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Śrīla Śrīdhara Mahārāja: The scientific reading is there. *Aparā śakti* - this gross world, *parā śakti-jīva*, and *antaraṅgā śakti* is above, and we're to enter into *antaraṅgā*. This marginal potency is to enter into *antaraṅgā śakti*. That is Paravyoma, and the highest quarter Vṛndāvana, Goloka. It is not easy, a funny thing. It is there.

So service. Exploitation and renunciation, and another is dedication. And dedication is the world where dedication is the proper world, normal world. And there are gradations, and according to our inner tendency of serving the particular we can be allowed there, all around, all reverential soil. We're to go there. It is impossible - only possible by the grace, *krpā*. And that is called *krpā* - His Grace, His free will. He's autocrat. And *rāga*, *anurāga*, affection - affection does not come to calculate between big and small. It's very generous. Only through affection and through love it is possible to expect to go there one day. It is not so easy.

When the Jayatīrtha began to show so many sentiments, the Jayapatāka and others came to me. "Jayatīrtha is showing so many signs of higher *bhāva*, sentiments, are they true?"

"Never!"

Mahāprabhu says that, "I'm hankering for a drop of real *prema*. I have not yet got that. Then, I'm weeping, shedding tears so much, crying 'Kṛṣṇa Kṛṣṇa', but that is all hypocrisy. Because the positive proof is here that without Him I'm living. I did not disappear, dissolve. I'm living, I'm eating, I'm taking bath, I'm sleeping. This is proof positive that I have no genuine love for Kṛṣṇa, a drop." Mahāprabhu Himself says that.

Such valuable thing and we think we're masters of the same in one day, overnight! Fools, deceivers, self-deceivers! In the positive way it can never be attained. Only in the negative way we can have some conception. Bhaktivinoda Ṭhākura says,

vicakṣaṇa kari', dekhite cāhile haya, [haya ākhi-agocara]

"Suddenly a flash came. Whenever I tried to have a view of that, it disappeared - withdrawn."

In this way, in some negative way, we can have some idea. Whimsically He may come, and suddenly I may feel, "Oh! Some experience of the higher kind of knowledge and love - what is this? But only if I go to cast my eye that side - nothing."

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

Do you want to die? Then come to live. Ha, ha. Wholesale dissolution - which is within our experience, ever. That Hegel's words helping a great deal, 'die to live.' What is concrete, valuable thing, cast into fire, for some hope which is non-understandable, which is unknown and unknowable. Sacrifice means that. Sacrifice gives that suggestion.

This ghee, the valuable stuff of our eating, we're pouring into fire. And there is some smoke - the effect, that is being burnt in the fire and smoke is created - that will create a healthy atmosphere. More oxygen or something like that we may imbibe that and get help. This is not proper but help - this is ridiculously saying like that.

Unknown, be disgusted with your known world, knowledge known pleasure - everything. Die to live. All risk, no gain. And when we reach the destination to certain extent, then all gain, no risk. What I risk that is all concoction, misunderstanding aspect. The misconception only I put into fire, and I've got proper conception, reality. What was unreal that was put into fire, and what is real I have got that. So die to live means this.

"I'm monarch of all I survey." Here, we're all monarch, we're habituated to become a monarch. Whether I'm a monarch or non monarch, still our tendency, we want to be monarch. All of us want to be monarch.

And there is another reactionary school, "I do not want anything - nothing I want. Only I want sleep, dreamless sleep. That is the most valuable thing in our experience - the complete cessation of this life."

These two aspects - enjoyment or exploitation, and renunciation, both these aspects must be eliminated, and a third plane should be found to live in. That is life of a gentleman, a life of dedication, a life of duty, not to any part but for the whole. "I live for the whole, and that whole is a part of Lord Kṛṣṇa, the lover, the beautiful." In that way we're to understand and to march towards that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Infinite is His one position.

*athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam, ekāśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Arjuna, the infinite of your conception is in My one negligent part. I am so. The infinite of your conception is in My one part. I'm so big."

Then what to do? Ha, ha. "I've got Kṛṣṇa of my own - a picture in my own mind, I've got Him. Kṛṣṇa is a picture, a reflection of a picture in my mind. There is Kṛṣṇa."

The whole forms His one part, and I'm going to get Him? My only solace that I'm going through His agent. He has sent His agent to recruit me, and that is my hope. He has sent His men to recruit me. He's so kind, so benevolent. That may be my hope, and I must be thankful to that. Not traitor to His agent, we're to see that we must not play treachery with His agent, that thereby we commit treachery against us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
All right, then I close here. *Vāñchā-kalpatarubhyaś ca.*
Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

You are all his contribution. Swāmī Mahārāja brought you here, attracted you to this side. And I have got some opportunity to serve you in this way. Gaura Hari bol. Willingly or unwillingly, I'm

forced to do some service in that line, what was so wonderfully and tremendously done by Swāmī Mahārāja. His preaching towards the foreign countries is an inconceivable thing. So I say *śaktyāveśā avatāra*, some supernatural transcendental power, grace of Nityānanda, entered into him. And as instrument to his Lord he has done such tremendous work as to attract your attention towards the creed, the culture of Mahāprabhu Caitanyadeva. Śrī Gaurāṅga's gift attracted your attention.

Bhaktivinoda Ṭhākura could see this, and our Guru Mahārāja began in his mild way. Bhaktivinoda Ṭhākura saw that it's self-evident the world's intelligentsia cannot but be attracted by such a plain, simple and dignified gift of Mahāprabhu. The conception, so magnanimous conception of their position foretold by Mahāprabhu, cannot but be accepted by the sincere intelligentsia of the world. He could see this general truth. And Guru Mahārāja began, and Swāmī Mahārāja successfully done.

Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

His will working, after all. The Divine will working. It is not in the jurisdiction of the lower subordinates of this world, subordinate gods or agents.

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

To be attracted by this - die to live. Reality is for Itself. To sacrifice everything 'for Himself.' We are 'for Himself.' Our prospect is in His service. All our prospect is in His service, but in the highest degree it is loving service – service of affection, without any calculation of loss and gain. Above that, in the area of love and affection, beauty, charm. We're members there, our prospect is there. It is offered to us above justice, above knowledge, *jñāna śūnya bhakti*. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

If Caitanyadeva is considered as a human being, then also so much intense affinity towards the highest we have never seen in any history of the world. So much intensified mentality towards that highest conception of Absolute. Self-forgetfulness. The Christians also say, self-sacrifice in Socrates, self-forgetfulness in Christ. But the degree of self-forgetfulness that was shown in the life of Śrī Caitanyadeva that is never to be conceived, or to be seen, if we think of Him as a human being.

Bhaktivinoda Ṭhākura told in his biography that, "When I came to study *Bhāgavata* and Śrī Caitanyadeva in the beginning, I thought, why an exceptional scholar like Caitanyadeva He supported the debauchery of the Supreme Lord as the highest end of life in Vṛndāvana? What's the reason? How's it possible? It's impossible. A high scholar like Him, one of the highest, brightest scholars. He ultimately supported the debauchery of the Absolute, the stealing, this debauchery, all these things, of the Absolute. He supported that to be the highest religious creed. How is it possible? Then I began to pray. Oh Lord reveal to me this fact, I can't follow." Then he told that "The flash came; and with that, this also came that Caitanyadeva is Kṛṣṇa Himself. He's revealing Himself, the clue to the scientific position of His own character as Kṛṣṇa."

Why? In the highest sense He's Autocrat, above law. He's the owner of the whole, above law. He's absolute good. We must not forget that He's absolute good, everything belonging to Him. We put forth that we have got some claim over the environment, but over me, 'I belong to me' - this is false. I'm not an independent factor in this world. I'm a part and parcel, and I belong to someone, I have got my master. Everything belongs to Him and without any condition. Unconditionally every atom belongs to the controlling centre. And that is love and goodness.

Where is the objection? No cause of objection can evidently stand if we can really find what is the real position and nature of the Cause - Absolute Good, Love.

Love means, centre of love means who lives by distribution; not by absorption, but by distribution. That is love. By tendency of distribution, distribution, giving. *Prema* means that, and that is the highest good.

Mother forcibly taking the child to her breast. What is this, is it bad? The child is crying for milk, he does not know what is the solution to the pain of hunger within the belly. Then is this force, or it's affection?

Gaura Hari bol. We're under so much suspicion, *māyā*, misunderstanding, misrepresented part of the world, engrossed so much under its press, that we cannot think what will be the conception of truth and goodness. We're so far from the standard of goodness and truth, that we cannot understand what should be the real symptom of goodness and higher existence. So fallen. As Satan says, "It is better to reign in hell than to serve in heaven." That is generally the outcome of our life of experience here. We want to reign in hell rather than serve in heaven. But just the opposite will be really helpful to us.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Die to live.
Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

dikṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
[*sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tānra caraṇa bhajaya*]

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] - ["When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]

[*Caitanya-caritāmṛta, Antya-līlā, 4.192-3*]

Previously I told what is *dikṣā*. The process by which divine knowledge is imparted, the knowledge of the infinite world is imparted to the finite. What is that process? *Dikṣā-kāle bhakta kare ātma-samarpaṇa*. In that process the necessary parts are this, that a beginner who has come, the candidate will fully surrender to a knowledge that is coming to be imparted to him. *Ātma-samarpaṇa*.

Sei kāle kṛṣṇa tāre kare ātma-sama. And Kṛṣṇa accepts him as His own. He wholly ignores him, the disciple who has come to the knowledge of infinite, he's requested, it's necessary for him to give up all his knowledge of experience, fully, perfectly, clean-handed Naked, he will be prepared to accept the higher knowledge, and the higher knowledge will absorb him as His own. *Bhakta kare ātma-samarpaṇa. Sei kāle kṛṣṇa tāre kare ātma-sama*.

Sei deha kare tāra cid-ānanda-māyā. From that time he gets a conception of another body, not this body of flesh and blood or the mind. His ego becomes coloured by the higher knowledge. He hopes for another personification of his own. *Kṛṣṇa tāre kare ātma-sama, sei deha kare tāra cid-ānanda-māyā*.

And *aprākṛta-dehe tānra caraṇa bhajaya*. And in that body he can serve Kṛṣṇa, not this body of flesh or the mental body which is drawn from the experience of this world. These are unfit. Only the new body, inner body that comes in contact with that - that body is eligible, that ego, can enter there and serve. And by the grace, always by the grace, not as a matter of right. But the grace

is so lenient that they may think that, 'It is my right.' But really, in *taṭasthā-vicāra*, if we, eliminating relative position, if we go to tackle with the absolute conception, then we'll think that we're unfit. Only through grace we're given this position.

Apparently Yaśodā is whipping Kṛṣṇa. Her position is superior to Kṛṣṇa. Kṛṣṇa is under her control. A relative position. But from the absolute conception Yaśodā is none but a servitor, a servant of Kṛṣṇa. Absolute position. But relative position is such. His grace. In this way, not so different, because that potency also belongs to His own. And sometimes He Himself is controlled by that fine potency - pleasure.

*aham bhakta-parārdhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

He says in Ambarīṣa *vākya*, "As if I'm independent, I'm dependent to My devotees, as if I've got no independence." 'As if.' *Iva* means "As if I've got no independence, I'm dependent on My devotees."

That is His posing. Devotion is such. His potency, peculiar, particular potency, devotion, is so powerful that sometimes it works over His own will. But that devotion to Him, submission, obedience to the master is so intense that the master becomes subservient to the servant - through affection.

"He does so - at My beck and call he can give his life. And how should I deal with him?"

Automatically, the master's heart goes for him. That is love, *prema*. *Śrī-kṛṣṇākarṣiṇī ca sā*.

*[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]*

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."] [*Bhakti-rasāmṛta-sindhu*, *Pūrvva*, 1.17]

[*Bhakti-rasāmṛta-sindhu*, *Pūrvva*, 1.17]

Śrīla Rūpa Goswāmī - "The highest and most superior capacity, qualification of devotion," - he has written - "*śrī-kṛṣṇākarṣiṇī*, forcibly that devotion can draw Kṛṣṇa towards the devotee, though He's absolutely independent. The *bhakti* has got, self-sacrifice to the extreme has got, sacrifice, or service, loving service has got so much high power the Lord becomes friend. And in different ways He comes to meet His devotees."

Asvatantra iva dvija. "Though I'm free, but still as if I'm not free, I'm dependent on My devotees. Sometimes I feel like that."

This is independence proper. Absolute means this. Absolute does not mean that mercilessly He's bruising everything under His feet. But there is love, embracing, all interest is represented there because He's got love, the Lord of love. So our fortune, our luck, is represented there in Him. The transaction of love and affection is such. He's so great.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Yes, now I retire. Nitāi Gaura.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

29:20 - 33:30

Śrīla Govinda Mahārāja sings *Dainyātmikā* (*Emana durmatī, saṁsāra bhitarē*)
[recording begins with verse 2] [Śrīla Śrīdhara Mahārāja's commentary in Collection of ślokaś, 367]

(1)

*(prabhu he!) emana durmatī, saṁsāra bhitarē, paḍiyā āchinu āmī
taba nija-jana, kona mahājane, pāṭhāiyā dile tumī*

(2)

*dayā kori more, patita dekhiyā, kohilo āmāre giyā
ohe dīna jana, śuna bhāla kathā, ullasita ha'be hiyā*

(3)

*tomāre tārite, śrī-kṛṣṇa-caitanya, nabadvīpe avatāra
tomā hena kata, dīna hīna jane, karilena bhava-pāra*

(4)

*bedera pratijñā, rākhibāra tare, rukma-varṇa vipra-suta
mahāprabhu nāme, nadīyā mātāya, saṅge bhāi avadhūta*

(5)

*nanda-suta jini, caitanya gosāin, nija-nāma kari' dāna
tārila jagat, tumi-o yāiyā, laha nija-paritrāna*

(6)

*se kathā śuniyā, āsiyāchi, nātha, tomāra caraṇa-tale
bhakativinoda , kāndiyā kāndiyā, āpana-kāhinī bale*

1) ["Due to an ignorant and wicked mode of mind I came into this world of illusory mortal activities and have been here for a very long time. O Prabhu! Out of Your loving grace You sent one of your own eternal associates to me in the form of a pure devotee."]

2) ["Seeing me so fallen and destitute he took pity on me and came to me saying: 'O humbled person please listen to me carefully for my words will certainly gladden your heart.'"]

3) ["Śrī Kṛṣṇa Caitanya has made His divine appearance in Navadvīpa to liberate you. He has delivered many unfortunate conditioned souls like you across the ocean of worldly, mortal existence."]

4) ["To fulfil the promise of the *Vedas*, the Lord has appeared this time with a golden complexion as the son of a *brāhmaṇa* bearing the Name Mahāprabhu which is very dear to the devotee's heart.

He maddened and overwhelmed all of Nadia with divine joy which was supplemented and enhanced by His beloved brother, the *avadhūta*, Śrī Nityānanda Prabhu.”]

5) [“Śrī Caitanya, who is Kṛṣṇa Himself, the son of Nanda, has saved the world by generously distributing His own Holy Name. Please you also go to Him take the great privilege of accepting His shelter and attain liberation.”]

6) [“O beloved Lord, impelled by hearing these words, Bhaktivinoda has come weeping to the shelter of your lotus feet and is telling you his life story.”] [*The Songs Of Bhaktivinoda Ṭhākura*, p 9-11]

[33:30 - 34:56 ?] Prabhu deva ramaya daya kora prabhu patit pavan gaura hari _____
[?]

Śrīla Śrīdhara Mahārāja: *Bhaya bhañjana* [Śrī-Dayita-dāsa-praṇati-pañcakam] [34:56 - 41:45]

Śrīla Govinda Mahārāja:

(1)

*bhaya-bhañjana-jaya-śaṁsana-karuṇāyata-nayanam
kanakoṭpala janakojjala-rasa-sāgara-cayanam
mukharī-kṛta-dharaṇī-tala-hari-kīrtana-rasanam
kṣiti-pāvana-bhava-tāraṇa-pihitāruṇa-vasanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam*

(2)

*śaraṇāgata-bhajana-vrata-cira-pālana-caraṇam
sukṛtālaya-saralāśaya-sujanākhila-varaṇam
hari-sādhana-kṛta-bādhana jana-śāsana-kalanam
sacarācara-karuṇākara-nikhilāśiva-dalanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam*

(3)

*ati-laukika-gati-taulika-rati-kautuka-vapuṣam
ati-daivata-mati-vaiṣṇava-yati-vaibhava-puruṣam
sa-sanātana-raghu-rūpaka-paramāṇuga-caritam
su-vicāraka iva jīvaka iti sādhubhir-uditam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam*

(4)

*sarasī-taṭa-sukhad oṭaja-nikaṭa-priya-bhajanam
lalitā-mukha-lalanā-kula-paramādara-yajanam
vraja-kānana-bahu-mānana-kamala-priya-nayanam
guṇa-mañjari-garimā-guṇa-hari-vāsana-vayanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam*

praṇamāmi ca caraṇāntika-paricāraka-sahitam

(5)

*vimalotsavam-amalotkala-puruṣottama-jananam
patitoddhṛti-karuṇāstrī-kr̥ta-nūtana-pulinam
mathurā-pura-puruṣottama-sama-gaura-puraṭanam
hari-kāmaka-hari-dhāmaka-hari-nāmaka-ṛaṭanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam*

[1] He (of divine form) came forth from the birthplace of the golden lotus - the ocean of the mellow of divine consorhood. His large, merciful eyes dispel (the suffering souls') fear and proclaim (the surrendered souls') victory. His tongue (constantly) vibrates the whole Earth planet with Śrī Kṛṣṇa *saṅkīrtana*, his beauty resplendent in the robes of the Sun's radiance (saffron) that purifies the universe and dispels the suffering of material existence. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānandinī, and the servitors of his lotus feet.

2) The devotees surrendered in pure devotion are eternally protected at his lotus feet. He is worshippable by the pure souls endowed with sincerity and good fortune, and he accepts (even) those who obstruct the service of Śrī Hari, just to rectify them. As the very fountainhead of mercy upon all mobile and immobile beings, he crushes the inauspiciousness of the whole universe. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānandinī, and the servitors of his lotus feet.

3) Like a miracle, his body moves with a joyful elegance and charm beyond the world's understanding, fulfilling the artist's aspiration. (Or, dancing in pastimes transcendental to the world, his artistic form incites divine love's hankering). His intellect surpasses that of (even) the demigods, and he is nobility incarnate as the commander in-chief of the Vaiṣṇava *sannyāsīs* (*tridaṇḍi-yatis*). The *sādhus* of profound intellect describe the nature of his personality as meticulously in the line of Śrī Sanātana, Śrī Rūpa, and Śrī Raghunātha, and they speak of him as being on the same plane as Śrī Jīva-pāda (being superbly replete in perfect theistic conclusions). On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānandinī, and the servitors of his lotus feet.

4) On the bank of Śrī Rādhā Kuṇḍa at Svānanda Sukhada Kuṅja, he is devoted to the service of his Beloved, and (furthermore) he is greatly endeared to the divine damsels of Vraja headed by Lalitā. He is most favourite to Kamala Mañjarī who is pre-eminent in Vṛndāvana, and with the glorious qualities of Guṇa Mañjarī he builds the residence of Śrī Hari. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Sri Vṛṣabhānandinī, and the servitors of his lotus feet.

5) He is immaculate joy incarnate, or, he is the graciousness or the joy of Vimalā Devī. He manifested the pastimes of his Advent at Puruṣottama Kṣetra in the holy land of Orissa, and he revealed his pastimes of delivering the fallen souls and extending his mercy upon them (by awarding them the gift of divine love) at the 'new isles,' or Navadvīpa. Circumambulating Gaura Dhāma in the same way as traditionally done at Vraja Dhāma and Puruṣottama Dhāma, he continuously propagates - the loving desire of Vraja, the divine abode of Vaikuṅṭha, and the holy name of Kṛṣṇa. On his Day of Holy Advent, I (again and again) make my obeisance unto that dear associate of Śrī Vṛṣabhānandinī, and the servitors of his holy lotus feet.]

[Śrī-Dayita-dāsa-praṇati-pañcakam, Homage unto Śrī Dayita Dāsa]
 [Śrī Śrī Prapanna-jīvanāmṛtam, p 216-218]

Devotee: [42:00 - 44:06]

(1)

gurudev!

*kṛpā-bindu diyā, koro' ei dāse, tṛṇāpekṣā ati hīna
 sakala sahane, bala diyā koro', nija-māne sprhā-hīna*

(2)

*sakale sammāna, korite śakati, deho' nātha! jathājatha
 tabe to' gāibo, hari-nāma-sukhe, aparādha ha'be hata*

(3)

*kabe heno kṛpā, labhiyā e jana, kṛtārtha hoibe, nātha!
 śakti-buddhi-hīna, āmi ati dīna, koro' more ātma-sātha*

(4)

*yogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā—sāra
 karuṇā nā hoile, kāṇḍiyā kāṇḍiyā, prāṇa nā rākhibo āra*

[(1) O Gurudeva! By administering a drop of your mercy make this servant of yours infinitely more humble than a blade of grass. Giving me the strength to bear all trials and troubles, free me from desires for personal honour.]

[(2) O lord and master! Inspire me with the power to befittingly honour all living beings. Only then will I sing the holy name of the Lord in great ecstasy, and my offensive activities will cease.]

[(3) When will this person be indeed blessed by receiving your mercy, O lord and master? Devoid of all strength and intelligence, I am very low and fallen. Please make me your own.]

[(4) When I examine myself for worthiness, I find nothing of value. Therefore Your mercy is the essence of life. If you are not merciful to me, then I will constantly weep and weep, no longer being able to maintain my life.]

[The recording finishes at the end of verse 3]

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