, "Whether you are free from anxiety?" Nobody will say, "No." "I am full of anxiety." That's a fact. So why they are anxiety, in, full of anxiety? That Prahlada Maharaja had replied, sada samudvigna-dhiyam asad-grahat. Because we have taken asad- vastu, that will not exist... Everything, whatever you have got... Our, this body will not exist. And this is the main



platform of our existence. In the material world, so long the body is there, you exist. So Prahlada Maharaja said that “Real solution of problems of life is to get out of this material condition. That is best thing in my opinion.” Sada samadvigna-dhiyam asad... That is Vedic injunction also. Asato ma sad gamaya: “Don’t live in this asat, in this material condition.” Sad gamaya: “Go to real existence.” That real existence means spiritual life. Na hanyate hanyamane sarire [Bg. 2.20]. So if we actually want life, blissful life, then we must get out of this material existence. That is Prahlada Maharaja’s instruction. Samudvigna-dhiyam. And if you remain in the material existence, you must suffer some anxiety. There is no excuse.

So Prahlada Maharaja advises that hitvatma-ghatam grham andha-kupam vanam gato yad dharimasrayeta [SB 7.5.5]. If you... Real problem is anxiety. And this anxiety will continue so long you are material existent. Therefore the real life is to get out of this material... Hitvatma-ghatam.atma-ghatam. atma-ghatam means killing the soul. This material civilization is killing the soul. That... They have no information of the soul. They do not know how to become peaceful, how to become blissful. They are trying to be peaceful, bahir-artha-maninah, by external material energy. They are thinking by constructing big, big buildings, just like in Bhubaneswar they are doing, and having good, very big, big roads and motorcars, that is advancement of civilization. No. That is not advancement of civilization... That is increasing their anxiety. There is no solution of the anxiety. There is... Formerly that... I was speaking. There was no university. The university was in the cottage-Vyasadeva. Vyasadeva was writing Srimad-Bhagavatam and all the Puranas in a cottage. The university was there. Who can produce such literature as Vyasadeva has given? From any angle of vision, from literary point of view, from philosophical point of view-everything, so perfect, every literature, Mahabharata, Puranas, and Vedanta. Veda-vyasa, he has given. So there was no need of university. It required clear brain. That was to be done by the brahminical qualifications, samo damo titiksaarjava, jianam-vijianamastikyam brahma-karma svabhava... Where is that education? This education, technical education, how you can very nicely hammer, this will not solve the problem. So if we want real solution of the problems, then our duty is first of all to take the shelter of nitai-pada-kamala. Then we’ll be happy, and we’ll get moonshine, and our all fatigueness will be subsided.

Sambandha nahi jar, brtha janma gelo tar. So if you have no connection with Nityananda Prabhu... Nityananda means always. Nitya means always, ananda means pleasure. This is another meaning you can draw. So therefore, if you have no connection with Nityananda Prabhu... Se tar: “He’s simply wasting time.” Brtha means useless. Uselessly, he’s wasting time. Se pasu boro duracar. And Narottama dasa Thakura has used very strong word. “Anyone who has no connection with Nityananda Prabhu, he’s a pasu.” Sei pasu. He’s a pasu, means animal. So animal, how one animal can get happiness? That is not possible. The dog, from the childhood he’s searching after food, searching after food. And cannot get food. Unless a dog has got a master, he’s street dog and he’s always unhappy. So better to become a dog of Nityananda Prabhu. Then we shall be happy. Instead of becoming dog of so many other people... Everyone is dog. Everyone is searching after to serve a master. But none of them are satisfied because that is false

master. You take real master, Nityananda Prabhu. You'll be happy. Se pasu boro duracar. He does not know where is happiness. Where I shall become a dog? That...

Our Bhaktivinoda Thakura, he has sung therefore,

vaisnava thakur, tomara kukkur,  
boliya janaha more

“My dear Vaisnava Thakura, kindly accept me as your dog, as your dog. I am dog already, but I am maya's dog. I'm not Vaisnava's dog. So kindly accept me.” If you become a Vaisnava's dog... Chadiya vaisnava seva, nistar paiche keba. If you do not become a dog of Vaisnava and Nityananda Prabhu... Nityananda is guru. So if you do not become a dog of Nityananda Prabhu, Vaisnava, or guru, there is no question of happiness. Se sambandha nahi yar, brtha janma gelo... se pasu boro duracar. Nitai na bolilo mukhe, majila samsara-sukhe. He who has no connection with Nityananda Prabhu, and he does not say, “Jaya Nitai! Jaya Gaura!” And majilo samsara-sukhe, he thinks that this society, family, and... “Society, friendship and love, divinely bestowed upon man.” These materialist persons, they say like that. That is called majilo samsara sukhe. In samsara there cannot be any sukha, but he's attracted by that. Majilo samsara sukhe. Vidya-kule ki koribe tar. What we'll do with university education or born in big family or... This will not help. This is not possible. Vidya-kule ki karibe tar. Why they're accepting this false? Ahankare matta hoiya, nitai-pada pasariya, asatyere satya kori mani. On account of being misled by false prestige and false egotism, asatyere satya kori mani, we are accepting this body which is asat, which will not exist. That we have taken as reality. Ahankare matta hoiya, nitai pada pasariya. But if we take shelter of Nityananda Prabhu, then you get the enlightenment. Asatyere satya kori mani. Nitaiyer koruna habe, braje radha-Krishna pabe, dhara nitai-carana du'khani.

Therefore Narottama dasa Thakura advises that... Today is Nityananda Prabhu's avirbhava appearance day. Let us at least remember today nitai-pada-kamala. That is wanted. Nitai carana satya, tahara sevaka nitya. The reality is nitai-carana, and anyone who is servant of Nitai... So nitaiyer carana satya, tahara sevaka nitya. One who has become the dog of Nityananda Prabhu, he gets his eternal life. We are eternal, but under misconception of material identification, we are under the subjugation of maya. Bhutva bhutva praliyate [Bg. 8.19]. Tatha dehantara... It is very botheration, but they do not know. I am going from one body to another transmigration. And that is not guaranteed, what body. They have no science, no knowledge about understanding tatha dehantara, the very first instruction of Bhagavad-gita. They are so rascals, and they are proud of their education, their universities. This is going on.

Nitai carana satya, tahara sevaka..., nitai-pada sada koroasa. Therefore we should always expect to be under the shelter of nitai-pada-kamala. Narottama boro dukkhi. Narottama dasa Thakura, he's acarya. He is presenting himself... That is acarya. Means he is not dukkhi, but he's presenting himself as dukkhi. That is acarya. acaryas, they are never dukkhi. But taking the common man's position, he says, narottama boro dukkhi. Or, in other words, Narottama... Narottama means the best of the human being. So here in this

material world one may be the best of the human being, very exalted position, but everyone is duhki, unhappy. Narottama boro duhki, nitai more koro sukhi: “Only Nityananda can make me happy. Otherwise not possible.” Rakho ranga-caranera pasa. So today is Nityananda Prabhu’s appearance day. We shall always pray Nityananda Prabhu, “Kindly keep me under your shelter so that... I am very duhki; I am very unhappy. Under the shelter of Your lotus feet I shall be happy.” And that is real happiness. Thank you very much.

Sri Caitanya-caritamṛta, Ādi-līla 1.2, Mayapur, March 26, 1975

vande sri-krishna-caitanya-  
nityandandau sahoditau  
gaudodaye puspavantau  
citrau sandau tamo-nudau  
[Cc. Ādi 1.2]

“I offer my respectful obeisances unto Sri Krishna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”

Krishna Caitanya, Sri Krishna Caitanya, He has got manyfold expansion. The first expansion is prakasa, svayam-prakasa, Balarama. And Nityananda is Balarama. Vrajendra-nandana yei, saci-suta hoilo sei, Balarama hoilo nitai. We have to understand from the mahajana, Narottama das Thakura. Sometimes some foolish people interpret Nityananda as expansion of Radharani, but that is not the fact. Nityananda is Balarama. We have to know from mahajana. We cannot manufacture our own idea. That is blasphemy, sahajiya. Yata mat tata pat. These things are not accepted by mahajana. Mahajana means who follows the previous mahājana. This is the system. Sri Caitanya Mahaprabhu strictly followed this principle. Krishna also recommended evam parampara-praptam [Bg. 4.2]. We have to receive knowledge through the disciplic succession. Mahajana-gatah. You cannot manufacture. This concoction has killed the spiritual life of India. “You can think any way; I can think in my way”—that is not at all scientific. You cannot think “Two plus two equal to three” or “five.” Two plus two equal to four. You cannot think otherwise.

So Nityananda means prakasa, svayam-prakasa, Balarama. Balarama is, I mean to say, presenting Krishna. Therefore Balarama is guru-tattva. Guru is representative of Balarama, of Nityananda, Guru Nityananda, because He is exhibiting Krishna. He is presenting Krishna, prakasa. Just like when there is sunshine you can see everything very correctly. That is called prakasa. In the darkness everything is covered. At night we cannot see, but during daytime, when there is prakasa, illumination, then we can see everything. So Nityananda Prabhu is Balarama. Balarama is prakasa-tattva. He’s manifesting Krishna. Balarama hoila nitai. So vande sri...Sri Krishna Caitanya is the Supreme Absolute Personality of Godhead, and next, Nityananda, or, yes, Nityananda, is

exhibiting Him. When Nityananda was preaching in Bengal, He first of all delivered the Jagai and Madhai. That was his first business. He showed how to serve Sri Krishna Caitanya Mahaprabhu. Sri Krishna Caitanya means Krishna Himself. Sri-krishna-caitanya radha-krishna nahe anya. Radha-Krishna combined together is Sri Krishna Caitanya. And Nityananda is exhibiting Krishna, Caitanyadeva.

So how one can exhibit Sri Krishna Caitanya Mahaprabhu, that is... By His personal example Nityananda Prabhu has given us lesson. When Caitanya Mahaprabhu was sending His devotees to preach and Nityananda Prabhu was doing that, He used to go with Haridasa Thakura to preach on the street, home to home. So when they saw there was a big crowd on the street, so Nityananda Prabhu inquired from the people, “Why there is so many people assembled?” He was informed that “There are two gundas, rogues. They are creating some trouble.” The gundas, their business is to create trouble, that’s all. Every one of us we know, especially at the present moment in Bengal. Yes. This is due to lack of preaching of Krishna consciousness. Nityananda Prabhu is not given the chance. Nityananda Prabhu is very eager to preach, but He’s not given chance. Actually, those who are proud of becoming descendants of Nityananda Prabhu... In Bengal there is a family, they say that they are descendants from Nityananda Prabhu. So apart from controversy, even accepting that they are descendants from Nityananda Prabhu, their business is also to act like Nityananda Prabhu. So that business, what is that business? That is described by Narottama dasa Thakura, mahajana, papi tapi yata chilo, hari-name uddharilo, ta’ra saksi jagai-madhai. This is the business of Nityananda Prabhu along with Caitanya Mahaprabhu. Vrajendra-nandana yei, saci-suta hoilo sei, Balarama hoilo nitai.

So here Krishna Caitanya and Nityananda, Their identification is Lord Krishna and Balarama. Now, in the Krishna incarnation, these two brothers were engaged as cowherd boys and friends of the gopis, sons of mother Yasoda and Nanda Maharaja. That is actual life in Vrndavan. Krishna and Balarama, They are village cowherds boy. That is the early age history of Krishna-Balarama. And Their another business, when They went to Mathura They killed Kamsa and the wrestlers, and then again, when They went to Dvaraka, They had to fight with so many demons. But Their childhood life, up to sixteenth year, They were in Vrndavan, happy life, simply love. That is paritranaya sadhunam [Bg. 4.8]. Sadhus, devotees, they are always anxious to see Krishna, Balarama and Their associates. They are always very much aggrieved on account of separation. To give them rejuvenation of life, Krishna-Balarama play Their childhood days in Vrndavan. And out of Vrndavan, beginning from Mathura up to Dvaraka and other places, the business was vinasaya ca duskrtam: killing. So They have got two businesses, one for pacifying the devotees, and the other is to kill the demons. Of course, Krishna and Balarama, They are Absolute Truth. There is no difference between killing and loving. They... Absolute. Those who were killed, you know, they were also delivered from this material bondage.

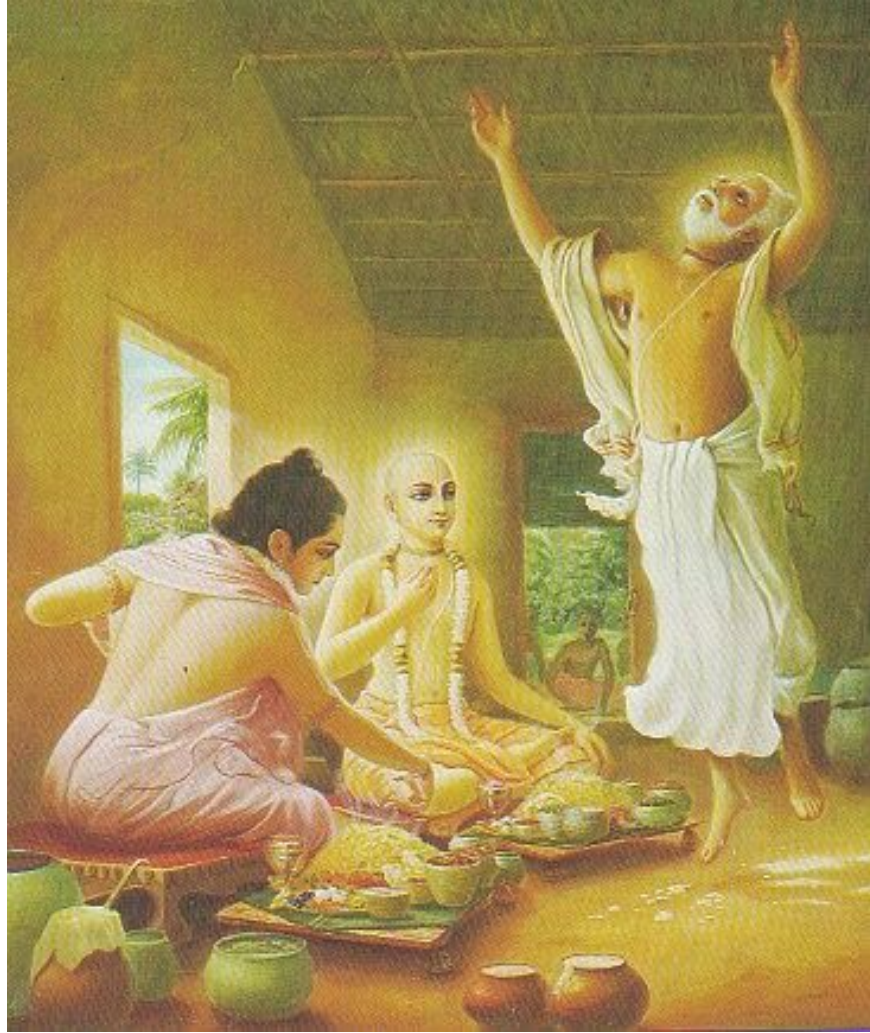
Now these same two brothers have again descended as Sri Krishna Caitanya-Nityananda. Sahoditau: simultaneously They have appeared. Not that one is appeared, another is not there. No. Both of Them, sahoditau. And They are compared with the sun and moon. The

business of sun and moon is to dissipate darkness. The sun rises during daytime, and the moon rises at night. But this sun and moon, wonderful sun and moon, citrau, They have appeared together. But the business is the same, tamo-nudau. Business is to dissipate darkness, because we are in darkness. We, anyone who is in this material world, he's in darkness. Darkness means ignorant, no knowledge. They are mostly animals. "Why they are animals, so civilized men, so well-dressed and university education degrees? Why they are in darkness?" Yes, they are in darkness. "What is the proof?" The proof is that they are not Krishna conscious. This is the proof. That is their darkness. Ask anybody, item by item, that... Ask, what do they know about Krishna. Everyone is ignorant, dark. So that is the proof. How this is proof? Now, Krishna says. We do not say; Krishna says. How does He say? Na mam duskrtino mudhah prapadyante naradhamah, mayayapahrta-jnana [Bg. 7.15]. Aparhta-jnana means that although they have got university degrees, although they are called civilized, advanced in material civilization, but mayayapahrta-jnana. Their degrees, because they do not know Krishna thoroughly and therefore do not surrender to Krishna, which Krishna is canvassing personally, sarva-dharman parityajya mam ekam saranam vraja... [Bg. 18.66]. He's personally canvassing. Because these rascals and fools, they are in darkness—they do not know what is the goal of life—Krishna is so kind that He is canvassing, sarva-dharman parityajya mam ekam saranam vraja. This is the philosophy. So still, they are not doing so. Why? Naradhama. Because the lowest of the mankind, naradhama. How they have become naradhama? Now, duskrtina, always committing sinful life. What is sinful life? Illicit sex, meat-eating, intoxication, and gambling. Because they are addicted to these things they are duskrtina and naradhama, lowest of the mankind. And whatever knowledge they are acquiring by so-called education, that is false knowledge. Mayayapahrta-jnana. This is the position.

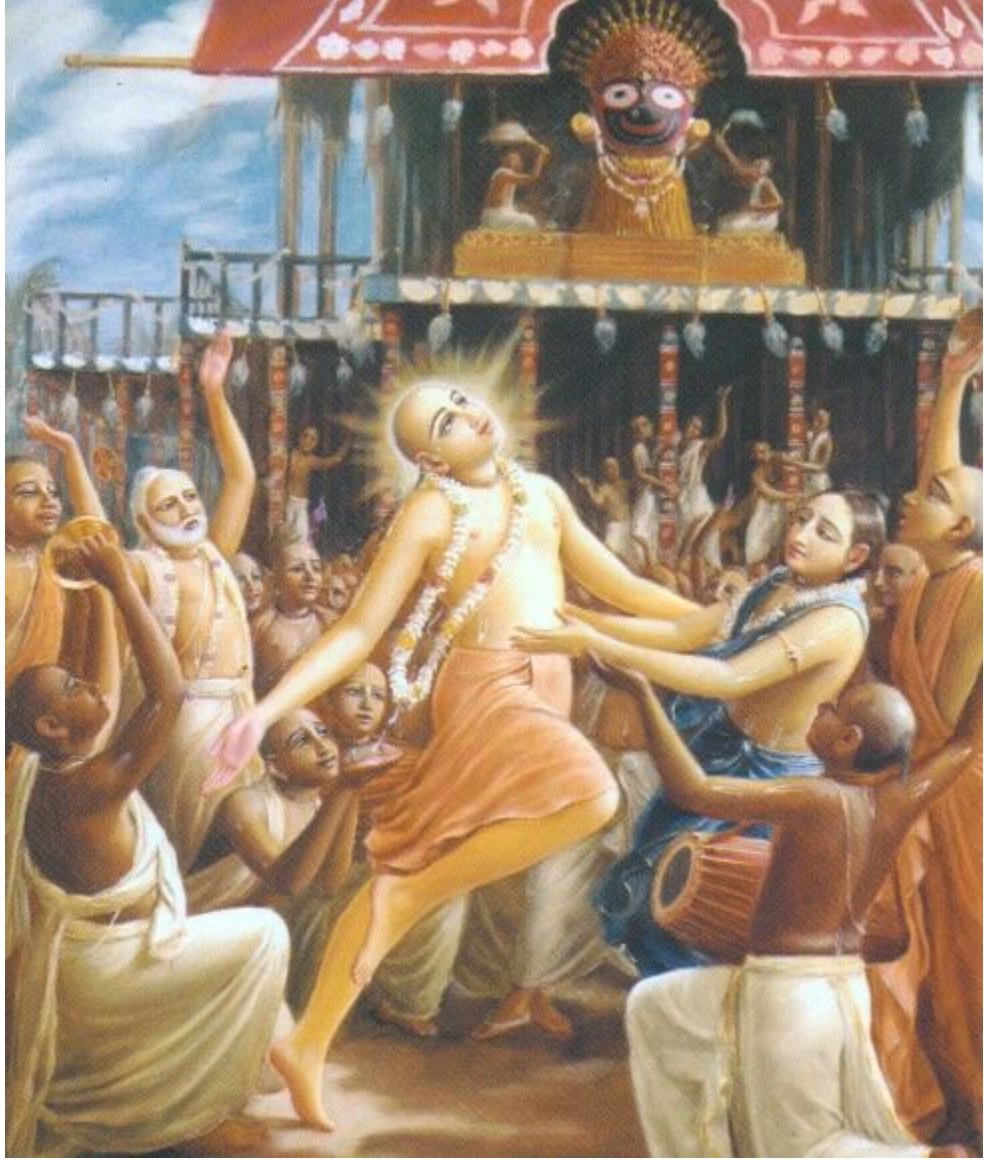
So Sri Krishna Caitanya and Nityananda, They came, descended again, being merciful, same Krishna. Vrajendra-nandana yei, saci-suta hoilo sei. Same Krishna. In a different way they canvassed the same principle. So this is the darkness. And Sri Caitanya Mahaprabhu appeared to drive away this darkness—same Krishna, the same Krishna. There is no difference between Krishna's preaching and Lord Caitanya Mahaprabhu's preaching. There is no difference. The difference is that Krishna, as the Supreme Personality of Godhead, He is demanding that "You rascal, you surrender unto Me. You are suffering so much. You are rascal. I am your father. I want to see you happy; therefore I have come. Surrender unto Me. I shall give you all protection." Aham tvam sarva-papebhyo [Bg. 18.66]. "You are suffering on account of your duskrti, all sinful activities. Whatever you are doing, all sinful activities." Except Krishna consciousness activities, whatever you do, that is sinful activity. But they have been summarized into four principles. The whole sinful activities of the world, they have been summarized in four lines: no illicit sex, no meat-eating, no gambling, no intoxication. This is the summary. But otherwise, of these activities there are many, many branches. But if you cut the root of sinful activities—this illicit sex and gambling and meat-eating—then generally, automatically other sinful activities will go. Therefore we who are propagating Krishna consciousness movement, we are just requesting that you give up this sinful life. Otherwise you will be implicated again.

What is that implication? Implication is that your sinful life will get you next body which is also sinful. And again you suffer. Suffering there is. As soon as you get material body, there is suffering. It may be a king's body or it may be a cobbler's body, it doesn't matter, the suffering is there. But because these people are mayayapahrta-jnana, they are accepting suffering as pleasure. This is called maya. He's suffering, but he is thinking it is a good pleasure. Just like the pig. He's eating stool, and he's thinking he's enjoying life. This is called ignorant. He does not know that he's suffering. Maya has given his body to suffer, but even in the pig's body, he's thinking that is enjoying life. This is called maya. Mohitam nabhijanati mam ebhyah param avyayam [Bg. 7.13]. This is called illusion. Illusion. Everyone in this material world, they are suffering in different grades. Just like in the prison house there are different grades of prisoner: first class, second class, third class. But if the first-class prisoner thinks they are enjoying life, that is ignorance. He should know that he's in the prison house. In the prison house where is there enjoyment? It is all suffering. Maybe first-class suffering, (laughter) but it is suffering. So they are all in the darkness, and Caitanya Mahaprabhu and Nityananda Prabhu appeared to dissipate, tamo-nudau, to dissipate this darkness of the whole human society. That is Their kindness. They are...

So Nityananda Prabhu, being prakasa, He is manifesting Caitanya Mahaprabhu. He's canvassing the same thing. Caitanya Mahaprabhu is canvassing to accept Krishna consciousness, and to accept Krishna consciousness through the mercy of Caitanya Mahaprabhu, Nityananda Prabhu and Their other assistants is easier, easier. Therefore we see practically, we have taught our disciples to chant first of all the Panca-tattva, sri-krishna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. So through the mercy of this Panca-tattva, easily you can approach Krishna, easily. Otherwise how it is possible? These Europeans, Americans, they did not know what was Krishna. Four or five years ago they were unknown. How they have become so devotee of Krishna that ten thousand miles, crossing over the sea, they have come here at Mayapur, unless they have got developed love for this? Their coming is not so easy from neighboring villages, but it costs. They have spent lakhs of dollars—one dollar equal to eight rupees—and they have come here. Why? Through the mercy of Sri Krishna Caitanya Mahaprabhu. (end)

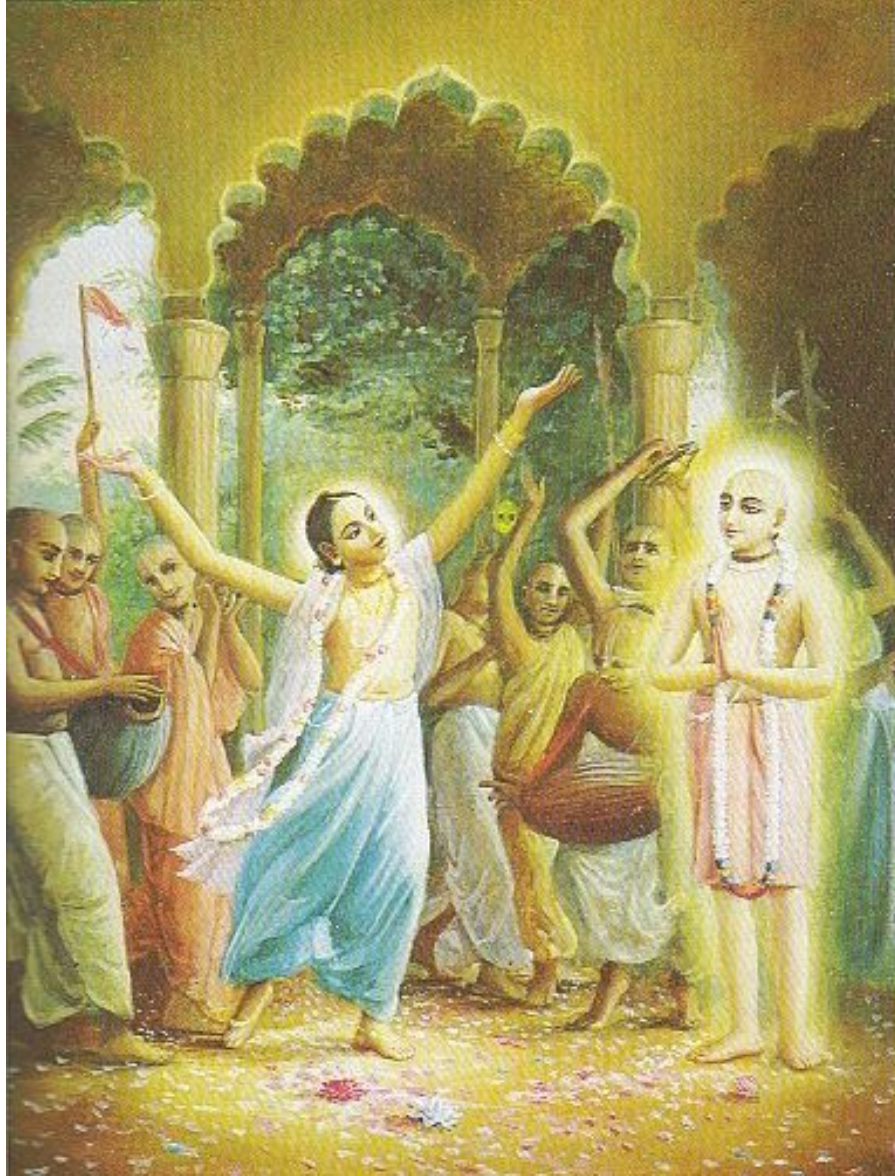


Nitai throws rice at Advaita Acarya



Nityananda catches Lord Chaitanya

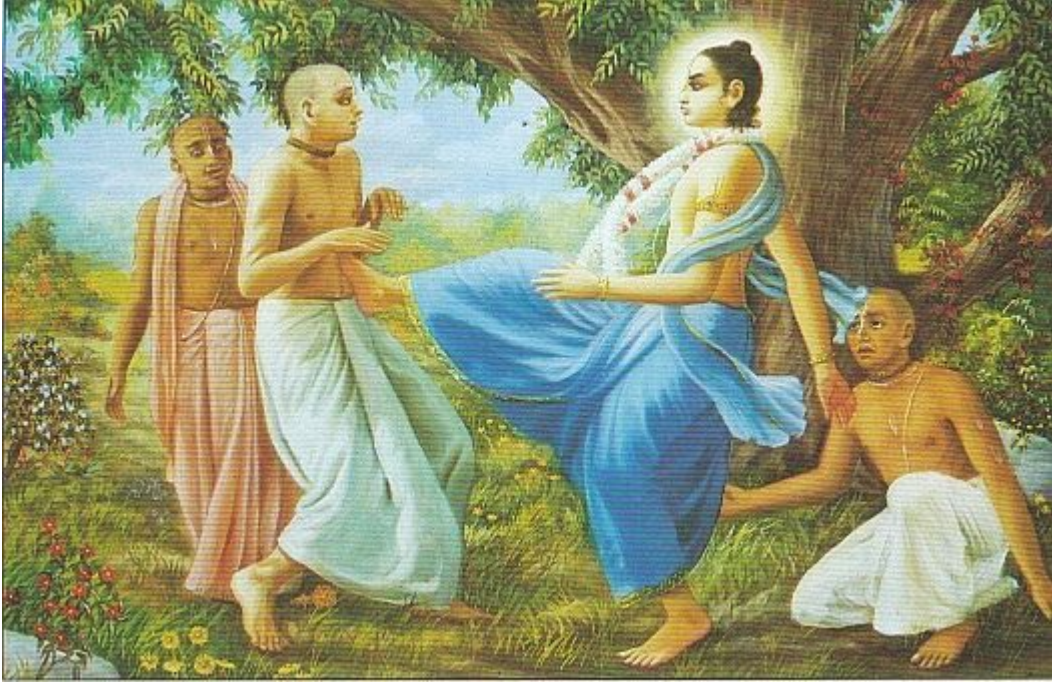




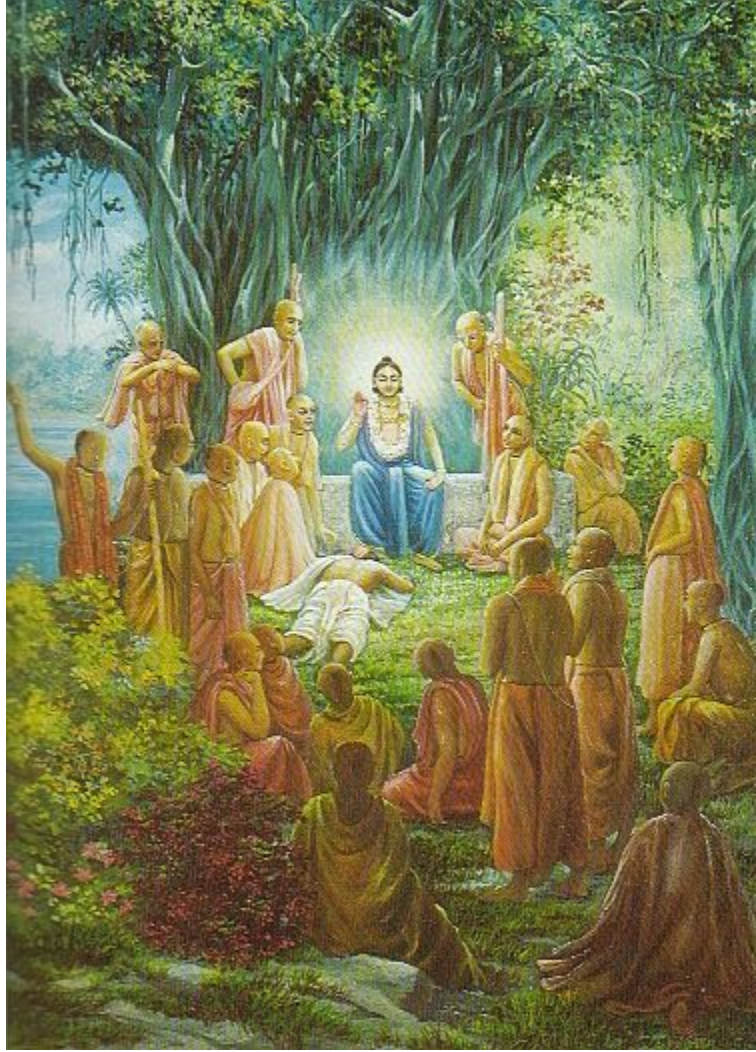
Lord Chaitanya appears where Nityananda dances in ecstasy



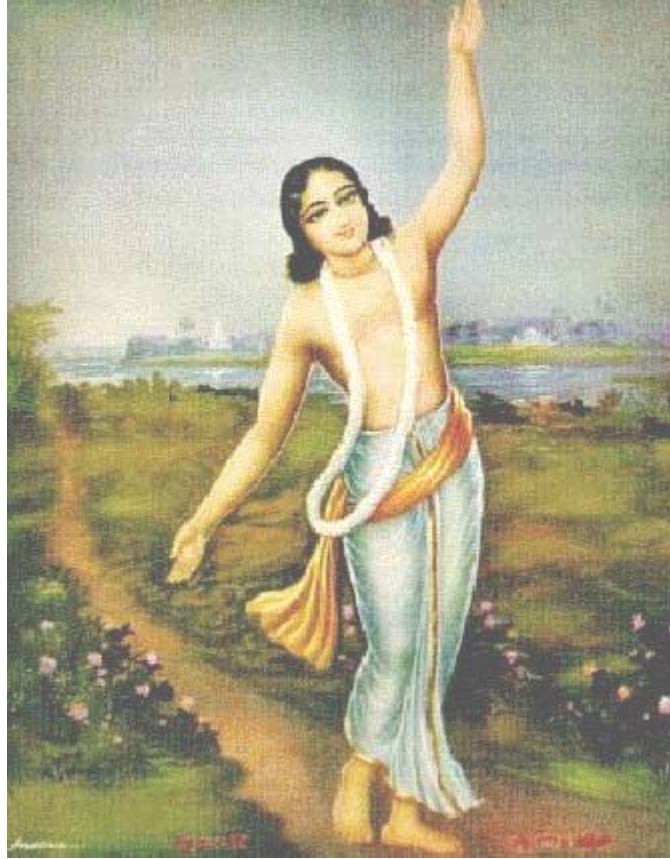
Sri Sri Gaura Nitai



Nityananda's mercy to Sivananda Sena



Nityananda punishes Raghunatha



Nitai Dancing



Balarama and Krishna

While Balarama stayed in Vrndavana, He sometimes enjoyed the rasa dance with the gopis. The soft breeze on the bank of the Yamuna River carried the sweet smells of different flowers through the forest. Moonlight filled the sky, and the Yamuna River was very bright. The demigod named Varuna sent his daughter Varuni in the form of honey oozing from the holes in the trees. The whole forest smelled of that sweet honey. Balarama and the gopis drank the Varuni juice together, while the gopis sang songs about the wonderful things Lord Balarama did. Lord Balarama felt happy. His eyes rolled and He was dressed in nice long garlands of forest flowers.

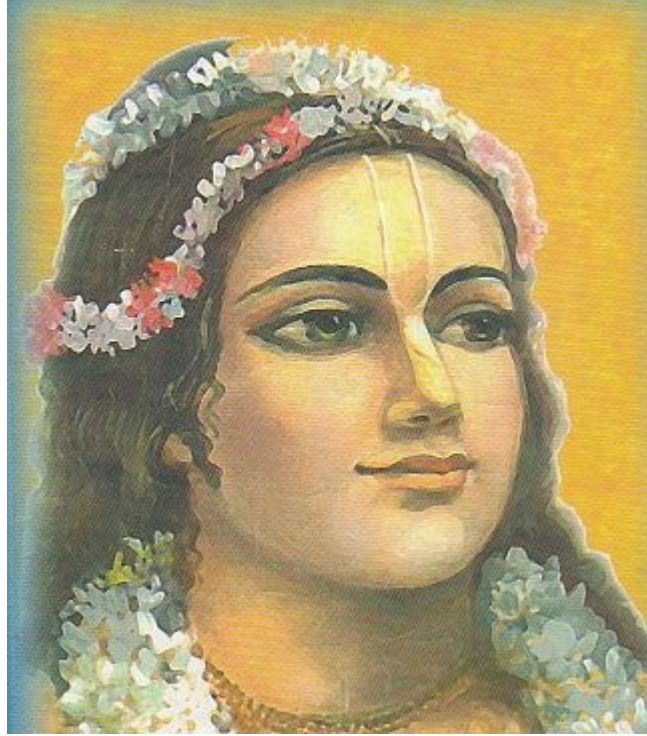




Nityananda threatens Yamuna Devi



# Sri Nityananda Caritamrta:



**An in depth study and review**

## Introduction

I first heard of the Sri Nityananda Caritamrta in a lecture by His Holiness Jayapataka Swami speaking about the glories and pastimes of Lord Nityananda. He was responding to a question where someone was inquiring if there were any scriptures or books dealing solely with Lord Nityananda. He listed a very short list and that is where he mentioned the Nityananda Caritamrta, but he then went on to explain that it is not very authoritative and its contents are questionable due to being composed by sahajiyas. So you can imagine my surprise when I heard that it was being published by an ISKCON devotee!

I remember asking Satyaraja prabhu about this book and if he had ever heard of it and he explained that there are actually two different Nityananda Caritamrta's. One he said is by the sahajiyas and the other is compiled by Srila Vrndavan Dasa Thakura. He also mentioned that Srila Bhaktisiddhanta Sarasvati Thakura had recommended that all of his disciples read this book. So upon hearing this I was excited at the thought of a book solely dedicated to the pastimes and glories of Lord Nityananda and I became very eager to get a copy! It is said in the introduction of the Sri Nityananda

**Caritamrta by Isvara dasa: "This book is an authentic Vaisnava literature compiled by Srila Vrndavan Dasa Thakura. It contains what is presently in the *Caitanya-bhagavata* about Lord Nityananda, but Srila Vrndavan Dasa Thakura has given additional information. Therefore this book, *Sri Nityananda Caritamrta*, is very similar to *Sri Caitanya-bhagavata*."**

Shortly after this I saw an article that it would soon be available in the US. I called the Bhaktivedanta Archives to reserve a copy. The devotee was amazed that I already knew about the shipment that was coming and assured me that they would send me a copy as soon as it arrived. Somehow not many devotees had heard of this book. What is very interesting is that you never find Srila Prabhupada making any reference to this book. Even Satyaraja prabhu was surprised to hear that it was being published. I was also quite amazed that after so long no one had even thought of translating it or making it available to the greater ISKCON society. It was like this hidden gem just waiting to be revealed.

So what you will find here is a chapter by chapter study and review of this great work. As mentioned above it is very similar to *Sri Caitanya-bhagavata* in many places, almost verbatim, as it is simply select chapters from the *Sri Caitanya-bhagavata*. Still there is a special sweetness in reading all of this nectar in one book! My purpose in this endeavor is simply to relish that sweetness and to go deeper and deeper into the transcendental ocean of Lord Nityananda's pastimes until we are drowned in that ocean of bliss. As it is said in *Caitanya-caritamrta* (Adi-lila, 8.23) that simply by talking about Lord Nityananda we will awaken our dormant love for Krishna, that transcendental cowherd boy.

I must admit my frailties and weaknesses in making such a presentation. I am not a great scholar, nor am I even a very sincere devotee. I am firmly bound by my mind and senses and addicted to sense-gratification. I am fully under the control of maya-devi and covered by the three modes of material nature. I completely identify with this physical body and subtle mind. I am a fallen, conditioned jiva who is struggling to become a genuine Vaisnava. I am definitely far away from being a genuine Vaisnava, but still I am possessed to speak about and glorify Sri Nityananda Prabhu. I'm not saying these things to be humble, rather it is just the plain truth. I am speaking about Lord Nityananda for my own purification and to petition Him for His causeless mercy. Speaking about and glorifying Lord Nityananda is my only solace, my only shelter and my only hope...