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SWEET PASTIMES OF LORD NITYANANDA



Features

WHY DO WE WORSHIP SRI SRI GAUR NITAI?

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

SRIVASA, SACHIMATA AND LORD NITYANANDA

Srila Vrindavan Das Thakura

BRAHMANA AND LORD NITYANANDA

Srila Narahari Chakravarti Thakura

PRAYERS AT THE LOTUS FEET OF LORD NITYANANDA

Srila Bhaktivinod Thakura

SWEET PASTIMES OF LORD NITYANANDA

Srila Bhaktisiddhanta Saraswati Thakura

AKRODHA PARAMĀNANDA

Supreme Bliss and Freedom from Anger

Sri Locana Dasa Thakura



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*caitanya-nityānande nāhi e-saba vicāra
nāma laite prema dena, vahe aśrudhāra*

TRANSLATION

If one only chants, with some slight faith, the holy names of Lord Chaitanya and Nityananda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Krishna *mahā-mantra*, he feels the ecstasy of love for God.

PURPORT

Srila Bhaktisiddhanta Saraswati Thakura remarks in this connection that if one takes shelter of Lord Sri Chaitanya Mahaprabhu and Nityananda, follows Their instructions to become more tolerant than the tree and humbler than the grass, and in this way chants the holy name of the Lord, very soon he achieves the platform of transcendental loving service to the Lord, and tears appear in his eyes. There are offenses to be considered in chanting the Hare Krishna *mahā-mantra*, but there are no such considerations in chanting the names of Gaura-Nityananda. Therefore, if one chants the Hare

nityaṁ bhāgavata-sevayā

Krishna *mahā-mantra* but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityananda, he is very quickly freed from the reactions to his offenses. Therefore, one should first approach Lord Chaitanya and Nityananda, or worship Guru-Gauranga, and then come to the stage of worshipping Radha-Krishna. In our Krishna consciousness movement, our students are first advised to worship Guru-Gauranga, and then, when they are somewhat advanced, the Radha-Krishna Deity is installed, and they are engaged in the worship of the Lord.

One should first take shelter of Gaura-Nityananda in order to reach, ultimately, Radha-Krishna. Srila Narottamadasa Thakura sings in this connection:

*gaurāṅga balite ha'be pulaka śarīra
hari hari balite nayaneba'benīra
ārakabe nitāi-cāndera karuṇā ha-ibe
saṁsāra-vāsanā mora kabe tuccha habe
viśaya chāḍiyā kabe śuddha habe mana
kabe hāma heraba śrī-ṁdāvana*

In the beginning one should very regularly chant Sri Gaurasundara's holy name and then chant the holy name of Lord Nityananda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vrindavana-dhama to worship Lord Krishna. Unless one is favored by Lord Chaitanya and Nityananda, there is no need to go to Vrindavana, for unless one's mind is purified, he cannot see Vrindavana, even if he goes there. Actually going to Vrindavana involves taking shelter of the Six Gosvamis by reading the *Bhakti-rasamṛta-sindhu*, *Vidagdha-mādhava*, *Lalita-mādhava* and the other books that they have given. In this way one can understand the transcendental loving affairs between Radha and Krishna. *Kabe hāma bijhaba se yugala-pīṛī*. The conjugal love between Radha and Krishna is not an ordinary human affair; it is fully transcendental. In order to understand Radha and Krishna, worship Them and engage in Their loving service, one must be guided by Sri Chaitanya Mahaprabhu, Nityananda Prabhu and the Six Gosvamis, Lord Chaitanya's direct disciples.

For an ordinary man, worship of Sri Chaitanya and Nityananda Prabhu or the Pancha-tattva is easier than worship of Radha and Krishna. Unless one is very fortunate, he should not be induced to worship Radha-Krishna directly. A neophyte student who is not sufficiently educated or enlightened should not

indulge in the worship of Sri Radha and Krishna or the chanting of the Hare Krishna *mantra*. Even if he does so, he cannot get the desired result. One should therefore chant the names of Nitai-Gaura and worship Them without false prestige. Since everyone within this material world is more or less influenced by sinful activities, in the beginning it is essential that one take to the worship of Guru-Gauranga and ask their favor, for thus despite all his disqualifications one will very soon become qualified to worship the Radha-Krishna vighraha.

It should be noted in this connection that the holy names of Lord Krishna and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Sri Chaitanya Mahaprabhu's name is more essential than the chanting of the Hare Krishna *maha-mantra* because Sri Chaitanya Mahaprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Sri Chaitanya Mahaprabhu by chanting *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. By serving Gaura-Nityananda one is freed from the entanglements of material existence and thus becomes qualified to worship the Radha-Krishna Deity.

—*Caitanya-caritāmṛta » Ādi-līlā » Chapter 8 : The Author Receives the Orders of Kṛṣṇa and Guru » Verse:31 » Purport by His Divine Grace A.C.Bhaktivedānta Swami Srīla Prabhupāda.* ❀

SRIVASA, SACHIMATA AND LORD NITYANANDA

Srila Vrindavan Das Thakura

Sri Gauranga Raya constantly enjoyed various pastimes with Nityananda Prabhu in Navadvipa. All the devotees accompanied Advaita Prabhu in jubilant dancing and loud chanting of the names of Krishna. Nityananda continued to reside in the house of Srivasa Pandita. He was constantly in the mood of a child and did not manifest any other mood. He would not eat rice with His own hands, so Malini fed Him like her own son. The chaste Malini knew well the glories of Nityananda Prabhu, therefore she served Him as a mother serves her son. One day the Lord was sitting and discussing topics of Krishna with Srivasa.

In order to test Srivasa, Lord Vishvambhara said, "Why are you letting this *avadhūta* stay in your home? I know you are very magnanimous, but we do not know which caste and which family He belongs to. If you want to protect your own caste and family, then you should immediately get rid of this *avadhūta*."

Srivasa Pandita smiled and said, "O Lord, it is not proper for You to test me. If anyone worships You for a day, he is my life and soul. Nityananda Prabhu is Your body, and I am the witness of this fact. Even if Nityananda Prabhu holds a pot of wine, associates with *yavani* (meat-eating woman), and spoils my caste, life, and wealth, still my faith will not waver. This is a fact I am telling You."

When the Lord heard this from the mouth of Srivasa, He got up, roared loudly, and embraced him to His chest. "O Pandita Srivasa, what did you say? You have so much faith in Nityananda Prabhu? You have understood My confidential associate Nityananda Prabhu. Therefore I am most pleased with you and desire to give you a benediction. Even if Lakshmi, the goddess of fortune, begs alms from door to door, you will never be afflicted with poverty. Everyone in your house, including the dogs and cats, will have unflinching devotion for Me. I am offering Nityananda Prabhu to you. Please take care of Him in all respects. After giving this benediction to Srivasa, the Lord returned home."

Nityananda Prabhu continued to wander throughout Nadia. Sometimes He swam in the Ganges, and sometimes He happily floated in the current. Sometimes He played with the boys, and sometimes He went to the houses of Gangadasa and Murari. Sometimes He rushed to the Lord's house, where mother Sachi showered Him with affection. In the mood of a child, Nityananda Prabhu tried to catch hold of mother Sachi's feet, but she would run away.

One day mother Sachi had a dream, which she narrated to her son Vishvambhara in a solitary place. "Early this morning I had a dream in which I saw You and Nityananda Prabhu. Both of You appeared like five-year-old boys. You were quarreling together and chasing each other. In this way You both entered the Deity room and came out holding Krishna and Balarama in Your hands. He had Krishna in His hands, and You had Balarama. Then I clearly saw all four of You quarreling together. The Deities of Krishna and Balarama angrily said, "Who are You imposters? Get out of here. This house, these rooms, this *sandēśa*, this yogurt, and this milk all belong to Us."

Nityananda Prabhu said, "Those days when You stole yogurt and butter to eat are gone. The days of the cowherd boys are over. Now the *brāhmaṇas* have taken charge. Recognize Us and allow Us to enjoy all the offerings. If You do not voluntarily allow Us to eat, then You will be beaten. Moreover, if We forcibly eat, who can stop Us?"

Rama and Krishna then said, "It will not be Our fault if We bind You imposters here today."

Then Lord Balarama threatened Nityananda Prabhu,

“In the name of Krishna, You better not misbehave today.”

Nityananda Prabhu replied, “I am not afraid of Your Krishna, for My Lord is Gaurachandra Vishvambhara.”

“In this way all four of You quarreled and forcibly ate each others' food. Someone grabbed another's food and ate, and someone ate the food from another's mouth with His own mouth. Then Nityananda Prabhu called me and said, O mother, please give Me some rice. I am hungry.

“When Nityananda Prabhu said this to me, I woke up. But I could not understand anything, so I am relating this to You.”

After hearing the topics of her dream, Lord Vishvambhara laughed and spoke to His mother in sweet words. “O mother, you have certainly seen a most auspicious dream. Please do not disclose this to anyone. The Deities of our house are full of life, and your dream has firmly established this fact in My heart. I often see that half of the foods that I offer vanish. Feeling shy, I don't tell anyone about this. I had some doubt about your daughter-in-law, but today that doubt has been removed. Vishnupriya-devi, the mother of the universe, smiled on hearing the words of her husband. She had heard the entire narration of the dream from within another room. Vishvambhara said, “O mother, please hear My words. Let us immediately call Nityananda Prabhu here to feed Him.” Mother Sachi was pleased to hear these words of her son and began gathering the ingredients for lunch.

*nityānanda sthāne geṭā prabhu viśvambhara
nīmantraṇa giyā tāne karilā satvara
āmāra bāḍīte āji gosāñīra bhikṣā
cañcalatā nā karibā” karāilāśikṣā
karṇa dhari' nityānanda 'viṣṇu' 'viṣṇu' bale
“cañcalatā kare yata pāgala-sakale
je bujhiye more tumi vāsaha cañcala
āpanāra mata tumi dekhaha sakala”
eta bale' dui-jane hāsīte hāsīte
kṣṇa-kathā kahi' kahi' āilā bāḍīte*

Lord Vishvambhara quickly went to Nityananda Prabhu's residence and invited Him for lunch. “O Gosani, today You should take lunch at our house. But I tell You before hand, do not create any mischief.” Nityananda Prabhu held His ears and said, “Vishnu, Vishnu. Only madmen create mischief. I think You consider Me a mischief monger because You think everyone is like Yourself.” Speaking in this way, They both began to laugh. They then proceeded to the Lord's house while discussing topics of Krishna on the

way.

They both smiled as They sat outside together, accompanied by Their intimate associates like Gadadhara. Ishana gave them water to wash their feet. Then the Lord and Nityananda went to eat lunch.

The mood in which the two Lords sat eating together resembled that of Sri Rama and Lakshmana at the house of Kaushalya. In this way the two Lords ate Their lunch in the same mood, with the same affection, as the same persons.

As mother Sachi happily served Them, she set out three plates by mistake and They both began to laugh. When she returned to serve Them more, she directly saw Them as five-year-old boys. She saw two enchanting boys, one with a whitish complexion and the other was blackish. Both had four arms, and both were naked. She saw They had the conch, disc, club, lotus, plow, muṣala, the mark of *Śrīvatsa*, the Kaustubha gem, and Their ears were decorated with shark-shaped earrings. She saw her daughter-in-law on the chest of her son.

Then suddenly the whole scene disappeared. She fell to the ground unconscious and all her clothes became wet with tears. Rice was scattered throughout the entire room. On seeing that wonderful sight, Sachi forgot herself.

Mahaprabhu hurriedly washed His hands and picked up His mother. “O mother, please get up. Calm yourself. Why did you suddenly fall to the ground?” On regaining her consciousness, mother Sachi quickly tied her hair. She did not say anything as she wept inside one of the rooms. She breathed heavily and her entire body trembled. She was filled with ecstasy and nothing else came to her mind.

— *Śrī Caitanya-bhāgavata*, *Madhya-khaṇḍa*, Chapter Eight: *The Manifestation of Opulences* » Verses: 04-072

BRAHMANA AND LORD NITYANANDA

Srila Narahari Cakravartī Ṭhākura

There was a rich brahmana everyone knew who lived near Govardhana. He was always overwhelmed in love for Balarama, and his mind was always absorbed in thoughts of His character. He was certain that one day Baladeva would kindly grant him darshan and for that reason he always wandered around Govardhana. One cannot describe the fortune of that brahmana who one day received information that Baladeva would grant him darshan. In order to fulfill this devotee's desire, Nityananda Rama at that time went to Govardhana on pilgrimage. Nityananda remained in a solitary place, but whoever saw Him was bewildered by His celestial



body, which bewilders even Cupid.

When that brahmana saw Nityananda Prabhu in the distance, he wondered where had this wonderful person come from. Seeing the Lord's effulgence, he could understand that the Lord was not an ordinary person. The brahmana brought various items like yogurt, milk, cheese, and butter. He came before Nityananda, offered obeisances, and said, "O *mahātmā*, please accept these gifts. I pray that you please show Your mercy to me so I may have darshan of Rohini-nandana."

Hearing these words, Nityananda smiled and in great fun accepted the offerings made by the brahmana. The brahmana then received the Lord's remnants and returned to his own place, where he honored the *mahā-prasāda* and became agitated in love.

The brahmana was unable to return to meet Nityananda, and as evening arrived he fell asleep. At night, Lord Nityananda appeared to that fortunate brahmana in a dream. Seeing Him, the brahmana was very pleased. The next moment Lord Nityananda revealed His form as Baladeva, and the brahmana fell at His feet.

What a wonderful form He exhibited—enchancing to the entire world! His limbs were glittering, being decorated with various ornaments. After blessing the brahmana, the Lord disappeared. On the Lord's disappearance, the brahmana's sleep broke. He became restless and started to return to where he had met Nityananda Prabhu. At that moment he heard a voice telling him to remain patient and wait till the morning. He considered that his desire was at last fulfilled. "Now I have achieved the Lord, I will not leave Him. I will fall down and surrender everything at His feet. When the night is over I will have a goldsmith make ornaments to

offer to the Lord." As he thought in this way sleep again came.

"Again in the brahmana's dream Lord Nityananda appeared to him. Seeing the Lord decorated in wonderful ornaments, that best of the brahmanas offered many prayers. As before, upon the disappearance of the Lord, the brahmana's sleep broke.

Morning soon came and the brahmana came before Nityananda Prabhu and explained the previous night's dream. The Lord smiled slightly and holding the brahmana's hand instructed the brahmana in all truths. The brahmana inquired from the Lord, "Who has made those ornaments I saw in my dream?" The Lord, who is controlled by His devotees' desires, replied, "One day I will be decorated as you have seen. For now take this govardhana *śilā* and cover it in gold. I will then wear it on My neck."

The brahmana executed the order as given by the Lord. The best of the *avadhūtas* then took the *śilā* and wore it on His neck. Even for Lord Brahma, such pastimes are very rare. Nityananda forbid the brahmana to disclose this incident to anyone. However, out of His affection to His devotee, the Lord remained there for some days. This rare affection can be had by simply seeing this place.

— From *Sri Bhakti-ratnākara* by Śrīla Narahari Cakravartī Ṭhākura,
Published by Puṇḍarīka Vidyānidhi dāsa

PRAYERS AT THE LOTUS FEET OF LORD NITYANANDA Śrīla Bhaktivinoḍ Ṭhākura

*bastutaḥ sakali tava, jīva keho noy
'aḥam'-'mama'-bhrame bhromi' bhoge śoka-bhoy*

In truth, all things belong to You; no *jīva* is ever the owner of anything. The tiny soul wanders in this world mistakenly thinking in terms of *aḥam* (I am this material body and mind), and *mama* (everything related to this body is mine). Thus he suffers the consequences of both sorrow and fear.

*aḥam-mama-abhimāna ei-mātro dhan
baddha-jīva nija boli' jāne mane man*

The conditioned soul thinks that all the things related to the false conceptions of "I" and "mine" are his exclusive treasures. Calling them his own, his mind is firmly convinced of this gross delusion.

*sei abhimāne āmi saṁsāre poḍiyā
hābuḍubu khāi bhava-sindhu sāntāriyā*

Due to such vanity, I also fell into this material world. Floundering in the ocean of mundane existence like a drowning man, I suffer the pangs of rising and sinking in that ocean.

*tomāra abhoya-pade loiyā śaraṇ
āji āmi korilāma ātma-nivedan*

I take shelter at Your lotus feet, which deliver one from fear, and dedicate the whole of myself to You on this day.

*'ahanī'-'mama'-abhimāna chāḍilo āmāy
ār jeno mama hṛde stāna nāhi pāy*

The false conception of thinking in terms of "I" and "mine" has left me now. May it never again find a place to settle within my heart.

*ei mātro bala prabhu! dibe he āmāre
ahanitā-mamatā dūre pāri rākhibāre*

Please give me this strength alone, O Lord, that I may be able to keep the false conceptions of "I" and "mine" far away.

*ātma-nivedana-bhāva hṛde dṛḍha roy
hasti-snāna sama jeno khanika nā hoy*

May the mood of self-surrender to You remain firmly fixed in my heart and not prove to be momentary like the cleanliness of an elephant after a bath.

*bhaktivinoda prabhu nityānanda pāy
māge parasāda, jāhe abhimāna jāy*

Bhaktivinoda begs at the lotus feet of Lord Nityananda for that grace which causes all illusory concepts of false pride to flee.

—From the book *Śaraṇāgati » Second Principle of Surrender: Ātma-Nivedana* : by Śrīla Bhaktivinoda Ṭhākura originally published in 1893, translation by Daśaratha-suta dāsa

SWEET PASTIMES OF LORD NITYANANDA
Śrīla Bhaktisiddhanta Saraswati Ṭhākura

One day in Nilachala, Sri Mahaprabhu called Nityananda Prabhu to a solitary place, and while discussing with Him about the preaching of pure



devotional service in Bengal, the Lord sent Nityananda Prabhu along with His associates to Bengal to fulfill His mission there. During their journey to Bengal the eternally perfect Vraja associates of Sri Baladeva Nityananda manifested their self-evident sentiments of Vraja. Sri Nityananda Prabhu went to the house of Raghava Pandita in Panihati, where Nityananda Prabhu heard a kirtana performed by the expert kirtana leader Madhava Ghosa and became absorbed in wonderful ecstatic love. As Sri Nityananda Prabhu climbed on the throne of Lord Vishnu, the devotees headed by Raghava Pandita performed the Lord's abhiseka ceremony. When Nityananda Prabhu ordered Raghava Pandita to quickly bring a garland of kadamba flowers, Raghava Pandita saw that by the will of Sri Nityananda many *kadamba* flowers had blossomed out of season in the lime tree situated in his courtyard. Raghava Pandita prepared a

garland from those *kadamba* flowers and offered it to Nityananda. Shortly thereafter, the ten directions were suddenly filled with the aroma of *damanaka* (*Artemisia indica*) flowers, and Nityananda explained that Sri Gaurasundara had put on a garland of *damanaka* flowers and come from Nilacala to hear the kirtana. Then Nityananda and His associates all manifested transformations of ecstatic love. Sri Nityananda stayed in Panihati for three months and exhibited various pastimes of devotional service. Lord Nityananda Prabhu used to decorate His body with various ornaments. Along with His associates, Nityananda visited the houses of the devotees situated on both sides of the Ganges. The children were showered with His mercy.

One day Sri Nityananda went to the house of Sri Gadadhara dasa. In the course of this narration there is a description of Sri Gadadhara Dasa's eternal mood as a gopi. Sri Nityananda took the Bala-gopala Deity from Sri Dasa Gadadhara Prabhu's temple and embraced put Him to His chest. When Sri Nityananda heard Sri Madhavananda's song describing the *dama-khandalila*, the pastimes of taking taxes, symptoms of ecstatic love manifested in His body.

In Gadadhara Dasa's village lived one Kazi, who was very envious, cruel, and opposed to kirtana. One day while intoxicated by love of God, Dasa Gadadhara Prabhu fearlessly went at night to the house of the Kazi while chanting the name of Hari and said, "Where is that fellow Kazi? He better chant the name of Krishna quickly, or I will break his head." When the Kazi came before Dasa Gadadhara and asked why he was coming to the house of an atheist like him, Dasa Gadadhara replied, "During the incarnation of Sri Chaitanya and Nityananda everyone in the world has chanted the name of Krishna, only you have remained aloof. I have come to make you chant the name of Hari." The Kazi replied, "Gadadhara, you go home today, I will chant the name of Hari tomorrow." On hearing the Kazi say the name Hari, Gadadhara said, "Why tomorrow? You have already chanted the name of Hari. Since you have uttered the name of Hari, all your inauspiciousness has been immediately vanquished." After speaking these words, Gadadhara clapped his hands and danced wildly intoxicated with ecstasy. After some time Gadadhara returned to his house. Nityananda always resided in his body.

Thereafter Nityananda with His associates departed for Navadvipa to see mother Sachi, and on the way they stayed at Purandara Pandita's temple in Khadadaha. While describing at this point the most wonderful transformations of loving devotional service manifested by Sri Chaitanya's servant Murari Pandita. After spending a few days at Khadadaha, Sri Nityananda and His

associates went to the village of Saptagrama and took bath there at the Triveni bathing ghata on the banks of the Ganges. He stayed on the bank at the Triveni in the house of Uddharana Datta, and He inspired the entire mercantile community to worship Krishna by preaching the holy names of Krishna from door to door. Even godless Yavanas took shelter at the lotus feet of Sri Nityananda, the deliverer of the fallen souls.

After some time Sri Nityananda came to Sri Advaita's house in Shantipura. Sri Advaita Acharya offered prayers to Nityananda Prabhu, and then the two spent the entire day in great ecstasy discussing topics of Krishna. From Shantipura, Sri Nityananda Prabhu went to Navadvipa and went straight to Sridhama Mayapur to meet mother Sachi. Sri Nityananda and His associates enjoyed ecstatic kirtana pastimes in Navadvipa and enacted pastimes of delivering the fallen souls.

In Navadvipa there was a particular young brahmana, who was the leader of the dacoits. That leader of dacoits saw the opulent ornaments on the body of Sri Nityananda and desired to steal them. Thinking in this way, he began to travel with Nityananda with a desire to steal His ornaments. Realizing that Sri Nityananda was living alone at the house of Hiranya Pandita, that leader of dacoits along with his fellow dacoits waited at night fully prepared in a solitary place near the house of Hiranya Pandita. They began to contemplate who would take which ornament of Nityananda. But by the will of Sri Nityananda, the dacoits soon fell asleep. When they woke early the next morning to the sound of the crows, they hastily hid their weapons at some place and returned to their respective home while blaming each other.

On the next night the dacoits first worshiped goddess Chandi with great pomp by offering her wine and flesh, and after collecting various weapons and wearing *kavacas*, or protective amulets, they surrounded the house of Nityananda at the dead of night. But contrary to their expectations they found innumerable, fully prepared, fierce-looking soldiers who were constantly chanting the name of Hari were guarding the house of Nityananda. They became greatly astonished to see this and after making various arguments among themselves they concluded that there is no hope of their success on that particular night and left.

When on the third night the dacoits entered into the residence of Sri Nityananda, they immediately lost their sight and started falling into filthy pits and thorny bushes. At that moment Lord Indra began to shower heavy rain and storm there by making the lives of the dacoits miserable. After this incident the leader of the dacoits had a change of heart, so he took shelter at the lotus feet of Nityananda and prayed for his own

deliverance while offering prayers to Nityananda. Sri Nityananda bestowed mercy on the leader of the dacoits by forbidding him to again engage in sinful activities while misusing his independence. Moreover, Sri Nityananda delivered other dacoits through this leader of the dacoits.

— From the chapter summaries to Sri Chaitanya Bhagavata by Srila Bhaktisiddhanta Sarasvati Thakura Translated by Bhumiapati Dāsa Edited and Published by Puṅḍarīka Vidyānidhi dāsa, Vraja Press

AKRODHA PARAMĀNANDA

Supreme Bliss and Freedom from Anger
Sri Locana DasaThakura

*akrodha paramānanda nityānanda rāy
abhimāna śūnya nitāi nagare beḍāya*

Lord Nityananda is the supreme bliss and free from anger. This Nitai strolls about the town being completely free of pride or any identification with the body.

*adhama patita jīvera dvāre dvāre giyā
hari-nāma mahā-mantra dicchena bilāiyā*

Going from door to door (of the houses) of the lowest fallen souls, distributing the harinama mahā-mantra in charity, He tells to whomever He meets with straw in His mouth: " I will become your slave, if you just worship Gaura-Hari (the fair-complexioned Lord Krishna)."

*jāre dekhe tare kahe dante tṛṇa dhari
āmāre kiniyā laha bala gaura-hari*

*o bhāi re tādera pāye dhori
mādhāi re tor pāye boli
bolo re ek-bār hari hari
bhāi mādhāi re tor pāye boli
bolo re ek-bār gaura hari
bhāi mādhāi re tor pāye boli
o tui bolo re ek-bār gaura hari
bhavopari tore jābi
o tui bolo re ek-bār hari hari
bhavopari jābi tore
o tui bolo re ek-bār hari hari
bhavopari tore jābi*

" O my brother! Ah! I am holding your feet. Oh Madhai! My humble request at your feet is that you please just

nityaṁ bhāgavata-sevayā

once say 'Hari! 'Hari! Brother Madhai! O, my humble request at your feet, ' O, please just one time say Gaura! Hari! Brother Madhai, my humble request at your feet, O please, Ah, just once say Gaura Hari! You will reach the state beyond birth and death. O, please, Ah! Just one time say Hari Hari! You will go beyond birth and death! O, please just once say Hari Hari! You will go out of this cycle of birth and death."

*eto boli' nityānanda bhūme gaḍi jāy
sonāra parvata jeno dhūlāte loṭāy*

*dhūlāte loṭāy, dhūlāte loṭāy
sonāra parvata jeno dhūlāte loṭāy
sonāra parvata jeno dhūlāte loṭāy
sonāra parvata jeno gaura hari hari bole
sonāra parvata jeno dhūlāte loṭāy
gaura hari hari bole dhūlāte loṭāy*

Speaking thus Lord Nityananda rolls on the ground. Like a mountain of gold, He rolls in the dust. He rolls in the dust, rolls in the dust. Like a golden mountain He rolls in the dust. Like a golden mountain He rolls in the dust. Looking like a golden mountain He says "Gaura! Hari! Hari!", and rolls in the dust.

*heno avatāre jārrati nā janmilo
locan bole sei pāpi elo ār gelo*

Locan Das says, he who does not have any affection for such an incarnation is sinful and he comes and goes, (continuing his material existence, taking birth and dying again and again).

— From Chaitanya Maṅgala by Sri Lochan Das Thakura - Translated by Vrajasevika Devi Dasi.

!! Sri Sri Nitai Gaurchandra Jayati !!

Nityam Bhagavata-sevaya

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