

垂丹迪思瓦密-斯利-斯利玛-巴克提伟丹塔-拿拉亚那-玛哈拉佳

斯利-尼提阿南达帕布的显示日 (The Appearance Day of Sri Nityananda Prabhu)

2007-1-30, 夏威夷。

[我们希望你们喜欢斯利拉-巴克提伟丹塔-拿拉亚那-高思瓦密-玛哈拉佳的这份首次发表的短课。]



在印度的雨季期间，那是七月的古鲁-普尼玛(维亚沙-普尼玛)，四个传系的奉献者：拉玛奴佳，玛德瓦-阿查里亚，维思奴思瓦密，宁毕迪提亚，甚至尚卡阿查里亚都崇拜斯利拉-维亚沙叠瓦。在斯利-采塔尼亚-

玛哈帕布的逍遥时光里，当这天到来的时候，玛哈帕布问斯利-尼提阿南达帕布：“我们在哪里过维亚沙-普佳？”

尼提阿南达帕布抓起思利瓦沙-塔库拉的手说：“在这位婆罗门的家里去过。”玛哈帕布同意地说：“让我们到思利瓦沙-攀迪特的家里去做准备。

[看尾注 1]

思利瓦沙-攀迪特说：“我有一切做崇拜的用具。但我没有写明做维亚沙-普佳程序的那本书(维亚沙-普佳帕达提)，不过我可以向别人借。”

玛哈帕布宣布：“明天是维亚沙-普佳，每个人都应该来参加”

第二天，玛哈帕布的伴随者都来到那里。一切都准备完毕，但是，玛哈帕布故意地延迟进入那个崇拜的地方。

思利瓦沙-攀迪特告诉斯利-尼提阿南达帕布：“玛哈帕布有点迟到了，但我们应该开始了。请把花环献给斯利拉-维亚沙叠瓦，让我们开始做维亚沙-普佳吧。”尼提阿南达帕布开始做出“Hmm Hmm,”的声音，他说：

“我正准备开始，我正准备开始。”

思利瓦沙-塔库拉向玛哈帕布抱怨，他说：“祢的斯利-帕达没有开始做维亚沙-普佳。”

玛哈帕布走近尼提阿南达帕布说：“噢，尼提阿南达帕布，现在，祢应该开始了。”[看尾注 2]

看到玛哈帕布站在祂的面前，尼提阿南达帕布拿起花环和一切崇拜用具把它们都供奉给祂-向人们显示祂就是至尊的古鲁。玛哈帕布是维亚沙和所有维亚沙的古鲁(到目前为止，出现在创造中的所有维亚沙)。[看尾注 3]因此，尼提阿南达帕布宣布玛哈帕布是奎师那自己。

当斯利-尼提阿南达帕布周游印度的很多圣地时，祂来到了温达文。祂在那里寻找和叫喊着：“奎师那在哪里？奎师那在哪里？”祂拥抱了奶牛和牧牛童。祂好象一个狂人四处奔跑，叫喊着：“噢我的奎师那在哪里？奎师那在哪里？”那些看到祂的人们想：“这个人是谁？祂是完全地疯了。”

有一天，空中的一个声音告诉祂：“尼提阿南达帕布，祢的弟弟，现在不在这里。祂在拿瓦德维帕，祂在那里显示，现在已经是祂的少年期。”

尼提阿南达帕布立即离开那里来到圣地拿瓦德维帕的边界，在恒河边那里，祂把自己藏在斯利-南达那-阿查里亚的家里。祂想：“如果玛哈帕布-奎师那在这里的话，祂一定会寻找我，那时候，我也会知道祂是真正的南达-南达那-奎师那。

当时，斯利-采塔尼亚-玛哈帕布在思利瓦沙-安伽那，祂告诉奉献者：“噢，一位非常伟大的伟士那瓦来到拿瓦德维帕，请你们去把祂接到这里来。”

思利瓦沙-攀迪特和其他的奉献者四处寻找，但他们没有找到祂。这时候，玛哈帕布说：“请跟我来，我们一起去找祂。”

玛哈帕布和祂的跟随者立即来到南达那-阿查里亚的家里，当祂们进来的时候就看到了尼提阿南达帕布。尼提阿南达帕布和玛哈帕布相见。这是祂们的第一次见面，相对地凝视了一段时间之后 [看尾注 4]，才开始相互拥抱，彼此都晕倒了。后来，玛哈帕布叫思利瓦沙-攀迪特吟诗如下：

下：

barhapidam nata-vara-vapuh karnayoh karnikaram
bibhrad vasah kanaka-kapisam vaijayantim ca malam
randhran venor adhara-sudhayapurayan gopa-vrndair
vrndaranyam sva-pada-ramanam pravisad gita-kirtih

[“头上戴着一支装饰用的孔雀毛，耳朵上戴着蓝色的卡尼卡拉花，身上穿着灿烂如金的黄色衣裳，脖子上戴着威佳央提花环，主奎师那显示祂如伟大舞蹈家的超然形象，走进了印满祂美丽足印的温达文森林。祂用嘴唇的甘露填满祂笛子的小孔，牧牛童歌唱着祂的荣耀。”(圣典-博伽

瓦谭 10.21.5)]

然后，俩位主又回到外在意识并开始跳舞。

有时候，尼提阿南达帕布与思利瓦沙-攀迪特住在思利瓦沙-安伽那。祂有时候光着身子，那时候，祂会好象一个小孩那样地坐在思利瓦沙-攀迪特的妻子玛丽妮-叠维的膝盖上，玛丽妮-叠维会给祂喂奶。

有一次，斯利-尼提阿南达帕布脱下祂的多提（dhoti）把它放在祂的头上，祂这样地跑去莎琪-玛塔的家里，叫喊着：“妈妈！妈妈！我很饿！”这样完全地集中在斯利-巴拉叠瓦帕布的情感。祂在寻找奎师那，叫喊着：“卡耐在哪里？”玛哈帕布把自己的披肩给尼提阿南达帕布，并亲

自把它围在祂的身上，莎琪-玛塔给祂荣耀帕沙丹。

玛丽妮-叠维有一个金属碗，里面装满了供奉神像的牛油[看尾注 5]。有一次，一只大乌鸦飞过来了，它把那个碗叼走了，玛丽妮-叠维开始哭了。尼提阿南达帕布看到她哭，祂对那只乌鸦说：“快点，快点，把那个碗叼回来！”那只乌鸦立即叼着那个碗飞回来了。

当斯利-采塔尼亚-玛哈帕布接受沙尼亚沙时，斯利-尼提阿南达帕布也在场。当玛哈帕布接受了沙尼亚沙之后，祂想去圣地温达文，但是，尼提阿南达帕布用诀窍把祂带回到尚提普拉，阿德威塔-巴万那(斯利-阿德威塔-阿查里亚的家里)。所有的那迪阿居民，包括莎琪-玛塔都来那里看祂。尼提阿南达帕布在奥里沙的一个地方折断了玛哈帕布的丹达，那个地方后来叫做丹达-邦伽-那迪（Danda-bhanga-nadi）[看尾注 6]

祂经常与斯利-阿德威塔-阿查里亚有嘲笑式的争吵。

所有荣耀归于主尼提阿南达帕布!

[奉献者:]斯利-维思瓦鲁帕帕布在离开这个世界时有没有进入尼提阿南达帕布的身上?

[斯利拉-拿拉亚那-高思瓦密-玛哈拉佳:]在拿瓦德维帕-帕里克拉玛里写明，当维思瓦鲁帕隐迹时，祂的能量显示在斯利-尼提阿南达帕布的身上。

在玛哈帕布展现的逍遥时光中，尼提阿南达帕布娶了瓦淑姐和佳娜瓦俩

姐妹，她们是雷瓦缇和瓦鲁妮，在斯利-奎师那的逍遥时光中，她们是斯利-巴拉叠瓦帕布的妻子。当尼提阿南达帕布结婚时，很多人都觉得困惑，他们都不想好象以前那样地尊敬祂。

阿德威塔-阿查里亚有六个儿子。其中的三个儿子：巴拉拉玛，思瓦鲁帕和佳伽迪沙很尊敬玛哈帕布和阿德威塔-阿查里亚，但是，尼提阿南达帕布使他们困惑，他们没有尊敬祂。因此，阿德威塔-阿查里亚拒绝了这三个儿子，只接受另外的三个儿子：阿楚塔南达，斯利-奎师那-密思拉和高帕拉-密思拉，他们是纯粹的奉献者。

玛哈帕布永远尊敬尼提阿南达帕布，祂叫祂去孟加拉传教。对此，温达瓦那-达沙-塔库拉说：“如果任何人听了尼提阿南达帕布的荣耀，还要批评祂的话，我要用脚踢那个人的头。[看尾注 7]

Gaura Premananda!

[尾注 1 –

主维思万巴拉对主尼提阿南达帕布说：“听我说，我亲爱的尼提阿南达-高思瓦密，我们在哪里做维亚沙-普佳仪式？明天是圆月，在这天要崇拜斯利拉-维亚沙叠瓦。因此，祢可选择在谁的家里和与他一起做崇拜的安排。”

尼提阿南达帕布能够明白主维思万巴拉的心意，因此，祂拿起思利瓦沙-攀迪特的手，微笑着说：“维思万巴拉，我们就在这位婆罗门的家里做维亚沙-普佳。”

主维思万巴拉对思利瓦沙-攀迪特说：“现在，你的头上有一个重任了。”思利瓦沙回答：“不，我的主人，这没有什么麻烦，借助祢的恩赐，一切都在这个家里：布料，五谷，婆罗门线，牛油等崇拜用具都有。我只需要借一本写明做维亚沙-普佳仪式程序的书。明天，我有福气地目睹维亚沙-普佳。”主维思万巴拉听了思利瓦沙的回答感到很满足，所有奉献者都很欢喜。

主维思万巴拉说：“尼提阿南达-高沙尼，让我们准备好了，去思利瓦沙-攀迪特的家。”(斯利-采塔尼亚-巴伽瓦特·玛迪亚-里拉第五章)]

[尾注 2 -

不久之后，全部奉献者集合在一起念诵主奎师那的圣名。思利瓦沙-攀迪特被指定为做维亚沙-普佳的导师，得到斯利-采塔尼亚-玛哈帕布的指示，他谨慎地执行任务。一种连续不断和甜蜜的灵性歌曲把思利瓦沙-攀迪特的家变成了灵性世界-无忧星球。思利瓦沙-攀迪特精通经文，他按照经文的严格指令做崇拜。他把一个芬芳的花环拿给尼提阿南达，他说：“噢尼提阿南达帕布，请祢拿着这个花环，说完了合适的曼陀之后，向斯利拉-维亚沙叠瓦献上祢的祈祷和敬礼。经文吩咐，人必须在崇拜斯利拉-维亚沙叠瓦时，亲自把花环献给他，如果斯利拉-维亚沙叠瓦满意的话，那他的灵性愿望都能够得到实现。”

当思利瓦沙-攀迪特重复地说时，尼提阿南达也重复地回答：“是的，是的，是的。”祂显然不在意思利瓦沙所说的话，祂好象不知道要背诵那

些曼陀似的。祂拿着花环，很小声地咕哝了些什么的，别人什么都听不见，祂只是四周地眺望。

思利瓦沙-攀迪特把这事告诉了主采塔尼亚：“祢的斯利-帕达不想崇拜斯利拉-维亚沙叠瓦。”主立即来到尼提阿南达面前，祂说：“尼提阿南达，请听我说。把花环供奉给斯利拉-维亚沙叠瓦，并崇拜他。”尼提阿南达看到主采塔尼亚就在那里，祂马上把花环戴在祂的头上。芬芳的花环在主弯曲的头发上体现出很美丽的景象。(采塔尼亚-巴伽瓦特·玛迪亚-康达，第五章)]

[尾注 3 –

维亚沙不是一个人，也不是一个职位，在以前的曼万塔拉，维亚沙是帕拉沙拉-姆尼，这次，他是主拿拉亚那自己，在下一个阿思瓦特哈玛 (Asvatthama) 他将是维亚沙。(维思奴-普兰经)]

[尾注 4 –

思利瓦沙-攀迪特和哈利达沙-塔库拉等纯粹奉献者都完全觉悟这种深奥理解，但由于某些神秘的原因，他们无法找到尼提阿南达帕布。因此，主采塔尼亚微笑着说：“跟我来，我们一起去找祂。”跟随着主，所有奉献者都觉得非常欢乐，他们念诵着：“佳亚-斯利-奎师那!”

主直接把所有伟士那瓦都带到南达那-阿查里亚的家里去。他们看到屋里有一位好象百万个太阳那样光芒的伟大人物。人，没有正当的灵性目光，不懂得主尼提阿南达。祂的嘴唇上有一个甜蜜的微笑，祂幸福和专

心地静思斯利-采塔尼亚-玛哈帕布。看到杰出的灵性坚定者，主维思万巴拉和所有奉献一起顶拜祂。祂们都不出声，很敬畏地尊敬斯利-尼提阿南达。主维思万巴拉站在所有伟士那瓦的前面，直接就在主尼提阿南达的面前，主尼提阿南达立即确定，主维思万巴拉就是祂心中热爱的主。

主维思万巴拉非常美丽，祂比爱神丘比特更加美丽。祂的脖子上戴着一个芬芳的花环，脸上涂着檀香糊，穿着美丽的衣裳。主的光环旁边灿烂如金是什么？圆月对自己的美丽不再感兴趣，她想看到主容光焕发的脸

庞。(采塔尼亚-巴伽瓦特，玛迪亚-康达.第三章)]

[尾注 5 –

玛丽妮-叠维好象对待爱子那样地喂养祂。这位贞洁的妈妈知道尼提阿南达的超然荣耀。因此，她完全好象一个妈妈服务她儿子那样地服务祂。有一天，一只乌鸦飞来了，叼着青铜碗飞到森林里去。当玛丽妮-妈妈看不到乌鸦时，她开始担心。乌鸦把碗留在它的巢里又飞回来了。玛丽妮-叠维看到，乌鸦的嘴里是空的。思利瓦沙-攀迪特的举止非常严格。此外，装着供奉奎师那牛油的青铜碗被乌鸦叼走了。她担心当她丈夫听到这消息时会很烦。不知道怎么办的时候，她开始哭了。

尼提阿南达来到那里，看到玛丽妮-叠维为了什么在哭。尼提阿南达微笑地说：“您为什么哭了？把您的忧伤告诉我，我一定帮您解决烦恼。”

玛丽妮-叠维回答：“请听我说，斯利-帕达-高赛（Gosai）。一只乌鸦把装着供奉奎师那牛油的碗叼走了。”尼提阿南达回答：“妈妈，不用担心。

我会帮您要回来。”祂转过去对着乌鸦说：“噢乌鸦，立即去把那个碗叼回来。”主尼提阿南达在每个人的心里。谁能违反祂的命令？乌鸦听到尼提阿南达的命令，立即飞走了。忧伤压倒了玛丽妮-叠维。不久之后，乌鸦不见了，但过了一会，它嘴里叼着碗飞回来了。乌鸦把碗放在玛丽妮-叠维面前就飞走了。玛丽妮-叠维很明白主尼提阿南达的荣耀。看到这种神奇的事件，她陶醉在狂喜的爱意中。清醒之后，她站起来双手合十地开始供奉祈祷。

“祂令祂导师的儿子起死回生。祂维持整个世界。祂能够从地狱中把人们带回来。对于祂，让一只乌鸦把一个碗叼回来不是什么神奇的事件。无数宇宙都在祂的头上，由于祂的甜蜜逍遥时光，祂维持着它们。祂的圣名毁灭所有无知。对于祂，让一只乌鸦把一个碗叼回来不是什么神奇的事件。”

“在前一个化身，在流放时，祢以拉克思曼那的身份永远地保护着诗塔。祢从来不看诗塔的身体，只看她的莲花足。祢的可畏之箭杀死了拉瓦那的家族。对于祢，让一只乌鸦把一个碗叼回来不是什么神奇的事件。看到祢的无穷力量，卡玲迪跪倒在祢的莲花足下，向祢供奉祈祷。祢有能量维持十四个世界。对于祢，让一只乌鸦把一个碗叼回来不是什么神奇的事件。然而，祢的行为不是普通的。祢做的一切都是事实。四大韦陀经都证实了这点。”

听到玛丽妮-叠维的祈祷，主尼提阿南达开始微笑了。以祂的童年情感，祂说：“噢妈妈，我想吃些东西。”无论什么时候，当玛丽妮-叠维看见

尼提阿南达时，她的胸部都会流出奶水。尼提阿南达以小孩子的情感吃她的奶水。尼提阿南达帕布的行为是难以想像的。我还能够再说些什么？整个世界都知道。祂的行为是神秘和非凡的。知道真理者都接受这些事实。(尼提阿南达-采里谭里塔，玛迪亚-康达，第六章)]

[尾注 6 –

“当主采塔尼亚-玛哈帕布去主诗瓦的卡泊提思瓦拉 (Kapotesvara) 庙时，尼提阿南达帕布作为保官保管祂的沙尼亚沙棍子，祂把棍子折为三段并把它们都扔进了巴尔基那迪 (Bharginadi) 河里。后来，这小河又叫丹达-邦伽-那迪 (Danda-bhanga-nadi)。”

要旨：斯利拉-巴克提诗丹塔-沙拉思瓦提-塔库拉解释了斯利-采塔尼亚-玛哈帕布的沙尼亚沙棍子的神秘。斯利-采塔尼亚-玛哈帕布从一个玛亚瓦迪-沙尼亚诗那里接受了沙尼亚沙启迪。玛亚瓦迪-沙尼亚诗通常拿着一支棍子。斯利-尼提阿南达帕布趁着斯利-采塔尼亚-玛哈帕布不在的时候，祂把棍子折成三段，并把它们都扔进河里... (采塔尼亚-查里谭里塔，玛迪亚-里拉，诗节： 5.142-143 和斯利拉-帕布帕德-巴克提伟丹塔-思瓦密-玛哈拉佳的要旨)]

[尾注 7 –

尼提阿南达的行为是非凡和难懂的，那些懂得真理的人们能够轻易地接受祂的逍遥时光，因为祂总是陶醉在神圣的狂喜中。祂在那迪亚 (Nadia) 自由地移动，好象灿烂的太阳横过蓝色的天空。

神秘瑜伽师，高级学者或者任何人可能会想或者说尼提阿南达的事情，人们可能会说尼提阿南达不是采塔尼亚的亲密跟随者，我不在乎他们的任何意见，我只求在我的心灵深处留下祂莲花足的烙印。

很多无神论者不但不听尼提阿南达的荣耀，反而批评祂。我用脚踢他们的头，希望主给他们仁慈。尼提阿南达在思利瓦沙-攀迪特的家里，极度地陶醉在祂的超然逍遥时光里，主高浪伽总要照顾着祂。(斯利-采塔尼亚-巴伽瓦塔，玛迪亚-康达，第十一章)

不同的人用不同的方式认识尼提阿南达。有人说，祂完全是巴拉拉玛。又有人说，祂是斯利-采塔尼亚的最主要和最亲密奉献者。有人又说，祂是至尊能量，全能主的一个扩展。很多人都确实承认他们完全不懂祂的品质。如此，人们自由地说出对主的看法。无论人们怎么说斯利-采塔尼亚和斯利-尼提阿南达，愿这俩位主的莲花足在我的心中永远地留下烙印。我向所有奉献者的足祈祷，祈求这种祝福：愿我生生世世是我永恒的主，斯利-尼提阿南达的仆人。这是我的唯一愿望。

听完了斯利-尼提阿南达的无边仁慈之后，如果任何人仍然如此堕落和罪恶地批评主，那么，我会用脚狠狠地踢他的头。斯利-采塔尼亚是我的主-斯利-尼提阿南达的主人。这种事实给予我无穷的希望和能量。愿我永远幸福地看到我的斯利-尼提阿南达帕布和斯利-奎师那-采塔尼亚-玛哈帕布被祂们的仆人跟随者围绕着一同坐在王座上。

所有荣耀归于斯利-采塔尼亚。噢高浪伽，请仁慈地祝福我，如此我能够得到斯利-尼提阿南达的庇护。(采塔尼亚-巴伽瓦塔，安提亚-康达，

第六章)]

编辑顾问：普吉帕-玛达瓦-玛哈拉佳，思里帕-巴佳那-达沙和斯利-佩玛-

帕优将-达沙

编辑：霞玛拉妮-达僖

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中文翻译：雅淑姐娜-达僖

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Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

The Appearance Day of

Sri Nityananda Prabhu

North Shore, Hawaii: 30 January 2007

[We hope you will enjoy this first-time-published short talk by Srila Bhaktivedanta Narayana Gosvami Maharaja:]

During the rainy season in India, in July, on Guru-purnima (Vyasa-purnima), devotees of all sampradayas – Ramanuja, Madhvacarya, Visnusvami, Nimbiditya, and even Sankaracarya – worship Srila Vyasadeva. In Sri Caitanya Mahaprabhu’s pastimes, as that day was approaching, Mahaprabhu asked Sri Nityananda Prabhu, “Where will We perform Vyasa-puja?”

Nityananda Prabhu took the hand of Srivasa Thakura and replied, “In the house of this brahmana.” Mahaprabhu agreed and said, “Let us go to Srivasa Pandita’s house to prepare. *[See endnote 1]

Srivasa Pandita said, “I have all the paraphernalia for worship. I don’t have the book in which all procedures for Vyasa-puja are written down (Vyasa-puja Paddhati), but I will borrow it from someone.

Mahaprabhu then declared, “Tomorrow will be Vyasa-puja; everyone should come.”

The next day all of Mahaprabhu’s associates came. Everything was ready, but Mahaprabhu was purposely somewhat late in entering the area of the worship.

Srivasa Pandita told Sri Nityananda Prabhu, “Mahaprabhu is a little late, but we should begin. Please give the garland to Srila Vyasadeva and let us begin Vyasa-puja.” Nityananda Prabhu began to make the sounds “Hmm Hmm,” and said, “I’m doing it, I’m doing it.”

Srivasa Thakura complained to Mahaprabhu, saying, “Your Sripada is not performing Vyasa-puja.”

Mahaprabhu then approached Nityananda Prabhu and told Him, “Oh, Nityananda Prabhu, You should do it now.” *[See endnote 2]

Now seeing Mahaprabhu before him, Nityananda Prabhu took the garland and all the paraphernalia for worship, and offered them all to Him – to show everyone that He is the supreme Guru. Mahaprabhu is the Guru of Vyasa and all Vyasas (all the Vyasas that have appeared in the Creation so far). 祢
[See endnote 3] Thus, Nityananda Prabhu declared that Mahaprabhu is Krsna Himself.

While Sri Nityananda Prabhu was traveling throughout many of the pilgrimage places of India, He came to Vrndavana. There He was searching and calling out, “Where is Krsna? Where is Krsna?” and embracing the cows and cowherd boys. He would run here and there, weeping like a mad person and calling out, “Oh, where is My Krsna? Where is Krsna?” Those who heard and saw Him thought, “Who is this person? He is totally mad.”

Then, one day an aerial voice called to him: “Nityananda Prabhu, Your brother is not here now. He is in Navadvipa. He has taken birth there and is now in His youth.”

Nityananda Prabhu at once left there and went to the border of Navadvipa-dhama, near the Ganges, and there He hid Himself at the house of Sri Nandana Acarya. He considered, “If Mahaprabhu – Krsna – is here, and He will search for Me, only then will I know that He is really Nanda-nandana Krsna.

At that time Sri Caitanya Mahaprabhu was at Srivasa-angana, and he told the devotees, “Oh, a very great Vaisnava has come to Navadvipa. Please go to Him and bring Him here.”

Srivasa Pandita and the other devotees searched everywhere, but they could not find him. Then Mahaprabhu said, “Come with Me. Let us find Him.

Mahaprabhu and His associates suddenly arrived at the house of Nandana Acarya, and when they entered He saw Nityananda prabhu. Nityananda Prabhu and Mahaprabhu saw each other. This was their first meeting, and for some time they both simply stared at each other. *[See endnote 4] They embraced, and They both fainted. Mahaprabhu later told Srivasa Pandit to recite a verse, which he uttered as follows:

barhapidam nata-vara-vapuh karnayoh karnikaram
bibhrad vasah kanaka-kapisam vaijayantim ca malam
randhran venor adhara-sudhayapurayan gopa-vrndair
vrndaranyam sva-pada-ramanam pravisad gita-kirtih

[“Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and the vaijayanti garland, Lord Krsna exhibited His transcendental form as the greatest of dancers as He entered the forest of Vrndavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.” (Srimad-Bhagavatam, 10.21.5)]

Both the Lords then returned to external consciousness and began to dance.

Sometimes Nityananda Prabhu would reside at Srivasa-angana with Srivasa Pandita. Sometimes He would be naked. At that time He would sit on the lap of Malini devi, the wife of Srivasa Pandita, like a baby, and Malini devi would give Him her breast milk.

Once, Sri Nityananda Prabhu took off his dhoti and put it on his head, and in this way He went to Saci-mata’s house, calling, “Mother! Mother! I am very hungry!” Then, totally absorbed in the mood of Sri Baladeva Prabhu, He searched for Krsna, calling, “Where is Kanai?” Mahaprabhu then gave Nityananda Prabhu His chadar, personally wrapping it around Him, and Saci-mata gave Him prasadam.

Malini devi had a metal bowl that was full of ghee 祢[See endnote 5] and was meant for offering to the Deity. Once a big crow came and took the bowl away, and Malini devi began to weep. Seeing this, Nityananda Prabhu

called to the crow, “Come on, come on. Bring back that pot!” The crow at once came back with the bowl.

Sri Nityananda Prabhu was present when Sri Caitanya Mahaprabhu took sannyasa. After Mahaprabhu took sannyasa, He wanted to go to Vrndavana, but Nityananda Prabhu brought Him by a trick to Advaita-bhavana (the house of Sri Advaita Acarya) in Santipura. There, all the residents of Nadia, including Saci-mata, came and met with Him.

Nityananda Prabhu broke Mahaprabhu’s danda in Orissa, in a place that later became known as Danda-bhanga-nadi. *[See endnote 6]

He sometimes used to mock-quarrel with Sri Advaita Acarya

Nityananda Prabhu ki jaya!

[Devotee:] Did Sri Visvarupa enter into Nityananda Prabhu when he left the world?

[Srla Narayana Gosvami Maharaja:] In Navadvipa Parikrama it has been written that when Visvarupa disappeared, His power manifested in Sri Nityananda Prabhu.

During the manifest pastimes of Mahaprabhu, Nityananda Prabhu married the two sisters, Vasudha and Jahnava, who were none other than Revati and Varuni, Sri Baladeva Prabhu’s wives during the pastimes of Sri Krsna. When Nityananda Prabhu married, many people became confused and did not want to honor Him as before.

Advaita Acarya had six sons. Three of his sons, Balarama, Svarupa, and Jagadisa, used to respect Mahaprabhu and Advaita Acarya, but they were confused about Nityananda Prabhu and did not honor Him. Advaita Acarya therefore rejected these sons, and accepted his other three sons, Acyutananda, Sri Krsna Misra, and Gopala Misra, who were pure devotees.

Mahaprabhu always respected Nityananda Prabhu, and told Him to preach in Bengal. In this regard Vrndavana dasa Thakura has said, “If anyone, after hearing the glories of Nityananda Prabhu, criticizes Him, I will kick that person on his head. *[See Endnote 7]

Gaura Premanande!

[*Endnote 1 –

Lord Visvambhara spoke to Lord Nityananda Prabhu, "Listen, My dear Nityananda Gosvami, where shall we hold Your Vyasa-puja ceremony? Tomorrow is a full moon, and on this day, Srila Vyasadeva is worshiped. Therefore, You may choose anyone's home, and make arrangements with him."

Nityananda Prabhu could understand Lord Visvambhara's mind, so He took Srivasa Pandita by his hand and smiling, said, "Listen Visvambhara, I will have My Vyasa-puja in this brahmana's house."

Lord Visvambhara then spoke to Srivasa Pandita, "Now you have a heavy responsibility over your head." Srivasa replied, "No my Lord, this is no botheration, by Your grace everything is in this house." The paraphernalia required like clothes, grains, Brahmin thread, ghee, etc., are all available here. I have only to borrow the book, which gives the procedure for performing a Vyasa-puja ceremony. Then tomorrow, by my great fortune, I shall witness the Vyasa-puja." Lord Visvambhara was very pleased with Srivasa's reply, and all the devotees were jubilant.

Lord Visvambhara said, "Listen Nityananda Gosvami, let us all make preparations to go to Srivasa Pandita's house." (Sri Caitanya-bhagavat Madhya-lila Ch. 5)]

[*Endnote 2 –

Soon after, all the devotees assembled and began chanting the Holy Name of Lord Krsna. Srivasa Pandita was appointed the head preceptor for the Vyasa-puja, and upon receiving instructions from Sri Caitanya Mahaprabhu, he executed them carefully. A continuous, sweet kirtana converted Srivasa Pandita's house into the spiritual world of Vaikuntha. Well versed in all scriptures, Srivasa Pandita performed the ceremony according to the strict injunctions of the scripture. He gave Nityananda a garland of fragrant flowers and said, "Oh Nityananda Prabhu, please take this garland, and after reciting the appropriate mantras, offer Your prayers and obeisances to Srila Vyasadeva. The scriptures enjoin that one should personally garland Srila Vyasadeva in his worship, and if Srila Vyasadeva is satisfied then all one's spiritual desires will be fulfilled."

The more Srivasa Pandita spoke, the more Nityananda repeated, "Yes, yes, yes." Apparently, He paid no heed to Srivasa's words and seemed to not know which mantras to recite. He held the garland and muttered something softly underneath his breath, which nobody could hear, and He just looked

all around.

Srivasa Pandita reported the matter to Lord Caitanya, "Your Sripada does not want to worship Srila Vyasadeva." The Lord immediately came to the presence of Nityananda and said, "Nityananda, please listen to Me. Offer the garland to Srila Vyasadeva and worship Him." Nityananda saw that Caitanya was there and He immediately placed the garland upon the Lord's head. The fragrant flower garland on the Lord's curly hair made a beautiful sight. (Caitanya-bhagavat, Madhya-kanda, Chapter 5)]

[*Endnote 3 –

Vyasa is not just a person, but also a post. In the previous manvantara, Vyasa was Parasara Muni, in this one he is Lord Narayana Himself, and in the next one Asvatthama will become Vyasa. (Visnu Purana) -ed]

[*Endnote 4 –

Unalloyed devotees such as Srivasa Pandita and Haridasa Thakura are fully realized in such esoteric understandings, yet for some mysterious reason, they could not find Nityananda Prabhu. Then Lord Caitanya, laughing mildly said, "Come with Me, and let us go find Him." All the devotees became very jubilant and chanted, "Jaya Sri Krsna!" as they accompanied the Lord.

The Lord took all the Vaisnavas directly to the house of Nandana Acarya. Inside the house, they saw a great personality-effulgent like a million suns. Without proper spiritual vision, one cannot see Lord Nityananda. A sweet smile played upon His lips; He was blissfully absorbed in meditation upon Sri Caitanya Mahaprabhu. Seeing the towering spiritual stalwart, Lord Visvambhara, along with all the devotees, offered their prostrated obeisances. They arose respectfully and looked upon Sri Nityananda with great awe and reverence, without speaking a word. Lord Visvambhara stood at the head of all the Vaisnavas, directly in front of Lord Nityananda, who immediately recognized Lord Visvambhara as the beloved Lord of His heart.

Lord Visvambhara was looking so beautiful, even more beautiful than Cupid Himself. A fragrant flower garland hung around His neck. His face was decorated with sandalwood paste, and He had nice fine clothes. What is glittering gold next to the Lord's aura? The full moon has lost interest in her own beauty and she yearns to see the glowing face of the Lord. (Caitanya-bhagavat, Madhya-kanda, Chapter 3)]

[*Endnote 5 –

Malini devi fed Him like a loving son. This chaste mother knew the

transcendental glories of Nityananda. Therefore, she served Him exactly as a mother serves her son.

One day a crow came and took a bell metal bowl and flew away to the forest. As soon as the crow went out of sight, mother Malini became worried. The crow left the bowl in its nest and then returned. Malini devi saw the crow's mouth was empty. The behavior of Srivasa Pandita was very strict. Moreover, the bowl stolen by the crow was used to keep ghee for Krsna. She was afraid Her husband would be very upset when he heard what happened. Unable to know what to do, she began to cry

Then Nityananda came there and saw Malini devi crying for some reason. Nityananda smilingly said, "Why are you crying? Tell me what's your distress and I will surely relieve it." Malini devi replied, "Please listen, Sripada Gosai. A crow has taken away the bowl which we use for keeping Krsna's ghee." Nityananda replied, "Mother, do not worry. I will bring back the bowl." Turning to the crow, He said, "O crow, go at once and bring back the bowl." Lord Nityananda is within everyone's heart. Who can disobey His order? Ordered by Nityananda, the crow instantly flew away. Malini devi looked on overwhelmed with lamentation. Soon the crow went out of sight and in a short while returned with the bowl in his mouth. The crow placed the bowl in front of Malini devi and left. Malini devi knew well the glories of Lord Nityananda. Seeing this wonderful incident, she swooned in ecstatic love. After recovering, she stood up with folded hands and began to offer prayers.

"He brought back the dead son of His guru. He maintains the entire universe. He can bring anyone back from the house of Yamaraja. For Him to bring the bowl from a crow is not at all wonderful. On His head rest innumerable universes and He maintains them out of His own sweet pastimes. His holy names destroy all ignorance. For Him to bring the bowl from a crow is not at all wonderful.

"In an earlier incarnation, You constantly protected Sita during the exile as Laksmana. You never saw any of Sita's body except her lotus feet. Your formidable arrows killed the family of Ravana. For You to bring the bowl from a crow is not a wonderful thing. Seeing Your great power, Kalindi fell at Your lotus feet and offered prayers. You possess the strength to maintain the fourteen worlds. For You to bring the bowl from a crow is not a wonderful thing. Still, Your activities are not ordinary. Whatever You do is a truth. This is confirmed by all the four Vedas."

Hearing Malini devi's prayers, Lord Nityananda began to smile. In His childhood mood He said, "O mother, I want to eat something." Whenever Malini devi saw Nityananda, milk would flow from her breasts. Nityananda

in the mood of a child would drink that milk. Nityananda Prabhu's activities are inconceivable. What more can I describe? All the world knows them. His activities are mysterious and extraordinary. One who knows them in truth accepts them all as facts. (Nityananda Caritamrta Madhya-khanda Ch. 6)]

[*Endnote 6 –

“When Lord Caitanya Mahaprabhu went to the temple of Lord Siva known as Kapotesvara, Nityananda Prabhu, who was keeping His sannyasa staff in custody, broke the staff in three parts and threw it into the river Bharginadi. Later this river became known as Danda-bhanga-nadi.”

Purport: The mystery of the sannyasa-danda (staff) of Sri Caitanya Mahaprabhu has been explained by Srila Bhaktisiddhanta Sarasvati Thakura. Sri Caitanya Mahaprabhu accepted the order of sannyasa from a Mayavadi sannyasi. The Mayavadi sannyasis generally carry one staff, or danda. Taking advantage of Sri Caitanya Mahaprabhu's absence, Srila Nityananda Prabhu broke the staff into three parts and threw it into the river... (Caitanya-caritamrta Madhya-lila, 5.142-143 verse, and purport by Srila Prabhupada Bhaktivedanta Swami Maharaja)]

[*Endnote 7 –

His activities are extraordinary and difficult to understand, those who know Him in truth can easily accept all His pastimes, for Nityananda is always immersed in ecstasy. He moves freely about Nadia, as does the brilliant sun across the azure vault.

A mystic yogi or a learned scholar or anybody may think and say anything about Nityananda, people may comment that Nityananda is not a close associate of Caitanya, I do not care to hear about any such remarks, I only pray that His lotus feet remain imprinted in the depths of my heart.

In spite of hearing of His glory, many atheists criticize Nityananda. I kick them on the head, hoping for the Lord's mercy upon them. Nityananda is so lost in His transcendental pastimes in Srivasa Pandita's house that Lord Gauranga has to look after Him. (Sri Caitanya-bhagavata, Madhya-kanda ch. 11)

Different people know Nityananda in different ways. Some say He is exactly like Balarama. Others say He is the foremost and dearest of Sri Caitanya's devotees. Again, someone else says He is supremely potent, an expansion of the omnipotent Lord. Many persons honestly admit that they cannot fathom His character at all. In this manner, people freely air their opinions about the Lord. Whatever the people might say about Sri Caitanya and Sri Nityananda, may the lotus feet of these two Lords be ever imprinted upon my heart. I

pray at the feet of all devotees to invoke this blessing: Birth after birth, may I remain the servant of my eternal master, Sri Nityananda. This is my only desire.

After hearing all this about the boundless mercy of Sri Nityananda, if anyone is so degraded and sinful as to still criticize the Lord, then I firmly kick him on his head. Sri Caitanya is the Lord of my Lord and Master, Sri Nityananda. This fact gives me great hope and strength. Will I ever be blessed to see my Sri Nityananda Prabhu and Sri Krsna Caitanya Mahaprabhu sitting together upon a throne, surrounded by all Their servitor associates?

All glory to Sri Caitanya. O Gauranga, kindly bless me so that I may have the shelter of Sri Nityananda. (Caitanya-bhagavata Antya-kanda chapter 6)]

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