

श्री श्रीगुरुगौराङ्गौ जयतः

Nitāi-Pada-Kamala

By the  
Grace of  
Nityānanda Prabhu  
you will get  
Everything

Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

Appearance day of Śrī Nityānanda Prabhu, Śrī Nabadwīp Dhām, February 10th 2006

**T**oday is Nityānanda Prabhu's appearance day, and it is a most joyful day for this world, because the divine conception that is Mahāprabhu's gift, is coming to us through the personality of Nityānanda Prabhu. Advaita Āchāryya Prabhu and Nityānanda Prabhu both are spreading Mahāprabhu's conception, Kṛṣṇa consciousness throughout the Universe.

In the Scripture it is written:

**eka mahāprabhu āra prabhu duijana  
dui prabhu seve mahāprabhura charaṇa**

*C.c. Adi: 7.14*

“One is Mahāprabhu and He is Gaurāṅgasundar, famous in Nabadwīp Dhām, who later became known as Śrī Kṛṣṇa Chaitanya. And Nityānanda and Advaita Āchāryya they are both Prabhu (master) and they are serving Mahāprabhu's conception.”

Mahāprabhu's preaching conception was spread mainly by Nityānanda Prabhu. By His mercy, He has given everything—full-fledged Kṛṣṇa consciousness—to everyone. And Kṛṣṇadāsa Kavirāj Goswāmī, he has written very nicely, that actually, we are all fallen souls and our only hope is the mercy of Nityānanda Prabhu. And he told in *Chaitanya-char-itāmṛta*: “I am the evidence of that.”

Nityānanda Prabhu was born in Birbhum district of

Bengal near to Burdwan, in Ekachakrā. There is a famous village there, which at present is known as Vīrachandrapur. Vīrachandra Prabhu was the son of Nityānanda Prabhu, and to honour his name it is famous at present as Vīrachandrapur. Gaurāṅga Mahāprabhu also went there and so everyone is worshipping that place. And Śrīla Guru Mahārāj after withdrawing from the missionary activities of the Gauḍīya Maṭh, he went to Ekachakrāgrām and made his full *daṇḍabat* there to invoke Nityānanda Prabhu's grace. And there he heard this, “What is existing within you, the wealth of the mercy of Mahāprabhu, which is your own property; you are not giving that to others, then why you are coming here and asking for My mercy, My blessings today?” Then Guru Mahārāj reflecting deeply on this, decided he would now accept disciples. Before that, Guru Mahārāj had resolved not to take disciples and that, alone, like Lokanath Goswāmī, he would practice his whole life. But when Nityānanda Prabhu gave His order, “If you not will give your property to others you cannot ask for My mercy.” Then Guru Mahārāj decided he would accept some disciples. Actually this is why there are not so many disciples of Guru Mahārāj, but after this realisation, he accepted those who approached him, only for making Nityānanda Prabhu happy.

Today is the day of Nityānanda Prabhu. And in his last days when Guru Mahārāj was in his zone, upstairs in his rooms, he is always chanting, “Dayal Nitāi, Dayal Nitāi.” Always his consciousness was under Nityānanda Prabhu's mercy, and he was always thinking of Nityānanda Prabhu. Even when he is



showing sickness, at that time the servitors of Guru Mahārāj would ask him, “Shall I give your chanting beads, you will get some relief.” Guru Mahārāj replied, “No, no, no I have Nityānanda Prabhu, you give these chanting beads to Govinda Mahārāj.” It is very clear. And “Dayal Nitāi, Dayal Nitāi,” this always he was calling.

Actually if you read and try to understand the meaning of Nityānanda Prabhu’s song, composed by Śrīla Narottam Dās Ṭhākura, “Nitāi-pada-kamala”, you will understand the truth about Nityānanda Prabhu.

nitāi-pada-kamala, koṭi-chandra-suśītala,  
ye chhāyāya jagata juḍāy  
heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi,  
dṛḍha kori’ dharo nitāira pāya

se sambandha nāhi yāra, bṛthā janma gelo tāra,  
sei paśu boḍo durāchāra  
nitāi nā bolilo mukhe, majilo saṁsāra-sukhe,  
vidyā-kule ki koribe tāra

ahaṅkāre matta haiṅā, nitāi-pada pāsariyā,  
asatyere satya kori māni  
nitāiyer koruṅā habe, braje rādhā-kṛṣṇa pābe,  
dharo nitāiyera charaṅa du’khāni

nitāiyer charaṅa satya, taiṅhāra sevaka nitya,  
nitāi-pada sadā koro āśa  
narottama boḍo duḥkhi, nitāi more koro sukhi  
rākho rāṅgā-charaṅera pāśa

This is Narottam Dās Ṭhākura’s prayer to Nityānanda Prabhu, and it is giving in a short way the main conception about Nityānanda Prabhu. That is, without the mercy of Nityānanda Prabhu you not will proceed even one inch in your spiritual life, and so many examples we can see that illustrate this. Especially Kṛṣṇa Dās

Kavirāj Goswāmī has given some example about his own self;

jagāi mādhai haite muṅi se pāpiṣṭha  
purīṣera kīta haite muṅi se laghiṣṭha

mora nāma śune yei tāra puṅya kṣaya  
mora nāma laya yei tāra pāpa haya

emana nirghṛṇa more kebā kṛpā kare  
eka nityānanda vinu jagat bhitare

preme matta nityānanda kṛpā-avatāra  
uttama, adhama, kichhu nā kare vichāra

ye āge paḍaye, tāre karaye nistāra  
ataeva nistārīlā mo-hena durāchāra

*C.c. Adi: 5. 205-9*

“Although I am without a doubt the most fallen and abominable, I have taken shelter of Nityānanda Prabhu’s lotus feet, and He has embraced me, and given all spiritual wealth to me.”

āre āre kṛṣṇadāsa, nā karaha bhaya  
vṛṇḍāvane yāha,—tānhā sarva labhya haya

*C.c. Adi: 5.195*

“By the grace of Nityānanda Prabhu I have got Vṛṇḍavan Dhām. He ordered me, ‘Go to Vṛṇḍavan, and there you will receive your super benefit.’ And when I came to Vṛṇḍavan, I have got the lotus feet of Rādhā-Madana-Mohan, Rādhā-Govinda, and Rādhā-Gopinath. And the supermost devotees of Śrī Chaitanya Mahāprabhu; Śrīla Rūpa Goswāmī, Śrīla Sanātan Goswāmī, Śrīla Jīva Goswāmī, Śrīla Raghunāth Dās Goswāmī—from all the Goswāmīs I have gotten the dust of their lotus feet and received their mercy. Very exclusively they have embraced me, and particularly I have the mercy of Śrīla Raghunāth Dās Goswāmī and Śrīla Rūpa Goswāmī.”

When he composed *Śrī Chaitanya-charitāmṛta*, there he has written:

**śrī-rūpa-raghunātha-pade yāra āśa  
chaitanya-charitāmṛta kahe kṛṣṇdāsa**

Without the mercy of Rūpa-Raghunāth we cannot understand Chaitanya Mahāprabhu, and without the mercy of Nityānanda Prabhu we cannot enter into that *Chaitanya-līlā*, and the *Vṛṇḍavan-līlā*. *Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*. If you will get the mercy of Nityānanda Prabhu, then simultaneously you will get the mercy of all the Vaiṣṇavas and Mahāprabhu, Śrī Chaitanyadev. All is depending upon the mercy of Nityānanda Prabhu.

**L**ook at the character of Śrīla Raghunāth Dās Goswāmī. Raghunāth Dās Goswāmī had an extremely renounced mentality although he was incredibly wealthy. Both his father and his uncle wanted to give all their riches and property to him, for his benefit, but he did not want anything. Only, he wanted to get Mahāprabhu's and Nityānanda Prabhu's mercy.

Many times Raghunāth Dās Goswāmī tried to leave his family life to join with Mahāprabhu's group but he was always unsuccessful. His father was determined to prevent him leaving and used all his strength and influence to do this. Security guards, accomplished fighters, were employed to keep him at home and so he was unable to leave. Then one day Nityānanda Prabhu came to Pānihāṭī. Raghunāth Dās Goswāmī's house was perhaps only seven miles or so from there, and seeing his opportunity he told his father, "My dear father, Nityānanda Prabhu has come nearby and I want to go and worship Him." His father said, "Yes, that is no difficulty, if you will not run away from home then you can go." So Raghunāth Dās went to Nityānanda Prabhu, and Nityānanda Prabhu blessed him saying "Yes, now you have come to me, you will get relief. But before that I have one condition; with me are a thousand devotees, you feed them today and make a feast here. I want to see that."

And Raghunāth Dās Goswāmī immediately he arranged *dadhi* (yoghurt), *chiṛa* (flat-rice) *kṣīra*, *sandeśa*, *rasagullā*, and banana, and so many other foodstuffs. That festival is known as *Dadhi-Chiṛā-Mahotsava*, it is very famous and every year the devotees are celebrating that at Pānihāṭī. ISKCON are always making a big festival and our party is also going there. It is also known as the *Danḍa-Mahotsava*, the punishment of Raghunāth Dās Goswāmī enabling him to enter into the *Chaitanya-līlā*. Raghunāth Dās Goswāmī fed all the devotees there, and not only that he gave some *praṇami* in the form of gold coins. According to their positions all the devotees were given *praṇami*. Nityānanda Prabhu was given the largest quantity of gold coins, then Rāghava Paṇḍit some quantity of gold coins, and then the general devotees, everyone got some money from Raghunāth Dās Goswāmī. And Nityānanda Prabhu was so happy that he gave His lotus feet to the head of Raghunāth Dās Goswāmī, and told, "Now you are clean from your family life. I am giving you entrance—you will get Lord Chaitanya Mahāprabhu." And shortly afterwards when the next chance came to him, Raghunāth Dās Goswāmī went to Chaitanya

Mahāprabhu, to join His mission in Purī. From his home it took twelve days to reach Mahāprabhu, and almost the whole time, day and night he ran to reach there. Anyhow that is another history but the fact is that by the grace of Nityānanda Prabhu, Raghunāth Dās Goswāmī got relief from family life and attained the service of Śrī Chaitanyadev. And Kavirāja Goswāmī also, by satisfying Nityānanda Prabhu's dear servitor, Minaketan Rāma Dās, Nityānanda Prabhu blessed him.

Nityānanda Prabhu was so very happy with Kavirāja Goswāmī, and in a dream, early in the morning, Nityānanda Prabhu appeared in front of him. He has very expertly expressed Nityānanda Prabhu's divine form; a very big form, as a great master with so many ornaments, etc. Nityānanda Prabhu was *Avadhūt*. *Avadhūt* means, who is the self-controller, not controlled by the scriptural rules and regulations, but whatever he is doing, that is perfect, and that is always right. That type of person is called *Avadhūt*. The nature of the *Avadhūt* has been given in *Tantra Śāstra*.

**antaḥ śāktaḥ bahiḥ śaivaḥ  
sabhāyām vaiṣṇavo mataḥ**

**'Nityānanda Prabhu,  
He became known  
by everyone as  
'Avadhūt,' even the  
people forgot that His  
name was  
Nityānanda. They  
would say "Oh,  
Avadhūt is coming,"**

That is the *Avadhūt's* nature. He can do anything and everything and will never be considered to be wrong. And if externally it is wrong in the eyes of others, then that is also right. This is the kind of activity of the *Avadhūt*. And Nityānanda Prabhu, He became known by everyone as 'Avadhūt'. Everyone is calling Him, 'Avadhūt', even the people forgot that His name was Nityānanda. They would say "Oh, Avadhūt is coming," like that. And when Kṛṣṇadās Kavirāja Goswāmī has got Nityānanda Prabhu's mercy he has expressed that in *Śrī Chaitanya-charitāmṛta*, and he went to Vṛṇḍavan. And really it is the truth that Kṛṣṇadās Kavirāja Goswāmī, he is the most worshipable master of the Śrī Chaitanya *Sampradāya*.

**A**nother thing I must mention to you all because you are the proprietors of that: our Śrī Chaitanya Saraswat Maṭh in Sevā Kuñja, Vṛṇḍavan. That place was given by Śrīla Rūpa Goswāmī—by his order Śrīla Jīva Goswāmī has given that to us. How this came about you will be astonished to hear. I already had one property in Vṛṇḍavan. I purchased that on the border side of the *Parikramā Mārga*. It was a big property, but when I constructed a building there, a great thunderstorm came and it was demolished. Then I am thinking there must be some reason for this and so I waited two or three years to see what will be. Thereafter, my telephone was inactive—no line in or out. So I am thinking, is the phone working or not, and now and again lifting the receiver to see if there is any dial tone. This day I lifted the receiver and on the line at that very moment was the voice of a friend of mine from Vṛṇḍavan, "Oh Govinda Mahārāj, within fifteen days Rūpa Goswāmī's property will be released by the government for purchase. After then the government will again withdraw it. If you want that property please send one person and make registration." I was surprised to hear that news but the amount of money required to secure that property I did not have at that time, so I asked him, "Immediately within fifteen days, how shall I collect that amount of money?" He told me, "Don't worry, I shall





give the money and you give that to me later, you just send one person and he will register that property for you.” Then after again replacing the telephone, the line was dead. So anyway I sent Pūrṇānanda Prabhu, and he made the registration. That is 96 Sevā Kuṅja Road, Vṛṇḍavan. It is the property of Śrīla Rūpa Goswāmī and Śrīla Jīva Goswāmī directly adjoining Jīva Goswāmī’s land. It is the mercy of Nityānanda Prabhu, otherwise it is not possible, and it is a miraculous thing. And also, Kavirāja Goswāmī’s house is opposite that property, and so many highly respected Vaiṣṇava societies, wanted to purchase that, but I prayed to Nityānanda Prabhu, if Kavirāja Goswāmī’s property will come to me then that will be very good. And finally that property also come to me and if you will go there in the future, you will see that Kṛṣṇadāsa Kavirāja Goswāmī’s place is well organised and developed by the Śrī Chaitanya Sāraswat Maṭh in Vṛṇḍavan.

Actually Guru Mahārāj told me, “If you want to make something, make it in Govarddhan, because Govarddhan is our proper place. We will stay the night in Govarddhan, and in the daytime we will go to Rādhā-Kuṅḍa, and serve Rādhārāṇī, etc. This is our inner form of aspiration, then if you will do anything then that shall be in Govarddhan.” And first I have done that, in Govarddhan. If you will go to Govarddhan now, you will see our glorious centre there, very large with two guest houses for the devotees, and the temple of Girirāj and a beautiful temple garden. But I observed that all our devotees attention is in Vṛṇḍavan, and they want to go to Vṛṇḍavan even if that means staying in a hotel. They are not staying in Govarddhan for more than two or three days. Without any inner and deeper feeling then there is nothing to see and nothing to feel there. So they are going to Vṛṇḍavan and doing their own business there and I am losing the devotees. Seeing this I meditated on Guru Mahārāj, and I think I must do something in Vṛṇḍavan, for our devotees. My duty is service; service to the Deity, the Mission and the devotees. I have got this duty from my Guru Mahārāj. Then I established our Maṭh in Vṛṇḍavan also, and happily I have got shelter there, next to Rūpa Goswāmī,

and next to so many other Goswāmī’s just the other side of our wall. Anyhow, everything is coming by the grace of Śrī Nityānanda Prabhu, because my Guru Mahārāj is so much attached with Nityānanda Prabhu’s lotus feet—this he has shown. And we are feeling Guru Mahārāj as the incarnation of Nityānanda Prabhu. The Scripture confirms that Gurudev is always non-different form of Nityānanda Prabhu, and Nityānanda Prabhu, He is non-different form of Chaitanya Mahāprabhu. Then, *nitāiyer koruṇā habe, braje rādhā-kṛṣṇ pābe, dharo nitāi-charaṇa du’khāni*.

Here is one thing to understand. Depending on your own position you will feel if you have Nityānanda Prabhu’s mercy or not. You will feel that within you, and if you have got it, you will be fully satisfied.

**N**ityānanda Prabhu appeared before Chaitanya Mahāprabhu in Ekachakrā in Birbhum. That area is called Rādhadeśa, where the earth is very strong, but muddy. Nityānanda Prabhu was very tall. Mahāprabhu was two inches taller than Nityānanda Prabhu, and Nityānanda Prabhu was almost seven feet tall. And after Nityānanda Prabhu had taken his birth all auspiciousness come to Rādhadeśa. He grew up there with the children of village, and His Pastimes was all very miraculous. He is always playing Kṛṣṇa-līlā, from His childhood, and many wonderful descriptions of that have been given in the Scriptures. His father’s name was Hāḍāi Paṇḍit, and His mother was Padmāvati. He was there only son and the joy of their lives. But one day a *sannyāsī* came to their house, and requested then to give their boy to accompany him on his pilgrimage. Hāḍāi Paṇḍit was besides himself to hear that, but the *sannyāsī*’s demand, he cannot deny. So he gave Nityānanda Prabhu to that *sannyāsī* and became half-mad in separation. Mother Padmāvati fainted, but still they have given, because this is their religion, if any *sannyāsī*, especially a Vaiṣṇava *sannyāsī* will ask anything then you must give that to him, even their own life they can give. And Nityānanda Prabhu was more than life to Hāḍāi Paṇḍit, but still he has given. And that *sannyāsī* took Nityānanda Prabhu away. Some say that *sannyāsī* was Mādhavendra Purī, that is not clear, but no doubt he was a great personality, and Nityānanda Prabhu served him. Then Nityānanda Prabhu went on pilgrimage to the holy places with that *sannyāsī* all over India. And when that *sannyāsī* disappeared then Nityānanda Prabhu felt, “Now My time has come to join with Chaitanyadev—Nimāi Paṇḍit, in Nabadwīp Dhām.” His feelings clearly manifested within Him, and He appeared to the common people as if mad, an *Avadhūt*.

He is always thinking Himself to be Balarāma, and His activities were like that. He is not hiding that, and He knows that Nimāi Paṇḍit is really Kṛṣṇa Himself. He told in His life history, “I asked to the *Brajabāsi*, ‘Where is Kṛṣṇa?’ They told me, ‘Kṛṣṇa has taken birth in Nabadwīp, Māyāpur. He is growing there.’ And so I came here, and I am asking ‘Where is Nimāi Paṇḍit’s house, where is Nimāi Paṇḍit’s house?’” When He found that out he hid in Māyāpur, waiting to see if Mahāprabhu will discover Him. He was staying at Nandan Āchāryya Bhavan, the house of Nandan Āchāryya, who was Mahāprabhu’s very dear devotee. And that day Mahāprabhu told his devotees, “Last night I had a dream;

*tāla-dhvaja eka ratha—saṁsāreṇa sāra  
āsiyā rahila ratha—āmāra duyāra*

*C. Bhāg Madhya 3. 142*

A great personality in a chariot bearing the flag of the palm tree, came and is asking my address. Now I am thinking someone has come, a special personality, you please search Him out. He must

be in Nabadwīp, somewhere.” The devotees searched everywhere, but they could not find Nityānanda Prabhu. Then they came back and told Mahāprabhu, “We could not find Him anywhere.” Then Mahāprabhu said, “It is a very hidden matter, I am going.” Directly he went to the Nandan Achāryya Bhavan, and there sitting on the veranda was Nityānanda Prabhu. Mahāprabhu and His devotees saw Nityānanda Prabhu, and upon seeing each other, Mahāprabhu and Nityānanda Prabhu both fainted. Then waking they embraced, and again fainted there. After some time they regained their senses, and they are crying in the name of Kṛṣṇa. Nityānanda Prabhu said, “I went to Vṛṇḍavan but Kṛṣṇa is not there. Then someone told me You are here in Nabadwīp, so I have come, now You save Me.”

That was the first day that Nityānanda Prabhu joined in Mahāprabhu’s *saṅkīrtan*. And up to His last day, Nityānanda Prabhu preached Chaitanya Mahāprabhu’s glories. Mahāprabhu preached Kṛṣṇa consciousness, and gave *Harinām-saṅkīrtan* to everyone, He gave that Hare Kṛṣṇa Mahā-mantra to all, and Nityānanda Prabhu, He gave something even more; the glories of Śrī Chaitanya Mahāprabhu. His preaching style was:

**bhaja gaurāṅga kaha gaurāṅga laha gaurāṅgera nāma  
ye jana gaurāṅga bhaje sei amāra prāṇa**

“Who is worshipping Lord Gaurāṅga, he is My life and soul,” this way Nityānanda Prabhu preached. And His preaching was so successful. Mahāprabhu gave Rūpa-Sanātan upper India for preaching, Mahāprabhu Himself took South India for preaching, and Mahāprabhu gave East India to Nityānanda Prabhu. And after Nityānanda Prabhu, Virachandra Prabhu taken the rudder and after Virachandra Prabhu, Narottam Dās Ṭhākur has taken the rudder of the ship of Nityānanda Prabhu. That preaching was so glorious, and still we are seeing that, by the preaching of Narottam Dās Ṭhākur, everyone in Maṅgipur, Assam, and Bengal are singing the glories of Nityānanda Prabhu and Mahāprabhu, and chanting the Holy Name of the Lord—this Hare Kṛṣṇa Mahā-mantra. By the grace of Nityānanda Prabhu you will get everything, especially Mahāprabhu’s mercy. If you want that, then you must be surrendered to Nityānanda Prabhu, and then in the very easiest way you will get it. This is the easiest and only procedure, to get the mercy of Lord Kṛṣṇa. Nityānanda Prabhu went everywhere, with that *sannyāsī*, but after that, Nityānanda Prabhu did not go again to Braja Dhām. Mahāprabhu sent Rūpa-Sanātan to Braja Dhām along with Jīva Goswāmī and the other Goswāmīs—Ṣaḍ Goswāmīs.

**śrī-rūpa, sanātana, bhakṭa-raghunātha  
śrī-jīva, gopāla-bhakṭa, dāsa-raghunātha**

*C.c. Adi: 1.36*

They are preaching, but their style was incredibly austere.

**eka eka vṛkṣera tale eka eka rātri śayana**

*C.c. Madhya: 19.127*

How they can do that I cannot understand, it is not conceivable

actually. One night they are living under one tree, the next night another tree and not making any permanent place of shelter. That is the kind of austerity and renunciation of the Goswāmīs. The Goswāmī preached there so widely and gloriously, and so many *Brajabāsi* were very much submissive and affectionate with the Ṣaḍ Goswāmīs. And Mahāprabhu, Chaitanyadev once came to Vṛṇḍavan and he could see the places of Kṛṣṇa’ pastimes that had become hidden, and He informed Rūpa-Sanātan, “That place,



that place, that place, you reveal them.” Rādhā-Kuṇḍa, Śyāma-Kuṇḍa, etc. Especially we can remember that there was one paddy field and Mahāprabhu took the water of that place on His head, and told “This is Rādhā-Kuṇḍa, Śyāma-Kuṇḍa.” And Rūpa-Sanātan understood that and they went there, and uncovered that place. And later the followers of Raghunātha Dās Goswāmī made a big *kuṇḍa* there as you will see at present in Vṛṇḍavan. So many things Rūpa-Sanātan and others did in Vṛṇḍavan. And here is Nabadwīp; and Maṅgipur, Bengal and Assam, all were influenced by Nityānanda Prabhu, Virachandra Prabhu, and Narottam Dās Ṭhākur. Everyone became Vaiṣṇavas by Their grace.

**preme matta nityānanda kṛpā-avatāra  
uttama, adhama, kichhu nā kare vichāra**

**ye āge paḍaye, tāre karaye nistāra  
ataeva nistārīlā mo-hena durāchāra**

*C.C. Adi: 5. 208-9*

“Nityānanda Prabhu has so mercifully given me the dust of His lotus feet and so I have become Kṛṣṇa Dās Kavirāja.” That is Kṛṣṇa Dās Kavirāja Goswāmī’s expression, “I am a very fallen soul, but by the grace of Nityānanda Prabhu I have got everything. And now I am truly a rich man, because Śrī Rūpa and Raghunāth have given me their mercy, and they taken me as their own servitor.” In this way Kṛṣṇadāsa Kavirāja Goswāmī has expressed his real wealth.

Many things about Nityānanda Prabhu’s Pastimes are written in the books and written in the heart of the devotees. But I am very poor, I cannot speak more. I am feeling very tired now, but something is better than nothing. I expressed something about Nityānanda Prabhu’s Pastimes, now you can go there, and join with the *saṅkīrtan*, and reading from the Scriptures.

Actually Nityānanda Prabhu’s full mercy is within *saṅkīrtan*. It is very appropriate, and now all over the world there is chanting of the Holy Name—the Divine Name of Lord Kṛṣṇa—the transcendental sound vibration form of the Lord—the Hare Kṛṣṇa Mahā-mantra. But everything is coming through the grace of Nityānanda Prabhu, and that Nityānanda Prabhu’s appearance day is today.

In the *Hari-Bhakti-Vilās, Vaiṣṇava Smṛti*, the law book of *Vaiṣṇavism*, there it is given that up to noon we will honour the time of Nityānanda Prabhu’s appearance day. Then after *Bhoga-ārati* and the offering to Nityānanda Prabhu, we will get *prasādam*. They must make nice *prasādam* today—I think so.