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LORD NITYANANDA TRAVELS TO THE HOLY PLACES

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“Nityananda Ram and Lord Chaitanya are one and the same body. Lord Nityananda was born in *rādha-deśa* in the village of *Ekacakra-grāma*. His father's name was Hadai Pandita and mother's was Padmavati. To describe their affection for their son is beyond the power of my words. The son of Padmavati, who is always filled with the greatest ecstasy, manifested various pastimes at Ekacakra. He displayed for everyone the pastimes of the various incarnations in Their different moods. The residents of Ekacakra were most fortunate as they accepted Nityanandacandra as their life and soul.

“Lord Nityananda remained at home for twelve years, during which everyone's affection for Him increased. However, who can understand the mind of Nityananda? He could not remain peaceful without Lord Chaitanya.

“One day He considered in His mind, 'It is not proper for Me to go to Navadvīpa just now. Lord Chaitanya has appeared there and presently is hiding Himself as a child. When He discloses His identity to His devotees, then I will go to meet Him. At present I will go on pilgrimage.' Thinking like this, Nityananda Prabhu smiled to Himself.

“At that time one *sannyāsī* came to the village. He inquired from the people about where Hadai Pandita lives. On understanding the location of Hadai Pandita's house, the *sannyāsī* went there. Seeing the *sannyāsī*, Hadai Pandita became very happy. He immediately brought many eatables and offered them to the *sannyāsī*. The *sannyāsī* however said, 'I have one request from you. If you accept my request then only I will eat.' Hadai Pandita vowed to accept the *sannyāsī*'s request and proceeded to feed him. As the *sannyāsī* was about to leave he asked for Nityananda to accompany him. Nityananda, remaining peaceful at heart, solaced His parents and left with the *sannyāsī*. In this way He was able to leave His home. Who can understand His wonderful pastimes?

“Whoever sees the youthful Nityananda, whose beauty attracts the whole world, feels his eyes coolly refreshed. Wherever Lord Nityananda went people came rushing to see Him with Bhāgavata Mahāvidyālaya

nityanāṁ bhāgavata-sevayā

agitated hearts. Majestically walking like the best of elephants, Nityananda distributed the Lord's mercy to everyone. Just as He travelled in *Dvāpara-yuga* in the form of Baladeva, now He travelled in the same way to all the holy *tīrthas*.

“While traveling to the south, He went to Pandarpura where He saw the Deity of Vitthalanatha. In that village lived one sober *brāhmaṇa* who was a Godbrother of Madhavendra Puri. That *brāhmaṇa* took Lord Nityananda to his house and offered Him fruits and milk. The people of Pandarpura were greatly fortunate. By seeing Nityananda, their lives became successful. Who can understand the Lord's mind? Seeing Vitthalanatha, Nitai remained there in seclusion.

“Then one day by the invitation of the *brāhmaṇa*, his *guru*, Laksmipati, came there from a distant place. Laksmipati was expert in all the *śāstras* and he had many disciples with him. Who can describe the loving affection he had for his disciples, just as parents have for their child. Performing the most ancient rituals which cannot be described in words, he was a well known saint in the devotional path. Who can describe the glories of Laksmipati, whose disciple was Madhavendra Puri?

“Madhavendra Puri was full of ecstatic loving devotion. Whoever remembers his name achieves all success. Ishvara Puri, Ranga Puri, and many others were his disciples. All of the disciples of Madhavendra Puri in Bengal and Orissa were devotees of Lord Krishna, attached in pure love. Madhavendra was well known in the *Madhva-sampradāya*. He was an ocean of transcendental qualities, being very dear to Laksmipati.

“This Laksmipati stayed at the house of his *brāhmaṇa* disciple and, accepting his food there, he passed his time in *Kṛṣṇa-kathā*. Repeatedly Laksmipati told his disciple, 'There is some special auspiciousness in your house. I have come many times to your house, but I have never felt such happiness in my mind. I think there is some great devotee here.' The *brāhmaṇa* replied, 'Your mercy is very strong.' By the desire of the Lord, the *brāhmaṇa* did not reveal His presence. In this way they spent the day in different topics.

“In the evening, while sitting in a secluded place, Laksmipati sang the glories of Lord Balarama. With unflinching devotion he prayed to Baladeva with tears in his eyes, ‘O Lord, I am the lowest, sinful person. Please be merciful to me. By so doing, Your fame will spread throughout the universe.’ After he offered these prayers, he fell to the ground, tears streaming from his eyes. The state of Laksmipati cannot be properly described. He was very old, and in intense lamentation he fell unconscious. He was unable to remain steady due to his profound loving ecstasy.

“Suddenly, by the will of the Lord, he fell asleep. Lord Nityananda, in the form of Balarama, appeared in a dream before the *sannyāsī*. What wonderful beauty, defeating that of Cupid! His limbs defeated the beauty of a mountain of silver. His arms extended to His knees, His chest was broad and His lotus eyes extended to His ears. His earrings attracted the minds of the whole universe and at the left side of His waist He kept a beautiful buffalo horn. His body was decorated with various ornaments. Indeed, nothing within the universe can be compared to His beauty. His face defeats the beauty of the full moon. While speaking, unlimited nectar flowed from His mouth.

“Speaking slowly He said, ‘My dear Laksmipati, My heart breaks hearing your lamentation. O Laksmipati, Krishna is the Lord of My life and you are His servant life after life.’

Laksmipati, holding the lotus feet of Baladeva replied, ‘I pray that I will not have any differentiation like this in my mind.’

Hearing these words of Laksmipati, Lord Balarama smiled and said, ‘In this village one *brāhmaṇa*’s son has come in the dress of an *avadhūta*. He will become your disciple. With this *mantra* you initiate Him as your disciple.’ Lord Balarama then uttered the *mantra* in the ear of Laksmipati who, on receiving that *mantra*, became ecstatic. After thus bestowing His mercy, Lord Balarama disappeared.

“After rising in the morning, as the *sannyāsī* was remembering the dream, Nityananda Prabhu appeared before him. Seeing the luster of Nityananda, Laksmipati considered, ‘What a wonderful bodily effulgence! He cannot be a human being!’ Thinking like this, the learned

sannyāsī looked on Lord Nityananda’s beautiful face with unblinking eyes.

“Falling on the ground, Nityananda offered His obeisances to the *sannyāsī*, who quickly picked up the Lord and took Him on his lap. Nityananda said to Laksmipati again and again, ‘Please initiate Me and deliver Me.’

“Hearing Nityananda’s sweet words, the *sannyāsī* was agitated and began to float in his own tears. Unable to disobey the order of Lord Balarama, Laksmipati on that very day gave initiation to Lord Nityananda. After giving Him the *mantra*, the *sannyāsī* took the Lord on his lap and, becoming overwhelmed, his body trembled in ecstasy.

“The most merciful Lord Nityananda is very dear to Laksmipati. What is there He cannot do? He is Himself the fully independent Supreme Lord. In this way, Lord Nityananda, the reservoir of love and well-wisher of the devotees, increased the ecstasy of the whole *Madhva-sampradāya*. By becoming a disciple of Sri Laksmipati, Lord Nityananda increased the ecstasy of His *guru*.

“Very soon after this, Lord Nityananda went to another place. Others are unable to understand the Lord’s pastimes. Being bereft of Nityananda’s association, that *sannyāsī* became greatly agitated. Without speaking to anyone, he thought deeply to himself.

“As night was ending Laksmipati fell asleep. In a dream, Lord Nityananda appeared before him. Seeing the Lord, the most sober Laksmipati could not check his tears. Then Nityananda manifested His form of Lord Balarama before Laksmipati. Seeing this, the *sannyāsī* fell at His feet. Wet with his tears, the *sannyāsī* said again and again, ‘You have incarnated just to bewilder me. Lord Brahma does not know You, others cannot know You, only those whom You desire can know You. Why are You tricking me? I am a most insignificant insect, a fool. Please show mercy on me for I am surrendered to You.’

“Hearing the words of Sri Laksmipati, the Lord again appeared as Lord Nityananda. The form of the Lord was more enchanting than a flashing bolt of lightning. Seeing such beauty, Laksmipati became agitated in love. Lord Nityananda then bestowed His mercy and fulfilled Sri Laksmipati’s desire. The Lord forbade Laksmipati to disclose



this incident, and after solacing him, He disappeared.

“Laksmipati became greatly distressed upon losing the Lord's *darśana*. He woke from his sleep and saw that night had passed. He was unable to speak to anyone and could not remain patient. From that day his condition was wonderful. Seeing his state all his disciples became worried. Then suddenly Laksmipati left their association [went back to Godhead].

“What do I know of the character of Sri Laksmipati? He is very dear to Lord Nityananda and is well known in the world.

The devotion of the residents of Pandarpura cannot be described. Even today they have very strong devotion by the mercy of Lord Nityananda.

“According to His own desires, the Lord then traveled to different holy places in great joy. After some days He met Srila Madhavendra Puri near *Pratīcī-tīrtha*. Who can describe the manifestation of love when they met? Only one who has seen can know. Madhavendra Puri accepted Nityananda as his friend, but Nityananda accepted Madhavendra Puri as His *guru*.

“In the *Caitanya-bhāgavata*, Madhavendra Puri states: ‘Because Lord Krishna has special love for me, therefore I have obtained a friend such as Nityananda.’

“Ishvara Puri and others were all astonished seeing their relationship and they all developed deep love for Nityananda. Nityananda and Madhavendra drowned in the nectar of Krishna consciousness and for some time they discussed both day and night together.

“Lord Nityananda took leave of Madhavendra Puri and went to Setubandha [Rameshvara] for *darśana*. Sri Madhavendra Puri took his disciples headed by Ishvara Puri and went to *Sarayū-tīrtha*. Both Lord Nityananda and Madhavendra Puri nearly died feeling separation for each other, but due to their love for Krishna, they somehow survived. Although Lord Nityananda is most sober, still He traveled everywhere.

“In a few days Lord Nityananda reached Mathura and enjoyed sporting in the mood of a child with the young boys there. Whoever saw Lord Nityananda just once could not leave His association for a moment. Lord Nityananda is the supreme personification of sweetness.

Bhāgavata Mahāvidyālaya

nityaṁ bhāgavata-sevayā

Innumerable people came to see Him. Lord Nityananda, however, did not remain in one place, but wandered throughout Vraja in great ecstasy. Sometimes He would go to Gokula in Mahavana and see Madana-gopala and stay there for some time. When He saw the house of Nanda Mahārāja, He would shed tears as He remembered His previous pastimes. He then departed for further pilgrimage.

The Lord offered obeisances to Madana-gopala and departed for Hastinapura, where the Pandavas once resided. He then returned to the forests of Vraja and performed amazing pastimes on the bank of the Yamuna. Sometimes He would sit under this beautiful *vata* tree and sometimes He would roll in the dust. Sometimes He would decorate Himself with various flowers and sometimes He would call out, ‘Where is Kanai, the Lord of My life?’ Filled with ecstatic feelings, the body of Lord Nityananda would tremble and His long lotus eyes would fill with tears. Thus the Lord enjoyed His pastimes in Vrindavan. Who has the power to understand His activities?

“Lord Nityananda could understand that Lord Chaitanya was secretly enjoying His pastimes at Navadvipa. Lord Nityananda, the wielder of the plow, smiled and in ecstasy the hairs of His body constantly stood on end. The Lord thus became impatient due to attraction to Lord Chaitanya and He departed for Navadvipa from here.

“For twenty years Lord Nityananda travelled to the holy places. Who can describe all the pastimes He performed during that time? This is the pastime place of Lord Nityananda. Whoever sees this place is most fortunate.

— *Bhakti-ratnākara - Srila Narahari Cakravartī Thakura, Published by Puṇḍarīka Vidyānidhi dasa.*

THE GLORIES OF EKACAKRA

His Divine Grace A.C.Bhaktivedānta Swami

Rādhā-deśe refers to the village of the name Ekacakra, in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the Eastern Railway, and there is a railway station of the name Mallarapura. Eight miles east of this railway station, Ekacakra village is still situated. Ekacakra village extends

north and south for an area of about eight miles. Other villages, namely Viracandra-pura and Virabhadra-pura, are situated within the area of the village of Ekacakra. In honor of the holy name of Virabhadra Goswami, these places are renowned as Viracandra-pura and Virabhadra-pura.

In the Bengali year 1331 (A.D. 1924) a thunderbolt struck the temple of *Ekacakra-grāma*. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Sri Krishna established by Sri Nityananda Prabhu. The name of the Deity is Bankima Raya or Banka Raya.

On Bankima Raya's right side is a deity of Jahnava, and on His left side is Srimati Radharani. The priests of the temple describe that Lord Nityananda Prabhu entered within the body of Bankima Raya and that the deity of Jahnava-mata was therefore later placed on the right side of Bankima Raya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralidhara and Radha-Madhava. On another throne are Deities of Manomohana, Vrṇḍavana-candra and Gaura-Nitai. But Bankima Raya is the Deity originally installed by Nityananda Prabhu.

On the eastern side of the temple is a *ghāṭa* known as Kadamba-khandi on the bank of a river called the Yamuna, and it is said that the Deity of Bankima Raya was floating in the water and Lord Nityananda Prabhu picked Him up and then installed Him in the temple. Thereafter, in a place known as Bhaddapura, in the village of Viracandra-pura, about half a mile west, in a place underneath a nima tree, Srimati Radharani was found. For this reason, the Radharani of Bankima Raya was known as Bhaddapurera Thakurani, the mistress of Bhaddapura. On another throne, on the right side of Bankima Raya, is a Deity of Yogamaya.

Now the temple and temple corridor rest on a high plinth, and on a concrete structure in front of the temple is a *kīrtana* hall. It is also said that on the northern side of the temple there was a Deity of Lord Shiva named Bhandishvara and that the father of Nityananda Prabhu, Hadai Pandita, used to worship that Deity. At present, however, the Bhandishvara Deity is missing, and in his place a Jagannatha Swami Deity has been installed. Lord

Nityananda Prabhu did not factually construct any temples. The temple was constructed at the time of Virabhadra Prabhu. In the Bengali year 1298 (A.D. 1891), a *brahmacārī* of the name Shivananda Swami repaired the temple, for it had become dilapidated.

In this temple there is an arrangement to offer food to the Deity on the basis of seventeen seers (about thirty-four pounds) of rice and necessary vegetables. The present priestly order of the temple belongs to the family of Gopijana-val-labhananda, one of the branches of Nityananda Prabhu. There is a land settlement in the name of the temple, and income from this land finances the expenditures for the temple. There are three parties of priestly gosvamis who take charge of the temple management, one after another. A few steps from the temple is a place known as Visramatala, where it is said that Nityananda Prabhu in His childhood used to enjoy sporting with His boyfriends by enacting the *rāsa-līlā* and various other pastimes of Vrīndavan.

Near the temple is a place named Amalitala (Imlitala), which is so named because of a big tamarind tree there. According to a party named the *Nedādi-sampradāya*, Virabhadra Prabhu, with the assistance of twelve hundred Nedas (Buddhist monks), dug a great lake of the name Shvetaganga. Outside of the temple are tombs of the Gosvamis, and there is a small river known as the Maudesvara, which is called the water of Yamuna. Within half a mile from this small river is the birthplace of Sri Nityananda Prabhu. It appears that there was a big *kīrtana* hall in front of the temple, but later it became dilapidated. It is now covered by banyan trees. Later on, a temple was constructed within which Gaura-Nityananda Deities are existing. The temple was constructed by the late Prasannakumara Karapharma. A tablet was installed in his memory in the Bengali year 1323 (A.D. 1916), in the month of *Vaiśākha* (April-May).

The place where Nityananda Prabhu appeared is called *Garbhavāsa*. There is an allotment of about forty-three *bighās* (fourteen acres) of land to continue the worship in a temple there. The Maharaja of Dinajapura donated twenty *bighās* of land (about six and a half acres) in this connection. It is said that near the place known as *Garbhavāsa*, Hadai Pandita conducted a primary



school. The priests of this place, listed in a genealogical table, were as follows: (1) Sri Raghavacandra, (2) Jagadananda dasa, (3) Krishnadasa, (4) Nityananda dasa, (5) Ramadasa, (6) Vrajamohana dasa, (7) Kanai dasa, (8) Gauradasa, (9) Shivananda dasa and (10) Haridasa. Krishnadasa belonged to the *Cidīyā-kuñja* at Vrindavan. The date of his disappearance is *Kṛṣṇa-jannmāṣṭamī*. *Cidīyā-kuñja* is a place now managed by the Goswamis of *Śrīngāra-ghāṭa* in Vrindavan. They are also known as belonging to the Nityananda family, most probably on the basis of their relationship with Krishnadasa.

Near *Garbhavāsa* is a place called Bakulatala, where Sri Nityananda Prabhu and His boyfriends used to take part in sporting activities known as *jhāla-jhapetā*. There is a bakula tree there that is wonderful because all its branches and sub-branches look like the hoods of serpents. It has been suggested that by the desire of Sri Nityananda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two trunks, but later on, when the playmates of Nityananda Prabhu felt inconvenience in jumping from the branches of one trunk to those of the other, Nityananda Prabhu, by His mercy, merged the two trunks into one.

Another place nearby is named Hantugada. It is said that Lord Nityananda Prabhu brought all the holy places there. Therefore the people in the surrounding villages go there instead of to the Ganges to take bath. It is named Hantugada because Srila Nityananda Prabhu used to perform the *dadhi-cidā* festival of distributing chipped rice with yogurt *prasādam* there and He took the *prasādam* kneeling down. A sanctified lake in this place is always full of water throughout the year. A great fair is held there during *Goṣṭhāṣṭamī*, and there is another big fair on the birthday of Sri Nityananda Prabhu. In the *Gaura-gaṇoddeśa-dīpikā* (58–63) it is described that Halayudha, Baladeva, Vishvarupa and Sankarsana appeared as Nityananda Avadhuta.

– *Adi Lila 13.61, Sri Chaitanya-caritamṛta* » Purport.

UNFLINCHING FAITH IN LORD NITYANANDA

Srila Vrindavan Das Thakura

*madirā-yavanī yadi nityananda dhare
jāti-prāṇa-dhana yadi mora nāśa kare*

Bhāgavata Mahāvidyālaya

nityaṁ bhāgavata-sevayā

*tathāpi mohāra citte nahiba anyathā
satya satya tomāre kahihūṁ ei kathā*

“Even if Nityananda holds a pot of wine, associates with women, and spoils my caste, life, and wealth, still my faith will not waver. This is a fact I am telling You.”

Since people who are intoxicated by drinking wine engage in various sinful activities, they are extremely abominable in the vision of cultured persons. By drinking wine a living entity's intelligence becomes polluted and his propensity for sinful activities increases. The mundane sense enjoyers who are attracted to external form indiscriminately associate with women without considering their caste and behavior. As a result, they bring infamy to their caste and family and degrade themselves. Marriages other than *prājāpatya* (arranged) and *brāhma* (between *brāhmanas*) such as *paśāca* (ghostly) and *rākṣasa* (demoniac) as well as marriages other than *savarna* (within one's caste) such as *asavarna* (intercaste) and *apakṛṣṭa* (with an outcaste) lead to one's degradation. By drinking wine a person's intelligence becomes diverted towards the path of sin, and as a result one develops a taste for associating with women. According to social consideration, this is extremely abominable. Lord Nityananda is the dearest object of those who are under the shelter of *vātsalya-rasa*. Even if *Jagad-guru Avadhūta* Sri Nityananda happened to engage in such abominable activities, Srivasa's attachment for Nityananda would not diminish. Srivāsa is stating that if Sri Nityananda Prabhu spoils his caste, kills him, plunders his wealth, etc., his propensity for the service of Nityananda will not diminish in the least. The nature of love is that if according to worldly calculations some disgusting symptoms are found in the object of love, it does not make any difference to the lover. “I am eternally attached to Sri Nityananda Prabhu. If I ever find some temporary, worldly, contradictory mood in Him, I will not give up the partiality of my attachment for Him. Actually, Sri Nityananda Prabhu is the ideal example of a great moralist. If someone desiring to minimize Nityananda attempts to associate Him with a most abominable activity of this world, according to my opinion it should not be considered necessary for me to give up His eternally blissful service.”

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People who are weak-hearted and sinful cannot understand these topics of Nityananda's glories, and they thus support their own sinful nature by accepting Him differently. As a result, one can recognize their abominable immoral tastes. Fanaticism and moods that are unfavorable for understanding the Absolute Truth can never enter into the grave transcendental pastimes of Sri Sriman Nityananda Prabhu. In order to distort the intelligence of sinful people, Lord Krishna performs the pastimes of a debauchee; such pastimes create great inauspiciousness for people with inferior taste. The living entities' eternal service propensity is awakened by the eternal pastimes that the Supreme Lord manifests in order to exhibit the superiority of persons who are attached to the service of the Lord and who are devoid of desires for material enjoyment. Although the brother of Krishnadasa Kaviraja Prabhu had ordinary attachment for Sri Chaitanya, he invited his ruination by failing to understand the transcendental love of Lord Nityananda. Following in his footsteps, the *bāṇulas*, *prākṛta-sahajiyās*, and other *apa-sampradāyas* are busy going to hell. They also have the tendency to attribute immoral characteristics to Sri Nityananda Prabhu. Sri Nityananda Prabhu was never eager to perform any activity opposed to the principles of morality. One should completely give up the association of those unfortunate persons who attribute such moods on Him through their demoniac philosophies and should in all respects follow in the footsteps of persons who are surrendered to the lotus feet of Nityananda.

— *Madhya-khaṇḍa*, 8.015-16, *Chaitanya Bhagavata* by Śrīla Vrindavan dasa Thakura With English Translation of the *Gauḍīya-bhāṣya* Commentary and Chapter Summaries of His Divine Grace Om Viṣṇupāda Paramahansa Parivrajakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Translated by Bhumiapati Dasa.

**THE RESULT OF ACCEPTING
THE SHELTER LORD NITYANANDA**
Srila Narottama Das Thakura

nitāi-pada-kamala, koṭi-candra-suśītala
je chāyāy jagata jurāy
heno nitāi bine bhāi, Radha-kṛṣṇa pāite nāi
dṛḍha kori' dharo nitāir pāy

This is a very nice song sung by Narottama dasa Thakura. He advises that *nitāi-pada*, the lotus feet of Lord Nityananda (*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 Nityananda, 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 dasa Thakura advises, "Please take shelter of Lord Nityananda."

What will be the result of accepting the shelter of the lotus feet of Lord Nityananda?

He says, *heno nitāi bine bhāi*: unless one takes shelter under the shade of the lotus feet of Lord Nityananda, *rādhā-kṛṣṇa pāite nāi*—it will be very difficult for him to approach Radha-Krishna. The aim of this Krishna consciousness movement is to enable us to approach Radha-Krishna and associate with the Supreme Lord in His sublime pleasure dance. Narottama dasa Thakura advises that if one actually wants to enter into the dancing party of Radha-Krishna, he must accept the shelter of the lotus feet of Lord Nityananda.

Then he says, *se sambandha nāhi Sambandha* means "connection" or "contact." Anyone who has not contacted a relationship with Nityananda is understood to have spoiled his human birth. In another song also, Narottama dasa says, *hari hari bifale janama goṅāinu*: anyone who does not approach Radha-Krishna through a relationship with Nityananda has uselessly spoiled his life. *Bṛthā* means "useless," *janma* means "life," *tār* means "his," and *sambandha* means "relationship." Anyone who does not make a relationship with Nityananda 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 Krishna consciousness through the mercy of Lord Chaitanya and Nityananda, life is



simply spoiled in the animal propensities of sense gratification. Narottama dasa says that ordinary animals can be tamed, but when a human being is animalistic, having only animal propensities, he is most horrible, for he cannot be tamed. Ordinary cats and dogs or even a tiger can be tamed, but when a human being goes out of his way and neglects to take to the human activity of Krishna consciousness, his higher intelligence will simply be misused for animal propensities, and it is very difficult to tame him. The enactment of state laws cannot make a thief an honest man—because his heart is polluted, he cannot be tamed. Every man sees that a person who commits criminal offenses is punished by the government, and also in scriptural injunctions punishment in hell is mentioned. But despite hearing from scripture and seeing the action of the state laws, the demoniac cannot be tamed.

What are they doing? *Nitāi nā bolilo mukhe*. Since they do not know who Nityananda is, they never say the names of Lord Nityananda and Lord Chaitanya. *Majilo samśāra-sukhe*. *Majilo* means "becomes absorbed." They become absorbed in so-called material enjoyment. They don't care who Lord Chaitanya and Nityananda are, and therefore they go deep down into material existence. *Vidyā-kule ki koribe tār*: if one has no connection with Nityananda, and if he does not come to Krishna 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.

Why are these human animals acting in this way? *Ahaṅkāre matta hoiyā, nitāi-pada pāsariyā*. They have become maddened by a false concept of bodily life, and thus they have forgotten their eternal relationship with Nityananda. *Asatyere satya kori māni*: such forgetful persons accept the illusory energy as factual. *Asatyere* refers to that which is not a fact, or, in other words, *maya*. *Maya* means that which has no existence but is a temporary illusion only. Persons who have no contact with Nityananda accept this illusory body as factual.

nityaṁ bhāgavata-sevayā

Narottama dasa Thakura then says, *nitāiyer korunā habe, braje rādha-kṛṣṇa pābe*. "If you actually want to approach the association of Radha-Krishna, you must achieve the mercy of Lord Nityananda first. When He is merciful toward you, then you will be able to approach Radha-Krishna." *Dharo nitāi-carāṇa du'khāni*. Narottama dasa advises that one firmly catch the lotus feet of Lord Nityananda.

Then again he says, *nitāi-carāṇa satya*. One should not misunderstand and think that as he has caught hold of *maya*, similarly the lotus feet of Nityananda may also be something like that *maya*, or illusion. Therefore Narottama dasa confirms, *nitāi-carāṇa satya*: the lotus feet of Nityananda are not illusion; they are a fact. *Tāhāra sevaka nitya*: and one who engages in the transcendental loving service of Nityananda is also transcendental. If one engages in the transcendental loving service of Nityananda in Krishna 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 the lotus feet of Lord Nityananda.

Narottama boro dukhī. Narottama dasa Thakura, the *ācārya*, is taking the position that he is very unhappy. Actually, he is representing ourselves. He says, "My dear Lord, I am very unhappy." *Nitāi more koro sukhī*: "Therefore I am praying to Lord Nityananda to make me happy." *Rākho rāṅgā-carāṇera pāśa*: "Please keep me in a corner of Your lotus feet."

— Nityananda-niṣṭhā, Prārthanā Śrīla Narottama dasa Thakura Purport
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

!! Sri Sri Nitai Gaurchandra Jayati !!

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