



*Prayers of Praise for*  
— NITĀI —

— Presented by Śrīmatī Dāsī and team  
ISKCON, Śrī Vṛndāvana Dhāma



*tomāra kṛpā vinā keha 'caitanya' nā pāya  
tumi kṛpā kaile tānre adhameha pāya*

*O Nityānanda Rāma! No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men can attain shelter at His lotus feet.*

*—Śrīla Raghunātha dāsa Gosvāmī, CC Antya 6.131*

# CONTENTS

1. Gauracandra Glorifies His Nitāi-----	1
2. Śrīla Prabhupāda Glorifies All-Merciful Nitāi-----	7
3. Śrī Nityānandāṣṭaka-----	9
4. Śrī Nityānanda-Mālā-aṣṭaka-----	11
5. Oh Śrī Nityānanda Rāma, Please Teach Me to Dance as You Do-----	12





# Gauracandra Glorifies His Nitāi

(Excerpts from Śrīla Vṛndāvana dāsa Ṭhākura's Śrī Caitanya-bhāgavata)

## Śrī Nityānanda Rāma Arrives in Nadia

When Gauracandra's servants finally recognized Him as their eternal master, their hearts became filled with bliss. Then they no longer feared the atheists, and they freely and loudly chanted the names of Kṛṣṇa at all public places. In the company of their Lord, all the devotees happily engaged day and night in chanting the Holy Name. All His devotees were now together in Nadia — all except Nityānanda. Viśvambhara constantly remembered Nityānanda and was unhappy because of His brother's absence. And Nityānanda, who is nondifferent from Ananta, could understand this.

Nityānanda also understood that the Lord had now manifested His true identity. He had been waiting in Vṛndāvana for this moment. And now that it had come, He immediately went to Navadvīpa, where He stayed at the house of Nandana Ācārya.

Nandana Ācārya was a mahā-bhāgavata. He saw that the bodily effulgence of Nityānanda was equal to that of the sun. Nityānanda appeared as a great avadhūta with a very large body. He was always grave and most sober and He chanted the names of Kṛṣṇa day and night. He was the abode of Lord Caitanya, incomparable within the three worlds. Sometimes He roared loudly in His own ecstasy and sometimes He appeared greatly intoxicated, just like an incarnation of Balarāma. His attractive face defeated the beauty of millions of moons, and His enchanting smile was the life and soul of the universe. The effulgence of His teeth defeated that of pearls, and His two broad reddish eyes increased the beauty of His face. His hands stretched down to His knees, and His chest was high. His two soft lotus feet were graceful and expert in movement. He always spoke to everyone with great compassion. Merely by hearing the words from His lotus mouth everyone's material bondage was destroyed.

When this Lord Nityānanda arrived in Nadia, inexplicable joy was felt all over the world.

— Madhya-khanda 3.55-59, 122-132

# *Viśvambhara Dreams of Nitāi's Arrival*

*When Viśvambhara understood that Nityānanda had arrived, He became unlimitedly joyful at heart.*

*The Lord told everyone, "Today I have seen something wonderful in a dream. A chariot adorned by a flag marked with a palm tree arrived at My doorstep. This transcendental chariot itself is expert in bestowing the essential goal of life upon everyone. Within this chariot I saw someone with a huge body. He held a rod over His shoulder and His movements were unsteady.*

*In His left hand He carried a waterpot wrapped with cane. He was dressed in blue garments and His head was decorated with a blue turban. His left ear was decorated with a charming earring. By His characteristics I could understand that He was none other than Haladhara. He repeatedly inquired, maybe ten or twenty times, 'Is this the house of Nimāi Paṇḍita?'*

*"He was dressed like an avadhūta and appeared to be most powerful. Never before have I seen such a personality. I was filled with respect upon seeing Him and asked, 'Oh great personality, who are You?'*

*"He smiled and said, 'I am Your brother. Tomorrow We will meet.'*

*"I became most pleased by hearing His words, and I considered Myself to be one at heart with Him.*

*"Oh my dear devotees! It appears to Me that some great personality has arrived in Nadia. I previously informed you that we would soon meet a very great personality. "O Haridāsa! O Śrīvāsa! Go immediately and find out who has come."*

*Accepting the order of their Lord, these two mahā-bhāgavatas happily searched throughout Navadvīpa.*

*— Madhya-khanda 3.137, 141-150, 158-161*

# Haridāsa and Śrīvāsa Search for Nitāi but Only Gauracandra Can Find Him

*On the order of their Lord, the two mahā-bhāgavatas happily searched throughout Navadvīpa. While searching in this way, they confided to each other, “Maybe Lord Saṅkarṣaṇa has come.”*

*Overwhelmed in ecstasy, the two looked all over Nadia for nine hours without finding anyone who matched Gauracandra’s description. They then returned to their Lord and said, “We haven’t found anyone new, or anyone with such special external features. We have searched all over Navadvīpa for nine hours — at the residences of Vaiṣṇavas, sannyāsīs, and gr̥hasthas — we even went to the houses of atheists who are envious of the Vaiṣṇavas. We have searched everywhere except the villages outside of Navadvīpa.”*

*Gauracandra smiled as He heard their report. By this pastime He revealed that Nityānanda is most confidential. One can see Him only when Lord Caitanya reveals Him. Devotees like Śrīvāsa certainly know the truth regarding Nityānanda, but for some curious reason they still could not find Him.*

*After a while the Lord smiled and said, “Everyone come with Me to see Him.” And all the devotees happily followed their Lord while repeatedly chanting, “Jaya Kṛṣṇa, Jaya Kṛṣṇa!”*

*Śrī Gaurasundara led all the devotees directly to the house of Nandana Ācārya. Sitting there was a great jewel-like personality. Everyone saw that His effulgence was like that of millions of suns. No one could understand His internal mood, but He was obviously absorbed in happiness from His meditation and He continually smiled. Understanding His pure devotional mood, Viśvambhara and the devotees offered Him obeisances. Everyone then simply stood there looking at Him in awe and reverence without speaking a word. After some time, Viśvambhara stepped directly in front of Nityānanda, who immediately recognized the Lord of His life.*

— Madhya-khanda 3.161-168, 171, 173-181

## Nitāi Recognizes His Eternal Lord

The form of Viśvambhara was as attractive as that of Cupid. He was decorated with divine sandalwood pulp, flower garlands, and beautiful garments. As He stood in front of Nityānanda, Nityānanda recognized His worshipable Lord. He became stunned in ecstasy as He stared at the beautiful form of Viśvambhara. He appeared to be licking that exquisite form with His tongue, drinking it with His eyes, embracing it with His arms, and smelling it with His nose. In this way, Nityānanda became stunned — He neither spoke, nor did anything. Everyone there was astonished and didn't know what to do. And so Lord Gaurāṅga, the life and soul of all, devised a clever means to reveal the identity of Nityānanda.

The Lord indicated to Śrīvāsa that he should recite a verse from Śrīmad Bhāgavatam. Understanding the Lord's gesture, Śrīvāsa Paṇḍita immediately recited a verse in glorification of Kṛṣṇa's characteristics. "Wearing a peacock feather ornament upon His head, blue karnikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories."

As soon as Nityānanda heard this verse, He fell to the ground unconscious. When He lost consciousness in ecstasy, Gaurāṅga instructed Śrīvāsa to continue reciting. Hearing such verses for quite some time, Nityānanda finally regained His consciousness and began to cry. His transcendental madness increased as He heard the continual recitation of verses and He roared so loudly that the sound pierced the universe. He suddenly jumped into the air and fell forcefully to the ground. Everyone there thought that His bones were smashed. What to speak of others, even the Vaiṣṇavas were frightened. They fervently prayed, "O Kṛṣṇa, please protect Him!"

As Nityānanda rolled on the ground, His entire body became wet with tears of love. He sighed deeply while looking at the face of Viśvambhara. His heart was full of ecstasy, and He repeatedly laughed loudly. One moment He danced, one moment He bowed down, one moment He clapped His hands, and one moment He jumped wonderfully high with His feet together.

Seeing His amazing ecstatic madness in love of Kṛṣṇa, Gauracandra and all the Vaiṣṇavas began to cry in ecstasy. Nityānanda's ecstasy knew no limits and when all the Vaiṣṇavas failed to hold Him still, Viśvambhara personally took Him in His arms. As soon as Nityānanda was taken onto Viśvambhara's lap, He surrendered His life to His beloved Lord and became motionless. He surrendered His life to whom it belonged and remained inert in His lap, although floating in the waters of Caitanya's love. Just as Lakṣmaṇa remained in the lap of Rāmacandra after being



hit by the śakti-śela arrow, Nityānanda lost consciousness due to being hit by the arrow of ecstatic love. Holding Nityānanda on His lap, Gauracandra began to cry uncontrollably.

— Madhya-khanda 3.182, 4.1-24



## Gauracandra Glorifies His Nitāi

*As Nityānanda and Gauracandra gazed at each other, They did not speak a word. Tears flowed freely from Their eyes and flooded the earth. They were simply absorbed in the happiness of seeing each other.*

*Viśvambhara said, “Today is an auspicious day for Me, for I have personally seen pure devotional service, which is the essence of the four Vedas. I understand that You are the full potency of Godhead. Only by worshiping You can a living entity attain devotional service to Kṛṣṇa. You are able to purify the fourteen worlds. Your confidential characteristics are inconceivable and unfathomable. Who is qualified to recognize You, for You are the personified wealth of kṛṣṇa-prema. If a person associates with You for even a moment, he will be delivered even if he has committed millions of sinful activities. I have now understood that Kṛṣṇa will deliver Me, because He has given Me Your association. By some great good fortune I have seen Your lotus feet. Just by worshiping You I will achieve the wealth of love for Kṛṣṇa.” Lord Gaurāṅga was fully absorbed as He incessantly offered such heartfelt prayers to Nityānanda.*

*The greatly overwhelmed Nityānanda then reciprocated with His Lord by displaying the mentality of a child. He spoke with the restlessness of a young boy. He understood that Gauracandra was His eternal master, and so He folded His hands and humbly spoke. He was very embarrassed hearing the Lord glorify Him, and so He very tactfully countered the Lord’s statements.*

*Nityānanda said, “I have visited many holy places and seen various sites connected with Lord Kṛṣṇa. But I could only see the place, I could not see Kṛṣṇa. Then I inquired from some responsible people why all the altars in the temples were empty. I asked them, ‘O brothers, where has Kṛṣṇa gone?’*

*“They said, ‘Kṛṣṇa has gone to Gauḍa-deśa. He returned just a few days ago from His visit to Gayā.’*

*“I heard that in Nadia there is extensive congregational chanting of Lord Hari’s glories. Someone said, ‘Lord Nārāyaṇa has taken birth there.’ I have also heard that even very sinful people are delivered in Navadvīpa, therefore I, being most sinful, have come here to receive Your mercy.”*

*In reply Gaurasundara gently said with a smile, “We are all very fortunate to have a great devotee like You among us. We consider that today our lives have become successful for we have seen Your flowing tears of prema.”*

*— Madhya-khanda 4.32-34, 37-43, 46-56*

# Śrīla Prabhupāda Glorifies All-Merciful Nitāi

(Excerpts from Śrīla Prabhupāda's life-giving commentary on  
Śrīla Narottama Dāsa Ṭhākura's famous *nitāi-pada kamala bhajana*)

## *Please Take Shelter of Lord Nityānanda*

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

## *By His Mercy We Can Attain Śrī Śrī Rādhā-Kṛṣṇa*

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

## *Please Don't Spoil This Precious Gift of Human Life*

Then Śrīla Narottama Dāsa Ṭhākura says, *se sambandha nāhi Sambandha* means "connection" or "contact." Anyone who has not contacted a relationship with Nityānanda is understood to have spoiled his human birth. In another song also, Narottama dāsa says, *hari hari bifale janama goṅāinu: anyone who does not approach Rādhā-Kṛṣṇa through a relationship with Nityānanda has uselessly spoiled his life.* *Bṛthā* means "useless," *janma* means "life," *tā'r* means "his," and *sambandha* means "relationship." Anyone who does not make a relationship with Nityānanda is simply spoiling the boon of his human form of life. Why is he spoiling



it? Sei paśu boro durācār. Sei means "that," paśu means "animal," and durācār means "misbehaved" or "the most misbehaved." Without elevation to Kṛṣṇa consciousness through the mercy of Lord Caitanya and Nityānanda, life is simply spoiled in the animal propensities of sense gratification.

## Nothing Temporary Can Give Permanent Shelter

So what are they doing? Nitāi nā bolilo mukhe. Since they do not know who Nityānanda is, they never say the names of Lord Nityānanda and Lord Caitanya. Majilo saṁsāra-sukhe. Majilo means "becomes absorbed." They become absorbed in so-called material enjoyment. They don't care who Lord Caitanya and Nityānanda are, and therefore they go deep down into material existence. Vidyā-kule ki koribe tār: if one has no connection with Nityānanda, and if he does not come to Kṛṣṇa consciousness, his vidyā, or his so-called academic education, and kula, birth in a high family or great nation, will not protect him. Regardless of whether one is born in a very big family or nation or has a very advanced academic education, at the time of death nature's law will act, his work will be finished, and he will get another body according to that work.

## But Nitāi's Lotus Feet Offer Eternal Shelter —Please Take Shelter of Nitāi!—

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



# ŚRĪ NITYĀNANDĀṢṬAKA

Śrīla Vṛndāvana dāsa Ṭhākura

*sarac-candra-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*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, whose bright face mocks the full autumn moon, whose pure complexion glistens, whose gait is like that of a maddened elephant, who is always intoxicated in *kṛṣṇa-prema*, who embodies pure spiritual energy, whose face holds a gentle smile, whose eyes are always rolling due to His absorption in *kṛṣṇa-prema*, whose lotus hand holds a glowing staff, and who, by the performance of *nāma-saṅkīrtana*, pierces the influence of Kali-yuga.

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

I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who is the mainstay of all the *rasas*, who is everything to His devotees, who is beyond compare, who is the master of both Vasudhā and Jāhnavā-devi, who consider Him more dear than their own lives, who is always maddened by *kṛṣṇa-prema*, and who is unknown to those of meagre intelligence.

*śacī-sūnu-preṣṭham nikhila-jagad-iṣṭam sukha-mayam  
kalau majjaj-jivoddharaṇa-karaṇoddāma-karuṇam  
harer ākhyānād vā bhava-jaladhi-garvonnati-haram  
bhaje nityānandam bhajana-taru-kandam niravadhi*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who is very dear to Śrī Śacinandana, who is worshiped by the entire universe, who is the embodiment of happiness, who possesses infinite mercy for delivering the souls who are drowning in the age of Kali, and who, by the performance of *śrī-harināma-saṅkīrtana*, destroys the false pride of the ocean of repeated birth and death.

*aye bhrātar nīṇām kali-kaluṣiṇām kim nu bhavitā  
tathā prāyaścittam racaya yad-anāyāsata ime  
vrajanti tvām ittham saha bhagavatā mantrayati yo  
bhaje nityānandam bhajana-taru-kandam niravadhi*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who said to Śrī Kṛṣṇa Caitanya, “Oh 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.”

*yatheṣṭhaṃ re bhrātaḥ kuru hari-hari-dhvānam anīṣaṃ  
tato vaḥ saṃsārāmbudhi-taraṇa-dāyo mayi laget  
idaṃ bāhu-sphoṭair aṭati raṭayan yaḥ pratigrham  
bhaje nityānandaṃ bhajana-taru-kandaṃ niravadhi*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who wandered around Bengal and, approaching the door of each and every home, threw open His arms and exclaimed, “O brothers! All of you should eternally perform *śrī-harināma-saṅkīrtana* together. By doing so, I will take the responsibility to deliver you all from the ocean of material existence.”

*balāt saṃsārāmbhonidhi-harana-kumbhodbhavam aho  
satām śreyah-sindhūnnati-kumuda-bandhum samuditaṃ  
khala-śreṇī-sphūrjit-timira-hara-sūrya-prabham ahaṃ  
bhaje nityānandaṃ bhajana-taru-kandaṃ niravadhi*

I eternally worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who is the Agastya Muni who forcibly swallows the ocean of repeated birth and death, who is a rising full moon which increases the ocean of the saintly persons’ welfare, and who is a sun which dissipates the darkness of ignorance cast by the various classes of miscreants.

*naṭantaṃ gāyantaṃ harim anuvadantaṃ pathi pathi  
vrajantaṃ paśyantaṃ svam api na dayantaṃ jana-gaṇam  
prakurvantaṃ santaṃ sa-karuṇa-dṛg-antaṃ prakalanād  
bhaje nityānandaṃ bhajana-taru-kandaṃ niravadhi*

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

*su-bibhrāṇaṃ bhrātuḥ kara-sarasijaṃ komalataraṃ  
mitho vaktrālokocchalita-paramānanda-hṛdayam  
bhramantaṃ mādhyair ahaha madayantaṃ pura-janān  
bhaje nityānandaṃ bhajana-taru-kandaṃ niravadhi*

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 the two brothers gazed into each other’s eyes, and who wandered here and there delighting the townspeople with His sweetness.

*rasānām ādhāraṃ rasika-vara-sad-vaiṣṇava-dhanaṃ  
rasāgāraṃ sāraṃ patita-tati-tāraṃ smaraṇataḥ  
paraṃ nityānandāṣṭakam idam apūrvam pathati yaḥ  
tad-aṅghri-dvandvābjaṃ sphuratu nitarām tasya hṛdaye*

May Śrī Nityānanda Prabhu place His lotus feet in the heart of one who lovingly recites this unprecedented *nityānandāṣṭaka*, which is the reservoir of *rasa*, the greatest treasure of the most exalted of *rasika* Vaiṣṇavas, and the storehouse of the essence of *bhakti-rasa*.

# ŚRĪ-NĪTYĀNANDA-MĀLĀ-ĀṢṬAKA

## *A garland of eight prayers to Lord Nityānanda*

O my beloved Nityānanda Rāma! Please accept my most humble obeisances in the *cintāmaṇi* dust of Your divine, soft lotus feet. All glories to You, the most merciful! All glories to You, whose eyes are so blinded by *prema* that You cannot see the difference between the pious and the sinner, the faithful and the offender. All glories to You whose mercy is causeless and endless! All glories to You, the dearest associate of the Lord of my heart.

O my beloved Nitāi! You are the source and the nourisher of the *jīva*. I am one of Your fallen *jīvas*. Please pick me up and place me safely in the dust of Your lotus feet. How happy Your Gaura will be if You do this! At the end of the day when You give Your preaching report, He will be so pleased to hear that You have rescued yet another Jagāi Mādhāi. For His pleasure, and my benefit, please claim me as Yours!

O my beloved Nitāi! It is You who live within my heart as Supersoul. Please empower me to know and love You, to realize that You are my master, friend, *guru*, guide – everything. Please empower me to hear only Your voice, and to follow its dictates with pure love for You and Your Lord.

O my beloved Nitāi! It is Your *sandhinī śakti* we call the holy *dhāma*. Please empower me to live and serve within Your *dhāma* purely and offenselessly, for Your Gaura's pleasure. Please be kind upon me!

O my beloved Nitāi! You are the source of the spiritual and material worlds, as well as the source of all *jīvas*. The material elements are also Yours, and You are their controller. Please empower me to factually realize what is spirit, what is matter, and who I am. Please free me soon from the contaminated consciousness that has me convinced that this subtle and gross body can influence and control me. Please free me from material consciousness by training and shaping me as an eternal servant of Your beloved Gaura Hari. Please be kind upon me.

O my beloved Nitāi! It is You who manifest as the Holy Name. Please empower me so that I can fully trust, taste, and serve Nāma Prabhu, for Your Lord's pleasure. You can give that *prema* which follows in the footsteps of the *gopīs* of Vraja headed by Śrīmatī Rādhārāṇī. I am so greedy for this treasure, but I don't have enough wealth to purchase it. Please be kind and give me this wonderful touchstone as a gift. It is Yours to give. Please give it to me, a beggar at Your feet.

O my beloved Nitāi! You are *ādi-guru*; both the *dīkṣā* and *śikṣā gurus* are manifestations of Your mercy. Please be kind to me, Your blind fool. Please empower my desiring, thinking, feeling, willing, speaking and doing to resonate in perfect harmony with the teachings of Your beloved Mahāprabhu, and His beloved Prabhupāda. I am fully dependent on You. I have no potency to call my own. Please be kind upon me.

O my beloved Nitāi! You are the Supreme Personality of Servitor Godhead. You know best how to serve and please Mahāprabhu. Please accept me as Your student and teach me the ways of Divine Love.

— Śrīmatī Dāsī

# Oh Śrī Nityānanda Rāma, Please Teach Me to Dance as You Do

Dear Nityānanda Rāma,

The Lord of Your heart is eternally present in four places:

🌸 At Śrīvāsa-aṅgana during *Nāma-saṅkīrtana*.

🌸 Where Śacīmātā is cooking.

🌸 Where Rāghava Paṇḍita's sister, Damayantī is cooking for Him.

🌸 and where You are dancing.

Why is Gauracandra so attracted to Your dancing?

🌸 Is it because You are exquisitely beautiful?

🌸 Is it because You are a master dancer, and perfected in the 64 arts?

🌸 Is it because You are His big brother, and He loves You so much?

🌸 Or is it because You are Mahā-Saṅkarṣaṇa, the shelter of the spiritual energy and all *jīvas*, the cause of all causes, and the abode of all opulences?

🌸 Perhaps it's because in Your form of Lord Śeṣa You sing the glories of His Śyāma with Your thousands of mouths and ingeniously choose to serve Him by manifesting as His umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne.

🌸 Maybe it's because You personify His compassionate nature by appearing as the *śikṣā*, *dīkṣā* and *caitya guru* for all those sincerely aspiring to love and serve Him.

Hmm! What's the heart of the matter? What is it that really attracts Gauracandra to Your dancing?

My heart tells me that what really attracts Gaura is that Your heart pulsates not only with a limitless desire to serve and please Him, but with an overwhelming desire to fulfil His every desire. You know and want nothing but service to Him. You live and breathe only for Him. You are indeed the very source of *sevā-bhāva* — despite Your inconceivable potencies and opulences.

Oh, Śrī Nityānanda Rāma, I am also dancing. But I'm a dancing dog, always eager to serve my senses — not Gaura's. I dance like a puppet — mindless and heartless — and the three modes are the strings that direct my dance performance.

For so long I have consoled myself with the thought that at least I'm trying to be Śrīla Prabhupāda's dancing dog. But deep, deep in my heart, I also want to dance for the pleasure of Your Gauracandra.

Oh, Śrī Nityānanda Rāma, please accept me as Your sold-out servant and teach me the ways of Divine Love. Let me also live and breathe only for Your Gaura's pleasure — And for the pleasure of Your beloved Śrīla Prabhupāda.

Oh, Śrī Nityānanda Rāma, please teach me to dance as You do!

— Śrīmatī Dāsī





*mora māt̄he pada dhari’ karaha prasāda  
nirvighne caitanya pāna—kara āśīrvāda*

*O Nityānanda Rāma! Placing Your feet on my head, give me the  
benediction that I may achieve the shelter of Śrī Caitanya  
Mahāprabhu without difficulty. I pray for this benediction.*

*—Śrīla Raghunātha dāsa Gosvāmī, CC Antya 6.133*

