

The
Nectarean Glories of
Śrī Nityānanda Prabhu

Śrī Śrī Nityānanda
Mahimāmṛtam



His Divine Grace
Śrīla Bhakti Sundar Govinda
Dev-Goswāmī Mahārāj

Śrī Chaitanya Sāraswat Maṭh
Nabadwīp Dhām

All glories to Śrī Guru and Śrī Gaurāṅga

The Nectarean Glories of Śrī Nityānanda Prabhu

**Śrī Śrī Nityānanda
Mahimāmṛtam**

(Amended for 'pdf' edition: February 2012)

**The Divine Pastimes
of Śrī Nityānanda Prabhu
compiled from lectures of**

**His Divine Grace
Śrīla Bhakti Sundar Govinda
Dev-Goswāmī Mahārāj**

**Accompanied by a compilation of Scriptural
verses, kīrttans, and Sanskrit compositions
glorifying Lord Nityānanda Prabhu**

**Śrī Chaitanya Sāraswat Maṭh
Nabadwīp Dhām**

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Foreword

I first of all offer my obeisances to all the Vaiṣṇavas aspiring to serve our beloved Spiritual Master, Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. I then offer my obeisances at his lotus feet holding in my heart the faith that he is Lord Nityānanda Prabhu's non-different manifestation mercifully extending his shelter to the wayward souls of this world such as my fallen self.

By the grace of Śrī Nityānanda Prabhu, and the inspiration of Śrīla Govinda Mahārāj, this year's Nityānanda Trayodaśī festival marks the inauguration of the newly constructed Śrī Hāḍāi Paṇḍit Padmavati-devī Smṛti Kuñja of the Śrī Chaitanya Sāraswata Kṛṣṇānuśilana Saṅgha in Bīrchandrapur, West Bengal, the divine appearance place of Lord Nityānanda Prabhu.

At the request of the devotees organising the festivities this English edition of the *Śrī Śrī Nityānanda Mahimāmṛtam* has been compiled for the satisfaction of our Spiritual Master, the Vaiṣṇavas and all those who aspire for the all-important mercy of Lord Nityānanda Prabhu. Expanding upon the Maṭh's original publication of the *Śrī Śrī Nityānanda Mahimāmṛtam* in Bengali I have collected an English representation of its original contents plus a novel compilation of Lord Nityānanda Prabhu's divine glories as they have been expressed by His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. Moreover, in an effort to represent the ontological method of understanding Lord Nityānanda Prabhu's transcendental identity and Pastimes as taught by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, I have structured the compilation so as to draw attention to a particular sequence of conceptualisation beginning

with spiritual revelation and culminating in loving dispensation. To further this end, also included is a summary study of the revealed Scriptures delineating the essential truths about Lord Nityānanda Prabhu according to the progression of thought stressed by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj in his *Śrīman Nityānanda Dvādaśakam*, and explained by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. My hope is that the attentive readers will imbibe this progressive, faith-yielding understanding and thereby be moved to invite Lord Nityānanda Prabhu's profound grace and super-excellent gift further into the core of their hearts.

As I present this offering I must plainly state that any faults or unbecoming aspects of this presentation should only be attributed to my inevitably flawed efforts in compilation, and need never give rise to disrepute for the expressions of our divine guardians. Furthermore, any and all redeeming quality and dedication-inspiring beauty appreciated herein is surely to be considered the exclusive property of our divine guardians, and all honour must be offered to their self-revealing lotus feet.

In closing, I must appeal to His Divine Grace Śrīla Govinda Mahārāj for his mercy, his mercy being the only capacity with which I have the potential to be successful in my heart's endeavour to please him. Moreover, I invoke the blessings of the Vaiṣṇavas and our revered readers with whose goodwill my prayer for the grace of our Spiritual Master may be enriched and realistically realisable. May all be satisfied with this offering.

Humbly,
Kamal Kṛṣṇa Dās
Śrī Nityānanda Trayodaśī
February 2009



The newly constructed
Temple of Śrī Śrī Guru Gaura Nityānanda
and 'Śrī Hāḍāi Paṇḍit Padmāvati-devī Smṛti Kuñja'
in Śrī Ekachakrā Dhām (now known as Bīrchandrapur).
(Picture updated February 2011.)

Dedication

*An essential collection of
expressions by our Śrī Guru-varga
in glorification of Śrī Nityānanda Prabhu.*

*Offered to the lotus hands of
Śrīla Bhakti Sundar Govinda
Dev-Goswāmī Mahārāj
on the occasion of the Inauguration
of his new ashram at Śrī Ekachakrā Dhām.*

~Śrī Nityānanda Trayodaśī, February 2009~



**Om Viṣṇupād
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj
Sevāite-President-Āchāryya of
Śrī Chaitanya Sāraswat Maṭh**

**śuddha bhakti prachārīte tomā sama nāi
akalaṅka indu yena dayāla nitāi**

There is no one like you to preach pure devotion.
O spotless moon, all-merciful like Lord Nityānanda.



Oṃ Viṣṇupād
Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj
Founder-President-Āchāryya of
Śrī Chaitanya Sāraswat Maṭh

gaura-saṅkīrtana-rāsa-rasera āśraya
“dayāla nitāi” nāme nitya premamaya

In the Golden Lord’s *saṅkīrtan* dance you revel ecstatically; “Dayāl Nitāi! Dayāl Nitāi!” you call so ever lovingly.



Patita-Pāvana Śrī Nityānanda Prabhu

śrī-nityānanda-chandraṁ patita-śaraṇa-daṁ
gaura-daṁ taṁ bhaje 'ham

“I worship and adore with all my heart, the gracious giver of Śrī Gaura, the benevolent bestower of divine shelter to the fallen souls—Śrī Nityānandachandra.”

Twelve Prayers Glorifying Lord Nityānanda Prabhu

Śrīman Nityānanda Dvādaśakam

by Śrīla Bhakti Rakṣak Śrīdhar
Dev-Goswāmī Mahārāj

yo 'nanto 'nanta-vaktrair niravadhi hari-
saṁkīrttanam saṁvidhatte
yo vā dhatte dharitrīm śīrasi niravadhi
kṣudra-dhūli kaṇeva
yaḥ śeśaś-chatra-śayyāsana-vasana-vidhaiḥ
sevate te yad-arthāḥ
śrī-nityānanda-chandram bhaja bhaja satatam
gaura-kṛṣṇa-pradam tam

(1) O my heart! Please eternally serve the lotus feet of that beautiful Śrī Nityānandachandra who gives us Gaura-Kṛṣṇa. It is He—Nityānanda Prabhu—who in the form of Anantadev perpetually performs *Harinām-kīrttana* with infinite mouths; He perpetually holds on His head the Earth planet like an insignificant speck of dust; and He performs the divine service of His all-in-all, Kṛṣṇa, as Śeśadev Ananta, taking the forms of the Lord's paraphernalia such as umbrella, bed, seat and clothing.

aṁśair yaḥ kṣīraśāyī sakala bhuvanapaḥ
sarvva jīvāntarastho
yo vā garbhodaśāyī daśa-śata-vadano
veda-sūktair vigītaḥ
bramāṇḍāśeṣa garbhā prakṛti-pati-patir
jīva-saṅghāśrayāṅgaḥ
śrī-nityānanda-chandram bhaja bhaja satatam
gaura-kṛṣṇa-pradam tam

(2) O my heart! You please eternally serve Śrī Nityānandachandra, who gives us Gaura-Kṛṣṇa. He maintains the entire universe in His expansion of Kṣīrodakaśāyī Viṣṇu, residing in the hearts of all living beings; His glories are sung by the Vedic hymns as the Garbhodakaśāyī Viṣṇu of thousands and thousands of heads—*sahasra-sīrṣā puruṣaḥ*; within His womb (*garbha*) unlimited universes are situated; He is the Master of the Lord of material nature—Kāraṇodakaśāyī Viṣṇu—in whose womb unlimited universes are situated and by whom the entire multitude of *jīva* souls are sheltered.

**yasyāṁśo vyuha-madhye vilasati paramavyomni
 saṅkarṣaṇākhyā
 ātanvan śuddha-sattvaṁ nikhila-hari-sukhaṁ
 chetanaṁ līlayā cha
 jīvāhaṅkāra-bhāvāspada iti kathitaḥ
 kutrachij-jīvavad yaḥ
 śrī-nityānanda-chandraṁ bhaja bhaja satataṁ
 gaura-kṛṣṇa-pradaṁ tam**

(3) O my heart, please eternally render divine service to that gracious giver of Gaura-Kṛṣṇa—Śrī Nityānandachandra. In the great transcendental kingdom *Paravyoma Vaikuṅṭha* He expands into the form of Saṅkarṣaṇa of the first quadruple expansion, in which form He ever expands the ecstasy of the divine Pastimes of Śrī Hari in the conscious plane of pure existence (*Śuddha-sattva*); within the *jīvas* He presides as the ego, and sometimes He shows His divine Pastimes just like an ordinary *jīva*.

yaśchādi vyuha-madhye prabhavati sagaṇo
 mūla-saṅkarṣaṇākhyo
 dvārāvatyām tad-ūrdhe madhupuri vasati
 prābhavākhyo vilāsaḥ
 sarvāmśī rāma-nāmā vrajapuri ramate
 sānujo yaḥ svarūpe
 śrī-nityānanda-chandraṁ bhaja bhaja satataṁ
 gaura-kṛṣṇa-pradaṁ tam

(4) O heart, please constantly serve the dust of the lotus feet of the gracious bestower of Gaura-Kṛṣṇa—Śrī Nityānandachandra. It is He who presides in all His glory in Dwārakā with His transcendental associates, as the original all-attractive Personality, Mūla-Saṅkarṣaṇa: above that plane, in Mathurā He enjoys His Pastimes in the form known as *Prābhava-vilāsa*; and in Vrajapurī, He is known as Balarāma, the ultimate source of all Incarnations, and He sportively plays with His younger brother, His all-in-all—Śrī Kṛṣṇa.

śrī-kṛṣṇa-premanāmā parama-sukhamayaḥ
 ko 'pyachintyaḥ padārtho
 yad gandhāt sajjanaughā nigama-bahumataṁ
 mokṣam apy ākṣipanti
 kaivalyaiśvaryya-sevā-pradagaṇa iti yasyāṅgataḥ
 premadātuḥ
 śrī-nityānanda-chandraṁ bhaja bhaja satataṁ
 gaura-kṛṣṇa-pradaṁ tam

(5) My dear heart, please eternally worship that gracious giver of Gaura-Kṛṣṇa—Śrī Nityānandachandra. It is He who bestows upon us pure unalloyed divine love for the Supreme Lord Śrī Kṛṣṇa (Śrī-Kṛṣṇa-*prema*) composed

of the most supreme and intense ecstasy. The love that He distributes carries an inconceivable import—it is of such ecstasy that the *sādhus* who may experience only a hint of its fragrance, hatefully cast away all thought of liberation in the ‘One’ as propounded in the *Vedas*. Furthermore, His *Avatāras*, who bestow the divine love of service in the transcendental majesty of Vaikuṅṭha, are but expansions of His expansion.

yo bālye līlayaikāḥ parama-madhurayā
 chaikachakrānagaryyām
 mātā-pitror janānā matha nija-suhṛdām
 hlādayaś chitta-chakram
 tīrthān vabhrāma sarvvanupahṛta janako
 nyāsinā prārthitaś cha
 śrī-nityānanda-chandraṁ bhaja bhaja satatām
 gaura-kṛṣṇa-pradaṁ tam

(6) O my dear heart! Please serve forever the lotus feet of that glorious giver of Gaura-Kṛṣṇa, who is known as Śrī Nityānandachandra. When Lord Nityānanda Prabhu was a small boy, He performed supremely sweet and charming Pastimes in the village of Ekachakrā invoking the deepest heartfelt happiness in His mother, father, relatives, and close friends; and later after a *sannyāsī* arrived at the house of young Nityānanda and prayed to Hāḍāi Paṇḍit for his son, Lord Nityānanda was placed in the hands of the travelling *sādhu* and wandered throughout the length and breadth of India visiting sacred places of pilgrimage.

bhrāmaṁ bhrāmañ cha tīrthān yati-mukuṭa-maṇi
 mādhavendra prasaṅgāt
 labdhollāsaḥ pratikṣya prakāṣita-charitaṁ
 gauradhāmājagāma

śrī-gaurah śrīnivāsādibhir api yamāvāpālaye
 nandanasya
 śrī-nityānanda-chandram bhaja bhaja satatam
 gaura-kṛṣṇa-pradam tam

(7) Dear heart, please eternally serve the lotus feet of that wonderful Śrī Nityānandachandra who is the giver of Gaura-Kṛṣṇa! While wandering throughout the holy places His heart was taken over with ecstasy by the association of the crown jewel of *sannyāsins* Śrīla Mādhavendra Purī, and He came to Gaura Dhām, the holy abode of Śrī Gaurāṅga. There He waited at the house of Nandanāchāryya for the self-revelation of the golden Lord Gaurasundara's divine Pastimes with His associates headed by Śrīvās Ṭhākur.

prāptājño gaura-chandrādakhilajana gaṇoddhāra-
 nāma-pradāne
 yaḥ prāpya dvau surāpau kalikaluṣa-hatau
 bhrātarau brahma-daityau
 gāḍha-prema prakāśaiḥ kṛta-rudhira-vapuśchāpi
 tāv-ujjahāra
 śrī-nityānanda-chandram bhaja bhaja satatam
 gaura-kṛṣṇa-pradam tam

(8) My heart, please constantly give thyself to the divine service of that gracious bestower of Gaura-Kṛṣṇa, Śrī Nityānandachandra! It was He who received the divine instruction from Gaurachandra to deliver all souls by bestowing divine love through the Holy Name. Showing the extremity of His divine love, He delivered those two fallen wine-drinking *brāhmaṇas* (Jagāi and Madhāi) ruined by the degraded inauspicious nature of *kali-yuga* even after they had attacked Him and blood was oozing from His body.

sākṣād-gauro gaṇānām śirasi yad avadhūtasya
 kaupīna-khaṇḍam
 saṁdharttuñ chādideśāsava yavana vadhū-sprṣṭa-
 dṛṣṭo 'pi vandyah
 brahmādyānām apīti prabhu-parihṛtakānām api
 sveṣṭa-pīṭah
 śrī-nityānanda-chandram bhaja bhaja satatam
 gaura-kṛṣṇa-pradam tam

(9) Please worship eternally, dear heart, that gracious bestower of Gaura-Kṛṣṇa, Śrī Nityānandachandra. Śrī Gaurāṅga Mahāprabhu ordered all His beloved followers to accept with worshipful reverence any small piece of the *kaupīn* (loincloth) of Nityānanda Prabhu, the topmost of personalities above all social norms and strictures (*avadhūt*). Even if He is seen to touch an immoral drunken woman or *yavanī* He is nonetheless worshipable by all the gods headed by Brahmā. And He is the beloved leader among those exalted devotees who lovingly captivate the heart of Śrī Chaitanyadev.

uddharttum jñāna-karmmādy-apahata-charitān
 gaura-chandro yad āsau
 nyāsam kṛtvā tu māyā mṛgamanuṣṭavān
 grāhayan kṛṣṇa-nāma
 tach-chāyevānvadhāvat sthala-jala-gahane
 yo 'pi tasyeṣṭa-cheṣṭah
 śrī-nityānanda-chandram bhaja bhaja satatam
 gaura-kṛṣṇa-pradam tam

(10) O my heart, please eternally render divine service unto that bestower of Gaura-Kṛṣṇa, Śrī Nityānandachandra. Śrī Gaurachandra manifested His *sannyāsa-līlā* for the purpose of delivering the persons of warped logic deviated by exploitation and renunciation (*karmma* and *jñāna*). He delivered them by making them all chant the Holy Name of Kṛṣṇa. After Mahāprabhu's acceptance of *sannyāsa*, Nityānanda Prabhu followed Him faithfully like a shadow wherever He went—over land, jungle and swamp. Nityānanda Prabhu is the fulfiller of the heart's wishes of Śrī Gaurachandra.

śrī-rādhā-prema-lubdho divasa-niśi-tadā
 svāda-mattaika līlo
 gauro yañ-chādideśa svaparikara-vṛtam
 kṛṣṇa-nāma pradātum
 gauḍe 'bādham datau yaḥ subhaga-gaṇa-dhanam
 gaura-nāma-prakāmam
 śrī-nityānanda-chandram bhaja bhaja satatam
 gaura-kṛṣṇa-pradam tam

(11) Day and night Śrī Chaitanya Mahāprabhu was intoxicated, tasting the sweetest love divine in the deep heart of Śrīmatī Rādhārāṇī. In that condition, He instructed Nityānanda Prabhu and His associates to distribute the Holy Name of Kṛṣṇa, Śrī Kṛṣṇa-*nāma*. But Śrī Nityānanda Prabhu then went to Gauḍa-deśa and profusely distributed the priceless treasure of the true devotees: the Holy Name of Śrī Gaura, Śrī Gaura-*nāma*. O my dear heart, please give yourself in service forever unto that gracious benefactor of Gaura-Kṛṣṇa—Śrī Nityānandachandra.

śrī-rādhā-kṛṣṇa-lilā-rasa- madhura-sudhāsvāda-
 śuddhaika-mūrttau
 gaure śraddhām dṛḍhām bho prabhu-parikara-
 samrāṭ prayacchādhamē 'smin
 ullāṅghyāṅghriṁ hi yasyākhila-bhajana-kathā
 svapnavach chaiva mithyā
 śrī-nityānanda-chandraṁ patita-śaraṇa-daṁ
 gaura-daṁ taṁ bhaje 'ham

(12) Dear Lord, O Nityānanda Prabhu, emperor of the associates of Śrīman Mahāprabhu! Graciously grant this fallen soul firm and faithful devotion for Śrī Gaurāṅga, the supreme embodiment of the taste of the sweet nectar of the ecstasy of Śrī Śrī Rādhā-Kṛṣṇa's Pastimes. By neglecting the lotus feet of Nityānanda Prabhu all *sādhana* or *bhajan*—spiritual practices, services or worship—become an illusion, just like a dream. I worship and adore with all my heart that gracious giver of Śrī Gaura, the benevolent bestower of His shelter to the fallen souls—Śrī Nityānandachandra.



The Divine Pastimes of Śrī Nityānandachandra

Compiled from lectures of

His Divine Grace
Śrīla Bhakti Sundar Govinda
Dev-Goswāmī Mahārāj

Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, composed a Sanskrit poem glorifying Śrī Nityānanda Prabhu called the *Śrīman Nityānanda Dvādaśakam*. Within that composition Śrīla Guru Mahārāj gave his explanation about the transcendental personal identity of Nityānanda Prabhu, and not with one *śloka*, with four *ślokas* of explanation. Śrīla Kṛṣṇa Dās Kavirāj Goswāmī glorified Nityānanda Prabhu in the beginning of his *Śrī Chaitanya-charitāmṛta* and all the *ślokas* he wrote referred to Nityānanda Prabhu's existence above the mundane manifestation in the *Paravyoma-Dhām*, the spiritual world. I was surprised that Śrīla Guru Mahārāj began his explanation about Nityānanda Prabhu in that way with this *śloka*:

yo 'nanto 'nanta-vaktrair niravadhi hari-
sankīrttanam samvidhatte
yo vā dhatte dharitrīm śirasi niravadhi
kṣudra-dhūli kaṇeva
yaḥ śeśaś-chatra-śayyāsana-vasana-vidhaiḥ
sevate te yad-arthāḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ
gaura-kṛṣṇa-pradaṁ tam

(*Śrīman Nityānanda Dvādaśakam* 1)

“O my heart! Please eternally serve the lotus feet of that beautiful Śrī Nityānandachandra who gives us Gaura-Kṛṣṇa. It is He—Nityānanda Prabhu—who in the form of Anantadev perpetually performs *Harināma-kīrttan* with infinite mouths; He perpetually holds on His head the Earth planet like an insignificant speck of dust; and He performs the divine service of His all-in-all, Kṛṣṇa, as Śeṣadev Ananta, taking the forms of the Lord’s paraphernalia such as the umbrella, bed, seat and clothing.”

Śrīla Guru Mahārāj started with this *śloka* because he was following the main directives of the previous Āchāryyas. From Vṛndāvan Dās Ṭhākur to Kṛṣṇa Dās Kavirāj Goswāmī and from Śrīla Kṛṣṇa Dās Kavirāj Goswāmī to Śrīla Guru Mahārāj, we are seeing the line of progress and the speciality of Śrīla Guru Mahārāj.

His second *śloka* is above *brahma-loka*:

**amśair yaḥ kṣīraśāyī sakala bhuvanapaḥ
sarvva jīvāntarastho
yo vā garbhodaśāyī-daśa-śata-vadano
veda-sūktair vigītaḥ
bramāṇḍāśeṣa garbhā prakṛti-pati-patir
jīva-saṅghāśrayāṅgaḥ
śrī nityānanda-chandram bhaja bhaja satatam
gaura-kṛṣṇa-pradam tam**

(Śrīman Nityānanda Dvādaśakam 2)

“O my heart! You please eternally serve Śrī Nityānandachandra, who gives us Gaura-Kṛṣṇa. He maintains the entire universe in His expansion of Kṣīrodakaśāyī Viṣṇu, residing in the hearts of all living beings; His glories are sung by the Vedic hymns as the Garbhodakaśāyī Viṣṇu of thousands and thousands of

heads—*sahasra-śirṣā puruṣaḥ*; within His womb (*garbha*) unlimited universes are situated; He is the Master of the Lord of material nature—*Kāraṇodakaśāyī Viṣṇu*—in whose womb unlimited universes are situated and by whom the entire multitude of *jīva*-souls are sheltered.”

**yasyāmśo vyuha-madhye vilasati paramavyomni
saṅkarṣaṇākhyā
ātanvan śuddha-sattvaṁ nikhila-hari-sukhaṁ
chetanaṁ līlayā cha
jīvāhaṅkāra-bhāvāspada iti kathitaḥ
kutrachij-jīvavad yaḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ
gaura-kṛṣṇa-pradaṁ tam**

(Śrīman Nityānanda Dvādaśakam 3)

“O my heart, please eternally render divine service to that gracious giver of Gaura-Kṛṣṇa—Śrī Nityānandachandra. In the great transcendental kingdom *Paravyoma* *Vaikuṅṭha* He expands into the form of *Saṅkarṣaṇa* of the first quadruple expansion, in which form He ever expands the ecstasy of the divine Pastimes of Śrī Hari in the conscious plane of pure existence (*Śuddha-sattva*); within the *jīvas* He presides as the ego, and sometimes He shows His Divine Pastimes just like an ordinary *jīva*.”

This kind of presentation we see in the style of Śrīla Kṛṣṇa Dās Kavirāj Goswāmī. Kavirāj Goswāmī composed five *śloka*s in *Śrī Chaitanya-charitāmṛta* about Nityānanda Prabhu’s identity and divine manifestation as *Mūla-Saṅkarṣaṇa*, the Supreme Personality of Godhead’s second expansion. And why is it? Because he had felt the divine form of Nityānanda Prabhu! He and *Vṛndāvan Dās Ṭhākura* have tried to give us feelings, transcendental feelings,

about Nityānanda Prabhu's super-position. Before we hear about Nityānanda Prabhu's activities we shouldn't feel anything mundane about Nityānanda Prabhu. His character is composed within Goloka Vṛndāvan of *Paravyoma-Dhām*, within the highest aspect of the spiritual world. He is actually the Origin, the Supreme Personality of Godhead, coming down, down, down, all the way to the form of Kṣīrodakaṣayī Viṣṇu, the Supreme Soul living inside of everything in the material universe. But Nityānanda Prabhu is a non-different form of Śrī Balarām of Goloka Vṛndāvan and Mūla-Saṅkarṣaṇa of Vaikuṅṭha. Śrīla Guru Mahārāj and the Āchāryyas want to give this consciousness to the conditioned souls to protect them from making any atmosphere of mundanity.

Then Śrīla Guru Mahārāj continued,

śrī-kṛṣṇa-premanāmā parama-sukhamayaḥ
 ko 'pyachintyaḥ padārtho
 yad gandhāt sajjanaughā nigama-bahumataṁ
 mokṣam apy ākṣipanti
 kaivalyaiśvaryya-sevā-pradagaṇa iti yasyāṅgataḥ
 premadātuḥ
 śrī nityānanda-chandraṁ bhaja bhaja satataṁ
 gaura-kṛṣṇa-pradaṁ tam

(Śrīman Nityānanda Dvādaśakam 5)

“My dear heart, please eternally worship that gracious giver of Gaura-Kṛṣṇa—Śrī Nityānandachandra. It is He who bestows upon us pure unalloyed divine love for the Supreme Lord Śrī Kṛṣṇa (Śrī-Kṛṣṇa-*prema*) composed of the most supreme and intense ecstasy. The love that He distributes carries an inconceivable import—it is of such ecstasy that the *sādhus* who may experience only a hint of its fragrance, hatefully cast away all thought

of liberation in the 'One' as propounded in the Vedas. Furthermore, His *Avatāras*, who bestow the divine love of service in the transcendental majesty of Vaikuṅṭha, are but expansions of His expansion."

By the mercy of that Nityānanda Prabhu we can very easily get that Kṛṣṇa-*prema* which gives us all transcendental happiness, joyfulness and ecstasy, everything! Wherever there is a little bit of that Kṛṣṇa-*prema* all the wealth of the transcendental world appears.

Two Prabhus and One Mahā-Prabhu

In the Scriptures it is written:

**eka mahāprabhu, āra prabhu dui-jana
dui prabhu seve mahāprabhura charaṇa**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 7.14)

There is one Mahāprabhu, He is the famous Śrī Gaurāṅgasundar of Śrī Nabadwīp Dhām, who later became known as Śrī Kṛṣṇa Chaitanya. Adwaita Prabhu and Nityānanda Prabhu, both are 'Prabhu' (Master) but Mahāprabhu is *Mahā-Prabhu* (the Supreme Master). Both Adwaita Āchāryya and Nityānanda Prabhu very happily served Mahāprabhu and spread His conception of Kṛṣṇa consciousness throughout the universe during Their divine Pastimes. Adwaita Prabhu prayed constantly with tears, Ganges water and Tulasī leaves for Lord Kṛṣṇa to appear and rescue the fallen souls of *kali-yuga* and Mahāprabhu appeared in answer to His prayer. So Mahāprabhu appeared by the grace of Adwaita Prabhu. But before Mahāprabhu appeared Nityānanda Prabhu also appeared and made all the arrangements for rescuing the *jīva*-souls of this world.

Young Nityānanda

Nityānanda Prabhu was born in Rāḍha-deśa, near Burdwan in the Bīrbhūm district of Bengal, in the village of Ekachakrā. Later that village became known as Garbhavās and at present is very famously known as Vīrachandrapur. Vīrachandra Prabhu was the son of Nityānanda Prabhu and to honour his name the village is famous as Vīrachandrapur. Gaurāṅga Mahāprabhu also went there, so everyone worships that place. There Nityānanda Prabhu took birth as the only son of His mother Padmāvati-devī and His father Hāḍāi Paṇḍit Ojhā. After Nityānanda Prabhu had taken birth all auspiciousness came to Rāḍha-deśa, it was enriched so much with Kṛṣṇa-*bhakti*. He grew up there with the children of the village and His Pastimes were all very miraculous. All the children of Ekachakrā would play with Nityānanda Prabhu but He would only play Kṛṣṇa-*līlā*. Just like Balarām played as a child in Vṛndāvan, Nityānanda Prabhu's childhood very similarly happened in Rāḍha-deśa as He enacted so many Pastimes of Kṛṣṇa-*līlā* with the other children of the village. Many wonderful descriptions of that have been given in the Scriptures.

Taken by a Sannyāsī

When Nityānanda Prabhu was just twelve years old a *sannyāsī* came to His father's house. As soon as the *sannyāsī* saw young Nityānanda he immediately understood that He was not an ordinary boy and felt he could not leave Nityānanda Prabhu's association. The *sannyāsī* fainted to see Nityānanda Prabhu and finally asked His father, Hāḍāi Paṇḍit, "I am going to many pilgrimage places, and it is my prayer that you give this boy to me as an associate

servitor." Hearing this was like a thunderbolt to Hāḍāi Paṇḍit. Hāḍāi Paṇḍit was beside himself to hear that and he fainted. Nityānanda Prabhu was the very joy of his life. But at that time religion was very strong within the mind of everyone. It was the custom that if any *sannyāsī*, especially any Vaiṣṇava *sannyāsī*, wants anything, one's son or even one's own life or anything, the people are giving everything to that *sannyāsī*. Nityānanda Prabhu was more than life to Hāḍāi Paṇḍit but that was the custom. Hāḍāi Paṇḍit felt he could never leave his only son Nityānanda but he also felt he could not say, "No, I cannot leave Nityānanda." So finally he considered, "The *sannyāsī* has prayed and we must fulfil his desire." He could not deny the *sannyāsī*'s demand and finally he gave Nityānanda Prabhu to that *sannyāsī*.

After giving away Nityānanda Hāḍāi Paṇḍit was like a *pāgal* man (*loke bale "hāḍo ojhā haila pāgala,"* CB 2.3.98). He became half-mad in separation and Mother Padmāvati fainted but still they gave away Nityānanda Prabhu.

In this way Nityānanda Prabhu left His house when He was twelve years old. His Pastimes were miraculous and He was an *avadhūt* from childhood. He did not care. He went with that *sannyāsī* and toured the whole of India. Some say that *sannyāsī* was Mādhavendra Purī, and some say he was another *sannyāsī* but it is certain that later Nityānanda met Mādhavendra Purī in the pilgrimage places. It is not clear who the *sannyāsī* was but no doubt he was a great personality and Nityānanda Prabhu served him. We think it was Mādhavendra Purī but later we know that Nityānanda Prabhu and Mādhavendra Puri could understand each other easily and Mādhavendra Purī accepted Nityānanda Prabhu, by divine will, as his disciple.

Where is Kṛṣṇa?

Meeting Mādhavendra Purī was a turning point in Nityānanda Prabhu's life and after that He went to so many pilgrimage places. He saw all the pilgrimage places in the ecstasy of Kṛṣṇa-*prema*. Everywhere He went He gave Kṛṣṇa-*prema* but He Himself was hiding. Nityānanda Prabhu was perhaps one year senior in age to Mahāprabhu and before joining in Mahāprabhu's Pastimes, Nityānanda Prabhu did not reveal much of His actual nature. But He was always thinking Himself to be Balarām and His activities were like that. He was not hiding that. Finally He went to Vṛndāvan, where He searched, "Where is Kṛṣṇa? Where is Kṛṣṇa?" He asked the *braja-bāsīs* where He could find Kṛṣṇa and Kṛṣṇa Himself in the form of a human came to Him and said: "I am not here, I have now appeared in a household in Nabadwīp." Then clearly the feelings manifested within the heart of Nityānanda Prabhu, "Now My time has come to join Chaitanyadev—Nimāi Paṇḍit, in Nabadwīp Dhām." He knew that Nimāi Paṇḍit was really Kṛṣṇa Himself.

The Avadhūt

When Śrīpād Nityānanda Prabhu first came to Nabadwīp Dhām no one could understand who He was or where He had come from. No one could say whether He was a *brahmāchārī*, a *gṛhastha*, a *vānaprastha* or a *sannyāsī*. People saw all these forms in Him. At that time many people came to criticise Nityānanda Prabhu's divine character because He lived under no rules or regulations. Actually Nityānanda Prabhu's nature was to be an *avadhūt*.

The ordinary idea of an *avadhūt* has been given in the *Vaiṣṇava Tantra*,

**antaḥ śāktaḥ bahiḥ śaivaḥ
sabhāyām vaiṣṇavo mataḥ
nānā-veśa-dharā kolā
vicharanti mahī tale**

(*Vaiṣṇava Tantra*)

“He appears to be internally like a *śākta*, a worshipper of material energy. Externally he appears like a follower of Lord Śiva but still participates in the assemblies of Vaiṣṇavas and seems to appreciate Vaiṣṇava thought. He does not care for any particular dress or follow any rules or regulations as He wanders throughout the world.”

But Nityānanda Prabhu was fully transcendental and should never be confused with anyone mundane. His nature as an *avadhūt* can be understood in this way, “In His heart (*antaḥ*) is playing Rādhā-Kṛṣṇa (*śuddha-śāktaḥ*) and His form externally (*bahiḥ*) is like Lord Śiva (*śaivaḥ*). When He joins an assembly His mentality is fully that of a Vaiṣṇava. When He is travelling sometimes He wears cloth, sometimes He wears no cloth, sometimes He wears many gold ornaments, jewels and rich garments and sometimes He wears *sannyāsī* dress.”

Really, *avadhūt* means one who is self-controlled, who is not controlled by Scriptural rules or regulations. Whatever He does, that is always right and perfect. He will do anything and everything and is never to be considered wrong. If He is seen to be wrong externally in the eyes of others then that is also right. Nityānanda Prabhu became known by everyone as *Avadhūt*. Everyone called Him *Avadhūt*. The people even forgot that His name was Nityānanda. They would say, “Oh, *Avadhūt* is coming.”

Waiting for Nityānanda

Nityānanda Prabhu appeared to the common people as if He were a mad *avadhūt* as He came to Nabadwīp. At that time, Mahāprabhu had also come back from Gayā Dhām. Mahāprabhu started performing *sañkīrttan* every night in Śrīvas Paṇḍit's house and showed His Kṛṣṇa-*prema* to the devotees' assembly. Adwaita Prabhu declared that Mahāprabhu was Bhagavān. Śrīvas Paṇḍit, Gadādhara Paṇḍit and all the devotees everywhere declared that Mahāprabhu was Bhagavān, and Mahāprabhu also showed them that. When the devotees understood the divine form of Mahāprabhu they were very happy and they understood that the Lord Himself had appeared for bestowing His mercy to the world through *Harinām-sañkīrttan*. But Mahāprabhu was not showing His full manifestation as the giver of Kṛṣṇa-*prema*. Nobody knew why Mahāprabhu wasn't widely starting His *sañkīrttan* movement, but when Nityānanda came they understood the cause of Mahāprabhu's behaviour. Mahāprabhu had been waiting for Nityānanda.

Mahāprabhu's Dream

Nityānanda Prabhu came to Nabadwīp searching, "Where is Nimāi Paṇḍit? Where is Nimāi Paṇḍit?" When He understood that Mahāprabhu was living in Jagannāth Mīśra's house He hid Himself in Māyāpur to wait and see if Mahāprabhu would discover Him. He went to the house of Mahāprabhu's dear devotee Nandan Āchāryya and hid Himself, telling Nandan Āchāryya, "Do not tell anyone anything; I want to see what Kṛṣṇa will do." That morning Mahāprabhu told His devotees,

**tāla-dhvaja eka ratha—saṁsārera sāra
āsiyā rahila ratha—āmāra duyāra**

(Śrī Chaitanya-Bhāgavat: Madhya-līlā, 3.142)

“Last night I saw in My dream a chariot marked with the flag of a palm tree, in the chariot of Baladev Himself. Within the chariot there was one *mahāpuruṣa*, great personality, and He was searching for My house. That chariot came in front of My house and met with Me. I have seen that *mahāpuruṣa*. I am thinking that Baladev Himself has taken the form of a *mahāpuruṣa* and He has already come to Nabadwīp. You go and search where He is! He must be somewhere in Nabadwīp. He has appeared here and I want to see if He will discover Me.” The devotees searched everywhere, but they could not find Nityānanda Prabhu. They were thinking it was simply Mahāprabhu’s dream and they came back and told Mahāprabhu, “We could not find Him anywhere.” But Mahāprabhu said, “It is not only a dream, it is a truthful dream. Nityānanda is very powerful and He is hiding Himself. It is a very hidden matter so I shall go to find Him.”

Ecstatic Embrace

Then Mahāprabhu went directly to Nandan Āchāryya’s *bhavan* and there Mahāprabhu and His devotees saw Nityānanda Prabhu seated on the veranda of the house. Nityānanda had seen Mahāprabhu come and could not move because His heart was so full of ecstasy and the joy of Kṛṣṇa-*prema*. When Mahāprabhu saw Nityānanda His heart was also full with the joy of Kṛṣṇa-*prema* and He felt very much intoxicated. They both fainted. Then

Mahāprabhu came forward and embraced Nityānanda and They both fainted again. After some time they regained their senses and they cried in the Name of Kṛṣṇa. Nityānanda Prabhu said, "I went to Vṛndāvan but Kṛṣṇa was not there. Then someone told Me You were here in Nabadwīp, so I have come. Now I beg You, 'Please save Me.'"

Nityānanda Prabhu surrendered to Mahāprabhu and Mahāprabhu embraced Nityānanda Prabhu with full love, affection, honour, everything.

Both Mahāprabhu and Nityānanda Prabhu took Their divine forms and the devotees understood that Nityānanda Prabhu was not an ordinary *sannyāsī* or ordinary *brahmāchārī*. They did not know Nityānanda Prabhu at the time but they saw Mahāprabhu's expression and Nityānanda Prabhu's expression and they immediately understood that They had both appeared from the divine abode. In many places in the Scriptures it is said that Mahāprabhu is non-different from Kṛṣṇa, *abhinna-swarūp*, and in that way they also considered Nityānanda Prabhu.

Mahā-Saṅkīrttan

That was the first day that Nityānanda Prabhu joined in Mahāprabhu's party and up to His last days Nityānanda Prabhu preached Chaitanya Mahāprabhu's glories. From that day Mahāprabhu and Nityānanda Prabhu started *mahā-saṅkīrttan*. Mahāprabhu appeared to inaugurate *saṅkīrttan-yajñā*, sacrifice in the form of *saṅkīrttan* (congregational chanting) as described in the *Śrīmad-Bhāgavatam*:

**kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
(11.5.32)**

“In the age of Kali, persons of fine theistic intellect perform the sacrifice of congregational chanting (*saṅkīrtan-yajñā*) to worship the incarnation of Godhead who constantly sings nothing but the Names of Kṛṣṇa and describes His glories with great pleasure. He is Kṛṣṇa Himself appearing in a molten gold complexion born from supreme divine emotion. With His personal beauty, divine Name, all-merciful nature and benevolent associates He destroys the darkness of ignorance in the mundane world.”

Mahāprabhu Himself gave the gist of the nature of *Harinām-saṅkīrtan*:

**cheto-darpaṇa-mārjanam bhava-mahā-
dāvāgni-nirvāpaṇam
śreyaḥ-kairava-chandrikā-vitaranam
vidyā-vadhū-jīvanam
ānandāmbudhi-varadhanam prati-padam
pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate
śrī-kṛṣṇa-saṅkīrtanam**

(*Śrī Chaitanya-charitāmṛta: Antya-līlā, 20.12*)

“May Śrī Kṛṣṇa-*saṅkīrtan* be all-victorious in its pristine glory! This congregational chanting of the Holy Names of the Lord cleanses the looking-glass of consciousness, extinguishes the raging forest fire of material existence, and spreads the benediction moon-rays that cause the lotus of the heart to bloom. This chanting is pure ecstasy,

it is the flavour of full nectar at every moment, bathing and cooling the entire self." That *param vijayate Śrī-Kṛṣṇa-saṅkīrttanam*, that supremely victorious *saṅkīrttan* of Mahāprabhu, started with Nityānanda Prabhu's arrival and in such a glorious way continued day by day in Śrī Nabadwīp Dhām.

Mahāprabhu's Preaching Party

Already Adwaita Āchāryya had joined Mahāprabhu. Even before Mahāprabhu, Haridās Ṭhākur very beautifully and intensely preached Kṛṣṇa consciousness and the Hare Kṛṣṇa Mahāmantra. Previously, Haridās Ṭhākur had many tests in his preaching but ultimately even the Muslim governor came under his influence. But when Haridās Ṭhākur saw Mahāprabhu reveal His divine form of a religious preacher Haridās Ṭhākur joined Mahāprabhu's mission. Then when Nityānanda Prabhu joined in the party of Mahāprabhu, the party of Mahāprabhu took full form. Nityānanda Prabhu was always intoxicated with Kṛṣṇa-*prema* and the treasure of Mahāprabhu's unique gift of divine love. When Nityānanda Prabhu joined, Mahāprabhu wanted to publicly preach Kṛṣṇa consciousness. Haridās Ṭhākur and Nityānanda Prabhu were very dear friends, bosom friends. Both were intoxicated with *Harinām-saṅkīrttan* and Mahāprabhu chose Nityānanda Prabhu and Haridās Ṭhākur to begin His preaching programme. He selected them to be like military generals because they could widely, wholeheartedly and affectionately preach Kṛṣṇa consciousness in a lovely way.

Mahāprabhu's Sacred Order

Mahāprabhu gave them His preaching line,

**jagatera pitā—kṛṣṇa, ye nā bhaje bāpa
pitṛ-drohī pātakīra janma-janma tāpa**
(Śrī Chaitanya-Bhāgavat: Madhya-līlā, 1.202)

“Kṛṣṇa is the father of the entire universe, and anyone who does not respect his father is rebellious and sinful and therefore subjected to miseris birth after birth.”

**bolo kṛṣṇa bhaja kṛṣṇa laha kṛṣṇa nāma
kṛṣṇa mātā kṛṣṇa pita kṛṣṇa dhana prāṇa**
(Śrī Chaitanya-Bhāgavat: Madhya-līlā, 13.43)

“Chant Kṛṣṇa, worship Kṛṣṇa, and sing the glories of Kṛṣṇa. Kṛṣṇa is your mother, Kṛṣṇa is your father, Kṛṣṇa is the wealth of your life.”

**“śuno śuno nityānanda! śuno haridāsa!
sarvatra āmāra ājñā karaha prakāśa
prati ghare ghare giyā kara ei bhikṣā
'bolo kṛṣṇa bhaja kṛṣṇa kṛṣṇa kara śikṣā'
ihā vai āra nā balibā balāibā
dina avasāne āsi āmare kahibā
tomarā karile bikṣā, yei, nā baliba
tabe āmi chakra-haste sabāre kāṭiba”**
(Śrī Chaitanya-Bhāgavat: Madhya-līlā, 13.8-11)

“Listen, listen, Nityānanda! Listen, Haridāsa! Go door to door and tell everyone they will practise Kṛṣṇa consciousness! Tell them, ‘Kṛṣṇa consciousness is the

supreme goal of life,' tell them, 'bolo Kṛṣṇa, bhaja Kṛṣṇa, koro Kṛṣṇa śikṣa, chant the Hare Kṛṣṇa Mahāmantra, serve Lord Kṛṣṇa and learn the teachings of Śrī Kṛṣṇa.' You will come back to Me daily in the evening. Nothing else is necessary for you to do, and whoever will take it with a clean heart, I shall be a slave of them, and whoever will be 'anti,' I shall punish them." In this way Mahāprabhu gave orders to Nityānanda Prabhu and Haridās Ṭhākur and started His preaching programme.

Nityānanda Prabhu's Benevolent Nature

At first Nityānanda Prabhu and Haridās Ṭhākur started preaching to gentle families without any problems but then they saw Jagāi and Mādhāi in the road. Jagāi and Mādhāi were prestigious in the city as local administrators of the government, but they were men of very bad character. They were always drinking, eating meat and doing many wrong things. That day they were drinking in the road in front of everyone. Nityānanda Prabhu had a desperate mood and when He saw Jagāi and Mādhāi seated in the road drinking wine, etc. Nityānanda Prabhu told Haridās, "These are the perfect persons to purify with *Harinām-saṅkīrtan*."

Haridās Ṭhākur was a wise man; he said, "Don't go there! The whole world is open for You. Why are You going to them? You can preach Mahāprabhu's conception to everyone. You leave them, they are very bad, etc., etc."

Nityānanda Prabhu said, "This is a perfect target, I must rescue them, then Mahāprabhu's glory will be more and more exalted all over the world."

Haridās was also a little aged. He said, "You can go, I won't go. If they will chastise You, You may be able to run away, but I cannot run. So it will be dangerous for

me. It is not necessary to go there." He was testing the mind of Nityānanda Prabhu but Nityānanda Prabhu said, "No, this is a first class opportunity for showing the quality of Mahāprabhu's mercy. You must go with Me."

Then they went to Jagāi and Mādhāi and said, "O Jagāi! O Mādhāi! You are doing so many things but if you chant the Hare Kṛṣṇa Mahāmantra, you will be rescued."

Jagāi and Mādhāi were drunk. They threatened Nityānanda and Haridās, "Oh, You are *sannyāsīs* and You have come here trying to teach us? We shall teach You! Get out of here, You are nonsense persons. Otherwise we will kill You!" Nityānanda again approached them but they came to beat Nityānanda and Haridās. Haridās Ṭhākur couldn't run away but he tried. But the drunken Jagāi and Mādhāi were unable to run properly. So Nityānanda and Haridās got away by some means. Nityānanda and Haridās came back and Haridās reported to Mahāprabhu, "Today somehow I saved my life but I will not go out again with that *pāgal* (crazy) Nityānanda!" Mahāprabhu smiled to hear their report knowing what was to come.

Nityānanda Prabhu's Determination

The next day Nityānanda Prabhu settled, "I must give Kṛṣṇa-*prema* to them." Nityānanda again targeted Jagāi and Mādhāi. Haridās was behind, what shall he do? Mahāprabhu had ordered he and Nityānanda to preach together. That day they went and again found Jagāi and Mādhāi drinking wine. Nityānanda Prabhu said, "Jagāi and Mādhāi, you can do anything but just chant 'Hare Kṛṣṇa!' It is the order of Mahāprabhu."

When Nityānanda told them Mādhāi was more drunk and said, "Oh, the order of Mahāprabhu! You ran away yesterday but today again You have come? I'm going to

show You!" There was a clay wine pot nearby and Mādhāi threw it at the head of Nityānanda. The pot cut Him and with blood falling from His head Nityānanda Prabhu said, "This is more of Mahāprabhu's mercy upon Me," and He again told them, "You can beat Me more and more, it is ok, no problem. You have hit Me but I shall excuse that. I forgive you. But you chant 'Hare Kṛṣṇa!' It is the order of Mahāprabhu. Without a doubt you will be rescued. Mahāprabhu said, '*bolo Kṛṣṇa bhaja Kṛṣṇa koro Kṛṣṇa śikṣā.*' You please take this religion of Mahāprabhu."

Mādhāi said, "Now again You are coming to me! You are so energetic, I am going to show You! I shall teach You!" Then again Mādhāi took a clay wine-pot and went to throw it at Nityānanda Prabhu, but his brother Jagāi took his hand and told him, "Nonsense! Why are you chastising this *pāgal sādhu*? He is a *sannyāsī*. It is not necessary to hit Him again. Why you are behaving like this? It is nonsense. Leave Him alone!" Like this Jagāi made some good comments and stopped him.

Mahāprabhu's Anger

In the meantime Haridās had gone back and given news to Mahāprabhu about what had happened: that Nityānanda Prabhu had been hit and that He did not want to come back as He was determined to give *Harinām* and *Kṛṣṇa-prema* to Jagāi and Mādhāi.

Then Mahāprabhu went there with His full battalion and He saw the blood on Nityānanda Prabhu's head. Mahāprabhu was very angry. He forgot His mundane appearance and He called for His *sudarśan chakra*, ('*Chakra, chakra, chakra*'—Prabhu *ḍāke ghane ghane*, CB *Madhya-līlā*: 13.185). "*Chakra! Chakra! Chakra!*", He called out again and again. He wanted to cut off the heads of

Jagāi and Mādhāi. Everyone saw the *chakra* following behind Mahāprabhu as He chastised Jagāi and Mādhāi, “I shall kill you! You have dealt wrongly with Nityānanda Prabhu.”

Nityānanda Prabhu took the lotus feet of Mahāprabhu and said, “What are You doing? This is not *dvāpar-yuga*. It is *kali-yuga*. Here tolerance and humility are necessary. If You want to bestow Your mercy upon others, through tolerance and humility You can do that. You cannot use the *chakra* in this *Avatār*. This incarnation is not for that.”

Mahāprabhu said, “I cannot tolerate this type of activity of the *asuras*.”

Nityānanda replied, “But both of them are not offenders. Mādhāi is an offender, he hit Me. But Jagāi rescued Me from him. One saved Me from the other’s stupidity.”

Mahāprabhu’s Sympathy

After hearing that Jagāi saved Nityānanda, Mahāprabhu excused Jagāi. Jagāi took the Hare Kṛṣṇa Mahāmantra and fell down thinking of his previous *karma*. He took the lotus feet of Mahāprabhu, “Mahāprabhu, please forgive my offences. There is no other way for me.” Mahāprabhu embraced Jagāi and then Jagāi received Kṛṣṇa-*prema*.

The circumstances were very heavy but Mādhāi also became a little conscious by seeing Jagāi’s activities. Mādhāi said, “I have done so much sinful work but Jagāi has got relief from all his sins, why not me?” Nityānanda Prabhu said, “Mahāprabhu, please forgive their offences.” Then Mādhāi took the lotus feet of Mahāprabhu, but Mahāprabhu said, “I cannot do the same for you as I did for Jagāi. You go to Nityānanda Prabhu. If He will give you forgiveness, then you will get

My embrace. Otherwise, it is impossible for Me to accept you. If Nityānanda Prabhu will give you forgiveness you will get that result of the Hare Kṛṣṇa Mahāmantra.”

Then Mādhāi took Nityānanda Prabhu’s lotus feet. Nityānanda Prabhu embraced Mādhāi, then Mahāprabhu embraced Mādhāi and his sin was cleared. Jagāi and Mādhāi became pure devotees and they cried so much, “We have done so much wrong, etc., etc.” Jagāi and Mādhāi then chanted ‘Hare Kṛṣṇa’ and danced with Kṛṣṇa-prema.

Patita-Pāvana Nityānanda

To see Mahāprabhu’s Pastimes as the rescuer of the conditioned souls, the general people were so astonished and they glorified Mahāprabhu so much. Mahāprabhu said to Jagāi and Mādhāi,

prabhu bole,—“torā āra nā karis pāpa”
jagāi mādhai bole,—“āra nāre vāpa”

(Śrī Chaitanya-Bhāgavat: Madhya-līlā, 13.225)

“Jagāi and Mādhāi, if you do not do this again, and you leave the activities you did before, I can forgive your offences forever. From this day you try to practise Kṛṣṇa consciousness and you will be so glorious. Now chant ‘Hare Kṛṣṇa!’”

Jagāi and Mādhāi said, “‘Āra nāre vāpa,’ we will never do that again. You have excused us. We will follow what You say as our duty.” Jagāi and Mādhāi then asked Mahāprabhu, “Please give some service to us, accept us as Your servitors.” Mahāprabhu and Nityānanda Prabhu said, “You chant ‘Hare Kṛṣṇa,’ give this Hare Kṛṣṇa Mahāmantra to everyone, and do Vaiṣṇava-sevā by sweeping the pathway by the Ganges and keeping it

clean. Then with a clean heart you can proceed. You will have no need to fear Yamarāj.” Jagāi and Mādhāi every day did that, and that place is still known as Mādhāi-ghāṭ. Our *parikramā* party crosses the Ganges at that place. All the demigods danced to see the rescue of Jagāi and Mādhāi. All the Pastimes of the Lord Nityānanda and Mahāprabhu are for rescuing the conditioned *jīva*-souls. In the Pastimes of rescuing Jagāi and Mādhāi we can see that Nityānanda Prabhu is more merciful than even Mahāprabhu.

The Ever-Worshipable Nityānanda

Nityānanda Prabhu’s character was like that of an intoxicated madman. He was physically very strong like Lord Balarām. If He saw a bull in the road He would charge the bull and jump over him or hop on his back and ride him. He would jump in and swim with crocodiles in the Ganges even after He’d seen crocodiles swimming there. Sometimes He would visit the house of Śrīvas Paṇḍit and take breast milk from his wife. Nityānanda Prabhu had so many miraculous characteristics! Sometimes Nityānanda Prabhu would come to Śāchīmātā’s house unaware that He was naked. It happened many days, and like a child He would call, “Where is Kṛṣṇa? Where is Kṛṣṇa?” On one occasion Mahāprabhu said, “Oh! You have no cloth! Why are You naked?” Nityānanda Prabhu said, “Oh! I did not know I was naked!”

At that time Mahāprabhu was talking with Viṣṇupriyādevī and many devotees who were present, and they were very surprised to see Nityānanda Prabhu’s naked form. Mahāprabhu gave some cloth to Nityānanda Prabhu and then divided His *kaupīn* (undergarment)

into many pieces. Mahāprabhu Chaitanyadev then distributed the pieces to all His devotees and told them, “Worship this piece of underwear every day because by Nityānanda Prabhu’s connection you will be rescued from everything. You will have no fear of illusion. You can do anything, but if you chant the Holy Name of ‘Nityānanda,’ you will get relief from all disturbances.” Mahāprabhu Himself then further glorified Nityānanda Prabhu with this śloka,

**madirā javanī jadi nityānanda dhare
tathāpi brahmāra vandyā kahila tomare**
(Śrī Chaitanya-Bhāgavat: Antya-līlā, 6.123)

“Nityānanda Prabhu can do anything and everything. Even if you see Nityānanda Prabhu mixing with very bad society, if you see Him intoxicated with a drunken woman in one arm and a bottle of wine in His other arm, know that He has divine character. If Lord Brahmā, the creator of the universe, will see Him at that time he will fall down and pay full *daṇḍavat praṇams* with his four heads to the lotus feet of Nityānanda Prabhu.” This is Nityānanda Prabhu’s inconceivable divine character. He was the protector of the society of Mahāprabhu Chaitanyadev. He was all-in-all.

Mahāprabhu took Sannyās

Every day *saṅkīrtan* continued with the *Pañcha-Tattva* and Haridās Ṭhākur in Śrī Nabadwīp Dhām. The *Pañcha-Tattva* means,

**śrī-kṛṣṇa-chaitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda**
(Śrī Pañcha-Tattva Mahāmantra)

Mahāprabhu, Nityānanda Prabhu, Adwaita Prabhu, Gadādhara Paṇḍit, Śrīvas Thākura and all the other devotees of Mahāprabhu every day led thousands of people in *Harinām-saṅkīrtan*, and the *Pañcha-Tattva* distributed the Harinām Mahāmantra in this mundane world. Chānd Kāzī was delivered and so many things happened in Nabadwīp. At one function Mahāprabhu gave permission for Nityānanda Prabhu to hold a *Vyāsa-pūjā* ceremony. Nityānanda Prabhu did that *pūjā* but He gave the final garland to Mahāprabhu, thereby showing Mahāprabhu's glories. Mahāprabhu chanted the Holy Name of Lord Kṛṣṇa: "Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare." This was Chaitanya Mahāprabhu's preaching, but more than that, He was the non-different form of the Hare Kṛṣṇa Mahāmantra—He was the non-different form of Śrī Śrī Rādhā-Kṛṣṇa.

Śrī Chaitanya Mahāprabhu bestowed His mercy to the general people and He wanted to rescue the *jīva*-souls all over the world. For that He decided, "I shall take *sannyās*." Nityānanda Prabhu is the main pillar of Mahāprabhu's preaching of Kṛṣṇa consciousness, and when Mahāprabhu took *sannyās* Nityānanda Prabhu accompanied Him. Mahāprabhu circled Rāḍha-deśa for three days, and Nityānanda Prabhu eventually brought Him to Adwaita Āchāryya's house. Śachīmātā, Adwaita Āchāryya, and the other devotees gave their overflowing Kṛṣṇa-*prema* to the people. Then Mahāprabhu went to Purī. Nityānanda Prabhu stayed with Mahāprabhu like a guardian. Nityānanda Prabhu had travelled before and He recited the glories of Sakṣī Gopāl for Mahāprabhu as they travelled to Purī.

Why do You need a *Daṇḍa*?

Just before entering Purī Dhām, Mahāprabhu bathed in the river at Āṭhāranālā. While He was bathing Nityānanda Prabhu broke Mahāprabhu's *sannyās daṇḍam*. It was an *eka-daṇḍa* and Nityānanda Prabhu broke it into three pieces and threw it in the river. Mahāprabhu had taken *sannyās* and He showed in His Pastimes much care in following the rules and regulations of a *sannyāsī* very strictly. He showed His anger to Nityānanda Prabhu and said, "I have only one possession, My *sannyās daṇḍam*, and You have broken that and thrown it away!" Nityānanda Prabhu did not care about anything. He said, "Why do You need to carry a *daṇḍam*? You are Kṛṣṇa Himself, what need do You have for a *daṇḍam*?" Mahāprabhu said, "I do not want to travel with you all. I shall go alone. Will you all go first, or I shall go first?" They replied, "You go first and we shall go behind." Then Mahāprabhu very quickly ran to Lord Jagannāth and fainted in the Jagannāth Temple. You know that history. Sārvabhauma Bhaṭṭāchāryya took His body to his home. Nityānanda Prabhu immediately assessed the situation and understood that Mahāprabhu was at Sārvabhauma Bhaṭṭāchāryya's house. He went to Sārvabhauma's house, met with Mahāprabhu, and later He went to see Lord Jagannāth. In this way Mahāprabhu started preaching in Purī Dhām with Nityānanda Prabhu and others.

Nityānanda Prabhu— The Merciful Lord of all *Jīva*-Souls.

Nityānanda Prabhu accepted everyone, but Mahāprabhu would chastise those who were offensive. Mahāprabhu showed some caution in distributing Kṛṣṇa-*nāma* and Kṛṣṇa-*prema*. Mahāprabhu followed the rules and regulations of *sannyās* life very strictly and because of this Mahāprabhu could not give shelter to offenders. When Mahāprabhu went to South India He took Kāliya Kṛṣṇa Dās with Him. In *Śrī Chaitanya-charitāmṛta* he is referred to as Kāla Kṛṣṇa Dās. On their tour Kāliya Kṛṣṇa Dās suffered some disturbance with some women and Mahāprabhu rescued him from that. Later when they returned to Jagannāth Purī Mahāprabhu said, “I want to leave this boy Kāliya Kṛṣṇa Dās, he was irresponsible and greatly disturbed our mission. I don’t want to keep him with Me. I don’t want to be responsible for him.” Kāliya Kṛṣṇa Dās, as an eternal *parṣad* devotee (of Śrī Nityānanda Prabhu), played this role in the Lord’s drama. At that time Nityānanda Prabhu did not leave him, He told Mahāprabhu, “If You do not want to keep him it is no problem, I will take him. I will send him to Nabadwīp to give news to Śachīmātā and the other devotees that You have come back from South India.”

In this way Nityānanda Prabhu showed His extreme mercy and Kāliya Kṛṣṇa Dās spent the rest of his life with Nityānanda Prabhu. So even when Mahāprabhu is angry Nityānanda Prabhu keeps devotees at His lotus feet. The conditioned souls can have much hope when they see the very deep and merciful character of Śrī Nityānanda Prabhu.

“Liberate Bengal!”

Mahāprabhu lived in Purī Dhām with a limited group of His exclusive devotees. Mahāprabhu had so many devotees but they would come to visit Purī for a few months every year. One year Nityānanda Prabhu came to Purī Dhām with so many of His followers, all *dvādaśa-gopālas*, the incarnations of the twelve cowherd boys of Vṛndāvan. They had all been preaching in Bengal and after their visit Mahāprabhu ordered Nityānanda Prabhu, “Go to Rāḍha-deśa and preach there. I have sent Rūpa-Sanātan to Upper India, I shall see to South India. You look after East India. This is our preaching strategy. You are not to come back here to Purī Dhām. I will be with You everywhere. Whenever You remember Me I shall appear wherever You are. So it is not necessary for You to come here every year. Please go to Rāḍha-deśa and preach.” Then Nityānanda Prabhu went back to Bengal with all His followers, first to Śāntipur, then to Nabadwīp, and from there to other places. He preached all over Bengal.

Nityānanda Prabhu— The Highest Distributer of Gaura-prema!

Both Mahāprabhu and Nityānanda Prabhu were born in brahmin families. Mahāprabhu maintained the rules and regulations of *sanmyās* life and preached Kṛṣṇa consciousness. He distributed the Hare Kṛṣṇa Mahāmantra to everyone and revealed Rādhā-Kṛṣṇa-prema in this world. Mahāprabhu always wanted to give Kṛṣṇa-prema to the fallen souls who were not offensive. But Nityānanda Prabhu’s preaching was different, He did not care for external formality.

**preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichhu nā kare vichāra**
(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 5.208)

Nityānanda Prabhu was always intoxicated with Gaura-prema, intoxicated with the Name of Śrīman Mahāprabhu. He knew only Mahāprabhu and He distributed Mahāprabhu in an intoxicated mood of devotion. If anyone would take shelter of Nityānanda Prabhu, He would be very merciful to him. Nityānanda Prabhu would not look at who was a good man or who was a bad man. If anyone wanted to take shelter in the shade of His lotus feet He would immediately shelter them and send them to Gaurāṅga Mahāprabhu, He would engage them in the service of Mahāprabhu. If anyone would once chant “jaya Śachīnandana, jaya Gaurahari,” Nityānanda Prabhu would think, “I am the slave of him, I will give him everything.” Who was fallen, who was not fallen, who was bad, who was good—He made no consideration. Many times Mahāprabhu gave many conditions but Nityānanda Prabhu had no conditions, He only begged, “Surrender to Chaitanyadev, surrender to Gaurāṅgadev, surrender to Nimāi Viśvambhar, and you will be rescued!” Nityānanda Prabhu looked at a person’s faith. Anywhere He saw the light of faith within someone He would bestow His mercy. Faith is the very foundation and gist of spiritual life. There was only difficulty for faithless persons but Nityānanda Prabhu is so merciful that when He found persons without faith He would supply faith to them. He would give them true spiritual property. In this way Nityānanda Prabhu’s mercy truly goes everywhere! Even where sunlight does not go, there also Nityānanda Prabhu’s mercy goes. In this way He gave something even more

than Mahāprabhu! That is Nityānanda Prabhu's divine character and supreme gift.

Nityānanda Prabhu's preaching was actually Gaura consciousness. His preaching was the glorification of Śrī Chaitanya Mahāprabhu. Nityānanda Prabhu distributed Mahāprabhu Himself. Nityānanda Prabhu's mantram and preaching style was:

**bhaja gaurāṅga kaha gaurāṅga laha gaurāṅgera nāma
ye jana gaurāṅga bhaje sei haya āmār prāṇa**

“Chant the Divine Name of Gaurāṅga Mahāprabhu! Whoever is worshipping Lord Gaurāṅga, he is My life and soul, whoever is practising Kṛṣṇa consciousness under the guidance of Gaurāṅga Mahāprabhu, he is My life and soul.”

In this way Nityānanda Prabhu preached and His preaching was so successful. Nityānanda Prabhu was very merciful to whoever took shelter of Mahāprabhu—He would give them all the wealth of Gaura-*prema*. This was the character of Nityānanda Prabhu. Thousands and thousands of people came to the lotus feet of Nityānanda and He made them all the devotees of Gaurāṅga Mahāprabhu. All over the world people are chanting Mahāprabhu's Name and Kṛṣṇa's Name. It is only by the blessings of Nityānanda Prabhu that this has happened. Without His mercy it would not be possible.

Nityānanda's Indispensable Mercy

Without the mercy of Nityānanda Prabhu no one will get Kṛṣṇa-*prema*. Without the mercy of Nityānanda Prabhu one will not proceed even one inch in their spiritual

life. There are so many examples in the Scriptures that illustrate this. A prominent example of Nityānanda Prabhu's all-important mercy is Śrīla Raghunāth Dās Goswāmī. Raghunāth Dās Goswāmī was a young prince married to a beautiful young girl and he was incredibly wealthy. But Raghunāth Dās had an extremely renounced mentality although he had so much property. Both his father and his uncle wanted to give all their riches and property to him for his benefit, but he did not want any of it. He only wanted the mercy of Mahāprabhu and Nityānanda Prabhu.

Many times Raghunāth Dās tried to leave his family life to join Mahāprabhu's group but he was always unsuccessful. His father was determined to prevent him from leaving and used all his strength and influence to do this. Security guards and accomplished fighters were employed to keep him at home so he was unable to leave. He wanted nothing but to go to the lotus feet of Śrī Chaitanya Mahāprabhu and he wanted to leave everything but he was forcefully restrained.

Then one day Nityānanda Prabhu came to Pānihāṭī. Raghunāth Dās Goswāmī's father's house was perhaps only seven miles or so from there, and seeing this opportunity he told his father, "My dear father, Nityānanda Prabhu has come nearby and I want to go and worship Him." His father said, "Yes, that is no difficulty. If you will not run away from home then you can go." So Raghunāth Dās went to Nityānanda Prabhu, and Nityānanda Prabhu saw him from afar and in a joking mood said, "I shall punish you today." Then Raghunāth Dās Goswāmī asked, "Yes Prabhu, what is Your punishment? Please give it to me. I shall take it happily." Nityānanda Prabhu blessed him, saying "Yes, now you have come to Me and now you will get relief.

I will arrange for you to leave your mundane condition. But before that I have one condition: with Me are a thousand devotees, you feed them today and make a feast here. I want to see that. If we are satisfied then I will give My blessings to you.”

Dadhi-Chiḍā-Mahotsava

Raghunāth Dās Goswāmī was very happy. Raghunāth Dās was rich and he immediately arranged *dadhi* (yoghurt), *chiḍā* (flat-rice), milk, *kṣīra*, *sandeśa*, *rasagullā*, mango, banana, and so many other foodstuffs. Everyone honoured all these preparations in clay pots. Raghunāth Dās arranged so much *prasādam* for thousands and thousands of Nityānanda Prabhu’s followers—he fed all the devotees there very nicely. So many people were gathered on the banks of the Ganges and the place was so full that some were even standing in the Ganges while they ate.

Nityānanda Prabhu personally invited Chaitanya Mahāprabhu, and Mahāprabhu came there in His subtle form and accepted *prasādam* with Nityānanda Prabhu and His devotees. Raghunāth Dās fed all the devotees there, and not only that, he gave *praṇāmī* to them all in the form of gold coins. According to their positions all the devotees were given *praṇāmī*. Nityānanda Prabhu was given the largest quantity of gold coins, then Rāghava Paṇḍit, and then the general devotees. Everyone got some money from Raghunāth Dās. That festival became very famously known as the *Dadhi-Chiḍā-Mahotsava*, the yoghurt and chipped rice festival, which enabled Raghunāth Dās to enter into Chaitanya-*līlā*.

Nityānanda Prabhu was so happy that He put His lotus feet on the head of Raghunāth Dās Goswāmī,

and blessed him: “Now your *samsāra* will be dissolved; you will be clean and free from your family life. I am giving you entrance—you will get Lord Chaitanya Mahāprabhu. Now you go back to your house, all your bondage is now gone, and you will soon come to the lotus feet of Chaitanyadev.”

Nityānanda’s Fruitful Blessing

Raghunāth Dās went back to his house, but from then onwards he did not enter the third ‘zone’ of the house. In those days, in rich people’s homes, there were three zones. The women lived in the third zone; in the second zone lived the masters’ rank; and in the first zone lived all others. After receiving Nityānanda Prabhu’s blessing Raghunāth Dās stayed only in the first zone of his father’s house. But still his father kept twelve guards around him. Then one day, by the grace of Nityānanda Prabhu, he got an opportunity and Raghunāth Dās escaped. From his home it took him twelve days to reach Mahāprabhu in Purī Dhām and almost the whole time, day and night, he ran to reach there. That is another history but the point is that by the grace of Nityānanda Prabhu, Raghunāth Dās Goswāmī got relief from family life and attained the service of Śrī Chaitanyadev.

Before he met Nityānanda Prabhu he could not leave his *samsāra* but by the blessing of Nityānanda Prabhu he attained Mahāprabhu’s lotus feet. And even more than that, Mahāprabhu accepted him as His exclusive servitor and gave him the position as one of the pillars of His conception. He became the *prayojana-tattva-āchāryya*, the exemplary distributor of the topmost perfection of Mahāprabhu’s highest service ideal—he showed the world the ultimate destination, the very summum bonum of life.

Divine Fortune

Raghunāth Dās Goswāmī expressed his feelings of divine fortune,

nāma-śreṣṭham manum api
 śachī-putram atra svarūpam
 rūpam tasyā-grajam uru-
 purīm māthurīm goṣṭhavāṭim
 rādha-kunḍam giri-varam
 aho rādhikā-mādhavāśām
 prāpto yasya prathita-kṛpayā
 śrī-gurum tam nato 'smi

(Śrīla Raghunātha Dāsa Goswāmī—Śrī Mukta-charitam)

“I bow down to the lotus feet of Śrī Guru, by whose causeless mercy I have obtained the highest conception of the Holy Name and the Divine Mantra. I have come to the service of the great saviour Śrī Śachīnandan, who is like a golden mountain standing to show the direction of Kṛṣṇa-līlā, and the association of His most intimate servitor Śrīla Svarūp Dāmodar. I gained the association of Śrīla Rūpa Goswāmī, who was personally ordered by Mahāprabhu Himself to distribute the *rasa* of spontaneous devotion, and Sanātan Goswāmī, who revealed to the world perfect *sambandha-jñāna*, proper acquaintance with the environment. I have been given the divine abode of Mathurā Vṛndāvan with Rādhā-kunḍa and Govardhan Hill. And finally I have been given the hope and aspiration that one day I may be welcomed into the service plane where Śrī Śrī Rādhikā and Mādhava are in Their glory, sitting and playing.”

Taking a Stand

This *śloka* of Śrīla Raghunāth Dās Goswāmī is also the expression of Śrīla Kṛṣṇa Dās Kavirāj Goswāmī. He also felt, “Nityānanda Prabhu has so mercifully given me the dust of His lotus feet and so I have become Kṛṣṇa Dās Kavirāj Goswāmī. I am a very fallen soul, but, by the grace of Nityānanda Prabhu, I have got everything. Now I am truly a rich man because Śrī Rūpa and Raghunāth have given me their mercy and they have accepted me as their own servitor.” In this way Kṛṣṇa Dās Kavirāj Goswāmī has expressed his real wealth. Kṛṣṇa Dās Kavirāj Goswāmī had also prayed to Nityānanda Prabhu just as Raghunāth Dās did.

Kṛṣṇa Dās Kavirāj Goswāmī lived with his brother’s family in Jhāmaṭapur near Kāṭwā in Bengal. One night there was a successful *saṅkīrttan* festival happening at their home and his brother was very happy. One of Nityānanda Prabhu’s leading disciples, Mīnaketan Rām Dās, came to the *saṅkīrttan* and his brother did not give proper honour to him. His brother did not have full faith in Nityānanda Prabhu and by failing to honour Mīnaketan Rām Dās he made some offence to Nityānanda Prabhu. Kṛṣṇa Dās Kavirāj Goswāmī became very angry with his brother and chastised him so much: “You are giving honour to Chaitanyadev, but not to Nityānanda Prabhu? You do not have faith in Nityānanda Prabhu? You have done wrong! Your spiritual life will be spoiled by this! You are very offensive and I do not want to stay here with you anymore!” Kavirāj Goswāmī said many things in glorification of Nityānanda Prabhu and Mīnaketan Rām Dās left angrily from Kavirāj Goswāmī’s house.

But Kavirāj Goswāmī received Nityānanda Prabhu’s mercy because he tried to satisfy His servitor Mīnaketan Rām Dās.

Nityānanda Appears in a Dream

Nityānanda Prabhu was so happy with Kavirāj Goswāmī and that night, very close to early morning, Nityānanda Prabhu appeared before Kṛṣṇa Dās in his dream. Kavirāj Goswāmī expertly expressed his vision of Nityānanda Prabhu’s divine form in his *Śrī Chaitanya-charitāmṛta*. Nityānanda Prabhu mercifully gave His blessings to Kavirāj Goswāmī and told him,

**āre āre kṛṣṇadāsa, nā karaha bhaya
vṛndāvane yāha,—tānhā sarva labhya haya**
(*Śrī Chaitanya-charitāmṛta: Ādi-līlā, 5.195*)

“I am very happy with you. You have nothing to fear. It is My blessing to you that you will leave this house and family life and go to Vṛndāvan. There you will attain everything by My grace. You will get the exclusive service of Rādhā-Kṛṣṇa in Vṛndāvan.”

“I Have Received Everything!”

In the morning Kavirāj Goswāmī immediately left his house and ran to Vṛndāvan. In *Śrī Chaitanya-charitāmṛta* he glorified the mercy of Nityānanda Prabhu so much, “Nityānanda Prabhu has given me everything! By the grace of Nityānanda Prabhu I have received Vṛndāvan Dhām. He ordered me, ‘Go to Vṛndāvan, and there you will receive your super benefit.’ And when I came to Vṛndāvan, I have received the lotus feet of Rādhā-

Madana-Mohan, Rādhā-Govinda, and Rādhā-Gopīnāth. And all the Vaiṣṇavas, those who were alive and those who were no longer alive, I received mercy from them all! And the supermost devotees of Śrī Chaitanya Mahāprabhu, Śrīla Rūpa Goswāmī, Śrīla Sanātan Goswāmī, Śrīla Jīva Goswāmī, Śrīla Raghunāth Dās Goswāmī—from all the *Goswāmīs* I have received the dust of their lotus feet and received their mercy. Very exclusively they have embraced me, and particularly I have the mercy of Śrīla Raghunāth Dās Goswāmī and Śrīla Rūpa Goswāmī.”

Humility Attracts Mercy

When Śrīla Kṛṣṇa Dās Kavirāj Goswāmī composed *Śrī Chaitanya-charitāmṛta* he concluded every chapter with the idea,

**śrī-rūpa-raghunātha-pade yāra āśa
chaitanya-charitāmṛta kahe kṛṣṇa-dāsa**
(*Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.110, etc.*)

Without the mercy of Śrī Rūpa and Raghunāth we cannot understand Chaitanya Mahāprabhu, and without the mercy of Nityānanda Prabhu we cannot enter into Chaitanya-*līlā* or Vṛndāvan-*līlā*. *Nitāiyer korunā hobe, Braje Rādhā-Kṛṣṇa pābe*. If you will receive the mercy of Nityānanda Prabhu, then simultaneously you will get the mercy of all the Vaiṣṇavas and Mahāprabhu Śrī Chaitanyadev. Everything is depending upon the mercy of Nityānanda Prabhu. And really it is the truth that Kṛṣṇa Dās Kavirāj Goswāmī, he is the most worshipable master of the Śrī Chaitanya *sampradāya*. Kavirāj Goswāmī was a very high standard Vaiṣṇava, but still he was very humble and tolerant. In his *Śrī Chaitanya-charitāmṛta* he said,

**jagāi mādihāi haite muñi se pāpiṣṭha
purīṣera kīṭa haite muñi se laghiṣṭha**

**mora nāma śune yei tāra puṇya kṣaya
mora nāma laya yei tāra pāpa haya**

**emana nirghṛṇa more kebā kṛpā kare
eka nityānanda vinu jagat bhitare**

**preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichhu nā kare vichāra**

**ye āge paḍaye, tāre karaye nistāra
ataeva nistārilā mo-hena durāchāra**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 5.205-209)

“I am more sinful than Jagāi and Mādihāi and even lower than worms in stool. Anyone who hears my name loses the benefit of his pious activities. Anyone who utters my name becomes sinful. Who in this world but Nityānanda Prabhu could show His mercy to such an abominable person as me? Although I am without a doubt the most fallen and abominable, I have taken shelter of Nityānanda Prabhu’s lotus feet, and He has embraced me, and given all spiritual wealth to me. *Preme matta Nityānanda*, He is always intoxicated with Kṛṣṇa-prema and Gaura-prema and He is not considering who is good or who is bad. If anyone will fall down before His lotus feet He will give His full mercy to him and he will receive Kṛṣṇa-prema. That is the style of Nityānanda.”

Exalted by Mercy

When Kṛṣṇa Dās Kavirāj Goswāmī came to Vṛndāvan he found the association of hundreds of Vaiṣṇavas following the line of Chaitanya Mahāprabhu. All the Vaiṣṇavas requested Kṛṣṇa Dās Kavirāj Goswāmī to narrate the Pastimes of Chaitanya Mahāprabhu. Previously many Vaiṣṇavas had written about Mahāprabhu's character and teachings but when they heard from Kṛṣṇa Dās Kavirāj Goswāmī all the Vaiṣṇavas in Vṛndāvan received very, very new light. Kṛṣṇa Dās Kavirāj Goswāmī gave completely unique meanings of *ślokas* from *Śrīmad-Bhāgavatam* and the new light about Mahāprabhu's divine feelings in His final Pastimes which no one before could express. When the Vaiṣṇavas of Vṛndāvan heard such exclusive description of Mahāprabhu's character they were astonished. By the grace of Nityānanda Prabhu and by the mercy of Rūpa Goswāmī, Raghunāth Dās Goswāmī and Sanātan Goswāmī, Kṛṣṇa Dās Kavirāj Goswāmī was so exalted in Vṛndāvan at that time.

Kṛṣṇa Dās Kavirāj Goswāmī had heard from Raghunāth Dās Goswāmī about the final Pastimes of Śrī Chaitanya Mahāprabhu. In Purī Dhām, Raghunāth Dās Goswāmī stayed with Mahāprabhu and observed everything about the character of Śrī Chaitanyadev. Śrīla Rūpa Goswāmī also stayed with Mahāprabhu in Purī for some time and was fully empowered by Chaitanya Mahāprabhu. Raghunāth Dās later came and stayed with Śrīla Rūpa Goswāmī in Vṛndāvan and heard from him. So when Kṛṣṇa Dās Kavirāj Goswāmī heard from Raghunāth Dās Goswāmī he received everything about Chaitanya Mahāprabhu, especially the final Pastimes of the Lord.

Nityānanda's Last Disciple

Still, the whole society of Śrī Chaitanyadev's followers, the six *Goswāmīs*, all the Vaiṣṇavas in Vṛndāvan, were already extremely satisfied with Vṛndāvan Dās Ṭhākur's *Śrī Chaitanya-Bhāgavat*. Vṛndāvan Dās Ṭhākur presented unlimited glorification of Śrī Chaitanyadev's Pastimes in his *Śrī Chaitanya-Bhāgavat*. Kṛṣṇa Dās Kavirāj Goswāmī expressed the final Pastimes of Chaitanya-*līlā* in his *Śrī Chaitanya-charitāmṛta* but he never crossed the prestige of Vṛndāvan Dās Ṭhākur. He gave full honour to Vṛndāvan Dās Ṭhākur. Kṛṣṇa Dās Kavirāj Goswāmī wrote it many times in *Śrī Chaitanya-charitāmṛta*.

chaitanya-līlāra vyāsa—vṛndāvana-dāsa

(*Ādi-līlā*, 8.35)

"I am not *vyāsa*, Vṛndāvan Dās Ṭhākur is the incarnation of *Vedavyāsa* in Chaitanya-*līlā*."

Vṛndāvan Dās Ṭhākur was the last direct disciple of Śrī Nityānanda Prabhu. Vṛndāvan Dās Ṭhākur lived in Māngāchchhi and later by the order of Nityānanda Prabhu went to Denuḍa where he spent his final days composing the *Śrī Chaitanya-Bhāgavat*. There he revealed the Pastimes of Chaitanya Mahāprabhu but he was greatly attached to the Pastimes of Nityānanda Prabhu and he first glorified Nityānanda Prabhu so much. In an intoxicated mood of devotion he described Nityānanda Prabhu's Pastimes very widely. We are surprised to hear it and we feel it to be a miracle. He is revealing Mahāprabhu's Pastimes but he is glorifying Nityānanda Prabhu so greatly. It is a miracle and we feel his book could also be called the *Nityānanda-Bhāgavat*. We are so happy when we are reading the *Śrī Chaitanya-Bhāgavat*, we cannot believe how sweet it is. Śrīla

Prabhupād Bhakti Siddhānta Saraswatī Ṭhākur wrote in his *Gauḍīya Bhaṣya*,

śrī-chaitanya bhāgavata,
 grantha-śuddha-bhakti mata
 kohe sadā śrī bhaktivinoda
 niranantara pāṭha phale, kubuddhi yāibe chhale
 kṛṣṇa preme labhibe pramoda

“Bhaktivinod Ṭhākur has taught that *Śrī Chaitanya-Bhāgavat* is a *śuddha-bhakti grantha*, a treatise on exclusive pure devotion. It is like the Ganges flowing from above to below and nothing—no misconception or unfortunate influence—can stand in its way. By regularly reading *Śrī Chaitanya-Bhāgavat* one will obtain the joy of Kṛṣṇa-prema.”

Nityānanda Prabhu’s Exclusive Follower

By the grace of Vṛndāvan Dās Ṭhākur we can understand the Pastimes of both Nityānanda Prabhu and Mahāprabhu. But there are always a few who are not attracted by Vṛndāvan Dās Ṭhākur’s *Śrī Chaitanya-Bhāgavat*. He has glorified Nityānanda Prabhu in such an intoxicated mood and he cannot tolerate those who have no faith in Lord Nityānanda. Sometimes he appears very intolerant:

eta parihāre o ye pāpī nindā kare
 tabe lāthi māron tā’ra śirera upare

(*Śrī Chaitanya-Bhāgavat Ādi-līlā*, 9.225, 17.158)

“If any sinful person disregards the glories of Lord Nityānanda and dares criticise Him I will kick his head with my left foot!”

Prabhupād Śrīla Saraswatī Ṭhākur has explained that by this expression Vṛndāvan Dās Ṭhākur is giving unfavourable persons a new chance to come to the lotus feet of Śrī Chaitanya Mahāprabhu. If someone is apparently mistreated by the Lord's devotee that will attract the special mercy of the Lord to them. Vṛndāvan Dās Ṭhākur fought with the demoniac brahmin society and externally his Pastimes appear very hard. From different corners he met many obstacles but he crossed over everything through his devotional activity and devotional mood and the special mercy of Nityānanda Prabhu. Sometimes Nityānanda Prabhu even appeared personally in the body of Vṛndāvan Dās Ṭhākur and bestowed mercy to all the conditioned souls.

Vyāsa of Chaitanya-līlā

Vṛndāvan Dās Ṭhākur glorified the Pastimes of Chaitanya Mahāprabhu greatly but he also mentioned that in the future they would be more fully revealed. In many places in *Śrī Chaitanya-Bhāgavat* Vṛndāvan Dās Ṭhākur mentioned, "What I am expressing, it will be fully expressed in the future when *Vedavyāsa* will appear. I am not *Vedavyāsa*. *Vedavyāsa* will come and He will give you the Pastimes of Chaitanya Mahāprabhu." But in *Śrī Chaitanya-charitāmṛta* Kṛṣṇa Dās Kavirāj Goswāmī said, "No, Vṛndāvan Dās Ṭhākur really is *Vedavyāsa*. He has truly revealed Chaitanya-līlā. What he has willingly left unexpressed, the final Pastimes of Mahāprabhu, that I am describing here in *Śrī Chaitanya-charitāmṛta*." So Vṛndāvan Dās Ṭhākur said, "*Vyāsa* will come in the future." And Kṛṣṇa Dās Kavirāj Goswāmī said, "Vṛndāvan Dās Ṭhākur is *Vedavyāsa*." And we have seen that Kṛṣṇa Dās Kavirāj Goswāmī became *Vyāsadeva*:

he revealed the final Pastimes of Mahāprabhu, he fulfilled Vṛndāvan Dās Ṭhākur's prediction.

By the mercy of Śrīla Guru Mahārāj we have got some light from their expressions and the realisation that both are *Vedavyāsa*. First is Vṛndāvan Dās Ṭhākur, who was mentioned by Kṛṣṇa Dās Kavirāj Goswāmī as the *vyāsa* of Chaitanya-*līlā*. And second, Kṛṣṇa Dās Kavirāj Goswāmī, because he also expanded Chaitanya-*līlā* and very scrutinisingly and finely gave us the revelation of the final portion of Chaitanya-*līlā*. Vṛndāvan Dās Ṭhākur's style was overflowed with enthusiasm, and Kṛṣṇa Dās Kavirāj Goswāmī's style was very fine and authentic. I composed two *ślokas* about the two *vyāsas*, Śrīla Kṛṣṇa Dās Kavirāj Goswāmī and Vṛndāvan Dās Ṭhākur, when we published *Śrī Chaitanya-charitāmṛta*.

**dāsa-vṛndāvanam vande
kṛṣṇa-dāsa-prabhum tathā
chhannāvatāra-chaitanya-
līlā-vistāra-kāriṇau
dvau nityānandapādābja-
karuṇāreṇu-bhuṣitau
vyakta-chhannau budhāchintyau
vāvande vyāsa-rūpiṇau**

"I bow to Vṛndāvan Dās Ṭhākur and Kṛṣṇa Dās Kavirāj Goswāmī. They have revealed the hidden Pastimes of Lord Kṛṣṇa." Kṛṣṇa is known as *Tri-yuga* in *Śrīmad-Bhāgavatam* because He only appears open in three ages and He is covered in the *kali-yuga* (*chhannaḥ kalau yad abhavas Tri-yugo 'tha sa tvam—SB 7.9.38*). In *kali-yuga* He appears in a hidden way (*chhanna*) as His own devotee, Śrī Chaitanya Mahāprabhu, the *chhanna-Avatār*, the hidden *Avatār*. So Chaitanya-*līlā* is the hidden Pastimes

of Lord Kṛṣṇa. And when the Lord appears in a hidden way as Chaitanya Mahāprabhu the *Vedavyāsa* of His *lilā* may also appear in that way, hidden (*chhanna*).

So first, “I bow down to Vṛndāvan Dās Ṭhākur and then to Kṛṣṇa Dās Kavirāj Goswāmī because they both appeared as *Vedavyāsa*. Vṛndāvan Dās Ṭhākur was the open (*vyakta*) *Vedavyāsa* and Kṛṣṇa Dās Kavirāj Goswāmī was the hidden (*chhanna*) *vyāsa* and together they have revealed Chaitanya-*lilā*. But, both are extremely blessed by Nityānanda Prabhu! They are decorated with the dust of Nityānanda Prabhu’s all-merciful lotus feet (*dvau Nityānandapādābja-karuṇāreṇu-bhuṣitau*).” Vṛndāvan Dās Ṭhākur was Nityānanda Prabhu’s own disciple and Kṛṣṇa Dās Kavirāj Goswāmī received the all-merciful blessings from Nityānanda Prabhu. They were both enriched with the blessings of Nityānanda Prabhu. If Nityānanda Prabhu had not appeared no one could understand Mahāprabhu and no one would have *Śrī Chaitanya-charitāmṛta*, *Śrī Chaitanya-Bhāgavat*; nowhere would there be Mahāprabhu’s whole life history, Mahāprabhu’s preaching programme, Mahāprabhu’s glorification. We have everything only by the grace of Nityānanda Prabhu!

In this way Vṛndāvan Dās Ṭhākur and Śrīla Kavirāj Goswāmī blessed me. By their mercy we can understand a little bit of Their glories. Vṛndāvan Dās Ṭhākur was very much intoxicated with the Pastimes of Nityānanda Prabhu and Mahāprabhu, but he had unlimited love for Nityānanda Prabhu who has given us our real property in Kṛṣṇa consciousness.

Nityānanda's Legacy

Nityānanda Prabhu lived in Rāḍha-deśa and preached Kṛṣṇa consciousness. When Nityānanda Prabhu went to Gaurī Dās Paṇḍit's house in Kālnā He met with Gaurī Dās Paṇḍit and his brother Sūryya Dās Sarkhel. They knew Nityānanda Prabhu and were very happy to serve Him. Nityānanda Prabhu saw that Sūryya Dās had two daughters and said, "Please make an arrangement, I want to marry them." Their father was very happy that Nityānanda Prabhu Himself wanted to marry his daughters, Vasudhādevī and Jahnavādevī. After Nityānanda Prabhu's Pastimes Jahnavādevī took a leading part in the *sampradāya* of Chaitanya Mahāprabhu. She became a Guru and travelled like a Queen. Everyone respected her spiritual representation of Nityānanda Prabhu and she initiated many devotees. She was the guest of honour at Narottam Dās Ṭhākur's grand festival in Kheturī-dhām. Vasudhādevī had one son named Vīrachandra. He was initiated by Jahnavādevī and he came to control the whole society of Chaitanya Mahāprabhu's *sampradāya*. He glorified Nityānanda Prabhu and Mahāprabhu in a very grand way, he spread Their glories more widely than They did. His preaching was extremely liberal and he was even more merciful than Nityānanda Prabhu Himself. He did not look at any faults of anyone and always bestowed his mercy upon all. During his time in Bengal there were many Buddhist monks and Vīrachandra transformed them into devotees of Gaurāṅga Mahāprabhu. He brought thousands and thousands of people to the lotus feet of Mahāprabhu during his Pastimes. So, take the lotus feet of Nityānanda Prabhu! He bestows His mercy not only on His own generation, but He bestows even more divine mercy through His followers like His son Vīrachandra Prabhu.

The Lotus Feet of Nitāi

Narottam Dās Ṭhākur also received Nityānanda Prabhu's full mercy and he distributed that widely. Narottam Dās Ṭhākur was a prince in Bengal who became a servitor of his Guru, Lokanāth Dās Goswāmī in Vṛndāvan. Narottam Dās Ṭhākur left everything to take shelter of the Lord. His expression was, "By Nityānanda Prabhu's blessings it is possible to leave all mundane attachments." Narottam Dās Ṭhākur took the rudder of the ship of Nityānanda Prabhu along with Vīrachandra Prabhu. His preaching was so glorious. Still we are seeing that by the preaching of Narottam Dās Ṭhākur everyone in Maṇipur and Assam sings the glories of Nityānanda Prabhu and Mahāprabhu. All of Bengal was influenced by his preaching, and by Nityānanda Prabhu's mercy so many became Vaiṣṇavas and chanted the Holy Name of the Lord—the Hare Kṛṣṇa Mahāmantra.

Narottam Dās Ṭhākur, Lochan Dās Ṭhākur and other devotees composed many songs about Nityānanda Prabhu. Narottam Dās Ṭhākur's song *Nitāi-pada-kamala* is a very general but very beautiful song. It is short and very simply expressed but it is very palatable and gives us our main conception about Nityānanda Prabhu. If you read and try to understand the meaning you will understand the truth about Nityānanda Prabhu.

A King-Maker

We have also seen the influence of Śrī Nityānanda Prabhu in the life of our Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj. Without Nityānanda Prabhu's blessings upon him we would not

have received the mercy of Śrīla Guru Mahārāj. After Śrīla Bhakti Siddhānta Saraswatī Ṭhākur there was quarrel in the Gauḍīya Maṭh. Śrīla Guru Mahārāj tried to cooperate with his good friend Vāsudev Prabhu, who became the head of the mission, and Kuñja Bābu, the secretary of Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, who he respected so much.

Finally many of the leading devotees of Śrīla Bhakti Siddhānta Saraswatī Ṭhākur withdrew from the missionary activities of the Gauḍīya Maṭh and Śrīla Guru Mahārāj was the last to leave. But Śrīla Guru Mahārāj did not want to take any disciples. He had two reasons. One was that Vāsudev Prabhu was his very close friend. And second, he preached very widely and successfully in the time of his Guru Mahārāj, Śrīla Saraswatī Ṭhākur, and he wanted to spend the last portion of his life practising Kṛṣṇa consciousness, reading *Śrī Chaitanya-charitāmṛta* and *Śrīmad-Bhāgavatam*; he wanted to stay alone. He had no enthusiasm to make disciples for himself. Śrīla Guru Mahārāj lived in a rented room near the banks of the Ganges. He would spend his days bathing in the Ganges, doing *Tulasī-sevā* and maintaining a garden for the worship of his *Govardhan-śila*, reading, writing and chanting.

All of his Godbrothers were searching for him for maybe one or two years until finally someone saw him bathing in the Ganges. They all came and forcefully requested Śrīla Guru Mahārāj, "We need your association. We will make another institution and you will be the head." Śrīla Guru Mahārāj said, "No, I won't take disciples. If I take disciples others will think I am very enthusiastic to take disciples. I came away from the Gauḍīya Maṭh and I do not want to preach again. I want to spend my last life alone."

Śrīla Guru Mahārāj had resolved not to take disciples, like Lokanāth Dās Goswāmī. He simply wanted to practise for the rest of his life. They pressured Śrīla Guru Mahārāj so much and finally he told them, “I do not want to be a king in society. I will not be a king, but I can make a king. I can serve in the capacity of a king-maker.” And he gave *sannyās* to many of his Godbrothers and they accepted disciples and started missions under his guidance. But Śrīla Guru Mahārāj lived with a few *brahmāchārīs* and from time to time would visit the auspicious birthplaces of the eternal associates of Śrīman Mahāprabhu.

The Order of Nityānanda Prabhu

Then one day Śrīla Guru Mahārāj went to Ekachakrā Dhām, the birthplace of Śrī Nityānanda Prabhu. Śrīla Guru Mahārāj said he went to Ekachakrā to take the mercy of Nityānanda Prabhu. He offered his full *daṇḍavat praṇām* at the lotus feet of Nityānanda Prabhu and prayed, “O Nityānanda Prabhu, please give Your mercy to me.” Then Śrīla Guru Mahārāj heard, “You have the wealth of the mercy of Mahāprabhu in your heart. You have so much spiritual property but you do not want to give that to others. That is not good! Why are you asking for My mercy? If you want the wealth of My blessings then distribute your wealth to others and then you can take more from Me.”

Śrīla Guru Mahārāj was surprised and thought, “Yes, it is no doubt that I have received some wealth from Śrīla Bhakti Siddhānta Saraswatī Ṭhākur.” Śrīla Guru Mahārāj reflected deeply on this and then decided he would now very cautiously accept a few disciples to fulfil his debt to his Guru Mahārāj and Nityānanda Prabhu. Actually,

this is why there are not so many disciples of Śrīla Guru Mahārāj. He accepted those who approached him just to satisfy Nityānanda Prabhu by acting on His order.

“Dayāl Nitāi! Dayāl Nitāi!”

We have seen Śrīla Guru Mahārāj show us that he is always depending on the mercy of Nityānanda Prabhu. Up to his last days when Śrīla Guru Mahārāj was in his zone, upstairs in his room or on his veranda, he was always chanting, *“Dayāl Nitāi! Dayāl Nitāi!”* Always his consciousness was under Nityānanda Prabhu’s mercy, and he was always thinking of Nityānanda Prabhu. He forgot his position, everything, he was only asking for the mercy of Nityānanda Prabhu, chanting, *“Dayāl Nitāi! Dayāl Nitāi! Dayāl Nitāi!”*

When Śrīla Guru Mahārāj would show sickness, his servant Gaura-Kṛṣṇa Prabhu would try to give Śrīla Guru Mahārāj some relief. He thought only *Harinām* could help and would offer Śrīla Guru Mahārāj his *japa mālā*. He would ask, “Shall I give you your chanting beads? You will get some relief.”

Guru Mahārāj replied, “No, no, no, give these chanting beads to Govinda Mahārāj. My only hope is *Dayāl Nitāi!*” It was very clear. He was always calling *“Dayāl Nitāi! Dayāl Nitāi!”* Lastly Guru Mahārāj was completely attached to Nityānanda Prabhu’s merciful glance. This was a miracle for me. Prabhupād Saraswatī Ṭhākur gave Śrīla Guru Mahārāj exclusive charge of the *Rūpānuga* line, but Śrīla Guru Mahārāj said that without Nityānanda Prabhu you will not be able to enter that line. After entering you can get everything, but you will not gain entrance without Nityānanda Prabhu’s mercy.

The Power to Rescue

Śrīla Bhaktivinod Ṭhākura expressed in one song,

**‘dayāl nitāi chaitanya’ bole’ nāch re āmār man
nāch re āmār man, nāch re āmāra man
aparādha dūre jābe, pābe prema-dhan
aparādher-vichāra to nāi re**

(*Gītāvalī—Śrī Nāma-kīrttan 2.1-2*)

“O my mind, just dance! O my mind, just dance! O my mind, please dance, chanting, ‘*Dayāl Nitāi Chaitanya!*’ When you become offenceless you will obtain the treasure of love of God. But in these Names of Chaitanya and Nitāi there is no consideration of offences!”

I once asked Śrīla Guru Mahārāj, “How is it possible that there is no consideration of offences in the Names of Chaitanya and Nitāi?” Śrīla Guru Mahārāj answered, “To some extent it depends on our realisation, but *śatapatra vedhaḥ nyāya*, a needle can pierce through one hundred leaves within a second. The Names of Nitāi and Chaitanya have the power to rescue us so quickly that the time it takes for us to be actually rescued is not countable.” In this way Śrīla Guru Mahārāj explained.

Nityānanda Prabhu—Śrī Gurudev

Everything is coming by the grace of Śrī Nityānanda Prabhu. Because our Guru Mahārāj has shown such deep attachment to Nityānanda Prabhu’s lotus feet we feel that, and we are feeling Śrīla Guru Mahārāj to be the incarnation of Nityānanda Prabhu. Many things about Nityānanda Prabhu’s Pastimes are written in the books, and written in the hearts of the devotees. The Scripture

confirms that Gurudev is always non-different from Nityānanda Prabhu, that Nityānanda-tattva is Guru-tattva. Even when Guru is Rādhārāṇī, there also we can see Nityānanda Prabhu's mercy coming for others. *Nitāiyer koruṇā habe, Braje Rādhā-Kṛṣṇa pābe, dharo Nitāiyer charaṇ du' khāni*. Nityānanda Prabhu is the non-different form of Śrī Chaitanya Mahāprabhu. But without the mercy of Nityānanda Prabhu no one will get the mercy of Chaitanya Mahāprabhu. And without Chaitanya Mahāprabhu, no one will get entrance into Śrī Śrī Rādhā-Kṛṣṇa's Pastimes. If you want to serve Kṛṣṇa under the guidance of Rādhārāṇī then you must surrender to Nityānanda Prabhu. By the mercy of Nityānanda Prabhu you will receive liberation, and not only liberation, *prema-bhakti*. Nityānanda Prabhu will give you entrance into Vṛndāvan, a visa to Vraja Dhām. Only then will you be able to enter. If you want that, then you must be surrendered to Nityānanda Prabhu, and then in the very easiest way it will come to you. This is the easiest and only procedure to get the mercy of Lord Kṛṣṇa.

We are very fortunate souls because we heard the divine Name of Nityānanda Prabhu and we are following, as possible by us, Nityānanda Prabhu's line. That is most clean and clear for the conditioned souls. We will get everything by the grace of Nityānanda Prabhu and His associates. I must say to everyone: take shelter of the lotus feet of Nityānanda Prabhu and you will have no fear from anywhere. We are all fallen souls and our only hope is the mercy of Nityānanda Prabhu.

**saṁsārera pāra hai' bhaktira sāgare
ye ḍubibe, se bhajuka nitāi-chāndere**

(Śrī Chaitanya-Bhāgavat: Ādi-līlā, 1.77)

“If anyone wants to leave mundane attachment and defeat *māyā*, if anyone wants Kṛṣṇa-*prema* and Kṛṣṇa-*bhakti*, they must worship Nityānanda Prabhu’s lotus feet.”

Nityānanda Prabhu is more merciful than Mahāprabhu. Mahāprabhu’s conception was spread mainly by Nityānanda Prabhu. He has given everything—full-fledged Kṛṣṇa consciousness—to everyone. Actually Nityānanda Prabhu’s full mercy is within *saṅkīrttan*. The whole world is chanting the Holy Name—the Divine Name of Lord Kṛṣṇa, the transcendental sound vibration form of the Lord, the Hare Kṛṣṇa Mahāmantra—by His grace.

Here is one thing to understand: depending on your own position you will feel if you have Nityānanda Prabhu’s mercy or not. If you will feel that within you, then you will be *fully* satisfied. By the grace of Nityānanda Prabhu you will get everything. I pray to Śrīla Guru Mahārāj that he will mercifully give us the shelter of His lotus feet. What can I say more!



The Glories of Śrī Nityānanda Prabhu in the Scriptures

vande 'nantādbhutaiśvaryaṁ
śrī-nityānandam īśvaram
yasyechchayā tat-svarūpam
ajñenāpi nirūpyate

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 5.1)

Let me offer my obeisances to the Supreme Lord Śrī Nityānanda Prabhu, whose opulence is wonderful and unlimited. By His divine will, even a fool can understand His identity.

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī cha payobdhi-śāyī
śeṣaś cha yasyāṁśa-kalāḥ sa nityā-
nandākhyā-rāmaḥ śaraṇaṁ mamāstu

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.7)

Mahā-Saṅkarṣaṇa, the predominating Deity of Vaikuṅṭha who is the foundation of spiritual and material existence, Kāraṇodakaśāyī Viṣṇu, who presides upon the Causal Ocean of the cosmic manifestation, Garbhodakaśāyī Viṣṇu, who presides over the waters of universal creation within an individual universe, Kṣīrodakaśāyī Viṣṇu, who lies on the ocean of milk and maintains the existence of all individual souls within a single universe, and Śeṣa Nāga, who assumes innumerable forms in order to satisfy the Supreme Lord's infinity of desires, are all the parts and subparts of the plenary portions of He who is known as Śrī Nityānanda Rāma, the non-different form of Lord Balarām. May I embrace Him as my sole shelter.

**māyātīte vyāpi-vaikuṅṭha-loke
pūrṇaiśvare śrī-chatur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyam
tam śrī-nityānanda-rāmaṁ prapadye**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.8)

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who, far beyond the Lord's illusory energy in the infinite spiritual world of Vaikuṅṭha, presides in full transcendental opulence in the form of Saṅkarṣaṇa, the all-attractive Lord, amidst the fourfold expansion of the Lord's original eternal form.

**māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye
yasyaikāmsaḥ śrī-pumān ādi-devas
tam śrī-nityānanda-rāmaṁ prapadye**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.9)

I surrender unto the lotus feet of Śrī Nityānanda Rāma, whose first partial cosmic representation, lying on the Causal Ocean, is called Kāraṇodakaśāyī Viṣṇu. He is the original, supreme Personal Lord, the Master of the illusory energy and the shelter of all universes.

**yasyāmsāmsaḥ śrī-la-garbhoda-śāyī
yan-nābhy-abjaṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
tam śrī-nityānanda-rāmaṁ prapadye**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.10)

I surrender unto the feet of Śrī Nityānanda Rāma, a secondary cosmic subpart of whom is Garbhodakaśāyī Viṣṇu, the Lord of this individual universe. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is

the birthplace of Brahmā, the engineer of the universe who creates everything within the universe. The stem of that lotus is the resting place of the multitude of planets within the universe.

**yasyāmśāmśāmśaḥ parātmākhillānām
poṣṭā viṣṇur bhāti dugdhābdhi-śāyī
kṣauṇī-bhartā yat-kalā so 'py anantas
taṁ śrī-nityānanda-rāmaṁ prapadye**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.11)

I surrender unto the lotus feet of Śrī Nityānanda Rāma, whose third cosmic subpart is the Viṣṇu lying in the ocean of milk, Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities and the maintainer of everything within the universe. Śeṣa Nāga, a further subpart of that Kṣīrodakaśāyī Viṣṇu, effortlessly upholds the Earth planet upon His head.

**e-saba pramāṇe jāni nityānanda-tattva-sīmā
tāñhāke 'ananta' kaḥi, ki tāñra mahimā**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā 5.126)

From these conclusions we can understand the supreme ontological identity of Śrī Nityānanda Prabhu. But it is not sufficient to describe His glory only by referring to Śeṣadev Ananta or His other partial manifestations.

**ei-rūpe nityānanda 'ananta'-prakāśa
sei-bhāve—kahe muṇi chaitanyera dāsa**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā 5.134)

Lord Nityānanda Prabhu has unlimited incarnations and manifestations! But, in His own supreme personal transcendental form, He calls Himself a servant of Lord Chaitanya.

**sei kṛṣṇa—nabadwīpe śrī-chaitanya-chandra
sei balarāma—saṅge śrī-nityānanda**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā 5.6)

The Supreme Personality of Godhead Śrī Kṛṣṇa appeared in Nabadwīp as Lord Chaitanya Mahāprabhu, and Lord Balarām appeared with Him as Lord Nityānanda.

**āpane karena kṛṣṇa-līlāra sahāya
sr̥ṣṭi-līlā-kārya kare dhari' chāri kāya**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā 5.9)

Lord Balarām Himself personally participates in the Pastimes of Lord Kṛṣṇa, and He does the work of creation in the four other forms of Saṅkarṣaṇa, Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu.

**sr̥ṣṭy-ādika sevā,—tānra ājñāra pālana
'śeṣa'-rūpe kare kṛṣṇera vividha sevana**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā 5.10)

Lord Balarām thus executes the orders of Lord Kṛṣṇa in the work of creation in four forms, and in the form of Lord Śeṣa He serves Kṛṣṇa in an infinity of ways.

**sarva-rūpe āsvādaye kṛṣṇa-sevānanda
sei balarāma—gaura-saṅge nityānanda**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā 5.11)

In all these forms He tastes the transcendental bliss of serving His Lord Kṛṣṇa. That same Lord Balarāma is Lord Nityānanda, the companion of Lord Gaurāṅga Mahāprabhu.

**chaitanya-krpāya haya nityānande rati
nityānande jānile āpad nāhi kati**

(Śrī Chaitanya-Bhāgavat: Ādi-līlā 9.220)

One becomes attached to Lord Nityānanda by the mercy of Śrī Chaitanya, and one who knows Lord Nityānanda never faces any misfortune.

**samsārera pāra hāi' bhaktira sāgare
ye ḍubibe se bhajuka nitāi chāndere
āmāra prabhura prabhu śrī gaurasundara
e baḍa bharasā chitte dhari nirantara**

(Śrī Chaitanya-Bhāgavat: Ādi-līlā 17.152-153)

Those who wish to cross the expanse of material existence and drown in the ocean of devotion must worship Śrī Nitāi-chānda, the moonlike Lord Nityānanda. I will hold this faith within my heart forever: My master is Nityānanda Prabhu and His Master is Śrī Gaurasundara.

**kibā yati nityānanda, kibā bhakta jñānī
yā'ra yena mata icchā, nā bolaye keni
ye-se kene chaitanyera nityānanda nahe
tabu sei pāda-padma rahuka hṛdaye**

(Śrī Chaitanya-Bhāgavat: Ādi-līlā 9.223-224)

Someone may consider Lord Nityānanda a *sannyāsī*, someone may consider Him a devotee, and someone may consider Him a *jñānī* (philosopher). They may say whatever they like. Even if Lord Nityānanda was considered a most insignificant servant of Lord Chaitanya, still I would keep His lotus feet in my heart.

**eta parihāre o ye pāpī nindā kare
tabe lāthi māron tā'ra śirera upare**

(Śrī Chaitanya-Bhāgavat: Ādi-līlā 9.225)

I kick the head of any sinful person who disregards the glories of Lord Nityānanda and dares to criticise Him.

**madirā javanī jadi nityānanda dhare
tathāpi brahmāra vandhya kahila tomare**

(Śrī Chaitanya-Bhāgavat: Antya-līlā 6.123)

This I tell to you, even if He drinks wine, and even if He embraces an outcaste girl, Lord Nityānanda is fit to be worshiped by Lord Brahmā.

**dui bhāi eka-tanu—samāna-prakāśa
nityānanda nā māna, tomāra habe sarva-nāśa
ekete viśvāsa, anye nā kara sammāna
“ardha-kukkuṭi-nyāya” tomāra pramāṇa**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā 5.175-176)

The two brothers Śrī Gaura and Śrī Nitāi are like one form; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down. If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.

**kona chaitanyera loka nityānanda-prati
'manda' bole, hena dekha,—se kevala 'stuti'**

(Śrī Chaitanya-Bhāgavat: Ādi-līlā 9.226)

If you find any follower of Lord Chaitanya appear to say something bad about Lord Nityānanda, you should know for certain that what they said was actually glorification.

**nityānanda-svarūpe se nindā nā laoyāya
tā'na pathe thākile se gaurachandra pāya**

(Śrī Chaitanya-Bhāgavat: Ādi-līlā 9.229)

Anyone who follows Lord Nityānanda without finding fault in Him will surely attain the shelter of Śrī Gaurachandra.

**sarva-bhāve swāmī yena haya nityānanda
tān'ra haiyā bhaji yena prabhu-gaurachandra**

(Śrī Chaitanya-Bhāgavat: Ādi-līlā 9.231)

Let me serve Lord Gaurachandra under the instructions of Lord Nityānanda, who is my worshipable Lord in all respects.

**nityānanda avadhūta sabāte āgala
chaitanyera dāsya-preme ha-ilā pāgala**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā 6.48)

Śrī Nityānanda, the wandering *avadhūt*, is the foremost of all the associates of Lord Chaitanya. He became mad in the ecstasy of loving service to Lord Chaitanya.

**preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichhu nā kare vichāra**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā 5.208)

Because He is always intoxicated with ecstatic love for the divine Name of Śrī Gaurāṅgadev, and because He is an incarnation of mercy, Śrī Nityānanda Prabhu is very, very merciful to the fallen souls and does not discriminate between fit and unfit recipients of His divine, love-giving grace.

**prema-prachāraṇa āra pāṣaṇḍa-dalana
dui-kārye avadhūta karena bhramaṇa**

(Śrī Chaitanya-charitāmṛta: Antya-līlā 3.149)

For two purposes—to distribute divine love and to subdue the deluded (atheists)—the *avadhūt* Lord Nityānanda, the most dedicated devotee of the Lord, moves throughout the country.

**jaya jaya avadhūta-chandra nityānanda
jagat bāndhila yenha diyā prema-phāṇḍa**

(Śrī Chaitanya-charitāmṛta: Antya-līlā 8.3)

All glories, all glories to Avadhūt-chandra Śrī Nityānanda Prabhu, who has bound the entire world with a knot of ecstatic love!

**nityānandaṁ ahaṁ naumi
sarvānanda-karaṁ param
hari-nāma-pradaṁ devam
avadhūta-śiromaṇim**

(Śrī Nityānanda Praṇam)

I bow down to the Supreme Lord Śrī Nityānanda Prabhu, who is known as *Avadhūt*, the crest jewel of all *paramahansa* mendicants. He is the awarder of the highest joy to all and the bestower of the Holy Name of Lord Hari.

**sākṣātei dekha sabe ei tribhuvane
nityānanda-dvāre pāilena prema-dhane**

(Śrī Chaitanya-Bhāgavat: Ādi-līlā 9.216)

Just see for yourself how Nityānanda Prabhu has blessed the people of this universe with the treasure of divine love.

**bhaja gaurāᅅga kaha gaurāᅅga
laha gaurāᅅgera nāma
ye jana gaurāᅅga bhaje sei haya āmār prāᅅa**

Śrīman Nityānanda Prabhu mercifully calls out: “Please always worship Gaurāᅅga, speak about Gaurāᅅga and take Gaurāᅅga’s Holy Name with all devotion. One who adores My beloved master Gaurāᅅga is as dear to Me as My own life, he is My life and soul.”

**nāche mātoyārā nitāi godrumera māᅅhe
jagat mātāya nitāi premera mālasāᅅe
palāya duranta kali poriyā bibhrāᅅe
ki sukhe bhāsilo jīva gorāchandera nāᅅe
dekhiyā śuniyā pāsaᅅᅅira buke phāᅅe**

(Gītāvalī—Nagara-kīrtan 8.5-8)

All glories to Nityānanda Prabhu! Maddened by ecstatic love of Godhead, He overwhelmed the universe with ecstasy. He slapped His hands together like a warrior who is about to attack, and upon seeing this the wicked Kali fled in terror, fearing for his life. All souls were drowned in happiness because of the dancing of Śrī Gaurāᅅga and Nityānanda. Seeing such dancing, or even hearing of it, melts the hearts of even great atheists.

**jaya nityānanda-chandra jaya chaitanyera prāᅅa
tomāra charaᅅāravinde bhakti deha’ dāna**

(Śrī Chaitanya-charitāmᅅta: Antya-līlā 11.6)

All glories to Lord Nityānandachandra, He is the life and soul of Śrī Chaitanya Mahāprabhu! My dear Lord Nityānanda, kindly bless me with the gift of devotion for Your lotus feet.

**nityānanda-prasāde se gaurachandra jāni
nityānanda-prasāde se vaiṣṇavere chini
nityānanda-prasāde se nindā yāra kṣaya
nityānanda-prasāde se viṣṇu-bhakti haya**

(Śrī Chaitanya-Bhāgavat: Madhya-līlā 22.135-136)

By Lord Nityānanda's mercy one knows Lord Gaurachandra. By Lord Nityānanda's mercy one can recognise the Vaiṣṇavas. By Lord Nityānanda's mercy one's offences are destroyed. By Lord Nityānanda's mercy one attains devotion to Lord Viṣṇu.

**nityānanda-mahimā-sindhu ananta, apāra
eka kaṇā sparśi mātra,—se kṛpā tānhāra**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 5.157)

The ocean of Lord Nityānanda's glories is infinite and unfathomable. It is only by His mercy that I can touch even a drop of it.

**hā hā prabhu nityānanda, premānanda sukhī
kṛpā-bolokana koro āmi boḍo duḥkhī**

(Prārthanā—Sāvarana Śrī Gaura Pāda Padme Prārthanā 3)

O Lord, O Lord Nityānanda Prabhu, ever in the joy of Your love; kindly give Your gracious glance, I am miserable without You.

**āra kabe nitāi-chānda koruṇā koribe
saṁsāra-bāsanā mora kabe tuccha ha'be**

(Prārthanā—Lālasāmāyī Prārthanā 2)

When will I obtain the mercy of Lord Nityānanda Prabhu? When, by His mercy, will my desire for material enjoyment become insignificant?

**kabe nityānanda, more kori doyā,
chāḍāibe mora viṣoyera māyā
diyā more nija- charaṇera chāyā,
nāmera hāṭete dibe adhikār**

(Śaraṇāgati—Vijñāpti 6)

When will Lord Nityānanda Prabhu be merciful to me and release me from the illusion of worldliness? Giving me the shade of His lotus feet, when will He allow me to enter the marketplace of the Holy Name?



Kīrttans Glorifying Śrī Nityānanda Prabhu

Instructions to the Mind *Manaḥ-Śikṣā*

by Śrīla Narottam Dās Ṭhākura

nitāi-pada-kamala, koṭi-chandra-suśītala,
je chāyāya jagata juḍāy
heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi,
ḍḍha kori dharo nitāira pāya

- (1) The holy lotus feet of Nitāi,
cooling like ten million moons—
In the shade of which
the world gains soothing relief;
Without that Nitāi, O brother,
No one can reach Rādhā and Kṛṣṇa—
Clasp His lotus feet with full conviction.

se sambandha nāhi jāra, br̥thā janma gelo tāra,
sei paśu boḍo durāchāra
nitāi nā bolilo mukhe, majilo saṁsāra-sukhe,
vidyā-kule ki koribe tāra

- (2) One who never got His connection,
passed his life in vain—
Such an animal is so very wicked;
He whose mouth never uttered 'Nitāi,'
merged in mundane pleasures—
How can his aristocratic lineage save him?

**ahaṅkāre matta hoiyā, nitāi-pada pāsariyā,
asatyere satya kori māni
nitāiyer koruṅā habe, braje rādhā-kṛṣṇa pābe,
dharo nitāiyer charaṇa du' khāni**

- (3) Maddened with pride,
forgetting the lotus feet of Nitāi—
I embrace untruth as truth;
But when Nitāi gives His Grace
you'll reach Rādhā and Kṛṣṇa in Braja—
O embrace the lotus feet of Nitāi!

**nitāiyer charaṇa satya, tāhāra sevaka nitya,
nitāi-pada sadā koro āśa
narottama boḍo duḥkhī, nitāi more koro sukhī
rākho rāṅgā-charaṇera pāśa**

- (4) The lotus feet of Nitāi are truth,
His servitors are eternal—
Ever aspire for the shelter of His feet;
Narottam is very sad—
O Nitāi make me happy—
Please keep me at Your lovely lotus feet!



**My Lord Nitāi—
The Jewel of all Transcendental Qualities**

Nitāi guṇamaṇi āmāra

by Śrīla Lochan Dās Ṭhākura

**nitāi guṇamaṇi āmāra nitāi guṇamaṇi
āniyā premera banyā bhāsāla abanī**

(1) O my Lord Nityānanda, the jewel of all good qualities; O Nitāi, the jewel of all good qualities has brought a flood of ecstatic love of Godhead that has drowned the whole world.

**premaḥanyā loye nitāi āila gāuḍa deśe
ḍubilo bhakata-gaṇa dīnahīna bhāse**

(2) Lord Nityānanda has brought this overwhelming deluge of love of Godhead to the land of Bengal on Lord Chaitanya's order. The devotees have been inundated by this deluge but the unfortunate non-devotees have remained floating on that ecstatic ocean.

**dīnahīna patita pāmara nāhi bāche
brahmāra durlabha prema sabākāre jāche**

(3) Lord Nityānanda freely offered this rare gift of love of Godhead, which is difficult for even Lord Brahmā to attain, to the fallen and wretched souls who were not desirous of receiving it.

**ābaddha karuṇā-sindhu kāṭiyā muhāna
ghore ghore bule prema-amiyāra bāna**

(4) The ocean of mercy had formerly been tightly sealed, but Lord Nitāi cut a channel in its boundary to allow the great flooding waves of ecstatic love to wash down from house to house.

**lochan bole heno nitāi jebā nā bhajilo
jāniyā śuniyā sei ātmaghātī hoilo**

(5) Lochan Dās says, “Whoever has not worshiped this Lord Nitāi, or accepted the great gift offered by Him, that person knowingly commits suicide.”



Śrī Nityānanda Rāya— Never Angry and Ever-Blissful

Akrodha paramānanda

by Śrīla Lochan Dās Ṭhākura

**akrodha paramānanda nityānanda rāy
abhimāna-sūnya nitāi nagare beḍāy**

(1) The great personality, Lord Nityānanda Prabhu, is free from anger and full of transcendental ecstasy. He wanders throughout the towns, free from false pride and arrogance.

**adhama patita jīver dvāre dvāre giyā
harināma mahāmantra dena bilāiyā**

(2) He travels from door to door to the homes of the fallen souls, freely distributing the Hare Kṛṣṇa Mahāmantra.

**jāre dekhe tāre kohe dante ṭṭṇa kori
āmāre kiniyā loho bhaja gaurahari**

(3) With straw between His teeth, He begs all who cross His path, “Worship Lord Gaurahari and you will purchase Me.”

**eta boli’ nityānanda bhūme goḍi jāy
sonāra parvvata jena dhūlāte loṭāy**

(4) Saying this Nityānanda Prabhu falls to the ground, appearing like a golden mountain rolling in the dust.

**heno avatāre jāra rati nā janmilo
lochan bole sei pāpī elo āra gelo**

(5) Where attachment for such an incarnation has not arisen, Lochan Dās says that such a sinful person comes and goes in the cycle of repeated birth and death.



The Sacred Order of Śrī Chaitanya Mahāprabhu

Ājñā-Ṭahal by Śrīla Bhaktivinod Ṭhākura

nadiyā-godrume nityānanda mahājana
pātiyāche nāma-haṭṭa jivera kāraṇa

(1) In the land of Nadiyā, on the island of Godruma, the magnanimous Lord Nityānanda has opened up the Marketplace of the Holy Name, meant for the deliverance of all fallen souls.

(śraddhāvān jan he, śraddhāvān jan he)
prabhura ājñāya, bhāi, māgi ei bhikṣā
bolo ‘kṛṣṇa,’ bhajo kṛṣṇa, koro kṛṣṇa-śikṣā

(2) O people of faith! O people of faith! By the order of Lord Gaurāṅga, O brothers, I beg these three requests of you: Chant “Kṛṣṇa!”, worship Kṛṣṇa, and teach others about Kṛṣṇa.

aparādha-śūnya ho’ye laha kṛṣṇa-nāma
kṛṣṇa mātā, kṛṣṇa pita, kṛṣṇa dhana-prāṇa

(3) Being careful to remain free of offences, just take the holy name of Lord Kṛṣṇa. Kṛṣṇa is your mother, Kṛṣṇa is your father, and Kṛṣṇa is the treasure of your life.

kṛṣṇera saṁsāra koro chāḍi’ anāchāra
jive doyā, kṛṣṇa-nāma—sarvva-dharma-sāra

(4) Giving up all sinful activities, carry on your worldly duties only in relation to Lord Kṛṣṇa. The showing of compassion to other souls by loudly chanting the Holy Name of Kṛṣṇa is the essence of all forms of religion.



My Most Merciful Nitāi
Nitāi āmār dayār avadhi

by Śrīla Vṛndāvan Dās Ṭhākura

āre bhāi! nitāi āmār dayāra avadhi!
jīvere koruṇā kori,’ deśe deśe phiri’ phiri’
prema-dhana jāche niravadhi

(1) O brothers! My Lord Nitāi’s mercy is limitless! Bestowing His mercy upon the souls of this world He wanders from place to place perpetually offering the great treasure of ecstatic spiritual love to all.

adwaitera saṅge raṅga, dharāṇe nā jāya aṅga,
gorā-preme gaḍā tanu khāni
ḍhuliya ḍhuliya chale, bāhu tuli’ hari bole,
du-nayane bahe nitā-ira paṇi

(2) Joyous in the association of Adwaita Āchāryya He is so full of ecstatic love for His Lord Gaurāṅga that He cannot remain standing. Repeatedly staggering, intoxicated with love, He raises His arms and chants, “Haribol!” as tears stream from His two lotus eyes.

kapāle tilaka śobhe, kutila-kuntala-lole
guñjarā āṅṭuni chūḍa tāya
keśarī jiniyā kaṭi, kaṭi taṭe nīla dhaṭi
bājana nūpura rāṅga pāya

(3) His forehead anointed with beautiful *tilaka*, His curling locks swaying to and fro, He wears a crown of red guñja berries. Blue garments decorate His waist which defeats

that of a lion's beautiful waist and ankle bells tinkle upon
His reddish lotus feet.

**bhuvana-mohana veśa! majāila saba deśa!
rasā veśe aṭṭa aṭṭa hāsa!
prabhu mora nityānanda kevala ānanda-kanda
guṇa gāya vṛndāvana dāsa**

(4) His glorious beauty enchants the whole world!
He inundates the entire world with the nectar of spiritual
love! Overcome with ecstatic love, He smiles and loudly
laughs and laughs! Lord Nityānanda is my Master.
He is the only source of spiritual joy for this world;
and I, Vṛndāvan Dās, sing His divine glories.



**Eight Prayers Glorifying
Lord Nityānanda
Śrī Śrī Nityānandāṣṭakam**

by Śrīla Vṛndāvan Dāsa Ṭhākura

sarach-chandra-bhrāntim sphurad-amala-kāntim
gaja-gatim
hari-premonmattam dhṛta-parama-sattvam
smita-mukham
sadāghūrṇan-netram kara-kalita-vetram
kali-bhidam
bhaje nityānandam bhajana-taru-kandam
niravadhi

(1) I perpetually worship Śrī Nityānanda Prabhu, the root of the Kṛṣṇa-*bhakti* tree, whose bright face outshines the full autumn moon, whose pure complexion glistens, whose gait is like that of an intoxicated majestic elephant, who is always mad in Kṛṣṇa-*prema*, who is the personification of pure spiritual energy, whose face wears a gentle smile, whose eyes are always rolling due to His absorption in Kṛṣṇa-*prema*, whose lotus hand gracefully carries a staff, and who, by the performance of *Nāma-saṅkīrtan*, pierces the influence of *kali-yuga*.

rasānām āgāram svajana-gaṇa-sarvasvam
atulam
tadīyaika-prāṇa-pramita-vasudhā-
jāhnavapatim
sadā-premonmādam param aviditam manda
manasām
bhaje nityānandam bhajana-taru-kandam
niravadhi

(2) I perpetually worship Śrī Nityānanda Prabhu, the root of the Kṛṣṇa-*bhakti* tree, who is the mainstay of all *rasas* (mellows of devotional service), who is the be-all and end-all of His devotees, who is beyond compare, who is the master of both Vasudhā and Jāhnavā-devī who consider Him more dear than their own lives, who is always maddened in Kṛṣṇa-*prema*, and who is unrecognised as the Supreme Lord only by those of apathetic disposition.

śachī-sūnu-preṣṭham nikhila-jagad-iṣṭam
 sukha-mayaṁ
 kalau majjaj-jivoddharaṇa-karaṇoddāma-
 karuṇam
 harer ākhyānād vā bhava-jaladhi-garvonnati-
 haraṁ
 bhaje nityānandaṁ bhajana-taru-kandaṁ
 niravadhi

(3) I perpetually worship Śrī Nityānanda Prabhu, the root of the Kṛṣṇa-*bhakti* tree, who is very dear to Śrī Śachī-nandana, who is worshiped by the entire universe, who is the embodiment of happiness, whose infinite mercy is the means for delivering the souls who are drowning in the age of Kali, and who by performing Śrī-*Harināmasaṅkīrtana* eradicates the swelling of false pride in the ocean of repeated birth and death.

aye bhrātar niṇām kali-kaluṣiṇām kiṁ
 nu bhavitā
 tathā prāyaśchittaṁ rachaya yad-anāyāsata
 ime
 vrajanti tvām itthaṁ saha bhagavatā
 mantrayati yo
 bhaje nityānandaṁ bhajana-taru-kandaṁ
 niravadhi

(4) I perpetually worship Śrī Nityānanda Prabhu, the root of the Kṛṣṇa-*bhakti* tree, who said to Śrī Kṛṣṇa Chaitanya, “O brother Gaurāṅga! What will be the destination of the sinful souls of *kali-yuga* and how will they be redeemed? Please devise a method by which they will easily attain You.”

yatheṣṭhaṁ re bhrātaḥ kuru hari-hari-dhvānam
 anīsaṁ
 tato vaḥ saṁsārāmbudhi-taraṇa-dāyo
 mayi laget
 idaṁ bāhu-sphoṭair aṭati raṭayan yaḥ
 pratigrahaṁ
 bhaje nityānandaṁ bhajana-taru-kandaṁ
 niravadhi

(5) I perpetually worship Śrī Nityānanda Prabhu, the root of the Kṛṣṇa-*bhakti* tree, who, wandering throughout Bengal, approached the door of every home, and with upraised arms exclaimed, “O brothers! Without inhibition all of you together, continuously chant *Śrī-Harināma*. If you do so, I will ensure your deliverance from the ocean of material existence.”

balāt saṁsārāmbhoniḍhi-harana-
 kumbhodbhavam aho
 satāṁ śreyaḥ-sindhūnnati-kumuda-bandhuṁ
 samuditaṁ
 khala-śreṇī-sphūrjittimira-hara-sūrya-
 prabhaṁ ahaṁ
 bhaje nityānandaṁ bhajana-taru-kandaṁ
 niravadhi

(6) I eternally worship Śrī Nityānanda Prabhu, the root of the Kṛṣṇa-*bhakti* tree, who forcibly swallows the ocean of repeated birth and death like the Agastya Muni that made all the oceans dry up by drinking only a palmful of water, who is the rising full moon (the friend of the night-blooming lotus) which causes the ocean of the saintly persons' welfare (their *bhāvas*) to swell, and who is the sun whose brilliant rays dissipate the darkness of ignorance cast by the various classes of miscreants.

naṭantaṁ gāyantaṁ harim anuvadantaṁ
 pathi pathi
 vrajantaṁ paśyantaṁ svam api na dayantaṁ
 jana-gaṇam
 prakurvantaṁ santaṁ sa-karuṇa-dṛg-antaṁ
 prakalanād
 bhaje nityānandaṁ bhajana-taru-kandaṁ
 niravadhi

(7) I eternally worship Śrī Nityānanda Prabhu, the root of the Kṛṣṇa-*bhakti* tree, who wandered on every path in Bengal dancing, singing, and calling out “Haribol! Haribol!” and who, inconsiderate of His own self, lovingly bestowed merciful sidelong glances upon those who were not compassionate to even their own selves.

su-bibhrāṇaṁ bhrātuḥ kara-sarasijaṁ
 komalataṛaṁ
 mitho vaktrāloko chhalita-paramānanda-
 hṛdayam
 bhramantaṁ mādhyair ahaha madayantaṁ
 pura-jaṇān
 bhaje nityānandaṁ bhajana-taru-kandaṁ
 niravadhi

(8) I eternally worship Śrī Nityānanda Prabhu, the root of the Kṛṣṇa-*bhakti* tree, who held the supremely soft lotus-hand of His brother Śrī Gaurāṅga Mahāprabhu, whose heart became filled with the highest bliss when they gazed into each other's lotus faces, and who wandered here and there delighting the townspeople with His sweetness.

rasānām ādhāraṁ rasika-vara-sad-vaiṣṇava-
 dhanam
 rasāgāraṁ sāraṁ patita-tati-tāraṁ
 smaraṇataḥ
 param nityānandāṣṭakam idam apūrvam
 pathati yaḥ
 tad-aṅghri-dvandvābjaṁ sphuratu nitarām
 tasya hṛdaye

(9) May Śrī Nityānanda Prabhu place His lotus feet in the heart of one who lovingly recites this unprecedented and supremely potent *Nityānandāṣṭakam*, which is full of spiritual *rasa*, the greatest treasure of the pure devotees qualified to relish such transcendental *rasa*, and the storehouse of the very essence of such *rasa*. It bestows liberation to fallen souls who simply remember Nityānanda Prabhu's sublime qualities.



The Divine Form of Śrī Nityānanda Prabhu

Śrī Chaitanya Charitāmṛta: Ādi-līlā, 5.181-197

by Śrīla Kṛṣṇa Dās Kavirāj Goswāmī

**naihāṭi-nikaṭe ‘jhāmaṭapura’ nāme grāma
tānhā svapne dekhā dilā nityānanda-rāma**

Near the town of Naihāṭi, in the village of Jhāmaṭapur,
Lord Nityānanda Rāma appeared to me in a dream.

**daṇḍavat haiyā āmi paḍinu pāyete
nija-pāda-padma prabhu dilā mora māthe**

I fell at His feet, offering my obeisances, and He then
placed His own lotus feet upon my head.

**‘uṭha’, ‘uṭha’ bali’ more bale bāra bāra
uṭhi’ tānra rūpa dekhī’ hainu chamatkāra**

“Arise! Arise!” He told me again and again. Upon rising,
I was astonished to see the beauty of His divine form.

**śyāma-chikkaṇa kānti, prakāṇḍa śarīra
sākṣāt kandarpa, yaichhe mahā-malla-vīra**

He had a bright, whitish complexion. He was seven feet
tall and had a strong, stout figure like that of a great
wrestler. His exalted beauty was just like that of Lord
Balarām.

**suvalita hasta, pada, kamala-nayāna
paṭṭa-vastra śire, paṭṭa-vastra paridhāna**

He had very pleasantly formed hands, arms and legs, and eyes like lotus flowers. He wore silk cloth and a silk turban on His head.

**suvarṇa-kuṇḍala karṇe, svarṇāṅgada-vālā
pāyete nūpura bāje, kaṅṭhe puṣpa-mālā**

He wore golden earrings on His ears, golden armlets and bangles. He wore tinkling ankle bells on His feet and a flower garland around His neck.

**chandana-lepita-aṅga, tilaka suṭhāma
matta-gaja jini' mada-manthara payāna**

His body was anointed with sandalwood pulp, and He was nicely decorated with *tilaka*. His intoxicated movements surpassed those of a dancing elephant.

**koṭi-chandra jini' mukha ujvala-varaṇa
dāḍimba-bīja-sama danta tāmbūla-charvaṇa**

His face was more effulgent than millions upon millions of moons, and His teeth resembled pomegranate seeds because of His chewing betel.

**preme matta aṅga ḍāhine-vāme dole
'kṛṣṇa' 'kṛṣṇa' baliyā gambhīra bola bale**

His body swayed to and fro, absorbed in ecstasy, and He chanted "Kṛṣṇa, Kṛṣṇa" in a deep voice.

**rāṅgā-yaṣṭi haste dole yena matta simha
chāri-pāśe veḍi āchhe charaṇete bhṛṅga**

**pāriṣada-gaṇe dekhi’ saba gopa-veśe
‘kṛṣṇa’ ‘kṛṣṇa’ kahe sabe saprema āveśe**

He moved like an intoxicated lion with a strong, knotted bamboo stick in His hand. On all four sides His devotee-associates, dressed like cowherd boys, surrounded His lotus feet like a swarm of bumblebees and chanted “Kṛṣṇa, Kṛṣṇa,” absorbed in ecstatic love.

**śiṅgā vāmsī bājāya keha, keha nāche gāya
sevaka yogāya tāmbūla, chāmara ḍhulāya**

Some of them played horns and flutes, and others danced and sang. Some of them offered betel nuts, and others waved *chāmara* fans about Him.

**nityānanda-svarūpera dekhiyā vaibhava
kibā rūpa, guṇa, līlā—alaukika saba**

Thus I saw the opulence of Lord Nityānanda Svarūp. His wonderful form, qualities and Pastimes are all transcendental manifestations.

**ānande vihvala āmi, kichhu nāhi jāni
tabe hāsi’ prabhu more kahilena vāṇi**

I was overwhelmed with transcendental ecstasy, not knowing anything else. At that time Lord Nityānanda smiled and spoke to me as follows.

**āre āre kṛṣṇadāsa, nā karaha bhaya
vṛndāvane yāha,—tānhā sarva labhya haya**

“O my dear Kṛṣṇa Dās, do not be afraid. Go to Vṛndāvan, for there you will attain all things.”

**eta bali' prerilā more hātasāni diyā
antardhāna kaila prabhu nija-gaṇa lañā**

After saying this, He directed me toward Vṛndāvan by waving His hand. Then He disappeared with His associates.

**mūrchchhita ha-iyā muñi paḍinu bhūmite
svapna-bhaṅga haila, dekhi, hañāchhe prabhāte**

I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come.

**ki dekhinu ki śuninu, kariye vichāra
prabhu-ājñā haila vṛndāvana yāibāra**

I considered what I had seen and heard, and concluded that Lord Nityānanda Prabhu had ordered me to go to Vṛndāvan at once.

**sei kṣaṇe vṛndāvane karinu gamana
prabhura kṛpāte sukhe āinu vṛndāvana**

That very second I immediately started for Vṛndāvan, and by Lord Nityānanda Prabhu's mercy I reached there in great happiness.

**jaya jaya nityānanda, nityānanda-rāma
yānhāra kṛpāte pāinu vṛndāvana-dhāma**

All glory, all glory to Lord Nityānanda Rāma, by whose mercy I have attained shelter in the transcendental abode of Vṛndāvan!



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