

All glory to Śrī Guru and Śrī Gaurāṅga

ŚRĪ ŚRĪ
PREMA-
VIVARTA

by

Śrīla Jagadānanda Paṇḍit

Śrī Chaitanya Sāraswat Maṭh

All glory to Śrī Guru and Śrī Gaurāṅga

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VIVARTA

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Śrī Gaura-pārṣada-pravara
Śrīla Jagadānanda Paṇḍit

Śrī Chaitanya Sāraswat Maṭh

chaitanyera prema-pātra jagadānanda dhanya
yāre mile sei māne, "pāilū chaitanya"

(Śrī Chaitanya-charitāmṛta: Antya-līlā, 19.101)

"All glory to Jagadānanda, the carrier of Śrī Chaitanya's love!
Whoever meets him feels, 'I have met Śrī Chaitanya!'"

All glory to Śrī Guru and Śrī Gaurāṅga

শ্রীশ্রীপ্রেমবিবর্ত

Śrī Śrī Prema-vivarta

Composed by
the intimate associate of Śrī Gaurāṅga Mahāprabhu
Śrīla Jagadānanda Paṇḍit

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was protected and developed by
Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

and spread to the hearts of fortunate souls
all over the world by
Śrīla Bhakti Sundara Govinda Dev-Goswāmī Mahārāj

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Translator Sripad Bhakti Kamal Tyagi Maharaj

Editor Sripad Bhakti Ranjan Madhusudan Maharaj

Consultant Sripad Bhakti Prapanna Tirtha Maharaj

Assistant Editor Sri Vishakha Devi Dasi

Proofreading Sri Lalita Madhava Das Adhikari
and Editing Sri Jagadananda Das Adhikari
Sri Jay Govinda Das Adhikari

Design Sri Mahamantra Das Adhikari

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Om Viṣṇupād
Śrīla Bhakti Nirmal Āchārya Mahārāj



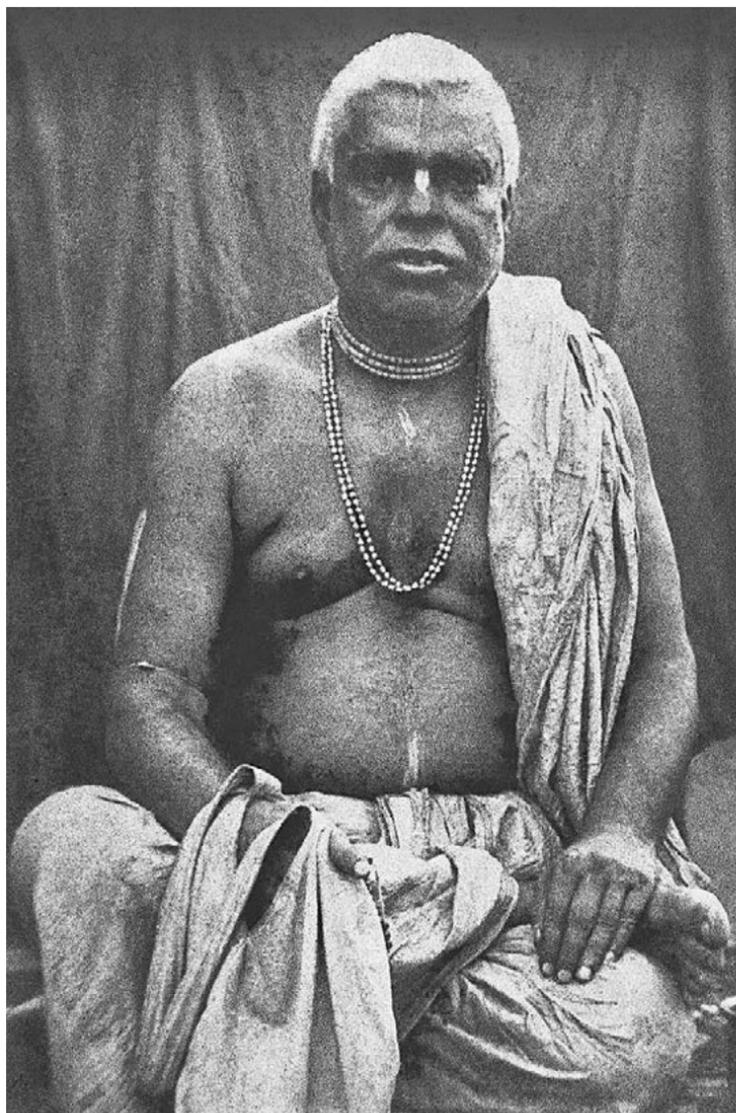
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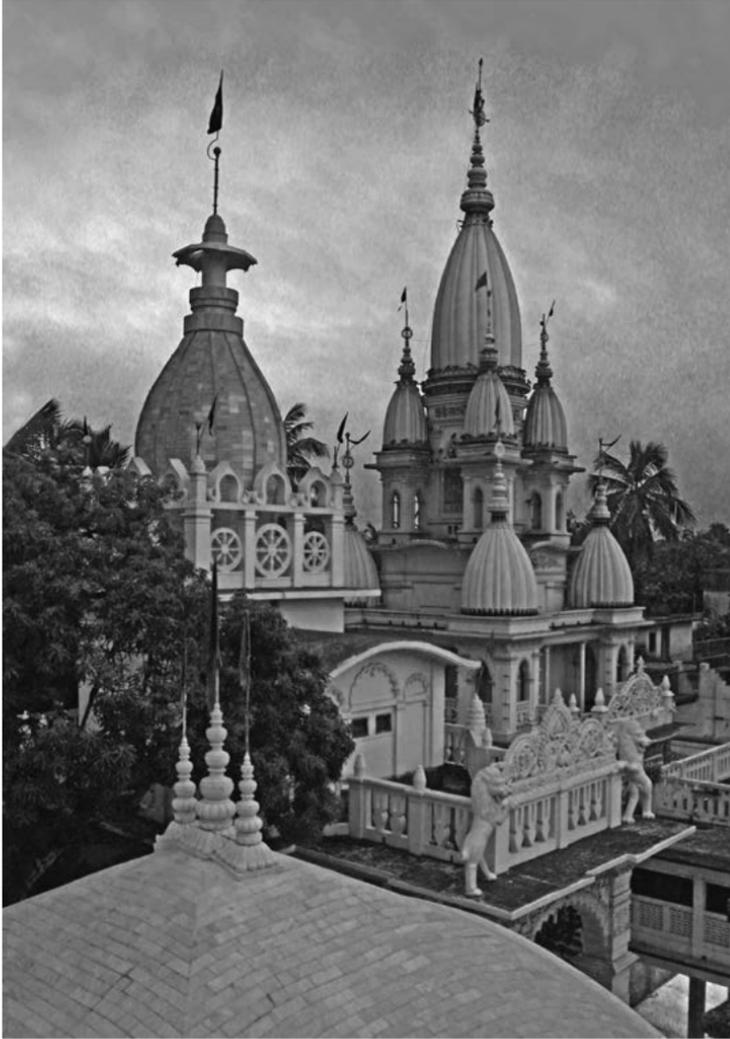
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Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj



Om Viṣṇupād
Śrīla Bhakti Siddhānta Saraswatī Ṭhākur



Om Viṣṇupād
Śrīla Bhakti Vinod Ṭhākura



Śrī Chaitanya Sāraswat Maṭh
Śrī Gupta Govardhan, Śrī Nabadwīp Dhām, West Bengal, India

Translator's Note

I bow at the feet of Śrī Gurudev, the Vaiṣṇavas, Śrī Gaurasundar, and all the Lord's exalted associates. They are our eternal shelter. With hope and joy, I present this offering to them, praying that it is satisfying to their hearts.

Content

This edition of *Śrī Śrī Prema-vivarta* has been prepared from the Bengali version of the text edited by Śrīla Bhakti Siddhānta Sarasvatī Ṭhākur and published by Śrī Gauḍīya Maṭh. Reference has also been made to the original publication of the text by Śrīla Bhakti Vinod Ṭhākur in *Śrī Sajjana-toṣaṇī*. An introduction to the author and his message precedes the text, as does an article in praise of *Śrī Śrī Prema-vivarta* compiled from lectures by Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj. Following the text, a glossary summarises important terms, references, persons, and places that are mentioned throughout the book.

Translation

The text of *Śrī Śrī Prema-vivarta* is presented in a four-fold format: 1) the Bengali text of each verse, 2) its Roman transliteration, 3) its English prose-ordered phrase-by-phrase gloss, and 4) its English prose translation.

In this edition, punctuation marks to indicate grammatical compounds, speech, and past active participles have been inserted into the Bengali text and its transliteration to aid comprehension. When reading the prose-ordered phrase-by-phrase gloss, a style of translation known as *anvaya* which is common in Bengali translation of Sanskrit, please note:

- 1) Past active participles are often conjugated in tandem with the finite verb they accompany.
- 2) Verb tenses are often translated to suit idiomatic usage in English (e.g. present tense and present perfect tense are often translated as simple past tense).
- 3) Idiomatic uses of the passive voice in Bengali are translated in the active voice in English.
- 4) Correlative pronouns and prepositional cases are typically translated in the simplest grammatically equivalent forms possible.
- 5) Grammatically inferred and thematically implied prepositions and pronouns are set in square brackets.

It is our hope that this method of presentation, combined with a minimalist approach to the translation, will aid readers in appreciating Śrīla Jagadānanda Paṇḍit's Bengali itself, which is delightfully bold, vivid, and sweet.

Origin

This book has been prepared at the express request of Śrī Chaitanya Sāraswat Maṭh's present Sevāite-President-Āchārya Om Viṣṇupād Śrīla Bhakti Nirmal Āchārya Mahārāj. It is his desire that Śrīla Jagadānanda Paṇḍit's bright and concise instructions guide devotees in their practice and preaching.

Numerous devotees collaborated on this publication. Śrīpād Bhakti Prapanna Tirtha Mahārāj assisted with the translation of the text, Jagadānanda Dās Adhikārī, Viśākhā Devī Dāsī, and others provided valuable editorial assistance, and Śrīpād Bhakti Rañjan Madhusūdan Mahārāj checked over the publication as a whole. We are deeply grateful for the selfless contributions they have all made.

Should any errors or shortcomings be found within the text, we pray the swan-like Vaiṣṇavas will overlook them, forgive us, and relish the essence of Śrī Śrī *Prema-vivarta*.

The divine appearance day of
Bhagavān Śrīla Bhakti Siddhānta
Saraswatī Goswāmī Ṭhākura,
9 February 2015

Śrī Gaura-jana-kiṅkara,
Bhakti Kamal Tyāgī
Śrī Chaitanya Sāraswat Maṭh
Śrī Dhām Nabadwīp

Introduction

The author

The place and time of Śrīla Jagadānanda Paṇḍit's appearance and disappearance are generally considered unknown. On the basis of *Prema-vivarta*, in which Jagadānanda Paṇḍit refers to Kavi Karṇapūr as a 'resident of my village' (Pv: 8.15), it is understood that he spent his early life in Kāñchan Pallī, a town seventy kilometres south of Nabadwīp (now known as Kanchrapara). He further explains that Śivānanda Sen, Kavi Karṇapūr's father, taught him *Bhagavad-gītā* in his youth and brought him to Nadia (Pv: 8.17–8). It appears that this took place while Jagadānanda was still quite young, as elsewhere he sweetly describes having a quarrel with Śrī Gaurasundar as a schoolboy in Nadia (Pv: 2.18). From this time on, Jagadānanda Paṇḍit spent his entire life in the Lord's association. Through descriptions in *Śrī Chaitanya-charitāmṛta* and *Śrī Chaitanya-bhāgavat*, it is known that Jagadānanda was present throughout the Lord's Pastimes in Nadia, accompanied the Lord to Purī after His sannyās, and, apart from once visiting Vṛndāvan and making periodic trips to Bengal on the Lord's order, lived and served in the Lord's close association for the remainder of His Pastimes.

Śrī *Gaura-gaṇoddeśa-dīpikā* (51) identifies Śrīla Jagadānanda Paṇḍit as a manifestation of Satyabhāmā, and in *Śrī Chaitanya-charitāmṛta* Śrīla Jagadānanda Paṇḍit's extraordinary character and unique relationship with Śrīman Mahāprabhu are glorified profusely:

paṇḍita jagadānanda prabhura prāṇa-rūpa
loke khyāta yeḥo satyabhāmāra svarūpa

(*Śrī Chaitanya-charitāmṛta: Ādi-līlā, 10.21*)

"Jagadānanda Paṇḍit is the life of the Lord. He is known everywhere as a manifestation of Satyabhāmā."

prabhura atyanta priya paṇḍita-jagadānanda
yāhāra charitre prabhu pāyena ānanda

(Śrī Chaitanya-charitāmṛta: Antya-līlā, 19.4)

“Jagadānanda Paṇḍit was extremely dear to the Lord. The Lord derived great pleasure from his character.”

Jagadānanda Paṇḍit’s relationship with the Lord was on the highest platform of intimacy—madhura-rasa.

purīra vātsalya mukhya rāmāndera śuddha-sakhya
govindādyera śuddha-dāsyā-rasa
gadādhara jagadānanda svarūpera (mukhya) rasānanda
ei chāri-bhāve prabhu vaśa

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 2.78)

“The vātsalya of Paramānanda Purī, pure sakhya of Rāmānanda Rāy, pure dāsyā of Govinda, and the joy of the madhura rasa of Gadādhara Jagadānanda, and Svarūp Damodar—the Lord was captivated by these four moods.”

Jagadānanda Paṇḍit’s love was characterised by vāmya-bhāva, the mood predominant in Vṛndāvan amongst Śrīmatī Rādhārāṇī and Her entourage (as well as their expansions in Dvārakā—Satyabhāmā and her attendants).

jagadānanda-paṇḍitera śuddha gāḍha bhāva
satyabhāmā-prāya prema “vāmya-svabhāva”
bāra bāra praṇaya kalaha kare prabhu-sane
anyo ‘nye khaṭmaṭi chale dui-jane

(Śrī Chaitanya-charitāmṛta: Antya-līlā, 7.138)

“Jagadānanda Paṇḍit has deep, pure devotion, and, like Satyabhāmā, his love is ‘leftist’. Again and again, he lovingly quarrels with the Lord. There are always disagreements between them.”

prītye karite chāhe prabhura lālana-pālana
vairāgya-loka-bhaye prabhu nā māne kakhana
dui-jane khaṭmaṭi lāgāya kondala

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 10.22–3)

“Out of love, Jagadānanda desires to comfort the Lord, but because the Lord is a renunciant and thus concerned about public opinion, He never accepts this. Thus, they disagree and quarrel.”

jagadānande-prabhute prema chale ei-mate
 satyabhāmā-kṛṣṇe yaichhe śuni bhāgavate
 jagadānandera saubhāgyera ke kahibe sīmā?
 jagadānandera saubhāgyera tēha se upamā

(Śrī Chaitanya-charitāmṛta: Antya-līlā, 12.152–3)

“Divine love flowed between Jagadānanda and the Lord as we hear in *Śrīmad Bhāgavatam* that it did between Satyabhāmā and Kṛṣṇa. Who can describe the extent of Jagadānanda’s fortune? He is the only comparison that there is for his fortune (his fortune is incomparable).”

Jagadānanda Paṇḍit not only had profoundly intimate Pastimes with the Lord, he also had the deepest form of association with the Lord’s devotees—he would relieve them of their sorrow in separation from the Lord.

prati-vatsara prabhu tāre pāṭhāna nadiyāte
 vichcheda-duḥkhitā jāni’ jananī āśvāsīte
 nadiyāra bhakta-gaṇe sabāre mililā
 jagadānande pāñā sabe ānandita hailā
 chaitanyera marma-kathā śune tāra mukhe
 āpanā pāsare sabe chaitanya-kathā-sukhe
 jagadānanda milite yāya yei bhakta-ghare
 sei sei bhakta sukhe āpanā pāsare

(Śrī Chaitanya-charitāmṛta: Antya-līlā, 19.5, 96, 99–100)

“Knowing His mother to be sorrowful in separation, the Lord sent Jagadānanda Paṇḍit to Nadia every year to console her. Jagadānanda would also meet with all the other devotees in Nadia, and they would all be overjoyed to meet him. They would hear confidential discussion of Śrī Chaitanya from his mouth and forget themselves in the joy of the discussions. In every home Jagadānanda visited, the devotees forgot themselves out of joy.”

Jagadānanda Paṇḍit is thus most dear to the Lord and all His devotees. May his service and teachings be worshipped eternally.

chaitanyera prema-pātra jagadānanda dhanya
yāre mile sei māne, “pāilū chaitanya”

(Śrī Chaitanya-charitāmṛta: Antya-līlā, 19.101)

“All glory to Jagadānanda, the carrier of Śrī Chaitanya’s love! Whoever meets him feels, ‘I have met Śrī Chaitanya!’”

The composition

Śrīla Jagadānanda Paṇḍit explains in *Prema-vivarta* how he came to compose this book:

“I prostrate myself at the feet of my beloved Gaura and write this *Prema-vivarta*, having received the order of the devotees.” (Pv: 3.7)

“I write whatever comes to my mind about Gaurāṅga’s Pastimes, whenever it does, even if it is out of sequence.” (Pv: 15.1)

“Svarūp Dāmodar asked me, ‘O Paṇḍit, what are you writing?’ I replied, ‘I am writing about whom I love.’ (Pv: 2.4)

“Svarūp Dāmodar said, ‘Then write about the Pastimes of the Lord that the world will be greatly benefitted by reading about.’ (Pv: 2.6)

“I replied, ‘I don’t know what is beneficial for the world. I simply write whatever I like.’ Svarūp left, considering me mad. Sitting alone, I write, meditating on the Lord. My mind cries, my heart cries, my eyes cry, and whenever something comes to mind, I write it down.” (Pv: 2.7, 8, 10)

The name

In *Śrī Chaitanya-charitāmṛta*, Śrīla Kṛṣṇadās Kavirāj Goswāmī writes,

jagadānandera ‘prema-vivarta’ śune yei jana
premera ‘svarūpa’ jāne, pāya prema-dhana

(Śrī Chaitanya-charitāmṛta: Antya-līlā, 12.154)

“Anyone who hears of Jagadānanda Paṇḍit’s *prema-vivarta* understands the nature of divine love and attains its wealth.”

In his commentary on *Śrī Chaitanya-charitāmṛta*, Śrīla Bhakti Vinod Ṭhākur explains the meaning of ‘*prema-vivarta*’: “One meaning intended is (Jagadānanda Paṇḍit’s) transformations of love (*premera vivarta*)—his indignant behaviour during loving affairs. A second meaning is the book entitled ‘*Prema-vivarta*’ written by Jagadānanda Paṇḍit himself about Śrīman Mahāprabhu.”

Throughout *Prema-vivarta*, Śrīla Jagadānanda Paṇḍit describes the reveries, emotions, and ecstasies he experiences:

“The pangs and transformations of love constantly dance within my mind. I quarrel with Gaura every day, and thus I am known as ‘Angry Jagāi.’” (Pv: 5.1)

“I cannot tolerate a moment of separation as Gaura dances in my heart. He does not let me die, but when I live, we quarrel. How does my life go on?” (Pv: 13.10)

“Transformations of love make me dance, but, not understanding them, I am dying.” (Pv: 13.4)

“Those who have love for Gorā undergo distress: that love pulls their hearts in opposite directions simultaneously.” (Pv: 13.13)

The substance

Śrīla Jagadānanda Paṇḍit’s only known writing, *Śrī Śrī Prema-vivarta*, is immensely valuable to the followers of Śrīman Mahāprabhu. Śrīla Jagadānanda Paṇḍit describes his Pastimes with the Lord in a sweet, loving manner as though he is reminiscing with an intimate friend, adding details that deepen the meaning of many of the Pastimes recorded in *Śrī Chaitanya-charitāmṛta*, such as his travelling to Vṛndāvan, his conversations with Śrīla Sanātan Goswāmī, and his quarrel with the Lord over a pot of sandalwood oil. He also recounts Pastimes of the Lord that are not recorded anywhere else, such as his quarrelling with the Lord as a schoolboy (Pv: 2.18) and the Lord showing affection to the cowherd boys of Nadia by liberating a crocodile (Pv: 12.15). Weaved throughout these narrations are

profound expressions of union in separation that reveal the mood and ideal with which the Lord's intimate associates serve Him.

Throughout *Śrī Śrī Prema-vivarta*, prominent teachings of the Gauḍīya-Vaiṣṇavas as given in *Śrī Chaitanya-charitāmṛta* are highlighted: Śrī Gaurasundar is Śrī Rādhā and Śrī Kṛṣṇa combined (Cc: Ādi, 1.5):
 “The Absolute is sometimes two, as Rādhā and Kṛṣṇa, and sometimes one, as Śrī Chaitanya, the Supreme Being.” (Pv: 1.2)

Śvayam Bhagavān Śrī Kṛṣṇa appeared as Śrī Gaurasundar to explore the mystery of Śrī Rādhā's love for Him (Cc: Ādi, 1.6):

[The Lord decided:] “I will take Rādhā's heart and halo, become Gaura, and relish Kṛṣṇa's sweetness in the mood of a devotee.” (Pv: 11.10)

Śrī Gaurasundar's Pastimes are superior to all other līlās and forms of the Lord (Cc: Madhya, 25.264):

“Golden Kṛṣṇa appeared to fulfil His desires, and feels more joy in Nabadwīp Dhām than He does in Vraja.” (Pv: 1.39)

Rādhā-dāsyam is the essence of Śrī Gaurasundar's ideal and gift (Cc: Madhya, 8.97):

[Jagadānanda Paṇḍit:] “I am a maidservant of Rādhā's feet, and I love the form of the Lord that is adorned with Her halo (Śrī Gaurāṅga).” (Pv: 1.53)

The Lord appeared both as Śrī Gaurāṅga and as His Name to deliver the souls of Kali-yuga (Cc: Ādi, 1.4, 17.22):

“Being merciful to the conditioned souls, Kṛṣṇa appeared as His Name, and being compassionate to the souls of Kali-yuga, He appeared as Gaura.” (Pv: 7.17)

Śrī Hari-nām-saṅkīrtan is the dharma of the modern age (Cc: Ādi, 7.74):

“O devotees, hear about the dharma in the Age of Kali: there is no duty other than chanting the Name of Śrī Kṛṣṇa.” (Pv: 19.3)

True devotees of the Name always avoid the association of non-devotees and those attached to the pleasures of the world (Cc: Madhya, 22.84):

“Brother, the Name of Kṛṣṇa never appears in bad association: the letters of the Name may appear, but the Name never does.” (Pv: 7.1)

The Name must be chanted without offence (Cc: Ādi, 8.24):

“Only by very carefully avoiding the offences to the Name does the soul attain all perfection and reach the Lord. Those who understand the offences but are unconcerned about avoiding them are foolish and suffer forever.” (Pv: 19.115, 124)

Surrender is the essence of avoiding offences, chanting the Name, and the practice of devotion itself (Cc: Madhya, 22.33, 99):

“When you sincerely take shelter of the Lord, all your offences are destroyed, you never again have any taste for sin and suffering, your piety and sins disappear, and you conquer the illusory environment.” (Pv: 19.108–9)

Only detachment produced by devotion is natural (Cc: Madhya, 16.238–9):

“Service to Kṛṣṇa and the sādhus is relishable to the soul. By simply opposing material nature, you end up completely disheartened.” (Pv: 9.7)

The soul, a part and parcel of Kṛṣṇa’s energy, is Kṛṣṇa’s eternal servant and naturally serves Him under the spell of His all-attractive nature (Cc: Madhya, 20.108–9, 21.102):

“The soul is a spiritual spark, and Kṛṣṇa is the spiritual sun. Seeing eternal Kṛṣṇa, the soul adores Him.” (Pv: 6.1)

The only qualification for devotion is faith (Cc: Madhya, 22.64):

“Every human being—if they have faith—is qualified to chant the Name. The arguments and brashness of speculators about caste and class do not count for anything.” (Pv: 10.1)

Having desires contrary to the Lord’s will is the one and only cause of the soul’s fall, illusion, and suffering (Cc: Madhya, 20.117):

“When the soul becomes averse to Kṛṣṇa and desires enjoyment, nearby Māyā seizes them. Forgetting, ‘I am an eternal servant of Kṛṣṇa’, the soul becomes a slave of Māyā and wanders

indefinitely (suffering the consequences of their actions in the material world).” (Pv: 6.2, 4)

Sādhū-saṅga is the fundamental basis of deliverance and devotion (Cc: Madhya, 22.45, 80):

“When the souls’ wandering throughout saṁsāra comes to an end, then, according to their fortune, they attain the association of the sādhus. Brother, as a result of association with the sādhus, devotion to Kṛṣṇa, the Lord of all Lords, appears within their hearts.” (Pv: 12.3–4)

The combination of service to the devotees and service to the Name is the essence of the practice given by Śrī Gaurasundar (Cc: Madhya, 22.124):

“I want only to chant the Name of Kṛṣṇa in the association of the sādhus—there is no other way to conquer saṁsāra.” (Pv: 6.13)

Serving Vaiṣṇavas is real service to the Lord (Cc: Madhya, 16.70):

“Serve Gaurā’s devotees with perfect sincerity, and then, brother, you will reach Śrī Kṛṣṇa’s feet.” (Pv: 7.18)

Divine love is the supreme goal of devotional practice (Cc: Madhya, 19.164):

“Be free from offences and chant the Name of Kṛṣṇa. Then divine love will come with the Name and reside within your heart.” (Pv: 19.156)

Divine love captivates the Lord Himself (Cc: Madhya, 8.88):

“The Lord never leaves the sincere hearts of those who have bound His lotus feet with the rope of divine love.” (Pv: 12.25)

Divine love is the supreme fulfilment (Cc: Madhya, 2.49):

“Love for Kṛṣṇa is perfectly pure, like the pure water of the Ganges; it is an ocean of nectar. Within such pure love, there is not even a trace of mundanity. It is like a white cloth free from even one spot of ink. Pure love is an ocean of joy. I have received one drop of it, and this drop floods the world.” (Pv: 16.15–6)

Śrī Śrī Prema-vivarta thus serves as a comprehensive companion to *Śrī Chaitanya-charitāmṛta*. In a text less than one-tenth of *Śrī Chaitanya-charitāmṛta*'s length, Śrīla Jagadānanda Paṇḍit has presented the gist of Gauḍīya-Vaiṣṇava theology—sambandha, abhidheya, and prayojan—in clear-cut, energetic summaries composed in sweet vernacular rhyme. Those whose hearts are thrilled to hear the essential principles of sincerity, surrender, and devotion propounded with emphatic conviction are nourished in full by *Śrī Śrī Prema-vivarta*. Bearing in mind that our Guru-varga reveres *Śrī Chaitanya-charitāmṛta* as the most revolutionary theological literature to have ever seen the light of day, when we read and reflect on *Śrī Śrī Prema-vivarta*, which presents *Śrī Chaitanya-charitāmṛta*'s wealth in a condensed and vibrant form, we can only marvel at the profundity of this simple gift. What will we not attain by taking its substance to heart?

Prayer

Holding on our heads the ideal of unconditional devotion to Śrī Gurudev, the Vaiṣṇavas, Śrī Gaurasundar, and the Lord's eternal associates, we invoke the blessings of Śrīla Jagadānanda Paṇḍit and pray that the words of Śrīla Kṛṣṇadās Kavirāj Goswāmī may soon shine true in the hearts of all the readers:

jagadānandera 'prema-vivarta' śune yei jana
premera 'svarūpa' jāne, pāya prema-dhana

"Anyone who hears Jagadānanda's *Prema-vivarta* understands the nature of divine love and attains its wealth."

In Praise of Śrī Śrī Prema-vivarta

Compiled from the talks of

Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Śrīla Jagadānanda Paṇḍit collected his notes on Śrīman Mahāprabhu's Pastimes and teachings, and presented them in the form of a book named *Prema-vivarta*. This book was published by Śrīla Bhakti Vinod Ṭhākur and is full of Gauḍīya siddhānta.

Student: Some people say *Prema-vivarta* was written by Śrīla Bhakti Vinod Ṭhākur, not Jagadānanda Paṇḍit.

Śrīla Śrīdhar Mahārāj: If we can understand that *Śrīmad Bhāgavatam* is the highest development of theism and the teachings of Śrī Chaitanyadev are the highest, full-fledged form of that theism, then anything that correlates with them has value and cannot but be true. Some claim that *Śrī Brahma-saṁhitā* was written by Śrī Chaitanyadev. Śrīla Jīva Goswāmī has shown that there really was a *Brahma-saṁhitā* with one hundred chapters and that the *Brahma-saṁhitā* given by Śrī Chaitanyadev is one chapter from that book. Śrīla Bhakti Vinod Ṭhākur, however, also wrote, "We do not find any book by Śrī Chaitanyadev Himself anywhere. If *Brahma-saṁhitā* comes from Him, then we are very proud and satisfied that He has left us at least one book." We may see *Prema-vivarta* in this way.

There are many things mentioned in *Prema-vivarta* that greatly help the Gauḍīya Maṭh's propoganda. A particular opposition camp of the Gauḍīya Maṭh says that Śrīla Bhakti Vinod Ṭhākur has written *Prema-vivarta* in the name of Jagadānanda Paṇḍit because the book supports the Gauḍīya Maṭh's position very well. For example, a section of saḥajiyās say that there is no Ekādaśī in Purī. They say that when Mahāprabhu lived in Purī, He did not follow Ekādaśī because in

Śrī Chaitanya-charitāmṛta He is always found to be taking mahāprasād. They say that in Purī even on Ekādaśī we should not fast because there is always mahāprasād present, and there mahāprasād cannot be refused. It is, however, clearly stated in Jagadānanda Paṇḍit's *Prema-vivarta* that when Mahāprabhu was offered mahāprasād on Ekādaśī, He touched it to His head, kept it respectfully nearby, performed kīrtan the whole day and night, and then took the prasād the next morning. Many similar points that are very helpful for the preaching of the Gauḍīya Maṭh are found in *Prema-vivarta*.

Student: Was Jagadānanda Paṇḍit in the mood of Satyabhāmā or was he an incarnation of Satyabhāmā?

Śrīla Śrīdhara Mahārāj: He was an incarnation of Satyabhāmā. Satyabhāmā's mood is known as vāmya-bhāva, opposition. She is very sentimental. She apparently opposes the Lord and behaves insistently. Ostentatiously, she opposes the Lord, but from the heart she has no opposition to Him, only loving emotions. Jagadānanda Paṇḍit sometimes played with the Lord in a way that might seem sinful. He was full of sentiments, but he has the highest qualification of having the greatest attraction to Mahāprabhu.

Once, Jagadānanda Paṇḍit asked Mahāprabhu for permission to go to Vṛndāvan. Mahāprabhu granted him permission but gave him instructions to follow while he was there.

mathurā gele sanātana-saṅgei rahibā
 mathurāra svāmī sabera charaṇa vandibā
 dūre rahi' bhakti kariha saṅge nā rahibā
 tā-sabāra āchāra-cheṣṭā la-ite nāribā
 sanātana-saṅge kariha vana daraśana
 sanātanera saṅga nā chhāḍibā eka-kṣaṇa
 śīghra āsiha, tāhā nā rahiha chira-kāla
 govardhane nā chaḍiha dekhite 'gopāla'

(Śrī Chaitanya-charitāmṛta: Antya-līlā, 13.36–39)

“You may go to Vṛndāvan, but do not remain there for a long time and do not climb on top of Govardhan to see Mādhavendra Purī's Gopāl.

Offer respect to the Vraja-vāsīs, but do not imitate their practices. And as long as you are there, stay under the guidance of Sanātan.”

Student: Why did the Lord tell Jagadānanda Paṇḍit not to come too close to the Vraja-vāsīs?

Śrīla Śrīdhara Mahārāj: Although the Lord was advising Jagadānanda, these instructions are really for us. They are to warn us that the Vraja-vāsīs may not be scrupulous about following physical practices, and that we should not imitate their external behaviour. Also, in Vraja at that time, everyone was not a follower of Chaitanyadev. They were followers of Nimbārka Āchārya, Viṣṇu Swāmī, and others. Furthermore, it was a period of Mohammedan rule. Under those circumstances, Mahāprabhu did not want Jagadānanda’s sentiments to be publicly exposed in Vraja Maṇḍal. Sanātan Goswāmī was the most sober and respected follower of Mahāprabhu there, and he could deal with things in the locality well. Jagadānanda was very intolerant of anyone who did not follow Mahāprabhu. He had many eccentricities, and he could create havoc. Mahāprabhu thought, “He quarrels even with Me here. He won’t care for anyone there. For his own interest, he may create quarrel there. So, he should always be under the guidance of Sanātan. Sanātan is a sober man and knows how to deal with the people in that place. He is my trusted leader there. Jagadānanda must remain under his guidance and should not mix closely with the Vraja-vāsīs. Because of his intolerance, he may quarrel with them.” Mahāprabhu knew Jagadānanda was very sentimental, and He did not want that Jagadānanda would go there and freely display intense sentiments for Him. Still, Jagadānanda did so.

One day, while Jagadānanda Paṇḍit was cooking, Sanātan Goswāmī came to visit him just as he was placing a cooking pot on the oven. Sanātan Goswāmī was wearing a turban made of red cloth. Jagadānanda Prabhu was delighted to see the red cloth and said, “That must be Mahāprabhu’s cloth! Did He give it to you?”

Sanātan Goswāmī replied, “No, no. I received this cloth from another sannyāsī, Mukunda Saraswatī, who stays in this area.”

Jagadānanda said, “Oh! Is it? You are the leading follower of Mahāprabhu but you wear on your head the cloth of another sannyāsī!”

Jagadānanda rushed toward Sanātan to strike Sanātan with the cooking pot in his hand. “Who can tolerate this?” he exclaimed.

“Yes, Paṇḍitjī!” Sanātan Goswāmī joined his palms, “I have now found the jewel I have been searching for. I wanted to see your exclusive love for Mahāprabhu, and today, by Mahāprabhu’s grace, I have seen it. I wore this turban only with the hope that I would see your exclusive devotion to Mahāprabhu and the extreme intolerance produced by your love. Seeing the intensity of your love for Mahāprabhu, my life is fulfilled. I am very fortunate.”

Jagadānanda was nonplussed by Sanātan’s words and felt that his excitement was quite abrupt and awkward. He felt shy and fell silent. Then he said, “No, no, no. I am mistaken. But who can tolerate this? You are one of the main followers of Mahāprabhu, but you have such respect for another sannyāsī, a māyāvādī, that you wear his cloth on your head as a turban? I cannot tolerate this, but please forgive me for coming to strike you.”

On another occasion, when Sanātan Goswāmī came to Purī, he asked for Jagadānanda’s advice as to whether he should remain there with Mahāprabhu or return to Vṛndāvan. Jagadānanda advised him to return to Vṛndāvan, and later Śrīman Mahāprabhu heard that Jagadānanda had given this advice to Sanātan Goswāmī, who was his senior. Mahāprabhu chastised Jagadānanda and then praised Sanātan Goswāmī, but Sanātan Goswāmī replied to Mahāprabhu, “Oh! This is my misfortune. You are feeding me so much bitterness coated with praise. Jagadānanda’s fortune is higher. You blame him and punish him with ill words—that means that You think of him as Your own, but You keep me at a respectful distance. This shows his good fortune and my bad fortune. It is my bad fate that You praise me and keep me at a respectful distance. That You punish Jagadānanda shows that You favour him, and that he is Your own. You are actually treating him most affectionately.”

Through Sanātan's glorification, we can understand the exalted position of Jagadānanda Paṇḍit and his intimate relationship with Mahāprabhu.

In another instance, Jagadānanda Paṇḍit carried a large clay pot full of sandalwood oil from Bengal to Purī, a distance of more than three hundred miles. He came to Govinda, Mahāprabhu's personal servant, and modestly offered it: "With great trouble, I have carried this pot full of sandalwood oil here for Mahāprabhu. May the Lord graciously accept it. Please keep it here. You can massage Mahāprabhu's head with this oil; it has a cooling effect. Sometimes the Lord cannot sleep, and sometimes He speaks deliriously. This oil will help Him greatly at those times. I have taken the oil from Śivānanda Sen, and it is pure. Please keep it here and use it for the Lord."

Mahāprabhu overheard Jagadānanda saying this to Govinda. "What is this?" He asked.

"Jagadānanda Paṇḍit has brought a full pot of sandalwood oil for You, and his request is that You smear it on Your head now and then so that You will sleep soundly and remain in good health", said Govinda.

"No, no, no. Sandalwood oil is very fragrant. What will people say about Me? I am a sannyāsī. If I smear this oil on My head and go to see Jagannāth, the public will smell it and say, 'Such luxury for a sannyāsī? Does He also keep a woman with Him?' I cannot use this oil at all. I will get a bad name."

Mahāprabhu turned to Jagadānanda, "Would that please you? I advise you to take the oil to the Temple of Jagannāth. There it can be burned in the lamps, and Jagannāth will enjoy its scent. In that way, your labour of carrying the oil here will be successful. You will be greatly benefitted by offering the oil in that way."

"Remove the oil from My room", Mahāprabhu said to Govinda.

Hearing this, Jagadānanda took the pot of oil from Govinda, came in front of Mahāprabhu, and smashed it on the floor. The oil spilled everywhere, and Jagadānanda ran straight to his room.

He locked the door from the inside and did not come out for three days. When Mahāprabhu heard that Jagadānanda had been fasting for three days, He could not contain Himself, and He personally went to Jagadānanda's door. "O Jagadānanda! What is the matter? Arise and open the door. Today, I shall take prasādam prepared by your hands. I will not take prasādam from anyone else. I am going now, and at noon time I will return to take lunch here, prepared by you."

Jagadānanda thought, "Oh! Mahāprabhu will accept my cooking today!" He got out of bed and began to cook. Mahāprabhu came with Govinda to take prasādam, and He remarked, "Oh! All the dishes are very, very sweet today. Perhaps your cooking with a hot temper has made them extra sweet."

After eating, Mahāprabhu stood and said, "Now you eat. Before I leave, I want to see you eat."

Jagadānanda replied, "Oh no, no, no. My Lord, You go and take rest. I shall take later. Certainly I will eat."

Mahāprabhu said, "Govinda, you remain here. Once Jagadānanda has eaten, come and inform Me." Finally, Jagadānanda took prasādam.

Jagadānanda Paṇḍit has a very sentimental character like that of Satyabhāmā. He cannot give up his tendency of being reactionary towards Mahāprabhu. He is abhimānyu, very sensitive about subtle things, and known for his prema-vivarta, the peculiar characteristics of the reactions produced by his divine love. They are of a peculiar type and are described in the science of divine love. Like Satyabhāmā, he has vāmya-bhāva, which is the nature of the highest class of heroines (nāyikās). They instantly refuse whatever is offered to them by their lover (nāyaka). In the science of love, we are told that this nature is the most valuable: it increases the lover's earnestness.

Rādhārāṇī's nature is also of that type: always in opposition (nirantara vāmya). This spirit of opposition is a peculiar thing, and the experts in rasa say that it is the highest mood because it enhances the intensity of the other side. This mood is found in Jagadānanda and Satyabhāmā.

After Kṛṣṇa went to Mathurā, His Vṛndāvan-līlā continued underground, that is, outside of ordinary vision. During that time, parts (aṁśas) of the gopīs went to Dvārakā. Satyabhāmā appeared from a portion of Rādhārāṇī's lustre and Rukmiṇī from Chandrāvalī's. Chandrāvalī is more judicious, Rādhārāṇī more sentimental. Sentiment has the upper hand in Vṛndāvan: it is above judiciousness in matters of love. In Dvārakā, however, judiciousness gets the upper hand, and sentimentalism goes into the lower position. So, Satyabhāmā—Rādhārāṇī's connection, or shadow—is considered of lower value there, and the judiciousness and cleverness of Chandrāvalī—Rukmiṇī—comes into the first rank. The mood that has its highest glory in Vṛndāvan cannot play fully in Dvārakā. It goes into a secondary position there. These are the peculiarities in the līlā.

yathā yathā gaura-padāravinde
vindetā bhaktiṁ kṛta-puṇya-rāśiḥ
tathā tathotsarpati hṛdy akasmād
rādhā-padāmbhoja-sudhāmburāśiḥ

(Śrī Chaitanya-chandrāmṛta: 88)

As much as one engages in the service of Gaura-līlā, automatically one finds oneself within the inner development of the service of Śrī Rādhikā in Vraja-līlā. One's service begins here and reaches there. Automatically, spontaneously, one will be led there to the service of the highest value and quality. So, begin properly with Gaura-līlā, begin with Nityanānda and Gaura-Gadādhara, and then find yourself in the midst of Vṛndāvan-līlā. Unknowingly, you will find, "I have attained a good position in Vṛndāvan-līlā."

श्रीश्रीप्रेमविवर्त

Śrī Śrī Prema-vivarta

CHAPTER ONE

মঙ্গলাচরণ

Maṅgalācharaṇa

Invocation of Auspiciousness

রাধাকৃষ্ণপ্রণয়বিকৃতিহ্লাদিনী শক্তিরস্মাদ্
একাত্মানাবপি ভুবি পুরা দেহভেদং গতৌ তৌ
চৈতগ্ৰাখ্যং প্রকটমধুনা তদ্বয়ং চৈক্যমাগুং
রাধাভাবদ্যুতিসুবলিতং নৌমি কৃষ্ণস্বরূপম্

rādhā-kṛṣṇa-praṇaya-vikṛtiḥ hlādinī-śaktir asmād
ekātmānāv api bhuvī purā deha-bhedaṁ gatau tau
chaitanyākhyam prakaṭam adhunā tad-dvayam chaikyam āptam
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.5)

api—Although tau—They [are] eka-ātmānau—by nature one, asmāt—through hlādinī-śaktiḥ—the pleasure potency, rādhā-kṛṣṇa-praṇaya-vikṛtiḥ—a transformation of Rādhā and Kṛṣṇa’s love, [They] purā—eternally gatau—possess deha-bhedam—separate bodies bhuvī—within the world. adhunā—Now, tad-dvayam—these two āptam—have become prakaṭam—manifest aikyam—as one cha—and [are] ākhyam—known as chaitanya-‘Chaitanya’. naumi—I bow kṛṣṇa-svarūpam—to Kṛṣṇa’s form suvalitam—adorned with rādhā-bhāva-dyuti—the heart and halo of Śrī Rādhā.

Although Śrī Rādhā and Śrī Kṛṣṇa are by nature one, through the hlādinī-śakti, a transformation of Their love, They exist eternally in separate forms. Now, They have manifested in one combined form as Śrī Chaitanya. I bow to Him, Kṛṣṇa Himself adorned with the heart and halo of Śrī Rādhā.

শ্রীরাধাকৃষ্ণতত্ত্ব

śrī-rādhā-kṛṣṇa-tattva

The nature of Śrī Rādhā and Śrī Kṛṣṇa

অখণ্ড-অদ্বয়-জ্ঞান সর্বতত্ত্বসার ।

সেই তত্ত্বে দণ্ড-পরগাম বার বার ॥১॥

akhaṇḍa-advaya-jñāna sarva-tattva-sāra

sei tattve daṇḍa-paraṅgāma bāra bāra [1]

daṇḍa-paraṇāma—I bow bāra bāra—again and again sei khaṇḍa-advaya-jñāna tattve—to the indivisible, nondual Absolute, sarva-tattva-sāra—the essence of all truths.

I bow again and again to the indivisible, nondual Absolute, the essence of all truths.

সেই তত্ত্ব কভু দুই রাধাকৃষ্ণরূপে ।

কভু এক পরাৎপর চৈতন্যস্বরূপে ॥২॥

sei tattva kabhu dui rādhā-kṛṣṇa-rūpe

kabhu eka parātpara chaitanya-svarūpe [2]

sei tattva—The Absolute [is] kabhu—sometimes dui—two rādhā-kṛṣṇa-rūpe—as Rādhā and Kṛṣṇa, [and] kabhu—sometimes eka—one chaitanya-svarūpe—as Śrī Chaitanya, parātpara—the Supreme Being.

The Absolute is sometimes two, as Rādhā and Kṛṣṇa, and sometimes one, as Śrī Chaitanya, the Supreme Being.

তত্ত্ব-বস্তু এক সদা অদ্বিতীয় ভায় ।

বস্তু বস্তুশক্তি মাঝে কিছু ভেদ নাই ॥৩॥

tattva-vastu eka sadā advitīya bhāya

vastu vastu-śakti mājhe kichhu bheda nāi [3]

tattva-vastu—The Absolute [is] sadā—eternally eka—one advitīya bhāya—without a second, [and] kichhu nāi—there is no bheda—difference mājhe—between vastu—the Absolute [and] vastu-śakti—the Absolute’s energy.

The Absolute is eternally one without a second, and there is no difference between the Absolute and the Absolute’s energy.

ভেদ নাই বটে, কিন্তু সদা ভেদ তায় ।

“ভেদাভেদ অবিচিন্ত্য” সর্ব-বেদে গায় ॥৪॥

bheda nāi vaṭe, kintu sadā bheda tāya

“bhedābheda avichintya” sarva-vede gāya [4]

vaṭe—Truly, nāi—there is no bheda—difference [between them], kintu—yet [there is] sadā—always bheda—a difference tāya—between them. sarva-vede—All the Vedas gāya—glorify “bhedābheda avichintya”—this “inconceivable difference and nondifference”.

Truly, there is no difference between them, yet there is always a difference between them. All the Vedas glorify this “inconceivable difference and nondifference”.

বস্তুশক্তি চিৎ-স্বরূপ ভাবেতে সন্ধিনী ।

ক্রিয়াতে হ্লাদিনী তাই ত্রিভাবধারিণী ॥৫॥

vastu-śakti chit-svarūpa bhāvete sandhinī

kriyāte hlādinī tāi tribhāva-dhāriṇī [5]

vastu-śakti—The Absolute’s energy [is] chit-svarūpa—spirit by nature, bhāvete sandhinī—existence in form, [and] kriyāte hlādinī—pleasure in action, [and] tāi—thus tribhāva-dhāriṇī—possesses three aspects.

The Absolute's energy is spirit by nature, existence in form, and pleasure in action. The Absolute's energy thus possesses three aspects.

বস্তুশক্তিদ্বারে বস্তু দেয় পরিচয় ।
 বস্তুশক্তি ক্রিয়াযোগে সর্ব সিদ্ধ হয় ॥৬॥
vastu-śakti-dvāre vastu deya parichaya
vastu-śakti kriyā-yoge sarva siddha haya [6]

vastu—The Absolute parichaya deya—reveals Himself vastu-śakti-dvāre—through the Absolute's energy; sarva—everything haya—is siddha—effected kriyā-yoge—by the action vastu-śakti—of the Absolute's energy.

The Absolute reveals Himself through His energy; everything is effected by the action of the Absolute's energy.

অখণ্ড বস্তুতে ভাব ক্রিয়া নিত্য হয় ।
 শক্তি শক্তিমান্ বস্তু তবু পৃথক্ নয় ॥৭॥
akhaṇḍa vastute bhāva kriyā nitya haya
śakti śaktimān vastu tabu pṛthak naya [7]

bhāva—Feeling [and] kriyā—action haya—happen nitya—constantly akhaṇḍa vastute—within the indivisible Absolute. vastu—The Absolute [is] śakti—energy [and] śaktimān—the possessor of all energy. tabu—Still, naya—the Absolute is not pṛthak—differentiated.

Feeling and action happen constantly within the indivisible Absolute. The Absolute is energy and the possessor of all energy. Still, the Absolute is not differentiated.

হ্লাদিনী বস্তুকে দিয়া দুইটা স্বরূপ ।
 ব্রজে রাধাকৃষ্ণলীলা করায় অপরূপ ॥৮॥
hlādinī vastuke diyā duiṭī svarūpa
vraje rādhā-kṛṣṇa-līlā karāya aparūpa [8]

hlādinī—The pleasure potency vastuke duiṭī svarūpa diyā—separates the Absolute into two [and] karāya—makes rādhā-kṛṣṇa-līlā—Rādhā and Kṛṣṇa's Pastimes vraje—in Vraja aparūpa—sublime.

The hlādinī-śakti separates the Absolute into two and makes Rādhā and Kṛṣṇa's Pastimes in Vraja sublime.

রাধাকৃষ্ণ-প্রণয়ের বিকৃতি হ্লাদিনী ।
 অবিচিন্ত্য শক্তি রাধাকৃষ্ণ-উন্মাদিনী ॥৯॥
rādhā-kṛṣṇa-praṇayera vikṛti hlādinī
avichintya śakti rādhā-kṛṣṇa-unmādinī [9]

hlādinī—The pleasure potency [is] vikṛti—a transformation rādhā-kṛṣṇa-praṇayera—of Rādhā and Kṛṣṇa's love, avichintya śakti—an inconceivable energy [that] rādhā-kṛṣṇa-unmādinī—delights Rādhā and Kṛṣṇa.

The hlādinī-śakti is a transformation of Rādhā and Kṛṣṇa's love, an inconceivable energy that delights Rādhā and Kṛṣṇa.

অঘটন ঘটাইতে ধরে মহাশক্তি ।
 নিষিকারে করিয়াছে বিকার অনুরক্তি ॥১০॥
 aghaṭana ghaṭāite dhare mahāśakti
 nirvikāre kariyāchhe vikāra anurakti [10]

dhare—She has mahāśakti—immense power aghaṭana ghaṭāite—to make the impossible possible: kariyāchhe—she has made vikāra—transformations anurakti—of love nirvikāre—within that which is non-transformable.

The hlādinī-śakti has immense power to make the impossible possible: she has made transformations of love within the non-transformable Absolute.

তত্ত্ববস্তু তর্কিকের অগোচর; কৃষ্ণকৃপাসাপেক্ষ
 tattva-vastu tārīkera agochara; kṛṣṇa-kṛpā-sāpekṣa
 The Absolute is incomprehensible to speculators;
 realisation is dependent on Kṛṣṇa's grace

এবে এক উঠিল অপূর্ব পূর্বপক্ষ ।
 তর্কিক না বুঝে যদি চিন্তে বর্ষ লক্ষ ॥১১॥
 ebe eka uṭhila apūrva pūrva-pakṣa
 tārīkika nā bujhe yadi chinte varṣa lakṣa [11]

ebe—Now, eka—an apūrva—unprecedented pūrva-pakṣa—proposition uṭhila—has arisen [that] tārīkika—speculators bujhe nā—do not understand [even] yadi—if chinte—they think [about it] lakṣa varṣa—for hundreds of thousands of years.

Now, an unprecedented proposition has arisen that speculators do not understand, even if they think about it for hundreds of thousands of years.

কৃষ্ণ যারে কৃপা করে সেই মাত্র জানে ।
 লক্ষবর্ষ চিন্তি তাহা না বুঝিবে আনে ॥১২॥
 kṛṣṇa yāre kṛpā kare sei mātra jāne
 lakṣa-varṣa chinti' tāhā nā bujhibe āne [12]

mātra—Only sei—those yāre—whom kṛṣṇa—Kṛṣṇa kṛpā kare—blesses jāne—understand [it]. āne—Others bujhibe nā—will not understand tāhā—it [even] chinti'—after thinking [about it] lakṣa-varṣa—for hundreds of thousands of years.

Only those whom Kṛṣṇa blesses understand it. Others will not understand it, even after thinking about it for hundreds of thousands of years.

রাধাকৃষ্ণ-প্রণয়ের বিকার হ্লাদিনী ।
 প্রণয়ের পরে জন্মে চিত্ত-উন্মাদিনী ॥১৩॥
 rādhā-kṛṣṇa-praṇayera vikāra hlādinī
 praṇayera pare janme chitta-unmādinī [13]

hlādinī—The pleasure potency, vikāra—a transformation rādhā-kṛṣṇa-praṇayera—of Rādhā and Kṛṣṇa's love, janme—manifests pare—after [Rādhā and Kṛṣṇa's] praṇayera—love [and] chitta-unmādinī—delights [Their] hearts.

The hlādinī-śakti, a transformation of Rādhā and Kṛṣṇa's love, manifests after Rādhā and Kṛṣṇa's love and delights Their hearts.

রাধা-কৃষ্ণ দুই হলে হয় ত প্রণয় ।
প্রণয় হৈলে তবে বিকার ঘটয় ॥১৪॥

rādhā-kṛṣṇa dui hale haya ta' praṇaya
praṇaya ha-ile tabe vikāra ghaṭaya [14]

[When] rādhā-kṛṣṇa—Rādhā and Kṛṣṇa hale—become dui—two, praṇaya—love ta' haya—manifests, [and when] praṇaya—love ha-ile—manifests, tabe—then vikāra—transformations ghaṭaya—occur.

When Rādhā and Kṛṣṇa become two, love manifests, and when love manifests, transformations occur.

দুই দেহ হবার আগে বিকার না ছিল ।
তবে এক রূপ দুই কেমনে হৈল ॥১৫॥

dui deha habāra āge vikāra nā chhila
tabe eka-rūpa dui kemane ha-ila [15]

āge—Before habāra—Rādhā and Kṛṣṇa assumed dui—two deha—bodies, chhila nā—there were no vikāra—transformations. tabe—So, kemane—how [did] eka-rūpa—one form ha-ila—become dui—two?

Before Rādhā and Kṛṣṇa assumed two bodies, there were no transformations. So, how did one form become two?

হ্লাদিনী হইতে হয় দুই দেহ ভেদ ।
কোথা বা হ্লাদিনী ছিল হইল প্রভেদ ॥১৬॥

hlādinī ha-ite haya dui deha bheda
kothā vā hlādinī chhila ha-ila prabheda [16]

bheda haya—One form separated [into] dui—two deha—bodies ha-ite—because of hlādinī—the hlādinī-śakti. [But] kothā vā—where chhila—was hlādinī—the hlādinī-śakti [when] prabheda ha-ila—they separated?

One form separated into two because of the hlādinī-śakti. But where was the hlādinī-śakti when they separated?

এই প্রশ্নের এক মাত্র আছে ত' উত্তর ।
দেশকালাতীত কৃষ্ণতত্ত্ব নিরন্তর ॥১৭॥

ei praśnera eka-mātra āchhe ta' uttara
deśa-kālātīta kṛṣṇa-tattva niranantara [17]

eka-mātra—The only uttara—answer ta' āchhe—there is ei praśnera—to this question [is that] kṛṣṇa-tattva—Kṛṣṇa, by nature, [is] niranantara—eternally deśa-kālātīta—beyond time and space.

The only answer to this question is that Kṛṣṇa, by nature, is eternally transcendental to time and space.

অপ্রাকৃত-তত্ত্বে দেশকালাদির বিচার নাই

aprākṛta-tattve deśa-kālādīra vichāra nāi

There is no consideration of time and space in divinity

প্রকৃতির মধ্যে দেখ কালের প্রভাব ।

ভূত-ভবিষ্যতের বুদ্ধি তাহার স্বভাব ॥১৮॥

prakṛtira madhye dekha kālera prabhāva

bhūta-bhaviṣyatera buddhi tāhāra svabhāva [18]

prakṛtira madhye—Within material existence, *dekha*—you see *prabhāva*—the influence *kālera*—of time; *buddhi*—awareness *bhūta-bhaviṣyatera*—of past and future [is part of] *tāhāra*—its *svabhāva*—nature.

Within material existence, you see the influence of time; awareness of past and future are natural within material existence.

অপ্রাকৃত-তত্ত্বে ভূত ভবিষ্যৎ নাই ।

নিত্য-বর্তমান তথা বলিহারি যাই ॥১৯॥

aprākṛta-tattve bhūta bhaviṣyat nāi

nitya-vartamāna tathā balihāri yāi [19]

aprākṛta-tattve—In divinity, [however,] *nāi*—there is no *bhūta*—past [or] *bhaviṣyat*—future. *tathā*—There, [there is] *nitya-vartamāna*—the eternal present, [which] *balihāri yāi*—is indescribable.

In divinity, however, there is no past or future; there is only the eternal present, which is indescribable.

বাঙমনের অগোচর অপ্রাকৃত-তত্ত্ব ।

বর্ণিতে আইসে দোষ এই মাত্র সত্য ॥২০॥

vānmanera agochara aprākṛta-tattva

varṇite āise doṣa ei mātra satya [20]

aprākṛta-tattva—Divinity [is] *vānmanera agochara*—beyond the mind and words. *varṇite*—Describing [it] *āise*—brings about *doṣa*—error. *ei*—This *mātra*—alone [is] *satya*—true.

Divinity is beyond thought and description. Describing it leads to error. This alone is the truth.

অপ্রাকৃত-তত্ত্বে কভু দোষ নাহি পাই ।

অচিন্ত্য-শক্তিতে সব সমাধান ভাই ॥২১॥

aprākṛta-tattve kabhu doṣa nāhi pāi

achintya-śaktite saba samādhāna bhāi [21]

kabhu nāhi pāi—We never find *doṣa*—faults *aprākṛta-tattve*—in divinity. *bhāi*—Brother, *saba*—everything [is] *samādhāna*—harmonised *achintya-śaktite*—by [the Absolute's] inconceivable energy.

We never find faults in divinity. Brother, everything is harmonised by the Absolute's inconceivable energy.

পূর্বাপর হেন কথা কভু নাহি তায় ।

সর্বদা নূতন সব আনন্দে মাতায় ॥২২॥

pūrvāpara hena kathā kabhu nāhi tāya

sarvadā nūtana saba ānande mātāya [22]

kabhu nāhi—There is never hena kathā—such notion pūrvāpara—of before and after tāya—there. saba—Everything [is] sarvadā nūtana—ever-new [and] mātāya—overflows ānande—with joy.

There is never any sense of before and after in the Absolute. Everything is ever-new and overflows with joy.

অতএব তত্ত্বে যে অখণ্ড-খণ্ড-ভাব ।

সমকালে দেখি সেও তত্ত্বের স্বভাব ॥২৩॥

ataeva tattve ye akhaṇḍa-khaṇḍa-bhāva

sama-kāle dekhi seo tattvera svabhāva [23]

ataeva—Thus, seo ye akhaṇḍa-khaṇḍa-bhāva—the states of being divided and undivided, [which] dekhi—we see tattve—in the Absolute sama-kāle—simultaneously, [are both part of] tattvera—the Absolute's svabhāva—nature.

Thus, the states of being divided and undivided, which we see within the Absolute simultaneously, are both part of the Absolute's nature.

বিরুদ্ধ-ধর্মাশ্রয় তত্ত্ব আশ্চর্য তার গুণ ।

জন্মে নাই হ্লাদিনী তবু ক্রিয়াতে নিপুণ ॥২৪॥

viruddha-dharmāśraya tattva āścharya tāra guṇa

janme nāi hlādinī tabu kriyāte nipuṇa [24]

tattva—The Absolute [is] viruddha-dharmāśraya—the shelter of contradictory natures. [This is] tāra—His āścharya—astonishing guṇa—quality: janme nāi—without having manifest, hlādinī—the hlādinī-śakti [is] tabu—still nipuṇa—adept kriyāte—in action.

The Absolute has contradictory natures. This is one of the Absolute's astonishing qualities: without having manifest, the hlādinī-śakti still acts expertly.

জন্মিবার পূর্বে রাখা-কৃষ্ণে দুই করে ।

দুঁহে প্রেমের বিকার হয়ে নিজে জন্ম ধরে ॥২৫॥

janmibāra pūrve rādhā-kṛṣṇe dui kare

dūhe premera vikāra haye nije janma dhare [25]

pūrve—Prior janmibāra—to [her] manifestation, kare—she makes rādhā-kṛṣṇe—Rādhā and Kṛṣṇa dui—two [and then] janma dhare—she manifests nije—herself haye—as vikāra—the transformations premera—of love dūhe—between Them.

Prior to her manifestation, she makes Rādhā and Kṛṣṇa two, and then manifests herself as the transformations of love between Them.

নিত্য-বর্তমান তত্ত্ব কালদোষহীন ।
কালদোষ-বিচার প্রাকৃতে সমীচীন ॥২৬॥
nitya-vartamāna tattva kāla-doṣa-hīna
kāla-doṣa-vichāra prākṛte samīchīna [26]

tattva—The Absolute, nitya-vartamāna—eternally present, [is] kāla-doṣa-hīna—free from the fault of time. kāla-doṣa-vichāra—Consideration of the fault of time [is] samīchīna—appropriate prākṛte—for material existence.

The eternally present Absolute is free from the fault of time. Consideration of time applies only to material existence.

শ্রীঅদ্বয়তত্ত্ব আর রাধাকৃষ্ণতত্ত্ব ।
সমকাল সত্য নিত্য আর শুদ্ধ সত্ত্ব ॥২৭॥
śrī-advaya-tattva āra rādhā-kṛṣṇa-tattva
sama-kāla satya nitya āra śuddha sattva [27]

śrī-advaya-tattva—The nondual Absolute āra—and rādhā-kṛṣṇa-tattva—Rādhā-Kṛṣṇa [are] sama-kāla—simultaneously satya—true, nitya—eternal, āra—and śuddha sattva—pure in nature.

The nondual Absolute and Rādhā-Kṛṣṇa are simultaneously existent, eternal, and spiritual.

শ্রীরাধাকৃষ্ণই শ্রীচৈতন্য

śrī-rādhā-kṛṣṇa-i śrī-chaitanya
Śrī Rādhā and Śrī Kṛṣṇa are Śrī Chaitanya

অতএব রাধাকৃষ্ণ দুই এক হঞা ।
অধুনা প্রকট মোর চৈতন্য গোসাঞী ॥২৮॥
ataeva rādhā-kṛṣṇa dui eka hañā
adhunā prakaṭa mora chaitanya gosāñī [28]

ataeva—Thus, dui—the two, rādhā-kṛṣṇa—Rādhā and Kṛṣṇa, hañā—have become eka—one adhunā—now [and] prakaṭa—manifest [as] mora—my gosāñī—Lord, chaitanya—Śrī Chaitanya.

Thus, the two, Rādhā and Kṛṣṇa, have now become one and manifest as my Lord, Śrī Chaitanya.

“অধুনা” বলিতে কালভেদ নাহি কর ।
অপ্রাকৃতে কালভেদ নাহি তাহা স্মর ॥২৯॥
“adhunā” balite kāla-bheda nāhi kara
aprākṛte kāla-bheda nāhi tāhā smara [29]

balite—As I say, “adhunā”—“now”, kara nāhi—do not make kāla-bheda—a temporal distinction. smara—Remember tāhā—that nāhi—there are no kāla-bheda—temporal distinctions aprākṛte—in divinity.

I said, “now”, but do not make a temporal distinction. Remember that there are no such distinctions in divinity.

“রাধাকৃষ্ণ ছিল, ভেল চৈতন্ত গোসাপ্রিঃ” ।
এ বলিলে কালদোষ সত্যবস্ত হারাই ॥৩০॥

“rādhā-kṛṣṇa chhila, bhela chaitanya gosāñi”
e balile kāla-doṣa satya-vastu hārāi [30]

“rādhā-kṛṣṇa—“Rādhā and Kṛṣṇa chhila—existed, [and then] bhela—became chaitanya gosāñi—Lord Chaitanya”— e balile—if you say this, kāla-doṣa—the fault of time [occurs, and] hārāi—you misunderstand satya-vastu—the true Absolute.

“Rādhā and Kṛṣṇa existed, and then became Lord Chaitanya”—if you say this, you make a temporal distinction and misunderstand the Absolute.

‘একাত্মা’ শব্দেতে যদি শ্রীচৈতন্ত মান ।
রাধাকৃষ্ণে হবে ভাই আধুনিক জ্ঞান ॥৩১॥

‘ekātmā’ śabdete yadi śrī-chaitanya māna
rādhā-kṛṣṇe habe bhāi ādhunika jñāna [31]

bhāi—Brother, yadi—if māna—you consider ‘ekātmā’ śabdete—the word *ekātmā* [means] śrī-chaitanya—Śrī Chaitanya, [and that] habe—He will become rādhā-kṛṣṇe—Rādhā and Kṛṣṇa, [then] ādhunika jñāna—a temporal distinction [is made].

Brother, if you consider that the word *ekātmā* means Śrī Chaitanya and that He will become Rādhā and Kṛṣṇa, then you make a temporal distinction between Them.

“অগ্রে রাধাকৃষ্ণ কিবা শচীর নন্দন” ।
এ বিচারে বৃথা কাল না কর কর্তন ॥৩২॥

“agre rādhā-kṛṣṇa kibā śachīra nandana”
e vichāre vṛthā kāla nā kara kartana [32]

“kibā—“Who [was] agre—first: rādhā-kṛṣṇa—Rādhā and Kṛṣṇa [or] śachīra nandana”—the son of Śachī?” kāla kartana kara nā—Do not spend [your] time vṛthā—uselessly e vichāre—with such analysis.

“Who was first: Rādhā and Kṛṣṇa or Śrī Chaitanya?” Do not waste your time analysing this.

বলিয়াছি অপ্রাকৃতে সব বর্তমান ।
চৈতন্ত কৃষ্ণেতে তর্কে হও সাবধান ॥৩৩॥

baliyāchhi aprākṛte saba vartamāna
chaitanye kṛṣṇete tarke hao sāvadhāna [33]

baliyāchhi—I have said [that] saba—everything aprākṛte—within divinity [exists] vartamāna—in the present. sāvadhāna hao—Be cautious tarke—in arguing [over] chaitanye kṛṣṇete—Chaitanya and Kṛṣṇa.

I have already said that everything within divinity exists in the present, so be cautious about arguing over Śrī Chaitanya and Śrī Kṛṣṇa.

সমকাল নিত্যকাল দুই তত্ত্ব সত্য ।
অখণ্ড অদ্বয় লীলা তত্ত্বের মহত্ত্ব ॥৩৪॥

sama-kāla nitya-kāla dui tattva satya
akhaṇḍa advaya līlā tattvera mahattva [34]

dui tattva—The two of Them satya—exist sama-kāla—simultaneously [and] nitya-kāla—eternally, [and Their] akhaṇḍa—indivisible, advaya—nondual līlā—Pastimes [are] mahattva—the glory tattvera—of the Absolute.

Śrī Chaitanya and Śrī Kṛṣṇa exist simultaneously and eternally, and Their indivisible, nondual Pastimes are Their glory.

প্রণয়-বিকার-শক্তি সেই আহ্লাদিনী ।
দুই তত্ত্বে সমকাল রাখে এই জানি ॥৩৫॥

praṇaya-vikāra-śakti sei āhlādinī
dui tattve sama-kāla rākhe ei jāni [35]

jāni—We understand ei—that praṇaya-vikāra-śakti—this energy, the transformation of [Their] love, sei āhlādinī—the hlādinī-śakti, sama-kāla—simultaneously rākhe—maintains dui tattve—the two of Them.

We understand that the transformation of Their love, the hlādinī-śakti, simultaneously maintains Them both.

সেই ত' চৈতন্য এবে প্রপঞ্চ-প্রকটে ।
সঙ্কীৰ্তন করি' বলে গঙ্গাসিন্ধুতটে ॥৩৬॥

sei ta' chaitanya ebe prapañcha-prakaṭe
saṅkīrtana kari' bule gaṅgā-sindhu-taṭe [36]

sei ta' chaitanya—This Śrī Chaitanya [is] ebe—now prapañcha-prakaṭe—manifest in the material world. bule—He walks gaṅgā-sindhu-taṭe—along the shore of the Gaṅgā and the ocean saṅkīrtana kari'—chanting [His Name].

Śrī Chaitanya is now manifest in the material world. He walks along the shore of the Gaṅgā and the ocean performing saṅkīrtana.

কৃষ্ণলীলার অধিক এই শ্রীচৈতন্যলীলা ।
প্রণয়-বিকার যাতে উৎকট হইলা ॥৩৭॥

kṛṣṇa-līlāra adhika ei śrī-chaitanya-līlā
praṇaya-vikāra yāte utkaṭa ha-ilā [37]

ei śrī-chaitanya-līlā—Śrī Chaitanya's Pastimes [are] adhika—more kṛṣṇa-līlāra—than Śrī Kṛṣṇa's Pastimes: praṇaya-vikāra—the transformations of love yāte—within them ha-ilā—have become utkaṭa—extreme.

Śrī Chaitanya's Pastimes are more than Śrī Kṛṣṇa's Pastimes: the transformations of love within them are the most intense.

উৎকট হইয়া কৃষ্ণে রাধাভাবদ্ব্যতি ।
মাখাইল প্রেমভরে আহ্লাদিনী সতী ॥৩৮॥

**utkaṭa ha-iyā kṛṣṇe rādhā-bhāva-dyuti
mākhāila prema-bhare āhlādinī sati [38]**

utkaṭa ha-iyā—Intensifying, sati āhlādinī—the chaste pleasure potency prema-bhare—lovingly mākhāila—enveloped kṛṣṇe—Kṛṣṇa rādhā-bhāva-dyuti—with the heart and halo of Rādhā.

Intensifying, the chaste hlādinī-śakti lovingly enveloped Kṛṣṇa with the heart and halo of Rādhā.

ব্রজের অধিক সুখ নবদ্বীপধামে ।
পাইল পুরট কৃষ্ণ আসি' নিজ কামে ॥৩৯॥
**vrajera adhika sukha navadvīpa-dhāme
pāila puraṭa kṛṣṇa āsi' nija kāma [39]**

puraṭa—Golden kṛṣṇa—Kṛṣṇa āsi'—came nija kāma—to fulfil His desires, [and] pāila—felt adhika—more sukha—joy navadvīpa-dhāme—in Nabadwīp Dhām vrajera—than [in] Vraja. Then Golden Kṛṣṇa appeared to fulfil His desires, and felt more joy in Nabadwīp Dhām than He does in Vraja.

শ্রীচৈতন্যের স্বরূপ

śrī-chaitanyera svarūpa

Śrī Chaitanya's nature

চৈতন্যমুরতি কৃষ্ণের অপূর্বস্বরূপ ।
কৃষ্ণমূর্তি চৈতন্যের স্বরূপ অপরূপ ॥৪০॥
**chaitanya-murati kṛṣṇera apūrva-svarūpa
kṛṣṇa-mūrti chaitanyera svarūpa aparūpa [40]**

chaitanya-murati—The form of Śrī Chaitanya [is] apūrva-svarūpa—an extraordinary form kṛṣṇera—of Śrī Kṛṣṇa, [and] kṛṣṇa-mūrti—the form of Śrī Kṛṣṇa [is] aparūpa svarūpa—a wonderful form chaitanyera—of Śrī Chaitanya.

Śrī Chaitanya is an extraordinary form of Śrī Kṛṣṇa, and Śrī Kṛṣṇa is a wonderful form of Śrī Chaitanya.

হ্লাদিনীর দুই সাজ পরম মধুর ।
মধু হৈতে মধু, তাহা হৈতে সুমধুর ॥৪১॥
**hlādinīra dui sāja parama madhura
madhu haite madhu, tāhā haite sumadhura [41]**

dui—These two sāja—arrangements hlādinīra—of the pleasure potency [are] parama—supremely madhura—sweet. [They are] madhu—sweeter haite—than madhu—sweetness, [and] sumadhura—even sweeter haite—than tāhā—that.

Both of these arrangements of the hlādinī-śakti are supremely sweet. They are sweeter than sweetness, and even sweeter still.

সুমধুর স্বরূপ কৃষ্ণের চৈতন্য মুরতি ।
নিরন্তর করি তাতে দণ্ডবনতি ॥৪২॥

sumadhura svarūpa kṛṣṇera chaitanya-murati
nirantara kari tâte daṇḍavan-nati [42]

nirantara—Eternally, daṇḍavan-nati kari—I bow tâte—to Him, svarūpa—the embodiment sumadhura—of the supreme sweetness, kṛṣṇera chaitanya-murati—Śrī Kṛṣṇa’s form as Śrī Chaitanya.

Eternally, I bow to the embodiment of the supreme sweetness, Śrī Kṛṣṇa’s form as Śrī Chaitanya.

যদি বল ‘একাত্মা’ শব্দে ব্রহ্ম নির্বিকার ।

যাহা হৈতে রাধাকৃষ্ণস্বরূপ সাকার ॥৪৩॥

yadi bala ‘ekātmā’ śabde brahma nirvikāra

yāhā haite rādhā-kṛṣṇa-svarūpa sākāra [43]

yadi bala—You may say ‘ekātmā’ śabde—the word *ekātmā* [means] nirvikāra brahma—nondifferentiated Brahma, haite—from yāhā—which rādhā-kṛṣṇa-svarūpa—Rādhā and Kṛṣṇa [became] sākāra—embodied.

You may say that *ekātmā* means nondifferentiated Brahma, from which Rādhā and Kṛṣṇa assumed forms.

এ সিদ্ধান্ত হৈতে নারে শ্লোকের আভাসে ।

সেই দুই এক আত্মা চৈতন্যপ্রকাশে ॥৪৪॥

e siddhānta haite nāre ślokera ābhāse

sei dui eka ātmā chaitanya-prakāśe [44]

e siddhānta—This conclusion haite nāre—cannot be ābhāse—the intention ślokera—of the verse. sei dui—The two [are] eka—one ātmā—entity chaitanya-prakāśe—in the form of Śrī Chaitanya.

Such a conclusion, however, cannot be the intended meaning of the verse. The two, Rādhā and Kṛṣṇa, are one entity (ātmā) as Śrī Chaitanya.

ব্রহ্ম শ্রীচৈতন্যের অঙ্গকান্তি

brahma śrī-chaitanyera aṅga-kānti

Brahma is Śrī Chaitanya’s bodily lustre

চৈতন্য নহেন কভু ব্রহ্ম নির্বিকার ।

আনন্দবিকারপূর্ণ বিশুদ্ধ সাকার ॥৪৫॥

chaitanya nahena kabhu brahma nirvikāra

ānanda-vikāra-pūrṇa viśuddha sākāra [45]

chaitanya—Śrī Chaitanya kabhu nahena—is never nirvikāra brahma—nondifferentiated Brahma. [He has] viśuddha—a pure sākāra—form ānanda-vikāra-pūrṇa—filled with transformations of ecstasy.

Śrī Chaitanya is never nondifferentiated Brahma. He has a spiritual form and is filled with transformations of ecstasy.

ব্রহ্ম তাঁর শ্রীঅঙ্গের জ্যোতি নির্বিশেষ ।
ব্রহ্মের প্রতিষ্ঠা কৃষ্ণচৈতন্যবিশেষ ॥৪৬॥

brahma tāra śrī-aṅgera jyoti nirviśeṣa
brahmera pratiṣṭhā kṛṣṇa-chaitanya-viśeṣa [46]

kṛṣṇa-chaitanya-viśeṣa—Śrī Kṛṣṇa Chaitanya Himself [is] pratiṣṭhā—the origin brahmera—of Brahma; brahma—Brahma [is] nirviśeṣa jyoti—the nondifferentiated lustre tāra śrī-aṅgera—of His divine form.

Śrī Kṛṣṇa Chaitanya Himself is the origin of Brahma; Brahma is the nondifferentiated lustre of His divine form.

অতএব ‘একাত্মা’ শব্দেতে শ্রীচৈতন্য ।
বুঝেন পণ্ডিতগণ স্বরূপাদি ধন্য ॥৪৭॥

ataeva ‘ekātmā’ śabdete śrī-chaitanya
bujhena paṇḍita-gaṇa svarūpādi dhanya [47]

ataeva—Thus, svarūpādi dhanya paṇḍita-gaṇa—Svarūp Dāmodar and other renowned scholars bujhena—understand śabdete—the word ‘ekātmā’—*ekātmā* [to mean] śrī-chaitanya—Śrī Chaitanya.

Thus, Svarūp Dāmodar and other renowned scholars understand *ekātmā* to mean Śrī Chaitanya.

সেই ত’ ‘একাত্মা’-তত্ত্বে কর পরণাম ।
রাধাকৃষ্ণসেবা পাবে, সিদ্ধ হবে কাম ॥৪৮॥

sei ta’ ‘ekātmā’-tattve kara paraṇāma
rādhā-kṛṣṇa-sevā pābe, siddha habe kāma [48]

paraṇāma kara—Bow sei ta’ ‘ekātmā’-tattve—to that *ekātmā* (‘one being’). pābe—You will attain rādhā-kṛṣṇa-sevā—Rādhā and Kṛṣṇa’s service, [and your] kāma—desires siddha habe—will be fulfilled.

Bow down to that *ekātmā* (‘one being’). You will attain Rādhā and Kṛṣṇa’s service, and all your desires will be fulfilled.

পরমাত্মা শ্রীচৈতন্যের অংশ

paramātmā śrī-chaitanyera aṁśa
The Supersoul is Śrī Chaitanya’s expansion

যদি বল ‘একাত্মা’ শব্দে হয় পরমাত্মা ।
যাহা হইতে রাধাকৃষ্ণ হয় দুই আত্মা ॥৪৯॥

yadi bala ‘ekātmā’ śabde haya paramātmā
yāhā ha-ite rādhā-kṛṣṇa haya dui ātmā [49]

yadi bala—You may say [that] śabde—the word ‘ekātmā’—*ekātmā* (‘one being’) haya—means paramātmā—the Supersoul (the all-pervading Soul of all beings), ha-ite—from yāhā—which rādhā-kṛṣṇa—Rādhā and Kṛṣṇa haya—have become dui—two ātmā—beings.

You may say that *ekātmā* (‘one being’) means the Supersoul, from which Rādhā and Kṛṣṇa have become two beings.

শ্লোকের আভাসে তাহা কভু নহে সিদ্ধ ।

“চৈতন্যাক্ষ্য”-শব্দে হয় বড়ই বিরুদ্ধ ॥৫০॥

ślokera ābhāse tāhā kabhu nahe siddha

“chaitanyākhyā”-śabde haya baḍa-i viruddha [50]

tāhā-That kabhu siddha nahe-is never ābhāse-the intention ślokera-of the verse.
“chaitanyākhyā”-śabde-The word *Chaitanyākhyā* (‘known as “Chaitanya”’) haya-
is baḍa-i-completely viruddha-contradictory [to this].

That can never be the intended meaning of the verse, however,
because the word *Chaitanyākhyā* (‘known as ‘Chaitanya’’) is com-
pletely contradictory to this.

মূলতত্ত্ব শ্রীচৈতন্যস্বরূপ জানিবা ।

তাহার অংশ পরমাত্মা সর্বদা বুঝিবা ॥৫১॥

mūla-tattva śrī-chaitanya-svarūpa jānibā

tāhāra aṁśa paramātmā sarvadā bujhibā [51]

jānibā-Understand [that] śrī-chaitanya-svarūpa-Śrī Chaitanya Himself [is] mūla-tattva-
the original truth, [and] bujhibā-understand [that] paramātmā-the Supersoul [is] tāhāra-
His sarvadā-eternal aṁśa-expansion.

Understand that Śrī Chaitanya is the original truth, and that the
Supersoul is His eternal expansion.

রাধাকৃষ্ণ-ঐক্য সেই ‘একাত্ম’-স্বরূপ ।

শ্রীচৈতন্য মোর প্রাণ-নাথ অপরূপ ॥৫২॥

rādhā-kṛṣṇa-aikya sei ‘ekātma’-svarūpa

śrī-chaitanya mora prāṇa-nātha aparūpa [52]

rādhā-kṛṣṇa-aikya-The combination of Rādhā and Kṛṣṇa, sei ‘ekātma’-svarūpa-the form
of that *ekātmā* (‘one being’), [is] śrī-chaitanya-Śrī Chaitanya, [the] aparūpa-sublime mora
prāṇa-nātha-Lord of my heart.

The combination of Rādhā and Kṛṣṇa, the form of that *ekātmā* (‘one
being’), is Śrī Chaitanya, the sublime Lord of my heart.

রাধাপদ-দাসী আমি রাধাপদ-দাসী ।

রাধা ছুতি স্তবলিত রূপ ভালবাসি ॥৫৩॥

rādhā-pada-dāsī āmi rādhā-pada-dāsī

rādhā-dyuti-suvalita rūpa bhālavāsi [53]

āmi-I [am] rādhā-pada-dāsī-a maidservant of Rādhā’s feet. [I am] rādhā-pada-dāsī-
a maidservant of Rādhā’s feet, [and] bhālavāsi-I love rūpa-the form [that is] rādhā-dyuti-
suvalita-adorned with Her halo.

I am a maidservant of Rādhā’s feet. I am a maidservant of Rādhā’s
feet, and I love the form of the Lord that is adorned with Her halo.

পরাৎপর শচীসুত তাঁহার চরণে ।

দণ্ড-পরণাম মোর অনন্যশরণে ॥৫৪॥

parātpara śachī-suta tāhara charaṇe

daṇḍa-paraṇāma mora ananya-śaraṇe [54]

śachī-suta—The son of Śachī (Śrī Chaitanya) [is] parātpara—the Supreme Being, [and] daṇḍa-paraṇāma—I bow tāhara charaṇe—at His feet. [He is] mora—my ananya-śaraṇe—sole shelter.

The son of Śachī is the Supreme Being, and I bow at His feet. He is my sole shelter.

CHAPTER TWO

গ্রন্থরচনা

Grantha-rachana

The Composition of this Book

চৈতন্যের রূপ গুণ সদা পড়ে মনে ।
পরান কাঁদায় দেহ ফাঁপায় সঘনে ॥১॥

**chaitanyera rūpa guṇa sadā paḍe mane
parāṇa kāḍāya, deha phāpāya saghane [1]**

chaitanyera—Śrī Chaitanya's rūpa—form [and] guṇa—qualities sadā—always paḍe—come
mane—to [my] mind, [and thus my] parāṇa—heart kāḍāya—cries, [and my] deha—body
saghane—constantly phāpāya—swells.

Śrī Chaitanya's form and qualities always come to my mind, and thus
my heart cries, and my body constantly swells.

কাঁদিতে কাঁদিতে মনে হইল উদয় ।
লেখনী ধরিয়া লিখি ছাড়ি' লাজ ভয় ॥২॥

**kāḍite kāḍite mane ha-ila udaya
lekhanī dhariyā likhi chhāḍi' lāja bhaya [2]**

kāḍite kāḍite—As I cry, dhariyā—I hold lekhanī—a pen [and] likhi—write [what] udaya
ha-ila—arises mane—in [my] mind, chhāḍi'—leaving aside [my] lāja—shame [and]
bhaya—fear.

As I cry, I hold a pen and write what comes to mind, leaving aside
my shame and fear.

নামেতে 'পাণ্ডিত' মাত্র, ঘাটে কিছু নাই ।
চৈতন্যের লীলা তবু লিখিবারে চাই ॥৩॥

**nāmete 'paṇḍita' mātra, ghaṭe kichhu nāi
chaitanyera līlā tabu likhibāre chāi [3]**

[I am] 'paṇḍita'—a 'paṇḍit' (scholar) nāmete—in name mātra—only. kichhu nāi—There
is nothing ghaṭe—in [my] pot (head). tabu—Still, chāi—I want likhibāre—to write chaitanyera
līlā—about Śrī Chaitanya's Pastimes.

I am a paṇḍit in name only. There is nothing in my pot. Still, I want
to write about Śrī Chaitanya's Pastimes.

স্বরূপ গোসাঞি ও পণ্ডিত জগদানন্দ

svarūpa gosāñi o paṇḍita jagadānanda

Svarūp Gosāñi and Paṇḍit Jagadānanda

গোসাঞি স্বরূপ বলে, “কি লিখ পণ্ডিত” ।

আমি বলি, “লিখি তাই যাহাতে পীরিত ॥৪॥

gosāñi svarūpa bale, “ki likha paṇḍita”

āmi bali, “likhi tāi yāhāte pīrita [4]

svarūpa gosāñi—Svarūp Dāmodar bale—said [to me,] “paṇḍita—“O Paṇḍit, ki—what likha”—are you writing?” āmi—I bali—said, “likhi—“I write tāi yāhāte—about whom pīrita—I love.

Svarūp Dāmodar asked me, “O Paṇḍit, what are you writing?”

I replied, “I am writing about whom I love.

চৈতন্যের লীলাকথা যাহা পড়ে মনে ।

লিখিয়া রাখিব আমি অতি সঙ্গোপনে” ॥৫॥

chaitanyera līlā-kathā yāhā paḍe mane

likhiyā rākhiba āmi ati saṅgopane” [5]

āmi—I likhiyā rākhiba—will write down yāhā—what paḍe—comes mane—to mind chaitanyera līlā-kathā—about Śrī Chaitanya’s Pastimes ati saṅgopane”—very confidentially.”

“I am very confidentially writing down whatever comes to my mind about Śrī Chaitanya’s Pastimes.”

স্বরূপ বলেন, “তবে লিখ প্রভুর চরিত ।

যাহা পড়ি’ জগতের হবে বড় হিত” ॥৬॥

svarūpa balena, “tabe likha prabhura charita

yāhā paḍi’ jagatera habe baḍa hita” [6]

svarūpa—Svarūp Dāmodar balena—said, “tabe—“Then likha—write prabhura charita—about the Pastimes of the Lord yāhā—that jagatera baḍa hita habe—the world will be greatly benefitted paḍi’”—by reading [about].”

Svarūp Dāmodar said, “Then write about the Pastimes of the Lord that the world will be greatly benefitted by reading about.”

আমি বলি, “জগতের হিত নাহি জানি ।

যাহা যাহা ভাল লাগে তাই লিখে আনি” ॥৭॥

āmi bali, “jagatera hita nāhi jāni

yāhā yāhā bhāla lāge tāi likhe āni” [7]

āmi—I bali—replied, “jāni nāhi—“I do not know [what is] hita—beneficial jagatera—for the world. likhe āni—I write tāi yāhā yāhā—whatever bhāla lāge”—appeals [to me.]”

I replied, “I don’t know what is beneficial for the world. I just write whatever I like.”

স্বরূপ ছাড়িল মোরে বাতুল বলিয়া ।
 একা বসি' লিখি আমি প্রভু ধেয়াইয়া ॥৮॥
 svarūpa chhāḍila more bātula baliyā
 ekā basi' likhi āmi prabhu dheyāiya [8]

svārūpa–Svarūp chhāḍila–left, baliyā–considering more–me bātula–mad. basi'–Sitting
 ekā–alone, āmi–I likhi–write, dheyāiya–meditating prabhu–on the Lord.

Svarūp left, considering me mad. Sitting alone, I write, meditating
 on the Lord.

দেখিছি অনেক লীলা থাকি' প্রভু সঙ্গে ।
 কিছু কিছু লিখি তাই নিজ মনোরঙ্গে ॥৯॥
 dekhichhi aneka līlā thāki' prabhu-saṅge
 kichhu kichhu likhi tāi nija mano-raṅge [9]

dekhichhi–I saw aneka–many līlā–Pastimes [while] thāki'–living prabhu-saṅge–with
 the Lord, [and] likhi–I write kichhu kichhu tāi–some of them, nija mano-raṅge–as
 is pleasing to my mind.

I saw many Pastimes while living with the Lord, and I write about
 some of them, as is pleasing to my mind.

মন কাঁদে, প্রাণ কাঁদে, কাঁদে দুটাঁ আঁখি ।
 যখন যাহা মনে পড়ে তখন তাহা লিখি ॥১০॥
 mana kâde, prāṇa kâde, kâde duṭi ākhi
 yakhana yāhā mane paḍe takhana tāhā likhi [10]

[My] mana–mind kâde–cries, [my] prāṇa–heart kâde–cries, [my] duṭi ākhi–two eyes
 kâde–cry, [and] yakhana–when yāhā–something paḍe–comes mane–to mind, takhana–
 then tāhā likhi–I write it down.

My mind cries, my heart cries, my eyes cry, and whenever something
 comes to mind, I write it down.

মহাপ্রভু ও গ্রন্থকার

mahāprabhu o granthakāra

Śrīman Mahāprabhu and the author

প্রভু মোরে হাস্য করি' কৈল এক দিন ।
 “দ্বারকার পাটেশ্বরী তুমি ত' প্রবীন ॥১১॥
 prabhu more hāsyā kari' kaila eka-dina
 “dvārakāra pāṭeśvarī tumi ta' pravīṇa [11]

eka-dina–One day, prabhu–the Lord hāsyā kari'–smiled more–at me [and] kaila–said,
 “tumi–You [are the] ta' pravīṇa–renowned pāṭeśvarī–queen dvārakāra–of Dvārakā.

One day, the Lord smiled at me and said, “You are the renowned
 queen of Dvārakā.

আমি ত' ভিক্ষারী অতি, মোরে সেব কেন ।
কত শত সন্ন্যাসী পাইবে আমা হেন” ॥১২॥
āmi ta' bhikhārī ati, more seva kena
kata śata sannyāsī pāibe āmā hena” [12]

āmi-I [am] ta' ati bhikhārī—a poor beggar. kena—Why more seva—do you serve Me? pāibe—You will find kata śata—hundreds sannyāsī—of sannyāsīs āmā hena”—like Me.”

“I am a poor beggar. Why do you serve Me? You will find hundreds of sannyāsīs like Me.”

মুণ্ডি বলি, “রেখে দাও তোমার ছলনা ।
রাধাপদ-দাসী আমি, ও কথা বলো না ॥১৩॥
muñi bali, “rekhe dāo tomāra chhalanā
rādhā-pada-dāsī āmi, o kathā balo nā [13]

muñi-I bali—said, “rekhe dāo—“Stop tomāra—Your chhalanā—tricks. āmi-I [am] rādhā-pada-dāsī—a maidservant of Rādhā's feet. o kathā balo nā—Do not say that.

I said, “Stop Your tricks. I am a maidservant of Rādhā's feet. Do not speak that way.

আমার রাধার বর্ণ করিয়াছ চুরি ।
ব্রজে লয়ে যাব আমি তোমায় চোর ধরি' ॥১৪॥
āmāra rādhāra varṇa kariyāchha churi
vraje laye yāba āmi tomāya chora dhari' [14]

churi kariyāchha—You stole varṇa—the complexion āmāra rādhāra—of my Rādhā, [You] chora—thief! āmi—I dhari'—am going to catch tomāya—You [and] laye yāba—bring [You back] vraje—to Vraja.

“You stole the complexion of my Rādhā, You thief! I am going to catch You and bring You back to Vraja.

আমি চাই রাধাপদ, তুমি ফেল ঠেলি' ।
দ্বারকা পাঠাও মোরে, এই তোমার কেলি ॥১৫॥
āmi chāi rādhā-pada, tumi phela ṭheli'
dvārakā pāṭhāo more, ei tomāra keli [15]

āmi-I chāi—want rādhā-pada—Rādhā's feet, [but] tumi—You ṭheli' phela—push [me] aside [and] pāṭhāo—send more—me dvārakā—to Dvārakā. ei—This [is] tomāra—Your keli—play.

“I want Rādhā's feet, but You want to push me aside and send me to Dvārakā. This is Your play.

তোমার সন্ন্যাসি-গিরি আমি ভাল জানি ।
মোদের বঞ্চিয়া রাধা সেবিবে আপনি” ॥১৬॥
tomāra sannyāsī-giri āmi bhāla jāni
modera vañchiyā rādhā sevibe āpani” [16]

āmi–I bhāla jāni–understand well tomāra–Your sannyāsi-giri–act as a sannyāsi. modera vañchīyā–You will trick us [and] sevibe–serve rādhā–Rādhā āpani”–Yourself.”

“I understand perfectly Your act as a sannyāsi. You want to trick us and serve Rādhā Yourself.”

বাল্য-ঘটনা-স্মরণে গ্রন্থকারের আক্ষেপোক্তি

bālya-ghaṭanā-smaraṇe granthakāraera ākṣepokti

The author's lament in remembrance of the

Lord's childhood Pastimes

আহা সে চৈতন্য পদ ভজনের সম্পদ
কোথা এবে গেল আমা ছাড়ি’
আমাকে ফেলিয়া গেল মৃত্যু মোর না হৈল
শোকে আমি যাই গড়াগড়ি ॥১৭॥

āhā se chaitanya-pada bhajanera sampada
kothā ebe gela āmā chhāḍi’
āmāke pheliyā gela mṛtyu mora nā ha-ila
śoke āmi yāi gaḍāgaḍi [17]

āhā–Oh! se chaitanya-pada–Śrī Chaitanya’s feet [are] sampada–the wealth bhajanera–of devotion. kothā–Where gela–have they gone ebe–now, chhāḍi’–leaving āmā–me? āmāke pheliyā–They have thrown me away [and] gela–left, [but] mora mṛtyu ha-ila nā–I have not died. āmi–I gaḍāgaḍi yāi–wallow śoke–in lamentation.

Oh! Śrī Chaitanya’s feet are the wealth of devotion. Where have they gone, leaving me alone? They have thrown me away and left, but I have not died. I simply wallow in lamentation.

একদিন শিশুকালে দুজনেতে পাঠশালা
কোন্দলে করিমু হাতাহাতি ।
মায়াপুরে গঙ্গাতীরে পড়িয়া দুঃখের ভারে
কাঁদিলাম এক দিন রাতি ॥১৮॥

eka-dina śīśu-kāle du-janete pāṭhaśāle
kondale karinu hātāhāti
māyāpure gaṅgā-tīre paḍiyā duḥkhera bhāre
kāḍilāma eka-dina rāti [18]

eka-dina–One day, śīśu-kāle–in [our] childhood, du-janete–we hātāhāti karinu–fought hand to hand kondale–in a quarrel pāṭhaśāle–at school. duḥkhera bhāre paḍiyā–I became filled with sadness [and] kāḍilāma–cried eka-dina rāti–that day and night gaṅgā-tīre–on the bank of the Gaṅgā māyāpure–in Māyāpur.

One day, in our childhood, we fought hand to hand in a quarrel at school. I became filled with sadness and cried all day and night on the bank of the Gaṅgā in Māyāpur.

সদয় হইয়া নাথ না হইতে পরভাত
 গদাধরের সঙ্গেতে আসিয়া ।
 ডাকেন, “জগদানন্দ! অভিমান বড় মন্দ
 কথা বলো বক্রতা ছাড়িয়া” ॥১৯॥

sadaya ha-iyā nātha nā ha-ite parabhāta
 gadādharera saṅgete āsiyā
 ḍākena, “jagadānanda! abhimāna baḍa manda
 kathā balo vakratā chhāḍiyā” [19]

sadaya ha-iyā—Compassionately, nātha—the Lord āsiyā—came [to me] parabhāta
 ha-ite nā—before dawn gadādharera saṅgete—with Gadādhār [and] ḍākena—called out,
 “jagadānanda!—Jagadānanda! abhimāna—Pride [is] baḍa—very manda—bad. chhāḍiyā—
 Give up [your] vakratā—crookedness [and] kathā balo—speak [to Me].”

Compassionately, the Lord came to me before dawn with Gadādhār
 and called out, “Jagadānanda! Pride is very bad. Be straightforward
 and speak to Me.”

প্রভুর বদন হেরি’ অভিমান দূর করি’
 জিজ্ঞাসিলাম, “এত রাত্রে কেন
 নদীয়ার কড়া ভূমি চলি’ কষ্ট পাইলে তুমি
 মো লাগি’ তোমার কষ্ট হেন” ॥২০॥

prabhura vadana heri’ abhimāna dūra kari’
 jijñāsīlāma, “eta rātre kena
 nadīyāra kaḍā bhūmi chali’ kaṣṭa pāile tumi
 mo lāgi’ tomāra kaṣṭa hena” [20]

heri’—Seeing prabhura—the Lord’s vadana—face, dūra kari’—I did away with [my]
 abhimāna—pride [and] jijñāsīlāma—asked, “kena—“Why kaṣṭa tumi pāile—have You taken
 [such] trouble [and] chali’—walked [here,] kaḍā bhūmi—across the hard ground nadīyāra—
 of Nadia, eta rātre—so late at night? tomāra hena kaṣṭa—Have You taken such trouble mo
 lāgi’—for me?”

Seeing the Lord’s face, I gave up my pride and asked, “Why have You
 taken such trouble and walked here, across the hard ground of Nadia,
 so late at night? Have You taken such trouble for me?”

প্রভু বলে, “চল চল নিশি অবসান ভেল
 গৃহে গিয়া করহ ভোজন ।
 তব দুঃখ জানি’ মনে ছিলাম আমি অনশনে
 শয্যা ছাড়ি’ ভূমিতে শয়ান ॥২১॥

prabhu bale, “chala chala niśi avasāna bhela
 gr̥he giyā karaha bhojana
 tava duḥkha jāni’ mane chhilāma āmi anaśane
 śayyā chhāḍi’ bhūmite śayāna [21]

prabhu—The Lord bale—said, “chala—“Let’s go! chala—Let’s go! niśi—The night avasāna bhela—has ended. giyā—Come gr̥he—to [My] house [and] bhojana karaha—eat. jāni’—Knowing [of] tava—your duḥkha—sadness mane—at heart, āmi—I anaśane chhilāma—fasted. chhāḍi’—I left [My] śayyā—bed [and] śayāna—laid bhūmite—on the ground.

The Lord replied, “Let’s go! Let’s go! The night has ended. Come to My house and eat. Knowing you were sad, I also fasted. I left My bed and laid on the ground.

হেনকালে গদাধর আইল আমার ঘর
 দুঁহে আইনু তোমার তল্লাসে ।
 ভাল হৈল মান গেল এবে নিজ গৃহে চল
 কালি খেলা করিব উল্লাসে ॥২২॥

hena-kāle gadādhara āila āmāra ghara
 dūhe āinu tomāra tallāse
 bhāla haila māna gela ebe nija gr̥he chala
 kāli khelā kariba ullāse” [22]

hena-kāle—At that time, gadādhara—Gadādhara āila—came āmāra ghara—to my room, [and then] dūhe—we āinu—came tallāse—to search tomāra—for you. haila—It is bhāla—good [that your] māna—pride gela—has gone. ebe—Now chala—let’s go nija gr̥he—to My house, [and] kāli—tomorrow khelā kariba—we will play [together] ullāse—“happily.”

“Gadādhara came to My room, and then we came here to search for you. It is good that your pride is gone. Now let’s go to My house, and tomorrow we will play together happily.”

গদাই-চরণ ধরি’ উঠিলাম ধীরি ধীরি
 প্রভু-আজ্ঞা তেলিতে না পারি ।
 প্রভুর গৃহেতে গিয়া কিছু খাই জল পিয়া
 শুইলাম দণ্ড দুই চারি ॥২৩॥

gadāi-charaṇa dhari’ uṭhilāma dhīri dhīri
 prabhu-ājñā ṭhelite nā pāri
 prabhura gr̥hete giyā kichhu khāi jala piyā
 śuilāma daṇḍa dui chāri [23]

dhari’—I grasped gadāi-charaṇa—Gadāi’s (Gadādhara’s) feet [and] dhīri dhīri—slowly uṭhilāma—got up. ṭhelite pāri nā—I could not disobey prabhu-ājñā—the Lord’s order. giyā—I went prabhura gr̥hete—to the Lord’s home, khāi—ate kichhu—something, piyā—drank [some] jala—water, [and then] śuilāma—rested dui chāri daṇḍa—for forty-eight to ninety-six mintues. I grasped Gadāi’s feet and slowly got up. I could not disobey the Lord’s order. I went to His home, ate something, drank some water, and then rested for an hour or so.

প্রাতে শচী-জগন্নাথ মোরে দিলা দুখ-ভাত
 প্রভু সঙ্গে পড়িতে পাঠায় ।

পড়িয়া শুনিয়া তবে আইলাম গৃহে যবে
 প্রভু মোরে গৃহে আসি' খায় ॥২৪॥
 prāte śachī-jagannātha more dilā dudha-bhāta
 prabhu saṅge paḍite pāṭhāya
 paḍiyā śuniyā tabe āilāma gr̥he yabe
 prabhu mora gr̥he āsi' khāya [24]

prāte—In the morning, śachī-jagannātha—Śachī and Jagannāth dilā—gave more—me
 dudha-bhāta—some milk and rice [and] pāṭhāya—sent [me] paḍite—to study saṅge—with
 prabhu—the Lord. tabe—Then, yabe—when āilāma—I came gr̥he—home paḍiyā śuniyā—after
 reading and listening, prabhu—the Lord āsi'—came mora gr̥he—to my house [and] khāya—
 ate [with me].

In the morning, Śachī and Jagannāth gave me some milk and rice and
 sent me to school with the Lord. When I came home after studying,
 the Lord came over and ate with me.

কোন্দলের পরে প্রেম হয় যেন শুদ্ধ হেম
 কত সুখ মনেতে হইল ।
 প্রভু বলে, “এই লাগি' তুমি রাগো, আমি রাগি
 পরস্পর প্রেম বৃদ্ধি ভেল” ॥২৫॥
 kondalera pare prema haya yena śuddha hema
 kata sukha manete ha-ila
 prabhu bale, “ei lāgi' tumi rāgo, āmi rāgi
 paraspara prema-ṽṛddhi bhela” [25]

prema—Love kondalera pare—after a quarrel haya—is yena—like śuddha—pure hema—gold.
 kata sukha ha-ila—I was so happy manete—within [my] heart, [and] prabhu—the Lord
 bale—said, “tumi—“You rāgo—got angry [and] āmi—I rāgi—got angry ei lāgi'—for this reason,
 [and now our] prema—love paraspara—for one another ṽṛddhi bhela”—has increased.”

Love after a quarrel is like pure gold. I was so happy within my heart,
 and the Lord said, “Both you and I became angry out of love, and
 now our love for one another has increased.”

গ্রন্থকারের শ্রীচৈতন্য প্রীতি

granthakāra śrī-chaitanya prīti

The author's love for Śrī Chaitanya

এ হেন গৌরাঙ্গচাঁদ না ভজিলে পরমাদ
 ভজিলে পরম সুখ হয় ।
 দয়ার ঠাকুর তেঁহো তাঁকে কি ভুলিবে কেহ
 এত দয়া দাসে বিতরয় ॥২৬॥
 e hena gaurāṅgachāda nā bhajile paramāda
 bhajile parama sukha haya
 dayāra ṭhākura tēha tāke ki bhulibe keha
 eta dayā dāse vitaraya [26]

bhajile nā—If you do not serve e hena gaurāṅgachāda—Gaurāṅgachāda, [then you are] paramāda—crazy. bhajile—If you serve [Him,] parama sukha haya—you feel the greatest joy. tēha—He [is] ṭhākura—the Deity dayāra—of mercy. ki—How could keha—anyone bhulibe—forget tāke—Him? vitaraya—He bestows eta—such dayā—mercy dāse—upon [His] servants. If you do not serve Gaurāṅgachāda, then you are crazy. If you serve Him, you will feel the greatest joy. He is the Deity of mercy. How could anyone forget Him? He bestows such mercy upon His servants.

চৈতন্য আমার প্রভু চৈতন্যে না ছাড়ি কভু
সেই মোর প্রাণের ঈশ্বর ।
যে “চৈতন্য” বলি’ ডাকে উঠে কোল দিই তাকে
সেই মোর প্রাণের সোদর ॥২৭॥

chaitanya āmāra prabhu chaitanye nā chhāḍi kabhu
sei mora prāṇera īśvara
ye “chaitanya” bali’ ḍāke uṭhe kola dii tāke
sei mora prāṇera sodara [27]

chaitanya—Chaitanya [is] āmāra—my prabhu—master. kabhu nā chhāḍi—I shall never leave chaitanye—Śrī Chaitanya. sei—He [is] īśvara—the Lord mora prāṇera—of my heart. uṭhe—I arise [and] kola dii—embrace tāke ye—anyone who bali’ ḍāke—calls out, “chaitanya”—“Chaitanya!” sei—They [are] sodara—a dear brother mora prāṇera—of my heart.

Chaitanya is my master. I shall never leave Him—He is the Lord of my heart. I arise and embrace anyone who calls out, “Chaitanya!” They are a brother dear to my heart.

“হা চৈতন্য প্রাণধন” না বলিল যেই জন
মুখ তার না দেখি নয়নে ।
চৈতন্যে ভুলিল যেবা যদিও সে দেবী দেবা
কুপ্রভাত তার দরশনে ॥২৮॥

“hā chaitanya prāṇa-dhana” nā balila yei jana
mukha tāra nā dekhi nayane
chaitanye bhulila yebā yadio se devī devā
kuprabhāta tāra daraśane [28]

dekhi nā—I do not look nayane—with [my] eyes [at] mukha—the face tāra yei jana—of anyone who balila nā—does not call out, “hā—O chaitanya—Chaitanya, [my] prāṇa-dhana”—life and wealth!” daraśane—By seeing tāra yebā—anyone who bhulila—has forgotten chaitanye—Chaitanya, yadio—even if se—they [are] devī—a goddess [or] devā—god, [I have] kuprabhāta—an inauspicious morning.

I do not look at the face of anyone who does not call out, “O Chaitanya, my wealth and life!” Seeing anyone who has forgotten Chaitanya, even if they are a god or goddess, spoils my morning.

চৈতন্যে ছাড়িয়া অন্ম সন্ন্যাসীকে করে মাশ
তারে যষ্টি করিব প্রহার ।

ছাড়িয়া চৈতন্যকথা অগ্ন ইতিহাস বৃথা
 বলে যেই মুখে আগুন তার ॥২৯॥
 chaitanye chhāḍiyā anya sannyāsire kare mānya
 tāre yaṣṭi kariba prahāra
 chhāḍiyā chaitanya-kathā anya itihāsa vṛthā
 bale yei mukhe āguna tāra [29]

prahāra kariba—I will beat yaṣṭi—with a stick tāre—anyone who chhāḍiyā—leaves chaitanye—Chaitanya [and] mānya kare—honours anya—another sannyāsire—sannyāsī. [I will throw] āguna—fire mukhe—in the mouth tāra yei—of anyone who chhāḍiyā—leaves aside chaitanya-kathā—discussion of Chaitanya [and] bale—speaks [about] anya—irrelevant, vṛthā—meaningless itihāsa—subjects.

I will beat with a stick anyone who leaves Chaitanya and honours another sannyāsī. I will throw fire into the mouth of anyone who leaves aside discussion of Chaitanya and speaks about irrelevant, meaningless subjects.

চৈতন্যের যাহে সুখ তাহে যদি ঘটে দুঃখ
 চির দুঃখ ভোগ হউ মোর ।
 সে যদি স্বসুখ ত্যজে যতি-ধর্ম কভু ভজে
 আমি তাহে দুঃখেতে বিভোর ॥৩০॥
 chaitanyera yāhe sukha tāhe yadi ghaṭe duḥkha
 chira duḥkha bhoga ha-u mora
 se yadi svasukha tyaje yati-dharma kabhu bhaje
 āmi tāhe duḥkhetete vibhora [30]

yadi—If tāhe yāhe—that by which chaitanyera sukha—Chaitanya is pleased ghaṭe—results [in my] duḥkha—sadness, [then] mora bhoga ha-u—let me endure duḥkha—such sadness chira—forever. kabhu yadi—Whenever se—He tyaje—gives up svasukha—His own happiness [and] bhaje—follows yati-dharma—the duties of a renunciant, āmi—I [am] vibhora—overwhelmed duḥkhetete—with sadness tāhe—by that.

If what pleases Chaitanya makes me sad, then let me endure such sadness forever. But, when He gives up His own happiness and follows the duties of a renunciant, I am overwhelmed with sadness.

শ্রীগৌর-গদাধর তত্ত্ব

śrī-gaura-gadādhara tattva

The nature of Śrī Gaura and Śrī Gadādhara

একদিন প্রভু মোর খেলিতে খেলিতে ।
 চলিল অলকাতীরে নিবিড় বনেতে ॥৩১॥
 eka-dina prabhu mora khelite khelite
 chalila alakā-tīre nibiḍa vanete [31]

eka-dina—One day, khelite khelite—while playing mora—with me, prabhu—the Lord chalila—went nibiḍa vanete—into the dense forest alakā-tīre—on the bank of the Alakā River.

One day, while playing with Me, the Lord went into the dense forest on the bank of the Alakā.

আমি আর গদাধর আছিলাম সঙ্গে ।
বকুলের গাছে শুক পক্ষী ধরে রঞ্জে ॥৩২॥

āmi āra gadādhara āchhilāma saṅge
bakulera gāchhe śuka pakṣī dhare raṅge [32]

gadādhara–Gadādhara āra–and āmi–I āchhilāma–were saṅge–with [Him]. raṅge dhare–The Lord playfully caught śuka pakṣī–a parrot bakulera gāchhe–in a bakul tree.

Gadādhara and I were with Him. The Lord playfully caught a parrot in a bakul tree.

শুকে ধরি' বলে, “তুই ব্যাসের নন্দন ।
রাধাকৃষ্ণ বলি' কর আনন্দ বর্ধন” ॥৩৩॥

śuke dhari' bale, “tui vyāsera nandana
rādhā-kṛṣṇa bali' kara ānanda vardhana” [33]

dhari'–Holding śuke–the parrot, bale–He said, “tui–“You [are] nandana–the son vyāsera–of Vyāsa. bali'–Tell [us about] rādhā-kṛṣṇa–Rādhā and Kṛṣṇa, [and] vardhana kara–increase [our] ānanda”–joy.”

Holding the parrot, He said, “You are the son of Vyāsa. Please delight us by speaking about Rādhā and Kṛṣṇa.”

শুক তাহা নাহি বলে, বলে, “গৌরহরি” ।
প্রভু তারে দূরে ফেলে কোপ ছল করি ॥৩৪॥

śuka tāhā nāhi bale, bale, “gaurahari”
prabhu tāre dūre phele kopa chhala kari' [34]

śuka–The parrot bale nāhi–did not speak tāhā–about Them. [Instead,] bale–he called out, “gaurahari”–“Gaurahari!” kopa chhala kari'–Feigning anger, prabhu–the Lord phele–threw tāre–him dūre–away.

The parrot did not do this, and instead called out, “Gaurahari!” Feigning anger, the Lord threw the parrot away.

তবু শুক “গৌর গৌর” বলিয়া নাচয় ।
শুকের কীর্তনে হয় প্রেমের উদয় ॥৩৫॥

tabu śuka “gaura gaura” baliyā nāchaya
śukera kīrtane haya premera udaya [35]

tabu–Still, śuka–the parrot baliyā–chanted, “gaura gaura”–“Gaura! Gaura!” [and] nāchaya–danced, [and] premera udaya haya–divine love arose śukera kīrtane–through the parrot's kīrtan.

Still, the parrot continued chanting, “Gaura! Gaura!” and danced, and his kīrtan gave rise to feelings of divine love.

প্রভু বলে, “ওরে শুক এ যে বৃন্দাবন ।
রাধাকৃষ্ণ বল হেথা শুমুক সর্বজন” ॥৩৬॥

prabhu bale, “ore śuka e ye vṛndāvana
rādhā-kṛṣṇa bala hethā śunuka sarva-jana” [36]

prabhu—The Lord bale—said, “ore—O śuka—parrot! e ye—This [is] vṛndāvana—Vṛndāvan. bala—Speak rādhā-kṛṣṇa—about Rādhā and Kṛṣṇa hethā—here sarva-jana śunuka”—so that everyone may hear.”

The Lord said, “O parrot! This is Vṛndāvan. Speak about Rādhā and Kṛṣṇa so that everyone may hear.”

শুক বলে, “বৃন্দাবন নবদ্বীপ হইল ।
রাধাকৃষ্ণ গৌরহরি-রূপে দেখা দিল ॥৩৭॥

śuka bale, “vṛndāvana navadvīpa ha-ila
rādhā-kṛṣṇa gaurahari-rūpe dekhā dila [37]

śuka—The parrot bale—said, “vṛndāvana—Vṛndāvan ha-ila—has become navadvīpa—Nabadwīp, [and] rādhā-kṛṣṇa—Rādhā and Kṛṣṇa dekhā dila—have revealed [Themselves] gaurahari-rūpe—as Gaurahari.

The parrot said, “Vṛndāvan has become Nabadwīp, and Rādhā and Kṛṣṇa have revealed Themselves as Gaurahari.

আমি শুক এই বনে গৌর-নাম গাই ।
তুমি মোর কৃষ্ণ, রাধা এই যে গদাই ॥৩৮॥

āmi śuka ei vane gaura-nāma gāi
tumi mora kṛṣṇa, rādhā ei ye gadāi [38]

āmi—I [am] śuka—a parrot, [and] gāi—I chant gaura-nāma—the Name of Gaura ei vane—in this forest. tumi—You [are] mora—my kṛṣṇa—Kṛṣṇa, [and] ei ye gadāi—Gadāi [is] my rādhā—Rādhā.

“I am a parrot, and I chant the Name of Gaura in this forest. You are my Kṛṣṇa, and Gadāi is my Rādhā.

গদাই-গৌরাঙ্গ মোর প্রাণের ঈশ্বর ।
আন কিছু মুখে না আইসে অতঃপর” ॥৩৯॥

gadāi-gaurāṅga mora prāṇera īśvara
āna kichhu mukhe nā āise ataḥpara” [39]

gadāi-gaurāṅga—Gadāi and Gaurāṅga [are] īśvara—the Lords mora prāṇera—of my heart. ataḥpara—Thus, āna kichhu nā—nothing else āise—comes mukhe”—from [my] mouth.”

“Gadāi and Gaurāṅga are the Lords of my heart. Thus, nothing else comes from my mouth.”

প্রভু বলে, “আমি রাধাকৃষ্ণ-উপাসক ।
অন্য নাম শুনিলে আমার হয় শোক” ॥৪০॥

prabhu bale, “āmi rādhā-kṛṣṇa-upāsaka
anya nāma śunile āmāra haya śoka” [40]

prabhu–The Lord bale–said, “āmi–“I [am] rādhā-kṛṣṇa-upāsaka–a worshipper of Rādhā and Kṛṣṇa, [and] śunile–if I hear anya–other nāma–names, āmāra śoka haya”–I become upset.”

The Lord said, “I am a worshipper of Rādhā and Kṛṣṇa, and if I hear anyone else’s name, I become upset.”

এত বলি’ গদাইয়ের হাতটা ধরিয়া ।
 মায়াপুরে ফিরে আইল শুকেরে ছাড়িয়া ॥৪১॥
eta bali’ gadāyera hātaṭi dhariyā
māyāpure phire āila śukere chhāḍiyā [41]

bali’–Saying eta–this, dhariyā–the Lord grasped gadāyera–Gadāi’s hātaṭi–hand [and] phire āila–went back māyāpure–to Māyāpur, chhāḍiyā–leaving śukere–the parrot.

Saying this, the Lord took Gadāi’s hand and went back to Māyāpur, leaving the parrot behind.

শুকে বলে, “গাও তুমি যাহা লাগে ভাল ।
 আমার ভজন আমি করি চিরকাল” ॥৪২॥
śuke bale, “gāo tumi yāhā lāge bhāla
āmāra bhajana āmi kari chira-kāla” [42]

śuke–The parrot bale–said, [“You may] “gāo–sing yāhā–whatever bhāla lāge–appeals tumi–to You, [but] āmi–I kari–will do āmāra–my bhajana–worship chira-kāla”–forever.”

The parrot said, “You may sing whatever You like, but I will continue my worship forever.”

মধুর চৈতন্যলীলা জাগে যার মনে ।
 মোর দণ্ডবৎ ভাই তাঁহার চরণে ॥৪৩॥
madhura chaitanya-lilā jāge yāra mane
mora daṇḍavat bhāi tāhāra charaṇe [43]

bhāi–Brother, mora daṇḍavat–I bow charaṇe–at the feet tāhāra yāra–of anyone in whose mane–heart madhura chaitanya-lilā–the sweet Pastimes of Śrī Chaitanya jāge–arise.

Brother, I bow at the feet of anyone in whose heart the sweet Pastimes of Śrī Chaitanya arise.

শ্রীনবদ্বীপ ও বৃন্দাবন

śrī-navadvīpa o vṛndāvana

Śrī Navadwīp and Vṛndāvan

গদাই গৌরান্ধ মুঞি “রাধাশ্যাম” জানি ।
 ষোলকোশ “নবদ্বীপে” “বৃন্দাবন” মানি ॥৪৪॥
gadāi gaurāṅge muṇi “rādhā-śyāma” jāni
ṣola-krośa “navadvīpe” “vṛndāvana” māni [44]

muñi-I jāni-know [that] gadāi-Gadāi [and] gaurāṅge-Gaurāṅga [are] “rādhā-śyāma”-Rādhā and Śyām. māni-I know [that] ṣola-krośa-the thirty-two miles “navadvīpe”-of Nabadwīp [are] “vṛndāvana”-Vṛndāvan.

I know that Gadāi and Gaurāṅga are Rādhā and Śyām, and that the thirty-two miles of Nabadwīp are Vṛndāvan.

যশোদানন্দনে আর শচীর নন্দনে ।
যে জন পৃথক্ দেখে সে না মরে কেনে ॥৪৫॥

yaśodā-nandane āra śachīra nandane
ye jana pṛthak dekhe se nā mare kene [45]

kena-Why [do] se ye jana-those who dekhe-see pṛthak-a distinction yaśodā-nandane āra śachīra nandane-between the son of Yaśodā and the son of Śachī mare nā-not die?

Why do those who see a distinction between the son of Yaśodā and the son of Śachī not die?

নবদ্বীপে না পাইল যেই বৃন্দাবন ।
বৃথা সে তর্কিক কেন ধরয় জীবন ॥৪৬॥

navadvīpe nā pāile yei vṛndāvana
vṛthā se tārkaika kena dharaya jīvana [46]

kena-Why [do] se yei tārkaika-speculators who pāile nā-do not find vṛndāvana-Vṛndāvan navadvīpe-within Nabadwīp dharaya-continue [their] vṛthā-meaningless jīvana-lives?

Why do speculators who do not find Vṛndāvan within Nabadwīp continue their meaningless lives?

গৌর-ভজন বিনা ‘রাধাকৃষ্ণ’-ভজন বৃথা

gaura-bhajana vinā ‘rādhā-kṛṣṇa’-bhajana vṛthā

Without service to Gaura, service to Rādhā-Kṛṣṇa is useless

গৌর-নাম গৌর-ধাম গৌরান্ধ-চরিত ।
যে ভজে তাতে মোর অকৈতব প্রীত ॥৪৭॥

gaura-nāma gaura-dhāma gaurāṅga-charita
ye bhaje tāte mora akaitava pṛita [47]

mora akaitava pṛita-I sincerely love tāte ye-those who bhaje-worship gaura-nāma-Gaura’s Name, gaura-dhāma-Gaura’s abode, [and] gaurāṅga-charita-Gaurāṅga’s Pastimes.

I sincerely love those who worship Gaura’s Name, Gaura’s abode, and Gaura’s Pastimes.

গৌর-রূপ গৌর-নাম গৌর-লীলা গৌর-ধাম
 যে না ভজে গৌড়েতে জন্মিয়া ।
 রাধাকৃষ্ণ-নাম-রূপ- ধাম-লীলা অপরূপ
 কভু নাহি স্পর্শে তার হিয়া ॥৪৮॥

gaura-rūpa gaura-nāma gaura-lilā gaura-dhāma
ye nā bhaje gauḍete janmiyā
rādhā-kṛṣṇa-nāma-rūpa- dhāma-lilā aparūpa
kabhu nāhi sparśe tāra hiyā [48]

rādhā-kṛṣṇa—*Rādhā* and *Kṛṣṇa*'s *aparūpa*—extraordinary *nāma-rūpa-dhāma-lilā*—Names, Forms, Abode, and Pastimes *kabhu nāhi*—never *sparśe*—touch *hiyā*—the hearts *tāra ye*—of those who *janmiyā*—take birth *gauḍete*—in Gauḍa [but] *bhaje nā*—do not worship *gaura-rūpa*—Gaura's Form, *gaura-nāma*—Gaura's Name, *gaura-lilā*—Gaura's Pastimes, [and] *gaura-dhāma*—Gaura's Abode.

Rādhā and *Kṛṣṇa*'s extraordinary Names, Forms, Abode, and Pastimes never touch the hearts of those who take birth in Gauḍa but do not worship Gaura's Form, Gaura's Name, Gaura's Pastimes, and Gaura's Abode.

CHAPTER THREE

প্রথম প্রণাম

Prathama Praṇāma

First Obeisances

যাঁর অংশে সত্যভামা দ্বারকায় ধাম ।

সে রাধা-চরণে মোর অসংখ্য প্রণাম ॥১॥

yāra aṁśe satyabhāmā dvārakāya dhāma

se rādhā-charaṇe mora asaṅkhyā praṇāma [1]

mora asaṅkhyā praṇāma—I bow innumerable times se rādhā-charaṇe—at the feet of Rādhā, yāra—whose aṁśe—expansion dvārakāya dhāma—in the abode of Dvārakā [is] satyabhāmā—Satyabhāmā.

I bow innumerable times at the feet of Rādhā, whose expansion in Dvārakā is Satyabhāmā.

শ্রীনন্দনন্দন এবে শ্রীকৃষ্ণচৈতন্য ।

গদাধরে সঙ্গে আনি' নদীয়া কৈল ধন্য ॥২॥

śrī-nanda-nandana ebe śrī-kṛṣṇa-chaitanya

gadādhare saṅge āni' nadiyā kaila dhanya [2]

śrī-nanda-nandana—The son of Śrī Nanda [is] ebe—now śrī-kṛṣṇa-chaitanya—Śrī Kṛṣṇa Chaitanya. āni'—Bringing gadādhare—Gadādhara saṅge—with [Him,] dhanya kaila—He has blessed nadiyā—Nadia.

The son of Nanda is now Śrī Kṛṣṇa Chaitanya. Bringing Gadādhara with Him, He has blessed Nadia.

গদাধর লঞা শ্রীপুরুষোত্তম আইল ।

গদাই-গৌরাঙ্গ-রূপে গৃঢ়-লীলা কৈল ।

টোটা-গোপীনাথ-সেবা গদাধরে দিল ॥৩॥

gadādhare laṅṅā śrī-puruṣottama āila

gadāi-gaurāṅga-rūpe gṛḍha-līlā kaila

ṭoṭā-gopinātha-sevā gadādhare dila [3]

laṅṅā—He took gadādhare—Gadādhara [and] āila—came śrī-puruṣottama—to Jagannātha Purī. gadāi-gaurāṅga-rūpe—As Gaurāṅga with Gadāi, kaila—He performed gṛḍha-līlā—confidential Pastimes, [and] dila—He gave gadādhare—Gadādhara ṭoṭā-gopinātha-sevā—the service of Ṭoṭā Gopinātha.

He took Gadādhara and came to Śrī Puruṣottama Kṣetra. As Gaurāṅga with Gadāi, He performed confidential Pastimes, and He gave Gadādhara the service of Ṭoṭā Gopīnātha.

মোরে দিল গিরিধারী-সেবা সিন্ধুতটে ।
গৌড়ীয়-ভকত সব আমার নিকটে ॥৪॥

**more dila giridhārī-sevā sindhu-taṭe
gauḍīya-bhakata saba āmāra nikaṭe [4]**

dīla—The Lord gave more—me giridhārī-sevā—the service of Giridhārī sindhu-taṭe—on the shore of the ocean, [and kept] saba—all the gauḍīya-bhakata—devotees from Gauḍa āmāra nikaṭe—with me.

The Lord gave me the service of Giridhārī on the shore of the ocean, and kept all the devotees from Gauḍa with me.

দামোদর স্বরূপ আমার প্রাণের সমান ।
শ্রীকৃষ্ণচৈতন্য যার দেহ-মন-প্রাণ ॥৫॥

**dāmodara svarūpa āmāra prāṇera samāna
śrī-kṛṣṇa-chaitanya yāra deha-mana-prāṇa [5]**

svarūpa dāmodara—Svarūp Dāmodar [is] āmāra prāṇera samāna—like my heart, [and] śrī-kṛṣṇa-chaitanya—Śrī Kṛṣṇa Chaitanya [is] yāra—his deha-mana-prāṇa—body, heart, and mind.

Svarūp Dāmodar is my heart, and Śrī Kṛṣṇa Chaitanya is his body, heart, and mind.

নমি প্রাণ-গৌর-পদে সাস্তাঙ্গ পড়িয়া ।
এ ‘প্রেমবিবর্ত’ লিখি ভক্ত-আজ্ঞা পায়ী ॥৬॥

**nami prāṇa-gaura-pade sāṣṭāṅge paḍiyā
e ‘prema-vivarta’ likhi bhakta-ājñā pāyā [7]**

nami—I bow, sāṣṭāṅge paḍiyā—prostrating myself, prāṇa-gaura-pade—at the feet of [my] beloved Gaura, [and] likhi—write e—this ‘prema-vivarta’—*Prema-vivarta pāyā*—having received bhakta-ājñā—the order of the devotees.

I prostrate myself at the feet of my beloved Gaura and write this *Prema-vivarta*, having received the order of the devotees.

CHAPTER FOUR

গৌরস্ম গুরুতা

Gaurasya Gurutā

Gaura's Greatness

গৌরের নৃত্য, নিত্য

gaurera nr̥tya, nitya

Gaura's dancing is eternal

ভাইরে ভজ মোর প্রাণের গৌরান্দ ।

গৌর বিনা বৃথা সব জীবনের রঙ্গ ॥১॥

bhāi-re bhaja mora prāṇera gaurāṅga

gaura vinā vṛthā saba jīvanera raṅga [1]

bhāi-re—O brother! bhaja—Serve gaurāṅga—the Gaurāṅga mora prāṇera—of my heart. vinā—Without gaura—Gaura, saba jīvanera—all of life's raṅga—pleasures [are] vṛthā—meaningless.

O brother! Serve the Gaurāṅga of my heart. Without Gaura, all of life's pleasures are meaningless.

নবদ্বীপ-মায়াপুরে শচীর অঙ্গনে ।

গৌর নাচে নিত্য নিতাই-অদ্বৈতের সনে ॥২॥

navadvīpa-māyāpure śachīra aṅgane

gaura nāche nitya nitāi-advaitera sane [2]

gaura—Gaura nāche—dances nitāi-advaitera sane—with Nitāi and Advaita nitya—eternally śachīra aṅgane—in Śachī's courtyard navadvīpa-māyāpure—in Māyāpur within Nabadwīp.

Gaura dances with Nitāi and Advaita eternally in Śachī's courtyard in Māyāpur within Nabadwīp.

শ্রীবাস-অঙ্গনে নাচে গায় রসভরে ।

না দেখিল একবার আর না পাশরে ॥৩॥

śrīvāsa-aṅgane nāche gāya rasa-bhare

ye dekhila eka-bāra āra nā pāṣare [3]

rasa-bhare—Filled with ecstasy, nāche—He dances [and] gāya—sings śrīvāsa-aṅgane—in Śrīvās's courtyard. ye—Anyone who dekhila—sees [this] eka-bāra—once āra pāṣare nā—never forgets [it].

Filled with ecstasy, He dances and sings in Śrīvās's courtyard. Anyone who sees this once never forgets it.

আমার হৃদয়ে নাট অঙ্কিত হইয়া ।

নিরন্তর আছে মোর প্রাণ কাঁদাইয়া ॥৪॥

āmāra hṛdaye nāṭa ankita ha-iyā

nirantara āchhe mora prāṇa kāḍāiyā [4]

[His] nāṭa—dancing ankita ha-iyā—is imprinted āmāra hṛdaye—in my heart, āchhe—remains [there] nirantara—forever, [and] mora prāṇa kāḍāiyā—makes my heart cry.

His dancing is imprinted in my heart. It remains there forever and makes my heart cry.

জগন্নাথ-মন্দিরেতে নৃত্য দেখি যবে ।

অনন্ত ভাবের ঢেউ মনে উঠে তবে ॥৫॥

jagannātha-mandirete nṛtya dekhi yabe

ananta bhāvera ḍheu mane uṭhe tabe [5]

yabe—When dekhi—I see [His] nṛtya—dancing jagannātha-mandirete—in the Temple of Jagannāth, tabe—then ḍheu—waves ananta bhāvera—of innumerable emotions uṭhe—swell mane—within [my] heart.

When I see His dancing in the Temple of Jagannāth, waves of innumerable emotions swell within my heart.

আর কি দেখিব প্রভুর জাহ্নবী পুলিনে ।

স্নৃত্য-কীর্তনলীলা এ ছার জীবনে ॥৬॥

āra ki dekhiba prabhura jāhnvī-puline

sunṛtya-kīrtana-līlā e chhāra jīvane [6]

ki dekhiba—Will I see prabhura—the Lord’s sunṛtya-kīrtana-līlā—Pastimes of kīrtan and wondrous dancing jāhnvī-puline—on the banks of the Gaṅgā āra—again e chhāra jīvane—in this wretched life?

Will I ever see the Lord’s Pastimes of kīrtan and wondrous dancing on the banks of the Gaṅgā again in this wretched life?

সর্বদেবদেবী শ্রীগৌরাঙ্গের দাস

sarva-deva-devī śrī-gaurāṅgera dāsa

All gods and goddesses are servants of Śrī Gaurāṅga

নিষ্ঠা করি’ ভজ ভাই গৌরাঙ্গচরণ ।

অন্য দেব-দেবী কভু না কর ভজন ॥৭॥

niṣṭhā kari’ bhaja bhāi gaurāṅga-charaṇa

anya deva-devī kabhu nā kara bhajana [7]

bhāi—Brother, bhaja—worship gaurāṅga-charaṇa—Gaurāṅga’s feet niṣṭhā kari’—sincerely: kabhu nā—never bhajana kara—serve anya—other deva-devī—gods and goddesses.

Brother, worship Gaura’s feet sincerely: never worship other gods or goddesses.

গৌরান্দের দাস বলি' সৰ্বদেবে জান ।
 কৃষ্ণ হৈতে গৌরকে কভু না জানিবে আন ॥৮॥
 gaurāṅgera dāsa bali' sarva-deve jāna
 kṛṣṇa haite gaurake kabhu nā jānibe āna [8]

bali' jāna—Consider [that] sarva-deve—all gods [are] dāsa—servants gaurāṅgera—of Gaurāṅga, [and] kabhu nā jānibe—never consider gaurake—Gaura āna—different haite—from kṛṣṇa—Kṛṣṇa.

Know that all gods are servants of Gaurāṅga, and never consider Gaura different from Kṛṣṇa.

নিজ গুরুদেবে জান গৌরকৃষ্ণপাত্র ।
 গৌরান্দ-পার্ষদে জান গৌরদেহগাত্র ॥৯॥
 nija gurudeve jāna gaura-kṛpā-pātra
 gaurāṅga-pārṣade jāna gaura-deha-gātra [9]

jāna—Know nija—your gurudeve—Gurudev [to be] gaura-kṛpā-pātra—a recipient of Gaura's mercy, [and] jāna—know gaurāṅga-pārṣade—Gaurāṅga's associates [to be] gaura-deha-gātra—limbs of Gaura's body.

Know your Gurudev to be a recipient of Gaura's mercy, and know Gaura's associates to be limbs of Gaura's body.

গৌর-বৈরী রসপোষ্টা এই মাত্র জান ।
 সকলে গৌরান্দ-দাস এ কথাটা মান ॥১০॥
 gaura-vairī rasa-poṣṭā ei mātra jāna
 sakale gaurāṅga-dāsa e kathāṭi māna [10]

jāna—Know [that] gaura-vairī—the enemies of Gaura [are] ei mātra—simply rasa-poṣṭā—nourishers of rasa— sakale—everyone [is] gaurāṅga-dāsa—a servant of Gaurāṅga. māna—Accept e—this kathāṭi—truth.

Know that the enemies of Gaura are simply nourishers of rasa—everyone is a servant of Gaurāṅga. Accept this truth.

গৌরভজননিষ্ঠা

gaura-bhajana-niṣṭhā

Attachment to Gaura's service

পরনিন্দা পরচর্চা না কর কখন ।
 দৃঢ়ভাবে একান্তে ভজ শ্রীগৌরচরণ ॥১১॥
 para-nindā para-charchchā nā kara kakhana
 ḍṛḍha-bhāve ekānte bhaja śrī-gaura-charaṇa [11]

kakhana kara nā—Never para-nindā—criticise others [or] para-charchchā—gossip about others; bhaja—serve śrī-gaura-charaṇa—Śrī Gaura's feet ḍṛḍha-bhāve—resolutely [and] ekānte—exclusively.

Never criticise or gossip about others; serve Śrī Gaura's feet resolutely and exclusively.

গৌর যে শিখাল নাম সেই নাম গাও ।
অন্ত সব নামমাহাত্ম্য সেই নামে পাও ॥১২॥

gaura ye śikhāla nāma sei nāma gāo
anya saba nāma-māhātmya sei nāma pāo [12]

gāo—Chant sei ye nāma nāma—the Name [that] gaura—Gaura śikhāla—taught [and] sei nāma—through that Name, pāo—get anya saba nāma-māhātmya—the benefits of all other Names.

Chant the Name that Gaura taught and by doing so get the benefit of chanting all other Names.

গৌর বিনা গুরু নাই এ ভব-সংসারে ।
সরল গৌরাঙ্গভক্তি শিখাও সবারে ॥১৩॥

gaura vinā guru nāi e bhava-saṁsāre
sarala gaurāṅga-bhakti śikhāo sabāre [13]

nāi—There is no guru—Guru e bhava-saṁsāre—in this world vinā—other than gaura—Gaura. śikhāo—Teach sabāre—everyone sarala—sincere gaurāṅga-bhakti—devotion to Gaurāṅga.

There is no Guru in this world other than Gaura. Teach everyone sincere devotion to Gaurāṅga.

কুটীনাটী ছাড়, মন করহ সরল ।
গৌর-ভজা লোকরক্ষা একত্রে নিষ্ফল ॥১৪॥

kuṭīnāṭī chhāḍa, mana karaha sarala
gaura-bhajā loka-rakṣā ekatre niṣphala [14]

chhāḍa—Give up kuṭīnāṭī—deceit [and] karaha—make [your] mana—mind sarala—sincere. gaura-bhajā—Serving Gaura [and] loka-rakṣā—serving society ekatre—at the same time [is] niṣphala—useless.

Give up deceit and make your mind sincere. Serving Gaura and serving society at the same time is useless.

হয় গোরা ভজ, নয় লোক ভজ ভাই ।
একপাত্রে দুই কভু না রাহে এক ঠাণ্ডি ॥১৫॥

haya gorā bhaja, naya loka bhaja bhāi
eka-pātre dui kabhu nā rahe eka ṭhāñi [15]

bhāi—Brother, haya—either bhaja—serve gorā—Gorā naya—or bhaja—serve loka—society. dui—The two kabhu nā—never rahe—remain eka ṭhāñi—in one place eka-pātre—together.

Brother, either serve Gorā or serve society. The two never remain in one place together.

জগাই বলে, “যদি একনিষ্ঠ না হইবে।

দুই নায়ে নদী-পারের দুর্দশা লভিবে” ॥১৬॥

jagāi bale, “yadi eka-niṣṭha nā ha-ibe

dui nāye nadi-pārera durdaśā labhibe” [16]

jagāi–Jagāi bale–says, “yadi–“If ha-ibe nā–you do not become eka-niṣṭha–single-minded, durdaśā–the plight nadi-pārera–of crossing a river dui nāye–in two boats labhibe”–will befall you.”

Jagāi says, “If you do not become single-minded, the plight of crossing a river in two boats will befall you.”

CHAPTER FIVE

বিবর্তিবিলাসসেবা

Vivarta-vilāsa-sevā

Transformations of Ecstasy in Service

প্রেমের বৈচিত্র্যগত প্রেমের বিবর্ত যত
মোর মনে নাচে নিরন্তর ।
কলহ গৌরের সনে করি আমি দিনে দিনে
“কুন্দলে জগাই” নাম মোর ॥১॥

premera vaichitya-gata premera vivarta yata
mora mane nāche nirantara
kalaha gaurera sane kari āmi dine dine
“kundale jagāi” nāma mora [1]

yata—The vaichitya-gata—pangs premera—of love [and the] yata vivarta—transformations premera—of love nirantara—constantly nāche—dance mora mane—within my heart. āmi—I kalaha kari—quarrel gaurera sane—with Gaura dine dine—every day. mora—My nāma-name [is] “kundale jagāi”—“Angry Jagāi”.

The pangs and transformations of love constantly dance within my heart. I quarrel with Gaura every day, and thus I am known as “Angry Jagāi”.

গেলাম ব্রজে দেখিবারে রহি সনাতনের ঘরে
কলহ করিনু তার সনে ।
রক্তবস্ত্র সন্ন্যাসীর শিরে বাঁধি’ আইলা ধীর
ভাতের হাঁড়ি মারিতে কৈনু মনে ॥২॥

gelāma vraja dekhibāre rahi sanātanera ghare
kalaha karinu tāra sane
rakta-vastra sannyāsīra śire bādhi’ āilā dhīra
bhātera hāḍi mārīte kainu mane [2]

gelāma—I went dekhibāre—to see vraja—Vraja. rahi—I stayed sanātanera ghare—at Sanātan’s place. kalaha karinu—I quarrelled tāra sane—with him. [When] bādhi’—he tied sannyāsīra—a sannyāsī’s rakta-vastra—red cloth śire—on [his] head [and] dhīra—calmly āilā—came [before me,] mane kainu—I decided mārīte—to beat [him] bhātera hāḍi—with a rice pot.

I went to see Vraja, and while staying at Sanātan’s place, I quarrelled with him. When he tied a sannyāsī’s red cloth on his head and calmly came before me, I decided to beat him with a rice pot.

সনাতনের বিনয় দেখে ছাড়ি' তারে এক পাকে
 লজ্জায় বসিনু এক ধারে ।
 গৌর মোর যত জানে আমায় পাঠায় বৃন্দাবনে
 মজা দেখে থাকি' নিজে দূরে ॥৩॥

sanātanera vinaya dekhe chhāḍi' tāre eka pāke
 lajjāya basinu eka dhāre
 gaura mora yata jāne āmāya pāṭhāya vṛndāvane
 majā dekhe thāki' nije dūre [3]

dekhe—I saw sanātanera—Sanātan's vinaya—humility, chhāḍi'—left tāre—him eka pāke—alone, [and] lajjāya—shamefully basinu—sat eka dhāre—to one side. mora—My gaura—Gaura jāne—knows yata—everything. pāṭhāya—He sent āmāya—me vṛndāvane—to Vṛndāvan [and] dekhe—observed majā—the result nije thāki'—while Himself remaining dūre—at a distance.

When I saw Sanātan's humility, I left him alone and shamefully sat to one side. My Gaura knows everything: He sent me to Vṛndāvan and observed the result from afar.

ভাল তার হউক সুখ মোর হউক চির দুঃখ
 তার সুখে হবে মোর সুখ ।
 আমি কাঁদি রাত্রদিনে গৌর বিচ্ছেদ ভাবি' মনে
 গৌর হাসে দেখি কাঁদা মুখ ॥৪॥

bhāla tāra ha-uka sukha mora ha-uka chira duḥkha
 tāra sukhe habe mora sukha
 āmi kāḍi rātra-dīne gaura-vichcheda bhāvi' mane
 gaura hāse dekhi' kāḍā mukha [4]

bhāla—Good! tāra sukha ha-uka—Let Him be happy, [and] mora chira duḥkha ha-uka—let me be sad forever. mora sukha habe—I will be happy tāra sukhe—with His happiness. rātra-dīne—Night and day āmi—I kāḍi—cry, bhāvi'—feeling gaura-vichcheda—separation from Gaura mane—at heart, [but] gaura—Gaura hāse—laughs dekhi'—seeing [my] kāḍā—crying mukha—face.

Good! He can be happy, and I can be sad forever. His happiness will be my happiness. Night and day I cry, feeling separation from Gaura, but Gaura laughs seeing my crying face.

সেই ত' কপটগ্যাসী তার লীলা ভালবাসি
 মধুমাখা কথাগুলি তার ।
 যে ভাব ব্রজেতে ভেবে পুনঃ সেই ভাব এবে
 বুঝেও না বুঝি আর বার ॥৫॥

sei ta' kapaṭa-gyāsī tāra līlā bhālavāsi
 madhu-mākhā kathāguli tāra
 ye bhāva vrajete bheve punaḥ sei bhāva ebe
 bujheo nā bujhi āra bāra [5]

sei ta'—He [is] kapaṭa-nyāsī—a deceitful sannyāsī, [but] bhālavāsī—I love tāra—His līlā—Pastimes. tāra—His kathāguli—words [are] madhu-mākhā—full of nectar. ebe—Now bheve—The Lord is feeling punaḥ—again ye bhāva sei bhāva—the same mood [He felt] vrajete—in Vraja. bujheo—Although I understand [this,] āra bāra—sometimes bujhi nā—I do not understand [it].

He is a deceitful sannyāsī, but I love His Pastimes. His words are full of nectar. The Lord is now feeling the same mood that He felt in Vraja. Although I understand this, sometimes I do not.

চন্দনাদি তৈল আনি' বাঁকা বাঁকা কথা শুনি'
তৈল-ভাণ্ড ভাঙ্গিলাম বলে।
মান করি' নিজাসনে শুণ্ণ রৈমু অনশনে
সে মান ভাঙ্গিল নানা ছলে ॥৬॥

chandanādi taila āni' bākā bākā kathā śuni'
taila-bhāṇḍa bhāṅgilāma bale
māna kari' nijāsane śuṅṅa rainu anaśane
se māna bhāṅgila nānā chhale [6]

āni'—I brought chandanādi—sandalwood taila—oil [for Him, but] śuni'—after hearing [His] bākā bākā kathā—stubborn remarks, bhāṅgilāma—I broke taila-bhāṇḍa—the pot of oil bale—forcibly. māna kari'—Angrily, śuṅṅa rainu—I layed nijāsane—on my bed anaśane—fasting. bhāṅgila—He pacified [my] se māna—anger nānā chhale—with various pleas.

I brought some sandalwood oil for Him, but after hearing His stubborn remarks, I smashed the pot of oil. Angrily, I layed on my bed fasting, but He pacified my anger with various pleas.

আমারে করায় পাক অন্নব্যঞ্জন আবোনা শাক
বলে, “ক্রোধের পাক বড় মিষ্ট”।
বাড়ায় আমার রোষ তাতে তার সন্তোষ
তার প্রসন্নতা মোর ইষ্ট ॥৭॥

āmāre karāya pāka anna-vyañjana ābonā śāka
bale, “krodhera pāka baḍa miṣṭa”
bāḍāya āmāra roṣa tāte tāra santoṣa
tāra prasannatā mora iṣṭa [7]

karāya—He had āmāre—me pāka—cook anna-vyañjana—rice, vegetables, [and] ābonā—wild śāka—spinach. bale—He said, “[Your] “krodhera pāka—angry cooking [is] baḍa—very miṣṭa”—sweet.” bāḍāya—He increased āmāra—my roṣa—anger [and] tāte—so tāra santoṣa—He [was] pleased. tāra—His prasannatā—satisfaction [is] mora—my iṣṭa—desire.

He had me cook rice, vegetables, and wild spinach. He said, “Your angry cooking is very sweet.” He increased my anger and so was pleased. His satisfaction is my desire.

জিজ্ঞাসিল সনাতন যাইতে কৈলু বৃন্দাবন
 তাতে মোরে রাখে বোকা করি' ।
 বাল্য বুদ্ধি দেখি' তার চিন্তে হয় চমৎকার
 আমি তার পাদপদ্ম ধরি' ॥৮॥

jijñāsila sanātana yāite kainu vṛndāvana
 tāte more rākhe bokā kari'
 bālya buddhi dekhi' tāra chitte haya chatkārā
 āmi tāra pāda-padma dhari' [8]

sanātana—Sanātan jijñāsila—asked [me for advice, and] kainu—I told [him] yāite—to go vṛndāvana—to Vṛndāvan. more bokā kari' rākhe—The Lord deemed me a fool tāte—for this. dekhi'—Seeing tāra—His bālya—childish buddhi—mentality, chitte chatkārā haya—I was amazed at heart, [and] āmi—I dhari'—grasped tāra—His pāda-padma—lotus feet.

Once, Sanātan asked me for advice, and I told him to go to Vṛndāvan. The Lord deemed me a fool for this. Seeing His childish mentality, I was amazed at heart, and I grasped His lotus feet.

বৃন্দাবন যাইতে চাই তাতে আজ্ঞা নাহি পাই
 নানা ছল করে মোর সনে ।
 যখন কোন্দল হয় নবদ্বীপে যেতে কয়
 সেই তার কৃপা জানি মনে ॥৯॥

vṛndāvana yāite chāi tāte ājñā nāhi pāi
 nānā chhala kare mora sane
 yakhana kondala haya navadvīpe yete kaya
 sei tāra kṛpā jāni mane [9]

chāi—I wanted yāite—to go vṛndāvana—to Vṛndāvan, [but] pāi nāhi—I did not receive ājñā—permission tāte—to do so. kare—He gave mora sane—me nānā—various chhala—excuses. yakhana—When kondala haya—we quarrelled, [however] kaya—He told [me] yete—to go navadvīpe—to Nabadwīp, [and] mane jāni—I accepted sei—that [as] tāra—His kṛpā—mercy. I wanted to go to Vṛndāvan, but I did not receive His permission: He gave me various excuses. When we quarrelled, however, He told me to go to Nabadwīp, and I accepted that as His mercy.

মাতৃ-আজ্ঞা ছল করি' আছেন বৈকুণ্ঠপুরী
 নিজ ধাম ছাড়িয়া এখন ।
 তাতে পাঠায় নিজপুরে যাহাকে সে কৃপা করে
 যেন গোপের গোলোক-দর্শন ॥১০॥

mātr-ājñā chhala kari' āchhena vaikuṅṭhapurī
 nija-dhāma chhāḍiyā ekhana
 tāte pāṭhāya nija-pure yāhāke se kṛpā kare
 yena gopera goloka-darśana [10]

chhāḍiyā—He left nija-dhāma—His home, [and] mātṛ-ājñā chhala kari’—using the pretext of His mother’s order, āchhena—He is ekhana—now vaikuṅṭhapurī—in Jagannāth Purī. pāṭhāya—He sends tāte yāhāke—those whom se—He kṛpā kare—blesses nija-pure—to His abode, [where they] yena gopera goloka-darśana—can see Goloka as the cowherd men did. He left His home, and on the pretext of His mother’s order, He is now in Jagannāth Purī. He sends those whom He blesses to His abode, where they can behold Goloka as the cowherd men did.*

এই ভাবে গৌর-সেবা করি আমি রাত্রদিবা
 গৌরগণের এই ত’ স্বভাব ।
 গৌর-গদাধর-পদ আমার ত’ সম্পদ
 দামোদর জ্ঞানে এই ভাব ॥১১॥

ei bhāve gaura-sevā kari āmi rātra-divā
 gaura-gaṇera ei ta’ svabhāva
 gaura-gadādhara-pada āmāra ta’ sampada
 dāmodara jñāne ei bhāva [11]

ei bhāve—In this way, āmi—I gaura-sevā kari—serve Gaura rātra-divā—night and day. ei ta’—This [is] svabhāva—the nature gaura-gaṇera—of Gaura’s associates. gaura-gadādhara-pada—The feet of Gaura and Gadādhara [are] āmāra ta’—my sampada—wealth. dāmodara-Svarūp Dāmodar jñāne—understands ei—this bhāva—mood.

In this way, I serve Gaura night and day. This is the nature of Gaura’s associates. The feet of Gaura and Gadādhara are my wealth. Svarūp Dāmodar understands this mood.

**Śrīmad Bhāgavatam* (10.28) describes that Nanda Mahārāj was once captured by the attendants of Varuṇa while bathing in the River Yamunā. After Kṛṣṇa rescued Nanda Mahārāj from Varuṇa’s abode, Nanda Mahārāj described both Varuṇa’s majesty and Varuṇa’s reverence for Kṛṣṇa to the cowherd men, who under the cover of yogamāyā were amazed that Kṛṣṇa was the Supreme Lord. They then wondered whether Kṛṣṇa would ever show them His abode in the spiritual world. Knowing that the cowherd men were unaware of their own supreme fortune of already being in the expansion of His personal abode on earth, Gokula, Kṛṣṇa fulfilled their desire. He briefly removed them from Gokula, showed them that Goloka, His abode in the spiritual world, is above both Brahmāloka and Vaikuṅṭha, and then revealed Himself in Goloka being worshipped by the personified Vedas. As the cowherd men rejoiced in astonishment, Kṛṣṇa effortlessly returned them to Gokula.

CHAPTER SIX

জীব-গতি

Jīva-gati

The Journey of the Soul

জীব ও কৃষ্ণ

jīva o kṛṣṇa

The soul and Kṛṣṇa

চিৎকণ জীব, কৃষ্ণ চিন্ময় ভাস্কর ।

নিত্যকৃষ্ণ দেখি' কৃষ্ণে করেন আদর ॥১॥

chit-kaṇa jīva, kṛṣṇa chinmaya bhāskara

nitya-kṛṣṇa dekhi' kṛṣṇe karena ādara [1]

jīva—The soul [is] chit-kaṇa—a spiritual spark, [and] kṛṣṇa—Kṛṣṇa [is] chinmaya bhāskara—the spiritual sun. dekhi'—Seeing nitya-kṛṣṇa—eternal Kṛṣṇa, ādara karena—the soul adores kṛṣṇe—Kṛṣṇa.

The soul is a spiritual spark, and Kṛṣṇa is the spiritual sun. Seeing eternal Kṛṣṇa, the soul adores Him.

মায়াগ্ৰস্ত জীব

māyā-grasta jīva

The soul bound by Māyā

কৃষ্ণ-বহির্মুখ হঞা ভোগ বাঞ্ছা করে ।

নিকটস্থ মায়া তারে জাপটিয়া ধরে ॥২॥

kṛṣṇa-bahirmukha hañā bhoga vāñchhā kare

nikaṭastha māyā tāre jāpaṭiyā dhare [2]

[When] hañā—souls become kṛṣṇa-bahirmukha—averse to Kṛṣṇa [and] vāñchhā kare—desire bhoga—enjoyment, nikaṭastha—nearby māyā—Māyā jāpaṭiyā dhare—seizes tāre—them.

When souls become averse to Kṛṣṇa and desire enjoyment, nearby Māyā seizes them.

পিশাচী পাইলে যেন মতিচ্ছন্ন হয় ।

মায়াগ্ৰস্ত জীবের হয় সে ভাব উদয় ॥৩॥

piśachī pāile yena mati-chchanna haya

māyā-grasta jīvera haya se bhāva udaya [3]

piśachī päile—When someone is possessed by a ghost, haya—they become mati-chchhanna—bewildered. se bhāva—This condition yena—similarly jīvera udaya haya—overtakes souls māyā-grasta—bound by Māyā.

When someone is possessed by a ghost, they become bewildered. This condition overtakes souls bound by Māyā.

“আমি নিত্য কৃষ্ণদাস” এই কথা ভুলে
মায়ার নফর হঞা চিরদিন বলে ॥৪॥

“āmi nitya kṛṣṇa-dāsa” ei kathā bhule
māyāra naphara hañā chira-dina bule [4]

“āmi—I [am] nitya kṛṣṇa-dāsa”—an eternal servant of Kṛṣṇa.” bhule—Forgetting ei—this kathā—principle, hañā—souls become naphara—slaves māyāra—of Māyā [and] bule—wander chira-dina—indefinitely.

Forgetting, “I am an eternal servant of Kṛṣṇa”, souls become slaves of Māyā and wander indefinitely.

কভু রাজা কভু প্রজা কভু বিপ্র শূদ্র ।
কভু দুঃখী কভু সুখী কভু কীট ক্ষুদ্র ॥৫॥

kabhu rājā kabhu prajā kabhu vipra sūdra
kabhu duḥkhī kabhu sukhī kabhu kīṭa kṣudra [5]

[They are] kabhu—sometimes rājā—kings, [and] kabhu—sometimes prajā—subjects; kabhu—sometimes vipra—brāhmaṇs, [and] kabhu—sometimes sūdra—śūdras; kabhu—sometimes duḥkhī—sad, kabhu—sometimes sukhī—happy, [and sometimes] kīṭa kṣudra—insignificant ants.

They are sometimes kings, and sometimes subjects; sometimes brāhmaṇs, and sometimes śūdras; sometimes sad, sometimes happy, and sometimes insignificant ants.

কভু স্বর্গে, কভু মর্ত্যে, নরকে বা কভু ।
কভু দেব, কভু দৈত্য, কভু দাস প্রভু ॥৬॥

kabhu svarge, kabhu martye, narake vā kabhu
kabhu deva, kabhu daitya, kabhu dāsa prabhu [6]

[They are] kabhu—sometimes svarge—in heaven, kabhu—sometimes martye—on earth, kabhu vā—and sometimes narake—in hell; kabhu—sometimes deva—gods, [and] kabhu—sometimes daitya—demons; kabhu—sometimes dāsa—servants, [and sometimes] prabhu—masters.

They are sometimes in heaven, sometimes on earth, and sometimes in hell; sometimes gods, and sometimes demons; sometimes servants, and sometimes masters.

সাধুসঙ্গে নিস্তার

sādhu-saṅge nistāra

Liberation through the association of the sādhus

এইরূপে সংসার ভ্রমিতে কোন জন ।

সাধুসঙ্গে নিজতত্ত্ব অবগত হন ॥৭॥

ei-rūpe saṁsāra bhramite kona jana

sādhu-saṅge nija-tattva avagata hana [7]

bhramite—While wandering saṁsāra—throughout the world ei-rūpe—in this way, kona—some jana—souls hana—become avagata—aware nija-tattva—of their true nature sādhu-saṅge—through association with the sādhus.

While wandering throughout saṁsāra in this way, some souls become aware of their true nature by associating with the sādhus.

নিজতত্ত্ব জানি’ আর সংসার না চায় ।

“কেন বা ভজিনু মায়ী” করে হায় হায় ॥৮॥

nija-tattva jāni’ āra saṁsāra nā chāya

“kena vā bhajinu māyā” kare hāya hāya [8]

jāni’—Understanding nija-tattva—their true nature, āra chāya nā—they no longer desire saṁsāra—the world, [and] hāya hāya kare—lament, “kena vā—“Why bhajinu—have I been serving māyā”—Māyā?”

Understanding their true nature, they no longer desire saṁsāra, and lament, “Why have I been serving Māyā?”

কঁদে বলে, “ওহে কৃষ্ণ আমি তব দাস ।

তোমার চরণ ছাড়ি’ হৈল সৰ্ব্ব নাশ” ॥৯॥

kēde bale, “ohe kṛṣṇa āmi tava dāsa

tomāra charaṇa chhāḍi’ haila sarva-nāśa” [9]

kēde—Crying, bale—they say, “ohe—O kṛṣṇa—Kṛṣṇa! āmi—I [am] tava—Your dāsa—servant, [but] chhāḍi’—I have left tomāra—Your charaṇa—feet [and] sarva-nāśa haila”—became utterly ruined.

Crying, they say, “O Kṛṣṇa! I am Your servant, but I have left Your feet and become utterly ruined.”

কৃপা করি’ কৃষ্ণ তারে ছাড়ান সংসার ।

কাকুতি করিয়া কৃষ্ণে যদি ডাকে একবার ॥১০॥

kṛpā kari’ kṛṣṇa tāre chhāḍāna saṁsāra

kākuti kariyā kṛṣṇe yadi ḍāke eka-bāra [10]

kṛṣṇa—Kṛṣṇa kṛpā kari’—mercifully tāre chhāḍāna—causes them to leave saṁsāra—the world yadi—if kākuti kariyā—they earnestly [even] eka-bāra—once ḍāke—call out kṛṣṇe—to Kṛṣṇa.

Kṛṣṇa mercifully frees souls from saṁsāra if they even once earnestly call out to Him.

মাযাকে পিছনে রাখি' কৃষ্ণপানে চায় ।
ভজিতে ভজিতে কৃষ্ণপাদপদ্ম পায় ॥১১॥

māyāke pichhane rākhi' kṛṣṇa-pāne chāya
bhajite bhajite kṛṣṇa-pāda-padma pāya [11]

māyāke pichhane rākhi'—Leaving Māyā behind, chāya—souls hanker kṛṣṇa-pāne—for Kṛṣṇa, [and] bhajite bhajite—by continuously serving [Kṛṣṇa,] pāya—they reach kṛṣṇa-pāda-padma—Kṛṣṇa's lotus feet.

Leaving Māyā behind, souls hanker for Kṛṣṇa, and by continuously serving Kṛṣṇa, they reach His lotus feet.

কৃষ্ণ তারে দেন নিজ চিহ্নজির বল ।
মায়া আকর্ষণ ছাড়ে হইয়া দুর্বল ॥১২॥

kṛṣṇa tāre dena nija chich-chhaktira bala
māyā ākarṣaṇa chhāḍe ha-iyā durbala [12]

kṛṣṇa—Kṛṣṇa dena—gives tāre—them nija chich-chhaktira bala—the power of His spiritual energy, [and] māyā—Māyā, durbala ha-iyā—becoming powerless, chhāḍe—stops ākarṣaṇa—attracting [them].

Kṛṣṇa gives them His spiritual power, and Māyā, becoming powerless, stops attracting them.

সাধুসঙ্গে কৃষ্ণনামে—এই মাত্র চাই ।
সংসার জিনিতে আর কোন বস্তু নাই ॥১৩॥

sādhu-saṅge kṛṣṇa-nāma—ei mātra chāi
saṁsāra jinite āra kona vastu nāi [13]

chāi—I want mātra—only ei—this: [to chant] kṛṣṇa-nāma—the Name of Kṛṣṇa sādhu-saṅge—in the association of the sādhus. āra kona vastu nāi—There is no other way jinite—to conquer saṁsāra—the world.

I want only to chant the Name of Kṛṣṇa in the association of the sādhus—there is no other way to conquer saṁsāra.

সকল ভরসা ছাড়ি' গোরাপদে আশ ।
করিয়া বসিয়া আছে জগাই গোরার দাস ॥১৪॥

sakala bharasā chhāḍi' gorā-pade āśa
kariyā basiyā āchhe jagāi gorāra dāsa [14]

chhāḍi'—Giving up sakala—all [other] bharasā—prospects, gorāra—Gorā's dāsa—servant jagāi—Jagāi basiyā āchhe—sits āśa kariyā—hopefully gorā-pade—at Gorā's feet.

Giving up all other prospects, Gorā's servant Jagāi sits hopefully at Gorā's feet.

CHAPTER SEVEN

সকলের পক্ষে নাম

Sakalera Pakṣe Nāma

The Name is for Everyone

অসাধুসঙ্গে নাম হয় না

asādhu-saṅge nāma haya nā

The Name does not appear in bad association

অসাধুসঙ্গে ভাই কৃষ্ণনাম নাহি হয় ।

নামাক্ষর বাহিরায় বটে তবু নাম কভু নয় ॥১॥

asādhu-saṅge bhāi kṛṣṇa-nāma nāhi haya

nāmākṣara bāhirāya baṭe tabu nāma kabhu naya [1]

bhāi—Brother, kṛṣṇa-nāma—the Name of Kṛṣṇa haya nāhi—does not appear asādhu-saṅge—in bad association: nāmākṣara—the letters of the Name bāhirāya—appear, baṭe—true, tabu—but kabhu naya—never nāma—the Name.

Brother, the Name of Kṛṣṇa never appears in bad association: the letters of the Name may appear, but the Name never does.

কভু নামাভাস হয়, সদা নাম-অপরাধ ।

এ সব জানিবে ভাই কৃষ্ণভক্তির বাধ ॥২॥

kabhu nāmābhāsa haya, sadā nāma-aparādha

e saba jānibe bhāi kṛṣṇa-bhaktira bādha [2]

kabhu—Sometimes nāmābhāsa—a semblance of the Name haya—appears, [but] nāma-aparādha—offences to the Name sadā—always [do]. jānibe—Know e saba—all of these, bhāi—brother, [to be] kṛṣṇa-bhaktira bādha—obstacles to devotion to Kṛṣṇa.

Sometimes a semblance of the Name appears, but offences to the Name always do. Know both of these, brother, to be obstacles to devotion to Kṛṣṇa.

নামভজন-প্রণালী

nāma-bhajana-praṇālī

The process to serve the Name

জদি করিবে কৃষ্ণনাম সাধুসঙ্গ কর ।

ভুক্তি-মুক্তি-সিদ্ধি-বাঞ্ছা দূরে পরিহর ॥৩॥

yadi karibe kṛṣṇa-nāma sādhu-saṅga kara
bhukti-mukti-siddhi-vāñchhā dūre parihara [3]

yadi—If kṛṣṇa-nāma karibe—you want to chant the Name of Kṛṣṇa, [then] sādhu-saṅga kara—associate with sādhus [and] dūre parihara—leave behind bhukti-mukti-siddhi-vāñchhā—the desires for enjoyment, liberation, and supernatural power.

If you want to chant the Name of Kṛṣṇa, then associate with sādhus and leave behind the desires for enjoyment, liberation, and supernatural power.

“দশ-অপরাধ” তাজ মান অপমান ।
অনাসক্ত্যে বিষয় ভুঞ্জ আর লহ কৃষ্ণনাম ॥৪॥
“daśa-aparādha” tyaja māna apamāna
anāsaktye viṣaya bhuñja āra laha kṛṣṇa-nāma [4]

tyaja—Give up “daśa aparādha”—the ten offences, māna—honour, [and] apamāna—dishonour, bhuñja—tolerate viṣaya—the world anāsaktye—with detachment, āra—and laha—chant kṛṣṇa-nāma—the Name of Kṛṣṇa.

Give up the ten offences, honour, and dishonour, tolerate the world with detachment, and chant the Name of Kṛṣṇa.

কৃষ্ণভক্তির অনুকূল সব করহ স্বীকার ।
কৃষ্ণভক্তির প্রতিকূল সব কর পরিহার ॥৫॥
kṛṣṇa-bhaktira anukūla saba karaha svīkāra
kṛṣṇa-bhaktira pratikūla saba kara parihāra [5]

svīkāra karaha—Accept saba—everything anukūla—favourable kṛṣṇa-bhaktira—to devotion to Kṛṣṇa, [and] parihāra kara—reject saba—everything pratikūla—unfavourable kṛṣṇa-bhaktira—to devotion to Kṛṣṇa.

Accept everything favourable to devotion to Kṛṣṇa, and reject everything unfavourable to devotion to Kṛṣṇa.

জ্ঞানযোগেচেষ্টা ছাড় আর কৰ্মসঙ্গ ।
মৰ্কটবৈরাগ্য তাজ যাতে দেহরঙ্গ ॥৬॥
jñāna-yoga-cheṣṭā chhāḍa āra karma-saṅga
markaṭa-vairāgya tyaja yāte deha-raṅga [6]

chhāḍa—Give up karma-saṅga—attachment to material activity āra—and jñāna-yoga-cheṣṭā—endeavours based on knowledge and yoga. tyaja—Avoid markaṭa-vairāgya—‘monkey renunciation’, yāte—in which [there is only] deha-raṅga—bodily enjoyment.

Give up attachment to material activity and endeavours based on knowledge and yoga. Avoid ‘monkey renunciation’, in which there is only bodily enjoyment.

কৃষ্ণ আমায় পালে রাখে জান সর্বকাল ।
আত্মনিবেদনদৈন্ত্রে ঘুচাও জঞ্জাল ॥৭॥

**kṛṣṇa āmāya pāle rākhe jāna sarva-kāla
ātma-nivedana-dainye ghuchāo jañjāla [7]**

sarva-kāla—At all times, jāna—know, kṛṣṇa—“Kṛṣṇa rākhe—protects [and] pāle—maintains āmāya—me.” ghuchāo—Put an end jañjāla—to [your] troubles ātma-nivedana-dainye—through self-surrender and humility.

Always know, “Kṛṣṇa protects and maintains me.” Put an end to your troubles through self-surrender and humility.

সাধু পাওয়া কষ্ট বড় জীবের জানিয়া ।
সাধুগুরুরূপে কৃষ্ণ আইল নদীয়া ॥৮॥
**sādhu pāoyā kaṣṭha baḍa jīvera jāniyā
sādhu-bhakta-rūpe kṛṣṇa āilā nadiyā [8]**

jāniyā—Understanding [that] pāoyā—finding sādhu—a pure devotee [is] baḍa kaṣṭha—very difficult jīvera—for a soul, kṛṣṇa—Kṛṣṇa āilā—came nadiyā—to Nadia sādhu-bhakta-rūpe—in the form of a pure devotee.

Understanding that it is very difficult for a soul to find a sādhu, Kṛṣṇa came to Nadia in the form of a pure devotee.

গোরাপদ আশ্রয় করহ বুদ্ধিমান ।
গোরা বৈ সাধু গুরু আছে কে বা আন ॥৯॥
**gorā-pada āśraya karaha buddhimān
gorā vai sādhu guru āchhe ke vā āna [9]**

buddhimān—O intelligent soul, āśraya karaha—take shelter gorā-pada—at Gorā’s feet. ke vā āna—What other sādhu—sādhu [or] guru—Guru āchhe—is there vai—besides gorā—Gorā?

O intelligent soul, take shelter at Gorā’s feet. What other sādhu or Guru is there besides Gorā?

বৈরাগীর কর্তব্য

vairāgīra kartavya

The duty of a renunciant

বৈরাগী ভাই গ্রাম্যকথা না শুনিবে কানে ।
গ্রাম্যবার্তা না কহিবে যবে মিলিবে আনে ॥১০॥
**vairāgī bhāi grāmya-kathā nā śunibe kāne
grāmya-vārtā nā kahibe yabe milibe āne [10]**

bhāi—Brother, vairāgī—renunciants śunibe nā—should not listen grāmya-kathā—to village talk kāne—with [their] ears [and] kahibe nā—should not speak grāmya-vārtā—about village news yabe—when milibe—they meet āne—with others.

Brother, renunciants should neither listen to village talk nor discuss village news when they meet with others.

স্বপনেও না কর ভাই স্ত্রী-সম্ভাষণ ।
গৃহে স্ত্রী ছাড়িয়া ভাই আসিয়াছ বন ॥১১॥

svapaneo nā kara bhāi strī-sambhāṣaṇa
gr̥he strī chhāḍiyā bhāi āsiyāchha vana [11]

bhāi—Brother, strī-sambhāṣaṇa kara nā—do not converse with women, svapaneo—even in dreams. bhāi—Brother, chhāḍiyā—you have left strī—women gr̥he—at home [and] āsiyāchha—come vana—to the forest.

Brother, do not converse with women, even in dreams. Brother, you have left women at home and come to the forest.

যদি চাহ প্রণয় রাখিতে গৌরাঙ্গের সনে ।
ছোট হরিদাসের কথা থাকে যেন মনে ॥১২॥

yadi chāha praṇaya rākhite gaurāṅgera sane
chhoṭa haridāsera kathā thāke yena mane [12]

yadi—If chāha—you want rākhite—to maintain [your] praṇaya—love gaurāṅgera sane—for Gaurāṅga, yena—then mane thāke—remember kathā—the story chhoṭa haridāsera—of Chhoṭa Haridās.

If you want to maintain your love for Gaurāṅga, then remember the story of Chhoṭa Haridās.

ভাল না খাইবে আর ভাল না পরিবে ।
হৃদয়েতে রাখাক্ষ সর্বদা সেবিবে ॥১৩॥

bhāla nā khāibe āra bhāla nā paribe
hṛdayete rādhā-kṛṣṇa sarvadā sevibe [13]

khāibe nā—Do not eat bhāla—fancy, āra—and paribe nā—do not dress bhāla—fancy. sarvadā—Always sevibe—serve rādhā-kṛṣṇa—Rādhā and Kṛṣṇa hṛdayete—within [your] heart.

Do not eat fancy food, and do not wear fancy clothes. Always serve Rādhā and Kṛṣṇa within your heart.

বড় হরিদাসের গায় কৃষ্ণনাম বলিবে বদনে ।
অষ্টকাল রাখাক্ষ সেবিবে কুঞ্জবনে ॥১৪॥

baḍa haridāsera nyāya kṛṣṇa-nāma balibe vadane
aṣṭa-kāla rādhā-kṛṣṇa sevibe kuñja-vane [14]

badane balibe—Loudly chant kṛṣṇa-nāma—the Name of Kṛṣṇa nyāya—like baḍa haridāsera—Haridās Ṭhākura, [and] sevibe—serve rādhā-kṛṣṇa—Rādhā and Kṛṣṇa kuñja-vane—in the groves aṣṭa-kāla—twenty-four hours [a day].

Loudly chant the Name of Kṛṣṇa like Haridās Ṭhākura, and serve Rādhā and Kṛṣṇa in the groves of Vraja twenty-four hours a day.

গৃহস্থ ও বৈরাগীর প্রতি আদেশ

gr̥hasṭha o vairāgīra prati ādeśa

Instructions for householders and renunciants

গৃহস্থ বৈরাগী হুঁহে বলে গোরারায় ।
“দেখ ভাই নাম বিনা যেন দিন নাহি যায়” ॥১৫॥

gṛhasṭha vairāgī dūhe bale gorā-rāya
“dekha bhāi nāma vinā yena dina nāhi yāya” [15]

gorā-rāya—Gorā Rāy bale—says dūhe—to both gṛhasṭha—householders [and] vairāgī—renunciants, “bhāi—Brothers, dekha yena—see to it that dina—a day yāya nāhi—does not pass vinā—without [chanting] nāma”—the Name.”

Gorā Rāy says to both householders and renunciants, “Brothers, see to it that a day does not pass without chanting the Name.”

বহু-অঙ্গ সাধনে ভাই নাহি প্রয়োজন ।
 কৃষ্ণনামাশ্রয়ে শুদ্ধ করহ জীবন ॥১৬॥
bahu-aṅga sādhanē bhāi nāhi prayojana
kṛṣṇa-nāmāśraye śuddha karaha jīvana [16]

bhāi—Brother, prayojana nāhi—there is no need sādhanē—to perform bahu-aṅga—many practices: śuddha karaha—purify [your] jīvana—life kṛṣṇa-nāmāśraye—in the shelter of Kṛṣṇa’s Name.

Brother, there is no need to perform many practices: purify your life in the shelter of Kṛṣṇa’s Name.

বদ্ধ জীবে কৃপা করি’ কৃষ্ণ হইল নাম ।
 কলিজীবে দয়া করি’ কৃষ্ণ হইল গৌরধাম ॥১৭॥
baddha jīve kṛpā kari’ kṛṣṇa ha-ila nāma
kali-jīve dayā kari’ kṛṣṇa ha-ila gaura-dhāma [17]

kṛpā kari’—Being merciful baddha jīve—to the conditioned souls, kṛṣṇa—Kṛṣṇa ha-ila—appeared nāma—as [His] Name, [and] dayā kari’—being compassionate kali-jīve—to the souls of Kali-yuga, kṛṣṇa—Kṛṣṇa ha-ila—appeared gaura-dhāma—as Gaura.

Being merciful to the conditioned souls, Kṛṣṇa appeared as His Name, and being compassionate to the souls of Kali-yuga, He appeared as Gaura.

একান্ত-সরল-ভাবে ভজ গৌরজন ।
 তবে ত’ পাইবে ভাই শ্রীকৃষ্ণচরণ ॥১৮॥
ekānta-sarala-bhāve bhaja gaura-jana
tabe ta’ pāibe bhāi śrī-kṛṣṇa-charaṇa [18]

bhaja—Serve gaura-jana—Gaura’s devotees ekānta-sarala-bhāve—with perfect sincerity, [and] tabe ta’—then, bhāi—brother, pāibe—you will attain śrī-kṛṣṇa-charaṇa—Śrī Kṛṣṇa’s feet.

Serve Gaura’s devotees with perfect sincerity, and then, brother, you will reach Śrī Kṛṣṇa’s feet.

গৌরজন সঙ্গ কর গৌরাঙ্গ বলিয়া ।
 ‘হরে কৃষ্ণ’ নাম বল নাচিয়া নাচিয়া ॥১৯॥
gaura-jana saṅga kara gaurāṅga baliyā
‘hare kṛṣṇa’ nāma bala nāchiyā nāchiyā [19]

baliyā–Chant gaurāṅga–‘Gaurāṅga’ [and] saṅga kara–associate [with] gaura-jana–Gaura’s devotees. bala–Chant nāma–the Names ‘hare kṛṣṇa’–‘Hare Kṛṣṇa’ [and] nāchiyā nāchiyā–dance and dance.

Chant ‘Gaurāṅga’ and associate with Gaura’s devotees. Chant ‘Hare Kṛṣṇa’ and dance.

অচিরে পাইবে ভাই নামপ্রেমধন ।

যাহা বিলাইতে প্রভুর নদে আগমন ॥২০॥

achire pāibe bhāi nāma-prema-dhana

yāhā bilāite prabhura nade āgamana [20]

bhāi–Brother, achire–soon pāibe–you will attain nāma-prema-dhana–the Name and the wealth of divine love, yāhā–which prabhura nade āgamana–the Lord came to Nadia bilāite–to distribute.

Brother, soon you will attain the Name and the wealth of divine love, which the Lord came to Nadia to distribute.

প্রভুর কুন্দলে জগা কেঁদে কেঁদে বলে ।

নাম ভজ নাম গাও ভকত সকল ॥২১॥

prabhura kundale jagā kēde kēde bale

nāma bhaja nāma gāo bhakata sakale [21]

kēde kēde–Crying, prabhura–the Lord’s kundale–angry jagā–Jagā bale–says, bhakata sakale–“O devotees! bhaja–Serve nāma–the Name! gāo–Chant nāma–the Name!”

Crying, the Lord’s angry Jagā says, “O devotees! Serve the Name and chant the Name!”

CHAPTER EIGHT

কুটীনাটী ছাড়

Kuṭīnāṭī Chhāḍa

Give up Deceit

সরল মনে গোরাভজন

sarala mane gorā-bhajana

Serving Gorā with a sincere heart

গোরা ভজ, গোরা ভজ, গোরা ভজ ভাই।

গোরা বিনা এ জগতে গুরু আর নাই ॥১॥

gorā bhaja, gorā bhaja, gorā bhaja bhāi

gorā vinā e jagate guru āra nāi [1]

bhaja—Serve gorā—Gorā! bhaja—Serve gorā—Gorā! bhaja—Serve gorā—Gorā! bhāi—Brother, nāi—there is no guru—Guru e jagate—in this world vinā āra—other than gorā—Gorā.

Serve Gorā! Serve Gorā! Serve Gorā! Brother, there is no Guru in this world other than Gorā.

যদি ভজিবে গোরা সরল কর নিজ মন।

কুটীনাটী ছাড়ি' ভজ গোরার চরণ ॥২॥

yadi bhajibe gorā sarala kara nija mana

kuṭīnāṭī chhāḍi' bhaja gorāra charaṇa [2]

yadi—If bhajibe—you want to serve gorā—Gorā, kara—make nija—your mana—heart sarala—sincere. chhāḍi'—Give up kuṭīnāṭī—deceit [and] bhaja—serve gorāra—Gorā's charaṇa—feet.

If you want to serve Gorā, make your heart sincere. Give up deceit and serve Gorā's feet.

মনের কথা গোরা জানে ফাঁকি কেমনে দিবে।

সরল হলে গোরার শিক্ষা বুঝিয়া লইবে ॥৩॥

manera kathā gorā jāne phāki kemane dibe

sarala hale gorāra śikṣā bujhiyā la-ibe [3]

gorā—Gorā jāne—knows [your] manera kathā—thoughts. kemane—How phāki dibe—will you cheat [Him]? sarala hale—When you are sincere, bujhiyā la-ibe—you will understand gorāra—Gorā's śikṣā—teachings.

Gorā knows your thoughts, so how will you cheat Him? When you are sincere, you will understand Gorā's teachings.

আনের মন রাখিতে গিয়া আপনাকে দিবে ফাঁকি ।
মনের কথা জানে গোরা কেমনে হৃদয় ঢাকি ॥৪॥

**ānera mana rākhite giyā āpanāke dibe phāki
manera kathā jāne gorā kemane hṛdaya ḍhāki [4]**

giyā–Going rākhite–to satisfy mana–the minds ānera–of others, phāki dibe–you will cheat āpanāke–yourself. gorā–Gorā jāne–knows [your] manera kathā–thoughts, [so] kemane–how ḍhāki–will you hide [your] hṛdaya–heart [from Him]?

If you go to satisfy the minds of others, you will only cheat yourself. Gorā knows your thoughts, so how will you hide your heart from Him?

গোরা বলে, “আমার মত করহ চরিত ।
আমার আজ্ঞা পালন কর চাহ যদি হিত” ॥৫॥

**gorā bale, “āmāra mata karaha charita
āmāra ājñā pālana kara chāha yadi hita” [5]**

gorā–Gorā bale–says, “charita karaha–“Behave āmāra mata–like Me [and] pālana kara–follow āmāra–My ājñā–instructions yadi–if chāha–you want hita”–good fortune.”

Gorā says, “Behave like Me and follow My instructions if you want good fortune.”

কপট ভজন

kapaṭa bhajana

Deceitful service

“গোরার আমি, গোরার আমি” মুখে বলিলে না চলে ।

গোরার আচার, গোরার বিচার লইলে ফল ফলে ॥৬॥

**“gorāra āmi, gorāra āmi” mukhe balile nāhi chale
gorāra āchāra, gorāra vichāra la-ile phala phale [6]**

mukhe balile–You may say aloud, “āmi–I [am] gorāra–Gorā’s. āmi–I [am] gorāra”–Gorā’s”, [but this] nāhi chale–does not do. la-ile–When you follow gorāra–Gorā’s āchāra–practices [and] gorāra–Gorā’s vichāra–conception, [then] phala–the result phale–manifests.

Just saying, “I am Gorā’s! I am Gorā’s!” does not do. Only when you follow Gorā’s practices and Gorā’s conception will you get the proper result.

লোক দেখান গোরা ভজা তিলক মাত্র ধরি ।

গোপনেতে অত্যাচার গোরা ধরে চুরি ॥৭॥

**loka dekhāna gorā bhajā tilaka mātra dhari’
gopanete atyāchāra gorā dhare churi [7]**

loka-dekhāna–You show the world [you] bhajā–serve gorā–Gorā mātra–simply dhari’–by wearing tilaka–tilak [but] gopanete–secretly you atyāchāra–misbehave. gorā–Gorā dhare–will catch [you, you] churi–thief!

You show the world you serve Gorā simply by wearing tilak but secretly you misbehave. Gorā will catch you, you thief!

অধঃপতন হবে ভাই কৈলে কুটীনাটি ।

নাম-অপরাধে তোমার ভজন হবে মাটি ॥৮॥

adhaḥ-patana habe bhāi kaile kuṭīnāṭi

nāma-aparādhe tomāra bhajana habe māṭi [8]

bhāi—Brother, kuṭīnāṭi kaile—if you act deceitfully adhaḥ-patana habe—you will fall down. nāma-aparādhe—Because of offences to the Name tomāra—your bhajana—service māṭi habe—will be ruined.

Brother, if you act deceitfully, you will fall down. Because of offences to the Name, your service will be ruined.

নাম লঞা যে করে পাপ হয় অপরাধ ।

এর মত ভক্তি আর আছে কিবা বাধ ? ॥৯॥

nāma lañā ye kare pāpa haya aparādha

era mata bhakti āra āchhe kibā bādha? [9]

ye—Those who lañā—chant nāma—the Name [and] pāpa kare—sin aparādha haya—commit offence. kibā āra—What greater bādha—obstacle āchhe—is there era mata—than such bhakti—‘devotion’?

Those who chant the Name and sin commit offence. What greater obstacle is there than such ‘devotion’?

নাম করিতে কষ্ট নাই নাম সহজ ধন ।

ওষ্ঠ-স্পন্দ-মাত্রে হয় নামের কীর্তন ।

তাহাও না হয় যদি হয় নামের স্মরণ ॥১০॥

nāma karite kaṣṭa nāi nāma sahaja dhana

oṣṭha-spanda-mātre haya nāmera kīrtana

tāhāo nā haya yadi haya nāmera smaraṇa [10]

nāi—There is no kaṣṭa—difficulty karite—in chanting nāma—the Name. nāma—The Name [is everyone’s] sahaja—natural dhana—wealth. oṣṭha-spanda-mātre—Simply by moving your lips, nāmera kīrtana haya—you chant the Name. yadi—If haya nā—you cannot do tāhāo—even that, [then] nāmera smaraṇa haya—you can remember the Name.

The Name is everyone’s natural wealth, and chanting the Name is not difficult: simply by moving your lips you can chant the Name. If you cannot do even that, then you can remember the Name.

তুণ্ডবন্ধে চিত্তব্রংশে শ্রবণ তবু হয় ।

সর্বপাপ ক্ষয়ে জীবের মুখ্য ফলোদয় ॥১১॥

tuṇḍa-bandhe chita-bhraṁśe śravaṇa tabu haya

sarva-pāpa kṣaye jīvera mukhya phalodaya [11]

tuṅḍa-bandhe—The mute [and] chita-bhraṁśe—the deranged tabu—still śravaṇa haya—hear [the Name, and this alone] kṣaye—destroys sarva-pāpa—all sins [and] jīvera mukhya phalodaya—gives rise to the true fortune of the soul.

Even the mute and the deranged can still hear the Name, and this alone destroys all sins and gives rise to the true fortune of the soul.

বহুজন্ম অর্চনেতে এই ফল ধরে ।

কৃষ্ণনাম নিরন্তর তুণ্ডে নৃত্য করে ॥১২॥

bahu-janma archchanete ei phala dhare

kṛṣṇa-nāma nirantara tuṅḍe nṛtya kare [12]

bahu-janma—Many lifetimes archanete—of Deity worship dhare—bear ei phala dhare—this result: kṛṣṇa-nāma—the Name of Kṛṣṇa nirantara—constantly nṛtya kare—dances tuṅḍe—in [your] mouth.

Many lifetimes of Deity worship bear this result: the Name of Kṛṣṇa constantly dances in your mouth.

কর্মজ্ঞানযোগাদির সেই শক্তি নহে ।

বিধিভঙ্গদোষে ফলহীন শাস্ত্রে কহে ॥১৩॥

karma-jñāna-yogādīra sei śakti nahe

vidhi-bhaṅga-doṣe phala-hīna śāstre kahe [13]

śāstre—The scriptures kahe—say [that] karma-jñāna-yogādīra nahe—worldly action, knowledge, yoga, and so on, do not have sei—such śakti—power, [and that] vidhi-bhaṅga-doṣe—by the fault of breaking [their] rules, [they become] phala-hīna—fruitless.

The scriptures say that worldly action, knowledge, yoga, and so on, do not have such power, and that when the rules for practising them are broken, they bear no fruit at all.

সে সব ছাড় ভাই নাম কর সার ।

অতি অল্পদিনে তবে জিনিবে সংসার ॥১৪॥

se saba chhāḍa bhāi nāma kara sāra

ati alpa-dine tabe jinibe saṁsāra [14]

bhāi—Brother, chhāḍa—leave behind se saba—all of them [and] nāma sāra kara—accept the Name as all-in-all. tabe—Then jinibe—you will conquer saṁsāra—the world ati alpa-dine—very soon.

Brother, leave them all behind and accept the Name as all-in-all. Then you will conquer saṁsāra very soon.

কবি কর্ণপুর

kavi karṇapūra

Kavi Karṇapūr

ধন্য কবি কর্ণপুর স্বগ্রামনিবাসী ।

নামের মহিমা কিছু রাখিল প্রকাশি’ ॥১৫॥

**dhanya kavi karṇapūra sva-grāma-nivāsī
nāmera mahimā kichhu rākhila prakāśī' [15]**

dhanya—The glorious kavi karṇapūra—Kavi Karṇapūr [is] sva-grāma-nivāsī—a resident of my village. prakāśī' rākhila—He revealed and recorded kichhu—some nāmera—of the Name's mahimā—glories.

The glorious Kavi Karṇapūr is a resident of my village. He revealed and recorded some of the Name's glories.

গৌর যারে কৃপা করে, বিশ্বে সেই ধন্য ।

সপ্তবর্ষে বয়সে হৈল মহাকবি মাণ্ড ॥১৬॥

**gaura yāre kṛpā kare, viśve sei dhanya
sapta-varṣe vayase haila mahākavi mānya [16]**

sei yāre—Those whom gaura—Gaura kṛpā kare—blesses [become] dhanya—glorious viśve—throughout the world, [and] mānya haila—Kavi Karṇapūr was honoured mahākavi—as a great poet sapta-varṣe vayase—at the age of seven.

Those whom Gaura blesses become glorious throughout the world, and Kavi Karṇapūr was honoured as a great poet when he was only seven years old.

ধন্য শিবানন্দ কবি-কর্ণপুর-পিতা ।

মোরে বাল্যে শিখাইল ভাগবত-গীতা ॥১৭॥

**dhanya śivānanda kavi-karṇapūra-pitā
more bālye śikhāila bhāgavata-gītā [17]**

dhanya—The glorious śivānanda—Śivānanda Sen, kavi-karṇapūra-pitā—Kavi Karṇapūr's father, śikhāila—taught more—me bhāgavata-gītā—Śrīmad Bhāgavatam and Bhagavad-gītā bālye—in my youth.

The glorious Śivānanda Sen, Kavi Karṇapūr's father, taught me Śrīmad Bhāgavatam and Bhagavad-gītā in my youth.

নদীয়া লইয়া মোরে রাখে প্রভুপদে ।

শিবানন্দ ত্রাতা মোর সম্পদে বিপদে ॥১৮॥

**nadīyā la-iyā more rākhe prabhu-pade
śivānanda trātā mora sampade vipade [18]**

la-iyā—Śivānanda brought more—me nadīyā—to Nadia [and] rākhe—kept [me] prabhu-pade—at the feet of the Lord. śivānanda—Śivānanda [is] mora—my trātā—saviour, sampade vipade—in good fortune and in bad.

Śivānanda brought me to Nadia and kept me at the feet of the Lord. He is my saviour, in good fortune and in bad.

তার ঘরে ভোগ রাঙ্কি' পাক-শিক্ষা হইল ।

ভাল পাক করি' শ্রীগৌরাঙ্গ-সেবা কৈল ॥১৯॥

**tāra ghare bhoga rāndhi' pāka-śikṣā haila
bhāla pāka kari' śrī-gaurāṅga-sevā kaila [19]**

pāka śikṣā haila—I learned to cook [and] bhoga rāndhi’—prepared offerings tāra ghare—in his home, [and] pāka kari’—by cooking bhāla—well, śrī-gaurāṅga-sevā kaila—I served Śrī Gaurāṅga.

I learned to cook and prepare offerings in his home, and by cooking well, I served Śrī Gaurāṅga.

জগাই বলে, “সাধুসঙ্গে দিন যায় যার।
সেই মাত্র নামাশ্রয় করে নিরন্তর” ॥২০॥

jagāi bale, “sādhu-saṅge dina yāya yāra
sei mātra nāmāśraya kare nirantara” [20]

jagāi—Jagāi bale—says, “mātra—“Only sei yāra—those whose dina—days yāya—pass sādhu-saṅge—in the association of sādhus nāmāśraya kare—take shelter of the Name nirantara”—constantly.”

Jagāi says, “Only those whose days pass in the association of sādhus take shelter of the Name constantly.”

CHAPTER NINE

যুক্তবৈরাগ্য

Yukta-vairāgya

Proper Renunciation

বৈরাগ্য দুই প্রকার—ফল্গু ও যুক্ত

vairāgya dui prakāra—phalgu o yukta

There are two types of renunciation: false and proper

একদিন জিজ্ঞাসিলেন গোসাঁঞ সনাতন ।

“যুক্ত বৈরাগ্য’ কাৰে বলে শ্ৰু কৰুন বৰ্ণন ॥১॥

eka-dina jijñāsilenā gosāñi sanātana

“yukta vairāgya’ kāre bale prabhu karuna varṇana [1]

eka-dina—One day, sanātana gosāñi—Sanātana Goswāmī jijñāsilenā—asked, “kāre bale—
“What is ‘yukta vairāgya’—proper renunciation? prabhu—O Lord, varṇana karuna—please
explain [it].

One day, Sanātana Goswāmī asked, “What is proper renunciation?
O Lord, please explain it.

মায়াবাদী বলে, ‘সব কাকবিষ্ঠাসম ।

বিষয় জানিলে শ্ৰাসী হয় সৰ্বোত্তম’ ॥২॥

māyāvādī bale, ‘saba kāka-viṣṭhā-sama

viṣaya jānile nyāsī haya sarvottama’ [2]

māyāvādī—Illusionists bale—say, ‘nyāsī jānile—‘If a sannyāsī considers saba viṣaya—
everything material kāka-viṣṭhā-sama—to be equal to crow’s stool, [then] haya—they are
sarvottama’—the best of all.’

“Māyāvādīs say, ‘If a sannyāsī considers everything material to be
crow’s stool, then they are the best of men.’

বৈষ্ণবের কি কর্তব্য জানিতে ইচ্ছা করি ।

কৃপা করি’ আঞ্জা কর আঞ্জা শিরে ধরি” ॥৩॥

vaiṣṇavera ki kartavya jānite ichchhā kari

kṛpā kari’ ājñā kara ājñā śire dhari” [3]

ichchhā kari—I want jānite—to know ki—what [are] kartavya—the duties vaiṣṇavera—
of a Vaiṣṇava. kṛpā kari’—Mercifully ājñā kara—instruct [me]. dhari—I hold [your] ājñā—
instructions śire—on [my] head.”

“I want to know the duties of a Vaiṣṇava. Please instruct me, so I can hold Your instructions on my head.”

প্রভু বলে, “বৈরাগ্য হয় দুই ত প্রকার ।
‘ফল্গু’-‘যুক্ত’ ভেদ আমি শিখাইনু বার বার ॥৪॥

prabhu bale, “vairāgya haya dui ta prakāra
‘phalgu’-‘yukta’ bhede āmi śikhāinu bāra bāra [4]

prabhu—The Lord bale—said, “haya—“There are dui ta—two prakāra—types vairāgya—of renunciation: ‘phalgu’-‘yukta’—false and proper. āmi—I śikhāinu—have taught bhede—the difference bāra bāra—many times.

The Lord said, “There are two types of renunciation: false and proper. I have taught the difference between them many times.

ফল্গুবৈরাগ্য

phalgu-vairāgya

False renunciation

কর্মী জ্ঞানী যবে করে নির্বেদ আশ্রয় ।
তার চিত্তে ফল্গুবৈরাগ্য পায় দুষ্টাশয় ॥৫॥

karmī jñānī yabe kare nirveda āśraya
tāra chitte phalgu-vairāgya pāya duṣṭāśaya [5]

yabe—When karmī—materialists [and] jñānī—speculators nirveda āśraya kare—resort to apathy, pāya—they develop duṣṭāśaya—the wickedness phalgu-vairāgya—of false renunciation tāra chitte—within their minds.

“When materialists and speculators resort to apathy (towards the world), the wickedness of false renunciation arises in their minds.

সংসারেতে তুচ্ছবুদ্ধি আসিয়া তখন ।
জড়-বিপরীত ধর্মে করে প্রবর্তন ॥৬॥

saṁsārete tuchchha-buddhi āsiyā takhana
jaḍa-viparīta dharme kare pravartana [6]

takhana—Then, saṁsārete tuchchha-buddhi—the mentality that the world is trifling āsiyā—comes [to them, and] pravartana kare—they start jaḍa-viparīta dharme—to oppose material nature.

“They develop the mentality that saṁsāra is trifling and begin to oppose material nature.

কৃষ্ণসেবা সাধুসেবা আত্মরাস্বাদ ।
জড়-বিপরীত ধর্মে পায় নিতান্ত অবসাদ ॥৭॥

kṛṣṇa-sevā sādhu-sevā ātma-rasāsvāda
jaḍa-viparīta dharme pāya nitānta avasāda [7]

kṛṣṇa-sevā—Service to Kṛṣṇa [and] sādhu-sevā—service to the sādhus [are] ātma-rasāsvāda—relishable to the soul. jaḍa-viparīta dharme—By opposing material nature, pāya—you become nitānta—completely avasāda—disheartened.

“Service to Kṛṣṇa and the sādhus is relishable to the soul. By simply opposing material nature, you end up completely disheartened.

ফল্গুবৈরাগীর মন সদা শুষ্ক রসহীন ।
নামরূপগুণলীলা না হয় সমীচীন ॥৮॥

**phalgu-vairāgīra mana sadā śuṣka rasa-hīna
nāma-rūpa-guṇa-līlā nā haya samīchīna [8]**

mana—The mind phalgu-vairāgīra—of a false renunciant [is] sadā—always śuṣka—dry [and] rasa-hīna—dissatisfied. haya—It is nā—not samīchīna—fit nāma-rūpa-guṇa-līlā—for [the Lord’s] Name, Form, Qualities, and Pastimes.

“The mind of a false renunciant is always dry and dissatisfied. It is unfit for the Lord’s Name, Form, Qualities, and Pastimes.

যুক্তবৈরাগ্য

yukta-vairāgya

Proper renunciation

যুক্তবৈরাগীর ভক্তি হয় তা’ সুলভ ।
কৃষ্ণভক্তি-পূত বিষয় তার ঘটে সব ॥৯॥

**yukta-vairāgīra bhakti haya ta’ sulabha
kṛṣṇa-bhakti-pūta viṣaya tāra ghaṭe saba [9]**

yukta-vairāgīra ta’ sulabha haya—A proper renunciant easily attains bhakti—devotion: tāra saba viṣaya ghaṭe—everything they do [is] kṛṣṇa-bhakti-pūta—purified by devotion to Kṛṣṇa.

“A proper renunciant easily attains devotion: everything they do is purified by devotion to Kṛṣṇa.

প্রকৃতির জড়শর্ম তার চিত্ত ছাড়ে অনায়াসে ।
চিত্ত-আশ্রয়ে মজে শীঘ্র অপ্রাকৃত ভক্তিরসে ॥১০॥

**prakṛtira jaḍa-dharma tāra chitta chhāḍe anāyāse
chit-āśraye maje śighra āprakṛta bhakti-rase [10]**

tāra—Their chitta—heart anāyāse—easily chhāḍe—gives up jaḍa-dharma—the dull nature prakṛtira—of matter, [and] chit-āśraye—in shelter of spirit, śighra—quickly maje—revels āprakṛta bhakti-rase—in the joy of supramundane devotion.

“Their heart easily gives up the dull nature of matter and, sheltered in spirit, quickly begins to relish the joy of supramundane devotion.

ভক্তিয়োগে শ্রীকৃষ্ণের প্রসন্নতা পায় ।
‘ন মে ভক্তঃ প্রণশ্যতি’, প্রতিজ্ঞা জানায় ॥১১॥

**bhakti-yoge śrī-kṛṣṇera prasannatā pāya
‘na me bhaktaḥ praṇaśyati’, pratijñā jānāya [11]**

pāya—They attain prasannatā—the favour śrī-kṛṣṇera—of Śrī Kṛṣṇa bhakti-yoge—through the practice of devotion, [and then] jānāya—proclaim [Kṛṣṇa’s] pratijñā—promise (Bg: 9.31): ‘me—‘My bhaktaḥ—devotee praṇaśyati na’—is never vanquished.’

“They attain the favour of Śrī Kṛṣṇa through the practice of devotion and then proclaim Kṛṣṇa’s promise: ‘*Na Me bhaktaḥ praṇaśyati*: My devotee is never vanquished.’*

প্রসন্ন হইয়া কৃষ্ণ যারে কৃপা করে ।

সেই জন ধন্য এই সংসার-ভিতরে ॥১২॥

prasanna ha-iyā kṛṣṇa yāre kṛpā kare

sei jana dhanya ei sāmsāra-bhitare [12]

sei jana yāre—Those whom kṛṣṇa—Kṛṣṇa prasanna ha-iyā—is pleased [with and] kṛpā kare—blesses [are] dhanya—fortunate ei sāmsāra-bhitare—within this world.

“Those whom Kṛṣṇa is pleased with and blesses are truly fortunate within this world.

গোলোকের পরম ভাব তার চিত্তে স্মূরে ।

গোকুলে গোলোক পায় মায়া পড়ে দূরে ॥১৩॥

golokera parama bhāva tāra chitte sphure

gokule goloka pāya māyā paḍe dūre [13]

parama bhāva—The supreme mood golokera—of Goloka sphure—appears tāra chitte—in their hearts, pāya—they attain goloka—Goloka gokule—in Gokula (on earth), [and] māyā—Māyā dūre paḍe—falls away [from them].

“The supreme mood of Goloka appears in their hearts, they attain Goloka in Gokula, and Māyā falls away from them.

শুষ্কবৈরাগ্য দূর করা কর্তব্য

śuṣka-vairāgya dūra karā kartavya

Avoiding dry renunciation is our duty

ওরে ভাই শুষ্কবৈরাগ্য এবে দূর কর ।

যুক্তবৈরাগ্য আনি’ সদা হৃদয়েতে ধর ॥১৪॥

ore bhāi śuṣka-vairāgya ebe dūra kara

yukta-vairāgya āni’ sadā hṛdayete dhara [14]

ore—O bhāi—brother, ebe—now dūra kara—avoid śuṣka—dry vairāgya—renunciation. āni’—Bring yukta—proper vairāgya—renunciation hṛdayete—into [your] heart [and] dhara—hold [it there] sadā—forever.

“O brother, from now on, avoid dry renunciation. Bring proper renunciation into your heart and keep it there forever.

বিষয় ছাড়িয়া ভাই কোথা যাবে বল ।

বনে যাবে, সেখানে বিষয়-জঞ্জাল ॥১৫॥

viṣaya chhāḍiyā bhāi kothā yābe bala

vane yābe, sekhāne viṣaya-jañjāla [15]

* See 19.42 on page 220.

bhāi—Brother, bala—tell Me, chhāḍiyā—after abandoning viṣaya—worldly affairs, kothā—where yābe—will you go? yābe—You will go vane—to the forest, [and] sekhāne—there [you will find] viṣaya-jañjāla—worldly troubles.

“Brother, tell Me, after abandoning worldly affairs, where will you go? You will go to the forest, and there also you will find worldly troubles.

পেট তোমার সঙ্গে যাবে, দেহের রক্ষণে ।

কত লেঠা হবে তাহা ভেবে দেখ মনে ॥১৬॥

peṭa tomāra saṅge yābe, dehera rakṣaṇe

kata leṭhā habe tāhā bhebe dekha mane [16]

tomāra—Your peṭa—belly yābe—will go saṅge—with [you;] bhebe mane dekha—think [about] kata—how much leṭhā—difficulty habe—there will be dehera rakṣaṇe—to maintain [your] body tāhā—there.

“Your belly will go with you; think about how difficult it will be to maintain your body there.

অকারণে জীবনের শীঘ্র হবে ক্ষয় ।

মরিলে কেমনে আর মায়া করবে জয় ॥১৭॥

akāraṇe jīvanera śighra habe kṣaya

marile kemane āra māyā karbe jaya [17]

akāraṇe—Unnecessarily, [your] jīvanera kṣaya habe—life will end śighra—quickly, āra—and marile—if you die, kemane—how jaya karbe—will you conquer māyā—māyā?

“Unnecessarily, your life will end quickly, and if you die, how will you conquer māyā?

যদিও না মর তবু হইবে দুর্বল ।

জ্ঞাননাশ হৈলে কোথা জ্ঞানের সম্বল ॥১৮॥

yadio nā mara tabu ha-ibe durbala

jñāna-nāśa ha-ile kothā jñānera sambala [18]

yadio—Even if mara nā—you do not die, tabu—still durbala ha-ibe—you will become weak, [and] jñāna-nāśa ha-ile—if your knowledge is lost [as a result, then] kothā—where [is] sambala—the benefit jñānera—of that knowledge?

“Even if you do not die, you will still become weak, and if you lose your knowledge as a result, what benefit will you get from it?

সুতরাং যুক্তবৈরাগ্য কর্তব্য

sutarām yukta-vairāgya kartavya

So, proper renunciation is our duty

ঘরে বসি’ সদা কাল কৃষ্ণনাম লঞা ।

যথাযোগ্য-বিষয় ভুঞ্জ, অনাসক্ত হঞা ॥১৯॥

ghare basi' sadā kāla kṛṣṇa-nāma lañā
yathā-yogya-viṣaya bhuñja, anāsakta hañā [19]

basi'—Stay ghare—at home, [and] sadā kāla—at all times lañā—chant kṛṣṇa-nāma—the Name of Kṛṣṇa. yathā-yogya—As appropriate, viṣaya bhuñja—interact with the world, hañā—remaining anāsakta—detached.

“Stay at home and always chant the Name of Kṛṣṇa. As appropriate, interact with the world, remaining detached.

“যথাযোগ্য” এই শব্দ দুটোর মর্মার্থ বুঝে লহ।

কপটার্থ লগ্না যেন দেহারামী না হ ॥২০॥

“yathā-yogya”ei śabda duṭira marmārtha bujhe laha
kapaṭārtha lañā yena dehārāmī nā ha [20]

bujhe laha—Understand duṭira—the two marmārtha—purports ei śabda—of the phrase “yathā-yogya”—‘as appropriate’. yena nā—Do not lañā—accept kapaṭārtha—the false meaning [and] ha—become dehārāmī—a sensualist.

“Understand the two purports of the phrase ‘as appropriate’ so that you do not accept the false meaning and become a sensualist.

শুদ্ধভক্তির অনুকূল কর অঙ্গীকার।

শুদ্ধভক্তির প্রতিকূল কর অস্বীকার ॥২১॥

śuddha-bhaktira anukūla kara aṅgikāra

śuddha-bhaktira pratikūla kara asvikāra [21]

aṅgikāra kara—Accept [everything] anukūla—favourable śuddha-bhaktira—to pure devotion, [and] asvikāra kara—reject [everything] pratikūla—unfavourable śuddha-bhaktira—to pure devotion.

“Accept everything favourable to pure devotion, and reject everything unfavourable to pure devotion.

মর্মার্থ ছাড়িয়া যেবা শব্দ অর্থ করে।

রসের বশে দেহারামী কপট মার্গ ধরে ॥২২॥

marmārtha chhāḍiyā yebā śabda artha kare

rasera vaśe dehārāmī kapaṭa mārga dhare [22]

yebā—Those who chhāḍiyā—reject marmārtha—this purport [and] artha kare—interpret śabda—the phrase [otherwise are] dehārāmī—sensualists rasera vaśe—controlled by pleasures; [they] dhare—follow mārga—the path kapaṭa—of deceit.

“Those who reject this purport and misinterpret the phrase are sensualists controlled by pleasures; they follow the path of deceit.

ভাল খায়, ভাল পরে, করে বহু ধনার্জন।

যৌষিৎসঙ্গে রত হগ্না ফিরে রাত্রদিন।

ভাল শয্যা অট্টালিকা খোঁজে অর্বাচীন ॥২৩॥

bhāla khāya, bhāla pare, kare bahu dhanārjana
 yoṣit-saṅge rata hañā phire rātra-dina
 bhāla śayyā aṭṭālikā khōje arvāchīna [23]

khāya—They eat bhāla—fancy [food], pare—wear bhāla—fancy [clothes, and] bahu dhanārjana kare—accumulate immense wealth. hañā—Being rata—attached yoṣit-saṅge—to the company of women, arvāchīna—such fools phire—roam about rātra-dina—night and day [and] khōje—search aṭṭālikā—for a mansion [with] bhāla śayyā—a fancy bed.

“They eat fancy food, wear fancy clothes, and accumulate immense wealth. Attached to the company of women, such fools roam about night and day searching for a mansion with a fancy bed.

দেহযাত্রার উপযোগী নিতান্ত প্রয়োজন ।

বিষয় স্বীকার করি’ কর দেহের রক্ষণ ॥২৪॥

deha-yātrāra upayogī nitānta prayojana
 viṣaya svīkāra kari’ kara dehera rakṣaṇa [24]

[Instead of all this,] dehera rakṣaṇa kara—maintain the body svīkāra kari’—by accepting viṣaya—things [that are] upayogī—suitable [and] nitānta—actually prayojana—necessary deha-yātrāra—for the body’s preservation.

“Instead of all this, maintain the body by accepting things that are suitable and actually necessary for its preservation.

সাত্ত্বিক সেবন কর আসব বর্জ্জন ।

সর্বভূতে দয়া করি’ কর উচ্চ সঙ্কীৰ্তন ॥২৫॥

sāttvika sevana kara āsaba varjana
 sarva-bhūte dayā kari’ kara uchcha saṅkīrtana [25]

sevana kara—Eat sāttvika—things in the mode of goodness [and] varjana—reject āsaba—intoxicants. dayā kari’—Be kind sarva-bhūta—to all beings [and] uchcha saṅkīrtana kara—chant loudly.

“Eat food in the mode of goodness and reject intoxicants. Be kind to all beings and loudly chant the Name.

দেবসেবা ছল করি’ বিষয় নাহি কর ।

বিষয়েতে রাগ-দ্বেষ সদা পরিহর ॥২৬॥

deva-sevā chhala kari’ viṣaya nāhi kara
 viṣayete rāga-dveṣa sadā parihara [26]

viṣaya kara nāhi—Do not engage in worldly affairs chhala kari’—by making a pretence deva-sevā—of Deity worship, [and] sadā—always parihara—avoid rāga-dveṣa—attachment and aversion viṣayete—to worldly matters.

“Do not engage in worldly affairs on the pretence of Deity worship, and always avoid attachment and aversion to worldly matters.

পরহিংসা কপটতা অশ্রু সনে বৈর ।
কভু নাহি কর ভাই যদি মোর বাক্য ধর ॥২৭॥

para-himsā kapaṭatā anya sane vaira
kabhu nāhi kara bhāi yadi mora vākya dhara [27]

kabhu nāhi—Never kara—engage in para-himsā—envy, kapaṭatā—deceit, [or] vaira—enmity anya sane—with others, bhāi—brother, yadi—if [you want to] dhara—follow mora—My vākya—advice.

“Never behave enviously, deceitfully, or inimically with others, brother, if you want to follow My advice.

নির্জ্ঞান সুদৃঢ় ভক্তি কর আলোচন ।
কৃষ্ণসেবার সম্বন্ধে দিন করহ যাপন ॥২৮॥

nirjāna sudṛḍha bhakti kara ālochana
kṛṣṇa-sevāra sambandhe dina karaḥa yāpana [28]

ālochana kara—Discuss sudṛḍha—resolute bhakti—devotion nirjāna—in seclusion, [and] yāpana karaḥa—spend [your] dina—days sambandhe—engaged in kṛṣṇa-sevāra—the service of Kṛṣṇa.

“Discuss resolute devotion in seclusion, and spend your days engaged in the service of Kṛṣṇa.

মঠ মন্দির দালান বাড়ীর না কর প্রয়াস ।
অর্থ থাকে কর ভাই যেমন অভিলাষ ॥২৯॥

maṭha mandira dālāna bāḍīra nā kara prayāsa
artha thāke kara bhāi yemana abhilāṣa [29]

prayāsa kara nā—Do not endeavour maṭha mandira dālāna bāḍīra—for monasteries, temples, or big houses, [but] artha thāke—if you have wealth, bhāi—brother, [then you can] kara—make [them,] yemana—as [you] abhilāṣa—desire.

“Do not endeavour to make monasteries, temples, or big houses, but if you have wealth, brother, then you can make them, as you desire.

অর্থ নাই তবে মাত্র সাত্ত্বিক সেবা কর ।
জল-তুলসী দিয়া গিরিধারীকে বক্ষে ধর ॥৩০॥

artha nāi tabe mātra sāttvika sevā kara
jala-tulasī diyā giridhārike vakṣe dhara [30]

artha nāi—If you do not have wealth, tabe—then mātra—simply sāttvika sevā kara—perform pure worship. diyā—Offer jala-tulasī—water and Tulasī giridhārike—to Giridhārī [and] dhara—hold [Him] vakṣe—to [your] chest.

“If you do not have wealth, then simply perform pure worship. Offer water and Tulasī to Giridhārī and hold Him to your chest.

ভাবেতে কাঁদিয়া বল, “আমি ত’ তোমার ।
তব পাদপদ্ম চিণ্ডে রছক আমার” ॥৩১॥

**bhāveṭe kādīyā bala, “āmi ta’ tomāra
tava pāda-padma chitte rahuka āmāra” [31]**

kādīyā—Crying bhāveṭe—with love, bala—say, ‘āmi ta’—‘I [am] tomāra—Yours. [Let] tava—Your pāda-padma—lotus feet rahuka—remain āmāra chitte’—in my heart.’

“Crying with love, pray, ‘I am Yours. Let Your lotus feet remain in my heart.’

বৈষ্ণবে আদর কর প্রসাদাদি দিয়া ।
অর্থ নাই দৈন্ত্যবাক্যে তোষ মিনতি করিয়া ॥৩২॥

**vaiṣṇave ādara kara prasādādi diyā
artha nāi dainya-vākye toṣa minati kariyā [32]**

ādara kara—Honour vaiṣṇave—the Vaiṣṇavas diyā—with prasādādi—prasād and other remnants. artha nāi—If you have no wealth, [then] minati kariyā—submissively toṣa—satisfy [them] dainya-vākye—with humble words.

“Honour the Vaiṣṇavas with prasād and other remnants. If you have no wealth, then submissively satisfy them with humble words.

পরিজন পরিকর কৃষ্ণদাস-দাসী ।
আত্মসম পালনে হইবে মিষ্টভাষী ॥৩৩॥

**parijana parikara kṛṣṇa-dāsa-dāsī
ātma-sama pālana ha-ibe miṣṭa-bhāṣī [33]**

[Consider your] parijana—friends [and] parikara—relatives kṛṣṇa-dāsa-dāsī—Kṛṣṇa’s servants and maidservants, pālana ha-ibe—care [for them] ātma-sama—as you do for yourself, [and] miṣṭa-bhāṣī—speak [to them] sweetly.

“Consider your friends and relatives servants of Kṛṣṇa, care for them as well as you care for yourself, and speak to them sweetly.

স্মরণ-কীর্তন-সেবা সর্বভূতে দয়া ।
এই ত’ করিবে যুক্ত বৈরাগী হইয়া ॥৩৪॥

**smaraṇa-kīrtana-sevā sarva-bhūte dayā
ei ta’ karibe yukta vairāgī ha-iyā [34]**

smaraṇa-kīrtana-sevā—Remember, glorify, and serve [the Lord, and] dayā—be kind sarva-bhūte—to all beings. karibe—Do ei ta’—this, ha-iyā—being yukta vairāgī—a proper renunciant.

“Remember, glorify, and serve the Lord, and be kind to all beings. Do all this as a proper renunciant.

কৃষ্ণ যদি নাহি দেয় পরিজন-পরিকর ।
অথবা দিয়া ত লয় সর্ব সুখের আকর ॥৩৫॥

**kṛṣṇa yadi nāhi deya parijana-parikara
athavā diyā ta laya sarva sukhera ākara [35]**

yadi-If kṛṣṇa-Kṛṣṇa deya nāhi-does not give [you] parijana-parikara-friends and relatives, athavā-or if diyā-He gives [them and then] ta laya-takes [them] away, [accept] sarva-all [such conditions as] ākara-a source sukhera-of joy.

“Kṛṣṇa may not give you friends and relatives, or He may give them and then take them away. Accept all such conditions as a source of joy.

শোক-মোহ ছাড় ভাই নাম কর নিরন্তর” ।

জগাই বলে, “এভাব গৌরের সনে মোর কোঁদল বিস্তর” ॥৩৬॥

śoka-moha chhāḍa bhāi nāma kara nirantara”

jagāi bale, “e-bhāva gaurera sane mora kōdala vistara” [36]

bhāi-Brother, chhāḍa-leave behind śoka-moha-lamentation and bewilderment, [and] nirantara-always nāma kara”-chant the Name.” jagāi-Jagāi bale-says, “mora-“I have vistara-many kōdala-quarrels e-bhāva”-about this subject gaurera sane-with Gaura.”

“Brother, leave behind all lamentation and bewilderment, and always chant the Name.” Jagāi says, “I have many quarrels with Gaura about this.”

CHAPTER TEN

জাতিকুল

Jāti-kula

Caste and Class

কুল ও ভজন যোগ্যতা

kula o bhajana योग্যতা

Class and qualification for devotion

শ্রদ্ধা হইলে নরমাত্র নামের অধিকারী ।

জাতিকুলের তর্ক তর্কীর না চলে ভারিভুরি ॥১॥

śraddhā ha-ile nara-mātra nāmera adhikārī

jāti-kulera tarka tarkīra nā chale bhāri-bhūri [1]

nara-mātra—Every human being—śraddhā ha-ile—if they have faith—[is] nāmera adhikārī—qualified [to chant] the Name. tarka—The arguments [and] bhāri-bhūri—brashness tarkīra—of speculators jāti-kulera—about caste and class chale nā—do not go [anywhere].

Every human being—if they have faith—is qualified to chant the Name. The arguments and brashness of speculators about caste and class do not count for anything.

ব্রাহ্মণের সংকুল না হয় ভজনের যোগ্য ।

শ্রদ্ধাবান্ নীচজাতি নহে ভজনে অযোগ্য ॥২॥

brāhmaṇera sat-kula nā haya bhajanera योग্য

śraddhāvan nīcha-jāti nahe bhajane অযোগ্য [2]

brāhmaṇera sat-kula—Birth in a family of brāhmaṇs haya nā—does not make one योग্য—fit bhajanera—for devotion, [and] nīcha-jāti—a lowborn person [who] śraddhāvan—has faith nahe—is not অযোগ্য—unfit bhajane—for devotion.

Birth in a family of brāhmaṇs does not make one fit for devotion, and a lowborn person who has faith is not unfit for devotion.

কুলাভিমানী অভক্ত

kulābhimānī abhakta

Non-devotees are proud of their class

সংসারের দশকর্মে জাতিকুলের আধিপত্য ।

কৃষ্ণজনে জাতিকুলের না আছে মাহাস্ব্য ॥৩॥

saṁsārera daśa-karme jāti-kulera ādhipatyā
kṛṣṇa-jane jāti-kulera nā āchhe mähātmya [3]

jāti-kulera ādhipatyā—The importance of caste and class [lies in] saṁsārera daśa-karme—the ten worldly rites, [but] jāti-kulera āchhe nā—caste and creed have no mähātmya—importance kṛṣṇa-jane—for devotees of Kṛṣṇa,

Caste and class are important in worldly religious ceremonies, but are of no importance to devotees of Kṛṣṇa.

জাতিকুলের অভিমানে অহঙ্কারী জন ।
ভক্তিকে বিদেষ করি' যায় নরক-ভবন ॥৪॥

jāti-kulera abhimāne ahaṅkāri jana
bhaktike vidveṣa kari' yāya naraka-bhavana [4]

ahaṅkāri jana—Egotists [who are] abhimāne—proud jāti-kulera—of [their] caste and class vidveṣa kari'—oppose bhaktike—devotion [and] yāya—go naraka-bhavana—to hell.

Egotists who are proud of their caste and class oppose devotion and go to hell.

না মানে বৈষ্ণবভক্ত, না মানে ধর্মাধর্ম ।
অহঙ্কারে করে সদা অকর্ম-বিকর্ম ॥৫॥

nā māne vaiṣṇava-bhakta, nā māne dharmādharma
ahaṅkāre kare sadā akarma-vikarma [5]

māne nā—They do not respect vaiṣṇava-bhakta—Vaiṣṇava devotees, [and] māne nā—do not honour dharmādharma—religion [as opposed to] irreligion. ahaṅkāre—Out of pride, sadā kare—they always engage in akarma-vikarma—idleness and sin.

They neither respect Vaiṣṇava devotees nor do they have any regard for religion or irreligion. Out of pride, they always remain idle or commit sins.

অভক্ত বিপ্র হইতে ভক্তি মুচি শ্রেষ্ঠ

abhakta vipra ha-ite bhakti muchi śreṣṭha

A devotee cobbler is superior to a non-devotee brāhmaṇ

মুচি হঞা কৃষ্ণ ভজে কৃষ্ণকৃপা পায় ।
শুচি হঞা ভক্তিহীন কৃষ্ণকৃপা নাহি তায় ॥৬॥

muchi hañā kṛṣṇa bhaje kṛṣṇa-kṛpā pāya
śuchi hañā bhakti-hīna kṛṣṇa-kṛpā nāhi tāya [6]

muchi hañā—Remaining a cobbler, bhaje—a soul who serves kṛṣṇa—Kṛṣṇa pāya—gets kṛṣṇa-kṛpā—Kṛṣṇa's mercy, [and] śuchi hañā—a soul who is virtuous [but] bhakti-hīna—devoid of devotion tāya nāhi—does not get kṛṣṇa-kṛpā—Kṛṣṇa's mercy.

Remaining a cobbler, a soul who serves Kṛṣṇa gets Kṛṣṇa's mercy, and a soul who is virtuous but devoid of devotion does not get Kṛṣṇa's mercy.

দ্বাদশ গুণেতে বিপ্র অলঙ্কৃত হঞা ।
কৃষ্ণভক্তি বিনা যায় নরকে চলিয়া ॥৭॥

**dvādaśa guṇete vipra alaṅkṛta hañā
kṛṣṇa-bhakti vinā yāya narake chaliyā [7]**

vipra—A brāhmaṇ alaṅkṛta hañā—ornamented dvādaśa guṇete—with the twelve qualities (given in *Mahābhārata* as piety, truthfulness, self-control, austerity, non-enviousness, humility, tolerance, non-maliciousness, expertise in sacrifice, charitableness, steadiness, and learning) [but] vinā—devoid kṛṣṇa-bhakti—of devotion to Kṛṣṇa chaliyā yāya—goes narake—to hell.

A brāhmaṇ ornamented with the twelve qualities but devoid of devotion to Kṛṣṇa goes to hell.

কৃষ্ণভক্তি যথা, তথা সর্বগুণগণ ।
আপন ইচ্ছায় দেহে বৈসে অনুক্ষণ ॥৮॥

**kṛṣṇa-bhakti yathā, tathā sarva-guṇa-gaṇa
āpana ichchhāya dehe vaise anukṣaṇa [8]**

sarva-guṇa-gaṇa—All qualities [are present] yathā tathā—wherever kṛṣṇa-bhakti—devotion to Kṛṣṇa [is present]; āpana ichchhāya—by their own desire, anukṣaṇa vaise—they always reside dehe—in the body [of a devotee].

All qualities are present wherever devotion to Kṛṣṇa is present; by their own desire, they always reside in the body of a devotee.

মৃতদেহে অলঙ্কার হয় ঘণাস্পদ ।
অভক্তের জপ তপ বাহু সে সম্পদ ॥৯॥

**mṛta-dehe alaṅkāra haya gṛhṇāspada
abhaktera japa tapa bāhya se sampada [9]**

alaṅkāra—Ornaments mṛta-dehe—on a dead body haya—are gṛhṇāspada—revolting; abhaktera—a non-devotee's japa—chanting [and] tapa—austerity [are comparable to] se—such bāhya sampada—external 'wealth'.

Ornaments on a dead body are revolting; a non-devotee's chanting and austerity are comparable to such external 'wealth'.

বিষয়ে রাগেদ্বেষ বর্জনীয়

viṣaye rāga-dveṣa varjanīya

Attachment and aversion to the mundane must be given up

ভজ ভাই একমনে শচীর নন্দন ।
জাতিকুলের অভিমান হবে বিসর্জন ॥১০॥

**bhaja bhāi eka-mane śachīra nandana
jāti-kulera abhimāna habe visarjana [10]**

bhāi—Brother, eka-mane—single-mindedly bhaja—serve nandana—the son śachīra—of Śachī. [Then] visarjana habe—you will give up [your] abhimāna—pride jāti-kulera—in [your] caste and class.

Brother, single-mindedly serve the son of Śachī. Then you will give up your pride in your caste and class.

অভিমান ছাড়িলে ভাই ছাড়িবে বিষয় ।
বিষয় ছাড়িলে শুদ্ধ হবে তোমার আশয় ॥১১॥

abhimāna chhāḍile bhāi chhāḍibe viṣaya
viṣaya chhāḍile śuddha habe tomāra āśaya [11]

bhāi—Brother, chhāḍile—when you give up [your] abhimāna—pride, chhāḍibe—you will give up viṣaya—the world, [and] chhāḍile—when you give up viṣaya—the world, tomāra—your āśaya—heart śuddha habe—will become pure.

Brother, when you give up your pride, you will give up the world, and when you give up the world, your heart will become pure.

বিষয় হইতে অনুরাগ লও উঠাইয়া ।
কৃষ্ণপদাম্বুজে রাগে দেহ লাগাইয়া ॥১২॥

viṣaya ha-ite anurāga lao uṭhāiyā
kṛṣṇa-padāmbuje rāge deha lāgāiyā [12]

uṭhāiyā lao—Withdraw [your] anurāga—affection ha-ite—from viṣaya—the world [and] lāgāiyā deha—dedicate [your] rāge—affection kṛṣṇa-padāmbuje—to the lotus feet of Kṛṣṇa. Withdraw your affection from the world and dedicate it to the lotus feet of Kṛṣṇa.

হও তুমি সৎকুলীন তাহে কিবা ক্ষতি ।
কুলের অভিমান ছাড়ি' হও দীনমতি ॥১৩॥

hao tumi sat-kulīna tāhe kibā kṣati
kulera abhimāna chhāḍi' hao dīna-mati [13]

tumi—You hao—may be sat-kulīna—high-class; kibā—what [is] kṣati—the harm tāhe—in that? chhāḍi'—Give up [your] abhimāna—pride kulera—in [your] class [and] hao—be dīna-mati—humble.

You may be high-class; what is the harm in that? Just give up your pride in your class and be humble.

অভিমানহীন দীনের প্রতি ভগবানের দয়া

abhimāna-hīna dīnera prati bhagavāner dayā
The Lord's mercy upon the prideless, humble souls

দীনের অধিক দয়া করে ভগবান্ ।
অভিমান দৈশ্য নাহি রহে একস্থান ॥১৪॥

dīnere adhika dayā kare bhagavān
abhimāna dainya nāhi rahe eka-sthāna [14]

bhagavān—The Lord adhika dayā kare—bestows greater mercy dīnere—upon the humble, [and] abhimāna—pride [and] dainya—humility rahe nāhi—do not exist eka-sthāna—in one place.

The Lord bestows greater mercy upon the humble, and pride and humility do not co-exist.

অভিমান নরকের পথ, তাহা যত্নে ত্যজ ।
দৈন্ত্রে রাধাগোবিন্দের পাদপদ্মে মজ ॥১৫॥

**abhimāna narakera patha, tāhā yatne tyaja
dainye rādhā-govindera pāda-padme maja [15]**

abhimāna—Pride [is] patha—the path narakera—to hell. yatne—Carefully tyaja—avoid tāhā—it. dainye—Humbly maja—immerse yourself rādhā-govindera pāda-padme—in the lotus feet of Rādhā and Govinda.

Pride is the path to hell. Carefully avoid it, and humbly immerse yourself in the lotus feet of Rādhā and Govinda.

অভিমান-ত্যাগ নিত্যানন্দের দয়া সাপেক্ষ

abhimāna-tyāga nityānandera dayā sāpekṣa

Giving up pride is dependent on Nityānanda's mercy

আহা! প্রভু নিত্যানন্দ কবে করিবে দয়া ।
অভিমান ছাড়াঞা মোরে দিবে পদ-ছায়া ॥১৬॥

**āhā! prabhu nityānanda kabe karibe dayā
abhimāna chhāḍāñā more dibe pada-chhāyā [16]**

āhā!—Ah! kabe—When [will] nityānanda prabhu—Nityānanda Prabhu dayā karibe—be merciful [to me]? [When] more chhāḍāñā—will He force me to leave [my] abhimāna—pride [and] dibe—give [me] pada-chhāyā—the shade of His feet?

Ah! When will Nityānanda Prabhu be merciful to me? When will He force me to leave my pride and give me the shade of His feet?

CHAPTER ELEVEN

নবদ্বীপ-দীপক

Navadvīpa-dīpaka

The Light of Nabadwīp

শ্রীনবদ্বীপ বৃন্দাবন অভিন্ন

śrī-navadvīpa vṛndāvana abhinna

Śrī Nabadwīp and Vṛndāvan are nondifferent

ব্রহ্মাণ্ডে ধরনী ধন্য, ধরায় গৌড়-ক্ষৌণী ধন্য ।

গৌড়ে নবদ্বীপ ধন্য দ্ব্যষ্টক্ৰোশ জগৎ মাণ্য ॥১॥

brahmāṇḍe dharaṇī dhanya, dharāya gauḍa-kṣauṇī dhanya
gauḍe navadvīpa dhanya dvyasṭa-krośa jagat mānya [1]

brahmāṇḍe—Within the universe, dharaṇī—the earth [is] dhanya—glorious; dharāya—on the earth, gauḍa-kṣauṇī—the land of Gauḍa [is] dhanya—glorious; [and] gauḍe—within Gauḍa, navadvīpa—Nabadwīp [is] dhanya—glorious. [Its] dvyasṭa-krośa—thirty-two miles [are] mānya—revered jagat—by the [entire] world.

Within the universe, the earth is glorious; on the earth, the land of Gauḍa is glorious; and within Gauḍa, Śrī Nabadwīp is glorious. Its thirty-two miles are revered by the entire world.

মধ্যে স্রোতস্বতী ধন্য ভাগীরথী বেগবতী ।

তাহাতে মিলেছে আসি' শ্রীযমুনা সরস্বতী ॥২॥

madhye srotasvatī dhanya bhāgīrathī vegavatī

tāhāte milechhe āsi' śrī-yamunā sarasvatī [2]

madhye—Within it, bhāgīrathī vegavatī srotasvatī—the swift River Ganges [is] dhanya—glorious; [there] śrī-yamunā—the Yamunā [and] sarasvatī—Sarasvatī āsi' milechhe—have come and united tāhāte—with her.

Within Nabadwīp, the swift River Ganges is glorious; there the Yamunā and Sarasvatī have come and united with her.

তার পূর্বতীরে সাক্ষাৎ গোলোক মায়াপুর ।

তথায় শ্রীশচীগ্রহে শোভে গৌরাঙ্গঠাকুর ॥৩॥

tāra pūrva-tīre sāksāt goloka māyāpura

tathāya śrī-śachī-gr̥he śobhe gaurāṅga-ṭhākura [3]

tāra pūrva-tīre—On the east bank of the Ganges [is] goloka māyāpura—Goloka Māyāpur sākṣāt—itself, [and] tathāya—there, gaurāṅga-ṭhākura—Lord Gaurāṅga śobhe—shines śrī-śācī-grhe—in the home of Śrī Śācī.

On the east bank of the Ganges is Goloka Māyāpur itself, and there, Lord Gaurāṅga shines in the home of Śrī Śācī.

যে ঠাকুর দ্বাপরের শেষ বৃন্দাবনে বনে ।
মহারাসক্রীড়া কৈল রাধিকাদি গোপী সনে ॥৪॥
পরকীয় মহারাস গোলোকের নিত্যধন ।
আনিল ব্রজের সহ নন্দযশোদানন্দন ॥৫॥
সেই ঠাকুর আবার নিজের যোগ-মায়াপুর ।
প্রপঞ্চে আনিল গোড়ে রসাস্বাদ স্খচতুর ॥৬॥

ye ṭhākura dvāparera śeṣa vṛndāvane vane
mahārāsa-kṛīḍā kaila rādhikādi gopī sane [4]
parakīya mahārāsa golokera nitya-dhana
ānila vrajera saha nanda-yaśodā-nandana [5]
sei ṭhākura ābāra nijera yoga-māyāpura
prapañche ānila gauḍe rasāsvāda suchatura [6]

ye ṭhākura—The Lord who kaila—performed mahārāsa-kṛīḍā—the Mahārāsa-līlā sane—with rādhikādi gopī—Rādhikā and the gopīs vṛndāvane vane—in the forest of Vṛndāvan dvāparera śeṣa—at the end of the Dvāpar-yuga, nanda-yaśodā-nandana—the son of Nanda and Yaśodā [who] ānila—brought golokera—Goloka’s nitya-dhana—eternal wealth—mahārāsa—the Mahārāsa-līlā parakīya—in paramour love—vrajera saha—with Vraja [to this earth—] sei ṭhākura—this Lord, rasāsvāda suchatura—the connoisseur of rasa, ābāra—again ānila—has brought nijera yoga-māyāpura—His abode of Yogamāyāpur prapañche—to the earth gauḍe—in Gauḍa.

As the son of Nanda and Yaśodā, the Lord performed the Rāsa-līlā with Rādhikā and the gopīs in the forest of Vṛndāvan at the end of the Dvāpar-yuga. He brought Goloka’s eternal wealth—the Rāsa-līlā in paramour love—with Vraja to this earth, and now this Lord, the connoisseur of rasa, has again brought His abode of Yogamāyāpur to the earth in Gauḍa.

গৌরাবতারের হেতু

gaurāvatāraera hetu

The reason for Gaura’s appearance

শ্রীকৃষ্ণলীলায় বাঞ্ছাত্রয় না হৈল পূরণ ।
শ্রীগৌরলীলায় পূর্ণ কৈল সে স্খ সাধন ॥৭॥

śrī-kṛṣṇa-līlāya vāñchhā-traya nā haila pūraṇa
śrī-gaura-līlāya pūrṇa kaila se sukha sādhana [7]

śrī-kṛṣṇa-līlāya—During [His] Pastimes as Śrī Kṛṣṇa, vāñchhā-traya pūraṇa haila nā—the Lord had three unfulfilled desires. śrī-gaura-līlāya—During [His] Pastimes as Śrī Gaura, pūrṇa kaila—the Lord completed [His] sādhana—endeavour se sukha—for that satisfaction.

During His Pastimes as Śrī Kṛṣṇa, the Lord had three unfulfilled desires, and during His Pastimes as Śrī Gaura, He fulfilled them.

“মোরে প্রণয় করি’ রাধা পায় কিবা সুখ ।
মোর মাধুর্য-আস্বাদনে রাধার কত যে কৌতুক ॥৮॥

“more praṇaya kari’ rādhā pāya kibā sukha
mora mādhyura-āsvādane rādhāra kata ye kautuka [8]

“kibā—“What sort sukha—of happiness rādhā pāya—does Rādhā feel praṇaya kari’—by loving more—Me? kata—How great [is] rādhāra ye kautuka—Rādhā’s delight mora mādhyura-āsvādane—in tasting My sweetness?

“What sort of happiness does Rādhā feel by loving Me? How great is Rādhā’s delight in tasting My sweetness?

আমার অনুভবে রাধায় সৌখ্য কি প্রকার ।
নায়ক হঞা নাহি বুঝি এ সুখের সার ॥৯॥

āmāra anubhave rādhāya saukhya ki prakāra
nāyaka hañā nāhi bujhi e sukhera sāra [9]

ki prakāra—What sort saukhya—of joy [arises] rādhāya—in Rādhā [in Her] anubhave—experience āmāra—of Me? hañā—Being nāyaka—the beloved, bujhi nāhi—I do not understand sāra—the essence e sukhera—of this happiness.

“What sort of joy does Rādhā feel in Her experience of Me? Being Her beloved, I do not understand the essence of this happiness.

অতএব রাধার ভাবকান্তি লঞা গৌর হব ।
কৃষ্ণমাধুর্যাদি ভক্তভাবে আস্বাদ পাইব” ॥১০॥

ataeva rādhāra bhāva-kānti lañā gaura haba
kṛṣṇa-mādhyurādi bhakta-bhāve āsvāda pāiba”[10]

ataeva—So, lañā—I will take rādhāra—Rādhā’s bhāva-kānti—heart and halo [and] haba—become gaura—Gaura. āsvāda pāiba—I will relish kṛṣṇa-mādhyurādi—Kṛṣṇa’s sweetness and other qualities bhakta-bhāve”—in the mood of a devotee.”

“So, I will take Rādhā’s heart and halo and become Gaura. I will relish Kṛṣṇa’s sweetness in the mood of a devotee.”

এত ভাবি’ কৃষ্ণ নিজধাম লঞা গৌড়-দেশে ।
নবদ্বীপে প্রকটিল স্বয়ং আনন্দ-আবেশে ॥১১॥

eta bhāvi’ kṛṣṇa nija-dhāma lañā gauḍa-deśe
navadvīpe prakṛṭila svayaṁ ānanda-āveśe [11]

bhāvi’—Thinking eta—this, kṛṣṇa—Kṛṣṇa lañā—took nija-dhāma—His abode gauḍa-deśe—to the land of Gauḍa [and,] ānanda-āveśe—overwhelmed with joy, prakṛṭila—manifested svayaṁ—Himself navadvīpe—in Nabadwīp.

Thinking in this way, Kṛṣṇa took His abode to the land of Gauḍa and, overwhelmed with joy, manifested Himself in Nabadwīp.

গৌরের ভজন-প্রণালীতে কৃষ্ণভজন

gaurera bhajana-praṇālīte kṛṣṇa-bhajana

Serving Gaura is the way to serve Kṛṣṇa

ওরে ভাই সব ছাড়ি' বৈস নবদ্বীপপুরে ।

গৌরাস্তের অষ্টকাল ভজ, দুঃখ যাবে দূরে ॥১২॥

ore bhāi saba chhāḍi' vaisa navadvīpapure

gaurāṅgera aṣṭa-kāla bhaja, duḥkha yābe dūre [12]

ore—O bhāi—brother, chhāḍi'—give up saba—everything [and] vaisa—stay navadvīpapure—in the town of Nabadwīp. bhaja—Serve gaurāṅgera—Gaurāṅga aṣṭa-kāla—throughout the eight periods of the day, [and your] duḥkha—sadness yābe—will go dūre—away.

O brother, give up everything and stay in Nabadwīp. Serve Gaurāṅga throughout the eight periods of the day and your sadness will go away.

অষ্টকালে অষ্টপরকার কৃষ্ণলীলা-সার ।

গৌরোদিত ভাবে ভজ, পাবে প্রেম চমৎকার ॥১৩॥

aṣṭa-kāle aṣṭa-parakāra kṛṣṇa-līlā-sāra

gaurodita bhāve bhaja, pābe prema chatkārā [13]

bhāve—In the mood gaurodita—revealed by Gaura, bhaja—worship aṣṭa-parakāra—the eight modes kṛṣṇa-līlā-sāra—of Kṛṣṇa's super-excellent Pastimes aṣṭa-kāle—during the eight periods of the day, [and] pābe—you will attain chatkārā—astonishing prema—divine love.

In the mood revealed by Gaura, worship the eight modes of Kṛṣṇa's super-excellent Pastimes during the eight periods of the day and you will attain astonishing divine love.

কৃষ্ণ ভজিবারে যার একান্ত আছে মন ।

গৌড়ের অষ্টকালে ভজ কৃষ্ণরসধন ॥১৪॥

kṛṣṇa bhajibāre yāra ekānta āchhe mana

gauḍera aṣṭa-kāle bhaja kṛṣṇa-rasa-dhana [14]

yāra mana āchhe—Those who want ekānta—sincerely bhajibāre—to serve kṛṣṇa—Kṛṣṇa, bhaja—should serve kṛṣṇa-rasa-dhana—Gaura, whose wealth is devotion to Kṛṣṇa, aṣṭa-kāle—during the eight periods of the day gauḍera—in Gauḍa.

Those who sincerely want to serve Kṛṣṇa should serve Gaura, whose wealth is devotion to Kṛṣṇa, during the eight periods of the day in Gauḍa.

গৌরভাব নাহি জানে যে কৃষ্ণ ভজিতে চায় ।

অপ্রাকৃত কৃষ্ণতত্ত্ব তার কভু নাহি ভায় ॥১৫॥

gaura-bhāva nāhi jāne ye kṛṣṇa bhajite chāya

aprākṛta kṛṣṇa-tattva tāra kabhu nāhi bhāya [15]

tāra ye—Those who chāya—want bhajite—to serve kṛṣṇa—Kṛṣṇa [but] jāne nāhi—do not understand gaura-bhāva—Gaura’s mood [will] kabhu nāhi—never bhāya—perceive aprākṛta kṛṣṇa-tattva—Kṛṣṇa’s divine nature.

Those who want to serve Kṛṣṇa but do not understand Gaura’s mood will never perceive Kṛṣṇa’s divine nature.

আচার্য বর্ণাশ্রমে আবদ্ধ নহেন

āchārya varṇāśrame ābaddha nahena

An Āchārya is not restricted by socio-religious principles

কিবা বর্ণী, কিবাশ্রমী, কিবা বর্ণাশ্রমহীন ।

কৃষ্ণতত্ত্ব বেত্তা যেই, সেই আচার্য প্রবীণ ॥১৬॥

kibā varṇī, kibāśramī, kibā varṇāśrama-hīna

kṛṣṇa-tattva vettā yei, sei āchārya pravīṇa [16]

sei yei—Anyone [who] vettā—knows kṛṣṇa-tattva—Kṛṣṇa’s nature [is] pravīṇa āchārya—an expert Āchārya, kibā—whether [they] varṇī—belong to a social order, kibāśramī—whether they belong to a religious order, [or] kibā—whether varṇāśrama-hīna—they have no religious or social order.

Anyone who knows Kṛṣṇa’s nature is an expert Āchārya, whether they belong to a religious and social order or not.

অসদ্গুরুগ্রহণে সর্বনাশ

asad-guru-grahaṇe sarva-nāśa

By accepting a false guru, everything is lost

আসল কথা ছেড়ে ভাই বর্ণে যে করে আদর ।

অসদ্গুরু করি’ তার বিনষ্ট পূর্বাপর ॥১৭॥

āsala kathā chheḍe bhāi varṇe ye kare ādara

asad-guru kari’ tāra vinaṣṭa pūrvāpara [17]

bhāi—Brother, pūrvāpara—the past and future tāra ye—of those who chheḍe—reject āsala kathā—truth, ādara kare—revere varṇe—social status, [and] kari’—accept asad-guru—a false guru [are] vinaṣṭa—ruined.

Brother, the past and future of those who reject truth, revere social status, and accept a false guru are ruined.

CHAPTER TWELVE

বৈষ্ণব-মহিমা

Vaiṣṇava-mahimā

Glories of the Vaiṣṇavas

কৃষ্ণভক্তি ও তীর্থ

kr̥ṣṇa-bhakti o tīrtha

Devotion to Kṛṣṇa and holy places

জলময় তীর্থ মৃৎশিলাময় মূর্তি ।

বহুকালে দেয় জীবহৃদে ধর্ম স্ফূর্তি ॥১॥

jalamaya tīrtha mṛtśilāmaya mūrti

bahu-kāle deya jīva-hṛde dharma sphūr̥ti [1]

jalamaya tīrtha—Holy waters [and] mṛtśilāmaya mūrti—earthen Deities sphūr̥ti deya—
reveal dharma—religion jīva-hṛde—in the hearts of souls bahu-kāle—over the course
of a long time.

Holy waters and earthen Deities gradually reveal dharma in the
hearts of souls.

কৃষ্ণভক্ত দেখি' দূরে যায় সর্বানর্থ ।

কৃষ্ণভক্তি সমুদিত হয় পরমার্থ ॥২॥

kr̥ṣṇa-bhakta dekhi' dūre yāya sarvānartha

kr̥ṣṇa-bhakti samudita haya paramārtha [2]

[But simply] dekhi'—by seeing kr̥ṣṇa-bhakta—a devotee of Kṛṣṇa, sarvānartha—all
obstacles yāya—go dūre—away [and] paramārtha—the supreme wealth—kr̥ṣṇa-bhakti—
devotion to Kṛṣṇa—samudita haya—arises in full.

But simply by seeing a devotee of Kṛṣṇa, all obstacles go away and
the supreme wealth—devotion to Kṛṣṇa—arises in full.

সাধুসঙ্গের ফল

sādhu-saṅgera phala

The result of association with sādhus

সংসার ভ্রমিতে ভব-ক্ষয়োন্মুখ যবে ।

সাধুসঙ্গ-সংঘটন ভাগ্যক্রমে হবে ॥৩॥

saṁsāra bhramite bhava-kṣayonmukha yabe
sādhu-saṅga-saṁghaṭana bhāgya-krame habe [3]

yabe—When bhramite—the souls’ wandering saṁsāra—throughout the world bhava-kṣayonmukha—comes to an end, [then] bhāgya-krame—according to their fortune, sādhu-saṅga-saṁghaṭana habe—they attain the association of the sādhus.

When the souls’ wandering throughout saṁsāra comes to an end, then, according to their fortune, they attain the association of the sādhus.

সাধুসঙ্গফলে কৃষ্ণে সর্বৈশ্বরেশ্বরে ।
ভাবোদয় হয় ভাই জীবের অন্তরে ॥৪॥

sādhu-saṅga-phale kṛṣṇe sarveśvareśvare
bhāvodaya haya bhāi jīvera antare [4]

bhāi—Brother, sādhu-saṅga-phale—as a result of this association with the sādhus, sarveśvareśvare kṛṣṇe bhāvodaya haya—devotion to Kṛṣṇa, the Lord of all Lords, appears jīvera antare—within the hearts of the souls.

Brother, as a result of this association with the sādhus, devotion to Kṛṣṇa, the Lord of all Lords, appears within their hearts.

প্রাকৃত বা কনিষ্ঠ ভক্ত

prākṛta vā kaniṣṭha bhakta

The beginner or neophyte devotee

সেই ত’ প্রাকৃত ভক্ত দীক্ষিত হইয়া ।
কৃষ্ণার্চন করে বিধিমাৰ্গেতে বসিয়া ॥৫॥

sei ta’ prākṛta bhakta dīkṣita ha-iyā
kṛṣṇārchana kare vidhi-mārgete vasiyā [5]

sei ta’—These prākṛta bhakta—beginner devotees dīkṣita ha-iyā—become initiated [and] kṛṣṇārchana kare—worship Kṛṣṇa, vasiyā—following vidhi-mārgete—the regulated path.

These beginner devotees become initiated and worship Kṛṣṇa according to the regulated path.

উত্তম মধ্যম ভক্ত না করে বিচার ।
শুদ্ধভক্তে সমাদর না হয় তাহার ॥৬॥

uttama madhyama bhakta nā kare vichāra
śuddha-bhakte samādara nā haya tāhāra [6]

vichāra kare nā—They cannot judge [who is] uttama madhyama bhakta—an advanced or intermediate devotee, [and] tāhāra samādara haya nā—they do not appreciate śuddha-bhakta—pure devotees.

They cannot judge who is an advanced or intermediate devotee and do not appreciate pure devotees.

মধ্যম ভক্ত

madhyama bhakta

The intermediate devotee

কৃষ্ণে প্রেম, ভক্তে মৈত্রী, মুঢ়ে কৃপা আর ।
শুদ্ধভক্তদেষী উপেক্ষা যাহার ॥৭॥
তিহোঁ ত' প্রকৃত ভক্তিসাধক মধ্যম ।
অতি শীঘ্র কৃষ্ণ-বলে হইবে উত্তম ॥৮॥

kṛṣṇe prema, bhakte maitrī, mūḍhe kṛpā āra
śuddha-bhakta-dveṣī upekṣā yāhāra [7]
tiho ta' prakṛta bhakti-sādhaka madhyama
ati śighra kṛṣṇa-bale ha-ibe uttama [8]

tiho ta' yāhāra—Those who have prema—love kṛṣṇe—for Kṛṣṇa, maitrī—friendship bhakte—with devotees, kṛpā—compassion mūḍhe—for the ignorant, āra—and upekṣā—disregard śuddha-bhakta-dveṣī—for those who are inimical to pure devotees [are] prakṛta madhyama bhakti-sādhaka—genuine intermediate practitioners of devotion. kṛṣṇa-bale—By Kṛṣṇa's grace, uttama ha-ibe—they become advanced ati śighra—very quickly.

Those who have love for Kṛṣṇa, friendship with devotees, compassion for the ignorant, and disregard for those who are inimical to pure devotees are intermediate practitioners of devotion. By Kṛṣṇa's grace, they very quickly become advanced devotees.

উত্তম ভক্ত

uttama bhakta

The advanced devotee

সর্বভূতে শ্রীকৃষ্ণের ভাব সন্দর্শন ।
ভগবানে সর্বভূতে করেন দর্শন ॥৯॥
শত্রু-মিত্র-বিষয়েতে নাহি রাগদ্বेष ।
তিহোঁ ভাগবতোত্তম এই গৌর-উপদেশ ॥১০॥

sarva-bhūte śrī-kṛṣṇera bhāva sandarśana
bhagavāne sarva-bhūte karena darśana [9]
śatru-mitra-viṣayete nāhi rāga-dveṣa
tiho bhāgavatottama ei gaura-upadeśa [10]

tiho—Those [who] sandarśana—see śrī-kṛṣṇera bhāva—the presence of Kṛṣṇa sarva-bhūte—in all beings [and] darśana karena—see sarva-bhūte—all beings bhagavāne—within the Lord, [and who] nāhi—have no rāga-dveṣa—attachment or aversion śatru-mitra-viṣayete—to enemies, friends, or the world [are] bhāgavatottama—advanced devotees. ei—These [are] gaura-upadeśa—Gaura's teachings.

Those who see the presence of Kṛṣṇa in all beings, see all beings within Kṛṣṇa, and have no attachment or aversion to enemies, friends, or the world are advanced devotees. These are Gaura's teachings.

উত্তম ভক্তের বিষয়-স্বীকার

uttama bhaktera viṣaya-svīkāra

How the advanced devotee accepts material things

বিষয় ইন্দ্রিয়দ্বারে করিয়া স্বীকার ।
 রাগদ্বेषহীন ভক্তি জীবনে যাহার ॥১১॥
 সমস্ত জগৎ দেখি' বিষ্ণুমায়াময় ।
 ভাগবতগণোত্তম সেই মহাশয় ॥১২॥

viṣaya indriya-dvāre kariyā svīkāra
 rāga-dveṣa-hīna bhakti jīvane yāhāra [11]
 samasta jagat dekhi' viṣṇu-māyā-maya
 bhāgavata-gaṇottama sei mahāśaya [12]

sei mahāśaya yāhāra—Those great souls who svīkāra kariyā—accept viṣaya—material things indriya-dvāre—through [their] senses bhakti jīvane—in [their] life of devotion [but] rāga-dveṣa-hīna—have no attachment or aversion, [and who] dekhi'—see samasta jagat—the entire world [to be] viṣṇu-māyā-maya—made of Viṣṇu's energy, [are] bhāgavata-gaṇottama—advanced amongst the devotees of the Lord.

Those great souls who accept material things through their senses but live a life of devotion free from attachment and aversion, and who see the entire world as a manifestation of Viṣṇu's energy, are advanced amongst the devotees of the Lord.

তঁাহার ইন্দ্রিয় বৃত্তি পরিচালনা

tāhāra indriya-vṛtti parichālana

How they control the work of their senses

দেহেন্দ্রিয়-প্রাণ-মন-বুদ্ধি-যুক্ত-সবে ।
 জন্ম নাশ ক্ষুধা তৃষ্ণা ভয় উপদ্রবে ॥১৩॥
 অনিত্য সংসার-ধর্মে হঞা মোহহীন ।
 কৃষ্ণ স্মরি' কাল কাটে ভক্ত সমীচীন ॥১৪॥

dehendriya-prāṇa-mana-buddhi-yukta-sabe
 janma nāśa kṣudhā tṛṣṇā bhaya upadrave [13]
 anitya saṁsāra-dharme hañā moha-hīna
 kṛṣṇa smari' kāla kāṭe bhakta samīchīna [14]

[Although] dehendriya-prāṇa-mana-buddhi-yukta-sabe—they have a body, senses, a life-force, a mind, and intelligence, samīchīna bhakta—wise devotees moha-hīna hañā—remaining unaffected janma nāśa kṣudhā tṛṣṇā bhaya upadrave—by birth, death, hunger, thirst, fear, and disturbances, [as well as] anitya saṁsāra-dharme—the temporary nature of this world. kāla kāṭe—They spend [their] time smari'—remembering kṛṣṇa—Kṛṣṇa.

Although they have a body, senses, a life-force, a mind, and intelligence, wise devotees remain unaffected by birth, death, hunger, thirst, fear, and disturbances, as well as the temporary nature of this world. They spend their time remembering Kṛṣṇa.

তঁাহার কৰ্ম দেহযাত্ৰার্থে মাত্ৰ—কামের জন্ম নহে
 tāhāra karma deha-yātrārthe mātra—kāmera janya nahe
*Their worldly activities are only for the maintenance
 of their body—not for selfish enjoyment*

যাঁর চিত্তে নিরন্তর যশোদানন্দন ।

দেহযাত্ৰামাত্ৰ কামকৰ্ম্মের গ্রহণ ॥১৫॥

yāra chitte nirantara yaśodā-nandana

deha-yātrā-mātra kāma-karmera grahaṇa [15]

yāra chitte—Devotees in whose heart yaśodā-nandana—Kṛṣṇa [is present] nirantara—always grahaṇa—accept [engagement in] kāma-karmera—worldly actions deha-yātrā-mātra—only to maintain their bodies.

Devotees in whose heart Kṛṣṇa is always present accept engagement in worldly actions only to maintain their bodies.

কামকৰ্ম্মবীজরূপ বাসনা তঁাহার ।

চিত্তে নাহি জন্মে এই ভক্তিতত্ত্বসার ॥১৬॥

kāma-karma-bīja-rūpa vāsanā tāhāra

chitte nāhi janme ei bhakti-tattva-sāra [16]

vāsanā—Material desire, kāma-karma-bīja-rūpa—the seed of worldly actions, janme nāhi—does not arise tāhāra chitte—in their heart. ei—This [is] bhakti-tattva-sāra—the essence of the nature of devotion.

Material desire—the seed of worldly actions—does not arise in their heart. This is the essence of devotion.

হরিজন দেহাত্মবুদ্ধিহীন

hari-jana dehātma-buddhi-hīna

*The surrendered soul has no conception
 of the body being the self*

জ্ঞান-কৰ্ম্ম-বর্ণাশ্রম দেহের স্বভাব ।

তাহে সঙ্গদ্বারা হয় ‘অহং-মম’-ভাব ॥১৭॥

jñāna-karma-varṇāśrama dehera svabhāva

tāhe saṅga-dvārā haya ‘ahaṁ-mama’-bhāva [17]

jñāna-karma-varṇāśrama—Knowledge, action, and social duties [are] svabhāva—attributes dehera—of the body, [and] ‘ahaṁ-mama’-bhāva—the conception of ‘I’ and ‘mine’ haya—arise saṅga-dvārā—through attachment tāhe—to them.

Knowledge, action, and social duties are attributes of the body, and the conceptions of ‘I’ and ‘mine’ arise through attachment to them.

দেহসত্ত্বে ‘অহং-মম’-ভাব নাহি যাঁর ।

হরিপ্রিয়জন তিহোঁ, করহ বিচার ॥১৮॥

deha-sattve 'aham-mama'-bhāva nāhi yāra
hari-priya-jana tihō, karaha vichāra [18]

vichāra karaha—Consider tihō yāra nāhi—those who have no 'aham-mama'-bhāva—conception of 'I' or 'mine' deha-sattve—in relation to [their] body [to be] hari-priya-jana—dear to the Lord.

Consider those who have no conception of 'I' or 'mine' in relation to their body to be dear to the Lord.

সর্বভূতে সমবুদ্ধিসম্পন্ন

sarva-bhūte sama-buddhi-sampanna

Equality towards all beings

বিন্দুসত্ত্বে তাহে ছাড়ি' স্ব-পরভাবনা ।

'তুমি' 'আমি'-সত্ত্বভেদে মিত্রারি-কল্পনা ॥১৯॥

সর্বভূতে সমবুদ্ধি শাস্তু যেই জন ।

ভাগবতোত্তম বলি' তাঁহার গণন ॥২০॥

vitta-sattve tāhe chhāḍi' sva-para-bhāvanā

'tumi''āmi'-sattva-bhede mitrāri-kalpanā [19]

sarva-bhūte sama-buddhi śānta yei jana

bhāgatottama bali' tāhāra gaṇana [20]

tāhāra yei śānta jana—Peaceful souls who chhāḍi'—reject sva-para-bhāvanā—the conceptions of 'mine' and 'other's' vitta-sattve tāhe—with regard to property, sattva-bhede—the distinction between 'tumi'—'You' [and] 'āmi'—'I', [and] mitrāri-kalpanā—the conceptions of friends and enemies, [and who are] sama-buddhi—equal sarva-bhūte—towards all beings, [are] gaṇana—considered bali'—to be bhāgatottama—advanced devotees.

Peaceful souls who reject the conceptions of 'mine' and 'other's' regarding property, reject distinctions between themselves and others, reject the conceptions of friends and enemies, and are equal towards all beings, are advanced devotees.

কৃষ্ণপাদপদ্মে সেই সুরমুগ্য ধন ।

ভুবনবৈভব লাগি' না ছাড়ে যে জন ॥২১॥

কৃষ্ণপদস্মৃতি নিমেষার্থ নাহি ত্যজে ।

বৈষ্ণব-অগ্রণী তিহো' পরানন্দে মজে ॥২২॥

kṛṣṇa-pāda-padme sei sura-mṛgya dhana

bhuvana-vaibhava lāgi' nā chhāḍe ye jana [21]

kṛṣṇa-pada-smṛti nimeṣārdha nāhi tyaje

vaiṣṇava-agraṇī tihō parānande maje [22]

tihō ye jana—Those who chhāḍe nā—do not leave kṛṣṇa-pāda-padme—Kṛṣṇa's lotus feet—sei sura-mṛgya dhana—the wealth sought by the wise—lāgi'—for the sake of bhuvana-vaibhava—worldly opulence, [and] tyaje nāhi—do not neglect kṛṣṇa-pada-smṛti—remembering Kṛṣṇa's feet nimeṣārdha—for half a second, [are] vaiṣṇava-agraṇī—advanced devotees [and are] maje—immersed parānande—in divine ecstasy.

Those who do not leave Kṛṣṇa's lotus feet—the wealth sought by the wise—for the sake of worldly opulence, and do not forget Kṛṣṇa's feet for even half a second, are advanced devotees and are immersed in divine ecstasy.

ভক্ত ত্রিতাপমুক্ত

bhakta tritāpa-mukta

The devotee is free from the three miseries

কৃষ্ণপদশাখানখমণিচন্দ্রিকায় ।

নিরস্ত সকল তাপ যাঁহার হিয়ায় ॥২৩॥

সে কেন বিষয়সূর্য্যতাপ অশ্বেষিবে ।

হৃদয় শীতল তার সর্ব্বদা রহিবে ॥২৪॥

kṛṣṇa-pada-śākhā-nakha-maṇi-chandrikāya

nirasta sakala tāpa yāhāra hiyāya [23]

se kena viṣaya-sūrya-tāpa anveṣibe

hṛdaya śītala tāra sarvadā rahibe [24]

kena—Why [would] se—the soul yāhāra hiyāya—from whose heart sakala—all tāpa-miseries [have been] nirasta—driven away kṛṣṇa-pada-śākhā-nakha-maṇi-chandrikāya—by the moonlight from the jewel-like toenails of Kṛṣṇa's feet anveṣibe—seek viṣaya-sūrya-tāpa—the misery produced by the sun of mundanity? tāra—Their hṛdaya—heart rahibe—will remain śītala—cool sarvadā—always.

Why would the soul from whose heart all miseries have been driven away by the moonlight from the jewel-like toenails of Kṛṣṇa's feet seek the misery produced by the sun of mundanity? Such a soul's heart always remains tranquil.

উত্তম ভক্তের অন্যান্য লক্ষণ

uttama bhaktera anyānya lakṣaṇa

Other qualities of the advanced devotee

যে বেঁধেছে প্রেমছাঁদে কৃষ্ণাঙ্গিকমল ।

নাহি ছাড়ে হরি তার হৃদয় সরল ॥২৫॥

ye bēdhechhe prema-chhāde kṛṣṇāṅghri-kamala

nāhi chhāde hari tāra hṛdaya sarala [25]

hari—The Lord chhāde nāhi—never leaves sarala hṛdaya—the sincere hearts tāra ye—of those who bēdhechhe—have bound kṛṣṇāṅghri-kamala—Kṛṣṇa's lotus feet prema-chhāde—with the rope of divine love.

The Lord never leaves the sincere hearts of those who have bound His lotus feet with the rope of divine love.

অবশেও যদি মুখে স্মূরে কৃষ্ণনাম ।

ভাগবতোত্তম সেই, পূর্ণ সর্ব্ব কাম ॥২৬॥

avaśeo yadi mukhe sphure kṛṣṇa-nāma
bhāgavatottama sei, pūrṇa sarva kāma [26]

yadi—If avaśeo—even involuntarily kṛṣṇa-nāma—the Name of Kṛṣṇa sphure—appears mukhe—in [their] mouth, [then] sei—they [are] bhāgavatottama—an advanced devotee, [and] sarva kāma—all [their] desires [are] pūrṇa—fulfilled.

If even involuntarily the Name of Kṛṣṇa appears in their mouth, then they are an advanced devotee, and all their desires are fulfilled.

স্বধর্মের গুণদোষ বুঝিয়া যে জন ।
সর্ব ধর্ম ছাড়ি' ভজে কৃষ্ণের চরণ ॥২৭॥
সেই ত' উত্তম ভক্ত, কেহ তার সম ।
না আছে জগতে আর ভাগবতোত্তম ॥২৮॥

svadharmera guṇa-doṣa bujhiyā ye jana
sarva dharma chhāḍī' bhaje kṛṣṇera charaṇa [27]
sei ta' uttama bhakta, keha tāra sama
nā āchhe jagate āra bhāgavatottama [28]

sei ta' ye jana—Those who bujhiyā—understand guṇa-doṣa—the qualities and faults svadharmera—of social duties (the duties of their varṇa and āśram), [subsequently] chhāḍī'—leave aside sarva dharma—all [such] duties, [and] bhaje—serve charaṇa—the feet kṛṣṇera—of Kṛṣṇa [are] uttama bhakta—advanced devotees. jagate—Throughout the world, keha āchhe nā—there are no āra—other bhāgavatottama—advanced devotees tāra sama—equal to them.

Those who understand the qualities and faults of social duties, subsequently leave aside all such duties, and serve the feet of Kṛṣṇa are advanced devotees. Throughout the world, there are no advanced devotees equal to them.

কৃষ্ণের স্বরূপ আর নামের স্বরূপ ।
ভক্তের স্বরূপ আর ভক্তির স্বরূপ ॥২৯॥
জানিয়া ভজন করে যেই মহাজন ।
তার তুল্য নাহি কেহ বৈষ্ণব সূজন ॥৩০॥

kṛṣṇera svarūpa āra nāmera svarūpa
bhaktera svarūpa āra bhaktira svarūpa [29]
jāniyā bhajana kare yei mahājana
tāra tulya nāhi keha vaiṣṇava sujana [30]

keha vaiṣṇava sujana nāhi—There are no sincere devotees tulya—comparable tāra yei mahājana—to the great souls who bhajana kare—engage in service jāniyā—understanding kṛṣṇera svarūpa—the true nature of Kṛṣṇa, nāmera svarūpa—the true nature of the Name, bhaktera svarūpa—the true nature of devotees, āra āra—and bhaktira svarūpa—the true nature of devotion.

There are no sincere devotees comparable to the great souls who engage in service understanding the true nature of Kṛṣṇa, the true nature of the Name, the true nature of devotees, and the true nature of devotion.

স্বরূপ না জানে তবু অনন্যভাবেতে ।
 শ্রীকৃষ্ণে সাক্ষাৎ ভজে নামস্বরূপেতে ॥৩১॥
 তিহো ভক্তোত্তম বলি' জানিবেরে ভাই ।
 এই আজ্ঞা দিয়াছেন চৈতন্য গোসাঞি ॥৩২॥

svarūpa nā jāne tabu ananya-bhāvetē
 śrī-kṛṣṇe sākṣāt bhaje nāma-svarūpete [31]
 tihō bhaktottama bali' jānibere bhāi
 ei ājñā diyāchhena chaitanya gosāñi [32]

bhāi—Brother, jānibere—know tihō—those who jāne nā—do not understand svarūpa—these truths, tabu—but ananya-bhāvetē—exclusively [and] sākṣāt—directly bhaje—serve śrī-kṛṣṇe—Śrī Kṛṣṇa nāma-svarūpete—in the form of [His] Name bali'—to be bhaktottama—advanced devotees. chaitanya gosāñi—Lord Chaitanya diyāchhena—has given ei—this ājñā—instruction.

Brother, know even those who do not understand these truths but exclusively and directly serve Kṛṣṇa in the form of His Name to be advanced devotees. Lord Chaitanya has given this instruction.

CHAPTER THIRTEEN

শ্রীগৌরদর্শনের ব্যাকুলতা

Śrī-Gaura-darśanera Vyākulatā

Eagerness to see Śrī Gaura

গৌরাঙ্গ তোমার চরণ ছাড়িয়া
চলিছু শ্রীবন্দাবনে ।
পূর্ব-লীলা তব দেখিব বলিয়া
হইল আমার মনে ॥১॥

gaurāṅga tomāra charaṇa chhāḍiyā
chalinu śrī-ṅḍāvane
pūrva-līlā tava dekhiba baliyā
ha-ila āmāra mane [1]

gaurāṅga—O Gaurāṅga! chhāḍiyā—I left tomāra—Your charaṇa—feet [and] chalinu—went śrī-ṅḍāvane—to Śrī ṅḍāvan. baliyā—Thinking dekhiba—I would see tava—Your pūrva-līlā—previous Pastimes, āmāra mane ha-ila—I decided [to go there].

O Gaurāṅga! I left Your feet and went to ṅḍāvan. Thinking I would see Your previous Pastimes, I decided to go there.

কেন সেই ভাব হইল আমার
এখন কাঁদিয়া মরি ।
তোমারে না দেখি’ প্রাণ ছাড়ি’ যায়
না জানি এবে কি করি ॥২॥

kena sei bhāva ha-ila āmāra
ekhana kãḍiyā mari
tomāre nā dekhi’ prāṇa chhāḍi’ yāya
nā jāni ebe ki kari [2]

kena—Why āmāra sei bhāva ha-ila—did I think that? ekhana—Now kãḍiyā—I am crying [and] mari—dying. dekhi’ nā—Not seeing tomāre—You, [my] prāṇa—heart chhāḍi’ yāya—is leaving [me]. jāni nā—I do not know ki kari—what to do ebe—now.

Why did I think that? Now I am crying and dying. Not seeing You, my heart is leaving me. I do not know what to do now.

ও রাক্ষা চরণ মম প্রাণ ধন
সমুদ্রবালিতে রাখি’ ।
কি দেখিতে আইলু নিজ মাথা খাইলু
উড়ু উড়ু প্রাণপাখী ॥৩॥

hena avasthāya gaura-pada chhāḍi'
 mora vṛndāvane āsā
 e buddhi ha-ila kēna nāhi jāni
 iha-para-loka-nāśā [11]

hena avasthāya—In this condition, chhāḍi'—I left gaura-pada—Gaura's feet [and] mora āsā—came vṛndāvane—to Vṛndāvan. jāni nāhi—I do not know kēna—why e buddhi ha-ila—this decision was made, [but now my] iha-para-loka-nāśā—present and future [are] ruined.

In this condition, I left Gaura's feet and came to Vṛndāvan. I do not know what made me do this, but now my present and future are ruined.

আজ্ঞা লইয়া যাইতে আজ্ঞা না পালিলে
 তাতে হয় অপরাধ ।
 গোরাচাঁদমুখ না দেখিয়া মরি
 সব দিকে মোর বাধ ॥১২॥
 ājñā la-inu yāite ājñā nā pāḷile
 tāte haya aparādha
 gorāchāda-mukha nā dekhiyā mari
 saba dike mora bādha [12]

la-inu—I took ājñā—permission yāite—to go, [and] pāḷile nā—if I don't act according [to this] ājñā—permission, tāte—then aparādha haya—I will commit an offence. [But] dekhiyā nā—not seeing gorāchāda-mukha—Gorāchād's face, mari—I am dying. mora bādha—I have obstacles saba dike—in all directions!

I took permission to go, and if I don't do so accordingly, I will commit an offence. But not seeing Gorāchād's face, I am dying; there are obstacles all around me!

গোরাপ্রেম যার সঙ্কট তাহার
 প্রাণ লঞা টানাটানি ।
 গদাধরগণে এই ত' দুর্দশা
 সবে করে কাণাকাণি ॥১৩॥
 gorā-prema yāra saṅkaṭa tāhāra
 prāṇa lañā ṭanāṭāni
 gadādhara-gaṇe ei ta' durdaśā
 sabe kare kāṅākāṇi [13]

tāhāra yāra—Those who have gorā-prema—love for Gorā [undergo] saṅkaṭa—distress. [That love] prāṇa lañā ṭanāṭāni—pulls [their] hearts in opposite directions [simultaneously]. sabe—Everyone kāṅākāṇi kare—whispers [that] ei ta'—this [is] durdaśā—the miserable state gadādhara-gaṇe—of Gadādhara's associates.

Those who have love for Gorā undergo distress: that love pulls their hearts in opposite directions simultaneously. Everyone whispers that this is the miserable state of Gadādhara's associates.

CHAPTER FOURTEEN

বিপরীত বিবর্ত

Viparīta Vivarta

Contradictory Transformations

নবদ্বীপ-দর্শনে বৃন্দাবন-দর্শন

navadvīpa-darśane vṛndāvana-darśana

Seeing Vṛndāvan by seeing Navadwīp

ভাইরে

বৃন্দাবনে যাওয়া আর হলো না ॥১॥

bhāi-re

vṛndāvane yāoyā āra halo nā [1]

bhāi-re—O brother, āra yāoyā halo nā—I could not continue vṛndāvane—to Vṛndāvan.

O brother, I could not continue to Vṛndāvan.

গোরামুখ না দেখিয়া

গোরারূপ ধেয়াইয়া

পথ ভুলি' যাই অগ্র দেশ ।

সেখান হইতে ফিরি'

পুনঃ যাই ধীরি ধীরি

পুনঃ আসি' দেখি সে প্রদেশ ॥২॥

gorā-mukha nā dekhiyā

gorā-rūpa dheyāiyā

patha bhuli' yāi anya deśa

sekhāna ha-ite phiri'

punaḥ yāi dhīri dhīri

punaḥ āsi' dekhi se pradeśa [2]

dekhiyā nā—I had not seen gorā-mukha—Gorā's face, [and so] dheyāiyā—was meditating gorā-rūpa—on Gorā's form; bhuli'—I lost patha—the way [and] yāi—went anya deśa—elsewhere. phiri'—Turning around ha-ite—from sekhāna—there, yāi punaḥ—I went on dhīri dhīri—slowly. [When] punaḥ āsi'—I came back, dekhi—I saw se pradeśa—the same place.

I had not seen Gorā's face and so was meditating on His form; I lost the way and went in the wrong direction. I turned back and slowly went on. When I came back, I saw I was in the same place!

এইরূপে কত দিনে

যাব আমি বৃন্দাবনে

না জানি কি হবে দশা মোর ।

বৃক্ষতলে বসি' বসি'

কাটি আমি অহনিশি

কভু মোর নিদ্রা আসে ঘোর ॥৩॥

When they finished dancing and singing, Gorā took my hand and said, “You left in anger. Tell Me, what was My fault? Your heart is so fickle: you left Me here and went to Vraja!

আইস আলিঙ্গন করি তব বক্ষে বক্ষ ধরি’
ছাঁড়ো মুঞি চিত্তের বিকার ।
মধ্যাহ্নে করিয়া পাক দেহ মোরে অন্ন শাক
ক্ষুন্নিবৃতি হউক আমার ॥৬॥

āisa āliṅgana kari tava vakṣe vakṣa dhari’
chhāḍo muṅi chittera vikāra
madhyāhne kariyā pāka deha more anna śāka
kṣun-nivṛtti ha-uk āmāra [6]

āisa—Come! āliṅgana kari—I will embrace [you]. dhari’—Holding [My] vakṣa—chest tava vakṣe—to your chest, muṅi—I chhāḍo—will give up [My] chittera vikāra—anxiety. pāka kariyā—Cook madhyāhne—at midday [and] deha—give more—Me anna—some rice [and] śāka—spinach [so that] āmāra—My kṣun-nivṛtti ha-uk—hunger will [also] be relieved.

“Come! Let Me embrace you, let Me hold your chest to Mine, then My anxiety will go away. Cook at midday and give Me some rice and spinach so that My hunger will also be relieved.

ছাড়িয়া জগদানন্দে মোর মন নিরানন্দে
ভোজনাদি লইল কত দিন ।
কি বুঝিয়া গেলে তুমি দুঃখেতে পড়িলু আমি
জগা মোরে সদা দয়াহীন ॥৭॥

chhāḍiyā jagadānande mora mana nirānande
bhojanādi la-ila kata dina
ki bujhiyā gele tumi duḥkhethe paḍinu āmi
jagā more sadā dayā-hīna [7]

jagadānande—O Jagadānanda! chhāḍiyā—after [your] leaving, bhojanādi la-ila—I ate, slept, and so on, kata dina—for many days [while] mora—My mana—heart [was] nirānande—unhappy. ki bujhiyā—With what understanding tumi gele—did you leave [Me]? āmi—I paḍinu—slumped duḥkhethe—in sadness: jagā—Jagā [is] sadā—always dayā-hīna—merciless more—to Me.

“O Jagadānanda, after you left, I ate and slept for many days with an unhappy heart. Why did you leave Me? I slumped into sadness: Jagā is always merciless to Me.

শীঘ্র ব্রজ নিরখিয়া আইস তুমি স্ত্রী হঞা
মোরে দেহ শাকান্ন ব্যঞ্জন ।
তবে ত’ বাঁচিব আমি তাতে স্ত্রী হবে তুমি
ক্রোধে মোরে না ছাড় কখন” ॥৮॥

śīghra vraja nirakhiyā āisa tumi sukhī hañā
 more deha śākāna vyañjana
 tabe ta' vāchiba āmi tāte sukhī habe tumi
 krodhe more nā chhāḍa kakhana" [8]

śīghra—Quickly nirakhiyā—see vraja—Vraja, tumi āisa—come back sukhī hañā—feeling happy, [and] deha—offer more—Me śākāna—some rice, spinach, [and] vyañjana—vegetables. tabe ta'—Then āmi—I vāchiba—will live, [and] tāte—thereby sukhī habe—you will [also] be happy. tumi kakhana chhāḍa nā—Never leave more—Me krodhe"—out of anger." "Quickly see Vraja, come back happy, and offer Me some rice, spinach, and vegetables. Then I will be able to live, and you will also be happy. Never leave Me out of anger again."

নিদ্রা ভাঙ্গি' দেখি আমি বহুদূর ব্রজভূমি
 নিকটেতে জাহবী পুলিনে ।
 আহা! নবদ্বীপধাম নিত্যগৌরলীলাগ্রাম
 ব্রজসার অতি সমীচীন ॥৯॥

nidrā bhāṅgi' dekhi āmi bahu-dūra vraja-bhūmi
 nikaṭete jāhnavī-puline
 āhā! navadvīpa-dhāma nitya-gaura-līlā-grāma
 vraja-sāra ati samīchīna [9]

āmi—I nidrā bhāṅgi'—suddenly awoke [and] dekhi—saw [that I was] nikaṭete—near jāhnavī-puline—the bank of the Ganges, bahu-dūra—far away vraja-bhūmi—from the land of Vraja. āhā!—Oh! navadvīpa-dhāma—Nabadwīp Dhām! nitya-gaura-līlā-grāma—The eternal abode of Gaura's Pastimes! ati samīchīna—The perfect vraja-sāra—essence of Vraja!

I suddenly awoke and saw that I was on the bank of the Ganges, far away from the land of Vraja. Oh! Nabadwīp Dhām! The eternal abode of Gaura's Pastimes! The perfect essence of Vraja!

আনন্দেতে মায়াপুরে প্রবেশিনু অন্তঃপুরে
 নমি আমি আইমাতা-পদ ।
 গৌরাঙ্গের কথা বলি' শীঘ্র আইলাম চলি'
 দেখি নবদ্বীপ-সুসম্পদ ॥১০॥

ānandete māyāpure praveśinu antaḥpure
 nami āmi ai-mātā-pada
 gaurāṅgera kathā balī' śīghra āilāma chali'
 dekhi navadvīpa-susampada [10]

ānandete—Overjoyed [to be] māyāpure—in Māyāpur, praveśinu—I entered antaḥpure—the inner apartment [of the Lord's house and] nami—bowed ai-mātā-pada—at the feet of Mother Śachī. balī'—I spoke gaurāṅgera kathā—Gaurāṅga's message, śīghra—quickly chali' āilāma—came out, [and] dekhi—saw navadvīpa-susampada—the divine opulence of Nabadwīp.

Overjoyed to be in Māyāpur, I entered the inner apartment of the Lord's house and bowed at the feet of Mother Āi. I explained what Gaurāṅga had told me, quickly came out, and saw the divine opulence of Nabadwīp.

ভাবিলাম বৃন্দাবন করিলাম দরশন
 আর কেন যাউ দূর দেশ ।
 গৌর দরশন করি' সব দুঃখ পরিহরি'
 ছাড়ি' দিব বিরহজ-ক্লেশ ॥১১॥

bhāvilāma vṛndāvana karilāma daraśana
āra kena yāu dūra deśa
gaura daraśana kari' saba duḥkha parihari'
chhāḍi' diba virahaja-kleśa [11]

bhāvilāma—I felt [that] *daraśana karilāma*—I had seen *vṛndāvana*—*Vṛndāvan*, [so] *āra kena*—why again *yāu*—should I go *dūra deśa*—to that faraway land? *daraśana kari'*—I will meet *gaura*—*Gaura*, *parihari'*—give up *saba*—all [my] *duḥkha*—sadness, [and] *chhāḍi' diba*—leave behind *virahaja-kleśa*—the sorrow produced by separation.

I felt that I had already seen *Vṛndāvan*, so why should I now go to that faraway land? Instead, I will go to meet *Gaura*, give up all my sadness, and leave behind the sorrow of separation.

CHAPTER FIFTEEN

শ্রীনবদ্বীপে পূর্বাঙ্ক-লীলা

Śrī-Navadvīpe Pūrvāhna-līlā

Morning Pastimes in Nabadwīp

যখন যাহা মনে পড়ে গৌরাঙ্ক-চরিত ।
তাহা লিখি, হইলেও ক্রম-বিপরীত ॥১॥

yakhana yāhā mane paḍe gaurāṅga-charita
tāhā likhi, ha-ileo krama-viparīta [1]

yakhana—Whenever yāhā tāhā—anything gaurāṅga-charita—about Gaurāṅga’s Pastimes paḍe—comes mane—to mind, likhi—I write [it] down, ha-ileo—even if it is krama-viparīta—out of sequence.

I write whatever comes to my mind about Gaurāṅga’s Pastimes, whenever it does, even if it is out of sequence.

গৌরাঙ্ক-প্রসাদ

gaurāṅga-prasāda

Gaurāṅga’s prasāda

শচী আই একদিন বড় যত্ন করি’ ।
গোরা-অবশিষ্ট-পাত্র মোরে দিল ধরি’ ॥২॥

śachī āi eka-dina baḍa yatna kari’
gorā-avaśiṣṭa-pātra more dila dhari’ [2]

eka-dina—One day, śachī āi—Mother Śachī baḍa yatna kari’—very affectionately dhari’ dila—gave more—me gorā-avaśiṣṭa-pātra—the plate with the remnants of Gorā’s meal.

One day, Mother Śachī very affectionately gave me the plate of Gorā’s remnants.

আমি খাইলাম যেন অমৃতাস্বাদন ।
গৌরাঙ্ক-প্রসাদ পাঞা আহ্লাদিত মন ॥৩॥

āmi khāilāma yena amṛtāsvādana
gaurāṅga-prasāda pāñā āhlādita mana [3]

[My] āhlādita mana—heart was delighted pāñā—by receiving gaurāṅga-prasāda—Gaurāṅga’s remnants, [and when] āmi—I khāilāma—ate [it, it was] yena—like amṛtāsvādana—the taste of nectar.

I was delighted to receive Gaurāṅga’s prasād, and as I ate it, I felt as though I was tasting nectar.

কভু কি করিব আমি সে ভূরি ভোজন ।
 আবোনা অচ্যুত শাক, আইয়ের রন্ধন ॥৪॥
 মোচাশাফট, কচুশাক তাহে ফুলবড়ি ।
 মানচাকি, নিম্বপটোল, আর দধিবড়ি ॥৫॥

kabhu ki kariba āmi se bhūri bhojana
 ābonā achyuta śāka, āiyera randhana [4]
 mochā ghaṇṭa, kachu-śāka tāhe phula-baḍi
 mānachāki, nimba-paṭola, āra dadhi-baḍi [5]

kabhu ki āmi kariba—Will I ever eat se—such bhūri—delicious bhojana—food [again]?
 āiyera—Śachī’s randhana—cooking [consisted of] ābonā achyuta śāka—wild spinach,
 mochā ghaṇṭa—banana flower, kachu-śāka tāhe phula-baḍi—taro with balls of fried dal,
 mānachāki—ground taro, nimba-paṭola—paṭol with neem, āra—and dadhi-baḍi—balls of
 fried dal in yoghurt.

Will I ever eat such delicious food again? Mother Śachī made wild
 spinach, banana flower, taro with balls of fried dal, ground taro, paṭol
 with neem leaves, and patties of fried dal in yoghurt.

গাদিগাছা গ্রামে গমন

gādigāchhā grāme gamana

Visiting the village of Gādigāchhā

ভোজনে আনন্দমতি চলিলাম হংসগতি
 নিতাই-গৌরাঙ্গগণ-সঙ্গে ।
 গঙ্গাতীরে তীরে যাই গাদিগাছা গ্রাম পাই
 হরিনাম-গানের প্রসঙ্গে ॥৬॥

bhojane ānanda-mati chalilāma haṁsa-gati
 nitāi-gaurāṅga-gaṇa-saṅge
 gaṅgā-tīre tīre yāi gādigāchhā grāma pāi
 hari-nāma-gānera prasaṅge [6]

ānanda-mati—Joyful bhojane—after eating, chalilāma—I walked, haṁsa-gati—moving
 like a swan, nitāi-gaurāṅga-gaṇa-saṅge—in the company of Nitāi, Gaurāṅga, and Their
 associates. yāi—We walked gaṅgā-tīre tīre—along the banks of the Ganges hari-nāma-
 gānera prasaṅge—engaged in chanting the Lord’s Name [and] pāi—arrived gādigāchhā
 grāma—in the village of Gādigāchhā.

Joyful after eating, I walked like a swan in the company of Nitāi,
 Gaurāṅga, and Their associates. Walking along the banks of
 the Ganges and chanting the Lord’s Name, we arrived in the
 village of Gādigāchhā.

গোবিন্দ মৃদঙ্গ বায় বাসুঘোষ নাম গায়
 নাচে গদাধর বক্রেস্বর ।
 হরিবোল রব শুনি’ চারিদিকে হুলুধ্বনি
 গোরাপ্রেমে সবে মাতোয়ার ॥৭॥

govinda mṛdaṅga vāya vāsu-ghoṣa nāma gāya
 nāche gadādhara vakreśvara
 haribola rava śuni' chāri-dike hulu-dhvani
 gorā-preme sabe mātoyāra [7]

govinda—Govinda vāya—played mṛdaṅga—the drum, vāsu-ghoṣa—Vāsudev Ghoṣ gāya—chanted nāma—the Name, [and] gadādhara—Gadādhara [and] vakreśvara—Vakreśvar nāche—danced. śuni'—Hearing rava—the sound haribola—of 'Haribol!' [and] hulu-dhvani—cheering chāri-dike—in the four directions, sabe—everyone mātoyāra—become mad gorā-preme—with love for Gorā.

Govinda Ghoṣ played mṛdaṅga, Vāsudev Ghoṣ chanted the Name, and Gadādhara and Vakreśvar danced. Hearing the sound of 'Haribol!' and cheering in all directions, everyone became mad with love for Gorā.

নাচ গান নাহি জানি তবু নাচি উর্ধ্বপাণি
 গৌরান্দ্র নাচায় অঙ্গে পশি' ।
 সুরতালবোধ নাই তবু নাচি, তবু গাই
 কি জানি কি জানে গৌরশশী ॥৮॥

nācha gāna nāhi jāni tabu nāchi ūrdhva-pāṇi
 gaurāṅga nāchāya aṅge paśi'
 sura-tāla-bodha nāi tabu nāchi, tabu gāi
 ki jāni ki jāne gaura-śaśi [8]

jāni nāhi—I do not know [how to] nācha—dance [or] gāna—sing. tabu—Still, nāchi—I dance—ūrdhva-pāṇi—with upraised arms! gaurāṅga—Gaurāṅga paśi'—enters [my] aṅge—body [and] nāchāya—makes me dance. sura-tāla-bodha nāi—I do not have a sense of rhythm or tune. tabu—Still, nāchi—I dance! tabu—Still, gāi—I sing! ki jāni—I do not know ki—what [my] gaura-śaśi—moon-like Gaura jāne—thinks.

I do not know how to dance or sing. Still, I dance—with my arms upraised! Gaurāṅga enters my body and makes me do so. I do not have any sense of rhythm or tune. Still, I dance! Still, I sing! I do not know what my moon-like Gaura thinks.

তথায় গোপগণের সেবা

tathāya gopa-gaṇera sevā

The cowherd boys' service there

গাদিগাছা গ্রামে আসি' গোপপল্লী মাঝে পশি'
 গৌরা বলে “শুন ভক্তগণ
 দহকূলে বিচরণ আজি মোদের বিচরণ
 বৃক্ষমূলে করিব শয়ন ॥৯॥

gādigāchhā grāme āsi' gopa-pallī mājhe paśi'
 gorā bale, “śuna bhakta-gaṇa
 daha-kūle vicharaṇa āji modera vicharaṇa
 vṛkṣa-mūle kariba śayana [9]

āsi'—We came gādigāchhā grāme—to the village of Gādigāchhā [and] paśi'—entered gopa-pallī mājhe—a neighbourhood of cowherds. gorā—Gorā bale—said, “bhakta-gaṇa—“Devotees, śuna—listen! āji—Today modera vicharaṇa—our walk [will be] vicharaṇa—a walk daha-kūle—around the bank of this lake. śayana kariba—We will rest vṛkṣa-mūle—at the base of this tree.

We came to the village of Gādigāchhā and entered a neighbourhood of cowherds. Gorā said, “Devotees, listen! Today we will walk around the bank of this lake, and then we will rest under this tree.

এই বটবৃক্ষতলে গাভী আছে কুতূহলে
গোপ-সহ করিব বিহার” ।
বহু গোপগণ আইল দধি, ছানা, ননী দিল
পথশ্রম না রহিল আর ॥১০॥

ei vaṭa-vṛkṣa-tale gābhī āchhe kutūhale
gopa-saha kariba vihāra”
bahu gopa-gaṇa āila dadhi, chhānā, nanī dila
patha-śrama nā rahila āra [10]

āchhe—There are kutūhale—happy gābhī—cows ei vaṭa-vṛkṣa-tale—under this banyan tree. vihāra kariba—Let us play gopa-saha—“with the cowherd boys!” bahu—Many gopa-gaṇa—cowherds āila—came [over and] dila—offered dadhi—yoghurt, chhānā—curd, [and] nanī—butter. [Our] patha-śrama—tiredness from the path āra rahila nā—remained no longer.

“There are happy cows under this banyan tree. Let us go and play with the cowherd boys!” Many cowherd boys then came over and offered us yoghurt, curd, and butter, and our tiredness from walking was gone.

নৃসিংহানন্দের সঙ্গে প্রদ্যুম্ন আইল রঙ্গে
পুরুষোত্তমাচার্য মিলিল ।
মৃদঙ্গের বাজরবে গৃহ ছাড়ি' আইল সবে
হরিশ্রবণি গগনে উঠিল ॥১১॥

nṛsiṁhānandera saṅge pradyumna āila raṅge
puruṣottamāchārya milila
mṛdaṅgera vādya-rave gṛha chhāḍi' āila sabe
hari-dhvani gagane uṭhila [11]

pradyumna—Pradyumna raṅge—joyfully āila—came over saṅge—with nṛsiṁhānandera—Nṛsiṁhānanda, [and] puruṣottamāchārya—Puruṣottam Āchārya (Svarūp Dāmodar) milila—joined [us]. vādya-rave—At the sound mṛdaṅgera—of the mṛdaṅga, sabe—everyone chhāḍi'—left [their] gṛha—homes [and] āila—came over. hari-dhvani—The sound of 'Hari' uṭhila—arose gagane—in the sky.

Pradyumna joyfully came over with Nṛsiṁhānanda, and Puruṣottam Āchārya joined us there. Hearing the sound of the mṛdaṅga, everyone left their homes and came over, and the sound of 'Hari' resounded in the sky.

ভীম গোপ

bhīma gopa

The cowherd boy Bhīma

ভীম-নামে গোপ এক পরম উদার ।

অগ্রসর হঞা বলে, “শুনহ গোহার ॥১২॥

bhīma-nāme gopa eka parama udāra

agrasara hañā bale, “śunaha gohāra [12]

eka—A parama—very udāra—cordial gopa—cowherd bhīma-nāme—with the name Bhīma agrasara hañā—came forward [and] bale—said, “gohāra—“Dear sir, śunaha—please listen.

A very cordial cowherd boy named Bhīma came forward and said, “Dear sir, please listen.

আমার জননী শ্যামা গোয়ালিনী ধন্যা ।

গঙ্গানগরের সাধু গোয়ালার কন্যা ॥১৩॥

āmāra janani śyāmā goyālinī dhanyā

gaṅgā-nagarera sādhu goyālāra kanyā [13]

āmāra—My janani—mother śyāmā—Śyāmā [is] dhanyā goyālinī—a pious milkmaid [and] kanyā—a daughter sādhu goyālāra—of a virtuous milkman gaṅgā-nagarera—from Gaṅgā Nagar.

“My mother Śyāmā is a pious milkmaid and a daughter of a virtuous milkman from Gaṅgā Nagar.

শচী আইকে মা বলিয়া সদা করে সেবা ।

সে সম্পর্কে তুমি আমার মাতুল হইবা ॥১৪॥

śachī āike mā baliyā sadā kare sevā

se samparke tumi āmāra mātula ha-ibā [14]

baliyā—She calls śachī āike—Śachī Āi mā—‘Mother’ [and] sadā—always sevā kare—serves [her.] se samparke—According to this relationship, tumi—You ha-ibā—would be āmāra—my mātula—maternal uncle.

“She calls Śachī Āi ‘Mother’ and always serves her. So, You are my uncle.

চল মামা মোর ঘরে চল দল লঞা ।

শ্রীকৃষ্ণকীর্তন কর আনন্দিত হঞা ॥১৫॥

chala māmā mora ghare chala dala lañā

śrī-kṛṣṇa-kīrtana kara ānandita hañā [15]

māmā—Dear Uncle, chala—let’s go mora ghare—to my house! chala—Let’s go lañā—with [Your] dala—party [and] ānandita hañā—happily śrī-kṛṣṇa-kīrtana kara—chant the Name of Śrī Kṛṣṇa.

“Dear Uncle, let’s go to my house! Come with Your party and happily chant the Name of Śrī Kṛṣṇa.

দধি-দুগ্ধ যাহা কিছু রাখিয়াছে মা ।
সব খাওয়াইব আর চীপে দিব পা” ॥১৬॥

**dadhi-dugdha yāhā kichhu rākhiyāchhe mā
saba khāoyāiba āra ṭīpe diba pā” [16]**

khāoyāiba—I will feed [You] yāhā kichhu saba—all dadhi-dugdha—the yoghurt and milk
[my] mā—mother rākhiyāchhe—has stored āra—and ṭīpe diba—massage [Your] pā”—feet.”
“I will feed You all the yoghurt and milk my mother has in store and
massage Your feet.”

গৌরাঙ্গের ভীমের গৃহে গমন ও ক্ষীর-ভোজন

gaurāṅgera bhīmera gṛhe gamana o kṣīra bhojana

Gaurāṅga's visiting Bhīma's house and eating condensed milk

নাছোড় হইয়া যবে সকলে ধরিল ।
গোপপ্রেমে গৌরা গোপগৃহেতে চলিল ॥১৭॥
**nāchhoḍa ha-iyā yabe sakale dharila
gopa-preme gorā gopa-gṛhete chalila [17]**

yabe—When nāchhoḍa ha-iyā—Bhīma became insistent [and] dharila—requested [this]
sakale—of everyone, gorā—Gorā chalila—went gopa-gṛhete—to the cowherd's house gopa-
preme—out of love for the cowherd boys.

When Bhīma became insistent and requested this of everyone, Gorā
went to his home out of love for the cowherd boys.

শ্যামা গোয়ালিনী তবে উলুধ্বনি দিয়া ।
সকলকে গোয়াল-ঘরে দিলে বসাইয়া ॥১৮॥
**śyāmā goyālīnī tabe ulu-dhvani diyā
sakalake goyāla-ghare dile basāiyā [18]**

śyāmā goyālīnī—The milkmaid Śyāmā tabe—then ulu-dhvani diyā—cheered [and]
sakalake basāiyā dile—seated everyone down goyāla-ghare—in [her] cowshed.

The milkmaid Śyāmā cheered and seated everyone in her cowshed.

শ্যামা বলে, “পণ্ডিত দাদা, কেমন আছেন মা?”
“ভাল ভাল” বলি’ গৌরা নাচাইল গা ॥১৯॥
**śyāmā bale, “paṇḍita dādā, kemana āchhena mā?”
“bhāla bhāla” bali’ gorā nāchāila gā [19]**

śyāmā—Śyāmā bale—said, “paṇḍita dādā—“Learned elder brother, kemana—how āchhena—
is mā?”—Mother?” gorā—Gorā bali’—said, “bhāla—[She is] well, bhāla—[She is] well,” [and]
gā nāchāila—caused [His] body to dance.

Śyāmā said, “Learned elder brother, how is Mother?” Gorā replied,
“She is well, she is well”, and began to dance.

কলাপাতা পাতি’ শ্যামা দেয় দধি-ক্ষীর ।
ভক্তগণ লঞা নিমাই ভোজনে বসে ধীর ॥২০॥

**kalā-pātā pāti' śyāmā deya dadhi-kṣīra
bhakta-gaṇa lañā nimāi bhojane base dhīra [20]**

śyāmā-Śyāmā pāti'-laid out kalā-pātā-banana leaves [and] dadhi-kṣīra deya-served yoghurt and condensed milk. nimāi-Nimāi, lañā-with bhakta-gaṇa-the devotees, dhīra-respectfully base-sat down bhojane-to eat.

Śyāmā laid out banana leaves and served yoghurt and condensed milk. Nimāi and the devotees respectfully sat down to eat.

গোৱাদহ

gorā-daha

Gorā's lake

ভোজন সমাপি' চলে সেই দহেৰ তীৰে ।

হৰিগুণগান সবে করে ধীৰে ধীৰে ॥২১॥

bhojana samāpi' chale sei dahera tīre

hari-guṇa-gāna sabe kare dhīre dhīre [21]

[After] sabe-everyone samāpi'-finished bhojana-eating, [they] dhīre dhīre-slowly chale-went sei dahera tīre-to the edge of the lake, hari-guṇa-gāna kare-chanting the glories of the Lord.

After everyone finished eating, they strolled over to the edge of the lake, chanting the glories of the Lord.

ৰামদাস গোপ আসি' করে নিবেদন ।

“দহেৰ জল পান নাহি করে গাভীগণ ॥২২॥

rāmadāsa gopa āsi' kare nivedana

“dahera jala pāna nāhi kare gābhī-gaṇa [22]

gopa-The cowherd boy rāmadāsa-Rāmadās āsi'-came over [and] nivedana kare-said, “gābhī-gaṇa-“[Our] cows pāna kare nāhi-do not drink jala-water dahera-from this lake.

A cowherd boy named Rāmadās came over and said, “Our cows do not drink water from this lake.

দহে নক্ৰ

dahe nakra

The crocodile in the lake

নক্ৰ এক ভয়ঙ্কৰ বেড়ায় দহেৰ জলে ।

জল না খাইয়া গাভী ডাকে হাম্বা বোল” ॥২৩॥

nakra eka bhayaṅkara beḍāya dahera jale

jala nā khāiyā gābhī ḍāke hāmbā bola” [23]

eka-A bhayaṅkara-fearsome nakra-crocodile beḍāya-comes out dahera jale-of this lake's waters, [and our] gābhī-cows, khāiyā nā-not drinking jala-the water, hāmbā bola ḍāke”-moo.”

“A fearsome crocodile comes out of this lake, and our cows moo because they cannot drink the water.”

তাহা শুনি' গোরা করে শ্রীনামকীর্তন ।
 কীর্তনে আকৃষ্ট হইল নক্র তত ক্ষণ ॥২৪॥
 tāhā śuni' gorā kare śrī-nāma-kīrtana
 kīrtane ākrṣṭa ha-ila nakra tata kṣaṇa [24]

[When] śuni'—He heard tāhā—this, gorā—Gorā śrī-nāma-kīrtana kare—chanted the Name, [and] nakra—the crocodile tata kṣaṇa—immediately ākrṣṭa ha-ila—became attracted kīrtane—to the chanting.

When Gorā heard this, He chanted the Name, and the crocodile immediately became attracted to the chanting.

নক্র নাহে, দেব শিশু

nakra nahe, deva śīśu

Not a crocodile but a child god

শীঘ্র করি' উঠিয়া আইল গোরা-পায় ।
 পদস্পর্শে দেবশিশু পরিদৃশ্য হয় ॥২৫॥
 śīghra kari' uṭhiyā āila gorā-pāya
 pada-sparśe deva-śīśu paridṛśya haya [25]

śīghra kari'—The crocodile quickly uṭhiyā—got out [of the water and] āila—came [over] gorā-pāya—to Gorā's feet. pada-sparśe—Upon touching [His] feet, paridṛśya haya—the crocodile turned [into] deva-śīśu—a child god.

The crocodile quickly got out of the water and came over to Gorā's feet. Upon touching them, the crocodile turned into a child god.

কাঁদি' সেই দেবশিশু করেন স্তবন ।
 নিজ দুঃখকথা বলে আর করয় রোদন ॥২৬॥
 kādī' sei deva-śīśu karena stavana
 nija duḥkha-kathā bale āra karaya rodana [26]

kādī'—Crying, sei deva-śīśu—the child god stavana karena—prayed [to the Lord]. bale—He told [the Lord] nija duḥkha-kathā—the tale of his sorrow āra—and rodana karaya—wept.

Crying, the child god prayed to the Lord. He recounted the tale of his sorrow and wept.

নক্ররূপী দেব শিশুর পূর্ব-বিবরণ

nakra-rūpī deva-śīśura pūrva-vivaraṇa

The child god describes his past in the body of a crocodile

দেবশিশু বলে, “প্রভু দুর্বাসার শাপে ।
 নক্ররূপে আমি আমি, সর্বলোক কাঁপে ॥২৭॥
 deva-śīśu bale, “prabhu durvāsāra śāpe
 nakra-rūpe bhrami āmi, sarva-loka kāpe [27]

deva-śīśu—The child god bale—said, “prabhu—“O Lord! durvāsāra śāpe—As a result of a curse by Durvāsā Muni, āmi—I bhrami—have been wandering nakra-rūpe—in the form of a crocodile, [and] sarva-loka—everyone kāpe—trembles.

The child god said, “O Lord! Cursed by Durvāsā Muni, I have been wandering in the form of a crocodile, making everyone tremble.

কাম্যবনে মুনিবর শুতিয়া আছিল ।
চঞ্চলতা করি’ তার জটা কাটি নিল ॥২৮॥
kāmyavane muni-vara śutiyā āchhila
chañchalatā kari’ tāra jaṭā kāṭi nila [28]

[Once, when] muni-vara—the great sage śutiyā āchhila—was resting kāmyavane—in Kāmyavan, chañchalatā kari’—I mischievously kāṭi nila—cut off tāra—his jaṭā—dreadlocks.

“Once, when the great sage was resting in Kāmyavan, I mischievously cut off his dreadlocks.

ক্রোধে মুনি কহে, ‘তুমি পাপাঙ্গ নক্ররূপ ।
চারি যুগ থাক কৰ্মফল-অনুরূপ’ ॥২৯॥
krodhe muni kahe, ‘tumi pāñā nakra-rūpa
chāri yuga thāka karma-phala-anurūpa’ [29]

muni—The sage kahe—said krodhe—angrily, ‘tumi pāñā—‘Take nakra-rūpa—the form of a crocodile [and] karma-phala-anurūpa thāka—undergo the befitting results of [your] actions chāri yuga’—for four ages.’

“The sage angrily said, “Take the form of a crocodile and suffer the results of your actions for four ages.’

তবে কাঁদিলাম আমি মিনতি করিয়া ।
দয়া করি’ মুনি মোরে কহিল ডাকিয়া ॥৩০॥
tabe kāḍilāma āmi minati kariyā
dayā kari’ muni more kahila ḍākiyā [30]

tabe—Then āmi—I kāḍilāma—cried [and] minati kariyā—prayed [to the sage, and] muni—the sage dayā kari’—graciously ḍākiyā—called more—for me [and] kahila—spoke [to me].

“I cried and prayed to the sage, and he graciously called me over and spoke to me.

‘ওরে দেবশিশু যবে শ্রীনন্দনন্দন ।
নবদ্বীপে হইবেন শচীপ্রাণধন ॥৩১॥
তঁাহার কীর্তনে তোমার শাপ-ক্ষয় হবে ।
দিব্য দেহ পেয়ে তবে ত্রিপিষ্টপ যাবে’ ॥৩২॥
‘ore deva-śīśu yabe śrī-nanda-nandana
navadvīpe ha-ibena śachī-prāṇa-dhana [31]
tāhāra kīrtane tomāra śāpa-kṣaya habe
divya deha peye tabe tripiṣṭapa yābe’ [32]

‘ore—‘O deva-śīśu—child god! yabe—When śrī-nanda-nandana—the son of Śrī Nanda ha-ibena—becomes śachī-prāṇa-dhana—the life and wealth of Śachī navadvīpe—in Nabadwīp, tomāra śāpa-kṣaya habe—you will be freed from [my] curse tāhāra

kirtane—by His chanting; peye—you will get divya deha—a heavenly body [again and] tabe—then yābe—return tripiṣṭapa’—to the abode of the gods.’

“O child god! When the son of Śrī Nanda becomes the life and wealth of Śachī in Nabadwīp, you will be freed from my curse by His chanting; you will get a heavenly body again and return to the abode of the gods.’

দেবশিশুর স্তব

deva-śiśura stava

The child god's prayers

জয় জয় শচীসুত পতিতপাবন ।

দীনহীন অগতির গতি মহাজন ॥৩৩॥

jaya jaya śachī-suta patita-pāvana

dīna-hīna agatira gati mahājana [33]

jaya—Glory! jaya—Glory śachī-suta—to the son of Śachī, patita-pāvana—the saviour of the fallen, mahājana—the Supreme Soul, gati—the shelter dīna-hīna agatira—of the humble, lowly, and shelterless!

“Glory to the son of Śachī, the saviour of the fallen, the Supreme Soul, the shelter of the humble, lowly, and shelterless!

চৌদ্দ ভুবনে ঘোষে স্ককীর্তি তোমার ।

আমা হেন অধমেরে করিলে উদ্ধার ॥৩৪॥

chaudda bhuvane ghoṣe sukīrti tomāra

āmā hena adhamere karile uddhāra [34]

tomāra—Your sukīrti—glories ghoṣe—resound chaudda bhuvane—throughout the fourteen worlds! uddhāra karile—You have saved āmā hena adhamere—a soul as fallen as myself!

“Your glories resound throughout the fourteen worlds! You have saved a soul as fallen as myself!

এই নবদ্বীপধাম সর্বধামসার ।

এখানে হইলে কলি-পাবনাবতার ॥৩৫॥

ei navadvīpa-dhāma sarva-dhāma-sāra

ekhāne ha-ile kali-pāvanāvātāra [35]

āvātāra ha-ile—You have descended ekhāne—here, ei navadvīpa-dhāma—in Nabadwīp Dhām, sarva-dhāma-sāra—the best of all abodes, kali-pāvana—as the saviour for the Age of Kali.

“You have descended here, in Nabadwīp Dhām, the best of all abodes, as the saviour for the Age of Kali.

কলিজীব উদ্ধারিবে দিয়া হরিনাম ।

আসিয়াছ, মহাপ্রভু তোমাকে প্রণাম ॥৩৬॥

kali-jīva uddhāribe diyā hari-nāma

āsiyāchha, mahāprabhu tomāke praṇāma [36]

uddhāribe—You will deliver kali-jīva—the souls of Kali-yuga diyā—by giving hari-nāma—the Name of the Lord. āsīyāchha—You have come, mahāprabhu—O Mahāprabhu! praṇāma—I bow tomāke—to You.

“You will deliver the souls of Kali-yuga by giving the Name of the Lord. You have come, O Mahāprabhu! I bow to You.

চারি যুগে আছি আমি নক্ররূপ ধরি’ ।
এবে উদ্ধারিলে তুমি পতিতপাবন হরি ॥৩৭॥
chāri yuga āchhi āmi nakra-rūpa dhari’
ebe uddhāriḥ tumi patita-pāvana hari [37]

āmi—I āchhi—have been [here] chāri yuga—for four ages, dhari’—bearing nakra-rūpa—the form of a crocodile. hari—O Lord! patita-pāvana—O saviour of the fallen! ebe—Now tumi—You uddhāriḥ—have delivered [me].

“I have spent four ages in the form of a crocodile. O Lord! O saviour of the fallen! Now You have delivered me.

তব মুখে হরিনাম পরম মধুর ।
স্থাবরাস্থাবর জীব তারিলে প্রচুর ॥৩৮॥
tava mukhe hari-nāma parama madhura
sthāvarāsthāvara jīva tāriḥ prachura [38]

tava mukhe—From Your mouth, hari-nāma—the Name of the Lord [is] parama—extremely madhura—sweet. tāriḥ—You have delivered prachura—innumerable jīva—souls, [both] sthāvarāsthāvara—moving and inert.

“From Your mouth, the Name of the Lord is extremely sweet, and You have delivered innumerable souls, both moving and inert.

আজ্ঞা দেও যাই আমি ত্রিপিষ্টপ যথা ।
মাতা পিতা দেখি’ সুখ পাইব সর্বথা” ॥৩৯॥
ājñā deo yāi āmi tripiṣṭapa yathā
mātā pitā dekhi’ sukha pāiba sarvathā”[39]

ājñā deo—Give [me] permission, [and] āmi—I yāi—will return tripiṣṭapa—to the abode of the gods. dekhi’—Seeing [my] mātā pitā—mother and father yathā—there, pāiba—I will feel sarvathā—completely sukha”—happy.”

“Give me permission, and I will return to the abode of the gods. Seeing my mother and father there, I will be completely happy.”

দেবশিশুর স্বরূপপ্রাপ্তি ও স্বস্থানে গমন

deva-śīśura svarūpa-prāpti o svasthāne gamana

The child god obtains his original form and returns home

এত বলি’ প্রণমিয়া দেবশিশু যায় ।
কীর্তনের রোল তবে উঠে পুনরায় ॥৪০॥
eta bali’ praṇamiyā deva-śīśu yāya
kīrtanera rola tabe uṭhe punarāya [40]

bali'—Having said eta—this, deva-śiśu—the child god praṇamiyā—bowed [and] yāya—left, [and] rola—the sound kīrtanera—of the chanting tabe—then uṭhe—arose punarāya—again. Having said this, the child god bowed and left, and the sound of the kīrtan arose again.

মধ্যাহ্ন হইল দেখি' সৰ্ব ভক্তগণ ।
প্রভুসঙ্গে মায়াপুর করিল গমন ॥৪১॥

madhyāhna ha-ila dekhi' sarva bhakta-gaṇa
prabhu-saṅge māyāpura karila gamana [41]

dekhi'—Seeing [that] madhyāhna ha-ila—it was midday, sarva bhakta-gaṇa—all the devotees gamana karila—went māyāpura—to Māyāpur prabhu-saṅge—with the Lord. Seeing that it was midday, all the devotees went back to Māyāpur with the Lord.

মহাপ্রভুর এই লীলা যে করে শ্রবণ ।
ব্রহ্মশাপমুক্ত হয় সেই মহাজন ॥৪২॥

mahāprabhura ei līlā ye kare śravaṇa
brahma-śāpa-mukta haya sei mahājana [42]

sei ye mahājana—The great souls who śravaṇa kare—hear ei—this līlā—Pastime mahāprabhura—of Mahāprabhu haya—become brahma-śāpa-mukta—free from brāhmaṇs' curses.

The great souls who hear this Pastime of Mahāprabhu become free from brāhmaṇs' curses.

গোরাদহ দর্শনের ফল

gorā-daha darśanera phala

The result of seeing Gorā's lake

সেই হইতে 'গোরাদহ' নাম পরচার ।
কালীয়দহের গায় হইল তাহার ॥৪৩॥

sei ha-ite 'gorā-daha' nāma parachāra
kāliya-dahera nyāya ha-ila tāhāra [43]

sei ha-ite—Since then, tāhāra nāma—its name 'gorā-daha'—'Gorā's lake' parachāra ha-ila—has spread nyāya—like [the name] kāliya-dahera—of Kāliya's lake.

Since then, the lake has become widely known as 'Gorā Daha', like Kāliya Daha in Vraja.

সেই 'দহ' দর্শনে স্পর্শনে পাপক্ষয় ।
কৃষ্ণভক্তি লাভ হয় সর্ববেদে কয় ॥৪৪॥

sei 'daha' darśane sparśane pāpa-kṣaya
kṛṣṇa-bhakti lābha haya sarva-vede kaya [44]

sarva-vede—All the Vedas kaya—say [that] pāpa-kṣaya haya—sins are removed [and] kṛṣṇa-bhakti—devotion to Kṛṣṇa [is] lābha—attained darśane—by seeing [or] sparśane—by touching sei—this ‘daha’—lake.

All the Vedas say that sins are removed and devotion to Kṛṣṇa is attained by seeing or touching this lake.

সেই গোপগণ দেখ মহাপ্রেমানন্দে ।
গৌরাঙ্গে করিল হেথা মামা বলি’ স্কন্ধে ॥৪৫॥

sei gopa-gaṇa dekha mahāpremānande
gaurāṅge karila hethā māmā bali’ skandhe [45]

sei gopa-gaṇa—The cowherd boys dekha—saw [this Pastime] hethā—here, [and] mahā-premānande—with the joy of intense divine love, bali’—they called gaurāṅge—Gaurāṅga māmā—uncle [and] skandhe karila—held [Him] on [their] shoulders.

The cowherd boys saw this Pastime here, and with the joy of intense divine love, they called Gaurāṅga ‘uncle’ and held Him on their shoulders.

সকলে দেখিল প্রভুর পূর্বাহ্ন-বিহার ।
তঁহি মধ্যে দেখে রামকৃষ্ণ-লীলাসার ॥৪৬॥

sakale dekhila prabhura pūrvāhna-vihāra
tāhi madhye dekhe rāma-kṛṣṇa-līlā-sāra [46]

sakale—Everyone dekhila—saw prabhura—the Lord’s pūrvāhna-vihāra—morning Pastimes, [and] tāhi madhye—within them, dekhe—they saw rāma-kṛṣṇa-līlā-sāra—the essence of Balarām and Kṛṣṇa’s Pastimes.

Everyone saw the Lord’s morning Pastimes, and within them, they saw the essence of Balarām and Kṛṣṇa’s Pastimes.

দেখে গোবর্ধন তথা মানস-জাহ্নবীপুলিনে ।
কৃষ্ণগোচারণলীলা অতি সমীচীন ॥৪৭॥

dekhe govardhana tathā mānasa-jāhnavī-puline
kṛṣṇa-go-chāraṇa-līlā ati samīchīna [47]

[Everyone] ati samīchīna—actually dekhe—saw govardhana—Govardhan [and] kṛṣṇa-go-chāraṇa-līlā—Kṛṣṇa’s cowherding Pastimes tathā—there mānasa-jāhnavī-puline—on the bank of the Mānasa Gaṅgā.

They actually saw Govardhan and Kṛṣṇa’s cowherding Pastimes there on the bank of the Mānasa Gaṅgā.

গোপগণ জানিল যে নিমাণ্ডি-চরিত ।
শ্রীনন্দনন্দনলীলা নিজ সমীহিত ॥৪৮॥

gopa-gaṇa jānila ye nimāṅḍi-charita
śrī-nanda-nandana-līlā nija samīhita [48]

gopa-gaṇa—The cowherd boys **jānīla**—understood **ye**—that **nimāñi-charita**—the Pastimes of Nimāi [are] **līlā**—the Pastimes [of] **nija**—their **samīhita**—dear **śrī-nanda-nandana**—son of Śrī Nanda.

The cowherd boys understood that the Pastimes of Nimāi are the Pastimes of their dear Kṛṣṇa, the son of Śrī Nanda.

CHAPTER SIXTEEN

পীরিতি কিরূপ?

Pīriti Ki-rūpa?

What is Love?

শ্রীরঘুনাথ গোস্বামীর প্রশ্ন

śrī-raghunātha gosvāmīra praśna

Śrī Raghunāth Gosvāmī's question

একদিন রঘুনাথ স্বরূপে জিজ্ঞাসে।

“কি বস্তু পীরিতি, মোরে শিখাও আভাসে ॥১॥

eka-dina raghunātha svarūpe jijñāse

“ki vastu pīriti, more śikhāo ābhāse [1]

eka-dina—One day, raghunātha—Raghunāth jijñāse—asked svarūpe—Svarūp, “ki vastu—
“What [is] pīriti—love? śikhāo—Teach more—me ābhāse—in essence.

One day, Raghunāth Dās asked Svarūp Dāmodar, “What is love?
Please teach me in essence.

বিদ্যাপতি চণ্ডীদাস যে প্রীতি বর্ণিল।

সে প্রীতি বুঝিতে মোর শক্তি না হইল ॥২॥

vidyāpati chaṇḍī-dāsa ye prīti varṇila

se prīti bujhite mora śakti nā ha-ila [2]

mora śakti ha-ila nā—I do not have the ability bujhite—to understand se prīti ye prīti—the
love that vidyāpati—Vidyāpati [and] chaṇḍī-dāsa—Chaṇḍī Dās varṇila—described.

“I cannot understand the love that Vidyāpati and Chaṇḍī Dās described.

তঁাহাদের বাক্যে বাহ্যে বুঝে যে পীরিতি।

সে কেবল স্ত্রীপুরুষের প্রশ্নয়ের রীতি ॥৩॥

tāhādera vākyae bāhye bujhe ye pīriti

se kevala strī-puruṣera praṇayera rīti [3]

se ye pīriti—The love that bujhe—I understand tāhādera vākyae—from their words bāhye—
externally [is] kevala—nothing [more than] praṇayera rīti—the type of love strī-puruṣera—
between a man and a woman.

“The love that I understand from their words externally is nothing
more than the love between a man and a woman.

সে কেমনে পরমার্থ-মধ্যে গণ্য হয় ।
প্রাকৃত কামকে কেন অপ্রাকৃত কয় ॥৪॥

se kemane paramārtha-madhye gaṇya haya
prākṛta kāmaka kena aprākṛta kaya [4]

kemane—How se gaṇya haya—has that been accepted paramārtha-madhye—as spiritual?
kena—Why kaya—do they call prākṛta kāmaka—mundane lust aprākṛta—divine?

“How has that love been accepted as spiritual? And why do they call
mundane lust divine?”

মহাপ্রভু তোমার সঙ্গে সেই সব গান ।
করেন সর্বদা, তার না পাই সন্ধান ॥৫॥

mahāprabhu tomāra saṅge sei saba gāna
karena sarvadā, tāra nā pāi sandhāna [5]

mahāprabhu—Mahāprabhu sarvadā—always sei saba gāna karena—sings all their songs
tomāra saṅge—with you, [but] tāra sandhāna pāi nā—I do not understand them.

“Mahāprabhu always sings their songs with you, but I do not under-
stand them.”

প্রভু তব হস্তে মোরে করিল সমর্পণ ।
আজ্ঞা কৈল, ‘শিখাও এবে নিগূঢ় তত্ত্বধন’ ॥৬॥

prabhu tava haste more karila samarpaṇa
ājñā kaila, ‘śikhāo ebe nigūḍha tattva-dhana’ [6]

prabhu—The Lord samarpaṇa karila—put more—me tava haste—in your hands [and] ājñā
kaila—instructed [you,] ‘ebe—Now śikhāo—teach [him] nigūḍha tattva-dhana’—these
precious hidden truths.’

“The Lord put me in your hands and instructed you, ‘Now teach him
these precious hidden truths.’”

প্রীতি-তত্ত্ব কি ?

pṛīti-tattva ki ?

What is the nature of love?

কৃপা করি’ প্রীতিতত্ত্ব মোরে দেহ বুঝাইয়া ।
কৃতার্থ হইব মুঞি সংশয় ত্যজিয়া” ॥৭॥

ṛpā kari’ pṛīti-tattva more deha bujhāiyā
ṛtārtha ha-iba muṇi saṁśaya tyajiyā” [7]

ṛpā kari’—Mercifully more bujhāiyā deha—help me understand pṛīti-tattva—the nature
of love. [Then] muṇi—I ṛtārtha ha-iba—will be fulfilled [and] tyajiyā—leave behind [my]
saṁśaya—doubts.”

“Please help me understand the nature of love. Then I will be fulfilled
and leave behind my doubts.”

উত্তর

uttara

The answer

স্বরূপ বলিল, “ভাই রঘুনাথদাস ।
 নিভূতে তোমারে তত্ত্ব করিব প্রকাশ ॥৮॥
**svarūpa balila, “bhāi raghunātha-dāsa
 nibhṛte tomāre tattva kariba prakāśa [8]**

svarūpa–Svarūp balila–said, “bhāi–“Dear brother, raghunātha-dāsa–Raghunāth Dās!
 nibhṛte–Confidentially, prakāśa kariba–I will reveal tattva–this truth tomāre–to you.
 Svarūp said, “Dear brother, Raghunāth Dās! Confidentially, I will
 reveal this truth to you.

আমি কিবা রামানন্দ অথবা পণ্ডিত ।
 কেহ না বুঝিবে তত্ত্ব প্রভুর উদিত ॥৯॥
**āmi kibā rāmānanda athavā paṇḍita
 keha nā bujhibe tattva prabhura uḍita [9]**

kibā–Neither āmi–I, athavā–nor rāmānanda–Rāmānanda, paṇḍita–Gadādhara Paṇḍit,
 keha nā–or anyone [else], bujhibe–will [ever] understand tattva–the truth prabhura
 uḍita–revealed by the Lord.

“Neither I, nor Rāmānanda, Gadādhara Paṇḍit, or anyone else, will
 ever understand the love that the Lord revealed.

তবে যদি গৌরচন্দ্র জিহ্বায় বসিয়া ।
 বলাইবে নিজতত্ত্ব সকৃপ হইয়া ॥১০॥
 তখনি জানিবে হৈল স্ফুটত প্রকাশ ।
 শুনিয়া আনন্দ পাবে রঘুনাথদাস ॥১১॥
**tabe yadi gaurachandra jihvāya basiyā
 balāibe nija-tattva sakṛpa ha-iyā [10]
 takhani jānibe haila susatya prakāśa
 śuniyā ānanda pābe raghunātha-dāsa [11]**

tabe–Still, yadi–if gaurachandra–Gaurachandra sakṛpa ha-iyā–mercifully basiyā–sits
 jihvāya–on [my] tongue [and] balāibe–causes me to speak nija-tattva–about His love,
 takhani–then jānibe–you will know [that] susatya–the highest truth prakāśa haila–has
 been revealed, [and] śuniyā–hearing [it,] raghunātha-dāsa–Raghunāth Dās, ānanda
 pābe–you will be overjoyed!

“Still, if Gaurachandra mercifully takes control of my tongue and
 causes me to speak about His love, then you will know that the high-
 est truth has been revealed to you, and when you hear it, Raghunāth
 Dās, you will be overjoyed!

চণ্ডীদাস বিদ্যাপতি কর্ণামৃত রায়ের গীতি
 এসব অমূল্য শাস্ত্র জান ।
 এসবে নাহিক কাম এসব প্রেমের ধাম
 অপ্রাকৃত তাহাতে বিধান ॥১২॥

chaṇḍī-dāsa vidyāpati karṇāmṛta rāyera gīti
 e-saba amūlya śāstra jāna
 e-sabe nāhika kāma e-saba premera dhāma
 aprākṛta tāhāte vidhāna [12]

jāna—Know [that] karṇāmṛta—Śrī Kṛṣṇa-karṇāmṛta [and] gīti—the songs chaṇḍī-dāsa vidyāpati rāyera—of Chaṇḍī Dās, Vidyāpati, and Rāmānanda Rāy [are] e-saba—all amūlya—invaluable śāstra—scriptures. nāhika—There is no kāma—lust e-sabe—within them. e-saba—They [are] dhāma—repositories premera—of divine love. tāhāte—Within them, aprākṛta—the divine [is] vidhāna—the law.

“Know that Śrī Kṛṣṇa-karṇāmṛta and the songs of Chaṇḍī Dās, Vidyāpati, and Rāmānanda Rāy are invaluable scriptures that contain no lust. They are repositories of love, and by nature divine.

স্ত্রী-পুরুষ-বিবরণ যে কিছু তাঁহি বর্ণন
 সে সব উপমা মাত্র সার ।
 প্রাকৃত-কাম-বর্ণন তাহে কৃষ্ণ-অদর্শন
 অপ্রাকৃত করহ বিচার ॥১৩॥

strī-puruṣa-vivaraṇa ye kichhu tāhi varṇana
 se saba upamā mātra sāra
 prākṛta-kāma-varṇana tāhe kṛṣṇa-adarśana
 aprākṛta karaha vichāra [13]

strī-puruṣa-vivaraṇa—The descriptions of men and women—se saba ye kichhu—all the varṇana—descriptions— tāhi—within them [are] upamā—analogies, [and] mātra sāra—nothing more. kṛṣṇa-adarśana—Kṛṣṇa is absent tāhe—within prākṛta-kāma-varṇana—descriptions of mundane lust; [so,] vichāra karaha—consider [these descriptions] aprākṛta—divine.

“All the descriptions of men and women within them are analogies, and nothing more. Kṛṣṇa is never present within descriptions of mundane lust; so, consider the descriptions within them to be divine.

কি পুরুষ, কিবা নারী, এ-তত্ত্ব বুঝিতে নারি
 জড়দেহে করে রসরঙ্গ ।
 সে গুরু কৃষ্ণের ভাণে শুদ্ধ-রতি নাহি জানে
 তাহার ভজন মায়ারঙ্গ ॥১৪॥

ki puruṣa, kibā nārī, e-tattva bujhite nārī
 jaḍa-dehe kare rasa-raṅga

se guru kṛṣṇera bhāṇe śuddha-rati nāhi jāne
tāhāra bhajana māyā-raṅga [14]

ki—Whether puruṣa—a man kibā—or nārī—a women, [one who] rasa-raṅga kare—takes pleasure jaḍa-dehe—in [their] material body bujhite nārī—cannot understand e-tattva—this love. se guru—A ‘guru’ who kṛṣṇera bhāṇe—pretends to be Kṛṣṇa jāne nāhi—does not understand śuddha-rati—pure love, [and] tāhāra—his bhajana—‘worship’ [is] māyā-raṅga—a trick of Māyā.

“If anyone—be they a man or a woman—takes pleasure in their material body, they can never understand this love. A ‘guru’ who pretends to be Kṛṣṇa does not understand pure love, and his ‘worship’ is a trick of Māyā.

কৃষ্ণপ্রেম

kṛṣṇa-prema

Love for Kṛṣṇa

কৃষ্ণপ্রেম স্ননির্মল যেন শুদ্ধ গঙ্গাজল
সেই প্রেমা অমৃতের সিন্ধু ।
নির্মল সে অনুরাগ নাহি তাহে জড়দাগ
শুক্লবস্ত্র শূণ্মসীবিন্দু ॥১৫॥

kṛṣṇa-prema sunirmala yena śuddha gaṅgā-jala
sei premā amṛtera sindhu
nirmala se anurāga nāhi tāhe jaḍa-dāga
śukla-vastra śūnya-masī-bindu [15]

kṛṣṇa-prema—Love for Kṛṣṇa [is] sunirmala—perfectly pure, yena—like [the] śuddha-prema gaṅgā-jala—water of the Ganges. sei premā—Such love [is] amṛtera sindhu—an ocean of nectar. nāhi—There is not jaḍa-dāga—a trace of mundanity se nirmala anurāga tāhe—within such pure love. [It is like] śukla-vastra—a white cloth [that is] śūnya-masī-bindu—free from a drop of ink.

[Svarūp Dāmodar continued:] “Love for Kṛṣṇa is perfectly pure, like the pure water of the Ganges; it is an ocean of nectar. Within such pure love, there is not even a trace of mundanity. It is like a white cloth that is free from even a single drop of ink.

শুদ্ধপ্রেম সুখসিন্ধু পাই তার এক বিন্দু
সেই বিন্দু জগৎ ডুবায় ।
জড়দেহে করি’ প্রীতি কেবল কামের রীতি
শুদ্ধ দেহ না হয় উদয় ॥১৬॥

śuddha-prema sukha-sindhu pāi tāra eka bindu
sei bindu jagat ḍubāya
jaḍa-dehe kari’ prīti kevala kāmera rīti
śuddha deha nā haya udaya [16]

śuddha-prema—Pure love [is] sukha-sindhu—an ocean of joy. pāi—I have received eka—one bindu—drop tāra—of it, [and] sei—this bindu—drop ḍubāya—floods jagat—the world. prīti kari’—Loving jaḍa-dehe—the material body [is] kevala—merely kāmera rīti—a form of lust, [and one’s] śuddha—pure deha—body udaya haya nā—is not revealed [by doing so].

“Pure love is an ocean of joy. I have received one drop of it, and this drop floods the world. Loving the material body is merely a form of lust, and one’s divine body will never be revealed by doing so.

দূরে শুদ্ধ প্রেমবন্ধ কপট প্রেমেতে অন্ধ
সেই প্রেমে কৃষ্ণ নাহি পায় ।
তবে যে করে ক্রন্দন স্বসৌভাগ্য প্রখ্যাপন
করে ইহা, জানিহ নিশ্চয় ॥১৭॥

dūre śuddha prema-bandha kapaṭa premete andha
sei preme kṛṣṇa nāhi pāya
tabe ye kare krandana svasaubhāgya prakhyāpana
kare ihā, jāniha niśchaya [17]

andha—Those who are blinded kapaṭa premete—by insincere love [are] dūre—far śuddha prema-bandha—from a connection with pure love: pāya nāhi—one does not attain kṛṣṇa—Kṛṣṇa sei preme—with such ‘love’. jāniha—Know niśchaya—for certain ihā—that ye—those who tabe—still krandana kare—shed tears [only] prakhyāpana kare—make a show svasaubhāgya—of their ‘fortune’.

“Those who are blinded by insincere love are far from having pure love: no one can get Kṛṣṇa with such ‘love’. Know for certain that those who still shed tears are only making a show of their ‘fortune’.

কৃষ্ণপ্রেম যার হয় তার বিভাব চিন্ময়
অনুভাব দেহেতে প্রকাশ ।
সাত্ত্বিকাদি ব্যভিচারী চিন্ময় স্বরূপ ধরি’
চিৎস্বরূপে করয়ে বিলাস ॥১৮॥

kṛṣṇa-prema yāra haya tāra vibhāva chinmaya
anubhāva dehete prakāśa
sāttvikādi vyabhichārī chinmaya svarūpa dhari’
chit-svarūpe karaye vilāsa [18]

vibhāva—The stimuli (causes of rati) tāra yāra haya—of those who have kṛṣṇa-prema—love for Kṛṣṇa [are] chinmaya—spiritual. [Their] anubhāva—gestures, sāttvikādi—ecstasies, [and] vyabhichārī—emotions, dhari’—having chinmaya—spiritual svarūpa—forms, prakāśa—manifest [and] vilāsa karaye—play chit-svarūpe dehete—within [their] spiritual bodies.

“The stimuli of those who have love for Kṛṣṇa are spiritual. Their gestures, ecstasies, and emotions, having spiritual forms, manifest and play within their spiritual bodies.

ধন্য সেই লীলাশুক কৃষ্ণ তারে হয়ে সম্মুখ
 দিল ব্রজের অপ্রাকৃত রস ।
 ছাড়িল এদেহ-রঙ্গ প্রাকৃতালম্বন-ভঙ্গ
 তাহে কৃষ্ণ পরম সন্তোষ ॥১৯॥

dhanya sei līlāsuka kṛṣṇa tāre haye sammukha
 dila vrajera aprākṛta rasa
 chhāḍila e-deha-raṅga prākṛtāmbana-bhaṅga
 tāhe kṛṣṇa parama santoṣa [19]

sei līlāsuka—Līlāsuka (Śrīla Bilvamaṅgal Thākura) [is most] dhanya—fortunate: kṛṣṇa—Kṛṣṇa tāre sammukha haye—came before him [and] dila—revealed aprākṛta—the divine rasa—rasas vrajera—of Vraja [to him when] chhāḍila—he gave up e-deha-raṅga—the pleasures of the body, [and] prākṛtāmbana-bhaṅga—broke away from material paraphernalia. tāhe—Thereby, kṛṣṇa—Kṛṣṇa [was] parama santoṣa—greatly pleased.

“Līlāsuka is most fortunate: Kṛṣṇa came before him and revealed the divine rasas of Vraja to him when he gave up bodily pleasures and broke away from material paraphernalia. Kṛṣṇa was greatly pleased by this.

বিদ্যাপতি, চণ্ডীদাস ছাড়ি’ পূর্ব রসাভাস
 অপ্রাকৃত-রসলাভ কৈল ।
 পূর্বে ছিল তুচ্ছ রস তাহা ছাড়ি’ প্রেমবশ
 হঞা, কৃষ্ণভজন লভিল ॥২০॥

vidyāpati chaṇḍī-dāsa chhāḍi’ pūrva rasābhāsa
 aprākṛta-rasa-lābha kaila
 pūrve chhila tucchha rasa tāhā chhāḍi’ prema-vaśa
 hañā, kṛṣṇa-bhajana labhila [20]

vidyāpati—Vidyāpati [and] chaṇḍī-dāsa—Chaṇḍī Dās chhāḍi’—rejected rasābhāsa—the tainted rasas pūrva—of the past [and] aprākṛta-rasa-lābha kaila—attained divine rasa. chhāḍi’—They left behind tucchha rasa—the crude pleasures tāhā—that chhila—existed pūrve—previously, hañā—became prema-vaśa—captivated by divine love, [and] labhila—attained kṛṣṇa-bhajana—service to Kṛṣṇa.

“Vidyāpati and Chaṇḍī Dās rejected the tainted rasas of the past and attained divine rasa. They left behind the crude pleasures that existed previously, became captivated by divine love, and attained service to Kṛṣṇa.

তুচ্ছ রসে মাতোয়ারা না পায় কৃষ্ণরস-সারা
 নহে বংশীবদনালম্বন ।
 জড় দেহে সাজ সাজ মাথায় তার পড়ে বাজ
 প্রাণকীটের করয়ে ধারণ ॥২১॥

tucchha rase mātoyāra nā pāya kṛṣṇa-rasa-sāra
 nahe vaṁśī-vadanāmbana

jaḍa dehe sāja sāja māthāya tāra paḍe vāja
prāṇa-kīṭera karaye dhāraṇa [21]

mātoyāra—Those who are intoxicated tuchchha rase—by crude pleasures pāya nā—do not attain kṛṣṇa-rasa-sāra—the essence of devotion to Kṛṣṇa, [and] vaṁśī-vadanā lambana nahe—the Flute Player does not become the object [of their love]. [Let] vāja—lightning paḍe—strike tāra māthāya—the head of those [who] sāja sāja—pamper [their] jaḍa dehe—material bodies! prāṇa-kīṭera dhāraṇa karaye—They live the life of an insect!

“Those who are intoxicated by crude pleasures do not attain the essence of devotion to Kṛṣṇa, and Kṛṣṇa the flute player does not become the object of their love. Let lightning strike the heads of those who pamper their bodies! They live the life of an insect!

সেই তুচ্ছ রস ত্যজি’ শ্রীনন্দনন্দন ভজি’
দেখে কৃষ্ণ শ্রীবংশীবাদন ।
নিজে গোপীদেহ পায় ব্রজবনে বেগে যায়
পূর্ব্ব সঙ্গ করয় ত্যজন ॥২২॥

sei tuchchha rasa tyaji’ śrī-nanda-nandana bhaji’
dekhe kṛṣṇa śrī-vaṁśī-vadana
nije gopī-deha pāya vraja-vane vege yāya
pūrva saṅga karaya tyajana [22]

[When] tyaji’—souls leave behind sei tuchchha rasa—crude pleasures, bhaji’—serve śrī-nanda-nandana—the son of Nanda, [and] dekhe—see kṛṣṇa—Kṛṣṇa śrī-vaṁśī-vadana—the flute player, [they then] pāya—attain nije—personally gopī-deha—the bodies of gopīs, vege yāya—run vraja-vane—to the forest of Vraja, [and] tyajana karaya—leave behind pūrva saṅga—all [their] previous attachments.

“When souls leave behind crude pleasures, serve Kṛṣṇa, and see Him playing the flute, they then attain the bodies of gopīs and run to Vṛndāvan, leaving behind all their previous attachments.

তথাহি মহাপ্রভুর শ্লোক

tathāhi mahāprabhura śloka

Mahāprabhu’s verse in confirmation

‘ন প্রেমগন্ধোহস্তি দরাপি মে হরেৌ
ক্রন্দামি সৌভাগ্যভরং প্রকাশিতুম্ ।
বংশীবিলাস্তাননলোকনং বিনা
বিভর্মি যৎ প্রাণপতঙ্গকান্ বৃথা’ ॥২৩॥

‘na prema-gandho ‘sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā
bibharmi yat prāṇa-pataṅgakān vṛthā’ [23]

me asti na—I do not have darā api—even a trace prema-gandhaḥ—of the fragrance of divine love harau—for Kṛṣṇa. [Still,] krandāmi—I cry prakāśitum—to show [others that I

have] saubhāgya-bharam—a great fortune. vinā—Without vaṁśī-vilāsy-ānana-lokanam—a glimpse of the face of that Flute Player, bibharmi—I carry on [my] vṛthā—meaningless, yat prāṇa-pataṅgakān—insect-like life.

“I do not have even a trace of love for Kṛṣṇa. Still, I cry to show that I have a great fortune. Without a glimpse of the face of that Flute Player, I carry on My meaningless, insect-like life.’

ব্রজগোপী ব্যতীত পীরিতি বুঝে না

vraja-gopī vyatīta pīriti bujhe nā

No one understands love except the gopīs of Vraja

পীরিতি পীরিতি পীরিতি বলে

পীরিতি বুঝিল কে ?

যে জন পীরিতি বুঝিতে পারে

ব্রজগোপী হয় সে ॥২৪॥

pīriti pīriti pīriti bale

pīriti bujhila ke?

ye jana pīriti bujhite pāre

vraja-gopī haya se [24]

bale—People say, pīriti—“Love, pīriti—love, pīriti—love”, [but] ke—who bujhila—has understood pīriti—love? se ye jana—Souls who pāre—can [actually] bujhite—understand pīriti—love haya—become vraja-gopī—gopīs in Vraja.

[Svarūp Dāmodar continued:] “People say, ‘Love, love, love’, but who has understood love? Souls who can actually understand love become gopīs in Vraja.

পীরিতি বলিয়া তিনটি আঁখর

বিদিত ভুবন-মাঝে ।

যাহাতে পশিল সেই সে মজিল

কি তার কলঙ্কলাজে ॥২৫॥

pīriti baliyā tinaṭi ākhara

vidita bhuvana-mājhe

yāhāte paśila sei se majila

ki tāra kalaṅka-lāje [25]

tinaṭi—The three baliyā—spoken ākhara—syllables pīriti—pī, ri, and ti [are] vidita—known bhuvana-mājhe—throughout the world. se yāhāte—Souls in whom sei—they paśila—have entered majila—become overwhelmed. ki—What tāra kalaṅka-lāje—is shame or disgrace to them?

“These three syllables pī, ri, and ti (in the word pīriti) are known throughout the world. Souls in whom they have entered become overwhelmed. What is shame or disgrace to them?

ব্রজগোপী হঞা

চিদেহ স্মরিয়া

জড়ের সম্বন্ধ ছাড়ে ।

nāṭakābhinaye deva-dāsī-śikṣā
saṅga-doṣa-śūnya hañā [31]

pāñā—Having received mahāprabhu-kṛpā—Mahāprabhu’s mercy, bhaje—he serves kṛṣṇa—Kṛṣṇa vraje—in Vraja viśuddha dehete—in [his] pure body. deva-dāsī-śikṣā—He teaches maidservants of the Lord nāṭakābhinaye—to perform plays, [but he] saṅga-doṣa-śūnya hañā—is free from any inappropriate association [with them].

“Having received Mahāprabhu’s mercy, he serves Kṛṣṇa in Vraja in his pure body. He teaches maidservants of Jagannāth to perform plays, but he is free from any inappropriate association with them.

প্রীতি-শিক্ষায় অধিকার কাহার ?

prīti-śikṣāya adhikāra kāhāra?

Who is qualified to learn about love?

রামানন্দ বিনা	তাহে অধিকার
কেহ নাহি পায় আর ।	
পরস্ত্রী-দর্শন	স্পর্শন, সেবন
বুদ্ধি হৃদে আছে যার ।	
পীরিতি শিক্ষায়	জানিবে নিশ্চয়
নাহি তার অধিকার ॥৩২॥	

rāmānanda vinā tāhe adhikāra
keha nāhi pāya āra
para-strī-darśana sparśana, sevana
buddhi hṛde āchhe yāra
pīriti śikṣāya jānibe niśchaya
nāhi tāra adhikāra [32]

vinā—Except for rāmānanda—Rāmānanda, keha nāhi āra—no one else pāya—has adhikāra—the qualification tāhe—for this. jānibe—Know niśchaya—for certain [that] tāra yāra āchhe—anyone who has buddhi—the inclination hṛde—in their heart darśana—to see, sparśana—touch, [or] sevana—serve para-strī—another’s wife nāhi—does not have adhikāra—the qualification pīriti śikṣāya—to learn about love.

“No one has this qualification except Rāmānanda. Know for certain that anyone who desires at heart to see, touch, or serve another’s wife is never qualified to learn about love.

স্ত্রীপুরুষবুদ্ধি থাকিতে প্রীতিসাধন অসম্ভব

strī-puruṣa-buddhi thākite prīti-sādhana asambhava

Developing love is impossible in the presence

of man-woman consciousness

কভু এ সংসারে	স্ত্রী-পুং-ব্যবহারে
না হয় পীরিতি-ধন ।	

চৰ্ম্মসুখ যত অনিত্য নিয়ত
নহে নিত্য সংঘটন ॥৩৩॥

kabhu e saṁsāre strī-puṁ-vyavahāre
nā haya pīriti-dhana
charma-sukha yata anitya niyata
nahe nitya saṁghaṭana [33]

pīriti-dhana—The wealth of that love kabhu nā—never haya—exists strī-puṁ-vyavahāre—in the affairs of men and women e saṁsāre—in this world. yata—All charma-sukha—carnal pleasures [are] niyata—always anitya—temporary. nahe—They have no saṁghaṭana—connection nitya—with eternity.

“The wealth of love never exists in the affairs of men and women in this world. Carnal pleasures are always temporary. They have no connection with eternity.

গোপীভাব ধরি’ চিদ্বৰ্ম্ম আচরি’
পীরিতি সাধিবে যেই ।
স্বী-পুং-ব্যবহার নাহিক তাহার
ভিতরে গোপিনী সেই ॥৩৪॥

gopī-bhāva dhari’ chid-dharma āchari’
pīriti sādhibe yei
strī-puṁ-vyavahāra nāhika tāhāra
bhitare gopinī sei [34]

sei yei—Those who dhari’—embrace gopī-bhāva—the mood of the gopis, [and] sādhibe—cultivate pīriti—love āchari’—by acting chid-dharma—according [to their] spiritual nature tāhāra nāhika—have no [involvement in] strī-puṁ-vyavahāra—man-woman affairs; [they are] gopinī—gopis bhitare—internally.

“Those who embrace the mood of the gopis and cultivate love by acting according to their spiritual nature are never involved in the affairs of men and women; they are gopis internally.

বাহিরে সজ্জন ধৰ্ম্ম-আচরণ
আমরণ বৈধাচার ।
অন্তরেতে গোপী চিত্তে কৃষ্ণ সেবে
কেবল পীরিতি তার ॥৩৫॥

bāhire sajjana dharma-ācharaṇa
āmaraṇa vaidhāchāra
antarete gopī chitte kṛṣṇa seve
kevala pīriti tāra [35]

bāhire—Externally, sajjana—as sādhus, dharma-ācharaṇa—they behave virtuously [and] vaidhāchāra—adhere to regulations āmarāṇa—until death. antarete—Internally, gopī—as gopis, seve—they serve kṛṣṇa—Kṛṣṇa chitte—within the heart: [their] pīriti—love [is] kevala—only tāra—for Him.

“Externally, as sādhus, they behave virtuously and adhere to regulations until death. Internally, as gopīs, they serve Kṛṣṇa within the heart: their love is only for Him.

‘যঃ কৌমারহরঃ’ ইত্যাদি কবিতা
 কেবল উপমাস্থল ।
 নায়ক-নায়িকা চিৎস্বরূপ হঞা
 কৃষ্ণ ভজে সুনিস্মল ॥৩৬॥
 ‘yaḥ kaumāra-haraḥ’ ityādi kavita
 kevala upamā-sthala
 nāyaka-nāyikā chit-svarūpa hañā
 kṛṣṇa bhaje sunirmala [36]

kavitā—Verses ityādi—such as ‘yaḥ kaumāra-haraḥ’—‘He who has stolen my youth’ [are] kevala—simply upamā-sthala—analogies. [Understanding that] nāyaka-nāyikā—the lover and the beloved hañā—are chit-svarūpa—spiritual, bhaje—souls serve kṛṣṇa—Kṛṣṇa sunirmala—purely.

“Verses such as *Yaḥ Kaumāra-haraḥ** are simply analogies. Understanding that the lover and the beloved in these verses are spiritual, souls should serve Kṛṣṇa purely.

জড়তে এই ভাব আরোপ, নরক—কলির ছলনা
 jaḍete ei bhāva āropa, naraka—kalira chhalaṇā
Attributing this love to the mundane is hellish;
it is a deception produced by Kali

কেহ যদি বলে ইহা আরোপ চিন্তায় ।
 পরপুরুষেতে কৃষ্ণভজন উপায় ॥৩৭॥
 চৈতন্য আঞ্জায় আমি একথা না মানি ।
 জড়তে এরূপ বুদ্ধি নরক বলি’ মানি ॥৩৮॥
 keha yadi bale ihā āropa chintāya
 para-puruṣete kṛṣṇa-bhajana upāya [37]
 chaitanya āññāya āmi e-kathā nā māni
 jaḍete e-rūpa buddhi naraka bali’ māni [38]

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva chaitra-kṣapās
 te chonmilita-mālati-surabhayaḥ prauḍhāḥ kadambānilāḥ
 sā chaivāsmi tathāpi tatra surata-vyāpāra-lilā-vidhau
 revā-rodhasi vetasī-taru-tale chetaḥ samutkañṭhat

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 1.58)

“He is the paramour who has stolen my youth, these are the same moonlit spring nights filled with the fragrance of blooming jasmine and sweet breezes blowing from the kadamba forest, and I am the same lover. Still, my heart is yearning for our trysts on the bank of the Revā beneath that vetasī tree.”

yadi—If keha—someone bale—says [that] āropa chintāya—attributing ihā—that love para-puruṣete—to another person [is] upāya—a way kṛṣṇa-bhajana—to serve Kṛṣṇa, [then,] chaitanya ājñāya—on Śrī Chaitanya’s order, āmi—I māni nā—do not accept e-kathā—their statement. māni—I consider e-rūpa buddhi—such a conception jaḍete—of the mundane bali’—to be naraka—hellish.

[Svarūp Dāmodar continued:] “If someone says that ascribing love to another man is a way to serve Kṛṣṇa, then, on Śrī Chaitanya’s order, I do not accept their statement. I consider such a mundane conception to be hellish.

জড়দেহে চিদারোপ, সঙ্গ তুচ্ছ অতি ।
তাহে কৃষ্ণভাব আনা, সমূহ দুষ্কৃতি ॥৩৯॥

jaḍa-dehe chid-āropa, saṅga tuchchha ati
tāhe kṛṣṇa-bhāva ānā, samūha durmati [39]

chid-āropa—Attributing spirit jaḍa-dehe—to the material body [is] ati tuchchha—a very crude saṅga—attachment, [and] ānā—bringing kṛṣṇa-bhāva—love for Kṛṣṇa tāhe—into it [is] samūha durmati—completely wicked.

“Attributing spirit to the material body is a very crude attachment, and associating love for Kṛṣṇa with the material body is completely wicked.

কলির ছলনা এই জানিহ নিশ্চয় ।
ইহাতে বৈষ্ণব-ধর্ম অধঃপথে যায় ॥৪০॥

kalira chhalanā ei jāniha niśchaya
ihāte vaiṣṇava-dharma adhaḥ-pathe yāya [40]

jāniha—Know niśchaya—for certain [that] ei—this [is] chhalanā—a deception kalira—produced by Kali, [and] vaiṣṇava-dharma—the Vaiṣṇava religion adhaḥ-pathe yāya—becomes degraded ihāte—because of it.

“Know for certain that such thinking is a deception produced by Kali, and the Vaiṣṇava dharma becomes degraded because of it.

সুকৃতি পুরুষ মাত্র উপমা বুঝিয়া ।
স্বীয় অপ্ৰাকৃতদেহে কৃষ্ণ ভজে গিয়া ॥৪১॥

sukṛti puruṣa mātra upamā bujhiyā
sviya aprākṛta-dehe kṛṣṇa bhaje giyā [41]

mātra—Only sukṛti—fortunate puruṣa—souls bujhiyā—understand upamā—the analogies [and] giyā bhaje—serve kṛṣṇa—Kṛṣṇa sviya aprākṛta-dehe—in their divine bodies.

“Only fortunate souls understand the analogies in the scriptures and serve Kṛṣṇa in their divine bodies.

চণ্ডীদাস বিত্তাপতি আদি মহাজন ।
পূর্ববুদ্ধি দুরে রাখি করিল ভজন ॥৪২॥

chaṇḍī-dāsa vidyāpati ādi mahājana
pūrva-buddhi dūre rākhi' karila bhajana [42]

chaṇḍī-dāsa—Chaṇḍī Dās, vidyāpati—Vidyāpati, ādi mahājana—and other great souls
dūre rākhi'—left behind [their] pūrva-buddhi—previous conceptions [and] bhajana karila—
practised devotion.

“Chaṇḍī Dās, Vidyāpati, and the other great souls left their previous
conceptions behind and practised devotion.

সে সবার শেষ বাক্য চিন্ময়ী পীরিতি ।
আছে তবু নাহি বুঝে দুষ্কৃতির রীতি ॥৪৩॥
se sabāra śeṣa vākya chinmayī pīriti
āchhe tabu nāhi bujhe duṣkṛtira rīti [43]

śeṣa vākya—The final statement se sabāra—of them all [is that] chinmayī—spiritual pīriti—
love āchhe—exists, tabu—but [those whose] duṣkṛtira rīti—habits are sinful bujhe nāhi—
do not understand [it].

“The final statement of all these great souls is that spiritual love does
exist, but sinners never understand it.

রঘুনাথ এ বিষয়ে করহ বিচার ।
তোমা হেন ভক্ত প্রচারিবে সদাচার ॥৪৪॥
raghunātha e viṣaye karaha vichāra
tomā hena bhakta prachāribe sad-āchāra [44]

raghunātha—O Raghunāth, vichāra karaha—consider e—this viṣaye—matter. bhakta—
Devotees tomā hena—such as yourself prachāribe—should preach [about] sad-āchāra—
proper practice.

“O Raghunāth, consider this matter. Devotees such as yourself should
preach the proper way to practise.

এ বিষয় একবার প্রভুকে জানাঞা ।
চিত্ত দৃঢ় করি' লও, দৃঢ় কর হিয়া” ॥৪৫॥
e viṣaya eka-bāra prabhuke jānāñā
chitta dṛḍha kari' lao, dṛḍha kara hiyā” [45]

eka-bāra—Once jānāñā—ask prabhuke—the Lord e viṣaya—about this matter. kari'
lao—Make [your] chitta—mind dṛḍha—resolute, [and] kara—make [your] hiyā—heart
dṛḍha—resolute.”

[Svarūp Dāmodar concluded:] “You should once ask the Lord about
this matter, and make your mind and heart resolute.”

তবে রঘুনাথ শ্রীমৎ প্রভুপদে গিয়া ।
ঠারে ঠোরে জিজ্ঞাসিল বিনীত হইয়া ॥৪৬॥
tabe raghunātha śrīmat prabhu-pade giyā
ṭhāre ṭhore jijñāsila vinīta ha-iyā [46]

raghunātha–Raghunāth tabe–then giyā–went śrīmat prabhu–pade–to the holy feet of the Lord [and] vinita ha-iyā–humbly jijñāsila–asked [Him about the matter] thāre thore–indirectly.

Raghunāth then went to the holy feet of the Lord and humbly asked Him about the matter indirectly.

প্রভু তারে আজ্ঞা দিল আমার সম্মুখে ।
রঘুনাথ আজ্ঞা পেয়ে ভজে মনস্বখে ॥৪৭॥

prabhu tāre ājñā dila āmāra sammukhe
raghunātha ājñā peye bhaje mana-sukhe [47]

prabhu–The Lord ājñā dila–instructed tāre–him āmāra sammukhe–in front of me. raghunātha–Raghunāth peye–received [the Lord’s] ājñā–instructions [and then] bhaje–served mana-sukhe–with joy in [his] heart.

The Lord instructed Raghunāth in front of me. He received the Lord’s instructions and then engaged in service with joy in his heart.

শ্রীরঘুনাথ-প্রতি শ্রীমন্মহাপ্রভুর আজ্ঞা

śrī-raghunātha-prati śrīman mahāprabhura ājñā

Śrīman Mahāprabhu’s instructions to Śrī Raghunāth

“গ্রাম্য কথা না শুনিবে, গ্রাম্য বার্তা না কহিবে ।
ভাল না খাইবে, আর ভাল না পরিবে ॥৪৮॥

“grāmya kathā nā śunibe, grāmya vārtā nā kahibe
bhāla nā khāibe, āra bhāla nā paribe [48]

“śunibe nā–“Do not listen grāmya kathā–to village talk, [and] kahibe nā–do not discuss grāmya vārtā–village matters. khāibe nā–Do not eat bhāla–fancy [food] āra–and paribe nā–do not wear bhāla–fancy [clothes].

“Do not listen to village talk or discuss village matters. Do not eat fancy food or wear fancy clothes.

অমানী, মানদ হঞা কৃষ্ণনাম সদা লবে ।
ব্রজে রাধাকৃষ্ণ-সেবা মানসে করিবে” ॥৪৯॥

amānī, mānada hañā kṛṣṇa-nāma sadā labe
vraje rādhā-kṛṣṇa-sevā mānase karibe” [49]

hañā–Be amānī–prideless [and] mānada–respectful, sadā–always labe–chant kṛṣṇa-nāma–Kṛṣṇa’s Name, [and.] mānase–within [your] heart, rādhā-kṛṣṇa-sevā karibe–serve Rādhā and Kṛṣṇa vraje–“in Vraja.”

“Be prideless and respectful, always chant Kṛṣṇa’s Name, and, within your heart, serve Rādhā and Kṛṣṇa in Vraja.”

এই আজ্ঞা পাঞা রঘু বুঝিল তখন ।
পীরিতি না হয় কভু জড়িতে সাধন ॥৫০॥

ei ājñā pāñā raghu bujhila takhana
pīriti nā haya kabhu jaḍete sādhana [50]

pāñā—Upon receiving ei—these ājñā—instructions, raghu—Raghunāth takhana—then bujhila—understood [that] pīriti—divine love kabhu nā—never haya—develops sādhana jaḍete—through material practices.

When Raghunāth received these instructions, he then understood that divine love never develops through material practices.

মানসেতে সিদ্ধদেহ করিয়া ভাবন ।
সেই দেহে রাখানাথের করিবে সেবন ॥৫১॥
mānasete siddha-deha kariyā bhāvana
sei dehe rādhānāthera karibe sevana [51]

mānasete—Within your heart, bhāvana kariyā—meditate siddha-deha—with [your] spiritual body [and] sei dehe—in that body, sevana karibe—serve rādhānāthera—the Lord of Rādhā.

Within your heart, meditate with your spiritual body, and in that body, serve the Lord of Rādhā.

অমানী মানদ ভাবে অকিঞ্চন হঞা ।
বৃক্ষ হেন সহিষ্ণুতা আপনে করিয়া ॥৫২॥
amānī mānada bhāve akiñchana hañā
vṛkṣa hena sahiṣṇutā āpane kariyā [52]

amānī mānada bhāve—In a prideless and respectful manner, akiñchana hañā—be humble [and] āpane—personally kariyā—be sahiṣṇutā—tolerant hena—like vṛkṣa—a tree.

Be prideless, respectful, humble, and tolerant like a tree.

বাহুদেহে কৃষ্ণনাম সর্বকাল গায় ।
অন্তর্দেহে থাকে রাখাকৃষ্ণের সেবায় ॥৫৩॥
bāhya-dehe kṛṣṇa-nāma sarva-kāla gāya
antar-dehe thāke rādhā-kṛṣṇera sevāya [53]

bāhya-dehe—In [your] external body, sarva-kāla—always gāya—chant kṛṣṇa-nāma—the Name of Kṛṣṇa, [and] antar-dehe—in your internal body, sevāya thāke—engage in service rādhā-kṛṣṇera—to Rādhā and Kṛṣṇa.

In your external body, always chant the Name of Kṛṣṇa, and in your internal body, serve Rādhā and Kṛṣṇa.

ভাল খাওয়া, ভাল পরা পরিত্যাগ করি' ।
প্রাণবৃত্তি দ্বারা জড়দেহযাত্রা ধরি' ॥৫৪॥
bhāla khāoyā, bhāla parā parityāga kari'
prāṇa-vṛtti dvārā jaḍa-deha-yātrā dhari' [54]

parityāga kari'—Give up bhāla—fancy khāoyā—eating [and] bhāla—fancy parā—dressing, [and] jaḍa-deha-yātrā dhari'—maintain [your] material body dvārā—with prāṇa-vṛtti—the necessities for life.

Give up fancy food and fancy clothes, and maintain your material body with the necessities for life.

মর্কট-বৈরাগ্য

markaṭa-vairāgī

The monkey renunciant

এই জড়দেহে রাধাকৃষ্ণ বুদ্ধারোপ ।

মর্কট বৈরাগী করে সর্বধর্ম লোপ ॥৫৫॥

ei jaḍa-dehe rādhā-kṛṣṇa buddhyāropa

markaṭa vairāgī kare sarva-dharma lopa [55]

markaṭa vairāgī—The monkey renunciant buddhyāropa—attributes a conception rādhā-kṛṣṇa—of Rādhā and Kṛṣṇa ei jaḍa-dehe—to the material body [and] lopa kare—disregards sarva-dharma—all principles.

The monkey renunciant attributes a conception of Rādhā and Kṛṣṇa to the material body and disregards all principles.

প্রভু বলিয়াছেন, “মর্কট বৈরাগী সে জন ।

বৈরাগীর প্রায় থাকি’ করে প্রকৃতি-সম্ভাষণ” ॥৫৬॥

prabhu baliyāchhena, “markaṭa vairāgī se jana

vairāgīra prāya thāki’ kare prakṛti-sambhāṣaṇa” [56]

prabhu—The Lord baliyāchhena—has said, “se jana—Those who thāki’—act vairāgīra prāya—like renunciants [but] prakṛti-sambhāṣaṇa kare—converse with women [are] markaṭa vairāgī”—monkey renunciants.”

The Lord has said, “Those who act like renunciants but converse with women are monkey renunciants.”

বিশুদ্ধ বৈরাগী

viśuddha vairāgī

The pure renunciant

বিশুদ্ধ বৈরাগী করে নাম সঙ্কীর্তন ।

মাগিয়া খাইয়া করে জীবন-যাপন ॥৫৭॥

viśuddha vairāgī kare nāma saṅkīrtana

māgiyā khāiyā kare jīvana-yāpana [57]

viśuddha vairāgī—Pure renunciants nāma saṅkīrtana kare—chant the Name [and] jīvana-yāpana kare—maintain [their] life māgiyā—by begging [and] khāiyā—eating.

Pure renunciants chant the Name and live by begging and eating.

বৈরাগী হইয়া য়েবা করে পরাপেক্ষা ।

কার্যসিদ্ধি নহে, কৃষ্ণ করে উপেক্ষা ॥৫৮॥

vairāgī ha-iyā yebā kare parāpekṣā

kārya-siddhi nahe, kṛṣṇa kare upekṣā [58]

yebā—Those who ha-iyā—become vairāgī—renunciants [but] parāpekṣā kare—depend on others nahe—do not become kārya-siddhi—successful, [and] kṛṣṇa—Kṛṣṇa upekṣā kare—ignores [them].

Those who become renunciants but depend on others do not become successful, and Kṛṣṇa ignores them.

বৈরাগী হইয়া করে জিহ্বার লালস ।

পরমার্থ যায়, আর হয় রসের বশ ॥৫৯॥

vairāgī ha-iyā kare jihvāra lālasa

paramārtha yāya, āra haya rasera vaśa [59]

ha-iyā—Those who become vairāgī—renunciants [but] jihvāra lālasa kare—follow the cravings of the tongue paramārtha yāya—go away from spiritual life āra—and rasera vaśa haya—become controlled by tastes.

Those who become renunciants but indulge the cravings of the tongue stray from spiritual life and become controlled by material tastes.

বৈরাগী করিবে সদা নাম-সঙ্কীৰ্তন ।

শাক-পত্র-ফল-মূলে উদর ভরণ ॥৬০॥

vairāgī karibe sadā nāma-saṅkīrtana

śāka-patra-phala-mūle udara bharaṇa [60]

vairāgī—A renunciant nāma-saṅkīrtana karibe—should chant the Name sadā—always [and] bharaṇa—fill [their] udara—belly śāka-patra-phala-mūle—with leaves, vegetables, fruits, and roots.

A renunciant should always chant the Name and fill their belly with leaves, vegetables, fruits, and roots.

জিহ্বার লালসে যেই সমাজে বেড়ায় ।

শিশ্নোদরপরায়ণ কৃষ্ণ নাহি পায় ॥৬১॥

jihvāra lālase yei samāje beḍāya

śiśnodara-parāyaṇa kṛṣṇa nāhi pāya [61]

yei—Those who beḍāya—go out samāje—amidst society [under the control of] jihvāra lālase—the cravings of their tongue [become] śiśnodara-parāyaṇa—engrossed in the genitals and stomach, [and] pāya nāhi—do not attain kṛṣṇa—Kṛṣṇa.

Those who go out amidst society to indulge the cravings of their tongue become engrossed in their genitals and stomach, and do not attain Kṛṣṇa.

CHAPTER SEVENTEEN

ভক্তভেদে আচারভেদ

Bhakta-bhede Āchāra-bheda

*Different Practices
for Different Devotees*

আর দিনে শ্রীস্বরূপ রঘুনাথে কয় ।

“তোমাতে নিগূঢ় কিছু কহিব নিশ্চয়” ॥১॥

āra dine śrī-svarūpa raghunāthe kaya

“tomāre nigūḍha kichhu kahiba niśchaya” [1]

āra dine—Another day, śrī-svarūpa—Śrī Svarūp kaya—said, raghunāthe—to Raghunāth, “kahiba niśchaya—“I will explain kichhu—something nigūḍha—confidential tomāre—to you.

Another day, Svarūp said to Raghunāth, “I will explain something confidential to you.

ভজনবিহীন-ধর্ম কেবল কৈতব

bhajana-vihīna-dharma kevala kaitava

Dharma without devotion is simply deception

যে বর্ণেতে জন্ম যার যে আশ্রমে স্থিতি ।

ততদধর্মে দেহযাত্রা এই শুদ্ধ নীতি ॥২॥

ye varṇete janma yāra ye āśrame sthiti

tat-tad-dharme deha-yātrā ei śuddha nīti [2]

deha-yātrā—Maintaining the body tat-tad-dharme—according to the duties ye varṇete—of the class yāra janma—of one’s birth [and] ye āśrame—the order [in which one is] sthiti—situated [is] ei śuddha nīti—the proper conduct.

“Maintaining the body according to the duties of the class in which one is born and the order in which one is situated is the proper conduct.

এইমতে দেহযাত্রা নির্বাহ করিয়া ।

নিরন্তর কৃষ্ণ ভজে একান্ত হইয়া ॥৩॥

সেই সে স্মরোধ, স্মধাশ্মিক, স্মবৈষ্ণব ।

ভজনবিহীন-ধর্ম কেবল কৈতব ॥৪॥

ei-mate deha-yātrā nirvāha kariyā
 nirantara kṛṣṇa bhaje ekānta ha-iyā [3]
 sei se subodha, sudhārmika, suvaiṣṇava
 bhajana-vihīna-dharma kevala kaitava [4]

sei se—Those who deha-yātrā nirvāha kariyā—maintain the body ei-mate—in this way [and] nirantara—always ekānta ha-iyā—sincerely bhaje—serve kṛṣṇa—Kṛṣṇa [are] subodha—truly wise [and] sudhārmika—truly religious; [they are] suvaiṣṇava—true devotees. bhajana-vihīna-dharma—Religion (varṇāśram-dharma) without devotion, [however, is] kevala—simply kaitava—deception.

“Those who maintain the body in this way and always sincerely serve Kṛṣṇa, are truly wise, religious, and devoted. Dharma without devotion, however, is simply deception.

কৃষ্ণ নাহি ভজে, করে ধর্ম-আচরণ ।
 অধঃপথে যায় তার মানব-জীবন ॥৫॥

kṛṣṇa nāhi bhaje, kare dharma-ācharaṇa
 adhaḥ-pathe yāya tāra mānava-jīvana [5]

mānava-jīvana—The human life tāra—of those who dharma-ācharaṇa kare—practise dharma [but] bhaje nāhi—do not serve kṛṣṇa—Kṛṣṇa adhaḥ-pathe yāya—is ruined.

“The human life of those who practise dharma but do not serve Kṛṣṇa is ruined.

গৃহী, ব্রহ্মচারী, বানপ্রস্থ বা সন্ন্যাসী ।
 কৃষ্ণভক্তিশূন্য অসম্ভাষ্য দিবানিশি ॥৬॥

gṛhī, brahmachārī, vānaprastha vā sannyāsī
 kṛṣṇa-bhakti-śūnya asambhāṣya divā-niśi [6]

gṛhī—Householders, brahmachārī—students, vānaprastha—retired householders, vā—or sannyāsī—renunciants [who are] kṛṣṇa-bhakti-śūnya—devoid of devotion to Kṛṣṇa asambhāṣya—should not be mixed with, divā-niśi—day [or] night.

“Do not mix, day or night, with householders, students, retired householders, or renunciants who are devoid of devotion to Kṛṣṇa.

সম্বন্ধজ্ঞানলাভ ও যুক্ত-বৈরাগ্য-আশ্রয়

sambandha-jñāna-lābha o yukta-vairāgya-āśraya

Acquiring knowledge of the soul's relationship with the Lord and practising proper renunciation

সকলেই করিবেন যুক্ত-বৈরাগ্য-আশ্রয় ।
 কৃষ্ণ ভজিবেন বুঝি' সম্বন্ধ নিশ্চয় ॥৭॥

sakalei karibena yukta-vairāgya-āśraya
 kṛṣṇa bhajibena bujhi' sambandha niśchaya [7]

sakalei—Everyone yukta-vairāgya-āśraya karibena—should practise proper renunciation [and] bhajibena—serve kṛṣṇa—Kṛṣṇa, bujhi'—understanding niśchaya—clearly [their] sambandha—relationship with [Him].

“Everyone should practise proper renunciation and serve Kṛṣṇa with a clear understanding of their relationship with Him.

সম্বন্ধনির্ণয়ে হয় আলম্বন বোধ ।
শুদ্ধ-আলম্বন হৈলে হয় প্রেমের প্রবোধ ॥৮॥

sambandha-nirṇaye haya ālambana bodha
śuddha-ālambana haile haya premera prabodha [8]

sambandha-nirṇaye—By understanding that relationship, [its] ālambana—object (the Lord) bodha haya—is realised, [and] śuddha-ālambana haile—when this proper object is realised, haya—there is prabodha—an awakening premera—of divine love.

“By understanding that relationship, its object (the Lord) is realised, and when this proper object is realised, divine love awakens.

প্রেমে কৃষ্ণ ভজে সেই বাপের ঠাকুর ।
প্রেমশূণ্য জীব কেবল ছাঁচের কুকুর ॥৯॥

preme kṛṣṇa bhaje sei bāpera ṭhākura
prema-śūnya jīva kevala chhāchera kukura [9]

sei bhaje—Souls who serve kṛṣṇa—Kṛṣṇa preme—with love [are] bāpera ṭhākura—worshippable to their own fathers, [but] jīva—souls prema-śūnya—devoid of divine love [are] kevala—merely chhāchera kukura—toy dogs.

“Souls who serve Kṛṣṇa with love are worshippable, even to their own fathers, but souls devoid of divine love are no better than toy dogs.

কৃষ্ণভক্তি আছে যার বৈষ্ণব সে জন ।
গৃহ ছাড়ি' ভিক্ষা করে, না করে ভজন ।
বৈষ্ণব বলিয়া তারে না কর গণন ॥১০॥

kṛṣṇa-bhakti āchhe yāra vaiṣṇava se jana
gṛha chhāḍi' bhikṣā kare, nā kare bhajana
vaiṣṇava baliyā tāre nā kara gaṇana [10]

se jana yāra āchhe—Those who have kṛṣṇa-bhakti—devotion to Kṛṣṇa [are] vaiṣṇava—devotees. gaṇana kara nā—Do not consider tāre—someone who chhāḍi'—gives up [their] gṛha—home [and] bhikṣā kare—begs [but] bhajana kare nā—does not serve, baliyā—to be vaiṣṇava—a devotee.

“Those who have devotion to Kṛṣṇa are Vaiṣṇavas. Do not consider someone who gives up their home and begs but does not serve Kṛṣṇa to be a Vaiṣṇava.

অন্য দেব-নির্মাল্যাদি না কর গ্রহণ ।
কর্ষ্মকাণ্ডে কভু না মানিবে নিমন্ত্রণ ॥১১॥

anya deva-nirmālyādi nā kara grahaṇa
karma-kāṇḍe kabhu nā mānibe nimantraṇa [11]

grahaṇa kara nā—Do not accept anya deva-nirmālyādi—the remnants of other gods, [and] kabhu nā—never mānibe—accept nimantraṇa—invitations karma-kāṇḍe—to sacrifices performed for worldly gain.

“Do not accept the remnants of other gods, and never accept invitations to sacrifices performed for worldly gain.

গৃহী ও গৃহত্যাগী-বৈষ্ণবের আচার

gr̥hī o gr̥ha-tyāgī-vaiṣṇavera āchāra

The practices of householder Vaiṣṇavas

and Vaiṣṇavas who have renounced household life

গৃহী গৃহত্যাগী ভেদে বৈষ্ণব-বিচার ।

দুহে ভক্তি-অধিকারী পৃথক্ আচার ॥১২॥

gr̥hī gr̥ha-tyāgī bhedē vaiṣṇava-vichāra

dūhe bhakti-adhikārī pṛthak āchāra [12]

[There are] bhedē vaiṣṇava-vichāra—different types of devotees: gr̥hī—householders [and] gr̥ha-tyāgī—those who have renounced household life. dūhe—Both [are] bhakti-adhikārī—qualified for devotion, [but their] āchāra—practices [are] pṛthak—different.

“There are two types of Vaiṣṇavas: householders and renunciants. Both are qualified for devotion, but their practices are different.

দুঁহার চাহিয়ে যুক্ত-বৈরাগ্য বিধান ।

সুজ্ঞান, সুভক্তি দুঁহার সমপরিমাণ ॥১৩॥

dūhāra chāhiye yukta-vairāgya vidhāna

sujñāna, subhakti dūhāra sama-parimāṇa [13]

chāhiye—The requirement dūhāra—of both [is] vidhāna—the practice yukta-vairāgya—of proper renunciation. dūhāra—Their sujñāna—pure knowledge [and] subhakti—pure devotion [are] sama-parimāṇa—of equal measure.

“Both are required to practise proper renunciation, and in terms of pure knowledge and pure devotion, they are equal.

গৃহস্থ-বৈষ্ণব কৃত্য

gr̥hastha-vaiṣṇava kṛtya

The duties of householder devotees

গৃহস্থ-বৈষ্ণব সদা স্বধর্মে অর্জিবো ।

আতিথ্যাদি সেবা যথাসাধ্য আচরিবে ॥১৪॥

gr̥hastha-vaiṣṇava sadā sva-dharme arjibe

ātithyādi sevā yathā-sādhya ācharibe [14]

gr̥hastha-vaiṣṇava—Householder devotees [should] sadā—always arjibe—earn [their living] sva-dharme—according to their social duty (their varṇa and āśram), [and] ācharibe—practise sevā—serving ātithyādi—guests and others yathā-sādhya—to the best of [their] ability.

“Householder devotees should always earn their living according to their social duty, and they should serve guests and others to the best of their ability.

বৈধপত্নী সহবাসে নহে ভক্তি হানি ।
সার্ষপ স্নতৈল ব্যবহারে নাহি দোষ মানি ॥১৫॥

vaidha-patnī sahavāse nahe bhakti hāni
sārṣapa sutaila vyavahāre nāhi doṣa māni [15]

sahavāse—Living with vaidha-patnī—a lawful wife nahe—is not hāni—a harm bhakti—to devotion, [and] māni nāhi—I do not consider vyavahāre—using sārṣapa sutaila—refined mustard oil doṣa—a fault.

“Living with a lawful wife is not harmful to devotion, and I do not consider using mustard oil to be a fault.

দধি দুগ্ধ স্মার্ত-উপচারিত আমিষ ।
যুক্ত-বৈরাগীর হয় গ্রহণে নিরামিষ ॥১৬॥

dadhi duḡdha smārta-upacharita āmiṣa
yukta-vairāgīra haya grahaṇe nirāmiṣa [16]

dadhi—Yoghurt [and] duḡdha—milk smārta-upacharita—prepared according to the smṛti scriptures [are] āmiṣa—non-vegetarian, [but] haya—they become nirāmiṣa—vegetarian yukta-vairāgīra grahaṇe—through acceptance by a proper renunciant.

“Milk and yoghurt prepared according to smārta regulations are non-vegetarian, but they become vegetarian when they are accepted by proper renunciants.

গৃহস্থ-বৈষ্ণব সদা নামাপরাধ রাখি’ দূরে ।
আনুকূল্য লয়, প্রাতিকূল্য ত্যাগ করে ॥১৭॥

gṛhasṭha-vaiṣṇava sadā nāmāparādha rākhi’ dūre
ānukūlya laya, prātikūlya tyāga kare [17]

gṛhasṭha-vaiṣṇava—Householder devotees sadā—always dūre rākhi’—avoid nāmāparādha—offences to the Name. laya—accept ānukūlya—the favourable, [and] tyāga kare—reject prātikūlya—the unfavourable.

“Householder devotees always avoid offences to the Name, accept the favourable, and reject the unfavourable.

ঐকান্তিক নামাশ্রয় তাহার মহিমা ।
গৃহস্থ বৈষ্ণবের নাহি মাহাত্ম্যের সীমা ॥১৮॥

aikāntika nāmāśraya tāhāra mahimā
gṛhasṭha vaiṣṇavera nāhi mähātmyera sīmā [18]

aikāntika—Sincerely nāmāśraya—taking shelter of the Name [is] tāhāra—their mahimā—glory. nāhi—There is no sīmā—limit mähātmyera—to the glories gṛhasṭha vaiṣṇavera—of householder devotees.

“Sincerely taking shelter of the Name is a householder’s glory. The glories of householder devotees have no end.

পরহিংসা ত্যাগ, পর-উপকারে রত ।
সর্বভূতে দয়া গৃহীর এইমাত্র ব্রত ॥১৯॥

para-himsā tyāga, para-upakāre rata
sarva-bhūte dayā gṛhīra ei-mātra vrata [19]

gṛhīra—The householder’s ei-mātra—only vrata—duty [is] tyāga—to avoid para-himsā—envy, para-upakāre rata—engage in helping others, [and] sarva-bhūte dayā—be compassionate to all beings.

“The householder’s only duty is to avoid envy, help others, and be compassionate to all beings.

গৃহত্যাগী বা বৈরাগী বৈষ্ণবের কৃত্য

gṛha-tyāgī vā vairāgī vaiṣṇavera kṛtya

*The duties of renounced devotees who have
given up household life*

বৈরাগী বৈষ্ণব প্রাণবৃত্তি অঙ্গীকারি’ ।

অসঞ্চয় স্ত্রীসম্ভাষণশূণ্য, ভজে হরি ॥২০॥

vairāgī vaiṣṇava prāṇa-vṛtti aṅgīkari’

asañchaya strī-sambhāṣaṇa-śūnya, bhaje hari [20]

vairāgī vaiṣṇava—Renounced devotees bhaje—serve hari—the Lord, aṅgīkari’—accept prāṇa-vṛtti—the necessities for life, asañchaya—do not accumulate [wealth, and] strī-sambhāṣaṇa-śūnya—do not converse with women.

“Renounced devotees serve the Lord, accept the necessities for life, do not accumulate wealth, and do not converse with women.

এইরূপ আচারভেদে সকল বৈষ্ণব ।

কৃষ্ণ ভজি’ পায় কৃষ্ণের অপ্রাকৃত বৈভব ॥২১॥

ei-rūpa āchāra-bhede sakala vaiṣṇava

kṛṣṇa bhaji’ pāya kṛṣṇera aprākṛta vaibhava [21]

ei-rūpa—In this way, āchāra-bhede—according to different practices, sakala—all vaiṣṇava—devotees bhaji’—serve kṛṣṇa—Kṛṣṇa [and] pāya—realise aprākṛta vaibhava—the divine glory kṛṣṇera—of Kṛṣṇa.

“In this way, according to different practices, all devotees serve Kṛṣṇa and realise His divine glory.

বৈষ্ণবের কুটীনাটী নাই

vaiṣṇavera kuṭīnāṭī nāi

Vaiṣṇavas are not deceitful

গৃহী হউক ত্যাগী হউক ভক্তে ভেদ নাই ।

ভেদ কৈলে কুস্তীপাক নরকেতে যাই ॥২২॥

gṛhī ha-uka tyāgī ha-uka bhakte bheda nāi

bheda kaile kumbhīpāka narakete yāi [22]

nāi—There is no *bheda*—difference *bhakte*—between devotees— *ha-uka*—be they *gṛhī*—householders [or] *ha-uka*—be they *tyāgī*—renunciants. *bheda kaile*—If someone makes distinctions [between them,] *yāi*—they go *kumbhīpāka narakete*—to the hell of boiling oil. “There is no difference between devotees—be they householders or renunciants. If someone makes distinctions between them, they go to the hell of boiling oil.

মূল কথা, কুটীনাটী ব্যবহার যার।
বেষণবকুলেতে সেই মহাকুলাঙ্গার ॥২৩॥

**mūla kathā, kuṭīnāṭī vyavahāra yāra
vaiṣṇava-kulete sei mahākulāṅgāra [23]**

mūla kathā—The main point [is that] *sei yāra*—those who *vyavahāra*—behave *kuṭīnāṭī*—deceitfully [are] *mahākulāṅgāra*—a great disgrace *vaiṣṇava-kulete*—to the society of devotees.

“The main point is that those who behave deceitfully are a great disgrace to the society of Vaiṣṇavas.

সরল ভাবেতে গঠি’ নিজ ব্যবহার।
জীবনে মরণে কৃষ্ণভক্তি জানি সার ॥২৪॥

**sarala bhāvete gaṭhi’ nija vyavahāra
jīvane maraṇe kṛṣṇa-bhakti jāni sāra [24]**

nija vyavahāra gaṭhi’—Everyone should behave *sarala bhāvete*—in a sincere manner [and] *jāni*—know *kṛṣṇa-bhakti*—devotion to Kṛṣṇa [to be] *sāra*—all-in-all, *jīvane*—in life [and] *marāṇe*—death.

“Everyone should behave in a sincere manner and know devotion to Kṛṣṇa to be all-in-all, in life and death.

কুটীনাটী কপটতা শাঠ্য কুটীলতা।
না ছাড়িয়া হরি ভজে, তার দিন গেল বৃথা ॥২৫॥

**kuṭīnāṭī kapaṭatā śāṭhya kuṭīlatā
nā chhāḍiyā hari bhaje, tāra dina gela vṛthā [25]**

dina—The days *tāra*—of those who *bhaje*—serve *hari*—the Lord [but] *chhāḍiyā nā*—do not give up *kuṭīnāṭī*—deceit, *kapaṭatā*—duplicity, *śāṭhya*—dishonesty, [and] *kuṭīlatā*—insincerity *gela*—pass *vṛthā*—in vain.

“Those who serve the Lord but do not give up deceit, duplicity, dishonesty, and insincerity pass their days in vain.

সেই সব ভাগবত কদর্থ করিয়া।
ইন্দ্রিয় চরাঞা বলে প্রকৃতি ভুলাইয়া ॥২৬॥
**sei saba bhāgavata kadartha kariyā
indriya charāṅā bule prakṛti bhulāiyā [26]**

sei saba—They kdartha kariyā—distort the meaning bhāgavata—of Śrīmad Bhāgavatam, [and] bule—roam about charānā—enjoying indriya—the senses [and] bhulāiyā—seducing prakṛti—women.

“They distort the meaning of Śrīmad Bhāgavatam and roam about enjoying the senses and seducing women.

ভাগবত-শ্লোক যথা

bhāgavata-śloka yathā

A verse from Śrīmad Bhāgavatam (10.33.36)

অনুগ্রহায় ভক্তানাং মানুষং দেহমাশ্রিতঃ ।

ভজতে তাদৃশীঃ ক্রীড়া যাঃ শ্রদ্ধা তৎপরো ভবেৎ ॥২৭॥

anugrahāya bhaktānām mānuṣaṁ deham āśritaḥ

bhajate tādṛśīḥ krīḍā yaḥ śrutvā tat-paro bhavet [27]

anugrahāya—To bestow mercy bhaktānām—upon [His] devotees, āśritaḥ—Kṛṣṇa assumes mānuṣaṁ deham—a human-like form [and] bhajate—manifests krīḍā—Pastimes. śrutvā—Hearing tādṛśīḥ yāḥ—about them, bhavet—souls become tat-paro—devoted to Him.

“To bestow mercy upon His devotees, Kṛṣṇa assumes a human-like form and manifests His Pastimes. Those who hear about these Pastimes become devoted to Kṛṣṇa.’

লম্পট পাপিষ্ঠ আপনাকে কৃষ্ণ মানি’ ।

কৃষ্ণলীলা অনুকৃতি করে ধর্মহানি ॥২৮॥

lampaṭa pāpiṣṭha āpanāke kṛṣṇa māni’

kṛṣṇa-līlā anukṛti kare dharma-hāni [28]

lampaṭa pāpiṣṭha—Lewd sinners māni’—consider āpanāke—themselves kṛṣṇa—Kṛṣṇa, anukṛti kare—imitate kṛṣṇa-līlā—Kṛṣṇa’s Pastimes, [and] dharma-hāni—desecrate religious principles.

“Lewd sinners consider themselves Kṛṣṇa, imitate Kṛṣṇa’s Pastimes, and desecrate dharma.

শুদ্ধভক্তের রাধাকৃষ্ণের সেবা

śuddha-bhaktera rādhā-kṛṣṇera sevā

A pure devotee’s service to Rādhā and Kṛṣṇa

শুদ্ধভক্ত ভক্তভাবে চিত্তস্বরূপ হঞা ।

ব্রজে রাধাকৃষ্ণ সেবে সখীভাব লঞা ॥২৯॥

śuddha-bhakta bhakta-bhāve chit-svarūpa hañā

vraje rādhā-kṛṣṇa seve sakhī-bhāva lañā [29]

śuddha-bhakta—Pure devotees hañā—attain [their] chit-svarūpa—spiritual form bhakta-bhāve—as a devotee [and] seve—serve rādhā-kṛṣṇa—Rādhā and Kṛṣṇa vraje—in Vraja lañā—with sakhī-bhāva—the mood of a sakhī.

“Pure devotees attain their spiritual devotee form and serve Rādhā and Kṛṣṇa in Vraja in the mood of a sakhī.

কৃষ্ণভাবে তৎপর হয় যে পামর ।

কুস্তীপাক প্রাপ্ত হয় মরণের পর ॥৩০॥

kṛṣṇa-bhāve tat-para haya ye pāmara

kumbhīpāka prāpta haya maraṇera para [30]

ye pāmara—Fools who kṛṣṇa-bhāve tat-para haya—impersonate Kṛṣṇa prāpta haya—go kumbhīpāka—to the hell of boiling oil maraṇera para—after death.

“Fools who impersonate Kṛṣṇa go to the hell of boiling oil after death.

অন্তরঙ্গ ভক্তি দেহে নহে, আত্মায়

antaraṅga bhakti dehe nahe, ātmāya

Confidential devotion exists within the heart—not the body

অন্তরঙ্গ ভক্তি মনে, দেহে কিছু নয় ।

কুটীনাটী বলে মুঢ় আচরণ হয় ॥৩১॥

antaraṅga bhakti mane, dehe kichhu naya

kuṭīnāṭī bale mūḍha ācharaṇa haya [31]

antaraṅga—Confidential bhakti—devotion [is] mane—in the heart. kichhu naya—There is nothing dehe—within the body, [but] mūḍha—fools kuṭīnāṭī bale—deceitfully ācharaṇa haya—imitate [it].

“Confidential devotion is in the heart, not the body, but fools deceitfully imitate it.

সেই সব অসৎসঙ্গ দূরে পরিহারি’ ।

কৃষ্ণ ভজে শুদ্ধভক্ত সিদ্ধদেহ ধরি ॥৩২॥

sei saba asat-saṅga dūre parihari’

kṛṣṇa bhaje śuddha-bhakta siddha-deha dhari’ [32]

dūre parihari’—Avoiding sei saba—all such asat-saṅga—bad association, śuddha-bhakta—pure devotees bhaje—serve kṛṣṇa—Kṛṣṇa siddha-deha dhari’—with [their] spiritual bodies.

“Avoiding all such forms of bad association, pure devotees serve Kṛṣṇa with their spiritual bodies.

কৃষ্ণই পুরুষ, আর সব প্রকৃতি

kṛṣṇa-i puruṣa, āra saba prakṛti

Kṛṣṇa is the only male; everyone else is female

ভক্তসব প্রকৃতি হইয়া মজে কৃষ্ণপায় ।

পুরুষ একলে কৃষ্ণ, দাস মহাশয়” ॥৩৩॥

bhakta-saba prakṛti ha-iyā maje kṛṣṇa-pāya

puruṣa ekale kṛṣṇa, dāsa mahāśaya” [33]

bhakta-saba—All devotees ha-iyā—are prakṛti—female [and] maje—revel kṛṣṇa-pāya—in Kṛṣṇa’s feet. kṛṣṇa—Kṛṣṇa ekale—alone [is] puruṣa—male, dāsa mahāśaya—“O honourable servant, Dās.”

“All devotees are female and revel in Kṛṣṇa’s feet. Kṛṣṇa is the only male, O Dās Mahāśay.”

রঘুনাথ দাস তবে বিনীত হইয়া ।
স্বরাপেরে নিবেদন করে দু’হাত জুড়িয়া ॥৩৪॥

raghunātha dāsa tabe vinīta ha-iyā
svarūpere nivedana kare du’hāta juḍiyā [34]

raghunātha dāsa—Raghunāth Dās tabe—then juḍiyā—joined [his] du’hāta—two hands [and] vinīta ha-iyā—humbly nivedana kare—spoke svarūpere—to Svarūp.

Raghunāth Dās joined his palms and humbly spoke to Svarūp.

“বল প্রভু, আছে এক জিজ্ঞাস্য আমার ।
স্বধর্মবিহীনভক্তি সর্বভক্তিসার ॥৩৫॥

“bala prabhu, āchhe eka jijñāśya āmāra
sva-dharma-vihīna-bhakti sarva-bhakti-sāra [35]

“prabhu—“Master, bala—please speak [to me]. āmāra āchhe—I have eka—a jijñāśya—question. sva-dharma-vihīna-bhakti—Devotion that is free from social duty (the duties of varṇa and āśram) [is] sarva-bhakti-sāra—the best of all forms of devotion.

“Master, I have a question. Please answer me. Devotion that is free from social duty is the best of all forms of devotion.

গৃহস্থ ও স্বধর্ম

gṛhastha o svadharmā

Householders and social duty

তবে কেন গৃহস্থ থাকিবে স্বধর্মেতে ।
স্বধর্ম ছাড়িয়া ভক্তি পারে ত’ করিতে” ॥৩৬॥

tabe kena gṛhastha thākibe svadharmete
svadharmā chhāḍiyā bhakti pāre ta’ karite” [36]

tabe—So kena—why [should] gṛhastha—householders thākibe—remain [engaged] svadharmete—in their social duty? pāre—They can chhāḍiyā—leave [their] svadharmā—social duty [and] ta’ karite—practise bhakti—“devotion.”

“So why should householders remain engaged in their social duty when they can give it up and practise devotion?”

স্বরূপ বলে, “শুন, ভাই, ইহাতে যে মর্ম ।
বলিব তোমাকে আমি শুদ্ধভক্তি ধর্ম ॥৩৭॥

svarūpa bale, “śuna, bhāi, ihāte ye marma
baliba tomāke āmi śuddha-bhakti dharmā [37]

svarūpa–Svarūp bale–said, “bhāi–“Brother, śuna–listen! āmi–I baliba–will explain tomāke–to you dharma–the nature śuddha-bhakti–of pure devotion, ye–which [is] marma–the essence ihāte–of this.

Svarūp replied, “Brother, listen! I will explain to you the nature of pure devotion, which is the essence of this matter.

স্বধর্মে জীবনযাত্রা সহজে ঘটয় ।
পরধর্মে কষ্ট আছে, স্বাভাবিক নয় ॥৩৮॥

svadharme jīvana-yātrā sahaje ghaṭaya
para-dharme kaṣṭa āchhe, svābhāvika naya [38]

[Your] jīvana-yātrā–livelihood ghaṭaya–is maintained sahaje–easily svadharme–by following [your] own social duty; āchhe–there is kaṣṭa–difficulty para-dharme–in following someone else’s duty, [because] naya–it is not svābhāvika–natural.

“Your livelihood is easily maintained by following your own social duty; it is difficult to follow someone else’s duty because it is unnatural.

স্বধর্মে ভক্তির অনুকূল যাহা হয় ।
তাই ভক্তিমান জন গ্রহণ করয় ॥৩৯॥
যাহা যখন ভক্তি-প্রতিকূল হ’এগা যায় ।
তাহা ত্যাগ করিলে ত’ শুদ্ধভক্তি পায় ॥৪০॥

svadharme bhaktira anukūla yāhā haya
tāi bhaktimān jana grahaṇa karaya [39]
yāhā yakhana bhakti-pratikūla hañā yāya
tāhā tyāga karile ta’ śuddha-bhakti pāya [40]

[When] bhaktimān jana–devotees, svadharme–in the midst of [their] social duty, grahaṇa karaya–accept tāi yāhā–that which haya–is anukūla–favourable bhaktira–to devotion [and] tyāga karile–avoid tāhā–things yakhana–when yāhā–they hañā yāya–become bhakti-pratikūla–unfavourable to devotion, [then] pāya ta’–they attain śuddha-bhakti–pure devotion.

“When devotees, in the midst their social duty, accept everything that is favourable to devotion and avoid everything that is unfavourable to devotion, then they attain pure devotion.

অতএব স্বধর্মনিষ্ঠা চিত্ত হইতে ত্যজি’ ।
ভক্তিনিষ্ঠা করিলেই সাধুধর্ম ভজি’ ॥৪১॥

ataeva svadharmā-niṣṭhā chitta ha-ite tyaji’
bhakti-niṣṭhā karilei sādhu-dharma bhaji’ [41]

ataeva–So, [only if] tyaji’–they remove svadharmā-niṣṭhā–attachment to [their] social duty ha-ite–from [their] chitta–heart [and] bhakti-niṣṭhā karilei–develop attachment to devotion [do they] bhaji’–follow sādhu-dharma–the duty of a sādhu.

“So, only if they remove attachment to their social duty from their heart and develop attachment to devotion do they follow the duty of a sādhu.

স্বধৰ্মত্যাগের নাম নিষ্ঠাপরিহার ।
নিয়মাগ্রহ দূর হইলে হয় বৈষ্ণব আচার ॥৪২॥

svadharmā-tyāgera nāma niṣṭhā-parihāra
niyamāgraha dūra ha-ile haya vaiṣṇava āchāra [42]

svadharmā-tyāgera nāma—The phrase, ‘renouncing social duty’ [means] niṣṭhā-parihāra—giving up attachment [to it. When] niyamāgraha—excessive attachment to rules dūra ha-ile—withdraws, vaiṣṇava āchāra—Vaiṣṇava practice haya—takes place.

“‘Renouncing social duty’ means giving up attachment to it. When excessive attachment to the rules for social duty withdraws, Vaiṣṇava practice begins.

কৃষ্ণস্মৃতি বিধি; কৃষ্ণবিস্মৃতি নিষেধ
kṛṣṇa-smṛti vidhi; kṛṣṇa-vismṛti niṣedha

*The rule is: remember Kṛṣṇa,
and the prohibition is: do not forget Kṛṣṇa*

নিরন্তর কৃষ্ণস্মৃতি মূলবিধি ভাই ।
শ্রীকৃষ্ণবিস্মৃতি যাহে নিষেধ মূল তাই” ॥৪৩॥
nirantara kṛṣṇa-smṛti mūla-vidhi bhāi
śrī-kṛṣṇa-vismṛti yāhe niṣedha mūla tāi” [43]

bhāi—Brother, nirantara—constant kṛṣṇa-smṛti—remembrance of Kṛṣṇa [is] mūla-vidhi—the fundamental rule, [and] tāi yāhe—that by which śrī-kṛṣṇa-vismṛti—forgetfulness of Śrī Kṛṣṇa [occurs is] mūla niṣedha—the fundamental prohibition.”

“Brother, constant remembrance of Kṛṣṇa is the fundamental rule, and forgetfulness of Kṛṣṇa is the fundamental prohibition.”

তবে রঘুনাথ বলে, “কথা এক আর ।
আজ্ঞা হয় শুনি যাহে বৈষ্ণব-বিচার ॥৪৪॥

tabe raghunātha bale, “kathā eka āra
ājñā haya śuni yāhe vaiṣṇava-vichāra [44]

raghunātha—Raghunāth tabe—then bale—said, [“There is] “āra eka kathā—another subject. ājñā haya—If you allow [me,] śuni—I would like to hear [further] yāhe vaiṣṇava-vichāra—explanation about Vaiṣṇavas.

Raghunāth said, “I have another subject to discuss. If you allow me, I would like to hear further explanation about Vaiṣṇavas.

শ্রীঅচ্যুতগোত্র ও স্বধৰ্ম

śrī-achyuta-gotra o svadharmā

The family of the Lord and social duty

শ্রীঅচ্যুতগোত্র বলি’ বৈষ্ণব-নির্দেশ ।
ইহার তাৎপর্য কিবা, ইথে কি বিশেষ” ॥৪৫॥

**śrī-achyuta-gotra bali' vaiṣṇava-nirdeśa
ihāra tātparya kibā, ithe ki viśeṣa" [45]**

vaiṣṇava-nirdeśa bali'—Devotees are identified as śrī-achyuta-gotra—the family of the Lord. kibā—What [is] tātparya—the meaning ihāra—of this? ki—What [is] viśeṣa—significant ithe"—in this regard?"

“Vaiṣṇavas are described as the family of the Lord. What is the meaning and significance of this?”

স্বরূপ বলে, “গৃহী, ত্যাগী উভয়ে সর্বথা ।
এই গোত্রে অধিকারী নাহিক অগ্ৰথা ॥৪৬॥
**svarūpa bale, “gr̥hī, tyāgī ubhaye sarvathā
ei gotre adhikārī nāhika anyathā [46]**

svarūpa—Svarūp bale—said, “ubhaye—Both gr̥hī—householders [and] tyāgī—renunciants [are,] sarvathā—in all respects, adhikārī—members ei gotre—of this family [and] nāhika—no anyathā—other.

Svarūp said, “Both householders and renunciants are, in all respects, members of this family and no other.

শ্রীঅচ্যুতগোত্রে থাকে শুদ্ধভক্ত যত ।
স্বধর্মনিষ্ঠায় কভু নাহি হয় রত ॥৪৭॥
**śrī-achyuta-gotre thāke śuddha-bhakta yata
svadharma-niṣṭhāya kabhu nāhi haya rata [47]**

yata—All śuddha-bhakta—pure devotees thāke—live śrī-achyuta-gotre—in the family of the Lord [and] kabhu nāhi—never svadharma-niṣṭhāya rata haya—become attached to social duty.

“All pure devotees belong to the family of the Lord and never become attached to social duty.

সংসারের গোত্র ত্যজি' কৃষ্ণগোত্র ভজে ।
সেই নিত্যগোত্র তার যেই বৈসে ব্রজে ॥৪৮॥
**sāmsārera gotra tyaji' kṛṣṇa-gotra bhaje
sei nitya-gotra tāra yei vaise vraje [48]**

tyaji'—They leave behind [their] sāmsārera gotra—worldly family [and] bhaje—serve kṛṣṇa-gotra—Kṛṣṇa's family. tāra yei—Those who vaise—reside vraje—in Vraja [are part of] sei—that nitya-gotra—eternal family.

“They give up their worldly families and serve Kṛṣṇa's family. Those who reside in Vraja are part of that eternal family.

কেহ বা স্বদেহে বৈসে ব্রজগোপী হঞা ।
কেহ বা আরোপসিদ্ধ-মানসে লইয়া ॥৪৯॥
**keha vā svadehe vaise vraja-gopī hañā
keha vā āropa-siddha-mānase la-iyā [49]**

keha vā—Some vaise—reside svadehe—in [their] own body hañā—as vraja-gopī—a gopī of Vraja, [and] keha vā—some la-iyā—practise āropa-siddha-mānase—ascription within their minds.

“Some reside in their spiritual body as Vraja-gopīs, and others practise ārop-siddhā* within their minds.

প্রবর্ত, সাধক, সিদ্ধ

pravarta, sādhaaka, siddha

Beginners, practitioners, and experts

প্রবর্ত, সাধক, সিদ্ধ—তিন যে প্রকার।

বুঝিতে পারিলে বুঝি ভক্তিধর্মসার ॥৫০॥

pravarta, sādhaaka, siddha—tina ye prakāra

bujhite pāriḷe bujhi bhakti-dharma-sāra [50]

pāriḷe—If you can bujhite—understand ye—the tina—three prakāra—classes [of devotees]—pravarta—beginners, sādhaaka—practitioners, [and] siddha—experts—[then] bujhi—you can understand bhakti-dharma-sāra—the essence of devotional practice.

“If you can understand the three classes of devotees—beginners, practitioners, and experts—then you can understand the essence of devotional practice.

‘কনিষ্ঠাধিকারী’ হয় ‘প্রবর্তে’ গণন।

মধ্যমাধিকারী সাধক ভক্ত মহাজন ॥৫১॥

‘kaniṣṭhādhikārī’ haya ‘pravarte’ gaṇana

‘madhyamādhikārī’ ‘sādhaaka’ bhakta mahājana [51]

‘kaniṣṭhādhikārī’—A kaniṣṭha adhikārī gaṇana haya—is counted ‘pravarte’—as a beginner. ‘madhyamādhikārī’—A madhyam adhikārī [is] ‘sādhaaka’—a practitioner, bhakta mahājana—a devotee, and a great soul.

“A kaniṣṭha adhikārī is considered a beginner. A madhyam adhikārī is a practitioner, a devotee, and a great soul.

‘উত্তমাধিকারী’ হয় ‘সিদ্ধ’ মহাশয়।

হৃদয়ে স্বধর্মনিষ্ঠা কভু না করয় ॥৫২॥

‘uttamādhikārī’ haya ‘siddha’ mahāśaya

hṛdaye svadharmā-niṣṭhā kabhu nā karaya [52]

‘uttamādhikārī’—An uttam adhikārī haya—is mahāśaya ‘siddha’—a worshippable expert, [and] kabhu nā—never svadharmā-niṣṭhā karaya—becomes attached to social duty hṛdaye—at heart.

“An uttam adhikārī is a worshippable expert and never becomes attached to social duty at heart.

* See 17.57 on page 190.

মধ্যমাধিকারী আর উত্তমাধিকারী ।
সকলে অচ্যুতগোত্র দেখহ বিচারি” ॥৫৩॥

**madhyamādhikārī āra uttamādhikārī
sakale achyuta-gotra dekhaha vichārī”**[53]

vichārī’ dekhaha—Consider sakale—both madhyamādhikārī—practitioners āra—and uttamādhikārī—experts [to be part] achyuta-gotra—of the family of the Lord.”

“Consider both practitioners and experts to be part of the family of the Lord.”

আরোপ

āropa

Ascription

রঘুনাথ বলে, “এবে আরোপ বুঝিব ।
তাৎপর্য বুঝিয়া সব সন্দেহ ত্যজিব” ॥৫৪॥

**raghunātha bale, “ebe āropa bujhiba
tātparya bujhiyā saba sandeha tyajiba”**[54]

raghunātha—Raghunāth bale—said, “bujhiba—“I wish to understand āropa—ascription ebe—now. bujhiyā—By understanding [its] tātparya—significance, tyajiba—I will give up saba—all [my] sandeha—doubts.

Raghunāth said, “I now wish to understand ascription. By understanding its significance, I will give up all my doubts.

দামোদর বলে, “শুন আরোপ-সন্ধান ।
ইহাতে চাহিয়ে ভক্তিস্বরূপের জ্ঞান ॥৫৫॥

**dāmodara bale, “śuna āropa-sandhāna
ihāte chāhiye bhakti-svarūpera jñāna** [55]

dāmodara—Dāmodar bale—said, “śuna—“Hear āropa-sandhāna—a description of ascription. ihāte—In this regard, chāhiye—you need jñāna—knowledge bhakti-svarūpera—of the nature of devotion [itself].

Dāmodar said, “Hear now about ascription. To understand it, you need to understand the nature of devotion itself.

ত্রিবিধা বৈষ্ণবী ভক্তি

trividhā vaiṣṇavī bhakti

The three types of Vaiṣṇava devotion

ত্রিবিধা বৈষ্ণবী ভক্তি করহ বিচার ।

(১) ‘আরোপ-সিদ্ধা’, (২) ‘সঙ্কসিদ্ধা’, (৩) ‘স্বরূপ-সিদ্ধা’ আর ॥৫৬॥

trividhā vaiṣṇavī bhakti karaha vichāra

(1) ‘āropa-siddhā’, (2) ‘saṅga-siddhā’, (3) ‘svarūpa-siddhā’ āra [56]

vichāra karaha—Consider trividhā—the three types vaiṣṇavī bhakti—of Vaiṣṇava devotion: ‘āropa-siddhā’—‘ārop-siddhā’, ‘saṅga-siddhā’—‘saṅga-siddhā’, āra—and ‘svarūpa-siddhā’—‘svarūp-siddhā’.

“You should know that there are three types of Vaiṣṇava devotion: ārop-siddhā, saṅga-siddhā, and svarūp-siddhā.

(১) আরোপ-সিদ্ধা ভক্তি—কনিষ্ঠাধিকারীর

(1) āropa-siddhā bhakti—kaniṣṭhādhikārīra

(1) Devotion expressed through ascription is for the beginner

আরোপ-সিদ্ধার কথা বলিব প্রথমে ।

সুস্থির হইয়া বুঝ চিত্তের সংযমে ॥৫৭॥

āropa-siddhāra kathā baliba prathame

susthira ha-iyā bujha chittera saṁyame [57]

prathame—First, āropa-siddhāra kathā baliba—I will explain ārop-siddhā. susthira ha-iyā—Focus [and] bujha—understand [it] chittera saṁyame—with a controlled mind.

“First, I will explain ārop-siddhā. Focus and understand it with a controlled mind.

বদ্ধ বহির্মুখ জীব বিষয়ী প্রধান ।

জড়সঙ্গমাত্র করি’ করে অবস্থান ॥৫৮॥

baddha bahirmukha jīva viṣayī pradhāna

jaḍa-saṅga-mātra kari’ kare avasthāna [58]

baddha jīva—Conditioned souls [who are] bahirmukha—averse [to the Lord are] viṣayī pradhāna—mostly materialists. avasthāna kare—They live [and] saṅga-mātra kari’—associate only jaḍa—with matter.

“Conditioned souls who are averse to the Lord are mostly materialists and associate only with material things.

জড়সুখ জড়দুঃখ নিয়ত তাহার ।

প্রাকৃত সংসর্গ বিনা কিছু নাহি আর ॥৫৯॥

jaḍa-sukha jaḍa-duḥkha niyata tāhāra

prākṛta saṁsarga vinā kichhu nāhi āra [59]

niyata—Constantly, tāhāra—their [experience] jaḍa-sukha—of material happiness [and] jaḍa-duḥkha—material sadness [takes places]. kichhu nāhi—They have no saṁsarga—connection āra—with anything vinā—other than prākṛta—matter.

“They are constantly engrossed in material happiness and sadness, and have no experience of anything other than matter.

অপ্রাকৃত বলি’ কিছু নাহি পায় জ্ঞান ।

অপ্রাকৃত-তত্ত্ব মনে নাহি পায় স্থান ॥৬০॥

aprākṛta bali’ kichhu nāhi pāya jñāna

aprākṛta-tattva mane nāhi pāya sthāna [60]

kichhu nāhi pāya—They have no jñāna—knowledge bali’—regarding aprākṛta—spirit, [and] aprākṛta-tattva—spiritual truth pāya nāhi—finds no sthāna—place mane—in [their] hearts.
 “They know nothing about spirit, and there is no place for spiritual truth in their hearts.

নিজে অপ্রাকৃত বস্তু তাহাও না জানে ।
 অরক্ষিত শিশু যেন সদাই অজ্ঞানে ॥৬১॥
nije aprākṛta vastu tāhāo nā jāne
arakṣita śiśu yena sadāi ajñāne [61]

jāne nā—They do not know tāhāo—even that nije—they [are] aprākṛta vastu—spiritual beings. yena—Like arakṣita—uneducated śiśu—children, [they] sadāi—always [remain] ajñāne—ignorance.

“They do not even know that they are spiritual beings. Like uneducated children, they always remain in ignorance.

কোন ভাগ্যে কোন জন্মে সুকৃতির ফলে ।
 শ্রদ্ধার উদয় হয় হৃদয়কমলে ॥৬২॥
kona bhāgye kona janme sukṛtira phale
śraddhāra udaya haya hṛdaya-kamale [62]

kona bhāgye—By some good fortune, kona janme—in some birth, sukṛtira phale—as a result of sukṛti (rendering of service knowingly or unknowingly to the Lord or His paraphernalia), śraddhāra udaya haya—faith arises hṛdaya-kamale—in the lotus of their hearts.

“By some good fortune, in some birth, as a result of sukṛti, faith arises in the lotus of their hearts.

প্রথম সন্ধানে শুনে, ‘আমি কৃষ্ণদাস’ ।
 এ সংসার হইতে উদ্ধারে করে আশ ॥৬৩॥
prathama sandhāne śune, ‘āmi kṛṣṇa-dāsa’
e saṁsāra haite uddhāre kare āśa [63]

prathama—At first, sandhāne—in the course of their search, śune—they hear, ‘āmi—‘I [am] kṛṣṇa-dāsa’—a servant of Kṛṣṇa’, [and] āśa kare—aspire uddhāre—to be delivered haite—from e saṁsāra—this world.

“At first, in the course of their search, they hear, ‘I am a servant of Kṛṣṇa’, and then they aspire to be delivered from saṁsāra.

কৃষ্ণার্চন

krṣṇārchana

Worshipping Kṛṣṇa

গুরু বলে, ‘শুন, বাছা, কর কৃষ্ণার্চন’ ।
 কৃষ্ণার্চনে তবে তার ইচ্ছা-সঙ্গঠন ॥৬৪॥
guru bale, ‘śuna, vāchhā, kara kṛṣṇārchana’
krṣṇārchane tabe tāra ichchhā-saṅgaṭhana [64]

[Their] guru—Guru bale—says [to them,] ‘śuna—‘Listen! [My] vāchhā—child, kṛṣṇārchana kara’—you should worship Kṛṣṇa.’ tabe—Then tāra ichchhā—saṅgathana—they become eager kṛṣṇārchane—to worship Kṛṣṇa.

“Their Guru says to them, ‘Listen! My child, you should worship Kṛṣṇa’, and they then become eager to worship Kṛṣṇa.

কৃষ্ণ যে অপ্রাকৃত প্রভু, এই মাত্র শুনে ।
কৃষ্ণস্বরূপ অপ্রাকৃত তাহা নাহি জানে ॥৬৫॥
kṛṣṇa ye aprākṛta prabhu, ei mātra śune
kṛṣṇa-svarūpa aprākṛta tāhā nāhi jāne [65]

śune—They hear mātra—simply ei ye—that kṛṣṇa—Kṛṣṇa [is] aprākṛta—spiritual [and that He is] prabhu—the Lord, [but] jāne nāhi—they do not understand tāhā aprākṛta kṛṣṇa-svarūpa—Kṛṣṇa’s spiritual nature.

“They simply hear that Kṛṣṇa is spiritual and that He is the Lord, but they do not understand Kṛṣṇa’s spiritual nature.

নিজ চতুর্দিকে যাহা করে দরশনে ।
ঊর্ধ্বে মধ্যে ইষ্টে যাহা বুঝি দেখা মনে ॥৬৬॥
nija chatur-dike yāhā kare daraśane
tāhi madhye iṣṭa yāhā bujhi dekha mane [66]

bujhi dekha mane—They understand and regard yāhā—everything tāhi madhye—within yāhā—what daraśane kare—they see nija chatur-dike—in the four directions around them [is] iṣṭa—the Lord’s.

“They understand that everything they see around them belongs to the Lord.

ইষ্টদ্রব্যে ইষ্টমূর্তির করয় পূজন ।
এই স্থলে হয় তার আরোপ-চিন্তন ॥৬৭॥
iṣṭa-dravye iṣṭa-mūrtira karaya pūjana
ei sthale haya tāra āropa-chintana [67]

iṣṭa-mūrtira pūjana karaya—They [then] worship the Lord’s form iṣṭa-dravye—with the Lord’s paraphernalia. ei sthale—At this stage, tāra āropa-chintana haya—they practise ascription.

“They then worship the Lord’s form with the Lord’s paraphernalia. At this stage, they practise ascription.

মনুষ্যমূর্তি এক করিয়া গঠন ।
গন্ধ-পুষ্প-ধূপ-দীপে করয়ে অর্চন ॥৬৮॥
manuṣya-mūrti eka kariyā gaṭhana
gandha-puṣpa-dhūpa-dīpe karaye archana [68]

gaṭhana kariyā—They make eka—a manuṣya-mūrti—human form [and] archana karaye—worship [Him] gandha-puṣpa-dhūpa-dīpe—with fragrances, flowers, incense, and lamps.

“They make a human-like form of the Lord and worship Him with fragrances, flowers, incense, and lamps.

আরোপ-বুদ্ধ্যে ভাবে সব অপ্রাকৃত ধন ।

আরোপ চিন্তিয়া কভু অপ্রাকৃতাপন ॥৬৯॥

āropa-buddhye bhāve saba aprākṛta dhana

āropa chintiyā kabhu aprākṛtāpana [69]

āropa-buddhye—By understanding ascription, bhāve—they consider [that] saba—everything [is] aprākṛta—spiritual dhana—property, [and] āropa chintiyā—by practising ascription, [they] kabhu—sometimes aprākṛtāpana—perceive spiritual reality.

“By understanding ascription, they consider that everything is spiritual property, and by practising ascription, they sometimes perceive spiritual reality.

ইহাতে যে কৰ্ম্মার্পণ আরোপের স্থল ।

আরোপে ক্রমশঃ ভক্তিতত্ত্বে পায় বল ॥৭০॥

ihāte ye karmārpaṇa āropera sthala

ārope kramaśaḥ bhakti-tattve pāya bala [70]

ye karmārpaṇa—The offering of actions [to the Lord] ihāte—in this way [is] āropera sthala—the stage of ascription, [and] ārope—through ascription, [souls] kramaśaḥ—gradually pāya—develop bala—strength bhakti-tattve—in devotion.

“Offering actions to the Lord in this way is the practice of ascription, and through it, souls gradually develop devotional strength.

এই ত’ আরোপ-সিদ্ধা ভক্তির লক্ষণ ।

কনিষ্ঠাধিকারীর হয় এই সমর্চন ॥৭১॥

ei ta’ āropa-siddhā bhaktira lakṣaṇa

kaniṣṭhādhikārīra haya ei samarchana [71]

ei ta’—These [are] lakṣaṇa—the characteristics bhaktira—of devotion āropa-siddhā—expressed through ascription. kaniṣṭhādhikārīra ei samarchana haya—Beginners perform such worship.

“These are the characteristics of ārop-siddhā devotion. Beginners perform worship in this way.

তত্ত্ববোধে শ্রীমূর্তি পূজা

tattva-bodhe śrī-mūrṭi-pūjā

Worshipping the Deity with realisation

তত্ত্বটা বুঝিয়া যবে শ্রীমূর্তি পূজয় ।

তবে মধ্যম অধিকার হয় ত’ উদয় ॥৭২॥

tattvaṭi bujhiyā yabe śrī-mūrṭi pūjaya

tabe madhyama adhikāra haya ta’ udaya [72]

yabe—When pūjaya—they worship śrī-mūrṭi—the Deity bujhiyā—understanding tattvaṭi—the Lord’s nature, tabe—then madhyama adhikāra udaya ta’ haya—they rise to the intermediate stage.

“When beginners worship the Deity and come to understand the Lord’s nature, they rise to the intermediate stage.

উত্তমাধিকারীর আরোপের নাহি স্থান ।
মানসে অপ্রাকৃত তত্ত্বের পায় ত’ সন্ধান ॥৭৩॥
uttamādhikārīra āropera nāhi sthāna
mānase aprākṛta tattvera pāya ta’ sandhāna [73]

āropera sthāna nāhi—Ascription has no position uttamādhikārīra—for experts: sandhāna ta’ pāya—they perceive aprākṛta tattvera—spiritual reality [directly] mānase—within [their] hearts.

“Experts do not practise ascription: they directly perceive spiritual reality within their hearts.

প্রেমের উদয় হয় প্রেমচক্ষে হেরি’ ।
প্রাণেশ্বর ভজে পূর্ব-আরোপ দূর করি’ ॥৭৪॥
premera udaya haya prema-chakṣe heri’
prāṇeśvara bhaje pūrva-āropa dūra kari’ [74]

premera udaya haya—Divine love arises [within them, and] heri’—they [begin to] see prema-chakṣe—with the eyes of that love. bhaje—They serve prāṇeśvara—the Lord of their heart, [and] dūra kari’—give up [their] pūrva-āropa—previous [practice of] ascription.

“Divine love arises in them, and they begin to see with the eyes of that love. They serve the Lord of their heart and give up their previous practice of ascription.

ভক্তি স্বভাবতঃ নহে হেন কৰ্ম্মার্পণে ।
আরোপ-সিদ্ধা ভক্তিমাধ্যে হয় ত’ গণনে ॥৭৫॥
bhakti svabhāvataḥ nahe hena karmārpaṇe
āropa-siddhā bhakti-madhye haya ta’ gaṇane [75]

svabhāvataḥ—By nature, bhakti—devotion nahe—is not hena—like karmārpaṇe—offering actions. [Still,] āropa-siddhā—ascription haya—is ta’ gaṇane—counted bhakti-madhye—within devotion.

“By nature, devotion is not the same as offering actions. Still, ascription is considered a type of devotion.

(১) আরোপ-সিদ্ধার মূল তত্ত্ব

(1) āropa-siddhāra mūla tattva

(1) *The key principle of ascription*

আরোপ-সিদ্ধার এক মূলতত্ত্ব এই ।
জড়বস্তু, জড়কৰ্ম্ম ভক্তিভাবে লই ॥৭৬॥

āropa-siddhāra eka mūla-tattva ei

jaḍa-vastu jaḍa-karma bhakti-bhāve la-i [76]

ei eka—The mūla-tattva—key principle āropa-siddhāra—within ascription [is] la-i—using jaḍa-vastu—material objects [and] jaḍa-karma—material actions bhakti-bhāve—in a devotional way.

“The key principle within ascription is to use material objects and actions in a devotional way.

জড়বস্তু, জড়কর্মে মধ্যে ঘৃণ্য যাহা ।

অর্পণেও ভক্তি নাহি হয় কভু তাহা ॥৭৭॥

jaḍa-vastu, jaḍa-karma-madhye ghṛṇya yāhā

arpaṇeo bhakti nāhi haya kabhu tāhā [77]

arpaṇeo—By offering [the Lord], however, tāhā yāhā—that which [is] ghṛṇya—objectionable jaḍa-karma-madhye—amongst material actions [and] jaḍa-vastu—material objects, bhakti—devotion kabhu nāhi—never haya—comes about.

“Offering the Lord objectionable material objects and actions, however, is never devotion.

উপায়ে ইষ্ট বালি’ কর্মার্পণ করে ।

‘আরোপ-সিদ্ধা ভক্তি’ বালি’ বালিব তাহারে ॥৭৮॥

upādeya iṣṭa bali’ karmārpaṇa kare

‘āropa-siddhā bhakti’ bali’ baliba tāhāre [78]

karmārpaṇa kare—Offering actions [to the Lord] upādeya iṣṭa bali’—considering [them] pleasing to the Lord— tāhāre—that bali’ baliba—I will consider to be ‘āropa-siddhā bhakti’—devotion expressed through ascription.

“I consider offering the Lord actions that are pleasing to Him to be ārop-siddhā devotion.

মায়াবাদে অর্চনাজ্ঞ আরোপ-লক্ষণ ।

ভক্তিবাদে স্বরূপসিদ্ধা ভক্তির দর্শন ॥৭৯॥

māyāvāde archanāṅga āropa-lakṣaṇa

bhaktivāde svarūpa-siddhā bhaktira darśana [79]

māyāvāde—According to illusionist principles, archanāṅga—the practice of worship [has] āropa-lakṣaṇa—the characteristics of ascription, [but] bhaktivāde—according to devotional principles, [worship is also] darśana—seen svarūpa-siddhā bhaktira—[as a type] of self-manifest devotion.

“According to illusionist principles, worshipping the Lord is a form of ascription, but according to devotional principles, it is also seen as a type of self-manifest* devotion.

* See 17.83 on page 197.

(২) সঙ্গ-সিদ্ধা ভক্তি

(2) saṅga-siddhā bhakti

(2) *Devotion expressed as associated qualities*

এবে শুন, ‘সঙ্গ-সিদ্ধা ভক্তি’ যেই রূপ ।

শুদ্ধজ্ঞান যুক্তবৈরাগ্য সঙ্গসিদ্ধার স্বরূপ ॥৮০॥

ebe śuna, ‘saṅga-siddhā bhakti’ yei rūpa

śuddha-jñāna suvairāgya saṅga-siddhāra svarūpa [80]

ebe—Now śuna—hear yei rūpa—about ‘saṅga-siddhā bhakti’—devotion expressed as associated qualities. śuddha-jñāna—Pure knowledge [and] suvairāgya—proper renunciation [are] svarūpa—the forms saṅga-siddhāra—of saṅga-siddhā [devotion].

“Now hear about saṅga-siddhā devotion. Pure knowledge and proper renunciation are themselves saṅga-siddhā devotion.

যথা ভক্তি তথা যুক্তবৈরাগ্য শুদ্ধজ্ঞান ।

সাহচর্য্যে সঙ্গসিদ্ধ বুঝহ সন্ধান ॥৮১॥

yathā bhakti tathā yukta-vairāgya śuddha-jñāna

sāhacharye saṅga-siddha bujhaha sandhāna [81]

yathā tathā—Wherever [there is] bhakti—devotion, [there is] śuddha-jñāna—pure knowledge [and] yukta-vairāgya—proper renunciation. sāhacharye—With the help [of this principle], bujhaha—understand sandhāna—the nature saṅga-siddha—of saṅga-siddhā [devotion].

“Wherever there is devotion, there is pure knowledge and proper renunciation. With this principle, understand the nature of saṅga-siddhā devotion.

দৈন্য দয়া সহিষ্ণুতা ভক্তি-সহচর ।

সঙ্গসিদ্ধ-ভক্তি-অঙ্গ জান অতঃপর ॥৮২॥

dainya dayā sahiṣṇutā bhakti-sahachara

saṅga-siddha-bhakti-aṅga jāna ataḥpara [82]

dainya—Humility, dayā—compassion, [and] sahiṣṇutā—tolerance, bhakti-sahachara—accompany devotion. ataḥpara—From now on, jāna—you know saṅga-siddha-bhakti-aṅga—the limbs of saṅga-siddhā devotion.

“Humility, compassion, and tolerance also accompany devotion. You now know the limbs of saṅga-siddhā devotion.

(৩) স্বরূপ-সিদ্ধা ভক্তি

(3) svarūpa-siddhā bhakti

(3) *Self-manifest devotion*

সাক্ষাৎ ভক্তির কার্য যাহাতে নিশ্চয় ।

‘স্বরূপসিদ্ধা ভক্তি’র ক্রিয়া তাহাই হয় ॥৮৩॥

**sākṣāt bhaktira kārya yāhāte niśchaya
'svarūpa-siddhā bhakti'ra kriyā tāhāi haya [83]**

tāhāi yāhāte—That by which kārya—an act sākṣāt bhaktira—of devotion itself haya—takes place [is] niśchaya—certainly kriyā—an act 'svarūpa-siddhā bhakti'ra—of self-manifest devotion.

“An act of svarūp-siddhā devotion is an act of devotion itself.

শ্রবণ-কীর্তন-আদি নববিধ ভজন ।
স্বরূপসিদ্ধা ভক্তি বলি' তন্মামকীর্তন ॥৮৪॥

**śravaṇa-kīrtana-ādi nava-vidha bhajana
svarūpa-siddhā bhakti bali' tan-nāma-kīrtana [84]**

nava-vidha bhajana—The nine types of service—śravaṇa-kīrtana-ādi—hearing, chanting, remembering, attending, worshipping, praying, serving, befriending, and surrendering— [are] bali' tan-nāma-kīrtana—renowned by the name svarūpa-siddhā bhakti—'svarūp-siddhā devotion'.

“The nine types of service—hearing, chanting, and so on—are known as svarūp-siddhā devotion.

কৃষ্ণেতে সাক্ষাৎ তাহাদের মুখ্যগতি ।
আরোপসিদ্ধা, সঙ্গসিদ্ধার গৌণভাবে স্থিতি ॥৮৫॥

**kṛṣṇete sākṣāt tāhādera mukhya-gati
āropa-siddhā, saṅga-siddhāra gauṇa-bhāve sthiti [85]**

tāhādera—Their mukhya-gati—main focus [is] kṛṣṇete sākṣāt—Kṛṣṇa Himself, [and] āropa-siddhā—ārop-siddhā [devotion and] saṅga-siddhāra—saṅga-siddhā [devotion are] sthiti—situated [within them] gauṇa-bhāve—secondarily.

“The main focus of these practices is Kṛṣṇa Himself, and ārop-siddhā and saṅga-siddhā devotion are present within them secondarily.

স্বতঃসিদ্ধ আত্মবৃত্তি শুদ্ধভক্তিসার ।
বদ্ধজীবে মনোবৃত্তে উদয় তাহার ॥৮৬॥
কৃষ্ণে মুখ জড়দেহে তাহার বিস্তৃতি ।
এ জগতে ভক্তিদেবীর এইরূপ স্থিতি ॥৮৭॥

**svataḥ-siddha ātma-vṛtti śuddha-bhakti sāra
baddha-jīve mano-vṛtte udaya tāhāra [86]
kṛṣṇonmukha jaḍa-dehe tāhāra vistrṭti
e jagate bhakti-devīra ei-rūpa sthiti [87]**

sāra—The essence svataḥ-siddha ātma-vṛtti—of the natural propensity of the soul [is] śuddha-bhakti—pure devotion. tāhāra udaya—It arises mano-vṛtte—in the mental functioning baddha-jīve—of a conditioned soul [and] tāhāra vistrṭti—expands [as] kṛṣṇonmukha—inclination towards Kṛṣṇa jaḍa-dehe—in [their] material body. bhakti-devīra sthiti—The goddess of devotion exists e jagate—in this world ei-rūpa—in this way.

“The essence of the natural propensity of the soul is pure devotion. It arises in the mind of a conditioned soul and expands as inclination towards Kṛṣṇa within their material body. This is how the goddess of devotion exists in this world.

ত্রিবিধা ভক্তির ত্রিবিধা ক্রিয়া

trividhā bhaktir trividhā kriyā

The three functions of the three types of devotion

সেই ভক্তি ‘স্বরূপসিদ্ধা’ সাক্ষাৎ ক্রিয়া যথা ।

‘সঙ্গসিদ্ধা’ সহচর সাহায্যে সর্বথা ॥৮৮॥

sei bhakti ‘svarūpa-siddhā’ sāksāt kriyā yathā

‘saṅga-siddhā’ sahachara sāhāye sarvathā [88]

yathā—Where [there is] kriyā—an act [of devotion] sāksāt—itself, sei—such bhakti—devotion [is] ‘svarūpa-siddhā’—svarūp-siddhā [devotion]. ‘saṅga-siddhā’—Saṅga-siddhā [devotion] sāhāye—assists [and] sahachara—accompanies [svarūp-siddhā devotion] sarvathā—everywhere.

“An act of devotion itself is svarūp-siddhā devotion. Saṅga-siddhā devotion assists and accompanies svarūp-siddhā devotion everywhere.

‘আরোপসিদ্ধা’ হয় যথা প্রাকৃত বস্তু ক্রিয়া ।

অপ্রাকৃত ভাবে সাধে প্রাকৃত নাশিয়া” ॥৮৯॥

‘āropa-siddhā’ haya yathā prākṛta vastu kriyā

aprākṛta bhāve sādhe prākṛta nāśiyā” [89]

‘āropa-siddhā’—Ārop-siddhā devotion haya—takes place yathā—where [there are] prākṛta—material vastu—objects [and] kriyā—actions. [When] sādhe—practised aprākṛta bhāve—in a spiritual manner, [it] nāśiyā—conquers prākṛta”—material nature.”

“Ārop-siddhā devotion is practised in connection with material objects and actions. When practised with realisation of spirit, it conquers material nature.”

স্বরূপের উপদেশে, বুঝে রঘুনাথ ।

পীরিতি-স্বরূপতত্ত্ব জগাইয়ের সাথে ॥৯০॥

svarūpera upadeśe, bujhe raghunātha

pīriti-svarūpa-tattva jagāiyera sātha [90]

upadeśe—Through the advice svarūpera—of Svarūp, raghunātha—Raghunāth bujhe—understood pīriti-svarūpa-tattva—the nature of love jagāiyera sātha—in the company of Jagāi.

Through Svarūp’s advice, Raghunāth understood the nature of love in the company of Jagāi.

CHAPTER EIGHTEEN

শ্রীএকাদশী
Śrī-Ekādaśī
Śrī Ekādaśī

একদিন গৌরহরি শ্রীগুণ্ডিচা পরিহরি’
‘জগন্নাথ বল্লভে’ বসিলা ।
শুদ্ধা একাদশী দিনে কৃষ্ণনাম-সঙ্কীৰ্তনে
দিবস রজনী কাটাইলা ॥১॥

eka-dina gaurahari śrī-guṇḍichā parihari’
‘jagannātha-vallabhe’ vasilā
śuddhā ekādaśī dine kṛṣṇa-nāma-saṅkīrtane
divasa rajanī kāṭāilā [1]

eka-dina—One day, gaurahari—Gaurahari parihari’—left śrī-guṇḍichā—Śrī Guṇḍichā [and] vasilā—sat ‘jagannātha-vallabhe’—in the Jagannāth Vallabha garden. dine—On the day śuddhā ekādaśī—of pure Ekādaśī (the day on which Ekādaśī begins before dawn), kāṭāilā—the Lord spent divasa—the day [and] rajanī—night kṛṣṇa-nāma-saṅkīrtane—chanting the Name of Kṛṣṇa.

One day, Gaurahari left the Guṇḍichā Temple and sat in the Jagannāth Vallabha garden. It was pure Ekādaśī, and the Lord spent the whole day and night chanting the Name of Kṛṣṇa.

সঙ্গে স্বরূপদামোদর রামানন্দ, বক্রেশ্বর
আর যত ক্ষেত্রবাসীগণ ।
প্রভু বলে, “একমানে কৃষ্ণনাম-সঙ্কীৰ্তনে
নিদ্রাহার করিয়ে বর্জন ॥২॥

saṅge svarūpa-dāmodara rāmānanda vakreśvara
āra yata kṣetra-vāsi-gaṇa
prabhu bale, “ekamane kṛṣṇa-nāma-saṅkīrtane
nidrāhāra kariye varjana [2]

svarūpa-dāmodara—Svarūp Dāmodar, rāmānanda—Rāmānanda, vakreśvara—Vakreśvar, āra—and yata kṣetra-vāsi-gaṇa—other residents of Śrī Kṣetra (Jagannāth Puri) [were there] saṅge—with [the Lord]. prabhu—The Lord bale—said, “ekamane—“Single-mindedly kṛṣṇa-nāma-saṅkīrtane—chant the Name of Kṛṣṇa [and] varjana kariye—avoid nidrāhāra—sleeping and eating.

Svarūp Dāmodar, Rāmānanda Rāy, Vakreśvar Paṇḍit, and the other devotees residing in Śrī Kṣetra were there with Him. The Lord said, “Single-mindedly chant the Name of Kṛṣṇa and avoid sleeping and eating.

কেহ কর সঙ্খ্যানাম কেহ দণ্ড-পরণাম
কেল বল রামকৃষ্ণকথা” ।
যথা তথা পড়ি’ সবে ‘গোবিন্দ’ ‘গোবিন্দ’ রবে
মহাপ্রেমে প্রমত্ত সর্ব্বথা ॥৩॥

keha kara saṅkhyā-nāma keha daṇḍa-paraṇāma
keha bala rāma-kṛṣṇa-kathā”
yathā tathā paḍi’ sabe ‘govinda’ ‘govinda’ rave
mahāpreme pramatta sarvathā [3]

keha—Some of you kara—should saṅkhyā-nāma—chant japa, keha—some of you [should] daṇḍa-paraṇāma—offer obeisances, [and] keha—some of you kathā bala—should speak rāma-kṛṣṇa—about Balarām and Kṛṣṇa. paḍi’—Bowling yathā tathā—wherever [they were,] sabe—everyone rave—chanted ‘govinda’ ‘govinda’—“Govinda! Govinda!” [and became] sarvathā—completely pramatta—intoxicated mahāpreme—with intense divine love.

“Some of you should chant japa, some of you should offer obeisances, and some of you should speak about Balarām and Kṛṣṇa.” Bowing wherever they were, everyone chanted, “Govinda! Govinda!” and became completely intoxicated with intense divine love.

হেন কালে গোপীনাথ পড়িছা সার্বভৌম সাথ
গুণ্ডিচা-প্রসাদ লঞা আইল ।
অন্নব্যঞ্জন, পিঠা, পানা, পরমান্ন, দধি, ছানা
মহাপ্রভু-অগ্রেতে ধরিল ॥৪॥

hena kāle gopīnātha paḍichhā sārvaḥauma sātha
guṇḍichā-prasāda lañā āila
anna-vyañjana, piṭhā, pānā, paramānna, dadhi, chhānā,
mahāprabhu-agrete dharila [4]

hena kāle—At that time, gopīnātha—Gopināth, paḍichhā—Tulasī Paḍichhā, sārvaḥauma sātha—and Sārvaḥauma Bhaṭṭāchārya lañā āila—brought guṇḍichā-prasāda—prasād from the Guṇḍichā Temple. dharila—They placed anna-vyañjana—rice, vegetables, piṭhā—pancakes, pānā—sherbert, paramānna—sweet rice, dadhi—yoghurt, [and] chhānā—curd mahāprabhu-agrete—before Mahāprabhu.

At that time, Gopināth Āchārya, Tulasī Paḍichhā, and Sārvaḥauma Bhaṭṭāchārya brought prasād from the Guṇḍichā Temple. They placed rice, vegetables, pancakes, sherbert, sweet rice, yoghurt, and curd before Mahāprabhu.

প্রভুর আজ্ঞায় সবে দণ্ডবৎ পড়ি’ তবে
মহাপ্রসাদ বন্দিয়া বন্দিয়া ।

ত্রিযামা রজনী সবে মহাপ্রেমে মগ্নভাবে
অকৈতবে নামে কাটাইয়া ॥৫॥

prabhura ājñāya sabe daṇḍavat paḍi' tabe
mahāprasāda vandiya vandiya
triyāmā rajanī sabe mahāpreme magna-bhāve
akaitave nāme kāṭāiyā [5]

prabhura ājñāya—On the Lord's order, sabe—everyone daṇḍavat paḍi'—bowed down [and] tabe—then vandiya vandiya—offered prayers mahāprasāda—to the mahāprasād. sabe—They kāṭāiyā—spent triyāmā rajanī—the entire night akaitave—earnestly nāme—chanting the Name, magna-bhāve—immersed mahāpreme—in intense divine love.

On the Lord's order, everyone bowed down and offered prayers to the mahāprasād. Then they spent the entire night earnestly chanting the Name, immersed in intense divine love.

প্রভু-আজ্ঞা শিরে ধরি' প্রাতঃন্ধান সবে করি'
মহাপ্রসাদ সেবায় পারণ ।
করি' হৃষ্ট চিত্ত সবে প্রভুর চরণে তবে
করযোড়ে করে নিবেদন ॥৬॥

prabhu-ājñā śire dhari' prātaḥ-snāna sabe kari'
mahāprasāda sevāya pāraṇa
kari' hr̥ṣṭa chitta sabe prabhura charaṇe tabe
kara-yoḍe kare nivedana [6]

dhari'—Holding prabhu-ājñā—the Lord's order śire—on [their] heads, sabe—everyone prātaḥ-snāna kari'—bathed in the morning, [and then] pāraṇa kari'—broke the fast sevāya—by honouring mahāprasāda—the mahāprasād. hr̥ṣṭa chitta—With joyful hearts [and] kara-yoḍe—joined palms, sabe—they tabe—then nivedana kare—made an appeal prabhura charaṇe—at the feet of the Lord.

Holding the Lord's order on their heads, everyone bathed in the morning, and then broke their fast by honouring the mahāprasād. With joyful hearts and joined palms, the devotees then made an appeal at the feet of the Lord.

শ্রীক্ষেত্রে শ্রীএকাদশী

śrī-kṣetre śrī-ekādaśī

Śrī Ekādaśī in Śrī Kṣetra

“সর্বব্রত-শিরোমণি শ্রীহরিবাসরে জানি
নিরাহারে করি জাগরণ ।
জগন্নাথ-প্রসাদাম্ন ক্ষেত্রে সর্বকালে মাগ্ন
পাইলেই করিয়ে ভক্ষণ ॥৭॥

“sarva-vrata-śiromaṇi śrī-hari-vāsare jāni
nirāhāre kari jāgaraṇa

jagannātha-prasādāna kṣetre sarva-kāle mānya
pāilei kariye bhakṣaṇa [7]

“jāni–We know [that] sarva-vrata-śiromaṇi–the crown jewel of all rites [is] jāgaraṇa kari–staying awake [all night] nirāhāre–without food or water śrī-hari-vāsare–on the day of the Lord (pure Ekādaśī or Mahādvādaśī) [and that] kṣetre–in Śrī Kṣetra, jagannātha-prasādāna–Jagannāth’s prasād mānya–should be honoured sarva-kāle–at all times. pāilei–Whenever one receives [it,] bhakṣaṇa kariye–one should eat [it].

“We know that the crown jewel of all rites is to stay awake all night without food or water on the day of the Lord. We also know that in Śrī Kṣetra, Jagannāth’s prasād should be honoured at all times and should be eaten whenever it is received.

এ সঙ্কটে ক্ষেত্রবাসে মনে হয় বড় ভ্রাসে
স্পষ্ট আঞ্জা করিয়ে প্রার্থনা ।
সর্ববেদ আঞ্জা তব যাহা মানে ব্রহ্মা শিব
তাহা দিয়া ঘুচাও যাতনা” ॥৮॥

e saṅkaṭe kṣetra-vāse mane haya baḍa trāse
spaṣṭa ājñā kariye prārthanā
sarva-veda ājñā tava yāhā māne brahmā śiva
tāhā diyā ghuchāo yātanā” [8]

kṣetra-vāse–Living in Śrī Kṣetra e saṅkaṭe–with this dilemma, baḍa trāse haya–we feel great fear mane–in [our] minds. [Our] prārthanā–prayer [is that] spaṣṭa ājñā kariye–You give [us] a clear instruction. sarva-veda–All the Vedas [are] tava–Your ājñā–instructions, yāhā–which brahmā–Brahmā [and] śiva–Śiva māne–follow. ghuchāo–Please put an end [to our] yātanā–confusion diyā–by giving [us] tāhā–that [such an instruction].”

“We live in Śrī Kṣetra and are very afraid because of this dilemma, so we pray that You give us a clear instruction. All the Vedas are Your instructions, and Brahmā and Śiva follow them. Please put an end to our confusion by giving us an instruction.”

শ্রীমহাপ্রভুর বিচার

śrī-mahāprabhur vichāra

Śrīman Mahāprabhu’s conclusion

প্রভু বলে, “ভক্তি-অঙ্গে একাদশী-মান-ভঙ্গে
সর্বনাশ উপস্থিত হয় ।
প্রসাদ-পূজন করি’ পরদিনে পাইলে তারি
তিথি পরদিনে নাহি রয় ॥৯॥

prabhu bale, “bhakti-aṅge ekādaśī-māna-bhaṅge
sarva-nāśa upasthita haya
prasāda-pūjana kari’ para-dine pāile tari
tithi para-dine nāhi raya [9]

prabhu—The Lord bale—said, “bhakti-āṅge ekādaśī-māna-bhaṅge—By failing to observe the devotional practice of Ekādaśī, sarva-nāśa upasthita haya—total ruination occurs. prasāda-pūjana kari’—If you worship the prasād [and] pāile—take it para-dine—the following day, tari—you will cross over [this dilemma because] tithi—the lunar day raya nāhi—does not continue para-dine—the next day.

The Lord said, “Failing to observe the practice of Ekādaśī leads to total ruination. If you worship the prasād (on Ekādaśī) and take it the following day, you will cross over this dilemma because the period of Ekādaśī always ends the next day.

শ্রীহরিবাসর-দিনে কৃষ্ণনামরসপানে
তৃপ্ত হয় বৈষ্ণব স্নুজন ।
অন্ত রস নাহি লয় অন্ত কথা নাহি কয়
সর্বভোগ করয়ে বর্জন ॥১০॥

śrī-hari-vāsara-dine kṛṣṇa-nāma-rasa-pāne
tṛpta haya vaiṣṇava sujana
anya rasa nāhi laya anya kathā nāhi kaya
sarva-bhoga karaye varjana [10]

śrī-hari-vāsara-dine—On the day of the Lord, sujana vaiṣṇava—pure devotees tṛpta haya—are satisfied kṛṣṇa-nāma-rasa-pāne—by drinking the rasa of Kṛṣṇa’s Name. laya nāhi—They do not partake anya rasa—of any other rasa, [and] kaya nāhi—do not speak anya kathā—about any other subject. varjana karaye—They avoid sarva-bhoga—all [forms of] enjoyment.

“On the day of the Lord, pure devotees are satisfied by drinking the rasa of Kṛṣṇa’s Name. They do not partake of any other rasa or speak about anything else. They avoid all forms of enjoyment.

প্রসাদ ভোজন নিত্য শুদ্ধ বৈষ্ণবের কৃত্য
অপ্রসাদ না করে ভক্ষণ ।
শুদ্ধা একাদশী যবে নিরাহার থাকে তবে
পারশেতে প্রসাদ ভোজন ॥১১॥

prasāda bhojana nitya śuddha vaiṣṇavera kṛtya
aprasāda nā kare bhakṣaṇa
śuddhā ekādaśī yabe nirāhāra thāke tabe
pāraṇete prasāda bhojana [11]

bhojana—Taking prasāda—prasād [is] nitya kṛtya—the daily activity śuddha vaiṣṇavera—of pure devotees; bhakṣaṇa kare nā—they do not eat aprasāda—non-prasād. yabe—When [it is] śuddhā ekādaśī—pure Ekādaśī, nirāhāra thāke—they fast, [however, and] tabe—then prasāda bhojana—they take prasād pāraṇete—to break the fast.

“Taking prasād is a daily activity of pure devotees; they do not eat anything that is not prasād. On pure Ekādaśī, however, they fast and then take prasād to break their fast (the following day).

অনুকল্পস্থানমাত্র নিরন্ন প্রসাদপাত্র
 বৈষ্ণবকে জানিহ নিশ্চিত ।
 অবৈষ্ণব জন যারা প্রসাদ-ছলেতে তারা
 ভোগে হয় দিবানিশি রত ।
 পাপপুরুষের সঙ্গে অন্নাহার করে রঙ্গে
 নাহি মানে হরিবাসর-ব্রত ॥১২॥

anukalpa-sthāna-mātra niranna prasāda-pātra
 vaiṣṇavake jāniha niśchita
 avaiṣṇava jana yārā prasāda-chhalette tārā
 bhoge haya divā-niśi rata
 pāpa-puruṣera saṅge annāhāra kare raṅge
 nāhi māne hari-vāsara-vrata [12]

vaiṣṇavake jāniha—Devotees should know niśchita—for certain [that] mātra—only niranna—non-grain prasāda-pātra—prasād [is] anukalpa-sthāna—a supplement [acceptable on Ekādaśī]. tārā yārā—Those who [are] avaiṣṇava jana—non-devotees bhoge rata haya—enjoy divā-niśi—day and night prasāda-chhalette—on the pretence of [honouring] prasād. raṅge—Lightheartedly, annāhāra kare—they eat grains pāpa-puruṣera saṅge—with the association of the personification of sin [and] māne nāhi—disregard hari-vāsara-vrata—the rite for the day of the Lord.

“Devotees should know for certain that non-grain prasād is the only supplement acceptable on Ekādaśī. Non-devotees enjoy day and night using prasād as an excuse. Lightheartedly, they eat grains in which the personification of sin is present and disregard the rite for the day of the Lord.

ভক্তি-অঙ্গ সদাচার ভক্তির সম্মান কর
 ভক্তি-দেবী-কৃপা-লাভ হবে ।
 অবৈষ্ণবসঙ্গ ছাড় একাদশীব্রত ধর
 নামব্রতে একাদশী তবে ॥১৩॥

bhakti-aṅga sadāchāra bhaktira sammāna kara
 bhakti-devī-kṛpā-lābha habe
 avaiṣṇava-saṅga chhāḍa ekādaśī-vrata dhara
 nāma-vrate ekādaśī tabe [13]

bhaktira sammāna kara—Everyone should devoutly honour [and] bhakti-aṅga sadāchāra—properly perform the practices of devotion. [Then] bhakti-devī-kṛpā-lābha habe—they will attain the grace of the goddess of devotion. [So,] chhāḍa—reject avaiṣṇava-saṅga—the association of non-devotees [and] dhara—follow ekādaśī-vrata—the Ekādaśī rite nāma-vrate—by following the rite of chanting the Name. tabe—Then [your observance] ekādaśī—of Ekādaśī [will be successful].

“Everyone should devoutly honour and properly perform the practices of devotion. Then they will attain the grace of Bhakti Devī. So, reject the association of non-devotees and follow the Ekādaśī rite

by following the rite of chanting the Name. Then your observance of Ekādaśī will be successful.

প্রসাদসেবন আর শ্রীহরিবাসরে ।
 বিরোধ না করে কভু বুঝ অস্তরে ॥১৪॥
 prasāda-sevana āra śrī-hari-vāsare
 virodha nā kare kabhu bujhaha antare [14]

bujhaha—Understand antare—within [your] heart [that] prasāda-sevana—honouring prasād āra—and [honouring] śrī-hari-vāsare—the day of the Lord kabhu nā—never virodha kare—conflict.

“Understand within your heart that honouring prasād and honouring the day of the Lord never conflict.

এক অঙ্গ মানে, আর অগ্ন অঙ্গে দ্বেষ ।
 যে করে নির্বোধ সেই, জানহ বিশেষ ॥১৫॥
 eka aṅga māne, āra anya aṅge dveṣa
 ye kare nirbodha sei, jānaha viśeṣa [15]

sei ye—Those who māne—follow eka aṅga—one practice āra—and dveṣa kare—disregard anya aṅge—the other practices [are] nirbodha—foolish. jānaha—Know [this] viśeṣa—for certain.

“Those who follow one practice of devotion but disregard the others are foolish. Know this for certain.

যে অঙ্গের যেই দেশকালবিধিব্রত ।
 তাহাতে একান্তভাবে হও ভক্তিরত ॥১৬॥
 ye aṅgera yei deśa-kāla-vidhi-vrata
 tāhāte ekānta-bhāve hao bhakti-rata [16]

ekānta-bhāve—Sincerely bhakti-rata hao—devote yourself tāhāte ye aṅgera—to each practice yei deśa-kāla-vidhi-vrata—according to its place, time, rules, and rites.

“Sincerely devote yourself to each practice according to its place, time, rules, and rites.

সর্ব অঙ্গের অধিপতি ব্রজেন্দ্রনন্দন ।
 যাহে তেঁহ তুষ্ট তাহা করহ পালন ॥১৭॥
 sarva aṅgera adhipati vrajendra-nandana
 yāhe tēha tuṣṭa tāhā karaha pālana [17]

vrajendra-nandana—The prince of Vraja [is] adhipati—the enjoyer sarva aṅgera—of all the practices, [so] pālana karaha—adhere tāhā yāhe—to that by which tēha—He [is] tuṣṭa—pleased.

“Kṛṣṇa is the enjoyer of all devotional practices, so adhere to what pleases Him.

একাদশী-দিনে নিদ্রাহার বিসর্জন ।
অন্য দিনে প্রসাদ নির্মাল্য সূসেবন” ॥১৮॥

ekādaśī-dine nidrāhāra visarjana
anya dine prasāda nirmālya susevana” [18]

ekādaśī-dine—On the day of Ekādaśī, visarjana—give up nidrāhāra—sleep and food, [and] anya dine—on the following day, susevana—fully honour prasāda—prasād [and] nirmālya—the other remnants of the Lord.”

“On the day of Ekādaśī, give up sleep and food, and on the following day, fully honour prasād and the other remnants of the Lord.”

শুনিয়া বৈষ্ণব সব আনন্দে গোবিন্দরব
দণ্ডবৎ পড়িলেন তবে ।
স্বরূপাদি রামানন্দ পাইলেন মহানন্দ
‘উড়িয়া’ ‘গৌড়িয়া’ ভক্ত সবে ॥১৯॥

śuniyā vaiṣṇava saba ānande govinda-rava
daṇḍavat paḍilena tabe
svarūpādi rāmānanda pāilena mahānanda
‘uḍiyā’ ‘gauḍiyā’ bhakta sabe [19]

śuniyā—Hearing [this,] vaiṣṇava saba—all the devotees ānande—joyfully govinda-rava—chanted, “Govinda!” [and] tabe—then daṇḍavat paḍilena—bowed down. svarūpādi rāmānanda—Svarūp, Rāmānanda, [and] bhakta sabe—all the devotees ‘uḍiyā’ ‘gauḍiyā’—from Odisha and Gauḍa pāilena—felt mahānanda—great joy.

Hearing this, all the devotees joyfully chanted, “Govinda!” and bowed down. Svarūp Dāmodar, Rāmānanda Rāy, and all the devotees from Odisha and Gauḍa were overjoyed.

ওহে ভাই!
গৌরাঙ্গ আমার প্রাণধন ।
অকৈতবে ভজ তাঁরে যাবে তবে ভবপারে
শীতল হইবে তনুমন ॥২০॥

ohe bhāi!
gaurāṅga āmāra prāṇa-dhana
akaitave bhaja tāre yābe tabe bhava-pāre
śītala ha-ibe tanu-mana [20]

ohe—O bhāi!—brother! gaurāṅga—Gaurāṅga [is] āmāra—my prāṇa-dhana—life and wealth. bhaja—Serve tāre—Him akaitave—sincerely. tabe—Then, bhava-pāre yābe—you will cross the ocean of material existence [and your] tanu-mana—body and mind śītala ha-ibe—will become tranquil.

O brother! Gaurāṅga is my life and wealth. Serve Him sincerely. Then, you will cross the ocean of material existence and your body and mind will become tranquil.

শ্রীনামভজন ও একাদশী এক

śrī-nāma-bhajana o ekādaśī eka

Serving the Name and following Ekādaśī are one

শ্রীনামভজন আর একাদশী ব্রত ।

এক-তত্ত্ব নিত্য জানি' হও তাহে রত ॥২১॥

śrī-nāma-bhajana āra ekādaśī-vrata

eka-tattva nitya jāni' hao tāhe rata [21]

jāni'—Knowing śrī-nāma-bhajana—service to the Name āra—and ekādaśī-vrata—the Ekādaśī rite [to be] nitya—eternally eka-tattva—one, rata hao—practise tāhe—them both.

Knowing service to the Name and the Ekādaśī rite to be eternally one, practise them both.

CHAPTER NINETEEN

নামরহস্যপটল

Nāma-rahasya-ṭaḷa

*A Collection of
Hidden Truths about the Name*

একদা গৌরাঙ্গচাঁদ চন্দ্রালোক পাইয়া ।
সমুদ্রের তীরে আইল ভক্তবৃন্দ লঞা ॥১॥

ekadā gaurāṅgachāda chandrāloka pāiyā
samudrera tīre āila bhakta-vṛnda laṅṅa [1]

ekadā—Once, gaurāṅgachāda—Gaurāṅgachāḍ, chandrāloka pāiyā—shining like the moon, āila—came laṅṅa—with bhakta-vṛnda—the devotees samudrera tīre—to the bank of the ocean.

Once, Gaurāṅgachāḍ, shining like the moon, brought the devotees to the bank of the ocean.

হরিদাস-সমাজের উপকণ্ঠে বসি' ।
সর্ব বৈষ্ণবের প্রতি বলে গৌরশশী ॥২॥

hari-dāsa-samājera upakaṅṭhe basi'
sarva vaiṣṇavera prati bale gaura-śaśī [2]

basi'—Sitting upakaṅṭhe—in the midst hari-dāsa-samājera—of the assembly of the Lord's servants, gaura-śaśī—moon-like Gaura bale—spoke sarva vaiṣṇavera prati—to all the devotees.

Sitting in the midst of the assembly of devotees, moon-like Gaura spoke to everyone.

শ্রীনামই একমাত্র ও শ্রেষ্ঠ সাধন

śrī-nāma-i eka-mātra o śreṣṭha sādhana

The Holy Name is the best and only practice

“শুন হে ভকতবৃন্দ কলিকালে ধর্ম ।
শ্রীকৃষ্ণকীর্তন বিনা আর নাহি কর্ম ॥৩॥

“śuna he bhakata-vṛnda kali-kāle dharma
śrī-kṛṣṇa-kīrtana vinā āra nāhi karma [3]

“he—“O bhakata-vṛnda—devotees, śuna—hear dharma—about the religion kali-kāle—in the Age of Kali: nāhi—there is no karma—duty vinā āra—other than śrī-kṛṣṇa-kīrtana—chanting, 'Śrī Kṛṣṇa'.

“O devotees, hear about the dharma in the Age of Kali: there is no duty other than chanting the Name of Śrī Kṛṣṇa.

কর্ম-জ্ঞান-যোগ-ধ্যান দুর্বল সাধন ।
অপ্রাকৃত সম্পত্তি লাভের নহে ক্রম ॥৪॥

**karma-jñāna-yoga-dhyāna durbala sādhana
aprākṛta sampatti lābhera nahe krama [4]**

sādhana—The practices [of] karma-jñāna-yoga-dhyāna—piety, knowledge, yoga, and meditation [are] durbala—powerless; nahe—they are not krama—methods lābhera—to attain aprākṛta—spiritual sampatti—wealth.

“The practices of piety, knowledge, yoga, and meditation are powerless; they are not methods to attain spiritual wealth.

ধর্ম, ব্রত, ত্যাগ, হোম, সকলই প্রাকৃত ।
অপ্রাকৃততত্ত্ব লাভে নাহি করে হিত ॥৫॥

**dharma, vrata, tyāga, homa sakala-i prākṛta
aprākṛta-tattva lābhe nāhi kare hita [5]**

dharma—Virtue, vrata—rites, tyāga—renunciation, [and] homa—fire sacrifices [are] sakala—i—all prākṛta—mundane. hita kare nāhi—They do not help [anyone] lābhe—attain aprākṛta-tattva—spiritual wealth.

“Virtue, rites, renunciation, and fire sacrifices are all mundane. They do not help anyone attain spiritual wealth.

কৃষ্ণনাম উচ্চারণে, স্মরণে, শ্রবণে ।
অপ্রাকৃতসিদ্ধি হয়, বলে শ্রুতিগণে ॥৬॥

**kṛṣṇa-nāma uchchāraṇe, smaraṇe, śravaṇe
aprākṛta-siddhi haya, bale śruti-gaṇe [6]**

śruti-gaṇe—The scriptures bale—say [that] aprākṛta-siddhi haya—you will attain spiritual perfection uchchāraṇe—by uttering, smaraṇe—remembering, [and] śravaṇe—hearing kṛṣṇa-nāma—the Name of Kṛṣṇa.

“The scriptures say that you will attain spiritual perfection by uttering, remembering, and hearing the Name of Kṛṣṇa.

শ্রীনামরহস্য সর্বশাস্ত্রেতে দেখিবা ।
নাম-উচ্চারণমাত্র চিৎসুখ লভিবা ॥৭॥

**śrī-nāma-rahasya sarva-śāstrete dekhibā
nāma-uchchāraṇa-mātra chit-sukha labhibā [7]**

dekhibā—You will find śrī-nāma-rahasya—hidden truths about the Name sarva-śāstrete—in all the scriptures, [and] nāma-uchchāraṇa-mātra—simply by uttering the Name, labhibā—you will feel chit-sukha—spiritual joy.

“You will find hidden truths about the Name in all the scriptures, and simply by uttering the Name, you will feel spiritual joy.

পদ্মপুরাণে স্বৰ্গখণ্ড ৪৮ অধ্যায়, নামরহস্যপটলং, যথা—

padma-purāṇe svarga-khaṇḍa 48 adhyāya,
nāma-rahasya-pāṭalaṁ, yathā—

*Hidden truths about the Name in chapter forty-eight
of the Svarga-khaṇḍa in the Padma-purāṇa—*

‘শ্রীশৌনক উবাচ—

নামোচ্চারণমাহাত্ম্যং শ্রীযতে মহদদ্ভুতম্।

যত্চুচ্চারণমাত্রেণ নরো যায়ৎ পরং পদম্।

তদ্বদস্বাধুনা সূত বিধানং নামকীর্তনে ॥৮॥

‘śrī-śaunaka uvācha—

nāmoḥchāraṇa-māhātmyaṁ śrūyate mahad-adbhubtam

yad uchchāraṇa-mātreṇa naro yāyāt paraṁ padam

tad vadasvādhunā sūta vidhānaṁ nāma-kīrtane [8]

“Śrī Śaunaka said, “We have heard that the glories of uttering the Name are greatly astounding. Just by uttering the Name, the soul attains the supreme abode. So now, please describe the rules for chanting the Name.”

শ্রীসূত উবাচ—

শৃণু শৌনক বক্ষ্যামি সংবাদং মোক্ষসাধনম্।

নারদঃ পৃষ্টবান্ পূৰ্ব্বং কুমারং তদ্বদামি তে ॥৯॥

śrī-sūta uvācha—

śṛṇu śaunaka vakṣyāmi saṁvādaṁ mokṣa-sādhanam

nāradaḥ pṛṣṭavān pūrvam kumāraṁ tad vadāmi te [9]

“Śrī Sūta said, “Śaunaka, listen to me. I will recount for you a conversation about the path to liberation: I will relate to you what Nārada previously enquired about from Sanat Kumār.

একদা যমুনাতীরে নিবিষ্টং শান্তমানসম্।

সনৎকুমারং পপ্রচ্ছ নারদো রচিতাঞ্জলিঃ।

শ্রুত্বা নানাবিধান ধৰ্মান্ ধৰ্মব্যতিকরাংস্তথা ॥১০॥

ekadā yamunā-tīre niviṣṭaṁ śānta-mānasam

sanat-kumāraṁ paprachchha nārado rachitāñjaliḥ

śrutvā nānā-vidhān dharmān dharmā-vyatikarāṁs tathā [10]

““Once, having heard about the various types of dharma and the violations against dharma, Nārada, with joined palms, enquired from the peaceful-hearted Sanat Kumār, who was seated on the bank of the Yamunā.”

শ্রীনারদ উবাচ—

যোহসৌ ভগবতা প্রোক্তো ধর্মব্যতিকরো নৃণাম্ ।

কথং তস্ম বিনাশঃ স্মাদুচ্যতাং ভগবৎপ্রিয়' ॥১১॥

śrī-nārada uvācha—

yo 'sau bhagavatā prokto dharma-vyatikaro nṛṇām

katham tasya vināśaḥ syād uchyatām bhagavat-priya' [11]

“Śrī Nārad said, “O favourite of the Lord, please tell me how the violations against dharma made by the soul that you have described may be counteracted?”

এই পটলের অর্থ কিছু বিশেষ করিয়া ।

বলি স্বরূপ রামানন্দ শুন মন দিয়া ॥১২॥

ei paṭalera artha kichhu viśeṣa kariyā

bali svarūpa rāmānanda śuna mana diyā [12]

bali-I will explain artha—the meaning ei paṭalera—of this collection kichhu viśeṣa kariyā—in detail. svarūpa rāmānanda—O Svarūp and Rāmānanda, śuna—listen mana diyā—attentively.

[Śrīman Mahāprabhu continues:] “I will explain the meaning of this collection of verses in detail. O Svarūp and Rāmānanda, listen attentively.

শ্রীনামকীর্তন কি? ‘উচ্চারণ’

śrī-nāma-kīrtana ki? ‘Uchchāraṇa’

What is chanting the Name? ‘Utterance’

‘উচ্চারণ’-শব্দে বুঝ শ্রীনামকীর্তন ।

‘করে’ বা ‘মালায়’ সঙ্খ্যা করে ভক্তগণ ॥১৩॥

‘uchchāraṇa’-śabde bujha śrī-nāma-kīrtana

‘kare’ vā ‘mālāya’ saṅkhyā kare bhakta-gaṇa [13]

bujha—Understand [that] ‘uchchāraṇa’-śabde—the word ‘utterance’ [means] śrī-nāma-kīrtana—chanting the Name. bhakta-gaṇa—Devotees saṅkhyā kare—count [their chanting either] ‘kare’—on [their] hands vā—or ‘mālāya’—on a rosary.

“Understand that the word ‘utterance’ means chanting the Name. Devotees count their chanting either on their hands or on beads.

সঙ্খ্যা ছাড়ি’ অসঙ্খ্যা নাম কভু কভু হয় ।

‘উচ্চারণ’-শব্দে এসব জানহ নিশ্চয় ॥১৪॥

saṅkhyā chhāḍi’ asaṅkhyā nāma kabhu kabhu haya

‘uchchāraṇa’-śabde e-saba jānaha niśchaya [14]

kabhu kabhu—Sometimes chhāḍi’—they stop saṅkhyā—counting [and] asaṅkhyā nāma haya—chant without counting. jānaha—Understand niśchaya—clearly [that] ‘uchchāraṇa’-śabde—the word ‘utterance’ [refers to] e-saba—both of these.

“Sometimes they stop counting and chant the Name without counting. Understand clearly that the word ‘utterance’ refers to both of these types of chanting.

জপ ও কীর্তন

japa o kīrtana

Japa and kīrtan

লঘুচারে ‘জপ’ হয়, উচ্চারে ‘কীর্তন’ ।

স্মরণ-কীর্তনে সব হয় ত’ গণন ॥১৫॥

কি প্রকারে নাম কৈলে স্নকীর্তন হয় ।

শ্রীনামকীর্তনে তাহা বিধান নিশ্চয় ॥১৬॥

laghūchchāre ‘japa’ haya, uchchāre ‘kīrtana’

smaraṇa-kīrtane saba haya ta’ gaṇana [15]

ki prakāre nāma kaile sukīrtana haya

śrī-nāma-kīrtane tāhā vidhāna niśchaya [16]

laghūchchāre—Soft utterance haya—is ‘japa’—called *japa*, [and] uchchāre—loud utterance [is] ‘kīrtana’—called *kīrtan*. saba—Both gaṇana ta’ haya—are considered smaraṇa-kīrtane—remembrance and chanting, [but] ki prakāre—in whatever way nāma kaile—of serving the Name haya—there is sukīrtana—true glorification [of the Lord,] tāhā—that niśchaya—certainly [is] vidhāna—the proper method śrī-nāma-kīrtane—to glorify the Name.

“Soft utterance is called *japa*, and loud utterance is called *kīrtan*. Both are considered ways to practise remembrance and chanting, but howsoever the Name is taken, the way of doing so in which there is true glorification of the Name is certainly the proper method to glorify the Name.

কীর্তন সর্বথা ও সর্বদা কর্তব্য

kīrtana sarvathā o sarvadā kartavya

Chanting everywhere and always is our duty

শ্রীনামকীর্তন হয় জীবের নিত্যধর্ম ।

জগতে বৈকুণ্ঠে জীবের এই মুখ্য কর্ম ॥১৭॥

śrī-nāma-kīrtana haya jīvera nitya-dharma

jagate vaikunṭhe jīvera ei mukhya karma [17]

śrī-nāma-kīrtana—Chanting the Name haya—is nitya-dharma—the eternal duty jīvera—of the soul: ei—it [is] mukhya karma—the primary activity jīvera—of the soul [both] jagate—in [this] world [and] vaikunṭhe—in the spiritual world.

“Chanting the Name is the eternal duty of the soul: it is the primary activity of the soul both in this world and in the spiritual world.

মায়াবদ্ধ জীবের এই মোক্ষ সাধন হয় ।

মুক্তজীবের পক্ষে তাহা সাধ্যাবধি রয় ॥১৮॥

māyā-baddha jīvera ei mokṣa sādhana haya
mukta-jīvera pakṣe tāhā sādhyāvadhi raya [18]

ei—It haya—is sādhana—the means mokṣa—to liberation māyā-baddha jīvera—for souls conditioned by māyā, [and] tāhā—it raya—remains sādhyāvadhi—the eternal engagement mukta-jīvera pakṣe—of the liberated souls.

“Chanting the Name is the means to liberation for the conditioned souls and is the eternal engagement of the liberated souls.

ভক্তিহীন শুভকার্য ত্যাজ্য

bhakti-hīna śubha-kārya tyājya

Non-devotional pious activities should be given up

ধর্মশাস্ত্র-উক্ত ভক্তিহীন ধর্ম যত ।

ভক্ত্যুদ্দেশ্য বিনা আর যত প্রকার ব্রত ॥১৯॥

ভক্ত্যুৎথিত বিরাগ ব্যতীত যত ত্যাগ ।

ভক্তি-প্রতিকূল যজ্ঞ প্রাকৃত বিভাগ ॥২০॥

এই সব শুভকর্ম সম্বন্ধ বিচারে ।

ভক্তি-অনুকূল বলি' শাস্ত্রেতে প্রচারে ॥২১॥

কলিকালে সেই সব জড়ধর্ম হইল ।

ভক্তি-আনুকূল্য ত্যাজি' ধর্ম নষ্ট ভেল ॥২২॥

dharma-śāstra-ukta bhakti-hīna dharma yata
bhakty-uddeśa vinā āra yata prakāra vrata [19]
bhakty-utthita virāga vyatīta yata tyāga
bhakti-pratikūla yajña prākṛta vibhāga [20]
ei saba śubha-karma sambandha vichāre
bhakti-anukūla bali' śāstrete prachāre [21]
kali-kāle sei saba jaḍa-dharma ha-ila
bhakti-ānukūlya tyaji' dharma naṣṭa bhela [22]

yata—All bhakti-hīna—non-devotional dharma—duties dharma-śāstra-ukta—mentioned in the religious scriptures, yata—all prakāra—sorts vrata—of rites vinā—apart from [those with] bhakty-uddeśa—a devotional purpose, yata—all [forms of] tyāga—renunciation vyatīta—devoid virāga—of detachment bhakty-utthita—produced by devotion, āra—and vibhāga—the section of yajña—sacrifices [that are] prākṛta vibhāga—mundane [and] bhakti-pratikūla—unfavourable to devotion— śāstrete—the scriptures bali' prachāre—state [that] ei saba—all of these śubha-karma—pious activities [are] bhakti-anukūla—favourable to devotion vichāre—by assessment [of their] sambandha—connection [with the Lord]. kali-kāle—In the Age of Kali, [however,] sei saba—they all ha-ila—have become jaḍa-dharma—material activities; tyaji'—losing [their] bhakti-ānukūlya—favourableness to devotion, dharma—such duties bhela—have become naṣṭa—corrupted.

“Non-devotional duties mentioned in the religious scriptures, rites that do not have a devotional purpose, renunciation that is not an expression of detachment produced by devotion, and mundane, non-devotional sacrifices—the scriptures say that all of these pious

activities are favourable to devotion because they have some connection with the Lord. In the Age of Kali, however, they have all become material activities; losing their favourableness to devotion, they have all become corrupted.

অতএব কলিকালে নামসঙ্কীৰ্তন ।
বিনা আর ধৰ্ম নাই শুন ভক্তগণ ॥২৩॥

ataeva kali-kāle nāma-saṅkīrtana
vinā āra dharma nāi śuna bhakta-gaṇa [23]

ataeva—So, kali-kāle—in the Age of Kali, nāi—there is no dharma—duty vinā āra—other than nāma-saṅkīrtana—chanting the Name. bhakta-gaṇa—O devotees, śuna—listen!

“So, in the Age of Kali, there is no duty other than chanting the Name. O devotees, listen!

সে ধৰ্মের ব্যতিকর যাহাই দেখিবে ।
তাহাই বর্জ্জিবে যত্নে ভক্তির প্রভাবে ॥২৪॥

se dharmera vyatikara yāhāi dekhibe
tāhāi varjibe yatne bhaktira prabhāve [24]

bhaktira prabhāve—With the strength produced by devotion, yatne—carefully varjibe—avoid tāhāi yāhāi—all vyatikara—violations se dharmera—against this duty [that] dekhibe—you find.

“With the strength produced by devotion, carefully avoid all violations against chanting the Name that you find.

‘শ্রীসনৎকুমার উবাচ—
শৃণু নারদ গোবিন্দপ্রিয় গোবিন্দধৰ্মবিৎ ।
যৎ পৃষ্টং লোকনির্মুক্তিকারণং তমসঃ পরম’ ॥২৫॥

śrī-sanat-kumāra uvācha—
śṛṇu nārada govinda-priya govinda-dharma-vit
yat pṛṣṭaṁ loka-nirmukti-kāraṇaṁ tamaśaḥ param’ [25]

“Śrī Sanat Kumār said, “Listen, O Nārada, favourite of Govinda, expert in the service of Govinda! You have asked about the cause of being liberated from this world and overcoming ignorance.”

তুমি ত’ নারদ শ্রীগোবিন্দধৰ্মবেত্তা ।
গোবিন্দের প্রিয়, মায়াবন্ধনের ছেত্তা ॥২৬॥

tumi ta’ nārada śrī-govinda-dharma-vettā
govindera priya, māyā-bandhanera chhetā [26]

nārada—O Nārada, tumi ta’—You [are] śrī-govinda-dharma-vettā—an expert in the service of Śrī Govinda. [You are] govindera priya—dear to Govinda, [and you are] chhetā—the cutter māyā-bandhanera—of [the soul’s] bondage within illusion.

[Śrīman Mahāprabhu paraphrases:] “O Nārada, you are an expert in the service of Śrī Govinda. You are dear to Govinda, and you cut away the soul’s bondage within illusion.

লোকনির্মুক্তির হেতু জিজ্ঞাসা তোমার ।
তব প্রশ্নোত্তরে জীব হবে তমঃ পার ॥২৭॥

loka-nirmuktira hetu jijñāsā tomāra
tava praśnottare jīva habe tamaḥ pāra [27]

tomāra—Your jijñāsā—question [is about] hetu—the cause loka-nirmuktira—of liberation from this world. jīva—Souls pāra habe—will overcome tamaḥ—ignorance tava praśnottare—through the answer to your question.

“You have asked about the cause of liberation from this world. Souls will overcome ignorance through the answer to your question.

কলিতে সকল ধর্মাধর্ম তমোময় ।
নামধর্ম বিনা জীবের সংসার নহে ক্ষয় ॥২৮॥

kalite sakala dharmādharma tamomaya
nāma-dharma vinā jīvera saṁsāra nahe kṣaya [28]

kalite—In the Age of Kali, sakala—all dharmādharma—religion and irreligion [are] tamomaya—filled with ignorance. vinā—Without nāma-dharma—the religion of [chanting] the Name, jīvera—the soul’s saṁsāra—entanglement in this world nahe—is not kṣaya—destroyed.

“In the Age of Kali, all forms of religion and irreligion are filled with ignorance. Without chanting the Name, the soul’s entanglement in this world cannot be destroyed.

অতএব নামে সর্বপাপক্ষয়

ataeva nāme sarva-pāpa-kṣaya
So, the Name destroys all sins

‘সর্বাচারবিবর্জিতাঃ শঠধিয়ো ব্রাত্যা জগদ্বধকাঃ
দম্ভাহঙ্কৃতিপানপৈশুণ্যপরাঃ পাপাশ্চ যে নিষ্ঠুরাঃ ।
যে চাত্রে ধনদারপুত্রনিরতাঃ সর্বেহধমাস্তেহপি হি
শ্রীগোবিন্দপদারবিন্দশরণাঃ শুদ্ধা ভবন্তি দ্বিজ’ ॥২৯॥

‘sarvāchāra-vivarjitāḥ śaṭha-dhiyo vrātyā jagad-vañchakāḥ
dambhāhaṅkṛti-pāna-paiśunya-parāḥ pāpāś cha ye niṣṭhurāḥ
ye chānye dhana-dāra-putra-niratāḥ sarve ‘dhamās te ‘pi hi
śrī-govinda-padāravinda-śaraṇāḥ śuddhā bhavanti dvija’ [29]

“[Śrī Sanat Kumār said:] “O brāhmaṇ, persons who are devoid of all virtues, deceitful, uncultured, fraudulent, arrogant, egotistical, addicted to intoxicants, sinful, malicious, cruel-natured, and grossly infatuated with son, wife, wealth, and so forth—even such extremely

fallen persons are purified by surrendering to the lotus feet of Śrī Govinda.”

শ্রীগোবিন্দপদারবিন্দ শরণে যে লয় ।
তার সর্বপাপ নামে নিশ্চয় হয় ক্ষয় ॥৩০॥

śrī-govinda-padāravinda śaraṇa ye laya
tāra sarva-pāpa nāme niśchaya haya kṣaya [30]

sarva-pāpa—All the sins tāra ye—of those who laya—take śaraṇa—shelter śrī-govinda-padāravinda—at the lotus feet of Śrī Govinda niśchaya—certainly kṣaya haya—are destroyed nāme—by the Name.

[Śrīman Mahāprabhu paraphrases:] “The Name certainly destroys all the sins of those who take shelter at the lotus feet of Śrī Govinda.

কৃষ্ণনাম লয়ে কাঁদে, নিজ দোষ বলে ।
অতি শীঘ্র তার পাপ যায় ভক্তিবলে ॥৩১॥

kṛṣṇa-nāma laye kāde, nija doṣa bale
ati śīghra tāra pāpa yāya bhakti-bale [31]

pāpa—The sins tāra—of those who laye—chant kṛṣṇa-nāma—Kṛṣṇa’s Name, kāde—cry, [and] bale—confess nija—their doṣa—sins yāya—go away ati śīghra—very quickly bhakti-bale—by the power of devotion.

“The sins of those who chant Kṛṣṇa’s Name, crying and repenting for their faults, are very quickly driven away by the power of devotion.

কর্মপ্রায়শ্চিত্তে বাসনা নষ্ট হয় না

karma-prāyaśchitte vāsanā naṣṭa haya nā
Pious atonements do not destroy material desire

কর্মজ্ঞান-প্রায়শ্চিত্তে তার কিবা ফল ।
সে ফল দুর্বল অতি, তার নাহি বল ॥৩২॥
karma-jñāna-prāyaśchitte tāra kibā phala
se phala durbala ati, tāra nāhi bala [32]

kibā—What [are] phala—the results tāra karma-jñāna-prāyaśchitte—of atonements made through piety or knowledge? se phala—The results [are] ati durbala—extremely weak. tāra nāhi—They have no bala—power.

“What are the results of atonements made through piety or knowledge? The results are extremely weak; they have no power at all.

এক কৃষ্ণনামে পাপীর যত পাপক্ষয় ।
বহু জন্মে সেই পাপী করিতে নারয় ॥৩৩॥
eka kṛṣṇa-nāme pāpīra yata pāpa-kṣaya
bahu janme sei pāpī karite nāraya [33]

[But] sei pāpī—a sinner karite nāraya—cannot commit bahu janme—over the course of many births yata—as many pāpa—sins [as are] kṣaya—destroyed pāpīra—for a sinner [by] eka—one kṛṣṇa-nāme—Name of Kṛṣṇa.

“But a sinner cannot commit over the course of many births as many sins as one Name of Kṛṣṇa can destroy.

হেন পাপ স্মার্তশাস্ত্রে না আছে বর্ণন ।

এক কৃষ্ণনামে যাহা না হয় খণ্ডন ॥৩৪॥

hena pāpa smārta-śāstre nā āchhe varṇana

eka kṛṣṇa-nāme yāhā nā haya khaṇḍana [34]

āchhe nā—There is no hena—such pāpa—sin varṇana—mentioned smārta-śāstre—in the smārta scriptures (the scriptures that explain codes of piety and rites of atonement) yāhā—that eka—one kṛṣṇa-nāme—Name of Kṛṣṇa khaṇḍana haya nā—does not counteract.

“There is no sin mentioned in the smārta scriptures that one Name of Kṛṣṇa does not counteract.

তবে কেন স্মার্তলোক প্রায়শ্চিত্ত করে ।

সুকৃতি-অভাবে তার কর্মে মতি হরে ॥৩৫॥

tabe kena smārta-loka prāyaśchitta kare

sukṛti-abhāve tāra karme mati hare [35]

tabe—So kena—why [do] smārta-loka—the followers of the smārta scriptures prāyaśchitta kare—perform atonements? [Because they have] sukṛti-abhāve—a lack of spiritual fortune [and] tāra karme—the reactions to their actions hare—take away [their] mati—intelligence.

“So why do the followers of the smārta scriptures perform rites of atonement for their sins (instead of chanting the Name)? Because they lack spiritual fortune and their karma deludes their intelligence.

কৰ্ম-প্রায়শ্চিত্তে কভু বাসনা না যায় ।

জ্ঞান-প্রায়শ্চিত্তে শোধে বাসনা হিয়ায় ॥৩৬॥

karma-prāyaśchitte kabhu vāsanā nā yāya

jñāna-prāyaśchitte śodhe vāsanā hiyāya [36]

vāsanā—Material desires kabhu nā—never yāya—go away karma-prāyaśchitte—through atonement made through pious activities. jñāna-prāyaśchitte—Atonement made through knowledge śodhe—counteracts vāsanā—material desires hiyāya—within the heart.

“Atonement made by performing pious activities does not remove material desires. Atonement made through knowledge does counteract material desires within the heart.

বাসনার মূল অবিদ্যা ভক্তিতে বিনষ্ট হয়

vāsanāra mūla avidyā bhaktite vinaṣṭa haya

Devotion destroys ignorance, the root of material desire

পুনঃ কিছুদিনে সে বাসনা হয় স্থূল ।

ভক্তিতে অবিদ্যা যায় বাসনার মূল ॥৩৭॥

**punaḥ kichhu-dine se vāsanā haya sthūla
bhaktite avidyā yāya vāsanāra mūla [37]**

kichhu-dine—After some time, [however,] se vāsanā—those material desires sthūla haya—swell punaḥ—again. avidyā—Ignorance, mūla—the root vāsanāra—of material desire, yāya—goes away [only] bhaktite—through devotion.

“After some time, however, those material desires swell in the heart again. Only devotion removes ignorance, the root cause of material desire.

যে জন গোবিন্দপদে লইয়া শরণ ।
নাম লয় কাকুভরে করয় রোদন ॥৩৮॥
তার পক্ষে শ্রীমুখের বাক্য সুমধুর ।
জীবের মঙ্গল, গীতায় দেখহ প্রচুর ॥৩৯॥

**ye jana govinda-pade la-iyā śaraṇa
nāma laya kaku-bhare karaya rodana [38]
tāra pakṣe śrī-mukhera vākya sumadhura
jīvera maṅgala, gītāya dekhaha prachura [39]**

vākya—The words śrī-mukhera—from the divine mouth [of Govinda are] sumadhura—supremely sweet tāra pakṣe ye jana—to the souls who la-iyā—take śaraṇa—shelter govinda-pade—at the feet of Govinda, laya—chant [His] nāma—Name, [and] kaku-bhare rodana karaya—cry out [to Him] in prayer. dekhaha—See prachura—many [of such words, spoken for] jīvera maṅgala—the benefit of all souls, gītāya—in Śrī Gītā.

“The words from the divine mouth of Śrī Govinda are supremely sweet to the souls who take shelter at His feet, chant His Name, and cry out to Him in prayer. You will find many of His words, spoken for the benefit of all souls, in Śrī Gītā.

শ্রীগীতা—
śrī gītā—
Śrī Gītā—

‘সর্বধর্মান্ পরিত্যজ্য মামেকং শরণং ব্রজ ।
অহং হ্যং সর্বপাপেভ্যো মোক্ষয়িষ্যামি মা শুচঃ ॥৪০॥
‘sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [40]

“Abandon all duties and surrender exclusively unto Me. I will liberate you from all sin. Do not despair.

অপি চেৎ সূদুরাচারো ভজতে মামনগ্ণভাক্ ।
সাধুরেব স মন্তব্যঃ সম্যগ্ধ্যবসিতো হি সঃ ॥৪১॥
api chet sudurāchāro bhajate mām ananya-bhāḥ
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ [41]

“If even a very sinful person serves Me exclusively with devotion, he should be regarded as saintly, for his resolve is perfect.

ক্ষিপ্রং ভবতি ধর্মায়া শাস্ত্ৰছান্তিং নিগচ্ছতি ।

কৌন্তেয় প্রতিজানীহি ন মে ভক্তঃ প্রণশ্যতি' ॥৪২॥

kṣipraṁ bhavati dharmātmā śāśvach-chhāntim nigachchhati
kaunteya pratijānihi na me bhaktaḥ praṇaśyati' [42]

“He swiftly becomes a person of virtuous practices and attains constant peace. O son of Kuntī, declare to the world that My devotee is never vanquished!”

অতএব কৰ্ম্মাঙ্গ প্রায়শ্চিত্তাদি পরিহরি' ।

বুদ্ধিমান জন ভজে প্রাণেশ্বর হরি ॥৪৩॥

ataeva karmāṅga prāyaśchittādi parihari'

buddhimān jana bhaje prāṇeśvara hari [43]

ataeva—So, buddhimān jana—the intelligent souls parihari'—give up [performing] karmāṅga prāyaśchittādi—atonement and other worldly rites, [and] bhaje—serve hari—Hari, prāṇeśvara—the Lord of [their] heart.

[Śrīman Mahāprabhu paraphrases:] “So, the intelligent souls give up atoning for their sins through worldly rites, and serve Hari, the Lord of their heart.

অতএব নামের ফল

ataeva nāmera phala

So, the Name's effect

‘তমপি দেবকরং করুণাকরং

স্থাবর-জঙ্গম-মুক্তিকরং পরম ।

অতিচরন্ত্যপরাধপরা জনা

য ইহ তাষপতি ধ্রুবনাম হি' ॥৪৪॥

‘tam api devakaraṁ karuṇākaraṁ

sthāvara-jaṅgama-muktikaraṁ param

aticharanty aparādha-parā janā

ya iha tān vapati dhruva-nāma hi' [44]

“[Sanat-karmār said:] “The eternal Name—the source of divinity, the fountain of mercy, the supreme giver of liberation to both moving and inert beings—certainly removes the sins of the offenders who go against Him.”

কৃষ্ণনাম দয়াময় কৃষ্ণতেজোময় ।

স্থাবর-জঙ্গম-মুক্তিদাতা সুনিশ্চয় ॥৪৫॥

kṛṣṇa-nāma dayāmaya kṛṣṇa-tejo-maya

sthāvara-jaṅgama-mukti-dātā suniśchaya [45]

kṛṣṇa-nāma—The Name of Kṛṣṇa [is] dayāmaya—compassionate, kṛṣṇa-tejo-maya—filled with Kṛṣṇa's power, [and] suniśchaya—certainly sthāvara-jaṅgama-mukti-dātā—the giver of liberation to all moving and inert beings.

[Śrīman Mahāprabhu paraphrases:] “The Name of Kṛṣṇa is compassionate, filled with Kṛṣṇa’s power, and certainly the giver of liberation to all moving and inert beings.

নাম-অপরাধী তাহে করে অপরাধ ।
 অতিচার আসি’ নাম-ধর্মে করে বাধ ॥৪৬॥
nāma-aparādhī tāhe kare aparādhā
atichāra āsi’ nāma-dharme kare bādha [46]

nāma-aparādhī—Offenders of the Name aparādhā kare—commit offences tāhe—against Him, [and such] atichāra—violations āsi’—come [and] bādha kare—check nāma-dharme—[their] practice of [chanting] the Name.

“Offenders of the Name commit offences against Him, and such violations check their chanting of the Name.

সেই মহা-অপরাধীর দোষ, নামে হয় ক্ষয় ।
 নাম বিনা জীববন্ধু জগতে না হয় ॥৪৭॥
sei mahā-aparādhīra doṣa, nāme haya kṣaya
nāma vinā jīva-bandhu jagate nā haya [47]

sei—The doṣa—sins mahā-aparādhīra—of such great offenders kṣaya haya—are destroyed, [however,] nāme—by the Name. vinā—Other than nāma—the Name, haya nā—there is no jīva-bandhu—friend of the soul jagate—in this world.

“The Name, however, destroys the sins of even such great offenders. Other than the Name, the soul has no friend in this world.

‘শ্রীনারদ উবাচ—
 কে তেহপরাধা বিপ্রেন্দ্র নাম্নো ভগবতঃ কৃত ।
 বিনিঘ্নন্তি নৃণাং কৃত্যং প্রাকৃতং স্থানয়ন্তি চ’ ॥৪৮॥
 ‘śrī-nārada uvācha—
ke te ‘parādhā vipreन्द्रa nāmno bhagavataḥ kṛtā
vinighnanti nṛṇāṃ kṛtyaṃ prākṛtaṃ hy ānayanti cha’ [48]

“Nārada asked Sanat Kumār: “O best of the brāhmaṇs, what are the offences against the Lord’s Name that destroy and drag the mundane into the soul’s chanting of the Name?”

নামাপরাধ
nāmāparādhā

Offences to the Name

ওহে গুরু সনৎকুমার কৃপা করি’ বল ।
 নামে অপরাধ যত প্রকার সকল ॥৪৯॥
 নামরূপ মহাকৃত্য জীবের নিশ্চয় ।
 সেই কৃত্য যাহে সাধকের নষ্ট হয় ॥৫০॥

ohe guru sanat-kumāra kṛpā kari' bala
 nāme aparādha yata prakāra sakala [49]
 nāma-rūpa mahākṛtya jīvera niśchaya
 sei kṛtya yāhe sādhakera naṣṭa haya [50]

ohe—O guru—Guru, sanat-kumāra—Sanat Kumār, [chanting] nāma-rūpa—the form of the Name [is] niśchaya—certainly mahākṛtya—the foremost duty jīvera—of the soul. kṛpā kari'—Mercifully bala—tell [me] yata sakala—all the prakāra—types aparādha—of offences nāme—to the Name, yāhe—by which sei sādhakera kṛtya—this duty of the practitioner naṣṭa haya—is destroyed.

[Śrīman Mahāprabhu paraphrases:] “O Gurudev, Sanat Kumār, chanting the Name is certainly the foremost duty of the soul. Mercifully tell me all the offences to the Name, which destroy the practitioner’s performance of that duty.

নামকে প্রাকৃত করি' সাধন করাঞা ।
 সামান্য প্রাকৃত ফলে দেয় ফেলাইয়া ॥৫১॥
 nāmake prākṛta kari' sādhana karāñā
 sāmānya prākṛta phale deya phelāiyā [51]

[Offences] kari'—make nāmake—the Name prākṛta—mundane [and] sādhana karāñā—make [a practitioner] practise [but] phelāiyā deya—cause [them] to squander [their practice on] sāmānya—trivial prākṛta—mundane phale—ends.

“Offences make the Name assume a material form and make a practitioner squander their practice on trivial mundane ends.

‘শ্রীসনৎকুমার উবাচ—
 সতাং নিন্দা নামঃ পরমপরাধং বিতনুতে
 যতঃ খ্যাতিং যাতং কথমুসহতে তদ্বিগর্হাম্ ।
 শিবস্ত শ্রীবিষেণ্য ইহ গুণনামাদিসকলং
 ধিয়াভিন্নং পশ্যেৎ স খলু হরিনামাহিতকরঃ’ ॥৫২॥

śrī-sanat-kumāra uvācha—
 satāṁ nindā nāmnaḥ param aparādhaṁ vitanute
 yataḥ khyātiṁ yātaṁ katham u sahate tad-vigarhām
 śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalaṁ
 dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karah' [52]

“Sanat Kumār replied to Nārada: “(1) Criticising sādhus is the worst offence to the Name. How can the Name tolerate condemnation of those who spread the Name’s glories? (2a) Those who see differences between Viṣṇu, the embodiment of auspiciousness, and any of His Names, Qualities, and so forth, are certainly offenders of the Name. (2b) Those who see any distinction between any of Śiva’s names and qualities and those of Viṣṇu are also offenders of the Name.”

নামাপরাধ হইতে মুক্তি

nāmāparādha ha-ite mukti

Liberation from the offences to the Name

দশটা নামাপরাধ ভিন্ন ভিন্ন করি' ।

বুঝিয়া লইলে নাম-অপরাধে তরি ॥৫৩॥

daśaṭī nāmāparādha bhinna bhinna kari'

bujhiyā la-ile nāma-aparādhe tari [53]

bujhiyā la-ile—If you understand daśaṭī nāmāparādha—the ten offences to the Name bhinna bhinna kari'—separately, tari—you will [be able to] overcome nāma-aparādhe—the offences to the Name.

[Śrīman Mahāprabhu paraphrases:] “If one by one you understand the ten offences to the Name, you will be able to overcome them.

এই শ্লোকে দুই অপরাধের বিচার ।

করিয়া করহ শুদ্ধ নামের আচার ॥৫৪॥

ei śloke dui aparādhera vichāra

kariyā karaha śuddha nāmera āchāra [54]

[First] vichāra kariyā—study dui—the two aparādhera—offences ei śloke—in this verse [and] śuddha āchāra karaha—purely chant nāmera—the Name.

“First study the two offences mentioned in these verses and purely chant the Name.

সাধুনিন্দা

sādhū-nindā

Criticising sādhus

একান্ত নামেতে আশ্রয় আছে য়ার ।

সাধুপদবাচ্য তেঁহ তারেন সংসার ॥৫৫॥

ekānta nāmete āśraya āchhe yāra

sādhū-pada-vāchya tēha tārena saṁsāra [55]

tēha yāra—Those whose ekānta—sole āśraya—shelter āchhe—is nāmete—in the Name sādhū-pada-vāchya—should be known by the title 'sādhū'. tārena—They liberate saṁsāra—the world.

“Those whose sole shelter is the Name should be known as 'sādhus'. They liberate the world.

জড়কর্মজ্ঞানচেষ্ठा ছাড়ি' সেই জন ।

শুদ্ধভক্তিভাবে নাম করেন উচ্চারণ ॥৫৬॥

jaḍa-karma-jñāna-cheṣṭā chhāḍi' sei jana

śuddha-bhakti-bhāve nāma karena uchchāraṇa [56]

sei jana—They chhāḍī’—reject jaḍa-karma-jñāna-cheṣṭā—endeavours based on mundane action and knowledge, [and] uchchāraṇa karena—chant nāma—the Name śuddha-bhakti-bhāve—with pure devotion.

“They reject endeavours based on mundane action and knowledge, and chant the Name with pure devotion.

নামের প্রচার একা তাঁহা হৈতে হয় ।

তাঁর নিন্দা কৃষ্ণনাম কভু না সহয় ॥৫৭॥

nāmera prachāra ekā tāhā haite haya

tāra nindā kṛṣṇa-nāma kabhu nā sahaya [57]

nāmera prachāra haya—The Name is preached tāhā haite—by them ekā—alone, [and] kṛṣṇa-nāma—the Name of Kṛṣṇa kabhu nā—never sahaya—tolerates nindā—criticism tāra—of them.

“The Name of Kṛṣṇa is preached by them alone, and the Name never tolerates criticism of them.

সে সাধুর নিন্দা, তাঁতে, লঘু-বুদ্ধি যার ।

বড় অপরাধ নামে নিশ্চয় তাহার ॥৫৮॥

se sādharma nindā, tāte, laghu-buddhi yāra

baḍa aparādha nāme niśchaya tāhāra [58]

tāhāra yāra—Those who se sādharma nindā—criticise such sādhus [or] tāte laghu-buddhi—consider them insignificant niśchaya—certainly [make] baḍa aparādha—a heavy offence nāme—to the Name.

“Those who criticise such sādhus or consider them insignificant certainly make a heavy offence to the Name.

যত্নে এই অপরাধ করিয়া বর্জন ।

সেই সাধু-সঙ্গ-বলে করহ ভজন ॥৫৯॥

yatne ei aparādha kariyā varjana

sei sādhu-saṅga-bale karaha bhajana [59]

yatne—Carefully varjana kariyā—avoid ei—this aparādha—offence [and] bhajana karaha—engage in service sei sādhu-saṅga-bale—by the power of such sādhus’ association.

“Carefully avoid this offence and engage in service by the power of such sādhus’ association.

শ্রীনাম-নামী একতত্ত্ব

śrī-nāma-nāmī eka-tattva

The Name and the possessor of the Name are one

মঙ্গলস্বরূপ বিষ্ণু পরতত্ত্ব হরি ।

অপ্রাকৃত স্বরূপেতে শ্রীব্রজবিহারী ॥৬০॥

maṅgala-svarūpa viṣṇu para-tattva hari

aprākṛta svarūpete śrī-vraja-vihārī [60]

viṣṇu—Viṣṇu—maṅgala-svarūpa—the embodiment of auspiciousness, para-tattva—the Absolute, hari—the Supreme Lord—aprākṛta svarūpete—in [His] supramundane form, [is] śrī-vraja-vihārī—the enjoyer of Vraja (Kṛṣṇa).

“Viṣṇu—the embodiment of auspiciousness, the Absolute, the Supreme Lord—in His supramundane form, is Kṛṣṇa, the enjoyer of Vraja.

তঁার নাম-রূপ-গুণ-লীলা অপ্রাকৃত ।
তঁাহার স্বরূপ হৈতে ভিন্ন নহে তত্ত্ব ॥৬১॥

tāra nāma-rūpa-guṇa-līlā aprākṛta
tāhāra svarūpa haite bhinna nahe tattva [61]

tāra—His nāma-rūpa-guṇa-līlā—Name, Form, Qualities, and Pastimes [are] aprākṛta—supramundane. nahe—They are not tattva—elements bhinna—separate haite—from tāhāra—His svarūpa—nature.

“His Name, Form, Qualities, and Pastimes are supramundane. None of them are separate from Him.

নাম নামী এক তত্ত্ব অপ্রাকৃত ধর্ম ।
এ জড়জগতে তার নাহি আছে মর্ম ॥৬২॥

nāma nāmī eka tattva aprākṛta dharma
e jaḍa-jagate tāra nāhi āchhe marma [62]

nāma—The Name [and] nāmī—the possessor of the Name [are] eka tattva—one being; [such is] dharma—the nature aprākṛta—of the supramundane. āchhe nāhi—There is no marma—understanding tāra—of this, [however,] e jaḍa-jagate—in the material world.

“The Name and the possessor of the Name are one; such is the nature of the supramundane. There is no understanding of this, however, in the material world.

এই শুদ্ধজ্ঞানলাভ ভক্তিবলে হয় ।
তর্কে বহু দূর ইহা জানিহ নিশ্চয় ॥৬৩॥

ei śuddha-jñāna-lābha bhakti-bale haya
tarke bahu dūra ihā jāniha niśchaya [63]

ei śuddha-jñāna-lābha haya—This pure conception is attained bhakti-bale—through devotion. jāniha—Know niśchaya—for certain [that] ihā—it [remains] bahu dūra—far away tarke—from argument.

“You can realise this pure conception only through devotion. Know for certain that it is far beyond argument.

নিজ শুদ্ধসাধন, আর সাধুগুরবল ।
দুইয়ের সংযোগে লভি’ এ তত্ত্বমঙ্গল ॥৬৪॥

nija śuddha-sādhana, āra sādhu-guru-bala
duiyera saṁyoge labhi’ e tattva-maṅgala [64]

labhi'—You will realise e tattva-maṅgala—this auspicious truth duiyera samyoge—by the combination of two things: [your] nija—own śuddha-sādhana—pure practice, āra—and sādhu-guru-bala—the power of Śrī Guru and the sādhus.

“You will realise this auspicious truth by the combination of two things: your pure practice, and the power of Śrī Guru and the sādhus.

এই তত্ত্বসিদ্ধি যত দিন নাহি হয় ।
ততদিন প্রাকৃতবুদ্ধি কভু না ছাড়য় ॥৬৫॥
ততদিন নাম করি' না পাই স্বরূপ ।
নামাভাসমাত্র হয় ভজনবিরূপ ॥৬৬॥

ei tattva-siddhi yata dina nāhi haya
tata-dina prākṛta-buddhi kabhu nā chhāḍaya [65]
tata-dina nāma kari' nā pāi svarūpa
nāmābhāsa-mātra haya bhajana-virūpa [66]

tata-dina tata-dina yata dina—As long as ei tattva-siddhi haya nāhi—you have not realised this truth, kabhu nā chhāḍaya—you will never leave prākṛta-buddhi—mundane consciousness: nāma kari'—you will chant the Name [but] pāi nā—not get svarūpa—the true form [of the Name;] nāmābhāsa-mātra haya—you will chant only a semblance of the Name, [and your] bhajana-virūpa—service [will remain] imperfect.

“As long as you have not realised this truth, you will never leave mundane consciousness: you will chant the Name but never get the pure Name; you will chant only Nāmābhās, and your service will remain imperfect.

বহু যত্নে লাভ ভাই স্বরূপের সিদ্ধি ।
শুদ্ধনামোচ্চায়ে পাবে পরংপদ-বুদ্ধি ॥৬৭॥
যত্নসহ নিরন্তর নামাভাসে হরি ।
নামেতে স্বরূপসিদ্ধি দিবে কৃপা করি' ॥৬৮॥

bahu yatne lābha bhāi svarūpera siddhi
śuddha-nāmoḥchāre pābe param-pada-buddhi [67]
yatnasaha nirantara nāmābhāse hari
nāmete svarūpa-siddhi dibe kṛpā kari' [68]

bhāi—Brother, bahu yatne—with great care, lābha—[try to] attain svarūpera siddhi—realisation of the true self. śuddha-nāmoḥchāre—By chanting the Name purely (without offence), pābe—you will attain param-pada-buddhi—consciousness of the highest plane. [When you are engaged] yatnasaha—carefully [and] nirantara—constantly nāmābhāse—in [chanting] a semblance of the Name, hari—the Lord, kṛpā kari'—mercifully, dibe—will grant [you] svarūpa-siddhi—realisation of the true self nāmete—through the Name.

“Brother, with great care, try to realise the true self. By chanting the Name purely, you will attain consciousness of the highest plane. When you carefully and constantly chant Nāmābhās, the Lord will mercifully grant you realisation of the true self through the Name.

কৃষ্ণ সর্বেশ্বর, শিবাদি তাঁহার অংশ
 kṛṣṇa sarveśvara, śivādi tāhāra aṁśa
Kṛṣṇa is the Lord of all;
Śiva and the other gods are partial forms of Him

সর্বেশ্বর কৃষ্ণ, তাহে জানিবে নিশ্চয় ।
 শিবাদি দেবতা তাঁর অংশরূপ হয় ॥৬৯॥
 sarveśvara kṛṣṇa, tāhe jānibe niśchaya
 śivādi devatā tāra aṁśa-rūpa haya [69]

kṛṣṇa–Kṛṣṇa [is] sarveśvara–the Lord of all. tāhe–Herein, jānibe–you should know niśchaya–for certain [that] śivādi devatā–Śiva and the other gods haya–are aṁśa-rūpa–partial forms tāra–of Him.

“Kṛṣṇa is the Lord of all; you should know for certain that Śiva and the other gods are partial forms of Him.

সেই সেই দেবের নামাদি গুণরূপ ।
 কৃষ্ণশক্তিদত্ত সিদ্ধ জানহ স্বরূপ ॥৭০॥
 sei sei devera nāmādi guṇa-rūpa
 kṛṣṇa-śakti-datta siddha jānaha svarūpa [70]

jānaha–Know svarūpa–this truth: sei sei devera–the gods’ nāmādi guṇa-rūpa–names, forms, qualities, and so on, [are] kṛṣṇa-śakti-datta siddha–given and produced by Kṛṣṇa’s energy.

“Know this truth: the gods’ names, forms, qualities, and so on, are given and produced by Kṛṣṇa’s energy.

এরূপ জানিলে শিববিষ্ণুতে অভেদে ।
 জন্মিবে স্বরূপবুদ্ধি, গায় সর্ববেদে ॥৭১॥
 e-rūpa jānile śiva-viṣṇute abhede
 janmibe svarūpa-buddhi gāya sarva-vede [71]

sarva-vede–All the scriptures gāya–sing [that] jānile–if you understand [that] śiva-viṣṇute–Śiva and Viṣṇu [are] abhede–nondifferent e-rūpa–in this sense, [then your] svarūpa-buddhi–awareness of the truth janmibe–will develop.

“All the scriptures sing that if you understand that Śiva and Viṣṇu are nondifferent in this sense, then you will know the truth.

ভেদবুদ্ধি অপরাধ যত্নেতে ত্যজিবে ।
 গুরুকৃপাবলে তবে শ্রীনাম ভজিবে ॥৭২॥
 bheda-buddhi aparādha yatnete tyajibe
 guru-kṛpā-bale tabe śrī-nāma bhajibe [72]

yatnete–Carefully tyajibe–avoid aparādha–the offence bheda-buddhi–of considering [them] different, [and] tabe–then, guru-kṛpā-bale–by the mercy of Śrī Guru, bhajibe–you will [be able to] serve śrī-nāma–the Name.

“Carefully avoid the offence of considering Viṣṇu and Śiva different, and then, by the mercy of Śrī Guru, you will be able to serve the Name.

‘গুরোরবজ্ঞা শ্ৰুতিশাস্ত্রনিন্দনম্
তথার্থবাদো হরিনাম্নি কল্পনম্।
নাম্নো বলাদ্যস্ত হি পাপবুদ্ধির
ন বিদ্বতে তস্ত যমৈর্হি শুদ্ধিঃ’ ॥৭৩॥
‘guror avajñā śruti-śāstra-nindanam
tathārthavādo hari-nāmni kalpanam
nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ’ [73]

“[Śrī Sanat Kumār said:] “Those who (3) disrespect Śrī Guru, (4) criticize the scriptures, (5) consider the Name’s glories exaggerated praise, (6) consider the Name imaginary, or (7) desire to sin on the power of the Name, cannot be purified by any type of regulation.”**

গুরু-কর্ণধারের অনাদর

guru-karṇadhāra anādara

Disrespecting your captain, Śrī Guru

কৃপা করি’ যেই জন হরি দেখাইল।
হরিনাম-পরিচয় করাইয়া দিল ॥৭৪॥
সেই মোর কর্ণধার গুরু মহাশয়।
তঁাহারে অবজ্ঞা কৈলে নামাপরাধ হয় ॥৭৫॥
kṛpā kari’ yei jana hari dekhāila
hari-nāma-parichaya karāiyā dila [74]
sei mora karṇadhāra guru mahāśaya
tāhāre avajñā kaile nāmāparādha haya [75]

sei yei jana—He who kṛpā kari’—mercifully dekhāila—has revealed hari—the Lord [to me and] hari-nāma-parichaya karāiyā dila—introduced me to the Lord’s Name [is] mora—my karṇadhāra—captain, [my] guru mahāśaya—worshippable Guru. avajñā kaile—If I disrespect tāhāre—Him, nāmāparādha haya—I offend the Name.

[Śrīman Mahāprabhu paraphrases:] “He who has mercifully revealed the Lord to me and introduced me to His Name is my captain, my worshippable Guru. If I disrespect him, I offend the Name.

‘হীনজাতি পাণ্ডিত্য-রহিত মন্ত্রহীন’।
নামের গুরুতে হেন বুদ্ধি অর্ধাটীন ॥৭৬॥

*In his commentary on *Śrī Hari-bhakti-vilāsa* (11.522), Śrīla Sanātan Goswāmī explains that ‘by any type of regulation’ (*yamaili*) means by aṣṭāṅga-yoga, pious activities, brahminical qualities, or prolonged punishment from Yamarāj.

**'hīna-jāti pāṇḍitya-rahita mantra-hīna'
nāmera gurute hena buddhi arvāchīna [76]**

'hīna-jāti—Low-class, pāṇḍitya-rahita—uneducated, [or] mantra-hīna—uninitiated—
[those who have] hena—such buddhi—a mentality nāmera gurute—about the Guru of the
Name [are] arvāchīna—foolish.

“Those who consider the Guru who reveals the Name to be low-class,
uneducated, or uninitiated are foolish.

শ্রুতিশাস্ত্রে অনাদর

śruti-śāstre anādara

Disrespecting the scriptures

যেই শ্রুতিশাস্ত্র নামের ব্রহ্মত্ব দেখায় ।

অপার মাহাত্ম্য নামের জগতে জানায় ॥৭৭॥

তারে অনাদর করি' কৰ্ম্মাদি প্রশংসে ।

শ্রুতিনিন্দা বলি' তারে সৰ্বশাস্ত্রে ভাষে ॥৭৮॥

yei śruti-śāstra nāmera brahmatva dekhāya

apāra mātmya nāmera jagate jānāya [77]

tāre anādara kari' karmādi praśaṁse

śruti-nindā bali' tāre sarva-śāstre bhāṣe [78]

yei śruti-śāstra—The scriptures that dekhāya—reveal brahmatva—the transcendental
nature nāmera—of the Name [and] jānāya—proclaim apāra mātmya—the unlimited
glories nāmera—of the Name jagate—throughout this world— sarva-śāstre—all the
scriptures bhāṣe—say [that] anādara kari'—disrespecting tāre—them [and] praśaṁse—
praising karmādi—material activities and other non-devotional practices [is] bali'—known
as śruti-nindā—criticism of the scriptures.

“The scriptures reveal the transcendental nature of the Name and
proclaim the unlimited glories of the Name throughout this world.
Disrespecting them and praising non-devotional activities is criti-
cism of the scriptures. All the scriptures say so.

নামে কল্পনাবুদ্ধি

nāme kalpanā-buddhi

Considering the Name imaginary

নাম নিত্যধন সদা চিন্ময় অগাধ ।

তাহাতে কল্পনাবুদ্ধি গুরু অপরাধ ॥৭৯॥

nāma nitya-dhana sadā chinmaya agādha

tāhāte kalpanā-buddhi guru aparādha [79]

nāma—The Name— sadā—eternal, chinmaya—spiritual, [and] agādha—unfathomable— [is
your] nitya-dhana—eternal wealth. [Having] buddhi—the mentality [that] tāhāte—He [is]
kalpanā—an imagination [is] guru aparādha—a heavy offence.

“The Name—eternal, spiritual, and unfathomable—is your eternal wealth. To consider the Name imaginary is a heavy offence.

নামবলে পাপবুদ্ধি

nāma-bale pāpa-buddhi

Desiring to sin on the power of the Name

নামবলে পাপবুদ্ধি হৃদয়ে যাহার ।

সতত উদয় হয়, সেই ত’ অসার ॥৮০॥

nāma-bale pāpa-buddhi hṛdaye yāhāra

satata udaya haya, sei ta’ asāra [80]

sei ta’ yāhāra hṛdaye—Those within whose hearts pāpa-buddhi—the desire to sin nāma-bale—on the power of the Name satata—constantly udaya haya—arises [are] asāra—wretched.

“Those who within their hearts desire to sin on the power of the Name are wretched.

নামে অর্থবাদ

nāme arthavāda

Considering the glories of the Name exaggeration

রোচনার্থী ফলশ্রুতি কৰ্ম্মমার্গে সত্য ।

ভক্তিমার্গে নামফল সৰ্বকালে নিত্য ॥৮১॥

rochanārthā phala-śruti karma-mārgē satya

bhakti-mārgē nāma-phala sarva-kāle nitya [81]

phala-śruti—The (temporary, material) results, described in the Vedas, karma-mārgē—of the path of action, [which are] rochanārthā—for the purpose of attraction, [are] satya—real, [but] nāma-phala—the results produced by the Name bhakti-mārgē—on the path of devotion [are] sarva-kāle—always nitya—eternal.

“The benefits of the path of action, which the scriptures describe for the purpose of attraction, are real, but the benefits of chanting the Name on the path of devotion are always eternal.

অপ্রাকৃত নামের মাহাত্ম্য সীমাহীন ।

তাতে যার ‘অর্থবাদ’ সেই অর্বাচীন ॥৮২॥

aprākṛta nāmera mähātmya sīmā-hīna

tāte yāra ‘arthavāda’ sei arvāchīna [82]

aprākṛta nāmera mähātmya—The supramundane glories of the Name [have] sīmā-hīna—no end. sei yāra—Those who [consider] tāte—them ‘arthavāda’—exaggeration [are] arvāchīna—foolish.

“There is no end to the supramundane glories of the Name. Those who consider them exaggeration are foolish.

এই সব অপরাধ বর্জনে নামের কৃপা
 ei saba aparādha varjane nāmera kṛpā
By avoiding these offences,
you will attain the grace of the Name

এই পঞ্চ অপরাধ বর্জ্যবে যতনে ।
 তবে ত' নামের কৃপা লভিবে সাধনে ॥৮৩॥

ei pañcha aparādha varjibe yatane
 tabe ta' nāmera kṛpā labhibe sādhanē [83]

yatane—Carefully varjibe—avoid ei pañcha aparādha—these five offences; tabe ta'—then labhibe—you will attain kṛpā—the grace nāmera—of the Name sādhanē—through [your] practice.

“Carefully avoid these five offences; then you will attain the grace of the Name through your practice.

‘ধর্মব্রত্যাগছতাদিসর্বশুভক্রিয়াসাম্যমপি প্রমাদঃ ।
 অশ্রদ্ধধানে বিমুখেহপ্যাশুথতি যশ্চোপদেশঃ শিবনামাপরাধঃ’ ॥৮৪॥
 ‘dharma-vrata-tyāga-hutādi-sarva-
 śubha-kriyā-sāmyam api pramādaḥ
 aśraddadhāne vimukhe 'py aśṛṇvati
 yaś chopadeśaḥ śiva-nāmāparādhaḥ' [84]

“[Śrī Sanat Kumār said:] “(8) Disregarding the Name by considering pious activities, such as social duties, rites, austerities, and sacrifices, equal to chanting the Name, (9) and instructing the faithless, the averse, or those who do not want to hear about the Name, are offences to the all-auspicious Name.”

সর্ব শুভকর্ম প্রাকৃত
 sarva śubha-karma prākṛta
All pious activities are mundane

বর্ণাশ্রমময়-ধর্ম ধর্মশাস্ত্রে যত ।
 দর্শপৌর্ণমাসী-আদি তমোময়-ব্রত ॥৮৫॥
 দণ্ডী মুণ্ডী সন্ন্যাসাদি ত্যাগের প্রকার ।
 নিত্য নৈমিত্তিক হোম-আদির ব্যাপার ॥৮৬॥
 অষ্টাঙ্গ-ষড়ঙ্গ-যোগ-আদি শুভ-কর্ম ।
 সকলই প্রাকৃত-তত্ত্ব, এই সত্য মর্ম ॥৮৭॥
 varṇāśramamaya-dharma dharma-śāstre yata
 darśa-paurṇamāsī-ādi tamomaya-vrata [85]
 daṇḍī muṇḍī sannyāsādi tyāgera prakāra
 nitya naimittika homa-ādira vyāpāra [86]

**aṣṭāṅga-ṣaḍ-aṅga-yoga-ādi śubha-karma
sakala-i prākṛta-tattva, ei satya marma [87]**

śubha-karma—The pious activities [prescribed] dharma-śāstre—in religious scriptures—
varṇāśramamaya-dharma—the duties of your social role and class, yata darśa-
paurṇamāsī-ādi tamomaya-vrata—the dark rites on the new moon and the full moon, nitya
naimittika homa-ādīra vyāpāra—daily and periodic sacrifices, aṣṭāṅga-ṣaḍ-aṅga-yoga—
the eightfold or sixfold paths of yoga, [and] daṇḍī muṇḍī sannyāsādi tyāgera prakāra—
the austerities of carrying a staff, shaving your head, giving up all your possessions, ādi-
and so on—[are] sakala-i—all prākṛta-tattva—mundane. ei—This [is] satya marma—the
fundamental truth.

[Śrīman Mahāprabhu paraphrases:] “The duties of your social role
and class, the dark rites on the new moon and the full moon, daily
and periodic sacrifices, the eightfold or sixfold paths of yoga, and the
austerities of carrying a staff, shaving your head, and giving up all
your possessions—all these and other pious activities prescribed in
the religious scriptures are mundane. This is the fundamental truth.

উপায়রূপেতে তারা উপেয় সাধয় ।

না সাধিলে জড় বই কিছু আর নয় ॥৮৮॥

upāya-rūpete tārā upeya sādahaya

nā sādhibe jaḍa va-i kichhu āra naya [88]

tārā—They sādahaya—may be performed upāya-rūpete—as a means upeya—to pursue the
goal, [but] sādhibe nā—if they are not performed [for that purpose, then they are] va-i—only
jaḍa—material āra kichhu naya—and nothing more.

“These practices may be performed as a means to pursue the goal
(of devotion), but if they are not performed for that purpose, then
they are material and nothing more.

শ্রীনাম উপায়, উপেয়

śrī-nāma upāya, upeya

The Name is the means and the goal

নাম কিন্তু অপ্রাকৃত চিন্ময় ব্যাপার ।

সাধনে উপায়তত্ত্ব সাধ্যে উপেয়-সার ॥৮৯॥

nāma kintu aprākṛta chinmaya vyāpāra

sādhane upāya-tattva sādhye upeya-sāra [89]

[Chanting] nāma—the Name, kintu—however, [is a] aprākṛta—supramundane, chinmaya
vyāpāra—spiritual engagement. sādhanē—In practice, [the Name is] upāya-tattva—the
means [and] sādhye—in perfection, [the Name is] upeya-sāra—the primary engagement.

“Chanting the Name, however, is a supramundane, spiritual engage-
ment. In the practising stage, the Name is the means, and in the per-
fectional stage, the Name is the primary engagement.

অতএব নামতত্ত্ব বিশুদ্ধ চিন্ময় ।
জড়োপায় কৰ্ম সহ সাম্য কভু নয় ॥৯০॥

**ataeva nāma-tattva viśuddha chinmaya
jaḍopāya karma saha sāmya kabhu naya [90]**

ataeva—So, nāma-tattva—the Name, by nature viśuddha—pure [and] chinmaya—spiritual, kabhu naya—is never sāmya—equal jaḍopāya karma saha—to [any] mundane means or action.
“So, the Name, which is pure and spiritual, is never equal to any mundane means or action.

কৰ্মজ্ঞান সহ নাম তুল্য নহে
karma-jñāna saha nāma tulya nahe

The Name is not equal to mundane action or knowledge

কৰ্মজ্ঞান সহ নামে সাম্যবুদ্ধি যথা ।
নাম-অপরাধ গুরুতর ঘটে তথা ॥৯১॥

**karma-jñāna saha nāme sāmya-buddhi yathā
nāma-aparādha gurutara ghaṭe tathā [91]**

yathā—When [you have] nāme sāmya-buddhi—the mentality that the Name is equal karma-jñāna saha—to mundane activity or knowledge, tathā—then gurutara nāma-aparādha—a very heavy offence to the Name ghaṭe—occurs.

“If you think the Name is equal to mundane activity or knowledge, you commit a very heavy offence against the Name.

অবিশ্বাসী জনে নাম উপদেশ
aviśvāsī jane nāma upadeśa

Instructing the faithless about the Name

নামে যার বিশ্বাস না জন্মিল ভাগ্যাভাবে ।
তাকে নাম উপদেশি’ অপরাধ পাবে ॥৯২॥
**nāme yāra viśvāsa nā janmila bhāgyābhāve
tāke nāma upadeśi’ aparādha pābe [92]**

upadeśi’—By instructing tāke yāra—those who, bhāgyābhāve—lacking good fortune, viśvāsa janmila nā—have not developed faith nāme—in the Name [about] nāma—the Name, pābe—you will make aparādha—an offence.

“Instructing those who, lacking good fortune, have no faith in the Name about the Name, is an offence.

এই দুই অপরাধ সদগুরুকৃপায় ।
বহু যত্নে ছাড়ি’ ভাই নামধন পায় ॥৯৩॥
**ei dui aparādha sad-guru-kṛpāya
bahu yatne chhāḍi’ bhāi nāma-dhana pāya [93]**

bhāi—Brother, sad-guru-krpāya—by the grace of Śrī Guru, bahu yatne—very carefully chhāḍī’—avoid ei dui—these two aparādha—offences [and] pāya—attain nāma-dhana—the wealth of the Name.

“Brother, by the grace of Śrī Guru, very carefully avoid these two offences and attain the wealth of the Name.

‘শ্রুত্বাপি নামমাহাত্ম্যং যঃ প্রীতিরহিতোহধমঃ ।

অহং-মমাদি-পরমো নাম্নি সোহপ্যপরাধকৃৎ’ ॥৯৪॥

‘śrutvāpi nāma-māhātmyaṁ yaḥ prīti-rahito ‘dhamah
aham-mamādi-paramo nāmni so ‘py aparādha-kṛt’ [94]

“[Śrī Sanat Kumār said:] “(10) Fallen souls who, even after hearing the glories of the Name, have no love for the Name and remain engrossed in the conceptions of ‘I’ and ‘mine’ are offenders to the Name.”

নামের মাহাত্ম্য সব শূনি’ শাস্ত্র হৈতে ।

তবু তাহে রতি যার নৈল কোনমতে ॥৯৫॥

অহংতা-মমতা-বুদ্ধি দেহেতে করিয়া ।

লাভ-পূজা-প্রতিষ্ঠাতে রহিল মজিয়া ॥৯৬॥

পাপে রত হঞা পাপ ছাড়িতে না পারে ।

নামে যত্ন করি’ চেষ্টা করিবারে নারে ॥৯৭॥

সাধুসঙ্গে মতি নহে অসাধু বিষয়ে ।

সুখ পায় বিবেক বৈরাগ্য ছাড়াইয়ে ॥৯৮॥

এই ত’ নামাপরাধ ঘটনা তাহার ।

নামে রুচি নাহি পায় কৃষ্ণের সংসার ॥৯৯॥

nāmera māhātmya saba śuni’ śāstra haite

tabu tāhe rati yāra naila kona-mate [95]

aham-tā-mamatā-buddhi dehete kariyā

lābha-pūjā-pratiṣṭhāte rahila majiyā [96]

pāpe rata hañā pāpa chhāḍite nā pāre

nāme yatna kari’ cheṣṭā karibāre nāre [97]

sādhu-saṅge mati nahe asādhu viṣaye

sukha pāya viveka vairāgya chhāḍāiye [98]

ei ta’ nāmāparādha ghaṭanā tāhāra

nāme ruchi nāhi pāya kṛṣṇera saṁsāra [99]

tāhāra yāra—Those who śuni’—hear māhātmya—the glories nāmera—of the Name haite—from saba—all śāstra—the scriptures [but] tabu—still rati naila—have no attachment tāhe—to the Name kona-mate—whatsoever; [who] buddhi kariyā—consider dehete—the body [to be] aham-tā-mamatā—‘I’ and ‘mine’; [who] majiyā rahila—take interest lābha-pūjā-pratiṣṭhāte—in gain, adoration, and position; [who] pāpe rata hañā—sin [and] pāre nā—cannot chhāḍite—stop pāpa—sinning; [who] nāre—are unable cheṣṭā karibāre—to try [to] yatna kari’—carefully [chant] nāme—the Name; [who] mati nahe—have no attachment

sādhū-saṅge—to the association of sādhus; [who] sukha pāya—find pleasure asādhu viṣaye—in sinful matters; [and who] chhāḍāiye—shun vairāgya—renunciation [and] viveka—good judgement ei ta’ nāmāparādha ghaṭanā—offend the Name [and] pāya nāhi—do not get ruchi—any taste nāme—for the Name [or] kṛṣṇera—Kṛṣṇa’s saṁsāra—family.

[Śrīman Mahāprabhu paraphrases:] “Those who hear the glories of the Name from all the scriptures but still do not have any love for the Name; who still consider the body to be ‘I’ and ‘mine’; still take interest in wealth, adoration, and position; still sin and fail to stop doing so; still cannot even try to carefully chant the Name; still have no attachment to the association of sādhus; still take pleasure in sinful matters; and still avoid renunciation and good judgement—they offend the Name and do not get any taste for the Name or Kṛṣṇa’s family.

এই দশ অপরাধ নামাপরাধ হয় ।
নামধর্মে বাধা দেয় স্তম্ভলক্ষ্যে ॥১০০॥

ei daśa aparādha nāmāparādha haya
nāma-dharme bādhā deya sumāṅgala-kṣaya [100]

ei—These daśa—ten aparādha—offences haya—are nāmāparādha—the offences to the Name. bādhā deya—They obstruct nāma-dharme—the practice of [chanting] the Name [and] sumāṅgala-kṣaya—destroy spiritual fortune.

“These are the ten offences to the Name; they obstruct chanting of the Name and destroy spiritual fortune.

‘সর্বাপরাধকৃদপি মুচ্যতে হরিসংশ্রয়ঃ ।
হরেরপ্যপরাধান্ যঃ কুর্যাদ্ভিপাদপাংসনঃ ॥১০১॥
নামাশ্রয়ঃ কদাচিৎ স্মান্তরতোষ স নামতঃ ।
নামো হি সর্বসুহৃদো হ্যপরাধাৎ পতত্যধঃ’ ॥১০২॥

‘sarvāparādha-kṛd api muchyate hari-saṁśrayaḥ
harer apy aparādhān yaḥ kuryād dvipāda-pāṁsanaḥ [101]
nāmāśrayaḥ kadāchit syāt taraty eṣa sa nāmataḥ
nāmno hi sarva-suhṛdo hy aparādhāt pataty adhaḥ’ [102]

“[Śrī Sanat Kumār said:] “All kinds of offenders are delivered by taking shelter of the Lord, and two-legged animals who offend even the Lord are delivered by the Lord’s Name when they take shelter of the Name. The Name is certainly the true friend of every soul, but you will certainly fall down by offending the Name.”

পাপ তাপ অপরাধ জীবের যত হয় ।
শ্রীহরিসংশ্রয়ে সব সত্ত্ব হয় ক্ষয় ॥১০৩॥

pāpa tāpa aparādha jīvera yata haya
śrī-hari-saṁśraye saba sadya haya kṣaya [103]

śrī-hari-saṁśraye—By taking shelter of the Lord, saba yata—all the pāpa—sins, tāpa—sorrows, [and] aparādha—offences jīvera haya—the soul has incurred kṣaya haya—are destroyed sadya—immediately.

[Śrīman Mahāprabhu paraphrases:] “Taking shelter of the Lord immediately destroys all the soul’s sins, sorrows, and offences.

কলির সংসার ছাড়িয়া কৃষ্ণের সংসার কর

kalira saṁsāra chhāḍiyā kṛṣṇera saṁsāra kara

Leave Kali’s family and join Kṛṣṇa’s family

কলির সংসার ছাড়ি’ কৃষ্ণের সংসার ।

অকৈতবে করে যেই অপরাধ নাহি তার ॥১০৪॥

kalira saṁsāra chhāḍi’ kṛṣṇera saṁsāra

akaitave kare yei aparādha nāhi tāra [104]

tāra yei—Those who chhāḍi’—leave kalira—Kali’s saṁsāra—family [and] akaitave—sincerely kare—act [as members of] kṛṣṇera—Kṛṣṇa’s saṁsāra—family nāhi—make no aparādha—offences.

“Those who leave Kali’s family and sincerely live as members of Kṛṣṇa’s family commit no offences.

দীক্ষাকালে অকৈতবে আত্মনিবেদনে সৰ্বপাপক্ষয়

dīkṣā-kāle akaitave ātma-nivedane sarva-pāpa-kṣaya

Sincere self-surrender at the time of initiation destroys all sin

পূৰ্ব যত পাপাদি বহু জন্মে করে ।

হরিদীক্ষামাত্রে সেই সব পাপে তরে ॥১০৫॥

pūrva yata pāpādi bahu janme kare

hari-dīkṣā-mātre sei saba pāpe tare [105]

hari-dīkṣā-mātre—Simply taking initiation [into the Lord’s service] tare—destroys sei saba pāpe yata pāpādi—all the sins and offences [that] kare—you committed pūrva bahu janme—in [your] numerous previous births.

“Simply taking initiation into the Lord’s service destroys all the sins and offences that you committed in all your previous births.

অকৈতবে করে যবে আত্মনিবেদন ।

কৃষ্ণ তার পূৰ্ব পাপ করেন খণ্ডন ॥১০৬॥

akaitave kare yabe ātma-nivedana

kṛṣṇa tāra pūrva pāpa karena khaṇḍana [106]

yabe—When [someone] akaitave—sincerely ātma-nivedana kare—surrenders themself, kṛṣṇa—Kṛṣṇa khaṇḍana karena—cuts away [all] tāra—their pūrva—previous pāpa—sins.

“When you sincerely surrender yourself, Kṛṣṇa cuts away all your previous sins.

প্রায়শ্চিত্ত করিবারে তার নাহি হয় ।
দীক্ষামাত্র পাপক্ষয় সর্বশাস্ত্রে কয় ॥১০৭॥

prāyaścitta karibāre tāra nāhi haya
dīkṣā-mātra pāpa-kṣaya sarva-śāstre kaya [107]

tāra haya nāhi—They do not need karibāre—to make prāyaścitta—atonement: sarva-śāstre—all the scriptures kaya—say [that] dīkṣā-mātra—initiation alone pāpa-kṣaya—destroys sins.
“You do not need to make any atonement: all the scriptures say that initiation alone destroys all sins.

নিষ্কপটে হর্যাশ্রয় করে যেই জন ।
সর্ব অপরাধ তার বিনষ্ট তখন ॥১০৮॥
আর পাপতাপে কভু রুচি নাহি হয় ।
পুণ্য পাপ দূরে যায়, মায়া করে জয় ॥১০৯॥

niṣkapaṭe haryāśraya kare yei jana
sarva aparādha tāra vinaṣṭa takhana [108]
āra pāpa-tāpe kabhu ruchi nāhi haya
puṇya pāpa dūre yāya, māyā kare jaya [109]

[When] yei jana—someone niṣkapaṭe—sincerely haryāśraya kare—takes shelter of the Lord, takhana—then tāra sarva aparādha—all their offences [are] vinaṣṭa—destroyed, āra kabhu haya nāhi—they never again have any more ruchi—taste pāpa-tāpe—for sin and suffering, [their] puṇya—piety [and] pāpa—sins dūre yāya—go away, [and] jaya kare—they conquer māyā—the illusory environment.

“When you sincerely take shelter of the Lord, all your offences are destroyed, you never again have any taste for sin and suffering, your piety and sins disappear, and you conquer the illusory environment.

সেবা-অপরাধ
sevā-aparādha

*Offences in worship**

তবে তার কভু হয় সেবা-অপরাধ ।
সেই অপরাধে হয় ভক্তিক্রিয়াবোধ ॥১১০॥
সাধুসঙ্গে করে কৃষ্ণনামের আশ্রয় ।
নামাশ্রয়ে সেবা-অপরাধ নষ্ট হয় ॥১১১॥

tabe tāra kabhu haya sevā-aparādha
sei aparādhe haya bhakti-kriyā-bādha [110]
sādhu-saṅge kare kṛṣṇa-nāmera āśraya
nāmāśraye sevā-aparādha naṣṭa haya [111]

*Thirty-two types of offences in worship are listed in *Śrī Hari-bhakti-vilāsa* (8.441–8):
(1) Entering the Lord’s Temple in a vehicle or while wearing shoes. (2) Not observing the Lord’s birthday and other Pastimes. (3) Not offering obeisance when coming before the Deity. (4) Visiting the Deity without appropriately washing oneself

tabe—Thereafter, tāra sevā-aparādha kabhu haya—someone [may] sometimes commit offences in worship, [and] bhakti-kriyā-bādha haya—the practice of devotion is obstructed sei aparādhe—by such offences. [But if] āśraya kare—someone takes shelter kṛṣṇa-nāmera—of the Name of Kṛṣṇa sādhu-saṅge—in the association of the sādhus, [all] sevā-aparādha—offences in worship naṣṭa haya—are destroyed nāmāśraye—by the Name’s shelter.

“After surrendering at initiation, you still may sometimes commit offences in worship, and such offences will obstruct your practice of devotion. But if you take shelter of the Name of Kṛṣṇa in the association of the sādhus, the Name’s shelter will destroy all such offences.

নামকৃপা হৈলে জীব সৰ্বশুদ্ধি পায় ।
কৃষ্ণের নিকট গিয়া করে শুদ্ধসেবার আশ্রয় ॥১১২॥

nāma-kṛpā haile jīva sarva-śuddhi pāya

kṛṣṇera nikaṭa giyā kare śuddha-sevāra āśraya [112]

nāma-kṛpā haile—When souls receive the mercy of the Name jīva—souls sarva-śuddhi pāya—become completely pure, kṛṣṇera nikaṭa giyā—reach Kṛṣṇa, [and] śuddha-sevāra āśraya kare—take shelter in pure service.

“When souls receive the mercy of the Name, they become completely pure, reach Kṛṣṇa, and render pure service.

সর্বদা নামাপরাধ বর্জনীয়

sarvadā nāmāparādha varjanīya

Offences to the Name must be avoided always

কিন্তু যদি নাম-অপরাধ তার হয় ।

তবে পুনঃ অধঃপাত হইবে নিশ্চয় ॥১১৩॥

after eating or evacuating. (5) Offering obeisance with one hand. (6) Circumambulating others before the Deity. (7) Spreading your legs before the Deity. (8) Sitting before the Deity while holding up your knees with your forearms. (9) Lying down before the Deity. (10) Eating before the Deity. (11) Telling lies before the Deity. (12) Speaking loudly before the Deity. (13) Conversing privately before the Deity. (14) Crying before the Deity (over a worldly matter). (15) Quarrelling before the Deity. (16) Punishing someone before the Deity. (17) Being charitable to someone before the Deity. (18) Behaving cruelly towards someone. (19) Serving the Deity while covered with a wool, fur, or down blanket. (20) Criticising others before the Deity. (21) Praising others before the Deity. (22) Using foul language before the Deity. (23) Passing air (or belching) before the Deity. (24) Offering low quality articles to the Deity when you are able to provide good quality ones. (25) Taking items for yourself that have not been offered to the Deity. (26) Not offering fruits and grains to the Deity when they come into season. (27) Offering the Deity articles that have partially used by others. (28) Sitting with your back to the Deity. (29) Offering obeisances to others before the Deity (one should offer obeisance to Śrī Gurudev before the Deity, but not to Vaiṣṇavas in general). (30) Remaining quiet and not offering praise, obeisance, and so on, before Śrī Gurudev. (31) Praising oneself before Śrī Gurudev. (32) Criticising the gods.

**kintu yadi nāma-aparādha tāra haya
tabe punaḥ adhaḥpāta ha-ibe niścaya [113]**

yadi-If, kintu-however, tāra nāma-aparādha haya-someone offends the Name, tabe-then niścaya-certainly adhaḥpāta ha-ibe-they will fall down punaḥ-again.

“If, however, you offend the Name, you will certainly fall down again.

সর্বজীব-বন্ধু নাম, তাঁর অপরাধ ।
কোনক্রমে ক্ষয় নহে প্রাপ্ত্যে হয় বাধ ॥১১৪॥

**sarva-jīva-bandhu nāma, tāra aparādha
kona-krame kṣaya nahe prāptye haya bādha [114]**

nāma-The Name [is] sarva-jīva-bandhu-the friend of every soul, [but] tāra aparādha-offences against Him bādha haya-obstruct [the soul] prāptye-in [their] progress [and] nahe-are not kṣaya-destroyed kona-krame-by any means (other than surrender to the Name).

“The Name is the friend of every soul, but offences against Him obstruct the soul’s progress and cannot be counteracted by any means.

নাম অপরাধ ত্যাগ বহু যত্নে করি’ ।
লভে জীব সর্বসিদ্ধি প্রাপ্ত হয় হরি ॥১১৫॥

**nāma aparādha tyāga bahu yatne kari’
labhe jīva sarva-siddhi prāpta haya hari [115]**

bahu yatne kari’-By very carefully tyāga-avoiding nāma aparādha-the offences to the Name, jīva-the soul labhe-attains sarva-siddhi-all perfection [and] prāpta haya-reaches hari-the Lord.

“Only by very carefully avoiding the offences to the Name does the soul attain all perfection and reach the Lord.

‘এবং নারদঃ শঙ্করেণ কৃপয়া মহৎ মুনীনাং পরং
প্রোক্তং নাম সুখাবহং ভগবতো বর্জ্যাং সদা যত্নতঃ ।
যে জ্ঞাত্বাপি ন বর্জয়ন্তি সহসা নামাপরাধান্দশ
ক্রুদ্বা মাতরমপ্যভোজনপরাঃ খিণ্ডন্তি তে বালবৎ’ ॥১১৬॥

**‘evaṁ nāradaḥ śaṅkareṇa kṛpayā mahyaṁ munīnāṁ paraṁ
proktaṁ nāma sukhāvahaṁ bhagavato varjyaṁ sadā yatnataḥ
ye jñātvāpi na varjayanti sahasā nāmāparādhān daśa
kruddhā mātaram apy abhojana-parāḥ khidyanti te bālavat’ [116]**

“[Śrī Sanat Kumar said:] “O Nārad, in this way Śīva mercifully spoke to me and the great sages about the Name of the Lord, the source of all happiness. Those who understand these ten offences to the Name—which must always be carefully avoided—but still do not immediately avoid them are like children who become angry with their mothers, refuse to eat, and then suffer.”

আমি পূর্বে শিবলোকে শঙ্করসন্নিধানে ।
নাম-অপরাধ-কথা জিজ্ঞাসিলাম মуне ॥১১৭॥

āmi pūrve śivaloke śaṅkara-sannidhāne
nāma-aparādha-kathā jijñāsilāma mune [117]

mune—O sage (O Nārada Muni), pūrve—previously, śivaloke—in the abode of Lord Śiva, śaṅkara-sannidhāne—in the association of Lord Śiva, āmi—I jijñāsilāma—asked nāma-aparādha-kathā—about the offences to the Name.

[Śrīman Mahāprabhu paraphrases:] “O sage, previously, in Śivaloka, I asked Śaṅkar about the offences to the Name.

বহুমুনিগণ মধ্যে শম্ভু কৃপা করি’ ।
আমায় উপদেশ করে কৈলাস উপরি ॥১১৮॥

bahu-muni-gaṇa madhye śambhu kṛpā kari’
āmāya upadeśa kare kailāsa upari [118]

upari—Atop kailāsa—Mount Kailash, bahu-muni-gaṇa madhye—in the midst of many sages, śambhu—Śiva kṛpā kari’—mercifully upadeśa kare—instructed āmāya—me.

“There, on Mount Kailash, in the midst of many sages, Śambhu mercifully instructed me.

ভগবানের নাম সর্বজীবসুখাবহ ।
তাতে অপরাধ সর্ব-অমঙ্গল-বহ ॥১১৯॥

bhagavānera nāma sarva-jīva-sukhāvaha
tāte aparādha sarva-amaṅgala-vaha [119]

nāma—The Name bhagavānera—of the Lord [is] sarva-jīva-sukhāvaha—the source of all happiness for the souls, [and] aparādha—offences tāte—to Him [are] sarva-amaṅgala-vaha—the source of all inauspiciousness.

“The Name of the Lord is the source of all happiness for the soul, and offences to the Name are the source of all inauspiciousness.

মঙ্গল লাভিতে যার ইচ্ছা আছে মনে ।
সদা নাম-অপরাধ বর্জিবে যতনে ॥১২০॥

maṅgala labhite yāra ichchhā āchhe mane
sadā nāma-aparādha varjibe yatane [120]

yāra ichchhā mane āchhe—Those who desire labhite—to attain maṅgala—auspiciousness varjibe—must avoid yatane—carefully nāma-aparādha—the offences to the Name sadā—always.

“Those who desire auspiciousness must always carefully avoid the offences to the Name.

সাধুগুরুসন্নিধানে বহু দৈগু ধরি’ ।
দশ অপরাধ-তত্ত্ব লবে শিক্ষা করি’ ॥১২১॥

sādhū-guru-sannidhāne bahu dainya dhari'
daśa aparādha-tattva labe śikṣā kari' [121]

bahu dainya dhari'—With great humility, śikṣā kari' labe—you should learn daśa aparādha-tattva—the ten offences sādhū-guru-sannidhāne—from Śrī Guru and the sādhus.

“With great humility, you should learn the ten offences from Śrī Guru and the sādhus.

অপরাধগুলি যত্নে জানিয়া তজ্জিবে ।
সত্বরে শ্রীহরিনামে প্রেম উপজিবে ॥১২২॥

aparādhaguli yatne jāniyā tyajibe
satvare śrī-hari-nāme prema upajibe [122]

yatne—Carefully jāniyā—having understood aparādhaguli—these offences, tyajibe—you should avoid [them]. [Then] upajibe—you will develop satvare—quickly prema—divine love śrī-hari-nāme—by [chanting] the Lord's Name.

“Having carefully understood the offences, you should avoid them. Then you will quickly develop divine love for the Lord's Name.

নাম পেয়ে অপরাধ বর্জন না করে ।
সহসা তাহারে দশ অপরাধ ধরে ॥১২৩॥

nāma peye aparādha varjana nā kare
sahasā tāhāre daśa aparādha dhare [123]

daśa aparādha—The ten offences sahasā—immediately dhare—seize tāhāre—those who peye—receive nāma—the Name [but] varjana kare nā—do not avoid aparādha—offences.

“The ten offences immediately seize those who receive the Name but do not try to avoid them.

অপরাধ বর্জন না করিয়া নাম করা মুঢ়তা

aparādha varjana nā kariyā nāma karā mūḍhatā

Chanting the Name but not avoiding the offences is foolishness

অপরাধ বুঝিয়া যে বর্জনে উদাসীন ।
তার দুঃখ নিরন্তর সেই অর্বাচীন ॥১২৪॥

aparādha bujhiyā ye varjane udāsīna
tāra duḥkha nirantara sei arvāchīna [124]

sei ye—Those who bujhiyā—understand aparādha—the offences [but are] udāsīna—unconcerned varjane—about avoiding [them are] arvāchīna—foolish, [and] tāra—their duḥkha—suffering [goes on] nirantara—forever.

“Those who understand the offences but are unconcerned about avoiding them are foolish and suffer forever.

মায়ে ক্রোধ করি' বালক না করে ভোজন ।
সুপথ্য অভাবে সদা ক্রেশের ভাজন ॥১২৫॥

māye krodha kari' bālaka nā kare bhojana
supathya abhāve sadā kleśera bhājana [125]

bālaka—Children [who] bhojana kare nā—do not eat, krodha kari'—being angry māye—with [their] mothers, sadā—always [become] bhājana—a subject kleśera—of suffering supathya abhāve—because of a lack of nourishment.

“Children who do not eat out of anger at their mothers always end up suffering without nourishment.

সেইরূপ অপরাধ বর্জন না করি' ।
নাম করে মূঢ় নিজ শিব পরিহরি' ॥১২৬॥

sei-rūpa aparādha varjana nā kari'
nāma kare mūḍha nija śiva parihari' [126]

sei-rūpa—Similarly, mūḍha—fools [who] nāma kare—chant the Name [but] varjana kari' nā—do not avoid aparādha—the offences parihari'—throw away nija—their own śiva—good fortune.

“Like such angry children, fools who chant the Name but do not avoid the offences throw away their own good fortune.”

‘অপরাধবিমুক্তো হি নাম্নি জপ্তং সদাচর ।
নাম্নৈব তব দেবর্ষে সর্বাং সেৎশ্চতি নাগুথা’ ॥১২৭॥

‘aparādha-vimukto hi nāmni japtam sadāchara
nāmnaiva tava devarṣe sarvāṁ setsyati nānyathā’ [127]

“[Śrī Sanat Kumār said:] “Be free from the offences and always chant the Name. O sage amongst the gods, you will attain everything only through the Name, and not otherwise.”

সনৎকুমার বলে, ‘ওহে দেবর্ষিপ্রবর ।
নিরপরাধে নাম জপ সদাই আচর ॥১২৮॥

sanat kumāra bale, ‘ohe devarṣi-pravara
niraparādhe nāma japa sadāi āchara [128]

sanat kumāra—Sanat Kumār bale—said, ‘ohe—‘O devarṣi-pravara—best of the sages amongst the gods, sadāi—always [engage in] āchara—the practice japa—of chanting nāma—the Name niraparādhe—without offence.

[Śrīman Mahāprabhu paraphrases:] “Sanat Kumār said, ‘O best of the sages amongst the gods, always chant the Name without offence.

নাম বিনা অগ্র পস্থা নাহি প্রয়োজন ।
নামেতে সকল সিদ্ধি পাবে তপোধন’ ॥১২৯॥
nāma vinā anya panthā nāhi prayojana
nāmete sakala siddhi pābe tapo-dhana’ [129]

nāhi—There is no prayojana—need any panthā—for any path vinā—other [than] nāma—the Name. tapo-dhana—O Nārad (‘he whose wealth is austerity’), pābe—you will attain sakala siddhi—all perfection nāmete’—through the Name.’

“‘There is no need for any path other than the Name. O Nārad, You will attain all perfection through the Name.’

‘শ্রীনারদ উবাচ—

সনৎকুমার প্রিয় সাহসানাং

বিবেক-বৈরাগ্যবিবর্জিতানাং ।

দেহপ্রিয়ার্থাশ্চ্য-পরায়ণানাং

উক্তাপরাধাঃ প্রভবন্তি নো কথম্’ ॥১৩০॥

‘śrī-nārada uvācha—

sanat-kumāra priya sāhasānām

viveka-vairāgya-vivarjitānām

deha-priyārthātmya-parāyaṇānām

uktāparādhāḥ prabhavanti no katham’ [130]

“‘Śrī Nārad said: “Dear Sanat Kumar, we are unruly, devoid of good judgement and renunciation, and engrossed in our bodies, companions, and wealth. How will we stop committing the offences you have described?”’

ওহে সনৎকুমার তুমি সিদ্ধ হরিদাস ।

অনায়াসে করিলে নামরহস্যপ্রকাশ ॥১৩১॥

ohe sanat-kumāra tumi siddha haridāsa

anāyāse karile nāma-rahasya-prakāśa [131]

“[Nārad said,] ohe—O sanat-kumāra—Sanat Kumār, tumi—you [are] siddha haridāsa—a perfect servant of the Lord, [and] anāyāse—clearly prakāśa karile—you have revealed nāma-rahasya—the hidden truths about the Name.

[Śrīman Mahāprabhu paraphrases:] “Nārad said, ‘O Sanat Kumār, you are a perfect servant of the Lord, and you have clearly revealed the hidden truths about the Name.

সাধকের নামাপরাধ বর্জনোপায়

sādhakera nāmāparādhā varjanopāya

The means for practitioners to avoid the offences to the Name

সাধক আমরা আমাদের বড় ভয় ।

অপরাধ-ত্যাগে যত্ন কিরাপেতে হয় ॥১৩২॥

sādhaka āmarā āmādera baḍa bhaya

aparādhā tyāge yatna ki-rūpete haya [132]

āmarā—We [are] sādḥaka—practitioners, [and] āmādera baḍa bhaya—we are very afraid.
ki-rūpete—How haya—are [we to] yatna—try tyāge—to avoid aparādha—the offences?

“We are practitioners, and we are very afraid. How should we try to avoid the offences?

বিষয় মোদের বন্ধু তাহার সাহসে ।

করিবে সকল কর্ম বদ্ধ মায়াপাশে ॥১৩৩॥

viṣaya modera bandhu tāhāra sāhase

karibe sakala karma baddha māyā-pāśe [133]

viṣaya—Material things [are] modera—our bandhu—friends. tāhāra sāhase—With their audacity, baddha karibe—they bind sakala karma—all [our] actions māyā-pāśe—in māyā’s ropes.

“Material things are our friends, and they audaciously bind all our actions in māyā’s ropes.

বিবেকবৈরাগ্যশূন্য দেহ প্রিয়জন ।

অর্থস্বরূপে মোরা সদা পরায়ণ ॥১৩৪॥

viveka-vairāgya-śūnya deha priya-jana

artha-svarūpe morā sadā parāyaṇa [134]

[We are] viveka-vairāgya-śūnya—devoid of good judgement or renunciation, [and] morā—we [are] sadā—always parāyaṇa—engrossed artha-svarūpe—in [our] wealth, deha—bodies, [and] priya-jana—companions.

“We have no good judgement or renunciation, and we are always engrossed in our bodies, companions, and wealth.

কিরূপে সাধক-মনে অপরাধ দশ ।

নাহি উপজিবে তাহা করহ প্রকাশ ॥১৩৫॥

ki-rūpe sādḥaka-mane aparādha daśa

nāhi upajibe tāhā karaha prakāśa [135]

prakāśa karaha—Please explain ki-rūpe—how tāhā daśa aparādha—the ten offences upajibe nāhi—will not arise sādḥaka-mane’—in the minds of practitioners [like us].

“Please explain how the ten offences can be stopped from arising in the minds of practitioners like us.’

‘শ্রীসনৎকুমার উবাচ—

জাতে নামাপরাধে তু প্রমাদে বৈ কথঞ্চন ।

সদা সঙ্কীর্ভয়েন্নাম তদেকশরণো ভবেৎ ॥১৩৬॥

নামাপরাধযুক্তানাং নামাগ্বেব হরন্ত্যঘম্ ।

অবিশ্রাস্ত-প্রযুক্তানি তাগ্বেবার্থকরাণি হি’ ॥১৩৭॥

‘śrī-sanat-kumāra uvācha—

jāte nāmāparādhe tu pramāde vai kathañchana

sadā saṅkīrtayan nāma tad-eka-śaraṇo bhavet [136]

**nāmāparādha-yuktānām nāmāny eva haranty agham
aviśrānta-prayuktāni tāny evārthakarāṇi cha' [137]**

“Śrī Sanat Kumār replied: “If someone offends the Name, out of negligence or otherwise, they must constantly chant the Name and take shelter of the Name exclusively. Only the Name destroys the sins of those who chant the Name with offences. When chanted constantly, the Name is certainly effective.”

নামেতে শরণাপত্তি যেই ক্ষণে হয় ।
তখনই নামাপরাধের সঙ্গ হয় ক্ষয় ॥১৩৮॥
**nāmete śaraṇāpatti yei kṣaṇe haya
takhana-i nāmāparādhera sadya haya kṣaya [138]**

takhana-i yei kṣaṇe—At the moment śaraṇāpatti haya—someone surrenders nāmete—to the Name, [their] nāmāparādhera kṣaya haya—offences to the Name are destroyed sadya—immediately.

[Śrīman Mahāprabhu paraphrases:] “Your offences to the Name are destroyed immediately the moment you surrender to the Name.

তথাপি প্রমাদে যদি উঠে অপরাধ ।
তাহাতেও ভক্তিতে হইয়া পড়ে বাধ ॥১৩৯॥
**tathāpi pramāde yadi uṭhe aparādha
tāhāteo bhaktite ha-iyā paḍe bādha [139]**

tathāpi—Still, yadi—if aparādha uṭhe—offences arise pramāde—out of negligence, [then] [your practice of] bhaktite—devotion bādha ha-iyā paḍe—becomes obstructed tāhāteo—by that also.

“Still, if you happen to commit offences out of negligence, then those offences will obstruct your practice of devotion.

অপরাধ প্রমাদেতে হইবে যখন ।
নামসঙ্কীৰ্তন তবে করিবে অনুক্ষণ ॥১৪০॥
নামেতে শরণাগতি সুদৃঢ় করিবে ।
অনুক্ষণ নামবলে অপরাধ যাবে ॥১৪১॥
**aparādha pramādetē ha-ibe yakhana
nāma-saṅkīrtana tabe karibe anukṣaṇa [140]
nāmete śaraṇāgati sudṛḍha karibe
anukṣaṇa nāma-bale aparādha yābe [141]**

yakhana—When aparādha—offences ha-ibe—occur pramādetē—out of negligence, tabe—then nāma-saṅkīrtana karibe—you must chant the Name anukṣaṇa—at every moment, [and] sudṛḍha śaraṇāgati karibe—you must firmly surrender nāmete—to the Name. nāma-bale—By chanting the Name anukṣaṇa—at every moment, [your] aparādha—offences yābe—will go away.

“When offences occur out of negligence, you must chant the Name at every moment and surrender to the Name with firm resolve. By chanting the Name at every moment, your offences will go away.

নামই উপায়

nāma-i upāya

The Name is the only means

নামেই নামাপরাধ হইবেক ক্ষয় ।

অপরাধ নাশিতে আর কারও শক্তি নয় ॥১৪২॥

nāmei nāmāparādha ha-ibeka kṣaya

aparādha nāṣite āra kārao śakti naya [142]

nāmāparādha—Offences to the Name kṣaya ha-ibeka—will be destroyed nāmei—only by the Name. āra kārao śakti naya—Nothing else has the power nāṣite—to destroy aparādha—the offences.

“Only the Name destroys offences against the Name; nothing else has the power to do so.

এ বিষয়ে মূলতত্ত্ব বলি হে তোমায় ।

বুব্বহ নারদ তুমি বেদে যাহা গায় ॥১৪৩॥

e viṣaye mūla-tattva bali he tomāya

bujhaha nārada tumi vede yāhā gāya [143]

bali—I am telling tomāya—you mūla-tattva—the fundamental truth e viṣaye—in this regard, yāhā—which vede—the scriptures gāya—proclaim. he—O nārada—Nārada, tumi bujhaha—you should understand [this].

“I am telling you the fundamental truth about chanting the Name, which the scriptures proclaim. O Nārada, try to understand it.

‘নামৈকং যস্য বাচি স্মরণপথগতং শ্রোত্রমূলং গতং বা

শুদ্ধং বাশুদ্ধবর্ণং ব্যবহিতরহিতং তারয়ত্যেব সত্যম্ ।

তচ্চেদেহ-দ্রবিণ-জনতা-লোভ-পাষণ্ড-মধ্যে

নিক্ষিপ্তং স্মানফলজনকং শীঘ্রমেবাত্র বিপ্র’ ॥১৪৪॥

‘nāmaikaṁ yasya vāchi smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitaṁ tārayaty eva satyam tach ched deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye nikṣiptaṁ syān na phala-janakaṁ śīghram evātra vipra’ [144]

“[Śrī Sanat Kumār said:] “The Name, when unconcealed, certainly delivers anyone who once calls, remembers, or hears Him, regardless of whether they utter the Name correctly or incorrectly. But, O brāhmaṇ, if the Name is used for the body, wealth, prestige, greed, or evil, the Name does not produce any quick results.”

যার মুখে উচ্চারিত এক কৃষ্ণনাম ।
 যাহার স্মরণপথে এক নাম গুণধাম ॥১৪৫॥
 যার শ্রোত্রমূলে তাহা প্রবেশ করিবে ।
 ব্যবহিত-রহিত হৈলে তখনই তারিবে ॥১৪৬॥
 yāra mukhe uchchārīta eka kṛṣṇa-nāma
 yāhāra smaraṇa-pathe eka nāma guṇa-dhāma [145]
 yāra śrotra-mūle tāhā praveśa karibe
 vyavahita-rahita haile takhanai tāribe [146]

vyavahita-rahita haile—When unconcealed, kṛṣṇa-nāma—Kṛṣṇa’s Name, nāma guṇa-dhāma—the Name which is the abode of all qualities, takhanai—immediately tāribe—delivers tāhā—anyone yāra mukhe—within whose mouth uchchārīta—He is uttered eka—once, yāhāra smaraṇa-pathe—within whose path of remembrance [He appears] eka—once, [and] yāra śrotra-mūle—within whose ears praveśa karibe—He enters.

[Śrīman Mahāprabhu paraphrases:] “When unconcealed, Kṛṣṇa’s Name, the abode of all qualities, immediately delivers anyone within whose mouth He is once uttered, within whose remembrance He once arises, and within whose ears He once enters.

‘ব্যবহিত’ এই শব্দে দুই অর্থ হয় ।
 অক্ষরের ব্যবধানে নাম আচ্ছাদয় ॥১৪৭॥
 অবিত্তার আচ্ছাদনে প্রাকৃত প্রকাশ ।
 নাম নামী একভাবে অবিত্তা-বিনাশ ॥১৪৮॥
 ‘vyavahita’ ei śabde dui artha haya
 akṣarera vyavadhāne nāma āchchhādaya [147]
 avidyāra āchchhādane prākṛta prakāśa
 nāma nāmī eka-bhāve avidyā-vināśa [148]

ei śabde—The word ‘vyavahita’—‘concealed’ dui artha haya—has two meanings: nāma—the Name āchchhādaya—is hidden akṣarera vyavadhāne—by separations between His syllables, [and the Name has a] prākṛta—mundane prakāśa—appearance [to the soul] avidyāra āchchhādane—under the covering of ignorance. [Considering] nāma—the Name [and] nāmī—the possessor of the Name eka-bhāve—as one avidyā-vināśa—destroys this ignorance.

“The word ‘concealed’ has two meanings: (1) the Name is hidden by separations between the Name’s syllables, and (2) the Name appears in a mundane form to the soul covered over by ignorance. Considering the Name and the possessor of the Name to be one destroys this ignorance.

ব্যবহিত-রহিত হৈলে শুদ্ধনামোদয় ।
 বর্ণশুদ্ধাশুদ্ধিক্রমে দোষ নাহি হয় ॥১৪৯॥

**vyavahita-rahita haile śuddha-nāmodaya
varṇa-śuddhāśuddhi-krame doṣa nāhi haya [149]**

śuddha-nāmodaya haile—When the pure Name appears vyavahita-rahita—unconcealed, doṣa haya nāhi—there are no faults varṇa-śuddhāśuddhi-krame—pertaining to proper and improper pronunciation of [the Name’s] letters.

“When the pure Name appears unconcealed, there is no consideration of faults pertaining to proper and improper pronunciation of the Name’s letters.

অপ্রাকৃত নামে কৃষ্ণ সর্বশক্তি দিল ।
কালাকাল শৌচাশৌচ নামে না রহিল ॥১৫০॥
**aprākṛta nāme kṛṣṇa sarva-śakti dila
kālākāla śauchāśauchā nāme nā rahila [150]**

kṛṣṇa-Kṛṣṇa dila—has put sarva-śakti—all [His] power aprākṛta nāme—in [His] supramundane Name, [and] rahila nā—there is no [consideration] kālākāla—of the proper and improper time [or] śauchāśauchā—cleanliness and uncleanness nāme—in [chanting] His Name.

“Kṛṣṇa has put all His power in His supramundane Name, and there is no consideration of the proper time or cleanliness in chanting His Name.

সর্বকাল সর্বাবস্থায় শুদ্ধ নাম কর ।
সর্ব শুভোদয় হবে সর্বাশুভ হর ॥১৫১॥
**sarva-kāla sarvāvasthāya śuddha nāma kara
sarva śubhodaya habe sarvāśubha hara [151]**

śuddha nāma kara—Chant the pure Name sarva-kāla—at all times [and] sarvāvasthāya—under all circumstances: sarva śubhodaya habe—all good fortune will arise, [and] sarvāśubha hara—all misfortune will be removed.

“Chant the pure Name at all times and under all circumstances: you will attain all good fortune, and all your misfortune will be removed.

অসৎসঙ্গ ত্যাগপূর্বক নামগ্রহণ

**asat-saṅga tyāga-pūrvaka nāma-grahaṇa
Give up mundane attachment and chant the Name**

এমত অপূর্ব-নাম সঙ্গযুক্ত যথা ।
শীঘ্র শুভফলদাতা না হয় সর্বথা ॥১৫২॥
**emata apūrva-nāma saṅga-yukta yathā
śīghra śubha-phala-dātā nā haya sarvathā [152]**

yathā—When [He is chanted] saṅga-yukta—with [mundane] attachment, emata apūrva-nāma—this supramundane Name śīghra haya nā—never quickly becomes, sarvathā—under any circumstances, śubha-phala-dātā—a giver of auspicious results.

“When chanted with mundane attachment, however, the supramundane Name never, under any circumstances, gives auspicious results quickly.

দেহ, ধন, জন, লোভ, পাষণ্ডসঙ্গক্রমে ।
ব্যবহিত জন্মে, জীব পড়ে মহাভ্রমে ॥১৫৩॥

**deha, dhana, jana, lobha, pāṣaṅḍa-saṅga-krame
vyavahita janme, jīva paḍe mahābhrame [153]**

krame—As a result [of] lobha—greed [and] pāṣaṅḍa-saṅga—attachment to sinful persons, deha—the body, dhana—wealth, [and] jana—companions, vyavahita—concealment [of the Name] janme—arises, [and] jīva—the soul paḍe—falls mahābhrame—into a terrible predicament.

“As a result of greed and attachment to the body, wealth, companions, and sinful persons, the Name becomes concealed, and the soul falls into a terrible predicament.

অতএব সকলের অগ্রে সঙ্গ ত্যজি ।
অন্যশরণ লঞা নামমাত্র ভজি ॥১৫৪॥

**ataeva sakalera agre saṅga tyaji’
ananya-śaraṇa lañā nāma-mātra bhaji [154]**

ataeva—So, sakalera agre—first of all, tyaji’—give up [mundane] saṅga—attachments, anyanya-śaraṇa lañā—sincerely surrender, [and] bhaji—serve nāma-mātra—the Name exclusively.

“So, first of all, give up mundane attachments, sincerely surrender, and serve the Name exclusively.

নামকৃপাবলে হবে প্রমাদরহিত ।
অপরাধ দূরে যাবে, হইবেক হিত ॥১৫৫॥

**nāma-kṛpā-bale habe pramāda-rahita
aparādha dūre yābe, ha-ibeka hita [155]**

nāma-kṛpā-bale—By the Name’s grace, habe—you will become pramāda-rahita—free from negligence. [Then your] aparādha—offences dūre yābe—will go away, [and] hita ha-ibeka—you will attain good fortune.

“By the Name’s grace, you will become free from negligence. Then your offences will go away, and you will attain good fortune.

অপরাধমুক্ত হঞা লয় কৃষ্ণনাম ।
প্রেম আসি’ নামসহ করিবে বিশ্রাম ॥১৫৬॥

**aparādha-mukta hañā laya kṛṣṇa-nāma
prema āsi’ nāma-saha karibe viśrāma [156]**

aparādha-mukta hañā—Be free from offences [and] kṛṣṇa-nāma laya—chant the Name of Kṛṣṇa. [Then] prema—divine love āsi’—will come nāma-saha—with the Name [and] viśrāma karibe—reside [within your heart].

“Be free from offences and chant the Name of Kṛṣṇa. Then divine love will come with the Name and reside within your heart.

অপরাধীর নামলক্ষণ কৈতব নিশ্চয় ।

সে সঙ্গ যতনে ছাড়ি’ কর নামাশ্রয় ॥১৫৭॥

aparādhīra nāma-lakṣaṇa kaitava niśchaya

se saṅga yatane chhāḍi’ kara nāmāśraya [157]

niśchaya—Know for certain [that] aparādhīra nāma-lakṣaṇa—the characteristic of an offender of the Name [is] kaitava—insincerity. yatane—Carefully chhāḍi’—avoid se saṅga—their association [and] nāmāśraya kara—take shelter of the Name.

“Know for certain that the characteristic of an offender of the Name is insincerity. Carefully avoid the association of such offenders and take shelter of the Name.

‘ইদং রহস্যং পরমং পুরা নারদ শঙ্করাৎ ।

শ্রুতং সৰ্বাশুভহরমপরাধনিবারকম্ ॥১৫৮॥

বিদুর্বিষ্ণুাভিধানং যে হুপরাধপরা নরাঃ ।

তেযামপি ভবেমুক্তিঃ পঠনাদেব নারদ’ ॥১৫৯॥

‘idaṁ rahasyaṁ paramaṁ purā nārada śaṅkarāt

śrutaṁ sarvāśubha-haram aparādha-nivārakam [158]

vidur viṣṇv ābhidhānaṁ ye hy aparādha-parā narāḥ

teṣāṁ api bhaven muktiḥ paṭhanād eva nārada’ [159]

“[Śrī Sanat Kumār concluded:] “O Nārada, previously I heard from Lord Śaṅkar these supreme, hidden truths, which destroy all inauspiciousness and ward off the offences to the Name. O Nārada, even offensive souls who understand the Name of Viṣṇu will certainly attain liberation by chanting the Name.”

সনৎকুমার বলে, ‘ওহে দেবর্ষিপ্রবর ।

পূর্বে শ্রীশঙ্কর মোরে হএগা দয়াপর ॥১৬০॥

শ্রীনামরহস্য সৰ্ব-অশুভ নাশন ।

অপরাধ-নিবারক কৈল বিজ্ঞাপন ॥১৬১॥

sanat-kumāra bale, ‘ohe devarṣi-pravara

pūrve śrī-śaṅkara more hañā dayāpara [160]

śrī-nāma-rahasya sarva-aśubha nāśana

aparādha-nivāraka kaila vijñāpana [161]

sanat-kumāra—Sanat Kumār bale—said, ‘ohe—‘O devarṣi-pravara—best of the sages amongst the gods, pūrve—previously śrī-śaṅkara—Lord Śiva dayāpara hañā—mercifully vijñāpana kaila—taught more—me śrī-nāma-rahasya—these hidden truths about the Name,

[which] *nāśana*—destroy *sarva-aśubha*—all inauspiciousness [and] *aparādha-nivāraka*—ward off the offences.

[Śrīman Mahāprabhu paraphrases:] “Sanat Kumār said, ‘O best of the sages amongst the gods, previously Lord Śaṅkar mercifully taught me these hidden truths about the Name, which destroy all inauspiciousness and ward off the offences.

অপরাধপর জন বিষ্ণু নাম জানি' ।
পাঠ করিলেই মুক্তি লভে ইহা মানি' ॥১৬২॥
aparādha-para jana viṣṇu-nāma jāni'
pāṭha karilei mukti labhe ihā māni' [162]

[If] *aparādha-para jana*—offensive souls *jāni'*—understand [and] *pāṭha karilei*—chant *viṣṇu-nāma*—the Name of the Lord, *labhe*—they will attain *mukti*—liberation. *māni'*—I affirm *ihā'*—this.'

“If offensive souls understand and chant the Name of Viṣṇu, they will attain liberation. I affirm this.”

নামরহস্যপটল প্রচার

nāma-rahasya-ṭaḷa prachāra

Preaching this collection of hidden truths about the Name

ওহে স্বরূপ রামরায় এ নামরহস্য- ।
পটল যতনে প্রচার করিবে অবশ্য ॥১৬৩॥
ohe svarūpa rāma-rāya e nāma-rahasya-
ṭaḷa yatane prachāra karibe avaśya [163]

ohe—O *svarūpa rāma-rāya*—Svarūp and Rāma Rāy, *yatane*—carefully, *avaśya prachāra karibe*—you must preach *e nāma-rahasya ṭaḷa*—this collection of hidden truths about the Name.

“O Svarūp and Rāma Rāy, you must carefully preach these hidden truths about the Name.

কলিতে জীবের নাহি অন্ম প্রতিকার ।
নামরহস্যেতে পার হইবে সংসার ॥১৬৪॥
kalite jīvera nāhi anya pratikāra
nāma-rahasyete pāra ha-ibe saṁsāra [164]

nāhi—There is no *anya*—other *pratikāra*—remedy *jīvera*—for the soul *kalite*—in the Age of Kali. *nāma-rahasyete*—Through these hidden truths about the Name, *saṁsāra pāra ha-ibe*—the soul can cross over the material world.

“There is no other remedy for the soul in the Age of Kali. Through these hidden truths about the Name, the soul can cross over *saṁsāra*.

পূর্বের মুখিঃ ‘শিক্ষাষ্টকে’ যে তত্ত্ব কহিল ।
এবে ব্যাসবাক্যে তাহা পুনঃ দেখাইল ॥১৬৫॥

pūrve muñi 'śikṣāṣṭake' ye tattva kahila
ebe vyāsa-vākye tāhā punaḥ dekhāila [165]

dekhāila—I have shown [you] punaḥ—again, ebe—now vyāsa-vākye—in the words of Vyāsa, tāhā ye tattva—the truths [that] muñi—I kahila—described pūrve—previously 'śikṣāṣṭake'—in [My] Śikṣāṣṭakam.

“I have shown you again, now in the words of Vyāsa, the truths that I previously described in My Śikṣāṣṭakam.

যতনে রহস্যপটল প্রচারিবে সবে ।
সর্বক্ষণ আলোচিয়া নাম লবে তবে ॥১৬৬॥

yatane rahasya-ṣaṭala prachāribe sabe
sarva-kṣaṇa ālochiyā nāma labe tabe [166]

sabe—Both of you prachāribe—must preach yatane—carefully rahasya-ṣaṭala—this collection of hidden truths. sarva-kṣaṇa—Always ālochiyā—discuss [it, and] tabe—then labe—chant nāma—the Name.

“You both must carefully preach this collection of hidden truths. Always discuss it and chant the Name.

নামাচার্য ঠাকুর হরিদাসের আনুগত্যে শ্রীনামভজন
nāmācārya ṭhākura haridāsera ānugatye śrī-nāma-bhajana
*Serving the Name under the guidance
of the Nāmācārya, Haridās Ṭhākura*

পৃথিবীর শিরোমণি ছিল হরিদাস ।
এই নামরহস্য সব করিল প্রকাশ ॥১৬৭॥

pṛthivīra śiromaṇi chhila hari-dāsa
ei nāma-rahasya saba karila prakāśa [167]

hari-dāsa—Haridās chhila—was śiromaṇi—the crown jewel pṛthivīra—of [this] world. prakāśa karila—He revealed ei nāma-rahasya saba—all these hidden truths about the Name.

“Haridās was the crown jewel of this world. He revealed all these hidden truths about the Name.

প্রচারিল আচারিল এই নামধর্ম ।
নামের আচার্য হরিদাস, জান মর্ম ॥১৬৮॥

prachārila ācharila ei nāma-dharma
nāmera ācārya haridāsa, jāna marma [168]

prachārila—He preached [and] ācharila—performed ei nāma-dharma—the practice of [chanting] the Name; haridāsa—Haridās [was] ācārya—the perfect teacher nāmera—of the Name. jāna—Understand marma—the significance [of this].

“Haridās practised and preached the chanting of the Name; he was the Ācārya of the Name. Understand the significance of this.

হরিদাসের অনুগত হইয়া শ্রীনাম ।
ভজিবে যে জন সেই নিত্যসিদ্ধকাম” ॥১৬৯॥

haridāsera anugata ha-iyā śrī-nāma

bhajibe ye jana sei nitya-siddha-kāma”[169]

sei ye jana—Those who anugata ha-iyā—become followers haridāsera—of Haridās [and] bhajibe—serve śrī-nāma—the Name [attain] nitya-siddha-kāma—eternal perfection.”

“Those who follow Haridās and serve the Name attain eternal perfection.”

CHAPTER TWENTY

নাম-মহিমা

Nāma-mahimā

The Glories of the Name

একদিন কৃষ্ণদাস কাশীমিশ্রের ঘরে ।
আপন গোছারি কিছু কহিল প্রভুরে ॥১॥

eka-dina kṛṣṇa-dāsa kāśī-miśrera ghare
āpana gauchhāri kichhu kahila prabhure [1]

eka-dina—One day, ghare—at the house kāśī-miśrera—of Kāśī Miśra, kṛṣṇa-dāsa—Kṛṣṇadās
kahila—expressed kichhu—some āpana gauchhāri—of his personal feelings prabhure—
to the Lord.

One day, at the house of Kāśī Miśra, Kṛṣṇadās expressed some of his
personal feelings to the Lord.

“আজ্ঞা হয় শুনি কৃষ্ণনামের মহিমা ।
যে মহিমার ব্রহ্মা শিব নাহি জানে সীমা” ॥২॥
“ājñā haya śuni kṛṣṇa-nāmera mahimā
ye mahimāra brahmā śiva nāhi jāne śimā” [2]

“ājñā haya—Please allow [that] śuni—I hear mahimā—the glories kṛṣṇa-nāmera—of the
Name of Kṛṣṇa, ye mahimāra—the glories that brahmā—Brahmā [and] śiva—Śiva jāne nāhi—
do not know śimā”—the end [of].”

[Kṛṣṇadās said:] “Please let me hear the glories of the Name of Kṛṣṇa,
the glories that even Brahmā and Śiva do not know the end of.”

প্রভু বলে, “কৃষ্ণনামের মহিমা অপার ।
কৃষ্ণ নিজে নাহি জানে, কি জানিব জীব ছার ॥৩॥

prabhu bale, “kṛṣṇa-nāmera mahimā apāra
kṛṣṇa nije nāhi jāne, ki jāniba jīva chhāra [3]

prabhu—The Lord bale—said, “mahimā—“The glories kṛṣṇa-nāmera—of the Name
of Kṛṣṇa [are] apāra—unlimited. [Even] kṛṣṇa—Kṛṣṇa nije—Himself jāne nāhi—does not
know [them]. [So,] ki—what jāniba—can I understand? [I am just] chhāra jīva—a fallen soul.

The Lord replied, “The glories of the Name of Kṛṣṇa are unlimited.
Even Kṛṣṇa Himself does not know them. So, what can I understand?
I am just a fallen soul.

শাস্ত্রে যাহা শুনিয়াছি কহিব তোমারে ।
 বিশ্বাস করিয়া শুন যাবে ভবপারে ॥৪॥
 śāstre yāhā śuniyāchhi kahiba tomāre
 viśvāsa kariyā śuna yābe bhava-pāre [4]

kahiba—I can tell tomāre—you yāhā—what śuniyāchhi—I have heard śāstre—from the scriptures. śuna—Listen viśvāsa kariyā—faithfully, [and] bhava-pāre yābe—you will cross over material existence.

“I can tell you what I have heard from the scriptures. Listen with faith, and you will cross over material existence.

সর্বপাপপ্রশমক সর্বব্যাদিনাশ ।
 সর্বদুঃখবিনাশন কলিবাধাত্বাস ॥৫॥
 নারকি-উদ্ধার আর প্রারব্ধখণ্ডন ।
 সর্ব-অপরাধ-ক্ষয় নামে সর্বক্ষণ ॥৬॥
 sarva-pāpa-praśamaka sarva-vyādhi-nāśa
 sarva-duḥkha-vināśana kali-bādhā-hrāsa [5]
 nāraki-uddhāra āra prārabdha-khaṇḍana
 sarva-aparādha-kṣaya nāme sarva-kṣaṇa [6]

sarva-pāpa-praśamaka—Destruction of all sin, sarva-vyādhi-nāśa—curing of all disease, sarva-duḥkha-vināśana—relief from all misery, kali-bādhā-hrāsa—clearing of the obstacles made by Kali, nāraki-uddhāra—deliverance of the residents of hell, prārabdha-khaṇḍana—cutting away of the active consequences of previous actions, āra—and sarva-aparādha-kṣaya—the removal of all offences sarva-kṣaṇa—always [occur] nāme—through the Name.

“The Name always destroys all sin, cures all disease, relieves all misery, clears away the obstacles made by Kali, delivers the residents of hell, cuts away active karma, and removes all offences.

সর্ব-সৎ-কর্মের পূর্তি নামের বিলাস ।
 সর্ববেদাধিক নামসূর্যের প্রকাশ ॥৭॥
 sarva-sat-karmera pūrṭi nāmera vilāsa
 sarva-vedādhika nāma-sūryera prakāśa [7]

pūrṭi—Fulfillment sarva-sat-karmera—of all pious works [is] vilāsa—a Pastime nāmera—of the Name, [and] prakāśa—the appearance nāma-sūryera—of the sun-like Name [is] sarva-vedādhika—superior to [studying] all the scriptures.

“Making all pious works successful is a Pastime of the Name, and the appearance of the sun-like Name is superior to studying all the scriptures.

সর্বতীর্থের অধিক নাম সর্বশাস্ত্র কয় ।
 সকল সৎকর্মাধিক্য নামেতে উদয় ॥৮॥
 sarva-tīrthera adhika nāma sarva-śāstra kaya
 sakala sat-karmādhikya nāmete udaya [8]

sarva-śāstra—All the scriptures kaya—say [that chanting] nāma—the Name [is] adhika—superior sarva-fīrthera—to [visiting] all the holy places, [and that] nāmete udaya—the revelation of the Name [is] sakala sat-karmādhikya—superior to [performing] all pious works.

“All the scriptures say that chanting the Name is superior to visiting all the holy places and superior to performing all pious work.

সর্বার্থপ্রদাতা নাম, সর্বশক্তিময় ।

জগৎ-আনন্দকারী নামের ধর্ম হয় ॥৯॥

sarvārtha-pradātā nāma, sarva-śaktimaya
jagat-ānanda-kārī nāmera dharma haya [9]

nāma—The Name [is] sarva-śaktimaya—all-powerful [and is] sarvārtha-pradātā—the giver of all desired ends. nāmera dharma haya—The Name’s nature is [to be] jagat-ānanda-kārī—the maker of joy for the world.

“The Name is all-powerful, grants all desired ends, and naturally makes the world joyful.

নাম লঞা জগদ্বন্দ্য হয় সর্বজন ।

অগতির গতি নাম পতিতপাবন ॥১০॥

nāma lañā jagad-vandya haya sarva-jana
agatira gati nāma patita-pāvana [10]

sarva-jana—Everyone [who] nāma lañā—chants the Name haya—becomes jagad-vandya—worshippable throughout the world. nāma—The Name [is] gati—the shelter agatira—of the shelterless, patita-pāvana—the saviour of the fallen.

“Everyone who chants the Name becomes worshippable throughout the world. The Name is the shelter of the shelterless, the saviour of the fallen.

সর্বত্র সর্বদা সেব্য সর্বমুক্তিদাতা ।

বৈকুণ্ঠপ্রাপক নাম হরিপ্রীতিদাতা ॥১১॥

sarvatra sarvadā sevya sarva-mukti-dātā
vaikuṅṭha-prāpaka nāma hari-prīti-dātā [11]

[The Name] sevya—should be served sarvatra—everywhere [and] sarvadā—always. nāma—The Name [is] sarva-mukti-dātā—the giver of all types of liberation, vaikuṅṭha-prāpaka—the giver of the spiritual world, [and] hari-prīti-dātā—the giver of love for the Lord.

“The Name should be served everywhere and always. The Name gives all types of liberation, entrance into the spiritual world, and love for the Lord.

নাম স্বয়ং পুরুষার্থ ভক্ত্যঙ্গপ্রধান ।

শ্রুতি-স্মৃতি-শাস্ত্রে আছে বহুত প্রমাণ ॥১২॥

**nāma svayaṁ puruṣārtha bhakty-aṅga-pradhāna
śruti-smṛti-śāstre āchhe bahuta pramāṇa [12]**

nāma—The Name svayaṁ—Himself [is] puruṣārtha—the goal of human life [and] bhakty-aṅga-pradhāna—the foremost practice of devotion. āchhe—There is bahuta—much pramāṇa—evidence [of this] śruti-smṛti-śāstre—in the śruti and smṛti scriptures.

“The Name Himself is the goal of human life and the foremost practice of devotion. There is much evidence of this in the scriptures.

নাম সৰ্বপাপবিনাশক

nāma sarva-pāpa-vināśaka

The Name destroys all sin

সৰ্বপাপ নাশ করা নামের একধৰ্ম ।

প্রথমে তাহাই সপ্রমাণ শুন মৰ্ম্ম ॥১৩॥

sarva-pāpa nāśa karā nāmera eka-dharma

prathame tāhāi sapramāṇa śuna marma [13]

nāśa karā—Destroying sarva-pāpa—all sin [is] eka-dharma—one quality nāmera—of the Name. śuna—Hear prathame—first marma—the significance tāhāi—of this sapramāṇa—based on evidence [from the scriptures].

“Destroying all sin is one quality of the Name. Hear first the significance of this based on evidence from the scriptures.

পাপী অজামিল দেখ বিবশ হইয়া ।

হরিনাম উচ্চারিল ‘নারায়ণ’ বলিয়া ॥১৪॥

কোটি কোটি জন্মে পাপ করিয়াছে যত ।

সে সকল হইতে মুক্ত হইল সাম্প্রত ॥১৫॥

pāpī ajāmila dekha vivaśa ha-iyā

hari-nāma uchchārila ‘nārāyaṇa’ baliyā [14]

koṭi koṭi janme pāpa kariyāchhe yata

se sakala ha-ite mukta ha-ila sāmprata [15]

dekha—Consider pāpī—the sinner ajāmila—Ajāmil. vivaśa ha-iyā—Desperately, uchchārila—he uttered hari-nāma—the Name of the Lord ‘nārāyaṇa’ baliyā—‘Nārāyaṇ’, [and he] sāmprata—immediately mukta ha-ila—became free ha-ite—from yata se sakala—all pāpa—the sins kariyāchhe—he had committed koṭi koṭi janme—over the course of millions of births.

“Consider the sinner Ajāmil. Desperately, he uttered the Name of the Lord ‘Nārāyaṇ’, and he immediately became free from all the sins he had committed over the course of millions of births.

অয়ং হি কৃতনির্বেশো জন্মকোটিংহসামপি ।

যদ্ব্যাজহার বিবশো নাম স্বস্ত্যয়নং হরেঃ ॥১৬॥

ayaṁ hi kṛta-nirveśo janma-koṭy-amhasām api

yad vyājahāra vivaśo nāma svasty-ayanaṁ hareḥ [16]

(Śrīmad Bhāgavatam: 6.2.7)

“[The Viṣṇudūtas:] ‘Ajāmil has atoned for ten million births of sins because he has desperately called out the auspicious Name of the Lord.’

স্ত্রী-রাজ-গো-ব্রাহ্মণ-ঘাতী মত্তরত ।
 গুরুপত্নীগামী মিত্রদ্রোহী চৌর্যব্রত ॥১৭॥
 এ সবেৰ পাপ আৰ অন্য় পাপচয় ।
 হৰিনাম উচ্চাৰণে সব পৰিষ্কৃত হয় ॥১৮॥
strī-rāja-go-brāhmaṇa-ghātī madya-rata
guru-patnī-gāmī mitra-drohī chaurya-vrata [17]
e sabera pāpa āra anya pāpa-chaya
hari-nāma uchchāraṇe saba pariṣkṛta haya [18]

uchchāraṇe—By uttering hari-nāma—the Name of the Lord, e sabera pāpa—all the sins madya-rata—of a drunkard, chaurya-vrata—a thief, mitra-drohī—a traitor, guru-patnī-gāmī—one who commits adultery with an elder’s wife, [and] strī-rāja-go-brāhmaṇa-ghātī—a murderer of a woman, king, cow, or brāhmaṇ, āra—as well as saba—all anya pāpa-chaya—other sins, pariṣkṛta haya—are counteracted.

“Uttering the Name of the Lord counteracts the sins of a drunkard, a thief, a traitor, one who commits adultery with an elder’s wife, and a murderer of a woman, king, cow, or brāhmaṇ, as well as all other sins.

পাপ স্নানিকৃত হৈলে কৃষ্ণে হয় মতি ।
 এইৰূপে নামে জীবেৰ হয় ত’ সদগতি ॥১৯॥
pāpa suniṣkṛta haile kṛṣṇe haya mati
ei-rūpe nāme jīvera haya ta’ sad-gati [19]

pāpa suniṣkṛta haile—When [the soul’s] sins are counteracted, [the soul] haya—becomes mati—devoted kṛṣṇe—to Kṛṣṇa. ei-rūpe—In this way, nāme—through the Name, jīvera haya—the soul attains ta’ sad-gati—good fortune.

“When the soul’s sins are counteracted, the soul becomes devoted to Kṛṣṇa. In this way, through the Name, the soul attains good fortune.

স্তেনঃ সুরাপো মিত্রধ্ৰুগ্ ব্ৰহ্মহা গুরুতল্লগঃ ।
 স্ত্রীরাজপিতৃগোহন্তা যে চ পাতকিনোহপরে ॥২০॥
 সর্বেষামপ্যঘবতামিদমেব স্নানিকৃতম্ ।
 নামব্যাহরণং বিশেষার্থতস্তদ্বিষয়া মতিঃ ॥২১॥
stenaḥ surā-po mitra-dhruḡ brahma-hā guru-talpa-gaḥ
strī-rāja-pitṛ-go-hantā ye cha pātakino ’pare [20]
sarveṣām apy aghavatām idam eva suniṣkṛtam
nāma-vyāharaṇam viṣṇor yatas tad-viṣayā matiḥ [21]

(Śrīmad Bhāgavatam: 6.2.9–10)

“[The Viṣṇudūtas:] ‘Chanting the Name of Viṣṇu is the best means of atonement for a thief, a drunkard, a traitor, one who commits adultery with an elder’s wife, a murderer of a brāhmaṇ, woman, king, father,

or cow, and all other sorts of sinners because the Lord becomes attentive to (the protection of) those who chant His Name.'

ব্রতাদি নামের নিকট তুচ্ছ

vratādi nāmera nikaṭa tuchchha

Rites are useless in comparison to the Name

চান্দ্রায়ণব্রত-আদি শাস্ত্রোক্ত প্রকারে ।

পাপ হইতে পাপীকে নাহি সেরূপ নিস্তারে ॥২২॥

কৃষ্ণনাম একবার উচ্চারিত যবে ।

সর্বপাপ হইতে পাপী মুক্ত হয় তবে ॥২৩॥

chāndrāyaṇa-vrata ādi śāstrokta prakāre

pāpa ha-ite pāpīke nāhi se-rūpa nistāre [22]

kṛṣṇa-nāma eka-bāra uchchārīta yabe

sarva-pāpa ha-ite pāpī mukta haya tabe [23]

yabe—When kṛṣṇa-nāma—the Name of Kṛṣṇa [is] uchchārīta—uttered eka-bāra—once, tabe—then pāpī—a sinner mukta haya—becomes free ha-ite—from sarva-pāpa—all sins. chāndrāyaṇa-vrata ādi śāstrokta—Rites mentioned in the scriptures, like the Chāndrāyaṇa-vrata, nistāre nāhi—do not liberate pāpīke—a sinner ha-ite—from pāpa—sin se-rūpa prakāre—in this way.

“Sinners who once chant the Name of Kṛṣṇa are freed from all sins. Rites mentioned in the scriptures, like the Chāndrāyaṇa-vrata, do not liberate sinners in this way.

ন নিষ্কৃতৈরুদিতৈব্রহ্মবাদিভিস্

তথা বিশুদ্ধ্যত্যঘবান্ ব্রতাদিভিঃ ।

যথা হরেরনামপদৈরুদাহৃতৈস্

তত্তমঃশ্লোকগুণোপলম্বকম্ ॥২৪॥

na niṣkṛtair uditair brahma-vādibhis

tathā viśuddhyaty aghavān vratādibhiḥ

yathā harer nāma-padair udāhṛtais

tad uttamaḥśloka-guṇopalambhakam [24]

(Śrīmad Bhāgavatam: 6.2.11)

“[The Viṣṇudūtas:] ‘Rites and other means of atonement prescribed by the sages do not purify a sinner to the extent that chanting the Name of the Lord does because chanting the Name produces remembrance of the Lord’s qualities.’

সঙ্কেত বা পরিহাস স্তোভ হেলা করি’ ।

নামাভাসে কভু যদি বলে ‘কৃষ্ণ’ ‘হরি’ ॥২৫॥

অশেষপাতক তার দূরে যায় তবে ।

শ্রীবৈকুণ্ঠে নীত হয় যমদূতের পরাভবে ॥২৬॥

saṅketa vā parihāsa stobha helā kari'
 nāmābhāse kabhu yadi bale 'kṛṣṇa' 'hari' [25]
 aśeṣa-pātaka tāra dūre yāya tabe
 śrī-vaikuṅṭhe nīta haya yamadūtera parābhave [26]

yadi-If kabhu-at any time [souls] bale-chant 'kṛṣṇa'-'Kṛṣṇa' [or] 'hari'-'Hari' saṅketa kari'-indirectly, parihāsa-jokingly, stobha-mnemonically, vā-or helā-neglectfully, nāmābhāse-by this Nāmābhās, tāra-their aśeṣa-pātaka-innumerable sins dūre yāya-go away. tabe-Then yamadūtera parābhave haya-they overstep the attendants of Yamarāj [and] nīta-are taken śrī-vaikuṅṭhe-to the spiritual world.

"If ever souls chant 'Kṛṣṇa' or 'Hari' indirectly, jokingly, mnemonically, or neglectfully, by this semblance of the Name (Nāmābhās), their innumerable sins disappear, they overstep the attendants of Yamarāj, and they are taken to Vaikuṅṭha.

সাক্ষেত্যং পারিহাস্যং বা স্তোভং হেলনমেব বা ।
 বৈকুণ্ঠনাম-গ্রহণমশেষাঘহরং বিদুঃ ॥২৭॥

sāṅketyaṁ pārihāsyam vā stobhaṁ helanam eva vā
 vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ [27]

(Śrīmad Bhāgavatam: 6.2.14)

"[The Viṣṇudūtas:] 'Be it indirectly, jokingly, mnemonically, or neglectfully, the wise know that chanting the Name of the Lord removes innumerable sins.'

পড়ি' খসি' ভগ্ন দষ্ট দগ্ধ বা আহত ।
 হইয়া বিবশে বলে, 'আমি হৈনু হত' ॥২৮॥
 'কৃষ্ণ' 'হরি' 'নারায়ণ' নাম মুখে ডাকে ।
 যাতনা কখন আশ্রয় না করে তাহাকে ॥২৯॥

paḍi' khasi' bhagna daṣṭa dagdha vā āhata
 ha-iyā vivaśe bale, 'āmi hainu hata' [28]
 'kṛṣṇa' 'hari' 'nārāyaṇa' nāma mukhe ḍāke
 yātanā kakhana āśraya nā kare tāhāke [29]

yātanā-The punishment of Yamarāj kakhana nā-never āśraya kare-afflicts tāhāke-those who vivaśe ha-iyā-desperately mukhe ḍāke-call aloud nāma-the Names 'kṛṣṇa'-'Kṛṣṇa', 'hari'-'Hari', [or] 'nārāyaṇa'-'Nārāyaṇ' [when] bale-they consider, 'āmi-I hata hainu'-am dying!' paḍi'-after having fallen [or] khasi'-slipped, [or] bhagna-been injured, daṣṭa-bitten, dagdha-burnt, vā-or āhata-beaten.

"The punishment of Yamarāj never afflicts those who desperately call aloud 'Kṛṣṇa', 'Hari', or 'Nārāyaṇ' when they feel as though they are dying after having fallen or slipped, or been injured, bitten, beaten, or burnt.

পতিতঃ স্থলিতো ভগ্নঃ সন্দষ্টস্তপ্ত আহতঃ ।
 हरिरित्यवशेनाह पुमान्मार्हति यातनाः ॥३०॥
 patitaḥ skhalito bhagnaḥ sandaṣṭas tapta āhataḥ
 harir ity avasēnāha pumān nārhati yātanāḥ [30]

(Śrīmad Bhāgavatam: 6.2.15)

“[The Viṣṇudūtas:] ‘Having fallen, slipped, been injured, bitten, burnt, or beaten, souls who desperately call out ‘Hari’ never suffer the punishment of Yamarāj.’

জ্ঞানে বা অজ্ঞানে নাম

jñāne vā ajñāne nāma

Chanting the Name knowingly or unknowingly

অজ্ঞানে বা জ্ঞানে কৃষ্ণনাম-সঙ্কীর্ণনে ।
 सर्वपाप भस्म হয়, যথা কাষ্ঠ অগ্ন্যর্পণে ॥৩১॥
 ajñāne vā jñāne kṛṣṇa-nāma-saṅkīrtane
 sarva-pāpa bhasma haya, yathā kāṣṭha agny-arpaṇe [31]

yathā—Like kāṣṭha—wood agny-arpaṇe—placed in a fire, sarva-pāpa—all sins bhasma haya—are reduced to ashes kṛṣṇa-nāma-saṅkīrtane—by chanting the Name of Kṛṣṇa, ajñāne—unknowingly vā—or jñāne—knowingly.

“Like a piece of wood placed in a fire, all sins are reduced to ashes by chanting the Name of Kṛṣṇa, knowingly or unknowingly.

অজ্ঞানাদথবা জ্ঞানাদুত্তমঃশ্লোকনাম যৎ ।
 सङ्कीर्तितमघं पुंसो दहेदेषो यथानलः ॥३२॥
 ajñānād athavā jñānād uttamahaśloka-nāma yat
 saṅkīrtitam aghaṁ puṁso dahēdēṣo yathānalaḥ [32]

(Śrīmad Bhāgavatam: 6.2.18)

“[The Viṣṇudūtas:] ‘All sins are burnt up, like dry grass in fire, by chanting the Name of the Lord, knowingly or unknowingly.’

প্রারব্ধ অপ্রারব্ধ সমস্ত পাপনাশ

prārabdha aprārabdha samasta pāpa-nāśa

Destruction of all active and inactive sin

বর্তমান পাপ আর পূর্ব-জন্মার্জিত ।
 भविष्यते हवे याहा से सकल हत ॥३३॥
 অনায়াসে হবে কৃষ্ণনাম-সঙ্কীর্ণনে ।
 नाम बिना बद्धु नाहि जीबेर जीबने ॥३४॥
 vartamāna pāpa āra pūrva-janmārjita
 bhaviṣyate habe yāhā se sakala hata [33]

**anāyāse habe kṛṣṇa-nāma-saṅkīrtane
nāma vinā bandhu nāhi jīvera jīvane [34]**

kṛṣṇa-nāma-saṅkīrtane—By chanting the Name of Kṛṣṇa, anāyāse—easily sakala—all pāpa—sins hata habe—will be destroyed: se yāhā—those that [are] vartamāna—present, [were] pūrva-janmārjita—incurred in previous births, āra—and habe—will take effect bhaviṣyate—in the future. jīvera nāhi—The soul has no bandhu—friend jīvane—in life vinā—other than nāma—the Name.

“Chanting the Name of Kṛṣṇa easily destroys the reactions to present sins, sins from previous births, and sins that will take effect in the future. The soul has no friend in life other than the Name.

বর্তমানস্ত যৎ পাপং যদ্বুতং যদ্ববিষ্ণুতি ।
তৎসৰ্বং নিৰ্দ্ধৃত্যাশু গোবিন্দ-কীর্তনানলঃ ॥৩৫॥

vartamānas tu yat pāpaṁ yad bhūtaṁ yad bhaviṣyati
tat sarvaṁ nirdahaty āśu govinda-kīrtanānalaḥ [35]

(Laghu-bhāgavata)

“The fire of chanting Govinda’s Name quickly burns away all sins of the past, present, and future.’

দ্রোহকারীর মুক্তি

drohakārīra mukti

Liberation of the spiteful

মহীতলে সজ্জনের প্রতি পাপাচারে ।
নামকীর্তনেতে মুক্তি লভে সৰ্ব নরে ॥৩৬॥

mahī-tale sajjanera prati pāpāchāre
nāma-kīrtanete mukti labhe sarva nare [36]

sarva nare—All human beings [who] pāpāchāre—behave sinfully sajjanera prati—with the virtuous people mahī-tale—of this world labhe—attain mukti—liberation nāma-kīrtanete—by chanting the Name.

“Even those who abuse the virtuous people of this world attain liberation by chanting the Name.

সদা দ্রোহপরো যস্ত সজ্জনানাং মহীতলে ।
জায়তে পবনো ধন্যো হরেনামানুকীর্তনাং ॥৩৭॥

sadā droha-paro yas tu sajjanānām mahī-tale
jāyate pavano dhanyo harer nāmānukīrtanāt [37]

(Laghu-bhāgavata)

“Even those who constantly abuse the virtuous people of this world become purified and fortunate by chanting the Name of the Lord.’

কোটি প্রায়শ্চিত্ত নামতুল্য নহে

koṭi prāyaśchitta nāma-tulya nahe

Millions of atonements do not compare to chanting the Name

শাস্ত্রে কোটি কোটি প্রায়শ্চিত্ত আছে কহে ।

কিন্তু কৃষ্ণকীর্তনের তুল্য কেহ নহে ॥৩৮॥

śāstre koṭi koṭi prāyaśchitta āchhe kahe

kintu kṛṣṇa-kīrtanera tulya keha nahe [38]

śāstre—The scriptures kahe—say [that] āchhe—there are koṭi koṭi—millions prāyaśchitta—of atonements [for sins], kintu—but keha nahe—none of them tulya—are comparable kṛṣṇa-kīrtanera—to chanting the Name of Kṛṣṇa.

“The scriptures say that there are millions of atonements, but none of them are comparable to chanting the Name of Kṛṣṇa.

বসন্তি যানি কোটিস্ত পাবনানি মহীতলে ।

ন তানি ততুল্যং যান্তি কৃষ্ণনামানুকীর্তনে ॥৩৯॥

vasanti yāni koṭis tu pāvanāni mahī-tale

na tāni tat-tulyaṁ yānti kṛṣṇa-nāmānukīrtane [39]

(Kūrma-purāṇa)

“The millions of atonements that exist in this world never compare with chanting the Name of Kṛṣṇa.’

নামগ্রহণকারীর পাপ থাকে না

nāma-grahaṇakārīra pāpa thāke nā

Those who chant the Name have no sin

হরিনাম যত পাপ নির্হরণ করে ।

তত পাপ পাপী কভু করিতে না পারে ॥৪০॥

hari-nāma yata pāpa nirharaṇa kare

tata pāpa pāpī kabhu karite nā pāre [40]

pāpī—A sinner pāre—can kabhu nā—never karite—commit tata pāpa yata pāpa—as many sins as hari-nāma—the Name of the Lord nirharaṇa kare—removes.

“A sinner can never commit as many sins as the Lord’s Name can remove.

নামোহস্ত যাবতী শক্তিঃ পাপ-নির্হরণে হরেঃ ।

তাবৎ কর্তুং ন শক্নোতি পাতকং পাতকী জনঃ ॥৪১॥

nāmno’sya yāvati śaktiḥ pāpa-nirharaṇe hareḥ

tāvāt kartuṁ na śaknoti pātakam pātakī janaḥ [41]

(Bṛhad-viṣṇu-purāṇa)

“A sinner cannot commit as many sins as the Name of the Lord has the power to remove.’

মনোবাককায়জ পাপ তত নাহি হয় ।
 কলিতে গোবিন্দ-নামে নাহি হয় ক্ষয় ॥৪২॥
 mano-vāk-kāya-ja pāpa tata nāhi haya
 kalite govinda-nāme nāhi haya kṣaya [42]

haya nāhi—There are no pāpa—sins mano-vāk-kāya-ja—committed in thought, word, or deed kalite—in the Age of Kali tata—that kṣaya haya nāhi—are not destroyed govinda-nāme—by the Name of Govinda.

“There are no sins committed in thought, word, or deed in the Age of Kali that chanting the Name of Govinda does not destroy.

তন্নাস্তি কৰ্মজং লোকে বাগ্জং মানসমেব বা ।
 যন্ন ক্ষপয়তে পাপং কলৌ গোবিন্দকীর্তনম্ ॥৪৩॥
 tan nāsti karmajaṁ loka vāg-jaṁ mānasam eva vā
 yan na kṣapayate pāpaṁ kalau govinda-kīrtanam [43]
 (Skanda-purāṇa)

“There are no sins committed in thought, word, or deed in the Age of Kali that chanting the Name of Govinda does not destroy.’

নামে সৰ্বরোগ নাশ হয়
 nāme sarva-roga nāśa haya
 The Name cures all disease

নামে সৰ্বব্যাদিধ্বংস সৰ্বশাস্ত্রে গায় ।
 ওগো স্থানেশ্বরী ভক্ত বলিহে তোমায় ॥৪৪॥
 nāme sarva-vyādhi-dhvaṁsa sarva-śāstre gāya
 ogo sthāneśvarī bhakta balihe tomāya [44]

sarva-śāstre—All the scriptures gāya—sing [that] sarva-vyādhi-dhvaṁsa—curing all diseases [occurs] nāme—through the Name. ogo—O sthāneśvarī bhakta—devotee of Sthāneśvarī! balihe—I am speaking tomāya—to you.

[Śrīman Mahāprabhu continues:] “All the scriptures sing that the Name cures all diseases. O devotee of Sthāneśvarī! I am speaking to you.

সত্য সত্য বলি, ‘লহ বিশ্বাস করিয়া ।
 ‘অচ্যুতানন্দ’ ‘গোবিন্দ’ এই নাম উচ্চারিয়া ॥৪৫॥
 কাঁদিয়া কাঁদিয়া ডক শ্রীমধুসূদন ।
 সৰ্বরোগ নাশ করে শ্রীনামকীর্তনে ॥৪৬॥
 satya satya bali, ‘laha viśvāsa kariyā
 ‘achyutānanda’ ‘govinda’ ei nāma uchchāriyā [45]
 kāḍiyā kāḍiyā ḍāka śrī-madhusūdana
 sarva-roga nāśa kare śrī-nāma-kīrtane’ [46]

satya—Truly, satya—truly, bali—I say, ‘viśvāsa kariyā—Faithfully laha—chant, uchchāriyā—uttering ei—these nāma—Names ‘achyutānanda’—‘Achyutānanda’ [and] ‘govinda’—

‘Govinda’. kâḍiyā kâḍiyā—Cry [and] ḍāka—call out śrī-madhusūdana—to Śrī Madhusūdan. śrī-nāma-kīrtane—Chanting the Name sarva-roga nāśa kare’—cures all diseases.’

“I speak the truth: ‘Chant the Names ‘Achyutānanda’ and ‘Govinda’ with faith. Cry and call out to Śrī Madhusūdan. Chanting the Name cures all diseases.’

অচ্যুতানন্দ-গোবিন্দ-নামোচ্চরণভীষিতঃ ।

নশস্তি সকলা রোগাঃ সত্যং সত্যং বদাম্যহম্ ॥৪৭॥

achyutānanda-govinda-nāmoḥcharaṇa-bhīṣitaḥ

naśyanti sakalā rogāḥ satyaṁ satyaṁ vadāmy aham [47]

(Bṛhan-nāradya-purāṇa)

“I tell you truthfully that all diseases die of fright when the Names ‘Achyutānanda’ and ‘Govinda’ are chanted.’

নামে মহাপাতকী পংক্তিপাবন হয়

nāme mahāpātakī paṁkti-pāvana haya

The Name turns the greatest sinners into purifiers of their class

মহাপাতকীও অহর্নিশ হরিগানে ।

শুদ্ধ হঞা গণ্য হয় স্পংক্তিপাবনে ॥৪৮॥

mahāpātakīo ahar-niśa hari-gāne

śuddha hañā gaṇya haya supaṁkti-pāvane [48]

hari-gāne—By chanting ‘Hari’ ahar-niśa—day and night, mahāpātakīo—even the greatest sinners śuddha hañā—become pure [and] gaṇya haya—recognised supaṁkti-pāvane—as purifiers of [their] social class.

“By chanting the Name of the Lord day and night, even the greatest sinners become pure and recognised as purifiers of their social class.

মহাপাতকযুক্তোহপি কীৰ্তয়েন্নিশং হরিম্ ।

শুদ্ধান্তঃকরণো ভূত্বা জায়তে পংক্তিপাবনঃ ॥৪৯॥

mahāpātaka-yukto ‘pi kīrtayenn aniśaṁ harim

śuddhāntaḥkaraṇo bhūtvā jāyate paṁkti-pāvanaḥ [49]

(Brahmāṇḍa-purāṇa)

“By chanting the Name of the Lord day and night, even the greatest sinners become pure in heart and then purify their social class.’

ভয় ও দণ্ড নিবারণ

bhaya o daṇḍa nivāraṇa

The Name dispels fear and punishment

মহাব্যাধি-ভয়ও বা রাজদণ্ড-ভয় ।

নারায়ণ-সঙ্কীৰ্তনে নিরাতঙ্ক হয় ॥৫০॥

**mahāvyaḍhi-bhayao vā rāja-daṇḍa-bhaya
nārāyaṇa-saṅkīrtane nirātaṅka haya [50]**

nārāyaṇa-saṅkīrtane—By chanting the Name of Nārāyaṇ, nirātaṅka haya—the soul becomes free from fear, mahāvyaḍhi-bhayao—even fear of terrible diseases vā—and rāja-daṇḍa-bhaya—fear of punishment by kings.

“Chanting the Name of Nārāyaṇ makes the soul fearless of even terrible diseases and punishment by kings.

মহাব্যাধি-সমাচ্ছন্নো রাজবধোপপীড়িতঃ ।

নারায়ণেতি সঙ্কীৰ্ত্য নিরাতঙ্কো ভবেন্নরঃ ॥৫১॥

**mahāvyaḍhi-samāchchhanno rāja-vadhopapīḍitaḥ
nārāyaṇeti saṅkīrtya nirātaṅko bhaven naraḥ [51]**

(*Vahni-purāṇa*)

“Souls who are afflicted with terrible diseases or oppressed by kings become fearless by chanting the Name of Nārāyaṇ.’

সৰ্বরোগ-সৰ্বক্লেশ-উপদ্রব-সনে ।

অৰিষ্টাদি-বিনাশ হয় হরি-উচ্চারণে ॥৫২॥

**sarva-roga-sarva-kleśa-upadrava-sane
ariṣṭādi-vināśa haya hari-uchchāraṇe [52]**

hari-uchchāraṇe—By chanting the Name of the Lord, sarva-roga—all diseases, sarva-kleśa—all suffering, upadrava-sane—along with [all] disturbances, ariṣṭādi—calamities, and so on, vināśa haya—are destroyed.

“Chanting the Name of the Lord destroys all diseases, suffering, disturbances, calamities, and so on.

সৰ্বরোগোপশমনং সৰ্বোপদ্রবনাশনম্ ।

শান্তিদং সৰ্বাৰিষ্টানাং হরেনামানুকীৰ্তনম্ ॥৫৩॥

**sarva-rogoपाśamanam sarvopadrava-nāśanam
śāntidaṁ sarvāriṣṭānāṁ harer nāmānukīrtanam [53]**

(*Bṛhad-viṣṇu-purāṇa*)

“Chanting the Name of the Lord cures all diseases, ends all disturbances, and pacifies all calamities.’

যথা অতিবায়ুবলে মেঘ দুৰে যায় ।

সূৰ্য্যোদয়ে তমোনাশ অবশ্যই পায় ॥৫৪॥

তথা সঙ্কীৰ্তিত নাম জীৱের ব্যসন ।

দূর করে স্বপ্রভাবে, এ ব্যাসবচন ॥৫৫॥

**yathā ativāyu-bale megha dūre yāya
sūryodaye tamo-nāśa avāśyai pāya [54]**

tathā saṅkīrtita nāma jīvera vyasana

dūra kare svaprabhāve, e vyāsa-vachana [55]

yathā—As megha—clouds dūre yāya—go away ativāyu—bale—by the force of wind [and] tamo—nāśa pāya—darkness is dispelled avasīyai—invariably sūryodaye—by the rising of the sun, tathā—so saṅkīrtita nāma—the chanted Name dūra kare—drives away jīvera—the soul’s vyasana—difficulties svaprabhāve—by His own power. e—These [are] vyāsa—vachana—the words of Vyāsa.

“As the wind drives away clouds and the rising sun invariably dispels darkness, so the chanted Name drives away the soul’s difficulties by His own power. These are the words of Vyāsa.

সঙ্কীৰ্ত্ত্যমানো ভগবাননন্তঃ
 শ্রুতানুভাবো ব্যসনং হি পুংসাম্ ।
 প্রবিশ্য চিন্তং বিধুনোত্যাশেষং
 যথা তমোহর্কোহভ্রমিবাতিবাতঃ ॥৫৬॥
 saṅkīrtiyamāno bhagavān anantaḥ
 śrutānubhāvo vyasanaṁ hi puṁsām
 praviśya chittaṁ vidhunoty aśeṣaṁ
 yathā tamo 'rko 'bhram ivāti—vātaḥ [56]

(Śrīmad Bhāgavatam: 12.12.48)

“When souls hear and chant about the Infinite Lord, He enters their hearts and removes all their difficulties, just as the sun dispels darkness and the wind disperses clouds.’

আৰ্ত্ত বা বিষণ্ণ শিথিলমনা ভীত ।
 ঘোরব্যাধিক্ৰেমে আর না দেখে হিত ॥৫৭॥
 ‘নারায়ণ’ ‘হরি’ বলি’ করে সঙ্কীৰ্ত্তন ।
 নিশ্চয় বিমুক্তদুঃখ সুখী সেই জন ॥৫৮॥
 ārta vā viṣaṅṅa śithila—manā bhīta
 ghora—vyādhi—kleśe āra nā dekhe hita [57]
 ‘nārāyaṇa’ ‘hari’ bali’ kare saṅkīrtana
 niśchaya vimukta—duḥkha sukhī sei jana [58]

[When] sei jana—those who [are] ārta—distressed, viṣaṅṅa—depressed, śithila—manā—disheartened, bhīta—fearful, vā—or ghora—vyādhi—kleśe—afflicted with a terrible disease dekhe—see nā—no āra—other hita—help [and] bali’ saṅkīrtana kare—chant ‘nārāyaṇa’—‘Nārāyaṇ’ [or] ‘hari’—‘Hari’, [they] niśchaya—certainly [become] sukhī—happy [and] vimukta—duḥkha—free from sorrow.

“When those who are distressed, depressed, disheartened, fearful, or afflicted with a terrible disease see no help anywhere and chant ‘Nārāyaṇ’ or ‘Hari’, they certainly become happy and free from sorrow.

আৰ্ত্তা বিষণ্ণাঃ শিথিলাশ্চ ভীতা
 ঘোরেষু চ ব্যাধিষু বৰ্ত্তমানাঃ ।

সঙ্কীৰ্ত্ত্য নারায়ণ-শব্দমেকং
 বিমুক্তদুঃখাঃ সুখিনো ভবন্তি ॥৫৯॥
 ārtā viṣaṇṇāḥ śithilās cha bhītā
 ghoreṣu cha vyādhiṣu vartamānāḥ
 saṅkīrtya nārāyaṇa-śabdāṁ ekam
 vimukta-duḥkhāḥ sukhino bhavanti [59]

(Viṣṇu-dharma-purāṇa)

“Those who are distressed, depressed, disheartened, fearful, or terribly diseased become free from sorrow and happy by once chanting the Name of Nārāyaṇ.’

অসীম শক্তিমান্ বিষ্ণু, তাঁহার কীৰ্ত্তনে ।
 যক্ষ-রক্ষ-বেতলাদি ভূতপ্রেতগণে ॥৬০॥
 বিনায়ক-ডাকিগ্ৰাদি হিংস্রক সমস্ত ।
 পলায়ন করে সব দুঃখ হয় অন্ত ॥৬১॥
 asīma śaktimān viṣṇu, tāhāra kīrtane
 yakṣa-rakṣa-vetālādi bhūta-preta-gaṇe [60]
 vināyaka-ḍākinyādi hiṁsraka samasta
 palāyana kare saba duḥkha haya asta [61]

viṣṇu-Viṣṇu [is] asīma śaktimān—a possessor of unlimited power, yakṣa-rakṣa-vetālādi—Fiends, demons, evil spirits, bhūta-preta-gaṇe—ghosts, disembodied souls, vināyaka-ḍākinyādi—monsters, witches, [and] samasta—all [other] hiṁsraka—ferocious entities palāyana kare—flee tāhāra kīrtane—from the chanting [of] His [Name]. saba—All duḥkha—distress asta haya—comes to an end [by chanting His Name].

“Viṣṇu is unlimitedly powerful. Fiends, demons, evil spirits, ghosts, disembodied souls, monsters, witches, and all other ferocious entities flee from the chanting of His Name. By chanting His Name, all distress comes to an end.

সৰ্ব্বানৰ্থনাশী হৰিনাম-সঙ্কীৰ্ত্তন ।
 ক্ষুধা তৃষ্ণা স্কলিতাদি বিপদনাশন ॥৬২॥
 sarvānartha-nāśī hari-nāma-saṅkīrtana
 kṣudhā tṛṣṇā skhalitādi vipada-nāśana [62]

hari-nāma-saṅkīrtana—Chanting the Name of the Lord sarvānartha-nāśī—destroys all obstacles [and] vipada-nāśana—destroys dangers, kṣudhā tṛṣṇā skhalitādi—such as hunger, thirst, and injury.

“Chanting the Name of the Lord destroys all obstacles and dangers, such as hunger, thirst, and injury.

ইহাতে সংশয় যথা, নিশ্চয় তথায় ।
 নামের বিক্রম কভু না হয় উদয় ॥৬৩॥

ihāte saṁśaya yathā, niśchaya tathāya
nāmera vikrama kabhu nā haya udaya [63]

niśchaya—Certainly, [however,] vikrama—the power nāmera—of the Name kabhu nā—never udaya haya—appears yathā tathāya—where [there is] saṁśaya—doubt ihāte—about this.

“Certainly, however, the power of the Name never appears where there is any doubt about this.

বিশ্বাসে নামের কৃপা, অবিশ্বাসে নয় ।
এ এক রহস্য, ভক্ত জানহ নিশ্চয় ॥৬৪॥

viśvāse nāmera kṛpā, aviśvāse naya
e eka rahasya, bhakta jānaha niśchaya [64]

kṛpā—The grace nāmera—of the Name [is attained] viśvāse—through faith, naya—not aviśvāse—through faithlessness. bhakta—O devotees, jānaha—know niśchaya—for certain [that] e—this [is] eka—a rahasya—hidden truth.

“The grace of the Name is attained through faith, not faithlessness. O devotees, know for certain that this is one of the hidden truths of the Name.

কীর্তনদেবদেবস্য বিষণ্মিততেজসঃ ।
যক্ষরাক্ষসবেতালভূতপ্রেতবিনয়কঃ ॥৬৫॥
ডাকিগ্রো বিদ্রবন্তি স্ম যে তথাগ্রো চ হিংসকঃ ।
সর্বানর্থহরং তস্য নামসঙ্কীৰ্তনং স্মৃতম্ ॥৬৬॥
নামসঙ্কীৰ্তনং কৃত্বা ক্ষুভূচ্ প্রস্থলিতাদিষু ।
বিয়োগং শীঘ্রমাপ্নোতি সর্বানর্থৈর্ন সংশয়ঃ ॥৬৭॥

kīrtanad deva-devasya viṣṇor amita-tejasaḥ
yakṣa-rākṣasa-vetāla-bhūta-preta-vinayakaḥ [65]
ḍākinyo vidravanti sma ye tathānye cha himsakaḥ
sarvānartha-haraṁ tasya nāma-saṅkīrtanaṁ smṛtam [66]
nāma-saṅkīrtanaṁ kṛtvā kṣut-tṛṣṭ praskhalitādiṣu
viyogaṁ śīghram āpnoti sarvānarthair na saṁśayaḥ [67]

(Viṣṇu-dharma-purāṇa)

“Fiends, demons, evil spirits, ghosts, disembodied souls, monsters, witches, and other ferocious entities flee from the chanting of the Names of the God of gods, the immeasurably powerful Lord, Viṣṇu. Chanting and remembering the Lord’s Name removes all difficulties. Those who chant the Lord’s Name while hungry, thirsty, or injured immediately become free from all difficulties. There is no doubt about this.’

কলিকালকুসর্পের তীক্ষ্ণ দংষ্ট্রা হেরি’ ।
ভয় না করিও ভক্ত, শুন শ্রদ্ধা করি’ ॥৬৮॥

kali-kāla-kusarpera tikṣṇa daṁṣṭrā heri'
bhaya nā kario bhakta, śuna śraddhā kari' [68]

bhaya kario nā—Do not be afraid [when] heri'—you see tikṣṇa daṁṣṭrā—the sharp teeth
kali-kāla-kusarpera—of the poisonous serpent of Kali-yuga. bhakta—O devotees, śuna—
listen śraddhā kari'—faithfully!

“Do not be afraid when you see the sharp teeth of the poisonous ser-
pent of Kali-yuga. O devotees, listen faithfully!

কৃষ্ণনাম-দাবানল প্রজ্জ্বলিত হঞা ।
সে সর্পের দংশ্ত্রা দন্ধ করিবে ফেলিয়া ॥৬৯॥
kṛṣṇa-nāma-dāvānala prajjvalita hañā
se sarpera daṁṣṭrā dagdha karibe pheliyā [69]

kṛṣṇa-nāma-dāvānala—The raging fire of Kṛṣṇa's Name prajjvalita hañā—will blaze up
[and] pheliyā dagdha karibe—burn away se sarpera—the serpent's daṁṣṭrā—teeth.

“The raging fire of Kṛṣṇa's Name will blaze up and burn away the
serpent's teeth.

কলিকলকুসর্পস্য তীক্ষ্ণদংশ্ত্রস্য মা ভয়ম্ ।
গোবিন্দনামদাবেন দন্ধো যাস্তি ভস্মতাম্ ॥৭০॥
kali-kala-kusarpasya tikṣṇa-daṁṣṭrasya mā bhayam
govinda-nāma-dāvena dagdho yāsyati bhasmatām [70]
(Skanda-purāṇa)

“Do not fear the sharp teeth of the poisonous serpent of Kali-yuga.
The fire of Govinda's Name will burn it to ashes.’

এই ঘোর কলিযুগে হরিনামাশ্রয়ে ।
কৃতকৃত্য ভক্তগণ ত্যক্ত-অগ্ন্যাশ্রয়ে ॥৭১॥
ei ghora kali-yuge hari-nāmāśraye
kṛta-kṛtya bhakta-gaṇa tyakta-anyāśraye [71]

bhakta-gaṇa—Devotees [who] tyakta-anyāśraye—have left all other shelters [and] hari-
nāmāśraye—taken shelter of the Lord's Name ei ghora kali-yuge—in this dark Age of Kali
[are] kṛta-kṛtya—successful.

“Devotees who have left all other shelters and taken shelter of the
Lord's Name in this dark Age of Kali are successful.

হরে কেশব গোবিন্দ বাসুদেব জগন্ময় ।
এই নাম সঙ্কীৰ্তনে বড় সুখোদয় ॥৭২॥
hare keśava govinda vāsudeva jaganmaya
ei nāma saṅkīrtane baḍa sukhodaya [72]

[There is] baḍa sukhodaya—an arising of great joy ei nāma saṅkīrtane—by chanting
the Names hare—Hari, keśava—Keśava, govinda—Govinda, vāsudeva—Vāsudev, [and]
jaganmaya—Jaganmay.

“Great joy arises by chanting, ‘O Hari! O Keśava! O Govinda! O Vāsudev! O Jaganmay!’

সদা যেই গায় নাম বিশ্বাস করিয়া ।

কলিবাধা নাহি তার সদা শুদ্ধ হিয়া ॥৭৩॥

sadā yei gāya nāma viśvāsa kariyā

kali-bādhā nāhi tāra sadā śuddha hiyā [73]

kali-bādhā—The obstacles made by Kali nāhi—do not exist sadā śuddha hiyā—within the eternally pure hearts tāra yei—of those who sadā—constantly [and] viśvāsa kariyā—faithfully gāya—chant nāma—the Name.

“The obstacles made by Kali do not exist within the eternally pure hearts of those who constantly and faithfully chant the Name.

হরিনামপরা যে চ ঘোরে কলিয়ুগে নরাঃ ।

তে এব কৃতকৃত্যশ্চ ন কলিবাধতে হি তান ॥৭৪॥

হরে কেশব গোবিন্দ বাসুদেব জগন্ময় ।

ইতীরয়ন্তি তে নিত্যং ন হি তান বাধতে কলিঃ ॥৭৫॥

hari-nāma-parā ye cha ghore kali-yuge narāḥ

te eva kṛta-kṛtyāś cha na kalir bādhate hi tān [74]

hare keśava govinda vāsudeva jaganmaya

itīrayanti te nityaṁ na hi tān bādhate kaliḥ [75]

(Bṛhan-nārāḍīya-purāṇa)

“Souls who devote themselves to the Name of the Lord in the dark Age of Kali are successful. Kali cannot obstruct them. Kali cannot obstruct those who constantly chant, “O Hari! O Keśava! O Govinda! O Vāsudev! O Jaganmay!”

নারকী কীর্তন করে ‘হরি’ ‘কৃষ্ণ’ বলি’ ।

হরিভক্ত হঞা যায় দিব্যধামে চলি’ ॥৭৬॥

nārakī kīrtana kare ‘hari’ ‘kṛṣṇa’ bali’

hari-bhakta hañā yāya divya-dhāme chali’ [76]

nārakī—The residents of hell [who] bali kīrtana kare—chant ‘hari’—‘Hari’ [and] ‘kṛṣṇa’—‘Kṛṣṇa’, hari-bhakta hañā—become devotees of the Lord [and] chali’ yāya—go divya-dhāme—to the divine abode.

“The residents of hell who chant ‘Hari’ and ‘Kṛṣṇa’ become devotees of the Lord and go to the divine abode.

যথা যথা হরের্নাম কীর্তয়ন্তি স্ম নারকাঃ ।

তথা তথা হরৌ ভক্তিমুদ্বহন্তো দিবং যযুঃ ॥৭৭॥

yathā yathā harer nāma kīrtayanti sma nārakāḥ

tathā tathā harau bhaktim udvahanto divaṁ yayuḥ [77]

(Nṛsīṁha-purāṇa)

“The residents of hell chant the Name of the Lord, accordingly develop devotion to the Lord, and go to the divine abode.’

প্রারব্ধখণ্ডন কেবল হরিনামে হয় ।
জ্ঞানকর্মে সেই ফল কভু না মিলয় ॥৭৮॥

**prārabdha-khaṇḍana kevala hari-nāme haya
jñāna-karme sei phala kabhu nā milaya [78]**

kevala—Only hari-nāme—by the Name of the Lord haya—are prārabdha-khaṇḍana—the active reactions [to the soul’s sins] cut away. [The soul] kabhu nā milaya—never attains sei phala—such a result jñāna-karme—through [worldly] knowledge or action.

“Only the Name of the Lord can cut away the active reactions to sins. Such a result is never attained through worldly knowledge or action.

বিনা হরিকীর্তন কভু কর্মবন্ধ ।
খণ্ডন না হয়, মুমুক্শুতা নহে লব্ধ ॥৭৯॥
যে মুক্তি লভিলে আর না হয় কর্মসঙ্গ ।
রজস্তমোদোষহীন শূন্য মায়াসঙ্গ ॥৮০॥

**vinā hari-kīrtana kabhu karma-bandha
khaṇḍana nā haya, mumukṣutā nahe labdha [79]
ye mukti labhile āra nā haya karma-saṅga
rajas-tamo-doṣa-hīna śūnya māyā-saṅga [80]**

vinā—Without hari-kīrtana—chanting the Name of the Lord, karma-bandha—entanglement in karma haya—is kabhu nā—never khaṇḍana—cut away, [and] mumukṣutā—seekers of liberation labdha nahe—never attain ye mukti—the liberation [in which,] labhile—when [it] is attained, the soul] haya—has āra nā—no further karma-saṅga—attachment to karma, [becomes] rajas-tamo-doṣa-hīna—free from the faults of passion and ignorance, [and becomes] śūnya—devoid of māyā-saṅga—attachment to the illusory environment.

“Without chanting the Name of the Lord, entanglement in karma is never cut away, and seekers of liberation never attain the liberation upon attaining which there is no further attachment to karma. They never become uncontaminated by passion and ignorance or free from attachment to the illusory environment.

নাতঃ পরং কর্মনিবন্ধকৃন্তনং
মুমুক্শতাং তীর্থপদানুকীর্তনাং ।
ন যৎ পুনঃ কর্মসু সঞ্জতে মনো-
রজস্তমোভ্যাং কলিলং ততোহন্থথা ॥৮১॥

**nātaḥ paraṁ karma-nibandha-kṛntanaṁ
mumukṣatāṁ tīrtha-padānukīrtanaṁ
na yat punaḥ karmasu sajjate mano-
rajas-tamobhyāṁ kalilāṁ tato ’nyathā [81]**

(Śrīmad Bhāgavatam: 6.2.46)

“There is no better means for those who desire liberation to cut away the bondage of karma than chanting the Name of the Lord because after chanting the mind does not become attached to karma again. After all other atonements, the mind again becomes polluted by passion and ignorance.’

ত্রিয়মাণ ক্লিষ্ট জন পড়িতে খসিতে ।
বিবশ হইয়া কৃষ্ণ বলে কোনমতে ॥৮২॥
কর্ম্মার্গলমুক্ত হঞা লভে পরা গতি ।
কলিকালে যাহা নাহি লভে অন্ম মতি ॥৮৩॥

mriyamāṇa kliṣṭa jana paḍite khasite
vivaśa ha-iyā kṛṣṇa bale kona-mate [82]
karmārgala-mukta hañā labhe parā gati
kali-kāle yāhā nāhi labhe anya mati [83]

mriyamāṇa—A dying, kliṣṭa—diseased jana—soul, paḍite—bedridden, khasite—faltering, [and] vivaśa ha-iyā—desperate [who] kona-mate—somehow or other bale—chants kṛṣṇa—the Name of Kṛṣṇa karmārgala-mukta hañā—becomes free from the bondage of karma [and] labhe—attains parā gati—the supreme destination—yāhā—which labhe nāhi—souls cannot attain kali-kāle—in the Age of Kali [by] anya mati—any other means.

“A dying, diseased, bedridden, faltering, desperate soul who somehow or other chants the Name of Kṛṣṇa becomes free from the bondage of karma and attains the supreme destination—which souls in the Age of Kali cannot attain by any other means.

যন্মাম্বেয়ং ত্রিয়মাণ আতুরঃ
পতন্ স্বলন্ বা বিবশো গুণন্ পুমান্ ।
বিমুক্তকর্ম্মার্গল উত্তমাং গতিং
প্রাপ্নোতি যক্ষ্মন্তি ন তং কলৌ জনাঃ ॥৮৪॥

yan-nāma-dheyaṁ mriyamāṇa āturaḥ
patan skhalan vā vivaśo gṛṇan pumān
vimukta-karmārgala uttamām gatiṁ
prāpnoti yakṣyanti na taṁ kalau janāḥ [84]

(Śrīmad Bhāgavatam: 12.3.44)

“In the Age of Kali, souls will not worship the Lord, by chanting whose Name even a dying, diseased, bedridden, faltering, desperate soul becomes free from the bondage of karma and attains the supreme destination.’

শ্রদ্ধা করি’ নাম লইলে অপরাধকোটা ।
ক্ষমা করে কৃষ্ণ, যদি না থাকে কুটিনাটা ॥৮৫॥
śraddhā kari’ nāma la-ile aparādha koṭi
kṣamā kare kṛṣṇa, yadi nā thāke kuṭināṭi [85]

nāma la-ile—When souls chant the Name śraddhā kari’—faithfully, kṛṣṇa—Kṛṣṇa kṣamā
kare—forgives koṭī aparādha—millions of [their] offences yadi—if kuṭināṭī thāke nā—
no deceit is present [in them].

“When souls chant the Name with faith, Kṛṣṇa forgives millions of their offences if they are free from deceit.

ইহাতে বিশ্বাস যার না হয়, সে জন ।
বড়ই দুর্ভাগা, তার নাহিক মোচন ॥৮৬॥

ihāte viśvāsa yāra nā haya, se jana
baḍa-i durbhāgā, tāra nāhika mochana [86]

se jana yāra viśvāsa haya nā—Those who do not have faith ihāte—in this [are] baḍa-i—
extremely durbhāgā—unfortunate. tāra mochana nāhika—They are not delivered.

“Those who do not have faith in this are extremely unfortunate and will not be delivered.

মম নামানি লোকেহস্মিন্ শ্রদ্ধয়া যস্ত কীর্তয়েৎ ।
তস্মাপরাধকোটিস্তু ক্ষমাম্যেব ন সংশয়ঃ ॥৮৭॥

mama nāmāni loka ’smin śraddhayā yas tu kīrtayet
tasyāparādha-koṭis tu kṣamāmy eva na saṁśayaḥ [87]

(Viṣṇu-yāmala)

“[The Lord:]’I forgive millions of offences committed by anyone in this world who chants My Name with faith. There is no doubt about this.’

মন্ত্র-তন্ত্র-ছিদ্র দেশ-কাল-বস্তু-দোষ ।
নামসকীর্তনে যায়, পায় পরম সন্তোষ ॥৮৮॥

mantra-tantra-chedra deśa-kāla-vastu-doṣa
nāma-saṅkīrtane yāya, pāya parama santoṣa [88]

nāma-saṅkīrtane—By chanting the Name, mantra-tantra-chedra—faults concerning
mantras and procedures [and] deśa-kāla-vastu-doṣa—flaws concerning time, place, and
paraphernalia yāya—go away, [and] pāya—one feels parama santoṣa—the greatest joy.

“Chanting the Name removes all flaws or faults concerning mantras, procedures, time, place, and paraphernalia, and fills one with the greatest joy.

সৎকৰ্ম প্রধান নাম, তাহার আশ্রয়ে ।
অন্য সৎকর্মের সিদ্ধি হইবে নিশ্চয়ে ॥৮৯॥

sat-karma pradhāna nāma, tāhāra āśraye
anya sat-karmera siddhi ha-ibe niśchaye [89]

[Chanting] nāma—the Name [is] sat-karma pradhāna—the foremost auspicious practice,
[and] niśchaye—for certain, tāhāra āśraye—under its shelter, [all] anya—other sat-karmera
siddhi ha-ibe—auspicious practices become successful.

“Chanting the Name is the foremost auspicious practice, and under the Name’s shelter, all other auspicious practices certainly become successful.

मन्त्रतस्तुतश्चिद्रं देशकालार्हवस्तुतः ।

सर्वं करोति निश्चिद्रं नामसङ्कीर्तनं तव ॥९०॥

mantratas tantrataś chhidraṁ deśa-kālārha-vastutaḥ
sarvaṁ karoti niśchhidraṁ nāma-saṅkīrtanaṁ tava [90]

(Śrīmad Bhāgavatam: 8.23.16)

“Chanting Your Name nullifies all flaws concerning mantras, procedures, time, place, participants, and paraphernalia.’

सर्ववेदाधिक नाम, इहाते संशय ।

ये करे ताहार कडु मङ्गल ना हय ॥९१॥

sarva-vedādhika nāma, ihāte saṁśaya
ye kare tāhāra kabhu maṅgala nā haya [91]

nāma—The Name [is] sarva-vedādhika—superior to all the Vedas. haya—There is kabhu—never maṅgala—good fortune tāhāra ye—for those who saṁśaya kare—doubt ihāte—this.

“The Name is superior to all the Vedas. Those who doubt this never attain good fortune.

প্রণব কৃষ্ণের নাম যাহা হৈতে বেদ ।

জন্মিল ব্রহ্মার মুখে বুঝ তত্ত্বভেদ ॥৯২॥

ঋক্-যজু-সামাথর্ষ্য সে কৈল পঠন ।

‘হরি’ ‘হরি’ যার মুখে শুনি’ অনুক্ষণ ॥৯৩॥

praṇava kṛṣṇera nāma yāhā haite veda
janmila brahmāra mukhe bujha tattva-bheda [92]
ṛk-yaju-sāmātharva se kaila paṭhana
‘hari’ ‘hari’ yāra mukhe śuni’ anukṣaṇa [93]

bujha—Understand tattva-bheda—the difference in nature [between the Vedas and] kṛṣṇera—Kṛṣṇa’s nāma—Name praṇava—‘Om’, haite—from yāhā—which veda—the Vedas janmila—manifested brahmāra mukhe—in the mouth of Brahmā. se yāra mukhe—Those from whose mouth ‘hari’ ‘hari’—‘Hari! Hari’ śuni’—is heard anukṣaṇa—always paṭhana kaila—have recited ṛk-yaju-sāmātharva—the Ṛg-, Yajur-, Sāma-, and Atharva-veda.

“Understand the difference between the Vedas and Kṛṣṇa’s Name ‘Om’, from which the Vedas manifested in the mouth of Brahmā. Those from whose mouth ‘Hari! Hari!’ is always heard have already recited the Ṛg-, Yajur-, Sāma-, and Atharva-veda.

ঋগ্বেদো হি যজুর্বেদঃ সামবেদোপ্যহর্ষর্ষণঃ ।

অধীতস্তেন যেনোক্তং হরিরিত্যক্ষরদ্বয়ম্ ॥৯৪॥

ṛg-vedo hi yajur-vedaḥ sāma-vedo 'py atharvaṇaḥ
adhītas tena yenoktaṁ harir ity akṣara-dvayam [94]

(Viṣṇu-dharma-purāṇa)

“Those who have uttered the two syllables ‘Ha-ri’ have certainly studied the *Ṛg-*, *Yajur-*, *Sāma-*, and *Atharva-veda*.’

ঋক্-যজু-সামাথর্ক পঠ কি কারণ ?

‘গোবিন্দ’ ‘গোবিন্দ’ নাম করহ কীর্তন ॥৯৫॥

ṛk-yaju-sāmātharva paṭha ki kāraṇa?

‘govinda’ ‘govinda’ nāma karaha kīrtana [95]

ki kāraṇa?—What need [is there] paṭha—to recite ṛk-yaju-sāmātharva—the *Ṛg-*, *Yajur-*, *Sāma-*, and *Atharva-veda*? kīrtana karaha—Chant nāma—the Name: ‘govinda’ ‘govinda’—‘Govinda! Govinda!’

“What need is there to recite the *Ṛg-*, *Yajur-*, *Sāma-*, and *Atharva-veda*? Just chant ‘Govinda! Govinda!’

মা ঋচো মা যজুস্তাত মা সাম পঠ কিঞ্চন ।

গোবিন্দেতি হরেনাম গেয়ং গায়স্ব নিত্যশঃ ॥৯৬॥

mā ṛcho mā yajus tāta mā sāma paṭha kiñchana

govindeti harer nāma geyam gāyasva nityaśaḥ [96]

(Skanda-purāṇa)

“Do not recite the *Ṛg-*, *Yajur-*, or *Sāma-veda* any more. Always sing the Lord’s Name ‘Govinda.’

বিষ্ণুর প্রত্যেক নাম সর্ববেদাধিক ।

‘রাম’-নাম জান সহস্র নামের অধিক ॥৯৭॥

viṣṇura pratyeka nāma sarva-vedādhika

‘rāma’-nāma jāna sahasra nāmera adhika [97]

jāna—Know [that] pratyeka—every nāma—Name viṣṇura—of Viṣṇu [is] sarva-vedādhika—superior to all the Vedas, [and] nāma—the Name ‘rāma’—‘Rāma’ [is] adhika—superior sahasra nāmera—to a thousand Names [of Viṣṇu].

“Know that every Name of Viṣṇu is superior to all the Vedas and that the Name ‘Rāma’ is superior to a thousand Names of Viṣṇu.

বিষ্ণোরেকৈকনামাপি সর্ববেদাধিকং মতম্ ।

তদৃক্ নামসহশ্রেণ ‘রাম’-নামসমং স্মৃতম্ ॥৯৮॥

viṣṇor ekaika-nāmāpi sarva-vedādhikaṁ matam

tadṛk-nāma-sahasreṇa ‘rāma’-nāma-samaṁ smṛtam [98]

(Padma-purāṇa)

“Every single Name of Viṣṇu is superior to all the Vedas, and the Name of Rāma is known to be equal to a thousand Names of Viṣṇu.’

সহস্র নাম তিনবার আবৃত্তি করিলে ।
যেই ফল হয় তাহা এক কৃষ্ণ-নামে মিলে ॥৯৯॥

sahasra nāma tina-bāra āvṛtti karile
yei phala haya tāhā eka kṛṣṇa-nāme mile [99]

eka kṛṣṇa-nāme—By [chanting] one Name of Kṛṣṇa, mile—the soul attains tāhā yei phala—the result that haya—occurs āvṛtti karile—when they chant sahasra nāma—a thousand Names [of Viṣṇu] tina-bāra—three times.

“Once chanting the Name of Kṛṣṇa produces the same result as chanting a thousand Names of Viṣṇu three times.

‘কৃষ্ণ কৃষ্ণ কৃষ্ণ কৃষ্ণ কৃষ্ণ কৃষ্ণ কৃষ্ণ হে’ ।

এই নাম সর্বক্ষণ ভক্ত সব কর হে ॥১০০॥

‘kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he’
ei nāma sarva-kṣaṇa bhakta saba kara he [100]

‘kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he’—‘Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa!’ he—O saba bhakta—devotees! sarva-kṣaṇa—Constantly ei nāma kara—chant the Name!

“‘Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa!’ O devotees! Constantly chant the Name!

‘হরে কৃষ্ণ হরে কৃষ্ণ কৃষ্ণ কৃষ্ণ হরে হরে ।

হরে রাম হরে রাম রাম রাম হরে হরে’ ॥১০১॥

এই ষোল নামে সর্বদিক বজায় রহিল হে ।

সর্বফলসিদ্ধি লাভ এই ষোল নামে হইবে হে ॥১০২॥

‘hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare’ [101]
ei ṣola nāme sarva-dik bajāya rahila he
sarva-phala-siddhi lābha ei ṣola nāme ha-ibe he [102]

ei ṣola nāme—By these sixteen Names, sarva-dik—all directions bajāya rahila he—are maintained! ei ṣola nāme—By these sixteen Names, sarva-phala-siddhi—all perfection lābha ha-ibe he—will be attained!

“‘Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare’—by chanting these sixteen Names, everything is maintained! By chanting these sixteen Names, you will attain all perfection!

সহস্রনামাং পুণ্যানাং ত্রিরাবৃত্ত্যা তু যৎ ফলম্ ।

একাবৃত্ত্যা তু কৃষ্ণস্য নামৈকং তৎ প্রযচ্ছতি ॥১০৩॥

sahasra-nāmnām puṇyānām trir-āvṛtṭyā tu yat phalam
ekāvṛtṭyā tu kṛṣṇasya nāmaikam tat prayachchhati [103]

(Brahmāṇḍa-purāṇa)

“Once chanting the Name of Kṛṣṇa produces the same result as chanting a thousand Holy Names of Viṣṇu three times.’

তীর্থযাত্রাপরিশ্রমে কিবা ফল হবে ।

‘হরে কৃষ্ণ’ নিত্য গানে সব ফল পাবে ॥১০৪॥

tīrtha-yātrā-pariśrame kibā phala habe

‘hare kṛṣṇa’ nitya gāne saba phala pābe [104]

kibā—What phala habe—is the benefit tīrtha-yātrā-pariśrame—of labouring to visit the holy places? pābe—You will attain saba phala—all such benefits nitya gāne—by constantly chanting ‘hare kṛṣṇa’—‘Hare Kṛṣṇa’.

“What is the benefit of labouring to visit the holy places? You will attain all such benefits by constantly chanting ‘Hare Kṛṣṇa’.

কিবা কুরুক্ষেত্র, কাশী, পুষ্কর-ভ্রমণে ।

জিহ্বাগ্রেতে হরিনাম যার ক্ষণে ক্ষণে ॥১০৫॥

kibā kurukṣetra, kāśī, puṣkara-bhramaṇe

jihvāgrete hari-nāma yāra kṣaṇe kṣaṇe [105]

kibā—What [is the value] bhramaṇe—of visiting kurukṣetra—Kurukṣetra, kāśī—Kāśī, [and] puṣkara—Puṣkara [for those] yāra jihvāgrete—on the tip of whose tongue hari-nāma—the Lord’s Name [is present] kṣaṇe kṣaṇe—moment by moment?

“What is the value of visiting Kurukṣetra, Kāśī, and Puṣkara for those on the tip of whose tongue the Lord’s Name is always present?

কুরুক্ষেত্রের কিং তস্য কিং কাশ্যা পুষ্করেণ বা ।

জিহ্বাগ্রে বসতি যস্য হরিরিত্যক্ষরদ্বয়ম্ ॥১০৬॥

kurukṣetreṇa kiṁ tasya kiṁ kāśyā puṣkareṇa vā

jihvāgre vasati yasya harir ity akṣara-dvayam [106]

(Skanda-purāṇa)

“What are Kurukṣetra, Kāśī, and Puṣkara to those on the tip of whose tongue the two syllables ‘Ha-ri’ reside?”

কোটি শত কোটি সহস্র তীর্থে যাহা নয় ।

হরিনাম-কীর্তনেতে সেই ফল হয় ॥১০৭॥

koṭi śata koṭi sahasra tīrthe yāhā naya

hari-nāma-kīrtanete sei phala haya [107]

sei phala yāhā—The result that naya—is not [attained by visiting] koṭi śata koṭi sahasra tīrthe—millions or billions of holy places haya—is [attained] hari-nāma-kīrtanete—by chanting the Name of the Lord.

“By chanting the Name of the Lord, the souls attain a result that is not attained by visiting millions or billions of holy places.

তীর্থকোটসহস্রানি তীর্থকোটশতানি চ ।
 তানি সৰ্বাণ্যবাপ্নোতি বিষ্ণোৰ্ণামানুকীৰ্তনাৎ ॥১০৮॥
 tīrtha-koṭi-sahasrāṇi tīrtha-koṭi-śatāni cha
 tāni sarvāṅy avāpnoti viṣṇor nāmānukīrtanāt [108]
 (Vāmana-purāṇa)

“By constantly chanting the Name of Viṣṇu, the soul attains the result of visiting millions and billions of holy places.’

কুরুক্ষেত্রে বসি’ বিশ্বামিত্র ঋষি বলে ।
 ‘শুনিয়াছি বহু তীর্থনাম ধরাতলে ॥১০৯॥
 হরিনাম-কীৰ্তনের কোটি-অংশতুল্য ।
 কোন তীর্থ নাহি’—এই বাক্য বহু মূল্য ॥১১০॥
 kurukṣetre basi’ viśvāmītra ṛṣi bale
 ‘suniyāchhi bahu tīrtha-nāma dharā-tale [109]
 hari-nāma-kīrtanera koṭi-amśa-tulya
 kona tīrtha nāhi’—ei vākya bahu mūlya [110]

[Once,] basi’—sitting kurukṣetre—at Kurukṣetra, viśvāmītra ṛṣi—Viśvāmītra Ṛṣi bale—said, ‘suniyāchhi—I have heard bahu tīrtha-nāma—the names of many holy places dharā-tale—on the earth, [but] koṭi-amśa—one ten-millionth [of the value] hari-nāma-kīrtanera—of chanting the Name of the Lord nāhi—is not tulya—comparable [to] kona—any tīrtha—holy place. ei—This vākya—statement [is] bahu mūlya—very valuable.

“Once, sitting at Kurukṣetra, Viśvāmītra Ṛṣi said, ‘I have heard the names of many holy places on the earth, but none of them are comparable to even one ten-millionth of the value of chanting the Name of the Lord.’ This statement is very valuable.

বিশ্ৰুতানি বহুশ্ৰেব তীর্থানি বহুধানি চ ।
 কোট্যাংশেন নি তুল্যানি নামকীৰ্তনতো হরেঃ ॥১১১॥
 viśrutāni bahūny eva tīrthāni bahudhāni cha
 koty-amśena na tulyāni nāma-kīrtanato hareḥ [111]
 (Viśvāmītra-saṁhitā)

“The various and numerous renowned holy places do not equal one ten-millionth of the value of chanting the Name of the Lord.’

বেদাগম বহু শাস্ত্রে কিবা প্রয়োজন ।
 কেন করে লোক বহুতীর্থাদি ভ্রমণ ॥১১২॥
 vedāgama bahu śāstre kibā prayojana
 kena kare loka bahu-tīrthādi bhramaṇa [112]

kibā—What prayojana—need [is there] vedāgama bahu śāstre—for the Vedas, Āgamas, and numerous other scriptures? [And] kena—why loka bhramaṇa kare—do people visit bahu-tīrthādi—so many holy places?

“What need is there for the Vedas, Āgamas, and numerous other scriptures? And why do people visit so many holy places?

আত্মমুক্তিবাঞ্ছা যার, সেই সর্বক্ষণ ।
 ‘গোবিন্দ’ ‘গোবিন্দ’ বলি’ করুক কীর্তন ॥১১৩॥
 ātma-mukti-vāñchhā yāra, sei sarva-kṣaṇa
 ‘govinda’ ‘govinda’ bali’ karuka kīrtana [113]

[Let] sei yāra—those who ātma-mukti-vāñchhā—desire their own liberation sarva-kṣaṇa—constantly kīrtana karuka—chant ‘govinda’ ‘govinda’ bali’—‘Govinda! Govinda!’

“Let those who desire their own liberation constantly chant ‘Govinda! Govinda!’

কিন্তুত বোদাগমশাস্ত্রবিস্তরৈস্
 তীর্থৈরনৈকৈরপি কিং প্রয়োজনম্ ।
 যদ্বাদ্বানো বাঞ্ছসি মুক্তিকারণং
 গোবিন্দ গোবিন্দ ইতি স্মৃটং রট ॥১১৪॥
 kin tāta vedāgama-śāstra-vistarais
 tīrthair anekair api kiṁ prayojanam
 yady ātmano vāñchhasi mukti-kāraṇam
 govinda govinda iti sphuṭam raṭa [114]

(Laghu-bhāgavata)

“My child, what is the use of the Vedas, Āgamas, and other scriptures? What need is there for the numerous holy places? If you seek the means to your own liberation, then simply chant, “Govinda! Govinda!”

সর্বসৎকর্মাধিক নাম জানহ নিশ্চয় ।
 এই কথা বিশ্বাসিলে সর্বধর্ম হয় ॥১১৫॥
 sarva-sat-karmādhika nāma jānaha niśchaya
 ei kathā viśvāsile sarva-dharma haya [115]

jānaha—Know niśchaya—for certain [that chanting] nāma—the Name [is] sarva-sat-karmādhika—superior to all pious activities. viśvāsile—If you have faith ei kathā—in this principle, sarva-dharma haya—all [your] duties are [automatically] fulfilled.

“Know for certain that chanting the Name is superior to all pious activities. If you have faith in this principle, all your duties are automatically fulfilled.

সূর্য উপরাগে কোটি কোটি গরুদান ।
 প্রয়াগেতে কল্পবাস মাঘেতে বিধান ॥১১৬॥
 অযুত যজ্ঞাদি কর্ম স্বর্গমেরুদান ।
 শতাংশেতে হরিনামের না হয় সমান ॥১১৭॥

sūrya uparāge koṭi koṭi garu-dāna
 prayāgete kalpa-vāsa māghete vidhāna [116]
 ayuta yajñādi karma svarga-meru-dāna
 śatāmśete hari-nāmera nā haya samāna [117]

koṭi koṭi garu-dāna—Donating billions of cows sūrya uparāge—during a solar eclipse, kalpa-vāsa—residing for billions of years prayāgete—in Prayāg [and] vidhāna—observing rites māghete—during the month of Māgh, karma—performing ayuta—ten thousand yajñādi—sacrifices, [and] svarga-meru-dāna—donating a Mount Sumeru’s worth of gold samāna haya nā—does not equal śatāmśete—one one-hundredth [of the value] hari-nāmera—of [chanting] the Name of the Lord.

“Donating tens of millions of cows during a solar eclipse, residing at Prayāg for billions of years and observing rites during the month of Māgh, performing ten million sacrifices, and donating a Mount Sumeru’s worth of gold does not equal one one-hundredth of the value of chanting the Name of the Lord.

গোকোটাদানং গ্রহণে খগস্ত
 প্রয়াগগঙ্গোদক-কল্পবাসঃ ।
 যজ্ঞায়ুতং মেরুসুবর্ণদানং
 গোবিন্দকীর্ত্তন সমং শতাংশৈঃ ॥১১৮॥
 go-koṭi-dānaṁ grahaṇe khagasya
 prayāga-gaṅgodaka-kalpa-vāsaḥ
 yajñāyutaṁ meru-suvarṇa-dānaṁ
 govinda-kīrter na samaṁ śatāmśaiḥ [118]

(Laghu-bhāgavata)

“Donating ten million cows during a solar eclipse, residing in the waters of the Ganges at Prayāg for billions of years, performing ten thousand sacrifices, and donating a Mount Sumeru’s worth of gold does not equal one one-hundredth of the value of chanting the Name of Govinda.’

ইষ্টাপূর্ত্ত কৰ্ম বহু বহু কৃত হৈলে ।
 তথাপি সে সব ভবহেতু শাস্ত্রে বলে ॥১১৯॥
 iṣṭāpūrta karma bahu bahu kṛta haile
 tathāpi se saba bhava hetu śāstre bale [119]

śāstre—The scriptures bale—say iṣṭāpūrta karma—public welfare works, [even if] se saba kṛta haile—they all are performed bahu bahu—many [times], tathāpi—still [are] hetu—a cause [of bondage] bhava—within the material world.

“The scriptures say that public welfare works, even if they are performed many times, are a cause of bondage within the material world.

হরিনাম অনায়াসে ভবমুক্তিধর ।
কৰ্মফল নামের কাছে অকিঞ্চিৎকর ॥১২০॥

**hari-nāma anāyāse bhava-mukti-dhara
karma-phala nāmera kāchhe akiñchitkara [120]**

hari-nāma—The Name of the Lord anāyāse—easily bhava-mukti-dhara—grants liberation from the material world. nāmera kāchhe—Next to the Name, karma-phala—the fruits of [pious] karma [are] akiñchitkara—inconsequential.

“Chanting the Name of the Lord easily grants liberation from the material world. Next to the Name, the fruits of pious karma are nothing.

ইষ্টাপূর্তানি কৰ্মাণি সুবহুনি কৃতান্‌পি ।
ভবহেতুনি তাগ্ৰেব হরেনাম তু মুক্তিদম্ ॥১২১॥

**iṣṭāpūrtāni karmāṇi subahūni kṛtāny api
bhava-hetūni tāny eva harer nāma tu mukti-dam [121]**

(*Baudhāyana-saṁhitā*)

“Public welfare works, even if performed many times, are a cause of bondage within the material world. Only chanting the Name of the Lord grants liberation.’

সান্ধ্য-অষ্টাঙ্গাদি যোগে কিবা আশা ধর ।
মুক্তি চাও—গোবিন্দ-কীর্তন সদা কর ॥১২২॥

**sāṅkhya-aṣṭāṅgādi yoge kibā āśā dhara
mukti chāo—govinda-kīrtana sadā kara [122]**

kibā—What āśā—hope [do] dhara—you have sāṅkhya-aṣṭāṅgādi yoge—in metaphysics, aṣṭāṅga-yoga, and so on? chāo—You want mukti—liberation, [so] sadā—always govinda-kīrtana kara—chant the Name of Govinda.

“What hope do you have in metaphysics and aṣṭāṅga-yoga? You want liberation, so just chant the Name of Govinda.

মুক্তিও সামান্য ফল নামের নিকটে ।
হেলায় করিলে নাম জীবের মুক্তি ঘটে ॥১২৩॥

**muktio sāmānya phala nāmera nikaṭe
helāya karile nāma jīvera mukti ghaṭe [123]**

nāmera nikaṭe—Next to the Name, muktio—even liberation [is] sāmānya phala—an insignificant fruit. jīvera mukti ghaṭe—Souls attain liberation [even] nāma karile—when they chant the Name helāya—negligently.

“Next to the Name, even liberation is an insignificant attainment. Souls attain liberation even when they negligently chant the Name.

কিং করিষ্যতি সাঙ্খ্যান কিং যোগৈর্নরনায়ক ।
 মুক্তিমিচ্ছসি রাজেন্দ্র কুরু গোবিন্দকীর্তনম্ ॥১২৪॥
 kiṁ kariṣyati sāṅkhyena kiṁ yogair nara-nāyaka
 muktim ichchhasi rājendra kuru govinda-kīrtanam [124]

(*Garuḍa-purāṇa*)

“O King, what will you do with metaphysics and yoga? You want liberation, O Emperor, so chant the Name of Govinda.”

শ্বপচ হইলেও দ্বিজশ্রেষ্ঠ বলি তারে ।
 যাহার জিহ্বাগ্রে কৃষ্ণনাম নৃত্য করে ॥১২৫॥
 śvapacha ha-ileo dvija-śreṣṭha bali tāre
 yāhāra jihvāgre kṛṣṇa-nāma nṛtya kare [125]

śvapacha ha-ileo—Even if they are outcasts, bali—we consider tāre yāhāra jihvāgre—those on the tip of whose tongue kṛṣṇa-nāma—the Name of Kṛṣṇa nṛtya kare—dances [to be] dvija-śreṣṭha—the best of the twice-born.

“Even outcasts are considered the best of brāhmaṇs when the Name of Kṛṣṇa dances on the tip of their tongue.

সর্বতপ কৈল সর্বতীর্থে কৈল স্নান ।
 সর্ববেদ অধ্যয়নে আর্য মতিমান্ ॥১২৬॥
 এই সব সাধনের বলে ভাগ্যবান ।
 রসনায় সদা করে হরিনাম গান ॥১২৭॥
 sarva-tapa kaila sarva-tīrthe kaila snāna
 sarva-veda adhyayane ārya matimān [126]
 ei saba sādhanera bale bhāgyavān
 rasanāya sadā kare hari-nāma gāna [127]

sarva-tapa kaila—They have performed all austerities, snāna kaila—bathed sarva-tīrthe—at all holy places, adhyayane—studied sarva-veda—all scriptures, [and become] ārya matimān—noble-minded. ei saba sādhanera bale—With the strength produced by all these practices, bhāgyavān—such fortunate souls sadā—constantly gāna kare—chant hari-nāma—the Name of the Lord rasanāya—with [their] tongue.

“They have performed all austerities, bathed at all holy places, studied all scriptures, and become noble-minded. With the strength produced by all these practices, such fortunate souls constantly chant the Name of the Lord with their tongues.

অহো বত শ্বপচোহতো গরীয়ান্
 যজ্জিহ্বাগ্রে বর্ততে নাম তুভ্যম্ ।
 তেপুস্তপস্তে জুহবুঃ সম্মুরার্য্যা
 ব্রহ্মানুচূর্নাম গুণস্তি যে তে ॥১২৮॥
 aho bata śvapacho 'to garīyān
 yaj jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā
brahmānūchur nāma gṛhṇanti ye te [128]

(Śrīmad Bhāgavatam: 3.33.7)

“How glorious! An outcast on the tip of whose tongue Your Name appears is exalted. Those who chant Your Name have performed all austerities and sacrifices, bathed in all the holy places, become virtuous, and studied all the scriptures.’

সর্ব-অর্থ-দাতা হরিনাম মহামন্ত্র ।
ফুকরিয়া বলে যত বেদাগমতন্ত্র ॥১২৯॥
sarva-artha-dātā hari-nāma mahāmantra
phukāriyā bale yata vedāgama-tantra [129]

yata vedāgama-tantra—All the Vedas, Āgamas, and Tantras phukāriyā bale—proclaim [that] hari-nāma mahāmantra—the mahāmantra of the Lord’s Name [is] sarva-artha-dātā—the giver of all desired ends.

“The Vedas, Āgamas, Tantras, and other scriptures proclaim that the mahāmantra of the Lord’s Name grants all desired ends.

হরিনামবলে সর্বষড়্বর্গ-দমন ।
রিপুনিগ্রহণ আর অধ্যাত্ম-সাধন ॥১৩০॥
hari-nāma-bale sarva-ṣaḍ-varga-damana
ripu-nigrahaṇa āra adhyātma-sādhana [130]

hari-nāma-bale—By the power of the Name of the Lord, sarva-ṣaḍ-varga-damana—destruction of all six vices, ripu-nigrahaṇa—subduing of enemies, āra—and adhyātma-sādhana—realisation of the higher self [occur].

“The Name of the Lord vanquishes lust, anger, greed, madness, pride, and envy, subdues enemies, and produces self-realisation.

এতৎ ষড়্বর্গহরণমং রিপুনিগ্রহণং পরম ।
অধ্যাত্মমূলমেতদ্ধি বিষ্ণো নামানুকীৰ্তনম ॥১৩১॥
etat ṣaḍ-varga-haraṇam ripu-nigrahaṇam param
adhyātma-mūlam etad dhi viṣṇor nāmānukīrtanam [131]

(Skanda-purāṇa)

“Constantly chanting the Name of Viṣṇu destroys lust, anger, greed, madness, pride, and envy, completely subdues enemies, and produces realisation of the higher self.’

গুণজ্ঞ সারভুক্ আৰ্য্য কলিকে সম্মানে ।
সর্বস্বার্থ লাভি কলৌ নাম-সঙ্কীৰ্তনে ॥১৩২॥
guṇajña sāra-bhuk ārya kalike sammāne
sarva-svārtha labhi’ kalau nāma-saṅkīrtane [132]

ārya—The wise [who] guṇajñā—know the qualities kalike—of the Age of Kali [and] sārābhuk—appreciate its virtue sammāne—honour [this age because] kalau—in the Age of Kali sarva-svārtha—all desired ends labhi’—are attained nāma-saṅkīrtane—by chanting the Name.

“The wise who know the qualities of the Age of Kali and appreciate its virtue honour this age because in the Age of Kali all desired ends are attained by chanting the Name of the Lord.

কলিং সভাজয়ন্ত্যার্য্যা গুণজ্ঞা সারভাগিনঃ ।
 যত্র সঙ্কীৰ্তনেনৈব সৰ্বঃ স্বৰ্থোহভিলভ্যতে ॥১৩৩॥
 kaliṁ sabhājayanty āryā guṇajñā sāra-bhāgināḥ
 yatra saṅkīrtanenaiva sarvaḥ svartho ’bhilabhyate [133]
 (Śrīmad Bhāgavatam: 11.5.36)

“The wise who know the qualities of the Age of Kali and appreciate its virtue praise this age in which all desired ends are attained simply by chanting the Name of the Lord.’

সৰ্বশক্তিমান নাম কৃষ্ণেৰ সমান ।
 কৃষ্ণেৰ সকল শক্তি নামে বৰ্তমান ॥১৩৪॥
 sarva-śaktimān nāma kṛṣṇera samāna
 kṛṣṇera sakala śakti nāme vartamāna [134]

nāma—The Name [is] sarva-śaktimān—all-powerful [and] kṛṣṇera samāna—equal to Kṛṣṇa; kṛṣṇera sakala śakti—all of Kṛṣṇa’s power [is] vartamāna—present nāma—within the Name.

“The Name is all-powerful and equal to Kṛṣṇa Himself; all of Kṛṣṇa’s power is present within the Name.

দানব্রতস্তপস্তীৰ্থে ছিলা যত শক্তি ।
 দেবগণে কৰ্মকাণ্ডে হইয়া বিভক্তি ॥১৩৫॥
 রাজসূয়ে অশ্বমেধে আধ্যাত্মিক জ্ঞানে ।
 সব আকৰ্ষিয়া কৃষ্ণ নিলা আপন নামে ॥১৩৬॥
 dāna-vratas-tapas-tīrthe chhila yata śakti
 deva-gaṇe karma-kāṇḍe ha-iyā vibhakti [135]
 rājasūye aśvamedhe ādhyātmika jñāne
 saba ākarṣiyā kṛṣṇa nila āpana nāme [136]

kṛṣṇa—Kṛṣṇa ākarṣiyā—has drawn saba yata śakti—all the power chhila—that was present [and] vibhakti ha-iyā—divided dāna-vratas-tapas-tīrthe—within charity, rites, austerity, pilgrimage, deva-gaṇe—[worshipping] the gods, karma-kāṇḍe—[following] the codes for pious action in the Vedas, rājasūye—coronations, aśvamedhe—horse sacrifices, [and] ādhyātmika jñāne—knowledge of the highest self, [and] nila—taken [it] āpana nāme—into His Name.

“Kṛṣṇa has drawn all the power that was present and divided within charity, rites, austerity, pilgrimage, worshipping the gods, following the codes for pious action, coronations, horse sacrifices, and realisation of the higher self, and invested it in His Name.

দানব্রততপস্তীর্থক্ষেত্রাদীনাঞ্চ যাঃ স্থিতাঃ ।
 শক্তয়ো দেবমহতাং সৰ্বপাপহরাঃ শুভাঃ ॥১৩৭॥
 রাজসুয়াশ্বমেধানাং জ্ঞানমধ্যাত্মবস্তুনঃ ।
 আকৃশ্য হরিণা সর্বাঃ স্থাপিতাঃ শ্বেষু নামসু ॥১৩৮॥
 dāna-vrata-tapas-tīrtha-kṣetrādīnāṃ cha yāḥ sthitāḥ
 śaktayo deva-mahatām sarva-pāpa-harāḥ śubhāḥ [137]
 rājasūyāśvamedhānām jñānam adhyātma-vastunaḥ
 ākr̥ṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu [138]

(Skanda-purāṇa)

“The Lord has drawn out all the purifying power to remove sin situated within charity, rites, austerities, pilgrimage, worshipping the gods, serving the virtuous, coronations, horse sacrifices, and knowledge of the higher self, and placed it within His Names.’

দেবদেব শ্রীকৃষ্ণের সৰ্ব অর্থ শক্তি ।
 যুক্ত সব নাম, তাঁহি মধ্যে যাতে অনুরক্তি ॥১৩৯॥
 সেই নাম সৰ্ব অর্থ যোজনা করিবে ।
 সৰ্ব অর্থ শক্তি হৈতে সকলই মিলিবে ॥১৪০॥

devadeva śrī-kṛṣṇera sarva artha śakti
 yukta saba nāma, tāhi madhye yāte anurakti [139]
 sei nāma sarva arthe yojanā karibe
 sarva artha śakti haite sakala-i milibe [140]

saba nāma—All [His] Names [are] yukta—endowed [with] devadeva—the God of gods śrī-kṛṣṇera—Śrī Kṛṣṇa’s sarva artha śakti—power [to grant] all desired ends. yāte sei nāma—The Name to which [you are] anurakti—attached tāhi madhye—amongst Them yojanā karibe—will bring [you] sarva—all arthe—desired ends. haite—Through [the Name’s] sarva artha śakti—power [to grant] all desired ends, milibe—You will attain sakala-i—everything. “All the Names of the God of gods Śrī Kṛṣṇa are endowed with His power to grant all desired ends. Whichever Name amongst Them to which you are attached will bring you all desired ends. Through the Name’s power to grant all desired ends, you will attain everything.

সর্বার্থশক্তিযুক্তস্য দেবদেবস্য চক্রিণঃ ।
 যচ্চাভিরুচিতং নাম তৎ সর্বার্থেষু যোজয়েৎ ॥১৪১॥

sarvārtha-śakti-yuktasya deva-devasya chakriṇaḥ
yach chābhiruchitaṁ nāma tat sarvārtheṣu yojayet [141]

(Brahmāṇḍa-purāṇa)

“For the attainment of all desired ends, chant your favourite Name of the God of gods, the carrier of the chakra, who has the power to grant all desired ends.’

হরীকেশ-সঙ্কীৰ্তনে জগদানন্দিত ।

অনুরাগে হৃষ্টচিত্ত সৰ্বদা সম্প্রীত ॥১৪২॥

দৈত্য রক্ষ ভীত হইয়া পলাইয়া যায় ।

সিদ্ধসঙ্ঘ সদা প্রণমিত তাঁর পায় ॥১৪৩॥

hṛṣīkeśa-saṅkīrtane jagad-ānandita

anurāge hṛṣṭa-chitta sarvadā samprīta [142]

daiṭya rakṣa bhīta ha-iyā palāiyā yāya

siddha-saṅgha sadā praṇamita tāra pāya [143]

hṛṣīkeśa-saṅkīrtane—By the chanting of the Lord’s Name, jagad—the world [becomes] ānandita—joyful, [the people’s] chitta—hearts sarvadā—always [remain] hṛṣṭa—happy and samprīta—fulfilled anurāge—through attachment [to the Lord,] daiṭya rakṣa—the demons bhīta ha-iyā—become afraid [and] palāiyā yāya—flee, [and] siddha-saṅgha—the realised souls sadā—continuously praṇamita—bow tāra pāya—at His feet.

“By the chanting of the Lord’s Name, the world becomes joyful, the people’s hearts always remain happy and fulfilled through attachment to the Lord, the demons become afraid and flee, and the realised souls continuously bow at the Lord’s feet.

যেই কৃষ্ণ সেই নাম, নামের প্রভাব ।

উপযুক্ত বটে তাতে না থাকে অভাব ॥১৪৪॥

yei kṛṣṇa sei nāma, nāmera prabhāva

upayukta vaṭe tāte nā thāke abhāva [144]

sei yei—He who [is] kṛṣṇa—Kṛṣṇa [is] nāma—the Name, [and] nāmera—the Name’s prabhāva—influence vaṭe—is [always] upayukta—fitting. abhāva thāke nā—There is no deficiency tāte—within it.

“The Name is Kṛṣṇa Himself, and the Name’s influence is always fitting. There is no deficiency within it.

স্থানে হরীকেশ তব প্রকীর্ত্যা

জগৎ প্রহস্যতানুরজ্যতে চ ।

রক্ষাংসি ভীতানি দিশো দ্রবন্তি

সর্বের নমস্তুতি চ সিদ্ধসঙ্ঘাঃ ॥১৪৫॥

sthāne hṛṣīkeśa tava prakīrtyā

jagat prahṛṣyat anurajyate cha

rakṣāmsi bhītāni diśo dravanti
sarve namasyanti cha siddha-saṅghāḥ [145]

(Śrīmad Bhagavad-gītā: 11.36)

“It is all fitting, O Master of the senses, that upon hearing the chanting of Your glories, the world rejoices and becomes attached to You, the demons flee in all directions, and the realised souls bow down.’

বর্ণাদি বিচার নাহি শ্রীনামসঙ্কীৰ্তনে ।
দীক্ষাপুরশ্চর্যা বিধি বাধা নাই গণে ॥১৪৬॥
varṇādi vichāra nāhi śrī-nāma-saṅkīrtane
dīkṣā-puraścharyā vidhi bādhā nāi gaṇe [146]

śrī-nāma-saṅkīrtane—In chanting the Name, nāhi—there is no vichāra—consideration varṇādi—of class or caste. vidhi—The conventions dīkṣā-puraścharyā—of [brahminical] initiation and preparatory rites gaṇe nāi—are not counted bādhā—as barriers.

“In chanting the Name, there is no consideration of class or caste, and the conventions of brahminical initiation and preparatory rites are not barriers to it.

নারায়ণ জগন্নাথ বাসুদেব জনার্দন ।
যার মুখে সদা শুনি, পূজ্য গুরু সেই জন ॥১৪৭॥
nārāyaṇa jagannātha vāsudeva janārdana
yāra mukhe sadā śuni, pūjya guru sei jana [147]

sei jana yāra mukhe—Those from whose mouth [we] sadā—always śuni—hear nārāyaṇa jagannātha vāsudeva janārdana—‘Nārāyaṇ!’, ‘Jagannāth!’, ‘Vāsudev!’, and ‘Janārdan!’ [are] pūjya guru—worshippable Gurus.

“Those from whose mouth we always hear ‘Nārāyaṇ!’, ‘Jagannāth!’, ‘Vāsudev!’, and ‘Janārdan!’ are worshippable Gurus.

শয়নে স্বপনে আর চলিতে বসিতে ।
কৃষ্ণনাম করে যেই, পূজ্য সৰ্ব মতে ॥১৪৮॥
śayane svapane āra chalite basite
kṛṣṇa-nāma kare yei, pūjya sarva mate [148]

yei—Those who kṛṣṇa-nāma kare—chant the Name of Kṛṣṇa śayane—while resting, svapane—dreaming, chalite—walking, āra—and basite—sitting [are] pūjya—worshippable sarva mate—in all respects.

“Those who chant the Name of Kṛṣṇa while resting, dreaming, walking, and sitting are worshippable in all respects.

নারায়ণ জগন্নাথ বাসুদেব জনার্দন ।
ইতীরয়ন্তি যে নিত্যং তে বৈ সৰ্বত্র বন্দিতাঃ ॥১৪৯॥
স্বপন ভুঞ্জন্ ব্রজন্তিষ্ঠনুভিষ্ঠংশ্চ বদন্তুথা ।
যে বদন্তি হরেনাম তেভ্যো নিত্যং নমো নমঃ ॥১৫০॥

nārāyaṇa jagannātha vāsudeva janārdana
 itīrayanti ye nityaṁ te vai sarvatra vanditāḥ [149]
 svapan bhuñjan vrajaṁs tiṣṭhan uttiṣṭhaṁś cha vadaṁs tathā
 ye vadanti harer nāma tebhyo nityaṁ namo namaḥ [150]

(Bṛhan-nārāḍya-purāṇa)

“Those who always chant ‘Nārāyaṇ!’, ‘Jagannāth!’, ‘Vāsudev!’, and ‘Janārdan!’ are worshipped everywhere. Eternally, I bow again and again to those who chant the Name of the Lord while resting, eating, walking, sitting, standing, or talking.’

স্ত্ৰী-শূদ্ৰ-পুক্কশ-যবনাদি কেন নয় ।

কৃষ্ণনাম গায়, সেও গুরু পূজ্য হয় ॥১৫১॥

strī-sūdra-pukkaśa-yavanādi kena naya

kṛṣṇa-nāma gāya, seo guru pūjya haya [151]

kena naya—Whether or not [they are] strī-sūdra-pukkaśa-yavanādi—women, labourers, persons of mixed caste, outcasts, or otherwise, seo—those [who] gāya—chant kṛṣṇa-nāma—the Name of Kṛṣṇa haya—become pūjya guru—worshippable Gurus.

“Those who chant the Name of Kṛṣṇa, whether or not they are women, labourers, persons of mixed caste, outcasts, or otherwise, become worshippable Gurus.

স্ত্ৰী শূদ্ৰঃ পুক্কশো বাপি যে চাত্রে পাপযোনয়ঃ ।

কীর্তয়ন্তি হরিং ভক্ত্যা তেভ্যোহপীহ নমো নমঃ ॥১৫২॥

strī sūdraḥ pukkaśo vāpi ye chānye pāpa-yonayaḥ

kīrtayanti hariṁ bhaktyā tebhyo ‘pīha namo namaḥ [152]

(Nārāyaṇa-vyūha-stava)

“I bow again and again to those who chant the Name of the Lord with devotion, be they women, labourers, persons of mixed caste, or even outcasts.’

অশুগতিশূন্য ভোগী পর-উপতাপী ।

ব্রহ্মচর্য্য-জ্ঞানবৈরাগ্যহীন পাপী ॥১৫৩॥

সর্বধর্মশূন্য নামজপী যদি হয় ।

তাহার যে স্মৃতি তাহা সর্ব ধার্মিকের নয় ॥১৫৪॥

anya-gati-sūnya bhogī para-upatāpī

brahmacharya-jñāna-vairāgya-hīna pāpī [153]

sarva-dharma-sūnya nāma-japī yadi haya

tāhāra ye sugati tāhā sarva dhārmikera naya [154]

yadi—If [those who are] anya-gati-sūnya—shelterless, bhogī—hedonistic, para-upatāpī—harmful to others, brahmacharya-jñāna-vairāgya-hīna—devoid of austerity, knowledge, and renunciation, pāpī—sinful [or] sarva-dharma-sūnya—completely irreligious nāma-

japī haya—become chanters of the Name, [they attain] tāhāra ye sugati—an exalted destination tāhā—that naya—is not [attained] sarva dhārmikera—by all pious persons.

“If those who are shelterless, hedonistic, harmful to others, devoid of austerity, knowledge, and renunciation, sinful, or completely irreligious chant the Name, they attain an exalted destination that even the pious do not.

অনন্তগতয়ো মর্ত্যা ভোগিনোহপি পরন্তপাঃ ।
 জ্ঞানবৈরাগ্যরহিতা ব্রহ্মচর্যাদিবর্জিতাঃ ॥১৫৫॥
 সর্বধর্মোজ্জ্বিতা বিশেষানামমাত্রৈকজন্মকাঃ ।
 সুখেন যাং গতিং যান্তি ন তাং সর্বেহপি ধার্মিকাঃ ॥১৫৬॥
 ananya-gatayo martyā bhogino 'pi parantapāḥ
 jñāna-vairāgya-rahitā brahmacharyādi-varjitāḥ [155]
 sarva-dharmojjhitā viṣṇor nāma-mātraika-jalpakāḥ
 sukhena yāṁ gatiṁ yānti na tāṁ sarve 'pi dhārmikāḥ [156]

(Padma-purāṇa)

“Regardless of whether they are shelterless, hedonistic, harmful to others, devoid of knowledge and renunciation, undisciplined, or completely irreligious, those who just once chant the Name of Viṣṇu happily attain a destination that even the pious do not.’

হরিনামগ্রহণে দেশকালের নিয়ম নাই ।
 উচ্ছিষ্ট অশৌচে বিধি নিষেধ না পাই ॥১৫৭॥

hari-nāma-grahaṇe deśa-kālera niyama nāi
 uchchhiṣṭa aśauche vidhi niṣedha nā pāi [157]

hari-nāma-grahaṇe—In chanting the Name of the Lord, nāi—there are no niyama—rules deśa-kālera—regarding time and place, [and] pāi nā—we do not find vidhi—any rules [or] niṣedha—regulations uchchhiṣṭa aśauche—regarding impurity produced by food remnants.

“In chanting the Name of the Lord, there are no rules regarding time and place, and we do not find any rules or regulations regarding impurity produced by food remnants.

ন দেশনিয়মস্তস্মিন্ ন কালনিয়মস্তথা ।
 নোচ্ছিষ্টাদৌ নিষেধোহস্তি শ্রীহরেনামি লুক্ক ॥১৫৮॥

na deśa-niyamas tasmin na kāla-niyamas tathā
 nochchhiṣṭhādau niṣedho 'sti śrī-harer nāmni lubdhaka [158]

(Viṣṇu-dharma)

“O hunter! Neither are there rules regarding the time and place in chanting the Name of the Lord, nor are there regulations regarding food remnants.’

কৃষ্ণনাম সদা সর্বত্র করহ কীর্তন ।
 অশৌচাদি নাহি মান, নাম স্বতন্ত্র পাবন ॥১৫৯॥

kṛṣṇa-nāma sadā sarvatra karaha kīrtana
aśauchādi nāhi māna, nāma svatantra pāvana [159]

kīrtana karaha—Chant kṛṣṇa-nāma—the Name of Kṛṣṇa sadā—always [and] sarvatra—everywhere, [and] māna nāhi—do not be concerned aśauchādi—about (external) impurity. nāma—The Name [is] svatantra—independently pāvana—purifying.

“Chant the Name of Kṛṣṇa always and everywhere, and do not be concerned about external purity. The Name is independently purifying.

চক্রায়ুধস্য নামানি সদা সর্বত্র কীর্তয়েৎ ।
 নাসৌচং কীর্তনে তস্য স পবিত্রকরো যতঃ ॥১৬০॥

chakrāyudhasya nāmāni sadā sarvatra kīrtayet
nāśaucham kīrtane tasya sa pavitrakaro yataḥ [160]

(Skanda-purāna)

“The Name of the Lord, the carrier of the chakra, should be chanted always and everywhere. There is no impurity within the chanting of His Name because He Himself is purifying.’

যজ্ঞে দানে স্নানে জপে আছে কালের নিয়ম ।
 কৃষ্ণকীর্তনে কালাকালচিন্তা মহাত্মম ॥১৬১॥

yajñe dāne snāne jape āchhe kālera niyama
kṛṣṇa-kīrtane kālākāla-chintā mahābhrama [161]

āchhe—There are niyama—rules kālera—regarding the time yajñe dāne snāne jape—for [performing] sacrifice, [giving] charity, bathing, and [chanting] mantras, [but] kālākāla-chintā—thinking [that there are] proper and improper times kṛṣṇa-kīrtane—to chant the Name of Kṛṣṇa [is] mahābhrama—a great mistake.

“There are rules regarding the time to perform sacrifice, give charity, bathe, and chant mantras, but thinking that there are proper or improper times to chant the Name of Kṛṣṇa is a great mistake.

দেশ-কাল-নিয়মাদি নামে কভু নাই ।
 কৃষ্ণকীর্তন সদা করহ সবাই ॥১৬২॥

deśa-kāla-niyamādi nāme kabhu nāi
kṛṣṇa-kīrtana sadā karaha sabāi [162]

kabhu nāi—There are never deśa-kāla-niyamādi—rules for the time and place nāme—to [chant] the Name. sabāi—Everyone kṛṣṇa-kīrtana karaha—should chant the Name of Kṛṣṇa sadā—always.

“There are never rules for the time and place to chant the Name. Everyone should always chant the Name of Kṛṣṇa.

ন দেশনিয়মো রাজন্ ন কালনিয়মস্তথা ।
 বিঘ্নতে নাত্র সন্দেহো বিঘ্নোর্ণানাম্নুকীর্তনে ॥১৬৩॥

কালোহস্তি দানে যজ্ঞে চ স্নানে কালোহস্তি সজ্জপে ।
বিষ্ণুসঙ্কীৰ্তনে কালো নাস্ত্যত্র পৃথিবীতলে ॥১৬৪॥

na deśa-niyamo rājan na kāla-niyamas tathā
vidyate nātra sandeho viṣṇor nāmānukīrtane [163]
kālo 'sti dāne yajñe cha snāne kālo 'sti sajjape
viṣṇu-saṅkīrtane kālo nāsty atra pṛthivī-tale [164]

(*Vaiṣṇava-chintāmaṇi*)

“O King, there are no rules regarding the time and place for chanting the Name of Viṣṇu. Of this there is no doubt. There are rules concerning the time for giving charity, performing sacrifices, bathing, and chanting mantras, but on this earth there are no rules regarding the time to chant the Name of Viṣṇu (the Name should be chanted at all times).’

সংসারে নিৰ্বিৰ্ণচিহ্ন অভয়পদ চায় ।
হেন যোগীর জন্ম নাম একমাত্র উপায় ॥১৬৫॥

saṁsāre nirviṣṇa-chitta abhaya-pada chāya
hena yogīra janya nāma eka-mātra upāya [165]

hena yogīra janya—For the ascetics [who are] nirviṣṇa-chitta—indifferent saṁsāre—to the world [and] chāya—desire abhaya-pada—fearlessness, nāma—the Name [is] eka-mātra upāya—the one and only way.

“For ascetics who are indifferent to the world and desire fearlessness, the Name is the one and only way.

এতন্নিৰ্বিৰ্ণমানানাৰ্হিচ্ছতামকুতোভয়ম্ ।
যোগিনাং নৃপ নিৰ্ণীতং হরের্ণামানুকীৰ্তনম্ ॥১৬৬॥

etan nirvidyamānānām ichchhatām akuto-bhayam
yoginām nṛpa nirṇītaṁ harer nāmānukīrtanam [166]

(*Śrīmad Bhāgavatam: 2.1.11*)

“O King, constantly chanting the Name of the Lord is prescribed for ascetics who are indifferent and desire total fearlessness.’

হরি নাম বিনা আর সহজ মুক্তিদাতা ।
কেহ নাহি ত্রিজগতে, নামই জীবের ত্রাতা ॥১৬৭॥

hari-nāma vinā āra sahaja mukti-dātā
keha nāhi trijagate, nāma-i jīvera trātā [167]

keha nāhi—No one trijagate—throughout the three worlds vinā āra—other than hari-nāma—the Name of the Lord [is] sahaja mukti-dātā—an easy giver of liberation. nāma-i—The Name alone [is] trātā—the deliverer jīvera—of the soul.

“No one throughout the three worlds other than the Name of the Lord easily grants liberation. The Name alone is the deliverer of the soul.

একবার মুখে বলে ‘হরি’ দু’অক্ষর ।
সেই জন মোক্ষপ্রতি বদ্ধপরিকর ॥১৬৮॥

eka-bāra mukhe bale ‘hari’ du’akṣara
sei jana mokṣa-prati baddha-parikara [168]

sei jana—Those who eka-bāra—once mukhe bale—chant aloud du’akṣara—the two syllables ‘hari’—‘Ha-ri’ [are] baddha-parikara—‘girdle-bound’ mokṣa-prati—for liberation.

“Those who once chant the two syllables ‘Ha-ri’ are bound to attain liberation.

সকৃদুচ্চারিতং যেন হরিরিত্যক্ষরদ্বয়ম্ ।
বদ্ধঃ পরিকরস্তেন মোক্ষায় গমনং প্রতি ॥১৬৯॥

sakṛd uchchāritam yena harir ity akṣara-dvayam
baddhaḥ parikaras tena mokṣāya gamanam prati [169]

(Skanda-purāṇa)

“Those who once chant the two syllables ‘Ha-ri’ are bound to attain liberation.’

জিতনিদ্র হঞা একবার ‘নারায়ণ’ বলে ।
শুদ্ধ-চিত্ত হঞা সেই নির্বাণপথে চলে ॥১৭০॥

jita-nidra hañā eka-bāra ‘nārāyaṇa’ bale
śuddha-chitta hañā sei nirvāṇa-pathe chale [170]

sei jita-nidra hañā—Anyone who overcomes sleep [and] eka-bāra—once bale—chants ‘nārāyaṇa’—‘Nārāyaṇ’ śuddha-chitta hañā—becomes pure in heart [and] chale—proceeds nirvāṇa-pathe—on the path to liberation.

“Anyone who overcomes sleep and once chants ‘Nārāyaṇ’ becomes pure in heart and proceeds on the path to liberation.

সকৃদুচ্চারয়েদ্যস্ত নারায়ণমতন্দ্রিতঃ ।
শুদ্ধান্তঃকরণো ভূত্বা নির্বাণমধিগচ্ছতি ॥১৭১॥

sakṛd uchchārayed yas tu nārāyaṇam atandritaḥ
śuddhāntaḥkaraṇo bhūtvā nirvāṇam adhigachchhati [171]

(Padma-purāṇa)

“Anyone free from laziness who once chants the Name of Nārāyaṇ becomes pure in heart and attains liberation.’

এ ঘোর সংসারে, বলে বিবশে ‘হরে হরে’ ।
সদ্যোমুক্ত হয়, ভয় তারে ভয় করে ॥১৭২॥

e ghora saṁsāre, bale vivaśe ‘hare hare’
sadyo-mukta haya, bhaya tāre bhaya kare [172]

[Souls] e ghora saṁsāre—in this frightening world [who] vivaśe—desperately bale—call out ‘hare hare’—‘O Lord! Lord!’ sadyo-mukta haya—are immediately liberated; [even] bhaya—Fear [himself] bhaya kare—fears tāre—Him.

“Souls in this frightening world who desperately call out, ‘Hari! Hari!’ are immediately liberated; even Fear himself fears the Name.

আপন্নঃ সংস্ফতিং যোরাং যন্নাম বিবশো গুণন্ ।
 ততঃ সন্তো বিমুচ্যেত যদিভেতি স্বয়ং ভয়ম্ ॥১৭৩॥
 āpannaḥ saṁsṛtiṁ ghorāṁ yan-nāma vivaśo gr̥ṇan
 tataḥ sadyo vimuchyeta yad bibheti svayaṁ bhayam [173]
 (Śrīmad Bhāgavatam: 1.1.14)

“Souls entangled in the frightening world who desperately chant the Lord’s Name, whom Fear himself fears, are immediately liberated.’

মৃত্যুকালে বিবশে যে করে উচ্চারণ ।
 তার অবতার নাম লীলা বিড়ম্বন ॥১৭৪॥
 বহুজন্মদুরিত সহসা ত্যাগ করি’ ।
 যায় সে পরমপদে ভজে সেই হরি ॥১৭৫॥
 mṛtyu-kāle vivaśe ye kare uchchāraṇa
 tāra avatāra nāma līlā viḍambana [174]
 bahu-janma-durita sahasā tyāga kari’
 yāya se parama-pade bhaje sei hari [175]

se ye—Those who mṛtyu-kāle—at the time of death vivaśe—desperately uchchāraṇa kare—chant nāma—the Names [that are] viḍambana—allusions tāra—to His avatāra—Avatārs [and] līlā—Pastimes sahasā—immediately tyāga kari’—leave behind bahu-janma-durita—many births’ worth of sin [and] yāya—reach parama-pade—the supreme abode. bhaje—I serve sei hari—this Lord.

“Those who at the time of death desperately chant the Lord’s Names that describe His Avatārs and Pastimes immediately leave behind many births’ worth of sin and reach the supreme abode. I serve this Lord.

যশ্চাবতারগুণকৰ্ম্মবিড়ম্বনানি
 নামানি যেহস্তুবিগমে বিবশা গুণন্তি ।
 তেনেকজন্মশমলং সহসৈব হিত্বা
 সংযান্ত্যপাবৃতামৃতং তমজং প্রপদ্যে ॥১৭৬॥
 yasyāvatāra-guṇa-karma-viḍambanāni
 nāmāni ye ‘suvigame vivaśā gr̥ṇanti
 te ‘neka-janma-śamalaṁ sahasaiva hitvā
 saṁyānty apāvṛtām ṛtaṁ tam ajaṁ prapadye [176]
 (Śrīmad Bhāgavatam: 3.9.15)

“Those who at the time of death desperately chant the Names of the Lord that describe His Avatārs, Qualities, and Pastimes immediately leave behind many births’ worth of sin and attain the uncovered Absolute. I surrender to that unborn Lord.’

চলিতে বসিতে স্বপ্নে ভোজনে শয়নে ।
 কলিদমন কৃষ্ণোচ্চায়ে বাক্যের পূরণে ॥১৭৭॥
 হেলাতেও করি' নাম নিজ স্বরূপ পাঞা ।
 পরমপদ বৈকুণ্ঠে যায় নির্ভয় হইয়া ॥১৭৮॥

chalite basite svapne bhojane śayane
 kali-damana kṛṣṇochchāre vākyaera pūraṇe [177]
 helāteo kari' nāma nija svarūpa pāñā
 parama-pada vaikuṅṭhe yāya nirbhaya ha-iyā [178]

chalite—While walking, basite—sitting, svapne—dreaming, bhojane—eating, śayane—resting, [or] vākyaera pūraṇe—speaking, [those who] kṛṣṇochchāre—chant the Name of Kṛṣṇa, kali-damana—the subduer of Kali— [and] helāteo—even [those who] neglectfully nāma kari'—chant the Name— nija svarūpa pāñā—realise the true self [and] nirbhaya ha-iyā—fearlessly yāya—go [to] parama-pada—the supreme abode vaikuṅṭhe—of Vaikuṅṭha.

“While walking, sitting, dreaming, eating, resting, or speaking, those who even neglectfully chant the Name of Kṛṣṇa, the subduer of Kali, realise the true self and fearlessly go to the supreme abode of Vaikuṅṭha.

ব্রজংস্তিষ্ঠন্ স্বপ্নমশ্নন্ শ্বসন্ বাক্যপ্রপূরণে ।
 নামসঙ্কীৰ্তনং বিশেষাহেলয়া কলিমর্ধনম্ ।
 কৃতা স্বরূপতাং যাতি ভক্তিয়ুক্তঃ পরং ব্রজেৎ ॥১৭৯॥

vrajams tiṣṭhan svapann aśnan śvasan vākya-prapūraṇe
 nāma-saṅkīrtanam viṣṇor helayā kali-mardhanam
 kṛtvā svarūpatām yāti bhakti-yuktaḥ param vrajet [179]

(Līṅga-purāṇa)

“While walking, sitting, dreaming, eating, breathing, or speaking, those who even neglectfully engage in chanting Viṣṇu’s Name, the subduer of Kali, realise the true self, attain devotion, and go to the supreme abode.’

যেন তেন প্রকারেতে লয় কৃষ্ণনাম ।
 তাকে প্রীতি করে কৃষ্ণ করুণা-নিদান ॥১৮০॥

yena tena prakārete laya kṛṣṇa-nāma
 tāke prīti kare kṛṣṇa karuṇā-nidāna [180]

kṛṣṇa—Kṛṣṇa, karuṇā-nidāna—the reservoir of grace, prīti kare—loves tāke—those who laya—chant kṛṣṇa-nāma—the Name of Kṛṣṇa, yena tena prakārete—howsoever [they do so].

“Kṛṣṇa, the reservoir of grace, loves those who chant His Name, howsoever they do so.

মগ্ধপানে ভূতাবিষ্ট বায়ু-পীড়া-স্থলে ।
 হরিনামোচ্চায়ে মুক্তি তার করতলে ॥১৮১॥

**madya-pāne bhūtāviṣṭa vāyu-pīḍā-sthale
hari-nāmoḥchāre mukti tāra karatale [181]**

hari-nāmoḥchāre—By chanting the Lord’s Name, [those who are] madya-pāne—drunk, bhūtāviṣṭa—bewitched, [or] vāyu-pīḍā-sthale—diseased [find] mukti—liberation tāra karatale—on the palm of their hand.

“By chanting the Lord’s Name, even those who are drunk, bewitched, or diseased find liberation on the palm of their hand.

বাসুদেবস্ত সঙ্কীৰ্ত্যা সুরাপো ব্যাধিতোহপি বা ।
মুক্তো জায়ত নিয়তং মহাবিষ্ণুঃ প্রসীদতি ॥১৮২॥
vāsudevasya saṅkirtyā surāpo vyādhito ‘pi vā
mukto jāyeta niyataṁ mahāviṣṇuḥ prasīdati [182]
(*Varāha-purāṇa*)

“By chanting the Name of Vāsudev, even drunk and diseased persons attain liberation, and Mahāviṣṇu becomes pleased.’

হরিনাম স্বতঃ পরমপুরুষার্থ হয় ।
উপেয়-মাঙ্গল্য-তত্ত্ব পরংধনময় ॥১৮৩॥
জীবনের ফল বস্ত্র কাশীখণ্ড বলে ।
পদ্মপুরাণেও তাহা কহে বহু স্থলে ॥১৮৪॥
hari-nāma svataḥ parama-puruṣārtha haya
upeya-māṅgalya-tattva paraṁ-dhanamaya [183]
jīvanera phala vastu kāśī-khaṇḍa bale
padma-purāṇeō tāhā kahe bahu sthale [184]

[Chanting] hari-nāma—the Name of the Lord haya—is svataḥ—itself parama-puruṣārtha—the ultimate goal of life. kāśī-khaṇḍa—The Kāśī-khaṇḍa (of the *Skanda-purāṇa*) bale—says [that it is] upeya-māṅgalya-tattva—the most sought-after auspiciousness, paraṁ-dhanamaya—the supreme wealth, [and] phala vastu—the fulfilment jīvanera—of life. padma-purāṇeō—The *Padma-purāṇa* also kahe—says tāhā—this bahu sthale—in many places.

“Chanting the Name of the Lord is itself the ultimate goal of life. The Kāśī-khaṇḍa says that it is the most sought-after auspiciousness, the supreme wealth, and the fulfilment of life. The *Padma-purāṇa* also says this in many places.

ইদমেব হি মঙ্গল্যং এতদেব ধনার্জনম্ ।
জীবিতস্ত ফলঋতদ্ যদ্দামোদরকীর্তনম্ ॥১৮৫॥
idam eva hi maṅgalyaṁ etad eva dhanārjanam
jīvitasya phalañ chaitad yad dāmodara-kīrtanam [185]
(*Skanda-purāṇa, Padma-purāṇa*)

“Chanting the Name of Dāmodar is true auspiciousness, true earning of wealth, and the fulfilment of life itself.’

সর্ব মঙ্গলের হয় পরম মঙ্গল ।
চিভত্ত্ব-স্বরূপ সর্ববেদবল্লীফল ॥১৮৬॥

sarva maṅgalera haya parama maṅgala
chit-tattva svarūpa sarva-veda-vallī-phala [186]

haya—The Name is parama maṅgala—the most auspicious sarva maṅgalera—of all auspicious things [and] chit-tattva svarūpa sarva-veda-vallī-phala—the spiritual fruit from the vine of all the Vedas.

“The Name is the most auspicious of all auspicious things and the spiritual fruit produced by the vine of the Vedas.

কৃষ্ণনাম লয় যেই শ্রদ্ধা বা হেলায় ।
নর-মাত্র ত্রাণ পায় সর্ববেদে গায় ॥১৮৭॥

kṛṣṇa-nāma laya yei śraddhā vā helāya
nara-mātra trāṇa pāya sarva-vede gāya [187]

sarva-vede—All the scriptures gāya—sing [that] nara-mātra yei—anyone who laya—chants kṛṣṇa-nāma—the Name of Kṛṣṇa, śraddhā—faithfully vā—or helāya—neglectfully, pāya—attains trāṇa—deliverance.

“All the scriptures sing that anyone who chants the Name of Kṛṣṇa, faithfully or negligently, attains deliverance.

মধুরমধুরমেতমঙ্গলং মঙ্গলানাম
সকলনিগমবল্লীসৎফলং চিৎস্বরূপম্ ।
সকৃদপি পরিগীতং শ্রদ্ধয়া হেলায়া বা
ভৃগুবর নরমাত্রং তারয়েৎ কৃষ্ণনাম ॥১৮৮॥

madhura-madhuram etan maṅgalaṁ maṅgalānām
sakala-nigama-vallī-sat-phalaṁ chit-svarūpam
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma [188]

(Prabhāsa-khaṇḍa)

“‘The Name of Kṛṣṇa, the sweetest of the sweet, the most auspicious of the auspicious, the eternal spiritual fruit from the vine of the Vedas, delivers a soul when He is chanted even once, faithfully or negligently.’

ভক্তির প্রকার যত শাস্ত্রে দেখা যায় ।
তঁহি মধ্যে নামাশ্রয় শ্রেষ্ঠ বলি’ গায় ॥১৮৯॥

bhaktira prakāra yata śāstre dekhā yāya
tāhi madhye nāmāśraya śreṣṭha bali’ gāya [189]

gāya—The scriptures sing [that] nāmāśraya—taking shelter of the Name śreṣṭha bali’—is the best tāhi madhye—amongst yata bhaktira prakāra—all the practices of devotion dekhā yāya—found śāstre—in the scriptures.

“The scriptures sing that taking shelter of the Name is best amongst all the practices of devotion found in the scriptures.

কষ্টেতে অষ্টাঙ্গ যোগে বিষ্ণুস্মৃতি সাধে ।
ওষ্ঠস্পন্দনেই শ্রেষ্ঠ কীর্তন বিরাজে ॥১৯০॥

kaṣṭete aṣṭāṅga yoge viṣṇu-smṛti sādhe
oṣṭha-spandaneī śreṣṭha kīrtana virāje [190]

viṣṇu-smṛti—Remembrance of Viṣṇu sādhe—is practised kaṣṭete—with difficulty aṣṭāṅga yoge—through aṣṭāṅga-yoga, [but] kīrtana—chanting [His Name is practised] oṣṭha-spandaneī—by simply moving the lips; [chanting thus] virāje—reigns śreṣṭha—supreme.

“Remembrance of Viṣṇu is practised with difficulty through aṣṭāṅga-yoga, but chanting His Name is practised simply by moving the lips; chanting thus reigns supreme.

অঘচ্ছিৎ স্মরণং বিশেষর্কর্ষহ্রায়াসেন সাধ্যতে ।
ওষ্ঠস্পন্দনমাত্রেন কীর্তনন্তু ততো বরম ॥১৯১॥

aghachchhit smaraṇaṁ viṣṇor bahv-āyāsena sādhyate
oṣṭha-spandana-mātreṇa kīrtanan tu tato varam [191]

(*Vaiṣṇava-chintāmaṇi*)

“Remembrance of Viṣṇu, which destroys sin, is practised with great exertion, but chanting Viṣṇu’s Name is practised simply by moving the lips. Chanting is thus superior to remembrance.’

দীক্ষাপূর্বক অর্চন যদি শত জন্ম করে ।
তাহার জিহ্বায় নিত্য হরিনাম স্ফুরে ॥১৯২॥

dīkṣā-pūrvaka archana yadi śata janma kare
tāhāra jihvāya nitya hari-nāma sphure [192]

hari-nāma—The Name of the Lord nitya—always sphure—appears tāhāra jihvāya—on the soul’s tongue yadi—when dīkṣā-pūrvaka—they have accepted initiation [and] archana kare—performed worship śata janma—for hundreds of births.

“The Name of the Lord always appears on the tongue of those who have accepted initiation and performed worship for hundreds of births.

যেন জন্মশতৈঃ পূর্বং বাসুদেবঃ সমর্চিতঃ ।
তন্মুখে হরিনামানি সদা তিষ্ঠন্তি ভারত ॥১৯৩॥

yena janma-śataiḥ pūrvaṁ vāsudevaḥ samarchitaḥ
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata [193]

(*Vaiṣṇava-chintāmaṇi*)

“O King, the Names of the Lord are always present in the mouth of those who have fully worshipped Vāsudev for hundreds of previous births.’

সত্যযুগে বহুকালে যাহা তপোধ্যানে ।
 যজ্ঞাদি যজিয়া ত্রেতায় যেবা ফল টানে ॥১৯৪॥
 দ্বাপরে অর্চনাঙ্গতে পায় যেবা ফল ।
 কলিতে হরিনামে পায় সে সকল ॥১৯৫॥

satya-yuge bahu-kāle yāhā tapo-dhyāne
 yajñādi yajiyā tretāya yebā phala ṭāne [194]
 dvāpare archanāṅgete pāya yebā phala
 kalite hari-nāme pāya se sakala [195]

se sakala yāhā yebā yebā phala phala—All the results ṭāne—attained satya-yuge—in Satya-yuga bahu-kāle tapo-dhyāne—by long-term austerity and meditation, tretāya—in Tretā-yuga yajñādi yajiyā—by conducting sacrifices, [and] dvāpare—in Dvāpar-yuga archanāṅgete—by the practice of worship pāya—are attained kalite—in Kali-yuga hari-nāme—by [chanting] the Name of the Lord.

“All the results attained in Satya-yuga by long-term austerity and meditation, in Tretā-yuga by conducting sacrifices, and in Dvāpar-yuga by Deity worship are attained in Kali-yuga by chanting the Name of the Lord.

ধ্যয়ন্ কৃতে যজন্ যজ্ঞৈশ্চেতয়াং দ্বাপরেহর্চয়ন্ ।
 যদাপ্নোতি তদাপ্নোতি কলৌ সঙ্কীৰ্ত্য কেশবম্ ॥১৯৬॥

dhyāyan kṛte yajan yajñais tretāyām dvāpare 'rchayan
 yad āpnoti tad āpnoti kalau saṅkīrtya keśavam [196]
 (Viṣṇu-purāṇa)

“Whatever is attained in Satya-yuga by meditation, in Tretā-yuga by sacrifice, and in Dvāpar-yuga by worship, is attained in Kali-yuga by chanting Keśava’s Name.’

কলিকালে মহাভাগবত বলি তারে ।
 কীৰ্তনে যে হরি ভজে এ ভব-সংসারে ॥১৯৭॥

kali-kāle mahābhāgavata bali tāre
 kīrtane ye hari bhaje e bhava-saṁsāre [197]

bali—We consider tāre ye—those who bhaje—serve hari—the Lord kali-kāle—in the Age of Kali e bhava-saṁsāre—in this material world kīrtane—by chanting [His Name to be] mahābhāgavata—advanced devotees.

“We consider those who serve the Lord in the Age of Kali in this material world by chanting His Name to be advanced devotees.

মহাভাগবতা নিত্যং কলৌ কুৰ্বন্তি কীৰ্তনম্ ॥১৯৮॥

mahābhāgavatā nityam kalau kurvanti kīrtanam [198]
 (Skanda-purāṇa)

“In the Age of Kali, great devotees always chant the Name of the Lord.’

চিদাম্বক হরিনাম বারেক উচ্চায়ে ।
শিব-ব্রহ্মা-অনন্ত তার ফল কহিতে নারে ॥১৯৯॥

chid-ātmaka hari-nāma bāreka uchchāre

śiva-brahmā-ananta tāra phala kahite nāre [199]

śiva-brahmā-ananta-Śiva, Brahmā, and Ananta nāre—cannot kahite—describe tāra phala—the result of bāreka—once uchchāre—chanting chid-ātmaka hari-nāma—the spiritual Name of the Lord.

“Śiva, Brahmā, and Ananta cannot describe the result of once chanting the spiritual Name of the Lord.

নামোচ্চারণমাহাত্ম্য অদ্ভুত বলি' গায় ।

উচ্চারণমাত্রে নর পরমপদ পায় ॥২০০॥

nāmoichchāraṇa-māhātmya adbhuta bali' gāya

uchchāraṇa-mātre nara parama-pada pāya [200]

bali' gāya—The scriptures proclaim [that] nāmoichchāraṇa-māhātmya—the glory of chanting the Name [is] adbhuta—astounding; uchchāraṇa-mātre—by just once chanting [the Name,] nara—the soul pāya—attains parama-pada—the supreme abode.

“The scriptures proclaim that the glory of chanting the Name is astounding: by just once chanting the Name, the soul attains the supreme abode.

সক্ৰুচ্চারণশোভা হরেনাম চিদাম্বকম্ ।

ফলং নাশ্চ ক্ষমো বজ্জ্বং সহস্রবদনো বিধিঃ ॥২০১॥

নামোচ্চারণমাহাত্ম্যং শ্রীযতে মহদদ্ভুতম্ ।

যচ্চারণমাত্রেন নরো যয়াৎ পরং পদম্ ॥২০২॥

sakṛd uchchārayanty eva harer nāma chid-ātmakam

phalaṁ nāśya kṣamo vaktuṁ sahasra-vadano vidhiḥ [201]

nāmoichchāraṇa-māhātmyaṁ śrūyate mahad adbhutam

yad uchchāraṇa-mātreṇa naro yāyāt paraṁ padam [202]

(Bṛhan-nāradya-purāṇa)

“Thousand-mouthed Ananta Śeṣa and the creator Lord Brahmā cannot describe the result of chanting the Lord’s spiritual Name even once. We have heard that the glories of uttering the Name are greatly astounding: by just once chanting the Name, the soul attains the supreme abode.’

কৃষ্ণ বলে, ‘শুন অর্জুন! বলিব তোমায় ।

শ্রদ্ধায় হেলায় জীব মম নাম গায় ॥২০৩॥

সেই নাম মম হৃদি সদা বর্তমান ।

নামসম ব্রত নাই, নামসম জ্ঞান ॥২০৪॥

নামসম ধ্যান নাই, নামসম ফল ।

নামসম ত্যাগ নাই, নামসম বল ॥২০৫॥

নামসম পুণ্য নাই, নামসম গতি ।
 নামের শক্তিগানে বেদের নাহিক শক্তি ॥২০৬॥
 kṛṣṇa bale, 'śuna arjuna! baliba tomāya
 śraddhāya helāya jīva mama nāma gāya [203]
 sei nāma mama hṛdi sadā vartamāna
 nāma-sama vrata nāi, nāma-sama jñāna [204]
 nāma-sama dhyāna nāi, nāma-sama phala
 nāma-sama tyāga nāi, nāma-sama bala [205]
 nāma-sama puṇya nāi, nāma-sama gati
 nāmera śakti-gāne vedera nāhika śakati [206]

kṛṣṇa-Kṛṣṇa bale-says, 'arjuna!-O Arjuna, śuna-listen [to what] baliba-I will say tomāya-to you. [When] jīva-souls gāya-chant mama-My nāma-Name, śraddhāya-faithfully [or] helāya-negligently, sei nāma-their names vartamāna-remain mama hṛdi-in My heart sadā-forever. nāi-There is no vrata-rite nāma-sama-equal to [My] Name. [There is no] jñāna-knowledge nāma-sama-equal to [My] Name. nāi-There is no dhyāna-meditation nāma-sama-equal to [My] Name. [There is no] phala-attainment nāma-sama-equal to [My] Name. nāi-There is no tyāga-renunciation nāma-sama-equal to [My] Name. [There is no] bala-strength nāma-sama-equal to [My] Name. nāi-There is no puṇya-piety nāma-sama-equal to [My] Name. [There is no] gati-shelter nāma-sama-equal to [My] Name. vedera śakati nāhika-The scriptures do not have the power śakti-gāne-to sing about the power nāmera-of [My] Name.

"Kṛṣṇa says, 'O Arjuna, listen to what I will say to you. When souls chant My Name, faithfully or negligently, their names remain in My heart forever. There is no rite equal to My Name. There is no knowledge equal to My Name. There is no meditation equal to My Name. There is no renunciation equal to My Name. There is no attainment equal to My Name. There is no strength equal to My Name. There is no piety equal to My Name. There is no shelter equal to My Name. The scriptures are unable to describe the power of My Name.

নামই পরমা মুক্তি, নামই পরমা গতি ।
 নামই পরমা শান্তি, নামই পরমা স্থিতি ॥২০৭॥
 নামই পরমা ভক্তি, নামই পরমা মতি ।
 নামই পরমা প্রীতি, নামই পরমা স্মৃতি ॥২০৮॥
 জীবের কারণ নাম, নামই জীবের প্রভু ।
 পরম আরাধ্য নাম, নামই গুরু প্রভু' ॥২০৯॥
 nāma-i paramā mukti, nāma-i paramā gati
 nāma-i paramā śānti, nāma-i paramā sthiti [207]
 nāma-i paramā bhakti, nāma-i paramā mati
 nāma-i paramā prīti, nāma-i paramā smṛti [208]
 jīvera kāraṇa nāma, nāma-i jīvera prabhu
 parama ārādhyā nāma, nāma-i guru prabhu' [209]

[My] *nāma-i*–Name alone [is] *paramā*–the highest *mukti*–liberation. [My] *nāma-i*–Name alone [is] *paramā*–the highest *gati*–shelter. [My] *nāma-i*–Name alone [is] *paramā*–the highest *śānti*–peace. [My] *nāma-i*–Name alone [is] *paramā*–the highest *sthiti*–dedication. [My] *nāma-i*–Name alone [is] *paramā*–the highest *bhakti*–devotion. [My] *nāma-i*–Name alone [is] *paramā*–the highest *mati*–conception. [My] *nāma-i*–Name alone [is] *paramā*–the highest *prīti*–love. [My] *nāma-i*–Name alone [is] *paramā*–the highest *smṛti*–remembrance. [My] *nāma*–Name [is] *jīvera*–the soul’s *kāraṇa*–origin. [My] *nāma-i*–Name alone [is] *jīvera*–the soul’s *prabhu*–Lord. [My] *nāma*–Name [is the soul’s] *parama*–highest *ārādhyā*–object of worship. [My] *nāma-i*–Name alone [is the soul’s] *guru*–Guru [and] *prabhu*–Lord.’

“My Name alone is the highest liberation. My Name alone is the highest shelter. My Name alone is the highest peace. My Name alone is the highest dedication. My Name alone is the highest devotion. My Name alone is the highest conception. My Name alone is the highest love. My Name alone is the highest remembrance. My Name alone is the soul’s origin. My Name alone is the soul’s master. My Name alone is the soul’s highest object of worship. My Name alone is the soul’s Guru and Lord.’

শ্রদ্ধয়া হেলয়া নাম রটন্তি মম জন্তবঃ ।
 তেবাং নাম সদা পার্থ বর্ততে হৃদয়ে মম ॥২১০॥
 ন নামসদৃশং জ্ঞানং ন নামসদৃশং ব্রতম্ ।
 ন নামসদৃশং ধ্যানং ন নামসদৃশং ফলম্ ॥২১১॥
 ন নামসদৃশস্ত্যাগো ন নামসদৃশঃ শমঃ ।
 ন নামসদৃশং পুণ্যং ন নামসদৃশী গতিঃ ॥২১২॥

śraddhayā helayā nāma raṭanti mama jantavaḥ
 teṣāṁ nāma sadā pārtha vartate hṛdaye mama [210]
 na nāma-sadṛśaṁ jñānaṁ na nāma-sadṛśaṁ vratam
 na nāma-sadṛśaṁ dhyaṇaṁ na nāma-sadṛśaṁ phalam [211]
 na nāma-sadṛśas tyāgo na nāma-sadṛśaḥ śamaḥ
 na nāma-sadṛśaṁ puṇyaṁ na nāma-sadṛśī gatiḥ [212]

(Ādi-purāṇa)

“[Kṛṣṇa:] ‘O Arjuna, the names of those who chant My Name, faithfully or negligently, always remain in My heart. There is no knowledge like My Name. There is no rite like My Name. There is no meditation like My Name. There is no attainment like My Name. There is no renunciation like My Name. There is no equanimity like My Name. There is no piety like My Name. There is no shelter like My Name.

নামৈব পরমা মুক্তির্নামৈব পরমা গতিঃ ।
 নামৈব পরমা শান্তির্নামৈব পরমা স্থিতিঃ ॥২১৩॥

নামৈব পরমা ভক্তির্নামৈব পরমা মতিঃ ।
 নামৈব পরমা প্রীতিনামৈব পরমা স্মৃতিঃ ॥২১৪॥
 নামৈব কারণং জ্ঞেয়র্নামৈব প্রভুরেব চ ।
 নামৈব পরমারাধ্যো নামৈব পরমো গুরুঃ ॥২১৫॥

nāmaiva paramā muktir nāmaiva paramā gatiḥ
 nāmaiva paramā śāntir nāmaiva paramā sthitiḥ [213]
 nāmaiva paramā bhaktir nāmaiva paramā matiḥ
 nāmaiva paramā prītir nāmaiva paramā smṛtiḥ [214]
 nāmaiva kāraṇaṁ jantor nāmaiva prabhur eva cha
 nāmaiva paramārādhyo nāmaiva paramo guruḥ [215]

(Ādi-purāṇa)

“My Name alone is the highest liberation. My Name alone is the highest shelter. My Name alone is the highest equanimity. My Name alone is the highest dedication. My Name alone is the highest devotion. My Name alone is the highest conception. My Name alone is the highest love. My Name alone is the highest remembrance. My Name alone is the soul’s origin. My Name alone is the soul’s master. My Name alone is the soul’s highest object of worship. My Name alone is the soul’s highest Guru.’

হরিনাম-মাহাত্ম্যের কভু নাই পার ।
 যে নাম শ্রবণে সগু পুক্‌শ উদ্ধার ॥২১৬॥

hari-nāma-māhātmyera kabhu nāhi pāra
 ye nāma śravaṇe sadya pukkaśa uddhāra [216]

kabhu nāhi—There is never pāra—an end hari-nāma-māhātmyera—to the glories of the Lord’s Name, ye nāma—the Name which śravaṇe—by hearing [even] pukkaśa—outcasts [are] sadya—immediately uddhāra—liberated.

“The glories of the Lord’s Name never end; even outcasts are immediately liberated upon hearing the Name.

যনামসকৃচ্ছ্রবণাৎ
 পুক্‌শোহপি বিমুচ্যতে সংসারাৎ ॥২১৭॥
 yan-nāma sakṛch chhravaṇāt
 pukkaśo ‘pi vimuchyate saṁsārāt [217]

(Śrīmad Bhāgavatam: 6.16.44)

“Even outcasts are liberated from saṁsāra by once hearing the Name of the Lord.

স্বপনে জাগ্রতে য়েবা জল্পে কৃষ্ণনাম ।
 কলিতে সে কৃষ্ণরূপী, কৃষ্ণের বিধান ॥২১৮॥
 svapane jāgrate yebā jalpe kṛṣṇa-nāma
 kalite se kṛṣṇa-rūpī, kṛṣṇera vidhāna [218]

se—Those kalite—in the Age of Kali yebā—who jalpe—chant kṛṣṇa-nāma—the Name of Kṛṣṇa svapane—in dreams [and] jāgrate—while awake [attain] kṛṣṇa-rūpī—a form like that of Kṛṣṇa. [This is] kṛṣṇera—Kṛṣṇa’s vidhāna—arrangement.

“Those in the Age of Kali who chant the Name of Kṛṣṇa while dreaming or awake attain a form like that of Kṛṣṇa. This is Kṛṣṇa’s arrangement.

কৃষ্ণ কৃষ্ণেতি কৃষ্ণেতি স্বপন জাগ্রদ্ ব্রজংস্থথা ।

যো জল্পতি কলৌ নিত্যং কৃষ্ণরূপী ভবেদ্বি সঃ ॥২১৯॥

kṛṣṇa kṛṣṇeti kṛṣṇeti svapan jāgrad vrajaṁs tathā
yo jalpati kalau nityaṁ kṛṣṇa-rūpī bhaved dhi saḥ [219]

(Varāha-purāṇa)

“While dreaming, waking, or walking, those who always chant, ‘Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!’ in the Age of Kali attain a form like that of Kṛṣṇa Himself.’

কৃষ্ণ বালি’ নিত্য স্মরে সংসার-সাগরে ।

জলোথিত পদ্ম যেন নরকে উদ্ধরে ॥২২০॥

kṛṣṇa bali’ nitya smare saṁsāra-sāgare

jaloṭhita padma yena narake uddhare [220]

[The Lord] uddhare—delivers narake—from hell [anyone who,] yena—like padma—a lotus jaloṭhita—arising from water, nitya—always smare—remembers [Him] bali’—by chanting kṛṣṇa—the Name of Kṛṣṇa saṁsāra-sāgare—within the ocean of material existence.

“The Lord delivers from hell anyone who, like a lotus arising out of water, always remembers Him by chanting ‘Kṛṣṇa’ within the ocean of material existence.

কৃষ্ণ কৃষ্ণেতি কৃষ্ণেতি যো মাং স্মরতি নিত্যশঃ ।

জলং ভিদ্ধা যথা পদ্মং নরকাতুঙ্করাম্যহম্ ॥২২১॥

kṛṣṇa kṛṣṇeti kṛṣṇeti yo mām smarati nityaśaḥ

jalaṁ bhittvā yathā padmaṁ narakād uddharāmy aham [221]

(Nṛsiṁha-purāṇa)

“[The Lord:] ‘I deliver from hell anyone who, like a lotus cutting through water, always remembers Me by chanting ‘Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!’”

কৃষ্ণনাম সর্বমুখ্য জীবের আশ্রয় ।

অশেষ পাপ হরে, সত্ত্ব পাপমুক্তিকর ॥২২২॥

kṛṣṇa-nāma sarva-mukhya jīvera āśraya

aśeṣa pāpa hare, sadya pāpa-mukti-kara [222]

kṛṣṇa-nāma—The Name of Kṛṣṇa [is] sarva-mukhya āśraya—the foremost shelter jīvera—of the soul. hare—The Name removes aśeṣa—innumerable pāpa—sins [and] sadya—immediately [is] pāpa-mukti-kara—a granter of liberation from [all] sins.

“The Name of Kṛṣṇa is the foremost shelter of the soul. The Name removes innumerable sins and immediately liberates the soul from all sins.

নাম্নাং মুখ্যতরং নাম কৃষ্ণাখ্যং মে পরন্তপ ।
 প্রায়শ্চিত্তমশেষাণাং পাপানাং মোচকং পরম্ ॥২২৩॥
 nāmnaṁ mukhyataram nāma kṛṣṇākhyam me parantapa
 prāyaścittam aśeṣāṇāṁ pāpānām mochakam param [223]
 (Prabhāsa-purāṇa)

“[The Lord:] ‘Amongst My Names, ‘Kṛṣṇa’ is supreme. This Name atones for innumerable sins and grants the ultimate liberation.’

নাম চিন্তামণি, কৃষ্ণ, চৈতন্য-স্বরূপ ।
 পূর্ণ, শুদ্ধ, নিত্যমুক্ত, নামনামী একরূপ ॥২২৪॥
 nāma chintāmaṇi, kṛṣṇa, chaitanya-svarūpa
 pūrṇa, śuddha, nitya-mukta, nāma-nāmī eka-rūpa [224]

nāma—The Name [is] chintāmaṇi—a wish-fulfilling jewel, kṛṣṇa—Kṛṣṇa [Himself. He is] chaitanya-svarūpa—by nature spiritual, pūrṇa—complete, śuddha—pure, [and] nitya-mukta—eternally liberated. nāma-nāmī—The Name and the possessor of the Name [are] eka-rūpa—one being.

“The Name is a wish-fulfilling jewel, Kṛṣṇa Himself. He is by nature spiritual, complete, pure, and eternally liberated. The Name and the possessor of the Name are one.

নাম চিন্তামণিঃ কৃষ্ণশ্চৈতন্যরসবিগ্রহঃ ।
 পূর্ণঃ শুদ্ধো নিত্যমুক্তোহভিন্নত্বানামনামিনোঃ ॥২২৫॥
 nāma chintāmaṇiḥ kṛṣṇaś chaitanya-rasa-vigrahaḥ
 pūrṇaḥ śuddho nitya-mukto ‘bhinnatvān nāma-nāminoḥ [225]
 (Padma-purāṇa)

“The Name is a wish-fulfilling jewel, Kṛṣṇa Himself, and the embodiment of spiritual joy. He is complete, pure, eternally liberated, and nondifferent from the possessor of the Name.’

বিষ্ণু নাম বিষ্ণুশক্তি যেই জন জানে ।
 সুমতি প্রার্থনা করে অপ্রাকৃত জ্ঞানে ॥২২৬॥
 viṣṇu-nāma viṣṇu-śakti yei jana jāne
 sumati prārthanā kare aprākṛta jñāne [226]

yei jana—Those who jāne—know [the] sumati—easily understandable viṣṇu-nāma—Name of Viṣṇu [and] viṣṇu-śakti—power of Viṣṇu prārthanā kare—pray [to Him] aprākṛta jñāne—with supramundane knowledge.

“Those who know the easily understandable Name and power of Viṣṇu pray to Him with supramundane realisation.

ওঁ আস্ত্র জানন্তো নাম চিদিবক্তন ।
 মহন্তে বিশেষা স্মৃতিং ভজামহে ॥২২৭॥
 ō āsya jānanto nāma chid-viviktaṁ
 mahas te viṣṇo sumatiṁ bhajāmahe” [227]

(*R̥g-veda: 1.156.3*)

“O Viṣṇu! Understanding Your spiritual, all-revealing, and easily intelligible Name, we serve You.”

স্থানেশ্বরী কৃষ্ণদাস যোড় করি’ কর ।
 বলে, “প্রভু, এক বস্ত্র প্রার্থনা হামার ॥২২৮॥
 sthāneśvarī kṛṣṇa-dāsa yoḍa kari’ kara
 bale, “prabhu eka vastu prārthanā hāmāra [228]

sthāneśvarī kṛṣṇa-dāsa–Kṛṣṇadās of Sthāneśvarī [then] yoḍa kari’–joined [his] kara–palms [and] bale–said, “prabhu–“O Lord, hāmāra eka vastu prārthanā–I have one request. [Śrīman Mahāprabhu thus concluded His glorification of the Name.] Kṛṣṇadās of Sthāneśvarī then joined his palms and said, “O Lord, I have one request.

এরূপ মাহাত্ম্য নামের শুনিমু শ্রবণে ।
 সর্বত্র সমান ফল নাহি হোয় কেনে ॥২২৯॥
 e-rūpa mähātmya nāmera śuninu śravaṇe
 sarvatra samāna phala nāhi hoya kene” [229]

śuninu–I have heard [now] śravaṇe–with [my own] ears e-rūpa mähātmya–the glories nāmera–of the Name, [but] samāna–the same phala–results hoya nāhi–do not occur sarvatra”–everywhere. kene–Why?”

“I have now heard with my own ears the glories of the Name, but such results do not occur everywhere. Why?”

প্রভু বলে, “শ্রদ্ধা বিশ্বাস সকলের মূল ।
 বিশ্বাস-অভাবে কেহ নাহি লভে ফল” ॥২৩০॥
 prabhu bale, “śraddhā viśvāsa sakalera mūla
 viśvāsa-abhāve keha nāhi labhe phala” [230]

prabhu–The Lord bale–said, “śraddhā viśvāsa–Faith and conviction [are] mūla–the basis sakalera–of everything. viśvāsa-abhāve–Because of a lack of faith, keha–some labhe nāhi–do not attain phala”–the result.”

The Lord answered, “Faith and conviction are the basis of everything. Because they lack faith, some do not attain the result.”

প্রভু বলে, “অন্তর্যামী নাম ভগবান্ ।
 বিশ্বাসানুসারে ফল করেন প্রদান ॥২৩১॥
 prabhu bale, “antaryāmī nāma bhagavān
 viśvāsānusāre phala karena pradāna [231]

prabhu—The Lord bale—said, “antaryāmī—“Dwelling within [the heart,] nāma—the Name, bhagavān—the Lord [Himself,] pradāna karena—grants [souls] phala—results viśvāsānusāre—according to [their] faith.

The Lord continued, “Dwelling within the heart, the Name, the Lord Himself, grants souls results according to their faith.

নামের মহিমা পূর্ণ বিশ্বাস না করে ।
নামের ফল নাহি পায়, নাম-অপরাধে মরে ॥২৩২॥

nāmera mahimā pūrṇa viśvāsa nā kare
nāmera phala nāhi pāya, nāma-aparādhe mare [232]

[Those who] pūrṇa viśvāsa kare nā—do not have full faith mahimā—in the glories nāmera—of the Name pāya nāhi—do not get phala—the [proper] result nāmera—of [chanting] the Name; mare—they die nāma-aparādhe—as a result of offences to the Name.

“Those who do not have full faith in the glories of the Name do not get the proper result of chanting the Name; they die as a result of offences to the Name.

অর্থবাদ করে ফলে বিশ্বাস ত্যজিয়া ।
ফল নাহি পায়, থাকে নরকে পড়িয়া” ॥২৩৩॥

arthavāda kare phale viśvāsa tyajiyā
phala nāhi pāya, thāke narake paḍiyā” [233]

[Those who] phale arthavāda kare—consider the result [of chanting the Name] to be exaggerated tyajiyā—lose [their] viśvāsa—faith [in the Name and] pāya nāhi—do not get phala—the [proper] result; paḍiyā thāke—they fall and remain narake—in hell.”

“Those who consider the result of chanting the Name to be exaggerated lose their faith in the Name and do not get the proper result; they fall into hell and remain there.”

অর্থবাদং হরের্নাম্নি সম্ভাবয়তি যো নরঃ ।
স পাপিষ্ঠো মনুষ্যাণাং নিরয়ে পতন্তি স্ফুটম্ ॥২৩৪॥

arthavādaṁ harer nāmni sambhāvayati yo naraḥ
sa pāpiṣṭho manuṣyāṅāṁ niraye patanti sphuṭam [234]

(Kātyāyana-saṁhitā)

“The sinners within human society who imagine the glories of the Name of the Lord to be exaggerated certainly fall into hell.”

যনামকীর্জনফলং বিবিধং নিশম্য
ন শ্রদ্ধধাতি মনুতে যদ্ব্যর্থবাদম্ ।
যো মানুযস্তুমিহ দুঃখচয়ে ক্ষিপামি
সংসার-ঘোর-বিবিধার্জিনিপীড়িতাঙ্গম্ ॥২৩৫॥

yan-nāma-kīrtana-phalaṁ vividhaṁ niśamya
 na śraddadhāti manute yad utārvhavādam
 yo mānuṣas tam iha duḥkha-chaye kṣipāmi
 saṁsāra-ghora-vividhārti-nipīḍitāṅgam [235]

(*Brahma-saṁhitā*)

“[The Lord:] ‘Those who hear about the various results attained by chanting My Name but have no faith in them and think them to be exaggeration—I throw such persons into the dark, troublesome material world after subjecting them to a myriad of miseries.’”

শ্রীশ্রীপ্রেমবিবর্ত সমাপ্ত

śrī-śrī prema-vivarta samāpta

Thus ends *Śrī Śrī Prema-vivarta*.

The Ten Offences to the Holy Name

Summarised here on the basis of the verses in
*Śrī Padma-purāṇa** discussed in chapter nineteen.

- (1) Criticising sādhus.
- (2a) Considering Śiva or other gods to be independent of Kṛṣṇa.
- (2b) Considering Kṛṣṇa's Name, Form, Qualities, or Pastimes to be distinct from Him.
- (3) Disobeying Śrī Guru.
- (4) Criticising the scriptures.
- (5) Considering the glories of the Name exaggerated praise.
- (6) Considering the Name imaginary.
- (7) Using the Name as a means to absolve oneself of sin.
- (8) Considering chanting the Name equivalent to pious worldly activities.
- (9) Instructing faithless persons in chanting the Name.
- (10) Remaining devoid of love for the Name and engrossed in the mentality of 'I' and 'mine' even after hearing the glories of the Holy Name.

*In some editions of *Śrī Padma-purāṇa*, the verses are found in chapter forty-eight of the Svarga-khaṇḍa and in other editions in chapter twenty-five of the Brahma-khaṇḍa.

Glossary

Āchārya one who understands the purport of the scriptures, teaches it to others, and personally practises it.

Achyuta-gotra ‘lit. the family of the Lord’. Vaiṣṇavas conceive of themselves in this way because they do not identify themselves with their paternal ancestry, or gotra. The name *Achyuta* signifies ‘He who is infallible and inexhaustible’.

Aditi the eldest daughter of Dakṣa, wife of Kaśyapa Muni, and mother of the twelve Ādityas: the eleven principal demigods—Sūrya, Aryamā, Pūṣā, Tvaṣṭā, Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, and Indra—and Śrī Vāmandev, Lord Viṣṇu’s Avatār as a dwarf brāhmaṇ.

Advaita Āchārya a principal associate of Śrīman Mahāprabhu and member of the Pañcha Tattva who participated in countless Pastimes of the Lord and played the role of inviting the Lord to descend to the earth. He is the Avatār of Mahāviṣṇu and Sadāśiva in the Pastimes of Śrīman Mahāprabhu.

Āgama lit. ‘that which has come down’; scriptures spoken by Lord Śiva to Pārvatī Devī that describe creation, destruction, worship of deities, preparatory rites, methods of meditation, and other subjects.

Ajāmil a fallen brāhmaṇ who at the time of death, while calling out to his son named Nārāyaṇ, happened to remember Lord Viṣṇu Himself and was thus protected by the attendants of Lord Viṣṇu from being taken to hell by the attendants of Yamarāj.

Anantadev (Ananta Śeṣa) a partial Avatār of Lord Balarām in the form of a serpent who holds the planets on His innumerable heads and chants the glories of the Lord with his innumerable mouths.

He also assumes the forms of all the paraphernalia required for the Lord's service, such as the Lord's umbrella, slippers, bed, pillow, clothing, resting chair, house, sacred thread, and throne. Because He serves the Lord in innumerable ways, He is known as 'Ananta' ('Unending'), and because He reaches the ultimate limit of serving the Lord, He is known as 'Śeṣa' ('the end').

aparādha an offence; an action that is contrary to the rules, principles, or mood of devotion to the Lord; an action that displeases the Lord; imperfect worship (apakṛṣṭa-ārādhana).

aprākṛta lit. 'not mundane'; supramundane, divine, spiritual; part of, or related to, the highest plane of spiritual existence, the land of Lord Kṛṣṇa's Pastimes, which at times resembles the mundane world but is nevertheless 'not mundane'.

āśram lit. 'no fatigue'; a shelter; a residence where people practise spiritual life; the hermitage of a sage or guru; any of the four social orders: brahmacharya, gṛhastha, vānaprastha, and sannyās. Brahmachārīs are students whose duty is service to Śrī Guru; gṛhasthas are householders whose duty is maintaining others and performing worship; vānaprasthas are retired householders whose duty is performing austerities and realising the self; and sannyāsīs are renunciants whose duty is equanimity and nonviolence.

aṣṭāṅga-yoga the eightfold path of yoga practice taught by Patañjali comprised of rules for behaviour, codes of conduct, postures, breath regulation, restraint of the senses, concentration, meditation, and trance. Aṣṭāṅga-yoga is the dharma of the Age of Satya and the primary means to attain realisation of the Supersoul. It is impractical in the Age of Kali, though modified forms of it are practised at present as a means to pursue health, enjoyment, supernatural powers (siddhis), and impersonal liberation (sāyujya-mukti).

Avatār lit. 'one who crosses down'; a form or role assumed by the Lord or one of His devotees when they descend from the spiritual world to the material world. In general, the Lord has six types

of Avatārs: Puruṣa-avatārs (who maintain the creation), Lilā-avatārs (who perform special Pastimes), Guṇa-avatārs (who regulate the modes of material nature), Manvantara-avatārs (the fathers of mankind), Yuga-avatārs (who establish the dharma for each age), and Śaktyāveśa-avatārs (souls who are empowered to perform particular functions).

ātmā the self, esp. the eternal soul. According to context, *ātmā* may also refer to the Absolute (Brahma), the body, the mind, endeavour, steadiness, intelligence, or nature. As a name of the Supreme Lord, *Ātmā* signifies 'He who is all-pervasive and the source of everything'. See *Supersoul*.

Balarām (Baladev) the elder brother of Lord Kṛṣṇa; the first expansion of Kṛṣṇa; the source of Lord Nārāyaṇ and all other Avatārs. He appears as Śrī Nityānanda Prabhu in the Pastimes of Śrīman Mahāprabhu.

banyan *Ficus benghalensis*; a sacred tree in the fig family whose branches produce aerial roots that expand into accessory trunks and sometimes span across acres in this manner. Banyan trees are found through the abodes of Lord Śrī Kṛṣṇa and Śrīman Mahāprabhu.

Bhagavad-gītā lit. 'the Lord's song'; Lord Kṛṣṇa's guidance to the warrior Arjuna just prior to the Battle of Kurukṣetra, which appears in the *Mahābhārata* compiled by Vedavyās. Within *Bhagavad-gītā*, the soul, the Lord, reincarnation, action, knowledge, sacrifice, purity, devotion and surrender to the Lord are all clearly and concisely explained. *Bhagavad-gītā* is thus renowned as the essential primary scripture for all spiritual practitioners.

Bilvamaṅgal Ṭhākur (Lilāśuka) the author of *Śrī Kṛṣṇa-karṇāmṛta*, a compilation of poems describing Śrī Kṛṣṇa's madhura-rasa Pastimes which was greatly appreciated by Śrīman Mahāprabhu. Although he was a brāhmaṇ and scholar, Bilvamaṅgal once risked his life to meet with a prostitute in the middle of the night during a violent storm. After being admonished by the prostitute when

he arrived, Bilvamaṅgal had an epiphany, and the next morning he went straight to the āśram of Somagiri, a renowned Vaiṣṇava in the lineage of Viṣṇu Swāmī, and took initiation. He stayed with his Guru for some time and began to compose poetry about Lord Kṛṣṇa. When Somagiri saw this, he gave him the name Lilāśuka ('parrot of the Lord's Pastimes') and soon after conferred sannyās upon him. Bilvamaṅgal later departed for Śrī Vṛndāvan Dhām and spent the rest of his life there absorbed in serving the Lord and composing poetry describing His Pastimes.

Brahma (Brahman) (1) the Absolute; a Name for the Supreme Lord which means, "*Bṛhatvāt bṛhaṇatvāt iti Brahma*: He who is the greatest and always becoming greater"; (2) the bodily effulgence of the Supreme Lord; the infinite expanse of spiritual energy which makes up, surrounds, and pervades all living beings and all planes of existence.

Brahmā the first being in the material universe, who is considered both self-born and the son of Lord Viṣṇu. Brahmā performs a variety of duties: creating all life forms within the material world using the material elements manifested by the energy of the Supreme Lord; regulating the mode of passion within the material world; revealing the Vedas to the ṛṣis; performing sacrifices for the satisfaction of the Supreme Lord; and overseeing the affairs of the demigods, the sages, and human beings. 'Brahmā' is a post occupied by a soul in each material universe, and each material universe manifests and dissolves with his birth and death.

brāhmaṇ (brahmin) lit. 'knower of Brahma'; one who, as a result of realisation of Brahma, is endowed with twelve qualities: virtuousness, truthfulness, self-control, austerity, non-enviousness, humility, tolerance, non-maliciousness, expertise in sacrifice, charitableness, steadiness, and learning. One is not a brāhmaṇ simply by being born as the son of a brāhmaṇ; one must have the appropriate qualities and behaviour.

Chaitanya lit. 'consciousness'; a short name for Śrī Chaitanya Mahāprabhu.

Chaitanya Mahāprabhu (Śrī) the Supreme Personality of Godhead; the combined form of Śrī Śrī Rādhā-Kṛṣṇa; the Absolute in His aspect as a devotee of Himself; the origin of all Avatārs, manifestations, and energies. He appeared on earth in the land of Bengal with His associates and divine abode (1486–1534) to spread prema-dharma, the religion of divine love, through Nām-saṅkīrtan, the chanting of the Lord's Holy Names, and He is renowned for His compassion. He is also known as Nimāi, Viśvambhar, Gaurāṅga, Gaurahari, and Gaurasundar, amongst other names.

Chaṇḍī Dās a pure devotee of Lord Kṛṣṇa who appeared at the beginning of the 15th century in a family of brāhmaṇs within the Birbhum district of West Bengal. His poetry describing the Pastimes of Śrī Śrī Rādhā-Kṛṣṇa is very dear to Śrīman Mahāprabhu.

Chāṇḍrāyaṇ-vrata a penance performed by eating only fifteen mouthfuls of food on the full-moon day, reducing the amount taken each day by one mouthful until the new moon, and then increasing the amount by one mouthful each day until the next full moon.

dal split pulses, esp. varieties of lentils.

daśa-karma ten rites performed throughout a person's lifetime that are meant to purify them of sin and produce merits leading to a prosperous future. These include the rites performed when someone is given a name, when they begin their education, when they are married, and when they pass away.

dharma nature; inherent quality; religion; duty; occupation; law. In its purest sense, *dharma* denotes the eternal service of the Supreme Lord.

Durvāsā Muni a partial avatār of Lord Śiva who appeared as the son of Atri and Anasūya, and brother of Dattātreya; a powerful sage

renowned for both his curses and boons. He plays a catalytic role in various Pastimes of Lord Kṛṣṇa and His Avatārs.

Dvāpar-yuga the third of the four ages that the universe cycles through seventy-one times during each day of Brahmā. Dvāpar-yuga lasts approx. 864,000 years. The last Dvāpar-yuga ended about five thousand years ago, just after the Battle of Kurukṣetra and Lord Kṛṣṇa's withdrawal from this world.

Dvārakā the eternal abode of Lord Kṛṣṇa situated on the bank of the ocean, where He presides as the king of the Yadu dynasty. Dvārakā exists in the spiritual world in the lower portion of Goloka. When Lord Kṛṣṇa descended to the earth, Dvārakā manifested on an island just off the west coast of India in modern-day Gujarat.

dvija lit. 'twice born'; an alternative name for a brāhmaṇ, drawn from the idea that receiving initiation into the Brahma gāyatrī mantra is a second birth.

Ekādaśī the eleventh day of each lunar fortnight; the day during each fortnight that the Vaiṣṇavas fast and engage more deeply in devotional activities. Śrīman Mahāprabhu instructed that Ekādaśī should be observed only on days when the eleventh phase of the moon has begun before dawn (96 minutes before sunrise). Such days are known as Śuddhā Ekādaśī ('pure Ekādaśī').

Gadādhara Paṇḍit the Avatār of Śrīmatī Rādhārāṇī in Śrīman Mahāprabhu's Pastimes; the most intimate devotee of Śrīman Mahāprabhu; a member of the Pañcha Tattva. He was a lifelong companion of the Lord who in particular served the Lord during His final Pastimes by reciting *Śrīmad Bhāgavatam*. His humility, service, and love for the Lord are unparalleled.

Gadāi a short name for Gadādhara Paṇḍit.

Gādigāchhā a village within Godrumadwīp known at present as Svarūpgaṅj.

Gaṅgā the sacred river Ganges; the consort of the Supreme Lord who serves Him in the form of a river. After washing the lotus feet

of Lord Viṣṇu and filling the Causal Ocean, the Gaṅgā enters this material universe, flows through the heavenly planets, and descends to the earth after her fall is broken by Lord Śiva. From the Himalayas, the Gaṅgā flows across India into the Bay of Bengal, purifying and blessing all souls with devotion to the Lord.

Gauḍa Maṅḍal lit. ‘the district of gur (a type of unrefined sugar)’; the land of sweetness: the land of Śrīman Mahāprabhu’s eternal Pastimes, which descended to the earth with the Lord. At present, Gauḍa Maṅḍal is a district in central West Bengal that is renowned for Vaiṣṇavism.

Gaura lit. ‘gold’; a name of Śrīman Mahāprabhu that refers to His golden complexion.

Gaurachāḍ lit. ‘golden moon’, a name of Śrīman Mahāprabhu.

Gaurahari lit. ‘golden Lord’, a name of Śrīman Mahāprabhu.

Gaurāṅga lit. ‘golden-formed’, a name of Śrīman Mahāprabhu.

Giridhārī lit. ‘mountain holder’; a name of Lord Kṛṣṇa drawn from His Pastime of lifting Govardhan Hill.

Gokula lit. ‘cow-herd’ or ‘cow-quarters’; the homeland of Lord Kṛṣṇa; the name of the village in Mahāvan where Kṛṣṇa lives as a boy before moving to Nanda Grām. *Gokula* often refers to the abode of Kṛṣṇa revealed in the material world as opposed to Goloka, the abode of Kṛṣṇa in the spiritual world.

Goloka lit. ‘cow-land’; the name of the eternal, spiritual abode of Kṛṣṇa, the topmost plane within the spiritual world where the Lord’s sweetest Pastimes take place. It contains three divisions: Dvārakā, Mathurā, and Vṛndāvan.

gopa lit. ‘maintainer of cows’; a cowherd boy or man; an inhabitant of Vṛndāvan and associate of Lord Kṛṣṇa in His eternal abode and Pastimes. Gopas serve Kṛṣṇa as servants (in *dāśya-rasa*), friends (in *sakhya-rasa*), and affectionate guardians (in *vātsalya-rasa*).

gopī lit. ‘female maintainer of cows’; a cowherd girl or woman; an inhabitant of Vṛndāvan and associate of Kṛṣṇa in His eternal abode and Pastimes. Gopīs serve Kṛṣṇa as affectionate guardians (in vātsalya-rasa) or paramours (in parakīya-madhura-rasa). They are the greatest devotees of Lord Kṛṣṇa and the bodily expansions of Śrīmatī Rādhārāṇī.

Gopīnāth Āchārya a highly respected brāhmaṇ of Nabadwīp who was the brother-in-law of Sārvabhauma Bhaṭṭāchārya. He hosted Śrīla Īśvara Purī at his home and participated in many of Śrīman Mahāprabhu’s Pastimes in Nadia. Gopīnāth Āchārya later moved to Jagannāth Purī and is best known for the convincing remarks he made to Sārvabhauma Bhaṭṭāchārya about the divinity of Śrīman Mahāprabhu when the Lord first arrived in Purī.

Gorā lit. ‘gold’; a Name of Śrīman Mahāprabhu.

Gorāchāḍ lit. ‘golden moon’, a name of Śrīman Mahāprabhu.

Govinda lit. *vinda*, possessor, of *go*, which can mean cows, Vedas, senses, world, and other things; a name of Lord Kṛṣṇa given to him by Indra after He lifted Govardhan Hill.

Govinda Ghoṣ an eternal associate of the Lord who appeared in Agradwīp, West Bengal. He and his two younger brothers, Vāsudev Ghoṣ and Mādhava Ghoṣ, were renowned kīrtanīyās.

Guṇḍichā a Temple about two miles northeast of the Temple of Lord Jagannāth in Purī that is said to be named after the wife of Indradyumna Mahārāj, the King of Purī who built both of the Temples. Śrīman Mahāprabhu saw the Guṇḍichā Temple as a form of Vṛndāvan and would personally clean the Temple each year on the day prior to the Ratha Yātrā, the festival in which Kṛṣṇa, in the form of Lord Jagannāth, travels to Guṇḍichā as a way of fulfilling the devotees’ desire for Him to return to Vṛndāvan from Dvārakā. The yearly cleansing of the Guṇḍichā Temple demonstrates the necessity of purifying the heart so that the Lord can be received and served within it.

Guru lit. 'heavy'; master; teacher; he who dispels darkness; the form the Supreme Lord assumes to distribute divine knowledge.

Hari lit. 'He who takes away'; the Supreme Lord.

Haribol lit. 'chant 'Hari''; 'chant the Name of the Lord'.

Haridās Ṭhākura the close associate of Śrīman Mahāprabhu who is renowned as the foremost Āchārya of chanting the Holy Name (the Nāmāchārya). After Lord Brahmā offended Lord Kṛṣṇa in Vṛndāvan and performed austerities in Antardwīp, Lord Kṛṣṇa blessed him to accept the form of an outcast to fulfil his desire to humbly chant the Lord's Name and serve in the Lord's association. He thus became Haridās Ṭhākura.

Hari-vāsara lit. 'the Lord's day'; days throughout the year on which Vaiṣṇavas fast and engage more deeply in devotional activities. Such days include pure Ekādaśī, special Dvādaśī, and appearance days of the Lord, such as Janmāṣṭamī and Gaura Pūrṇimā.

hlādinī-śakti lit. 'pleasing energy'; the pleasure potency of the Supreme Lord; the energy by which the Lord feels pleasure and gives pleasure to all souls. The hlādinī-śakti appears to conditioned souls as sense pleasure, to liberated souls as the pleasure of Brahma, and to souls devoted to the Lord as rasa. The essence of the hlādinī-śakti is divine love, and its ultimate personification is Śrīmatī Rādhārāṇī.

Jagannāth lit. 'Lord of the universe'; the renowned Deity of the Supreme Lord situated in Śrī Puruṣottama Dhām in Odisha; a peculiar form Lord Kṛṣṇa assumes when He is overwhelmed by feelings of separation from the devotees of Vṛndāvan.

Jagannāth Miśra the father of Śrīman Mahāprabhu. He is Nanda Mahārāj in the Pastimes of Lord Kṛṣṇa.

Jagannāth Purī the name of the city on the bank of the Indian ocean in Odisha where Lord Jagannāth resides.

Jagannāth Vallabha garden a garden near the Guṇḍichā Temple in Jagannāth Purī that Lord Jagannāth visits throughout the year to perform various Pastimes. Śrīman Mahāprabhu and His devotees also performed numerous Pastimes here.

japa recitation of a mantra, either by mentally chanting it, murmuring it, or speaking it aloud. Japa is typically counted on a mālā and done a set number of times.

Jayadev Goswāmī the author of *Śrī Gīta-govinda*; a renowned Vaiṣṇava poet whose writings were deeply appreciated by Śrīman Mahāprabhu and His associates, as well as Lord Jagannāth and the Vaiṣṇavas throughout the ages.

jñān knowledge; consciousness; calculation; speculation; the pursuit of liberation; knowledge of the soul; knowledge of Brahma; knowledge of the Supreme Lord, His energies, and their relationships (sambandha-jñān).

jñāna-yoga the pursuit of liberation through the cultivation of knowledge.

jñānī a practitioner of jñāna-yoga; a seeker of liberation; a person of great learning.

kachu śāk a dish made from the corms and leaves of taro plants.

Kali lit. ‘the personification of quarrel’; the personification of the current age, who was allotted five places to reside by Mahārāj Parīkṣit: those of intoxication, illicit sex, slaughter, money, and gaming (gambling, dice, cards, chess, etc. (as explained by Śrīla Bhakti Siddhānta Saraswatī Ṭhākur in his commentary on SB 1.17.38)).

Kali-yuga the fourth (and current) of the four ages of the material universe (Satya, Tretā, Dvāpar, and Kali). Known as the age of quarrel and comparable to a dark winter, Kali-yuga lasts 427,000 years and began about 5,000 years ago, just after the battle of Kurukṣetra and the disappearance of Lord Kṛṣṇa. Kali-yuga is characterised by degradation of the fundamental virtues—honesty, cleanliness,

compassion, and austerity—and a predominance of gaming, intoxication, illicit sex, slaughter, and hoarding of wealth. It is nonetheless considered the most desirable of all ages by the sages and scriptures because during that time the prescribed means to serve the Lord—chanting His Name—is the easiest, the most purifying, and the most joyful of all spiritual practices.

Kāmyavan the fourth of the twelve forests of Vraja, located on the western side of the Dhām.

karma action; reactions to previous actions; worldly action; action performed to attain its fruit; action performed as a profession or duty; action performed according to scriptural directives; destiny.

karma-yoga the pursuit of enjoyment, both in the earthly and heavenly planes, by practising selfless action according to the directives in the scriptures; propitiating the Lord and the demigods by performing one's duty, acting virtuously, being charitable, engaging in sacrifices, conducting ceremonies, and offering worship.

karmī a practitioner of karma-yoga; a worker; a materialistic person.

Kāśī Mīśra the head priest at the Temple of Lord Jagannāth in whose home Śrīman Mahāprabhu resided during His Pastimes in Jagannāth Purī.

Kavi Karṇapūr the youngest son of Śivānanda Sen, who, by the special grace of Śrīman Mahāprabhu, was able to compose Sanskrit poetry about Lord Kṛṣṇa at just seven years of age. In his maturity, he composed numerous Sanskrit texts describing the Pastimes of Lord Kṛṣṇa, Śrīman Mahāprabhu, and Their associates.

kīrtan glorification; chanting, speaking, writing, and so on of the Names, Forms, Qualities, and Pastimes of the Supreme Lord and His associates; the spiritual practice prescribed for the Age of Kali; the best of all practices of devotion.

Kṛṣṇa the Supreme Personality of Godhead; He who is all-attractive (kṛṣ) and gives ecstasy (ṇa); the original Name and form of the

Supreme Lord in which He has unparalleled qualities and Pastimes.

Kṛṣṇa Chaitanya lit. 'Kṛṣṇa consciousness'; the sannyās name of Śrīman Mahāprabhu.

kṣīr (1) condensed milk; (2) sweet rice pudding.

līlā Pastimes; the transcendental activities of the Supreme Lord and His devotees; their eternal play of love.

mahāmantra lit. 'supreme mantra'; the Hare Kṛṣṇa mahāmantra: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Śrīman Mahāprabhu established the chanting of this mantra as the primary way to practise the religion of the Age of Kali: chanting the Name of the Lord.

mahāmāyā lit. 'great illusion'; the material world; the energy of the Supreme Lord known as His illusory energy, material energy, and external energy; another name of the goddess of illusion, Māyā Devī.

Mahāprabhu lit. 'supreme master'; a Name of Śrī Kṛṣṇa Chaitanya, prophesied in the *Muṇḍaka-upaniṣad*.

mahāprasād lit. 'great kindness'; the remnants of offerings made to the Lord or Śrī Guru, esp. the remnants of the foods or other articles that were physically consumed by them or placed directly before them.

mālā a string of beads used for chanting japa, typically consisting of 108 beads; a garland; a necklace.

mānachāki a dish made from ground taro.

mantra lit. 'that which delivers by being meditated upon'; a hymn, prayer, instruction, incantation, or principle composed in concise and metric Sanskrit, typically originating from a Vedic scripture.

markaṭa-vairāgya lit. 'monkey renunciation'; outwardly presenting oneself as a renunciant while privately pursuing material enjoyment. Such behaviour is comparable to that of a monkey, who outwardly

lives like a renunciant (wears no clothes, has no house, begs for food), but inwardly seeks only food, comfort, and the opposite sex.

māyā lit. 'that which is not'; illusion; forgetfulness of the Lord and the self; identification with a material body and attachment to its paraphernalia.

Māyā Devī the goddess of illusion, who serves the Supreme Lord by detaining souls who are averse to the Lord within the material world and subjecting them to the law of karma. Her purpose is to completely remove all forms of aversion to the Lord from the hearts of the conditioned souls. When souls fully surrender to the Lord and become indifferent to her temptations, she considers her purpose fulfilled and happily releases them. She is the consort of Lord Śiva and known by numerous names, such as Pārvatī, Durgā, and Kālī.

Māyāpur the village at the centre of Śrī Nabadwīp Dhām on the island of Antardwīp where Śrīman Mahāprabhu takes birth and resides during His youth.

māyāvād lit. 'illusionism'; the theory that the eternal spiritual existence of the Lord, His energies, His personal forms, His abodes, the souls (devotees of the Lord), and devotion to the Lord are all an illusion. Māyāvād is the ultimate antithesis of Vaiṣṇavism and claims that the highest aim in life is to merge into Brahma. Māyāvād was propagated by Lord Śiva in the form of Śaṅkar Āchārya on the order of Lord Kṛṣṇa to attract dissenting persons back to the Vedic scriptures. Māyāvād and ideas similar to it are also known as Advaitavād, Vivartavād, and Nirviśeṣavād.

mṛdaṅga lit. 'clay body'; the double-headed drum prescribed by Śrīman Mahāprabhu for Hari-nām-saṅkīrtan.

mukti liberation; liberation from material existence; liberation from ignorance of the self, the Lord, and their relationship; realisation of one's true nature as an eternal servant of the Lord. The scriptures describe five types of liberation: sālokya (residing in the Lord's

abode), sārūpya (having a form like the Lord's), sārṣṭi (having opulence like the Lord's), sāmīpya (having the association of the Lord), and sāyujya (absorption into the body or effulgence of the Lord). Vaiṣṇavas may accept the first four of these for the sake of service to the Lord, but they never accept sāyujya-mukti, in which knowledge, the object of knowledge, and the knower (jñān, jñeya, and jñātā) are all demolished. Such liberation is sought by jñānīs and is often awarded to demons who attack the Supreme Lord or His devotees, but devotees shun it because it denies one the opportunity to serve the Lord eternally.

Nabadwīp lit. 'nine islands'; the eternal abode of Śrīman Mahāprabhu, nondifferent from Śrī Vṛndāvan, which He brought with Him to the earth during His Pastimes here. The region known as Nabadwīp is the centre of Śrī Gauḍa Maṅḍal and is divided by tributaries of the Ganges, Yamunā, Saraswatī, and other sacred rivers into nine islands—Śimantadwīp, Godrumadwīp, Madhyadwīp, Koladwīp, Ṛtudwīp, Jahnudwīp, Modadrumadwīp, Rudradwīp, and Antardwīp. At present, *Nabadwīp* also refers to the town on the western bank of the Ganges within Koladwīp in West Bengal, India.

Nadia the land of Śrīman Mahāprabhu's eternal Pastimes. *Nadia* once referred specifically to the town of Nabadwīp, but at present refers to the district in which Nabadwīp is located.

Nāma lit. 'name'; the Name of the Supreme Lord; the personal form of the Lord as His Name, nondifferent from the Lord Himself. The Name is chanted in three forms within the material world: (1) Śuddha-nām, as the pure Name Himself, (2) Nāmābhās, as a semblance of the Name, and (3) Nāmāparādhā, a form of the Name covered by offences.

Nāmābhās lit. 'a semblance of the Name'; chanting the Name impurely. Nāmābhās is comparable to a fog of ignorance and to clouds made up of selfish desires, offences, and weakness of heart. These cover the soul so that the light of the pure Name, comparable to a bright sun, is only faintly visible. There are four types

of Nāmābhās listed in order from least to most gross (SB: 6.2.14): (1) saṅketa, indirect chanting, as in the case of Ajāmil, who called out to his son named Nārāyaṇ, or in the case of persons who speak other languages and utter the syllables of the Name with intentions unrelated to the Lord; (2) pariḥāsa, chanting jokingly, as in the case of the non-Hindus who jokingly chanted the Name during the lunar eclipse at the time of Śrīman Mahāprabhu's appearance; (3) stobha, chanting mnemonically, as in the case of *Śrī Hari-nāmāmṛta-vyākaraṇa*, in which the Names of the Lord are used as part of a system of grammatical terminology, and (4) helā, chanting neglectfully, that is, without respect or affection but also without disdain, as in the case of calling out the Name to shake off lethargy. Nāmābhās can give the soul piety, wealth, enjoyment, freedom from active and inactive karmic reactions, deliverance from hell, liberation, and sukṛti. It cannot, however, give the soul divine love for Kṛṣṇa. Nāmābhās, as a semblance of the Name, is further understood to be either a shadow of the Name, as in the case of those who chant the Name in the four ways mentioned above, or a reflection of the Name, as in the case of māyāvādīs or materialists who intentionally chant the Name with a conception and purpose contrary to the soul's nature of being an eternal servant of Kṛṣṇa. The benefits of Nāmābhās listed above apply only to those who chant the shadow form of the Name; those who chant the reflected form make offences to the Name and are not benefitted by their practices.

Nārad (Devaṛṣi Nārad) a Śaktyāveś-avatār of the Lord delegated to travel throughout the material and spiritual worlds as a devotee sage, constantly chanting the Lord's glories to the music of his vīṇā. He takes part in countless Pastimes of the Lord in many of the Lord's appearances in the world and gives guidance to numerous sages, kings, and devotees throughout the ages.

Nārāyaṇ lit. 'the shelter of all beings'; the Lord of Śrī Vaikuṅṭha Dhām; the four-armed form of the Lord who presides over His eternal majestic abode of awe-inspired worship. Nārāyaṇ is an expansion of Śrī Balarām and the source of Mahāviṣṇu and all the Avatārs of the Lord in the material world.

neem *Azadirachta indica*; margosa; referred to as *nimba* in the scriptures.

Nīmāi a name given to Śrīman Mahāprabhu at His birth because He was born under a neem tree and because the name *Nīmāi*, like neem itself, protects one from ill fate.

Nitāi, Nityānanda a principal associate of Śrīman Mahāprabhu and member of the Pañcha Tattva who is the first expansion of the Lord Himself. He is Lord Balarām in the Pastimes of Lord Kṛṣṇa and the origin of Lord Nārāyaṇ, Lord Viṣṇu, Lord Śeṣa, and all other Avatārs of the Lord. As the embodiment of unconditional mercy, He is always joyful and eager to engage souls, even the most fallen, in the service of Śrīman Mahāprabhu.

Nṛsimhānanda an eternal associate of Śrīman Mahāprabhu who appeared in the village of Piyārīgañj near Kalna. The Lord was very pleased with the service Nṛsimhānanda performed in meditation, and at times the Lord personally appeared in Nṛsimhānanda's heart, spoke to people through his mouth, and exhibited ecstasy in his body.

pānā sherbet; a beverage typically prepared from fruit juices with added sugar, salt, or spices.

pāpa sin; inauspicious karma; actions that produce suffering. Such actions may be divided into the following categories: (1) violence, (2) cruelty, (3) duplicity, (4) madness, (5) falsity, (6) disobeying superiors, (7) covetousness, (8) selfishness, (9) impurity, (10) uncivil behaviour, and (11) destructive behaviour. The consequences of such actions are also called *pāpa* and exist in three forms: aprārabdha, inactive, prārabdha, active, and bīja, seed. Inactive sin refers to sin that will take effect in future births, active sin refers to sin that will effect in this birth, and the seed form of sin refers to the desire to commit sin. Devotion can destroy all three forms of *pāpa*, as well as their root cause, avidyā, ignorance, misunderstanding of the self.

Pāpa-puruṣ lit. 'personification of sin'; the *Padma-purāṇa* (7.22.1–52) explains that the Lord gave the Pāpa-puruṣ the special dispensation

to take shelter in grains on the day of Ekādaśī, and thus anyone who consumes grains on Ekādaśī becomes implicated in the sum total of all sins. While the true purpose of observing Ekādaśī is endeavouring to satisfy the Lord without any selfish motivation of being freed from sin, it is also Śrīman Mahāprabhu's order that everyone fast from grains on Ekādaśī and avoid contact with the Pāpa-puruṣ.

paramānna lit. 'great rice'; sweet rice pudding; rice cooked in milk with sugar.

paṭol pointed gourd; *trichosanthes dioica*.

pīṭhā (piṭhe) a general term for speciality items such as pancakes, doughnuts, steamed cakes, and dumplings. They are typically sweet, made with rice flour, and filled with date syrup and coconut, though there are countless varieties.

Prabhu master; lord. *Prabhu* was traditionally used as a title for Śrī Guru and for the Supreme Lord (esp. Mahāprabhu, Nityānanda Prabhu, and Advaita Prabhu). Śrīla Bhakti Siddhānta Saraswatī Ṭhākur started the practice of referring to his disciples as *Prabhu* because he saw them as extensions of his Gurudev, and he also encouraged his disciples to adopt this practice. Thus *Prabhu* is used within the Sāraswat Gauḍīya-Vaiṣṇava sampradāya as a respectful address for initiated, male devotees of all ages, with the exception of sannyāsīs.

prasād lit. 'grace, kindness'; the mercy of the Lord, Śrī Guru, and the Vaiṣṇavas; the remnants of offerings made to them, such as fragrances, flowers, and especially foods.

prāyaśchitta atonement for sin; the numerous penances prescribed in the scriptures—such as fasting, begging, and performing unusual austerities—to absolve oneself of sins. Such acts can remove the inauspicious karma that is produced by committing sin, but they cannot remove the desire or susceptibility to commit sin in the future, and they cannot absolve the soul of offences against the Lord's Name or His devotees.

prema divine love; intense desire to please the Lord; the goal of life and perfection of the soul.

phalgu-vairāgya useless renunciation; rejecting as mundane anything that is favourable to the Lord's service; making a show of detachment but internally pursuing selfish ends, esp. liberation. The term comes from the appearance of the Phalgu River near Gaya in India which for part of the year appears to be a dry bed of sand but always has water running within it just below the surface.

Puruṣottam lit. 'the Supreme Person'; the Supreme Lord Kṛṣṇa; Lord Jagannāth.

Puruṣottam Āchārya the name of Śrīla Svarūp Dāmodar Prabhu prior to his acceptance of sannyās.

Puruṣottam Kṣetra the land of Lord Jagannāth; Jagannāth Purī and its surrounding area.

Rādhā (Rādhikā, Rādhārāṇī) lit. 'She whose worship is supreme'; Lord Kṛṣṇa's eternal consort, the embodiment of the highest service and sacrifice to the Lord; the female aspect of the Supreme Absolute Truth.

Rādhā Kuṇḍa the lake made by Śrīmatī Rādhārāṇī and Her companions beside Śyāma Kuṇḍa near Govardhan Hill; the site of Rādhā and Kṛṣṇa's most confidential Pastimes; the most exalted holy place for all Rūpānuga Vaiṣṇavas.

Raghunāth Dās Goswāmī a principal follower of Śrīman Mahāprabhu whose intense standard of service and renunciation greatly satisfied the Lord and deeply inspired all devotees. After receiving the blessings of Śrīman Nityānanda Prabhu in Bengal, he resided in Jagannāth Purī for the last sixteen years of Śrīman Mahāprabhu's Pastimes as the personal assistant of Śrī Svarūp Dāmodar. He participated in many of the Lord's confidential Pastimes, and his personal accounts of these Pastimes form the foundation of *Śrī Chaitanya-charitāmṛta*. Raghunāth Dās eventually went to Vṛndāvan, found new life in the company

of Śrī Rūpa and Śrī Sanātan, and spent his final days at Śrī Rādhā Kuṇḍa. He is revered within the Gauḍīya–Vaiṣṇava sampradāya as the Āchārya of prayojan-tattva, as he illuminated the highest attainment of the soul in the service of Śrīmatī Rādhārāṇī under the guidance of Śrī Rūpa Mañjarī.

Rāmānanda Rāy the intimate associate of Śrīman Mahāprabhu whom the Lord regarded as His Guru in rāga-mārg service to Śrī Kṛṣṇa. Rāmānanda was the first to perceive the innermost identity of Śrīman Mahāprabhu—that of Śrī Śrī Rādhā-Kṛṣṇa combined—and the first to speak the essential teachings that the Lord descended to distribute to the world. He first met the Lord in South India while serving as the governor of the Godāvārī region, but at the Lord’s request he resigned and spent the rest of his life with the Lord in Jagannāth Purī, serving Him intimately during His later Pastimes by reciting verses that suited His intense feelings of separation for Kṛṣṇa. Śrīman Mahāprabhu praised his scholarship, worldly detachment, and expertise in rasa as unparalleled. He is Śrī Viśākhā Devī in the Pastimes of Śrī Śrī Rādhā-Kṛṣṇa and is held in the highest regard by all Gauḍīya–Vaiṣṇavas.

rasa pleasure; the inconceivable, wonderful substance tasted in the hearts of pure devotees; the dispositions in which souls serve the Supreme Lord, which are of five primary types: adoration, servitorship, friendship, affectionate guardianship, and paramour love.

Rāsa Dance a style of dance performed by Lord Śrī Kṛṣṇa with the gopīs of Vṛndāvan which should never be imitated or imagined.

Śachi Devī the mother of Śrīman Mahāprabhu. The Lord’s associates in Nadia often call her ‘Āi’, a non-Sanskrit vernacular title meaning ‘respectable lady’ or ‘mother’. She is Yaśodā Devī in the Pastimes of Lord Kṛṣṇa.

sādhu a holy man; one who is adherent to Truth.

sāk green leafy vegetables; cooked greens; a favourite preparation of Śrīman Mahāprabhu.

śakti energy, power; a name of the Supreme Lord's consort or the consort of a demigod.

sāṁsāra lit. 'through motion'; transmigration; the perpetual cycle of repeated birth and death in which souls pass from one body to the next within the material world according to their desires, pushed by the forces of time, karma, and material nature. The soul may assume the form of an inanimate object, a plant, an animal, a human form, or a heavenly form such as that of god or sage. Souls wander indefinitely around this wheel of sāṁsāra until they attain the association of souls who are engaged in the Lord's service and surrender to the Lord. *Sāṁsāra* also connotes the material world itself, the range of experiences the soul undergoes within it, esp. suffering, and the pursuit of worldly happiness, esp. that of family life.

Sanātan Goswāmī a principal follower of Śrīman Mahāprabhu and the elder brother of Śrīla Rūpa Goswāmī. He was shown the highest respect by everyone, including Śrīman Mahāprabhu Himself. According to the Lord's instructions, he discovered lost holy places, re-established the worship of Deities, compiled numerous scriptures, and cared for the whole community of devotees in Vṛndāvan.

Sanat Kumār lit. 'eternal youth'; the eldest of the first four sons of Lord Brahmā. At the beginning of creation, he refused to obey Brahmā's order to create progeny and instead engaged in the service of the Lord exclusively. He is revered as the founder of a number of spiritual lineages, and his teachings are recorded in many of the scriptures.

Śaṅkar lit. 'he who is beneficent'; a name of Lord Śiva.

sāṅkīrtan congregational glorification of the Name, Form, Qualities, Pastimes, associates, and paraphernalia of the Lord; the prescribed religious practice for the Age of Kali.

sāṅkhyā lit. 'enumeration'; discrimination between spirit and matter, the self and the non-self; systematic analysis of the elements within the material creation. The Lord taught the process of sāṅkhyā

in various Avatārs, such as that of Kapiladev, as a means to understand the self, the creation, and the soul's purpose within the creation to ultimately awaken devotion within the heart of the soul. Non-devotional and even atheistic forms of sāṅkhyā are also practised by philosophers, of whom the most well-known is also (confusingly) named Kapila.

sannyās lit. 'complete abandonment'; the renounced order of life; the fourth āśram in Vedic society; the practice of giving up selfish action and fully dedicating oneself to the Lord, primarily by preaching the principles of pure devotion. Formally, this entails celibacy, withdrawal from family, wearing the robes of a renunciant, and engaging one's speech, thought, and action exclusively in the Lord's service.

sannyāsī one who has accepted the order of sannyās.

Sārvabhauma Bhaṭṭāchārya (Vāsudev Sārvabhauma) the most widely renowned scholar in India during the time of Śrīman Mahāprabhu. As an avatār of Bṛhaspati, he left his position in heaven and appeared on earth as a scholar to serve Śrīman Mahāprabhu in Jagannāth Purī.

Satyabhāmā one of the principal queens of Lord Kṛṣṇa during His Pastimes in the city of Dvārakā.

Satya-yuga the age of truth, which lasts 1,728,000 years and is characterised by honesty, austerity, and meditative devotion. Satya-yuga is the first of the four ages that cycle throughout the existence of the material universe (Satya, Tretā, Dvāpar, and Kali).

Śaunaka a renowned sage who led the sages assembled at Naimiṣ-āraṇya in hearing *Śrīmad Bhāgavatam* narrated by Śrī Sūta Goswāmī.

Śikṣāṣṭakam lit. 'eight verses of instruction'; the only poem known to be composed by Śrīman Mahāprabhu Himself. Within it, all the Lord's teachings are summarised in these eight verses describing the chanting of the Holy Name.

Śiva lit. 'the auspicious one'; a unique expansion of the Supreme Lord who performs numerous functions: regulating the mode of ignorance in the material world, cyclically destroying the material world, infusing the material world with souls, satisfying the desires for enjoyment and liberation of those who are averse to the Supreme Lord, supporting the demigods in their management of the material world, bearing the Ganges river on his head as she descends from Dhruvaloka, protecting the devotees of the Supreme Lord, and setting a paramount example of pure devotion to the Supreme Lord.

Śivānanda Sen an exemplary householder devotee of Śrīman Mahāprabhu who on the order of the Lord took care of all the devotees each year during their pilgrimage to Jagannāth Purī from Bengal. He engaged his entire family and all his wealth in the Lord's service and was a recipient of special affection from both Śrīman Mahāprabhu and Śrīman Nityānanda Prabhu.

smārta a follower of the smṛti scriptures, in particular, one who rigidly follows the codes of conduct and rules for worship given therein.

smṛti lit. 'that which is remembered'; the scriptures compiled by Vedavyās and other sages that illuminate the śruti. These include the Purāṇas, Nīti-śāstras, Itihāsas, *Mahābhārata*, *Rāmāyaṇa*, and law books such as that of Manu.

Śrī Kṣetra the land of Lord Jagannāth; Jagannāth Purī and its surrounding area.

Śrīmad Bhāgavatam the essence of all Vedic literature. Written by Śrīla Vyāsadev as the fruit of his meditation on the four verses spoken by Lord Kṛṣṇa to Lord Brahmā at the beginning of creation, *Śrīmad Bhāgavatam* is Vyāsadev's natural commentary on the *Vedānta-sūtra*, the foremost of all the Purāṇas, and the conclusion of all the Vedic literatures. The text is comprised of 18,000 verses and explains ten subjects: (1) the creation: the manifestation of the material elements, (2) the sub-creation: the manifestation of the life-forms within the creation, (3) position: the Lord's rule over the creation,

(4) nourishment: the Lord's mercy upon His devotees, (5) conditioning: the impressions created by actions, (6) the Manus: the establishment of proper dharma, (7) discussion of the Lord: narrations of the activities of the Lord's Avatārs and Their devotees; (8) the destruction: the souls laying at rest (after the dissolution of the material elements), (9) liberation: realisation of the true self, and (10) the shelter: the Supreme Being. Śrī Chaitanya Mahāprabhu accepted *Śrīmad Bhāgavatam* as the purest and most authoritative revelation of the Absolute as it describes the dharma of the paramahānsas, is dearest to the Vaiṣṇavas, explains the highest engagement of liberated souls, establishes Lord Śrī Kṛṣṇa as the Supreme Personality of Godhead, and shows divine love for Him to be the ultimate attainment.

Śrīvās Thākura a principal associate of Śrīman Mahāprabhu and member of the Pañcha Tattva who lives near the Lord in Māyāpur and participates in countless Pastimes of the Lord. Śrīman Mahāprabhu is eternally present in his courtyard. There, the Lord performs kīrtan every night with His intimate associates and once revealed Himself as the Supreme Lord for twenty-one hours.

śruti lit. 'that which is heard'; the Vedas, Upaniṣads, and other scriptures revealed to (heard by) the ṛṣis.

Śukadeva lit. 'divine parrot'; a liberated soul from birth who appeared as the son of Vedavyās and spoke *Śrīmad Bhāgavatam* in the assembly of Mahārāj Parīkṣit. His testimony serves as the principal evidence that the Pastimes of Lord Kṛṣṇa are supramundane and attract even the liberated souls.

sukṛti lit. 'proper action'; merits; actions that lead to favourable future results. There are three types of sukṛti: those that lead to enjoyment, to liberation, and to devotion. Chiefly, *sukṛti* refers to merits that lead the soul to devotion, in other words, to that which gives the soul the capacity to appreciate Truth and inspires the soul to seek the Absolute (*punya* typically refers to merits that lead to enjoyment). Here, *sukṛti* denotes service rendered knowingly or unknowingly to the Lord, that which is His own, or those who are dear to Him. The

opportunity to render such service comes to the soul by good fortune and fructifies (typically over the course of a number of lifetimes) as association with sādhus, by whose grace the soul develops faith and progresses on the path of devotion.

Supersoul standard English rendering of *Paramātmā*; the all-pervading Soul who functions as the observer, permitter, maintainer, supporter, and supreme master of all beings in the material creation; the infinitesimal animating principle within every particle of material energy; the third Puruṣ-avatār Kṣīrodakaśāyī Viṣṇu.

Sūta Goswāmī the disciple of Vedavyās who recited *Śrīmad Bhāgavatam* and other Purāṇas at the assembly of 60,000 sages in Naimiṣāraṇya.

Svarūp Dāmodar the constant companion of Śrīman Mahāprabhu who was regarded as the leader of all the Lord's devotees and a second manifestation of the Lord Himself. He participated in the Pastimes of the Lord in Nabadwīp, accepted sannyās after the Lord did, and then joined Him in Śrī Purī Dhām. Both his scholarship and his singing were unparalleled amongst the Lord's servants, and he served Śrīman Mahāprabhu night and day, personally caring for the Lord during His fits of divine madness. He screened all compositions that were brought to the Lord, and his writings about the identity and Pastimes of the Lord are renowned as the most profound and authoritative representation of Śrīman Mahāprabhu. He is Śrī Lalitā Devī in the Pastimes of Śrī Śrī Rādhā-Kṛṣṇa and the guardian of all Gauḍīya-Vaiṣṇavas.

Śyām lit. 'dark'; blackish; dark blue, grey, or green; resembling the colour of a dark cloud; a Name of Lord Śrī Kṛṣṇa describing His complexion.

tīrtha a holy place; a place of pilgrimage; a place visited or inhabited by the Lord or His devotees.

Toṭā Gopīnāth lit. 'Garden Gopīnāth'; the strikingly beautiful Deity of Lord Kṛṣṇa found by Śrīman Mahāprabhu in the garden near

the Temple of Yameśvar in Śrī Purī Dhām. The Lord gave this Deity to Śrīla Gadādhar Paṇḍit to worship, and when Gadādhar grew old and became unable to reach up and garland the Deity, Gopīnāth sat down to accept his service. Toṭā Gopīnāth is thus known for His unique, graceful sitting posture.

Tretā-yuga the second of the four ages that cycle throughout the existence of the material universe (Satya, Tretā, Dvāpar, and Kali). Tretā-yuga lasts 1,296,000 years and is best known for being the period of Lord Rāmachandra's appearance. Fire sacrifice is the dharma of the age, and people in general at that time are virtuous and versed in the Vedas.

Tulasī lit. 'she who is incomparable'; Lord Kṛṣṇa's favourite plant. Without her leaves, Kṛṣṇa will not accept any offering. Tulasī is a form of the gopī Vṛndā Devī, the personal expansion of Śrīmatī Rādhārāṇī who serves as the mistress of Vṛndāvan: she who distributes devotion to the Lord, gives entrance into Vraja, and makes arrangements for Rādhā and Kṛṣṇa's Pastimes.

Tulasī Paḍichhā the superintendent of the Jagannāth Temple at the time of Śrīman Mahāprabhu's Pastimes in Śrī Purī Dhām.

Vaikunṭha lit. 'that which has no limit' or 'where there is no anxiety'; the spiritual world; the eternal abode of the Supreme Lord; the portion of the spiritual world presided over by Lakṣmī and Nārāyaṇ, where the Lord's majesty is predominant and devotees serve the Lord with awe and reverence.

vairāgya renunciation; lit. 'devoid of attachment' or 'intense attachment'. For a Vaiṣṇava, both senses are applicable—detachment from the mundane and attachment to the Lord—though in common speech, the word is used in the first sense.

vairāgī one who has or practises vairāgya.

Vaiṣṇava lit. 'one who is devoted to Viṣṇu'; a servant of the Supreme Lord; a member of one of the four Vaiṣṇava sampradāyas.

Vakreśvar Paṇḍit an eternal associate of Śrīman Mahāprabhu who accompanied the Lord in Nabadwīp and Jagannāth Purī and greatly pleased Him with his tireless dancing.

varṇa the occupational divisions within society created by the Lord: the brāhmaṇs, kṣatriyas, vaiśyas, and śūdras. These divisions are differentiated by their functions and the modes of nature predominant within them, and strictly speaking an individual should be accepted as a member of one of them according to their character, not their heredity (though in recent history this is largely misunderstood). Brāhmaṇs study and teach the scriptures, perform worship for themselves and on behalf of others, and accept and give charity. They are situated in the mode of goodness. Kṣatriyas govern society, collect taxes, and engage in warfare. They also perform many of the duties of brāhmaṇs and are situated in a mixture of the modes of goodness and passion. Vaiśyas engage in agriculture, animal husbandry, and commerce. They also perform the duties of brāhmaṇs and are situated in a mixture of the modes of passion and ignorance. Śūdras engage in service to the other three varṇas. They are situated in the modes of ignorance.

varṇāśram-dharma the social and occupational orders established by the Lord consisting of the four varṇas (brāhmaṇ, kṣatriya, vaiśya, and śūdra) and the four āśrams (brahmacharya, gṛhastha, vānaprastha, and sannyās). When souls observe their duties within this system according to their nature as a means to serve the Supreme Lord, they gradually transcend the modes of material nature and satisfy the Lord. When souls consider the orders within the system to be determined by birth and use the system to pursue material gain or liberation, however, they do not attain any spiritual benefit.

vāsanā desires; material desires; the impressions in the subtle body produced by past experiences.

Vāsudev Ghoṣ an eternal associate of Śrīman Mahāprabhu who appeared in Tamluk, West Bengal. He and his two elder brothers,

Govinda Ghoṣ and Mādhava Ghoṣ, were renowned kīrtanīyās, and both Śrīman Mahāprabhu and Nityānanda Prabhu would dance to their singing with great satisfaction.

Veda lit. 'knowledge'; the knowledge revealed by the Supreme Lord through Lord Brahmā and the ṛṣis that explains the proper way for all souls to live and serve the Lord; the body of eternal knowledge recorded in separate scriptures at the beginning of Kali-yuga by Vedavyās, made up of the *Ṛg-veda*, *Sāma-veda*, *Yajur-veda*, and *Atharva-veda*, the Upaniṣads, and other texts.

Vidyāpati a renowned devotee of Lord Kṛṣṇa who appeared approximately one hundred years before Śrīman Mahāprabhu in a brāhmaṇ family of scholars and ministers in Mithila in North India. His poems describing the Pastimes of Śrī Śrī Rādhā-Kṛṣṇa, and in particular his songs describing separation, were very dear to Śrīman Mahāprabhu.

Viṣṇu lit. 'the all-pervading Lord'; the maintainer of the universe; a Name of the Supreme Lord and His expansions that preside over spiritual and material worlds.

Viṣṇudūta the attendants of Lord Viṣṇu who resemble Him in appearance.

Vraja lit. 'corral'; the eternal abode of Lord Kṛṣṇa; the 168-square-mile circular district that encompasses Vṛndāvan, Govardhan, and the other sites of Lord Kṛṣṇa's Pastimes with the gopas and gopīs. Often used synonymously with *Vṛndāvan*.

vrata lit. 'vow'; an act of abstention; a rite, typically consisting of subjecting oneself to some form of austerity and performing specified actions to propitiate a deity.

Vṛndāvan lit. 'forest of Tulasī'; the eternal homeland of Lord Kṛṣṇa; the supreme abode in the spiritual world where love and devotion reach their zenith. Vṛndāvan appeared on earth with Lord Kṛṣṇa in what is known today as the Mathurā district of Uttar Pradesh in Northern India.

Vyāsadev (Vedavyās) the Śaktyāveś-avatār of the Lord who compiled the Vedic literatures (the four Vedas, the Upaniṣads, the Purāṇas, *Mahābhārata*, and other texts) and ultimately revealed Lord Śrī Kṛṣṇa as the Absolute Truth in *Śrīmad Bhāgavatam*.

Yamadūta the attendants of Yamarāj. They seize souls at the time of death and bring them to be judged by Yamarāj.

Yamarāj lit. ‘master of regulation’; the god of justice who maintains order within the material world. He is revered as one of the twelve mahājans and a devotee of the Supreme Lord. He judges souls after death on the basis of the record of their actions kept by his assistant Chitragupta, and administers punishments or rewards as are appropriate in the form of the soul’s future body, destination, and fortune. He presides over Patalaloka, the lower region of the universe, and is also known as Kāla (Time), Dharma or Dharmarāj (Order or the Lord of order), and Mṛtyu (Death).

Yaśodā the mother of Lord Kṛṣṇa and the queen of the cowherd people of Vraja.

yoga (1) union; the union of the soul with the Lord; (2) a path; a means to attain a goal; (3) a practice; (4) aṣṭāṅga-yoga; (5) a conjunction; an auspicious astrological circumstance.

yogī a practitioner of yoga, esp. of haṭha- or aṣṭāṅga-yoga; one who seeks connection with the Absolute.

yukta-vairāgya lit. ‘proper renunciation’; using anything favourable to the Lord’s service in His service without personal attachment to it; recognising Śrī Guru, the Name, the Deity, the scriptures, and mahāprasād as spiritual, seeing everything in connection to the Lord, fully dedicating all of one’s available energy and resources to the Lord’s service, and accepting no less and no more than is necessary for oneself to engage in the Lord’s service.

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**Sree Chaitanya Saraswata
Krishnanushilana Sangha,**
Garbhabas (Ekachakra Dham)
Post Office and Village:
Birchandrapur, District: Birbhum,
West Bengal, Pin 731245

Sri Chaitanya Saraswat Math
Hayder Para, New Pal Para,
155 Netaji Sarani
Siliguri - 6, India

Sri Chaitanya Saraswat Ashram
P.O. and Village Hapaniya,
District: Burdwan,
West Bengal, India

**Sri Chaitanya Sridhar
Govinda Seva Ashram**
Village of Bamunpara,
P.O. Khanpur,
District of Burdwan,
West Bengal, India

Sri Chaitanya Saraswat Math
Chakphuldubi, P.O. Sagar,
Dt.: South 24 Paraganas,
West Bengal, India
(+91) 8159942617

England

Sri Chaitanya Saraswat Math
466 Green Street, London,
E13 9DB, U.K.
(0208) 552-3551
scsmathlondon.org
londonmath@scsmath.org

Sri Chaitanya Saraswat Math
Greville House, Hazelmere Close,
Feltham, TW14 9PX, U.K.
(0208) 890 9525
londonmath.chapter@gmail.com

USA

**Sri Chaitanya Saraswat Seva
Ashram**
2900 North Rodeo Gulch Road
Soquel, CA 95073, USA
(831) 462-4712
SevaAshram.com
info@sevaashram.org

**Sri Chaitanya Saraswat Seva
Ashram**
269 E. Saint James Street
San Jose CA, 95112, USA
(408) 288-6360

Sri Chaitanya Saraswat Mission
745 S 700 E Salt Lake City, Utah
84102, USA (801) 834-8844
scsmission.com
info@scsmission.com

**Sri Chaitanya Sridhar Govinda
Mission**
16251 Haleakala Hwy., Kula,
Maui, Hawaii 96790
(808) 878-6821
krsna.cc
mdasa1@gmail.com

Canada

**Sri Chaitanya Saraswat
Sridhar Asan**
#29 9955 140 Street, Surrey, V3T
4M4, Canada 604.953.0280
scsmath-canada.com
vidyasundar@scsmath-canada.com

Mexico

Sri Chaitanya Saraswat Math
Juan de Dios Peza 157
Veracruz, Veracruz,
c.p. 91700, Mexico
(52-229) 955 0941
scsmathver@yahoo.com.mx

**Sri Chaitanya Saraswati Sridhar
Govinda Sevashram de Mexico**
Calle 69-B, No. 537,
Frac. Santa Isabel, Kanasin,
Yucatan c.p. 97370, Mexico
(52-999) 982-8444

**Sri Chaitanya Saraswati Sridhar
Govinda Sevashram de Mexico**
Reforma No. 864,
Sector Hidalgo,
Guadalajara, Jalisco, c.p.
44280 (52-33) 3826-9613
guadalajara@scsmath.org

**Sri Chaitanya Saraswati Sridhar
Govinda Sevashram**
Ave. de las Rosas 9
Frac. del Prado, c.p. 22440,
Tijuana, Mexico
(52-664) 608-9154
tijuana@scsmath.org

**Sri Chaitanya Saraswati Sridhar
Govinda Sevashram de México**
Diego de Montemayor # 629,

Centro, entre Isaac Garca y
J. Treviño, c.p. 66000,
Monterrey, N.L., Mexico
(52-81) 8356-4945
luiza_muzquiz@hotmail.com

Venezuela

**Sri Chaitanya Sridhar
Govinda Seva Ashram**
Avenida Tuy con Avenida Chama
Quinta Parama Karuna,
Caracas, Venezuela
(58) 212-754 1257
paramakaruna.org.ve

Cumana

Parcelamiento Miranda
Sector D, Calle Tejero con Guanta,
Cumana, Estado Sucre
(58) 0414 777 5938

Brazil

**Sri Chaitanya Sridhar
Govinda Seva Ashram**
P.O. Box 386, Campos do Jordao,
Sao Paulo (012)
3663 3168
ashram.com.br

**Sri Chaitanya Saraswat Sridhar
Asan & Casa Prema (Restaurant)**
Rua Diogo Moreira, 312 Pinheiros,
São Paulo - SP Cep: 05423-010
(11) 3815-1448
casaprema.com

Instituto Prema de Yoga

Rua Da Paz, 491
Bairro Morada da Colina,
Uberlandia - MG,
CEP 38411-018

(34) 3214-8497
yoga@premavati.com

Ecuador

Srila Sridhar Swami Seva Ashram
P.O. Box 17-01-576
Quito, Ecuador, 342-471

Sri Govinda Dham

J. Carcelen C91, Sector Carretas,
Quito (593) 999721593
premanandak@gmail.com

Italy

Villa Govinda Ashram
Via Regondino, 5
23887 Olgiate Molgora (LC)
Fraz. Regondino Rosso, Italy
[+39] 039 9274445
villagovinda.org
villagovinda_ashram@virgilio.it

Sri Chaitanya Saraswat Math Rome

Via Pietro Sterbini, 10
00153 Roma, Italy
+39 333 7397168

Turkey

Sri Govinda Math Yoga Centre
Abdullah Cevdet Sokak
No 33/8, Cankaya 06690
Ankara, Turkey
+90 312-441 58 57

Malta

The Lotus Room Yoga Centre

30, Triq il-Qamh,
Zebbug, ZBG 1755
[+356] 9986 7015
info@lotusroom.org

Hungary

Sri Chaitanya Saraswat Math

Nagybányai út 52.
H-1025 Budapest,
Hungary
(361) 3980295

Sri Chaitanya Saraswat Sangha

H-1118 Budapest
Elopatak utca 33.,
Hungary +36 1 319 1022

Rejtett kincs

Budapest, 7. kerület Rózsa u. 1.
(a zöld korlátos bejárat)
rejtettkincs.hu

Germany

Sri Chaitanya Saraswat Math

Schlossberg 26 74219 Möckmühl
+49 (0) 6298 935 94 13

Netherlands

Sri Chaitanya Saraswati Sridhar Ashram

Azorenweg 80, 1339VP Almere
Netherlands 036 53 28150

Australia

Sri Govinda Dham

P.O. Box 72, Uki,
via Murwillumbah
N.S.W. 2484, Australia
(0266) 795541
uki@scsmath.org

Sri Chaitanya Saraswat Asan

627 Myocum Rd., Byron Bay,
NSW 2481, Australia
+61 0266 847943

Sri Chaitanya Saraswat Ashram

14 Brian St. Brinsmead, Cairns,
QLD 4870, Australia
0432 054 048
scs.ashram.cairns@gmail.com

New Zealand

Sri Chaitanya Saraswat Math

1030 Coatesville Riverhead High-
way, Riverhead, Auckland,
(09) 4125466
auckland@scsmath.org

Thailand

Sri Chaitanya Sridhar Govinda Ashram

79/23 Mooban Worabodin
Soi Watsadet
Pattumthani-Rangsit Road,
Pattumthani, Bangkok
+66 819 095 917
devagati@gmail.com

Malaysia

Sri Chaitanya Saraswat Sadhu Sangam Bukit Beruntung Seva Ashram

No 19 & 21, JalanTertai 10,
Bukit Beruntung, 48000 Rawang,
Selangor +60 3 6028 1264
scsmathmalaysia@gmail.com

Sri Chaitanya Sridhar Govinda Seva Ashram

No 7, Jalan 18/16 Taman
Kanagapuram, 46000 Petaling Jaya,
Selangor, Malaysia

Sri Chaitanya Sridhar Govinda Seva Ashram

Sitiawan
017-5862817 and 012-5012804

Philippines

Sri Chaitanya Saraswat Math

16 Lot Block 28,
ACM Woodstock Homes,
Phase 2, Alapan 1, Imus, Cavite
philippines.scsmath.org
scsmath.philippines@gmail.com

Singapore

Sri Chaitanya Saraswat Math Singapore

17 Bali Lane,
Singapore 189853
(63) 90236341 and (63) 96796722

Russia

Sri Chaitanya Saraswat Cultural Centre

Bolshoy Kiselnyy side-street 7/2,
Pin 107031, Moscow
+7 (495) 628-8855
harekrishna.ru

Sri Chaitanya Saraswat Math

Pin 197229 St. Petersburg,
p.Lahta, St. Morskaya b.13
+7 (812) 498-2555
scsmath@mail.ru

Ukraine

Kiev

Harmatnaya St. 26/2, 'Rostok'
Palace of Culture
+38 (067) 464-18-94

Sri Chaitanya Saraswat Seva Ashram

11/4 Panfilovsev Street
Zaporozhya, 69000
(0612) 33-42-14

South Africa

Sri Chaitanya Saraswat Ashram

4464 Mount Reiner Crescent,
Lenasia South, Extension 4,
Johannesburg 1820

Sri Chaitanya Saraswat Math

P.O. Box 60183, Phoenix 4068
Durban, Kwa-Zulu Natal
(031) 500-1576

Sri Chaitanya Saraswat Math

57 Silver Road, Newholmes,
Northdale Pietermaritzburg 3201,
Kwa-Zulu Natal (0331) 912026

Mauritius

Sri Chaitanya Saraswat Math International

Nabadwip Dham Street,
Long Mountain
(230) 256 3466
gaurendu@intnet.mu

Czech Republic

Sri Sridhar-Govinda Sangha

Adriana Marcinovova
Cukrovarska 128
566 01 Vysoke Myto
Czech Republic
czech@scsmath.org

Ireland

Sri Chaitanya Saraswat Seva Ashram

9 The Cedars, Castletroy
Limerick, Ireland

জগদানন্দের ‘প্রেমবিবর্ত’ শুনে যেই জন।
প্রেমের ‘স্বরূপ’ জানে, পায় প্রেমধন ॥

jagadānandera ‘prema-vivarta’ śune yei jana
premera ‘svarūpa’ jāne, pāya prema-dhana

“Anyone who hears Jagadānanda’s *Prema-vivarta*
understands the nature of divine love and attains
its wealth.”

—Śrīla Kṛṣṇadās Kavirāj Goswāmī