

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.24.B_81.12.27.A

Śrīla Śrīdhara Mahārāja: _____ [?] Many people come, for them to accommodate. During the birth ceremony of Mahāprabhu on Gaura Pūrṇimā the *parikramā* circumambulation, many people come here and to accommodate one gentleman he's constructing a building. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Any question?

Devotee: I want to know, now I'm conditioned soul, I'm in *māyā*. I do not do not know my relationship to Kṛṣṇa. It is said that I have an eternal relationship to Kṛṣṇa and I can know when I become pure, completely purified, then I will know what kind of relationship I have.

Śrīla Śrīdhara Mahārāja: Yes. When the mist will be cleared the sun will...

Devotee: Yes, the sun will come out.

Śrīla Śrīdhara Mahārāja: ...be in its full pristine glory. The mist of misunderstanding, *anyābhilāṣa*, *karma*, *jñāna*, that is a cover and that will be dissolved gradually and the internal relationship will appear.

Devotee: So this internal relationship, is this always the same or can this be also changed like from the parental loving affection to *mādhurya*, or from *mādhurya* to a servant? Do they have a change of this relationship?

Śrīla Śrīdhara Mahārāja: That will be known gradually when the barrier will be cleared, the cover between, and that will be vague it will come to me. The preventive wall between the two, that will be faded, thinner and thinner, and then it will be conceived in gradual process. Hare Kṛṣṇa. When in the stage of *bhāva bhakti* then it will come into understanding somewhat and then gradually it will be clear. *Anartha-nivṛtti*, *tataḥ ruci*, *āsakti*, then *bhāva*. When the devotion will reach the stage of *bhāva* then of course it will appear to certain extent in vague way. And then by gradual process the definite identification will be clear. Through the attraction, the quality of attraction, one will feel from Kṛṣṇa it will clear gradually. The attraction, the connection between the two is intervened by *anyābhilāṣa*, *karma*, *jñāna*, these propensities of foreign things. And that will be thinner and thinner and then gradually the nature of attraction, in what *rasa*, and what depth and intensity, gradually it will come to be disclosed. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. And not imagination or vague: it is more clear than the sun. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, I was reading a book about Kṛṣṇa *līlā* and the difference between *prākṛta* and *aprākṛta*.

Śrīla Śrīdhara Mahārāja: *Prākṛta* and *aprākṛta*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Aprākṛta*, He's always *aprākṛta*. *Aprākṛta* means similar to *prākṛta*, similar to human person, but it is not so. Not mundane but similar to mundane.

*kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

Amongst all His pastimes the human type of pastimes is the best, it has been mentioned, human being. His humanly behaviour has been considered to be best suited, highest conception, not Godly, or grave and majestic. That is not the highest type. The simplicity, these ordinary humanly pastimes has been considered to be the best of all. That is the most original. And grandeur, awe, reverence, that is not liked by the *yogīs* of the higher type: the grand majesty, all these things, awe, reverence, very far distant relation, and human, as if, equal with us, very close, very intensely intimate. And that has been said to be the highest mercy there. That is His real, highest position, when He's such, so merciful. So merciful, so loving, so affectionate, just like in the same rank with His servitors. Sometimes mother Yaśodā whipping. He's crying, weeping, and carrying the shoes of His father. And the friends are also climbing on His shoulder. In this way, very homely: very, very homely.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Gaura Haribol.

His magnanimity, His love and affection is of such a high degree that He becomes so _____ [?] homely _____ [?] the affection rise to...

...

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, when the Guru is here he engages us for something that Kṛṣṇa wants. But in the absence of our Guru we may do some devotional service according to our own initiative. How do we know if Kṛṣṇa wants that?

Śrīla Śrīdhara Mahārāja: We shall try to ask our internal Guru. We shall try to get dictation from the internal: "In such case what may be required of me my Master? Please reveal." With this idea we are to move, that *caitya* Guru. Or if any other *śikṣā* Guru is available outside. If *śikṣā* Guru is not available then we are to appeal to our internal *caitya* Guru.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā, 6.40*]

[*Bhagavad-gītā, 6.40*]

The sincere they won't have anything to repent. If he's sincere to his own self he'll have such dictation which will help him in his progress in his spiritual life. He'll ask his Master within and put to test that. "What, in such case, what should please my Gurudeva, then I shall do that. As much as I can guess, as much as I can understand, I can feel, I am doing that, that this sincerity will be the last resort." But if any outside *śikṣā* Guru is available we must consult with

them. Hare Kṛṣṇa.

Devotee: Sometimes *śikṣā* Gurus have differences of opinion, many *śikṣā* Gurus.

Śrīla Śrīdhara Mahārāja: In that case also I'm to appeal to my own inner Guru. "What should I take, please suggest to me, the internal suggestion?" Otherwise, what can I do? In every case we are to do like that, if any difference of opinion in the outside guides then we are to appeal to our own conscience _____ [?] No other alternative. Or if possible to another recognised *śikṣā* Guru I may approach against these two difference of opinions. That I can do. And if there also I fail then I must appeal to my internal Guru: no other alternative.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: If I ask the Guru within my heart, the *caitya* Guru, then how do I know that the Guru is speaking to me and not my mind? Maybe my mind is telling me something.

Śrīla Śrīdhara Mahārāja: That will be according to my own realised position. It may not be clear always, but we have no other alternative. Our inner judge, that is to decide finally, even if I come to my Gurudeva, that also by the inner selection took me there. I left my present environment and came to Swāmī Mahārāja, how? My internal guide helped me to accept him as Guru. So I can't neglect him, my dictator within. If he has taken me to a right Guru then he may not be a traitor. We can consult with him as a friend, reliable friend, who has taken me to such a personality.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: We're just neophytes, beginning devotees. We're not so pure we think to communicate with the *caitya* Guru.

Śrīla Śrīdhara Mahārāja: If that is so it will be better for us to get a *śikṣā* Guru to secure if possible. That will be easy for us, more helpful. But in extreme case when that is not possible then fervently to appeal to our own Guru within, *caitya* Guru: no other alternative but that. And when our real Master is also living, I am posted in some duty far away, but some urgent step to be taken for some consideration, and no time, must take some decision, then what will I do? I may appeal to my inner Guru, what he will be pleased to accept. As I may consider within I shall do that, if no time to take his order from far off, immediate decision is necessary for something, then also we do such things. No time to come his direct order: I must make the decision immediately. At that time, this will please my Gurudeva. With this assertion I shall take up the duty, work. Hare Kṛṣṇa.

Devotee: On this Kṛṣṇa consciousness movement...

Śrīla Śrīdhara Mahārāja: *Niveditātmā*, it is mentioned, one who has surrendered, he may not commit any offence. If he's surrendered and then appeals, "What am I to do my Master? Dictate me." And he'll do accordingly, sincerely, then if it is wrong also you are not to be a party to that wrong. It is like that, because not consciously he wanted to disobey him. You will try your utmost to obey him to cent percent, but from your position you are not a perfect man. So from your position, as much as possible you have done. He'll be satisfied with that. He's all-knowing. He's

omniscient. He has tried his best. From our position we shall try our best and we'll be rewarded accordingly. There may not be any insincerity, duplicity, hypocrisy, self-suicidal.

Na hi kalyāṇa-kṛt kaścid, durgatir̥ tāta gacchati. [Bhagavad-gītā, 6.40] One who is sincere, who is thinking, who is trying to get the good, he'll never be deceived. Gaura Haribol. We must be true to our own self, to our own conscience, in whatever plane we'll be. We must be true to our consciousness in that plane. Again when we rise up we must consider according to the stage of that plane. We must not be insincere in the thinking within our plane.

His dictation is also of similar type. According to our stage he gives us some order. In higher stage he gives another type of order, another higher stage another type of order. According to our capacity, our stage, our nature, the orders come to us, otherwise it would be impossible for us to make any progress. According to our stage our duty should be entrusted, and the result expected accordingly. A man who has got the capacity of lifting one mound, he may not be asked that, 'you must lift the weight of one hundred mounds.' Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: It seems Mahārāja sometimes we think we're sincere and we might have a little sincerity. But then we find out that we're insincere, because of other levels, or other things started coming in so we find out our sincerity was nothing.

Śrīla Śrīdhara Mahārāja: I can't follow. What does he say?

Devotee: Can you understand what I'm saying? Sometimes our sincerity, we're sincere, but then all of a sudden we realise that the sincerity we have is only a superficial thing.

Devotee: We think we're sincere, but the reality is that we're not very sincere. We think that we're very sincerely serving Kṛṣṇa but the reality becomes known that we're actually very shallow in sincerity.

Śrīla Śrīdhara Mahārāja: Of course. That may be in all cases it is possible and according to our stage we will be dealt with.

Devotee: So it seems that the, when we have the insincerity, then maybe we can become sincere again.

Śrīla Śrīdhara Mahārāja: A boy should be given the standard of examination of a boy, not a grown up man. Boy's examination, boy's questions in the examination of a boy will be like that of a boy, not of grown up man. A different standard, and gradually we'll be taken to the higher standard.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."]

[Śrīmad-Bhāgavatam, 11.3.44]

Just as a boy, a child will be guided with some modified policy, so that sort of process has

been taken in to deal with us.

Devotee: Sometimes the Guru engages us in service which is...

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Sometimes the Guru he engages us in service that is above our ability to perform, it's beyond our capacity.

Śrīla Śrīdhara Mahārāja: Then you are to inform him that, 'It is very difficult for me to do this.' Then if he still urges then as you can you will do, you are to do. If you think that this is beyond your capacity you may just inform it to Gurudeva, your master that, 'I'm not fit to, I don't think me to be fit to discharge this sort of duty. You please consider.' But still if he says, 'No, you are to do this,' then you will do as much as you can, if you have faith in that Guru. If you think he's a real Guru you can do that, as much as you can. You must think then that he has some super motive to engage me in such a thing, some higher, some far-fetched idea. Then you'll do, engage yourself in that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, this Kṛṣṇa consciousness is very beautiful. The cult of Śrī Caitanya Mahāprabhu is very, very sweet. Many people become attracted by Kṛṣṇa and by Lord Caitanya Mahāprabhu. So why sometimes some devotees they're losing their taste and they're going away after some time?

Śrīla Śrīdhara Mahārāja: It is: first thing it depends on the intensity of *sukṛti*, and second is of course free will, the circumstance. His independent will, the circumstance, and his previous initial merit. Every action is combination of several resultants, every action. In *Bhagavad-gītā* we find, *pañcāitāni nibodha me karaṇam ca pṛthag-vidham*.

*[pañcāitāni mahā-bāho, kāraṇāni nibodha me
sāṅkhye kṛtānte proktāni, siddhaye sarvva-karmaṇām]*

*[adhiṣṭhānam tathā kart, karaṇam ca pṛthag-vidham
vividhāś ca pṛthak ceṣṭā, daivam caivātra pañcamam]*

["O mighty hero, in the scripture known as *Sāṅkhya*, or *Vedānta*, these five causes of the accomplishment of all actions have been described, and you may now learn of these from Me."]

[(With the help of these five factors, all actions are effected): The body (the place of action), ego (the performer - in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller - the Supersoul."] [*Bhagavad-gītā*, 18.13-4]

If one event he's to analyse then we are to find contribution from different parts. It is a combination of different forces. So generally his previous merit, and the present free will, and the environment, and the mercy of the Lord: it depends on these four, five things. That free will may commit Vaiṣṇava *aparādha*, and the previous merit, that means *sukṛti*, that keeps us floating on the standard, that level, that is the previous acquisition, keeps us on the standard of that type. And then the transaction of the free will: he may commit some offences also. And the environment, the paraphernalia around, their free will, their mercy. It depends on all these

things. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, once one of your God brothers he was telling me that we're chanting Hare Rāma in the *mahā-mantra* but we're not supposed to say Rāma. He says this is not *śuddha*, we should say Rām. He said that we're chanting Rāma, Hare Rāma, Hare Rāma..

Śrīla Śrīdhara Mahārāja: Rā ma?

Devotee: Yes. He said this is not *śuddha*, not pure.

Śrīla Śrīdhara Mahārāja: But Rām?

Devotee: Yes. But in *kīrtana* everybody's chanting Rāma.

Śrīla Śrīdhara Mahārāja: Yes. Rāma: that is the true pronunciation. But if one says Rām that does not mean that will be nothing, somewhat. The internal feeling, that is more important, underlying the sound. This Kṛṣṇa, Kanhaiyā, Kānhā, anything one may say, but mainly it depends on the internal realisation of the meaning of the word, *bhāva*. Rādhā, some say Rāi, Kanhai, in this way, very adorable way of addressing, Kānhā, Kamani. But internal, the wealth is within the feeling of the meaning, internal feeling of the meaning.

One has got a written name but mother may call him by the same sound and not fully according to grammar or enunciation. But that does not affect, her affection is all in all. If the mother calls her child by a name, the name may not be pronounced in the very strict sense but the affection behind the name calling that is more valuable.

So Rāma or Rām, that may not be very, the Rāma and Rām, that is not to be considered very valuable. But the internal feeling with which he's taking the Name that is more and more important.

Devotee: So sometimes we're introducing *mahā-mantra* to new persons, and they have no idea, no feeling what is Rāma what is Kṛṣṇa. How should they pronounce?

Śrīla Śrīdhara Mahārāja: They should do it naturally as Rāma not Rām. Rāma: that is the real pronunciation. But if one pronounces it as Rām that does not mean that the whole thing is spoiled. But Rāma: that is the correct pronunciation, grammatically correct. But everything depends on the heart, on the feeling, on the sincere dedication, surrender. That is the thing to be considered of most importance, the highest importance: your earnestness. The child calls the father *papa* or in any disfigured sound, but that is overlooked. The inner earnestness, that is to be reckoned.

Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Sometimes we're introducing the chanting process to many new persons, but because of some previous idea they do not like the Hare Kṛṣṇa *mantra*. So we can tell them something else like Govinda Jaya Jaya or something like that?

Śrīla Śrīdhara Mahārāja: That depends upon their stage of devotion, different variegated stages of devotion. Govinda Jaya Jaya, Govinda Jaya Jaya, but when asked to pronounce Hare Kṛṣṇa they do not show any encouragement there. Hare Kṛṣṇa.

Devotee: Our Guru Mahārāja has told us to chant minimum sixteen rounds. So for a neophyte devotee sometimes we don't have so much attraction for our chanting sixteen rounds. What can we do to get more attraction for chanting?

Śrīla Śrīdhara Mahārāja: Naturally minor differences, in chanting, but he must engage himself in the service. Service of the Name, and service of Guru, Vaiṣṇava, they're almost equal. But still, the basis must be the service of the Name to certain extent. Your Guru Mahārāja introduced sixteen rounds. Our Guru Mahārāja told at least four rounds, because we were engaged more busily in the services. "You must see that the *mālā* may not fast. Some sort of services to the *Nāma* must be had, at least four rounds." That was his instruction. "But when you get leisure you can do more, more, more." Not only sixteen rounds but four sixteen rounds, one *lākh*: that is the general standard recommended by Mahāprabhu.

Devotee: One *lākh*?

Śrīla Śrīdhara Mahārāja: One *lākh*, when one is not in an organised body, living individually, especially. But when in the organised body they have always got orders from the superiors to do this, that, and always engaged in service, there it is relaxed: in that case it is relaxed. But when a *grhastha* living individually they should rather take one *lākh*: that is the general standard recommended by Mahāprabhu, and our Guru Mahārāja. But when in an organised body and they're required to do services, running here and there, sometimes so much busy that he can't sleep even in the night, in that case also he'll try at least four rounds, when he's getting no rest in twenty four hours, so busily engaged. But living individually as a *grhastha* he should take one *lākh*. That was the general recommendation. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nine thirty, is it?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then I retire today.

...

...and Canada is more cold?

Devotee: Yes. Now they have snow all over Canada.

Śrīla Śrīdhara Mahārāja: And Mexico, Venezuela, they're hot country?

Devotee: Yes, similar to here.

Śrīla Śrīdhara Mahārāja: The southern side of the equator?

One Rāmānuja came with Acyutānanda in the first trip. Now I understand that Rāmānuja he came from the hippy section and again he has returned to that hippy. Is it? But for some time got some *sukṛti*, gathered some *sukṛti*. Helplessly wandering, the *jīva* soul: attracted by different direction. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Hari.

...

Then the *kṛṣṇa-smṛti*, opposite, *kṛṣṇa-smṛti* and opposite is *deha-smṛti*. *Gopī-gaṇe* says:

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, [tāhā haite nā cāhe uddhāra

viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe neha' tāra pāra]

[Śrī Caitanya Mahāprabhu continued: “The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timiṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timiṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence.”] [*Caitanya-caritāmṛta, Madhya-līlā, 13.142*]

One who is unconscious of his material body, he has got no worldly connection, material connection. We are conscious of our material body and then come in connection with the material world, atmosphere. If we are unconscious, independent of this material body, no connection with the world, mortal. This is the medium between the material world and *ātmā*. First connection is mind, mental system, and then this body consciousness. Parīkṣit Mahārāja [Śukadeva] after finishing his *Bhāgavata* discourse in the conclusion he's warning the audience, especially Parīkṣit.

tvam tu rājan mariṣyeti, paśu-buddhim imām jahi
[*na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi*]

[“O King, give up the animalistic mentality of thinking: ‘I am going to die.’ Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.”] [*Śrīmad-Bhāgavatam, 12.5.2*]

“O King, that you will die, give up this animal consciousness. Eliminate it fully from your attention that you will die. Don't allow your attention to come down to material conception. You remain in your own soul conception. Take your stand firmly there. Why do you allow yourself to come down to the conception of this matter, your body: all these things? It is unnecessary. Don't allow your attention to come down to material consciousness. You are independent of that. Think of your soul, and the higher soul, and its achievement with the higher soul's prospect. Your transaction all upwards: stick to that. Why do you care to come down in this material conception of the world, or body, all these things? It is unnecessary. Independent of that you can live and move and very happily.”

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Paśu-buddhi*, this is animal consciousness: that I cannot stay without a body. What is this? You can stay without the body. The body's left here you also stay. Why do you allow yourself to come in this consciousness of matter which is mortal? Don't allow yourself to come down to have experience of this material world. This is animal consciousness. Kill it, butcher it. *Tvam tu rājan mariṣyeti, paśu-buddhim imām jahi*. That I shall die, this is animal consciousness. Just kill it, finally. At the same time try to soar up from soul to over-soul, from over-soul to the Nārāyaṇa conception, from there to the Kṛṣṇa conception. Try to live in Vraja connection with those divine damsels, how they're recklessly engaged in serving the sweet will of their Lord. They're all sacrificed emblem, prepared always.

That SS Army of Hitler with what: suicidal squadron, prepared for anything and everything.

So the Vraja *gopīs* are something like that, suicidal. For the slight satisfaction of Kṛṣṇa they ready to give up their whole, not only whole body, their whole prospect, whole thing, everything. Everything concerning, very: at second notice, such prepared-ness for the service of Kṛṣṇa with the whole risk of whole thing. That is the highest standard of life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Sacrifice to the extreme we find. Sacrifice for the good. Sacrifice for the Absolute Good, and good, beauty, and bliss, ecstasy. So your abode will be very nearest according to the degree and intensity of sacrificing attitude. The nearer approach: by sacrifice we live, and by enjoying we lose, and by serving we thrive. By serving we thrive and by enjoying we lose. And renunciation is zero, no loss, no gain. In comparison with the positive acquisition it is loss. No loss, no gain, when there is no gain then that is a loss. In that sense that is a loss. Renunciation, *mukti*, salvation, mere liberation, that is a loss in comparison with the positive attainment of a servitor. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Reality is For Itself. It is for nothing else than Him, He. We are for Him. We are for Him. Our existence meant only for Him, service for Him. He's the integer. He's existing. He's all in all, and we are all subservient.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

*'dayāl nitāi caitanya bo'le nāc re āmār man, nitāi caitanya bo'le nāc re āmār man,
aparādha dūre jābe, pābe prema-dhan, kṛṣṇa-nāme ruci ha'be, ghucibe bandhan
anāyāse saphal habe jīvera jīvan, vṛndāvane rādhā-śyāmer pā be darśan
nitāi caitanya bo'le nāc re āmār man*

Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Nitāi Gaura Gadādhara.

[[1]]

['dayāl nitāi caitanya bo'le nāc re āmār man, nāc re āmār man, nāc re āmār man]

["O my mind, just dance! O my mind, just dance! O my mind, please dance, chanting, "*dayāl nitāi caitanya!*""]

...

[[2]]

*[(emon dayāl to nāi he, mār kheye prema dey)
(tabe) aparādha dūre jābe, pābe prema-dhan
(aparādhera-vicāra to nāi he)
takhon kṛṣṇa-nāme ruci ha'be, ghucibe bandhan]*

["Such a merciful personality as Nityānanda Prabhu is not to be found anywhere. He suffers a beating from Jagāi and Mādhāi and still gives them love of God. When you become offenceless, you will obtain love of God; but in these names of Caitanya and Nitāi there is no consideration of offences. Once you have a taste for the Holy Name of Kṛṣṇa, bondage to this world will come to an end.""]

...

[[3]]

*[(anurāg to habe he)
takhon anāyāse saphal habe jīvera jīvan]*

(kṛṣṇa-rati vinā jīvan to miche he)
śeṣe vṛndāvane rādhā-śyāmer pā be darśan
(gaura-kṛpā hale he)]

[“When there is attachment to the Holy Name of Kṛṣṇa, then, very easily, the life of a living being becomes successful. Without attachment to Kṛṣṇa, life is simply false. If the mercy of Lord Gaura is there, then at the end of life you will obtain the beautiful vision of Rādhā and Śyāma in Vṛndāvana.”]

[*Dayāl Nitāi Caitanya*, by Śrīla Bhaktivinoda Ṭhākura]
[Within *Kīrttan Guide*, 4th Edition, p 54]

.....