



तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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SHELTER OF NITYANANDA

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Balaram means *guru-tattva*. Balaram represents guru. If we want to understand Chaitanya Mahaprabhu, if we want to understand Krishna, then we must take shelter

of Balaram. *Nāyam ātmā bala-hinena labhyaḥ*, this Vedic injunction means that, “Without the mercy of Balaram you cannot understand, you cannot realize your spiritual identification.” So that Balaram comes as Nityananda Prabhu — *balārāma hailā nitāi*. Therefore, we must take shelter of Balaram. Narottama Das Thakur has sung, *nitāi-pada-kamala, koṭi-candra-suśītala* — if we take shelter of Nityananda Prabhu then we get peace. In the heat of the sun, especially during the summer season, we become very much exasperated. But at night, in the evening, as soon as there is moonshine, we become very satisfied. All the day's labor and fatigue is immediately removed. So *nitāi-pada-kamala*, the shade of Nityananda Prabhu's lotus feet, is *koṭi-candra-suśītala*, as pleasing as millions of moons. The rays from one moon gives us so much pleasure, so if we want actual peace of mind, if we want to be free from material fatigue, then we must take the shelter of Nityananda Prabhu. Nityananda Prabhu is spiritual strength. Without spiritual strength you cannot approach Krishna. *Nāyam ātmā pravacanena labhyaḥ* — Even if you are a good speaker, that does not mean that you'll understand; *na medhayā* — not just by having a good brain can you understand Krishna. No. *Nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutenā* [“The Lord cannot be attained by discussion, intelligence, or study of the Vedas.”]

(*Kaṭha Upaniṣad* 1.2.23). You may think that because you are a good scholar, a university degree-holder, then you'll understand. No. It is not possible.

We must have spiritual strength. The source of spiritual strength is Balaram, Krishna's next manifestation, *prakāśa-vigraha*. Krishna is manifesting himself through Balaram. So we have to take shelter of Nityananda Prabhu.

*nitāi-pada-kamala, koṭi-candra-suśīta,
je chāyā jagata jurāy*

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

— From a lecture on Nityananda's appearance day. Bhubaneswar. 2 February 1977.

Ślokāmṛta

PRANAMS TO NITAI

***Srila Narahari Chakravarti Thakur's
Śrī Bhakti-ratnākara fifth wave***

*nityānanda prabhuṁ vande śrīmal-lakṣmīpati-priyam
śrī mādhva-sampradāyānanda-varadhanam bhakta-vatsalam*

I offer my respectful obeisances to Lord Nityananda, who loves the devotees, who is dear to Sri Lakshmiṣpati, and who filled the *Madhva-sampradāya* with bliss. (2310)

[**Note:** In his purport to *Caitanya-bhāgavata* ādi 9.188, Srila Bhaktisiddhanta quotes this verse, which he describes as a “*prācīna śloka*” (ancient verse), and comments: Some people say that according to the accepted and listed disciplic succession of the *Brahma-Mādhva-Gauḍīya-sampradāya*, Sri Nityananda Prabhu was a disciple of Sri Madhavendra Puri, and some people say that he was a disciple of Sri Lakshmiṣpati Tirtha, which means that he was a godbrother of Sri Madhavendra Puri.]

[Source references follow the next article.]



NITAI MEETS MADHAVENDRA PURI

***Adapted from Srila Narahari Chakravarti Thakur's
Śrī Bhakti-ratnākara fifth wave***

By His own wish, and with a joyful heart, Lord Nityananda visited many holy places. After some days the Lord met Madhavendra Puri near Pratichi Tirtha. Who can describe the ecstatic love they felt when they met? Madhavendra Puri thought of Nityananda Prabhu as his friend, while Lord Nityananda thought of Madhavendra Puri as his guru. This is described in Madhavendra Puri's words in *Śrī Caitanya-Bhāgavata* (ādi.9.183):

*jānilu kṛṣṇera kṛpā āche mora prati
nityānanda-hena bandhu pāinu saṁhati*

“Now I know that Krishna has bestowed his mercy on me because he has given me a friend like Nityānanda.”

Śrī Caitanya-Bhāgavata (ādi 9.188), describes:

*mādhvendra-prati nityānanda mahāśaya
guru-buddhi vyatirikta āra nā karaya*

Nityananda Prabhu considered Madhavendra Puri to be his guru. He did not think of anyone else in this way.

Seeing this relationship, Sri Iswara Puri and the others became filled with deep love for Lord Nityananda.

[**Note:** Srila Bhaktisiddhanta Saraswati Thakur writes in his purport to *Cb. ādi* 9.161:

At the time of Sri Madhavendra Puri's meeting with Sri Nityananda Prabhu, his eternal associate and servant Sripada Iswara Puri was present.]

For some days Lord Nityananda and Madhavendra Puri were both plunged in the nectar of love for Lord Krishna. With blissful hearts they passed together many days and nights. Then, bidding farewell to Madhavendra Puri, Nityananda departed. He went to Setubandha to see the deity of Rameshwar.

Taking Iswara Puri and his other disciples with him, Madhavendra Puri went to *Sarayū-tīrtha*. Separated from each other, Lord Nityananda and Madhavendra Puri nearly died. They were saved only by the ecstasy of love they both felt for Krishna. 🙏

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Nityananda Prabhu delivers Jagai and Madhai

NITAI AND ANANGA MANJARI

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Mahaprabhu said, “You should know Sri Nityananda Prabhu as the complete potency of Lord Krishna. He is the topmost among the servants of Krishna. Only by his mercy can one achieve devotion to Vishnu. He is the form of Vishnu presiding over the *sandhini*, or existence potency. Although he is Lord Vishnu Himself, he nevertheless serves the supreme Vishnu. He serves the origin of all *viṣṇu-tattvas*. Only by his mercy is a living entity’s propensity for worshiping Hari awakened.” In his form as the younger sister of Radharani, Sri Nityananda Prabhu nourishes conjugal mellows. (Purport to *Caitanya-bhāgavata madhya* 12.026. Vrajaraj Press. Vrindavan. 2001.)

Even Sri Ananga Manjari is always eager to serve Srimati Radhika. This Ananga Manjari is none other than the goddess form of Sri Nityananda, or Sri Baladev Prabhu. (From a lecture on Radhastami at Ultadanga, Calcutta. 27 August 1925. Printed in *Vakrtavali*. p. 195. Touchstone Media. Kolkata. 2014.)

OF THE MOONLIKE NITYANANDA PRABHU

Śrī Nityanāndacandrasya

An Unknown Medieval Gaudiya Vaishnava (Śrī-rāga)

*mari yāi emana nitāi kena nā bhajinu
hari hari dhīk āre kubuddhi lāgila more
hāte nidhi pāiyā hārāinu*

It is better that I die. I did not worship Nitai. Alas! Alas! I am worthless! My intelligence was spoiled! I had a priceless treasure in my hand, and then I lost it.

*kamala jiniyā āṅkhi śobhā kare mukha-śaśi
karuṇāya yaha pāne cāya
bāhu pāsariyā bale āisa āisa kari kole
prema-dhana sabāre bilāya*

In the moon of his face glisten eyes that defeat lotus flowers, eyes that mercifully gaze at every living being. Spreading his arms, and calling out, “Please come!”, he hugs the fallen souls. To everyone he gives the treasure of ecstatic spiritual love.

*kācani kaṭira beśa śobhiche cāncara keśa
bāndhe cūḍā ati manohare
nāṭuyā ṭhamake cale buk bāhi paḍe lore
tribidha jībera tāpa haya*

A garment is gracefully wrapped about his waist. His glistening hair is curly. He wears a graceful

turban that charms the heart. He walks like a graceful dancer. Tears stream down his chest. He removes the three-fold sufferings the conditioned souls feel.

hari hari bola bale ḍāhine bāme aṅga dole
rāma gaurī-dāsera galā dhari
madhu-mākhā mukha-cānda nitāi premera-phānda
bhāva-sindhu uchale laharī

He calls out, “Hari! Haribol!” His body sways to the right and left. His arms rest on the shoulders of Ramai and Gauridas. His moonlike face is overflowing with pure sweet honey. Nitai has set a trap of ecstatic love. He is tossed to and fro by the rising waves of ecstatic love.

nitāi karuṇā-sindhu patitera janāra bandhu
karuṇāya jagata ḍubila
madana madete andha biṣaye rahala dhanda
nitāi bhajite nā pārila

Nitai is an ocean of mercy. He is the friend of everyone. He has plunged the whole universe into the ocean of his mercy. Only persons blinded by lust, those who are tightly bound by the ropes of material desires, will not worship Nitai. 🙏

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Unknown artist



Nāma-tattva

THE NAME OF NITAI

Srila Vrindavan Das Thakur's
Śrī Caitanya-bhāgavata ādi-khaṇḍa 9.185

nityānanda hena bhakta śunile śravaṇe
avaśya pāibe kṛṣṇacandra sei jane

If one hears the name of Nityananda, he will certainly attain the lotus feet of Lord Krishnachandra.

— English translation by Bhumipati Das. Edited and published by Pundarik Vidyavidhi Das. Vrjaraj Press. Vrindavan. 2001.

