

86.12.20

Śrīla Śrīdhara Mahārāja: ...knowledge, all covering. The knowledge covering everything, all, universal line. *Bhidyate hṛdaya-granthiś*. Will be untied, will be uncovered, then only, *chidyante sarva-samśayāḥ*, all doubts will be cleared. And *kṣīyante cāsyā karmāṇi*, in *eka-dasha kanda* Kṛṣṇa says, "mayi dṛṣṭe 'khalātmani, when I'll be seen everywhere." And in the beginning introductory chapter *Bhāgavatam* says, *dṛṣṭa evātmanīśvare*. That Infinite has no limit, *dṛṣṭa evātmanīśvare*. When that endless thing will come to our consciousness, then only, all *samśayāḥ*, doubts gone, no necessity of any knowledge, calculation. And no necessity of energising, *karma*, *jñāna*. We'll be relieved from these two tendencies, trying to know anything and everything, and to do something. These things will disappear automatically, eternal automation. We shall see that we're a member of eternal automation, the flow of love. Nothing necessary, all fulfilment.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: Mahārāja. In the past you've given so many explanations of this *śloka* one book can be compiled. Yes. So many explanations. When that aeroplane crashed, and the black box, you remember that, the black box explanation you gave? And also, when all prejudices have been removed from the heart then the flow is possible. So many explanations you've given.

Śrīla Śrīdhara Mahārāja: *Bhidyate* _____ [?]

*yathā nabhasi meghaugho, reṇur vā pāṛthivo 'nile
evam draṣṭari dṛṣyatvam, āropitam abuddhibhiḥ*

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty."] [*Śrīmad-Bhāgavatam*, 1.3.31]

_____ [?] educative *śloka*. Just as we see the cloud in the sky, and the dust in the air. So everything, *draṣṭari dṛṣyatvam*, we cannot see the sky, neither we can see the air, but with the help of the dust, and with the help of the cloud, we feel as if we're seeing the sky. But really we can't see. *Draṣṭari dṛṣyatvam āropitam*.

We're subjective, we think Him to be objective. All subjective, that is subjective evolution, everything subjective, all subjective, all superior to us. Whatever we see, all superior to us, we're to see, because they're helping the service of Kṛṣṇa. So Uddhava wants to be a creeper. All worshippable, all revered, in Kṛṣṇa connection.

Yat kinca tina guṇa mukhi katha _____ [?] The worm, the straw, everything of Kṛṣṇa's connection, all subjective, nothing object. 'I'm servant of everyone.' Subjective means claiming superiority and service claiming. 'I should serve them. I'm alone the serving unit.' At present we think that 'everything for me, I shall try to utilise for my purpose, I'm the centre.' No.

So vipada dharan bandhu van [?] Gurudeva says, "The disciples also, they have come to help me for service of Kṛṣṇa. I alone, I don't think myself eligible to serve Kṛṣṇa. He's so big, so high, so they've come to help me in my attempt to serve Kṛṣṇa."

Nitāi. Nitāi. *Draṣṭari dr̥syatvam, āropitam abuddhibhiḥ.* _____ [?]
 We're seer, looker, we're thinking Him to be object of looking, seeing. And Who is *ānandamāya*, we think Him to be the object of our *ānanda*. He's full in His own *rasa*. By serving, we cannot make Him more satisfied. But trying to serve, we can get a part of His sweetness. He's sweetness Himself. By serving we cannot add anything to Him. Ha, ha. Eh? By rendering service to our superiors, really we cannot make any addition there. But on the other hand, we get.

Badrinārāyaṇa: Benefit.

Śrīla Śrīdhara Mahārāja: He's the source of all sweetness. In that process, if we approach, we connect ourselves with Him, we get sweetness. Purī Mahārāja?

Purī Mahārāja: Here.

Badrinārāyaṇa: _____ [?] In front, right there in front.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol.

Gaurāṅga bole nagara _____ [?] What is His trial, or what trial, His *sādhana*? What is His acquisition, who does not melt, taking the Name of Gaurāṅga?

Badrinārāyaṇa: Ha, ha, melt, loses form.

Śrīla Śrīdhara Mahārāja: *Gaurāṅga bole*. Taking the Name of Gaurāṅga, if one does not melt, then what sort of acquisition he has acquired so far? Gaurāṅga bole nagara _____ [?] He'll lose his personality and will be like liquid thing.

Badrinārāyaṇa: He'll melt.

Śrīla Śrīdhara Mahārāja: Gaurāṅga is so powerful. He's of such type. Everything coming in connection with Him that will lose its own existence, and will melt, and will be one with.

Badrinārāyaṇa: Last night you were talking about that.

Śrīla Śrīdhara Mahārāja: Gaurāṅga bole nagara _____ [?]
 "What type of creator has made me so more than stone? I cannot - that I'm going to be melted."

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Who will take the Name of the Lord, as a subject, and pronouncing it as object, but really we're to address the Lord, and Lord on the super subjective area. And I'm addressing Him, "Hare Kṛṣṇa. Hare Kṛṣṇa." That means to lose my - by chanting His Name we shall lose our present status, from proprietor to the property. Proprietorship will be lost. When we shall address Him with this consciousness, no longer a recipient, a proprietor, but I'm a property. *Ādau kṛtā paścād kriyeta*. I'm His. I have no personality, ownership of my own. I'm addressing Him as He ordered, so on His

behalf, as His servant I'm addressing Him. No individual loss and gain I have, I'm already a slave. I'm property, I'm not proprietor. In this way I'm addressing Him, my Master. Then, what will be the effect? I'm His slave, not proprietor, not owner of anything. I'm a property of Him and I'm addressing Him. What will be the purpose of addressing? To become more and more slave. Ha, ha. I'm His. I have no individual transaction. I'm advised to, that more and more slave mentality will come in me.

The Ramakrishna Mission say, "Gauḍīya Maṭha preaches for slave mentality. And we're preaching *so ham*, we're that biggest thing."

The aspiration from this side, but one who jumps into that ocean, then the aspiration just changes our opposite direction. Smallest, smallest, smallest of the smallest. Smallest of the smallest.

"I could not. They say that I have devotion but when I try to find, no, nothing, all empty. I'm the worst beggar, I do not know how to beg, so I'm not getting anything. So all, the whole environment, please be pleased with me. Vaiṣṇava _____ [?] All be gracious to me, I'm the worst point, I don't have anything."

To think such prospect is also dangerous. "I have nothing. I'm the worst beggar." The kingdom is such, everyone thinks "I'm the worst beggar. I'm not getting anything. Such infinite nectar on my front, but not a drop to drink.

"Water, water, everywhere, but not a drop to drink." That [Samuel Taylor] Coleridge's *Ancient Mariner* we read. "Water, water, everywhere, but not a drop to drink." He was in the mid ocean, that ship breaking, something like. But salty water but not to drink, so without drinking water we'll be mad. So "Water, water, everywhere, not a drop to drink."

So one Madrasi gentleman told, "What you say that Śrī Caitanya Deva is the highest ideal. But reading His life we're rather afraid that if this is the highest position, He's rubbing His face, doing this, that, running over the thorny ground, as a madman. And you say that is the highest ideal. It is dangerous to think." So,

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

Mahāprabhu in that stage when Svarūpa Dāmodara and others are taking the Name of Kṛṣṇa and anyhow drawing His attention to this world, "Oh. I was experiencing such a high order of sweet experience, and you dragged Me here with this noise of Kṛṣṇa, Kṛṣṇa."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: The sound of Svarūpa Dāmodara is Kṛṣṇa, Kṛṣṇa in the ear, and is now drawing His senses to this world. And Mahāprabhu disgusted, "What a wonderful enjoyment, I had some experience, and you've drawn Me here with the noise of Kṛṣṇa, Kṛṣṇa. Eh?" Hare Kṛṣṇa.

Heno kale tumi sab kola hal kori _____ [?] "The jingling sound of the ornament when the *gopīs* are going to cave of Govardhana, and Kṛṣṇa approaching. And that atmosphere, transcendental experience, how sweet it is. And you dragged Me here in this plane saying Kṛṣṇa, Kṛṣṇa. What is this?"

Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.

_____ [?]

...

Śrīla Govinda Mahārāja: [and other Vaiṣṇava's sing *Śrī Śrī Prabhupāda-padma-stavakaḥ*. Eleven verses eulogising the divine qualities of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. With verse translations from *Śrī Kīrtana Mañjuṣā, The Treasure Chest of Divine Kīrtanas*. First Printing, 1986, p 23]

[20:27 - 29:46]

1

*sujanārbuda-rādhita-pāda-yugaṁ, yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, your beautiful lotus feet are cherished by millions and millions of the purest and most qualified devotees, and you are the most competent personality to preach the recognised process for this era. (You preside over the Viśva Vaiṣṇava Rāja Sabhā, the beautiful assembly of pure devotees.) Your sacred lotus feet are adorable, as they openly grant fearlessness and bestow the highest benediction to all living entities. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

2

*bhajanorjita sajjana-saṅghapatim, patitādhika-kāruṇikaika-gatim
gati-vañcita-vañcakācintya-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, you shine forth as the natural leading monarch within the extremely advanced devotees' camp, and you are the exclusive, ultimate aim of the truly fallen, due to your far-reaching merciful embrace. Your inconceivable lotus feet bestow full shelter for the cheaters and the cheated. I eternally offer my respects unto that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

3

*ati-komala-kañcana-dīrgha-tanum, tanu-nindita-hema-mṛṇāla-madam
madanārbuda-vandita-candra-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, your divine figure is so graceful and delicate, your skin so soft, and your towering stature so radiant and golden. Your overwhelmingly beautiful appearance mocks the pride of the golden lotus stems as countless Cupids offer their humble respects to your lotus toes, which are like glowing white petals of the radiant moon. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

4

*nija-sevaka-tāraka-rañji-vidhum, vidhutāhita-huñkṛta-simha-varam
varaṇāgata-bālīśa-śanda-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, like the charming moon which pleases its orbiting stars, you are surrounded by your intimate disciples and are fulfilling their heart's desires. Your lion-like roar causes the envious to tremble and quickly flee while your tender lotus feet gracefully bestow the ultimate benefit for the innocent. I eternally offer my obeisances to that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

5

*vipulī-kṛta-vaibhava-gaura-bhavam, bhuvaneṣu vikīrtita gaura-dayam
dayaniya-gaṇārpita-gaura-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, you have widely spread the glories of Śrī Gaurāṅga's holy abode, Śrī Māyāpur Dhāma, and you have openly declared the nature of Śrī Gaurāṅga's mercy throughout the universe. Your graceful personality has planted the lotus of Śrī Gaura's holy feet in the hearts of your deserving servitors. I eternally offer my respects unto that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

6

*cira-gaura-janāśraya-viśva-gurum, guru-gaurakīśoraka-dāśya-param
paramādṛta-bhaktivinoda-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, as the universal spiritual master and guide, you are the eternal refuge for Śrī Gaurāṅga's devotees. You are always dedicated to serving your spiritual master Śrīla Gaura Kīśora, and you are a careful servant to the lotus feet of Śrīla Bhaktivinoda Ṭhākura. I eternally offer my respects to that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

7

*raghu-rūpa-sanātana-kīrti-dharam, dharaṇī-tala-kīrtita-jīva-kavim
kavirāja-narottama-sakhya-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrīla Rūpa Gosvāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Gosvāmī, on this Earth planet. And you share a friendly relationship

with Śrī Kṛṣṇadāsa Kavirāja Gosvāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]

*kṛpayā hari-kīrtana-mūrti-dharam, dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padam, praṇamāmi sadā prabhupāda-padam*

[“O Śrīla Prabhupāda, you serve the living entities by mercifully revealing your divine personality as the embodiment of Lord Kṛṣṇa’s spiritual glories, and in doing so, you eliminate the offences which burden the Earth planet. Your loving disposition is more affectionate than even a father to the followers of Lord Gaurāṅga. I eternally offer my respects unto that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]

*śaraṇāgata-kiṅkara-kalpa-tarum, taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārcita-divya-padam, praṇamāmi sadā prabhupāda-padam*

[“O Śrīla Prabhupāda, just like a transcendental desire tree, you fulfil all the desires of the Lord’s unalloyed servants. Your firm and patient nature insults the tolerant disposition of a tree, what to speak of your benevolence. The purity of your divine lotus feet attracts the worship of the great administrative demigods like Durgā Devī and King Indra. I eternally offer my respects unto that wonderful effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]

*paraḥaṁsa-varam-paramārtha-patim, patit-oddharane kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-pari-sevya-padam, praṇamāmi sadā prabhupāda-padam*

[“O Śrīla Prabhupāda, all the great *mahā-bhāgavat* devotees are surpassed by you, because you are the storehouse-keeper of life’s highest wealth, pure love for Lord Kṛṣṇa. Simply to rescue the fallen souls, you accepted the outer garb of a renunciate. Hence, your divine lotus feet are adorable in every respect by the great stalwart *sannyāsīs*. I eternally offer my obeisances unto that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]

*vṛṣabhānu-sutā-dayitānucaram, caraṇāśrita-reṇu-dharas-tam-aham
mahad-adbhuta-pāvana-śakti-padam, praṇamāmi sadā prabhupāda-padam*

[“O Śrīla Prabhupāda, since you are an exclusive servitor of the daughter of King Vṛṣabhānu, Śrīmatī Rādhikā, my bold aspiration is to take full shelter as a minute atomic particle of that shining dust that clings to your beautiful lotus feet. How wonderfully potent is your divine powerhouse! Just see how it invigorates the most downtrodden souls. I eternally offer my respects to the

wonderful effulgence that emanates from the lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]

...

Śrīla Govinda Mahārāja: [29:50] *Daśakam*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [and other Vaiṣṇava’s sing] *Ācārya-vandanā*, from Śrī Chaitanya Sāraswat Maṭh’s, *Kīrtana Guide*, 4th Edition, page 11-13, which has no verse translation. An English verse translation was found @ scsmathinternational.com

[30:10 - 44:44]

Ācārya-vandanā

1

*jayare jayare jaya, paramahaṁsa mahāśaya, śrī-bhaktisiddhānta sarasvatī
goswāmī ṭhākura jaya, parama karuṇāmaya, dīnahīna agatira gaṭi*

[Glory, glory, glory to Śrī Bhaktisiddhānta Sarasvatī Goswāmī Ṭhākura, this great swan-like perfect personality, abode of highest mercy, who is the path and refuge for the low and miserable who have no refuge!]

2

nīlācale haiyā udaya, śrī-gauḍa-maṇḍala āśi’, prema-bhakti parakāśi, jivera naśilā bhava-bhaya

[Emerging in Nīlācala, he came to the land of Śrī Gauḍa Maṇḍala and revealed loving devotion, destroying the souls’ fear of material existence.]

3

*tomāra mahimā gāi, hena sādhyā mora nāi, tabe pāri yadī deha śakti
viśvāhite avirata, ācāra-pracāre rata, viśuddha śrī rūpānugā bhakti*

[I have no capacity to sing your glories, but I can sing them if you give me the power. To bring pure unadulterated devotion in the line of Rūpa Goswāmī for the continuous welfare of the entire universe you deeply engage in preaching and practising.]

4

*śrī pāṭ khetari-dhāma, ṭhākura śrī-narottama, tomāte tānhāra guṇa dekhi
śāstrera siddhānta-sāra, śuni lāge camatkāra, kutā kika dite nāre phānki*

[I see in you the qualities that Śrī Narottama Ṭhākura, who appeared in Śrīpat Khetari Dhāma, had. Hearing the essence of the scriptural conclusions, all false arguments based on logic lose their power to deceive.]

*śuddha-bhakti-mata yata, upadharma-kavalita, heriyā lokera mane trāsa
hāni' susiddhānta-vāna, upadharma khāna khāna, saj janera vāḍāle ullāsa*

[Your teachings of pure devotion devour all non scriptural religious practices—seeing this, people become terrified. Striking with the supreme conclusions you break all non scriptural practices into pieces which increases the joy of all pious men.]

*smārta-māta jaladhara, śuddha-bhakti ravi-kara, āchchhādila bhāviyā antare
śāstra-sindhu manthanete, susiddhānta jhañjnāvāte, uḍāilā dig-digantare*

[The rain clouds of *smārta brāhmaṇas* (skilled in law and logic) cover the sunshine of pure devotion, although it still remains there at the core. Churning the ocean of the scriptures and creating a storm of the highest teachings, you cleared and delivered all directions.]

*sthāne sthāne kata maṭha, sthāpiyācha niṣkapaṭa, prema-ṣevā śikhāite jīve
maṭhera vaiṣṇava gaṇa, kore sadā vitarāṇa, hari gaṇa-kathāmṛta bhave*

[Sincerely, you established so many temples to teach the souls loving service to the Lord. The Vaiṣṇava residents of these temples incessantly spread the nectar of the glories of the Lord.]

*śuddha-bhakti-mandākinī, bimala pravāha āni, śītala karilā tapta-prāna
deśe deśe niskiñcana, prerilā vaiṣṇava gaṇa, vistārite harigaṇa gāna*

[The pure current of the Mandākinī river of pure devotion cools and soothes the burning souls. You sent devotees, free from material desires, from place to place to spread the glories of the Lord.]

*purve yathā gaura-hari, māyāvāda chheda kari, vaiṣṇava karilā kāsīvāsī
vaiṣṇava darśana-sukṣma, vicāre tumi he dakṣa, temati toṣilā vārāṇasī*

[Before, Gaura Hari converted the *māyāvādī* section of the Kāsī residents into Vaiṣṇavas. In the same way you graced the residents of Vārāṇasī by expertly showing the distinction of subtleties of Vaiṣṇava vision.]

*daiva-varṇāśrama-dharma, hari-bhakti yāra marma, śāstra-yukta karilā niścaya
jnāna-yoga-karma caya, mulya tāra kichhu naya, bhaktira virodhi yadī haya*

[You ascertained devotion to the Lord as the core principle of *daiva-varṇāśrama-dharma* in accordance with the purport of scriptures and made it clear that all attempts of *karma, jñāna, yoga*, etc. have no value if they are averse to devotion.]

11

*śrī-gauḍa-maṇḍala bhūmi, bhakti-sange parikrami, sūkīrti sthāpilā mahāśaya
abhinna vraja-maṇḍala, gaūḍa-bhūmi premojvala, pracāra haila viśvamaya*

[You became renowned as a great soul who started *parikramā* of Śrī Gauḍa Maṇḍala in the company of devotees. You preached all over the world about the land of Gauḍa that is non-different from Vraja Maṇḍala and filled with the radiance of devotional love.]

12

*kuliyāte pāyaṇḍirā, atyācāra kaila yā'rā, tā savāra dosa ksamā kari'
jagate kaile ghoṣaṇā, 'taroriva sahiṣṇuna', hana 'kīrtanīyah sadā harih'*

[You forgave all sins and atrocities of offenders residing in Kuliya (Navadwīpa). You have declared that to always chant the Holy Name one must be more tolerant than a tree.]

13

*śrī-viśva-vaiṣṇava-rāja, sabhāmadhye "pātrarāja", upādhi-bhūṣaṇe vibhūyita
viśvera maṅgala lāgi', haiyācha sarva tyāgi, viśvavāśī jana-hite rata*

[Adorned with ornamental titles, you are the leader in the assembly of the Vaiṣṇava kings of the universe. You gave up everything for the benefit of the entire world and dedicated yourself intensely to the benefit of the souls of the universe.]

14

*karitecha upakāra, yāte para upakāra, labhe jīva śrī kṛṣṇa-sevāya
dūre yāya bhava-roga, khaṇḍe yāhe karma bhoga, hari pāda padma yā'te pāya*

[You spread the benefit by getting which the souls get service to Śrī Kṛṣṇa—their heart disease goes far away, all enjoyment and selfish pursuits break apart, and the soul attains the lotus feet of the Lord.]

15

*jīva moha-nidrā gata, jāgā'te vaikuṅṭha duta, 'gauḍīya' pāthāo ghare ghare
uṭhare uṭhare bhāi, āra ta samaya nāi, 'kṛṣṇa bhaja' bole uccaisvare*

[As a messenger of the spiritual world, you send Gauḍīya Vaiṣṇavas house to house to awaken the souls sleeping in illusion, "Wake up! Wake up, brother! You have no time left! Loudly chant 'Serve Kṛṣṇa!'"

16

*tomāra mukhāra vinda, vīgalita makaranda, siñcita acyuta-guṇagāthā
śunile juḍāya prāṇa, tamo moha antarddhāna, dūre yāya hṛdayera vyathā*

[Hearing verses, drops of molten nectar coming from your mouth, glorifying the Infallible Lord soothes our being and dissipates darkness and illusion, and all heart pain goes far away.]

17

*jāni āmi mahāśaya, yaśovāñchā nāhi haya, vindu mātra tomāra antare
tava guṇa vīñadhāri, mora kañṭha-vīñā dhari', avāśete valāya āmāre*

[I know that there is not a slightest drop of deceit known within you. Your glory is like a player of a *vīñā*—they have seized the *vīñā* of my throat and, paralyzing me, they force me to sing.]

18

*vaiṣṇavera guṇa-gāna, karile jīvera trāṇa, suniyāchi sādhu guru mukhe
kṛṣṇa bhakti samudaya, janama saphala haya, e bhava-sāgara tare sukhe*

[Singing the glories of the Vaiṣṇavas rescues and protects the *jīva* soul. I heard this from the mouth of *sādhus* and my Guru. When there arise devotion to Lord Kṛṣṇa, the life becomes successful, and the soul can happily cross this ocean of material existence.]

19

*te-kāraṇe prayāsa, yathā rāmanera āśa, gaganera cāñda dhari vāre
adoṣa-daraśī tumi, adhama patita āmi, nija guṇe kṣamivā āmāre*

[My attempt is like that of a dwarf who wants to catch the moon in the sky. You never see anyone's faults, and I am extremely fallen. Please forgive me for being what I am.]

20

*śrī gaurāṅga-pāriṣada, ṭhākura bhaktivinoda, dīnahīna patitera bandhu
kalitamah vināśīte, ānilena [avanīte, toma' akalanka pūrṇa indu]*

Śrīla Bhaktivinoda Ṭhākura is an associate of Śrī Gaurāṅga Mahāprabhu and a friend of all low and fallen souls—to dispel all darkness of this dark age, he brought to this earth you, a spotless full moon.]

21

*kora kṛpā vitarāṇa, premasudhā anukṣaṇa, mātīyā uṭhuka jīva gaṇa
harināma-saṅkīrtana, nācuka jagata-jane, vaiṣṇava-dāsera nīvedana*

[Please bestow your mercy so that, incessantly intoxicated by the nectar of love of God, the souls arise. May the whole world dance in the *saṅkīrtana* (congregational chanting) of the Lord's Holy Names. This is the humble petition of this servant of Vaiṣṇavas.]

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