

Keno Hare Kṛṣṇa Nām “Oh Why While Chanting Hare Kṛṣṇa...?”

(refrain) *keno hare kṛṣṇa nām hari bole
mano prāṇ kānde nā*

keno—why?; *hare kṛṣṇa nām*—the names Hare Kṛṣṇa; *hari bole*—chanting the name of Lord Hari; *mano prāṇ*—my inner heart; *kānde nā*—does not weep.

(refrain) Oh, why does my heart not weep from chanting the holy names Hare Kṛṣṇa?

(1)

*pakhi nā jāni kon aparādhe
mukhe hare kṛṣṇa nām bolo nā*

pakhi—the bird of my heart; *nā jāni*—I do not know; *kon aparādhe*—by some offense; *mukhe*—with the mouth; *hare kṛṣṇa nām*—the names of Hare Kṛṣṇa; *bolo nā*—does not chant.

1) The bird of my heart does not know what past sinful activities it has committed to cause this inability to chant Hare Kṛṣṇa properly.

(2)

*baner pakhi re dhare rāklām hṛdoy mandire
madhu mākhā ei hari nām
pakhi re śikhaile śikhe*

baner pakhi—a bird of the forest; *re*—O!; *dhare*—holding; *rāklām*—I have kept; *hṛdoy mandire*—in the temple of my heart; *madhu mākhā*—smeared with honey; *ei*—this; *hari nām*—name of Lord Hari; *pakhi re*—O bird!; *śikhaile*—upon being instructed; *śikhe*—learns.

2) O forest bird! I have kept something for you very carefully within the cottage of my heart—the holy name of Lord Hari, which is overflowing with pure sweet honey. O bird, you could learn the chanting of this name if you were taught.

(3)

*pakhi sakal nām bolte paro
keno hare kṛṣṇa nām bolo na*

keno hare kṛṣṇa nām hari bole mano prāṇ kānde nā

pakhi—a bird; *sakal nām*—all names; *bolte paro*—is able to speak; *keno*—why?; *hare kṛṣṇa nām*—the names of Hare Kṛṣṇa; *bolo na*—does not chant.

3) A bird is easily able to speak all names; why then does this bird of my heart refuse to chant Hare Kṛṣṇa? Oh, why does my heart not weep from chanting the holy names Hare Kṛṣṇa?

(4)

chalo pakhi rūper deṣe jāi
je deṣete maner mānuś āsā jāoyā nāi

chalo—please go; *pakhi*—O bird!; *rūper deṣe*—to the land of true beauty; *jāi*—I go; *je deṣete*—at which place; *maner mānuś*—the mentally-imagined man; *āsā jāoyā*—comes and goes (as in repeated birth and death); *nāi*—not.

4) O bird! Come, let us go to the spiritual world, the land of true and everlasting beauty. It is the place where the imaginary man of my mind will never again come and go on the revolving cycle of birth and death.

(5)

pakhi re tor maraṇa kālete
carabi vāser dolāte
ore cār janete kandhe kore
loye jābe smaśan ghāṭete

pakhi re—O bird!; *tor*—your; *marāṇa kālete*—at the time of death; *carabi*—you will be placed; *vāter dolāte*—on the funeral stretcher made from slips of bamboo; *ore*—oh!; *cār janete*—by four persons; *kandhe kore*—placing on the shoulder; *loye*—carrying; *jābe*—will proceed; *smāśan ghāṭete*—to the cremation landing.

5) O bird! At the time of death, your body will simply be placed upon a funeral stretcher, lifted on the shoulders of four persons and carried to the cremation grounds.

(6)

ore o tor mukhe āguna jihve tule
ki korobi tāi bolo nā

ore o—alas!; *tor*—your; *mukhe*—in the mouth; *āguna*—fire; *jihve*—the tongue; *tule*—obliterate; *ki korobi*—what can you do?; *tāi*—at that; *bolo nā*—you do not speak.

(6) Alas! The cremation fire will then enter your mouth and totally consume your tongue. There will be nothing you can do to save yourself, for at that time

it is too late—you will be unable to speak any more.