

Bāul Saṅgīt Songs of the Madman

by Śrī Chāṅd Bāul
(Bhaktivinoda Ṭhākura)
1893

Translation and notes by Daśaratha-suta dāsa

Introduction

Baul Saṅgīt (Songs of the Madman), an obscure work composed by Śrīla Bhaktivinoda Ṭhākura in 1893, is a collection of 12 songs in Bengali verse. Bhaktivinoda saw that the Indian society at that time had become overrun with many different types of pretentious so-called Vaiṣṇavas. He identified thirteen deviant sects—Āul, Bāul, Karttā-bhajā, Nedā, Dara-veṣa, Sānī, Sahajiyā, Sakhī-bhekī, Smārta, Jāta-gosānī, Ativādī, Cūḍa-dhārī, and Gaurāṅga-nāgarī. Since ordinary village people are not sufficiently educated or philosophically-inclined to distinguish between these various *apasampradāya* groups, most of these deviants simply came to be known collectively as “Bāul” (transcendental madmen). The title Bāul comes from the Bengali *bātula*—mad, crazy, insane—and originates in the Sanskrit *vātula*, an adjective indicating one affected by “wind-disease,” or a disturbance of the element *vāta* within the head. As used in the Gauḍīya Vaiṣṇava scriptures, this term indicates the exalted state of a pure devotee who has gone mad while experiencing *vipralambha*, or separation from their beloved Lord Krishna.

The usual habit of members of these Bāul groups is to wander around the countryside as folk minstrels, singing bogus songs about so-called love of Godhead (*bhāva*) while begging alms. The Ṭhākura recognized them as false devotees, and he wrote these 12 songs styled *Baul Saṅgīt* so that the public could learn to distinguish between false Bāuls and real Bāuls. The language and dialect of these songs is just like the common street talk of the period, and Bhaktivinoda even signed the songs “Chāṅd Bāul”—he assumed a Bāul name so people would accept his preaching! These pieces describe the various forms of cheating Bāuls, exposing their deceptive hypocrisy, and finally proposing the correct way for devotees to become purified from the deviations of materialistic tendencies. Thus he ultimately recommends the faithful chanting of Hari-nāma and worshiping Lord Krishna according to authorized devotional principles.

Bāul Saṅgīt contains very useful spiritual advice, the many corrupted spellings of various words being accurate portrayals of the down-to-earth language of the time. The Ṭhākura has written these songs in the voice and style of popular street songs, thus proving attractive for simple village workers, farmers, shopkeepers, boatmen, ordinary illiterate people, and even for the benefit of aristocratic and educated people who were learned in the ways of the West. Although the contemporary Bāul songs that were heard sung in the marketplace superficially spoke of devotional

service (*bhakti*) and transcendental madness caused by ecstatic love of God (*bātulatā*), they were in actuality covered over by the philosophy of material enjoyment (*sambhoga-vāda*) as well as various shades of impersonalism (*nirviṣeṣa-vāda*). The mentality of the Bāuls was pervaded by Sufi influences and also the popular ancient songs of Kabīr and Dādu. Thus even the literary scholars became bewildered by the illusion created by this perverted philosophical covering, and they also subscribed to the sense-gratifying *sambhoga-vāda*. For this reason Śrīla Bhaktivinoda Ṭhākura was inspired to expose the pretentious and hypocritical nature of the Bāuls by attracting the masses with the songs of his own composition, which utilized the contemporary style, mood, vocabulary and tune of the mundane Bāul *saṅgīt*.

In the concluding verse of each song, Bhaktivinoda has identified himself as “Chānd Bāul,” for amongst the Bāuls the name Chānd is very popular. Within the text of the songs Bhaktivinoda is also seen to use various Bāul philosophical terms, such as *deha-tattva* (the principle of the entire universe supposedly being present in the material body), *guru-satya* (the spiritual master is the only supreme truth), *mārkā* (spiritually emblazoned), *maner mālā* (the *japa* strand within the mind), *mānuṣa bhajan* (worship of human bodies as God), *sahaja bhajan* (natural worship), and so forth. The Ṭhākura repeated all these words in order to appeal to those whose minds were absorbed in ordinary village activities, and thereby enlighten them in regard to the transcendental spiritual world. Bhaktivinoda was genuinely *bātula* (maddened) by the *śuddha-bhakti-rasa* of devotion to the moonlike Śrī Nitāi-chānd or Śrī Gorāchānd; for this reason he signed his writings with the name Śrī Chānd Bāul.

The word *bāul* is seen often in the text of the Śrī *Caitanya-caritāmṛta*, referring to a personality afflicted with transcendental madness. Śrī Gaurāṅga Mahāprabhu even admits in *Antya* 19.9 that He has indeed become a Bāul. A few verses later (19.20-21), the most famous appearance of the word *bāul* occurs in the following enigmatic riddle sent from Śrī Advaita Ācārya in Bengal to the increasingly ecstatic and delirious Śrī Caitanya Mahāprabhu in Jagannātha Purī:

bāulake kahiho,—loka hoilo bāul
bāulake kahiho,—hāṭe nā bikāy cāul

“Tell the Madman that all the people have now become mad like Him. Tell the Madman that rice is no longer available in the marketplace.

bāulake kahiho,—kāye nāhiko āul
bāulake kahiho,—ihā kohiyāche bāul

Tell the Madman that those who are mad in ecstatic love no longer do business. Tell the Madman that another Madman has spoken these words.”

Daśaratha-suta dāsa

Bāul Saṅgīt

Song 1

(1)

*āmi tomār duḥkher duḥkhī sukher sukhī,
tāi tomāre boli bhāi re
nitāi-er hāte giye (ore o bhāi)
nām enechi tomār tore*

1) I am your ever well-wisher—I become sad when you are sad, and I become happy when you are happy. This I sincerely proclaim to you, dear brothers! Having gone shopping at Lord Nityānanda’s Marketplace, O brothers, I have brought back the holy names of the Lord just for your benefit.

(2)

*gaura-candra-mārkā korā, e hari-nām rase bhorā 1,
nāme nāmī2 paḍche dhorā, lao yadi vadana bhore’*

2) Being marked with the symbol of Lord Gaura-chandra, this Hari-nāma is succulent with divine mellows. If you would please take the holy name and always fill your mouths with it, then you shall realize that the name fully contains the Lord who is named.

(3)

*pāpa tāpa saba dūre jā’be, sāra-moy saṁsāra ha’be,
ār kono bhoy nāhi rabe, ḍubbe sukher pāthāre*

3) By chanting the holy name all your sinful reactions and material miseries will be cast far away. This world will become full of wonderful meaning for you, there will be no more fear, and you will be immersed in the ocean of pure joy.³

(4)

*āmi kāṅgāl artha-hīna, nām enechi kore’ ṛṇa,
dekhe āmāya ati dīna, śraddhā-mūlye deo dhore’*

4) I myself am now quite wretched and indeed destitute, for by arranging to bring the Lord’s holy name here I have have fallen into great debt. Seeing me as a soul stricken with extreme poverty, please hand over to me the price of your faith.

(5)

*mūlyā lo’ye tomār thāi, mahā-janake dibo, bhāi,
je kichu tāy lābha pāi, rākhbo nijer bhāṅḍāre*

5) Taking your payment, O brothers, I will pass it along to the Mahājana (the

proprietor, Lord Nityānanda.) Whatever small commission I may earn by conducting this transaction will be kept in my own storeroom.

(6)

*nadiyā-godrume thāki, cānda-bāul boliche ḍāki’,
nām vinā ār sakala phāṅki, chāyābājī e saṁsāre”*

6) Living on the island of Godrum in the district of Nadiyā, this person named Chānd Bāul shouts and exclaims, “Other than the holy name of the Lord, all else in this world is simply false, like the illusions of a shadow-theater!”

Song 2

(1)

*dharmā-pathe thāki’ koro jīvana jāpana, bhāi
hari-nām koro sadā (ore o bhāi) hari vinā bandhu nāi*

1) O my dear brothers! Just pass your lives by adhering to the proper path of religiosity. Constantly chant Hari-nāma, O brothers, for other than Lord Hari you have no friend.

(2)

*je kono vyavasā dhorī’, jīvana nirvāha kori’,
bolo mukhe hari hari, ei mātra bhikṣā cāi*

2) Accepting whatever livelihood that suits you, just live your life honestly. Fill your mouths with the constant chanting of “Hari! Hari!”—this is the only alms I beg of you.

(3)

*gaurāṅga-carāṇe mājō, anya abhilāṣa-tyājō,
brajendra-nandane bhājō, tabe boḍo sukha pāi*

3) Remain absorbed in the lotus feet of Lord Gaurāṅga, renounce all other ambitions, and worship Vrajendra-Nandan.⁴ If you would do this much, then I will experience great pleasure.

(4)

*āmi cānda-bāul-dās, kori tava kṛpā āśa,
jānāiyā abhilāṣa, nityānanda-ājñā gāi*

4) I am Chānd Bāul Dās, and I wish only to receive your mercy. I have informed you of my desires, for I sing as I have been personally ordered by Lord

Nityānanda.

Song 3

(1)

*āsalo kathā bolte ki
tomār kenthā-dhorā, kapni-āñṭā—saba phāñki*

1) O you have so much to say about being genuine! You are seen to be wrapped in an old tattered blanket and wearing a simple loincloth, just like a renounced ascetic—but in actuality all of this is simply pretentious.

(2)

*dharma-patnī tyaji' ghare, para-nārī-saṅga kore,
artha-lobhe dvāre dvāre phire, rākhle ki bākī*

2) Leaving your legally married wife at home, you go off and keep the company of the wives of others. In your greed for acquiring more and more wealth, you wander like a poor beggar from door to door, and you secretly keep so much surplus stored away.

(3)

*tumi guru bolcho vaṭe, sādhu-guru niṣkapāṭe,
kṛṣṇa-nām deno karṇa-puṭe, se ki emon hoy meki?*

3) You are quite confident in presenting yourself as a saintly spiritual master, and thus you are busily engaged in initiating innocent people by reciting Krishna-nāma into their ear—is this behavior not a great charade?

(4)

*jebā anya śikṣā dey, tā'ke ki `guru' bolte hoy?
dudher phal to' ghole noy, bheve' citte dekho dekhi*

4) Can anyone be called a “guru” simply because he gives advice to others? A cook can never use whey in a recipe that calls for milk. Now think about this and just see what I see.

(5)

*śama-dama-titiksā-bale, uparati, śraddhā ho'le,
tabe bheko cānda-bāul, bole, eñcaḍe peke habe ki?*

5) On the strength of the true qualities of peacefulness, sense control, and tolerance, one's mundane desires are renounced as true spiritual faith arises.

That being the case, the renunciant Chāṅḍ Bāul says, “What will become of your premature imitation of spiritual perfection?”

Song 4

(1)

*‘bāul bāul’ bolche sabe, hocche bāul kon janā
dāḍi-cūḍā dekhiye (o bhāi) korche jīvake vañcanā*

1) Everyone keeps using the word “Bāul, Bāul” as a cheap label, but who has actually become a Bāul (a pure devotee gone mad in genuine ecstatic love of God)? By merely exhibiting a long beard and a topknot upon your head, O brothers, you thus cheat many people.

(2)

*deha-tattva—jaḍer tattva,
tā’te ki chāḍāy māyār gartta,
cidānanda paramārtha, jānte to tāy pārbe nā*

2) Your philosophy of *deha-tattva*⁵—that the material body is supposedly divine—is simply a philosophy of dull matter (*jaḍa-tattva*). By maintaining such a doctrine is it possible to become freed from the womb of Māyā? The supreme goal of life is the attainment of eternally conscious bliss (*chidānanda*)—although you understand this well you will still be unable to enter transcendence.

(3)

*jadi bāul cāo re ho’te, tabe calo dharma-pathe,
yoṣit-saṅga sarva-mate chāḍo re maner vāsanā*

3) O! If you really want to become a genuine Bāul (a transcendental madman), then please proceed on the path of religiosity. O! Just abandon in all ways the mind’s craving for the inappropriate company of women.

(4)

*veśa-bhūṣā-raṅga jata, chāḍi’ nāme hao re rata,
nitāi-cānder anugata, hao chāḍi’ sab durvāsanā*

4) O! Abandoning the performance of adorning yourself with dramatic clothing and ornaments in imitation of Lord Krishna, may you become attached to chanting His pure holy names. May you become the loyal follower of Nitāi Chāṅḍa, thereby renouncing all evil obsessions.

(5)

*mukhe `hare kṛṣṇa' bolo, chāḍo re bhāi kathār chala,
nām vinā to' su-sambala, cānda-bāul ār dekhe nā*

5) O my dear brothers! Completely giving up your clever manipulative speech, just fill your mouths with the chanting of “Hare Krishna!” Chānd Bāul sees no means of support other than the abundant resource of the Lord’s holy name.

Song 5

(1)

*mānuṣa-bhajan korcho, o bhāi, bhāver gān dhore'
gupta kore' rākhcho bhālo vyakta ha'be yamer ghare*

1) O my dear brothers! You devotedly engage in the worship of the material bodies of human beings, and yet you dare to sing songs about ecstatic spiritual emotions (bhāva). You expertly conceal your own secret activities, but all of them will be fully exposed in Yamarāja’s court.

(2)

*meye hijḍe, puruṣa khojā, tabe to' hoy karttā-bhajā,
ei chale korcho majā, maner prati cokha there'*

2) Considering women to be hermaphrodites and men to be eunuchs makes one a member of the Karttā-bhajā sect. On the pretext of this deviant thinking you engage in mundane sense gratification, thus deluding even your own minds.

(3)

*`guru satya' bolcho mukhe, ācho to, bhāi, jaḍer sukhe,
saṅga tomār bahirmukhe, śuddha ha'be kemon kore?*

3) Although your mouths proclaim “the guru is reality,” O brothers, you revel in mundane sense pleasures.⁶ You freely associate with envious non-devotees—how then will you ever become purified?

(4)

*yoṣit-saṅga-artha-lobhe, maje to' jīva citta-kṣobhe,
bāule ki se-sab śobhe, āgūna dekhe' phaḍim mare*

4) The heart of the jīva becomes greatly agitated by absorption in the association of materialistic women as well as greed for wealth—does a true Bāul become attracted by the glitter of these worldly things?⁷ A cricket is attracted by a flame and jumps straight into it, thereby meeting death.

(5)

*cānda-bāul minati kori' bole,—o-sab parihari',
śuddha-bhāve bolo `hari', jā'be bhava-sāgara-pāre*

5) Chānd Bāul very humbly suggests, “Giving up all these degrading things, please chant the name of Hari in a purified manner. Then you will surely cross beyond the ocean of material suffering.”

Song 6

(1)

*eo to' eka kalir celā
māthā neḍā kapni parā, tilak nāke, galāy mālā*

1) Here is just another disciple of Kali-yuga. He keeps his head shaved, wears a loincloth, tilak on his nose and tulasī beads around his neck.

(2)

*dekhte vaiṣṇaver mata, āsalo śākta kājer belā
sahaja-bhajan korchena māmu,
saṅge lo'ye parer bālā*

2) By looks he appears to be a Vaiṣṇava, but in actuality his conduct is that of a śākta, one who worships the principle of material energy in order to enjoy her. He engages in sahaja-bhajan (so-called “natural worship”), but does so by posing as “uncle” to the children of others, and then stealthily taking the illicit association of their daughters.

(3)

*sakhī-bhāve bhajchena tā're, nije ho'ye nanda-lālā
kṛṣṇa-dāser kathār chale mahā-janake dicchena śalā*

3) Accepting these young girls as sakhīs (Rādhā's gopī friends), he fancies himself to be the Son of Nanda. By the deceptive lecturing about how everyone should become Kṛṣṇa-dāsa (the servant of himself as “Kṛṣṇa”), this disciple of Kali-yuga thus hurls a sharp spear at the true devotees of the Lord.⁸

(4)

*nava-rasika āpane māni' khācchena ābār mana-kolā
bāul bole dohāi, o bhāi, dūra koro e līlā-khelā*

4) Giving artificial recognition to nava-rasika (the nine relishers), he thus eats and enjoys the bananas of his own mental fabrications. Chānd Bāul says, “O my

dear brothers! Desist from this bogus imitation of the Lord's amorous sports.”⁹

Song 7

(1)

*(mana āmār) huṅsā'r theko, bhūlo' nāko,
śuddha sahaja tattva-dhane
noile māyār vaṣe, avaṣeṣe, kāndte ha'be ciro-dine*

1) O my dear mind! Please be alert and cautious—do not forget the treasure that is the principle of śuddha sahaja tattva (pure natural truth as opposed to bogus sahajiyā tendency). Otherwise ultimately in the grip of Māyā you will perpetually weep.

(2)

*śuddha-jīve jaḍa nāi bhāi, ṭhika bujho tāi,
nije sakhī (se) vṛndāvane
se jakhan kṛṣṇa-candre bhaje, sukhete maje,
madhura-rase anukṣaṇe*

2) The pure spirit soul is not material, O brother—understand this correctly—but is actually a female sakhī living in Vṛndāvana. When the soul worships her Lord Kṛṣṇa-candra in this mood, then she becomes immersed in pure happiness, incessantly tasting the sweetness of the madhura-rasa.

(3)

*jada-dehe tā'r sādhana-bhakti, jñāna-virakti,
deher yātrā dharmā-bhāve
se ḡrhe thāke, bane bā thāke, majiye ḍāke,
(kṛṣṇa') bole' eka-mane*

3) While still living within the material body, she engages in sādhana-bhakti (regulated devotional service), developing detachment through the cultivation of jñāna (transcendental knowledge), and thus passes life in accordance with religious principles. Such a devotee lives either at home or in the forest, and remains engrossed in calling out the name “Kṛṣṇa!” with single-minded diligence.

(4)

*eke-i to' boli sahaja-bhajan, śuddha-mana,
kṛṣṇa pā'bār eka upāya
ihā chāḍī' je āropa kore, sei to' mare,
tā'r to' nāhi bhajan hoy*

4) Verily this is called sahaja-bhajan, or natural worship. It is conducted with a purified mind, and is the one and only means for attaining Kṛṣṇa. Whoever deviates from this process by imposing their own concocted philosophy indeed perishes; their activities are not bhajan.

(5)

*cānda-bāuler e viśvās, choṭa haridās,
ekatu kevala vipathe cale'
śacī-suter kṛpāy, dūra ho'ye, hāy,
nā pāy ār gaura-caraṇe*

5) This is the conviction of Chānd Bāul. The devotee of Lord Chaitanya named Choṭa Haridāsa somehow embarked on an improper path; by the mercy of the Son of mother Śacī, he was cast away, alas, and did not again attain the lotus feet of Gaurāṅga.^{10*}

Song 8

(1)

*maner mālā japbi jakhan, mana,
keno korbi bāhya visarjana
mane mane bhajan jakhan hoy,
prema uthle paḍe' bāhya-dehe vyāpta ho'ye roy;
ābār dehe care, japāy kore, dharāy mālā anukṣaṇa*

1) My dear mind, when you chant japa on the mālā within your mind, why do you cease the actions of chanting japa externally? When one performs bhajan within the mind, and prema factually arises internally, then the external body also becomes pervaded by those symptoms. Therefore the body rocks and sways, while one incessantly turns their beads in chanting japa.

(2)

*je vyātā bhaṇḍa-tāpasa hoy,
baka-biḍāla dekhā'ye bāhya ninde atiśoy;
nije juta pe'le kāmīnī-kanaka kore sadā saṅghaṭana*

2) This improper form of mental chanting is the tendency of the pretentious so-called renunciants. As displayed in the fables of the crane and cat, such renunciation is extremely contemptible.¹¹ Although such a trait is shown externally, whenever one gains an opportunity to enjoy women and wealth he continually indulges.

(3)

se vyātār bhitorā phakkākār,

*bāhya-sādhana-nindā boi ār āche kibā tā'r;
(nijer) mana bhālo dekhā-te giye ninde sādhu-ācaraṇa*

3) Inside such a man is merely an empty cavity of deceit. What does he have to express other than direct blasphemy of the process of executing external sādhana-bhakti? He thus makes a show of his own mental concoctions as being supposedly “superior” while he openly condemns the activities of the true sādhus.

(4)

*suddha kori' bhitorā bāhira, bhāi,
hari-nām korte thāko, tarke kāj nāi,
(śuṣka) tomār tarka korte jīvāna jā'be
cānda-bāul tāy duḥkhī ho'no*

4) O dear brother! Purify yourself both internally and externally. Stay engaged in chanting Hari-nāma, instead of simply babbling stubbornly with controversial attitudes. When you pass your life consumed with dry arguments, then Chānd Bāul becomes very sad.

Song 9

(1)

*ghare bose' bāul hao re mana,
keno korbi duṣṭa ācaraṇa*

1) O my dear mind! May you become a transcendently maddened Bāul while remaining at home. Why do you engage in wicked activities?

(2)

*mane mane rākhbi bāul-bhāva,
saṅga chāḍi' dharma-bhāve korbi viṣaya lābha;
jīvāna jāpana korbi, hari-nāmānande sarva-kṣaṇa*

2) You may keep the mood of a Bāul within your mind, and giving up improper association you will automatically obtain sense pleasures in accordance with religious principles. Thus you will pass your life while every moment experiencing the bliss of Hari-nāma.

(3)

*jata-dina hṛdoy-śodhana noy,
ghara chāḍle pare `markaṭa-vairāgi' tā're koy;
hṛdoy-doṣe ripur boṣe, pade pade tā'r patana*

3) One who renounces his home while his heart is not yet purified is called a *markaṭa-vairāgī* (“monkey-like renunciant”).^{12*} By the heart being full of offenses, acting under the control of the enemy, one sinks lower and lower at every step.

(4)

*eñcaḍe-pākā vairāgī je hoy,
parer nārī lo'ye pāler godā ho'ye roy;
(ābār) artha-lobhe dvāre dvāre kore nīcer ārādhana*

4) A renunciant immature in renunciation is one who swindles the wives of others and thus remains just like a fat monkey in charge of a harem of female monkeys. Furthermore, such a person goes from door to door out of greed to receive monetary donations. Thus he engages in the so-called worship of even fallen and degraded souls.

(5)

*ghare bose' pākāo nijer mana,
ār sakala-dina koro harir nām-saṅkīrtana;
tabe cāñd bāuler sañge šeṣe korbi saṁsāra visarjana*

5) May your own mind become ripened with maturity while remaining at home. And just perform Hari-nāma saṅkīrtan each and every day. Then, in Chāñd Bāul's company, you shall utterly renounce the material world.

Song 10

(1)

*balavān vairāgī ṭhākur, kintu gṛhīr madhye bāhādur
ābār kapni pore', mālā dhore',
bahena sevā-dāsīr dhūr*

1) You call yourself a very great and venerable renunciant, but factually you are even more of a sense-gratifier than those who are still householders. Furthermore, you wear a loincloth for show, and carry tulasī beads in your hand—but like a beast of burden, you bear the load of trying to seduce various women into rendering your own service as *sevā-dāsī*.^{13*}

(2)

*acyuta-gotra-abhimāne, bhikṣā korena sarva-sthāne,
ṭākā-payasā gaṇi' dhyāne dhāraṇā pracur
kori' cutkī bhikṣā, korena śikṣā, vaṇig-vṛtti piṇḍīśūr*

2) You beg alms everywhere you go, proudly advertising yourself as belonging

to the disciplic lineage of the infallible Lord Krishna (acyuta-gotra)¹⁴—but in your show of deep meditation you simply concentrate on repeatedly calculating the total amount of your acquired rupees and milk. You are expert at begging on behalf of your belly, and you make a hoax of giving spiritual instructions to others, ultimately exhibiting the behavior of a businessman. You are a voracious glutton, accustomed to consuming huge quantities of food.

(3)

*bole tā're bāul-cānda, eṭā tomār galār phānda,
jīver ei aparādha śīghra koro dūr
yaji' grhīr dharma, su-svadharmā,
śuddha koro antaḥpur*

3) Unto those of such nature, Chānd Bāul advises—this is the noose about your neck. Quickly cast afar these offenses unto other souls. Worship the Lord in the honest role of a householder, executing your proper occupational duty according to your own ability, and thus purify yourself internally.

(4)

*nyāsī-māna-āsā tyaji', dīna-bhāve kṛṣṇa bhaji',
svabhāva-gata dharma yaji', nās' doṣāṅkur;
tabe kṛṣṇa pā'be, duḥkha jā'be ha'be tumi su-catur*

4) Giving up your desire for being honored as a sannyāsī, just worship Kṛṣṇa in a humble state of mind. By performing your religious occupational duties according to your own natural propensity, the seedlings of your vices will be destroyed. Then you will attain Krishna, your unhappiness will go away, and you will become very intelligent.

Song 11

(1)

*keno bheker prayās?
hoy akāla-bheke sarva-nās
ho'le citta-śuddhi, tattva-buddhi,
bheka āpani ese' hoy prakāś*

1) Why do you have so much desire for changing clothes? By prematurely changing clothes from those of a householder to those of a renunciant, all is destroyed.¹⁵ Only when one's consciousness is first purified, then the intelligence perceives transcendental truth, and finally the change of clothes will automatically come and be manifest in its time.

(2)

*bheka dhori' ceṣṭā kore, bheker jvālāya śeṣe mare,
nedānedī chadāchāḍi, ākhaḍā beṇdhe' vās;
akāla-kuṣmāṇḍa, jata bhaṇḍa, korche jīver sarva-nāś*

2) But when one makes an artificial endeavor to put on the clothes of an ascetic, then ultimately one perishes in the fever of that improper dress. Thus one becomes known as a member of the sect called Neḍā-Neḍī, going about the town begging alms, and living at the meeting place called ākharā.¹⁶ Such a worthless person, just like a pumpkin grown uselessly at an unsuitable time of year, finally destroys everything that would be good for their own soul.¹⁷

(3)

*śuka, nārada, catuḥsana, bheker adhikārī ha'na,
tān'der samān pārle ho'te bheke korbe āś;
bolo temana buddhi, citta-śuddhi
ka'jana dharāya korche vās?*

3) The great sages Śukadeva Goswāmī, Nārada Muni, and the four Kumāras are truly qualified to wear the dress of renunciants. One may desire to wear a dress similar to theirs as soon as one becomes as renounced as they are. Tell me—who can develop the intelligence and purified heart of these great sages merely by wearing a particular garment?

(4)

*ātmānātma-suviveke, prema-latāya citta-bheke,
bhajana-sādhana-vāriseke koroha ullās;
cāṇḍa-bāul bole, emana ho'le, ho'te pārbe kṛṣṇa-dās*

4) In full knowledge of what is the soul and what is not of the soul, wearing the dress of a renunciant within your heart, just make your creeper of prema bloom by sprinkling it with the rainfall of bhajan-sādhana. Chāṇḍ Bāul says, when this occurs, then you will actually become Lord Kṛṣṇa's servant.

Song 12

(1)

*ho'ye viṣaye āveśa, pe'le, mana, jātanā aśeṣa
chāḍi' rādhā-śyāme braja-dhāme,
bhugcho hethā nānā-kleśa*

1) My dear mind, you have brought unending trouble upon yourself under the sway of material sense gratification. Leaving the company of Rādhā-Śyāma in Vraja-dhāma, you have come to this material world and suffered a host of painful miseries.

(2)

*māyā-devīr kārāgāre, nijer karma-anusāre,
bhūter vegāra khāṭ-te khāṭ-te jīvana korcho śeṣa;
kori' `āmi-āmār', dehe ābār, korcho jaḍa rāga-dveṣa*

2) Trapped within the prison-house of Māyā-Devī, and tossed helplessly according to the urges of your past karma, your life has come to an end after slaving and slaving away at very difficult and mundane labor. Absorbed in the material body, thinking in terms of “I” and “mine,” you experience only attraction and repulsion for dull material things.

(3)

*tumi śuddha cidānanda, kṛṣṇa-sevā tā'r ānanda,
pañca-bhūter hāte poḍe' hāy, ācho ekaṭi meṣa;
ekhona sādhu-saṅge, cit-prasaṅge,
tomār upāya avaśeṣa*

3) You are actually composed of spiritually conscious bliss, whose only happiness is found in Kṛṣṇa-sevā. Alas, you have fallen into the hands of the five material elements (earth, water, fire, air, and ether), and have thus become just like an ignorant sheep who is helpless within their firm grip. But now your ultimate means of deliverance is to be found in the company of sādhus, discussing topics of the eternally conscious nature.

(4)

*kanaka-kāminī-saṅga, chāḍi' o bhāi miche raṅga,
grahaṇa koro bāul cānder śuddha upadeśa
tyaji' lukocuri, bāul-giri, śuddha-rase koro praveśa*

4) The association of materialistic women, as well as endeavors for accumulating wealth for the purpose of sense gratification—O my dear brother! Give up such insignificant play! Please accept the pure advice of Chānd Bāul: Rejecting all deceptive tendencies that are associated with the sects of impure Bāuls, just enter the flow of pure, spiritual mellows of devotion.

Thus ends Bāul Saṅgīt by Śrīla Bhaktivinoda Ṭhākura.