

# Nityananda Katha

## Nityananda Katha

25th February 2021

Nityananda trayodasi ki jai!

This trayodasi is important because of it's having been joined to the name of Lord Nityananda. Today is a very auspicious day, is it not? So because you know what day it is, you can say whether it is an auspicious day or not. So Balaram hoila Nitai, Balaram became Nityananda Prabhu and today is his appearance day.

So this is the reason why it is an auspicious day.

**vande sri krsna caitanya  
nityanandau sahoditau  
gaudodaye puspavantau  
citrau sandau tamo nudau (CC Adi lila chapter 1 text 2)**

Translation

I offer my respectful obeisances unto ?r? Krsna Caitanya and Lord Nity?nanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

So who is it that is being offered obeisances? Lord Chaitanya Mahaprabhu and Nityananda Prabhu. Gaudodaye puspavantau, in Gaudadesh the two Lords have arisen on this day. Gaudodaye puspavantau- just like the sun and moon arise in the sky, in the same way the two Lords have appeared in the horizon of Gauda.

Citrau sandau tamo nudau.

They are unique and will always be unique. So Chaitanya

Mahaprabhu was always there and Nityananda Prabhu was always there and now they are not here. This is never the case with the Lord. But we are here today and gone tomorrow, so what faith can you keep in this life?

Just think that the Lord is eternal and his pastimes are eternal as well, and in being so they are also unique. So Nityananda Prabhu is also amazing, unique. Citrau sandau, Sa means peace. Do you want peace? So Nityananda Prabhu gives one this peace, sandau. To give us peace the Lord appeared on this day.

citrau sandau tamo nudau. Tam means darkness or the mode of ignorance from which darkness appears. Tamo nudau. To the Lord who gets rid of this darkness, ignorance, to that Nityananda Prabhu we offer our obeisances.

**tamaso ma jyotir gamaya**

Translation

From darkness, lead me to light. (Shanthi Mantra from The Brhadara?yaka Upanishad)

‘Leaving the darkness, go towards the light’ and so Nityananda Prabhu appeared to take all us, conditioned souls towards the light. He has come to guide those who are going towards the light and also those who are in the opposite direction of the light. In the form of Guru, the spiritual master, he is the original spiritual master.

So in this way we can say

**om ajnana timirandhasya jnananjana salakaya  
cakshur unmilitam yena tasmai sri gurave namah**

So Nityananda Prabhu being the Adi Guru, first spiritual master means that this prayer should be put at his lotus feet. It is a prayer.

**ajanu lambita bhujau kanakavadhatau**

**sankirtanaika pitarau kamalayataksau  
visvambharau dvija varau yuga dharma palau  
vande jagat priyakaro karunavatarau**

Translation

I offer my respects unto Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, whose arms extend down to Their knees, who have golden yellow complexions, and who inaugurated the congregational chanting of the Holy Names. Their eyes resemble the petals of a lotus; They are the maintainers of all living entities; They are the best of brahmanas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations. (Caitanya-bhagavata 1.1.1)

Are you all listening? Even if you are listening, it is difficult to understand what language this prayer is in. So the prayer I have just recited is a Stuti. Do you understand what Stuti is? We do not perform Stuti (praise) so how will one understand what that is? Because we are so egoistic why should we offer praise to others?

So Vrndavan das thakur was always ready to praise others and Vrndavan das thakur was himself Vyasadeva. Krishna has become Chaitanya Mahaprabhu and Balaram has become Nityananda Prabhu. Balaram hoila Nitai. We must understand this once and for all and so please understand who Nityananda Prabhu is. Who is he? Balarama.

So Balarama has become Lord Nityananda and so to speak of the glories and pastimes of Gaura Nitai, Srila Vyasadeva has appeared. He appeared once before to write the glories of Bhagavatam. This is Srila Vyasadeva who has written the Vedas and Puranas and he appeared again five hundred years ago. He then wrote another Bhagavat, first he had written Srimad Bhagavad and then he wrote the Chaitanya Bhagavad. What is the name, please say! Chaitanya Bhagavad. Words like this do not even come out of our mouths and we don't even listen or think

these wonderful, auspicious thoughts. So we should practice these things.

So the first thing written in Chaitanya Bhagavad is this, ajanu lambita bhujau.

Two personalities whose arms are long. How long are these arms? Ajanu where the a means extending. Extending up to where? The knees, and so like this, ajanu lambita bhujau.

There are two personalities, Gauranga and the other is Nityananda Prabhu. Ajanu lambita bhujau kanakavadhatau. And both have been described as being golden in complexion. Krishna varna, the complexion of Krishna was Krishna, dark. But when he becomes Gaura Nityananda, they are both golden in complexion.

Balarama was Shukla Varna, white in complexion and so the complexions of both personalities have been described. But the clothes are the same colour, yellow. Lord Vitthal also wears yellow clothes because he is Krishna and so Krishna has become Chaitanya Mahaprabhu so Chaitanya Mahaprabhu is like the rising sun.

Krishna wears yellow cloth and therefore Chaitanya Mahaprabhu wears yellow coloured cloth. Balaram and therefore Nityananda Prabhu too, what colour clothes do they wear? Blue, Nilambar. So Pitambar and Nilambar. Kanakavadhatau sankirtanaika pitarau. They have both appeared to propagate the holy names of the Lord.

So they initiated this Sankirtan movement and they stated 'Param Vijayate Sri Krishna Sankirtanam.' All glories to the process of Sankirtan ki jai! Sankirtanaika pitarau.

**Hare Krishna Hare Krishna  
Krishna Krishna Hare Hare  
Hare Rama Hare Rama  
Rama Rama Hare Hare**

The procession of sankirtan that takes place is flooded by the holy name. Just like the waves in the ocean which come in big ways and go up to the sky, then falling down. In this way we are called a movement, the Hare Krishna movement in which movement means to move or sway and dance.

### **Sankirtanaika pitarau kamalayataksau**

Both Chaitanya Mahaprabhu and Nityananda Prabhu are being described here and both of them are lotus-eyed, not like us who have eyes like monkeys. And what kind of eyes they have? Lotus eyes and karana pariyaṅtam, their eyes are blossomed like a blossomed flower where the petals have opened up.

So their eyes are so beautiful and blossoming that they look like they are looking behind and sideways as well. So the Lord's eyes are like this and if you really want to know the Lord, you have come here to learn about the Lord. Then consider that this whole life has been awarded to you to understand the Lord.

So to know the Lord means to learn about his form. Does he have a form or not? Yes! So where should we start looking and learning about the form of the Lord? One is ajanu lambita bhujau. This is a description of how his long arms reach his knees. The Lord is Vishal, great and Prafulit, always joyful. He has lotus eyes with a lotus glance, this is a description of his eyes.

Dvija varau, they are the best of Brahmanas because Dvija means Brahmana. Dvija means twice because a Brahmana is he who has taken birth twice.

**janmana jayate sudrah samskarad bhaved dvijah (Skanda Purana 239.31)**

This is a second birth, Dvijah. Also the teeth are called dvija due to the fact that teeth are also born twice. Birds are also called Dvijah because they are born twice. So

Chaitanya Mahaprabhu is the son of a Brahmana and also the best of Brahmanas. The Lord's father's name was what? Yes, Jagannatha Mishra. So who was the father of Lord Nityananda?

Yes, Hadai Pandit, so both these personalities were Pandits, scholars and Brahmanas as well. So Gauranga and Nityananda Prabhu were the sons of the best of Brahmanas. This is why it is said dvija varau yuga dharma palau. Understand this, yuga dharma palau. What is this current Yuga? Kali Yuga, yes.

And what is the process of attaining devotional service in this Yuga? We have to find out, but the Lord of course knows what Yuga is coming.

**dharma sansthapanarthaya  
sambhavami yuge yuge (BG 4.8)**

Translation

To protect the righteous, to annihilate the wicked, and to reestablish the principles of dharma I appear on this earth, age after age.

So the Lord appears even in Kali Yuga and in this Kali Yuga the Lord himself has appeared but in other Kali Yuga's Gaura Narayana comes and makes his appearance, not necessarily the supreme Lord himself. He is Gaura, golden in complexion and he is Narayana or Vishnu, Vishnu Tattva. But actually in this particular Kali Yuga the Lord himself has appeared. Sri Krishna Chaitanya Mahaprabhu ki jai! He is actually the supreme Lord.

**ete camsa kalah pumsah  
krsnas tu bhagavan svayam**

Translation

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord ?r? K???a is the original Personality of Godhead.

So 'ete' means all of these mentioned incarnations that Suta Goswami has mentioned in the first canto of Srimad Bhagavatam in the third chapter. Twenty four incarnations were supposed to be described but there is mention of only twenty two incarnations. So after counting the twenty two incarnations Suta Goswami says 'ete camsa kalah.

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sti Krsna is the original Personality of Godhead. Krsnas tu bhagavan svayam.' So Krishna is the original personality of godhead and so who is Balaram?

Balarama is Svayam prakash, the first manifestation of Krishna and so Krishna and Balaram are both the original supreme Lord. So both Krishna and Balaram appeared at the end of Dvapara Yuga and in fact we should say that they appear Kalpe Kalpe, not Yuge Yuge. Because in each Kalpa there is an appearance of Krishna and Balaram who are the source of all other incarnations.

So these very same Krishna Balaram appeared in the beginning of Kali Yuga, five hundred years ago. Gaura Nityananda ki jai! In the form of Gaura Nityananda these two Lords appear and what is their message?

### **dharma samsthapanarthaya (BG 4.8)**

Translation

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

It is said in the Stutis

**sankirtanaika pitarau kamalayataksau**

**visvambharau dvija varau yuga dharma palau (Chaitanya Bhagavad 1.1.1)**

Translation

I offer my respects unto Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, whose arms extend down to Their knees, who have golden yellow complexions, and who inaugurated the congregational chanting of the Holy Names. Their eyes resemble the petals of a lotus; They are the maintainers of all living entities. They are the best of brahmanas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations.

It says herein sankirtanaika pitarau kamalayataksau. Both of these Lords have appeared as protectors of the religious principles of this age and they have also established these principles. So now let's just say what these principles are.

**Hare Krishna Hare Krishna**

**Krishna Krishna Hare Hare**

**Hare Rama Hare Rama**

**Rama Rama Hare Hare**

This is the dharma, the true religion, to chant Hare Krishna and to hear the Mantra as well. By hearing and chanting what will happen? Smaranam, remembrance and to do all this is the true Dharma, religion. When you were just dancing and chanting the Hare Krishna Maha Mantra, you became the best of religionists.

You performed Dharma, duty of religion and so by doing this you are the protectors of religion and the inaugurators of religion as well. This is what we become on behalf of Gaura Nitai. It is also said

**dharma sthapanam hetu sadhura vyavahara (Chaitanya Caritamrita Madhya 17.185)**

Translation

A devotee's behavior establishes the true purpose of religious principles.



A saintly person's each action should be in connection to what? To establish the principles of religion. So all of the actions of Gauranga Mahaprabhu and Nityananda Prabhu – actually the Lord does not act or rather the Lord's actions are called 'lila' pastimes. The Lord performs pastimes.

**gaurangera madhura lila jar karne pravesila hridoya nirmala  
bhelo tar**

**(The Glories of Sri Gauranga from Prarthana verse 1)**

Translation

If anyone gives submissive aural reception to the pleasing and sweet pastimes of

Lord Caitanya, then immediately his heart becomes cleansed of all material contamination.

Whatever the Lord does, each of his actions becomes a pastime. When we hear these pastimes our heart, which is so dirty becomes cleansed. Just like you wash your clothes with soap.

**Hare Krishna Hare Krishna**

**Krishna Krishna Hare Hare**

**Hare Rama Hare Rama**

**Rama Rama Hare Hare**

So they gave this Dharma, religion of chanting the holy names and Chaitanya Mahaprabhu and Nityananda Prabhu both together established this principle of religion of chanting the holy names of the Lord.

jagat priyakaro karunavatarau

Translation

They are the best of brahmanas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations. (Caitanya-bhagavata 1.1.1)

Whatever Chaitanya Mahaprabhu and Nityananda Prabhu have done

is for the welfare of the whole universe.

**golokam ca parityajya  
lokanam trana karanat  
kalau gauranga rupena  
lila lavanya vigraha  
(Markandeya Purana)**

In the Kali-yuga, I will leave Goloka and, to save the people of the world, I will become the handsome and playful Lord Gauranga.

Which place are Gauranga and Nityananda Prabhu from? Goloka. Goloka namni nija dhamni. And in Goloka there is Navadvipa, Mayapur and in Goloka there is Swetadvipa which is also known as Navadvipa, Mayapur. From there Gauranga Mahaprabhu and Nityananda Prabhu have descended.

Golokam ca parityajya, he has left Goloka behind, he has renounced Goloka and today, on this day Lord Nityananda has reached here. For what reason he has done this? Golokam ca parityajya lokanam trana karanat. So Nityananda Prabhu has appeared on this day in Ekachakra Dham as the son of Hadai Pandit and Padmavati, he has become their son.

Nityananda Prabhu was very beautiful, and should he be so or not? He is the actual ornament of all beauty and original beauty is his only. The Lord is the one who steals our consciousness, this is what type of form he has and this is exactly what was happening in Ekachakra Gram. In Ekachakra Gram everybody, all the residents' beloved, star of their eyes was Lord Nityananda.

When people would look towards the Lord they would look at him wide-eyes. They would just continue to stare with wide open eyes and their eyes would not even blink. They would then drink in the beauty of Lord Nityananda. They were not understanding why this was happening as they probably were not understanding that this is the supreme Lord.

But at the same time they were thinking 'there is something special about this child. He is amazing and he is a such beautiful child.' Just like we were saying the other day, they must have got some clues because just like children continuously play, in the same way Nityananda Prabhu would go to school, Gurukula.

Just as children in school play, just like here they are currently making a playground for children and the children become happy. Children by nature like to play and Nityananda Prabhu was a child as well and so he played almost all the time with his friends. But all their playtime would be the enacting of the different pastimes of Krishna in Vrindavan.

So in the mood of Balaram, Lord Nityananda played his pastimes and Nityananda Prabhu would also become Balaram. Balaram is there as Nityananda as Dhenukasura is being killed and Pralambasura is being killed in his childhood play. So Lord Balaram was very fond of honey and he would get some honey and he would drink to his satisfaction.

He would become intoxicated after drinking the honey and would then reach the banks of the Yamuna and he would be remembering his Rasa dancing and then on the banks of the Yamuna Lord Balaram would perform his Rasa dance. In Vrindavan there is a place called Ram Ghat where Balaram would perform his Rasa dancing pastimes.

So in Ekachakra Gram there would be many pastimes that Nityananda Prabhu would perform all the time. So many pastimes they would enact, just like the pastimes in Sri Lanka. So Rama and Lakshman have reached Lanka. Yes, Lakshman has reached. And who is Lakshman?

Nityananda Prabhu has become Lakshman. In Rama lila, who was Lakshman? Nityananda Balaram was Lakshman in Treta Yuga. In Dwapar Yuga he is Balaram and in Kali Yuga he is the one and only Lord Nityananda. So all this play was going on and then

one day a Mahatma, a great saint reached the home of the Lord's father.

So atithi devo bhava. What is the meaning of this? So a guest must be welcomed in one's home because a guest is meant to be understood as being a demigod. So the saint stayed for some time and when it was time for his departure he said 'give me this child, could you do so please?'

So his father said 'yes, you can take him.' He did not want to give his son and be apart from him but a sage was asking for his son and so how was he to refuse? One cannot refuse a saintly person so when the Lord was still only a child, the saintly person took him away with him.

Lord Nityananda did yatra, pilgrimage with that saintly person through the whole of India, Bharat (India) darsana. Would you like to do like this? (Shouts of Haribol)! Then you have to leave your homes. You have done your Haribols but think again. 'Hey we have to leave our homes?!' But leaving one's home to perform Yatra is a very joyful experience.

Just to perform yatra, pilgrimage is such a joyful experience. This joy is much greater than the joy of household life at home. So in this way Lord Nityananda Prabhu was always in a joyful mood. Once a pilgrim was coming from Pune to Dindi and he stayed some days in Pandharpura and he was interviewed about his experience.

So he was asked 'how is your pilgrimage going in Dindi, is everything well?' So this Warkari, devotee was from Puri and so he said 'well there is no peace here as there is always a storm or some other reason for concern, so no peace here but there is happiness!' (Shouts of Haribol)!

He also said 'in Pune there is a peaceful, comfortable life but there is no happiness over there.' So in Pune there was comfortable life but no happiness and in Dindi there is no peace but there is happiness. This shows that happiness is not

dependent upon peaceful situations. So the means of attaining peace is there in

**Hare Krishna Hare Krishna  
Krishna Krishna Hare Hare  
Hare Rama Hare Rama  
Rama Rama Hare Hare**

So in whatever situation, peaceful or not, just perform devotional service. Hari Hari. Take the Lord's darsana and take prasadam as your diet. In doing this you will find only happiness. So Nityananda Prabhu was acting in the exact mood of Lord Balarama and acting in the same way as Balarama.

At the time of the Kuruksetra war, Lord Balarama was around. He was not participating in the war but he was somewhere at the time. And Lord Balarama was not happy at the prospect of there being a war and so he didn't want to take any part in it. Therefore whilst the war was going on, Lord Balarama set off on a tour of pilgrimage to all the holy places in the whole of Bharat, India.

So this very Balarama has come as Nityananda Prabhu and so in the same way that Lord Balarama performed pilgrimage, Lord Nityananda is performing Yatra as well. So Lord Balarama during his travels whilst on pilgrimage came to Pandharpura. (Shouts of Haribol)!

This is the information we have and so if Balarama Prabhu came then Nityananda Prabhu would have come as well. So Nityananda Prabhu reached Pandharpura and he stayed in Pandharpura for some time. He became a resident of Pandharpura for some days, you can say.