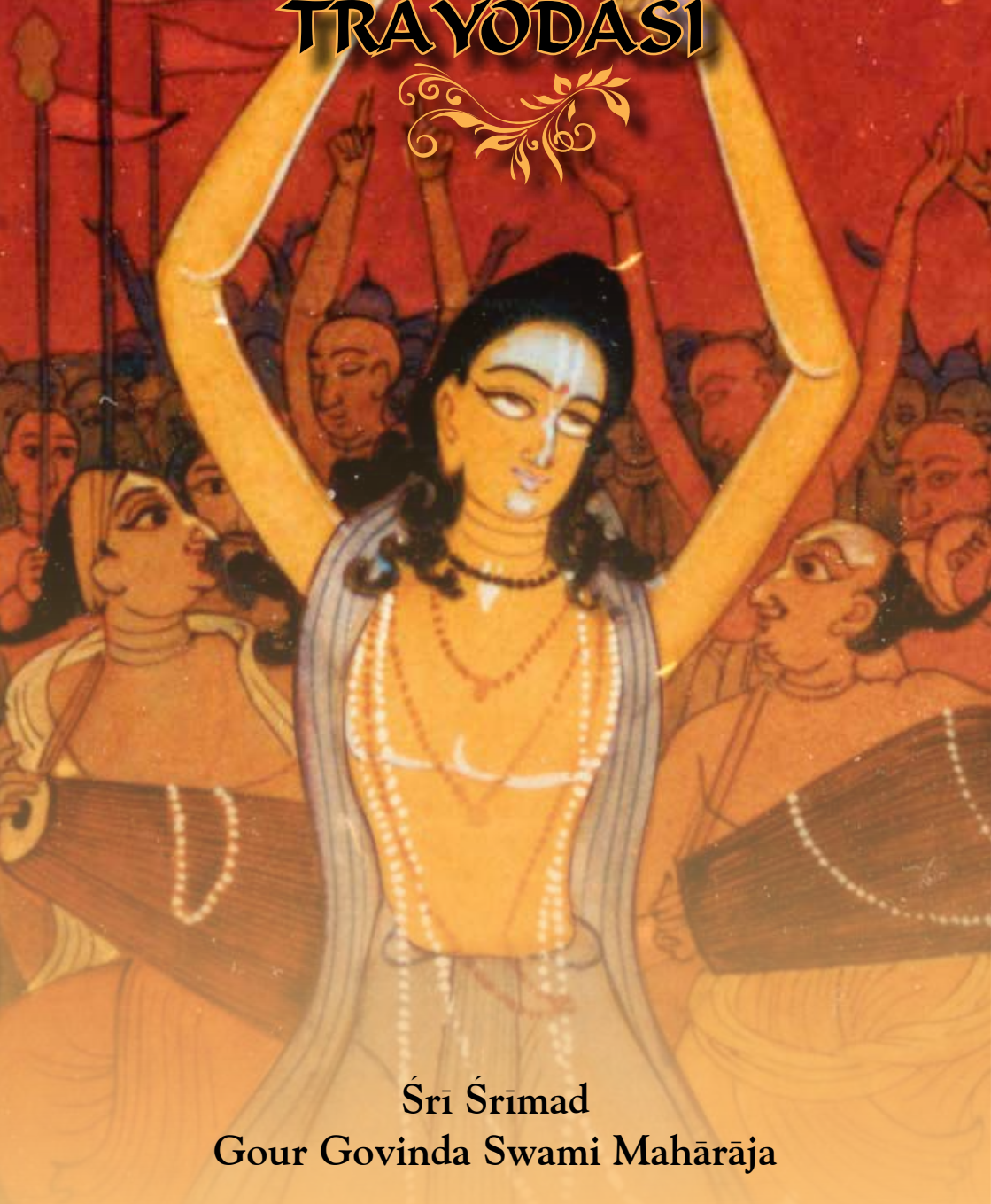


LORD NITYĀNANDA TRAYODASHĪ



Śrī Śrīmad
Gour Govinda Swami Mahārāja

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Śrī Śrīmad
Gour Govinda Swami Mahārāja

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Nitāi Guṇa-Mani Āmār

Śrīla Locana Dāsa Ṭhākura
Śrī Caitanya Maṅgala

*“My Lord Nityānanda is the Jewel of all
Transcendental Qualities”*

(1)

*nitāi guṇa-manī āmār, nitāi guṇa-manī
āniyā premer banyā bhāsāilo avanī*

(2)

*premer banyā loiyā nitāi āilā gaḍa-deśe
ḍubilo bhakata-gaṇa dina hīna bhāse*

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(3)

*dīna hīna patita pāmara nāhi bāchhe
brahmār durlabha prema sabākāre jāche*

(4)

*ābaddha karuṇā-sindhu nitāi kātiyā muhān
ghare ghare bule prema-amiyār bān*

(5)

*locan bole hena nitāi jebā na bhajilo
jāniya suniyā sei ātma-ghātī hoilo*

Translation by
Śrī Śrīmad Gour Govinda Swami Maharāja

It is said that Nityānanda Prabhu is more merciful, more magnanimous, more munificent than Gaurāṅga Mahāprabhu. So we are singing that song, nitāi guṇa-maṇi āmāra, nitāi guṇa maṇi...

1. Śrīla Locana Dāsa Ṭhākura says, “Nitāi came to Gauḍa-deśa with a flood of *kṛṣṇa-prema*, with a flood of love of Godhead. He made the whole world inundated with that flood of *prema*.”

2. And with that flood, He came and inundated the whole land. *Dubilo bhakata-gaṇa dīna hīna bhāse*, those who are *bhaktas*, devotees they all drowned, they all blissfully drowned in that *premer banya*, but the *dīna*

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hina, the fallen souls they floated, they floated!

3. Nityānanda Prabhu offers this pure love of Godhead, indiscriminately. It is pure love of Kṛṣṇa that is rarely obtained. He distributes this *prema* with two hands! Two hands! He never discriminates whether one is *patita* or *pāmara*, most degraded, qualified or not qualified. *Brahmār durlabha prema*, it is very difficult even on the part of Brahmā to get this *prema*, but Nitāi gives it indiscriminately.

4. That *prema* is *sindhu*, like an ocean; *karuṇā-sindhu*, an ocean of mercy. It is said that Nitāi broke down the strong embankment of that ocean of love. He completely devastated that dam. That ocean of love is an unlimited ocean. So then a flood came, it rushed in! It was a heavy rush that flooded into every home, *ghare ghare bule prema-amiyār ban*, and inundated the whole world.

5. Śrīla Locan Dāsa Ṭhākura says, “He is an unfortunate fellow who doesn’t take shelter of Nitāi and does not do the *bhajana* of Nityānanda Prabhu, not begging for the mercy of Nitāi. He willingly commits suicide, *ātma-ghātī hoilo*.”

Jaya Śrī Nityānanda Prabhu ki jaya!
Patita-Pāvana Śrī Nitāicānd ki jaya!
Patita-Uddhāra Śrī Nityānanda ki jaya!

Doyā Koro More Nitāi

Śrīla Kānu Rāma Dāsa Ṭhākura

“Please be Merciful to Me, Lord Nityānanda!”

(1)

*doyā koro more nitāi, doyā koro more
agatira gati nitāi sādhu loke bole*

(2)

*jaya prema bhakti dātā-patākā tomāra
uttama adhama kichhu nā kailā bichāra*

(3)

*prema dāne jagajaner mana kailā sukhi
tumi hena doyāra ṭhākura āmi kene dukhi*

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(4)

*kānu rāma dāsa bole ki boliba āmi
e baḍa bharasā more kuler ṭhākura tumi*

Translation by
Śrī Śrīmad Gour Govinda Swami Maharāja

So wonderfully merciful is Nityānanda Prabhu, that we are singing that song by Kānu Rāma Dāsa, begging for Nityānanda's mercy. Learn this song. It is a very nice song, doyā koro more nitāi, doyā koro more...

1. O Nityānanda Prabhu, please shower your mercy on me. All *sādhus* say, "You are so merciful, You give the right destination to the fallen souls."
2. Lord Nityānanda has a flag. That flag gives *prema-bhakti*. He never discriminates whether one is *uttama* or *adhama*, most elevated or most degraded. He gives *prema-bhakti* to one and all.
3. Nityānanda Prabhu gives *prema* to one and all and makes the whole world happy. You are such a merciful Ṭhākura, why am I so unhappy?
4. Kānu Rāma Dāsa says, "What more shall I say? O Lord Nityānanda, You are the Lord of our line, *paramparā*. So this is a great hope for me that You are such a merciful Lord there for me."

Nitāi Āmār Doyār Abadhi

Śrīla Vṛndāvana Dāsa Ṭhākura

“Lord Nityānanda is the Last Limit of Mercy”

(1)

*āre bhāi! nitāi āmār doyār abadhi!
jīvere karuṇā kori,’ deṣe deṣe phiri’ phiri’
prema-dhana jāche nirabadhi*

(2)

*adwaitera saṅge raṅga, dhāraṅe nā jāya aṅga,
gorā-preme gadā tanu khāni
ḍhuliyā ḍhuliyā chale, bāhu tuli’ hari bole,
du-nayane bahe nitāiera pāni*

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(3)

kaṭpāle tilaka śobhe, kutila-kuntala-lole
guñjarā āñṭuni chūḍa tāy
keśarī jiniyā kaṭi, kaṭi taṭe niladhati
bājana nūṭpura rānga pāy

(4)

bhubana-mohana beśa! majāila sava deśa!
rasā beśe aṭṭa aṭṭa hāsa!
ṭrabhu mora nityānanda kevala ānanda-kanda
guṇa gāya vṛndāvana dāsa

Translation by
Śrī Śrīmad Gour Govinda Swami Maharāja

We observe the holy appearance day of Patita-Pāvana, Śrī Śrī Prema-Dātā Nitāi, Nityānanda Ṭhākura whose mercy is limitless. Limitless mercy. There is no limit to it. If any limit is there to mercy, Nitāi's mercy is the last limit, doyār abadhi. Nitāi āmār doyār abadhi. Abadhi means limit. Nitāi is the last limit of mercy. There is no limit to it. So can you get Nitāi's mercy?

1. O Brothers! Lord Nityānanda is very, very merciful. Nitāi's mercy is limitless, the last limit of mercy. He travels to all the villages and countries of the world and gives *prema-dhana*. He gives to one and all.

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2. He is always cutting jokes with Advaita Ācārya. His whole body is made up of the love of Gaurāṅga Mahāprabhu. He is always intoxicated with *prema-rasa*. An intoxicated person cannot walk. How does He walk? Like that! –*dhuliyā dhuliyā chale*. Always raising His arms and saying, *Hari bol! Hari bol! Hari bol!* And He always sheds tears from His two lotus eyes.

3. Nice *tilaka* is there on His forehead and curling hairs are there decorating, looking very nice. His hair is bound up with that red *guñja* on the head. His waist is like that of a lion's and a blue belt is there. His feet look red – *rāṅga pāy*. And He has put on *nūpura*, a tinkling, tinkling sound is always there.

4. His whole form, whole demeanor, and features are all very beautiful. The whole world is enchanted by that beauty. He is always intoxicated in that *prema-rasa*; always smiling and laughing, “Haa! Haa! Haa! Haa! Haa!” Like that! –*Aṭṭa aṭṭa hāsa!* Such is Nityānanda Rāma. Vṛndāvan Dāsa Ṭhākura says, “That Nityānanda Prabhu is my Prabhu. He is only full of pleasure, nothing else.”

Akrodha Paramānanda Nityānanda Rāya

Śrīla Locana Dāsa Ṭhākura
Śrī Caitanya Maṅgala

“Lord Nityānanda Never Gets Angry”

(1)

akrodha paramānanda nityānanda rāya
abhimāna sūnya nitāi nagare beḍāya

(2)

adhama patita jiver dwāre dwāre giyā
harināma mahā mantra dena bilāiya

(3)

jāre dekhe tāre kahe dante ṭṛṇa dhori'
āmāre kiniyā laha bhaja gaurahari

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(4)

*eta boli' nityānanda bhūme gadi jāya
sonāra parvata jena dhūlāte loṭāya*

(5)

*hena avatāre jār rati nā janmilo
lochana bole sei pāpī ela ār gelo*

Translation by
Śrī Śrīmad Gour Govinda Swami Maharāja

This is a song written by Locana Dāsa Ṭhākura. Akrodha paramānanda nityānanda rāya, Nityānanda Rāya never gets angry - akrodha. Jāgai and Mādhai beat Him and threw the wine pot that struck His head. Profuse bleeding was there, still He did not get angry rather He embraced them. You see, such is Nityānanda Rāya.

1. Nityānanda Rāya never gets angry, *akrodha*. He is always in supreme bliss, *paramānanda*. He has no *abhimāna*, false ego, sulkiness. He never cares. He is callous to what people say. He travels through the streets of the towns and villages in Nadiā, chanting 'Hare Kṛṣṇa' and offers *kṛṣṇa-prema* to everyone indiscriminately.

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2. Nitāi goes to every doorstep and knocks on the door, ‘Tap! Tap! Tap!’ He goes to those who are very much distressed, degraded, and fallen. He goes to them and gives them *kṛṣṇa-prema*. He says, “Chant! Please chant!”

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

If they do not chant and shut the door, then He rolls on the ground and cries!

3. Whomever He meets, catching a straw between His teeth, He requests “O *bhāi!* Brothers! Please do the *bhajana* of Gaurahari and purchase Me, purchase Me.”

4. Saying this, Lord Nityānanda rolls on the ground in the dust, crying and shedding tears as if a golden mountain is rolling on the ground. He looks like that. Such is Nityānanda Prabhu. His body is *viśuddha-sattva*, transcendental body.

5. Such a merciful incarnation is Lord Nityānanda. If someone does not develop love for such an incarnation as Nityānanda-Rāma, Locana Dāsa Ṭhākura says, “Such a sinful person comes and goes, comes and goes, remaining in the cycle of birth and death. He cannot be delivered.”

Invocation

*om ajñāna-timirāndhasya jñānāñjana-salākayā
cakṣur unmilitam yena tasmai śrī-gurave namaḥ*

*śrī-caitanya-mano-'bhīṣtam sthāpitam yena bhū-tale
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam*

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavāms ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitam taṁ sa-jīvam
sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-visākhānvitāms ca*

*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopēsa gopikā-kānta rādhā-kānta namo 'stu te*

*taṭṭa-kāñcana-gaurāṅgi rādhe vṛndāvaneśvārī
vṛṣabhānu-sute devī praṇamāmi hari-priye*

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

*yad advaitam brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntar-yāmi puruṣa iti so 'syāmsa-vibhavaḥ
ṣaḍ-aiśvaryaīḥ pūrṇo ya iha bhagavān sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha*

“What the *Upaniṣads* describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with

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six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.” (*Caitanya-caritāmṛta Ādi-līlā* 2.5)

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī saktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, previously They separated Themselves. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself. (*Caitanya-caritāmṛta Ādi-līlā* 1.5)

*cirād adattam nija-guṇta-vittam
sva-prema-nāmāmṛtam aty-udāraḥ
ā-pāmaram yo vitatāra gaurah
kṛṣṇo janebhyas tam aham praṇadye*

“The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone — even the lowest of men — His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.” (*Caitanya-caritāmṛta Madhya-līlā* 23.1)

*gaurah sac-caritāmṛtāmṛta-nidhiḥ gauram sadaiva-stuve
gaureṇa praṭhitam rahasya-bhajanam gaurāya sarvaṁ dade*

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*gaurādasti kṛpālu-ratra na paro gaurasya bhṛityo bhavaṁ
gaure gauravamācarāmi bhagavan gaura-ṣṛabho rakṣa mām*

“I pray to Śrīman Gaurāṅga Mahāprabhu whose ecstatic transcendental pastimes are like a river of nectar. Gaura has given the path of confidential devotional service. I will completely surrender to Gaura. Is there anyone more merciful than Gaura? I will become a servant of Gaura. I shall preach the glories of Gaura. May my Lord Gaura protect me.” (*Gaurāṅga-virudāvalī* by Śrīla Raghunandana Gosvāmī)

*śrī-kṛṣṇa-caitanya ṣṛabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

“I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.”

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

*ānanda-lilā-maya-vigrahāya
hemābha-divyāc-chavi-sundarāya
tasmai mahā-ṣṛema-rasa-ṣṛadāya
caitanya-candrāya namo namas te*

“O Śrī Caitanya-candra, I offer You my repeated obeisances. You are the personification of Kṛṣṇa’s blissful pastimes, and You are extraordinarily beautiful, having a dazzling golden luster. You have awarded to the people of the world the topmost mellows of ecstatic love for Kṛṣṇa.” (*Śrī Caitanya-candrāmṛta*, text 11)

Śrī-Nityānandāṣṭakam

Śrīla Vṛndāvana dāsa Ṭhākura

(1)

*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*

This is Śrī Nityānandāṣṭakam; eight verses written by Vṛndāvana Dās Ṭhākura in glorification of Śrīmān Nityānanda Prabhu. The first verse says, “The lotus face of Śrī Nityānanda Prabhu looks cooling like an autumnal moon. Not only like that; it is even more than that. The beauty of Nityānanda Prabhu’s face excels the beauty of an autumnal moon. His whole bodily beauty is also very, very wonderful; you cannot compare it to any other beauty. Nityānanda Prabhu is like a mad elephant, and His movements are always very, very slow — *mṛdu-manthara*. Nityānanda Prabhu is always in an ecstatic mood of *kṛṣṇa-prema*.

Therefore we sing that song, *brahmāra durlabha prema sabākare jāche* [by Locana dāsa Ṭhākura]. *Patīta-pāmara nāhi bāche*, He never discriminates between *patitas* and *pāmaras*. Indiscriminately He offers *prema*, *kṛṣṇa-prema*, which is very rare and even on the part of Lord Brahmā very difficult to get. *Uttama adhama kichu nā*

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koilo bicāra, He never discriminates whether someone is *uttama* or *adhama*; He indiscriminately gives *kṛṣṇa-prema*.

*prema-dane jagatjanera mano kailā sukhī
tumi eno doyāra ṭhākura āmi kene duhkhī
(Doyā Koro Nitāi by Kānurāma dāsa Ṭhākura)*

“Indiscriminately He gives *prema* to one and all. By giving *kṛṣṇa-prema* indiscriminately He makes every one happy, but me. He doesn’t give it to me. You are such merciful Ṭhākura, but why am I unhappy? Why?”

*akrodha paramānanda nityānanda rāya
abhimāna-sūnya nitāi nagare beṛāy*

“He never gets angry: *akrodha*. He is *paramānanda*, always in supreme bliss. No sulkiness, *abhimāna*. He’s callous of what people say. In most streets of the towns and villages He offers *kṛṣṇa-prema* indiscriminately.”

*adhama ṣatita jīvera dvāre dvāre giyā
harināma mahāmantra dena bilāiyā*

“He goes to every doorstep, to those who are very, very distressed, degraded and fallen, and gives them *prema*.”

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

*jāre dekhe tāre kahe dante ṭṛṇa kari
āmāre kiniyā laha bhaja gaura-hari*

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“Whomever He meets, catching straw in between His teeth, He requests: “O *bhāi*, O brother! Please do the *bhajan* of Gaurahari and purchase Me! Purchase Me!”

eta bali nityānanda bhūme paṇi jāy
sonāra parvata jena dhūlate loṭāy
(*Akrodha Paramānanda* by Locana dāsa Ṭhākura)

Saying this He rolls on the ground in the dust. It looks like a golden mountain is rolling in the dust. Such is Nityānanda. Whose body is transcendental, *viśuddha-sattva*, with an always-smiling face, *sahasya bodhana*, and eyes that are rapidly moving, to and fro. He has a cane in his hand, and by the beating of that cane He completely destroys the reactions of Kali-yuga, *kali-kāla-nāśa*. Who is like the root of *kṛṣṇa-bhakti kalpataru*. I pay my obeisances to that Nityānanda.

(2)

rasānām āgāraṁ svajana-gaṇa-sarvasvam atulaṁ
tadīyaika-prāṇa-pramita-vasudhā-jāhna-ṣatim
sadā-premonmādaṁ param aviditaṁ manda-manasām
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi

“That Nityānanda Prabhu is the reservoir of all mellows. He is like the life and soul of all the devotees. Nobody can be compared to Him in the three planetary systems. Who is much more dear to one and all. Who is the beloved husband of Śrī Vasudhā and Jāhna. Who is always in an ecstatic mood of love, like a mad man, intoxicated with the mellow of love, *kṛṣṇa-prema*. Evil minded persons cannot understand Him, who is the very root of the *kṛṣṇa-bhakti kalpavṛkṣa*. I pay my obeisances to that Nityānanda Prabhu, and I do *bhajana* of that Nityānanda Prabhu.”

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(3)

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

“He is an embodiment of supreme happiness and blissfulness. There is no limit to His mercy. He is so merciful to the people of Kali-yuga; those who are most degraded and fallen. Who is always busy in chanting and doing *hari-saṅkīrtana*,

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

Thereby He’s destroying the pride of this dreadful ocean of materialistic existence. In other words He’s showing a very easy way of crossing this dreadful ocean of materialistic existence only by chanting *hari-nāma*. That Nityānanda, who is the root of the *bhakti-latā*, *bhakti* creeper, He is my *bhajanīya*. I do my *bhajana* to that Nityānanda Prabhu. I pay my obeisances to Him.”

(4)

*aye bhrātar niṅāṁ kali-kaluṣiṅāṁ kiṁ nu bhavitā
tathā prāyaścittaṁ racaya yad-anāyāsata ime
vrajanti tvāṁ itthaṁ saha bhagavatā mantrayati yo
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi*

“That Nityānanda Prabhu tells Śrī Gaurāṅga Mahāprabhu: “O My brother, what will be the fate of these people of Kali-yuga? Please, show them a way for deliverance, so that they can approach Your lotus feet, obtain Your lotus feet, and be always in touch with Śrīmān Mahāprabhu.” To that Nityānanda

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Prabhu I pay my obeisances, and to that Nityānanda Prabhu I do my *bhajana*.”

(5)

*yatheṣṭhaṁ re bhrātaḥ kuru hari-hari-dhvānam anisam
tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget
idam bāhu-sphoṭair aṭati raṭayan yaḥ pratigrham
bhaje nityānandam bhajana-taru-kandam niravadhi*

“That Nityānanda Prabhu goes to every doorstep and tells them, ‘O my brothers, all of you, always engage yourselves in chanting *harināma*; *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare*. If you do this, you must very easily cross over this dreadful ocean of materialistic existence and I remain a surety for it, for you.’ He says, ‘Surety, guaranteed, I certify it. I tell you.’

To that Nityānanda, who is the root of the *bhakti* creeper, I pay my obeisances and I do the *bhajana* of that Nityānanda Prabhu.”

(6)

*balāt saṁsārāmbhonidhi-harāna-kumbhodbhavam aho
satām śreyah-sindhūnnati-kumuda-bandhum samuditam
khala-śreṇī-sphūrjit-timira-hara-sūrya-prabham aham
bhaje nityānandam bhajana-taru-kandam niravadhi*

“That Nityānanda Prabhu very easily destroys the sinful reactions of the most sinful and degraded people of Kali-yuga, *kali-ātmā-jīva*. He is also very, very dear to the devotees. He is always busy doing good to the devotees. He has arisen like a cooling moon, Who is as cool as crores of moons, *koṭi-candra suśītala*. He is also like the sun Who dispels the darkness of the ignorant fools; the darkness arisen out of sinful activities. He is

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like a sun for them, because He destroys the sinful reactions of all sinful persons, rascals. To that Nityānanda who is the root of the *bhakti kalpalatā*, I pay my obeisances and I do my *bhajana* to that Nityānanda Prabhu.”

(7)

*naṭantam gāyantam harim anuvadantam pathi pathi
vrajantam paśyantam svam api na dayantam jana-gaṇam
prakurvantam santam sa-karuṇa-dṛg-antam prakalanād
bhaje nityānandam bhajana-taru-kandam niravadhi*

“He is always dancing, and engaged in *harināma-saṅkīrtana*. He always casts a merciful glance over His dear devotees. In this way He is always moving in the streets of all the towns, cities and villages. He always casts His merciful glance over the devotees, *sādhus*. To that Nityānanda Prabhu, Who is the root of *bhakti-kalpa-vṛkṣa*, the *bhakti* tree, I pay my obeisances. I do the *bhajana* of that Nityānanda.”

(8)

*su-bibhrāṇam bhrātuḥ kara-sarasijam komalataram
mitho vaktrālokokchalita-paramānanda-hṛdayam
bhramantam mādhyair ahaha madayantam pura-janān
bhaje nityānandam bhajana-taru-kandam niravadhi*

“That Nityānanda always moves with Gaurāṅga Mahāprabhu, holding His very soft lotus-like palm and Who always looks at the lotus-like face of Gauracandra and becomes ecstatic, blissful. Who always makes the people of the towns, cities and villages happy and blissful by His chanting of the *harināma mahā-mantra*, by doing *hari-kīrtana*. To that Nityānanda, Who is the root of the *bhakti-kalpa-latā*, I pay my obeisances. I do the *bhajana* of that Nityānanda.”

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(9)

*rasānām ādhāraṁ rasika-vara-sad-vaiñṇava-dhanam
rasāgāraṁ sāraṁ patita-tati-tāraṁ smaraṇataḥ
paraṁ nityānandāñṭakam idam apūrvam pathati yah
tad-aṅghri-dvandvābjaṁ sphuratu nitarām tasya hṛdaye*

“Vṛndāvana Dās Ṭhākura says that those who daily read and recite this *Nityānandāñṭakam* of Nityānanda Prabhu will get Nityānanda Prabhu’s mercy and His lotus feet will be revealed to him, which is very rare. Then that Nityānanda Prabhu, who is the life and soul of *rasika-bhaktas*, the reservoir of all mellows, the essence of all the universes, *tri-jagat*, the three planetary systems, and by whose remembrance the sinful reactions of the sinful persons are destroyed, will give *bhakti-rasa*.”

*Jaya Śrī Nityānanda Prabhu ki jaya !
Patita pāvana Śrī Nitāicand ki jaya !
Patita udhāra Śrī Nityānanda Prabhu ki jaya !*

Nityānanda and Bāṅkā Rāya

Nityānanda Prabhu's father's name was Śrī Hāḍāi Ojhā, and His mother's name was Padmāvati. After Nityānanda Prabhu, Padmāvati gave birth to another son, whom they called Bāṅkā Rāya. The two brothers, Nityānanda and Bāṅkā Rāya, took birth in the village of Ekacakrā. Close to that village flows the Yamunā-nadī River. In Their boyhood days, Nityānanda and Bāṅkā Rāya played with Their friends on the bank of the river and performed various *lilās* there, *kṛṣṇa-lilā* and *rāma-lilā*.

Bāṅkā means curved in three places, *tri-bhaṅgī*. So Bāṅkā refers to Kṛṣṇa, Rāya to Rādhārāṇī and when both are combined They are Bāṅkā Rāya, Gaurāṅga. Kṛṣṇa and Rādhā combined is Gaurāṅga. That is the meaning of Bāṅkā Rāya.

The Big Snake from Dvapāra-yuga

The two brothers went to the village called Mayureśvara, which was the village of Their maternal grand-father. Close to the village there was a jungle. Once, when these two brothers were about to enter that jungle, two villagers debarred Them, “Hey, don't go to that jungle. There is a very big poisonous snake that devours everyone who goes there. No one returns. Please

don't go." Nityānanda Prabhu did not listen to them and They both entered that jungle.

That big poisonous snake was staying under a *tamāla* tree, and as soon as these two brothers entered the jungle it came out, raising his hood and hissing. Nityānanda Prabhu was not afraid at all, rather He raised His hand and said, "Eh! Oh, wicked fellow! *Duṣṭā*, stay there! Stay there! Don't come forward!" The snake stopped. "Why are you killing and devouring innocent people?" Nityānanda Prabhu is Nāgarāja, the king of all snakes, Anantadev Nāga, so when He told the snake to stop, he stopped. He continued and asked, "Why are you doing this?" Then the snake related his history from Dvapāra-yuga.

The Pāṇḍavas in Ekacakrā

The big snake said, "In Dvapāra-yuga, after staying in the house of lac, the Pañca Pāṇḍavas were wandering in disguise as *brahmāṇas*, begging alms from village to village. They met Vyāsadeva in this Ekacakrā village and Vyāsadeva told them to stay in the house of one *brahmāṇa* named Vedaśrava. Although, that *brahmāṇa* was very poor, and would everyday go out to beg for alms, he spared half of his house for the Pāṇḍavas to live with their mother Kuntī. Everyday four of the five brothers would go out begging for alms, and one brother would remain with Kuntīdevī. In this way they would take turns.

The Demon Bakāsura

One day, when it was the turn of Bhīmasena, Kuntīdevī heard that the *brāhmaṇī* of the house was crying. She went to see her and asked, "Why are you crying?" The *brāhmaṇī* said, "There is

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one demon who lives very close by, only four, or five miles away. His name is Bakāsura. That demon would come every day to this village and indiscriminately kill many animals and human beings. So once all the villagers assembled, had a meeting, and made a decision. They requested the demon not to come every day, “We’ll send every day one human being, one cart load of *anna*, rice and cake, *piṭhā*, and two buffaloes for you to eat. Then there is no need for you to come here and disturb us.”

The demon became very happy, “Yes, very good! Why shall I come if you send food every day?” So they would take turns; today is your turn, the next day his turn, and the day after it was the turn of someone else. In this way, every householder had a turn. It was a very big village, as some villages were clustered together and each householder’s turn would come once in every thirty-three years, two months, and twenty days. The village was that big, with so many people.

Bhīma Kills the Demon

So that day it was the turn of the *brahmāṇa* Vedaśrava. The day before a drummer, while beating his drum, had proclaimed, “Tomorrow it will be Vedaśrava’s turn.” There were only four persons in the poor *brahmāṇa*’s family: Vedaśrava the *brahmāṇa*, his wife Umadevī, a ten years old son Vidyādhāra, and their eight years old daughter, Bhānumati.

They arranged two buffaloes, one cart with a load of *anna*, rice, and *piṭhā*, cake. Then the question arose, “Who will go to bring the food to Bakāsura?” Vedaśrava said: “I will go.” Then his son, the ten year old boy, said, “No, no, father, you don’t go, I will go.” When the son said that, the *brahmāṇi* started crying. So when Kuntidevī ran there and asked why she was crying, the *brahmāṇi*

told her all this.

Then Kuntidevī said, “Don’t cry. I have five sons. I’ll spare one. You have only one son.” Kuntidevī, knowing the strength of Bhīma, said, “I’ll send Bhīma. Bhīma will kill the demon and then all villagers will be saved.”

Kuntidevī said, “Dear Bhīma, go to that demon Bakāsura. This *brahman* family is so kind to us by giving us shelter in times of distress. We should help them. They have only one son and that son has to go as food for Bakāsura. They are crying now, so you should go.”

Bhīma became very happy, “Yes, I will go!” So Bhīma left with that cartload of *anna*, rice and cake. While eating the *anna* and cake he was shouting, “Hey, demon Bakāsura where are you? Come out! Come out!” The demon came out and saw that someone was eating his food. He became angry and uprooted a big tree and threw it at Bhīma. Bhīma did the same; he also uprooted a big tree and threw it at the demon. There was a fierce battle between them. At the end Bhīma killed that demon, ate everything, and returned with an empty cart.

Arjuna’s Snake Arrow

In the meantime, Arjuna returned and saw that his brother Bhīma was not there. So he asked Mother Kuntī, “Where is Bhīma?” Mother Kuntī told him everything, and how Bhīma had gone to Bakāsura. Arjuna thought, “Oh, brother Bhīma has gone alone, he must be fighting with that demon; he must be facing some trouble. So Arjuna said to Mother Kuntī, “Mother, I am going to help Bhīma. Please stay here in the *brahmāṇa*’s house.”

He took his Gāṇḍīva bow and arrows and left. While he was on his way he thought, “It will take time to get there and my

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brother Bhīma must be facing great trouble.” Thinking like this he decided to shoot his *nāga-pāśa-astra*, his snake arrow. While shooting that snake arrow he said, “Oh *nāga*.” *Nāga* means cobra. “You go and bind up that demon.”

While he continued on his way, he met Bhīma who was coming back. Bhīma told him that the demon was already killed. Arjuna said, “Oh, but I have sent a *nāga*, cobra. He must be wandering there now, and devouring everyone he meets. So I am going to settle him up.”

So Arjuna went there, saw that the cobra was moving about, and said, “Alright you cobra, stay underneath this *tamāla* tree here. You should not move anywhere else and don’t harm anyone.” Then that cobra said, “How can I survive? What shall I eat?” Arjuna said, “Whoever will come to this *tamāla* tree, devour him, but don’t go away from the tree. Don’t devour anyone elsewhere.”

“So from that day on, I am here. Whoever comes here I’m devouring.” That cobra related this story to Nityānanda Prabhu.

Nityānanda Prabhu Has Only One Earring

Nityānanda Prabhu then said to the cobra, “Alright, stay here inside this hole. Don’t come out and don’t devour anyone.” He was devouring innocent human beings. The cobra said, “How can I survive? What shall I eat?” Nityānanda Prabhu said, “People will come and worship you and offer food to you, *bhoga*, and you can eat that. Don’t devour any human beings, animals, or any other creature. Stay inside this hole, and don’t come out of the hole.”

While saying this Nityānanda Prabhu took one of His golden earrings out of His ear, and put it on the mouth of the hole. From that day Nityānanda Prabhu or Balarāma or Baladeva has only one *kuṇḍala*, earring, *eka kuṇḍala*, not two. That *kuṇḍala* has

gradually turned into a big block of stone, and a very nice temple is built over it. It is a holy place now, known as *kuṇḍali-talā*, or *kuṇḍali damana* and many people are going there to offer worship and *bhoga* to that cobra, *nāga*.

These are some of the childhood pastimes of Nityānanda Prabhu and there are so many more.

Bāṅkā Rāya Disappeared

There is also one pastime of Bāṅkā Rāya, of which I will give you a summary. Once, Bāṅkā Rāya was overseeing the cultivation of some land. It was a big property of about five or ten hectares of cultivated land, with many weeds. Some labourers were engaged in pulling out the weeds. Around midday Bāṅkā Rāya said to them, “Alright, you must be hungry now, go home, eat, take some rest and then come back to finish the work.” After all the labourers had left for their houses, Bāṅkā Rāya Himself uprooted all the weeds of the whole five hectares within one hour, something that these 50 waged labourers couldn’t have done.

When the labourers saw these wonderful activities of Bāṅkā Rāya, they went to Bāṅkā Rāya’s father and said, “Paṇḍita Ajña, your younger son Bāṅkā Rāya told us to go back home, and take food and then He Himself pulled out all the weeds within one hour; it’s so wonderful. All the weeds are still there in several big mounds. Upon hearing this, all the villagers went to see this wonderful activity. His father and mother Padmavatī also went, but they couldn’t see Him anywhere; Bāṅkā Rāya had disappeared.

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Nityānanda Carved the Mūrti of Baṅkim Deva

When His mother and the villagers started crying, they heard an aerial voice, “You cannot see me any longer, but this coming Ekādaśī, you’ll find Me floating on the Yamunā River in the form of a log of wood. Pick that log up and worship Me.” So that is what happened; on that Ekādaśī day at that place, which is now known as Kadamba-khaṇḍi, some villagers saw a log of wood floating on the Yamunā River. Nityānanda Prabhu Himself lifted that log of wood up and carved a *mūrti* of Baṅkabhārī, Kṛṣṇa. Nityānanda Prabhu named the *mūrti* Baṅkim Deva, and He installed that *mūrti*. Now there is a temple for that *vigraha* and on every Nityānanda *trayodaśī* day, the Appearance Day of Nityānanda Prabhu, a big fair is held in front of that temple. It is said that when Nityānanda Prabhu disappeared, He entered into that *vigraha*. These are only some of the pastimes, but there are many more.

Jaya patita-pāvana mahā adbhuta karuṇā maya kārūṇika vigraha
Śrī Śrī Nityānanda Prabhu ki jaya!
Śrī Nityānanda patita-pāvana
Śrī Śrī Nityānanda Prabhu ki jaya!
Kali kalmasana adbhuta doyal kārūṇika patita-pāvana
Śrī Śrī Nityānanda Prabhu ki jaya!
Gaur-Nitāi premānandi! Hari haribol!
Gaur-Nitāi premānandi! Hari haribol!
Nitāi-gaur premānandi Hari haribol!

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Nityānanda Prabhu offers this pure love of Godhead, indiscriminately. It is pure love of Kṛṣṇa that is rarely obtained. He distributes this *prema* with two hands! Two hands! He never discriminates whether one is *patita* or *pāmara*, most degraded, qualified or not qualified. *Brahmār durlabha prema*, it is very difficult even on the part of Brahmā to get this *prema*, but Nitāi gives it indiscriminately.

That *prema* is *sindhu*, like an ocean; *karuṇā-sindhu*, an ocean of mercy. It is said that Nitāi broke down the strong embankment of that ocean of love. He completely devastated that dam. That ocean of love is an unlimited ocean. So then a flood came, it rushed in! It was a heavy rush that flooded into every home, *ghare ghare bule prema-amīyār ban*, and inundated the whole world.

