

An alphabetical list of verses quoted in full or part from a collection of MP3s of informal talks by Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja.

First draft, completed September 2021

*[abhyarthitas tadā tasmai, sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmāś catur-vidhaḥ
punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ
tato 'nṛtaṁ madarṁ kāmāṁ, rajo vairāṁ ca pañcamam
amūni pañca sthānāni, hy adharma-prabhavaḥ kaliḥ
auttareyeṇa dattāni, nyavasat tan-nideśa-kṛt
athaitāni na seveta, bubhūṣuḥ puruṣaḥ kvacit
viśeṣato dharma-śīlo, rājā loka-patir guruh]*

["Mahārāja Parīkṣit, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution, and animal slaughter are performed. - The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity. - Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttara, was allowed to live in those five places. - Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, *brāhmaṇas*, and *sannyāsīs*, should never come in contact with the four above-mentioned irreligious principles."] [*Śrīmad-Bhāgavatam*, 1.17.38-41]

82.07.26.A_82.07.27.B / 83.04.29.B_83.04.30.A / 83.11.22.B_83.11.23.A / 83.11.26.B_83.11.27.A

...

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna / mām upetya tu kaunteya, punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

81.02.28.C / 81.03.01.B / 81.03.12.B / 81.09.19.B / 81.10.02.C_81.10.03.A / 81.10.04.B_81.10.05.B /
81.10.05.C / 81.11.09.C_81.11.10.A / 81.11.11.B / 81.11.11.C_81.11.12.A / 81.11.21.B_81.11.23.A /
81.11.26.B / 81.11.29.A / 81.12.13.B / 81.12.13.C_81.12.14.A / 81.12.14.B / 82.01.25.A / 82.02.26.B /
82.03.02.E_82.03.03.A / 82.03.13.B_82.03.16.A / 82.07.15.B_82.07.16.A / 82.07.27.A /
82.09.04.B_82.09.05.A / 82.11.15.C / 82.12.03.B_82.12.04.A / 82.12.19.C_82.12.22.A /
83.04.23.A_83.04.24.A / 83.06.21.A / 83.07.08.B / 83.08.07.B / 83.10.05.B

...

ācārya kahe, mithyā nahe śrīpāda-vacana, yamunāte snāna tumi karilā ekhana

[When Śrī Caitanya Mahāprabhu accused Nityānanda of cheating Him, Śrīla Advaita Ācārya said, "Whatever Nityānanda Prabhu has told You is not false. You have indeed just now taken Your bath in the River Yamunā."] [*Caitanya-caritāmṛta, Madhya-līlā*, 3.35]

81.11.25.B_81.11.26.A

...

ācārya kahe, - tumi yāhān, sei vṛndāvana / mora bhāgye gaṅgā-tīre tomāra āgamana

[Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu: "Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges."] [*Caitanya-caritāmṛta, Madhya-līlā*, 3.33]

83.01.14.B_83.01.15.A

...

ācārya kahe, - "vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa

["It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him."] [*Caitanya-caritāmṛta, Madhya-līlā*, 6.89]

81.12.16.B_81.12.19.A / 82.03.01.C / 82.11.07.B / 85.07.30.B

...

ācāryam mām vijānīyān, [nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

78.03. _ . A [GBC] / 78.03_B [GBC] / 79.00.00.A / 80.00.00. A / 80.08.18 / 81.02.26.A /
81.03.03.C_81.03.04.A / 81.03.04.B / 81.03.05.C / 81.03.06.A / 81.03.10.D / 81.08.30.A / 81.09.01.B /
81.09.01.C_81.09.02.A / 81.10.12.A / 81.10.19.B / 81.10.28_81.10.30.A / 81.10.30.B /
81.10.30.C_81.11.01.A / 81.11.02.C_81.11.03.A / 81.12.21.A / 81.12.31.B / 82.02.15.B /
82.02.25.C_82.02.26.A / 82.03.01.C / 82.03.05.D / 82.03.05.E_82.03.07.A / 82.03.08.B /
82.03.11.B_82.03.13.A / 82.06.30.B / 82.10.30.B / 82.11.17.C_82.11.18.A / 82.11.18.B /
82.12.25.C_82.12.26.A / 83.01.21.A_83.01.22.A / 83.02.13.A / 83.05.06.B / 83.06.10.B /
83.07.28.B_83.07.30.A / 83.10.29.C / 84.02.21.C_84.02.23.A / 85.07.21.C_85.07.30.A /
85.10.20.B_85.10.21.A / 85.11.20.B_85.11.21.A / 85.11.30.B / 85.12.07.D_85.12.08.A /
86.10.27.A_86.11.06.A / 87.10.03.A

...

Ācārya-vandanā, from Śrī Chaitanya Sāraswat Maṭh's, Kīrtana Guide, 4th Edition, page 11-13.
No verse translation, but an English verse translation was found @ scsmathinternational.com

Sung by Śrīla Govinda Mahārāja and other Vaiṣṇava's.

86.12.20

...

ācāryavān puruṣo veda. [Chāndogya-Upaniṣad, 6.18.2] & [Gauḍīya Kaṇṭhahāra, 1.2]

["Only one who has a Guru can know the truth."]

We shall read the scripture under the guidance of a proper Guru, Vaiṣṇava.

82.02.15.B / 83.01.30.B_31.A_02.01.A / 83.10.27.C_83.10.28.A / 84.03.22.B / 85.08.25.B_85.08.27.A

...

[acchedyo 'yam adāhyo 'yam, akledyo 'śoṣya eva ca / nityaḥ sarva-gataḥ sthāṇur, acalo 'yam sanātanaḥ]

[avyakto 'yam acintyo 'yam, avikāryo 'yam ucyate / tasmād evaṁ viditvainaṁ, nānuśocitum arhasi]

["The soul is indivisible and cannot be burned, moistened, or dried up. He is everlasting, constant, unchangeable, and ever-existent. Nothing can obstruct his passage.] [This soul is imperceptible, inconceivable, and unaffected by the sixfold mutations (birth, existence, growth, maturity, diminution, and destruction). Therefore, knowing the soul in this way, you can no longer lament."] *[Bhagavad-gītā, 2.24-25]*

83.07.08.B / 85.05.28.A_85.05.29.A

...

ācinoti yaḥ śāstrārtham, ācāre sthāpayaty api / svayam ācarate yasmā, ācāryas tena kīrtitaḥ

[An Ācārya is one who fully understands the conclusions of the revealed scriptures. His own behaviour reflects his deep realization, and thus he is a living example of divine precept. He is therefore known as an Ācārya, or one who teaches the meaning of the scriptures both by word and deed.]

[Vāyu Purāṇa] & [Gauḍīya Kaṇṭhahāra, 1.23]

82.02.15.B / 82.05.07.A_82.05.08.A / 82.12.23.B

...

acintyāḥ khalu ye bhāvā na tāṁs tarkaṇa yojayet / [prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] *[Mahābhārata, Bhīṣma Parva, 5.22] & [Skanda-Purāṇa] & [Caitanya-caritāmṛta, Ādi līlā, 5.41, purport]*

81.03.13.A / 81.08.13.A / 81.08.20.B / 81.09.20.B / 82.01.20.B_82.01.21.A / 82.05.09.B / 82.11.15.C /

82.11.28.B / 82.12.12.B / 84.03.26.B

...

[ādarah paricaryāyām, sarvāṅgair abhivandanam / mad-bhakta-pūjābhyadhikā, sarva-bhūteṣu man-matiḥ]

[Kṛṣṇa said: "My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and - above all - worshipping My devotees. They see all living entities as related to Me."]

[Śrīmad-Bhāgavatam, 11.19.21] & [Gauḍīya Kaṇṭhahāra, 13.59]

81.08.22.C / 81.11.11.A / 83.12.27.A_83.12.29.A / 84.03.26.B / 85.07.21.C_85.07.30.A

...

adau arpyeta paścād kriyeta. Whatever benefit I draw from my activity, that won't come to me. I am an agent. It will go to the Proprietor, to my Master, Kṛṣṇa.

82.05.15.A

...

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā / [tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ

athāsaktis tato bhāvas tataḥ premābhyudañcati / sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramāḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify; then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

81.03.06.B / 81.08.10.B / 81.08.14.B / 81.08.22.A / 81.09.10.B / 81.09.26.A / 81.11.06.B /
81.11.21.B_81.11.23.A / 82.01.20.B_82.01.21.A / 82.03.30.B_82.03.31.A / 82.05.10.B /
82.06.17.B_18.A_19.A / 82.06.19.B / 82.07.02.A / 82.07.26.A_82.07.27.B / 82.10.21.B_82.10.22.A /
82.11.11.A_82.11.12.A / 82.12.06.B / 82.12.16.C_82.12.17.A / 82.12.19.A / 83.01.21.A_83.01.22.A /
83.06.09.B_83.06.10.A / 83.08.30.B_83.08.31.A / 83.08.31.B_83.09.01.A / 83.10.20.B_21.A_22.A /
83.12.22.A / 84.01.25.B_84.01.26.A / 85.07.21.B / 85.09.30.A / 85.10.03.B_85.10.04.A / 85.10.22.B

...

ādau yad dvāro 'plavate, sindhuḥ pārera apauruṣaṁ [Garga saṁhitā]

They say that Jagannātha Mūrti it is there from the very conception, from the most ancient times.

82.05.14.B

...

adbhuta rasera dhāma, hena bala karaye prakāśa; īṣat vikaśi punaḥ

[From Bhaktivinoda Ṭhākura's *Śrī Nāma-Māhātmya* 6, *Śaraṇāgati*]

[From page 60 of *The Songs of Bhaktivinoda Ṭhākura*]

81.10.02.B

...

adhaḥkṛtaṁ atikrāntaṁ akṣajam, indriyajam jñānam yena

Transcendental substance, Paramātmā. Paramātmā can connect with us, but we cannot connect with Paramātmā at our sweet will. [From Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 8]

83.07.08.B

...

adhaḥkṛtaṁ indriyajam jñānam yena. Jīva Goswāmī says - The knowledge of experience that's drawn through the senses, always keep it below. The substance who is existing above the knowledge of sense experience. There is a transcendental knowledge which supersedes all knowledge of experiences. The knowledge of experience has been pushed down. Superseding the plane of the knowledge of our senses, He lives there.

81.03.03.C_81.03.04.A / 81.09.05.A / 81.11.03.C_81.11.05.A / 81.11.05.B / 81.11.05.C_81.11.06.A / 82.01.29.A / 83.07.08.B / 83.07.28.A

...

*[adhaś cordhvaṁ prasṛtās tasya śākhā, guṇa-pravṛddhā viśaya-pravālāḥ
adhaś ca mūlāny anusantatāni, karmānubandhīni manuṣya-loke]*

["Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch, taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane."]

[*Bhagavad-gītā*, 15.2]

81.03.01.A / 82.07.03.A / 82.07.29.B

...

adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś cādhidaivatam / adhiyajño 'ham evātra, dehe deha-bhṛtām vara

["O best of the embodied beings, the physical nature, which is constantly changing, is called *adhibhūta* [the material manifestation]. The universal form of the Lord, which includes all the

demigods, like those of the sun and moon, is called *adhidaiva*. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called *adhiyajña* [the Lord of sacrifice] [*Bhagavad-gītā*, 8.4]

82.04.14.D_82.04.16.A / 82.04.14.D_82.04.16.A / 83.04.01.B_83.04.02.A

...

adhiṣṭhānam tathā kart, karaṇam ca pṛthag-vidham / vividhāś ca pṛthak ceṣṭā, daivam caivātra pañcamam

["With the help of these five factors, all actions are effected: The body, ego (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."] [*Bhagavad-gītā*, 18.14]

81.03.01.A / 81.12.24.B_81.12.27.A / 83.04.01.B_83.04.02.A

...

adhokṣajam indriyam jñānam yena - By very nature it is such that it will keep everything under Him.

81.03.10.B

...

*[ādi-madhyāvasāneṣu, vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā-, mṛtānandita-sat-suram]
sarva-vedānta-sāram yad, brahmātmaikatva-lakṣaṇam
vastv advitīyam tan-niṣṭham, kaivalyaika-prayojanam*

["From beginning to end, the *Śrīmad-Bhāgavatam* is full of narrations that encourage renunciation of material life, as well as nectarine accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods.] [This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."]

[*Śrīmad-Bhāgavatam*, 12.13.11-12]

81.11.07.A / 81.12.14.B / 82.01.13.C / 82.05.12.B / 82.07.03.B / 82.10.27.B / 82.11.03.B / 83.04.25.A / 83.08.25.B

...

*[advaita-vīthī-pathikair upāsyāḥ,] svānanda-simhāsana-labdha-dikṣāḥ
haṭhena kenāpi vayan śaṭhena, dāsī-kṛtā gopa-vadhū-viṭena*

["Although I am worshipping by the wanderers on the path of monism, and although I have received initiation into ascending the great throne of self-satisfaction, I have been forcibly converted into a maidservant by some deceitful paramour of the *gopīs*."]]

[Śrī Bilvamaṅgala Ṭhākura, from *Śrī Śrī Prapanna-jīvanāmṛtam*, 7.20]

82.02.28.B / 82.05.14.C

...

[adyāpi yānhāra] kṛpā-mahimā ha-ite, caitanya-nityānanda gāya sakala jagate

["It is by the glorious mercy of Śrī Virabhadra Gosāṇi that people all over the world now have the chance to chant the names of Caitanya and Nityānanda."] [*Caitanya-caritāmṛta, Ādi-līlā*, 11.11]

82.06.14.A

...

[agha-cchit smaraṇam viṣṇor, bahv-āyāsena sādhyate] / oṣṭha-spandana-mātreṇa, kīrtanam tu tato varam

["The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the *kīrtana* of the Holy Name of Viṣṇu, and therefore *kīrtana* is the topmost process of devotional service."] [*Hari-bhakti-vilāsa*, 11.453] & [*Gauḍīya Kaṇṭhahāra*, 17.19]

& [*Śrīmad-Bhāgavatam*, 11.5.38-40, purport].

81.10.08.B / 81.10.08.D / 82.09.29.B_30_82.10.01.A / 83.07.19.A / 85.07.21.B

...

[agnir jyotir ahaḥ śuklaḥ, ṣaṇ-māsā uttarāyaṇam / tatra prayātā gacchanti, brahma brahma-vido janāḥ]

[The followers of the path of knowledge who are in knowledge of the Absolute attain the Absolute by expiring at a time of day illuminated by fire, sun, and associated elements, within a fortnight of the bright moon during the sun's six-month northern orbit.] [*Bhagavad-gītā*, 8.24]

82.03.02.A

...

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]

81.03.10.B / 81.03.10.D / 81.10.01.A / 81.10.30.B / 81.12.03.A / 81.12.09.A / 81.12.12.B / 82.00.00.B / 82.02.03.A / 82.02.28.B / 82.03.05.B / 82.03.07.B / 82.03.22.B_82.03.25.A / 82.04.28.B /

82.04.30.B_82.05.01.A / 82.05.09.A / 82.05.14.C / 82.07.03.C / 82.08.31.B_82.08.29.C / 82.12.04.B /
 83.01.05.B / 83.01.25.B_83.01.26.A / 83.06.05.B / 83.10.29.B / 83.10.29.C / 83.11.05.B_83.11.06.A /
 83.11.09.B / 84.02.19.B_84.02.21.A / 85.05.01.A / 85.08.23.B_85.08.24.A / 85.09.16.A_85.09.17.A /
 85.10.07.A

...

*aham evāsam evāgre, nānyad yat sad-asat param / paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy
 aham*

["Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 2.9.33]

82.05.12.B / 82.11.05.B

...

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca / [na tu mām abhijānanti, tattvenātaś cyavanti
 te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

80.10.22.B / 81.02.28.C / 81.08.10.C / 81.08.20.B / 81.09.25.B / 81.09.26.B_81.09.27.A / 81.11.01.B /
 81.11.02.A / 81.11.07.B_81.11.09.A / 81.11.21.B_81.11.23.A / 81.12.02.A / 81.12.29.B / 82.02.15.A /
 82.02.27.A / 82.04.14.D_82.04.16.A / 82.06.19.B / 82.11.15.B / 83.01.12.B / 83.02.13.A_83.02.18.A /
 83.03.25.C / 83.03.25.D / 83.05.04.A / 83.06.05.C / 83.06.21.A / 83.07.08.A / 83.08.28.B /
 83.08.30.B_83.08.31.A / 83.10.13.A / 83.11.04.A_83.11.05.A / 83.11.24.B_83.11.26.A /
 84.01.23.B_84.01.25.A / 84.01.30.B_84.01.31.A / 85.11.07.C / 85.11.10.A / 85.12.07.B_C / 86.11.25.A /
 87.03.00.A _801

...

*aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate / iti matvā bhajante mām, budhā
 bhāva-samanvitāḥ*

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."] [*Bhagavad-gītā*, 10.8]

80.08.20.B / 81.09.27.B / 82.01.11.C_82.01.12.A / 82.01.25.A / 82.04.28.B / 82.06.15_82.06.17.A /

82.07.08.B_82.07.09.A / 85.10.19.B_85.10.20.A / 85.10.20.B_85.10.21.A / 85.10.25.A

...

aham vedmi śuko vetti, vyāso vetti na vetti vā [bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca tīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*, Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 24.313]

78.03_B [GBC] / 79.03.00.B / 81.02.28.B / 81.08.22.A / 81.09.20.B / 81.10.04.B_81.10.05.B / 82.02.21.A / 82.02.23.C / 82.02.28.C / 82.03.04.C_82.03.05.A / 82.03.05.A / 82.03.05.D / 82.10.10.B / 82.11.17.C_82.11.18.A / 83.05.06.B / 83.07.19.B_83.07.24.A / 83.11.01.B / 83.12.27.A_83.12.29.A / 84.02.28.B_84.03.01.A / 85.06.09.A / 85.10.26.B_85.10.27.A

...

[ahaṅkāra-nivṛttānāṁ, keśavo nahi dūragaḥ / ahaṅkāra-yutānāṁ hi, madhye pavvata-rāśayaḥ]

["The Supreme Lord Keśava remains in the company of persons who are free from a mundane conception of life; but there appears to be a great mountain range between the self-asserting egotists and the Lord."]

[*Brahma-vaivarta-Purāṇa*] [*Śrī Prapanna-jīvanāmṛtam*, 2.5]

79.03.01.A

...

ahaṅkāra pañca tan-mātrani. Our consciousness focused outside; outside in this material world. But our real soil of life, living, in the realm of soul.

82.03.03.B

...

ahany ahanī bhūtāni, gacchantiḥa yamālayam / śeṣāḥ sthāvaram icchanti, [kim āścaryam ataḥ param]

["Hundreds and thousands of living entities meet death at every moment, but a foolish living entity thinks they themselves are deathless and does not prepare for death. This is the most wonderful thing in the world."] [*Mahābhārata, Vana-parva*, 313.116]

83.06.24.B_83.06.27.A

...

[ahastāni sahasānāṁ, apadāni catuṣpadām, laghuni tatra mahatām, jīvo jīvasya jīvanam]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

81.09.05.A / 81.12.13.C_81.12.14.A / 82.01.26.B / 82.04.23.B_82.04.24.A / 82.06.05.B_82.06.08.A / 82.07.31.A / 82.09.04.B_82.09.05.A / 83.04.23.A_83.04.24.A / 83.07.08.B / 83.11.26.B_83.11.27.A / 85.11.30.B_85.12.03.A

...

[aheṣa iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet / ato hetor ahetos ca, yūnor māna udañcati]

["'The progress of loving affairs between a young boy and a young girl is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between a young boy and girl — anger with a cause and anger without a cause.'"] [*Ujjvala-nīlamanī*] & [*Caitanya-caritāmṛta, Madhya-līlā*, 14.163]

81.03.04.C_81.03.05.A / 81.08.10.C / 81.09.10.C_81.09.11.A / 81.09.11.C_81.09.12.A / 81.10.04.B_81.10.05.B / 81.10.06.C_81.10.07.A / 81.11.30.A / 81.12.03.A / 82.05.04.B_82.05.05.A / 82.06.19.C / 82.07.08.B_82.07.09.A / 82.08.22.B / 82.08.27.B / 82.09.02.A / 82.11.02.C_82.11.03.A / 82.11.26.B_82.11.27.A / 82.12.07.A / 83.01.04.B_83.01.05.A / 83.01.14.B_83.01.15.A / 83.02.18.B / 83.05.06.A / 83.05.30.A / 83.06.05.B / 83.06.05.C / 83.06.09.A / 83.06.21.B_83.06.24.A / 83.07.19.B_83.07.24.A / 83.08.08.C / 83.08.31.B_83.09.01.A / 83.11.06.B_83.11.07.A / 83.11.07.B / 85.08.23.B_85.08.24.A / 85.10.26.B_85.10.27.A / 86.11.25.A

...

[aho ananta-dāsānām, mahattvaṁ dṛṣṭam adya me / kṛtāgaso 'pi yad rājan, mangalāni samīhase]

["I have seen the greatness of the servitors of the Anantadev, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [*Śrīmad-Bhāgavatam*, 9.5.14]

81.03.07.C_81.03.08.A / 81.11.17.B / 82.00.00.B / 82.08.31.B_82.08.29.C / 82.12.04.B

...

*aho bakī yaṁ stana-kāla-kūṭam, jighāmsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitām tato 'nyam, kaṁ vā dayāluṁ śaraṇam vrajema*

["How astonishing! When Pūtānā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.98]

81.11.12.C_81.11.13.A / 82.01.29.C_82.01.30.A / 82.02.25.C_82.02.26.A / 82.10.17.B_82.10.20.A / 82.10.20.B_82.10.21.A / 83.02.18.A_83.02.19.A / 83.05.12.B / 83.08.07.B / 83.11.01.B / 84.02.07.A / 85.11.14.B_85.11.15.A / 87.00.00.B_802

...

*aho bata śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā, brahmānūcur nāma grṇanti ye te*

["O Lord! How glorious are they whose tongues always chant Your Holy Name! Even if born in a family of dog eaters, such persons are worshipping. Those who chant the Holy Name of Your Lordship must have performed all kinds of austerities and sacrifices. They must have all the good qualities of the Āryans, or civilised men. They must have bathed in all the holy places, studied the *Vedas*, and fulfilled everything required of those who are qualified to chant the *Vedas* and perform *yajña*."] [*Śrīmad-Bhāgavatam*, 3.33.7]

79.00.01.B / 82.05.09.A

...

aho bhāgya, yamunāre pāiluṇ daraśana, [eta bali' yamunāra karena stavana]

[The Lord said: "Oh, what good fortune! Now I have seen the River Yamunā." Thus thinking the Ganges to be the River Yamunā, Caitanya Mahāprabhu began to offer prayers to it."] [*Caitanya-caritāmṛta, Madhya-līlā*, 3.27]

81.11.25.B_81.11.26.A / 82.01.16.B_82.01.17.A

...

*[āhuś ca te nalina-nābha padāravindaṁ, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambāṁ, gehaṁ juṣāṁ api manasy udyāt sadā naḥ]*

["The *gopīs* spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"] [*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

80.00.00.A / 81.11.06.B / 82.01.11.A / 82.01.12.B / 82.02.22.B / 82.02.22.C

...

[aiche kṛṣṇera līlā-maṇḍala caudda-manvantare], brahmāṇḍa-maṇḍala vyāpi' krame krame phire

["Just as there is an orbit of the sun, there is an orbit of Kṛṣṇa's pastimes, which are manifested one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.391]

82.05.14.B

...

aśvaryaśya samagrasya, vīryasya yaśasaḥ śrīyaḥ / jñāna-vairāgyayoś caiva, śaṇṇām bhaga itīṅgana

[Bhagavān, the Supreme Lord, is thus defined as, "He who is inseparably replete with the six inconceivable qualities of wealth, power, fame, beauty, knowledge and renunciation."]

[*Viṣṇu Purāṇa*, 6.5.74] & [*Gauḍīya Kaṇṭhahāra*, 7.28]

81.12.16.B_81.12.19.A / 82.04.14.D_82.04.16.A / 85.10.17.B_85.10.18.A

...

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān

dharmmān samtyajya yaḥ sarvān, myām bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

81.01.11.B / 81.09.27.C_81.09.28.A / 81.10.06.C_81.10.07.A / 82.02.19.A / 82.02.21.A / 82.02.23.C /
82.03.05.B / 82.05.11.C_05.12.A_05.12.B / 82.07.07.B / 82.12.23.B / 83.06.10.C / 83.07.08.A /
83.08.30.B_83.08.31.A / 85.09.30.A / 85.11.04.B_05.A_06.B

...

[ajñāś cāśraddadhānāś ca saṁśayātmā vinaśyati / nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ]

["One who is a fool devoid of scriptural knowledge, just like an ignorant animal; or who, in spite of possessing knowledge of the scriptures is devoid of faith in their substance, due to being distracted by many diverse philosophies; or who possesses some faith, yet thinks, "Will I succeed or not?" any person whose heart is seized by doubt in this way can never achieve actual good fortune. Such a doubting soul does not attain happiness either in this life or the next, since the anxiety of uncertainty vanquishes his peace."]

[*Bhagavad-gītā*, 4.40]

82.02.00.A_150.2 / 82.02.01.A / 82.10.17.B_82.10.20.A 83.10.13.B_83.10.14.A

...

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san / prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā]

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga-māyā*."] [*Bhagavad-gītā*, 4.6]

81.08.14.A / 82.01.29.A / 82.11.13.C / 83.10.22.B_83.10.23.A / 83.12.15.A_83.12.19.A / 84.02.05.B /

84.02.05.D [same as 84.02.05.B] / 85.08.23.B_85.08.24.A

...

*[akaitava kṛṣṇa-prema, yena jāmbū-nada-hema, sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga, viyoga haile keha nā jīyaya]*

["Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."] [Caitanya-caritāmṛta, Madhya-līlā, 2.43]

82.01.17.B / 82.12.10.B_82.12.11.A

...

*akhila-rasāmṛta-mūrtiḥ [prasāra-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]*

["Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows."] [Caitanya-caritāmṛta, Madhya-līlā, 8.142]

81.02.26.A / 82.02.25.C_82.02.26.A / 82.12.17.B_82.12.18.A / 83.04.25.A / 83.09.01.B / 83.09.20.B /
83.10.05.B / 83.11.14.A_83.11.15.A / 85.07.21.B / 85.11.04.A

...

[akiñcanasya dāntasya śāntasya sama-cetasah, mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ]

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [Śrīmad-Bhāgavatam, 11.14.13]

81.08.10.C / 82.01.25.A / 82.02.00.B_150.2 / 82.02.00.B_150.2 / 82.03.02.D / 85.08.07.A /
85.09.27.B_85.09.28.A

...

*ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccātanāṁ cāmhasāṁ
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ
no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāgīkṣate
mantro 'yam rasanā-sprg eva phalati śrī kṛṣṇa nāmātmakaḥ*

["The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles

generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient." [Śrīla Rūpa Goswāmī's *Padyāvalī*, 29]

81.12.29.C_81.12.30.A / 82.05.04.A / 83.08.28.C_83.08.30.A / 83.08.30.B_83.08.31.A

...

akṣaram brahma paramam, svabhāvo 'dhyātmam ucyate
[bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ]

[The Supreme Lord said: "Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word *karma* denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god."] [*Bhagavad-gītā*, 8.3]

82.04.14.D_82.04.16.A / 83.04.01.B_83.04.02.A / 83.06.21.A / 83.07.08.B / 85.08.11.B_85.08.12.A

...

[akṣnoh phalam tvadrsa-darsanam hi, tanoh phalam tvadrsa-gatrasangah
jihva phalam tvadrsa-kirtanam hi,] sudurlabha bhagavata hi loke

[O Vaiṣṇava! To see you is the perfection of the eyes. To touch your holy feet is the perfection of the body. To vibrate your holy qualities is the perfection of the tongue, for it is very rare to find a pure devotee within this world.] [*Hari-bhakti-sudhodaya*, 13.2] & [*Gauḍīya Kaṇṭhahāra*, 3.47]

81.10.28_81.10.30.A / 82.01.12.B

...

alabdhe vā vinaṣṭe vā bhakṣyāchchhādana-sādhane, aviklava-matir bhūtvā harim eva dhiyā smaret

["If persons engaged in the devotional service of Lord Hari are unable to obtain food and shelter despite their attempts, or if their acquisitions are lost or destroyed, they should, without anxiety, absorb their hearts deeply in the thought of Lord Hari."] [*Bhakti-rasamṛta-sindhu: Purva-vibhaga*, 2.114]

[*Gauḍīya Kaṇṭhahāra*, 13.102] & [jayasri.org] & [premadharma.org]

86.10.23_86.10.24

...

alpavidyā bhayaṁkorī - A little Sanskrit, or a little learning, scanty learning is always dangerous.

81.08.28.B / 82.02.17.A

...

[amānī mānada hañā kṛṣṇa-nāma sadā la'be] vraje rādhā-kṛṣṇa-sevā mānase karibe

["Do not expect honour, but offer all respects to others. Always chant the Holy Name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana."] [Caitanya-caritāmṛta, Antya-līlā, 6.237]

82.01.03.A / 82.01.30.B / 84.02.28.B_84.03.01.A

...

amani manada, hole kirtane, kadhikar dibe tumi / [tomar carane, niskapate ami, kandiya lutibo bhumī]

["If you will bestow upon me the right to chant the Holy Name, I will then give all honour to others without expecting any respect for myself. Thus I will sincerely weep in ecstasy while rolling on the ground at your lotus feet."] [Prarthana Lalasamayī, 8.5]

82.06.30.B

...

āmāra ājñāya guru hañā tāra ei deśa [Caitanya-caritāmṛta, Madhya-līlā, 7.128]

Become spiritual master. It is an uncommon and vital, nectarine thing; and he has asked me to give it to others.

80.08.18 / 81.02.26.B

...

amāra bhakta-pūjā, amā haite bala [Caitanya Bhāgavatā]

["Worship of the devotees is the best kind of worship."] 81.11.11.A

...

āmā sabāra kṛṣṇa-bhakti raghunandana haite, ataeva pitā - raghunandana āmāra niścite

["All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father."] [Caitanya-caritāmṛta, Madhya-līlā, 15.116]

81.12.23.B_81.12.24.A / 82.01.29.C_82.01.30.A

...

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said to Rāmānanda Rāya: "I am insane, mad, *bāula* - *pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

81.09.27.C_81.09.28.A / 81.11.07.A / 81.11.12.B / 81.11.13.B / 81.12.14.B / 82.01.17.B / 82.01.24.B /
82.01.28.A / 82.02.21.C_82.02.22.A / 82.06.19.C / 83.11.23.B / 85.06.08.A

...

*āmi ta' vaiṣṇava, e-buddhi ha-ile, amānī nā haba āmi
pratiṣṭhāśā āsī', hṛdaya dūṣibe, ha-iba niraya-gāmī
[nīje śreṣṭha jānī', ucchiṣṭādi-dāne, habe abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā, nā la-iba pūjā kāra]*

["If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollutes my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else."]

[From Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*] & [*Caitanya-caritāmṛta, Antya-līlā*, 4.173, purport]

83.10.29.B

...

āmi to svānanda-sukhada vāsī.

[Śrīla Bhaktivinoda Ṭhākura sings, "I am a resident of Svānanda-sukhada-kuñja."] That that song that is a point that, "I can't tolerate the participation, I can't look with pleasure the servitors of the camp of Candrāvalī, Śaibyā, etc. Because their sight excites in me the idea that they want to take Kṛṣṇa from the camp of Rādhārāṇī making it dark perhaps." [From page 32 of *The Songs of Bhaktivinoda Ṭhākura*]

81.10.01.A / 83.06.05.B

...

- 1) *āmi to' svānanda-sukhada-bāsī, rādhikā-mādhava-caraṇa-dāsī*
- 2) *duñhāra milane ānanda kori, duñhāra biyoge duḥkhethe mari*
- 3) *sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane*
- 4) *je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'*
- 5) *rādhikā-kuñja āndhāra kori, loite cāhe se rādhāra hari*
- 6) *śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha*
- 7) *rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana*
- 8) *bhaktivinoda śrī-rādhā-caraṇe, saṁpeche parāṇa atiba jatane*

1) I am a resident of Svānanda-sukha-kuñja and a maidservant of the lotus feet of Rādhikā and Mādhava.

2) At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.

3) I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend Śaibyā.

4) I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.

- 5) Candrāvali wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.
- 6) I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.
- 7) Nor do I find any pleasure in conversing with those who are opposed to Rādhā.
- 8) Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.

[*Bhakti-pratikūla-bhāva Varjanāṅgikāra*, renunciation of conduct averse to pure devotion, song 4.]
[From *Śaraṇāgati*, *The Songs of Bhaktivinoda Ṭhākura*, pages 32-34]

Sung by Śrīla Govinda Mahārāja and others.

[A clearer recording of Śrīla Śrīdhara Mahārāja describing part of Śrīla Bhaktivinoda Ṭhākura's *āmi to svānanda-sukhada vāsī*, "I am a resident of Svānanda-sukhada-kuñja." is at the end of the MP3 dated 81.10.01.A, and its transcript, page 5] - [Also within 83.6.5]

81.09.06.A / 82.05.14.B / 83.05.06.A / 83.06.05.B / 85.05.28.A_85.05.29.A

...

āmi — vijiṇa, ei mūrkhē 'viṣaya' kene dība?, sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

["'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'] [*Caityanya-caritāmṛta*, *Madhya-līlā*, 22.39]

82.11.26.B_82.11.27.A

...

*[āmi vṛddha jarātura, likhite kāṇpaye kara, mane kichu smaraṇa nā haya
nā dekhiye nayane, nā śuniye śravaṇe, tabu likhi' — e baḍa vismaya]*

["I have now become too old and disturbed by invalidity. While I write, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder."] [*Caityanya-caritāmṛta*, *Madhya-līlā*, 2.90]

82.12.11.B

...

*āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābhidhīm
tad bhinnāśāś ca jīvān prakṛti-kavalitān tad vimuktāś ca bhāvat
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktim
sādhyaṁ tat prītim evety upadiśati harir-gauracandro bhaje tam*

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that: (2) - Śrī Kṛṣṇa is the Supreme Absolute Truth. (3) - He is the source of all energies. (4) - He is the ocean of all transcendental mellows. (5) - The living entities are His separated parts and parcels. (6) - Due to forgetfulness of their constitutional position, the living

entities are illusioned. (7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion. (8) - All things are one with and different from Kṛṣṇa; this oneness and difference is *acintya* or inconceivable. (9) - Pure devotional service (*śuddha-bhakti*) is the only means to attain the supreme goal. (10) - The supreme goal is divine love of Kṛṣṇa.]

[Bhaktivinoda Ṭhākura's *Daśa-mūla śloka*, The ten essential principles of Gauḍīya Vaiṣṇavism.]

81.11.30.A / 82.10.25.B_82.10.27.A / 82.12.16.B / 85.06.09.A

...

*amūny adhanyāni dināntarāṇi, hare tvad ālokanam antareṇa
anātha-bandho karuṇaika-sindho, hā hanta hā hanta katham nayāmi*

[Bilvamaṅgala Ṭhākura says: "O Hari, O guardian of the shelterless, O one and only ocean of mercy, how will I pass my unblessed days and nights without a glimpse of You?"]

[*Kṛṣṇa-Karṇāmṛtam*, 41] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.58]

81.09.29.B

...

*ānanda-cinmaya-rasa-pratibhāvitābhis, tābhir ya eva nija-rūpatayā kalābhiḥ
[goloka eva nivasaty akhilātma-bhūto, govindam ādi-puruṣam tam aham bhajāmi]*

["I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes (*sakhīs*), embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual *rasa*."] [*Brahma-saṁhitā*, 37]

82.06.14.A

...

*ānanda-līlāmaya-vigrahāya, hemābha-divya-cchavi-sundarāya
tasmāimahā-prema-rasa-pradāya, caityacandrāya namo namas te*

["He who is the embodiment of divine bliss, whose form is decorated with the symptoms of ecstasy, who appears magnificently beautiful with a complexion as splendid as gold, He who benevolently gives in charity to all the ecstatic love of Kṛṣṇa, the highest divine perfection of life, I worship Him again and again, my beloved Lord Caitanyacandra with all devotion."] [*Caitanya-candrāmṛta*, 11]

82.02.21.C_82.02.22.A

...

*ānanda-tīrtha-nāma-sukha-maya-dhāma yatir jīyāt
saṁsārārṇava-taraṇīm yam iha janāḥ kīrtiyanti budhāḥ*

["All glories to Śrīman Madhvācārya Prabhu, who is known as Ānanda Tīrtha, the holy abode of transcendental bliss. The wise know him as the boat for crossing over the ocean of material existence, and so they always chant his glories."] [*Prameya-ratnāvalī*]

83.02.22.B_83.02.21.A

...

[ananta guṇa śrī-rādhikāra, pañciśa — pradhāna, yei guṇera 'vaśa' haya kṛṣṇa bhagavān]

["Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī."] [*Caitanya-caritāmṛta, Madhya-līlā*, 23.86]

82.09.06.B

...

ananya-cetāḥ satataṁ, yo mām smarati nityaśaḥ / tasyāhaṁ sulabhaḥ pārtha, nitya-yuktasya yoginaḥ

["O Pārtha, having emptied his consciousness of all aspirations to attempt non devotional pursuits motivated by exploitation or renunciation for the attainment of their respective goals of heaven or liberation, one who constantly remembers Me within, remaining indifferent to consideration of sanctity or unsanctity of time, place, or circumstances, and who constantly aspires for a divine relationship with Me in servitude, friendship, parenthood, or consorhood - surely, for such a devotee, I am happily attainable."] [*Bhagavad-gītā*, 8.14]

82.04.18.C

...

ananyāś cintayanto mām, ye janāḥ paryupāsate / teṣāṁ nityābhīyuktānām, yoga-kṣemaṁ vahāmy aham

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."] [*Bhagavad-gītā*, 9.22]

81.03.02.B / 81.09.20.A / 81.11.12.C_81.11.13.A / 82.01.28.B / 82.03.22.B_82.03.25.A / 85.10.14.A_85.10.15.A

...

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau, samarpayitum unnatojjvala-rasām sva-bhakti-śriyam hariḥ puraṭa-sundara-dyuti-kadamba-sandipitaḥ, sadā hṛdaya-kandare sphuratu vaḥ śaci-nandanah

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared

in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.4]

81.02.25.B / 81.03.12.A / 81.08.10.B / 81.08.14.B / 81.08.18.C_81.08.19.A / 81.12.12.B / 81.12.14.B / 82.02.19.A / 82.02.20.B / 82.02.21.A / 82.04.18.C / 82.07.10.B_14.A_15.A / 82.10.20.B_82.10.21.A / 82.11.06.C_82.11.07.A / 82.11.13.C / 82.12.11.C / 83.03.02_03_04 / 83.03.29.B_83.03.30.A / 83.05.11.A_83.05.12.A

...

[*anāsaktasya viṣayān, yathārham upayunñjataḥ / nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*]

[“That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation.”] [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.125]

81.03.04.B / 83.02.13.A / 85.09.27.B_85.09.28.A

...

anayārādhito nūnaṁ, bhagavān harir īśvaraḥ / [yan no vihāya govindaḥ, prīto yām anayad rahaḥ]

[The Vraja *gopīs* said: “O my friend! Leaving us aside, Śrī Kṛṣṇa has gone off to a secluded place with a particular *gopī*. She must be truly expert in worshipping (*anayārādhito*) Him, for He was so pleased with Her service that He has left us all behind.”] [*Śrīmad-Bhāgavatam*, 10.30.28]

81.08.22.C

...

aṇḍāntara-stha paramāṇucayāntara-sthaṁ

In *Brahma-saṁhitā* [35] it says in every molecule, or every atom, there’s Paramātmā.

81.02.26.B

...

aṅgāni yasya sakalendriya-vṛttimanti, [paśyanti pānti kalayanti ciraṁ jaganti ānanda-cinmaya-sad-ujjala-vigrahasya, govindam ādi puruṣaṁ tam ahaṁ bhajami]

[I worship that Primeval Lord Govinda, whose Form is all-Ecstatic, all-Conscious and all-Truth, and thus, full of the most dazzling splendour; every Part of that Transcendental Form possesses the functions of all His Senses, as He eternally sees, maintains and regulates infinite universes, both spiritual and mundane.]

[*Brahma-saṁhitā*, 32]

81.12.09.B / 84.03.22.B / 85.11.16.B_85.11.17.A

...

["aniketa duñhe, vane yata vṛkṣa-gaṇa,] eka eka vṛkṣera tale eka eka rātri śayana

["The brothers actually have no fixed residence. They reside beneath trees — one night under one tree and the next night under another."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.127]

82.01.03.A

...

aniketaḥ sthira-matir, in *Bhagavad-gita* [12.19], No fixed living place.

82.01.03.A

...

*[annād bhavanti bhūtāni, parjanyaḍ anna-sambhavaḥ
yajñād bhavati parjanyo, yajñāḥ karma-samudbhavaḥ]*

["From food, living beings arise, and from rains, food is produced. From the performance of sacrifice, rainfall ensues, and sacrifice is born of action."] [*Bhagavad-gītā*, 3.14]

82.12.10.B_82.12.11.A

...

*annam carāṇām acarā, hy apadaḥ pāda-cāriṇām / [ahastā hasta-yuktānām, dvi-padām ca
catuṣ-padaḥ]*

["By nature's arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four-legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals like tigers, which have claws; and four-legged animals like deer and goats, as well as food grains, are meant to be the food of human beings."]

[*Śrīmad-Bhāgavatam*, 6.4.9]

82.12.09.B

...

*aṇor aṇīyān mahato mahīyān, [ātmasya jantor nihito guhāyām
tam akra tuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]*

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."]
[*Kaṭha Upaniṣad*, 1.2.20]

81.08.27.C / 81.09.05.A / 81.09.05.C / 81.11.09.B / 81.11.09.C_81.11.10.A / 82.01.24.A /

83.01.11.C_83.01.12.A / 83.03.31.A / 83.11.02.A / 83.11.07.B / 83.12.22.A / 85.11.17.D_85.11.18.A

...

antaḥ kavi-yaśas-kāmaṁ, sādhutāvaraṇaṁ bahiḥ / śudhyantu sādhaḥ sarvve, duścikitsyam imaṁ janam

["O saintly devotees, please purify this wrongdoer who on the pretext of saintliness desires in his heart the prestige of a poet, and who is thus afflicted with the practically incurable disease of insincerity."]

[Śrī Śrī Prapanna-jīvanāmṛtam, 1.9]

81.12.29.B

...

antaḥ kṛṣṇaṁ bahir gauram, darśitāṅgādi-vaibhavam / kalau saṅkīrtanādyai sma, kṛṣṇa-caitanyam āśritāḥ

["I take shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a golden complexion, but is inwardly Kṛṣṇa Himself. In this age of Kali, He displays His expansions while performing congregational chanting of the Holy Names of Kṛṣṇa. That He is blackish within means that internally He is Kṛṣṇa; that He is golden without means that He has accepted the mood of Śrīmatī Rādhārāṇī. In the age of Kali, that Golden Lord is seen accompanied by His expansions, associates, and intimate devotees performing *saṅkīrtana*."]

[*Tattva-Sandarbha*, 2] & [*Krama-Sandarbha*]

81.11.10.B / 83.07.19.A

...

anta-kāle ca mām eva, smaran muktvā kalevaram / [yaḥ prayāti sa mad-bhāvaṁ, yāti nāsty atra saṁśayaḥ]

["If one remembers Kṛṣṇa, Nārāyaṇa, at the time of death, one is certainly eligible to return immediately home, back to Godhead."] [*Bhagavad-gītā*, 8.5]

81.08.21.B_81.08.22.A

...

antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām / [devān deva-yajo yānti, mad-bhaktā yānti mām api]

["But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me."] [*Bhagavad-gītā*, 7.23]

81.02.28.C / 81.11.11.C_81.11.12.A / 82.09.23_24_29

...

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam / rakṣiṣyatīti viśvāso, goptrtve varaṇam tathā.
[ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ / evaṁ paryyāyataś cāsminn,
ekaikādhyāya-saṅgrahaḥ]*

["The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.100]

& [*Śrī Śrī Prapanna-jīvanāmṛtam*, pages 9-10]

80.07.11.A / 81.03.02.C_81.03.03.A / 81.03.03.B / 81.03.10.D / 81.10.12.B / 81.11.09.C_81.11.10.A /
82.02.27.B_82.02.28.A / 82.04.24.B_82.04.25.A / 82.05.04.B_82.05.05.A / 82.08.22.B /
82.10.23.B_82.10.24.A / 82.10.29.C_82.10.30.A / 82.11.20.B / 82.12.07.B / 82.12.23.B /
82.12.31.C_83.01.02.A / 83.01.07.A / 83.08.09.D_83.08.10.A / 83.08.18_19_20.A /
83.10.20.B_21.A_22.A / 83.11.02.B_83.11.04.A / 83.11.22.B_83.11.23.A / 83.12.09.B_83.12.14.A /
85.12.13.B

...

anyābhlāṣitā-śūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.167]

& [*Śrīmad-Bhāgavatam*, 11.21.11, purport].

79.00.00.A / 81.02.25.B / 81.03.12.A / 81.08.21.B_81.08.22.A / 81.08.26.A / 81.12.09.A / 82.01.28.B /
82.01.29.A / 82.02.03.B / 82.02.23.C / 82.02.24.C_82.02.25.A / 82.03.06.A / 82.03.22.B_82.03.25.A /
82.03.30.B_82.03.31.A / 82.04.14.D_82.04.16.A / 82.04.16.B / 82.04.23.B_82.04.24.A /
82.04.24.B_82.04.25.A / 82.04.28.B / 82.04.30.B_82.05.01.A / 82.05.10.B / 82.07.03.B /
82.07.09.B_82.07.10.A / 82.07.16.B_82.07.18.A / 82.07.27.C_82.07.29.A / 82.09.04.B_82.09.05.A /
82.11.27.C_82.11.28.A / 82.12.06.A / 82.12.25.B / 82.12.26.C_82.12.27.A / 83.03.29.A / 83.07.08.B /
83.08.28.B / 83.08.30.B_83.08.31.A / 83.08.31.B_83.09.01.A / 83.10.11.A / 83.10.27.C_83.10.28.A /
83.11.11.B / 84.01.25.B_84.01.26.A / 85.05.01.B_85.05.04.A / 85.09.27.B_85.09.28.A /
85.09.30.B_85.10.02.A / 85.11.04.B_05.A_06.B / 86.11.25.A / 87.00.00.A_802 / 87.00.00.B_802 /
87.02.21.A

...

*[anyathā swatantra kāma-anrthādi jāra dhāma, bhakti-patha sadā deya bhaṅga]
kibā bā karite parekāma-krodha sadhākere, jadi haya sādhu-janara saṅga*

["If lust is not controlled, then it becomes the breeding ground for a host of vices and checks one's advancement on the path of devotional service. However, if one stays in the association of the saintly devotees, then that association will carry him beyond the influence of lust, anger, and their friends."]

[Śrīla Narottama Dāsa Ṭhākura's *Śrī Prema-bhakti-candrikā*]

81.10.06.B / 81.12.29.B

...

anyera ki kathā, āmi — 'māyāvādī sannyāsī', āmiha tomāra sparśe kṛṣṇa-preme bhāsi

["Although I am a *māyāvādī sannyāsī*, a non-devotee, I am also floating in the ocean of love of Kṛṣṇa simply by touching you. And what to speak of others?"] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.45]

83.01.10.B_83.01.11.A

...

*āpana galāra mālā sabākāre diyā, ajña kareṇa gaura-hari kṛṣṇa kaha giyā
[ki bhojane ki śayane kibā jāgarane, aharniśa cinta kṛṣṇa balaha badane
yadi āmāra prati sneha thāke sabākara, kṛṣṇa binā keha kichu na balibe āra
jagatera pitā kṛṣṇa ye na bhaje bāpa, pitṛ-drohī pātakīra janme janme tāpa]*

["Blessing everyone with affection and placing His own flower garlands around their necks, Śrī Gaura Hari instructed them to return to their homes and fully engage in the service and worship of Kṛṣṇa with all devotion. He said: "Always engage in thinking, remembering, hearing and speaking about Kṛṣṇa in all situations, whether awake or sleeping, eating or resting. If you have affection for Me, please promise that you will never cultivate anything other than Kṛṣṇa. Kṛṣṇa is the benevolent father and supreme cause of the whole universe and all beings. One who deliberately avoids worshipping his own transcendental father, is considered most fallen and suffers birth after birth."] [*Caitanya-Bhāgavat, Madhya*, 28, 25-28]
& [*Śrī Bhakti Rakṣaka Bhajana Madhurī*, p 16]

82.01.11.C_82.01.12.A / 82.05.15.B / 85.09.30.B_85.10.02.A / 85.11.10.B / 85.12.07.B_C

...

āpane āile more karite uddhāra, ebe kapaṭa kara, — tomāra kona vyavahāra

["My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behaviour?"] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.281]

82.11.08.C_82.11.09.A

...

*apāne juhvati prāṇam, prāṇe 'pānam tathāpare
[prāṇāpāna-gatī ruddhvā, prāṇāyāma-parāyaṇāḥ
apare niyatāhārāḥ, prāṇān prāṇeṣu juhvati]*

["Others practice breath-control. Stopping the right nostril and inhaling through the left, they bring the ascending air into union with the descending; closing the left nostril and exhaling through the

right, they similarly offer the descending air into the ascending; and lastly, stopping both nostrils, they check both ascending and descending airs. Yet other aspirants of sense-control offer all the senses into the life-air by reducing their food intake.”] [*Bhagavad-gītā*, 4.29]

81.02.28.C

...

*apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyam na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam]*

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara-Upaniṣad*, 3.19]

81.11.07.B_81.11.09.A / 82.02.24.C_82.02.25.A / 82.03.04.B / 82.03.04.C_82.03.05.A / 82.10.25.A /
82.11.12.B / 83.06.24.B_83.06.27.A / 85.08.25.B_85.08.27.A

...

*āpannaḥ saṁsṛtiṁ ghorām, yan-nāma vivaśo gr̥ṇan / tataḥ sadyo vimucyeta, [yad bibhetti svayam
bhayam]*

["Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified."]

[*Śrīmad-Bhāgavatam*, 1.1.14]

85.05.29.B_85.05.30.A

...

aparādha' nāhi, sadā lao kṛṣṇa-nāma [eta bali' prabhu āilā sārvaḥma-ssthāna]

["Amogha, always chant the Hare Kṛṣṇa *mahā-mantra* and do not commit any further offences." After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sārvaḥma's house.] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 15.285]

82.12.11.B

...

aparam bhavato janma, param janma vivasvataḥ / katham etad vijānīyām, tvam ādau proktavān iti

[Arjuna said: "Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed, that You previously instructed these teachings to him?"]

[*Bhagavad-gītā*, 4.4]

81.03.03.B / 81.08.28.A / 82.09.06.A / 83.11.04.A_83.11.05.A

...

[apareyam itas tv anyām, prakṛtiṁ viddhi me parām / jīva-bhūtām mahā-bāho, yayedam dhāryate jagat]

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."]

[Bhagavad-gītā, 7.5]

81.02.28 / 81.09.26.B_81.09.27.A / 82.00.00.A / 82.01.25.A / 82.03.13.B_82.03.16.A /
82.04.16.D_82.04.18.A / 82.05.15.A / 82.08.29.B / 82.11.15.B / 83.03.04.B / 83.06.21.A

...

api cet sudurācāro, bhajate mām ananya-bhāk / sādhuḥ eva sa mantavyaḥ, samyag vyavasīto hi sah

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]

[Bhagavad-gītā, 9.30]

78.03. _ . A [GBC] / 81.03.01.B / 81.03.02.C_81.03.03.A / 81.03.03.B / 81.03.12.B / 81.08.14.A /
81.09.20.A / 81.10.05.C / 82.01.26.A / 82.01.26.B / 82.02.20.C / 82.05.11.B /
82.05.11.C_05.12.A_05.12.B
82.05.14.C / 82.06.05.A / 82.06.15_82.06.17.A / 83.03.29.B_83.03.30.A / 83.03.30.A / 83.05.25.A /
83.06.02.B / 83.11.11.B / 83.12.04.A_83.12.09.A / 85.08.24.B_85.08.25.A / 85.10.16.A

...

aprakāśo 'pravṛttiś ca, pramādo moha eva ca / tamasy etāni jāyante, vivṛddhe kuru-nandana

["O Karunandana, with the influence of the mode of ignorance, all the symptoms of injudiciousness, despondency, indolence, and falsehood become manifest."] *[Bhagavad-gītā, 14.13]*

83.04.29.B_83.04.30.A

...

aprakṛta – prakṛta vāt na tu prakṛtam. Like mundane but not mundane.

81.11.05.C_81.11.06.A

...

aprākṛta vastu nahe prākṛta-gocara [veda-purāṇete ei kahe nirantara]

["All the *Vedas* and *Purāṇas* continually warn against considering divine or non material substance to fall within the category of material nature."] [*Caitanya-caritāmṛta, Madhya-līlā*, 9.194]

79.03.01.A / 81.03.03.C_81.03.04.A / 82.11.16.B_82.11.17.A / 85.11.04.B

...

[*aprārabdha-phalaṁ pāpaṁ kūṭaṁ bijaṁ phalonmukhaṁ / krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām*]

["The four types of sin known as *aprārabdha*, *kūṭa*, *bija* and *phalonmukha* are gradually eradicated for persons exclusively attached to devotion for the Supreme Lord Viṣṇu."] [*Bhakti-rasāmṛta-sindhu*]

[*Sermons of the Guardian of Devotion*, 2, pages 154-6]

84.02.19.A / 84.03.11.A

...

ārādhanaṁ sarveśāṁ, viṣṇor ārādhanaṁ param / tasmāt parataram devī, tadyānām samārcanam

["O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of *tadyā*, or anything belonging to Viṣṇu."] [*Padma-Purāṇa*] & [*Śrīmad-Bhāgavatam*, 11.2.45, purport] & [*Caitanya-caritāmṛta, Madhya-līlā*, 11.31] & [*Madhya-līlā*, 12.38, purport] & [*Laghu-bhāgavatāmṛta*, 2.4] & [Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 45]

81.11.11.A / 82.04.14.B / 82.06.19.D_82.06.30.A / 82.07.07.B / 83.11.01.B / 85.07.21.C_85.07.30.A / 85.11.07.B

...

*ārādhito yadi haris tapasā tataḥ kiṁ, nārādhito yadi haris tapasā tataḥ kiṁ
antar bahir yadi haris tapasā tataḥ kiṁ, nāntar bahir yadi haris tapasā tataḥ kiṁ*

["If one is worshipping the Lord properly, what is the use of severe penances? And if one is not properly worshipping the Lord, what is the use of severe penances? If Śrī Kṛṣṇa is realised within and without everything that exists, what is the use of severe penances? And if Śrī Kṛṣṇa is not realised within and without everything, what is the use of severe penances?"] [*Pañcarātra*]

81.11.17.B / 82.07.08.B_82.07.09.A

...

*ārādhyo bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanam
ramyā kācid-upāsanaṁ vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavatam pramāṇam-amalaṁ premā pumārtho mahān
śrī caitanya mahāprabhuḥ-matam idaṁ tatrādaro naḥ paraḥ*

["It is the conclusive opinion of Lord Caitanya that Śrī Kṛṣṇa, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshippingable Deity; Vṛndāvana Dhāma which is an expansion of Kṛṣṇa and is non-different from Him is the highest worshippingable abode; the *gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-Bhāgavatam* is the spotless evidence for knowing the Absolute Truth; Kṛṣṇa *prema* is the fifth and highest goal of life. These are the teachings of Śrī Caitanya in a nutshell."]

[From Viśvanātha Cakravartī Ṭhākura's *Caitanya-matta-mañjuṣa*]

82.09.06.B / 82.12.03.B_82.12.04.A / 82.12.07.C_82.12.08.A

...

arcāyām eva haraye pūjām yaḥ śraddhayehate / na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a *prākṛta-bhakta*, *kaniṣṭha-adhikārī*, or materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

81.03.02.A / 81.08.13.B / 82.01.04.C_82.01.05.A / 82.05.12.C_82.05.13.A / 82.12.25.C_82.12.26.A / 83.01.22.B / 83.02.12.A / 83.02.18.B / 83.09.22.C_83.09.23.A / 85.07.21.C_85.07.30.A / 85.08.20.B / 85.09.30.A

...

*arcye viṣṇau śilā-dhīr [guruṣu nara-matir vaiṣṇave jātī-buddhir
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor-nāmnī-mantre sakala-kaluṣa-he śabda-sāmānya-buddhir
viṣṇau sarvveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ]*

["Anyone who considers the worshippingable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."]

[*Padma-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 13.94]

83.02.11.B / 83.02.26_27.A / 83.03.30.A / 83.12.09.B_83.12.14.A

...

āre āre kṛṣṇadāsa, nā karaha bhaya, vṛndāvane yāha, - tānhā sarva labhya haya

["O My dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."]
[*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.195]

81.11.15.B / 85.10.25.B_85.10.26.A

...

arjavam brahmane saksat [sudro'narjava-laksanah / gautamastv iti vijñaya satya-kamamupanayat]

[Truthfulness is the symptom of a *brāhmaṇa*, whereas dishonesty is the symptom of a *śūdra*. Knowing this, Gautama Rsi initiated Satyakama as a *brāhmaṇa* in recognition of his truthfulness.]
[*Chandogya Upaniṣad, Madhva-bhanya, Sama-samhita*] & [*Gauḍīya Kaṇṭhahāra*, 14.46]

81.12.12.B / 82.01.31.B / 82.11.13.C

...

artheṣu abhijñāḥ svarāṭ. dhāmnā svena sadā nirasta-kuhakaṁ [Śrīmad-Bhāgavatam, 1.1.1]

Reality is For Itself. He knows the meaning of every movement. Not to give explanation for His movements to anyone else. What is the purpose of the movement of this world? Reality is for Itself. Svayaṁ-Bhagavān. In the introduction of *Bhāgavatam*, "What I'm going to describe in this book, in *Bhāgavatam*, that is the substance, gist is given in the beginning, in three *śloka*s."

80.10.22.B / 81.12.02.A / 82.03.29.C / 82.04.14.D_82.04.16.A / 82.04.18.B / 82.04.30.B_82.05.01.A / 83.06.10.B / 83.11.11.C_83.11.12.A / 84.01.08.B_84.01.13.A

...

*artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitaḥ*

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa Purāṇa*]

80.07.11.A / 81.08.19.B / 81.11.10.B / 82.01.02.A / 82.02.13.B / 82.02.28.C / 82.05.09.C_82.05.10.A / 83.11.04.A_83.11.05.A / 83.11.11.C_83.11.12.A / 85.06.08.A / 85.08.07.A / 85.11.23.A_85.11.24.A

...

*āśābhairair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmpratam hi
tvam cet kṛpam mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?*

Raghunātha Dāsa Goswāmī he's addressing Śrīmatī Rādhārāṇī: ["O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka."]

[*Vilāpa-Kusumāñjali*, 102] & [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 39]

81.08.14.B / 81.11.13.B / 82.01.09.C / 82.01.09.D / 82.05.14.C / 82.07.09.B_82.07.10.A /
82.07.10.B_14.A_15.A / 82.09.08.A / 82.10.29.C_82.10.30.A / 83.05.23.A / 83.11.01.B /
84.02.07.B_84.02.09.A / 85.05.28.A_85.05.29.A / 85.10.25.A

...

asādhū-saṅge bhai "kṛṣṇa nāma" nahi haya / ["nāmākṣara" bahiraya batu nāma kabu naya]

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the name proper."]

[From Jagadānanda Paṇḍita's *Prema-vivāṛta*] & [*Gauḍīya-Kaṇṭhaḥāra*, 17.55]

[Collection of verses from Śrīla Śrīdhara Mahārāja's books, 313]

82.03.31.B / 82.04.25.B_82.04.27.A / 82.10.30.C_82.11.01.A / 82.11.02.A / 83.05.30.A /
83.08.30.B_83.08.31.A / 84.02.23.B_84.02.26.A

...

*āsā hi paramaṁ duḥkhaṁ, nairāśyaṁ paramaṁ sukhaṁ
yathā sañchidya kāntāśāṁ, sukhaṁ suṣvāpa piṅgalā*

["Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from such desire is the cause of the greatest happiness. Therefore, completely cutting off her desire to enjoy so-called lovers, Piṅgalā very happily went to sleep."] [*Śrīmad-Bhāgavatam*, 11.8.44]

84.02.23.B_84.02.26.A

...

"āsakti rahita" "sambandha-sahita," [From Śrīla Bhaktisiddhānta's *Vaiṣṇava ke?*]

82.04.29.A

...

*āsā maho caraṇa-renu-juṣāṁ aham syāṁ, vṛndāvane kim api gulma-latauṣadhinām
[yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām]*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

81.03.07.B / 81.03.10.B / 81.08.13.A / 81.08.18.C_81.08.19.A / 81.12.13.B / 82.01.12.C_82.01.16.A /
82.01.29.A / 82.02.22.B / 82.02.22.C / 82.03.05.A / 82.03.05.B / 82.03.06.A /
82.05.11.C_05.12.A_05.12.B
82.06.15_82.06.17.A / 82.06.19.B / 82.06.19.C / 82.12.14.B_15.A_16.A / 82.12.16.C_82.12.17.A /

83.02.06.B_83.02.07.A / 83.03.28.A / 83.03.29.B_83.03.30.A / 83.04.14.A_83.04.15.A / 83.07.08.B /
 83.08.18_19_20.A / 83.11.01.B / 83.11.07.B / 83.11.07.C_83.11.08.A / 83.11.13.A /
 84.02.28.B_84.03.01.A / 85.06.08.A / 85.11.14.B_85.11.15.A / 85.12.07.B_C / 86.10.20_86.10.22 /
 86.10.27.A_86.11.06.A

...

asaṅkalpāḥ jayet kāmāṁ, [krodhaṁ kāma-vivarjanāt/arthānarthekṣayā lobhaṁ, bhayaṁ tattvāvarṣanāt]

["By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear."] [*Śrīmad-Bhāgavatam*, 7.15.22]

81.12.29.B / 85.08.25.B_85.08.27.A / 85.10.27.B

...

[āsan varṇās trayo hy asya, gr̥hṇato 'nuyugam tanūḥ] / śuklo raktas tathā pīta, idānīm kṛṣṇatām gataḥ

["In past incarnations, this boy has appeared with different complexions: white, red, and gold, according to the particular age in which He appeared. Now He has assumed this blackish colour."] [*Śrīmad-Bhāgavatam*, 10.8.13] & [*Caitanya-caritāmṛta, Madhya-līlā*, 20.331]

81.11.10.B / 82.11.15.D_82.11.16.A

...

asato mā sad gamayo tāmaso mā / jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."] [*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

81.02.28.C / 81.02.28.D / 81.03.12.C / 81.09.25.B / 81.12.13.A / 82.01.21.B / 82.12.16.C_82.12.17.A /
 82.12.26.B

...

asat saṅga tyāga - ei vaiṣṇava ācāra [śtrī saṅgī - eka asādhu, 'kṛṣṇābhakta' āra]

["A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women (and women to men). Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.87]

81.09.29.B / 82.11.21.A

...

asatyam apratiṣṭhaṁ te, jagad āhur anīśvaram / aparaspara-sambhūtaṁ, kim anyat kāma-hetukam

["The persons of demoniac nature say that the universe is nothing more than imaginary, baseless, godless, and born of their mutual cohabitation. They conclude that the whole world was created simply for lust."]

[*Bhagavad-gītā*, 16.8]

81.12.04.B

...

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyāḥ śṛṇoti, [śrutvāpy enam veda na caiva kaścit]*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

81.10.07.B_81.10.08.A / 81.10.08.C / 82.02.00.B_150.2 / 82.02.00.B_150.2 / 82.03.05.E_82.03.07.A /
82.05.15.A / 82.07.03.C / 82.11.13.D_82.11.14.A / 82.11.28.B / 83.02.13.A / 83.06.24.B_83.06.27.A /
83.06.27_83.07.02.A / 83.07.28.B_83.07.30.A / 83.08.25.B / 84.02.23.B_84.02.26.A / 85.10.16.A /
85.11.10.A / 85.11.16.B_85.11.17.A / 85.11.28.B_29.30.A

...

*āsīd idam tamo bhūtam, aprajñātam alakṣanam / apratarkyam avijñeyam, prasuptam iva sarvataḥ
[tataḥ svayambhur bhāgavān, avyaktavyam jayan idam / mahābhutādi vṛtaujaḥ, prādur āsin
tamonudat]*

[Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *Taṭasthā* means equilibrium: *āsīd idam tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *Alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep.]

[*Manu-saṁhitā*, 1.1.5-6] & [*Subjective Evolution of Consciousness*, p 24]

81.12.13.A / 82.02.17.B / 82.03.13.B_82.03.16.A / 83.11.13.A / 85.06.08.B

...

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā
[yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."]

[*Śikṣāṣṭakam*, 8]

81.03.04.B / 81.03.12.C / 81.10.04.B_81.10.05.B / 81.12.29.C_81.12.30.A / 82.01.02.B / 82.03.31.B /
82.04.14.D_82.04.16.A / 82.04.28.B / 82.07.04.B_82.07.05.A / 82.07.05.B_82.07.07.A /
82.08.19.B_82.08.05.B / 82.08.22.A / 82.10.01.B_06.A_08.A / 82.10.22.B_82.10.23.A /
82.11.07.D_82.11.08.A / 83.01.25.B_83.01.26.A / 83.04.16.B / 83.08.28.C_83.08.30.A / 84.03.22.C /
84.03.23_84.03.26.A / 85.09.24.A_85.09.27.A / 85.10.14.A_85.10.15.A / 85.11.10.B_85.11.11.A1 /
85.11.14.B_85.11.15.A

...

āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām. [*Śikṣāṣṭakam*, 8]

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam [*Bhagavad-gītā*, 10.9]

man-manā bhava mad-bhakto [*Bhagavad-gītā*, 18.65]

81.11.23.C / 82.02.20.C / 82.04.28.B

...

aśocyān anvaśocas tvam, prajñā-vādāmś ca bhāṣase / gatāsūn agatāsūmś ca, nānuśocanti paṇḍitāḥ

["O Arjuna, you are mourning for that which is unworthy of grief, and yet speaking words of wisdom. But the wise lament neither for the living nor the dead."] [*Bhagavad-gītā*, 2.11]

85.06.08.A

...

aśraddadhānāḥ puruṣā dharmasyāśya parantapa / aprāpya mām nivartante
[*mṛtyu-saṁsāra-vartmani*]

["O conqueror of the enemy, men who have no faith in this hidden treasure of sublime pure love for Me are unable to reach Me, and thus they remain meandering in this deathly mundane plane."]
[*Bhagavad-gītā*, 9.3]

82.10.17.B_82.10.20.A

...

asraddha-dhano nama-dhan. [From *Padma Purāṇa, Brahma-Khanda*, 25.15-18, 22-23]

[*Gauḍīya Kaṇṭhahāra*, 17.69-75]

Where is no *śraddhā*, no health, I'm going to give health there, so it is risky. So, I must have some strong backing so that I can work, I can help them; otherwise I'll be lost. Ten offences against the Name, one is *asraddha-dhano nama-dhan*.

82.03.04.C_82.03.05.A / 82.11.27.B

...

āśraya laiṅ bhaje tāṅre kṛṣṇa nāhi tyaje, āra saba mare akāraṇa

"If I get a bona fide guardian then my future is insured." [Narottama Ṭhākura]

81.12.12.A

...

[aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dilā / 'vivāha nā kariha' balī' niṣedha karilā]

[After eight months, when Śrī Caitanya Mahāprabhu bade farewell to Raghunātha Bhaṭṭa, the Lord flatly forbade him to marry. "Do not marry," the Lord said.] [*Caitanya-caritāmṛta, Antya-līlā*, 13.112]

85.10.25.A

...

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on Earth with the full paraphernalia of His eternal Vrajadhāma."] [*Caitanya-caritāmṛta, Ādi-līlā*, 3.10]

82.01.18.B / 82.02.17.C / 82.02.20.B / 82.10.17.B_82.10.20.A / 83.01.26.C_83.01.30.A /
83.10.27.C_83.10.28.A / 83.12.22.A / 84.01.30.A

...

asuddhah sudra-kalpa hi brahmanah kali-sambhavaḥ / [tesam agama-margena suddhir na srota-vartmana]

["The *brāhmaṇas* born in the age of Kali – the age of quarrel and dissension – are merely *śūdras*. Their so-called Vedic path of *karma* is polluted and cannot purify them. They can only be purified by following the path of *pañcarātri-vidhi*."] [*Hari-bhakti-vilāsa*, 5.5] & [*Gauḍīya Kaṇṭhahāra*, 14.63]

82.12.07.B

...

aśvamedham gavāmbham, sannyāsam pala-paitṛkam / [devareṇa sutotpattiṁ, kalau pañca vivarjayet]

["In this age of Kali, the five acts known as *karma-kaṇḍa* are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *sannyāsa*, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife."] [*Śrīmad-Bhāgavatam*, 9.6.7]

& [*Malamāsatatva-dhṛta Brahma-Vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa*, 185.180]

82.01.04.B

...

*[ata ātyantikam kṣemaṁ, prcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi, sat-saṅgaḥ śevadhir nṛṇām]*

[O sinless ones! We therefore inquire from you about that which is supremely auspicious for all living beings, for in this world association with saints – even for a half a moment – is the most valuable treasure in human society.] [*Śrīmad-Bhāgavatam*, 11.2.30]

81.08.14.A / 81.09.26.B_81.09.27.A / 81.09.27.C_81.09.28.A / 81.10.02.C_81.10.03.A / 81.10.05.C /
81.11.18.B / 85.11.04.A / 86.10.20_86.10.22

...

[ataeva kāma-preme bahuta antara] kāma — andha-tamaḥ, prema — nirmala bhāskara

[Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.171]

81.03.07.A / 81.03.10.A / 81.09.19.B / 81.11.18.C_81.11.21.A / 82.03.08.B / 82.06.10.B /
82.06.15_82.06.17.A / 82.09.06.B / 82.10.01.B_06.A_08.A / 82.10.01.B_06.A_08.A /
82.10.21.B_82.10.22.A / 82.11.15.C / 82.11.17.B / 82.12.28.C / 83.01.12.C / 83.08.28.C_83.08.30.A /
83.09.28.C_83.10.05.A / 86.10.27.A_86.11.06.A

...

*ataḥ pumbhir dvija-śreṣṭhā, varṇāśrama vibhāgaśaḥ
svanuṣṭhitasya dharmasya, saṁsiddhir hari-toṣaṇam*

["O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 1.2.13]

81.11.21.B_81.11.23.A / 81.12.29.B

...

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

[Therefore, [because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and is beyond the realm of sense experience] the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee.]

[*Padma-Purāṇa*] & [*Bhakti-rasāmṛta-sindhu*, *Purva-vibhaga*, (1.2.234 - 2.234?) & 2.109]

& [*Śrīmad-Bhāgavatam*, 11.7.23, purport] & [*Gauḍīya Kaṇṭhahāra*, 17.56]

81.03.07.A / 81.03.08.B / 81.03.12.A / 81.09.28.B_81.09.29.A / 82.01.21.B / 82.02.23.B / 82.02.24.B /
 82.03.01.C / 82.03.02.D / 82.05.05.B / 82.05.10.B / 82.05.12.B / 82.05.15.C_82.05.16.A /
 82.06.19.D_82.06.30.A / 82.06.30.B / 82.10.01.B_06.A_08.A / 82.11.01.B / 82.12.08.B_82.12.09.A /
 82.12.17.B_82.12.18.A / 83.01.26.C_83.01.30.A / 83.03.25.C / 83.03.29.A / 83.05.06.B / 83.05.09.B /
 83.05.23.A / 83.06.05.C / 83.07.19.A / 83.07.30.B / 83.11.02.A / 83.11.23.C_83.11.24.A /
 83.12.04.A_83.12.09.A / 83.12.19.B_83.12.20.A / 84.02.05.B / 84.02.05.D [same as 84.02.05.B] /
 85.08.24.B_85.08.25.A / 85.09.30.B_85.10.02.A / 85.10.25.B_85.10.26.A / 85.11.10.B_85.11.11.A1

...

*athāpi te deva padāmbhujā-dvaya-prasāda-leśānugṛhīta eva hi
 jānāti tattvaṁ bhagavan-mahimno na cānya eko 'pi ciram vicinvan*

[After Lord Brahmā was defeated by Kṛṣṇa when he stole the calves and cowherd boys in order to test Kṛṣṇa, he prayed to Kṛṣṇa]: "My Lord! If one is favoured by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your Personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years." [Śrīmad-Bhāgavatam, 10.14.29] & [Caitanya-caritāmṛta, Madhya-līlā, 6.84]

82.11.02.A

...

athāto brahma-jijñāsā. "From where have I come? What sustains me? What is my future? Why am I uneasy, and how can I acquire my inner fulfilment?" 81.08.20.A / 82.02.19.E

...

athavā bahunaitena, kim jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam ekāṁśena 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]

73.06.27.A / 79.03.01.A / 80.10.00.B / 81.03.10.A / 81.09.25.B / 82.01.20.B_82.01.21.A / 82.01.28.C /
 82.07.31.A / 82.11.11.A_82.11.12.A / 82.12.18.B / 83.01.11.C_83.01.12.A / 83.03.25.D / 83.07.28.A /
 83.10.16.B / 83.11.23.B / 83.11.27.B_83.11.28.A / 84.02.19.B_84.02.21.A / 84.02.26.B_84.02.27.A /
 85.10.18.B_85.10.19.A

...

*ātmānaṁ ced vijānīyāt, param jñāna-dhutāsayaḥ / kim icchan kasya vā hetor, dehaṁ puṣṇāti
 lampaṭaḥ*

["If one's heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying to maintain his material body very carefully?" "] [Caitanya-caritāmṛta, Antya-līlā, 6.314]

82.10.29.C_82.10.30.A

...

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta pumsām, mattaḥ parāvṛtta-dhiyām sva-lokāṭ*

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [*Śrīmad-Bhāgavatam*, 11.22.34]

81.09.26.B_81.09.27.A / 81.12.16.B_81.12.19.A / 82.01.31.B / 82.02.01.A / 82.03.01.C /
82.08.24.A_82.08.27.A / 82.10.10.B / 82.11.02.B / 82.11.02.C_82.11.03.A / 82.11.07.B /
82.11.07.D_82.11.08.A / 83.02.13.A / 83.11.01.B

...

ātmā-pradāna-paryanta-, pratijñāntaḥ-pratiśrutam. [Śrī Śrī Prapanna-jīvanāmṛta [1.21]

He has promised that, "I dedicate wholly to the interest of My devotees."

81.10.01.A

...

*ātmārāmās ca munayo, nirgranthā apy urukrame / kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo
hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, page 176]

81.08.18.C_81.08.19.A / 81.08.22.A / 81.11.10.B / 82.01.18.B / 82.02.19.A / 82.03.03.B /
82.05.09.C_82.05.10.A / 82.05.13.B / 82.10.21.B_82.10.22.A / 82.11.02.C_82.11.03.A /
82.11.08.C_82.11.09.A / 82.11.28.B / 82.12.08.B_82.12.09.A / 82.12.27.C_82.12.28.A / 83.06.02.B /
83.06.21.B_83.06.24.A / 83.07.28.B_83.07.30.A / 83.08.06.B_83.08.07.A / 83.09.01.B /
83.09.28.C_83.10.05.A / 85.05.01.B_85.05.04.A

...

*[ātmā-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇam, svānubhāva-matta-nṛtya-kīrtanātmā-vanṭanam
advayaika-lakṣya-pūrṇa-tattva-tat-parātparam, prema-dhāma-devam-eva naumi gaura-sundaram]*

["The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the

Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression.”] [*Prema Dhāma Deva Stotram*, 66]

82.05.13.C_82.05.14.A / 83.03.25.D / 83.03.28.A / 85.07.21.B / 87.03.00.A_801

...

ātmendriya-prīti-vāñchā - tāre bali 'kāma' / kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

[“The desire to gratify one’s own senses is known as *kāma* (lust), but the desire to please the senses of Lord Kṛṣṇa is *prema* (love).”] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.165]

81.03.10.A / 82.10.01.B_06.A_08.A / 82.12.09.B / 83.01.02.B

...

atra sargo visargaś ca, sthānaṁ poṣaṇam ūtayaḥ / manvantareśānukathā, nirodho muktir āśrayaḥ

[Śrī Śukadeva Goswāmī said: In the *Śrīmad-Bhāgavatam* there are ten divisions of statements regarding the following: the creation of the universe, sub-creation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.] [*Śrīmad-Bhāgavatam*, 2.10.1]

81.11.25.B_81.11.26.A

...

*atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhr̥gur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, [utathya indrapramadedhmavāhu
medhātithir devala āṛṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir,] dvaipāyano bhagavān nāradaś ca*

[“From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhr̥gu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Āṛṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.”] [*Śrīmad-Bhāgavatam*, 1.19.9-10]

81.03.10.A / 82.02.21.A / 82.04.16.D_82.04.18.A / 83.11.24.B_83.11.26.A / 85.11.17.D_85.11.18.A

...

*atyāhāraḥ prayāsaś ca, [prajalpo niyamāgrahaḥ / jana-saṅgaś ca laulyaṁ ca, ṣaḍbhir bhaktir
vinaśyati]*

[“One’s devotional service is spoiled when he becomes too entangled in the following six activities: (1) *atyāhāra* - eating more than necessary or collecting more funds than required; (2) *prayāsa* - over endeavouring for mundane things that are very difficult to obtain; (3) *prajalpa* - talking

unnecessarily about mundane subject matters; (4) *niyamāgraha* - practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) *jana-saṅga* - associating with worldly minded persons who are not interested in Kṛṣṇa consciousness; and (6) *laulyam* - being greedy for mundane achievements.”] [*Śrī Upadeśāmṛta*, 2]

81.11.24.A / 82.12.26.C_82.12.27.A / 83.09.22.C_83.09.23.A / 85.10.05.B_85.10.06.A

...

āula, bāula, karttābhajā, neḍā, daraveśa, sāñi / sahajiyā, sakhībhekī, smārta, jāta-gosāñi
ativāḍī, cūḍādhārī, gaurāṅga-nāgarī / tato kahe, ei terara saṅga nāhi kari

[The names of the *sahajiyā sampradāyas* are as follows: *āula* (a mendicant sect following a very easy course of worship), *bāula* (a sect of mendicants who wander about singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in abominable activities), *karttābhajā* (a sect of “followers” of Śrī Gaurāṅga in Bengal), *neḍā* (literally means: “shaven-headed.” Refers to devotees whose greatest religious principle is their shaven heads. The word also means bald or barren and connotes someone who represents himself as a devotee while his so-called religious life is barren of genuine realisation), *daraveśa* (a Muslim mendicant. This word has also been used by Śrīla A.C. Bhaktivedānta Swāmī to mean “hippy”), *sāñi* (literally means: “religious instructor”), *sahajiyā* (literally means: “easiest.” Indicates one who takes the pastimes of Rādhā and Kṛṣṇa in Vṛndāvana cheaply), *sakhībhekī* (one who imagines himself to be a *gopī*, and adopts the dress of a woman), *smārta* (formalistic and materialistic *brāhmaṇas*), *jāta-gosāñi* (caste *goswāmīs*), *ativāḍī* (proud devotees), *cūḍādhārī* (those whose only religious principle consists in shaving the head and maintaining a tuft of hair, marking themselves as Vaiṣṇavas), and *gaurāṅga-nāgarī* (those who consider that it is the position of Śrī Caitanya Mahāprabhu to be the enjoyer of women, when in fact as a *sannyāsī* in His *Ācārya līlā* He avoided all association with women). One should avoid associating with these different classes of imitation devotees.] [*Gauḍīya-Kaṇṭhahāra*, 13.111]

82.01.29.A / 82.03.08.B / 82.11.07.B

...

[avaīṣṇava-mukhodgīrṇam, pūtaṁ hari-kathāmṛtam
śravaṇam naiva kartavyam, sarpocchiṣṭam yathā payah]

[“Just as milk touched by the lips of a serpent has a poisonous effect, that Hari *kathā*, which is vibrated by non devotees, is poisonous. Both those who speak it and those who hear it will suffer from the effects of poison.”] [*Padma Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 2.39] & [*Śrīmad-Bhāgavatam*, 6.16.33, purport]

84.02.23.B_84.02.26.A

...

avaīṣṇavopadiṣṭena mantreṇa niryaṁ vrajet / punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ

["One who accepts the mantra from a guru who is a non-devotee or is addicted to sensual pleasure with women is doomed to a life in hell. Such a person must immediately approach a genuine Vaiṣṇava Guru and again accept the mantra from him."] [*Nārada-pañcarātra*] & [*Hari-Bhakti-Vilāsa*, 4.366]

82.02.19.D / 82.03.01.C / 82.12.14.B_15.A_16.A

...

avajānanti mām mūḍhā, mānuṣīm tanum āśritam / param bhāvam ajānanto, mama bhūta-maheśvaram

["Unable to comprehend My super excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [*Bhagavad-gītā*, 9.11]

81.09.25.B / 81.11.05.C_81.11.06.A / 82.01.29.A / 83.04.01.B_83.04.02.A / 83.12.15.A_83.12.19.A / 85.08.23.B_85.08.24.A

...

avān-manaso gocaraḥ - It is transcendental. It cannot be described. Only He can describe Himself. The mind is full of misconception. Beyond the jurisdiction of our mental thinking. He can come down to touch the mind, the body, but mind and body cannot rise up there, because they're gross and that is most subtle. Still it is reality, though beyond our imagination, our conception.

81.03.10.B / 81.09.05.A / 81.10.02.C_81.10.03.A / 82.03.02.D / 82.08.24.A_82.08.27.A / 82.12.09.C_82.12.10.A / 82.12.09.C_82.12.10.A / 82.12.25.B / 83.02.18.B

...

avatāra nāhi kahe – 'āmi avatāra', muni saba jāni' kare lakṣaṇa-vicāra

["An actual incarnation of God never says, 'I am God,' or 'I am an incarnation of God.' The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the *Avatāras* in the *śāstras*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.354]

81.08.30.C_81.08.31.A

...

ā-virincyād amaṅgalam [*Śrīmad-Bhāgavatam*, 11.19.18]

81.11.21.B_81.11.23.A / 82.12.03.B_82.12.04.A / 83.01.02.B

...

*avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam*

["For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (*jñāna*), realisation (*vijñāna*), and renunciation (*vairāgya*)."]

[*Śrīmad-Bhāgavatam*, 12.12.55]

82.01.02.A / 82.02.19.A / 82.02.23.A / 82.02.23.B / 83.08.06.B_83.08.07.A

...

avyakto 'kṣara ity uktas, tam āhuḥ paramāṁ gatim/yaṁ prāpya na nivartante, tad dhāma paramaṁ mama

["That which is described as the 'unmanifest invincible' is proclaimed the supreme goal (by the scriptures known as *Vedānta*), and having reached that, one does not return again to this material world. You should know that supreme destination to be My holy abode."] [*Bhagavad-gītā*, 8.21]

81.02.28

...

*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ, dayita bhrāmyati kiṁ karomy aham*

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: "O gentle-hearted Lord, ever gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?"] [*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā*, 8.34]

81.11.26.C_81.11.28A / 82.01.28.B / 82.03.08.A

...

*ayi nanda-tanuja kiṅkaraṁ, patitaṁ mām viṣame bhavāmbudhau
krpayā tava pāda-paṅkaja-sthita-dhūli-saḍṣaṁ vicintaya*

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

81.03.13.A / 81.08.30.C_81.08.31.A / 81.11.11.C_81.11.12.A / 82.04.28.A / 82.04.28.A /
82.10.25.B_82.10.27.A / 83.02.11.B / 83.03.04.B / 83.11.09.B

...

[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk / prajānaś cāsmi kandarpaḥ, sarpaṇām asmi vāsukih]

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."]

[*Bhagavad-gītā*, 10.28]

81.11.03.B / 81.11.05.B / 81.12.16.B_81.12.19.A / 82.12.28.C / 82.12.28.C / 85.12.10.B_85.12.11.A / 85.12.17.A

...

[*baḍa śākhā, — gadādhara paṇḍita-gosāñī*] *teṇho lakṣmī-rūpā, tāṇra sama keha nāi*

["Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.15]

83.05.12.B / 83.06.10.B

...

bahirāṅga saṅga godhī nāma-saṅkīrtana antaraṅga saṅga korah rasa sadan.

The culmination of *saṅkīrtana*! [A poem from *Śrī Caitanya Bhāgavata*]. In *Caitanya-Bhāgavata*, the poem. Within the selected circle He used to culture about this *rasa*. And, *bahirāṅga*, the ordinary public, this *Nāma-saṅkīrtana*, that He did strictly. He divided generally into two groups. Among the friendly circle, the higher realised circle, talk about the *rasa-kāṭha*, internal *rasa* of Vṛndāvana. And this *Hari-Nāma* to one and all. - To the general public Mahāprabhu recommended this *Nāma Saṅkīrtana*. And very few of internal friendship He, in a limited circle, He used to taste about the loving of the Divine Pair of Kṛṣṇa in details to a limited circle.

81.11.07.B_81.11.09.A / 83.03.31.A / 83.05.09.C / 85.11.16.B_85.11.17.A

...

bahubhīr militvā yat kīrtanam tad eva saṅkīrtanam. Jīva Goswāmī's explanation of *saṅkīrtana*.

81.02.22.A / 81.02.22.B / 81.03.07.A / 81.03.10.C / 81.08.14.A / 81.08.30.C_81.08.31.A / 82.04.24.B_82.04.25.A

...

bahūnām janmanām ante, jñānavān mām prapadyate / vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

81.08.18.B / 81.08.26.A / 81.11.29.A / 81.12.31.C_82.01.01.A / 82.01.01.A.rr / 82.01.09.B / 82.01.26.A /
 /
 82.02.19.A / 82.03.04.B / 82.04.23.B_82.04.24.A / 82.05.11.B / 82.05.18.E / 82.11.08.C_82.11.09.A /
 82.11.13.D_82.11.14.A / 82.12.16.C_82.12.17.A / 83.03.02_03_04 / 83.04.25.A / 83.05.29.A /
 83.06.09.B_83.06.10.A / 83.10.13.B_83.10.14.A / 83.11.26.B_83.11.27.A / 83.12.22.B

...

bahūni me vyatītāni, janmāni tava cārjuna / tāny aham veda sarvāṇi, na tvaṁ vettha parantapa

[The Supreme Lord said: "O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot."] [*Bhagavad-gītā*, 4.5]

81.03.03.B / 81.09.25.B / 81.09.29.B

...

bahu sisya na kaivay, bahu grantha kalābhyāsa varjan, mahārambha [?]

[bahu-grantha kalābhyāsa vyākhyāvāda-vivarjanam / vyava hāreha pyakārpanyaṁ śokādyavaśavartitā]

[Bhakti-rasāmṛta-sindhu, Madhya, 2.79.76]

"This is a point of personal question. One man can manage a kingdom, an empire, and may find leisure. Another man cannot manage a family and he does not find any leisure to manage the family. So it is a particular case and particular capacity, according to which it will be great or it will be small, a question of personal capacity." It is also recommended by Rūpa Goswāmī that only to try to have a taste hither and thither in many scriptures. A slight knowledge collected from many schools of conceptions, to collect that, it is dangerous for our progress because they will draw to their own interest. So, they will create disturbance in the progress.

81.08.21.A / 81.08.28.B

...

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]

81.08.20.B / 81.08.20.C / 81.11.11.B / 82.04.28.B / 82.06.19.C / 82.09.06.B / 82.10.29.C_82.10.30.A /
 82.11.03.B / 83.08.13.A / 83.11.04.B / 84.03.22.C / 84.03.23_84.03.26.A / 85.10.27.B / 85.11.17.C /
 86.10.24.B_86.10.5.A / 86.12.20

...

*[vaisnava caritra, sarvada pavitra, jei ninde himsa kori']
 bhakatibinoda, na' sambhase ta're, thake sada mauna dhorī'*

[Bhaktivinoda always keeps a vow to abstain from speaking any type of envious blasphemy unto such a pure devotee, whose life and characteristics are in all ways pure.]

[Third Branch of *Kalyāṇa Kalpataru*, *Ucchvasa*, Swelling and Overflowing Spiritual Emotions.]

[Section Two, *Prarthana Lalasamayi*, Prayer of Eager Longing.]

[Song 7, verse 6, The pure devotee.]

83.04.02.B / 83.05.09.B

...

[*bālāgra-śata-bhāgasya śatadhā kalpitasya ca / bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate*]

["When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul."]

[*Śvetāśvatara-Upaniṣad*, 5.9] & [*Śrīmad-Bhāgavatam*, 11.7.42, purport] & [*Gauḍīya Kaṇṭhahāra*, 10.8]

82.05.04.B_82.05.05.A / 82.12.31.B / 85.05.28.A_85.05.29.A / 85.09.30.B_85.10.02.A

...

balihata jangali bati avasiya tulasi malika arkarsan kṛṣṇānusilan nahe [?]

"The sitting in the jungle of Balihati, only to draw the Tulasī *mālikā*, that is not *kṛṣṇānusilanam*, the cultivation about Kṛṣṇa, I don't recognise that."

81.03.07.A

...

[*bāndhiyā nikaṭe, āmāre pālibe, rohibo tomāra dvāre*] / *pratīpa-janere, āsite nā dibo, rākhibo gaṇera pare*

["Chain me nearby and and maintain me as You will. I shall remain at the doorstep and allow no enemies to enter Your house. I will keep them at the bounds of the moat surrounding Your home."]

[Verse 3 of *Gopī-tṛtve-varaṇa*, *The Songs Of Bhaktivinoda Ṭhākura*, pages 21-22]

81.11.11.C_81.11.12.A

...

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ / [*anātmanas tu śatrutve, vartetātmaiva śatruvat*]

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."]

[*Bhagavad-gītā*, 6.6]

81.11.11.C_81.11.12.A / 81.11.26.B / 82.05.06.B / 82.07.04.A / 83.03.25.C

...

*[barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapīṣaṁ vajjayantīm ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ]*

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vajjayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parījāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorhood upon being embraced by the touch of Kṛṣṇa's lotus feet."] *[Śrīmad-Bhāgavatam, 10.21.5]*

82.01.25.B / 82.03.22.B_82.03.25.A / 83.01.26.B / 83.04.23.A_83.04.24.A / 85.11.15.B_85.11.16.A / 85.12.08.B_85.12.09.A

...

bauddhācārya mahā-panḍita nija nava-mate, [prabhura āge udgrāha kari' lāgilā balite]

["One of them was a leader of the Buddhist cult and was a very learned scholar. To establish the nine philosophical conclusions of Buddhism, he came before the Lord and began to speak."] *[Caitanya-caritāmṛta, Madhya-līlā, 9.47]*

82.03.02.A

...

*bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya cāula
bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyāche bāula*

["Tell our Prabhu, who acts as madmen do, that everyone has lost their sanity, And rice once high in price has no value. In love of God, half-crazed humanity neglects this world and all they once held dear; tell Him a madman brings this to His ear."] *[Caitanya-caritāmṛta, Antya-līlā, 19.20-21]*

81.08.27.E / 82.02.21.C_82.02.22.A / 83.07.18.C

...

*bhagavad-bhaktitaḥ sarvvam, ity utsṛjya vidher api / kainkaryyaṁ kṛṣṇa-pādaikā-, śrayatvaṁ
śaraṇāgatih*

[Being governed by the faith that all success is achieved by serving the Supreme Lord, to abandon servitude to even scriptural injunctions and take exclusive refuge in the lotus feet of Śrī Kṛṣṇa in every time, place and circumstance, is known as *śaraṇāgati* – unconditional surrender.] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 1.35]

81.12.03.B_81.12.04.A

...

*[bhāgavata, bhārata-śāstra, āgama, purāṇa / caitanya-kṛṣṇa-avatāre prakāṣa pramāṇa.
pratyakṣe dekhaha nānā prakāṣa prabhāva / alaukika karma, alaukika anubhāva.
dekhiyā nā dekhe yata abhaktera gaṇa / ulūke nā dekhe yena sūryera kiraṇa.]*

["*Śrīmad-Bhāgavatam*, *Mahābhārata*, the *Purāṇas*, and other Vedic literatures all give evidence to prove that Śrī Caitanya Mahāprabhu is the *Avatāra* of Kṛṣṇa Himself.] [One can also directly see Caitanya Mahāprabhu's manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization.] [But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun."]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 3.84-86]

81.12.16.B_81.12.19.A

...

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga bhaje sei amāra prāna

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

81.02.22.A / 81.10.30.B / 81.11.30.B / 82.01.11.A / 82.02.25.B / 82.03.05.C / 82.05.04.A / 82.05.14.C /
82.09.03.A_82.09.04.A / 82.12.06.B / 83.08.28.C_83.08.30.A / 83.09.28.C_83.10.05.A / 83.10.27.B /
83.10.30.C_83.10.31.A / 83.11.08.B_83.11.09.A / 83.11.09.B / 83.11.23.B / 85.07.21.B /
85.11.18.B_85.11.20.A / 85.12.08.B_85.12.09.A

...

bhaja govinda, bhaja govinda_____ [?] *Bhaja govinda*, his govinda he's a puppet of Śaṅkara, of illusion. That govinda we do not recognise at all.

82.11.12.B

...

(1)

*bhajahū re mana śrī-nanda-nandana-abhaya caraṇāravinda re
[durlabha mānava-janama sat-saṅge taroho e bhava-sindhu re]*

(2)

*[śīta ātapa bāta bariṣaṇa e dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana capala sukha-laba lāgi' re]*

(3)

*[e dhana, yaubana, putra parijana ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala bhajahū hari-pada nīti re]*

(4)

*[śravaṇa, kīrtana, smaraṇa, vandana, pāda-sevana, dāsya re
pūjana, sakhi-jana, ātma-nivedana govinda-dāsa-abhilāṣa re]*

[(1) "O mind, just worship the lotus feet of the Son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons."

(2) "Both in the day and at night I remain sleepless, suffering the pains of the heat and cold, the wind and the rain. For a fraction of flickering happiness I have uselessly served wicked and miserly men."

(3) "What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari."

(4) "It is the desire and great longing of Govinda Dāsa to engage himself in the nine processes of *bhakti*, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshipping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self." [Śrī Govinda dāsa Kavirāja, *Songs of the Vaiṣṇava Ācāryas*, pages 100-1]

83.02.01.B / 83.10.27.C_83.10.28.A

...

*bhajanera madhye śreṣṭha nava-vidhā bhakti, 'kṛṣṇa-prema,' 'kṛṣṇa' dite dhare mahā-śakti
tāra madhye sarvva-śreṣṭha nāma-saṅkīrtana, niraparādhe nāma laile pāya prema-dhana*

["Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees Love for Kṛṣṇa, and their personal relationship with Him; and of the nine, the best is *Nāma-saṅkīrtana*. By offencelessly taking the Holy Name, the treasure of Love for the Lord is attained."]

[*Caitanya-caritāmṛta, Antya-līlā*, 4.70-71]

81.09.11.B / 82.04.29.B_82.04.30.A / 82.04.29.B_82.04.30.A / 83.07.19.A

...

[Bhagavān] bhajanīya guṇa-viśiṣṭha. Whoever comes in Bhagavān's connection wants to make Him enjoy. - Bhagavān is such that He excites eagerness, anxiety, to serve Him.

[From Śrīla Jīva Goswāmī's *Bhakti-Sandarbhā*]

81.09.05.C / 82.02.01.B / 82.08.05.A_02_19 / 83.08.07.B / 83.11.07.B / 85.10.17.B_85.10.18.A /
85.10.31.B_85.11.02.A

...

*bhakta-gaṇa, śuna mora dainya-vacana / tomā-sabāra pada-dhūli,
aṅge vibhūṣaṇa kari', / kichu muñi karoṇ nivedana*

["With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me."] [*Caitanya-caritāmṛta, Madhya-līlā*, 25.272]

82.02.23.A / 82.05.14.B

...

bhakta-pāda-dhūli āra bhakta-pada-jala / bhakta-bhukta-avaśeṣa, - tina mahā-bala

["The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances."] [*Caitanya-caritāmṛta, Antya-līlā*, 16.60]

82.07.15.A

...

*[bhakti badha jaha ho'te, se bidyar mastakete, padaghata koro' akaitaba]
sarasvati kṛṣṇa-priya, kṛṣṇa-bhakti ta'r hiya, binoder sei se baibhava*

["Among all the obstacles to devotion, this mundane knowledge is certainly the foremost. You must sincerely kick it out, dear mind, for the real understanding is that Mother Sarasvati, the Goddess of learning, is very dear to Lord Kṛṣṇa, and devotion to Him is her very heart. This very devotion is indeed the sanctifying grace of Bhaktivinoda."] [*Śrīmad-Bhāgavatam*, 11.2.42]

82.06.08.B_82.06.10.A / 82.06.10.B

...

*[bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

81.08.10.A / 81.10.07.B_81.10.08.A / 81.10.08.C / 81.11.01.B / 81.11.15.B / 81.11.24.A / 81.11.26.B /
82.01.07.B_82.01.08.A / 82.02.19.E / 82.03.04.B / 82.03.31.B / 82.05.15.A / 82.05.16.B /
82.10.28.A_82.10.29.A / 82.11.27.B / 82.12.06.A / 83.12.30.B_84.01.08.A / 84.01.15.B_84.01.18.A /

85.11.10.B / 85.11.10.B_85.11.11.A1 / 85.12.21.B_22.A_27.A

...

*bhakti-miśra-kṛta punye kona jīvottama, rajo-guṇe vibhāvita kari' tānra mana
garbhodakaśāyī-dvārā śakti sañcāri', vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'*

["Because of his past pious deeds mixed with devotional service, a first-class living being is influenced by the mode of passion within his mind and empowered by Garbhodakaśāyī Viṣṇu becomes Brahmā. Such a living entity becomes the qualitative incarnation of the Lord in the mode of passion for the purpose of engineering the total creation of the universe."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.302-3]

81.03.01.B

...

['bhakti', 'prema', 'tattva' kahe rāye kari' 'vaktā'] āpani pradyumna-miśra-saha haya 'śrotā'

["Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a *grhastha* born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted *brāhmaṇa-sannyāsī*, and Pradyumna Miśra, the purified *brāhmaṇa*, both became the hearers of Rāmānanda Rāya."] [*Caitanya-caritāmṛta, Antya-līlā*, 5.85]

82.05.12.C_82.05.13.A

...

*bhaktis tu bhagavad-bhaktasaṅgena parijāyate / sat-saṅgaḥ prāpyate pumbhiḥ sukr̥taiḥ
pūrvva-sañcitaiḥ*

["Actually we can recognise a *sādhū* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhū*, and the *sādhū* gives us the interpretation of the *śāstra*. So *sādhū* and *śāstra* are interdependent, but the *sādhū* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhū*, but to know who is Guru, who is *sādhū*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhū*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradya Purāṇa*]

81.08.10.B / 81.08.21.B_81.08.22.A / 81.10.10.A / 81.11.05.C_81.11.06.A / 81.12.30.C_81.12.31.A /
82.03.08.B / 82.11.08.B / 82.12.23.C_82.12.25.A / 83.01.21.A_83.01.22.A / 83.02.13.B / 83.12.23.C /
85.12.21.B_22.A_27.A / 86.07.20.B_21_24_28

...

*[bhaktis tvayi sthitarā bhagavan yadi syād, daivena nah phalati divya-kīśora-mūrttiḥ
muktih svayaṁ mukulitānjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratikṣāḥ]*

["O Supreme Lord, if our devotion (*bhakti*) for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *mukti* (salvation or liberation) will wait to serve us with open arms. What to speak of *mukti*, even *dharma* (ritualistic virtue), *artha* (affluence), and *kāma* (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying: 'What do you want?' Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire (*dharma*, *artha*, *kāma*), and their negation in the form of liberation, because *mukti* will personally attend us as a concomitant subsidiary fruit of devotion in the form of deliverance from ignorance, her hands cupped in prayer (like a preordained maidservant); and the fruits of *bhukti* (transitory pleasure culminating in attainment of heaven) will eagerly await their orders, from us, should any necessity arise for them in the service of Your lotus feet."] [*Kṛṣṇa-karnāmṛta*, 107]
& [*Śrī Śrī Prapanna-jīvanāmṛtam*, 3.19]

81.08.13.B / 81.11.11.C_81.11.12.A / 82.01.24.A / 82.02.23.D_82.02.24.A / 82.03.03.D_82.03.04.A / 82.05.14.D / 83.11.04.B / 85.10.16.A

...

*bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]*

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog flesh eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [*Śrīmad-Bhāgavatam*, 11.14.21]

81.03.08.B / 81.10.08.B / 81.10.08.D / 81.12.31.C_82.01.01.A / 82.02.01.A / 82.03.01.C / 82.05.16.C_82.05.18.A / 84.02.19.A

...

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ / tato mām tattvato jñātvā, viśate tad-anantaram]

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty (*aiśvaryamaya-svarūpa*). Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."] [*Bhagavad-gītā*, 18.55]

82.02.19.C / 82.03.06.B / 82.03.07.B / 82.03.22.B_82.03.25.A / 82.07.03.C / 82.11.08.C_82.11.09.A / 82.12.25.C_82.12.26.A / 83.05.04.A / 83.07.28.A / 83.08.28.C_83.08.30.A / 83.08.31.B_83.09.01.A / 83.09.20.B / 83.10.23.B / 83.10.30.A / 83.12.27.A_83.12.29.A / 85.10.16.A

...

bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna / jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa

["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.54]

82.02.01.A / 85.07.30.B

...

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people [by preaching *Nāma-saṅkīrtana*, the chanting of the Holy Name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā*, 9.41]

73.03.00.B / 81.10.19.A / 81.10.19.B / 81.11.02.B / 81.12.31.B / 82.02.13.B / 82.02.15.A / 82.02.21.B / 82.11.14.A / 83.11.23.C_83.11.24.A / 84.03.10.B / 85.09.29.A / 86.07.17.A_20.A

...

bhargo devasya dhīmahi. 83.11.11.C_83.11.12.A

...

bhargo vai vṛṣabhānu-jātma-vibhava-eka-ārāadhanā-śrī-pūram. The meaning, purport of *bhargo*. [*Śrīmad Bhagavad-gītā, The Hidden Treasure of the Sweet Absolute*, page xvi]

83.11.12.B

...

bhāva-grāhī-janārdanaḥ. Not the things outside but the sentiment of the heart; that goes to Kṛṣṇa. [Kṛṣṇa is concerned with the inner motivation rather than the external words or actions.] Kṛṣṇa deals according to the inner purity. As deserved, so have.

81.03.10.D / 81.11.13.C_81.11.14.A / 82.02.24.C_82.02.25.A / 82.10.30.C_82.11.01.A

...

bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ tan-māyāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul."] [*Śrīmad-Bhāgavatam*, 11.2.37]

81.08.28.C / 81.08.31.B / 81.09.05.B / 81.11.03.C_81.11.05.A / 81.12.21.A / 82.01.13.B / 82.02.21.A /

82.02.25.B / 82.02.25.C_82.02.26.A / 82.03.02.B / 82.03.29.C / 82.04.16.C / 82.04.30.B_82.05.01.A / 82.12.22.B_82.12.23.A

...

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ / kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

81.03.12.C / 81.09.05.C / 81.09.10.B / 81.09.27.B / 81.11.02.C_81.11.03.A / 81.11.03.B / 81.11.03.B / 81.11.06.B / 81.11.28.B / 81.12.09.B / 81.12.12.A / 82.02.23.C / 82.04.24.B_82.04.25.A / 82.05.04.A / 82.05.09.C_82.05.10.A / 82.06.19.B / 82.07.03.B / 82.07.09.B_82.07.10.A / 82.08.24.A_82.08.27.A / 82.09.06.B / 82.10.20.B_82.10.21.A / 82.11.02.A / 82.12.17.B_82.12.18.A / 83.05.06.A / 83.05.06.B / 83.05.23.A / 83.06.05.C / 83.08.08.C / 83.08.09.D_83.08.10.A / 83.09.14.C_16.A_20.A / 83.10.16.B / 83.10.23.B / 83.11.04.B / 83.11.24.B_83.11.26.A / 84.01.30.A / 84.02.21.B / 84.03.01.C / 85.08.20.A / 85.08.23.B_85.08.24.A / 85.11.04.B / 85.11.04.C_85.11.06.A / 85.11.07.C / 85.11.10.A / 85.11.26.A / 86.12.20 / 87.02.13.A / 87.02.20.A / 87.02.21.A / 87.03.00.B_801 / 87.10.03.A

...

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ / [kṣīyante cāśya karmāṇi, dṛṣṭa evātmanīśvare]

["Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."] [*Śrīmad-Bhāgavatam*, 1.2.21]

81.11.26.B / 82.07.03.B / 83.10.27.C_83.10.28.A / 83.11.04.B

...

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi, dṛṣṭa evātmanīśvare. And *mayi dṛṣṭe 'khilātmani*. [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30]

"When they find Me everywhere, solution finished!"

83.11.04.B / 83.12.04.A_83.12.09.A

...

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
[*suhṛdaṁ sarva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchatī*]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

77.00.00 / 81.02.28.C / 81.08.20.B / 81.09.25.B / 81.09.26.B_81.09.27.A / 81.11.01.B / 81.11.06.B /
 81.12.09.B / 81.12.29.B / 82.01.17.B / 82.02.03.A / 82.02.27.A / 82.03.02.B / 82.03.02.E_82.03.03.A /
 82.03.07.B / 82.03.29.B / 82.04.06.C_82.04.14.C / 82.04.24.B_82.04.25.A / 82.05.01.B / 82.07.04.A /
 82.09.03.A_82.09.04.A / 82.09.29.B_30_82.10.01.A / 82.10.29.C_82.10.30.A / 82.11.09.B / 82.11.27.B /
 83.01.02.C_83.01.04.A / 83.02.19.B_83.02.20.A / 83.03.02_03_04 / 83.03.25.C / 83.03.31.B / 83.04.30.B
 /
 83.05.04.A

...

bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-bhṛtyasya bhṛtyam iti mām smara lokanātha

In the Rāmānuja section also there is a, the real devotees who know the real clue, they don't want to go up. They really realise that to go down, to become the servant as much as one can go down I will get greater benefit.

*[maj-janmanah phalam idam madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva
 tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti mām smara lokanātha]*

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [*Mukunda-Mālā-stotra*, 25]

81.08.19.B / 81.10.04.B_81.10.05.A / 82.07.04.B_82.07.05.A / 85.11.07.B / 85.11.28.A

...

bhū-bhāra-haraṇakāri, Keśāvatāra.

There was a question in Kṛṣṇa Balarāma *līlā* that once Brahmā when the Earth intolerant of the burden of sin went to Brahmā, "Absolve me, save me, I can't tolerate so much sinfulness on my surface. Just give some relief. The demons must be done away with."

So Brahmā tore out from his head two hairs, and he gave, showed that, "The two *Avatāras* are going to take birth on your surface and They will do away with the demons."

81.11.03.C_81.11.05.A

...

bhukti-mukti ādi-vāñchā [yadi mane haya, sādhana karile prema utpanna nā haya]

["If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.175]

85.10.15.B

...

bhukti-mukti-sprhā yāvat, piśācī hṛdi varttate / tāvad bhakti-sukhasyātra, katham abhyudayo bhavet

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu*, Pūrvva, 2.22]
[*Śrīmad Bhagavad-gītā*, *The Hidden Treasure of the Sweet Absolute*, 2.40, commentary]

81.08.13.A / 81.08.18.B / 81.09.25.A / 81.09.28.B_81.09.29.A / 82.10.17.B_82.10.20.A / 83.11.11.B /
83.12.19.B_83.12.20.A / 84.01.25.B_84.01.26.A / 85.08.02.A_85.08.05.A / 85.09.27.B_85.09.28.A /
85.10.15.B / 85.11.04.A / 85.11.10.B_85.11.11.A1 / 87.00.00.B_802 / 87.03.00.A_801

...

bhūmau-skhalita-pādānām bhūmir evāvalambanam / [tvayi jātāparādhānām, tvam eva śaraṇam prabho]

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda-Purāṇa*] & [*Prapanna-jīvanāmṛtam*, 5.14, page 86]

82.02.20.C / 82.02.25.B / 82.11.28.B / 82.12.19.B / 83.07.30.C_83.08.01.A / 85.10.04.B_85.10.05.A /
85.11.28.A

...

bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca / [ahaṁkāra itiyam me bhinnā prakṛtir aṣṭadhā]

["My deluding potency in this world is divided into eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego."] [*Bhagavad-gītā*, 7.4]

81.02.28.C / 81.09.11.B / 83.03.04.B

...

bhūr, bhuvaḥ, svaḥ, tat, savitur, varenyam, bhargo, devasya, dhīmahi, dhiyo yo naḥ pracodayāt
[*Brahma-Gāyatrī*]

82.01.02.A / 83.11.11.C_83.11.12.A

...

bhuvanāni durgā kara patra mājā. Mājā is prison house. [Brahma-saṁhitā, 44?]

80.10.22.B

...

bhvādes tat savitur varenya-vihitam kṣetra-jña sevyārthakam

gāyatrī-muraliṣṭa-kīrtana-dhanam rādhā-padam dhīmahī

82.01.02.A / 83.11.11.C_83.11.12.A

...

*bhvādes tat savitur vareṇya-vihitam kṣetra-jña sevyārthakam
bhargo vai vṛṣabhānu-jātma-vibhavaikārāadhanā śrī puram
bhargo jyotir acintya līlana sudhaikārāadhanā śrī puram
bhargo dhāma-taraṅga khelana sudhaikārāadhanā śrī puram
bhargo dhāma sadā-nirasta kuhakam prajñāna-līlā-puram*

*devasyāmṛta-rūpa-līla-rasadherārādha-dhīḥ preriṇaḥ
devasyāmṛta-rūpa-līla puruṣasyārādha-dhīḥ preṣiṇaḥ
devasya dyuti-sundaraika-puruṣasyārādhyā-dhīḥ preṣiṇaḥ*

*gāyatrī-muraliṣṭa-kīrtana-dhanam rādhā-padam dhīmahī
gāyatrī-gaditam mahāprabhu-mataram rādhā-padam dhīmahī
dhīr ārāadhanam eva nānyad iti tad rādhā-padam dhīmahī*

[Śrīmad Bhagavad-gītā, The Hidden Treasure of the Sweet Absolute, page xvi]

83.11.11.C_83.11.12.A

...

[1] *birajār pāre śuddha-parabyoma-dhām, tad upari śrī-gokula-brṇḍāranya nām*
[2] *brṇḍābana cintāmaṇi, cid-ānanda-ratna-khani, cinmoy apūrva-darasan*
tahi mājhe camatkār, kṛṣṇa banaspatī sār, nīla-maṇi tamāla jemon
[3] *tāhe ek swarna-mayī, latā sarba-dhām-jayī, uṭhiyāche panama-pābani*
hlādinī-śaktir sār, 'mahābhāva' nām jār, tribhuvana-mohana-mohinī
[4] *rādhā-nāme paricita, tuṣiyā gobinda-cita, birājaye parama ānande*
sei latā-patra-ful, lalitādi sakhī-kul, sabe mili' brkhe dṛḍha bāndhe
[5] *latār paraśe prafulla tamāl, latā chārī' nāhi rahe kono kāl*
[6] *tamāla chariya latā nāhi bāce, se lata milan sada-kala jace*
[7] *bhakativinoda milan dōhār, nā cāhe kakhona binā kichu ār*

[1] Beyond the Virajā River lies the pure spiritual sky, or the Vaikuṇṭha world, and above that Vaikuṇṭha realm lies the divine abode known as Goloka Vṛndāvana.

[2] The land of Vṛndāvana is made of spiritual gems and is therefore likened to a mine of fully cognizant and beautiful jewels. This transcendental realm is certainly a wonderful and extraordinary sight. Within that abode, where everything is fully conscious, resides Lord Kṛṣṇa, who is compared to a charming *tamāla* tree (which is considered to be the best of trees and possesses colour like that of a sapphire).

[3] Upon that blackish tree has appeared a beautiful golden creeper. Her name is Mahābhāva, due to being the essence of the pleasure-giving *hlādinī* potency. She is the conqueror of all realms, the supreme purifier, and the enchantress of Śrī Kṛṣṇa, who is Himself the enchanter of all the worlds.

[4] She is also known as Rādhā, whose friends, headed by Lalitā, are compared to Her leaves and flowers. The creeper, meeting with all Her friends, firmly embraces that blackish tree named Govinda, and having satisfied His heart, remains there in great ecstasy.

[5] At the touch of the creeper, the *tamāla* tree blooms; but without Her embrace He can no longer exist.

[6] The creeper, without the company of that *tamāla* tree, is also unable to live. Therefore She always prays for Their meeting.

[7] Bhaktivinoda desires nothing else but the meeting of this divine couple, Rādhā and Kṛṣṇa.

[*Śrī Rādhāṣṭaka*, 2, from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura]

Sung by Śrīla Govinda Mahārāja and others.

81.09.06.A

...

[*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati / samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

77.00.00 / 81.03.06.A / 81.08.10.B / 81.08.12.D_81.08.13 / 81.08.13.A / 81.10.01.B / 81.12.22.C_81.12.23.A / 82.01.03.A / 82.01.11.A / 82.01.20.B_82.01.21.A / 82.02.19.A / 82.02.20.C / 82.04.23.B_82.04.24.A / 82.04.28.A / 82.05.13.B / 82.05.18.E / 82.06.05.A / 82.06.15_82.06.17.A / 82.09.04.B_82.09.05.A / 82.09.04.B_82.09.05.A / 82.10.01.B_06.A_08.A / 82.10.23.B_82.10.24.A / 82.11.02.C_82.11.03.A / 83.01.11.B / 83.01.25.B_83.01.26.A / 83.05.04.B_83.05.05.A / 83.07.08.A / 83.11.09.C / 83.11.11.B / 83.12.04.A_83.12.09.A

...

brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate, satra-yājī-sahasrebhyaḥ sarva-vedānta-pāragāḥ sarva-vedānta-vit-koṭyā viṣṇubhakto viśiṣyate, vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Garuḍa-Purāṇa*] & [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-sandarbha*, 177] [*Gauḍīya Kaṇṭhahāra*, 3.41] & [*Caitanya-caritāmṛta*, *Antya-līlā*, 3.222 purport]

80.00.00.A / 81.08.12.D_81.08.13 / 81.09.20.B / 81.11.09.C_81.11.10.A / 81.11.29.A / 81.12.21.B_81.12.22.A / 81.12.31.C_82.01.01.A / 82.01.01.A.rr / 82.04.14.D_82.04.16.A / 82.05.01.C_82.05.02.A / 82.06.15_82.06.17.A / 82.06.17.B_18.A_19.A / 82.06.30.B / 82.11.02.B / 82.11.08.C_82.11.09.A / 83.06.27.B / 83.12.04.A_83.12.09.A / 84.03.23_84.03.26.A

...

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

81.01.11.B / 81.10.12.B / 81.11.09.C_81.11.10.A / 81.11.18.B / 82.01.09.C / 82.02.01.A /
 82.07.05.B_82.07.07.A / 82.07.26.A_82.07.27.B / 82.09.06.A / 82.10.17.B_82.10.20.A /
 82.10.21.B_82.10.22.A / 82.10.30.C_82.11.01.A / 82.11.02.A / 82.11.07.B / 82.11.08.B /
 82.11.08.C_82.11.09.A / 82.11.15.C / 82.11.21.B / 82.12.23.C_82.12.25.A / 83.02.12.A / 83.02.13.A /
 83.02.18.A_83.02.19.A / 83.03.29.A / 83.08.28.C_83.08.30.A / 83.09.01.B / 83.09.01.C_83.09.07.A /
 83.09.28.C_83.10.05.A / 83.10.11.A / 83.10.14.B_83.10.16.A / 83.10.22.B_83.10.23.A /
 83.10.28.B_83.10.29.A / 83.11.27.B_83.11.28.A / 85.08.20.A / 85.09.29.A / 86.10.23_86.10.24

...

[*brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca / śāśvatasya ca dharmasya, sukhasyaikāntikasya ca*]

[Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

82.03.04.B / 82.04.23.B_82.04.24.A / 82.09.06.A / 82.11.19.C / 83.01.11.B / 83.04.25.A /
 83.05.04.B_83.05.05.A / 83.07.08.B / 84.02.26.B_84.02.27.A / 85.08.11.B_85.08.12.A /
 85.12.10.B_85.12.11.A

...

brahmaṇo hi pratiṣṭhāham [*Bhagavad-gītā*, 14.27]
aksaraṁ brahma paramaṁ [*Bhagavad-gītā*, 8.3]
dvau bhūta-sargau loke 'smin [*Bhagavad-gītā*, 16.6]
dvau bhūta-sargau loke 'smin [*Gauḍīya Kaṇṭhahāra*, 14.1]
kṣaraś cākṣara eva ca [*Bhagavad-gītā*, 15.16]

84.03.11.A

...

brahmā-vimohana-līlā. The original Guru of Madhvācārya also, Brahmā *saṁpradāya*, and the Śrī *saṁpradāya*, Lakṣmī Devī. So it is such, you can know, I cannot know. His will, sweet play, sweet will. Brahmā-moha. *Vyāso veti na* [*Caitanya-caritāmṛta, Madhya-līlā*, 24.313]

82.02.22.B

...

[*br̥hat-sāma tathā sāmnāṁ, gāyatrī chandasām aham / māsānāṁ mārga-śīrṣo 'ham, ṛtūnāṁ kusumākarah*]

[Of the hymns in the *Sāma Veda* I am the *Bṛhat-sāma*, and of poetry I am the *Gāyatrī*. Of months I am Mārgaśīrṣa [November-December], and of seasons I am flower bearing spring.] [*Bhagavad-gītā*, 10.35]

82.07.09.B_82.07.10.A / 82.11.05.C_82.11.06.A / 82.11.15.D_82.11.16.A / 83.12.20.B

...

buddher ātmā parantapa [*Upaniṣad*]. The great *ātmā* is above your reasoning faculty.

81.11.03.C_81.11.05.A

...

buddhi-grāhyam atīndriyam [*Bhagavad-gītā*, 6.21]

He's all independent, *adhokṣaja*, above the plane of our experience. 82.01.04.C_82.01.05.A

...

[*buddhi-yukto jahātīha, ubhe sukṛta-duṣkṛte / tasmād yogāya yujyasva, yogaḥ karmasu kauśalam*]

["A person who is not motivated by desire to enjoy the fruits of their action rids themselves of both good and bad deeds within this very life. Therefore, engage in the path of selfless action, since such *buddhi-yoga*, or equilibrium in selfless action, is certainly the art of action."] [*Bhagavad-gītā*, 2.50]

81.08.19.B

...

[*caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra, teṇho thuilā raghunāthera kaṇṭhe tāhān kichu ye śuniluṇ, tāhā ihān vistāriluṇ, bhakta-gaṇe diluṇ ei bheṭe*]

["The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Gosvāmī, who has explained them to Raghunātha dāsa Gosvāmī, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmī I have described in this book, which is presented to all devotees."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.84]

81.09.23.A

...

[*caitanya-prabhura ei kṛpāra mahimā, brahmādi deva yāra nāhi pāya sīmā*]

["This is the glory of Śrī Caitanya Mahāprabhu's causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate."] [*Caitanya-caritāmṛta, Antya-līlā*, 16.76]

82.09.02.A / 82.12.31.B

...

cakhu-dān dilo jei, janme janme prabhu sei. [*Śrī Guru-vandanā*, 3]

[He who has given me the gift of transcendental vision is my lord, birth after birth.]

81.09.01.C_81.09.02.A

...

*[candraśekhara ghare āśi' dvārete vasilā, mahāprabhu jāni' candraśekhara kahilā]
 ['dvāre eka 'vaiṣṇava' haya, bolāha tāñhāre', candraśekhara dekhe – 'vaiṣṇava' nāhika dvāre]
 ['dvārete vaiṣṇava nāhi' – prabhure kahila, 'keha haya' kari' prabhu tāhāre puchila]
 [teñho kahe – eka 'daraveśa' āche dvāre, 'tāñre āna' prabhura vākye kahila tāñhāre]
 ['prabhu tomāya bolāya, āisa, daraveśa!', śuni' ānande sanātana karilā praveśa]
 [tāñhāre aṅgane dekhi' prabhu dhāñā āilā, tāñre āliṅgana kari' premāviṣṭa hailā]
 [prabhu-sparśe premāviṣṭa ha-ilā sanātana, 'more nā chuniha' – kahe gadgada-vacana]
 [dui-jane galāgali rodana apāra, dekhi' candraśekhara ha-ila camatkāra]
 [tābe prabhu tāñra hāta dhari' lañā gelā, piṇḍāra upare āpana-pāśe vasāilā]
 [śrī-haste karena tāñra aṅga sammāṛjana, teñho kahe, – 'more, prabhu, nā kara sparśana']
 [prabhu kahe, – "tomā sparśi ātma pavitrite, bhakti-bale pāra tumi brahmāṇḍa śodhite]
 [bhavad-vidhā bhāgavatās, tīrtha-bhūtāḥ svayaṁ prabho
 tīrthi-kurvanti tīrthāni, svāntaḥ-sthena gadā-bhṛtā]*

[Sanātana Goswāmī then went to the house of Candraśekhara and sat down by the door. Understanding what was happening, Śrī Caitanya Mahāprabhu spoke to Candraśekhara.] [Śrī Caitanya Mahāprabhu said, "There is a devotee at your door. Please call him in." Going outside, Candraśekhara could not see a Vaiṣṇava at his door.] [When Candraśekhara informed the Lord that no Vaiṣṇava was at his door, the Lord asked him, "Is there anyone at your door at all?"] [Candraśekhara replied, "There is a Muslim mendicant." Śrī Caitanya Mahāprabhu immediately said, "Please bring him here." Candraśekhara then spoke to Sanātana Goswāmī, who was still sitting beside the door.] ["O Muslim mendicant, please come in. The Lord is calling you." Sanātana Goswāmī was very pleased to hear this order, and he entered Candraśekhara's house.] [As soon as Śrī Caitanya Mahāprabhu saw Sanātana Goswāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.] [As soon as Śrī Caitanya Mahāprabhu touched Sanātana Goswāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, "O my Lord, do not touch me."] [Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Goswāmī began to cry unlimitedly. Candraśekhara was very astonished to see this.] [Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Goswāmī inside and made him sit in an elevated place next to Him.] [When Śrī Caitanya Mahāprabhu began cleansing Sanātana Goswāmī's body with His own transcendental hand, Sanātana Goswāmī said, "O my Lord, please do not touch me."] [The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."] ["Saints of your calibre are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage."] [Caitanya-caritāmṛta, Madhya-līlā, 20.46-56]

81.12.27.B / 82.10.28.A_82.10.29.A

...

carāobi mādharma jāmuna-tīre varṇśī bājāoto ḍākobi dhīre.

["O Mādhava, I see You leading Your herds to pasture on the banks of the Yamunā. You call to them by gently playing on Your flute."]

[Bhaktivinoda Ṭhākura's *Avaśya Rakṣibe Kṛṣṇa — Viśvāsa, Pālana*. Faith in Kṛṣṇa as Protector]

82.11.23.B_82.11.24.A

...

[carmma-māmsamaya - kāma, prema - cidānanda-dhāma]

["The carnal appetite is lust, whereas Love is the Abode of Divine Ecstasy. So imitation is not success. It rather degrades. Imitation degrades. Imagination is only a mental exercise."]

[*Sermons of the Guardian of Devotion*, 2, page 30]

82.09.06.B / 82.10.01.B_06.A_08.A

...

*[cātur-varṇyaṁ mayā sṛṣṭaṁ, guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām, viddhy akartāram avyayam]*

[Kṛṣṇa says: "According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable."] [*Bhagavad-gītā*, 4.13]

81.12.14.B / 83.01.07.A

...

*catur-vidhā bhajante mām, janāḥ sukṛtino 'rjuna / āto jijñāsur arthārthī, jñānī ca bharatarṣabha
teṣāṁ jñānī nitya-yukta, eka-bhaktir viśiṣyate / [priyo hi jñānino 'ty-artham, ahaṁ sa ca mama
priyaḥ]*

["O Arjuna, best of the Bhāratas, four types of pious persons worship Me: the afflicted, the seeker of knowledge, the seeker of worldly or other-worldly enjoyment, and the pure-hearted seer of the soul. After attaining sufficient devotional merit (*sukṛtī*), they engage in My pure devotional service."] ["Among these four types of devotees, the enlightened soul, who is My exclusive devotee and whose consciousness is fully absorbed in Me, is the best of all. Because I in My form of Śyāmasundara am very dear to this sage, he is also dear to Me."] [*Bhagavad-gītā*, 7.16-7]

85.09.29.A

...

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam
[śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-varধানam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]*

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

79.00.01.B / 81.08.30.C_81.08.31.A / 81.09.21.A / 82.02.03.B / 82.03.04.C_82.03.05.A /
82.04.24.B_82.04.25.A / 82.04.25.B_82.04.27.A / 82.06.08.B_82.06.10.A / 82.06.19.C /
82.09.05.B_Sept 5 B / 82.12.31.C_83.01.02.A / 83.03.28.A / 83.10.29.C / 84.03.22.B / 85.06.09.A /
85.08.07.A / 85.09.30.A / 85.10.26.B_85.10.27.A / 85.11.04.A / 85.11.10.B / 86.07.20.B_21_24_28 /
87.03.00.B_801

...

chadiya vaisnava seva, nistara payeche keba.

[Without serving an ideal Vaiṣṇava, who can be delivered from the clutches of *māyā*?]

73.03.00. A

...

channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

*[ittham nṛ-tiryag-ṛṣi-deva-jhaṣāvatāir
lokān vibhāvayasi haṁsi jagat pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttam
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam]*

["In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the Age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three *yugas*."] [*Śrīmad-Bhāgavatam*, 7.9.38]

81.11.10.B / 83.04.16.B

...

chāyeva yasya bhuvanāni vibharti durgā [*Brahma-saṁhitā* 44]

Prison houses are necessary, and Durgā Devī is like a prison keeper.

81.11.05.C_81.11.06.A

...

*cid-ānanda-bhaṇoḥ sadā nanda-sunoḥ, para-prema-pātri drava-brahma-gātrī
aghānām lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī*

["O daughter of the sun: although you have appeared in the form of water, you are most dear to the son of Nanda, who is the spiritual sun. You dispel the sins of all sinners. Please purify this mortal body."]

[*Caitanya-candrodaya-nāṭaka*, 5.13] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 3.28]

81.11.25.B_81.11.26.A / 82.01.16.B_82.01.17.A

...

cintamanir jayati somagirir gurur me, siksa-gurus ca bhagavan sikhi-pischa-maulih
[yat-pada-kalpataru-pallava-sekharesu, lila-svayamvara-rasam labhate jayasrih]

[All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayasri (Rādhārāṇī) enjoys the transcendental mellow of an eternal consort.] [*Kṛṣṇa-Karṇāmṛtam*, 1]

80.08.19.C / 81.02.26.A / 82.07.03.A

...

cira-gaura-janāśraya-viśva-gurum, [guru-gaurakiśoraka-dāsyā-param
paramāḍṛta-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 Kiśora, 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.] [*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 6]

81.08.10.B

...

[citta kāḍhi' tomā haite, viṣaye cāhi lāgāite, yatna kari, nāri kāḍhibāre]
tāre dhyāna śikṣā karāha, loka hāsāñā māra, sthānāsthāna nā kara vicāre

[Caitanya Mahāprabhu continued, "I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.140]

82.06.19.C

...

"Come to nature. What man has made of man." Wordsworth. [From Lines Written in Early Spring]
 Man, you have created your misfortune by your selfish thinking of separate interest.

84.02.21.B

...

dadāti pratigrhṇāti guhyam ākhyāti prcchati / [bhuṅkte bhojayate caiva ṣaḍ-vidham prīti lakṣaṇam]

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*, and offering *prasāda* are the six symptoms of love shared by one devotee and another."] [*Śrī Upadeśāmṛta*, 4]

81.09.25.A / 81.10.02.C_81.10.03.A / 82.05.12.B / 82.11.08.B / 82.11.28.C_82.11.29.A /
85.10.05.B_85.10.06.A

...

dādurikeva sūta [*Śrīmad-Bhāgavatam*, 2.3.20] The frog also makes noise, and what is the result? That serpent gets the clue that there is the frog and the serpent comes and devours him.

81.03.12.B

...

dainya, ātma-nivedanam, gopīṛtve varaṇa. By all these symptoms an expert can measure. *ātma-nivedana, dainya, ghucāo, jañjāl*. Difficulties are coming, but, the only way to do away with them is to give yourself more and more and more.

82.12.09.C_82.12.10.A / 83.09.20.B

...

[daivī hy eṣā guṇamayī, mama māyā duratyayā] / mām eva ye prapadyante, māyām etāṁ taranti te

["This 'trimodal,' supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."] [*Bhagavad-gītā*, 7.14]

81.03.02.A / 81.08.30.B / 81.12.23.B_81.12.24.A / 82.04.30.B_82.05.01.A / 82.06.19.C / 82.08.22.B /
82.10.23.B_82.10.24.A / 83.02.12.A / 83.04.16.C_83.04.17.A / 83.04.25.A / 83.11.11.B /
85.10.19.B_85.10.20.A / 85.11.17.D_85.11.18.A

...

daivī sampad vimokṣāya, nibandhāyāsuri matā / [mā śucaḥ sampadam daivīm, abhijāto 'si pāṇḍava]

["The godly and virtuous qualities have been described as the cause of liberation, and the demoniac qualities have been described as the cause of certain bondage. O Pāṇḍava, you need not worry, for your nature is godly and virtuous from birth."] [*Bhagavad-gītā*, 16.5]

81.12.02.A / 81.12.04.B

...

*[dānaṁ svadharmmo niyamo yamaś ca, śrutañ ca karm māṇi ca sad-vratāni
sarve mano-nigraha-lakṣaṇāntaḥ, paro hi yogo manasaḥ samādhiḥ]*

["Charity, constant and conditional prescribed duties, mental and sensual control, hearing the scriptures, holy vows and duties - all these are observed to gain subjugation of the mind. Mental control is known as the supreme *yoga*."] [*Śrīmad-Bhāgavatam*, 11.23.45]

81.11.17.A

...

*[dante nidhaya trnakam padayor-nipatya, kṛtvā ca kakusatam etad aham bravimi
he sadhavaḥ sakalam eva vihaya durad-, gaurāṅga-candra-carane kurutaṇuragam]*

["Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, "O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of the moon-like Sri Gaurāṅga."] [*Caitanya-candramṛta*, 120] & [*Gauḍiya-Kaṇṭhahara*, 13.148]

83.12.15.A_83.12.19.A

...

darapane aṇḍhe kibā kāja. [Śrī Bhakti Rakṣaka Bhajana Madhurī, pages 8-9]

Nayānanda, one of the disciples of Gadādhara Paṇḍita, he says, "If we do not have eye, that divine eye, then we cannot understand any divine thing." He has given a very good example. "If one has got no eye, then if you put a mirror before him he can't see anything."

85.11.04.B

...

dāsa dāsa dāsānudāsaḥ tad dāsa dāsa. I gave the illustration of the telescope, this spectacle, coming between helps the vision. That means telescope system. So many guardians thinking about my welfare. So many Gurus means so many guardians who are always trying for my fortune.

83.08.13.A

...

dāsa-dāsānehudāsaḥ dehinam ____[?] [*Caitanya-caritāmṛta, Madhya-līlā*, 13.80] Always try to stick to the lower duty.

81.09.11.B

...

dāsa-dāsa-dāsānudāsatvam. So they're all guardians, they're all well-wishers, and though they're mediator, standing in the middle, not hampering but improving my fortune, in this way we are to reckon.

82.01.09.C / 85.10.14.A_85.10.15.A

...

'dāsa' kari' vetana more deha prema-dhana.

Love will actuate us more and more towards the service of the object of our love. So service will acquire *prema*, and *prema* will induce us to service. The capacity of my giving may be increased. That should be my salary. Remuneration in terms of more intense tendency to serve. Supply me the capital of dedication as my salary. "Please engage me as Your servitor and give the remuneration which is *prema*, love." Whatever we do service we get something in remuneration. What is that? That is more tendency to serve. We give money to the bank but we don't cut any cheque. That is the interest is again added to the capital. In this way the *prema* means the capital is being increased and going up and up to serve. That sacrificing tendency is increased more and more.

81.08.21.A / 81.11.02.A / 81.11.07.B_81.11.09.A / 81.11.14.C_81.11.15.A / 81.11.25.B_81.11.26.A / 82.04.27.C / 82.11.29.C_82.11.30.A / 83.07.08.B / 83.11.11.C_83.11.12.A / 83.11.27.B_83.11.28.A / 85.09.30.B_85.10.02.A / 85.10.06.B_85.10.07.A / 85.10.17.B_85.10.18.A / 85.11.04.B_05.A_06.B

...

daso 'smi, daso 'smi, daso 'smi. "I am your servant. I am servant. I want to cleanse the temple in your heart, Hari mandir." Kṛṣṇa is sitting there. I must cleanse the heart, that throne, so the duty of a servant."

82.03.03.D_82.03.04.A

...

[(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 kheyē prema dey), (tābe) 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-ratī 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."]

[From Śrīla Bhaktivinoda Ṭhākura's *Dayāl Nitāi Caitanya*]

[Within SCS Maṭha's Kīrtan Guide, 4th Edition, p 54]

81.12.24.B_81.12.27.A

...

deha-dehi-vibhāgaś ca neśvare vidyate kvacit

["There is no distinction between the Supreme Lord and His personal body. The *jīva* soul is different from his body, but the beautiful, transcendental form of the Lord is identical with the Lord in all respects."] [In the case of the Deities we must not come to realise that there is some difference between the *deha* - the limb, the body - and the *dehi* - who is living inside the body.]

[Śālagrāma Himself is God.]

[In *Śrīmad-Bhāgavatam*, 11.6.2-4, Purport]

79.03.01.A / 81.12.09.B / 81.12.14.B / 82.12.27.C_82.12.28.A

...

deha-dehi vibhedo 'yaṁ neśvare vidyate kvacit

["There is no difference between body and soul in the Supreme Personality of Godhead."]

[*Kūrma Purāṇa*] & [*Caitanya-caritāmṛta, Ādi-līlā*, 5.41, purport]

83.11.27.B_83.11.28.A

...

dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api / teṣāṁ pramatto nidhanam, paśyann api na paśyati

["Persons devoid of *ātma-tattva* do not enquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction."] [*Śrīmad-Bhāgavatam*, 2.1.4]

81.08.21.A / 83.11.24.B_83.11.26.A / 86.10.20_86.10.22

...

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra
[viraha-samudra-jale, kāma-timingile 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 *timingila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timingila* 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]

81.11.26.C_81.11.28.A / 81.12.24.B_81.12.27.A / 82.02.22.C / 82.04.18.B / 83.05.04.A / 83.05.24.A

...

[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 4.56]

81.12.13.C_81.12.14.A

...

[rādhe, rādhe], dehi pada-pallavam udāram [*Gītā-Govinda*, 10.7]

["Kṛṣṇa wants the feet-dust of Śrīmatī Rādhārāṇī."]

dehi pada-pallavam udāram, mama sirasī mandana, dehi pada-pallavam udāram

"Please give Your, which is ornamental to My head, give that holy feet to Me."

81.03.02.B / 82.05.14.C / 83.01.25.B_83.01.26.A / 83.05.25.A

...

dekhi' rāmānanda hailā ānande mūrccchite, [dharite nā pāre deha, paḍilā bhūmite]

["Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.283]

81.11.11.A / 81.11.25.B_81.11.26.A / 82.05.13.C_82.05.14.A / 83.04.15.B_83.04.16.A / 85.11.17.B

...

dekhiyā nā dekhe yata abhaktera gaṇa/ulūke nā dekhe yena sūryera kiraṇa.

["But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun."]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 3.86]

81.12.16.B_81.12.19.A

...

*devaṁ divya-tanuṁ suchanda-vadanam-bālārka-celāṣcitam
sāndrānanda-puram-sad-eka-varaṇam-vairāgya-vidyāmbudhim
śrī-siddhānta-nidhiṁ subhakti-lasitam-sārasvatānām varam
vande tam śubhadam-mad-eka-śaraṇam, nyāsīśvaram śrīdharam*

[I offer my respectful obeisances unto His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja, whose countenance is especially beautiful and kind. He is able to present the highest ontological truths in the most pleasing and poetic style. His transcendental body is decorated with fine garments coloured like the newly risen sun. He is the spiritual storehouse of concentrated bliss, and the single fit choice of the honest devotees. His renunciation and knowledge are comparable to a vast ocean, and he is the unlimited reservoir and preserver of all the illustrious conclusions of pure devotional service. Sporting in pure devotional service, radiant in the mellows of conjugal love, he is the most distinguished of all learned devotees. He awards the highest auspiciousness, he is my only shelter, and the greatest general among those of the renounced order of life.]

82.04.18.C

...

*[devānām śuddha-sattvānām, ṛṣīnām cāmalātmanām / bhaktir mukunda-caraṇe, na
prāyeṇopajāyate]*

[Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda. Therefore how could Vṛtrāsura have become such a great devotee?] [*Śrīmad-Bhāgavatam*, 6.14.2]

81.11.13.C_81.11.14.A

...

*devarṣi-bhūtāpta-nṛṇām piṭṛṇām, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam, gato mukundam parihṛtya kartam*

["Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers."] [*Śrīmad-Bhāgavatam*, 11.5.41]

81.09.20.A / 82.01.11.A / 82.05.07.A_82.05.08.A

...

*deva-siddha-mukta-yukta-bhakta-vṛnda-vanditam,
pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam
[kṛṣṇa-nāma-śuddha-dhāma-dhanya-dāna-sāgaram, prema-dhāma-devam eva naumi
gaura-sundaram]*

[Śrī Gaurasundar is the Personified Form of that oceanic consciousness of the flavour of nectar which is found in the Holy Name of Śrī Kṛṣṇa. Demigods, perfected beings, salvationists, mystic *yogīs* and dedicated devotees of Śrī Kṛṣṇa sing the glories of the Holy Name of the Lord. Like a rain cloud showering nectar, the mere shadow of the Name extinguishes the blazing forest fire of tormentful cravings and insatiable desires that chain the *jīva* within the material world, a place where the *jīva* again and again experiences the agonies of birth, death and rebirth. I sing with joy the unending glories of my sweet Lord, my golden Gaurasundar, the One and Only Divine Abode of Pure Love.] [*Śrī Śrī Prema Dhāma Deva Stotram*, 1]

83.03.08.A

...

devasyāmṛta-rūpa-līla-rasadherārādha-dhīḥ prerīṇaḥ
devasyāmṛta-rūpa-līla puruṣasyārādha-dhīḥ preṣīṇaḥ
devasya dyuti-sundaraika-puruṣasyārādhyā-dhīḥ preṣīṇaḥ
 _____ [?]

[Quoted by Śrīla Govinda Mahārāja after Śrīla Śrīdhara Mahārāja quoted the following verse.

bhvādes tat savitur vareṇya-vihitaṁ kṣetra-jña sevyārthakam
bhargo vai vṛṣabhānu-jātma-vibhavaikārādhana śrī puram
bhargo jyotir acīntya līlana sudhaikārādhana śrī puram
bhargo dhāma-taraṅga khelana sudhaikārādhana śrī puram
bhargo dhāma sadā-nirasta kuhakam prajñāna-līlā-puram

[*Śrīmad Bhagavad-gītā, The Hidden Treasure of the Sweet Absolute*, page xvi]

83.11.11.C_83.11.12.A / 83.11.12.B

...

deve varṣati yajña-viplavaruṣā vajrāśma-varṣānilaiḥ
sīdat-pāla-paśu-striyātma-śaraṇam dṛṣtvānukampy-utsmayam
utpātyaika-karena śailamavalō lilocchilīndhram yathā
bibrad goṣṭhamapān mahendram adabhīt prīyān na indro gavām

["May that Lord of the cows be satisfied by us. Who is Indra when compared to Kṛṣṇa? Kṛṣṇa is the master of Indra. And yet He has appeared as the master of cows; the Supreme Absolute Truth has accepted a simple position as the keeper of cows. Superficially, He is a mere cowherd boy. But let that cowherd boy, who holds within Him the power of controlling the whole universe, be satisfied with us. We want to worship that Lord who has taken the humble position of the king of the cows."] [*Śrīmad-Bhāgavatam*, 10.26.25]

82.11.15.D_82.11.16.A / 83.11.07.C_83.11.08.A / 83.11.08.B_83.11.09.A

...

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi [Śrīmad-Bhāgavatam, 1.1.1]

82.01.02.A / 82.01.27.B / 82.11.29.C_82.11.30.A / 83.11.11.C_83.11.12.A

...

[dhana-śiṣyādibhir-dvāir yā bhaktir upapādyate / vidūratvād uttamatāhānya tasyāś ca nāṅgatā]

["If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion."] [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 12.128]

81.08.21.B_81.08.22.A / 82.10.30.C_82.11.01.A / 82.12.07.B / 83.09.20.B

...

dharmācāri-madhye bahuta 'karma-niṣṭha', [koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha]

["Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.147]

82.12.31.B

...

*dharmācāri-madhye bahuta 'karma-niṣṭha'
koṭi-jñāni-madhye haya eka-jana 'mukta'
[koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta]*

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.148]

82.12.31.B / 83.05.04.A / 83.10.13.B_83.10.14.A

...

*dharmāḥ projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām
[vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture?

As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.”] [*Śrīmad-Bhāgavatam*, 1.1.2]

81.11.28.B / 81.12.03.A / 82.03.30.B_82.03.31.A / 82.04.06.C_82.04.14.C / 82.05.09.B /
82.05.16.C_82.05.18.A / 82.05.18.E / 82.06.30.B / 82.08.22.B / 82.08.27.B / 82.11.03.B /
82.11.23.B_82.11.24.A / 82.11.13.D_82.11.14.A / 82.11.23.B_82.11.24.A / 82.12.09.B /
83.01.21.A_83.01.22.A / 83.03.25.D / 83.08.08.C / 83.11.09.C / 84.02.21.C_84.02.23.A

...

dharmāḥ svanuṣṭhithaḥ puṁsām, viṣvaksena-kathāsu yaḥ / notpādayed yadi ratim, śrama eva hi kevalam

[“The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead.”]
[*Śrīmad-Bhāgavatam*, 1.2.8]

81.11.21.B_81.11.23.A / 81.12.29.B / 82.06.14.A / 83.07.08.A

...

*[dharmam tu sākṣād bhagavat-praṇītam, na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ, kuto nu vidyādhara-cāraṇādayaḥ]*

[“Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great *ṛṣis* who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the *asuras*, ordinary human beings, *Vidyādharas* and *Cāraṇas*.”] [*Śrīmad-Bhāgavatam*, 6.3.19]

82.03.01.C

...

*[dharmārtha-kāma iti yo 'bhihitas tri-varga, ikṣā trayī naya-damau vividhā ca vārtā]
manyate tad etad akhilaṁ nigamasya satyaṁ, svātmārpaṇam sva-suhṛdaḥ paramasya puṁsaḥ]*

[“Religion, economic development and sense gratification — these are described in the *Vedas* as *tri-varga*, or three ways to salvation. Within these three categories are education and self-realisation; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one’s livelihood. These are the external subject matters of study in the *Vedas*, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental.”] [*Śrīmad-Bhāgavatam*, 7.6.26]

81.08.31.B / 81.10.05.C

...

*dharmas carma gato [jñātaiva satatā yogaś ca bhogātmako
jñāne śūnya-gatir japena tapasā khātir jighāṁsaiva ca]*

*dāne dambhikatānurāga bhajane duṣṭāpacāro yadā
buddhiṁ buddhi-matām vibhada hi tadā dhātrā bhavān preṣiṭaḥ]*

["O Bhaktivinoda Ṭhākura, you appeared at the hour of our greatest need. At that time, everyone practised body worship and flesh religion, which any honest man will admit is ignorance. The *yogīs* were cheating the public with cheap miracles, exploiting them for money and pleasure. The philosophers, bewildered in trying to capture the infinite, found that their knowledge had led them to the void of nihilism. The mutterers of mantras were working to become well known *japa* chanters. Ascetics practised murderous torture for spiritual suicide. The proud gave in charity only to secure their fame. And all these abominable acts were performed in the name of *anurāga bhajan*, the highest devotion to Godhead. At that dark hour, when all good intelligence had been spoiled by misconception, you were sent by the will of Providence."] [Śrīmad-Bhaktivinoda-viraha-daśakam, 4]

83.09.20.B

...

*dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
nārthasya dharmāikāntasya, kāmo lābhāya hi smṛtaḥ
kāmasya nendriya-prītir, lābho jīveta yāvatā
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ*

["All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification."] ["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [Śrīmad-Bhāgavatam, 1.2.9-10]

81.10.02.C_81.10.03.A / 81.10.03.B_81.10.04.A / 81.11.13.C_81.11.14.A / 83.07.08.A /
85.12.10.B_85.12.11.A / 85.12.17.A

...

[dharmasya tattvaṁ nihitaṁ guhāyām] mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [Mahābhārata, Vana-parva]

81.02.22.B / 81.08.21.A / 81.08.27.E / 81.08.31.C / 82.02.21.A / 82.03.22.B_82.03.25.A /
82.11.25.B_82.11.26.A / 83.05.12.C / 83.07.30.B

...

*dhig janma nas tri-vṛd yat tad, dhig vrataṁ dhig bahu-jñatām
dhik kulaṁ dhik kriyā-dākṣyaṁ, vimukhā ye tv adhokṣaje*

["To hell with our threefold birth as *brāhmaṇas*! To hell with our learning of all Vedic literatures! To hell with our performing sacrifice and observing the rules and regulations of the scriptures! To hell with our families! To hell with our expert service in performing the rituals exactly according to the description of scriptures! To hell with it all, for as result of these things we have become opposed towards loving the Supreme Personality of Godhead, who is beyond the speculation of our body, mind, and senses."]

[*Śrīmad-Bhāgavatam*, 10.23.40]

85.12.07.D_85.12.08.A

...

*dhīrāḥ, paśyanti nārāyaṇa-mayaṁ jagad / lubdhāḥ paśyanti dhana-mayaṁ jagad
kāmuḥkāḥ smṛti kāmīnī-mayaṁ jagad /* [Within *Śrīmad-Bhāgavatam*, 7.7.55, purport]

*[nārāyaṇa-mayaṁ dhīrāḥ, paśyanti paramārthinaḥ
jagad dhana-mayaṁ lubdhāḥ, kāmuḥkāḥ kāmīnī-mayaṁ]*

[A devotee sees everyone and everything in relationship with Nārāyaṇa (*nārāyaṇa-mayaṁ*). Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as being conducive to sex, the most perfect devotee, Prahlaḍa Mahārāja, saw Nārāyaṇa even within a stone column. This does not mean, however, that we must accept the words *daridra-nārāyaṇa*, which have been manufactured by some unscrupulous person. One who actually envisions Nārāyaṇa everywhere makes no distinction between the poor and the rich. To single out the *daridra-nārāyaṇa*, or poor Nārāyaṇa, and reject the *dhani-nārāyaṇa*, or rich Nārāyaṇa, is not the vision of a devotee. Rather, that is the imperfect vision of materialistic persons.]

[Within *Śrīmad-Bhāgavatam*, 7.7.55, purport]

82.01.17.B / 82.03.02.C / 82.03.02.C_O / 82.12.09.C_82.12.10.A

...

dhiyo yo naḥ pracodayāt 83.11.11.C_83.11.12.A

...

*[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam / tatra cāndramasaṁ jyotir, yogī prāpya
nīvartate]*

[If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth.] [*Bhagavad-gītā*, 8.25]

82.03.02.A / 82.11.29.C_82.11.30.A / 82.12.27.C_82.12.28.A / 83.01.26.C_83.01.30.A / 83.11.09.B

...

*dhyeyam sadā paribhava-ghnam abhiṣṭa-dohaṁ, tīrthāspadam śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla bhavābdi-potaṁ, vande mahā-puruṣa te caraṇāravindam*

["O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee - *mahā-bhāgavata*), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees. Worshippable by Śiva and Viriñci (Sādāśiva in the form of Śrī Advaita Ācārya, and Brahmā in the form of Haridāsa Ṭhākura), You are the shelter of all and everything, and You are the dispeller of Your devotees' suffering which originates in offences to the Holy Name (*nāma-aparādha*). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet."] [*Śrīmad-Bhāgavatam*, 11.5.33]

83.04.16.B / 85.11.20.B_85.11.21.A

...

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

81.12.03.A / 82.03.08.B / 82.04.24.B_82.04.25.A / 83.05.04.A / 84.02.19.B_84.02.21.A / 85.08.20.A

...

*dīvyad-vṛndāraṇya-kalpa-drumādhah, śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevya mānau smarāmi*

[In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.]

[Śrīla Rūpa Goswāmī's *Abhidheyādhideva Praṇāma*]

81.02.25.B / 81.09.06.A / 82.02.13.B / 82.04.23.A / 82.10.17.B_82.10.20.A / 82.11.08.C_82.11.09.A /
83.10.30.A / 83.11.01.C_83.10.30 / 83.12.22.B / 85.11.07.C

...

divya-jñān hṛde prokāśito. That the very scripture, the realisation is coming in the heart.

*[cakhu-dān dilo jei, janme janme prabhu sei, divya-jñān hṛde prokāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte, vede gāy jāhāra carito]*

[He who has given me the gift of transcendental vision is my lord, birth after birth. By his mercy divine knowledge is revealed within the heart, bestowing *prema bhakti* and destroying ignorance. The Vedic scriptures sing of his character.] [*Śrī Guru-vandanā*, 3]

82.03.06.B

...

[*divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam*
tasmād dikṣeti sā proktā, deśikais tattva-kovidaiḥ]

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dikṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

81.12.29.B / 82.01.04.C_82.01.05.A / 82.01.13.C / 82.07.16.B_82.07.18.A / 83.01.25.B_83.01.26.A /
83.01.30.B_31.A_02.01.A / 83.05.23.A / 84.02.19.A / 84.02.21.C_84.02.23.A / 85.08.20.A

...

"Doth God exact day-labour, light denied?"

[After going blind, the English poet John Milton (1608-74) wrote the poem, *On His Blindness*. In the sonnet's last line he reflects that even with his disability he has a place in the world.]

[When I consider how my light is spent, Ere half my days in this dark world and wide,
And that one Talent which is death to hide, Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present, My true account, lest He returning chide,
"Doth God exact day-labour, light denied?" I fondly ask. But Patience, to prevent
That murmur, soon replies, "God doth not need, Either man's work or his own gifts. Who best
Bear his mild yoke, they serve him best. His state, Is kingly: thousands at his bidding speed,
And post o'er land and ocean without rest; They also serve who only stand and wait.]

82.03.02.E_82.03.03.A

...

[*doyā koro śrī-ācārya prabhu śrīnivāsa*] *rāmacandra-saṅga māge narottama dāsa*.

["Please grant Your blessings O Lord Śrī Śrīnivāsa Ācārya; for the company of Śrī Rāmacandra Cakravartī Narottama dāsa does pray."]

[*Sāvaraṇa-śrī-gaura-pāda-padme Prārthanā*, 6]

[A Prayer to the Lotus Feet of Śrī Gaurāṅga, by Śrīla Narottama dāsa Ṭhākura]

[*Songs of the Vaiṣṇava Ācāryas*, pages 81-83]

83.10.27.C_83.10.28.A

...

[*droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca, karṇaṁ tathānyān api yodha-vīrān*
mayā hatāms tvaṁ jahi mā vyathiṣṭhā, yuddhasva jetāsi raṇe sapatnān]

[Kṛṣṇa tells Arjuna: "Slay (again) Droṇācārya, Bhīṣma, Jayadratha, Karṇa, and the many great warriors, all of whom have already been killed by Me. Do not hesitate - fight! Without any doubt, you will be able to conquer the enemies."] [*Bhagavad-gītā*, 11.34]

83.01.05.C_83.01.06.A

...

*drṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair, na prākṛtatvam iha bhakta-janasya paśyēt
gaṅgāmbhasāṁ na khalu budbuda-phena-pankair, brahma-dravatvam apagacchatī nīra-dharmaiḥ*

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [*Śrī Upadeśāmṛta*, 6]

81.11.03.B / 82.03.29.D_82.03.30.A / 82.08.31.B / 82.10.25.B_82.10.27.A / 83.09.22.C_83.09.23.A /
83.12.04.A_83.12.09.A

...

[drṣṭānta diyā kahi tabe loka yadi jāne / kṛṣṇa-līlā — nitya, jyotiścakra-pramāṇe]

["Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.386]

81.02.28.B / 85.11.04.C_85.11.06.A

...

*[drṣṭvānuyāntam ṛṣim ātmajam apy anagnam, devyo hriyā paridadhur na sutasya citram
tad vīkṣya prcchatī munau jagadus tavāsti, strī-pum-bhidā na tu sutasya vivikta-drṣṭeḥ]*

["While Śrī Vyāsadeva was following his son, beautiful young damsels who were bathing naked covered their bodies with cloth, although Śrī Vyāsadeva himself was not naked. But they had not done so when his son had passed. The sage inquired about this, and the young ladies replied that his son was purified and when looking at them made no distinction between male and female. But the sage made such distinctions."] [*Śrīmad-Bhāgavatam*, 1.4.5]

[*Śrīmad-Bhāgavatam*, 1.4.5]

82.10.21.B_82.10.22.A

...

dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ, tava saumyaṁ janārdana / idānīm asmi saṁvṛttaḥ, sa-cetāḥ prakṛtiṁ gataḥ

["O Janārdana, my heart is fulfilled upon seeing Your charming form of human features. My fear is dispelled, and my inner peace has returned."] [*Bhagavad-gītā*, 11.51]

81.08.20.A / 85.11.6.B_85.11.07.A

...

dr̥śya-darśana-dr̥ṣṭā – tripuṭi-vināśa, [*Śrī Śrī Prapanna-jīvanāmṛtam*, p xix] The seer, sight, and seen. The seen enters into the seer, and seeing so *tripuṭi-vināśa*, the object, the subject, and the transaction between them, both comes to one point, *sāyujya mukti*, so complete renunciation, it is destructive.

81.11.03.C_81.11.05.A

...

['duḥkha-madhye kona duḥkha haya gurutara?'] / 'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'

[Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.248]

82.01.30.B / 83.01.07.B / 83.11.08.B_83.11.09.A / 84.03.22.C / 84.03.23_84.03.26.A / 85.10.25.B_85.10.26.A

...

[dui bhāi eka-tanu - samāna-prakāśa, nityānanda nā māna, tomāra habe sarva-nāśa ekete viśvāsa, anye nā kara sammāna, "ardha-kukkuṭi-nyāya" tomāra pramāṇa kimvā, donhā nā māniñā hao ta' pāṣaṇḍa, eke māni' āre nā māni, - ei-mata bhaṇḍa]

["These two brothers (Gaura and Nityānanda) are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down.] [If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.] [It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.175-176-177]

81.11.15.B

...

durdaiva vilāsa, amara durdaiva nami ihājani nānurāgaḥ [*Śikṣāṣṭakam*, 2]

"The slightest cooperation that is demanded of me I am in lack of that. Still I am under trial."

81.09.19.B / 82.10.23.B_82.10.24.A

...

dūreṇa hy avaram̐ karma, buddhi-yogād dhanañjaya / buddhau śaranam anviccha, kṛpaṇāḥ phala-hetavaḥ

["O Dhanañjaya, fruitive action is extremely abominable in comparison to *buddhi-yoga*, or equilibrium in selfless action. Those who crave the fruits of their actions are misers - they are impoverished, being full of desires. Therefore, take shelter of the intelligence of which selfless action is the aim and objective."]

[*Bhagavad-gītā*, 2.49]

82.09.04.B_82.09.05.A

...

dūre rahi' bhakti kariha saṅge nā rahibā, tān-sabāra ācāra-ceṣṭā la-ite nāribā

["Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behaviour and practices."]

[*Caitanya-caritāmṛta*, *Antya-līlā*, 13.37]

vrajavāsī gan dui haite saman koive [?] "You should give respect to the *vrajavāsī*." *tān-sabāra ācāra-ceṣṭā la-ite nāribā*. "But don't imitate their practices. And as long as you stay there, stay under the guidance of Sanātana."

81.08.27.A / 81.09.10.A

...

dūre śuddha-prema-gandha, kapaṭa premera bandha, seha mora nāhi kṛṣṇa-pāya
[*tabe ye kari krandana, sva-saubhāgya prakhyāpana, kari, ihā jāniha nīscaya*]

["Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually an exhibition of pseudo love of Godhead. When you see Me cry, I am simply falsely demonstrating My great fortune. Please try to understand this beyond a doubt."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.46]

81.08.20.C

...

durlabho mānuṣo deho, dehinām kṣaṇa-bhaṅguraḥ / tatrāpi durlabham manye, vaikuṇṭha-priya-darśanam

["For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are very dear to the Lord of Vaikuṇṭha."] [*Śrīmad-Bhāgavatam*, 11.2.29]

81.11.09.C_81.11.10.A / 81.11.18.B

...

durllabha mānava janma labhiyā saṁsāre, kṛṣṇa nā bhajinu duḥkha kaḥiba kāhāre?

Bhaktivinoda Ṭhākura says: "To whom should I divulge my heart? Who will care to give audience, to attend? Such a great chance I am losing, trampling under my feet - I have got this human birth, and I have just come near the vicinity of the greatest fortunes and I neglect them?"

[*Sermons of the Guardian of Devotion*, 2, p 97]

81.12.12.B / 85.11.14.B_85.11.15.A

...

dusta mana! tumi kisera vaisnava?

duṣṭa mana! tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare.

pratiṣṭhāra tare, nirjanera ghare, tava "harināma" kevala "kaitava."

Kaitava means *sadhinar* [?] deception, self deception. If you're really hankering for God consciousness, you should not be afraid of seeing God consciousness in some other person. You must feel encouraged. - "You want in a solitary place to take the Name of Kṛṣṇa? This is a hoax of *Māyā*. She will come and take you by your ear. You won't be able to fight for a long time if alone." - "My wicked mind, how you claim to be a Vaiṣṇava?"

[From *Vaiṣṇava ke? Who is a Vaiṣṇava?*] [*Gauḍīya Kaṇṭhahāra*, 3.24]

[From verses quoted in Śrīla Śrīdhara Mahārāja's books, 236]

82.01.29.A / 83.02.11.A / 84.01.23.B_84.01.25.A

...

duṣṭa-phala karibe arjiana. [*Kalyāṇa Kalpataru, Upadeśa*, 18] Bhaktivinoda Ṭhākura is giving warning that you'll get only a bad result if you venture to cross the line. You'll be misguided by the sham agents. Inauspicious or ominous that means according to the *adhikāra*, the receiving capacity.

81.03.13.A / 82.01.09.D / 82.10.08.B_82.10.10.A / 85.11.16.B_85.11.17.A

...

'dvaite bhadra-bhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

81.03.01.B / 81.03.12.B / 81.08.13.A / 81.08.22.C / 81.10.05.C / 81.12.09.B / 81.12.21.B_81.12.22.A / 82.01.17.C_82.01.18.A / 82.05.11.C_05.12.A_05.12.B / 82.09.03.A_82.09.04.A / 82.09.04.B_82.09.05.A / 82.10.01.B_06.A_08.A / 82.12.16.B / 83.03.29.B_83.03.30.A / 83.03.30.A / 83.05.23.B / 83.08.08.C / 83.10.14.B_83.10.16.A / 85.09.16.A_85.09.17.A

...

dvāpare bhagavāñ śyāmaḥ, pīta-vāsā nijāyudhaḥ / śrīvatsādibhir ankaiś ca, lakṣaṇair upalakṣitaḥ

["In Dvāpara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments. The Lord's transcendental body is marked in this *Avatāra* with *Śrīvatsa* (a whorl of hair curling from left to right on the right side of the Lord's chest), and (especially His hands and feet, have the auspicious symbols of the lotus flower, and flag), other distinctive ornaments (*Kaustubha* jewel), and He manifests His personal weapons (the disc Sudarśana *cakra*, conch shell and the club)."]

[*Śrīmad-Bhāgavatam*, 11.5.27]

81.11.10.B / 82.02.17.C

...

[dvāpariyair janair viṣṇuḥ pañcarātraś ca kevalam] kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

["In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name."] [*Muṇḍakopaniṣad*]

81.09.11.B / 82.07.26.A_82.07.27.B

...

*[dvārakāyām ca na stheyām, bhavadbhiś ca sva-bandhubhiḥ]
mayā tyaktāṁ yadu-purīm, samudraḥ plāvayisyati*

["You and your relatives should not remain in Dvārakā, the capital of the Yadus, because once I have abandoned that city it will be inundated by the ocean."] [*Śrīmad-Bhāgavatam*, 11.30.47]

83.04.16.B

...

*[dvā suparṇā sayujā sakhāyā samānam vṛkṣam pariśasvajāte
tayoranyaḥ pippalaṁ svādvattya-naśnan-nanyo 'bhicākaśīti
samāne vṛkṣe puruṣo nimagnohyaniśyā śocati muhyamānaḥ
juṣṭhaṁ yadā paśatayanayamīśam asya mahimānameti vītaśokaḥ]*

["The Supreme Lord is the friend of the living being, and is so kind upon him that He always accompanies the soul. In the same way that two birds occupy the same branch of a tree, the Lord sits in the heart of every living being ready to bestow auspiciousness upon the soul. In this way the Lord acts as the indwelling witness, even while the soul pursues the fruits of *karma* and experiences mundane happiness and distress."] [*Muṇḍaka-Upaniṣad*, 3.1.1-2] & [*Śvetāśvatara-Upaniṣad*, 4.6-7]

83.06.27.B

...

dvau bhūta-sargau loke 'smin, daiva āsura eva ca / [daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."]

[*Bhagavad-gītā*, 16.6]

80.10.22.A / 80.10.22.B / 81.12.02.A / 81.12.04.B / 82.01.13.B / 82.01.27.B / 82.04.16.C /
82.04.23.B_82.04.24.A

...

dvau bhūta-sargau loke 'sminn daiva āsura eva ca / viṣṇu-bhaktaḥ smṛto daiva āsuras-tad-viparyayaḥ

["There are two classes of men in this created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."]

[*Padma-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 14.1]

80.10.22.B / 81.12.02.A / 82.10.25.B_82.10.27.A / 83.04.01.B_83.04.02.A

...

*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca / kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyaṭe
uttamaḥ puruṣas tv anyāḥ, paramātmety udāhṛtaḥ / yo loka-trayam āviśya, bibharty avyaya īśvaraḥ*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."]
[*Bhagavad-gītā*, 15.16-17]

81.03.04.C_81.03.05.A / 82.01.13.B / 82.01.18.C_82.01.19.A / 82.01.27.C / 82.02.17.B / 82.02.19.A /
82.02.20.B / 82.03.02.B / 82.03.29.C / 82.04.23.B_82.04.24.A / 82.06.17.B_18.A_19.A /
82.11.30.B_82.12.03.A / 82.12.12.B / 82.12.31.B / 83.04.01.B_83.04.02.A / 83.06.21.A / 83.08.08.C /
84.01.30.A

...

[ebe se jāniluṇ sādhyā-sādhana-nirṇaya, āge āra āche kichu, śūnite mana haya]

["Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.118]

82.03.05.D

...

"eho bāhya āge kaha āra, eho bāhya āge kaha āra."

[*Rāmānanda-Saṁvāda, Caitanya-caritāmṛta, Madhya-līlā*, 8.51-313]

"You should go ahead, further, and state what is the actual conclusion of *bhakti*. This is also superficial. Go deeper. This is also superficial. This is also superficial. Go deeper, deeper. Yes. Here we can begin to trace. Go further. Yes, it is good. Go further, more. Yes it is the highest place. Anything more there?" Then Rāmānanda came with Gaurāṅga *līlā*. Mahāprabhu stopped his mouth. "No further. Here we stop."

80.08.19.B / 80.08.20.A / 81.03.10.A / 81.10.01.B / 81.11.14.C_81.11.15.A / 81.11.28.C /
81.12.21.B_81.12.22.A / 82.01.03.A / 82.01.20.B_82.01.21.A / 82.01.24.A / 82.02.19.A / 82.02.24.A /
82.03.03.D_82.03.04.A / 82.04.24.B_82.04.25.A / 82.05.04.B_82.05.05.A / 82.05.13.B /
82.07.27.C_82.07.29.A / 82.09.04.B_82.09.05.A / 82.10.23.B_82.10.24.A / 82.11.02.A / 83.06.10.B /
83.10.23.B / 83.10.27.B / 83.11.11.B / 83.11.26.B_83.11.27.A / 85.08.24.B_85.08.25.A /
85.09.16.A_85.09.17.A / 85.11.04.B / 85.11.6.B_85.11.07.A / 85.11.16.B_85.11.17.A /
85.11.23.A_85.11.24.A / 85.12.08.B_85.12.09.A / 85.12.21.B_22.A_27.A

...

*ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa, viśvodyāne kare variṣaṇa
tāte phale amṛta-phala, bhakta khāya nirantara, tāra śeṣe jīye jaga-jana*

["The devotees who have taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 25.276]

82.02.23.A

...

*ei baro karuna koro, vaisnava gosai, patita pavana toma bine keho nai.
jahara nikate gele papa dure jay, emona doyalu prabhu keba kotha pay.
gangara parasa hoile pascate pavan, darsane pavitra koro ei tomara guna.
hari-sthane aparadhe tare' hari-nama, toma-sthane aparadhe nahika paritrana.
tomara hrdoye sada govinda-visrama, govinda kahena, mora vaisnava parana.
prati janme kori asa caranera dhuli, narottame koro doya apanara bali'.*

[O Vaisnava Goswami, please be merciful to me now. No one except for you can purify the conditioned souls. Where does anyone go to find such a merciful personality by whose mere audience all sins go far away? After bathing in the waters of the sacred Ganges many times one becomes purified, but just by the sight of you, fallen souls are purified. This is your great power. The holy name delivers one who has committed an offence to Lord Hari, but if one commits an

offence to you, there is no way of overcoming it. Your heart is always the resting place of Lord Govinda, and Lord Govinda says the Vaisnavas are always in My heart. I desire the dust of your holy feet in every birth I may take. Please consider Narottama dasa Thakura yours and be kind upon him.] [Narottama Ṭhākura' *Prarthana*] & [*Gauḍīya Kaṇṭhahāra*, 3.40]

81.08.20.B

...

ei du'yera madhye viṣayī tabu bhāla, māyāvādī saṅga nāhi māgi kona kāla

["The company of ordinary persons, misguided souls in the ordinary street, is somewhat better than the company and influence of the so-called scholars."] [*The Songs of Bhaktivinoda Ṭhākura, Śaraṇāgati*, p 31]

83.01.10.B_83.01.11.A / 83.06.09.B_83.06.10.A / 85.08.02.A_85.08.05.A

...

ei grantha lekhāya more 'madana-mohana' / [āmāra likhana yena śukera paṭhana]

["Actually *Śrī-Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.78]

81.03.03.B / 81.08.10.B / 82.06.19.B / 82.10.29.C_82.10.30.A / 82.11.13.D_82.11.14.A /
82.11.26.B_82.11.27.A / 83.05.04.B_83.05.05.A / 83.12.27.A_83.12.29.A / 87.02.19.A

...

ei-mata brahmāṇḍa-madhye sabāra 'parakāśa', sapta-dvīpe nava-khaṇḍe yāñhāra vilāsa

["Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.218]

81.11.02.B

...

esab gosai jana braja karila vasa rādhā-kṛṣṇa nitya līlā koiliya prakāśa [?] Their speciality was to clear, to show clearly that it is not a by-product in the course of time of *Bhāgavata līlā*, but it is the most original position they hold. 83.10.16.B

rādhā-kṛṣṇa nitya līlā koiliya prakāśa. Kṛṣṇa *līlā* in Vṛndāvana that is not temporary, accidental, but that is eternal. 86.07.20.B_21_24_28

...

ei saba hari-jana. "And I am trying to do the service to this lineage to satisfy my Guru, Gaurāṅga, and Rādhā-Govinda."

82.02.18.C_82.02.20.A

...

ei saba sādhanera ati tuccha bala, [kṛṣṇa-bhakti vinā tāhā dite nāre phala]

["But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, *jñāna* and *yoga* cannot give the desired results."] [Caitanya-caritāmṛta, Madhya-līlā, 22.18]

81.11.29.A

...

ei śloka paḍi' prabhu bhāvera āveśe / bhramite pavitra kaila saba rāḍha-deśe

["Passing through the tract of land known as Rāḍha-deśa, Śrī Caitanya Mahāprabhu recited the following verse in ecstasy."] [Caitanya-caritāmṛta, Madhya-līlā, 3.5]

83.01.14.B_83.01.15.A

...

eita brahmāṇḍa bhari' ananta jīva-gaṇa, caurāśī-lakṣa yonite karaye bhramaṇa

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [Caitanya-caritāmṛta, Madhya-līlā, 19.138]

82.12.31.B

...

ei tina-sevā haite kṛṣṇa-premā haya / punaḥ punaḥ sarva-śāstre phukāriyā kaya

["By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again."] [Caitanya-caritāmṛta, Antya-līlā, 16.61]

82.07.15.A

...

*ei vāñchā yaiche kṛṣṇa-prākāṣya-kāraṇa, asura-saṁhāra — ānuṣaṅga prayojana
ei mata caitanya-kṛṣṇa pūrṇa bhagavān, yuga-dharma-pravartana nahe tānra kāma*

["Just as these desires are the fundamental reason for Kṛṣṇa's appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the *dharma* of the age is incidental."] [Caitanya-caritāmṛta, Ādi-līlā, 4.36-37]

82.10.17.B_82.10.20.A

...

eka bhāgavata baḍa - bhāgavata-śāstra / āra bhāgavata - bhakta bhakti-rasa-pātra

[One of the *bhāgavatas* is the great scripture *Śrīmad-Bhāgavatam*, and the other is the pure devotee absorbed in the mellows of loving devotion.] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.99]

81.08.20.A

...

eka-bindu jagat dubāya [*Caitanya-caritāmṛta, Antya-līlā*, 15.19]

As much as He will kindly make me know, that much is sufficient. This one drop is sufficient to cover, to inundate the whole of the world. One drop is sufficient to quench the thirst of the whole world. One drop of Kṛṣṇa *prema* is sufficient to inundate, over-flood the whole creation.

80.08.18.A_80.08.19.A / 81.08.14.C / 81.09.05.A / 81.09.25.A / 81.10.08.B / 81.10.08.D / 81.11.17.B / 82.02.23.B / 82.06.19.B / 82.06.19.C / 82.11.13.D_82.11.14.A / 83.07.28.A / 83.11.27.B_83.11.28.A

...

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

79.00.01.B / 82.01.26.A / 82.05.05.B / 82.07.09.B_82.07.10.A / 82.12.09.C_82.12.10.A / 84.02.05.B / 84.02.05.D [same as 84.02.05.B]

...

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare

nāmno 'sya yāvatī śaktiḥ pāpa-nirharāṇe hareḥ / tāvat karttum na śaknoti pātakam pātakī janah

"No one has got to commit any amount of sin that cannot be removed by one Name."
[*Kūrma-Purāṇa*]

83.10.28.B_83.10.29.A

...

[eka-patnī-vrata-dharo, rājarṣi-caritaḥ śuciḥ] / [sva-dharmam grha-medhiyam, śikṣayan svayam ācarat]

[Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like anger. He taught good behaviour for everyone, especially for householders, in terms of *varṇāśrama-dharma*. Thus He taught the general public by His personal activities."] [*Śrīmad-Bhāgavatam*, 9.10.54]

82.12.27.B

...

ekhon je brahmakule caitanyer ari, ta'ke jani caitanyer lila-pustikari

["I know that these enemies of Lord Caitanya, coming from *brāhmaṇa* background, are actually assistants for giving nourishment to Lord Caitanya's pastime."]

[Bhaktivinoda Ṭhākura's *Prathana Lalasamayi* (*Prayer of Eager Longing*), Song Four, *The Secret of Lord Caitanya's Enemies*, 11]

82.01.04.C_82.01.05.A / 82.06.19.D_82.06.30.A / 82.09.02.A

...

eko ham baho syama. When there is many, necessity of law.

eko ham baho syam aham. Kṛṣṇa is one and He expands Himself into many.

81.02.26.B / 81.03.05.B / 81.03.05.D / 81.11.17.A / 85.11.18.B_85.11.20.A

...

Śrīla Govinda Mahārāja sings *Dainyātmikā* (*emana durmati, saṁsāra bhitare*)

...

prabhu deva ramaya daya kora prabhu patit pavan gaura hari _____ [?]

...

bhaya-bhañjana-jaya-śaṁsana-karuṇāyata-nayanam

Śrīla Govinda Mahārāja sings *Śrī-Dayita-dāsa-praṇati-pañcakam*

...

gurudev! kṛpā-bindu diyā, koro' ei dāse, tṛṇāpekṣā ati hīna

84.02.19.B_84.02.21.A

...

[*emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche*

hena prema paracār, śiva viriñcira vāñchita ye dhana

jagate phelila dhālī, kāṅgāle pāiye khāila nāciye

bājāiyekarātālī, nāciyā gāhiyā khola karātāle

dhāiyā mātīyā phire, tarāsa pāiye śamaṇa kiṅkara

kabāṭa hānila dvāre, e tina bhuvana ānande bharila

uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge

rati nā janmila mora]

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet

karatālas. Frightened by the power of such holy *saṅkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premānanda says: "I can never have enough devotion to my beloved Gaurāṅga." [Śrī Bhakti Rakṣaka Bhajana Madhuri, p 7] & [Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 147]

81.10.30.C_81.11.01.A / 82.02.22.B / 82.11.15.C / 82.12.31.B / 83.03.31.A / 83.04.30.B /
85.09.16.A_85.09.17.A / 85.11.04.A

...

The whole recording dated 82.02.13.A is *bhajans*.

emona durmmati, saṁsāra bhitare, [*Daiṇyātmikā*, by Śrīla Bhaktivinoda Ṭhākura]

...

gurudeva! kṛpā-bindu diyā [*Gurudeva*, by Śrīla Bhaktivinoda Ṭhākura]

...

sarvasva tomār, caraṇe saṁpiyā [From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati, Gopī-tṛtve-varaṇa*, 4]

...

jayore jayore jaya, paramahamṣa mahāśaya [*Ācāryya-vandanā, Kīrttan Guide*, 4th Edition, p 11-13]

...

bhaya bhanjana jaya samsana [?] [Śrī Śrī Prapanna-jīvanāmṛtam, p 216-218]

...

kabe gaura-vane, suradhunī-taṭe [*Siddhi-lālasā*, by Śrīla Bhaktivinoda Ṭhākura]

& [*Kīrttan Guide*, 4th Edition, p 60-1]

...

śrī-rūpa-mañjarī-pada sei mora sampada [*Prāthanā lālasā*, 16, by Narottama Dāsa Ṭhākura]

...

*nāma-śreṣṭham manum apī śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm
rādhā-kunḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī gurum taṁ nato 'smi*

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."]

...

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca / patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

...

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te / kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."] [Śrī Gaurāṅga Praṇāma]

82.02.13.A / 82.04.28.A / 82.09.03.A_82.09.04.A / 82.11.08.C_82.11.09.A / 82.11.09.B / 83.10.30.A / 83.10.30.A / 83.11.01.C_83.10.30 / 83.12.20.B / 83.12.22.B / 85.11.07.C

...

[eṣā te 'bhihitā sāṅkhye,] buddhir yoge tv imāṁ śṛṇu
buddhyā yukto yayā pārtha, karma-bandhaṁ prahāsyasi

[Kṛṣṇa said: "I have just explained to you the wisdom of the conception of reality (sāṅkhya philosophy). Now hear of the conception of devotional service, or *bhakti-yoga*. O Pārtha, by *buddhi-yoga*, engaging your intelligence in devotion, you will be able to completely cut the bondage of action."] [Bhagavad-gītā, 2.39]

82.02.21.A

...

eta bali' cale prabhu, premonmādera cihna / dik-vidik-jñāna nāhi, kibā rātri-dina

["As Śrī Caitanya Mahāprabhu was en route to Vṛndāvana, all the ecstatic symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night."] [Caitanya-caritāmṛta, Madhya-līlā, 3.10]

83.01.14.B_83.01.15.A

...

etad īśanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ / [na yujyate sadātma-sthair, yathā buddhis tad-āśrayā]

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [Śrīmad-Bhāgavatam, 1.11.38]

82.11.13.C / 83.04.25.A / 83.10.22.B_83.10.23.A / 83.12.15.A_83.12.19.A

...

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṅghri-niṣevayaiva

[As a *brāhmaṇa* from Avantī-deśa said - Śrī Caitanya Mahāprabhu also said:] "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *Ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead." [Śrīmad-Bhāgavatam, 11.23.57] & [Caitanya-caritāmṛta, Madhya-līlā, 3.6]

81.11.25.B_81.11.26.A / 81.11.29.A / 82.01.11.C_82.01.12.A / 82.11.23.B_82.11.24.A /
83.01.14.B_83.01.15.A / 83.02.19.B_83.02.20.A / 84.03.23_84.03.26.A

...

[*etan nirvidyamānānām, icchatām akuto-bhayam / yoginām nṛpa nirṇītam, harer nāmānukīrtanam*]

["O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."] [Śrīmad-Bhāgavatam, 2.1.11]

85.05.29.B_85.05.30.A

...

[*eta saba chāḍi' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa*]

["Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and four *āśramas*. That is to say, one should abandon all material attachment."] [Caitanya-caritāmṛta, Madhya-līlā, 22.93]

81.09.28.B_81.09.29.A / 82.11.02.A / 82.11.20.B

...

[*eta tāñre kahi kṛṣṇa, vraje yāite satṛṣṇa, eka śloka paḍi' śunāila*
sei śloka śuni' rādhā, khāṇḍila sakala bādhā, kṛṣṇa-prāptye pratīti ha-ila]

[While speaking to Śrīmatī Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.] [Caitanya-caritāmṛta, Madhya-līlā, 13.159]

82.02.22.C

...

[*etat sarvaṁ parityajya bhāva-grāhī-janārdanaḥ*. [Caitanya-Bhāgavata, Ādi-khaṇḍa, 11.108]
Janārdana accepts the thing according to his heart's nature, not the word.

82.01.28.B / 82.02.21.C_82.02.22.A / 82.02.24.C_82.02.25.A

...

etāvad eva jijñāsyam, tattva-jijñāsunātmanah / anvaya-vyatirekābhyām, yat syāt sarvatra sarvadā

["A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."]

[*Śrīmad-Bhāgavatam*, 2.9.36]

82.05.12.B / 82.11.05.B

...

*etāvān sāṅkhya-yogābhyām svadharmma-pariniṣṭhayā
[janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ]*

["The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."] [*Śrīmad-Bhāgavatam*, 2.1.6]

81.12.12.B / 83.09.14.C_16.A_20.A / 85.10.16.B_85.10.17.A

...

[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam / indrāri-vyākulaṁ lokam, mṛdayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]

[*Śrīmad-Bhāgavatam*, 1.3.28]

81.08.14.C / 81.11.12.C_81.11.13.A / 82.02.23.C / 82.03.08.A / 82.06.08.B_82.06.10.A / 82.10.30.B /
82.11.02.A / 83.02.13.A / 83.11.26.B_83.11.27.A

...

*evam buddheḥ param buddhvā, samstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam*

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

81.03.07.C_81.03.08.A / 82.09.05.B_Sept 5 B / 83.03.25.C / 83.06.27_83.07.02.A /
83.08.31.B_83.09.01.A / 87.02.20.A

...

*evam gurupāsanayaika-bhaktiā, vidyā-kuṭhāreṇa śītena dhīraḥ
vivṛścyā jīvāśayam apramattaḥ, sampadya cātmānam atha tyajāstram*

["With the sharpened axe of transcendental knowledge given to you by Gurudeva you must cut off all subtle and gross material attachments covering the soul. Having freed yourself from material attachments through knowledge and analysis, you may lay down the weapon of knowledge. Although knowledge is a suitable weapon for cutting material attachments, Śrī Kṛṣṇa is infinite and can never be understood through knowledge and analysis. Once the weapon of knowledge has been used to its fullest extent in cutting off material attachments, one must therefore lay it down. Thus freed from the subtle coverings of the modes of nature, one may progress to the level of Paramātmā realisation. At that time, a devotee should remain faithful in the worship and service of Gurudeva with great care and attention. Gurudeva will gradually reveal to a sincere worshipper that unalloyed loving service of Śrī Kṛṣṇa which is transcendental to knowledge and is therefore known as *jñāna-sūnya-bhakti*."] [*Śrīmad-Bhāgavatam*, 11.12.24]

82.09.23_24_29

...

*evam lokam param vidyān, naśvaram karma-nirmitam
sa-tulyātiśaya-dhvaṁsam, yathā maṇḍala-vartinām*

["One cannot find perfect happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices. Even in material heaven the living entity is disturbed by rivalry with his equals and envy of those superior to him. And since one's residence in heaven is finished with the exhaustion of pious fruitive activities, the denizens of heaven are afflicted by fear, anticipating the destruction of their heavenly life. Thus they resemble kings who, though enviously admired by ordinary citizens, are constantly harassed by enemy kings and who therefore never attain actual happiness."]

[*Śrīmad-Bhāgavatam*, 11.3.20]

81.11.09.C_81.11.10.A / 82.01.16.B_82.01.17.A

...

[evam nṛṇām kriyā-yogāḥ, sarve saṁsṛti-hetavaḥ / ta evātma-vināśāya, kalpante kalpitāḥ pare]

["Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work."]

[*Śrīmad-Bhāgavatam*, 1.5.34]

82.10.22.B_82.10.23.A / 83.05.12.C

...

[evam paramparā-prāptam, imaṁ rājarṣayo viduḥ] / sa kāleneha mahatā, yogo naṣṭaḥ parantapa

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and

the passage of time, the current is damaged, and this teaching appears to be almost completely lost.”] [*Bhagavad-gītā*, 4.2]

82.02.15.B / 82.04.06.C_82.04.14.C / 82.11.16.B_82.11.17.A / 82.11.21.A / 83.05.10.A

...

[evam prakṛti-vaicitryād bhidyante matayo nṛṇām / pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]

[“Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints.”] [*Śrīmad-Bhāgavatam*, 11.14.8]

81.09.22.B / 82.03.22.B_82.03.25.A / 82.06.05.B_82.06.08.A / 83.05.06.A / 83.07.08.A / 85.06.08.A / 85.12.13.A

...

*evam-vrataḥ svapriya-nāma kīrtyā, jātānurāgo druta-citta uccaiḥ
hasatyatho roditi rauti gāyaty, unmāda-van nṛtyati lokavāhyah*

[“When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.”] [*Śrīmad-Bhāgavatam*, 11.2.40]

81.03.04.C_81.03.05.A / 81.11.07.B_81.11.09.A / 81.11.18.B / 82.10.01.B_06.A_08.A / 85.09.16.A_85.09.17.A

...

“Everything is all right. But what man has made of man. Man has created in his own world and he’s losing the nature’s gift.” [Wordsworth]

83.01.11.B

...

[Farewell, farewell, but this I tell - To thee, thou wedding guest!
He prayeth well, who loveth well - Both man and bird and beast.
He prayeth best, who loveth best - All things both great and small;
For the dear God who loveth us, - He made and loveth all.]
[Samuel Taylor Coleridge - 1772-1834]

83.05.29.A

...

“Full many a gems of purest ray serene - The dark unfathomed caves of ocean bear;
Full many a flower is born to bare unseen, - To lose its sweetness in the desert air.”

(Thomas Gray's Elegy in a Country Churchyard)

83.11.05.B_83.11.06.A

...

Furious Frank and Fiery Hun.

[Tis morn, but scarce yon lurid sun, can pierce the war-clouds, rolling dun,
where furious Frank and fiery Hun, shout in their sulphurous canopy.]

[From the poem Hohenlinden (1803) by Scottish poet Thomas Campbell, 1777–1844]

83.05.30.A / 83.10.13.A

...

gāite govinda-nām, upajilo bhāva-grām, dekhilām jamunāra kūle
[bṛṣabhānu-sutā-saṅge, śyāma-naṭa-bara raṅge, bāṇśarī bājāya nīpa-mūle]

["Upon singing the holy name of Govinda, various ecstasies arose within me. I saw Lord Śyāmasundar, the best of dancing actors, standing on the banks of the Yamunā in the company of the daughter of Mahārāja Vṛṣabhānu. He was playing His flute with great delight at the foot of a *kadamba* tree."]

[From *Gītāvalī*, 7b, *The Songs of Bhaktivinoda Ṭhākura*, p 140]

82.05.14.C

...

gānam nāṭyam, kathā gānam, gamanam nāṭyam, vṛkṣa, kalpa-taru.
In this way the description about the abode of Kṛṣṇa. *Brahma-saṁhitā* [56]

82.09.04.B_82.09.05.A

...

[gauḍa-braja-jane, bheda nā dekhibo, hoibo baraja-bāsī
dhāmera svarūpa, sphuribe nayane, hoibo rādhāra dāsī]

["I will see no difference between the inhabitants of Vraja Bhūmī and those of Navadvīpa, and I will be transformed into a resident of Vraja. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī."]

[*Siddhī-lālasā*, 1, in *Śaraṇāgati*, from *The Songs Of Bhaktivinoda Ṭhākura*, p 54]

81.09.10.C_81.09.11.A

...

gauḍe gāṅga-taṭe [nava-vraja-navadvīpa tu māyāpure
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ
śrī siddhānta-sarasvatī-vidito gauḍīya-gurvanvaye
bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjītāḥ]

["That great personality who resides in Gauḍa-deśa on the banks of the Gaṅgā in Navadvīpa, which is new Vṛndāvana and is known as Māyāpur, has manifest Śrī Chaitanya Maṭha and is the only person concerned with the real welfare of the living entities. He is known as Śrī Bhaktisiddhānta Sarasvatī who is in the succession of Gauḍīya Gurus; resplendent as the sun in the morning sky, he is worshipped by the followers of Śrī Rūpa Goswāmī."] [*Encounters with Divinity*, p 215]

82.02.18.C_82.02.20.A / 82.07.08.A / 83.09.21.B_83.09.22.A

...

gaura aṅga nahe mora - rādhāṅga-sparśana, gopendra-suta vinā teṅho nā sparśe anya-jana

["Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.287]

81.03.10.B / 81.11.11.A / 82.05.13.C_82.05.14.A / 82.05.18.F / 82.11.08.C_82.11.09.A / 85.11.17.B

...

*[gaurābde jaladhīsu-veda-vimite bhādre-sitā-saptamī
tatra śrī-lalitā-śubhodaya-dīne śrīman-navadvīpake
gaṅgā-tīra-manorame nava-maṭhe caitanya-sārasvate
sadbhīḥ śrī-guru-gaura-pāda-śaraṇād-granthaḥ samāptim gataḥ]*

[At the charming new temple of the name Śrī Caitanya Sāraswata Maṭha, situated on the banks of the holy river Gaṅgā, at Śrī Dhāma Navadvīpa, and in the association of the devotees, in the shelter of the lotus feet of the Divine Master and the Supreme Lord Śrī Caitanyadeva this work was completed on the Holy Advent Day of Śrī Lalitā Devī - the seventh day of the bright moon of Bhādra in the year 457 Gaurābda (7th September, 1943).] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 10.16]

82.08.24.A_82.08.27.A

...

*gaur āmāra, ye-saba sthāne, koralo bhramaṇa raṅge / se-saba sthāna, heribo āmi,
praṇayi-bhakata-saṅge*

["All those places where my Lord Gaura-sundara travelled for pastimes I will visit in the company of loving devotees."] [From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati, Śuddha-bhakata*.]
[*The Songs of Bhaktivinoda Ṭhākura*, pages 37-38] & [*Songs of the Vaiṣṇava Ācāryas*, p 53]

84.03.22.C

...

*'gaurāṅga bolite habe pulaka-śarīra, 'hari hari' bolite nayane ba'be nīra
āra kabe nitāi-cānder koruṇā hoibe, saṁsāra-vāsanā mora kabe tuccha ha'be
viṣaya chāriyā kabe śuddha ha'be mana, kabe hāma herabo śrī-vṛndāvana*

rūpa-raghunātha-pade hoibe ākūti, kabe hāma bujhabo se jugala-pīriti
rūpa-raghunātha-pade rahu mora āśa, prāthanā koroye sadā narottama-dāsa
 [From Narottama Dāsa Ṭhākura's *Lālasāmayī Prārthanā*] & [Songs of the *Vaiṣṇava Ācāryas*, p 70]

81.12.27.B / 82.01.26.B

...

Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga. Lord Nityānanda Prabhu recommended simply chant Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga.

83.06.09.B_83.06.10.A

...

gaurāṅgaika-gatir vrajāśritamatih śrī gauradhāma sthitiḥ
sachāstraikavṛtiḥ kusaṅga viratirduḥsthabiyathā-niṣkṛtiḥ
śrī rūpaik-ratiḥ sanātana-natiḥ śrī jīvatejasthatiḥ
śrī siddhānta sarasvatī guruvaru gaudīya-goṣṭhīpatiḥ

Another stanza in his praise, *gaurāṅgaika-gatir*, whose only end of life was Śrī Gaurāṅga, *gaurāṅgaika-gatir*, *eka gatir* only. The only object of his life was Śrī Gaurāṅga, *gatir*. *Vrajāśritamatih*. The mental God took cover from the Vraja *rasa* - your most beloved Dayita Dāsa, at present, who is our Gurudeva! Please recommend my admission in the list of his servitors permanently, and be gracious enough to do that. In this way it is concluded. In this way, the poem was appreciated by Prabhupāda, and four others also. Bhaktivinoda Ṭhākura, Gaura-Haribol!"]
 [Śrī Gaudīya Gitānjali] & [Sādhu Saṅga magazine, volume. 3, number 1, 1985, page 12]
 [A prayer by Śrīla Śrīdhara Mahārāja to Śrīla Bhaktisiddhānta Sarasvatī]
 [From a collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 155]

83.09.21.A / 83.09.22.B / 87.03.00.A _801

...

gaura-vāg-vigrahaṁ vande, gaurāṅgaṁ gaura-vaibhavam
gaura-saṅkīrttanonmattaṁ, gaura-kāruṇya-sundaram

["I make my obeisances unto the Deity, Gaura-Sarasvatī - the personified message of the Golden Lord Śrī Caitanya Mahāprabhu - whose bodily lustre is of a beautiful golden hue, like that of the selfsame Lord Gaurasundara; who is the personal expansion of that supreme Lord Gaurahari; who is always intoxicated by preaching the message of that Golden Lord; and whose divine beauty blooms in the revelation of Lord Gaurāṅga's mercy potency."] [Śrī Śrī Prapanna-jīvanāmṛtam, page 2]

81.11.30.A

...

gaura-vrajāśritāśeṣair vaiṣṇavair vandyā-vigrahaṁ
[jagannātha-prabhuṁ vande premābdhiṁ vṛddha-vaiṣṇavam]

["The great venerable Grandsire of pure devotion, loved by all Vaiṣṇavas of both Navadvīpa and Vṛndāvana - I worship the feet of that great Vaiṣṇava Guru, the ocean of love, Śrīla Jagannātha Prabhu."]

[SCSM *Kīrttan Guide*, 4th Edition, page iii]

83.09.22.B

...

*gaurendor asta-śaile kimu kanakaghano hema-hṛj-jambu-nadyā
āvīrbhūtaḥ pravarṣair nikhila-jana-padaṁ plāvayan dāva-dagdham
gaurāvīrbhāva-bhūmau rajasi ca sahasā saṁjugopa-svayaṁ svam
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam*

[You appeared like a massive golden cloud above the horizon of the blue hills of Nīlācala, precisely where that golden moon Śrīman Mahāprabhu set. From your golden heart a golden shower has inundated suffering humanity, extinguishing the scorching blaze of worldly life. Suddenly disappearing, you have hidden yourself within the holy dust of the holy abode of Navadvīpa, where Śrī Caitanyadeva appeared. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [*Śrī-Śrī Dayita-dāsa-daśakam*, 5]

82.01.01.A.rr / 82.01.01.B

...

gāyatrī muraliṣṭa-kīrtana-dhanam rādhā-padam dhīmahī.

[Kṛṣṇa's flute does not make any other tune except the glorification of Śrīmatī Rādhārāṇī.] The sound of *mūralī* attracts to one's highest duty; "Engage yourself, the chance has come. Come to serve Me." [The call of Kṛṣṇa's flute is meant to adjust everyone in their respective duty, to satisfy Him.]

80.07.11.A / 81.08.19.B / 82.01.03.A / 82.02.27.A / 82.06.10.B / 85.11.04.C_85.11.06.A

...

*gāyatrī-muraliṣṭa-kīrtana-dhanam rādhā-padam dhīmahī
gāyatrī-gaditaṁ mahāprabhu-mataṁ rādhā-padam dhīmahī
dhīr ārāadhanam eva nānyad iti tad rādhā-padam dhīmahī*

[*Śrīmad Bhagavad-gītā*, *The Hidden Treasure of the Sweet Absolute*, page xvi]

83.11.11.C_83.11.12.A

...

gehaṁ juṣāṁ api manasy udiyāt sadā naḥ. [from the verse beginning *āhuś ca te*]

"We are not going to be satisfied like the *yogīs*, *jñānīs* or *karmīs*."

[*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.136]

73.03.00.B / 81.12.22.B

...

"Give thy ears to all but none by tongue." Do you know the King Lear? His father is teaching the son, in Shakespeare's King Lear. "Give thy ear to all, you will hear everything, but none by tongue, don't speak a word to anybody. Don't ever commit. By word, speaking, you commit, there is commitment. But hear everything, but don't speak anything, give your opinion on anything. Don't commit my son."

81.03.12.A

...

gober gaṇeśa. Gaṇeśa made of cow dung, useless. 81.08.30.A / 82.01.24.B

...

goloka-nāmni nija-dhāmni tale ca tasya, devī maheśa-hari-dhāmasu teṣu teṣu

[First there is Devī-dhāma, then Maheśa-dhāma, and above Maheśa-dhāma is Hari-dhāma; and above all is His own home, Goloka.] [*Brahma-saṁhitā*, 43]

81.10.10.B

...

golokera prema-dhana, hari-nāma-saṅkīrtana, [rati nā janmila kene tāya.]

[Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa mantra.] [*Śrīmad-Bhāgavatam*, 4.22.15, purport]

83.02.19.B_83.02.20.A / 83.11.02.A

...

govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā / [tvadiyam iti jānātu, govindo mām tvayā saha]

["O Śrīmatī Rādhārāṇī, the dearest of Lord Govinda, this is always my request to You - please let Lord Govinda, along with Yourself, consider me to be one of Your assistants."] [*Hari-bhakti-vilāsa*] & [*Arcana-Paddhatī*, p 70]

81.11.12.C_81.11.13.A / 83.11.01.B

...

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe / bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be / vraje rādhā-kṛṣṇa-sevā mānase karibe*

Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: ["Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take

whatever ordinary food may come of its own accord; and don't dress luxuriously.] - [Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 6.236-7]

82.01.03.A / 82.01.30.B / 82.04.07.A_82.04.14.A / 82.10.29.B / 83.05.04.A / 83.05.04.B_83.05.05.A / 83.05.09.B / 83.07.19.A / 83.07.30.B / 83.09.22.C_83.09.23.A / 84.02.07.B_84.02.09.A / 85.10.25.A

...

gr̥he vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke narottamo māge tāra saṅga

Narottama Ṭhākura says: "It matters little whether he is a householder or he is a *sannyāsī*. But how much love for Gaurāṅga he fosters in his heart; that is to be considered most valuable."

[From *Sāvaraṇa-śrī-gaura-mahimā. The Glories of Śrī Gaurāṅga*. From *Prārthanā*]

[*Songs Of The Vaiṣṇavas Ācāryas*, pages 75-80] & [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, pages 7-8]

81.09.28.B_81.09.29.A / 81.11.11.B

...

guṇa-pravṛddhā viṣaya-pravālāḥ [*Bhagavad-gītā*, 15.2] *Prakṛtermahān ahaṅkara pancatran mahatrāṇi*.

The object, the gross coming from the subtle, not that subtle coming from the gross.

81.02.28.D

...

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane / [svamantre śrī-nāmnī vṛja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarā / maye svāntarbhrātaś caṭubhir abhiyāce dhṛta-padaḥ]*

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the Holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā Govindasundara."'] [*Manah-śikṣā*] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, 3.23]

81.08.12.D_81.08.13 / 82.04.27.B / 82.07.08.A / 82.12.14.B_15.A_16.A

...

guror apy avaliptasya, kāryākāryam ajānataḥ / utpatha-prathipannasya, parityāgo vidhīyate

["A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."]

[*Muṇḍaka-Upaniṣad*] & [*Mahābhārata, Udyoga-parva*, 179.25]

78.03. _ . A [GBC] / 81.03.10.C / 82.05.18.B / 82.12.14.B_15.A_16.A / 83.01.05.C_83.01.06.A / 83.11.01.B / 83.12.30.B_84.01.08.A / 84.02.21.C_84.02.23.A / 85.08.11.B_85.08.12.A

...

1

*guror guro me paramo gurus tvam, varenya! gauranga-ganagraganye
prasida bhrtye dayitasrite te, namo namo gaura-kisora tubhyam*

2

*sarasvati-nama-jagat-prasiddham, prabhum jagatyam patitaika-bandhum
tvam eva deva! prakati-cakara, namo namo gaura-kisora tubhyam*

3

*kvacid-vrajaranya-vivikta-vasi, hrđi vraja-dvandva-raho-vilasi
bahir viragi tv avadhuta-vesi, namo namo gaura-kisora tubhyam*

4

*kvacit punar gaura-vanantacari, surapaga-tira-rajo-vihari
pavitra-kaupina-karanka-dhari, namo namo gaura-kisora tubhyam*

5

*sada harer nama muda ratantam, grhe grhe madhukarim atantam
namanti deva api yam mahantam, namo namo gaura-kisora tubhyam*

6

*kvacid-rudantan ca hasan natantam, nijesta-deva-pranayabhibhutam
namanti gayantam alam jana tvam, namo namo gaura-kisora tubhyam*

7

*mahayaso-bhaktivinoda-bandho!, mahaprabhu-prema-sudhaika-sindho!
aho jagannatha-dayaspadendo!, namo namo gaura-kisora tubhyam*

8

*samapya radha-vratam uttamam tvam, avapya damodara-jagaram
gato 'si radhadara-sakhya-riddhim, namo namo gaura-kisora tubhyam*

9

*vihaya sangam kuliya-layanam, pragrhya sevam dayitanugasya
vibhasi mayapura-mandira-stho, namo namo gaura-kisora tubhyam*

10

*sada nimagno 'py aparadha-panke, hy ahaitukim esa krpan ca yace
dayam samuddhṛtya vidhehi dinam, namo namo gaura-kisora tubhyam*

1. O Divine Master of my Divine Master, my most venerable preceptor, you are supremely worshippingable in the group of the foremost associates of Sri Gaurāṅga. May you be gracious upon this servitor surrendered unto your loving servitor (Dayita Dasa). O Gaura Kisora, again and again do I make my obeisance unto you.
2. O worshipful one, you alone revealed my Lord and Master, who is renowned throughout the universe as Sri Bhakti Siddhanta Saraswati, and who is the only friend of the fallen souls of the world. O Gaura Kisora, again and again do I make my obeisance unto you.
3. Living in solitude at Vraja Dhama, your heart was absorbed in the most secret pastimes of the Divine Youthful Couple of Vraja, whilst externally you maintained the strictures of a renunciate; and sometimes you appeared to transcend all recognized strictures. O Gaura Kisora, again and again do I make my obeisance unto you.
4. Sometimes you roam about the edge of Gauravana (the boundary of Sri Navadvipa Dhama), wandering along the beach near the banks of the Ganga. O Gaura Kisora, who dons the holy loin-cloth and carries the mendicant's water-pot, again and again do I make my obeisance unto you.
5. Ever singing the holy name of Sri Hari with great ecstasy and accepting alms from house to house like a bee collecting honey from flower to flower, you are the great soul unto whom even the demigods bow to. O Gaura Kisora, again and again do I make my obeisance unto you.
6. Becoming overwhelmed with love for your worshipful Lord, sometimes you dance, sometimes you cry, sometimes you laugh; and again, you sing aloud. The people profusely offer their respects unto you, O Gaura Kisora, and again and again do I make my obeisance unto you.
7. O friend of the glorious Thakura Bhaktivinoda, O matchless ocean of the nectar of loving devotion for Mahāprabhu Sri Caitanyadeva, O moon that received the grace of Vaisnava Sarva-bhauma Sri Jagannatha, O Gaura Kisora! Again and again do I make my obeisance unto you.
8. Completing the great holy vow of Urjja-vrata, you selected the day of the awakening of Sri Damodara to achieve the cherished treasure of your internal identity as a *Sakhi* devoted to the service of Sri Radhika. O Gaura-Kisora, again and again do I make my obeisance unto you.
9. Forsaking the company of the residents of Kuliya town to accept the service of your servitor Sri Dayita Dasa, your divine presence is now found in a holy temple at Sri Dhama Mayapura. O Gaura Kisora, again and again do I make obeisance unto you.
10. Although I remain deep in the mud of offences, I (a fallen soul) am begging you for your causeless mercy. Please be gracious and deliver this soul bereft. O Gaura Kisora, again and yet again do I make my obeisance unto you.

[Śrī Śrīmad Gaura-Kiśora-namaskāra Daśakam] [Homage unto Śrī Śrīmad Gaura Kiśora Bābājī Mahārāja]

[Composed by Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja]

81.08.30.A

...

guru-gaṇa-śīre punaḥ śobha pāya śata-guṇa

["All desirable objects, when offered to our Gurus, become glorified one hundred-fold, as Their crown-jewels."] [Bhaktivinoda Ṭhākura]

81.09.05.A / 82.10.10.C_82.10.12.A

...

guru-kṛṣṇa-rūpa hana śāstrera pramāṇe, guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe

["According to the deliberate opinion and evidence of *śāstra*, the Guru is non-different from Kṛṣṇa, because it is through the Guru that Kṛṣṇa bestows His mercy upon His devotees and delivers them."] [Caitanya-caritāmṛta, Ādi-līlā, 1.45]

[Caitanya-caritāmṛta, Ādi-līlā, 1.45]

81.12.21.A

...

*[guru-mukha-padma-vākya, cittete koriyā aikya, ār nā koriho mane āśā
śrī-guru-caraṇe ratī, ei se uttama-gati, je prasāde pūre sarva āśā]*

[Make the teachings from the lotus mouth of the spiritual master one with your heart, and do not desire anything else. Attachment to the lotus feet of the spiritual master is the best means of spiritual advancement. By his mercy all desires for spiritual perfection are fulfilled.]

[Narottama Ṭhākura's *Śrī Guru-vandanā*, 2, *The Worship of Śrī Guru*. From *Prema-bhakti-candrikā*.]

81.12.30.C_81.12.31.A

...

*gurūn ahatvā hi mahānubhāvān, [śreyo bhoktum bhaikṣyam apīha loke
hatvārtha-kāmāms tu gurūn ihaiva, bhuñjīya bhogān rudhira-pradigdhān]*

["It is better to live in this world by begging, without taking the lives of our great, noble elders and teachers. Otherwise, by killing them we shall only live in this world to enjoy their wealth and properties tainted with their blood."] [*Bhagavad-gītā*, 2.5]

81.08.17.A_81.08.18.A

...

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivam na tat syān na patīś ca sa syān, na mocayed yaḥ samupeta mṛtyum*

[Rṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

81.08.09.A / 81.10.07.B_81.10.08.A / 81.10.08.C / 81.10.10.B / 82.01.11.A / 82.05.06.B /
82.12.14.B_15.A_16.A / 83.01.05.C_83.01.06.A / 83.06.10.C / 85.09.16.A_85.09.17.A /
85.12.07.D_85.12.08.A / 86.07.17.A_20.A

...

*guru-rūpa-hariṁ gauram, rādhā-ruci-rucāvṛtam / nityam naumi navadvīpe,
nāma-kīrtana-narttanaiḥ*

["Perpetually do I sing the glories of Lord Gaurāṅga, who is the Supreme Personality of Godhead, Śrī Hari, embraced by the heart and halo of Śrīmatī Rādhikā, and who has descended as the Divine Master. In this holy abode of Śrī Navadvīpa Dhāma, He is absorbed in the pastimes of profusely chanting the Holy Names, dancing in ecstasy."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, pages 2-3]

81.11.30.A / 81.12.30.C_81.12.31.A

...

gurusu nara-matir [yasya va naraki sah]

["One who thinks that the spiritual master is an ordinary man is said to live in hell."] [*Padma Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 1.56]

82.09.06.B

...

guru-vākya, cittete koriyā aikya - The opinion of the *sādhū*, *śāstra*, and Gurudeva, and internal approval I shall have to gather about the consideration of those three, then I can go forward.

*[guru-mukha-padma-vākya, cittete koriyā aikya, ān nā koriho mane āśā
śrī-guru-caraṇe rati, ei se uttama-gati, je prasāde pūre sarva āśā]*

[Make the teachings from the lotus mouth of the spiritual master one with your heart, and do not desire anything else. Attachment to the lotus feet of the spiritual master is the best means of spiritual advancement. By his mercy all desires for spiritual perfection are fulfilled.]
[Narottama Ṭhākura's *Śrī Guru-vandanā*, 2. *The Worship of Śrī Guru*. From *Prema-bhakti-candrikā*.

81.12.30.C_81.12.31.A

...

hāhā kṛṣṇa prāṇa-nātha vrajendra-nandana!, kāhān yāna kāhān pāna, muralī-vadana!'

[The Lord would cry, "O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth!"] [*Caitanya-caritāmṛta*, *Antya-līlā*, 12.5]

82.03.02.E_82.03.03.A

...

*harer-murārenadhu-kaitabhāre-gopāla-govinda-mukunda-śaure
yajñeśa-nārāyaṇa-kṛṣṇa-viṣṇu nirāṣrayam mām jagadīsa rakṣa*

["O Hari, captivator of heart by Your unique divine loveliness, beauty and glory. O Murārī Madhu Kaitavari, the destroyer of Mura, Madhu and Kaitava who represent demoniac consciousness of different patterns, inauspiciousness and evil. O Gopāla, the protector, nurturer and maintainer of the universal creation. O Govinda, giver of delight to the heart and senses. O Mukunda, giver of blissful liberation. O Śaure, the supreme almighty. O Yajñeśa, the exclusively worshipping object of all auspicious spiritual sacrifices and devotional endeavours. O Nārāyaṇa, the eternal shelter of the universe and all life. O Kṛṣṇa, the all attractive reservoir of pleasure and ecstasy. O Viṣṇu, the all pervading supreme personality. The preserver and maintainer of the whole creation. O Jagadīśa, the supreme creator, controller and enjoyer of the entire universe. I have no other shelter but You. Please protect me, maintain and nurture me in the ambrosial embrace of Your shelter."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 17]

83.10.18.A_83.10.20.A

...

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

83.10.18.A_83.10.20.A

...

harer nāma harer nāma, harer nāmaiva kevalam / kalau nāsty eva nāsty eva, nāsty eva gatir anyathā

["In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."] [*Caitanya-caritāmṛta, Ādi-līlā*, 17.21, from *Bṛhan-Nāradya Purāṇa*]

81.02.25.B / 82.06.19.B / 82.06.30.B / 82.07.26.A_82.07.27.B

...

*[haridāsa bale, — "tomāra yāvat martye sthiti / tāvat sthāvara-jaṅgama, sarva jīva-jāti]
saba mukta kari' tumi vaikunṭhe pāṭhāibā / sūkṣma-jīve punaḥ karme udbuddha karibā]*

[Haridāsa said, "My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and non moving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities."]

[*Caitanya-caritāmṛta, Antya-līlā*, 3.78-79]

82.12.31.C_83.01.02.A

...

'haridāsa-ṭhākura mahotsavera tare, [prasāda māgiye bhikṣā deha' ta' āmāre']

["I am begging *prasāda* for a festival honouring the passing away of Haridāsa Ṭhākura," the Lord said. "Please give Me alms."] [*Caitanya-caritāmṛta, Antya-līlā*, 11.74]

83.09.21.B_83.09.22.A

...

[haridāsera pādodaka piye bhakta-gaṇa, haridāsera aṅge dilā prasāda-candana]

[Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha's sandalwood pulp over Haridāsa Ṭhākura's body.]
[*Caitanya-caritāmṛta, Antya-līlā*, 11.65]

81.11.29.B

...

hari haraye namaḥ kṛṣṇa yādavāya namaḥ, [yādavāya mādhavāya keśavāya namaḥ

[O Lord Hari, O Lord Kṛṣṇa, I offer my obeisances to You, Who are known as Yādava, Hari, Mādhava, and Keśava.] [Śrīla Narottama Dāsa Ṭhākura's *Nāma-saṅkīrtana*, 1] [*Songs of the Vaiṣṇava Ācāryas*, p 71-73]

84.03.22.B

...

harir eva sadaradhyah sarva-devesvaresvarah / itare brahma-rudradya navajneyah kadacana

["One should always worship Lord Hari, who is the Supreme Controller of all gods, and yet one should not show contempt for the demigods like Brahmā, Rudra, and others."] [Bhakti-rasamṛta-sindhu, Purva-vibhaga, 2.116, from Padma-Purāṇa] & [Gauḍīya Kaṇṭhahāra, 13.104]

82.04.14.B

...

harir hi nirguṇaḥ sākṣāt, [puruṣaḥ prakṛteḥ paraḥ / sa sarva-dṛg upadraṣṭā, taṁ bhajan nirguṇo bhavet]

["Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature. Therefore He is the Supreme Transcendental Person. He can see everything, inside and outside. Therefore He is the Supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, they also attain a transcendental position."] [*Śrīmad-Bhāgavatam*, 10.88.5]

82.01.26.B / 82.11.12.B

...

harisye tad dhanam shanaih ["Hari-Nāma takes everything away."] 73.03.00. A

...

harṣe prabhu kahena, — “śuna svarūpa-rāma-rāya / nāma-saṅkīrtana — kalau parama upāya

[In great jubilation, Śrī Caitanya Mahāprabhu said, “My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting the Holy Names is the most feasible means of salvation in this Age of Kali.”]

[*Caitanya-caritāmṛta, Antya-līlā, 20.8*]

82.02.17.C / 85.11.10.B

...

hato vā prāpsyasi svargaṁ, jītvā vā bhokṣyase mahīm / [tasmād uttiṣṭha kaunteya, yuddhāya kṛta nīścayaḥ]

["Oh son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination."]

[*Bhagavad-gītā, 2.37*]

81.08.21.A

...

he kṛṣṇa dvārakānātha he gopījana - ballabha, dāsyāste kṛpanāyāyā sakhe darśaya sannidhiṁ

["O all attractive Lord Kṛṣṇa, O king of Dvārakā, O beloved Lord of the *gopīs*, please kindly appear before me, Your maidservant. O beloved friend, I am in great need of Your mercy at this time."]

[*Mahābhārata*]

85.12.07.D_85.12.08.A

...

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate / gopeśa gopikā-kānta rādhā-kānta namo 'stu te

["O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the Master of the cowherd men and the lover of the *gopīs*, especially Rādhārāṇī. I offer my respectful obeisances unto You."] [*Śrī Kṛṣṇa Praṇāma*]

85.11.07.C

...

hena-kāle tumi-saba kolāhala kari' [āmā inñā lañā āilā balātkāra kari']

["Just then, all of you made a tumultuous sound and brought Me back here by force."]

[*Caitanya-caritāmṛta, Antya-līlā, 17.27*]

83.07.30.B

...

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi [dṛḍha kari' dhara nitāir pāy]

[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, 1]

By the grace of Nityānanda we shall get the grace of Mahāprabhu. And by the grace of Mahāprabhu we can enter into *mādhurya-rasa* and Rādhārāṇī, all these things. That is our way chalked out by our spiritual masters. Never be courageous to go to Rādhā-Kṛṣṇa neglecting the grace of Nityānanda. Catch firmly the holy feet of Nityānanda. All else will come automatically to you. The Gaurāṅga will come and when Gaurāṅga comes everything comes. Whatever point we touch, in whatever side we approach, that is infinite. "By the grace of Nityānanda we get a firm foundation."

81.08.14.C / 81.08.18.C_81.08.19.A / 81.08.21.A / 82.01.01.B / 82.01.24.B / 82.03.03.B /
83.10.30.C_83.10.31.A / 85.10.25.B_85.10.26.A

...

he rādhā dvārakā-nātha, he gopī-jana-vallabha.

Draupadī, in her most dangerous moment, she's also remembering Gopalā-nandana, in *Mahābhārata*.

85.06.08.A

...

heta mālī sece nitya śravaṇa-kīrtanādi jala. Latā will grow up to Vṛndāvana and it will catch the holy feet of Kṛṣṇa. But *mālī's* duty will be to pour water into the root of that creeper.

[tāhān vistārita hañā phale prema-phala, ihān mālī sece nitya śravaṇādi jala]

["The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.155]

85.06.08.A

...

hiraṇmayena pātreṇa, satyasyāpihitam mukham / tat tvaṁ pūṣann apāvṛṇu, satya-dharmāya dṛṣṭaye

["O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that covering and exhibit Yourself to Your pure devotee."] [*Śrī Īsopaniṣad*, 15]

82.12.31.B

...

hṛdaya haite bale, jihvā agrete cale, śabda-rūpe nāce anukṣaṇa;

[kaṇṭhe more bhaṅge svara, aṅga kāpe thara thara, sthira haite nā pāre caraṇa]

[The Holy Name speaks from within my heart, moves on the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body violently trembles, and my feet move uncontrollably.] [*Śrī Nāma-Māhātmya*, 2, from *Śaraṇāgati*]
[*The Songs Of Bhaktivinoda Ṭhākura*, pages 59-61]

81.09.29.B_81.10.02.A / 82.12.09.C_82.12.10.A

...

hṛdaye nābhya nujñāto. We can feel within our heart whether we are gainers or losers.

[*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ / hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*]

"Revealed knowledge, which is free from misconception, delivered by the *sādhus*, and verified by ones inner heart." - Life improves from the nescience to science, from non direct to direct, from the caution to the meaning of love, the progress is there. - The final taste, the responsibility within us. - Manu says, "What is *dharma*? You will get your approval from your inner heart, from the approval of the scholars of the revealed scriptures, and from the *sādhus* who are practically engaged in that." - Ultimately our own heart is our guide, not brain. - The definition of *dharma* given in *Manu-saṁhitā*. - ["The experts in revealed scriptures, not any books in the mortal world. And the saints that have no aspiration after any good or bad, always in balance, they can appreciate the value of the revealed scripture. And the internal heart's approval that has also a higher place. I'm going to talk about that sort of duty. Please hear attentively." The great Manu says this.] [*Manu-saṁhitā*, 2.1] & [*Loving Search For The Lost Servant*, p 11]

81.09.01.C_81.09.02.A / 81.09.05.C / 81.12.13.A / 82.01.02.B / 82.01.20.B_82.01.21.A /
82.03.30.B_82.03.31.A / 82.06.05.B_82.06.08.A / 82.11.27.B / 83.01.21.A_83.01.22.A / 83.07.08.B /
83.10.16.B / 83.11.08.B_83.11.09.A / 83.11.13.A / 83.11.15.B / 83.12.09.B_83.12.14.A /
84.01.15.B_84.01.18.A / 85.06.08.A / 85.11.26.A / 85.11.28.B_29.30.A / 86.07.28.B

...

icchā-dvesa samutthana, dvandva-mohena bhārata / sarva-bhūtāni saṁmohaṁ, sarge yānti parantapa

["O Arjuna, chastiser of the enemy, from the very beginning of the universal creation, all forms of life are overwhelmed by ignorance born of duality based on happiness and unhappiness, which has its origin in desire and abhorrence of sensual predilection."] [*Bhagavad-gītā*, 7.27]

81.03.06.A

...

idaṁ bhāgavatam nāma, purāṇam brahma-sammitam / adhītavān dvāparādaḥ, pitur dvaipāyanād aham

pariṇiṣṭhito 'pi nairgunye, uttamaḥ-śloka-līlayā / grhīta-cetā rājarṣe, ākhyānam yad adhītavān, tad aham te 'bhidhāsyāmi, mahā-pauruṣiko bhavān / yasya śraddadhatām āśu, syān mukunde matiḥ satī

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] ["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.8-9-10]

82.06.10.B / 82.12.16.B / 83.03.31.A / 87.02.20.A

...

[idaṁ te nātapaskāya, nābhaktāya kadācana / na cāśuśrūṣave vācyam, na ca mām yo 'bhyasūyati]

["You should never disclose this hidden treasure to the ease-lover, the faithless, those who are averse to My service, or those malicious persons who are envious of Me."] [*Bhagavad-gītā*, 18.67]

82.04.14.B

...

ihā yasya harer dāsyē, karmaṇā manasā girā / nikhilāsv apy avasthāsu, jīvan-muktaḥ sa ucyate

["Anyone who, by his actions, mind and words, lives only for the transcendental loving service of the Lord, is certainly a liberated soul, even though he may appear to be in a condition of material existence."]

[*Bhakti-rasāmṛta-sindhu*, 1.2.187]

81.09.25.B / 83.02.12.A

...

"I'm monarch of all I survey." Alexander Selkirk or someone was banished on an island, and he was consoling himself in his banished stage. "I'm monarch of all I survey. There's none to come in dispute with me as regards any possession of this part or that part of land. Here no one, but I'm the only human being on this solitary island. I'm monarch of all I survey." - "I'm the lord of all I survey."

[*The Solitude of Alexander Selkirk*, by William Cowper, 1731-1800]

82.12.16.C_82.12.17.A / 85.08.23.B_85.08.24.A

...

imaṁ vivasvate yogaṁ, proktavān aham avyayam / vivasvān manave prāha, manur ikṣvākave' bravīt

evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ / sa kāleneha mahatā, yogo naṣṭaḥ parantapa

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku."] ["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."]

[*Bhagavad-gītā*, 4.1-2]

81.03.03.B / 81.08.28.A / 82.02.15.B / 82.03.06.B / 82.04.06.C_82.04.14.C / 82.11.06.C_82.11.07.A / 82.11.16.B_82.11.17.A / 82.11.21.A / 83.01.07.B / 83.06.05.C / 85.11.20.B_85.11.21.A

...

indriyāṇi jayanty āśu, nirāhārā maṇiṣiṇaḥ / [varjayitvā tu rasanam, tan nirannasya vardhate]

["By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste."]

[*Śrīmad-Bhāgavatam*, 11.8.20]

82.11.15.C / 82.12.26.C_82.12.27.A / 85.09.29.A

...

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ / manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

81.03.07.C_81.03.08.A / 81.11.03.C_81.11.05.A / 81.12.12.B / 82.01.17.C_82.01.18.A / 82.02.00.B_150.2 / 82.02.21.B / 82.03.02.B / 82.03.02.C / 82.03.02.C_O / 82.03.03.B / 82.04.24.B_82.04.25.A / 82.10.21.B_82.10.22.A / 82.11.15.C / 82.11.17.B / 83.03.25.C / 83.04.30.B / 83.06.09.B_83.06.10.A / 83.06.27_83.07.02.A / 83.07.08.B / 83.08.30.B_83.08.31.A / 83.10.05.B / 84.01.08.B_84.01.13.A / 84.01.25.B_84.01.26.A / 84.02.23.B_84.02.26.A / 85.11.30.B_85.12.03.A

...

[indriyārtheṣu vairāgyam, anahaṅkāra eva ca / janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam]

[...An objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc.,] [*Bhagavad-gītā*, 13.9]

82.11.23.A / 82.11.27.B / 82.11.28.B / 82.11.28.C_82.11.29.A / 82.11.30.B_82.12.03.A / 82.12.07.A /

82.12.16.C_82.12.17.A / 82.12.22.B_82.12.23.A / 83.05.12.C / 83.07.08.A / 83.08.06.B_83.08.07.A /
84.01.25.B_84.01.26.A / 84.03.22.B / 85.09.16.A_85.09.17.A / 85.11.10.A / 85.12.07.D_85.12.08.A

...

"Isa-con, īśāvāsyam idaṁ sarvaṁ." [Śrī Īśopaniṣad, 1] ISKCON. *Isa-con*, he answered, replied, "That *Isa-con* is there, *īśāvāsyam idaṁ sarvaṁ*." 82.01.27.A / 82.06.19.C

...

*[īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat /
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [Śrī Īśopaniṣad, 1]

73.03.00.A / 81.03.04.C_81.03.05.A / 81.03.07.A / 81.09.05.C / 81.10.10.A / 81.11.11.A / 81.11.17.B /
82.02.20.C / 82.04.23.B_82.04.24.A / 82.05.15.A / 82.06.10.B / 82.06.19.C / 82.09.06.A / 82.10.29.B /
82.12.23.B / 83.01.30.B_31.A_02.01.A / 83.07.08.A / 83.08.06.B_83.08.07.A / 83.08.25.B /
83.10.25.A_83.10.27.A / 83.11.19.B_83.11.22.A

...

īśvaraḥ paramaḥ kṛṣṇaḥ, sac-cid-ānanda-vigrahaḥ / anādir ādir govindaḥ, sarva-kāraṇa-kāraṇam

["Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."] [Brahma-saṁhitā, 1]
[Caitanya-caritāmṛta, Madhya-līlā, 20.154]

82.02.23.C / 83.04.29.B_83.04.30.A

...

*īśvaraḥ sarva-bhūtānāṁ, hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni, yantrārūḍhāni māyayā
tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata
tat prasādāt parāṁ śāntiṁ, sthānaṁ prāpsyasi śāśvataṁ*

["O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings."] ["O Bhārata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [Bhagavad-gītā, 18.61-62]

81.09.05.C / 81.10.02.C / 81.10.07.B_81.10.08.A / 82.02.03.B / 82.02.22.C / 82.03.04.B / 82.09.06.B /
82.12.19.C_82.12.22.A / 82.12.25.C_82.12.26.A / 82.12.26.B / 83.04.29.B_83.04.30.A /

85.10.26.B_85.10.27.A / 85.11.17.D_85.11.18.A / 85.11.18.B_85.11.20.A

...

*īśvarāṇām vacchaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāns tat samācharet*

["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.31]

81.08.12.B / 81.08.28.C / 81.12.21.B_81.12.22.A / 82.02.23.B / 82.11.27.C_82.11.28.A

...

Īśvara-nirākāra-caitanya-svarūpa.

Īśvarachandra Vidyāsāgar wrote that, "Īśvara is without any figure and He's a mass of consciousness."

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura - when he was a young boy, challenged him:] "What have you written here? You say Īśvara and then say *nirākāra*. Where have you got it? Īśvara, the creator, the master, and He is *nirākāra*. Where have you got Īśvara is *nirākāra*? He has got some sort of *ākāra* [form], *cidākāra* [transcendental form], *nirākāra caitanya svarūpa*. Only mass of consciousness but without any figure, and He's the creator. Where have you got?" It is mentioned in *Sarasvatī-jayaśrī* perhaps.

81.09.12.B / 82.06.19.D_82.06.30.A

...

īśvara-purī gosāñi kare śrī-pāda-sevana, svahaste kareṇa mala-mūtrādī mārjana

["Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand."] [*Caitanya-caritāmṛta, Antya-līlā*, 8.28]

82.01.28.B / 82.03.08.A / 82.05.12.C_82.05.13.A

...

īśvara-purīke dhanya, korilen śrī-caitanya, jagad-guru gaura mahāprabhu

[Śrī Caitanya Mahāprabhu, the spiritual preceptor of all the worlds, made Īśvara Purī greatly fortunate by accepting him as His spiritual master.] [*Songs of the Vaiṣṇava Ācāryas*, p 90]
[From Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *Śrī Guru-paramparā*, 5]

81.10.10.B

...

īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca / prema-maitri-kṛpopekṣa, yaḥ karotī sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. *īśvare* is one who loves *īśvara*, the Supreme Personality of Godhead; *tad-adhīneṣu* means one is a sincere friend to all the devotees of the Lord; *bālīṣeṣu* shows mercy towards *bālīṣa*, the innocent and ignorant; *dviṣatsu ca*, and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

81.03.02.A / 81.08.27.C / 82.04.06.C_82.04.14.C / 82.04.27.C / 82.05.07.A_82.05.08.A /
82.05.12.C_82.05.13.A / 82.12.25.C_82.12.26.A / 83.02.12.A / 85.07.21.C_85.07.30.A / 85.08.20.B /
85.11.10.B

...

iti dvāpara urv-īśa, stuvanti jagad-īśvaram / nānā-tantra-vidhānena, kalāv api tathā śṛṇu

["O King, up to Dvāpara-yuga, I have finished describing the incarnations for different ages who come to remind the people of the most appropriate duty for their age. They come to tell us, 'If you do this, you will get the greatest benefit.' O king, after the Dvāpara age is finished, the age of Kali comes. The incarnation for the age of Kali has been mentioned in many places in the scriptures, and now I am just going to explain that information to you."] [*Śrīmad-Bhāgavatam*, 11.5.31] [Kṛṣṇa *Avatāra*.]

81.11.10.B / 85.11.20.B_85.11.21.A

...

[iti te jñānam ākhyātām, guhyād guhyataram mayā] / vimṛśyaitad aśeṣeṇa, yathecchasi tathā kuru

["I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish."] [*Bhagavad-gītā*, 18.63]

81.11.26.B / 82.02.23.D_82.02.24.A / 83.03.04.B

...

*ito nṛsimhaḥ parato nṛsimho yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho nṛsimam ādim śaraṇam prapadye*

["Nṛsimha is here, Nṛsimha is there - Nṛsimha is wherever I go. Nṛsimha is outside, Nṛsimha is within my heart. I am surrendered unto that primeval Lord Nṛsimha."] [*The Songs of the Vaiṣṇava Ācāryas*, p 112]

...

śrī nṛsimha jai nṛsimha jai jai nṛsimha prahlāda eśa jaya pādma upa pādma vrnda [?]

bardhi sa yasya badaney laksmi yasya baksati yasyasti rdhaya samvitan nrsimha mahaproha [?]

ugra panugra evayam savatra nayam kesari kesari basa kutanam pandisam upa vikrama [?]

...

namas te narasimhāya prahlādāhlāda-dāyine, hiraṇyakaśipuṣaḥ śilā-ṭaṅka-nakhālaye

[I offer my obeisances to Lord Narasimha, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stone-like chest of the demon Hiraṇyakaśipu.]

[*The Songs of the Vaiṣṇava Ācāryas*, pages 111-112]

83.05.25.A

...

*[itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatāir, lokān vibhāvayasi haṁsi jagat pratipān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaś, channaḥ kalau yad abhavas tri-yugo 'tha sa tvam]*

[Prahāda Mahārāja said: "In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You (as Śrī Caitanya Mahāprabhu playing the part of a devotee) remain hidden to the common people, and do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Tri-yuga, or the Lord who appears in only three *yugas*."]]

[*Śrīmad-Bhāgavatam*, 7.9.38]

83.04.16.B

...

*jagāi mādhai haite muṇi se pāpiṣṭha, purīsera kīṭa haite muṇi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya*

[I am more sinful than Jagāi and Mādhai and even lower than the worms in stool. Anyone who hears my name loses the results of his pious activities.] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205-6]

81.02.28.B / 81.03.02.C_81.03.03.A / 81.03.12.B / 81.08.12.C / 81.08.20.C / 81.11.15.B / 81.12.02.B /
81.12.13.B / 81.12.14.B / 82.01.26.A / 82.04.18.B / 82.04.27.B / 82.04.30.B_82.05.01.A / 82.06.19.B /
82.10.29.C_82.10.30.A / 83.05.04.B_83.05.05.A / 83.11.01.B / 83.11.05.B_83.11.06.A /
85.10.25.B_85.10.26.A

...

jagannāthaḥ swāmī nayana-patha-gāmī bhavatu me. [Jagannāthāṣṭaka] This is by Mahāprabhu.
[Sometimes in great happiness Lord Jagannātha makes a loud concert with His flute in the groves on the banks of the Yamunā. He is like a bumblebee tasting the beautiful lotus like faces of the cowherd damsels of Vraja, and great personalities such as Lakṣmī, Śiva, Brahmā, Indra, and Gaṇeśa worship His lotus feet. May that Jagannātha Svāmī be the object of my vision.] [*Vedabase, Śrīla Prabhupāda līlāmṛta*, 1.24 & 2.51]

83.03.08_10_20

...

jagannātha-mīśra-ghare bhikṣa ye karīla, apūva mocāra ghaṇṭa tahan ye khaila

[As soon as Śrī Rāṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Mīśra, where he took lunch. He even remembered the taste of an unprecedented curry made of banana flowers.] [*Caitanya-caritāmṛta, Madhya-līlā*, 9.296]

81.08.31.C

...

jalajā nava lakṣāṇi, sthāvarā lakṣa viṃśati
[kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁśal lakṣāṇi paśavaḥ, catur lakṣāṇi mānuṣaḥ]

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species."] [*Viṣṇu-Purāṇa*]

81.11.18.C_ 81.11.21.A / 81.12.12.A / 82.02.22.C / 83.04.16.B / 85.12.07.D_85.12.08.A

...

jānanta eva jānantu, kiṁ bahūktyā na me prabho / manaso vapoṣo vāco, vaibhavaṁ tava go-caraḥ

["There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."]

[*Śrīmad-Bhāgavatam*, 10.14.38] & [*Caitanya-caritāmṛta, Madhya-līlā*, 21.27]

79.03.01.A / 81.02.22.B / 81.02.28.B / 81.03.06.B / 82.11.25.B_82.11.26.A

...

[janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādī-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi]

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the

reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”] [*Śrīmad-Bhāgavatam*, 1.1.1]

73.06.27.A / 80.07.11. A / 81.02.28.D / 81.03.04.C_81.03.05.A / 82.01.27.B / 82.02.15.B / 82.02.19.D /
82.03.30.B_82.03.31.A / 82.04.06.C_82.04.14.C / 82.05.12.B / 82.10.01.B_06.A_08.A /
82.12.03.B_82.12.04.A / 82.12.09.B / 83.02.01.B / 83.02.18.B / 83.05.06.A / 83.06.05.C /
83.06.21.B_83.06.24.A / 83.11.06.B_83.11.07.A / 83.11.11.C_83.11.12.A / 85.11.14.B_85.11.15.A

...

janmādy asya [*Bhāgavatam*, 1.1.1]. *nigama-kalpa-taror* [*Bhāgavatam*, 1.1.3]. *dharmah projjhita* [*Bhāgavatam*, 1.1.2]. Three introductory ślokaś given by Vyāsadeva, and it sent to the market.

82.02.28.C

...

janmādy asya yato 'nvayād [*Bhāgavatam*, 1.1.1]. *dharmah projjhita-kaitavo 'tra paramo* [*Bhāgavatam*, 1.1.2]. And *nigama-kalpa-taror galitaṁ phalaṁ* [*Bhāgavatam*, 1.1.3]. These three poems introduced as introduction, introduced *Bhāgavatam*. One about, *dharmah projjhita, sambandha-jñāna*, what is what. The second, what is the means to the end. And third, what is the proper conception of the end, of destination. Three. Where we are? Who am I? Where am I? What am I? In this way, *sambandha-jñāna*. And the second, *abhidheya*, what is means to my end. And third, what is the conception of the proper end of life. Different from all other recommendations from different theological scriptures. This is the speciality of this book.

83.01.02.B

...

[*janmaīśvarya-śruta-śrībhir, edhamāna-madaḥ pumān*
naivārhaty abhidhātuṁ vai, tvām akiñcana-gocaram]

[Queen Kuntī Devī prays: “O Kṛṣṇa! Those who are intoxicated by false ego on account of their good birth with respectable parents, great opulence and wealth, great learning and high education, and personal bodily beauty, cannot cry out: “Govinda!” or “Kṛṣṇa!” with sincere feeling. Only those who have no charm for anything material within this world can chant Your Holy Name in purity.”] [*Śrīmad-Bhāgavatam*, 1.8.26]

81.08.14.A

...

janma karma ca me divyam, evaṁ yo vetti tattvataḥ / tyaktvā dehaṁ punar janma, naiti mām eti so
'arjuna

[“O Arjuna, one who actually perceives My supramundane birth and activities enacted by My sweet will, does not undergo rebirth in this material world. After giving up his present body, he attains

Me. Having become subservient to My divine pleasure (*hlādinī-śakti*) in the form of My revealed divine potency, such a soul achieves eternal devotional service unto Me.”] [*Bhagavad-gītā*, 4.9]

81.08.22.A / 82.02.19.C

...

janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. The Lord says, “Where there is birth, there is death, there are infirmities and there is disease, there can never be happiness proper.” [*Bhagavad-gītā*, 13.9]

73.06.27.A / 81.03.04.B / 81.11.11.C_81.11.12.A / 81.11.14.C_81.11.15.A / 81.11.26.B / 81.12.03.A / 82.01.11.A / 82.03.02.E_82.03.03.A / 82.03.04.C_82.03.05.A / 82.07.05.B_82.07.07.A / 82.07.15.A / 82.11.05.B / 82.11.07.D_82.11.08.A / 82.11.12.B / 82.11.27.B / 82.11.28.B / 82.11.28.C_82.11.29.A / 82.11.30.B_82.12.03.A / 82.12.07.A / 82.12.16.C_82.12.17.A / 82.12.22.B_82.12.23.A / 83.05.12.C / 83.08.06.B_83.08.07.A / 84.01.25.B_84.01.26.A / 84.03.22.B / 85.09.16.A_85.09.17.A / 85.11.10.A / 85.12.07.D_85.12.08.A

...

*janmanā jāyate śūdraḥ, [saṁskārād bhaved divjaḥ
veda-pāṭhād bhaved vipro, brahma jānātīti brāhmaṇaḥ]*

[By birth everyone is a *śūdra*, but by undergoing the purificatory ceremonies under the direction of a bona fide spiritual master, one may become a *brāhmaṇa*, and when one knows the Supreme Spirit, he actually becomes a truly learned *brāhmaṇa*.]

[Śrīla Prabhupāda *Śrīmad-Bhāgavatam*, 6.1.20, lecture]

<https://vedabase.io/media/audio/transcripts/1975/750704SB.CHI.mp3>

84.02.19.A

...

*jāto-śraddho mat kathāsu, nirvinṇaḥ sarvva-karmmasu
veda-duḥkhāt makān kāmān, parityāge 'py anīśvaraḥ*

[“He who has imbibed heart’s faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy.”]

[*Śrīmad-Bhāgavatam*, 11.20.27]

81.09.10.B / 81.11.03.B / 81.12.12.A / 82.02.23.C / 82.05.09.C_82.05.10.A / 82.10.01.B_06.A_08.A / 82.11.16.B_82.11.17.A

...

- [1] *jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan, śrī-govinda, gopīnātha, madana-mohan*
 [2] *śyāma-kunḍa, rādhā-kunḍa, giri-govardhan, kālindī jamunā jaya, jaya mahāvan*
 [3] *keśī-ghāṭa, baṁśī-baṭa, dwādaśa-kānan, jāhā saba lilā koilo śrī-nanda-nandan*
 [4] *śrī-nanda-jaśodā jaya, jaya gopa-gaṇ, śrīdāmādi jaya, jaya dhenu-vatsa-gaṇ*
 [5] *jaya bṛṣabhānu, jaya kīrtidā sundarī, jaya paurṇamāsī, jaya ābhīra-nāgarī*
 [6] *jaya jaya gopīśvara vṛndāvana-mājh, jaya jaya kṛṣṇa-sakhā baṭu dwija-rāj*
 [7] *jaya rāma-ghāṭa, jaya rohiṇī-nandan, jaya jaya vṛndāvana-bāsī jata jan*
 [8] *jaya dwija-patnī, jaya nāga-kanyā-gaṇ, bhaktite jāhārā pāilo govinda-caraṇ*
 [9] *śrī-rāsa-maṇḍala jaya, jaya rādhā-śyām, jaya jaya rāsa-lilā sarva-manoram*
 [10] *jaya jayojjwala-rasa sarva-rasa-sār, parakīyā-bhāve jāhā brajete pracār*
 [11] *śrī-jāhnavā-pāda-padma koriyā smaraṇ, dīna kṛṣṇa-dāsa kohe nāma-saṅkīrtan*

[1] All glories to Rādhā and Kṛṣṇa and the divine forest of Vṛndāvana. All glories to the three presiding Deities of Vṛndāvana —Śrī Govinda, Gopīnātha, and Madana-Mohana.

[2] All glories to Śyāma-kunḍa, Rādhā-kunḍa, Govardhana Hill, and the Yamunā River (Kālindī). All glories to the great forest known as Mahāvana, where Kṛṣṇa and Balarāma displayed all of Their childhood pastimes.

[3] All glories to Keśī-ghāṭa, where Kṛṣṇa killed the Keśī demon. All glories to the Vaṁśī-vaṭa tree, where Kṛṣṇa attracted all the *gopīs* to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Śrī Kṛṣṇa, performed all of His pastimes.

[4] All glories to Kṛṣṇa's divine father and mother Nanda and Yaśodā. All glories to the cowherd boys, headed by Śrīdāmā, the older brother of Śrīmatī Rādhārāṇī and Anaṅga Mañjarī. All glories to the cows and calves of Vraja.

[5] All glories to Rādhā's divine father and mother, Vṛṣabhānu and the beautiful Kīrtidā. All glories to Paurṇamāsī, the mother of Sāndīpani Muni, grandmother of Madhumaṅgala and Nāndimukhī, and beloved disciple of Devarṣi Nārada. All glories to the young cowherd maidens of Vraja.

[6] All glories, all glories to Gopīśvara Śiva, who resides in Vṛndāvana in order to protect the holy *dhāma*. All glories, all glories to Kṛṣṇa's funny *brāhmaṇa* friend, Madhumaṅgala.

[7] All glories to Rāma-ghāṭa, where Lord Balarāma performed His *rāsa* dance. All glories to Lord Balarāma, the son of Rohiṇī. All glories, all glories to all of the residents of Vṛndāvana.

[8] All glories to the wives of the proud Vedic *brāhmaṇas*. All glories to the wives of the Kāliya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda.

[9] All glories to the place where the *rāsa* dance of Śrī Kṛṣṇa was performed. All glories to Rādhā and Śyāma. All glories, all glories to the divine *rāsa* dance, which is the most beautiful of all Lord Kṛṣṇa's pastimes.

[10] All glories, all glories to the mellow of conjugal love, which is the most excellent of all *rasas* and is propagated in Vraja by Śrī Kṛṣṇa in the form of the divine *parakīya-bhāva* [paramour love].

[11] Remembering the lotus feet of Lord Nityānanda's consort Śrī Jāhnavā Devī, this very fallen and lowly servant of Kṛṣṇa sings the *saṅkīrtana* of the Holy Name.]

[*Śrī Vraja-dhāma-mahimāmṛta, The Nectarean Glories of Vraja-dhāma*]

[*Songs of the Vaiṣṇava Ācāryas, pages 104-106*]

*jayatām suratau paṅgor mama manda-mater gati / mat-sarvasva-padāmbhojau
rādhā-madana-mohanau*

["O Śrī Śrī Rādhā-Madana-mohana, I am a helpless cripple and my meagre intelligence is absorbed in the vile material sense objects. Kindly let deep devotional attachment arise for the exclusive wealth of my life which is Your lotus feet. May You Lordships, who are so compassionate and affectionate, be forever victorious!"] [*Sambandhādhideva Praṇāma*] [*Songs of the Vaiṣṇava Ācāryas*, p 9]

81.02.25.B / 82.05.14.C / 82.10.17.B_82.10.20.A / 82.11.09.B

...

*jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujiyadhi yatna
katham api sakṛdāttam muktidaṁ prāninām yat, paramāmṛtam ekaṁ jīvanam bhuṣanam me*

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."] [*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

79.00.01.B / 81.02.28.A / 81.09.29.B_81.10.02.A / 82.01.05.B_82.01.07.A / 82.05.06.A /
82.07.27.C_82.07.29.A / 83.12.04.A_83.12.09.A / 85.11.09.A

...

*[je-dina gr̥he, bhajana dekhi, gr̥hete goloka bhāya / caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā
pāya]*

["Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds."] [*The Songs Of Bhaktivinoda Ṭhākura*, pages 37-38]

82.05.15.A / 83.10.14.B_83.10.16.A

...

jīve dayā nāme ruci kṛṣṇa sevān [?] Help those aching hearts by taking them in connection of Kṛṣṇa, to help them to get out of the misery they're suffering from.

82.05.07.A_82.05.08.A

...

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa]

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

81.08.14.B / 81.08.31.B / 81.09.26.A / 81.10.02.C_81.10.03.A / 81.10.30.B / 81.10.30.C_81.11.01.A /
 81.11.09.C_81.11.10.A / 81.12.03.A / 81.12.03.B_81.12.04.A / 81.12.12.A / 82.01.08.C_82.01.09.A /
 82.01.18.C_82.01.19.A / 82.02.19.D / 82.03.05.D / 82.05.06.B / 82.09.29.B_30_82.10.01.A /
 82.10.23.B_82.10.24.A / 82.11.12.B / 82.11.23.A / 82.11.30.B_82.12.03.A / 82.12.12.B /
 82.12.16.C_82.12.17.A / 82.12.28.B / 83.01.26.C_83.01.30.A / 83.01.30.B_31.A_02.01.A /
 83.03.02_03_04 / 83.08.28.B / 85.11.6.B_85.11.07.A / 86.07.20.B_21_24_28

...

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'
[kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukha]

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108 & 117]

81.08.14.B / 83.08.09.D_83.08.10.A / 83.08.28.B / 83.09.01.B / 86.07.20.B_21_24_28

...

jīvera 'svarūpa' haya, kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'
[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit-śakti* (His internal energy), *taṭasthā-śakti* (His marginal energy), and *māyā-śakti* (His illusory energy)]. [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108-109]

81.11.17.B / 82.03.29.C / 82.04.16.C / 82.09.29.B_30_82.10.01.A / 83.08.08.C / 83.08.09.D_83.08.10.A
 /
 83.08.28.B / 85.08.20.A / 85.08.21.A_85.08.23.A / 85.09.30.B_85.10.02.A / 85.11.20.B_85.11.21.A /
 86.07.20.B_21_24_28

...

jīvo jīvasya jīvanam [*Śrīmad-Bhāgavatam*, 1.13.47] One *jīva*, one animal must devour another animal for the upkeep of his body. All here want to consume, want to live at the cost of others.

81.08.19.B / 81.11.03.C_81.11.05.A

...

jñāna, bala, kṛiḥya, ca. sandhīnī, saṁvīt, hlādinī. 86.07.20.B_21_24_28

...

jñānam te' ham sa-vijñānam, idaṁ vakṣyāmy aśeṣataḥ / yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate

["Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path."] [*Bhagavad-gītā*, 7.2]

73.03.00.B / 82.02.19.A / 82.05.15.A / 83.12.15.A_83.12.19.A

...

*[jñānam yad āpratinivṛtta-guṇormi-cakram, ātma-prasāda uta yatra guṇeṣv asaṅgaḥ
kaivalya-sammata-pathas tv atha bhakti-yogaḥ, ko nirvṛto hari-kathāsu ratiṁ na kuryāt]*

["Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?"] [*Śrīmad-Bhāgavatam*, 2.3.12]

85.08.25.B_85.08.27.A

...

jñāna śāthya vittha śāthya. One should help others. 81.03.02.C_81.03.03.A

...

*jñānasindhu tore. tāhā hoite dayānidhi, tāra dāsa vidyānidhi.
vyāsatīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa, tāhā ha'te mādhavendra purī.*
[From *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhanta Saraswatī Ṭhākura]
[*Songs of the Vaiṣṇava Ācāryas*, pages 90-93]

82.12.14.B_15.A_16.A

...

jñāna-śūnya bhakti - sadhya-sara [*Caitanya-caritāmṛta, Madhya-līlā*, 8.66]

82.10.23.B_82.10.24.A / 85.12.08.B_85.12.09.A

...

*jñānataḥ sulabhā muktir bhuktir yajñādi puṇyataḥ / seyaṁ sādhana-sāhasair hari-bhaktiḥ
sudurllabhā*

["By practice of enlightenment, *jñāna*, liberation is attained easily enough. By pious work such as sacrifice, *yajña*, etc, worldly pleasure in the next life is attained easily enough. But devotion for the Supreme Lord, Hari *bhakti*, is very rarely attained."] [Mahādeva] [*Bhakti-rasāmṛta-sindhu, Pūrvva*, 1.36]

83.12.19.B_83.12.20.A / 84.02.05.A / 84.02.05.C [same as 84.02.05.A]

...

jñāna-vairāgyādī — bhaktira kabhu nahe 'aṅga' [ahimsā-yama-niyamādī bule kṛṣṇa-bhakta-saṅga]

["The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as non violence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.145]

83.07.18.C / 85.10.06.B_85.10.07.A

...

jñāna-vimukta-bhakti-paramāḥ [*Upadeśāmṛta*, 10] [established in non-calculative devotion]
81.09.05.A

...

*[jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

80.08.18. A_80.08.19. A / 81.02.22.B / 81.02.28.B / 81.03.06.B / 81.09.25.B / 81.09.29.B / 81.10.01.B /
81.10.02.B / 81.10.08.B / 81.10.08.D / 81.11.06.B / 81.11.17.B / 81.11.18.B / 81.12.13.B /
81.12.21.B_81.12.22.A / 81.12.31.C_82.01.01.A / 82.01.09.B / 82.01.17.C_82.01.18.A /
82.01.18.C_82.01.19.A / 82.02.19.A / 82.03.01.C / 82.03.03.D_82.03.04.A / 82.04.14.D_82.04.16.A /
82.04.24.B_82.04.25.A / 82.05.04.B_82.05.05.A / 82.05.13.B / 82.05.18.E / 82.07.08.B_82.07.09.A /
82.09.04.B_82.09.05.A / 82.09.05.B _Sept 5 B / 82.09.06.B / 82.09.08.A / 82.10.20.B_82.10.21.A /
82.10.23.B_82.10.24.A / 82.10.24.B / 82.10.25.A / 82.11.02.A / 82.11.03.B / 82.12.07.A / 82.12.07.B /
82.12.07.C_82.12.08.A / 82.12.12.B / 82.12.22.B_82.12.23.A / 82.12.27.C_82.12.28.A /
82.12.31.C_83.01.02.A / 83.02.13.A_83.02.18.A / 83.04.30.B / 83.05.29.A / 83.07.08.A / 83.11.04.B /
83.11.11.B / 83.12.22.A / 84.02.05.A / 84.02.05.C [same as 84.02.05.A] / 85.10.03.B_85.10.04.A /
85.10.07.A

...

*jogyatā-vicāre, kichu nāhi pāi, tomāra karunā-sāra
[karunā nā hoile, kāndiyā kāndiyā, prāṇa nā rākhibo āra]*

["Oh my Lord if You come to consider whether I am fit or unfit, then I can't stand. So please give up that in my case and accept me in Your service."] [*Gurudeva*, 4, from *Śaraṇāgatī*]
[*Gurudeva Kṛpa Bindu Diya, Bhajana Lalasa*, 11] [*The Songs Of Bhaktivinoda Ṭhākura*, p 51]

81.08.28.B / 82.02.21.A / 82.04.14.B

...

[jugala-mūrti, dekhiyā mora, parama-ānanda hoyā] prasāda-sevā korite hoyā, sakala prapañca jaya

["Beholding the Deity forms of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, I feel the greatest joy. By honouring the Lord's *prasāda*, I conquer over all worldly illusions."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 37]

85.09.29.A / 86.10.20_86.10.22

...

*[jugupsitaṁ dharma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ
yad vākyato dharma itī taraḥ sthito, na manyate tasya nivāraṇaṁ janaḥ]*

["You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves."]

[*Śrīmad-Bhāgavatam*, 1.5.15]

81.12.13.B / 82.02.28.B / 82.12.16.B / 83.08.08.C

...

*[jyāyāsī cet karmaṇas te, matā buddhir janārdana, / tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava.
vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me / tad ekaṁ vada niścitya, yena śreyo 'ham
āpnuyām]*

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (*vyavasāy- ātmikā-buddhi*) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"] ["My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me."] [*Bhagavad-gītā*, 3.1-2]

82.11.21.B / 83.09.14.C_16.A_20.A / 83.09.14.C_16.A_20.A / 83.09.14.C_16.A_20.A

...

[1] kabe gaura-vane, suradhunī-taṭe, 'hā rādhe hā kṛṣṇa' bo'le

kāṇḍiyā beḍābo, deho-sukha chāḍī', nānā latā-taru-tale

[2] śwa-paca-grhete, māgiyā khāibo, pibo saraswatī-jala

puline puline gaḍā-gaḍi dibo, kori' kṛṣṇa-kolāhala

[3] dhāma-bāsī jane, praṇati koriyā, māgibo kṛpāra leśa

vaiṣṇaba-caraṇa- reṇu gāya mākhī, dhorī' avadhūta-beśa

[4] *gauḍa-braja-bane, bheda nā heribo, hoibo baraja-bāśī*
dhāmera swarūpa, sphuribe nayane, hoibe rādhāra dāsī

[1] O when, O when will this soul chant in Gaura-forest on the Ganges' banks the Holy Names "Rādhā" and "Kṛṣṇa" renouncing all the body's joys and drenched with all the tears I've wept amidst the herbs, beneath a tree?]

[2] When, at some outcaste's home shall I give up all thoughts of caste and beg to share with him humble *prasādam* and drink the water of the Saraswatī? Along the banks, my voice choked with my ecstasy I'll chant "Kṛṣṇa" in great delight.]

[3] And when will I bow down before a *dhām-bāśī* and beg from him a drop of mercy; when O when will I smear my body with the dust from a Vaiṣṇava's holy feet and wear the *avadhūta's* cloth?]

[4] Then I shall see no difference in the forest of Gauḍa and Vraja, and I will be transformed into a resident of the *dhām*. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī.]

[Śrīla Bhaktivinoda Ṭhākura's *Siddhi-lālasā*, Hanking for Spiritual Perfection. From *Śaraṇāgati*]

[*The Songs of Bhaktivinoda Ṭhākura*, pages 53-54]

[*Songs of the Vaiṣṇava Ācāryas*, pages 49-50]

81.09.06.B

...

kabe ha'be bolo se-dina āmār [(āmār) aparādha ghucī', śuddha nāme ruci, kṛpā-bale ha'be hr̥doye sañcār]

["Please tell me, when will that day be mine when my offences end and a taste for the pure Holy Name is infused within my heart by the power of divine grace?"] [*Kabe Ha'be Bolo*, from *Śaraṇāgati*, *Vijñapti*]

[*The Songs of Bhaktivinoda Ṭhākura*, pages 57-8]

[*Songs of the Vaiṣṇava Ācāryas*, pages 50-52]

85.10.26.B_85.10.27.A

...

kabe hamhera śrī-vṛndāvana visaya cadiya kabe / sudra habe mora kabe habe hera śrī vṛndāvana

Ṭhākura Mahāśaya says, What is Vṛndāvana proper? That is a stage of consciousness. Vṛndāvana really, Vṛndāvana, Goloka, all stages of consciousness, difference in the stage. So comes that subjective reality, so all subjective.

83.01.14.B_83.01.15.A

...

kāhān mora prāna nātha muralī-vadana, kāhān karoṇ kāhān pān vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: "Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

81.08.30.C_81.08.31.A / 81.08.31.B / 81.10.19.B / 81.11.30.A / 82.01.11.C_82.01.12.A /
82.03.22.B_82.03.25.A / 82.06.05.A / 82.06.15_82.06.17.A / 83.07.28.B_83.07.30.A / 83.11.14.B /
83.11.23.B / 83.11.23.C_83.11.24.A / 83.11.26.B_83.11.27.A

...

kāhāre kahiba, kebā jāne mora duḥkha / vrajendra-nandana vinu phāṭe mora buka

["To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.16*]

83.11.23.C_83.11.24.A

...

*kahibāra kathā nahe, kahile keha nā bujhaye,
[aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yānre, haya tānra dāsānudāsa-saṅga]*

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

82.01.24.B / 82.06.08.B_82.06.10.A / 82.10.10.C_82.10.12.A / 82.12.31.B / 83.01.25.B_83.01.26.A /
85.05.01.B_85.05.04.A

...

*kaivalyaṁ narakāyate tridaśapūrākāśa-puṣpāyate
durddāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādīś ca kīṭāyate
yat kārunya-kaṭākṣa-vaibhavatām taṁ gauram eva stumaḥ*

["The *yogīs*' most worshipping goal of merging with the Absolute appears as hell; the religious sense- pleasure-seekers' sought-after reward of entrance to heaven is seen as an imaginary insignificant flower in the sky; the senses, which are indomitable for the whimsical sense enjoyers, appear as a de-fanged black cobra; the entire universe is perceived as the embodiment of the ecstasy of Kṛṣṇa; and even the exalted post of Lord Brahmā, Lord Indra, etc, fervently sought after by the most elevated of the demigods, is seen as comparable to the position of an insect - for those devotees who have been blessed with the supreme fortune of receiving the merciful glance of the Supreme Lord Śrī Caitanya Mahāprabhu. Ever do I sing the infinite glories of that Supreme Lord Śrī Gaurasundara."] [*Caitanya-candrāmṛta, 5*]

83.11.22.B_83.11.23.A

...

*kālān naṣṭam bhakti-yogaṁ nijam yaḥ, prāduṣkartuṁ kṛṣṇa-caitanya-nāmā
āvīrbhūtas tasya pādāravinde, gāḍham gāḍham liyatām citta-bhṛṅgaḥ*

[Sārvabhauma Bhaṭṭācārya said: "Let the honeybee of my mind dive deep into the lotus feet of Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, Kṛṣṇa Himself. He has appeared to revive the path of unalloyed devotion, which had almost become lost due to the influence of time."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 6.255]

81.11.10.B

...

kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

[dvāparīyair janair viṣṇuḥ pañcarātraś ca kevalam] kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

["In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name."] [From Śrīla Madhvācārya's commentary *on Muṇḍaka-Upaniṣad*]

81.11.10.B / 82.05.06.A

...

*kālena naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā / mayātau brahmaṇe proktā, dharmo yasyām
mad-ātmakaḥ*

[The Supreme Personality of Godhead said: "By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*."]

[*Śrīmad-Bhāgavatam*, 11.14.3] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, 9.34]

81.09.05.B / 83.07.08.A / 85.06.08.A / 85.10.06.B_85.10.07.A / 85.11.20.B_85.11.21.A

...

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ / kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ
vrajet*

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

79.00.01.B / 81.09.11.B / 81.11.12.B / 82.01.04.C_82.01.05.A / 82.07.26.A_82.07.27.B / 82.12.19.B /
83.05.12.C / 83.09.21.B_83.09.22.A / 84.02.21.C_84.02.23.A / 85.12.21.B_22.A_27.A

...

*kalim sabhājayanty āryā, guṇa jñāḥ sāra-bhāginah / yatra saṅkīrtanenaiva, sarva-svārtho
'bhilabhyate*

["Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*."] [*Śrīmad-Bhāgavatam*, 11.5.36]

79.00.01.B / 82.02.19.B / 85.12.21.B_22.A_27.A

...

*kāmād dveṣād bhayāt snehād, yathā bhaktyeśvare manaḥ
āveśya tad-aghaṁ hitvā, bahavas tad-gatiṁ gatāḥ*

["Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him."] [*Śrīmad-Bhāgavatam*, 7.1.30] & [6.16.39, purport]

82.04.14.D_82.04.16.A

...

*kāmādinām kati na katidhā pālītā durnideśās
teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ
utsjyaitān atha yadu-pate sāmpratam labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyunkṣv ātma-dāsyē*

["O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.16]

81.11.11.C_81.11.12.A / 82.12.26.C_82.12.27.A / 83.10.22.B_83.10.23.A / 85.10.27.B /
85.11.04.B_05.A_06.B / 85.11.17.D_85.11.18.A

...

*kāma eṣa krodha eṣa, rajo-guṇa-samudbhavaḥ / mahāśano mahā-pāpmā, viddhy enam iha
vairiṇam*

["The Supreme Lord replied: Certainly it is lust, born of the mode of passion, which induces a person to commit sin. Lust is the basis of the desire for sense enjoyment, and in different situations that lust becomes transformed into anger. It is utterly insatiable and extremely malicious. Know this lust alone to be the greatest enemy of the living being in this world."] [*Bhagavad-gītā*, 3.37]

81.03.07.C_81.03.08.A / 82.06.19.C

...

*kāmais tais tair hr̥ta-jñānāḥ, prapadyante ['nya-devatāḥ
taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]*

["Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."] [*Bhagavad-gītā*, 7.20]

81.11.30.B / 82.02.24.B / 82.04.14.B / 82.11.15.B / 83.01.12.C / 83.04.01.B_83.04.02.A

...

*[kāma kṛṣṇa-karmārpaṇe, 'krodha' bhaktadveṣi-jāne, 'lobha' sādhu-saṅga harikathā
'moha' iṣṭa-lābha bine, 'mada' kṛṣṇa guṇagāne, niyukta kariba yathā tathā]*

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshipping Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."] [*Śrīla Narottama Dāsa Ṭhākura's Śrī Prema-bhakti-candrikā*, 2.10]

81.12.29.B / 82.03.03.D_82.03.04.A / 82.10.25.B_82.10.27.A / 82.10.30.B

...

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."] [*Śrīla Bhaktivinoda Ṭhākura's Kalyāṇa-kalpataru, Upadeśa* 18]

82.02.28.C / 82.03.01.D / 82.03.08.B / 82.09.06.B / 82.10.01.B_06.A_08.A / 82.11.17.B /
83.02.06.B_83.02.07.A / 83.08.28.C_83.08.30.A / 83.09.20.B / 85.07.21.C_85.07.30.A / 85.11.17.C

...

*[kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi hoy
tumi to' barile kāma, mithya tahe prema nāma, aropile kise subha hoy?]*

["My dear brother, just compare the characteristics of your bogus lust with the characteristics of true love for Kṛṣṇa, there is practically no difference at all in the external symptoms of both.

Nevertheless, this artificial lust is definitely not true love at all. You are completely covered with lust, but you lie and falsely call it *prema*. Therefore how will you be blessed with real spiritual well being?"]

[*Kalyāṇa Kalpataru, Upadeśa*, 18]

83.06.09.B_83.06.10.A / 85.07.21.C_85.07.30.A

...

kāmasya nendriya-prītir, lābho jīveta yāvatā / jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [*Śrīmad-Bhāgavatam*, 1.2.10]

81.10.02.C_81.10.03.A / 81.10.03.B_81.10.04.A / 83.07.08.A / 83.10.13.A

...

kāminīra kāma, nahe tava dhāma, tāhāra mālīka kevala "yādava."

Prabhupāda says in his *duṣṭa mana! tumi kisera vaiṣṇava?* [From *Vaiṣṇava Ke? Who is a Vaiṣṇava?*]

[*Mahājana-racita gītā*, Bhaktisiddhānta Saraswatī Ṭhākura] [*Gauḍīya Kaṇṭhahāra*, 3.24]

[A collection of verse quoted in Śrīla Śrīdhara Mahārāja's books, 236]

The literal meaning is, the enjoying aspect of the women is not for you; it is only reserved for Kṛṣṇa. Kṛṣṇa is the only enjoyer of the beauty or anything to be enjoyed from the women section. It is mentioned there literally in that portion. - If any lady comes to you, "Oh, she's for the enjoyment of Kṛṣṇa, not for anyone, what to speak of me, not to be enjoyed by anyone, but only for Kṛṣṇa." - He's the only enjoyer of all the lady experience. And *kanak*, money, all for Nārāyaṇa, Lakṣmī. Lakṣmī for Nārāyaṇa. And *pratiṣṭhā*, name, fame, that is for Gurudeva, Baladeva, Rādhārāṇī. - Kṛṣṇa is the enjoyer of all sensual pleasure that comes in the human section. - The pleasure that we like to enjoy from the company of the women, this pleasure is only reserved for Kṛṣṇa.

81.08.28.C / 81.11.28.B / 83.02.11.A / 83.02.13.A_83.02.18.A / 83.04.14.A_83.04.15.A / 83.04.25.A / 84.01.23.B_84.01.25.A / 85.12.09.B_85.12.10.A / 85.12.17.A

...

kam prati kathayitum iṣe, samprati ko vā pratītim āyātu / go-patī-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.98] & [*Padyāvalī*, 98]

80.08.20.B / 82.01.28.A / 82.04.16.D_82.04.18.A / 82.12.14.B_15.A_16.A / 83.04.16.B / 83.08.31.B_83.09.01.A / 83.09.01.B / 83.12.19.B_83.12.20.A / 85.10.15.B / 85.11.10.B / 85.11.14.B_85.11.15.A / 87.02.20.A

...

[kaṁsārīr api saṁsara, vāsanā-baddhaśṛṅkhalām] / rādhām ādhāya hṛdaye, tatyaja vraja sundariḥ

["Lord Śrī Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He wanted to dance with Her. In this way, He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja."] [*Gītā-Govinda*, 3.1] & [*Caitanya-caritāmṛta, Madhya-līlā*, 8.106]

81.11.13.B / 82.05.04.B_82.05.05.A / 82.05.13.C_82.05.14.A / 83.03.28.A / 85.08.25.B_85.08.27.A

...

*kāmyānām karmaṇām nyāsaṁ, sannyāsaṁ kavayo viduḥ
sarva-karma-phala-tyāgaṁ, prāhus tyāgaṁ vicakṣaṇāḥ*

["The Supreme Lord said: According to the learned, the abandonment of all materially desirable actions is called renunciation (*sannyāsa*), and the abandonment of the fruits of all kinds of action (whether daily, incidental, or based on material desire) is called detachment (*tyāga*)."] [*Bhagavad-gītā*, 18.2]

82.12.19.C_82.12.22.A

...

"kanaka-kāminī," pratiṣṭhā-bāghinī," chāḍiyāche yāre sei ta' vaiṣṇava

["Money, women, and fame are like tigers. A Vaiṣṇava gives them up and keeps them at a distance. Such a devotee, who is without material attachments, is a *śuddha-vaiṣṇava*. Such a devotee has conquered over the material world and its illusions of enjoyment. Accepting only what is needed in the service of the Lord, he remains free from the diseased mentality of material enjoyment and dedicates himself in the Lord's service. Free from all false attachments, he sees everything in relationship to Kṛṣṇa, understanding that everything is meant for the pleasure of Śrī Kṛṣṇa."] [From "*Vaiṣṇava ke?*" - '*Who is a Vaiṣṇava?*'] [*Mahājana-racita gītā*, from *Gauḍīya Kaṇṭhahāra*, 3.24] & [Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 236]

82.12.10.B_82.12.11.A

...

kānṭhā-karaṅgiyā mora kāṅgāla bhakta-gaṇa / vṛndāvane āile tāṇdera kariha pālana

[Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small water pot. Therefore, Sanātana, you should give them shelter and maintain them."] [*Caitanya-caritāmṛta, Madhya-līlā*, 25.183]

82.07.08.A

...

*kari' eta upadrava, citte varṣe sudhā-drava, more ḍāre premera sāgare;
kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta saba hare*

[While causing such an ecstatic disturbance, the Holy Name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad and has stolen away my heart and all my wealth.]

[*Śrī Nāma-Māhātmya*, 4, from Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*]

81.09.29.B_81.10.02.A

...

*karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa
amṛta baliyā yebā khāya, nānā yoni sadā phire
kadarya bhakṣaṇa kare*

["The path of *karma-kāṇḍa* and the path of *jñāna-kāṇḍa* are just like strong pots of poison. A person who mistakes this poison to be nectar and drinks it travels in different species of life. And, according to his body, he eats all types of abominable things."] [Narottama dāsa Ṭhākura]
[*Śrīmad-Bhāgavatam*, 4.25.11. Purport]

83.10.27.C_83.10.28.A

...

*[karmaṇaiva hi saṁsiddhim, āsthitā janakādayaḥ / loka-saṅgraham evāpi, sampaśyan kartum
arhasi]*

["King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses."]

[*Bhagavad-gītā*, 3.20]

81.09.20.A / 82.10.22.B_82.10.23.A

...

karmaṇā karma-nirhāro, na hy ātyantika iṣyate / avidvad-adhikāritvāt, prāyaścittaṁ vimarśanam

[Śukadeva Gosvāmī, the son of Vedavyāsa, answered: My dear King, since acts meant to neutralize impious actions are also fruitive, they will not release one from the tendency to act fruitively. Persons who subject themselves to the rules and regulations of atonement are not at all intelligent. Indeed, they are in the mode of darkness. Unless one is freed from the mode of ignorance, trying to counteract one action through another is useless because this will not uproot one's desires. Thus even though one may superficially seem pious, he will undoubtedly be prone to act impiously. Therefore real atonement is enlightenment in perfect knowledge, *Vedānta*, by which one understands the Supreme Absolute Truth.] [*Śrīmad-Bhāgavatam*, 6.1.11]

82.10.08.B_82.10.10.A

...

[*hasti snāna prāyaścitta* [the elephant's bath]

[*kuñjara-śaucavat*, elephant's bath, [*Śrīmad-Bhāgavatam*, 6.1.10]

82.10.08.B_82.10.10.A

...

karmaṇāṁ pariṇāmitvād, ā-viriñcyād amaṅgalam / [vipaścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all he has seen is temporary, similarly, all things within the universe have a beginning and an end."]

[*Śrīmad-Bhāgavatam*, 11.19.18]

81.11.11.C_81.11.12.A / 82.01.12.C_82.01.16.A / 82.01.13.C / 82.01.16.B_82.01.17.A / 82.05.10.B / 82.11.15.C / 82.12.03.B_82.12.04.A / 83.01.02.B / 83.11.23.C_83.11.24.A / 85.10.21.B_85.10.22.A / 85.12.13.B

...

*karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ, gahanā karmaṇo gatiḥ*

["The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is and what inaction is."] [*Bhagavad-gītā*, 4.17]

82.07.16.B_82.07.18.A

...

*karmaṇy akarma yaḥ paśyed, akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu, sa yuktaḥ kṛtsna-karma-kṛt*

["One who realises that the selfless action performed by the man of pure knowledge is never subject to bondage and is therefore in fact inaction whereas the abnegation practised by a renunciate of impure heart is the ill-fated cause of bondage he is, among men, the intelligent *yogī* and factual executor of all works."]

[*Bhagavad-gītā*, 4.18]

81.11.03.B / 82.07.16.B_82.07.18.A

...

karmāṇy ārabhamāṇānāṁ, duḥkha-hatyai sukhāya ca / paśyet pāka-viparyāsaṁ, mithunī-cāriṇāṁ nṛṇāṁ

["Śrī Prabuddha said: Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavours to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases."] [*Śrīmad-Bhāgavatam*, 11.3.18]

81.11.09.C_81.11.10.A

...

[karmaṇy evādhikāras te,] mā phaleṣu kadācana / mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

81.01.11.B / 81.08.10.C / 81.09.20.A / 81.09.26.A / 81.09.26.B_81.09.27.A / 81.10.04.B_81.10.05.B / 81.10.19.A / 81.10.19.B / 81.11.02.A / 81.12.21.B_81.12.22.A / 82.02.19.D / 82.02.27.A / 82.03.02.D / 82.03.02.E_82.03.03.A / 82.03.07.B / 82.03.11.B_82.03.13.A / 82.04.06.C_82.04.14.C / 82.05.01.B / 82.05.15.B / 82.06.19.D_82.06.30.A / 82.07.27.A / 82.08.29.A / 82.10.01.B_06.A_08.A / 82.11.14.A / 82.11.27.B / 82.12.08.B_82.12.09.A / 82.12.10.B_82.12.11.A / 82.12.25.C_82.12.26.A / 83.02.13.B / 83.05.29.A / 83.06.09.B_83.06.10.A / 83.08.28.B / 83.09.21.A / 85.10.31.B_85.11.02.A

...

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Upadeśāmṛta*, 10]

79.00.01.A / 81.08.22.A / 81.08.25.A / 81.09.15_81.09.19.A / 81.11.09.C_81.11.10.A / 81.12.13.B /
81.12.22.C_81.12.23.A / 82.05.01.C_82.05.02.A / 82.07.09.B_82.07.10.A / 82.11.07.B / 82.12.16.B /
83.06.09.B_83.06.10.A / 83.07.28.B_83.07.30.A / 83.08.30.B_83.08.31.A / 85.11.04.B / 85.11.17.C /
85.11.18.B_85.11.20.A

...

*[kārpaṇya-doṣopahata-svabhāvaḥ, prcchāmi tvām dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me, śiṣyas te 'haṁ sādhi mām tvām prapannam]*

["Now I am bewildered. What is my real duty? Overwhelmed by apprehension for the fall of our dynasty, I am begging You to please tell me clearly which course of action is most beneficial for me. I am Your surrendered disciple. Kindly instruct me."] [*Bhagavad-gītā*, 2.7]

81.03.02.C_81.03.03.A

...

kartuṁ necchasi yan mohāt kariṣyasi avaśo 'pi tat [*Bhagavad-gītā*, 18.60]

["Compelled by the work born of your own nature, you will act all the same."] 81.09.05.C

...

kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate / puruṣaḥ sukha-duḥkhānām, bhoktṛtve hetur ucyate

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

83.01.11.C_83.01.12.A / 83.08.06.B_83.08.07.A / 83.10.05.B / 84.01.23.B_84.01.25.A /
84.02.26.B_84.02.27.A / 85.10.16.A

...

*kastūrikāyā dvau bhāgau, catvāraś candanasya tu
kuṅkumasya trayaś caikaḥ, śaśinaḥ syāt catuḥ-samam*

["Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama*."] [*Garuḍa Purāṇa*] [*Caitanya-caritāmṛta, Antya-līlā*, 4.197 purport]

82.03.29.D_82.03.30.A / 82.03.30.B_82.03.31.A

...

kathā gānaṁ nāṭyaṁ gamanam [*Brahma-saṁhitā*, 56] 73.03.00.A

...

*'ke āmi,' 'kene āmāya jāre tāpa-traya', ihā nāhi jāni -- 'kemane hita haya'
'sādhya'-sādhana'-tattva puchite nā jāni, kṛpā kari' saba tattva kaha ta' āpani"*

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] ["Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.102-103]

81.08.14.B / 81.12.31.B / 82.05.06.B / 82.11.19.D_82.11.20.A / 82.12.06.B / 84.03.10.B

...

kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ / aghaṁ dhunvanti kārtsnyena, nīhāram iva bhāskaraḥ

["Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."] [*Śrīmad-Bhāgavatam*, 6.1.15]

81.08.12.C / 81.11.02.B / 82.10.08.B_82.10.10.A

...

[keśāgra-śata-bhāgasya śatāṁśaḥ sādṛśātmakaḥ / jīvaḥ sūkṣma-svarūpo 'yaṁ saṅkhyātīto hi cit-kaṇaḥ]

["There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair."] [*Śrīmad-Bhāgavatam*, 11.7.42, purport] & [*Bhagavad-gītā As It Is*, 2.17, purport]

["If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all *cit-kaṇa*, particles of spirit, not matter."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.140]

82.05.04.B_82.05.05.A / 82.09.08.A / 85.09.30.B_85.10.02.A

...

*keśava tuwā jagata bicitra [karama-vipāke
bhava-bana bhrama-i, pekhaluṇ raṅga bahu citra]*

*tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'*

*tab koi nija-mate, bhukti, mukti jācato,
pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād*

baimukha-bañcane, bhaṭa so-sabu,

*niramilo vividha pasār daṇḍabat dūrato,
bhaktivinoda bhelo, bhakata-caraṇa kori' sār.*

[“Oh Lord! Your creation is a very wonderful type, different and variagated. My real pain however, is from out of separation from You. And here I am seeing a diverse character of different types, different sectarian views. But the real purpose of all these things is only our separation from You. If we are to diagnose properly, only our separate existence from You - separate consciousness - is the root of all this faithfulness. I am suffering from Your separation, but so many doctors of different types have come. They are running to me to cure me; Kapila - Śaṅkara, Patañjali - Yoga, Gautama, Kaṇada - everything produced from atoms - Kaṇada. Bauddha - that is, the dissolution of the mental system ends everything. Jaiminī, although good activity is transient, still, what to do? “Go on doing good activity and try to live happily; there is no other end to life.” They come apparently to represent You, but, when they give delivery to things, we find that either they advocate enjoyment or salvation; exploitation or salvation, that is in their fund and nothing else! In whatever dress they may couch, but ultimately if it is analysed we find either salvation, pleasure or this total dissolution into indecipherable something? But, to take us to that goal, only these two goals, they create various kinds of charming traps to catch us. But, ultimately, they lead us to these two and nothing else. Either the higher planes of life in the subtle world (for the time being) or complete annihilation, effacement. Why are they here? It is the view from the Universal standpoint; they have come to segregate those that are not sincere. Those that are sincere will not be affected by such canvassing. They come for only those half-hearted persons and take them away from this camp. Then, the devotees may go on in their own way peacefully. They won’t be able to come to disturb them. They are in their own path. That is the underlying purpose of You. They have created multifarious very charming things for their canvassing. But anyhow, I might have been saved. I understand that definitely only the feet dust of Your devotees is everything for me - nothing else! I want only the holy feet dust of Your devotee. No other ambition I have got! And I have got this sort of yearning by Your Grace. So, Bhaktivinoda discarded them.”]

[Śrīla Bhaktivinoda Ṭhākura’s *Bhakti-pratikūla-bhāva Varjanāṅgikāra*,
Renunciation of conduct averse to pure devotion. From *Śaraṇāgati*]
[*The Songs of Bhaktivinoda Ṭhākura*, pages 29-30]
[Collection of verses quoted in Śrīla Śrīdhara Mahārāja’s books, 229]

82.02.23.B / 82.02.23.C / 82.11.01.B / 83.09.20.B / 85.07.21.C_85.07.30.A / 85.09.16.A_85.09.17.A

...

khaṭvāṅgo nāma rājarṣir, jñātveyattām ihāyusaḥ / muhūrtāt sarvvaṁ utsrjya, gatavān abhayaṁ harim

[“The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead.”] [*Śrīmad-Bhāgavatam*, 2.1.13]

81.08.21.A / 83.11.24.B_83.11.26.A

...

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

79.00.00.A / 79.00.01.B / 81.02.25.B / 81.08.12.B / 81.08.14.A / 81.08.27.B / 81.08.28.A /
81.09.28.B_81.09.29.A / 81.10.10.B / 82.05.12.C_82.05.13.A / 83.10.30.C_83.10.31.A /
83.12.15.A_83.12.19.A

...

ki kahiba re sakhi ājuka ānanda ora, cira-dīne mādharma mandire mora

[Advaita Ācārya said: "'My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Kṛṣṇa is in My house.'"] [*Caitanya-caritāmṛta, Madhya-līlā*, 3.114]

82.01.16.B_82.01.17.A

...

"ki lāgi" chāḍāilā ghara, [nā jāni uddeśa / ki mora kartavya, prabhu kara upadeśa"

["I do not know why I have given up household life," he said. "What is my duty? Kindly give me instructions."] [*Caitanya-caritāmṛta, Antya-līlā*, 6.229]

82.10.29.B

...

*kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]*

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

82.01.27.B / 82.02.21.A / 82.06.30.B / 82.07.16.B_82.07.18.A / 83.04.14.A_83.04.15.A / 83.04.16.B /
83.05.04.A / 83.09.14.C_16.A_20.A / 85.08.20.A

...

*[kiṁ pādānte luṭhasi vimanāḥ svāmīno hi svatantrāḥ / kiñcit kālāṁ kvacid abhiratas tatra kas te
'parādhaḥ
āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge / bhartr-prāṇāḥ striya iti nanu tvam
mamaivānuneyaḥ]*

["Why have You fallen disconsolate at My feet? The husband is always independent. He may stay for some time, and then He may also go away. What fault is there on Your part? It is I who am the

sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologize to You.”]

[From Śrīla Rūpa Goswāmī's *Śrī Padyāvalī*, part one, text 385.]

82.04.28.B / 86.10.20_86.10.22

...

kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha / [varam muhūrtam viditam, ghaṭate śreyase yataḥ]

["What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest."]

[*Śrīmad-Bhāgavatam*, 2.1.12]

81.08.21.A / 82.02.28.B / 82.04.16.C / 82.11.14.A / 83.11.24.B_83.11.26.A / 85.08.20.A / 85.09.16.A_85.09.17.A / 85.10.14.A_85.10.15.A / 86.10.20_86.10.22

...

*kiṁ punar brāhmaṇaḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukhaṁ lokam, imam prāpya bhajasva mām*

["So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births."] [*Bhagavad-gītā*, 9.33]

81.09.01.B / 82.05.06.B / 83.05.25.A

...

*kiṁ tad brahma kim adhyātman, kiṁ karma puruṣottama
adhibhūtaṁ ca kiṁ proktam, adhidaivan kim ucyate*

[Arjuna inquired: "O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me."]

[*Bhagavad-gītā*, 8.1]

82.04.14.D_82.04.16.A

...

kintu tomāra prema dekhi' mane anumāni / mādhavendra-purīra 'sambandha' dhara - jāni

["Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding."] [*Caitanya-caritāmṛta, Mādhya-līlā*, 17.172]

79.00.00.A / 81.03.02.A / 81.03.03.C_81.03.04.A / 82.06.05.A

...

kintu yadi latāra saṅge uṭhe 'upaśākhā', bhukti-mukti-vāñchā, yata asaṅkhyā tāra lekḥā

[Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.158]

83.02.12.A

...

kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicāṛile, āche tara-tama

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

79.00.00.A / 81.02.26.B / 81.03.05.C / 81.08.14.C / 81.08.17.A_81.08.18.A / 81.09.01.C_81.09.02.A / 81.09.20.B / 81.10.10.B / 81.11.02.B / 82.03.30.B_82.03.31.A / 82.05.03.B / 82.05.09.B / 82.06.17.B_18.A_19.A / 82.06.19.B / 82.10.30.C_82.11.01.A / 82.11.07.B / 83.02.06.B_83.02.07.A

...

*kirāta-hūñāndhra-pulinda-pulkaśā, ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ, śudhyanti tasmai prabhaviṣṇave namaḥ*

["Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him."] [*Śrīmad-Bhāgavatam*, 2.4.18]

82.01.29.A

...

kīrtanakhya bhakti-samyoga-naīva. Jīva Gosvāmī Prabhu says: *anyangam yajane ke* [?] *kīrtanakhya bhakti-samyoga-naīva* [part of verse 13.41 in *Gauḍīya Kaṇṭhahārā*] If other forms of *sādhana*, *śravaṇam*, *kīrtanam*, *smaraṇam*, *pāda-sevanam*, all these, but they must be subservient to *kīrtana*.

81.09.11.B

...

kīrtana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava

[From *Vaiṣṇava ke? 'Who is a Vaiṣṇava?'*] [*Gauḍīya Kaṇṭhahārā*, 3.24]

Nirjjana bhajan, *smaraṇ*, exclusively devoted to one's own self, unconscious of the environment one may go on with his *smaraṇ* within, but that is not at all possible for the beginners.

81.09.11.B

...

kīṭa janma hau yathā tuwā dāsa, [bahir-mukha brahma-janme nāhi āś]

["Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."] [From *Mānasa Deha Geḥa, Śaraṇāgati*, 3.5]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

81.03.07.B / 81.10.03.B_81.10.04.A / 82.10.10.B

...

*klaibyaṁ mā sma gamaḥ pārtha, naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ, tyaktvottiṣṭha parantapa*

["O son of Kuntī, give up this cowardice, for it does not become you. O great hero, cast off this petty weakness of heart, and arise for battle!"] [*Bhagavad-gītā*, 2.3]

85.06.08.A

...

*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]

81.08.10.B / 81.08.10.C / 81.11.13.C_81.11.14.A / 82.11.13.D_82.11.14.A / 82.11.14.A / 83.01.11.B /
83.02.11.A / 83.03.25.D / 83.05.06.B / 83.05.25.A / 83.12.19.B_83.12.20.A / 84.02.05.A /
84.02.05.C [same as 84.02.05.A] / 84.02.19.B_84.02.21.A / 84.03.22.C / 85.10.07.A / 85.10.15.B /
85.10.31.B_85.11.02.A

...

*kleśo 'dhika-taras teṣām, avyaktāsakta-cetasām / [avyaktā hi gatir duḥkhaṁ, dehavadbhir
avāpyate]*

["Persons whose minds are attached to the impersonal Brahman undergo excessive tribulation, because for embodied souls, the means and end of impersonalism is attained in an unhappy way."] [*Bhagavad-gītā*, 12.5]

82.06.15_82.06.17.A

...

kona bhāgye kona jīvera 'śraddhā' yadi haya, [tabe sei jīva 'sādhu-saṅga' ye karaya]

["If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 23.9]

81.11.01.B

...

kona durvikṣā nāi chāḍ'a āra jagate eka mātra kṛṣṇa-kathā-durvikṣā.

Our Guru Mahārāja told, "I do not admit of any other conception of famine. But only famine is here and that is of Kṛṣṇa *kathā*, Kṛṣṇa *smṛti*, Kṛṣṇa consciousness. Only that famine is here and I don't admit any other conception of famine or want in this world. *Kṛṣṇa-kathā-durvikṣā*."
[*Subjective Evolution of Consciousness*, p 20]

82.02.17.A / 82.02.20.B / 82.03.02.B

...

ko nu rājann indriyavān, mukunda-caraṇāmbujam / na bhajet sarvato-mṛtyur, upāsyam amarottamaiḥ

["My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshipping even for the greatest of liberated souls?"]
[*Śrīmad-Bhāgavatam*, 11.2.2]

82.01.21.C_82.01.22.A / 82.01.27.B

...

korila pippalikhanda kapha nibārite, ulatiyā āro kapha baḍila dehetē

["Oh, I came to make a drastic treatment of the cold, but I see that what I came to give, that has an opposite reaction. The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease. Then what to do? I came to work out relief for the people, and the people they are standing against Me, the well-wisher, the relief giver. Then, what may be the remedy for them?"]

So, He went to take *sannyāsa*. [*Śrī Vaiṣṇava Toṣaṇi* magazine, 2.1, Jan-Feb, 1993, p 4]
[Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 239]

83.01.12.D_83.01.14.A / 83.05.24.A / 84.02.05.B / 84.02.05.D [same as 84.02.05.B]

...

koti janme brahma jnane, brahmasmi brahmasmi vedanta anusidan [?]

[koṭi-janme brahma-jñāne yei 'mukti' naya / ei kahe, — nāmābhāse sei 'mukti' haya"]

["After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name."] [*Caitanya-caritāmṛta, Antya-līlā*, 3.194]

81.08.30.B

...

[koṭi-jñāni-madhye haya eka-jana 'mukta'] / koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

["Out of many millions of liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.148]

81.08.25.A / 82.11.11.A_82.11.12.A / 83.06.09.B_83.06.10.A

...

koṭi-kāmadhenu-patira chāgi yaiche mare / ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 15.179]

81.03.05.B / 82.01.21.C_82.01.22.A / 82.05.14.B / 82.09.04.B_82.09.05.A / 82.10.20.B_82.10.21.A / 82.11.19.D_82.11.20.A / 82.12.26.B

...

*krpayā hari-kīrtana-mūrti-dharam, [dharāṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padam, praṇamāmi sadā prabhupāda-padam]*

[Bestowing his grace upon all souls, he is *Hari-kīrtana* incarnate. As the associate of Śrī Gaura, he relieves Mother Earth of the burden of offences committed upon her. And he is so gracious that his endearance of all beings excels that of even a father. I make my obeisance unto him - the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.] [*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 8]

82.01.05.B_82.01.07.A / 82.01.29.A

...

*[kṛṣṇa-bahir-mukha haiyā bhoga vāñchā kare, nikaṭa-stha māyā tāre jāpaṭiyā dhare
piśācī pāile yena mati-chhanna haya, māyā-grasta jīvera haya se bhāva udaya
"āmi nitya kṛṣṇa-dāsa" – ei kathā bhule, māyāra naphara haiyā cira-dina bule
kabhu rājā, kabhu prajā, kabhu vipra, śudra, kabhu sukhī, kabhu duḥkhī, kabhu kīṭa, kṣudra
kabhu svarge, kabhu martye, narake vā kabhu, kabhu deva, kabhu daitya, kabhu dāsa prabhu]*

["Being averse to the loving service of the Supreme Lord, the living entity tries to satisfy his lusty desires for sense gratification, and the illusory energy clasps him tightly within her embrace. The

living entity, thus captured by the illusory energy, becomes just like a madman under a witch's spell. "I am the eternal servant of Kṛṣṇa" – forgetting this, the soul becomes the slave of *māyā* and forever wanders through a succession of lives. Sometimes he is a king and sometimes a subject. Now he is a *brāhmaṇa*, now a *śūdra*, now an insignificant ant. Sometimes happy, sometimes sad, now he goes to heaven, now to hell. Sometimes he is a god and sometimes a devil, now a servant, now a lord." [*Prema-Vivarta*]

83.11.11.B / 85.11.10.B_85.11.11.A1

...

kṛṣṇa bhakta haya yadi balavāna, bidhīra kalama kāthi kore khān khān

[Lord Brahmā says: "If a devotee of Śrī Kṛṣṇa is very powerful, he can easily cut into pieces that which is written down as his destiny."]

81.11.03.B

...

[kṛṣṇa-bhakti haya abhidheya-pradhāna,] bhakti-mukha-nirīkṣaka karma-yoga-jñāna

["Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul – *karma*, *jñāna*, *yoga* and *bhakti* – but all are dependent on *bhakti*."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.17]

81.11.29.A

...

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' / [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.83]

81.08.21.B_81.08.22.A / 81.12.30.B / 82.02.19.A / 82.03.03.D_82.03.04.A / 82.05.12.B / 83.02.11.A / 83.08.13.A / 83.11.13.A / 85.07.21.C_85.07.30.A / 85.09.24.A_85.09.27.A / 85.10.20.B_85.10.21.A / 85.12.21.B_22.A_27.A / 87.02.20.A

...

kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana / lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa

["You will also have to explain Kṛṣṇa's devotional service, establish centres for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage, and teach people how to adopt the renounced order."]

[*Caitanya-caritāmṛta*, *Antya-līlā*, 4.80]

82.05.12.C_82.05.13.A / 83.04.16.B / 84.02.26.B_84.02.27.A

...

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.70]

81.02.28.B / 81.09.28.B_81.09.29.A / 81.11.02.A / 81.11.24.A / 81.12.13.B / 82.02.18.C_82.02.20.A /
82.02.19.E / 82.05.04.A / 82.05.16.C_82.05.18.A / 82.05.18.F / 82.11.02.A / 82.11.08.B / 82.12.06.B /
83.05.04.A / 83.10.14.B_83.10.16.A / 83.11.13.A / 83.11.23.B / 83.12.04.A_83.12.09.A / 84.03.01.B /
85.08.07.A / 85.08.24.B_85.08.25.A / 85.10.17.B_85.10.18.A / 85.11.04.A / 85.11.16.B_85.11.17.A /
85.11.26.A / 85.12.08.B_85.12.09.A / 86.10.24.B_86.10.5.A

...

[kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukḥa]

["The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.117]

81.03.04.C_81.03.05.A / 81.12.09.B / 82.01.27.B / 82.05.06.B / 83.08.09.D_83.08.10.A / 83.09.01.B /
85.11.20.B_85.11.21.A

...

*kṛṣṇadāsa kavirāja, rasika bhakata-majha, jenho kaila caitanya-carita
-gaura-govinda-līlā, sunite galaye sila, tahate na haila mora cite*

["Among the devotees Kṛṣṇadāsa Kavirāja is extremely expert at relishing the transcendental nectar of the mellows of love of God. When the stones hear his *Caitanya-caritāmṛta* and *Govinda-līlāmṛta*, they begin to melt in ecstasy. In spite of this, I cannot appreciate him within my heart."] [*Prarthana*, 3.3]

82.10.29.C_82.10.30.A / 82.11.06.B

...

*kṛṣṇa hoite catur-mukha, hoy kṛṣṇa-sevonmukha, brahmā hoite nāradera mati,
nārada hoite vyāsa, madhva kohe vyāsa-dāsa, pūrṇaprajña padmanābha gati*

[The Disciplic Succession of the teachings of the science of pure devotional service to the Supreme Personality of Godhead, originates from the Lord Himself, Bhagavān Śrī Kṛṣṇa. Śrī Kṛṣṇa revealed this divine knowledge at the beginning of creation unto the four-headed Brahmā, who then taught it to his son Devarṣi Nārada Muni. Nārada taught it to his disciple the great sage Kṛṣṇa Dvaipāyana Vyāsadeva, who was empowered to compile the Vedic literatures. Vyāsadeva revealed this divine knowledge to Śrīpāda Madhvācārya (a.k.a Pūrṇaprajña Tīrtha), who visited Vyāsadeva at

Badarikāśrama in the thirteenth century to learn *Vedānta* philosophy from him. From Madhvācārya the science of pure devotional service was passed to Padmanābha Tīrtha.]

[First line of *Śrī Guru-paramparā*, compiled by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

[*Songs of the Vaiṣṇava Ācāryas*, pages 90-93]

82.10.22.B_82.10.23.A

...

kṛṣṇa indriya tattva, kṛṣṇa santosh. Be conscious that the enjoyer is Kṛṣṇa. 81.12.04.B

...

kṛṣṇa-karmārpaṇa-sarva-sādhya-sāra. [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]

"We must be fully conscious that all the activities of *varṇāśrama* have got direct connection with Kṛṣṇa, not indirect."

81.03.10.A / 85.12.08.B_85.12.09.A

...

Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he
Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he
Rāma Raghava Rāma Raghava Rāma Raghava raksa mam
Kṛṣṇa Kesava Kṛṣṇa Kesava Kṛṣṇa Kesava paihi mam

In this way in dancing posture He's progressing towards the South. 82.02.03.A

...

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanam, rāma-rāma-gāna-ramya-divya-chanda-nartanam
yatra-tatra-kṛṣṇa-nāma-dāna-loka-niṣṭaram, prema-dhāma-devam eva naumi gaura-sundaram

["The Lord travelled to the holy places of pilgrimage in South India with the clever underlying compassionate intention of delivering the fallen souls. Appearing as a beautiful young renunciate He distributed the sweet transcendental Names of the Supreme Lord, singing *Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he*...as He strolled down the different pathways, entered temples and visited homesteads. During His sacred pilgrimage sometimes the Lord would be carried away by some indescribable, ineffable, divine exaltation and would sing "*Rāma Rāma*" and dance gracefully with most charming gestures and rhythms. Regardless of any time, place, circumstance, or personal qualification, He magnanimously delivered all those in South India who came in contact with Him by inspiring them to chant Kṛṣṇa's Holy Names with pure devotion. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love."] [*Śrī Premadhāma-Deva-Stotram*, 22]

82.02.03.A

...

kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,

se caitanya-lilā haya, sarovara akṣaya, mano-hamṣa carāha' tahate

["There is no doubt that we find the highest nectarine taste of *rasa* in Kṛṣṇa *lilā*. But what is Gaura *lilā*? In Gaura *lilā*, the nectar of Kṛṣṇa *lilā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa *lilā* hundreds of streams are flowing."]

[*Caitanya-caritāmṛta*, *Madhya-lilā*, 25.271]

82.01.12.C_82.01.16.A / 82.02.23.A / 82.05.04.A / 82.05.14.B / 87.00.00.A_802

...

kṛṣṇa-lilā bhāgavate kahe veda-vyāsa, caitanya-lilāra vyāsa – vṛndāvana-dāsa

["As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in the *Śrīmad-Bhāgavatam*, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya."] [*Caitanya-caritāmṛta*, *Ādi-lilā*, 8.34]

82.04.18.B / 83.11.02.B_83.11.04.A

...

kṛṣṇa-mantra haite habe saṁsāra mocana / kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

["The Kṛṣṇa *Gāyatrī mantra* liberates one from repeated birth and death in this world; the Holy Name of Kṛṣṇa gives one shelter at the lotus feet of Kṛṣṇa."] [*Caitanya-caritāmṛta*, *Ādi-lilā*, 7.73]

81.02.28.A / 83.07.18.C / 85.06.09.A / 85.08.02.A_85.08.05.A

...

kṛṣṇa-nāma cintāmaṇi, akhila-rasera khani [*Śrī Nāma-Māhātmya* 8]

81.10.02.B

...

(1) *kṛṣṇa-nāma dhare koto bal*

viṣaya-vāsanānale, mora citta sadā jwale, ravi-tapta maru-bhūmi-sam

karna-randhra-patha diyā, hṛdi mājhe praveśiyā, variṣoya sudhā anupam

[What power does the Name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, just like a desert scorched by the rays of the sun. The Holy Name, entering the core of my heart through the holes of my ears, showers unparalleled nectar upon my soul.]

(2) *hṛdoya hoite bole, jihvāra agrete cale, śabda-rūpe nāce anukṣaṇ*

kaṇṭhe mora bhaṅge swara, aṅga kāṇhe thara thara, sthira hoite nā pāre caraṇ

[The Holy Name speaks from within my heart, moves onto the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body shivers again and again, and my feet cannot remain still.]

(3) *cakṣe dhārā, dehe gharma, pulakita saba carma, vivarna hoilo kalevara
mūrchita hoilo man, pralayera āgaman, bhāve sarva-deha jara jara*

[Rivers of tears flow from my eyes, perspiration completely soaks my body, all my skin thrills with rapture, my hairs stand on end, and my complexion turns pale and discoloured. My mind grows faint, I begin to experience devastation, and my entire body is shattered in a flood of ecstatic emotions.]

(4) *kori' eto upadrava, citte varṣe sudhā-drava, more ḍāre premera sāgare
kichu nā bujhite dilo, more to' bātula koilo, mora citta-vitta saba hare*

[While causing such an ecstatic disturbance, the Holy Name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad by having stolen away my mind and all my resources.]

(5) *loinu āśroya jā'r, heno vyavahāra tā'r, varnite nā pāri e sakal
kṛṣṇa-nāma icchā-moy, jāhe jāhe sukhī hoy, sei mora sukhera sambal*

[Such is the behaviour of Him in whom I have taken shelter. I am not capable of describing all this. The Holy Name of Kṛṣṇa is independent and thus acts on His own sweet will. In whatever way He becomes happy, that is also my way of happiness.]

(6) *premera kalikā nām, adbhuta rasera dhām, heno bala karaye prakāś
īṣat vikaśī' punaḥ, dekhāy nija-rūpa-guna, citta hari' loya kṛṣṇa-pāś*

[The Holy Name is the bud of the flower of divine love, and is the very abode of astonishing mellows. Such is the power He manifests that when His Holy Name starts to blossom a little further, it then reveals His own divine form and qualities. Thus my heart is abducted and taken directly to Kṛṣṇa.]

(7) *pūrṇa vikaśita hoiyā, braje more jāya loiyā, dekhāy more swarūpa-vilās
more siddha-deha diyā, kṛṣṇa-pāśe rākhe giyā, e dehera kore sarva-nāś*

[Blossoming fully, the flower of the Holy Name takes me to Vraja and reveals to me His own love-dalliance. This Name gives to me my own eternal spiritual body, keeps me right by Kṛṣṇa's side, and completely destroys everything related to this mortal frame of mine.]

(8) *kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani, nitya-mukta śuddha-rasa-moy
nāmera bālāi jata, saba lo'ye hoi hata, tabe mora sukhera udoy*

[The Name of Kṛṣṇa is a transcendental touchstone, a mine of all devotional mellows. It is eternally liberated, and the embodiment of pure *rasa*. When all impediments to the pure chanting of the Holy Name are taken away and destroyed, then my happiness will know its true awakening.]

[Thus ends *Śaraṇāgati*, *Śrī Nāma-Māhātmya*, 8, *The Glories of the Holy Name*] [By Śrīla Bhaktivinoda Ṭhākura] [Translated by Dasaratha-suta dasa]

81.09.12.B / 82.02.15.A / 82.04.27.C / 82.06.14.A / 83.10.22.B_83.10.23.A

...

kṛṣṇa kahe, - 'āmā bhaje, māge viṣaya-sukha, amṛta chāḍi' viṣa māge, - ei baḍa mūrkhā āmi - vijñā, ei mūrkhē 'viṣaya' kene dība?, sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

["Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.'" ["Since I am very intelligent: why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment."]] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22, 38-9]

82.01.28.B / 82.10.30.C_82.11.01.A

...

[kṛṣṇa-nāma dhare kata bala viṣaya-vāsanānale, mora citta sadā jvale, ravi-tapta marubhūmi sama; karṇa-randhra patha diyā, hṛdi mājhe praveśiyā, varīṣaya sudhā anupama]

[How much power does the Name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, like a desert scorched by the sun. The Holy Name, entering within my heart through the holes of my ears, showers unparalleled nectar upon my soul.]

[*Śrī Nāma-Māhātmya*, 1, from the final song of 8 verses of Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*] [*The Songs Of Bhaktivinoda Ṭhākura*, pages 59-61] & [*Gauḍīya Kaṇṭhahāra*, 17.60] & [*The Search For Śrī Kṛṣṇa*, pages 126-129]

81.09.29.B_81.10.02.A / 82.05.14.B / 83.12.19.B_83.12.20.A

...

'kṛṣṇa-nāma' kare aparādhera vicāra, [kṛṣṇa balile aparādhīra nā haya vikāra]

["There are offences to be considered while chanting the Hare Kṛṣṇa mantra. Therefore, simply by chanting Hare Kṛṣṇa, one does not become ecstatic."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 8.24]

81.09.19.B / 81.11.30.B / 83.06.09.B_83.06.10.A / 84.02.19.A

...

kṛṣṇa ne bhāvita [?] My confidence in Kṛṣṇa will be more and more increased.

82.02.17.B

...

[kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa] / sāṅśāt mahāprabhura dvitīya svarūpa

["Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion."] [*Caitanya-caritāmṛta, Madhya-līlā*, 10.111]

81.09.23.A / 82.01.11.A / 82.04.07.A_82.04.14.A / 82.07.10.B_14.A_15.A

...

*[kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu, eka-bindu jagat ḍubāya
trijagate yata nārī, tāra citta-ucca-giri, tāhā ḍubāi āge uṭhī' dhāya]*

["The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness."] [*Caitanya-caritāmṛta, Antya-līlā*, 15.19]

82.10.01.B_06.A_08.A / 83.07.28.A / 83.11.27.B_83.11.28.A / 85.10.26.B_85.10.27.A

...

*kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati ache
[āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche]*

[Kṛṣṇa is yours. You are able to give Him to me, for such is your power. I am indeed wretched and simply run after you, crying, "Kṛṣṇa! Kṛṣṇa!"]

[*Ohe! Vaiṣṇava Ṭhākura*, 4, from Bhaktivinoda Ṭhākura's *Śaraṇāgati*]

81.11.21.B_81.11.23.A / 82.11.05.B / 85.05.01.A

...

*kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā-
kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyī
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājām
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti*

["Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā *kuṇḍa* is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters; one's pure love of Kṛṣṇa is fully aroused."] [*Upadeśāmṛta*, 11]

81.03.13.A / 81.09.15_81.09.19.A / 86.10.27.A_86.11.06.A

...

[kṛṣṇa tava puṇya habe bhāi, e-puṇya koribe jabe rādhārāṇī khusī habe, dhruva ati boli tomā tāi]

["I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you."]
[Śrīla A.C. Bhaktivedānta Swāmī Mahārāja] [*Songs of the Vaiṣṇava Ācāryas*, p 26]

81.12.22.B

...

[refrain] kṛṣṇa taba puṇya habe bhāi, e-puṇya koribe jabe rādhārāṇī khusī habe, dhruva ati boli tomā tāi

[7] tumi mor cira sāthi bhuliyā māyār lāthi, khāiyāchi janma-janmāntare āji punaḥ e sujoga jadi hoy jogājoga, tabe pāri tuhe milibāre

[8] tomāra milane bhāi ābār se sukha pāi, gocārane ghuri din bhor kata bane chuṭāchuṭi bane khāi luṭāpuṭi, sei din kabe habe mor

[9] āji se subidhāne tomāra smarāṇa bhelo, boro āśā ḍākilām tāi āmi tomāra nitya-dāsa tāi kori eta āśa, tumi binā anya gati nāi

[refrain: I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.]

[7: O Lord Kṛṣṇa, You are my eternal companion. Forgetting You, I have suffered the kicks of *māyā* birth after birth. If today the chance to meet You occurs again, then I will surely be able to rejoin You.]

[8: O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh, when will that day be mine?]

[9: Today that remembrance of You came to me in a very nice way. Because I have great longing I called to You. I am Your eternal servant and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other means of success.]

[From Prayer to the Lotus Feet of Kṛṣṇa written by Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda on board the ship Jaladuta, Sept. 13, 1965] [*Songs of the Vaiṣṇava Ācāryas*, pages 26-28]

81.02.26.A / 81.10.12.A / 81.12.22.B / 81.12.27.B

...

kṛṣṇa, tomāra haia' yadi bale eka-bāra, māyā-bandha haite kṛṣṇa tāre kare pāra

["One is immediately freed from the clutches of *māyā* if he seriously and sincerely says: 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.'"]
[*Caitanya-caritāmṛta, Madhya-līlā*, 22.33]

81.09.21.A / 81.09.27.B

...

*kṛṣṇa! tvadīya pada-paṅkaja-pañjarāntam, adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samayē kapha-vāta-pittaiḥ, kaṇṭhāvarodhana-vidhau smaraṇam kutas te*

["O Kṛṣṇa! Please allow my mind to immediately yield to Your lotus flower-like feet, just as the flamingo enters into the labyrinth of the lotus flowers' stems. When at the moment of my last breath my throat becomes constricted by the action of the bodily humours air, bile, and phlegm, how will I be able to remember You?"] [*Mukunda-mālā-stotra*, 33]

81.03.12.A

...

*[kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra-pārśadam]
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."]

[*Śrīmad-Bhāgavatam*, 11.5.32] & [*Caitanya-caritāmṛta, Ādi-līlā*, 3.52]

81.03.07.A / 81.09.11.B / 81.11.10.B / 82.02.17.C / 83.04.16.B / 83.07.19.A / 85.11.20.B_85.11.21.A

...

*kṛṣṇa-vārttā vina āna, 'asad-vārttā' bali' jāna, sei veśyā ati bhayaṅkari
[śrī-kṛṣṇa-viṣaya mati, jīvera durllabha ati, sei veśyā mati laya hari]*

*[śuna mana, bali he tomāya, mukti-nāme sārddulinī, tāra kathā yadi śuni,
sarvvātma-sampatti gili' khāya]*

*tad ubhaya tyāga kara, mukti-kathā parihara, [lakṣmī-pati-rati rākha dūre
se rati prabala ha'le, paravyome deya phele, nāhi deya vāsa vraja-pure]*

*vraje rādhā-kṛṣṇa-rati, amūlya dhanada ati, tātumi bhaja cīra-dina
rūpa-raghunātha-pāya, sei rati prārthanāya, e bhaktivinoda dīna-hīna*

[Anything but Kṛṣṇa's message, know as falsehood such a passage, such a harlot is so very dangerous:

devotion to the Lord Śrī Kṛṣṇa, rarely gotten by the *jīva* - that harlot steals away this consciousness.]

[O dear mind, please hear my prayer: And if you hear the presentation of the tigress liberation, all the soul's good prospect she'll devour.]

[Both temptations please abandon, and not to speak of liberation, curb attraction for the Lord Nārāyaṇa; by attraction to that plane, to Vaiṣṇava you'll be hurled down - denied the chance to live in Śrī Vṛndāvana.]

[Love for Rādhā-Kṛṣṇa in Vraja, bestows the most precious treasure; adore Them in your heart eternally; Rūpa-Raghunātha's feet, for such devotion, does entreat this Bhaktivinoda, bereft, in all humility.]

[Bengali poem by Śrīla Bhaktivinoda Ṭhākura] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 4.27, pages 73-74]

81.10.05.D_81.10.06.A

...

kṛṣṇe bhakti kaile sarva-karma kṛta haya [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.62]

If I discharge my duty towards Kṛṣṇa everything is done.

81.03.03.C_81.03.04.A / 85.09.30.A / 86.10.24.B_86.10.5.A

...

kṛṣṇera ucchiṣṭha haya 'mahā-prasāda' nāma / 'bhakta-śeṣa' haile mahā-mahā-prasādākhyāna'
bhakta-pāda-dhūli āra bhakta-pada-jala / bhakta-bhukta-avaśeṣa, - tina mahā-bala
ei tina-sevā haite kṛṣṇa-premā haya / punaḥ punaḥ sarva-śāstre phukāriyā kaya
tāte bāra bāra kahī, - śuna bhakta-gaṇa / viśvāsa kariyā kara e-tina sevana

[Śrī Caitanya Mahāprabhu states: "The remnants of food offered to Kṛṣṇa are called *mahā-prasāda*. After this same *mahā-prasāda* has been taken by a devotee, the remnants are elevated to *mahā-mahā-prasāda*."] [The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.] [By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.] [Therefore, My dear devotees, please hear from Me, for I insist again and again: please keep faith in these three and render service to them without hesitation."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 16.59-62]

82.07.15.A

...

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

["Lord Sri 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]

81.03.03.C_81.03.04.A / 81.08.20.B / 81.09.25.B / 81.10.02.C_81.10.03.A / 81.11.05.C_81.11.06.A /
 81.11.09.C_81.11.10.A / 81.11.12.B / 81.11.18.A / 81.12.24.B_81.12.27.A / 81.12.27.B /

82.01.20.B_82.01.21.A / 82.01.28.A / 82.02.03.B / 82.03.06.B / 82.03.07.B / 82.03.31.B / 82.05.03.D /
82.05.06.A / 82.08.31.B / 82.12.11.B / 82.12.12.B / 83.02.11.B / 83.07.19.B_83.07.24.A / 83.08.13.A /
83.09.20.B / 83.10.16.B / 83.12.19.B_83.12.20.A / 83.12.23.B / 85.09.16.A_85.09.17.A

...

*kṛṣṇeti yasya giri taṁ manasādriyeta, dikṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā [bhajana-vijñam ananyam anya-, nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā]*

["One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dikṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."]

[*Upadeśāmṛta*, 5]

81.03.13.A / 81.10.02.B / 82.06.05.B_82.06.08.A / 82.07.27.C_82.07.29.A / 83.09.01.C_83.09.07.A

...

*[kṛṣṇo 'nyo yadu-sambhūto yaḥ pūrṇaḥ so 'styataḥ paraḥ
vṛndāvanam parityajya sa kvacit naiva gacchati
dvibhujāḥ sarvadā so 'tra na kadacit caturbhūjaḥ
gopyaikayā yutas tatra parikīḍati nityadā]*

["The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment. That original Personality of Godhead Kṛṣṇa who is Svayaṁ Bhagavān always manifests two arms. He never manifests four arms. He is always by the right hand side of the foremost of *gopīs*, Śrīmatī Rādhārāṇī, and He never leaves Vṛndāvana."] [*Laghu-Bhāgavatāmṛta*, *Pūrva-khaṇḍa*, 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42-3]

82.01.18.B / 82.04.23.A / 82.05.14.B / 82.07.15.B_82.07.16.A / 84.01.30.A / 85.12.08.B_85.12.09.A

...

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
[kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ]*

*[tāmraparṇī nadī yatra, kṛtamālā payasvinī
kāverī ca mahā-puṇyā, pratīcī ca mahā-nadī]*

*[ye pibanti jalam tāsām, manujā manujeśvara
prāyo bhaktā bhagavati, vāsudeve 'malāśayāḥ]*

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These

devotees will appear in various places but will be especially numerous in South India.] [O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmaparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Pratiṇ Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva."] [*Śrīmad-Bhāgavatam*, 11.5.38-40]

79.00.01.B / 82.07.26.A_82.07.27.B / 82.12.11.C / 82.12.16.B / 83.09.21.B_83.09.22.A

...

kṛte śuklaś catur-bāhur, jaṭilo valkalāmbaraḥ / kṛṣṇājinopavītākṣān, bibhṛad daṇḍa-kamaṇḍalū

["In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and water-pot of a *brahmacārī*."] [*Śrīmad-Bhāgavatam*, 11.5.21]

81.11.10.B / 82.11.15.D_82.11.16.A / 85.11.20.B_85.11.21.A

...

kṛte yad dhyāyato viṣṇum, tretāyām yajato makhaiḥ / dvāpare paricaryyāyām, kalau tadd hari-kīrttanāt

["Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*."] [*Śrīmad-Bhāgavatam*, 12.3.52]

81.09.11.B / 81.12.12.B / 82.02.17.C / 83.12.22.A

...

kṛti-sādhya bhavet sādhyā-bhāva sā sādhanābhidhā / nitya-siddhasya bhāvasya prākāṣyaṁ hṛdi sādhyatā

["The process of devotional service - beginning with chanting and hearing - is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the Holy Names of Kṛṣṇa, one's original dormant Kṛṣṇa consciousness is awakened, as the beginning of *sādhana-bhakti*. This can be divided into many different parts, such as, - faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa."] [*Bhakti-rasāmṛta-sindhu*, 1.2.2]

81.11.11.A / 82.01.18.C_82.01.19.A / 83.10.25.A_83.10.27.A / 86.11.25.A

...

kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā, āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ

āśaktis tad-guṇākhyāne prītis tad vasati-sthale, ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samut-kaṇṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."]

[*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26] & [*Gauḍīya Kaṇṭhahāra*, 18.7-8]

82.05.10.C_82.05.11.A / 82.05.15.C_82.05.16.A / 82.06.15_82.06.17.A / 82.07.02.A / 82.11.03.B / 84.03.22.B / 84.03.22.C / 85.11.10.B_85.11.11.A1

...

kṣetrajñam cāpi mām viddhi, sarva-kṣetreṣu bhārata

[*kṣetra-kṣetrajñayor jñānam, yat taj jñānam mataṁ mama*]

["O Bhārata, you should also know Me as the knower of spheres of action (as the Supersoul situated within the heart of all living beings). Such fundamental and essential knowledge of the sphere of action and the knowers of that sphere (knowledge of the mundane, the soul, and the Supersoul) is considered by Me to be actual knowledge."] [*Bhagavad-gītā*, 13.3]

82.03.04.B

...

ksīpram bhavati dharmātmā, śaśvac chāntim nigacchati / kaunteya pratijānīhi, na me bhaktaḥ praṇaśyati

["That most degraded person very swiftly becomes adorned with virtuous practices and attains to eternal tranquillity. O son of Kuntī, declare it - proclaim it - My devotee is never vanquished!"] [*Bhagavad-gītā*, 9.31]

81.03.05.D / 81.12.31.B / 82.03.08.B / 82.05.11.B / 82.06.17.B_18.A_19.A [?] 83.04.25.A / 83.08.09.D_83.08.10.A / 83.11.06.B_83.11.07.A / 83.11.11.B / 83.12.04.A_83.12.09.A

...

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya / hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govarddhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavat, Antya*, 3.541]

81.08.20.A / 81.10.30.B / 82.01.04.B / 82.01.24.B / 82.02.21.B / 82.03.05.C / 82.04.14.D_82.04.16.A / 82.04.16.C / 82.09.03.A_82.09.04.A / 82.11.14.A / 83.08.28.C_83.08.30.A / 85.12.08.B_85.12.09.A / 86.07.28.B [?]

...

kuñjara-śaucavat, elephant's bath, [*Śrīmad-Bhāgavatam*, 6.1.10]

81.11.03.B

...

kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi, pati lāgi' kailā veśyāra sevā
[*stambhila sūryera gati, jīyāila mṛta pati, tuṣṭa kaila mukhya tina-devā*]

["The wife of a *brāhmaṇa* suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara."]

[*Caitanya-caritāmṛta, Antya-līlā*, 20.57]

82.02.27.B_82.02.28.A / 83.01.02.B

...

kutas tvā kaśmalam idaṁ, viṣame samupasthitam [anārya-juṣṭam asvargyam, akīrti-karam arjuna]

["O Arjuna, why has such illusion overcome you at this critical moment? This is unbecoming a noble man (Āryan). It is an obstacle to the attainment of heaven, and a destroyer of good name and fame."]

[*Bhagavad-gītā*, 2.2]

85.06.08.A

...

[kvacin nivarttate 'bhadraṁ, kvacic carati tat punaḥ / prāyaścittam atho 'pārthaṁ, manye kuñjara-śaucavat]

["Sometimes a person refrains from sin, but in time he again commits the same kind of sin. Therefore, I consider atonement (in the line of *karma-kāṇḍa*, or in the calculation of worldly deeds) to be as futile as an elephants bath. (The elephant is habituated to immediately rolling about in the dust after taking a dip in the river)."] [*Śrīmad-Bhāgavatam*, 6.1.10]

81.08.12.C

...

*kvāhaṁ manda-matis tv atīva-patitaḥ kva tvaṁ jagat-pāvanaḥ
bho svāmin kṛpayāparādha-nīcayo nūnaṁ tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat-
sarvasvāvadhi-rādhikā-dayita-dāsānāṁ gaṇe gaṇyatām*

["Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī Dayita Dāsa, who is the dearest one in your heart."] [*Śrīmad-Bhaktivinoda-vīraha-daśakam*, 10]

82.01.24.A / 82.07.02.B / 82.10.30.C_82.11.01.A / 83.03.31.B

...

*labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam [artha-dam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan, niḥśreyasāya viśayaḥ khalu sarvataḥ syāt]*

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."] [*Śrīmad-Bhāgavatam*, 11.9.29]

81.11.18.A / 82.02.22.C / 82.08.31.B / 82.11.05.C_82.11.06.A

...

*lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala*

"He's the Master. I'm to serve Him. This feeling comes and transforms me to think that He's my Lord. In any way He may be satisfied I should follow that. This surrender, complete, arouses in me. Let Him be happy at my cost. And there lies my highest quality of fulfilment and ecstasy. I feel it from my innermost heart, that by His handling, independently over me, He's Lording it over me, and I'm finding that is the way of my fullest ecstasy." [*The Songs Of Bhaktivinoda Thākura*, pages 59-61]

*lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala (5)*

Gradually I come to realise that He's my master. In whatever way He may utilise me, He's satisfied, let it be fulfilled. He's my own heart's friend, and He's utilising me in His own whim. Let Him use His own thing. I belong to Him fully.

*premera kalikā nāma, adbhuta rasera dhāma, hena bala karaye prakāśa;
[īṣat vikaśī punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa (6)]*

Gradually I come to find that if He's a seed containing a marvellous quality happiness is there, and it is oozing from that, and it's spreading through the whole of my nature.

*pūrṇa vikaśita hañyā, vraje more yāya lañyā, dekhāya more svarūpa-vilāsa;
more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā, e dehera kare sarvva-nāśa (7)*

Then I shall find that this is the goal of my life. My highest attainment is here. I don't want any further progress. This is the position I have got by the grace of the Name. Kṛṣṇa, in the form of Name, went to the mundane world and has attracted me to such position. He's given everything. All my innate tendencies find their fullest satisfaction in the favourable environment here. No necessity I feel for any sort of want, all fulfilled. Full fledged theism.

[*The Songs Of Bhaktivinoda Ṭhākura*, pages 59-61] & [*Gauḍīya Kaṇṭhahāra*, 17.60]
[*The Search For Śrī Kṛṣṇa*, pages 126-129]

83.10.22.B_83.10.23.A / 83.12.20.B

...

*lakṣa locanāśru-varṣa-harṣa-keśa-kartanam, [koṭi-kantha-kṛṣṇa-kīrtanādhya-daṇḍa dhāranam
nyāsi-vesa-sarva-deśa-hā-hutāśa-kārtaram, prema-dhāma-devam eva naumi gaura-sundaram]*

["Amidst the showering of tears of sorrow from the eyes of millions, He gladly cut off His beautiful long hair. As He accepted His *daṇḍa*, millions of voices were singing the glories of Kṛṣṇa. Thereafter the people of all lands cried out desperately in grief when they saw Him in the dress of a *sannyāsī*. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."]

[*Śrī Śrī Prema Dhāma Deva Stotram*, 16]

81.11.25.B_81.11.26.A / 83.01.14.B_83.01.15.A

...

laukikī vaidikī vāpi, yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā bhaktim icchatā

[O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.]

[*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.200, from *Nārada-Pañcarātra*]

[*Gauḍīya Kaṇṭhahāra*, 13.82] & [*Caitanya-caritāmṛta*, *Antya-līlā*, 13.113, purport]

81.03.02.A / 81.08.27.C / 81.09.25.B / 81.10.02.D / 81.10.04.B_81.10.05.B / 82.03.03.D_82.03.04.A /
82.11.02.C_82.11.03.A / 82.12.25.C_82.12.26.A / 83.02.12.A

...

laya pralaya, sṛṣṭi-sthiti-pralaya [*Brahma-saṁhitā*, 44]. Everyone is moving in a circle.

81.11.03.C_81.11.05.A

...

*lokānām hita-kāmyayā bhagavato bhakti-pracāras tvayā
granthānām racanaiḥ satām abhimatair nana vidhair darśitaiḥ
ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ
premāmbho-nidhi-vigrahasya bhavato mātmya-sīmā na tat*

[Desiring to benefit the people in general, you preached the *Bhāgavata* principles of devotion. Like the great spiritual geniuses Rāmānuja, Mādhva, Nimbarka, and Viṣṇuswāmī, you composed different scriptures which reveal the divine philosophical vision of the previous *Ācāryas* and great devotees. But, O Bhaktivinoda Ṭhākura, O Gurudeva, more than that, you are a vast ocean of divine love, and your magnanimity knows no bounds.] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 6]

81.03.12.B / 82.02.00.B_150.2 / 82.10.30.C_82.11.01.A

...

*loke 'smin dvi-vidhā niṣṭhā, purā proktā mayānagha / jñāna-yogena sāṅkhyānām, karma-yogena
yoginām*

[The Supreme Lord replied: "I have already described the two types of faith to be found in this world. I have established that the learned who are aware of the conscious world, and those who are mainly active in the mundane plane, both engage in the (rudimentary) practice of the path of devotion (*sādhana bhakti-yoga*) by respectively following the path of knowledge and the path of selfless action offered to the Lord. Actually, the staircase leading to the land of dedication is one, while only faith is twofold, according to the steps attained by the aspirants."] [*Bhagavad-gītā*, 3.3]

83.09.14.C_16.A_20.A

...

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña, -surā-grahair āsu nivṛttir iṣṭā*

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

80.00.00.A / 81.08.13.B / 81.09.01.C_81.09.02.A / 81.10.05.C / 82.02.19.D / 82.03.04.B /
82.06.05.B_82.06.08.A / 82.12.09.B / 82.12.16.B / 82.12.23.B / 83.07.28.B_83.07.30.A /

83.10.13.B_83.10.14.A / 83.12.09.B_83.12.14.A / 83.12.30.B_84.01.08.A / 84.01.15.B_84.01.18.A /
84.02.26.B_84.02.27.A / 85.10.19.B_85.10.20.A / 85.11.17.C

...

lupta-tīrtha-uddhāra, [Caitanya-caritāmṛta, Antya-līlā, 4.80]
sadacar govardhana [?] *Bhakti śāstra pracār, vīgraha pūjā, pratistha* [?]

81.08.12.D_81.08.13 / 82.05.12.C_82.05.13.A

...

[*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam*]
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca

["Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realised divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consorhood."] [*Bhagavad-gītā*, 10.9]

81.09.01.B / 81.09.25.A / 81.09.27.B / 81.09.28.B_81.09.29.A / 81.11.12.B / 82.03.29.B /
82.04.16.D_82.04.18.A / 82.04.18.C / 82.04.28.B / 82.06.19.B / 82.11.03.B / 82.12.06.A /
82.12.10.B_82.12.11.A / 82.12.16.C_82.12.17.A / 83.02.13.B / 84.03.10.B / 85.10.31.B_85.11.02.A /
85.11.10.A

...

mādhavendra purī, bhāva-ghare chūri, ki karila kabhu sadāi jānava.

[From Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *Vaiṣṇava ke? Who is a Vaiṣṇava?*
[*Gauḍīya Kaṇṭhahāra*, 3.24] [Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 236]

82.05.18.B / 82.05.18.F

...

madhupa kitava-bandho [*mā sprśaṅghrīm sapatnyāḥ, kuca-vilulīta-mālā-kuṅkuma-śmaśrubhir naḥ*
vahatu madhu-patis tan-māninīnām prasādam, yadu-sadasi viḍambyam yasya dūtas tvam īḍṛk]

[The *gopī* said: "O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the *kuṅkuma* that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly."] [*Śrīmad-Bhāgavatam*, 10.47.12]

85.11.17.B

...

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanam madhuraṁ
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."] *[Kṛṣṇa-Karṇāmṛtam, 92]*

81.02.26.A / 82.01.20.B_82.01.21.A / 82.03.02.E_82.03.03.A / 82.10.08.B_82.10.10.A /
83.08.31.B_83.09.01.A / 83.11.01.B / 83.12.23.B / 84.03.22.C / 87.02.20.A

...

*madhura-madhuram-etan-mangalam mangalanam, sakala-nigamavalli-sat-phalam cit-svarupam
sakrdapi parigitam sraddhaya helaya va, [bhriguvara naramatram tarayet kṛṣṇa nama]*

[The holy name of Kṛṣṇa is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-effulgent and beautiful fruit of the Vedic desire tree. When the holy name is uttered once without offence, either attentively or inattentively, it immediately ensures the deliverance of all human beings from the bondage of illusion.] *[Hari-bhakti-vilāsa, 11.234]* & *[Skanda-Purāṇa]* & *[Gauḍīya Kaṇṭhahāra, 17.41]*

81.08.30.B / 83.12.04.A_83.12.09.A

...

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida-, śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te

[I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Goswāmī.]

83.12.23.B

...

mahā-bhāgavata dekhe sthāvara-jaṅgama, tāhān tāhān haya tāhira śrī-kṛṣṇa-sphuraṇa

[Śrī Caitanyadeva replied: "A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but the manifestation of Lord Kṛṣṇa."]

[Caitanya-caritāmṛta, Madhya-līlā, 8.273]

82.05.13.C_82.05.14.A

...

mahad-adbhuta-pāvana-śakti-padaṁ. "That has come reality by the preaching of Swāmī Mahārāja. That how so many from far away, and engaged in different types of thoughts, quite drawn towards Mahāprabhu and His teachings. It is really the strange of the strange."

*[vṛṣabhānu-sutā-dayitānucaraṁ, caraṇāśrita-reṇu-dharas tam aham
mahad-adbhuta-pāvana-śakti-padaṁ, praṇamāmi sada prabhupāda padam]*

["He is the dearmost intimate follower of the Divine Daughter of Śrī Vṛṣabhānu, and I know myself to be most fortunate by taking the dust of his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet. I perpetually bow to the wonderful effulgence emanating from the toenails of the holy feet of my Divine Master."] [*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 11]

82.05.14.D

...

[mahā-kṛpā-pātra prabhura] jagāi, mādhai / 'patita-pāvana' nāmera sākṣī dui bhāi

["Jagāi and Mādhai, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

80.10.00.B / 81.08.22.A / 82.01.04.C_82.01.05.A / 82.06.19.D_82.06.30.A / 82.09.29.B_30_82.10.01.A / 83.02.06.B_83.02.07.A / 83.07.28.A / 85.11.04.A / 85.11.04.C_85.11.06.A

...

mahan-prabhur vai purusah sattvasyesa pravarttakah, surnimalam imam santimisano jyotiravyah

["The Personality of Godhead, Śrī Caitanya Mahāprabhu, is brilliantly effulgent and imperishable like molten gold. He is the Supreme Controller. He controls the mode of goodness and through *saṅkīrtana* bestows spiritual intelligence on the living beings, by which they can understand devotional service. In the guise of a *sannyāsī*, He is the source of spiritual purity and of liberation. He is therefore known as "Mahāprabhu".] [*Svetāśvatāra-Upaniṣad*, 3.12] & [*Gauḍīya Kaṇṭhahāra*, 4.1]

85.11.20.B_85.11.21.A

...

mahāprabhura bhakta-gaṇera vairāgya pradhāna / yāhā dekhi' prīta hana gaura-bhagavān

[Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.]

[*Caitanya-caritāmṛta, Antya-līlā*, 6.220]

82.07.08.B_82.07.09.A

...

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, [śrī-goswāmī rūpa-sanātana]*

["Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."]

[The sixth of nine verses describing the *Brahma-Mādhva-Gauḍīya sampradāya* as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.] [*Songs of the Vaiṣṇava Ācāryas*, pages 90-93]
[*Caitanya-caritāmṛta*, *Madhya-līlā*, 16.281, purport]

79.00.00.A / 81.08.09.A / 81.09.05.A / 81.09.23.A / 82.01.31.A / 82.02.18.C_82.02.20.A / 82.03.08.B / 82.09.08.A / 82.11.06.B / 83.06.05.C / 83.10.13.B_83.10.14.A / 83.11.01.B / 83.12.22.B

...

[Five verses of *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, 6-10]

- (6) *mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya*
- (7) *rūpapriya mahājana, jīva-raghunātha hana, tāṇra priya kavi kṛṣṇadāsa*
- (8) *viśvanātha-bhakta-sātha, baladeva jagannātha, tāṇra priya śrī-bhaktivinoda*
- (9) *tadanuga mahājana śrī-kṛṣṇa-kīrtana-dhara, jebā dila puri jaga kāma*
- (10) *tadabhīna deha-dīvyā, svarūpa-rūpa-raghu-jīvyā, sadā sevya jaṇra pādapadma*

83.10.30.A

...

mahā-prasāde govinde, nāma-brahmaṇi vaiṣṇave / svalpa-puṇya-vatām rājan, viśvāso naiva jāyate

["O king, for those who have amassed very few pious activities, their faith in *mahā-prasāda*, in Śrī Govinda, in the Holy Name and in the Vaiṣṇava is never born."] [*Mahābhārata*]

83.08.25.B

...

[*maharṣiṇām bhṛgu ahaṁ, girām asmy ekam akṣaram*
yajñānām japa-yajño 'smi, sthāvarāṇām himālayaḥ]

["Of sages, I am Bhṛgu; of sound vibrations, Om; of all sacrifices, the repetition of the Holy Names; and of the immovable, the Himālayas."] [*Bhagavad-gītā*, 10.25]

82.03.29.C

...

mahat-sevām dvāram āhur vimuktes, [tamo-dvāram yoṣitām saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā, vimanyavaḥ suhrdaḥ sādhave ye]

["One can attain the path of liberation from material bondage by service to the great devotees. One who wishes to advance in spiritual life must render service to the *mahātmās*. For those who are not interested in advancing in spiritual life, who associate with those fond of women and sex,

the path to hell is wide open. The great devotees are equipoised. They do not see any difference between one living entity and another. They are very peaceful, and are fully engaged in devotional service. They are devoid of anger and they work for the benefit of everyone. They do not behave in any abominable way. Such persons are known as *mahātmās*.”] [*Śrīmad-Bhāgavatam*, 5.5.2]

81.03.02.C_81.03.03.A

...

mahat-tattvād vikurvāṇād, bhagavad-vīrya-sambhavāt / kriyā-śaktir ahaṅkāras, tri-vidhaḥ samapadyata
[*vaikārikas taijasaś ca, tāmasaś ca yato bhavaḥ / manasaś cendriyāṇāṁ ca, bhūtānāṁ mahatām api*]

[The material ego springs up from the *mahat-tattva*, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds - good, passionate and ignorant. It is from these three types of material ego that the mind, the senses of perception, the organs of action, and the gross elements evolve.] [*Śrīmad-Bhāgavatam*, 3.26.23-24]

81.03.05.B

...

mahattvaṁ gaṅgāyāḥ [satatam idam ābhāti nitarāṁ, yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā
dvītiya-śrī-lakṣmīr iva sura-narair arcya-caraṇā, bhavānī-bhartur yā śīrasī vibhavaty adbhuta-guṇā]

[“The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is a second goddess of fortune, and therefore she is always worshipped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 16.41]

85.07.30.B

...

[*mahā-viṣṇur jagat-kartā, māyayā yaḥ sṛjaty adaḥ*] / *tasyāvatāra evāyam, advaitācārya īśvaraḥ*

[“Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 6.4]

82.09.02.A / 83.02.18.A_83.02.19.A / 84.02.07.B_84.02.09.A / 85.11.18.B_85.11.20.A

...

[*śaktimān puruṣaḥ so 'yaṁ līṅga-rūpī maheśvaraḥ / tasminn-āvir abhūl-līṅge*] *mahāviṣṇur jagat-patiḥ*

[Maheśvara Śambhu, the male principle of the efficient cause representing the primal male organ, is united with the instrumental cause represented by his Māyā potency. Mahā Viṣṇu, the Lord of the universe, partially advents within him by the casting of His glance.] [*Brahmā-saṁhitā*, 10]

82.09.02.A

...

[*mahā-yogeśvara-prāya dekhi' svacchande maraṇa*] '*bhīṣmera niryāṇa*' *sabāra ha-ila smaraṇa*

["Seeing the wonderful death of Haridāsa Ṭhākura by his own will, which was just like a great mystic *yogī's*, everyone remembered the passing away of Bhīṣma."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 11.57]

85.09.27.B_85.09.28.A

...

[*maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva*
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti mām smara lokanātha

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [*Mukunda-Mālā-stotra*, 25]

81.11.17.A / 81.12.30.B / 82.01.26.A / 83.06.10.C / 83.11.09.C / 83.11.11.B

...

[*mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana*]

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.152]

81.03.13.A / 81.10.02.C_81.10.03.A / 81.11.03.B / 82.01.09.C / 82.09.06.A / 82.10.21.B_82.10.22.A /
82.11.02.A / 83.09.28.C_83.10.05.A / 83.10.11.A / 83.10.14.B_83.10.16.A

...

mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
[gopānām svajano 'satām kṣitibhujām śāstā svapitro śíśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ param yuginām
vṛṣṇīnām paradevateti vidito raṅgaṁ gataḥ sāgrajah]

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the

world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena.”] [*Śrīmad-Bhāgavatam*, 10.43.17]

81.02.26.B / 81.11.07.A / 81.12.12.B / 82.01.17.B / 82.01.25.B / 82.07.29.B / 82.11.07.B /
82.11.13.D_82.11.14.A / 82.12.07.A / 83.05.11.A_83.05.12.A / 83.05.12.C / 83.10.29.C /
85.05.01.B_85.05.04.A / 85.08.23.B_85.08.24.A

...

[*mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ / manaḥ śaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati*]

["The soul is a part of Me (as My separate fragmental particle or potency). Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature (as creations of *māyā*, My deluding potency.”)] [*Bhagavad-gītā*, 15.7]

81.03.01.A / 81.08.30.C_81.08.31.A / 82.04.23.B_82.04.24.A / 82.04.28.A / 82.10.25.B_82.10.27.A /
83.05.04.B_83.05.05.A

...

*mama yonir mahad brahma, tasmin garbhaṁ dadhāmy aham
sambhavaḥ sarva-bhūtānāṁ, tato bhavati bhārata*

["O Bhārata, material nature, known as *pradhāna*, is the womb into which I cast the seed (in the form of the individual soul which is born of the material potency). From that place, all beings headed by Lord Brahmā are generated.”] [*Bhagavad-gītā*, 14.3]

82.03.29.C / 83.06.21.A

...

mām ca yo 'vyabhicāreṇa, bhakti-yogena sevate / sa guṇān samatītyaitān, [brahma-bhūyāya kalpate]

["One who renders service exclusively unto Me (in My form of Śyāmasundara, Rāma, Nārāyaṇa, etc.) by the path of pure devotion (unadulterated by all spurious attempts based on exploitation or renunciation), and who does not fall down in any circumstances, absolutely transcends these three modes of material nature. One thus come to the level of Brahman and becomes qualified for the cognisance of their internal divine identity.”] [*Bhagavad-gītā*, 14.26]

81.03.01.A / 81.03.02.A

...

*[mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim]*

["O son of Prthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.”] [*Bhagavad-gītā*, 9.32]

79.00.01.B / 81.09.01.B / 81.09.15_81.09.19.A / 81.09.19.B / 81.12.14.B / 82.05.06.B / 83.05.25.A /
83.11.11.B / 85.05.01.A

...

mānasa, deho, geha, jo kichu mor / arpilū tuwā pade, nanda-kīśor!
sampade vipade, jīvane-maraṇe / dāy mama gelā, tuwā o-pada baraṇe
(3) *mārobi rākhobi - jo icchā tohārā / nitya-dāsa prati tuwā adhikārā*
(4) *janmāobi moe icchā jadī tor / bhakta-gr̥he janī janma hau mor*

(1) Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful Son of Nanda!

(2) In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter.

(3) Slay me or protect me as You wish, for You are the Master of Your eternal servant.

(4) If it is Your will that I be born again, then may it be in the home of Your devotee.

[From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*, 3.1] [The Songs Of Bhaktivinoda Ṭhākura, p 13]

81.10.03.B_81.10.04.A / 83.04.24.B / 85.12.07.D_85.12.08.A

...

manasaivedam āptavyaṁ, neha nānāsti kimcana / mṛtyo sa mṛtyuṁ gacchati, ya iha nāneva paśyati

[By means of the mind [purified by *yoga*] may this be understood: that there is no difference whatsoever between the Lord when He descends to this world [and the Lord in His transcendental abode, *Vaikuṇṭha*]. From death to death goes he who looks upon the *Avatāras* of the Lord as different [from the Lord in *Vaikuṇṭha*]. [*Kaṭha-Upaniṣad*, Part 4, mantra 11]

82.02.24.C_82.02.25.A / 82.04.29.B_82.04.30.A / 82.11.12.B / 83.01.26.B / 83.07.19.B_83.07.24.A /
85.09.30.A

...

mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ.

[As a consequence of such sinfulness, men are condemned (*mandāḥ*), their intelligence is unclear (*sumanda-matayaḥ*), they are unfortunate (*manda-bhāgyāḥ*), and therefore they are always disturbed by many problems (*upadrutāḥ*). This is their situation in this life, and after death they are punished in hellish conditions.] [From *Śrīmad-Bhāgavatam*, 6.2.5-6, purport]

82.02.28.B

...

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru / mam evaiśyasi satyaṁ te, pratijāne priyo 'si me

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

81.09.28.B_81.09.29.A / 82.02.20.C / 82.05.06.A / 82.05.10.C_82.05.11.A / 82.05.15.B /
83.02.19.B_83.02.20.A / 83.03.30.A / 83.11.04.A_83.11.05.A

...

manuṣyāṇāṁ sahasreṣu, kaścīd yatati siddhaye / yatatām api siddhānām, kaścīn mām vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

73.03.00.B / 81.09.10.B / 81.10.06.C_81.10.07.A / 81.11.07.A / 81.12.31.C_82.01.01.A / 82.01.01.A.rr /
82.05.11.B / 82.10.17.B_82.10.20.A / 82.11.02.B / 82.11.08.C_82.11.09.A / 83.01.02.C_83.01.04.A /
83.03.02_03_04 / 85.12.13.A

...

[māraḥ svayaṁ nu madhura-dyuti-maṇḍalam nu, mādhyam eva nu mano-nayanāmṛtaṁ nu venī-mrjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya]

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam*, 68]

81.02.26.A / 81.12.31.C_82.01.01.A / 82.11.07.D_82.11.08.A / 82.11.28.B / 83.11.01.B / 84.03.22.C /
87.02.20.A

...

māre kṛṣṇa rākhe ke, rākhe kṛṣṇa māre ke.

[If Kṛṣṇa protects someone, no one can kill him, and if Kṛṣṇa wants to kill someone, no one can save him.]

[Śrīla Prabhupāda *Śrīmad-Bhāgavatam*, 1.5.8–9 lecture.]

[https://vedabase.io/media/audio/transcripts/1969/690524SB-NEW_VRINDAVAN.mp3]

85.05.28.A_85.05.29.A

...

mārjjāra-nyāya [the maxim of the cat], and *markaṭa-nyāya* [the maxim of the monkey]

81.08.28.C / 81.10.04.B_81.10.05.A

...

markaṭa-vairāgya nā kara loka dekānā [yathā-yogya viṣaya bhuñja' anāsakta hañā]

["You should not make yourself a show-bottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 16.238]

82.04.18.B / 82.10.28.A_82.10.29.A / 85.10.25.A

...

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]

[From *Ātma-nivedana*, 3.3. *The Songs Of Bhaktivinoda Thākura*, p 13]

81.03.07.B / 81.03.13.B / 81.08.28.C / 81.10.02.C / 81.10.30.B / 81.12.03.B_81.12.04.A /
82.05.16.C_82.05.18.A / 82.05.18.E / 82.06.19.D_82.06.30.A / 83.01.25.B_83.01.26.A /
85.12.07.D_85.12.08.A

...

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

81.08.21.B_81.08.22.A / 81.08.22.C / 81.11.06.B / 81.12.03.A / 82.03.06.B / 82.03.07.B / 82.03.08.B /
82.03.22.B_82.03.25.A / 82.04.06.C_82.04.14.C / 82.04.24.B_82.04.25.A / 82.05.11.C_05.12.A_05.12.B /
82.07.03.C / 82.11.08.C_82.11.09.A / 82.11.19.B / 82.12.06.A / 83.05.04.A / 83.07.28.A /
83.08.28.C_83.08.30.A / 83.08.31.B_83.09.01.A / 83.09.20.B / 83.10.11.A / 83.10.23.B / 83.10.30.A /
83.11.02.B_83.11.04.A / 83.12.27.A_83.12.29.A / 85.10.16.A

...

*matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gr̥ha-vratānām
adānta-gobir viśatām tamisram, punaḥ punaś carvita-carvaṇānām*

[Prahāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

81.09.27.C_81.09.28.A / 82.01.27.C / 82.10.23.B_82.10.24.A / 82.11.02.B / 83.03.31.B /
83.08.18_19_20.A / 83.10.29.D / 83.11.13.B_83.11.14.A

...

mātrā-sparśās tu kaunteya, śītoṣṇa-sukha-duḥkha-dāḥ / [āgamāpāyino 'nityās, tāms titikṣasva bhārata]

["O son of Kuntī, only the engagement of the senses with their objects gives rise to the sensations of cold, heat, pleasure, and pain. But these effects are temporary - they come and go. Therefore, O Bhārata, you are to endure them."] [*Bhagavad-gītā*, 2.14]

81.12.22.B

...

[mattaḥ parataram nānyat, kiñcid asti dhanañjaya / mayi sarvam idam protam, sūtre mañi-gaṇā iva]

["O Arjuna, there is nothing superior to Me. Everything depends on Me, just like pearls strung on a thread."] [*Bhagavad-gītā*, 7.7]

[*Bhagavad-gītā*, 7.7]

81.12.27.C_81.12.29.A

...

[mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana] / parihāre 'pi lajjā me, kiṁ bruve puruṣottama

["There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?"] [*Bhakti-rasāmṛta-sindhu*, 1.2.154] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 125]

81.11.12.C_81.11.13.A / 83.04.14.A_83.04.15.A

...

mātur agre 'dhijananam dvitīyam mauñji-bandhane / tritīyam yajña-dīkṣāyām dvijasya śruti-codanāt

Mātur agre 'dhijananam: First we take our body from the mother, or the parents. *dvitīyam mauñji-bandhane*: The second birth is by receiving sacred thread in a *brāhmaṇa* family. *tritīyam yajña-dīkṣāyām*: Again, the third is to take this *pāñcarātrikī-dīkṣā*, to help for further progress. This is in *Manu-saṁhitā*. A *brāhmaṇa* man has three births. The second, *mauñji-bandhane* is *Gāyatrī* or Vedic *dīkṣā*. It teaches us: "try to have your reading from the example that has been set by the *Veda*. Don't believe what your experience tells you, but try to follow how the revealed truth wants you to read the environment." Don't survey your environment with your own fleshy ear and eye, but with a more scientific education try to see things beyond that.

[*Manu-saṁhitā*, 2.260] & [*Sermons of the Guardian of Devotion*, 2, p 162]

84.02.19.A

...

*"māyādhīśa," "māyāvaśa" - īśvare jīve bheda, [hena-jīve īśvara-saha kaha ta' abheda
gītā-śāstre jīva-rūpa "śakti" kari' māne, hena jīve abheda kara īśvarera sane]*

["The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.] [In *Bhagavad-gītā* the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 6.162-3]

85.08.11.B_85.08.12.A

...

mayādhyaṣṇa prakṛtiḥ, sūyate sa-carācaram / [hetunānena kaunteya, jagad viparivartate]

["O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is, since only a created object is subject to destruction, the universe is created again and again."] [*Bhagavad-gītā*, 9.10]

81.02.28.D / 81.03.05.B

...

māyām tu prakṛtiṁ vidyān māyinarṁ tu maheśvaram

["Understand that *māyā* is the material energy whereas the Supreme Lord is the Supreme Lord of *māyā*."] [*Śvetāśvatara-Upaniṣad*, 4.10] & [In *Śrīmad-Bhāgavatam*, 11.3.37, purport]

81.12.21.A / 82.08.22.B

...

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.
na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛṇ na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.4-5]

79.00.00.A / 81.02.28.B / 81.03.05.D / 81.03.10.B / 81.03.10.D / 81.10.08.B / 81.10.08.D / 81.12.13.A /
82.01.17.C_82.01.18.A / 82.05.14.B / 82.07.08.B_82.07.09.A / 82.09.06.B / 82.11.06.C_82.11.07.A /
82.11.16.B_82.11.17.A / 82.11.19.D_82.11.20.A / 83.05.29.A / 83.09.22.C_83.09.23.A / 83.10.29.B /

84.01.30.B_84.01.31.A / 84.03.11.A / 85.05.01.A / 85.10.07.A / 85.11.10.A / 85.11.16.B_85.11.17.A

...

*māyāvādam asac-chāstram, pracchannaṁ bauddham ucyate
mayaiva vihitam devi, kalau brāhmaṇa-mūrtinā*

["The *māyāvādā* philosophy, Śiva informed his wife Pārvatī, is covered Buddhism. In the form of a *brāhmaṇa* in the Kali-yuga, I teach this imagined philosophy. Śaṅkarācārya is thus widely accepted as an incarnation of Śiva."] [*Padma Purāṇa, Uttara khanda*, 25.7]

82.04.23.B_82.04.24.A

...

*mayi bhaktir hi bhūtānām, amṛtatvāya kalpate / diṣṭyā yad āsīn mat sneho, bhavatīnām
mad-āpanaḥ*

["My dear *gopīs*, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts."] [*Śrīmad-Bhāgavatam*, 10.42.44]

82.01.11.A / 82.02.22.B / 82.02.22.C / 83.11.11.B

...

*mora sukha — sevane, kṛṣṇera sukha — saṅgame, ataeva deha deṇa dāna
[kṛṣṇa more 'kāntā' kari', kahe more 'prāṇeśvari', mora haya 'dāsī'-abhimāna]*

["My happiness is in the service of Kṛṣṇa, and Kṛṣṇa's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant."] [*Caitanya-caritāmṛta, Antya-līlā*, 20.59]

82.10.23.B_82.10.24.A

...

*mukha-bāhūru-pādebhyaḥ, puruṣa-[syāśramaiḥ saha / catvāro jajñire varṇā, guṇair viprādayaḥ
pṛthak]*

["From the mouth of Brahmā, the *brahminical* order has come into existence. Similarly, from his arms, the *kṣatriyas* have come, from his waist the *vaiśyas* have come and from his legs the *śūdras* have come. These four orders and their spiritual counterparts (*brahmacarya*, *gṛhastha*, *vānaprastha*, and *sannyāsa*) combine to make society complete."] [*Śrīmad-Bhāgavatam*, 11.5.2]

82.01.02.B

...

*mukam karoti vācālaṁ panghum langhāyate girīm / yat kṛpā tam ahaṁ vande śrī gurun
dīna-tāraṇam*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Śrīdhara Svāmī's *Bhavārtha Dipikā, maṇigala stotram*, 1]

81.02.25.B / 81.08.14.C / 81.09.06.A / 81.09.20.B / 81.11.05.B / 81.12.13.A / 81.12.29.C_81.12.30.A /
82.01.28.C / 82.02.13.B / 82.03.01.D / 82.03.02.D / 82.03.04.C_82.03.05.A / 82.03.05.A /
82.08.19.B_82.08.05.B / 82.10.25.A / 82.11.08.C_82.11.09.A / 82.11.09.B / 82.11.30.B_82.12.03.A /
82.12.12.C_82.12.14.A / 83.05.30.A / 83.11.07.C_83.11.08.A / 83.11.23.C_83.11.24.A / 83.12.22.B /
83.12.27.A_83.12.29.A

...

mukhya-gauṇa-vṛtti, kimvā anvaya-vyatireke / vedera pratijñā kevala kahaye kṛṣṇake

["When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa."] [Caitanya-caritāmṛta, *Madhya-līlā*, 20.146]

81.03.02.A / 81.03.02.B

...

[muktānām api siddhānām nārāyaṇa-parāyaṇa / sudurlabhaḥ praśāntātmā] koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, *Madhya-līlā*, 19.150]

80.00.00.A / 81.03.10.A / 81.09.10.B / 81.09.26.A / 81.09.27.C_81.09.28.A / 81.09.28.B_81.09.29.A /
81.10.05.C / 81.10.06.C_81.10.07.A / 81.11.07.A / 81.12.31.C_82.01.01.A / 82.01.01.A.rr / 82.01.12.B /
82.01.12.C_82.01.16.A / 82.01.24.B / 82.01.26.A / 82.01.28.B / 82.02.18.B / 82.03.06.A /
82.05.10.C_82.05.11.A / 82.06.05.A / 82.06.15_82.06.17.A / 82.09.08.A.1 / 82.11.02.B /
83.03.02_03_04 /
83.06.09.B_83.06.10.A / 83.09.21.B_83.09.22.A / 84.02.28.B_84.03.01.A / 85.09.16.A_85.09.17.A /
85.12.13.A / 85.12.21.B_22.A_27.A

...

'mukti, bhukti vāñche yei, kāhān duñhāra gati?' / 'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And

those who are overly inclined toward sense gratification will attain the bodies of demigods.”]
[*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.257]

81.03.06.A / 81.09.19.B / 81.11.11.B / 82.03.29.C / 82.06.15_82.06.17.A / 82.06.19.D_82.06.30.A /
82.10.12.B_82.10.17.A / 82.11.02.C_82.11.03.A / 83.01.10.B_83.01.11.A / 83.02.13.B /
85.08.02.A_85.08.05.A

...

[*muktir hitvānyathā rūpaṁ svarūpena vyavaṣṭhiḥ*]

[“Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.”] [*Śrīmad-Bhāgavatam*, 2.10.6]

81.03.01.A / 81.09.29.B_81.10.02.A / 82.08.19.B_82.08.05.B / 83.11.11.C_83.11.12.A /
83.11.11.C_83.11.12.A

...

mūrkha tumi, tomāra nāhika vedāntādhikāra / 'kṛṣṇa-mantra' japa sadā, — ei mantra-sāra

[“‘You are a fool,’ he said. ‘You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all *mantras*, or Vedic hymns.”]
[*Caitanya-caritāmṛta*, *Ādi-līlā*, 7.72]

81.03.04.C_81.03.05.A / 81.11.07.B_81.11.09.A / 82.11.07.B / 83.06.02.B

...

na buddhi-bhedaṁ janayed, ajñānām karma-saṅginām
[*yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran*]

[“The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, “Leave aside action, and cultivate knowledge.” Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action.”] [*Bhagavad-gītā*, 3.26]

82.02.19.C / 82.03.03.C / 82.03.11.B_82.03.13.A / 82.07.02.A / 83.03.30.A / 83.05.09.C /
83.07.28.B_83.07.30.A / 84.03.01.C

...

na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[*bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanah*]

[“And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them.”]

[*Bhagavad-gītā*, 9.5]

79.00.00.A / 81.03.04.B / 81.12.13.A / 82.11.16.B_82.11.17.A

...

*na ca sat kriya, na dikṣe na ca purāścarya manadilate
mantrayam rasana spri hanato śrī kṛṣṇa nāmātmaka*

["One need not undergo all the purificatory processes, or follow the six ritualistic ceremonies mentioned in the *Vedas* for pious life; one need not even take initiation into the *Gāyatrī mantra*. If one simply chants the Holy Name of Kṛṣṇa without offence, everything will be successful."] [Jīva Goswāmī]

81.02.28.A

...

na ca tasmān manuṣyeṣu, kaścin me priya-kṛttamaḥ / [bhavitā na ca me tasmād, anyañ priyataro bhuvī]

["There is no one in this world of human society more dear to Me than he (who explains the secrets of *bhakti* to the devotees), nor will there ever be one more dear."] [*Bhagavad-gītā*, 18.69]

81.09.01.B

...

na deśa-niyamas tatra, na kāla-niyamas tathā / prāptam annam drutaṁ śīṣṭair, bhoktavyam harir abravīt

["The *prasāda* of Śrī Kṛṣṇa is to be taken by gentlemen as soon as it is received, without hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead."] [*Caitanya-caritāmṛta, Madhya-līlā*, 6.226]

81.11.10.B

...

*[na dhanam na janam na sundarim, kavitaṁ vā jagad-īśa kāmāye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi]*

[Śrī Caitanya Mahāprabhu says: "O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."]

[*Śikṣāṣṭakam*, 4]

81.03.07.B / 82.03.07.B / 82.03.22.B_82.03.25.A / 82.03.31.B / 82.04.14.D_82.04.16.A / 82.04.27.C / 82.10.30.C_82.11.01.A / 83.02.11.B

...

*[na dharmam-nādharmam-śruti-gaṇa-niruktam-kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum-nandīśvara-pati-sutatve guru-varaṁ
mukunda-preṣṭhatve smara padam ajasram-nanu manaḥ]*

["O my dear mind, please do not perform the religious activities prescribed in the *Vedas* or the sinful activities prohibited in the scriptures. Just stay in Vraja Dhāma, which is manifest on this material plane, and fully engage in the service of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa. Always remember Śrī Gaurahari, the son of Mother Śacī, is non-different from Śrī Kṛṣṇa, the son of Mahārāja Nanda. Always remember that Śrī Gurudeva is the dear-most associate of Mukunda. These feelings are your transcendental wealth."]

[Raghunātha Dāsa Goswāmī's, *Manaḥ-śikṣā*, 2] & [*Gauḍīya Kaṇṭhahāra*, 1.40 & 18.24]

81.12.31.B / 82.10.25.B_82.10.27.A

...

*nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ / mūḍho 'yaṁ nābhijānāti, loko mām ajam
avyayam*

["By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain cloud."] [*Bhagavad-gītā*, 7.25]

83.04.01.B_83.04.02.A / 83.10.22.B_83.10.23.A / 85.08.23.B_85.08.24.A / 85.09.17.B

...

nāhaṁ tiṣṭhāmi vaikuṇṭhe yoginām hṛdayeṣu vā / mad bhaktāḥ yatra gāyante tatra tiṣṭhāmi nārada

[Kṛṣṇa says to Nārada Muni: "I am there. I am even not in Vaikuṇṭha, even not in the heart of the *yogīs*. *Tiṣṭhāmi vaikuṇṭhe yoginām hṛdayeṣu vā*. But where My devotees are singing with pleasure about Me, I am owner, I am there."] [*Padma-Purāṇa*] & [*Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35, purports]

81.09.28.B_81.09.29.A / 83.01.22.B

...

nāhaṁ vasāmi vaikuṇṭhe, yoginām hṛdayeṣu vā / mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."]

[*Padma-Purāṇa*] & [*Śrīmad-Bhāgavatam* 4.2.41 & 4.30.35, purports]

81.08.14.A / 81.11.12.B / 82.04.23.B_82.04.24.A / 82.04.28.B / 82.06.19.B / 82.11.13.D_82.11.14.A /
82.12.06.A / 83.11.27.B_83.11.28.A / 85.05.01.B_85.05.04.A / 85.11.10.A / 87.02.20.A

...

*nāhaṁ vedair na tapasā, na dānena na cejyayā / śakya evaṁ-vidho draṣṭuṁ, drṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna / jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-54]

81.11.02.B / 82.02.01.A / 82.04.24.B_82.04.25.A / 82.05.09.A / 82.05.16.C_82.05.18.A / 82.12.07.B /
83.01.04.B_83.01.05.A / 85.07.30.B

...

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro, nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher, gopī-bharttuḥ pada-kamalayor
dāsa-dāsānudāsaḥ*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Padyāvalī*, 63] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.80]

81.03.13.B / 81.08.19.B / 81.09.28.B_81.09.29.A / 82.03.03.D_82.03.04.A / 82.04.18.C /
82.12.14.B_15.A_16.A / 83.01.07.A / 83.02.13.B / 83.03.31.B / 83.06.10.C / 83.08.08.C /
83.10.14.B_83.10.16.A / 85.11.10.A / 85.11.10.B_85.11.11.A1 / 85.11.28.A / 86.10.24.B_86.10.5.A

...

*nahe gopī yogeśvara, pada-kamala tomāra, [dhyāna kari' pāibe santoṣa
tomāra vākya-paripāṭī, tāra madhye kuṭināṭī, śunī' gopīra āro bāḍhe roṣa]*

["The *gopīs* are not like the mystic *yogīs*. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called *yogīs*. Teaching the *gopīs* about meditation is another kind of duplicity. When they are instructed to undergo mystic *yoga* practice, they are not at all satisfied. On the contrary, they become more and more angry with You."] [*Caitanya-caritāmṛta, Madhya-līlā*, 13.141]

82.06.19.C

...

na hi jñānena sadṛśam, pavitram iha vidyate / [tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati]

[Among the aforementioned practices of sacrifice, austerity, and *yoga*, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart.] [*Bhagavad-gītā*, 4.38]

81.12.13.B / 82.01.05.B_82.01.07.A / 83.07.28.B_83.07.30.A / 83.10.13.B_83.10.14.A /
83.11.26.B_83.11.27.A / 85.10.07.A

...

na hi kalyāṇa-kṛt kaścīd durgatim tāta gacchati [*Bhagavad-gītā*, 6.40]

My Guardian is fully awake, looking after everything. None can deceive me if I'm sincere towards Him. Be sincere and you'll understand everything.

81.02.22.A / 81.11.01.B / 82.01.31.B

...

na hi kaścit kṣaṇam api, jātu tiṣṭhaty akarmakṛt / [kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ]

["No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures."] [*Bhagavad-gītā*, 3.5]

82.04.24.B_82.04.25.A / 82.07.16.B_82.07.18.A / 85.08.20.A

...

*[nahi mane nitya-rupa, bhajiya manduka-kupa, rahe tahe udasina pray
e bhaktibinoda gay, ki durdaiva haya hay, hari-dasa hari nahi pay]*

["Those who live in this universe but are not interested in Your eternal form remain completely oblivious just like ignorant frogs who live in a small, shallow well. Now Bhaktivinoda sings, alas! What an unfortunate, sorry situation has arisen here! For it seems that the eternal servants of Hari have not become fixed up in the service of their eternal Lord Hari."]

[From *Śrī Śrī Gītā-mālā*] [*Yamuna-Bhavavali*, (The Ecstasies of Śrī Yāmunācārya), song 3, The Importance of the Scriptures] [Translation by Dasaratha-suta dāsa]

82.05.06.B

...

*na hy ekasmād guror jñānam, [su-sthiram syāt su-puṣkalam
brahmaitad advitīyaṁ vai, gīyate bahudharṣibhiḥ]*

["Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."] [*Śrīmad-Bhāgavatam*, 11.9.31]

82.11.17.C_82.11.18.A / 82.11.18.B / 83.11.01.B

...

nainam chindanti śāstrāṇi, nainam dahati pāvakaḥ / na cainam kledayanty āpo, na śoṣayati mārutaḥ

["Weapons cannot pierce the soul, and fire cannot burn him. He can neither be moistened with water, nor dried by the air."] [*Bhagavad-gītā*, 2.23]

82.04.16.C / 84.01.08.B_84.01.13.A

...

*naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo- 'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat*

[Prahāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad-Bhāgavatam*, 7.5.32]

81.01.11.B / 81.08.21.B_81.08.22.A / 81.09.27.C_81.09.28.A / 82.02.23.C / 82.02.28.B / 83.03.31.B /
82.10.23.B_82.10.24.A / 83.11.02.B_83.11.04.A / 83.11.13.B_83.11.14.A

...

*naiṣkarmyam apy acyuta-bhāva-varjitam, na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitam karma yad apy akāraṇam*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

81.03.06.B / 81.10.02.B / 81.12.13.C_81.12.14.A / 82.01.05.B_82.01.07.A / 82.03.01.C / 82.05.09.B /
83.11.04.B / 85.10.03.B_85.10.04.A

...

naiṣkarmya-paramāṁ-siddhiṁ [*Bhagavad-gītā*, 18.49] 82.01.05.B_82.01.07.A

...

*naītat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād yathā 'rudro 'dvijaṁ viṣam*

*[Īśvarāṇāṁ vachāḥ satyaṁ, tathāivacharitaṁ kvachit
teṣāṁ yat svavacho yuktam buddhimāṁs tat samācharet]*

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] - ["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."]

[Śrīmad-Bhāgavatam, 10.33.30-31]

81.10.19.B / 81.11.11.B / 81.11.18.C_ 81.11.21.A / 82.11.13.C / 82.11.27.C_82.11.28.A /
82.12.25.C_82.12.26.A / 83.01.05.C_83.01.06.A

...

naiva tasya kṛtenārtho, nākṛteneha kaścana / na cāsyā sarvva-bhūteṣu, kaścid artha-vyapāśrayaḥ

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

82.05.11.C_05.12.A_05.12.B / 82.05.12.B / 85.08.20.A

...

*[na jāyate mriyate vā kadācīn, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre]*

["The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed."] [*Bhagavad-gītā*, 2.20]

81.08.13.A / 82.04.16.C / 82.04.23.B_82.04.24.A / 82.11.15.B

...

*na karmaṇāṁ anārambhān, naiṣkarmaṇ puruṣo 'śnute
[na ca sannyasanād eva, siddhiṁ samadhigacchati]*

["Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?"] [*Bhagavad-gītā*, 3.4]

82.11.21.B / 83.09.14.C_16.A_20.A

...

na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ / na karma-phala-saṁyogaṁ svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

81.02.26.B / 81.03.01.A / 81.03.01.A / 81.03.06.A / 81.09.20.A / 81.11.05.C_81.11.06.A / 82.03.05.B / 82.05.06.B / 82.07.29.B / 82.11.07.C / 82.12.09.B / 83.04.30.B / 83.08.08.C / 83.08.25.B

...

*nāma cintāmaṇiḥ kṛṣṇaś, caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto, 'bhinnatvān nāma-nāminoḥ*

["The Holy Name of Kṛṣṇa is full of transcendental bliss. It blesses the devotee with all fulfilment, for it is non-different from Kṛṣṇa, the fountain source of all pleasure. Therefore it is also by nature the embodiment of all transcendental mellows. It is complete, pure, eternal and ever liberated from all material conditioning because the Name of Kṛṣṇa and Kṛṣṇa Himself are identical."] [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.233] & [*Padma-Purāṇa*]

82.01.05.B_82.01.07.A / 85.11.09.A

...

*nāmaikam yasya vāci smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā
śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitaṁ tārayaty eva satyam
tac ced deha-draviṇa-janatā-lobha-pāśaṇḍa-madhye
nikṣiptaṁ syān na phala-janakaṁ śighram evātra vipra*

[Sanat Kumāra told Nārada Muni: "If a person only once hears, chants, or remembers the Holy Name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation - whether the Holy Name is pronounced properly or improperly, with correct or incorrect grammar, or whether it is properly joined or only vibrated in part. O *brāhmaṇa*! Such are the glories of the Holy Name. However, if one chants the syllables of the Holy Name for personal benefit, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life (*kṛṣṇa-prema*)."]

[*Padma-Purāṇa*, *Svarga-khaṇḍa*, 48th *Adhyaya* & *Brahmā-khaṇḍa*, 25.24] & [*Hari-bhakti-vilāsa*, 11.527]

& [*Caitanya-caritāmṛta*, *Antya-līlā*, 3.60] & [*Gauḍīya Kaṇṭhahāra*, 17.65]

82.09.29.B_30_82.10.01.A / 82.10.25.A / 84.03.01.C

...

nāmākṣara bahiraya batu nāma kabu naya. Merely the sound of the Holy Name of Kṛṣṇa should never be thought of as the actual Name.

[This is explained in the *Prema-vivarta* of Jagadānanda Paṇḍita, a book which is full of the philosophical conclusions of Kṛṣṇa consciousness. It was published and edited by Śrīla Bhaktivinoda Ṭhākura.]

Only a shallow sound pronounced by the physical tongue is not the real Kṛṣṇa *Nāma*.

[*Gauḍīya Kaṇṭhahāra*, 17.55] & [Collection of verses from Śrīla Śrīdhara Mahārāja's books, 313]

81.03.07.A / 81.03.08.B / 81.09.29.B_81.10.02.A / 82.01.09.C / 82.03.02.D / 82.05.05.B /
82.09.29.B_30_82.10.01.A / 83.03.28.A / 83.08.30.B_83.08.31.A / 84.02.05.B /
84.02.05.D [same as 84.02.05.B] / 84.02.23.B_84.02.26.A / 85.08.24.B_85.08.25.A /
85.11.10.B_85.11.11.A1

...

nāmākṣara bahiraya batu nāma kabu naya, (sete nana katoli mata naya geta ?)

81.09.29.B_81.10.02.A / 83.08.30.B_83.08.31.A / 85.08.24.B_85.08.25.A / 85.11.10.B_85.11.11.A1

...

[na mām karmāṇi limpanti, na me karma-phale sprhā] / iti mām yo 'bhijānāti, karmabhir na sa badhyate

["I am never implicated by the law of *karma* which I have created to fulfil the destinies of the living beings, nor do I ever aspire for the results of action. (Since I am the Supreme Lord replete with all six opulences in full, the paltry fruits of worldly actions are totally insignificant to Me.) One who appreciates this conception of My singular independence from the actions of the beings of this world, and who can thus understand My unchangeable existence - such a person is never bound by any action. By practising pure devotional service, he surely comes to Me."] [*Bhagavad-gītā*, 4.14]

81.02.28.C

...

[na māmśa-bhakṣaṇe doṣo, na madye na ca maithune / pravṛttir eṣā bhūtānām, nivṛttis tu mahā-phalā]

["It may be considered that meat-eating, intoxication, and sex indulgence are natural propensities of the conditioned souls, and therefore such persons should not be condemned for these activities. But unless one gives up such sinful activities, there is no possibility of achieving the actual perfection of life."]

[*Manu-saṁhitā*]

81.08.13.B

...

nāma-nāmira-ābheda [*Caitanya-caritamṛta, Madhya-līlā*, 17.130-132,134]

nāma-'bhinnatvān nāminoḥ [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.233*]

Here the name and the thing different. But in Vaikuṇṭha, the name is inseparably connected with the substance.

85.12.07.D_85.12.08.A

...

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale / śrimate bhaktisiddhānta-sarasvatīti nāmine

[I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.] [*Śrīla Bhaktisiddhānta Sarasvatī Praṇatī*] [*Songs of the Vaiṣṇava Ācāryas*, p 5]

83.12.23.B

...

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale / śrimate bhaktivedānta swāmīn iti nāmine

[I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.] [*Śrīla Prabhupāda Praṇatī*] [*Songs of the Vaiṣṇava Ācāryas*, pages 4-5]

82.04.18.C / 83.12.23.B

...

nāma saṅkīrtanaṁ yasya, sarva pāpa pranāśanam / pranāmo duḥkhaśamanas, taṁ namāmi harim param

["I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose Holy Names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering."] [*Śrīmad-Bhāgavatam*, 12.13.23]

82.04.25.B_82.04.27.A

...

*nāma-śreṣṭhaṁ manum apī śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī gurum taṁ nato 'smi*

["I bow down to the beautiful lotus feet of my Gurudeva, by whose causeless mercy I have attained the Supreme Holy Name, the Divine Mantra, the service of the Son of Śacī Mātā, the association of Śrīla Svarūpa Dāmodara, Rūpa Goswāmī, and his older brother Sanātana Goswāmī, the Supreme Abode of Mathurā, the Blissful Abode of Vṛndāvana, the Divine Rādhā-kuṇḍa and Govardhana Hill, and desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana."]

[Śrīla Raghunātha Dāsa Goswāmī's *praṇāma mantra* towards Guru.]

81.09.06.A / 81.11.30.B / 82.01.01.B / 82.02.00.A_150.2 / 82.02.01.A / 82.05.14.C / 82.09.08.A /
82.12.14.B_15.A_16.A / 83.10.30.A / 83.10.30.C_83.10.31.A / 83.11.01.B / 83.12.22.B

...

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe, rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe

[I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Goswāmī.] [*Śrīla Bhaktisiddhānta Sarasvatī Prāṇatī*]

[*Songs of the Vaiṣṇava Ācāryas*, page 6]

83.12.23.B

...

namas te narasimhāya prahlādāhlāda-dāyine, hiraṇyakaśīpor vakṣaḥ-śilā-ṭaṅka-nakhālaye

[I offer my obeisances to Lord Narasimha, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stone-like chest of the demon Hiraṇyakaśipu.] [*Śrī Nṛsiṃha Prāṇāmā*]

[*Songs of the Vaiṣṇava Ācāryas*, pages 111-112]

83.05.25.A

...

*[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ]
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham*

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipping as I am."]

[*Hari-bhakti-vilāsa*, 10.127]

& [*Śrīmad-Bhāgavatam*, 7.15.2, purport] & [*Gauḍīya Kaṇṭhahāra*, 3.59]

82.12.06.A / 83.05.04.A / 83.08.31.B_83.09.01.A / 84.03.26.B / 85.05.01.A

...

*[nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ]*

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict

rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name.”] [*Śikṣāṣṭakam*, 2]

81.08.30.B / 81.09.10.C_81.09.11.A / 82.04.27.B / 83.01.25.B_83.01.26.A / 83.11.04.A_83.11.05.A

...

nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ / tāvat karttum na śaknoti pātakam pātakī janah

["Simply by chanting one Holy Name of Hari, a sinful man can counteract the reactions to more sins than he's able to commit."] [*Kūrma Purāṇa*] & [*Bṛhad-Viṣṇu Purāṇa*] & [*Śrīmad-Bhāgavatam*, 6.2.7, purport]

79.00.01.B / 81.08.30.B / 82.01.26.A / 82.07.09.B_82.07.10.A / 82.12.09.C_82.12.10.A / 83.10.28.B_83.10.29.A

...

namo gaurakiśorāya bhaktādhūta mūrttaye / gaurāṅghri padma-bhṛṅgāya rādhā-bhāva-niṣevine

["I bow to our Guru, Śrīla Gaura Kiśora Dās, the pure devotee beyond social class; the bee in the lotus of the feet of Śrī Gaurāṅga, who deep in his heart serve Śrī Rādhā forever."] [*SCSM Kīrttan Guide*, 4th Edition, page iii]

83.09.22.B

...

[namo gaura-kiśorāya sākṣād vairāgya mūrttaye / vipralambha-rasāmbhodhe, pādāmbujāya te namaḥ]

[I offer my respectful obeisances unto Gaurakiśora dāsa Bābājī Mahārāja [the spiritual master of Bhaktisiddhānta Saraswatī], who is renunciation personified. He is always merged in a feeling of separation and intense love of Kṛṣṇa.] [*Śrīla Gaurakiśora Praṇatī*] [*Songs of the Vaiṣṇava Ācāryas*, pages 6-7]

["I bow to your lotus feet, Śrīla Gaura Kiśora Dās Bābājī, the embodiment of renunciation and the ocean of sacred rapture in separation."] [*Śrī Chaitanya: His Life & Associates*, page 240]

83.09.22.B

...

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te / kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing Kṛṣṇa *prema*."] [*Śrī Gaurāṅga Praṇāma*] [*Songs of the Vaiṣṇava Ācāryas*, p 8]

81.09.06.A / 83.12.22.B / 85.11.07.C

...

*na nāka-prṣṭhaṁ na ca pārameṣṭhyaṁ, na sārva-bhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā, samañjasa tvā virahayya kāṅkṣe*

["O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic *yoga*, nor do I want liberation if I have to give up Your lotus feet."] [*Śrīmad-Bhāgavatam*, 6.11.2]

83.01.02.B

...

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
[rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātana raghu-yugau śrī-jīva-gopālakau]*

["I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."] [*Ṣaḍ-gosvāmī-aṣṭakam*, 2]

[Śrīla Śrīnivāsa Ācārya, *Caitanya-caritāmṛta*, *Madhya-līlā*, 1.33, purport]

81.08.26.A / 82.07.07.B / 82.11.24.B_82.11.25.A / 83.01.02.C_83.01.04.A / 83.05.09.C /
83.11.13.B_83.11.14.A

...

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam / yaśodā ca mahā-bhāgā, papau yasyāḥ
stanaṁ hariḥ*

["Having heard of the great fortune of mother Yaśodā, Parikṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

82.01.28.A / 82.04.16.D_82.04.18.A / 82.04.28.A / 82.06.17.B_18.A_19.A / 82.11.19.B /
83.07.28.B_83.07.30.A / 83.09.01.B / 83.09.20.B / 83.09.21.B_83.09.22.A / 85.08.07.A /
85.09.16.A_85.09.17.A / 85.11.10.B / 85.11.17.D_85.11.18.A / 86.11.25.A

...

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

["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."] [From *Emana Durmatī*, from *Śaraṇāgati*] [*The Songs Of Bhaktivinoda Ṭhākura*, pages 9-11]

[Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 367]

85.11.09.A

...

*nānopacāra-kṛta-pūjanam āta-bandhoḥ, premṇaiva bhakta-hṛdayaṁ sukha-vidrutaṁ syāt
yāvat kṣud asti jaṭhare jaraṭhā pipāsā, tāvat sukhāya bhavato nanu bhakṣya-peye*

[Rāmānanda Rāya continued, " 'As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshipped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.']

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.69]

82.01.13.B

...

*[nānyaṁ tataḥ padma-palāśa-locanād, duḥkha-cchidaṁ te mṛgayāmi kañcana
yo mṛgyate hasta-grhīta-padmayā, śriyetaṁ aṅga vimrgyamāṇayā]*

["My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 4.8.23]

81.12.13.C_81.12.14.A

...

[nānyathā te 'khila-guro, ghaṭeta karuṇātmanaḥ / yas ta āśīṣa āśāste, na sa bhṛtyaḥ sa vai vaṇik]

[Prahāda Mahārāja states: "Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."]

[*Śrīmad-Bhāgavatam*, 7.10.4]

81.03.07.B / 81.11.02.A / 81.12.22.C_81.12.23.A

...

*na pāraye 'ham niravadya-saṁyujāṁ, sva-sādhū-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ, saṁvṛścyā tad vaḥ pratiyātu sādhunā*

["O *gopīs*, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."]

[*Śrīmad-Bhāgavatam*, 10.32.22]

81.01.11.B

...

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

81.08.14.C / 81.09.10.C_81.09.11.A / 81.09.25.A / 81.09.28.B_81.09.29.A / 81.11.01.B / 81.11.12.B /
81.11.30.A / 81.12.02.B / 81.12.23.B_81.12.24.A / 82.02.03.A / 82.02.17.B / 82.02.22.C /
82.03.11.B_82.03.13.A / 82.04.27.B / 82.05.16.B / 82.06.19.B / 82.06.30.B / 82.07.02.A /
82.11.11.A_82.11.12.A / 82.11.28.C_82.11.29.A / 82.12.10.B_82.12.11.A / 83.08.31.B_83.09.01.A /
83.09.01.B / 83.09.28.C_83.10.05.A / 84.01.15.B_84.01.18.A / 85.10.27.B / 85.11.10.B_85.11.11.A1 /
85.11.16.B_85.11.17.A / 85.12.13.B / 86.10.20_86.10.22

...

[narahari-ādi kori' cāmara dhulāya, sañjaya-mukunda-vāsu-ghoṣ-ādi gāya]

[Narahari Sarakāra and other associates fan Him with yak-tail whisks as Sañjaya Paṇḍita, Mukunda Datta and Vāsu Ghoṣa sing sweet *kīrtan* along with the other devotees for Lord Caitanya's pleasure.]

[*Gaura-āratī*, 4, from *Gītāvalī*] [*Songs of the Vaiṣṇava Ācāryas*, pages 57-58]

82.01.31.A

...

*na rarājoḍupaś channaḥ, sva-jyotsnā-rājitaṁ ghanaiḥ / ahaṁ-matyā bhāsitayā, sva-bhāsā puruṣo
yathā*

["During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul."] [*Śrīmad-Bhāgavatam*, 10.20.19]

81.03.07.C_81.03.08.A / 83.03.25.C / 84.02.23.B_84.02.26.A

...

*nārāyaṇam ayaṁ dhīrāḥ, paśyanti paramārthinaḥ / jagad dhana-mayaṁ lubdhāḥ, kāmukāḥ
kāminī-mayaṁ*

[A devotee sees everyone and everything in relationship with Nārāyaṇa (*nārāyaṇam ayaṁ*). Everything is an expansion of Nārāyaṇa's energy.] [*Śrīmad-Bhāgavatam*, 7.7.55, purport]

81.09.05.C

...

nārāyaṇam namaskṛtya, naraṁ caiva narottamam / devīm sarasvatīm vyāsaṁ, tato jayam udīrayet

["Before reciting this *Śrīmad-Bhāgavatam*, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author."] [*Śrīmad-Bhāgavatam*, 1.2.4]

85.11.07.C

...

nārāyaṇa-parāḥ sarve, na kutaścana / svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ

["Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."] [*Śrīmad-Bhāgavatam*, 6.17.28]

83.05.04.A / 83.08.07.B / 83.10.29.B

...

nārāyaṇa parāvedāḥ nārāyaṇa parākṣarā, nārāyaṇa parāmukti nārāyaṇa parāgatīḥ

["O Nārāyaṇa, the Supreme Personality of Universal Truth, origin and worshipping object of all divine knowledge. O Nārāyaṇa, the fundamental, causal cosmic potency which is by nature unlimited, all pervading and omnipotent, that validates, maintains and sustains the whole universe. O Nārāyaṇa, the bestower of pure liberation, attained by achieving an eternal devotional relationship with You. O Nārāyaṇa, You the supreme ambrosial goal and shelter of life."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, pages 16-17]

83.10.18.A_83.10.20.A

...

nārāyaṇas tvam na hi sarva-dehinām, ātmāsy adhīśākhila-loka-sākṣī
[nārāyaṇo 'ṅgam nara-bhū-jalāyanāt, tac cāpi satyaṁ na tavaiva māyā]

["Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory *Māyā*."] [*Śrīmad-Bhāgavatam*, 10.14.14]

82.06.08.B_82.06.10.A

...

nārāyaṇī — caitanyera ucchiṣṭa-bhājana [tānra garbhe janmilā śrī-dāsa-vṛndāvana]

["Nārāyaṇī eternally eats the remnants of the food of Caitanya Mahāprabhu. Śrīla Vṛndāvana dāsa Ṭhākura was born of her womb."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.41]

82.04.18.B

...

naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā / bhagavatṛ uttama-śloke, bhaktir bhavati
naiṣṭhikī

["By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact."] [*Śrīmad-Bhāgavatam*, 1.2.18]

81.02.25.B / 82.05.10.B / 82.06.17.B_18.A_19.A / 84.01.25.B_84.01.26.A

...

nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prāthyāṁ mama bahu mataṁ janma-janmāntare 'pi
tvat-pādāmbhoruha-yuga-gatā nīscalā bhaktir astu

[O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet.] [*Mukunda-māla-stotra*, 5] & [*Caitanya-caritāmṛta, Ādi-līlā*, 4.33, purport]

81.03.12.A / 83.02.11.B

...

[na tad bhāsayate sūryo, na śāsāṅko na pāvakaḥ / yad gatvā na nivartante, tad dhāma paramaṁ
mama]

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

81.02.28.A / 81.09.27.C_81.09.28.A / 81.10.02.C_81.10.03.A / 81.10.04.B_81.10.05.A /
81.11.11.C_81.11.12.A / 81.11.21.B_81.11.23.A / 81.11.26.B / 81.12.13.B / 82.01.13.B /
82.03.02.E_82.03.03.A / 82.03.13.B_82.03.16.A / 82.05.10.B / 82.07.15.B_82.07.16.A / 82.07.27.A /
82.12.16.B / 83.08.08.C / 83.09.01.B / 83.09.01.C_83.09.07.A / 83.12.09.B_83.12.14.A

...

*[na tasya kāryaṁ karaṇaṁ ca vidyate, na tat samaś cābhyadhikaś ca dṛśyate
parāśya śaktir-vividhaiva śrūyate, svābhāvikī jñāna-bala-kriyā ca]*

["He does not possess bodily form like that of an ordinary living entity: He has a transcendental form of bliss and knowledge, and thus there is no difference between His body and His soul. All His senses are transcendently divine. He is absolute substance. Any one of His senses can perform the action of any other sense. Nothing is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural consequence of His divine will. In other words, whatever He wills immediately becomes reality. His divine energies are threefold: His knowledge (*jñāna-śakti*) potency (a.k.a. *cit-śakti* or *saṁvit-śakti*), His strength potency (*bala-śakti*, a.k.a. His existence potency, *sat*, or *sandhinī-śakti*), and His pastime (*kriyā-śakti*) potency (a.k.a. His ecstasy potency, *ānanda* or *hlādinī-śakti*)."]
[*Śvetāśvatara-Upaniṣad*, 6.8]

82.03.29.D_82.03.30.A

...

na tathā me priyatama ātmayonir na śaṅkaraḥ / na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

[Kṛṣṇa tells Uddhava: "Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[*Śrīmad-Bhāgavatam*, 11.14.15]

81.03.07.B / 81.08.25.A / 81.12.12.B / 82.02.19.A / 82.02.22.B / 82.03.05.D / 82.04.18.B / 82.06.10.B /
82.06.15_82.06.17.A / 82.06.19.B / 82.08.19.B_82.08.05.B / 82.11.07.B / 83.03.28.A / 83.06.02.B /
83.07.08.B / 83.10.29.C / 83.11.01.B / 85.11.17.C / 85.11.18.B_85.11.20.A / 85.12.07.B_C /
86.10.20_86.10.22 / 87.10.03.A

...

*[na tathāśya bhaven moho, bandhaś cānya-prasaṅgataḥ]
yoṣit-saṅgād yathā puṁso, yathā tat-saṅgi-saṅgataḥ]*

["The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women."]

[*Śrīmad-Bhāgavatam*, 3.31.35]

82.11.21.A

...

*[na tatra sūryo bhāti candra-tāraṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti*

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

83.01.12.B / 83.06.24.B_83.06.27.A / 83.08.28.C_83.08.30.A / 83.09.14.C_16.A_20.A /
83.09.21.B_83.09.22.A / 83.10.22.B_83.10.23.A / 83.10.29.C / 83.11.08.B_83.11.09.A

...

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upaniyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahlaḍa Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

81.03.05.C / 81.03.07.B / 81.09.26.A / 81.09.27.C_81.09.28.A / 81.10.02.B / 81.11.06.B /
81.12.13.C_81.12.14.A / 82.01.17.B / 82.01.25.A / 82.01.28.B / 82.01.29.C_82.01.30.A /
82.03.25.B_82.03.29.A / 82.04.30.B_82.05.01.A / 82.05.01.B / 82.05.01.B / 82.05.10.B / 82.11.02.B /
82.12.06.A / 82.12.25.C_82.12.26.A / 83.03.29.B_83.03.30.A / 83.06.27_83.07.02.A /
83.07.28.B_83.07.30.A / 83.08.18_19_20.A / 83.11.09.B / 83.11.19.B_83.11.22.A /
84.02.26.B_84.02.27.A / 84.03.01.B / 85.07.21.B / 85.08.21.A_85.08.23.A / 85.09.17.B /
85.10.14.A_85.10.15.A / 85.12.09.B_85.12.10.A / 85.12.10.B_85.12.11.A / 85.12.17.A

...

na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā / divyaṁ dadāmi te cakṣuḥ, paśya me yogam aīśvaram

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [*Bhagavad-gītā*, 11.8]

81.08.20.A / 81.12.09.B / 82.02.15.B / 82.03.02.A / 82.07.02.B / 83.11.23.B / 85.09.24.A_85.09.27.A

...

[nāty aśnatas tu yogo 'sti, na caikāntam-anaśnataḥ / na cāti-svapna-śīlasya, jāgrato naiva cāryuna]

["Oh Arjuna, *yoga* practice is impossible for anyone who over eats, under eats, over sleeps, or under sleeps."] [*Bhagavad-gītā*, 6.16]

85.10.31.A

...

*naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgajāya*

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]

[*Śrīmad-Bhāgavatam*, 10.14.1]

82.03.05.E_82.03.07.A / 82.03.07.B / 82.07.03.C / 82.12.31.B / 83.11.07.B

...

nā uṭhiyā vṛkṣopari, ṭānātāni phala dhari', duṣṭa-phala karibe arjjana

Śrīla Bhaktivinoda Ṭhākura said, "That without taking the labour of climbing in a tree, if one wants to draw the fruits then what sort of fruits you'll get there? You must have to go up through the tree and then you can touch the fruit." [*Kalyāṇa Kalpataru, Upadeśa*, 18]

81.09.11.B / 82.06.15_82.06.17.A

...

*na yad vacaś citra-padaṁ harer yaśo, jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā, na yatra haṁsā niramanty uśik-kṣayāḥ*

["Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of

pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.”]

[*Śrīmad-Bhāgavatam*, 1.5.10] & [*Śrīmad-Bhāgavatam*, 12.12.51, is very similar]

81.12.13.B / 82.01.28.B / 82.11.13.D_82.11.14.A

...

*na yad vacaś citra-padam harer yaśo, jagat-pavitraṁ pragṛṇīta karhicit
tad dhvāṅkṣa-tīrthaṁ na tu haṁsa-sevitaṁ, yatrācyutas tatra hi sādhave 'malāḥ*

["Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest only in topics glorifying the infallible Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.12.51]

82.04.29.A

...

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena]
yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Katha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

81.08.10.B / 81.09.25.B / 81.10.04.B_81.10.05.B / 81.10.08.B / 81.10.08.D / 81.11.02.C_81.11.03.A /
81.11.05.B / 81.11.07.A / 81.12.09.A / 82.00.00.B / 82.02.01.A / 82.02.18.B / 82.02.19.D /
82.02.25.C_82.02.26.A / 82.03.01.D / 82.03.05.D / 82.03.08.B / 82.05.04.B_82.05.05.A / 82.05.09.B /
82.05.14.C / 82.05.18.E / 82.06.17.B_18.A_19.A / 82.07.03.B / 82.08.22.A / 82.08.31.B_82.08.29.C /
82.09.08.A / 82.10.08.B_82.10.10.A / 82.10.20.B_82.10.21.A / 82.11.02.B / 82.11.06.C_82.11.07.A /
82.11.07.B / 82.11.13.D_82.11.14.A / 82.12.07.B / 83.01.12.C / 83.02.18.B / 83.03.02_03_04 /
83.04.30.B /
83.05.12.C / 83.07.28.A / 83.10.28.B_83.10.29.A / 83.11.02.A / 83.11.02.B_83.11.04.A / 83.11.13.A /
83.11.14.A_83.11.15.A / 83.11.26.B_83.11.27.A / 83.12.27.A_83.12.29.A / 84.02.21.B / 85.07.30.B /
85.08.24.B_85.08.25.A / 85.10.20.B_85.10.21.A / 85.11.10.B_85.11.11.A1 / 85.11.16.B_85.11.17.A

...

*nāyam deho deha-bhājāṁ nṛloke, kaṣṭhān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ, śuddhyed yasmād brahma-saukhyam tv anantam*

[Lord Rṣabhadeva told His sons: "My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional

service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever." [Śrīmad-Bhāgavatam, 5.5.1]

82.02.19.C

...

*nayanam galad-aśru-dhārayā, vadanam gadgada-ruddhayā girā
pulakair nīcitam vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati*

["O Lord, when will tears flow from my eyes like waves, and my voice tremble in ecstasy? When will the hairs of my body stand on end while chanting Your Holy Name?"] [Śikṣāṣṭakam, 6]

82.04.28.A

...

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate / [svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

81.03.05.D / 81.03.08.B / 81.08.21.A / 81.08.22.A / 81.10.05.C / 81.11.02.B / 81.11.07.A /
81.11.11.C_81.11.12.A / 81.11.30.B / 81.12.14.B / 81.12.31.B / 82.01.26.A / 82.02.18.B / 82.02.19.A /
82.02.21.A / 82.03.01.D / 82.03.02.E_82.03.03.A / 82.05.15.A / 82.05.18.B / 82.06.17.B_18.A_19.A /
82.06.19.D_82.06.30.A / 82.07.04.A / 82.11.08.B / 83.01.07.B / 83.01.14.B_83.01.15.A / 83.05.09.C /
85.10.31.A

...

neha nānāsti kiṁcana. "There is no variegatedness." What's the meaning?

[manasaivedam āptavyam, neha nānāsti kiṁcana / mṛtyo sa mṛtyum gacchatī, ya iha nāneva paśyati]

[By means of the mind [purified by *yoga*] may this be understood: that there is no difference whatsoever between the Lord when He descends to this world [and the Lord in His transcendental abode, *Vaikuṇṭha*]. From death to death goes he who looks upon the *Avatāras* of the Lord as different [from the Lord in *Vaikuṇṭha*]. [Kāṭha-Upaniṣad, Part 4, mantra 11]

82.02.24.C_82.02.25.A / 82.11.12.B

...

neha yat karma dharmāya, na virāgāya kalpate / na tīrtha-pada-sevāyai, jīvann api mṛto hi saḥ

["Anyone whose work does not elevate him to religious life, whose religious life does not lead to renunciation, and whose renunciation does not lead to devotional service to the Supreme Lord, is counted among the living dead."] [*Śrīmad-Bhāgavatam*, 3.23.56]

81.11.13.C_81.11.14.A / 82.10.22.B_82.10.23.A

...

neha nānāsti kiṁcana. sarvam kalpitam brahma. All that we see it is Brahman.

81.03.05.B

...

*nīca-jāti nahe kṛṣṇa-bhajane ayogya, sat-kula-vipra nahe bhajanera yogya
yei bhaje sei baḍa abhakta – hīna, chāra, [kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra]*

["Birth in a low family is no disqualification for the execution of devotional service. And birth in a family of *brāhmaṇas* is no good qualification. Anyone who takes to devotional service is exalted, whereas a non devotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.66-67]

81.10.05.C / 81.11.21.B_81.11.23.A

...

nidrayā hriyate naktam, vyavāyena ca vā vayaḥ / divā cārthehayā rājan, kuṭumba-bharaṇena vā

["The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members."] [*Śrīmad-Bhāgavatam*, 2.1.3]

81.08.21.A / 83.11.24.B_83.11.26.A / 85.09.27.B_85.09.28.A

...

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvī bhāvukāḥ]*

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [*Śrīmad-Bhāgavatam*, 1.1.3]

81.08.19.B / 81.08.22.A / 81.08.31.B / 81.09.20.B / 82.01.02.A / 82.01.28.A / 82.04.16.D_82.04.18.A /
82.05.09.C_82.05.10.A / 82.11.09.B / 83.05.04.A / 83.06.05.C / 83.08.18_19_20.A /
83.12.19.B_83.12.20.A / 85.12.27.B

...

[nigūḍha-jatruṁ pr̥thu-tuṅga-vakṣasam, āvarta-nābhiṁ valī-valgūdaram ca dig-ambaram vaktra-vikīrṇa-keśam, pralamba-bāhuṁ svamarottamābham]

["His collarbone was fleshy, his chest broad and thick, his navel deep and his abdomen beautifully striped. His arms were long, and curly hair was strewn over his beautiful face. He was naked, and the hue of his body reflected that of Lord Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 1.19.27]

83.08.30.B_83.08.31.A

...

nija-karma-guṇa-doṣe je je janma pāi, janme janme jeno tava nāma-guṇa gāi

["Whatever birth I may obtain due to the faults of my previous worldly activities, I pray that I may sing the glories of Your holy name birth after birth."] [*Śikṣāṣṭakam*, 4, *The Songs of Bhaktivinoda Thākura*, p 135]

81.11.09.B / 82.03.05.C

...

nija śiṣye kari' govindera mandira karāilā, [varṁsī, makara, kuṇḍalādi 'bhūṣaṇa' kari' dilā]

["Subsequently, Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and earrings shaped like sharks."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 13.131]

81.12.09.B / 82.10.28.A_82.10.29.A / 85.10.25.A

...

nikhila-bhuvana-māyā-chinna-vichinna-kartrī, vibudha-bahula-mṛgyā-mukti-mohānta-dātrī śīthilīta-vidhi-rāgārādhya-rādheśa-dhānī, vilasatu hṛdi nityam bhaktisiddhānta-vāṇī

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."] [*Śrī Caitanya Saraswatī*] [Composed by Śrīla Śrīdhara Mahārāja]

81.08.13.A / 82.01.26.B / 82.02.23.C / 83.02.19.B_83.02.20.A / 83.09.21.B_83.09.22.A / 84.02.21.B / 85.11.04.C_85.11.06.A

...

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta ayi mukta-kulair upāśyamānaṁ, paritas tvām hari-nām saṁśrayāmi

["The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [Śrīla Rūpa Goswāmī's *Nāmāṣṭakam*, 1]

81.09.29.B_81.10.02.A / 82.01.05.B_82.01.07.A / 83.03.28.A / 83.12.04.A_83.12.09.A / 85.11.09.A

...

nikuñja-yūno rati-keli-siddhyai, [Śrī *Gurv-aṣṭaka*, 6]

The spiritual master is engaged in the most confidential service of the *gopīs*.

78.03_B [GBC] / 81.10.19.B

...

*nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam
śrīmad-bhāgavatī kathā madirayā sañjīvan bhāti yaḥ
śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ*

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa *līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."] [Composed by Śrīla Śrīdhara Mahārāja] [*The Golden Volcano Of Divine Love*, p x, xi]

81.12.27.B / 82.01.11.A / 83.03.28.A / 84.03.22.C / 84.03.23_84.03.26.A

...

nimitta-mātram bhava savyasācin [*Bhagavad-gītā*, 11.33]; only an agent.

81.02.26.A

...

[nimna-gānām yathā gaṅgā, devānām acyuto yathā / vaiṣṇavānām yathā śambhuḥ, purāṇānām idam tathā]

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."] [*Śrīmad-Bhāgavatam*, 12.13.16] & [Śrī Chaitanya Sāraswat Maṭh's *Brahma-saṁhitā*, p 144]

81.11.11.A / 82.04.07.A_82.04.14.A / 82.04.14.B / 82.11.15.C / 82.12.12.C_82.12.14.A /
82.12.31.C_83.01.02.A / 83.01.26.B / 83.02.06.B_83.02.07.A

...

nirasta-kuhakam, dhāmnā svena sadā nirasta-kuhakam. [Śrīmad-Bhāgavatam, 1.1.1]

73.03.00. B / 83.11.11.C_83.11.12.A

...

[nīrodho 'syānuśayanam, ātmanaḥ saha śaktibhiḥ / muktir hitvānyathā rūpaṁ, sva-rūpeṇa vyavasthitiḥ]

["The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Mahā Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."]

[Śrīmad-Bhāgavatam, 2.10.6]

82.09.29.B_30_82.10.01.A / 83.11.11.C_83.11.12.A

...

['niṣiddhācāra', 'kuṭināṭr', 'jīva-himsana' / 'lābha', 'pūjā', 'pratiṣṭhādī' yata upasākhā-gaṇa]

["Some unnecessary creepers growing with the *bhakti* creeper are the creepers of behaviour unacceptable for those trying to attain perfection, diplomatic behaviour, animal-killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers."]

[Caitanya-caritamṛta, Madhya-līlā, 19.159]

81.08.28.B / 83.02.12.A

...

niṣkiñcanasya bhagavad-bhajanonmukhasya, pāram pāram jigamiṣor bhava-sāgarasya sandarśanaṁ viṣayiṇām atha yoṣitāñ ca, hā hanta hanta viṣa-bhakṣaṇato 'py asādhū

["Alas, for a renunciate who desires to completely cross over the ocean of mundanity and engage in the divine loving service of the Supreme Lord, to ogle a materialist and a woman is more wicked than drinking poison."] *[Śrī Śrī Prapanna-jīvanāmṛtam, 4.11, p 62]*

81.10.05.D_81.10.06.A

...

nitāi bine bhāi rādhā kṛṣṇa pāite nāi [Manaḥ-sikṣā, 1] Everything on the foundation on the grace of Nityānanda and Gaurāṅga, otherwise if the plank is taken out, taken away from our feet, then we shall go down, not knowing where.

81.01.11.B

...

Nitāi Gaura Rādhe Śyāma.

...

Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Hare Kṛṣṇa Hare Rāma Rādhe Govinda.

...

Gauḍīya Śaṅkara Sītā Rāma Rādhe Rādhe Śyāma Śyāma.

...

Raghupati Ragava Raja Rāma Patita Pāvana Sītā Rāma.

...

Īśvara Allah Devī Nāma Sat Kure Sumati Devala Vani [?]

...

Ha Rāma Ha Rāma.

82.10.08.B_82.10.10.A

...

nitāi gaur rādhe syāma hare kṛṣṇa hare rāma, nitāi-rādhā, gaur-syāma.

So this fundamental blunder in the *siddhānta*, that can never be encouraged, so we cannot have any connection with them.

83.09.28.C_83.10.05.A

...

nitāi nā bolilo mukhe, majilo saṁsāra-sukhe, vidyā-kule ki koribe tār.

"Your learning and your high lineage has no value if you can't, if you fail to appreciate what Nityānanda Prabhu has come to give you." [*Manah-sikṣā*, 2] & [*Songs of the Vaiṣṇava Ācāryas*, pages 83-85]

83.10.27.B

...

*nitāi-pada-kamala koṭi candra-suśītala, ye chāyāya jagat juḍāya
hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi, dṛdha kari' dhara nitāir pāy*

*se sambandha nāhi yāra bṛtha janma gela tāra, sei paśu baḍa durācāra
nitāi nā bālila mukhe majila saṁsāra-sukhe, vidyā-kule ki karibe tāra*

*ahaṅkāre matta hoiyā nitāi-pada pāsariyā, asatyere satya kari māni
[nitāiyera karuṇa habe braje rādhā-kṛṣṇa pābe, dhara nitāi-caraṇa du'khāni]*

*[nitāiyer-caraṇa satya tāñhara sevaka nitya, nitāi-pada sadā kara āśa
narottama baḍa dukhī nitāi more kara sukhī, rākha rāṅgā-caraṇera pāśa]*

["The lotus feet of Prabhu Nityānanda are most pleasing, like the combined calming radiance of millions of moons. By receiving the cooling shade of His transcendental shelter the whole universe,

scorched by heat of material existence, can be fully relieved and soothed. O dear brothers, without the grace of such a magnanimous personality as Prabhu Nityānanda, it is very difficult to attain divine loving service to Śrī Rādhā and Kṛṣṇa in the groves of Vṛndāvana. Therefore firmly take shelter of His lotus feet with all sincere respect and love so you may reach that nectarean goal.

A person who has not strived to receive any blessed connection with Nityānanda Prabhu or His invaluable wealth, which is ecstatic love of Godhead, becomes materially entangled and his intelligence is misused for animal propensities. Compared to the higher life of divine taste such a life is considered wasted. Those who do not know the great fortune of taking the Name of Nityānanda as well as those who deliberately ignore Him become more and more intoxicated and addicted to mundane happiness.

Without a connection to the eternal blissful nature of Nityānanda Prabhu what real protection can the satisfaction of mundane education or boast of heritage give in this insecure mortal world? Being maddened and bewildered by false pride, such persons forget their eternal relationship with Nityānanda and do not attain the great solace of His lotus feet and thus accept illusion as reality. My friends, if Nityānanda Prabhu gives you mercy, only then can you attain the service of Rādhā Kṛṣṇa, the Divine Couple of Vraja, therefore firmly embrace His lotus feet and beg Him for it. Please know that the shelter of the lotus feet of Prabhu Nityānanda are eternally true and the giver of transcendental fulfilment. One who engages in the loving service of Nityānanda with perfection is understood to have attained that plane of eternal truth and fulfilment. Therefore always pray and hope for the shelter of Śrī Nityānanda Prabhu's lotus feet.

Narottama says: "O merciful Prabhu Nitāi, I find myself very unsatisfied because I have an endless hankering for more of the taste of Your nectarine grace. So please satisfy this need of mine and make me very happy by keeping me close to Your lotus feet, ever smeared with the hue of divine ecstasy."

[Narottama Dāsa Ṭhākura's *Manaḥ-sikṣā* 2, Teachings to the Mind, from *Prāthanā*
[*Songs of the Vaiṣṇava Ācāryas*, page 83]

81.10.01.A / 81.11.30.B / 82.01.16.B_82.01.17.A / 83.10.27.B

...

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni
nitāiyer-caraṇa satya tāñhara sevaka nitya, nitāi-pada sadā kara āśa

["If you actually want to approach the association of Rādhā-Kṛṣṇa, you must achieve the mercy of Lord Nityānanda first. When He is merciful towards you, then you will be able to approach Rādhā-Kṛṣṇa. For this reason one should firmly catch the lotus feet of Lord Nityānanda."] ["The lotus feet of Lord Nityānanda are not illusion; they are a fact, and therefore one who engages in the transcendental loving service of Nityānanda is also transcendental."] [From Narottama Dāsa Ṭhākura's *Manaḥ-sikṣā*, 3-4, from *Prārthanā*
[*Songs of the Vaiṣṇava Ācāryas*, page 83-86]

...

81.08.14.C / 81.08.19.B / 81.08.31.B / 81.10.01.B / 82.10.10.C_82.10.12.A / 82.10.23.B_82.10.24.A /
83.10.27.B / 84.01.08.B_84.01.13.A / 85.06.08.A / 85.07.21.B

...

*nīte yasmin nīśante nayana-jala-bharaiḥ snāta-gātrārbudānām
ucchair utkrośatām śrī-vṛṣa-kapi-sutayā-dhīrayā svīya-goṣṭhīm
pṛthvī gādhāndhakāir-hṛta-nayana-mañivāvṛtā yena hīnā
yatrāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam*

[At the close of night, early morn, there were *crores* of devotees fleshly bathed, loudly wailing, their eyes overflowing with sorrowful tears of hopelessness. Śrīmatī Rādhikā, that radiantly beautiful queen of Vraja and daughter of King Vṛṣabhānu, had summoned Her intimate servant Śrī Dayita dāsa to return to Her divine camp, their personal family. Now in the absence of Nayana-mañi *mañjari*, the Earth planet has been vacuumed into the deepest, vacant darkness. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.]

[Śrī-Śrī Dayita-dāsa-daśakam, 1]

82.01.01.A.rr / 82.01.01.B

...

['nitya-līlā' kṛṣṇera sarva-śāstre kaya, bujhite nā pāre līlā kēmane 'nitya' haya]

["Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.385]

81.02.28.B / 85.11.04.C_85.11.06.A

...

nityānanda bali' yabe karena huṅkāra [tāhā dekhi' lokera haya mahā-camatkāra]

["Whenever He shouted aloud the name Nityānanda, the people around Him were filled with great wonder and astonishment."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.167]

82.02.27.A

...

[nityārtidena vittena, durlabhenātma-mṛtyunā] / grhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś calaiḥ

["Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one's so-called home, children, relatives and domestic animals, which are all maintained by one's hard-earned money?"] [*Śrīmad-Bhāgavatam*, 11.3.19]

81.11.09.C_81.11.10.A

...

*nityo nityānām cetanaś-cetanānām, eko bahūnām yo vidadhāti [kāmaṇ
tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣāṁ]*

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."] [*Kaṭha-Upaniṣad*, 2.2.13]

82.04.23.B_82.04.24.A / 82.11.15.B / 83.07.08.B / 83.11.09.B

...

*nivṛtta-tarṣair upagīyamānād, bhavauṣadhāc chrotra-mano 'bhirāmāt
ka uttamaḥ-śloka-guṇānuvādāt, pumān virajyeta vinā paśughnāt*

["Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interest in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing glorification of the Lord except a butcher or one who is killing his own self?"] [*Śrīmad-Bhāgavatam*, 10.1.4]

82.11.07.B / 83.02.26_27.A / 83.03.31.A

...

*[niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ] / śarīra-yātrāpi ca te, na prasidhyed
akarmaṇaḥ*

["Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane."] [*Bhagavad-gītā*, 3.8]

82.04.14.D_82.04.16.A / 82.07.02.A / 82.07.16.B_82.07.18.A / 83.03.25.D

...

*[nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ, pumān bhavābधिṁ na taret sa ātmahā]*

[The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favourable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul.]

[Śrīmad-Bhāgavatam, 11.20.17]

81.08.27.E / 81.09.01.C_81.09.02.A / 81.11.18.C_81.11.21.A / 82.01.01.B / 82.01.17.B

...

[Nṛhari mādharma-baṁśe, akṣobhya paramahaṁse, śiṣya boli' aṅgikāra kore
akṣobhyera śiṣya jaya-tīrtha nāme paricaya, taṇra dāsyē jñānasindhu tare]

[The two other principle disciples of Madhvācārya are Nṛhari Tīrtha and Mādhava Tīrtha. Mādhava's disciple was the great *paramahaṁsa* Akṣobhya Tīrtha. The principle disciple of Akṣobhya Tīrtha was Jayatīrtha, whose foremost disciple was Jñānasindhu.]

[*Brahma-Mādhva-Gauḍīya Sampradāya*, 2, compiled by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

[*Songs of the Vaiṣṇava Ācāryas*, pages 90-93]

82.10.25.B_82.10.27.A

...

[*nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam, koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam
koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaram, prema-dhāma-devam eva naumi gaura-sundaram*

["When He returned to His birthplace, Nadia, after five long years of *sannyāsa*, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people's voices repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love."]

[*Prema-Dhāma-Deva-Stotram*, 34]

81.08.20.C / 82.04.16.C

...

1 [ohe! vaiṣṇava ṭhākura, doyāra sāgara, e dāse korunā kori'
diyā pada-chāyā, śodho he āmāya, tomāra caraṇa dhorī]
2 [chaya vega domi', chaya doṣa śodhi', chaya guna deho' dāse
chaya sat-saṅga, deho' he āmāre, bosechi saṅgera āśe]
3 [ekakī āmāra, nāhi pāya bala, hari-nāma-saṅkīrtane
tumi kṛpā kori', śraddhā-bindu diyā, deho' kṛṣṇa-nāma-dhane]
4 [kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche]

[O revered Vaiṣṇava Ṭhākura! O ocean of mercy! Please be merciful to me, your humble servant. Purify me by giving the shade of your lotus feet. Your feet I clasp submissively.] [Please help me to control the six urges, purify me of the six faults, and please instil in your servant the six good qualities. Oh, bestow upon me the six kinds of holy association! I am seated here in the hope of having your company.] [On my own, I find I have no strength to chant the holy name of Lord Hari.

Please be merciful by awarding me with a particle of faith and giving me the great treasure of the holy name of Kṛṣṇa.] [Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying "Kṛṣṇa! Kṛṣṇa!"] [*Ohe! Vaiṣṇava Ṭhākura*, from *Śaraṇāgati*;7]

[*The Songs of Bhaktivinoda Ṭhākura*, pages 46-47] & [*Songs of the Vaiṣṇava Ācāryas*, pages 61-62]

82.01.28.B / 82.05.16.B / 85.05.01.A

...

Om, Omkāra [explained] 81.10.04.B_81.10.05.A

...

om ajñāna-timirāndhasya jñānāñjana-śalākayā / cakṣur unmilitam yena, tasmai śrī-gurave namaḥ

[I offer my respectful obeisance unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.] [*Śrī Guru Praṇāma*]

78.03. _ . A [GBC] / 81.02.25.B / 81.08.19.B / 81.08.20.A / 81.09.06.A / 81.11.09.C_81.11.10.A / 82.01.13.C / 82.03.25.B_82.03.29.A / 82.04.18.C / 82.07.16.B_82.07.18.A / 82.08.22.A / 82.08.24.A_82.08.27.A / 82.09.05.B _Sept 5 B / 82.11.08.C_82.11.09.A / 82.11.09.B / 83.04.14.A_83.04.15.A / 83.10.28.B_83.10.29.A / 83.10.30.A / 83.11.05.B_83.11.06.A / 83.12.22.B / 83.12.23.B / 84.02.21.B / 85.11.04.B / 85.11.07.C / 85.11.09.A / 85.12.07.B_C
[*Songs of the Vaiṣṇava Ācāryas*, p 3]

...

Om, bhūr, bhuvah, svaḥ, tat, savitur, varenyam. So now we're to go to analyse what is *Gāyatrī*.

83.11.11.C_83.11.12.A

...

[*om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*]

[The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.] [*Śrī Īśopaniṣad*, Invocation]

81.11.07.B_81.11.09.A / 82.02.22.C / 82.09.06.B / 82.11.05.C_82.11.06.A / 83.10.14.B_83.10.16.A / 83.10.16.B / 87.10.03.A

...

*om tad viṣṇo paramam padam sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramam padam]*

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg-Veda*, 1.22.20]

81.03.07.B / 81.12.12.A / 82.01.24.A / 82.01.27.B / 82.02.17.A / 82.02.18.B / 82.09.03.A_82.09.04.A /
82.09.06.A / 82.10.25.A / 82.11.02.C_82.11.03.A / 82.11.08.C_82.11.09.A / 83.05.04.A / 83.06.27.B /
83.08.25.B / 83.10.25.A_83.10.27.A / 83.11.12.B / 85.08.11.B_85.08.12.A / 85.10.04.B_85.10.05.A /
85.11.15.B_85.11.16.A / 85.11.16.B_85.11.17.A

...

ore mūḍha loka, śuna caitanya-maṅgala, caitanya-mahimā yāte jānibe sakala

["O fools, just read *Caitanya-maṅgala*! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.33]

82.04.18.B / 82.04.18.C

...

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

80.07.11. A / 81.01.11.B / 82.03.29.B / 82.04.28.B / 82.06.19.C / 82.09.06.B / 82.10.29.C_82.10.30.A /
82.12.07.C_82.12.08.A / 83.11.04.B / 84.03.22.C / 84.03.23_84.03.26.A / 84.03.26.B /
85.09.24.A_85.09.27.A

...

pahile dekhilun tomāra sannyaśi-svarūpa, ebe tomā dekhi muni śyāma-gopa-rūpa
tomāra sammukhe dekhi kāncana-pañcālikā, tāñra gaura-kāntye tomāra sarva aṅga ḍhākā

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a *sannyaśi*, but now I am seeing You as Śyāmasundara, the cowherd boy."] ["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.268-269]

81.03.10.B / 81.11.11.A / 82.05.13.C_82.05.14.A / 82.11.08.C_82.11.09.A

...

pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī, duñhu-mana manobhava peśala jāñī'
e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāñī'
nā khorñjalun dūtī, nā khorñjalun ān, duñhukeri milane madhya ta pāñca-bāṇa
ab sohi virāga, tuñhu bheli dūtī, su-purukha-premaki aichana rīti

[" "Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no

limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhava*, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our *via media*. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.' [Caitanya-caritāmṛta, Madhya-līlā, 8.194]

81.10.01.B / 82.01.03.B_82.01.04.A / 82.01.11.A / 82.05.13.C_82.05.14.A / 83.04.15.B_83.04.16.A / 85.11.17.B

...

na kuti na dhuti na kuti na [?] Rādhārāṇī saying, "I did not try to approach Him by sending any representative first." 85.11.17.B

...

pāiyā mānuṣa janma, ye nā śune gaura-guṇa, / hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pānī / janmiyā se kene nāhi maila

["Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago."] [Caitanya-caritāmṛta, Ādi-līlā, 13.123]

83.03.25.D / 83.05.09.B / 83.11.05.B_83.11.06.A / 83.11.09.C / 85.06.08.A

...

pananju jñānam kevalanam visa vadanam / upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye
[Śrīmad-Bhāgavatam, 4.25.9, & 7.8.11, & 10.4.5, purports] & [Hitopadeśa]

82.02.01.A

...

[pañcāitāni mahā-bāho, kāraṇāni nibodha me
sāṅkhye kṛtānte proktāni, siddhaye sarvva-karmmaṇām]
[adhiṣṭhānaṁ tathā kart, karaṇaṁ ca pṛthag-vidham
vividhāś ca pṛthak ceṣṭā, daivaṁ 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]

81.03.01.A / 81.12.24.B_81.12.27.A

...

*pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyam namāmi bhakta-śaktikam*

["I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is non different from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy."]
[*Śrī Pañca-tattva Praṇāma*] [*Songs of the Vaiṣṇava Ācāryas*, p 8]

83.04.14.A_83.04.15.A / 87.00.00.A_802

...

[*pāṇḍitya āra bhakti-rasa, — duñhera teñho sīmā / sambhāṣile jānibe tumi tāñhāra mahimā*]

["He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 7.65]

81.11.26.C_81.11.28A

...

para doṣa anu sandan, the subject matter of idle talks generally becomes *para doṣa anu sandan*, finding fault with others.

81.08.30.C_81.08.31.A

...

para-duḥkha duḥkhī. [*Śrīmad-Bhāgavatam*, 11.11.29-32, purport] & [*Vilāpa-kuṣumāñjali*, 6]
In its real sense that, he's apathetic to Kṛṣṇa. That is the source of all his sorrow. [The twenty-seventh of twenty-eight qualities of a devotee, *kāruṇika*] A real Vaiṣṇava, has got no dissatisfaction for his own, but they have got some sort of sorrow, pain, for the trouble of others.

81.09.01.B / 82.02.27.B_82.02.28.A

...

*parahamśa-varaṁ-paramārtha-patim, patit-oddharāṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-pari-sevya-padam, praṇamāmi sadā prabhupāda-padam*

[O Śrīla Prabhupāda, all the great *mahā-bhagavat* 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 greatest stalwart *sannyāsīs*. I eternally offer my obeisances unto that

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

[Śrī-Śrī-Prabhupāda-padma-stavakaḥ, 10]

81.03.12.B / 82.05.09.A

...

*param brahma param dhāma, pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam, ādi-devam ajaṁ vibhum
āhus tvāṁ ṛṣayaḥ sarve, devaṛṣir nāradaś tathā
asito devalo vyāsaḥ, svayaṁ caiva bravīṣi me*

[Arjuna said: "O Lord, You are the Supreme Absolute Truth, the supreme shelter, and the supreme saviour. All the prominent sages such as Devarṣi Nārada, Asita, Devala and Vyāsa have described You as the self-illuminating, self-manifest eternal Supreme Person, the foundation of almighty majesty, and the origin from whose divine play everything emanates - and now You are personally declaring this to be true."]

[Bhagavad-gītā, 10.12-13]

82.03.05.D / 82.04.16.D_82.04.18.A

...

[pārāpāra-śūnya gabhīra bhakti-rasa-sindhu] / tomāya cākhāite tāra kahi eka 'bindu'

["The ocean of the transcendental mellows of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."]

[Caitanya-caritāmṛta, Madhya-līlā, 19.137]

81.08.14.C

...

*para-svabhāva-karmāṇi, na praśaṁsen na garhayet / viśvam ekātmakaṁ paśyan, prakṛtyā puruṣeṇa
ca*

[The Supreme Personality of Godhead said: "One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth."]

[Śrīmad-Bhāgavatam, 11.28.1]

82.09.06.A / 83.07.30.B

...

parātma-niṣṭhā-mātra veśa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa

[The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.]

[*Caitanya-caritāmṛta, Madhya-līlā*, 3.8]

81.11.25.B_81.11.26.A / 81.11.29.A

...

para-vyasaninī nārī, vyagrāpī gr̥ha-karmmasu / tad evāsvādayaty antar, nava-saṅga-rasāyanam

["A married lady who has love and affection for another gentleman may be seen to be always engaged in her household activities but her heart always realises, or tastes, the company of that person whom she loves. Though outwardly she is seen to be very busy with household work, at heart she's always enjoying the company of her beloved. Similarly, outwardly you may be captured and may be seen to be busy in the association of the government's activities, but your heart is not there. It is searching something, and it is receiving the benefit of the association of that inner substance."] [*Caitanya-caritāmṛta, Madhya-līlā*, 1.211]

81.11.29.B / 82.07.05.B_82.07.07.A / 85.10.31.A

...

paravyūha vaibhav antaryāmī arcā. Rāmānuja has classified the expression of the Supreme Entity in these five forms.

82.02.17.A

...

pariniṣṭhito 'pi nairgunye, uttamaḥ-śloka-līlayā / gr̥hita-cetā rājarṣe, ākhyānam yad adhītavān, [tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān / yasya śraddadhatām āśu, syān mukunde matiḥ sate]

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

81.03.10.A / 81.08.22.A / 81.09.15_81.09.19.A / 81.09.20.B / 81.11.30.A / 81.12.27.B / 82.01.03.A / 82.02.19.A / 82.02.28.B / 82.06.10.B / 82.10.01.B_06.A_08.A / 82.11.07.B / 82.12.27.C_82.12.28.A / 83.06.21.B_83.06.24.A / 83.08.31.B_83.09.01.A / 83.09.01.B / 85.05.01.B_85.05.04.A / 87.02.20.A

...

[pāriṣada-deha ei, nā haya durgandha / prathama divase pāilun catuḥsama-gandha"

["Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odour from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, *aguru* and musk]."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.197]

82.03.29.D_82.03.30.A / 82.03.30.B_82.03.31.A

...

paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām / [dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge]

["I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion."] [*Bhagavad-gītā*, 4.8]

82.01.25.B / 83.11.04.A_83.11.05.A

...

*parivadatu jano yathā tathāyam, [nanu mukharo na vayam vicārayāmaḥ
hari-rasa-madīrā-madātimattā, bhuvi-viluṭhāma-naṭāma nirvviśāmaḥ]*

[Sārvabhauma Bhaṭṭācārya said: "The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Śrī Hari's service, we shall dance and roll about on the ground, and faint."] [*Padyāvalī*, 73] & [*Śrīmad-Bhāgavatam*, 11.2.40, purport]

82.10.01.B_06.A_08.A / 82.10.08.B_82.10.10.A

...

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

["The *Vedas* often imply something deeper and different from what appears to be the superficial interpretation of its words. Thus the *Vedas* sometimes indirectly arrive at the Truth. As a child is tempted with something sweet to make it swallow bitter medicine, the *Vedas* sometimes glorify the path of *karma*, when the real goal of the *Vedas* is to promote liberation from *karma*.] [*Śrīmad-Bhāgavatam*, 11.3.44]

78.03_B [GBC] / 80.00.00. A / 81.08.13.B / 81.08.20.A / 81.09.01.C_81.09.02.A / 81.09.27.C_81.09.28.A /
81.10.05.C / 81.12.24.B_81.12.27.A / 81.12.29.B / 82.03.04.B / 82.06.05.B_82.06.08.A / 82.07.02.A /
82.10.25.A / 82.11.07.B / 82.11.15.B / 82.11.21.B / 82.12.23.B / 83.05.23.B / 83.06.05.B /
83.07.28.B_83.07.30.A / 83.10.13.B_83.10.14.A

...

[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]

80.08.18. A_80.08.19. A / 81.03.02.A / 81.03.07.A / 81.03.12.A / 81.03.12.C / 81.08.09.A / 81.08.12.C /
81.08.28.C / 81.08.30.C_81.08.31.A / 81.09.26.B_81.09.27.A / 81.10.04.B_81.10.05.B / 81.10.05.C /

81.10.07.B_81.10.08.A / 81.10.08.C / 81.10.10.B / 81.10.12.A / 81.10.19.A / 81.11.01.B / 81.11.06.B /
 81.12.12.B / 81.12.16.B_81.12.19.A / 81.12.24.B_81.12.27.A / 81.12.30.C_81.12.31.A / 82.01.28.B /
 82.02.03.B / 82.02.15.A / 82.02.23.B / 82.02.23.C / 82.02.25.C_82.02.26.A / 82.02.27.B_82.02.28.A /
 82.03.01.B / 82.03.01.C / 82.03.02.E_82.03.03.A / 82.03.03.C / 82.03.03.D_82.03.04.A / 82.03.05.A /
 82.03.08.B / 82.03.22.B_82.03.25.A / 82.04.14.D_82.04.16.A / 82.04.16.B / 82.05.06.B /
 82.06.05.B_82.06.08.A / 82.07.03.B / 82.07.04.B_82.07.05.A / 82.11.13.C / 82.11.18.B / 82.11.27.B /
 82.12.06.B / 82.12.07.A / 82.12.07.B / 82.12.07.C_82.12.08.A / 82.12.11.B / 82.12.18.B /
 82.12.23.C_82.12.25.A / 82.12.31.C_83.01.02.A / 83.01.02.C_83.01.04.A / 83.01.22.C_83.01.25.A /
 83.02.12.A / 83.02.19.B_83.02.20.A / 83.04.23.A_83.04.24.A / 83.05.10.A / 83.07.19.A /
 83.10.18.A_83.10.20.A / 83.10.20.B_21.A_22.A / 83.11.09.C / 83.11.15.B / 83.11.19.B_83.11.22.A /
 83.12.09.B_83.12.14.A / 84.01.30.A / 85.10.15.B / 85.10.27.B / 85.11.16.B_85.11.17.A / 85.11.26.A

...

pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ.

Jīvas are compared with so many Śiva. But Śiva is twofold, one in the relativity of this *māyā* and the master of the *māyic* world, and the other, the causal world, the *bhakta* Śiva, Mahā Viṣṇu, Sadāśiva. When within bondage he is *jīva*, a fallen soul, when he is outside the bondage of this *māyā*, this misunderstanding, then he's always *śiva*. [*Sermons of the Guardian of Devotion*, 2, p 94]

80.10.22.B / 81.12.12.B / 81.12.23.B_81.12.24.A / 82.04.16.D_82.04.18.A / 82.06.19.C /
 82.12.12.C_82.12.14.A / 85.10.16.B_85.10.17.A / 85.10.20.B_85.10.21.A / 85.12.13.B

...

paścimera loka saba mūḍha anācāra, tāhān pracārila donhe bhakti-sadācāra

["The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behaviour."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.89]

81.09.10.A / 81.12.21.B_81.12.22.A

...

paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Gītāvalī, Śikṣāṣṭakam*, 4.7,] [*The Songs of Bhaktivinoda Ṭhākura*, p 136]

81.09.22.B / 81.10.02.C / 81.11.09.B / 82.03.05.C / 82.03.08.B / 82.04.27.C / 82.05.06.A / 82.10.10.B /
 83.02.11.B

...

paśya me yogam aiśvaram [*Bhagavad-gītā*, 9.5]

"Arjuna, what am I? Look at Me! I'm not that Kṛṣṇa of you, your friend. Now you see so big."

81.10.28_81.10.30.A

...

*patraṁ puṣpaṁ phalaṁ toyam, yo me bhaktyā prayacchati
[tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanah]*

["Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a pure-hearted and affectionate devotee of Mine. With heartfelt love, I graciously accept."]
[*Bhagavad-gītā*, 9.26]

81.09.01.B / 83.01.04.B_83.01.05.A / 83.09.22.C_83.09.23.A / 85.10.16.B_85.10.17.A

...

patita-pāvana jagannātha sarveśvara, vṛndāvana-candra sarva-rasera ākara

["Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 92]

82.12.19.A / 84.01.30.A / 85.06.09.A / 85.09.29.A

...

"Peace hath her victory not less renowned than war." [In one of Milton's sonnets]

82.03.25.B_82.03.29.A / 83.05.09.B

...

pitā rakṣati kaumāre, bhartā rakṣati yauvane / [baddha ke suto ruke nāstri satan meyatmyat]

Manu says in early age the father will protect the females, in youth the husband will protect them, and in old age the son will protect them. More than gods they draw respect from the society; more than goddess, but externally, no right. This is general recommendation for the good of the society. In Manu it is: Ladies should never be allowed to live an independent life. The father will be her guardian in her childhood, and the husband in her youthful life, and in old age the son will protect her, give protection. This was the law in Manu in the Hindu society, in general. And we appreciate that.

[*Sermons of the Guardian of Devotion*, 3, pages 76-77]

[*Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books*, 366]

81.10.06.B / 81.11.05.B

...

[prabhu kahe,] — "eho bāhya, āge kaha āra" / [rāya kahe,] "jñāna-miśrā bhakti — sādhyā-sāra"

[After hearing Rāmānanda Rāya speak in this way, Lord Śrī Caitanya Mahāprabhu again rejected his statement and said, "Go ahead and say something more."] [Rāmānanda Rāya then replied, "Devotional service mixed with empiric knowledge is the essence of perfection."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.64]

85.12.08.B_85.12.09.A

...

[*prabhu kahe,*] “*eho bāhya, āge kaha āra*” / [*rāya kahe,*] — “*jñāna-sūnyā bhakti — sādhyā-sāra*”

[“After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Rāmānanda Rāya to speak further, and Rāmānanda Rāya replied, “Pure devotional service without any touch of speculative knowledge is the essence of perfection.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 8.66]

85.12.08.B_85.12.09.A

...

[*prabhu kahe,* — “*eho bāhya, āge kaha āra*” / *rāya kahe,* “*kṛṣṇe karmārpaṇa — sarva-sādhyā-sāra*”]

[The Lord replied, “This is external. You had better tell Me of some other means.”]
[Rāmānanda replied, “To offer the results of one’s activities to Kṛṣṇa is the essence of all perfection.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]

81.10.01.B / 81.11.28.C / 82.05.13.B / 83.01.07.A / 83.06.09.B_83.06.10.A / 83.07.08.A /
85.12.08.B_85.12.09.A

...

[*prabhu kahe,* — *eta tīrtha kailuṇ paryāṭana*] *tomā-sama vaiṣṇava nā dekhiluṇ eka-jana*

[The Lord told Sārvabhauma Bhaṭṭācārya, “I have travelled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 9.356]

82.10.12.B_82.10.17.A

...

[*prabhu kahe,*] -- “*kṛṣṇa-nāmera bahu artha nā māni*
“*śyāma-sundara*’ *yaśodā-nandana,*’ – [*ei-mātra jāni*]

[Lord Śrī Caitanya Mahāprabhu replied, “I do not accept many different meanings for the Holy Name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That’s all I know.”]
[*Caitanya-caritāmṛta, Antya-līlā*, 7.85]

82.01.07.B_82.01.08.A / 85.11.26.A

...

prabhu kahe, - *nityānanda āmāre vañcīlā, gaṅgāke āniyā more yamunā kahilā*

[Śrī Caitanya Mahāprabhu then said, “Nityānanda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamunā.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 3.34]

81.11.25.B_81.11.26.A / 82.01.11.C_82.01.12.A

...

[*prabhu kahe,*] — “*paḍa śloka sādhyera nirṇaya*” / [*rāya kahe,* — “*sva-dharmācaraṇe viṣṇu-bhakti haya*”]

[Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya, “Recite a verse from the revealed scriptures concerning the ultimate goal of life.”] [Rāmānanda replied, “If one executes the prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.57]

82.05.13.B / 83.12.04.A_83.12.09.A / 85.12.08.B_85.12.09.A

...

*prabhu kahe - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa
parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa
sei veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevāṇa kari nibhṛte vasiyā*

[“Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.”] [“The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.”] [“After accepting the *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.]

[*Caitanya-caritāmṛta, Madhya-līlā*, 3.7-9]

81.11.25.B_81.11.26.A / 81.11.29.A / 82.11.24.B_82.11.25.A / 83.01.14.B_83.01.15.A

...

[*prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kaḥi, vistāra nā yāya varṇana
pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kaḥi eka 'bindhu'*]

[Śrī Caitanya Mahāprabhu said: “My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.”] [“The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.136-7]

81.09.05.A / 82.10.01.B_06.A_08.A / 83.07.28.A

...

*[prabhu kahe — śuna, śrīpāda, ihāra kāraṇa / guru more mūrkhā dekhi' karila śāsana]
[mūrkhā tumi, tomāra nāhika vedāntādhikāra / 'kṛṣṇa-mantra' japa sadā, — ei mantra-sāra]*

[Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me."] ["'You are a fool,' he said. 'You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all *mantras*, or Vedic hymns."'] [*Caitanya-caritāmṛta, Ādi-līlā*, 7.71-72]

81.03.04.C_81.03.05.A / 81.11.07.B_81.11.09.A / 83.06.02.B

...

prabhu kahe, - "tomā sparśi ātma pavitrite, bhakti-bale pāra tumi brahmāṇḍa śodhite

[The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.56]

81.12.14.B / 82.07.07.B / 82.10.28.A_82.10.29.A / 83.10.30.C_83.10.31.A / 83.11.08.B_83.11.09.A

...

*[prabhu kahe – vaiṣṇava-deha 'prākṛta' kabhu naya / 'aprākṛta' deha bhaktera 'cid-ānanda-maya' dīkṣā-kāle bhakta kare ātma-samarpaṇa / sei-kāle kṛṣṇa tāre kare ātma-sama
sei deha kare tāra cid-ānanda-māyā / aprākṛta-dehe tānra caraṇa bhajaya]*

[Śrī Caitanya Mahāprabhu said: "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss.] [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*, 4.191-3]

81.08.22.C / 81.11.06.B / 82.03.29.D_82.03.30.A / 83.05.04.A / 85.08.20.A

...

[prabhura nṛtya-śloka śunī' śrī-rūpa-gosāñī / sei ślokārtha lañā śloka karilā tathāi]

["When Rūpa Gosvāmī heard a verse uttered by Śrī Caitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject."]
[*Caitanya-caritāmṛta, Antya-līlā*, 1.73]

82.02.20.B

...

prabhu tānre hasta sparśi' karāilā cetana, [sannyāsīra veṣa dekhi' vismita haila mana]

["When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a *sannyāsī*, he was struck with wonder."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.284]

81.11.11.A / 82.05.13.C_82.05.14.A / 85.11.17.B

...

'prabhu tomāya bolāya, āisa, daraveśa!' [*śuni' ānande sanātana karilā praveśa*]

["O Muslim mendicant, please come in. The Lord is calling you." Sanātana Gosvāmī was very pleased to hear this order, and he entered Candrasekhara's house.] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.50]

82.07.07.B / 82.10.28.A_82.10.29.A

...

*[pracoditā yena purā sarasvatī, vitanvatājasya satim smṛtim hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ, sa me ṛṣiṇām ṛṣabhaḥ prasīdatām]*

["May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me."] [*Śrīmad-Bhāgavatam*, 2.4.22]

82.06.08.B_82.06.10.A

...

[pradyumna — cakra-śaṅkha-gadā-padma-dhara / aniruddha — cakra-gadā-śaṅkha-padma-kara]

["Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.225]

81.02.22.A

...

prakṛteḥ kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ / ahaṅkāra-vimūḍhātmā, kartāham iti manyate

["All the various activities are in every way carried out by the (senses activated by the) modes of material nature. But a man deluded by identifying himself with his body and its extensions thinks, "I alone am accomplishing this."] [*Bhagavad-gītā*, 3.27]

81.09.20.A

...

prakṛtermahān, mahato ahaṅkara, ahaṅkara pancatran mahatrāni

Mind to intelligence, intelligence to ego, then no experience, no world of experience; again, when creation begins, in this way the gross things come, and they enter into the subtle, into the, they're all mental forms.

[*Subjective Evolution Of Consciousness*, pages 25-26]

[*Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books*, 369]

81.08.22.A

...

prakṛtiṁ puruṣaṁ caiva, viddhy anādī ubhāv api / [vikārāṁś ca guṇāṁś caiva, viddhi prakṛti-sambhavān]

["You should certainly know material nature and the soul as beginning-less; and all bodily, sensual, mental, intellectual, or egotistic transformations, as well as the consequences of the action of the material modes - based on happiness, unhappiness, lamentation, and delusion - to be born of material nature."]

[*Bhagavad-gītā*, 13.20]

83.11.02.A

...

prakṛtis tvām niyokṣyati [*Bhagavad-gītā*, 18.59] "By your nature, you will have to be engaged in warfare."

81.09.05.C

...

pralāpita vakra, Guru's attitude is abnormal. 81.12.14.B

...

pralayera āgamana, bhāve sarvva-deha jara [*Śrī Nāma-Māhātmya*, 1.3, from *Śaraṇāgati*]
[*The Songs Of Bhaktivinoda Ṭhākura*, pages 59-60]

81.09.29.B_81.10.02.A

...

praṇamāmi ca caraṇāntika-paricāraka-sahitam [from *Śrī-Dayita-dāsa-praṇati-pañcakam*]

The spiritual master is always with his associates so the associates are always going to be with the spiritual master, all the time.

80.10.22.B

...

praṇamāmi sadā prabhupāda-padam [from *Śrī Śrī Prabhupāda-padma-stavakaḥ*]

Eleven verses eulogising the divine qualities of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

Sung by Śrīla Govinda Mahārāja and other Vaiṣṇava's.

With verse translations from *Śrī Kīrtana Mañjuṣā, The Treasure Chest of Divine Kīrtanas*.

81.03.05.C / 86.12.20

...

prāṇa-pataṅgakān vṛthā, [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

Mahāprabhu says: "I am an insect. My life is like an insect. I'm going on with it."

81.08.20.C

...

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ / mumukṣubhiḥ parityāgo, vairāgyam phalgu kathyate.

[*anāsaktasya viṣayān, yathārham upayūñjataḥ / nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*]

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."] ["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."]

[*Padma-Purāṇa*] & [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125-6*] & [*Gauḍīya Kaṇṭhahāra, 13.106*]

81.11.17.B / 82.03.25.B_82.03.29.A / 82.04.29.A / 82.05.15.A / 82.06.19.C / 83.02.13.A / 84.03.01.C / 85.09.27.B_85.09.28.A / 85.11.04.A

...

prati aṅga lāgi kānde, prati aṅga mora. Quoting Śrīmatī Rādhārāṇī: "My every limb is crying for the respective limb of My Lord; not only My Self, but every part of My Body earnestly aspires for the corresponding part of My Master's."]

[*rūpa lāgi āñkhi jhure guṇe mana bhora, prati aṅga lāgi kānde prati aṅga mora*
hiyāra paraśa lagi hiyā mora kānde, parāṇa piriti lagi thira nāhi bāndhe]

["Seeing the festival of His divine beauty My eyes shed tears, My intoxicated mind is fully absorbed in tasting His virtues, every part of Me deeply craves for every part of Him and My heart incessantly yearns for the thrill of His touch. O *sakhī*, by such intense irresistible love attraction My heart cannot have patience to have Him."] [From Jñāna Dāsa's, *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*]

81.11.26.C_81.11.28A / 81.12.12.A / 81.12.13.C_81.12.14.A / 82.02.19.A / 82.04.29.B_82.04.30.A / 82.05.04.B_82.05.05.A / 82.06.17.B_18.A_19.A / 82.07.16.B_82.07.18.A / 83.01.11.B /

83.12.19.B_83.12.20.A / 85.07.21.B / 85.09.29.A / 85.10.15.B / 85.12.07.B_C

...

prati-padaṁ pūrṇāmṛtāsvādanam, [Śikṣāṣṭakam, 1], ever new, not stale. - *Nava-yuvayana*. *Prati-padaṁ pūrṇāmṛtāsvādanam*. And as much as I shall render faithful service, they'll be more satisfied and new things will come in me. Every step new light and new taste coming to me, perplexing my position.

81.09.25.A / 84.03.26.B / 86.07.20.B_21_24_28

...

pratyakṣe dekhaha nānā prakāṣa prabhāva/alaukika karma, alaukika anubhāva.

["One can also directly see Caitanya Mahāprabhu's manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization."] [*Caitanya-caritāmṛta, Ādi-līlā*, 3.85]

81.12.16.B_81.12.19.A

...

praviṣṭaḥ karṇa-randhreṇa, svānām bhāva-saroruham / dhunoti śamalaṁ kṛṣṇaḥ, salilasya yathā śarat

["The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."] [*Śrīmad-Bhāgavatam*, 2.8.5]

82.04.25.B_82.04.27.A / 83.03.28.A / 83.08.30.B_83.08.31.A / 85.11.28.B_29.30.A / 85.12.13.B

...

prāyaścittānī cīrṇānī, nārāyaṇa-parāṇmukham / na niṣpunanti rājendra, surā-kumbham ivāpagāḥ

["My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, non devotees cannot be purified by processes of atonement even if they perform them very well."] [*Śrīmad-Bhāgavatam*, 6.1.18]

79.00.01.B

...

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ / nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

82.01.18.B / 82.02.19.A / 82.12.27.C_82.12.28.A / 83.06.21.B_83.06.24.A / 83.06.24.B_83.06.27.A /
 83.06.27_83.07.02.A / 83.07.28.B_83.07.30.A / 83.08.06.B_83.08.07.A / 83.09.01.B /
 83.09.28.C_83.10.05.A

...

*prāyeṇa veda tad idaṁ na mahājano 'yaṁ, devyā vimohita-matir bata māyayālam
 trayāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ, vaitānike mahati karmaṇi yujyamānaḥ*

["Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājñavalkya and Jaimini and other compilers of the religious scriptures cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the *Vedas* – especially the *Yajur-Veda*, *Sāma-Veda*, and *R̥g-Veda* – their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the *saṅkīrtana* movement; instead, they are interested in *dharma*, *artha*, *kāma* and *mokṣa*."]
 [Śrīmad-Bhāgavatam, 6.3.25]

81.10.05.C / 81.10.05.D_81.10.06.A

...

*[prema-buddha-ruddha-buddhi-matta-nṛtya-kīrtanaṁ
 plāvitāśru-kāñcanāṅga-vāsa-cāturaṅganam
 kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsyā-lāsyā-bhāsvaraṁ
 prema-dhāma-devam eva naumi gaura-sundaram]*

["Hopelessly overwhelmed by the wave of Love Divine, Lord Gaurasundara madly danced and chanted the Holy Names of Kṛṣṇa. A stream of tears fell from His eyes, with tear-drops falling onto His golden chest and His saffron garments that are the colour of sunlight. The earth itself was drenched in His tears, when He wandered here and there deeply absorbed in remembrance of the Divine Love that Śrī Rādhā feels for Śrī Kṛṣṇa. In the mood of *mahā-bhāva*, He would break out in loud laughter and without restraint would cry out at the top of His voice, "Kṛṣṇa, Kṛṣṇa!" In this way, by the many different postures of His pastimes, the brilliance of His beauty and rapture was displayed to the highest degree for the fortunate devotees who were present there. I fall at the feet of Śrī Chaitanya Mahāprabhu, the Golden Volcano of Divine Love."]
 [Śrī Śrī Premadhāma-deva-stotram, 40]

83.01.11.C_83.01.12.A

...

*prema-dhāma-divya-dīrgha-deha-deva-nanditaṁ, hema-kañja-puñja-nindi-kānti-candra-vanditaṁ
 nāma-gāna-nṛtya-navya-divya-bhāva-mandiraṁ, prema-dhāma-devam eva naumi
 gaura-sundaram*

[The tall divine figure of Śrī Gaurāṅgadeva enhances the joy of the universal gods as He is the charming embodiment of pure love. The radiant aura emanating from His beautiful form insults

millions of golden lotuses while winning the respect of that effulgent personality Candradeva. Śrī Gaurāṅga is the background stage of all spiritual pastimes as exhibited in the ever-fresh dynamic moods of *sattvika-bhāva* as seen in His joyful dancing when congregationally chanting Lord Kṛṣṇa's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa *prema*.]

[Śrī Śrī Premadhāma-deva-stotram, 21]

82.01.17.B

...

premamṛta baridhara, sada panarata tanra, kṛṣṇa tanhader bandhu, pati
[*sei saba braja-jana, sukalyana-niketana, dina-hina binoder gati*]

["Kṛṣṇa is the dear-most friend and master of those who are always attached to drinking the fountain of ecstatic tears of love. Thus, the goal of this most fallen and lowly Bhaktivinoda is to be with all such residents of Vraja within the abode of Supreme auspiciousness."]

82.10.21.B_82.10.22.A

...

premāñjana-cchurita-bhakti-vilocanena, [santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣaṁ tam ahaṁ bhajāmi]

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."] [*Brahma-saṁhitā*, 38]

82.03.04.B / 82.05.13.C_82.05.14.A / 85.11.04.B / 87.03.00.B _801

...

'prema-phala' pāki' paḍe, mālī āsvādaya / latā avalambī' mālī 'kalpa-vṛkṣa' pāya

["When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the Lotus Feet of Kṛṣṇa in Goloka Vṛndāvana."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.162]

83.10.14.B_83.10.16.A / 85.06.08.A

...

prema-rasa-sīmā, rādhāra mahimā, jageta jānāta ke. Dedication, dedication, *bhakti* means dedicate.
[*Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books*, 574]

81.08.10.B

...

preme matta nityānanda kṛpā-avatāra, uttama adhama kichu nā kare vicāra
[ye āge paḍaye tāre karaye nistāra, ataeva nistārīlā mo-hena durācāra]
[ataeva mo adhame korīlena para]

[Kṛṣṇadāsa Kavirāja Goswāmī says: "Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute *jīvas* and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified. He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 5.208-9]

81.02.28.D / 81.11.15.B / 81.11.21.B_81.11.23.A / 83.09.28.C_83.10.05.A

...

premera kalikā nāma, adbhuta rasera dhāma, hena bala karaye prakāśa;
[īṣat vikaśī punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa]

"Gradually I come to find that if it's a seed containing a marvellous quality happiness is there. And it is oozing from there, and it's spreading through the whole of my nature. *īṣat vikaśī punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa*. Sometimes like a lightening that Name is expressing His own real nature and attracting me towards Vṛndāvana *līlā*. And there He puts me in the adjustment with the *līlā* of Vṛndāvana, inherent in my nature." [*The Songs Of Bhaktivinoda Thākura*, pages 59-61]

83.10.22.B_83.10.23.A

...

prithi vite yata katha dharma nam chole, bhagavat kori _____ [?] So much intense earnestness to preach the doctrine, and doctrine also of the purest type eliminating everything.
 [Collection verses quoted in *Śrīlā Śrīdhara Mahārāja's books*, 380] & [*Guardian of Devotion*, p 30]

82.11.21.C

...

priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas
[tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulīna-vipināya spr̥hayatī]

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."]
 [*Padyāvalī*, 383]

& [*Caitanya-caritāmṛta, Antya-līlā*, 1.79]

81.10.10.A / 82.01.11.A / 82.02.18.C_82.02.20.A / 82.02.20.B / 86.10.23_86.10.24 /
86.10.27.A_86.11.06.A

...

prokṭena bhakti-yogena bhajato mā 'sakṛṇ muneḥ / kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite

["When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed."] [*Śrīmad-Bhāgavatam*, 11.20.29]

81.09.10.B / 81.11.03.B / 81.12.12.A / 82.05.09.C_82.05.10.A / 82.11.16.B_82.11.17.A

...

*prṣṭhe bhrāmyad amanda-mandara-giri-grāvāgra-kaṇḍūyanān
nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ
[yat-saṁskāra-kalānuvartana-vaśād velā-nibhenāmbhasāṁ
yātāyātam atandritam jala-nidher nādyāpi viśrāmyati]*

["When the Supreme Personality of Godhead appeared as Lord Kūrma, a tortoise, His back was scratched by the sharp-edged stones lying on massive, whirling Mount Mandara, and this scratching made the Lord sleepy. May you all be protected by the winds caused by the Lord's breathing in this sleepy condition. Ever since that time, even up to the present day, the ocean tides have imitated the Lord's inhalation and exhalation by piously coming in and going out."] [*Śrīmad-Bhāgavatam*, 12.13.2]

83.10.29.D

...

prṥhivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

["Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṁkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."]

[*Chaitanya-Bhāgavata*]

73.03.00.B / 80.00.00. A / 80.08.18. A_80.08.19. A / 80.08.18 / 80.08.19.D / 81.02.28.D / 81.03.05.C /
81.08.27.D / 81.10.05.C / 81.11.14.B / 82.01.21.C_82.01.22.A / 82.01.27.A / 82.02.00.A_150.2 /
82.02.01.A / 82.04.16.C / 82.04.24.B_82.04.25.A / 82.05.09.B / 85.10.18.B_85.10.19.A /
85.11.14.B_85.11.15.A / 85.11.16.B_85.11.17.A / 86.10.23_86.10.24

...

prṥhivīte paryanta yata nagarādi-grama. 85.10.18.B_85.10.19.A

...

pūjāla rāgapāṭha gaurava bāṅge / mattala hari-jana viṣaya range.

"The path of divine love is worshipping to us and should be held overhead as our highest aspiration."

79.00.00.A / 80.08.19.C / 81.02.26.A / 81.03.10.B / 81.03.13.A / 81.03.13.A / 81.03.13.A / 81.03.13.B / 81.03.13.B / 81.08.14.B / 81.08.14.C / 81.08.25.A / 81.08.30.A / 81.09.05.A / 81.10.02.B / 81.11.09.B / 82.01.09.D / 82.01.26.B / 82.01.29.A / 82.01.29.B / 82.02.18.B / 82.02.19.C / 82.03.11.B_82.03.13.A / 82.04.14.B / 82.05.04.B_82.05.05.A / 82.05.14.C / 82.06.05.A / 82.06.15_82.06.17.A / 82.06.19.B / 82.07.02.A / 82.10.10.B / 82.10.30.B / 82.11.08.C_82.11.09.A / 82.11.19.D_82.11.20.A / 82.12.04.B / 82.12.31.C_83.01.02.A / 83.01.07.A / 83.03.31.A / 83.05.09.B / 83.06.05.B / 83.08.28.C_83.08.30.A / 83.10.30.C_83.10.31.A

...

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

83.08.18_19_20.A / 83.09.28.C_83.10.05.A / 83.10.20.B_21.A_22.A / 83.11.04.A_83.11.05.A / 83.11.05.B_83.11.06.A / 83.11.14.C

...

pukura-curiwāle [pond thieves] 81.09.11.B

...

punaḥ punaś carvita-carvaṇānām [Chewing the chewed]. [Śrīmad-Bhāgavatam, 7.5.30] 73.06.27.A

...

*punaḥ yadi kona kṣaṇa, karāya kṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharāṇa, alaṅkṛta karimu sakala*

["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.38]

82.07.04.B_82.07.05.A / 82.11.28.B / 83.03.02_03_04

...

punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ / [tato 'nṛtaṁ madam kāmam, rajo vairam ca pañcamam]

["The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity."] [*Śrīmad-Bhāgavatam*, 1.17.39]

82.01.03.B_82.01.04.A

...

"puṇḍarīka bāp puṇḍarīka! bāp!" Mahāprabhu is crying, "Oh My father, where are you? When will you come to see Me?"

82.01.29.C_82.01.30.A

...

pūrṇa vikaśita hañyā, vraje more yāya lañyā dekhāya more [Śrī Nāma-Māhātmya 7]
[The Songs Of Bhaktivinoda Ṭhākura, pages 59-61] & [The Search For Śrī Kṛṣṇa, pages 126-129]
[Collection of verses quoted in Śrīla Śrīdhara Mahārāja' books, 253]

81.10.02.B

...

[pūrvābhyāsenā tenaiva, hriyate hy avasō 'pi saḥ / jijñāsura api yogasya, śabda-brahmātivartate]

["Although undesirous due to some obstacle, he again becomes attached to *yoga*, by dint of the practice he applied in his last life. And though he may be a practitioner still striving for perfection, he surpasses the path of fruitive action mentioned in the *Vedas*, and achieves a far superior fruit."] [Bhāgavad-gītā, 6.44]

83.05.09.C

...

pūrve āmi rāma-nāma pāñāchi 'śiva' haite, tomāra saṅge lobha haila kṛṣṇa-nāma laite

["Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa."] [Caitanya-caritāmṛta, Antya-līlā, 3.256]

82.12.28.C

...

*[pūṣann ekarṣe yama sūrya prajāpatya, vyūha rāsmīn samūha
tejo yat te rūpaṁ kalyāṇa-tamaṁ, tat te paśyāmi] yo 'sāv asau puruṣaḥ so 'ham asmi*

["O my Lord, O primeval philosopher, maintainer of the universe, O regulating principle, destination of the pure devotees, well-wisher of the progenitors of mankind, please remove the effulgence of Your transcendental rays so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am I."] [Śrī Īśopaniṣad, 16]

81.03.06.A

...

*rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātaṇḍa-rahita sūray nāhi jāni, rādhā-virahita mādḥava pūjaye sa ajñānī.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.*

*rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye mānī.'
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.
heno rādhā-paricaryā yākara dhana, bhaktivinoda tā'r māgaye caraṇa.*

"If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.
Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādhava without Śrī Rādhikā.
One who worships Kṛṣṇa alone has imperfect knowledge and
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.
Never associate with such a person if you at all desire the
transcendentally delightful pastimes of Vraja, to appear within you heart.
If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.
Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*)
and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.
The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
Candrā and Rukmiṇī are all the expansions of Śrīmatī Rādhārāṇī.
Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
humbly begs the shelter of Her lotus feet."

[*Śrī Rādhāṣṭaka*, 8, from *Gītāvalī*] [*The Songs Of Bhaktivinoda Ṭhākura*, pages 129-131]
[*Śrī Bhakti Rakṣaka Bhajana Madhuri*, pages 35-36]
[*Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books*, 386]
Sung by Śrīla Govinda Mahārāja and others.

81.09.06.A / 82.07.10.B_14.A_15.A / 82.10.10.C_82.10.12.A / 82.10.12.B_82.10.17.A / 87.10.03.B

...

rādhā-bhāva-dyuti-suvalitaṁ [naumi kṛṣṇa svarūpam] [Caitanya-caritāmṛta, Ādi-līlā, 1.5]

Possessing the colour of molten gold like that of Śrīmatī Rādhārāṇī. Heart and halo: or nature and lustre.

Rādhārāṇī is conceived to divide into two. To be divided. His inner tendency, inner mood, and outer glaze. So Dāsa Gadādhara is conceived as the outer glaze. And Paṇḍita Gadādhara is taken as the inner mood. Mahāprabhu has taken both, and the shadow-like thing represented in both of them.

81.08.10.C / 83.01.12.D_83.01.14.A / 83.11.13.A

...

rādhābhāva, mahābhāva, rasa-rāja, mahābhāva-dui eka rūpa. [Caitanya-caritāmṛta, Madhya-līlā, 8.282]

Both combined; the positive and the negative, the tasteful and the taster in highest degree are represented in one.

81.03.10.B / 82.05.04.B_82.05.05.A / 82.11.08.C_82.11.09.A / 83.11.23.B

...

Rādhā-Govinda-milita-tanu. They Both, Rādhā-Govinda combined as Mahāprabhu, come to jointly give the type of Their divine love for the public. So this Yuga-Avatāra Mahāprabhu this time He is *rādhā-govinda-milita-tanu*. So from Him we can improve our fortune in an immense magnitude, which can never be overestimated. *Yuga-Avatāra* preaching *Nāma-saṅkīrtana* absorbed in Him. [Sermons Of The Guardian Of Devotion, 2, p 98]

81.08.14.B / 81.09.23.A / 81.11.12.B / 82.01.18.B / 82.02.28.C

...

Rādhā-Kṛṣṇa-milita-tanu. "We Both of Us have come to take you in Our harem." That has come once in one day of Brahmā.

81.10.04.B_81.10.05.B

...

Rādhā-Kṛṣṇa nitya līlā koiliya prakāśa.

Goloka is, which we think to be in the original position, and Gokula its extension in this *prapañca*. But it is a very peculiar thing. *Nitya līlā* is there and here is also *nitya līlā*. But suppressed, anyhow it is extension in *prapañca* here. The ordinary conception of the *māyāvādī smārta* school about Kṛṣṇa.

81.08.17.A_81.08.18.A / 82.01.18.B / 83.10.16.B

...

[*rādhā-kṛṣṇa prāṇa mor jīvane maraṇe,*] *more rākhi' māri' sukhe thākuka du'jane*

["In life or death, Rādhā and Kṛṣṇa are my life and soul. May They always be happy, whether They choose to protect me or kill me."] [Bhaktivinoda Ṭhākura's *Gītāvalī*, 8b, 6]

82.11.05.C_82.11.06.A / 83.07.28.A

...

*rādhā kṛṣṇa-praṇaya-vikṛtīr hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.5]

81.08.14.B / 82.01.11.A / 82.02.18.C_82.02.20.A / 82.02.20.B / 82.04.23.A / 82.05.13.C_82.05.14.A /
 82.11.07.C / 82.11.07.D_82.11.08.A / 83.01.12.D_83.01.14.A / 83.01.14.B_83.01.15.A / 83.03.28.A /
 83.06.09.B_83.06.10.A / 83.09.21.A / 83.11.13.A / 83.12.23.C / 83.12.27.A_83.12.29.A / 85.07.21.B /
 85.11.17.B / 85.11.20.B_85.11.21.A / 85.12.09.B_85.12.10.A / 86.10.27.A_86.11.06.A / 87.00.00.A_802
 /
 87.02.13.A

...

*rādhākuṇḍataṭa-kuñjakuṭīra, govardhanaparvata yāmunatīra
 kusumasarovara, mānasagaṅgā, kalindanandinī vipula-taraṅgā
 vaṁśivaṭa, gokula, dhīrasamīra, vṛndāvana-taru latikā-vānīra
 khaga-mṛgakula, malaya-bātāsa, mayura, bhramara, muralī-vilāsa
 veṇu, śṛṅga, padacihna, meghamālā, vasanta, śaśāṅka, śaṅkha karatālā
 yugala vilāse anukūla jāni, līlāvilāsa-uddīpaka māni
 esaba choḍata kāhā nāhi yāu, esaba choḍata parāṇa hārāu
 bhaktivinoda kahe, śuna kāna, tuyā uddīpaka hāmārā parāṇa*

["The grove-dwelling on the banks of Rādhā-kuṇḍa, Govardhana mountain, the banks of river Yamunā;
 Kusuma-Sarovara lake, Mānasa-Gaṅgā River, The rolling waves of Yamunā, daughter of the sun;
 Place of the *rāsa* dance, and Gokula, the gentle breezes, The trees, vines, and Vetasa palms of Vraja;
 The birds and animals, the sweet air of spring, The peacocks, bumblebees, the flute's sweet song;
 Flute, horn, His footsteps, range of clouds in the sky, Season of spring, the moon, the conch, hand-cymbals;
 I know all these things are nourishing the pastimes of the Divine Couple,
 I can feel they arouse the holy pastimes of the Lord; I can never leave all these things so dear to me,
 Without them I know I shall surely die; Hear me, O Kāna, says Śrī Bhaktivinoda:
 You are the only light of my life."]

[*Rādhākuṇḍataṭa-kuñjakuṭīra*, from *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura]
 [*The Songs of Bhaktivinoda Ṭhākura*, pages 39-40]
 [*Sermons Of The Guardian Of Devotion*, 1, pages 179-82]
 [*Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books*, 389]
 Sung by Śrīla Govinda Mahārāja and others.

81.09.06.A / 82.05.01.B

...

*rādhā-mukunda-pada-sambhava-gharmma-bindu-, nirmmañcanopakarāṇe kṛta-deha-lakṣyām
 uttugga-sauhrda-visesa-vasat pragalbham, devīm gunaih sulalitam lalitam namami*

["I offer *praṇāmas* unto the haughty Śrī Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (*sulalita*). She has natural expertise in all arts (*lalita*), thus her *sevā*

self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.”] [*Lalitāṣṭakam*, 1]

[*Sermons Of The Guardian Of Devotion*, 1, pages 198-9]

[*Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books*, 391]

81.09.05.A / 81.11.02.A / 81.12.27.C_81.12.29.A / 82.08.24.A_82.08.27.A / 83.01.26.B

...

rādhā-padāṅkita dhāma vṛndāvana yāra nāma [tāhā yena āśraya karila]

[“He who has failed to carefully worship the Lotus Feet of Śrīmatī Rādhikā, which are the abodes of all auspiciousness; who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful Lotus Flower named Rādhā; who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep - how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime mellows? Please understand this most attentively.”] [Śrī Rādhāṣṭaka - from *Gītāvalī, The Songs of Bhaktivinoda Ṭhākura*, pages 118-19]

81.09.15_81.09.19.A / 82.01.24.B / 82.11.08.B

...

*rādhe jaya jaya mādharma-dayite, gokula-taruṇī-maṇḍala-mahīte.
dāmodara-rati-vardhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe.
vṛṣabhānū dadhi-nava-śaśī lekhe, lalitā-sakhī guṇa-ramita-viśākhē.
karuṇām kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite.*

[“O Rādhe, Your transcendental love and beauty are so powerful and attractive that they captivate even the heart of Mādhava who is eternally self fulfilled and the unlimited source of all divine ecstasy and charm. By Your own natural excellence You are the most adorable of all young beautiful damsels of Gokula Maṇḍala, therefore Your glories remain ever unequalled.

O Rādhe, Your elegant countenance, decorated by coquettish moods and captivating dress, ever increase the love ecstasy of Your beloved Dāmodara. Manifesting such unique loveliness, You forever remain the beloved queen of the beautiful forest groves of Hari, who is expert in stealing away Your heart by creating an irresistible love attraction.

O Rādhe, from the ocean of Vṛṣabhānu, You have risen like a full moon of exquisite beauty that ever delights the heart of Mādhava.

O Rādhe, You are very fond of Lalitā and Viśākhā who stand out amongst all other damsels of Gokula, due to their charming beauty and expertise in prema sevā. They are also deeply captivated and overwhelmed by Your super excellent qualities which enchant Kṛṣṇa, the divine monarch of all loving mellows and so they accept You, with all adoration as their beloved Goddess and exclusive shelter of life.

O Rādhe, Your transcendental glories are described with unending joy by the exalted saints like Sanaka Ṛṣi and Your intimate servitor Śrīla Sanātana Goswāmī. O magnanimous Goddess! Your heart is full of compassion, therefore please bestow Your mercy upon me.”]

[Śrīla Rūpa Goswāmī's *Śrī Rādhikā-stava* (from *Stava-mālā*).
 [Songs Of The Vaiṣṇava Ācāryas, pages 96-7]
 [Śrī Bhakti Rakṣaka Bhajana Madhurī, pages 34-5]
 [Collection Of Verses Quoted In Śrīla Śrīdhara Mahārāja's books, 396]
 Sung by Śrīla Govinda Mahārāja and others.

81.09.06.A / 81.11.01.B / 81.12.27.B / 82.07.10.B_14.A_15.A / 87.02.20.A

...

[*rādhā-kṛṣṇe tomāra mahā-prema haya*] *yāhān tāhān rādhā-kṛṣṇa tomāre sphuraya*

[Lord Caitanya Mahāprabhu continued, "My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Kṛṣṇa. Therefore whatever you see — anywhere and everywhere — simply awakens your Kṛṣṇa consciousness."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.277]

83.09.28.C_83.10.05.A

...

rādhe vṛndāvanādhīse, karuṇāmṛta-vāhini / [*kṛpayā nija-pādābja, dāsyam mahyam pradīyatām*]

["O Rādhe, O Queen of Vṛndāvana, You are like a flowing river filled with the nectar of mercy. Please be kind upon me, and bestow upon me some small service at Your lotus feet."] [*Hari-bhakti-vilāsa*]
 & [*Arcana-Paddhati*, p 70] & [*Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books*, 397]

81.11.12.C_81.11.13.A / 81.11.13.B / 83.11.01.B

...

[1] *rādhikā-caraṇa-padma, sakala śreyera sadma, jatane je nāhi ārādhilo*
rādhā-padmāṅkita dhāma, br̥ndāvana jār nāma, tāhā je nā āśroy korilo
 [2] *rādhikā-bhāva-gambhīr, citta jebā mahādhīra, gaṇa-saṅga nā koilo jīvane*
kemone se śyāmānanda, rasa-sindhu-snānānanda, labhibe bujhoha eka-mane
 [3] *rādhikā ujīvala-raser ācārya, rādhā-mādhava-śuddha-prema vicārya*
 [4] *je dharilo rādhā-pada parama jatane, se pailo kṛṣṇa-pada amūlya-ratane*
 [5] *rādhā-pada vinā kabhu kṛṣṇa nāhi mile, rādhār dāsīr kṛṣṇa sarva-vede bole*
 [6] *choḍata dhana-jana, kalatra-suta-mita, choḍata karama geyān*
rādhā-pada-paṅkaja, madhurata sevana, bhakativinoda paramān

[1] He who has failed to carefully worship the lotus feet of Śrīmatī Rādhikā, which are the abodes of all auspiciousness; he who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful lotus flower named Rādhā...

[2] ...who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep - how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime mellows? Please understand this most attentively.

[3] Śrīmatī Rādhikā is the exemplary teacher of the brilliant mellows of conjugal love. This pure love between Rādhā and Mādhava is worthy of discussion and contemplation.

[4] He who cherishes the lotus feet of Śrīmatī Rādhārāṇī with great care obtains the lotus feet of Kṛṣṇa, which are like priceless jewels.

[5] Without taking shelter of the lotus feet of Rādhā, one can never meet Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the maidservants of Śrī Rādhā.

[6] Having abandoned wealth, followers, wife, sons, and friends, and having given up materialistic activities and speculative knowledge, one should become absorbed in the sweetness of service to the lotus feet of Śrīmatī Rādhārāṇī. This is Bhaktivinoda's solemn declaration.

[*Śrī Rādhāṣṭaka*, 1, *Gītāvalī*, *Songs Of Bhaktivinoda Ṭhākura*, pages 118-9]

Sung by Śrīla Govinda Mahārāja and others.

81.09.06.A

...

rādhikā-kuñja āndhāra kori' loite cāhe se rādhāra hari.

["Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom."] [*The Songs of Bhaktivinoda Ṭhākura*, p 33]

81.10.01.A

...

rāga-dvesat-bhaya-krodhaḥ [*Bhagavad-gītā*, 2.56 & 4.10?] 82.10.20.B_82.10.21.A

...

rāga-dveṣa-vimuktais tu, viṣayān indriyaiś caran / ātma-vaśyair vidheyātmā, prasādam adhigacchati

["However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."] [*Bhagavad-gītā*, 2.64]

82.01.21.B / 82.05.01.B / 82.11.21.A / 83.01.05.C_83.01.06.A

...

raghu-rūpa-sanātana-kīrti-dharaṁ, dharaṇī-tala-kīrtita-jīva-kavim

[*kavirāja-narottama-sakhya-padaṁ, 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."] [*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 7]

82.02.18.B / 82.04.14.B / 82.06.17.B_18.A_19.A

...

*rahūgaṇaitat tapasā na yāti, [na cejyayā nirvapaṇād grhād vā
na cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhiṣekam]*

[The sage Jaḍa Bharata said to King Rahūgaṇa: "O King Rahūgaṇa, the perfectional stage of devotional service, or the *paramahansa* stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."] [*Śrīmad-Bhāgavatam*, 5.12.12]

81.09.27.C_81.09.28.A / 82.02.23.C / 82.02.28.B / 83.03.31.B / 85.07.30.B

...

*[rājan patir gurur alaṁ bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatām mukundo, muktim dadāti karhicit sma na bhakti-yogam]*

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipping Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

81.03.10.D / 82.10.12.B_82.10.17.A / 82.10.30.C_82.11.01.A / 82.11.26.B_82.11.27.A / 82.12.06.B /
82.12.31.B / 83.08.30.B_83.08.31.A / 83.12.29.B_83.12.30.A

...

*[rajas tamaś ca sattvena, sattvaṁ copasāmena ca] etat sarvaṁ gurau bhaktyā, puruṣo hy aṅjasā
jayet*

[One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.] [*Śrīmad-Bhāgavatam*, 7.15.25]

81.12.29.B / 82.01.27.B / 82.10.01.B_06.A_08.A / 85.08.25.B_85.08.27.A / 85.10.03.B_85.10.04.A /
85.10.27.B

...

rāja-vidyā rāja-guhyam, pavitram idam uttamam

pratyakṣāvagamam dharmyam, susukham kartum avyayam

["Know this knowledge as the supreme wisdom and the supreme hidden treasure. It is perfectly pure, and although beyond the purview of sense perception, it is the object of direct perception (by those senses which are eagerly disposed towards devotional service, *bhakti*). It is the efficacy of all religion, joyfully accessible, and completely devoid of mundane nature."] [*Bhagavad-gītā*, 9.2]

82.05.15.C_82.05.16.A

...

[5] *rakhā korobi tuhuṁ niścoy jāni, pāna korobuṁ hāma jāmuna-pāni*

[Fearless and confident of Your protection, I will drink the water of the Yamunā.]

[6] *kāliya-dokha korobi vināśā, śodhobi nadi-jala, bāḍāobi āśā*

[The Kāliya serpent's venom poisoned the Yamunā's waters, yet that poison will be vanquished. You will purify the Yamunā, and by such heroic deeds enhance our faith.]

[Fourth Principle of Surrender: '*Avaśya Rakṣibe Kṛṣṇa*'—*Viśvāsa, Pālana*. Faith in Kṛṣṇa as Protector. [*The Songs of Bhaktivinoda Ṭhākura*, pages 26-7]

82.11.26.B_82.11.27.A / 85.06.09.A

...

rakṣā koribo tuhuṁ niścaya jāni, pāna korobuṁ hāma yamunā pāni

["Fearless and confident of Your protection, I shall drink the waters of the Yamunā, whether they are poisoned or not. I am Your property. You must take care of me; You can't leave me."] [*The Songs of Bhaktivinoda Ṭhākura*, p 26-7]

83.03.29.B_83.03.30.A / 83.11.09.B / 85.06.09.A

...

rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [kona pravāsire dimu, ki kāya uhāya]

["This saffron cloth is unfit for a Vaisnava to wear; therefore I have no use for it. I shall give it to a stranger."] [*Caitanya-caritāmṛta, Antya-līlā*, 13.61]

81.09.20.B / 82.02.17.C / 82.11.21.C / 83.11.08.B_83.11.09.A / 85.12.09.B_85.12.10.A

...

[rāmadāsa abhirāma — sakhya-premarāśi] ṣolasāṅgera kāṣṭha tuli' ye karila vāñśi

["Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.116]

83.05.04.B_83.05.05.A / 83.05.06.A

...

'rāmānanda rāya' āche godāvarī-tīre, sambhāṣile jānibe tumi tāñhāra tīre.

['rāmānanda rāya' āche godāvarī-tīre, adhikārī hayena tenho vidyānagare]

["In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.62*]

81.11.26.C_81.11.28A / 82.05.13.C_82.05.14.A

...

rāma-nārāyaṇānanta-mukunda-madhusūdanaḥ, kṛṣṇa-keśava-kaṁsāri-hare-vaikuṇṭha-vamanā

["O Rāma, the splendid ocean of divine pleasure and enchanter of the heart. O Nārāyaṇa, the shelter of the universe and all life. O Ananta, the unlimited omnipotent reality. O Mukunda, the giver of pure liberation and perfection. O Madhusūdana, destroyer of the demon Madhu, the embodiment of all demonic forces and elements. O Kṛṣṇa, Keśava, all attractive personality of divine ambrosial beauty and ecstasy. O Kaṁsari, destroyer of Kaṁsa, the embodiment of sinister powers. O Hari, who takes away the devotees' hearts with His unparalleled superb super excellent attractiveness, unique loveliness, beauty and glory. O Vaikuṇṭha, the supreme reality, transcendental to all limits and doubts, invulnerability and unsteadiness. O Vāmana, possessor of unlimited range of ability. I worship You with all devotion, may You compassionately embrace me in Your shelter."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri, p 17*]

83.10.18.A_83.10.20.A

...

[1] *ramaṇī-śīromaṇi, br̥ṣabhānu-nandinī, nīla-basana-paridhānā*

chinna-puraṭa jini', barṇa-bikāśinī, baddha-kabarī hari-prāṇā

[2] *ābharaṇa-maṇḍitā, hari-rasa-paṇḍitā, tilaka-suśobhita-bhālā*

kañculikācchāditā, stana-maṇi-maṇḍitā, kajjala-nayanī rasālā

[3] *sakala tyajiyā se rādhā-caraṇe, dāsī ho'ye bhaja parama-jatane*

[4] *saundarja-kiraṇa dekhiyā jāhār, rati-gaurī-līlā garva-parihār*

[5] *śacī-lakṣmī-satyā saubhāgya bolane, parājita hoy jāhāra caraṇe*

[6] *kṛṣṇa-baśikāre candrāvalī-ādi, parājay māne hoiyā bibādī*

[7] *hari-dayita rādhā-caraṇa prayāsī, bhakativinoda śrī-godruma-bāsī*

[1] Śrīmatī Rādhārāṇī is the crest jewel of all the young women. She is the beloved daughter of King Vṛṣabhānu and is very fond of wearing blue coloured garments. Her very pleasing complexion conquers the beauty of cut gold, Her locks of hair are nicely arranged, and She is the life and soul of Lord Kṛṣṇa.

[2] Śrīmatī Rādhārāṇī, who is very learned in the science of *rāsa*, is artfully adorned with jewels, nicely decorated with *tilaka*, and covered with a beautiful corset. Her breasts are adorned with

valuable gems, and Her eyes are anointed with black collyrium. Thus She appears as sweetness personified.

[3] Give up everything and become a maidservant at the lotus feet of Rādhārāṇī. Just worship Her and serve Her with great care and attention.

[4] Beholding Her effulgent rays of beauty, Rati, Gaurī, and Līlā abandon all their pride.

[5] At Her feet the good fortune of Śacī, Lakṣmī and Satyā is defeated.

[6] The *gopīs*, led by Candrāvalī, are all staunch competitors of Rādhārāṇī for Kṛṣṇa's favour. Yet they all accept their defeat by Śrīmatī Rādhārāṇī, for She alone controls Kṛṣṇa.

[7] Ṭhākura Bhaktivinoda, a resident of Godruma, always endeavours for the lotus feet of Śrīmatī Rādhārāṇī, the most beloved of Lord Hari.

[*Śrī Rādhāṣṭaka*, 3, from *Gītāvalī: The Songs Of Bhaktivinoda Ṭhākura*, pages 121-2]

Sung by Śrīla Govinda Mahārāja and others.

81.09.06.A

...

rasa-rāja mahābhāva dui eka rūpa [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.282] Consuming and dedicating.

Rādhā and Kṛṣṇa combined: the most secret ocean of the truth shown there only once.

81.01.11.B / 81.12.23.B_81.12.24.A / 81.12.27.C_81.12.29.A / 82.01.11.A / 82.02.17.B /
82.11.08.C_82.11.09.A / 83.11.23.B

...

raso 'ham apsu kaunteya, prabhāsmi śaśi-sūryayoḥ / [praṇavaḥ sarva-vedeṣu, śabdaḥ khe pauruṣam nṛṣu]

["O son of Kuntī, by the potency of the primordial element of taste, I am situated as the basis of the flavour of water; and by the opulence of effulgence, I am present in the sun and moon. I am present in the *Vedas* as their primeval sound vibration, the letter Om; I am present in the atmosphere as the primordial element of sound; and as the Supreme Male, I am present in all men."] [*Bhagavad-gītā*, 7.8]

81.12.27.C_81.12.29.A

...

raso vai saḥ, akhila rasāmṛta murtiḥ

"I am everything. What more I shall say to you Arjuna? You are My friend. I won't deceive you. I am all in all. If you do for Me your future will be the most successful one. In a nutshell this is this fact. You do that. Now, everything is told to you. Consider, and within yourself discriminate, and then do what you like to do. I am not going to interfere with your freedom. But things are such and I have kept it before you for your own free decision, free choice. That's the gist of all the *śāstra*. I am *raso vai saḥ, akhila rasāmṛta murtiḥ*, the personification of all the desirable and differentiated ecstasy."

81.11.29.B / 83.05.23.B

...

raso vai saḥ, akhila-rasāmṛta-sindhu.

[Kṛṣṇa is the reservoir of all pleasure] *Rasa* is controlling the whole universe, seen, unseen, *rasa*.

*[raso vai saḥ. rasam hyevāyam labdhānandī bhavati
ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]*

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]

[*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṇṭhahāra*, 9.2] & [Collection of verses from SSM's books, 406]

81.02.26.A / 81.08.20.B / 81.08.30.C_81.08.31.A / 82.02.19.E / 82.03.30.B_82.03.31.A / 82.05.04.A /
82.07.31.A / 82.12.23.B / 83.05.23.B / 83.10.05.B / 83.11.14.A_83.11.15.A / 85.07.21.B /
85.10.14.A_85.10.15.A / 85.10.26.B_85.10.27.A

...

*"rātrāv atra aikṣavam āsīt, tena, pipilikāḥ sañcaranti aho! viraktānām
sannyāsinām iyaṁ indriya-lālaseti, [bruvann utthāya gataḥ.]"*

["Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced *sannyāsi* is attached to such sense gratification!" After speaking in this way, he got up and left.]

[*Caitanya-caritāmṛta, Antya-līlā*, 8.49]

83.11.19.B_83.11.22.A

...

[rātri-dīne poḍe mana soyāsti nā pāṇ, yāhāṇ gele kānu pāṇ, tāhāṇ uḍī' yāṇ]

["My feeling is like this: My mind burns day and night, and I can get no rest. If there were some place I could go to meet Kṛṣṇa, I would immediately fly there."'] [*Caitanya-caritāmṛta, Madhya-līlā*, 3.125]

82.01.16.B_82.01.17.A

...

rāya kahe, caraṇa — ratha, hṛdaya — sārathi / yāhāṇ lañā yāya, tāhāṇ yāya jīva-rathi

[Rāmānanda Rāya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."] [*Caitanya-caritāmṛta, Madhya-līlā*, 11.37]

82.03.05.A

...

rāya kahe, — prabhu tumi chāḍa bhāri-bhūri, mora āge nija-rūpa nā kariha curi

[Rāmānanda Rāya replied: "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.278]

82.05.13.C_82.05.14.A / 82.11.08.C_82.11.09.A / 82.12.12.C_82.12.14.A

...

ṛte 'rtham yat pratīyeta, na pratīyeta cātmani / tad vidyād ātmano māyām, yathābhāso yathā tamaḥ

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

82.05.12.B / 82.11.05.B / 83.06.21.B_83.06.24.A / 83.07.28.B_83.07.30.A / 85.09.17.B

...

'rudro 'dvijam viṣam [*Śrīmad-Bhāgavatam*, 10.33.30] If one is not Mahādeva, Śiva, if he drinks poison, he's sure to die. But Mahādeva took the poison and ultimately it came like an ornament in his throat, Nīlakaṇṭha.

81.10.19.B

...

*[rundhann ambubhṛtaś camatkṛti-param kurvvan muhus tumburum
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir balim caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ]*

[The most attractive sound is the sound of His flute. Śrīla Rūpa Goswāmī has given a description: "Arresting the movement of the clouds, astonishing the Gandharvas headed by Tumburu and breaking the meditation of the sages headed by Sanandana; astonishing the heart of Lord Brahmā, distracting the mind of the indomitable Balirāja with intense ecstasies, reeling the head of Ananta, the Serpent King who supports the earth planet, and piercing the covering of the universe - the vibration of Kṛṣṇa's flute wandered all around."]

[*Caitanya-caritāmṛta, Antya-līlā*, 1.164] & [*Sermons of the Guardian of Devotion*, pages 103-4]

[*Vidagdha-mādhava*, 1.27, spoken by Kṛṣṇa's cowherd friend *Madhumaṅgalā*]

81.12.12.B / 85.08.20.B

...

*[rūpa lāgi āñkhi jhure guṇe mana bhora, prati aṅga lāgi kānde prati aṅga mora
hiyāra paraśa lagi hiyā mora kānde, parāṇa piriti lagi thira nāhi bāndhe]*

["Seeing the festival of His divine beauty My eyes shed tears, My intoxicated mind is fully absorbed in tasting His virtues, every part of Me deeply craves for every part of Him and My heart incessantly yearns for the thrill of His touch. O *sakhī*, by such intense irresistible love attraction My heart cannot have patience to have Him."] [From Jñāna Dāsa, *Vaiṣṇava-padāvali*, *Anthology of Vaiṣṇava Songs*]

83.01.11.B / 85.07.21.B / 85.10.15.B

...

rūpānuga hoite sei dhay. Bhaktivinoda Ṭhākura says in *Rūpānuga-bhajana-darpaṇa*, "He runs to get admission under the management, administration of Rūpa Goswāmī."

82.05.14.C

...

*rūpa-priya mahājana, jīva, raghunātha hana
tāra priya kavi kṛṣṇadāsa, kṛṣṇadāsa-priya-bara
narottama sevā-para, [jāra pada viśvanātha-āśa]*

[The great souls Jīva Goswāmī and Raghunātha dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī, and Raghunātha dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha dāsa Goswāmī's beloved student was Kṛṣṇadāsa Kavirāja Goswāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of Lokanātha Goswāmī. They lived together in Vṛndāvana and always discussed the topics of Kṛṣṇa with one another. Lokanātha Goswāmī, a disciple of Gadādhara Paṇḍita, had only one disciple, whose name was Narottama dāsa. Narottama dāsa was always engaged in the service of his Guru, and he also engaged himself in the service of his Guru's intimate friend. Thus he became very dear to Kṛṣṇadāsa Kavirāja Goswāmī. To serve the feet of Narottama dāsa Ṭhākura was the only desire of Viśvanātha Cakravartī Ṭhākura, who was the fourth *Ācārya* in disciplic succession from Narottama dāsa.]

[The seventh of nine verses describing the *Brahma-Mādhva-Gauḍīya sampradāya* as compiled by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.] [*Songs of the Vaiṣṇava Ācāryas*, pages 90-93]

82.02.18.C_82.02.20.A / 82.11.06.B

...

saba śrotā-vaiṣṇavere kari' namaskāra [ei saba ślokerā kari artha-vicāra]

["I offer my obeisances unto all my Vaiṣṇava readers as I begin to explain the intricacies of all these verses."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.30]

83.11.09.C

...

*[sabe eka sakhī-gaṇera ihān adhikāra, sakhī haite haya ei līlāra vistāra
sakhī vinā ei līlā puṣṭa nāhi haya, sakhī līlā vistāriyā, sakhī āsvādaya]*

["Actually, only the *gopīs* have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded."] ["Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.202-203]

87.10.03.A

...

[sabe ekā svarūpa gosāñi ślokerā artha jāne / ślokānurūpa pada prabhuke karāna āsvādane]

["Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows."]

[*Caitanya-caritāmṛta, Antya-līlā*, 1.76]

82.06.08.B_82.06.10.A / 86.10.23_86.10.24

...

sā cārpitaiva satī yadī kriyeta, na tu kṛtā satī paścād arpyeta

Śrīdhara Swāmī's commentary about the following verses. ["Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards."]

*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam
arcanam vandanam dāsyam, sakhyam ātma-nivedanam.
iti pumsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavatya addhā tan manye 'dhītam uttamam*

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."]

[*Śrīmad-Bhāgavatam*, 7.5.23-24]

81.08.31.B / 81.10.08.B / 81.10.08.D / 81.12.21.B_81.12.22.A / 82.02.23.A / 82.05.03.B / 83.05.23.A /
83.08.25.B / 83.08.28.B / 83.11.13.B_83.11.14.A

...

*śacīr aṅgane kabhu, mādhavendra-purī prabhu, prasādānna korena bhojan
khāite khāite tā'ra, āilo prema sudurbār, bale, śuno sannyāsīra gan*

(1) ["O brothers! Whenever Mādhavendra Purī took *prasāda* in the courtyard of Mother Śacī, he became overwhelmed by uncontrollable symptoms of ecstatic love of God. O assembled *sannyāsīs*, just listen to this."]

*mocā-ghaṇṭa phula-bari, dālī-dālnā-caccari, śacī-mātā korilo randhan
[tā'ra śuddhā bhakti heri', bhojana korila hari, sudhā-sama e anna-byañjan]*

(2) ["Mother Śacī prepared and cooked varieties of *prasāda*: semi-solid delicacies made with banana flower, a special *dhal* preparation, baskets of fruits, small square cakes made of lentils and cooked down milk, among others. Seeing her pure devotion, Lord Kṛṣṇa Personally ate all the different vegetable preparations which were just like nectar."]

*yoge yogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi
[kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi']*

(3) ["O brothers! Everyone come and eat the *prasāda* of Lord Hari and chant His Holy Name! All the results that the mystics obtain by executing *yoga* will be obtained today by taking the Lord's *prasāda*. The entire universe glorifies the *prasāda* of Lord Kṛṣṇa. Lord Śiva dances in great joy on obtaining that *prasāda*."]

[*The Songs of Bhaktivinoda Ṭhākura*, p 76]

81.08.31.C

...

ṣaḍ aṅga śaraṇāgatī haibe yāñhāra / tāñhāra prarthanā śune śrī nanda-kumāra

["The youthful son of Nanda Mahārāja, Śrī Kṛṣṇa, hears the prayers of anyone who takes refuge in Him by this six-fold practice."] [*The Songs of Bhaktivinoda Ṭhākura*, p 1]

81.08.20.A

...

*sada sange āsiyācha tumi, [Caitanya-caritāmṛta, Madhya-līlā, 19:240]
Mahāprabhu told Rūpa Goswāmī, "You are always with Me."*

81.02.26.B / 81.03.03.B

...

[sadā santuṣṭa-manasaḥ, sarvāḥ śivamayā diśaḥ / śarkarā-kaṇṭakādibhyo, yathopānat-padaḥ śivam]

["For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self satisfied there is no distress; indeed, he feels happiness everywhere."] [*Śrīmad-Bhāgavatam*, 7.15.17]

81.10.28_81.10.30.A

...

*sādhavo hṛdayaṁ mahyam, sādhuṇām hṛdayaṁ tv aham
mad-anyat te na jānanti, nāhaṁ tebhya manāg api*

["The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."]

[*Śrīmad-Bhāgavatam*, 9.4.68]

81.03.10.D / 81.10.28_81.10.30.A / 82.01.29.A / 82.03.05.B / 82.03.22.B_82.03.25.A / 83.06.05.B

...

['sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya / lava-mātra sādhu-saṅge sarva-siddhi haya]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.54]

73.03.00. A / 81.10.05.C / 81.12.21.A / 81.12.30.B / 82.02.24.A / 82.04.28.B / 83.02.11.A /
85.10.14.A_85.10.15.A / 86.10.24.B_86.10.5.A / 86.11.25.A / 87.02.20.A

...

sādhu saṅga kṛṣṇa nāma ei matta jai, vaikunṭha nāma grahaṇam aśeṣāgham haraṁ vidun

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."] [*Guardian of Devotion*, 19, 22]

[*Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books*, 414]

81.08.30.C_81.08.31.A / 81.09.11.B / 81.09.28.B_81.09.29.A / 82.03.31.B / 82.05.05.B /
82.07.16.B_82.07.18.A / 82.07.30.A / 82.09.29.B_30_82.10.01.A / 82.10.30.C_82.11.01.A /
83.10.27.C_83.10.28.A / 83.10.28.B_83.10.29.A / 84.02.23.B_84.02.26.A / 85.10.25.B_85.10.26.A /
85.12.07.D_85.12.08.A

...

sādhu-saṅge kṛṣṇa-nāma ei mātra cāi, saṁsāra jinite āra kona vasttu nāi

The real thing is our internal attraction. 81.11.26.B / 81.12.29.C_81.12.30.A

...

*sādhu saṅga, nāma-kīrtana, bhāgavat-śravaṇa / mathurā-vāsa, śrī-mūrttira śraddhāya sevana
sakala-sādhana-śreṣṭha ei pañca aṅga / kṛṣṇa-prema janmāya ei pañcera alpa saṅga*

["One should associate with devotees, chant the holy name of the Lord, hear *Śrīmad-Bhāgavatam*, reside at Mathurā, and worship the Deity with faith and veneration."] ["These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.128-129]

81.08.30.C_81.08.31.A / 81.09.11.B / 82.05.10.B / 83.07.19.A

...

sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya / [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.120]

81.03.01.B / 81.03.02.A / 81.08.28.B / 81.11.13.C_81.11.14.A / 81.12.29.B / 82.01.31.B / 82.02.19.D / 82.07.27.A / 82.08.22.A / 82.09.03.A_82.09.04.A / 82.10.30.C_82.11.01.A / 82.11.08.B / 82.11.28.B / 82.12.06.A / 83.05.06.B / 83.06.27_83.07.02.A / 83.07.30.C_83.08.01.A / 83.10.14.B_83.10.16.A / 85.05.01.A / 85.11.26.A / 86.07.20.B_21_24_28

...

[sa evāyaṁ mayā te 'dya, yogaḥ proktaḥ purātanaḥ / bhakto 'si me sakhā ceti, rahasyaṁ hy etad uttamam]

["Now, I shall deliver that eternal teaching to you. Because you are My devotee and friend, this supreme, hidden path is today revealed by Me to you."] [*Bhagavad-gītā*, 4.3]

81.03.02.A

...

[sa go-dohana-mātraṁ hi, grheṣu grha-medhinām / avekṣate mahā-bhāgas, tīrthī-kurvaṁs tad āśramam]

["He [Śukadeva Goswāmī] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence."] [*Śrīmad-Bhāgavatam*, 1.4.8]

81.12.27.B

...

sahaje nirmala ei 'brahmana'-hrdaya [The heart of a *brahmana* is by nature very clean.]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 15.274] & [*Gauḍīya Kaṇṭhahāra*, 14.38]

81.12.12.B

...

sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ / rātriṁ yuga-sahasrāntām, [te 'ho-rātra-vido janāḥ]

["A day of Lord Brahmā lasts for one thousand *caturyugas* and his night is of the same duration. Persons who know this have the true conception of day and night."] [One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *caturyuga* in the time calculation of mankind, or 4,320,000 years.] [*Bhagavad-gītā*, 8.17]

82.02.03.A / 82.03.02.A / 83.10.27.C_83.10.28.A / 83.12.22.A / 84.01.30.B_84.01.31.A /
85.10.18.B_85.10.19.A

...

śailī dāru-mayī lauhī, lepyā lekhyā ca saikatī / mano-mayī maṇi-mayī, pratimāṣṭa-vidhā smṛtā

["The Deity form of the Lord appears in eight varieties of material substances: stone, metal, wood, earth, paint, sand, the mind, and jewels."] [*Śrīmad-Bhāgavatam*, 11.27.12]

82.07.29.B

...

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

Bhaktivinoda Ṭhākura says: "Leave aside everything else, but only concentrate in *śraddhā*." - "Set aside everything and praise the Goddess of *Śraddhā*." - "Giving up everything, let us sing in praise of *Śraddhā-devī* - faith - whose grace can take us to Kṛṣṇa."

[*Sermons Of The Guardian Of Devotion*, 1, pages 27, 37-8, 61]

[*Collection Of Verses Quoted In Śrīla Śrīdhara Mahārāja's Books*, 423]

79.00.01.B / 82.02.00.B_150.2 / 82.02.23.B / 82.03.03.D_82.03.04.A / 82.03.22.B_82.03.25.A /
82.07.08.A / 83.06.27_83.07.02.A / 85.07.21.C_85.07.30.A / 85.10.14.A_85.10.15.A /
85.10.31.B_85.11.02.A

...

[sakala-sādhana-śreṣṭha ei pañca aṅga, kṛṣṇa-prema janmāya ei pāñcera alpa saṅga]

["These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.129]

81.08.30.C_81.08.31.A / 83.07.19.A

...

sakhī vinā ei līlā puṣṭa nāhi haya, sakhī līlā vistāriyā, sakhī āsvādaya

["Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.203]

82.05.12.C_82.05.13.A / 82.12.12.B / 87.10.03.A

...

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā *dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service – "No, you are no longer to serve there; now you must serve in this higher category." But I consider that I am not fit for that confidential service, my Lord. You may engage the higher servitors in Your confidential group, while I may serve in the lower level."] [*Vilāpa-kusamāñjali*, 16]

81.08.18.C_81.08.19.A / 81.08.30.A / 81.09.05.A / 81.09.11.B / 81.10.01.B / 81.11.09.B / 81.12.22.B / 81.12.30.B / 82.07.02.A / 82.10.23.B_82.10.24.A / 82.10.28.A_82.10.29.A / 82.11.07.D_82.11.08.A / 82.11.08.C_82.11.09.A / 83.02.13.A / 83.03.31.A / 83.05.09.B / 83.10.20.B_21.A_22.A / 83.10.29.C / 83.11.09.B / 83.11.11.B / 84.03.26.B / 85.05.28.A_85.05.29.A / 85.09.16.A_85.09.17.A / 85.10.15.B / 85.11.16.B_85.11.17.A / 85.11.28.A / 86.10.27.A_86.11.06.A / 87.02.20.A

...

sakṛd eva prapanno yas, tavāsmīti ca yācate / abhayaṁ sarvadā tasmai, dadāmy etad vrataṁ mama

["It is My vow that if one only once seriously surrenders unto Me, saying, "My dear Lord, from this day I am Yours," and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.34]

81.09.21.A

...

*sakṛn manaḥ kṛṣṇa-padāravindayor, niveśitaṁ tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān, svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ*

["Although not having fully realised Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities, and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yāmarāja or his order carriers, who are equipped with ropes to bind the sinful."] [*Śrīmad-Bhāgavatam*, 6.1.19]

79.00.01.B

...

*sākṣād-dharitvena samasta-śāstrair, [uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam]*

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [*Śrī Śrī Gurv-aṣṭaka*, 7] [*The Songs Of The Vaiṣṇava Ācāryas*, p 18]

81.08.14.A / 81.08.30.A / 81.09.01.C_81.09.02.A / 81.09.12.B / 81.10.12.A / 81.12.31.B / 82.04.18.C

...

sākṣāt mahāprabhura dvitīya svarūpa. Mahāprabhu handed Raghunātha Dāsa Goswāmī over, gave his charge to Svarūpa Dāmodara, who is the second, who is the double of Mahāprabhu.

[*kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa*] / *sākṣāt mahāprabhura dvitīya svarūpa*

["Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion."] [*Caitanya-caritāmṛta, Madhya-līlā*, 10.111]

82.01.30.B

...

sākṣāt-darśana, āra yogya-bhakta-jīve, / 'āveśa' karaye kāhāṇ, kāhāṇ 'āvirbhāve'

["The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself."] [*Caitanya-caritāmṛta, Antya-līlā*, 2.4]

83.01.22.B

...

*sākṣāt-darśane' prāya saba nistārīlā, / nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā
pradyumna-nṛsiṁhānanda āge kailā 'āvirbhāva' / 'loka nistārība', - ei īśvara-svabhāva*

["Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmācārī and by appearing before Nṛsiṁhānanda Brahmācārī. "I shall deliver the fallen souls." This statement characterises the Supreme Personality of Godhead."] [*Caitanya-caritāmṛta, Antya-līlā*, 2.5-6]

83.01.22.B

...

[*saktāḥ karmany avidvāṁso, yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktaś, cikīrṣur loka-saṅgraham*]

["O Arjuna, as ignorant, attached persons work, the wise must also work, but without attachment, in order to protect the *svadharma* or religious principles of those who are competent to follow the path of action. The difference is not in the actions of these two classes of men, but in their respective attitudes of attachment and indifference."] [*Bhagavad-gītā*, 3.25]

83.10.20.B_21.A_22.A / 83.11.22.B_83.11.23.A

...

*[samāgatāḥ sarvata eva sarve, vedā yathā mūrti-dharās tri-prṣṭhe
nehātha nāmutra ca kaścanārtha, ṛte parānugrahaṁ ātma-śīlam]*

["The King said: O great sages, you have all very kindly assembled here, having come from all parts of the universe. You are all as good as supreme knowledge personified, who resides in the planet above the three worlds [Satyaloka]. Consequently you are naturally inclined to do good to others, and but for this you have no interest, either in this life or in the next."] [*Śrīmad-Bhāgavatam*, 1.19.23]

85.11.17.D_85.11.18.A / 85.12.27.B

...

*samaṁ sarveṣu bhūteṣu, [tiṣṭhantaṁ parameśvaram / vinaśyatsv avinaśyantaṁ, yaḥ paśyati sa
paśyati]*

["One who sees the Supreme Lord (in the form of the Supersoul) situated equally within all species from Lord Brahmā down to the immobile life-forms, and who sees the Lord's imperishable nature remaining within the perishable - such a person actually sees."] [*Bhagavad-gītā*, 13.28]

82.12.09.C_82.12.10.A

...

*[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā, mayi te teṣu cāpy aham]*

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

81.03.10.D / 82.04.14.D_82.04.16.A / 82.04.28.B / 82.05.09.A / 83.06.02.B / 83.10.29.B

...

*[sampradāya vihinā ye mantrās te niṣiphalā matāḥ, / ataḥ kalau bhaviṣyanti catvāraḥ
sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣīti-pāvanāḥ, / catvāras te kalau bhāvyā hy utkale
puruṣottamāt]*

["If someone receives a mantra from a Guru who doesn't come in a bona fide *sampradāya* that mantra will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa)."]

[*Padma-Purāṇa*]

81.02.28.B / 81.12.02.A / 83.04.15.B_83.04.16.A / 84.02.21.B / 84.03.26.B

...

*saṁsāra-dāvānala-līḍha-loka-, [trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya, vande guroḥ śrī-caraṇāravindam]*

["The Spiritual Master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the Spiritual Master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a Spiritual Master, who is an ocean of auspicious qualities."] [*Śrī Śrī Gurv-aṣṭaka*, 1]

[*Songs of the Vaiṣṇava Ācāryas*, p 15]

84.02.07.B_84.02.09.A

...

*saṁsārera pāra haiyā bhaktira sāgare, [ye ḍubibe se bhajuka nitāi cāndere
āmāra prabhura prabhu śrī gaurasundara, e baḍa bharasā citte dhari nirantara]*

["Beyond the ocean of birth and death lies the *bhakti* ocean. Let those who would swim there worship Śrī Nityānanda Prabhu (the original Guru). I will hold this faith within my heart forever: My Master is Śrī Nityānanda Prabhu; His Lord is Śrī Gaurasundara. (By the mercy of Nityānanda Prabhu one gets the mercy of Śrī Gaurasundara). Nityānanda Prabhu is therefore the original Guru. As such, Gurudeva is considered to be the manifest representative of Nityānanda Prabhu, and is thus non-different from Him."]

[*Caitanya-Bhāgavata, Ādī*, 1.77.152-3]

82.10.22.B_82.10.23.A

...

*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā*, 4.55-56]

81.10.05.C / 81.11.01.B / 81.11.02.A / 81.12.13.C_81.12.14.A / 82.01.24.B / 82.05.10.C_82.05.11.A /
82.05.16.C_82.05.18.A / 82.05.18.F / 82.11.23.B_82.11.24.A / 83.01.02.B / 83.09.20.B / 85.08.07.A

...

sañcārya rāmābhīdha-bhakta-meghe, sva-bhakti-siddhānta-cayāmṛtāni
gaurābhdhir etair amunā vitīrṇais, taj-jñatva-ratnālayatām prayāti

["Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.1]

83.12.15.A_83.12.19.A / 87.10.03.A

...

saṅga-doṣa-sūnya, dīkṣitādīkṣita, jādī tava nāma gāya / mānase ādara, koribo tāhāre, jāni' nija-jana
tāya

["Oh Lord, I will mentally honour and consider as my brother one who avoids bad company and sings Your Holy Name, be he formally initiated or not."] [*Śaraṇāgati*, 5.1, *The Songs of Bhaktivinoda Thākura*, p 44]

& [From Gosai Publishers' *Upadeśāmṛta*, 5, pages 72-73]

81.10.02.B / 82.06.05.B_82.06.08.A

...

saṅgīte — gandharva-sama, śāstre bṛhaspati [dāmodara-sama āra nāhi mahā-mati]

["Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Bṛhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara."] [*Caitanya-caritāmṛta, Madhya-līlā*, 10.116]

81.09.23.A

...

sango śakti kalau yuge. [Śrī Caitanya Mahāprabhu came and introduced *saṅkīrtana* - *sango śakti kalau yuge*. "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] [*The Search For Śrī Kṛṣṇa*, p 109]

82.02.25.D / 82.03.02.C / 82.03.02.C_O / 82.05.15.A

...

[*sāṅketyaṁ pārihāsyam vā, stobham helanam eva vā / vaikunṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*]

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *pārihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*, when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

81.02.28.C / 81.08.30.B / 82.02.28.C / 82.03.01.D / 82.04.27.B / 82.06.19.C / 82.07.04.B_82.07.05.A / 82.10.30.C_82.11.01.A / 82.12.09.C_82.12.10.A / 82.12.16.B / 83.04.01.B_83.04.02.A

...

śaṅkha, cakra, gadā, padma [conch, disc, club, lotus] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.221-239]

82.07.03.C

...

*sāṅkhya-yogau pṛthag bālāḥ, pravadanti na paṇḍitāḥ
[ekam apy āsthitaḥ samyag, ubhayor vindate phalam]*

["The learned do not support the opinion of the childishly foolish mundane rationalists [known as *karma mīmāṃsakas*] who hold that the path of renunciation [*sāṅkhya yoga*] and the path of action [*karma yoga*] are separate. One who carefully follows either of these paths will achieve the same result."] [*Bhagavad-gītā*, 5.4]

83.09.14.C_16.A_20.A / 85.10.06.B_85.10.07.A / 85.10.16.B_85.10.17.A

...

sannyāsaḥ karma-yogaś ca, niḥśreyasa-karāv ubhau / tayos tu karma-sannyāsāt, karma-yogo viśiṣyate

[The Supreme Lord said: "Both renunciation of action and the path of selfless action are greatly beneficial. Yet, of the two, you will have to understand that the application of selfless action is superior."] [*Bhagavad-gītā*, 5.2]

82.04.14.D_82.04.16.A

...

śaraṇāgatera, akiñcana - eka -i lakṣaṇa, tāra madhye praveśaye 'ātma-samarpaṇa'

["There are two kinds of devotees - those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa's lotus feet are qualified with another transcendental quality, *ātma-samarpaṇa*, full surrender without reservation."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.99]

81.12.03.A

...

*[sarasī-taṭa-sukhad oṭaja-nikaṭa-priya-bhajanam, lalitā-mukha-lalanā-kula-paramādara-yajanam
vraja-kānana-bahu-mānana-kamala-priya-nayanam,
guṇa-mañjarī-garimā-guṇa-hari-vāsana-vayanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam, praṇamāmi ca caraṇāntika-paricāraka-sahitam]*

["O Dayita dāsa, preoccupied with intimate service alongside the Lord's closest servitors, you are residing on the banks of the Saraswatī River, seated inside a simple grass hut in the beautiful garden known as Svānanda-sukhada-kuñja. Always standing just before Śrīmatī Lalitā Devī within a group of Mañjarī servitors (as Nayana-maṇī Mañjarī) you are deeply absorbed in devotion's inward current. In the gardens of Vraja you are intimately disposed to Śrīmatī Kamala Mañjarī (Śrīla Bhaktivinoda Ṭhākura), the closest object of your affection, and your singing of the divine qualities found in Guṇa Mañjarī (Śrīla Gaurakiśora) weaves a tent inviting Lord Hari to reside there. On your auspicious appearance day I offer my obeisances unto the tips of your lotus feet in the association of your dearest servitors. O Gurudeva, you are the favourite object of King Vṛṣabhānu's daughter, Śrīmatī Rādhikā."]

[*Śrī-Dayita-dāsa-praṇati-pañcakam*, 4, from *Śrī Kīrtana Mañjuṣā*, pages 33-4]

81.08.10.B

...

*[sarasvatī-dṛṣadvatyor deva-nadyor yad antaram
taṁ deva-nirmmitaṁ deśaṁ brahmāvarttaṁ prachakṣate]*

[The Āryyan civilization that came from up country, first it was between Saraswatī and Dṛṣadvatī, between two rivers.] [*Manu-saṁhitā*] [*Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books*, 432]

82.01.27.A

...

[sargāṇāṁ ādir antaś ca, madhyaṁ caivāham arjuna / adhyātma-vidyā vidyānām, vādaḥ pravadatām aham]

["O Arjuna, of created objects, beginning with the sky, I alone am the creation, dissolution, and sustenance. Of all wisdom I am the knowledge of the soul, and of the logicians' or philosophers' debate and criticism I am the demonstrated conclusion."] [*Bhagavad-gītā*, 10.32]

85.05.29.B_85.05.30.A

...

*śarīra avidyā-jāl, joḍendriya tāhe kāl, jīve phele viśaya-sāgore
tā're madhye jihvā ati, lobhamoy sudurmatī, tā'ke jetā kaṭhina saṁsāre
kṛṣṇa baṛo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāko caitanya-nitāi*

[O brothers! This material body is a network of ignorance, and the senses are one's deadly enemies, for they throw the soul into this ocean of material sense enjoyment. Among the senses the tongue is the most voracious and uncontrollable; it is very difficult to control the tongue in this world.] [O brothers! Lord Kṛṣṇa is very merciful and has given us the remnants of His own food just to control the tongue. Now please accept that nectarean Kṛṣṇa *prasāda* and sing the glories of Their Lordships Śrī Śrī Rādhā and Kṛṣṇa, and in love call out, "Caitanya! Nitāi!"]

[*Prasāda-sevāya. Songs for the Honouring of Spiritual Food. From Gītāvalī.*
[*Songs of the Vaiṣṇava Ācāryas*, p 45]

82.12.26.C_82.12.27.A

...

[sārvabhauma kahe, — ācārya, kaha sāvadhāne] tomāte īśvara-kṛpā ithe ki pramāṇe

[Sārvabhauma Bhaṭṭācārya replied, "My dear Gopīnātha Ācārya, please speak with great care. What is the proof that you have received the mercy of the Lord?"] [*Caitanya-caritāmṛta, Madhya-līlā*, 6.88]

82.11.07.B

...

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam [ātmanah / bhūtāni bhagavatī ātmany, eṣa
bhāgavatottamaḥ]*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

81.02.28.C / 81.03.02.A / 81.03.07.B / 81.08.27.C / 82.05.01.B / 82.09.06.A / 82.09.23_24_29 /
82.11.02.C_82.11.03.A / 82.11.03.B / 82.12.25.C_82.12.26.A / 83.02.12.A / 83.07.28.A / 83.11.14.C /
85.05.28.A_85.05.29.A / 85.09.30.A / 85.10.14.A_85.10.15.A / 85.11.10.B / 85.11.28.B_29.30.A

...

sarvācintya-maye parātpara-pure goloka-vṛndāvane

*cil-lilā-rasa-rāginī parivṛtā sā rādhikā śrī-hareḥ
vātsalyādi-rasaiś ca sevita-tanor-mādhurya-sevā-sukhaṁ
nityaṁ yatra mudā tanoti hi bhavān tad dhāma-sevā-pradaḥ*

[Situating in the topmost region of the absolutely inconceivable spiritual sky is the holy abode of Śrī Vṛndāvana Dhāma, in the spiritual planet known as Goloka. There, surrounded by *sakhīs*, Śrīmatī Rādhikā revels in the mellows of divine pastimes. With great ecstasy, She expands the joy of loving sweetness in the service of Śrī Kṛṣṇacandra, who is otherwise served in four relationships up to parenthood. You, O Tḥākura Bhaktivinoda, can give us the service of that Holy Dhāma.] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 8]

82.10.30.C_82.11.01.A

...

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

81.01.11.B / 81.03.12.A / 81.03.12.B / 81.08.09.A / 81.08.17.A_81.08.18.A / 81.08.18.C_81.08.19.A /
81.08.19.B / 81.08.21.A / 81.08.22.C / 81.08.27.A / 81.08.27.E / 81.08.28.A / 81.08.31.B / 81.09.20.A /
81.09.25.B / 81.09.27.B / 81.09.27.C_81.09.28.A / 81.09.28.B_81.09.29.A / 81.10.01.B / 81.10.02.C /
81.10.02.C_81.10.03.A / 81.10.04.B_81.10.05.A / 81.10.05.C / 81.10.19.A / 81.10.19.B /
81.11.05.C_81.11.06.A / 81.11.21.B_81.11.23.A / 81.11.29.B / 81.12.03.B_81.12.04.A / 81.12.21.A /
82.01.11.A / 82.01.12.C_82.01.16.A / 82.01.17.B / 82.01.31.A / 82.01.31.B / 82.02.15.A / 82.02.19.A /
82.02.19.C / 82.02.25.D / 82.03.03.B / 82.03.05.B / 82.03.05.D / 82.03.06.A / 82.03.31.B /
82.04.14.D_82.04.16.A / 82.04.16.B / 82.04.29.B_82.04.30.A / 82.05.04.B_82.05.05.A / 82.05.11.B /
82.05.11.C_82.05.12.A_82.05.12.B / 82.05.12.B / 82.05.13.B / 82.05.15.B / 82.05.15.C_82.05.16.A /
82.07.03.B / 82.07.07.B / 82.07.27.A / 82.09.03.A_82.09.04.A / 82.10.24.B / 82.10.28.A_82.10.29.A /
82.10.30.B / 82.11.02.C_82.11.03.A / 82.11.07.B / 82.11.13.C / 82.11.14.A / 82.11.21.A / 82.11.21.B /
82.11.29.C_82.11.30.A / 82.12.16.C_82.12.17.A / 82.12.17.B_82.12.18.A / 82.12.23.B / 83.01.02.B /
83.01.04.B_83.01.05.A / 83.01.05.C_83.01.06.A / 83.01.21.A_83.01.22.A / 83.02.19.B_83.02.20.A /
83.03.25.C / 83.03.25.D / 83.03.30.A / 83.03.31.B / 83.04.23.A_83.04.24.A / 83.04.29.B_83.04.30.A /
83.05.12.C / 83.05.23.B / 83.06.10.C / 83.06.21.A / 83.07.08.A / 83.07.19.B_83.07.24.A /
83.07.19.B_83.07.24.A / 83.08.30.B_83.08.31.A / 83.10.16.B / 83.10.29.B / 83.11.01.B /
83.11.08.B_83.11.09.A / 83.11.14.A_83.11.15.A / 83.11.15.B / 83.11.23.C_83.11.24.A /
83.11.26.B_83.11.27.A / 83.12.04.A_83.12.09.A / 83.12.09.B_83.12.14.A / 83.12.23.C /
83.12.30.B_84.01.08.A / 84.01.25.B_84.01.26.A / 84.03.22.B / 85.08.11.B_85.08.12.A /
85.08.24.B_85.08.25.A / 85.09.29.A / 85.10.14.A_85.10.15.A / 85.10.15.B / 85.10.19.B_85.10.20.A /
85.10.21.B_85.10.22.A / 85.10.27.B / 85.11.04.B / 85.11.04.B_85.11.05.A_85.11.06.B / 85.11.26.A / 85.11.28.A /
85.11.30.B_85.12.03.A / 85.12.07.B_C / 85.12.07.D_85.12.08.A / 86.10.20_86.10.22 / 87.02.13.A /
87.10.03.A

...

[sarvajña munira vākya — śāstra-‘paramāṇa’] āmā-sabā jīvera haya śāstra-dvārā ‘jñāna’

["The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.353]

82.05.12.C_82.05.13.A

...

sarva-loka-maheśvaram [*Bhagavad-gītā*, 5.29] has become bankrupt. 82.01.11.C_82.01.12.A

...

*sarva-loka uddhārite gaura-avatāra, / nistārera hetu tāra trividha prakāra
sākṣāt-darśana, āra yogya-bhakta-jīve, / 'āveśa' karaye kāhān, kāhān 'āvirbhāve'
sākṣāt-darśane' prāya saba nistārīlā, / nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā
pradyumna-nṛsimhānanda āge kailā 'āvirbhāva' / 'loka nistārība', - ei īśvara-svabhāva*

["In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmāloka down to Pātāloka. He caused their deliverance in three ways."] ["The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself."] ["Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmacārī and by appearing before Nṛsimhānanda Brahmacārī. "I shall deliver the fallen souls." This statement characterises the Supreme Personality of Godhead."]

[*Caitanya-caritāmṛta, Antya-līlā*, 2.3-6]

83.01.22.B

...

sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre

["A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.75]

82.11.02.A

...

sarvaṁ khalv idaṁ brahma [Everything that exists has emanated from Brahman, the Supreme Absolute Truth]. [*Chāndogya-Upaniṣad*, 3.14.1] *Neho na nastik akiñcana*. *Sarvaṁ* is there, *Nāma* is also there, otherwise no such question may come. Toward every stage the direct and indirect. "Everything is one, Brahman." Śaṅkarācārya said, *sarvaṁ khalv idaṁ brahma*. "Everything which we see is Brahman." "Everything is God."

80.07.11. A / 82.02.24.C_82.02.25.A / 82.04.29.B_82.04.30.A / 82.11.12.B / 83.01.26.B /
83.07.19.B_83.07.24.A

...

["sarva-śakti nāme dilā kariyā vibhāga / āmāra durdaiva, — nāme nāhi anurāga!"]

["You have invested Your full potencies in each individual Holy Name, but I am so unfortunate that I have no attachment for chanting Your Holy Names."] [*Caitanya-caritāmṛta, Antya-līlā*, 20.19]

82.05.04.B_82.05.05.A

...

*[sarvasya cāhaṁ hr̥di sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca]
vedaś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

73.03.00.B / 81.12.29.B / 82.03.02.A / 82.07.09.B_82.07.10.A / 82.11.07.C / 83.11.07.B / 83.11.23.B /
83.11.23.C_83.11.24.A / 84.02.07.B_84.02.09.A / 84.02.21.B / 85.06.08.A

...

sarvataḥ pāṇi-pādaṁ tat, sarvato 'kṣi-śiro-mukham / sarvataḥ śrutimal loke, sarvam āvṛtya tiṣṭhati

["Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything."] [*Bhagavad-gītā*, 13.14]

82.05.09.A

...

*sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam*

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.12]

81.11.07.A / 81.12.14.B / 82.07.03.B / 82.10.27.B / 82.11.03.B / 82.12.27.C_82.12.28.A /
83.03.08_10_20 /
83.04.25.A / 83.08.25.B

...

sarva-vedetiḥāsānāṁ, sāraṁ sāraṁ samuddhṛtam

["The essence of all Vedic literature and all histories has been collected in *Śrīmad-Bhāgavatam*."]
[*Caitanya-caritāmṛta*, *Madhya-līlā*, 25.145] & [*Śrīmad-Bhāgavatam*, 1.3.41]

84.01.30.B_84.01.31.A

...

[*sarva-yoniṣu kaunteya, mūrtayaḥ sambhavanti yāḥ / tāsāṁ brahma mahad yonir, aham
bija-pradaḥ pitā*]

["O Kaunteya, Brahman personified as mother nature is the progenitress of all the various bodies born within all species of life, headed by demigods and humans - and I (as the causal consciousness) am the seed-giving father."] [*Bhagavad-gītā*, 14.4]

80.10.22.B / 81.03.05.B

...

[*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*]

["Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."] [*Nārada-Pañcarātra*] & [*Nāradya-Purāṇa*]

& [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 1.10]

81.08.26.A / 81.08.27.D / 81.08.28.C / 81.10.02.B / 81.11.26.C_81.11.28.A / 81.11.28.B / 82.01.29.A /
82.04.24.B_82.04.25.A / 82.05.10.B / 82.06.30.B / 82.07.27.C_82.07.29.A / 82.09.08.A.1 /
82.10.22.B_82.10.23.A / 82.12.03.B_82.12.04.A / 82.12.07.B / 82.12.07.C_82.12.08.A / 82.12.16.B /
82.12.26.B / 83.03.25.D / 83.04.02.B / 83.07.08.B / 83.08.28.B / 83.08.30.B_83.08.31.A / 83.09.22.B /
85.09.27.B_85.09.28.A / 85.11.04.A / 87.00.00.B _802

...

[*sarvopaniṣado gāvo, dogdhā gopāla-nandanah / [pārtho vatsah sudhīr bhoktā, dugdham
gītāmṛtaṁ mahat]*

["All the *Upaniṣads* are like a cow, and the milker of the cow is Śrī Kṛṣṇa, the son of Nanda. Arjuna is the calf, the beautiful nectar of the *Gītā* is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk."]]

["All the *Upaniṣads* are the cow personified, and the cowherd boy Śrī Kṛṣṇa is their milker. The son of Pṛthā is the calf personified, this ambrosia of the *Gītā* is the super-excellent milk, and the highly intelligent virtuous souls are its tasters."]]

[*Śrīmad Bhagavad-gītā*, *The Hidden Treasure of the Sweet Absolute*. Pages 331-2]

82.07.04.A / 84.01.30.B_84.01.31.A

...

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān / 'madhyama-adhikārī' sei mahā-bhāgyavān

["One who is not very expert in argument and logic based on the revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.67*]

82.09.23_24_29

...

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra / 'uttama-adhikārī' sei tāraye sarṁsāra

["One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.65*]

82.09.23_24_29

...

[śāstroktayā prabalayā tat-tan-maryāda-yānvitā / vaidhī bhaktiriyam kaiścin-maryādāmārga ucyate]

["Devotional service which is governed by the rules and regulations of the scriptures (*vaidhī-sādhana-bhakti*) is also called *maryāda-mārga*, or the reverential path of devotion, the path of serving the Lord in opulence, by different scholars (such as Vallabhācārya)."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.269*]

83.02.01.B

...

śata-koṭi-gopīte nahe kāma-nirvāpaṇa [tāhātei anumāni śrī-rādhikāra guṇa]

["Lord Kṛṣṇa's transcendental desires for loving exchanges could not be satisfied even in the midst of billions of *gopīs*. Thus He went searching after Śrīmatī Rādhārāṇī. Just imagine how transcendently qualified She is!"] [*Caitanya-caritāmṛta, Madhya-līlā, 8.116*]

81.11.13.B / 82.05.04.B_82.05.05.A

...

satam ninda namnah paramam aparadham vitanute

[*Padma-Purāṇa, Brahmā-khanda, 25.15-18, 22-23*] & [*Gauḍīya Kaṇṭhahāra, 17.69-75*]

The great offence is committed when we give blame to the *sādhus*. In the beginning of taking the Name, the first warning. Be aware of your association with the *sādhū*. They're your well-wisher to the utmost. In *Padma-Purāṇa* we find there are ten kind of offences against chanting the Name.

82.01.07.B_82.01.08.A / 82.02.15.B / 83.08.13.A / 83.10.18.A_83.10.20.A / 83.10.28.B_83.10.29.A /
83.12.29.B_83.12.30.A

...

*[sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati]*

["One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."]

[Śrīmad-Bhāgavatam, 3.25.25]

81.12.22.C_81.12.23.A / 82.11.08.B / 83.11.27.B_83.11.28.A / 85.10.16.B_85.10.17.A

...

śatapatra vedhaḥ nyāya. The hundred lotus petals that are pierced by a needle, within a very short time the whole is penetrated. Unconsciously we may pass through different stages.

81.08.10.B

...

*sataṁ kīrtayanto mām, yatantaś ca dṛḍha vratāḥ / namasyantaś ca mām bhaktyā, nitya-yuktā
upsāste*

["Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My Holy Name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the Holy Name and observing holy days such as Ekādaśī. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service."] [Bhagavad-gītā, 9.14]

81.08.30.C_81.08.31.A / 81.11.12.B / 83.10.29.B

...

*sa tayā śraddhayā yuktas, tasyārāadhanam ihate
labhate ca tataḥ kāmān, mayaiva vihitān hi tāt*

*antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām
[devān deva-yajo yānti, mad-bhaktā yānti mām api]*

["After being endowed with this firm faith by Me, such a devotee goes on worshipping the deity of that demigod, and gains all his desired objects from that deity. Certainly this is enacted by My sanction alone, since I am the Supersoul situated within the heart of the demigod also."] ["But the

fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me.”] [*Bhagavad-gītā*, 7.22-23]

82.12.19.C_82.12.22.A

...

sat-saṅga, sādhu-saṅga, sad-guru caraṇāśraya, sādhu-saṅga
ya'o paḍa bhāgavata vaiṣṇavera sthane

[“yāha, bhāgavata paḍa vaiṣṇavera sthāne / ekānta āśraya kara caitanya-caraṇe]

[“If you want to understand *Śrīmad-Bhāgavatam*,” he said, “you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.”] [*Caitanya-caritāmṛta, Antya-līlā*, 5.131] & [*Gauḍīya-Kaṇṭhahāra*, 2.28]

81.08.20.A / 81.10.12.B / 82.01.31.B / 82.02.15.B / 82.03.31.B / 82.11.06.C_82.11.07.A /
82.12.08.B_82.12.09.A / 82.12.23.B / 83.01.30.B_31.A_02.01.A / 83.10.27.C_83.10.28.A

...

sattvam viśuddham vasudeva śabditam, [yad īyate tatra pumān apāvrtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate]

[Lord Śiva says, “I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.”] [*Śrīmad-Bhāgavatam*, 4.3.23]

82.01.09.B / 82.02.24.A / 83.01.14.B_83.01.15.A / 83.04.25.A / 83.07.08.B / 87.02.20.A

...

[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo,] yo yac chraddhaḥ sa eva saḥ

[“O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith.”] [*Bhagavad-gītā*, 17.3]

79.00.01.B / 81.08.21.A / 81.12.03.B_81.12.04.A / 82.01.25.B / 82.02.23.B / 82.03.03.D_82.03.04.A /
82.07.29.B / 82.08.22.B / 85.12.27.B

...

satyaṁ param dhīmahi [*Śrīmad-Bhāgavatam*, 1.1.1] It is truth. 81.03.12.A / 82.01.02.A

...

*satyaṁ vidhātum nija-bhṛtya-bhāṣitaṁ, vyāptiṁ ca bhūteṣu akhileṣu cātmanaḥ
adr̥śyatādyadbhuta-rūpaṁ udvahan, stambhe sabhāyāṁ na mṛgaṁ na mānuṣaṁ*

["To prove that the statement of His servant Prahlaḍa Mahārāja was substantial — in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall — the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall."]

[*Śrīmad-Bhāgavatam*, 7.8.17]

82.09.02.A

...

*satya-vrataṁ satya-param tri-satyam, satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ, satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ*

[The demigods prayed: "O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation — creation, maintenance and annihilation — You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."]

[*Śrīmad-Bhāgavatam*, 10.2.26]

82.01.24.B / 83.02.18.B / 85.09.17.B / 85.10.07.A / 85.11.30.B

...

[saubhāgya-tilaka cāru-lalāṭe ujḡvala, prema-vaicittya — ratna, hṛdaya — tarala]

["The *tilaka* of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.176]

82.05.18.C

...

[saubhary-ādi-prāya sei kāya-vyūha naya / kāya-vyūha haile nāradera vismaya nā haya]

["The *prābhava-prakāśa* expansions of Lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.169]

81.02.28.A / 81.02.28

...

[sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje / ahaituky apratihātā, yayātmā suprasīdati]

["The supreme occupation (*dharmā*) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

81.02.25.B / 81.03.12.B / 81.09.05.A / 82.02.19.A / 82.05.04.B_82.05.05.A / 82.07.03.B /
83.03.02_03_04 / 83.04.16.B / 83.07.30.C_83.08.01.A / 83.08.28.B / 83.10.13.A /
83.10.28.B_83.10.29.A /
83.10.29.B / 83.12.04.A_83.12.09.A / 85.11.10.A / 87.03.00.A_801

...

savitur varenyam. bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt. In *Gāyatrī* it is mentioned.

82.11.29.C_82.11.30.A / 83.11.11.C_83.11.12.A

...

se citra prakṛtermahān ahaṅkara pancatran mahatrāṇi.
prakṛtermahān ahaṅkara pancatran mahatrāṇi. panca bhu panca indriya

The fivefold gist of the creation, and then that fivefold common basic acquaintances and that is again divided, each divided into three, *sāttya*, *rāja*, and *tāma*. These five into three, it becomes fifteen bifurcated material conceptions. [In this way it is developing, *prakṛtermahān*, *mahat-tattva* has been called *citta*, the first stage. The development which can be traced in the first stage, negative side: that is *citta*. Then *ahaṅkāra* means Saṅkarṣaṇa, Vāsudeva, Saṅkarṣaṇa, Balarāma. Vāsudeva representing Kṛṣṇa and then Saṅkarṣaṇa Balarāma, *ahaṅkara pancatran mahatrāṇi*, and again in lower stage that Pradyumna and Aniruddha. In this way it has been described there.] Development.

81.02.22.B / 82.01.03.B_82.01.04.A / 82.02.19.E

...

[sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tānra caraṇa bhajaya]

["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*, 4.193]

82.03.08.B

...

sei paśu boro durācār, nitāi nā bolilo mukhe, majilo saṁsāra-sukhe, vidyā-kule ki koribe tār

"If they do not have any appreciation for Nityānanda, cannot understand what is love, what is faith, what is devotion. If they cannot appreciate Nityānanda then their scholarship, their lineage has got

no value. They should be considered as brutes." [*Manaḥ-śikṣā* 2] [*Songs of the Vaiṣṇava Ācāryas*, p 83]

83.10.27.B / 83.10.27.B

...

sei ślokerā artha jāne sabe ekā svarūpa [*Caitanya-caritāmṛta, Antya-līlā, 1.76*]

Only one single person, Svarūpa Dāmodara, he knew the *śloka* Mahāprabhu pronounced just before the chariot, *yaḥ kaumāra-haraḥ*. [*Caitanya-caritāmṛta, Antya-līlā, 1.78*]

82.01.11.A

...

sei veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevana kari nibhṛte vasiyā

["After accepting the *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place."] [*Caitanya-caritāmṛta, Madhya-līlā, 3.9*]

81.11.29.A

...

seka-jala pāñā upasākhā bāḍi' yāya, stabdha hañā mūla-sākhā bāḍite nā pāya

[If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.160*]

83.02.12.A

...

*[se kathā śuniyā āsiyāchi, nātha, tomāra caraṇa-tale]
bhaktivinoda kāndiyā kāndiyā, āpana-kāhinī bale*

["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."] [From *Emana Durmatī*, from *Śaraṇāgati*] [*The Songs Of Bhaktivinoda Ṭhākura*, pages 9-11] [*Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books*, 367]

85.11.09.A

...

siddhānta baliyā citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa

["A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā*, 2.117]

81.03.05.D / 81.03.12.B / 82.05.12.B / 82.11.03.B

...

siddhānta-tas-tva-bhedo 'pi śrīśa-kṛṣṇa-svarūpayoḥ / resenot-kṛṣyate kṛṣṇa-rūpameṣā raṣasthitiḥ

["Although Nārāyaṇa, the Lord of Vaikuṇṭha, and Śrī Kṛṣṇa are one and the same, on the basis of the fact Śrī Kṛṣṇa exhibits the super excellence of conjugal mellow, He is considered to be superior. In Him alone do all *rasas* find their final and absolute expression."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.32]

siddhāntatas tv abhede 'pi, śrīśa-kṛṣṇa-svarūpayoḥ / rasenotkṛṣyate kṛṣṇa-, rūpam eṣā rasa-sthitiḥ

[Venkata Bhaṭṭa continued, "According to transcendental realisation, there is no difference between the forms of Nārāyaṇa and Kṛṣṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 9.117]

81.03.12.A / 81.09.05.A

...

[śīghra āsiha, tāhān nā rahiha cira-kāla, govardhane nā caḍiha dekhite 'gopāla']

["You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity."] [*Caitanya-caritāmṛta, Antya-līlā*, 13.39]

81.08.27.A / 81.12.21.B_81.12.22.A / 82.01.29.B

...

śikṣā-guruke ta' jāni kṛṣṇera svarūpa [antaryāmī, bhakta-śreṣṭha, — ei dui rūpa]

["One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.47]

78.03. _ . A [GBC] / 81.10.28_81.10.30.A / 81.10.30.C_81.11.01.A / 81.12.21.A / 82.03.01.C / 82.06.30.B

...

śiva viriñcira vāñchita ye dhana jagate phelila dhāli.

Brahmā and Śiva also aspire after a drop of such thing.

[Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books,147]

81.10.30.C_81.11.01.A

...

*śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ
brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ*

[Śaṅkarācārya said: "In half line of poem, I'm expressing the whole truth that has been expressed by so many volumes after volumes of *śāstra*. Only within half *śloka* I shall say, *brahma satyaṁ, jagan mithyā*, and the *jīva*, nothing than that Brahman reflected. This is the substance of all the scriptures ever found in the world."]

82.01.25.A / 83.05.04.B_83.05.05.A / 83.07.08.B

...

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [*Śrīmad-Bhāgavatam*, 11.3.31]

81.08.21.B_81.08.22.A / 81.09.26.B_81.09.27.A / 81.11.01.B / 81.11.25.B_81.11.26.A / 82.02.19.A /
82.03.31.B / 82.08.22.A / 82.09.04.B_82.09.05.A / 82.09.06.B / 82.11.28.B / 82.12.07.C_82.12.08.A /
82.12.11.C / 83.01.12.C / 83.01.21.A_83.01.22.A / 83.02.19.B_83.02.20.A / 83.03.02_03_04 /
83.04.30.B /
83.05.12.C / 83.07.18.C / 83.07.30.C_83.08.01.A / 83.08.09.D_83.08.10.A / 83.10.14.B_83.10.16.A /
83.10.29.C / 83.11.27.B_83.11.28.A

...

snehād vā lobhato vāpi, yo grhṇīyād adīkṣayā / tasmin gurau sa-śīṣye tu, devatā śāpa āpatet

["A Guru who gives the mantra to his disciple out of greed or mundane affection, disregarding the standards for *dīkṣā*, is cursed - along with that disciple - by the gods."] [*Hari-Bhakti-Vilāsa*, 2.7]

82.09.23_24_29

...

so ham. "I am *so ham*, I am He." When I shall think that "I have got it" you are finished. 82.01.28.B

...

ṣola-krośa vṛndāvana, — [śāstrera prakāśe / tāra eka-deśe vaikunṭhājāṇḍa-gaṇa bhāse]

["According to the revelations of revealed scripture, Vṛndāvana extends only sixteen *krośas* [thirty-two miles]. Nonetheless, all the Vaikunṭha planets and innumerable universes are located in one corner of this tract."] [*Caitanya-caritāmṛta, Madhya-līlā*, 21.29]

85.10.05.B_85.10.06.A / 85.11.16.B_85.11.17.A / 85.12.10.B_85.12.11.A

...

sona, ratna-cintāmaṇi [*Caitanya-caritāmṛta, Madhya-līlā*, 8.294] Go and take and loot. It is open to all.

82.01.12.C_82.01.16.A

...

sparśo 'pi mama nābhavat [*Caitanya-candrāmṛta*, 46]

["It is there. I can see and feel that it is there but I am deprived."] 81.08.20.C

...

śraddhāmayo 'yaṁ loka. Only by the help of the plane of *śraddhā* we can approach the infinite.

81.09.10.C_81.09.11.A

...

['śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya / kṛṣṇe bhakti kaile sarva-karma kṛta haya]

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

81.03.10.A / 81.08.27.E / 81.11.05.C_81.11.06.A / 82.02.23.B / 82.03.30.B_82.03.31.A / 82.03.31.B / 82.12.07.A / 82.12.25.C_82.12.26.A / 83.01.05.B / 83.01.11.C_83.01.12.A / 83.02.13.A_83.02.18.A / 83.04.25.A / 83.12.29.B_83.12.30.A / 85.09.30.A / 85.09.30.B_85.10.02.A / 86.07.20.B_21_24_28 / 86.10.24.B_86.10.5.A

...

*[śraddhāvān labhate jñānaṁ tat-paraḥ samyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati
ajñāś cāśraddadhānaś ca saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ]*

["After internal purification through non fruitive action, genuine knowledge arises. Such knowledge is attained by the intelligent, sense-controlled theist who accepts this scriptural purport, and who with sublime faith remains devoted to the path of selfless action. He swiftly attains the profound tranquillity of eradicating the vicious cycle of recurring birth and death."] ["One who is a fool

devoid of scriptural knowledge, just like an ignorant animal; or who, in spite of possessing knowledge of the scriptures is devoid of faith in their substance, due to being distracted by many diverse philosophies; or who possesses some faith, yet thinks, "Will I succeed or not?" any person whose heart is seized by doubt in this way can never achieve actual good fortune. Such a doubting soul does not attain happiness either in this life or the next, since the anxiety of uncertainty vanquishes his peace." [Bhagavad-gītā, 4.39-40]

82.10.17.B_82.10.20.A / 83.10.13.B_83.10.14.A

...

śravaṇa-kīrttanādīnām, bhakty-aṅgānām hi yājane / akṣamasyāpi sarvvāptiḥ, prapattyaiva harāv iti

["Everything is accomplished by surrendering unto the lotus feet of Śrī Hari, even for one who is unable to execute the integral practices of devotional service based on hearing and chanting."]
[Śrī Śrī Prapanna-jīvanāmṛtam, 1.40]

81.08.31.B

...

*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam
arcanam vandanam dāsyam, sakhyam ātma-nivedanam.
iti pumsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam*

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."]
[Śrīmad-Bhāgavatam, 7.5.23-24]

81.02.26.B / 81.08.31.B / 81.09.11.B / 81.09.29.B / 83.11.13.B_83.11.14.A / 84.03.22.B

...

śreyaḥ-kairava-candrikā-vitarāṇam [Śikṣāṣṭakam, 1] 81.02.26.A / 86.07.20.B_21_24_28

...

*śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."]

[*Śrīmad-Bhāgavatam*, 10.14.4] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.22]

81.03.06.B / 81.08.13.A / 81.10.02.B / 81.11.02.C_81.11.03.A / 82.01.21.B / 82.03.01.C /
82.04.14.D_82.04.16.A / 82.05.09.B / 82.11.06.C_82.11.07.A / 82.11.07.B / 83.11.04.B

...

*śreyān dravyamayād yajñāḥ, jñāna-yajñāḥ parantapa / sarvaṁ karmākhilam pārtha, jñāne
parisamāpyate*

["O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare (gītā, 4.25)*, is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ (gītā, 4.24)*, because all action ultimately culminates in knowledge."]

[*Bhagavad-gītā*, 4.33]

81.02.28.C / 81.03.06.B / 81.11.21.B_81.11.23.A / 82.01.09.B / 82.01.26.A / 83.05.29.A /
83.10.13.B_83.10.14.A

...

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

81.08.09.A / 81.08.17.A_81.08.18.A / 81.08.22.C / 81.08.27.A / 81.08.31.B / 81.10.05.C / 81.11.30.B /
82.01.31.A / 82.01.31.B / 82.02.23.C / 82.02.25.D / 82.03.01.C / 82.03.06.A / 82.04.16.B / 82.07.27.A /
82.11.07.B / 82.11.21.A / 83.01.22.C_83.01.25.A / 83.02.19.B_83.02.20.A / 83.07.19.B_83.07.24.A /
83.07.19.B_83.07.24.A / 83.10.16.B / 83.10.29.B / 83.11.01.B / 83.12.30.B_84.01.08.A /
85.10.19.B_85.10.20.A / 87.10.03.A

...

*śrī-caitanya-dayāsudhā dhunidharo dāmodarā modado
rāmānanda-sanātanānuga-raghu-śrī-jīvajīvyā-prabuh
rādhāśyāma rasāmṛtābdhi-makarabrātaika-samrāḍhiyaḥ
sa śrī rūpa ihāmṛtābdhi laharī-sparśe sprhām yacchatu*

["With innermost hankering, I desire to embrace the waves of the ambrosial ocean known as *Bhakti-rasāmṛta-sindhu*, manifested by Śrī Rūpa Goswāmīpāda. He is the paragon of the nectarean mercy of Śrī Caitanya Mahāprabhu and enchants Śrīla Svarūpa Dāmodara by his beautiful qualities. He is the loving follower of Śrī Rāmānanda and Sanātana Goswāmīpāda, and as dear as life to Śrī Raghunātha dāsa Goswāmī and Śrī Jīva Goswāmī. He is the foremost kingfish in the nectarean ocean of ecstatic divine love of Śrī Rādhā Śyāma."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, pages 39-40]

[Śrīla Śrīdhara Mahārāja's *praṇama-maṇtra*, in glorification of Śrīla Rūpa Goswāmī, in the *maṅgalācaraṇa* of his presentation of *Bhakti-rasāmṛta-sindhu*.]

85.11.04.B

...

*śrī caitanya mano'bhiṣṭam, stāpitham yena bhūtale / svayaṁ rūpaḥ kadā mahyam, dadāti
sva-pandāntikam*

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"] [*Śrī Rūpa Praṇāma*] [*Prema-bhakti-candrika*] & [*Songs Of The Vaiṣṇava Ācāryas*, p 3]

81.02.25.B / 81.08.18.C_81.08.19.A / 81.09.06.A / 82.02.13.B / 82.11.30.B_82.12.03.A / 83.10.30.A

...

śrīdhara mahārāja bine bhāi, nitāi pāite nāi. The devotee's prayer. 81.01.11.B

...

*śrīdhara-svāmi-prasāde 'bhāgavata' jāni [jagad-guru śrīdhara-svāmi 'guru' kari' māni
śrīdharānugata kara bhāgavata-vyākhyāna / abhimāna chāḍi' bhaja kṛṣṇa bhagavān]*

["By the mercy of Śrīdhara Swāmī, one can understand the meaning of *Śrīmad-Bhāgavatam*. For this reason he is the Guru of the whole world, and I consider him My Guru."] - ["You should explain the *Śrīmad-Bhāgavatam* by following the version of Śrīdhara Swāmī. Giving up all false ego, you should worship Śrī Kṛṣṇa, the Supreme Personality of Godhead."] [*Caitanya-caritāmṛta, Antya-līla*, 7.133,136]

[*Gauḍīya Kaṇṭhahāra*, 2.31]

84.02.28.B_84.03.01.A

...

*śrī-gaurānumataṁ svarūpa-viditaṁ [rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair-abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īśo bhavān]*

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? Śrī-rādhā-pada-sevanā: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them

to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

81.08.10.B / 82.01.24.A / 82.07.02.A / 82.07.02.B / 82.07.10.B_14.A_15.A / 82.10.12.B_82.10.17.A / 82.10.30.C_82.11.01.A / 82.11.25.B_82.11.26.A / 83.03.31.B / 83.06.05.C / 83.07.25.C / 83.09.20.B / 87.03.00.A_801

...

śrī kṛṣṇa brahmā devarṣi bhadarayana saṅga gana. This is one line. *Catuḥsana sampradāya*, Nimbarka *sampradāya*, they're mainly this *arcana*.

82.10.22.B_82.10.23.A

...

śrī-kṛṣṇa-caitanya prabhu nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

The Narahari Sarakara School puts the name of Narahari Sarakara in the Pañca-tattva mantra instead of Śrīvāsa Paṇḍita.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

81.12.30.C_81.12.31.A / 82.04.18.C / 82.05.18.C

...

After pronouncing this five group name of Mahāprabhu, Pañca Tattva, the group of five, then you will count in this bead.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

83.12.29.B_83.12.30.A / 85.11.09.A

...

'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa, nāmera sahita prāṇa kaila utkrāmaṇa

["While chanting the Holy Name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 11.56]

83.09.21.B_83.09.22.A / 85.09.27.B_85.09.28.A

...

śrī-kṛṣṇākarṣiṇī ca sā, kṣetra-hari prema bhajana. [*Bhakti-rasāmṛta-sindhu*, *Pūrvva*, 1.17]

This is the extraordinary power of devotion, that devotion can convert Hari into a loving friend.

81.08.10.C / 81.10.30.C_81.11.01.A / 82.02.03.A

...

- 1) *śrī-kṛṣṇa-kīrtane jadi mānasa tohār, parama jatane tāhi labho adhikār*
- 2) *ṭṛṇādhika hīna, dīna, akiñcana chār, āpane mānobi sadā chārī' ahañkār*
- 3) *br̥ka-sama khamā-guṇa korobi sādhan, pratihimsā tyaji' anye korobi pālan*
- 4) *jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-sukha pāsaribe*
- 5) *hoile-o sarba-guṇe guṇī mahāśoy, pratiṣṭhāśā chārī koro amānī hṛdoy*
- 6) *kṛṣṇa-adhiṣṭhān sarba-jībe jānī' sadā, korobi sammān sabe ādare sarbadā*
- 7) *dainya, doyā, anye māna, pratiṣṭhā-barjan, cārī guṇe guṇī hoi', koroha kīrtan*
- 8) *bhaktivinoda kadi', bale prabhu-pāy, heno adhikār kabe dibe he āmāy*

[1] If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of Kṛṣṇa *kīrtana* you will gain mastery over the mind.

You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.

You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.

In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.

When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make one's heart humble.

Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times.

Humility, mercifulness, respect toward others, and the renunciation of desires for fame and honour - one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord.

Weeping, Bhaktivinoda submits his prayer at the lotus feet of the Lord: "O Lord, when will You give me possessions of such qualities as these?"

[Śrīla Bhaktivinoda Ṭhākura's Eight Prayers of Divine Instruction, based on *Śikṣāṣṭakam*]
[*The Songs Of Bhaktivinoda Ṭhākura*, pages 134-5]

81.02.22.B / 81.03.10.C / 82.04.27.C

...

*śrī-kṛṣṇa prema nāmā parama sukha-mayaḥ ko'pyacintyaḥ padārtho
yad gandhāt sajjanaughā nigama bahumataṁ mokṣam apyākṣipanti*

Nityānanda Prabhu's position is higher. Because what He's giving, delivering, that is of the highest value.

[first half of *Śrīman-Nityānanda-dvādaśakam*, 5] [From *Śrī Kīrtana Mañjuṣā*, p 16]

82.04.27.C

...

[śrī-kṛṣṇa]-viraha āṛ sahite nā pāri, parān chāḍḍite āṛ dīn dui cāri

["I am unable to further tolerate this separation from my Lord Śrī Kṛṣṇa and am ready to give up my life in two days or four." [Jhāṇphi-Lophā, Song 7, verse 8] [The Songs Of Bhaktivinoda Ṭhākura, pages 139-140]

84.03.22.C / 84.03.23_84.03.26.A

...

*śrīmac-caitanyapādaḥ cara-kamalayugau netra-bhṛṅgau madhu dyau
gauḍe tau pāyayantau vraja-vipina-gatau vyājayuktau samutkau
[bhātau sabhrāṭṛkasya svajana-gaṇa-pater yasya saubhāgya-bhūmnaḥ
sa śrī-rūpaḥ kadā mām nija-pada-rajāsā bhūṣitaṁ saṁvidhatte]*

[Śrīla Rūpa Goswāmī is the mine of the most precious treasure, the leader of the associates of Lord Caitanya (the Divine Succession being known as the *Rūpānuga-sampradāya*, 'the followers of Śrī Rūpa'). In the company of his brothers, he was resplendent in (the province of) Gauḍa, causing the fervent twin bumblebees in the form of the lotus eyes of Śrī Caitanyadeva to drink nectar, as the Lord's lotus feet moved on the pretext of visiting Vṛndāvana. When will that Śrīmad Rūpa Prabhu grace me with the dust of his holy feet?] [*Śrīmad Rūpa-pada-rajāḥ Prārthanā Daśakam*, 1]

80.07.11. A

...

*śrīmac-caitanya-sārasvata-maṭhavarā-udgīta-kīrtir jaya-śrīm
bibhrat sambhāti gaṅgā-taṭa-nikāṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛṇanti
śrīmad-rūpānuga śrī-kṛtamatī-guru-gaurāṅga-rādhā-jitāśā*

[In the Holy Abode of transcendental touchstone Śrī Navadvīpa Dhāma - the selfsame Śrī Vṛndāvana, in the land of Koladvīpa, whose inner identity is the King of mountains Śrī Govardhana, near the charming shores of the holy River Bhāgīrathī who delivers all the fallen souls stands that great and glorious King of all Temples - Śrī Chaitanya Sāraswat Maṭh.

In that beautiful retreat, the surrendered devotees whose lives are the message of Śrī Gaura, are eternally absorbed in the loving service of the Divine Master, the Golden Lord Gaurāṅga and the Loving Lord Śrī Govindasundar with His consort Śrīmatī Gāndharvā, accompanied by all Their beloved associates.

With hearts always filled with good hope to attain the grace of the Lord, following faithfully in the line of Śrī Śrī Rūpa and Raghunātha - the storekeepers of the unlimited treasure of pure, sweet love divine, those surrendered souls ever sing the unending glories of the transcendental name and qualities of the most magnanimous, original Supreme Lord Śrī Śrī Gaurāṅgasundara.

Indeed the hearts of all beings, moving and still, marvel in the glory of Śrī Chaitanya Sāraswat Maṭh as they take shelter in the soothing, affectionate shade of the victory flag that flies aloft and sings wholeheartedly to the world the ever-expanding renown of Śrī Chaitanya Sāraswat Maṭh; bearing that banner of all transcendental benedictions, Śrī Chaitanya Sāraswat Maṭh ever shines resplendent in all its divine magnificence.]

[Composed by Śrīla Śrīdhara Mahārāja while residing in a hut on the banks of the Ganges in 1941. Rendered into English by Śrīpad Sāgara Mahārāja from the Bengali translation by Śrīla Govinda Mahārāja.]

[*Kīrtan Guide*, 4th Edition, p 16]

82.02.20.C / 83.08.31.B_83.09.01.A / 85.11.14.B_85.11.15.A

...

*śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānām priyaṁ
yasmin pāramahāṁsyam ekam amalāṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*

["*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahāṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion."]

[*Śrīmad-Bhāgavatam*, 12.13.18]

81.08.26.A / 81.08.27.D / 82.01.05.B_82.01.07.A / 82.05.09.B / 82.07.16.B_82.07.18.A / 82.11.03.B

...

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha / sajātī-yāśye snigdhe sādhanau saṅgaḥ svato vare]

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position, to associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.131]

81.10.19.A / 81.12.22.B / 81.12.30.B / 82.02.25.C_82.02.26.A / 82.06.19.D_82.06.30.A / 82.11.14.A /
82.11.18.B / 82.12.06.A / 82.12.11.C / 83.11.23.C_83.11.24.A / 85.10.27.B / 85.11.10.A /
85.12.10.B_85.12.11.A

...

Śrīmad-Gaurakīśora-nāmaskāra-daśakam. [The full *śloka* is within *Śrī Śrī Prapanna-jīvanāmṛtam*, pages 197-201] & [And *Śrī Kīrtana Mañjuṣā*, pages 43-47] [Beginning *guror guro me paramo...*]
Śrīla Śrīdhara Mahārāja composed a poem in the name of Gaurakīśora Bābājī Mahārāja.

82.11.27.C_82.11.28.A / 83.11.19.A

...

śrīmān rāsa-rasārambhī varṁśī-vaṭa-taṭa-sthitaḥ / karṣaṇa veṇu-svanair gopīr gopīnāthaḥ śrīye 'stunaḥ

[Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vamśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.] [*Prayojanādhideva Praṇāma*] [*Songs Of The Vaiṣṇava Ācāryas*, p 10]

82.04.23.B_82.04.24.A / 82.10.17.B_82.10.20.A

...

śrī-nimāi-panḍiteti-nāma-deśa-vanditam
[navya-tarka-dakṣa-lakṣa-dambhi-dambha-khaṇḍitam
sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharam
prema-dhāma-devam eva naumi gaura-sundaram]

[During the Lord's adolescent pastimes, Śrī Gaurasundar was known throughout Nadia district as the brilliant scholar Nimāi Paṇḍita. With His ingenious arguments He could humble the proud logicians who thought they were so clever they could outwit everyone they meet. Rendering the scholars speechless by cancelling and reversing their logic and conclusions, the Lord would then refute His own opinions and re-justify His opponent's original proposals. I sing with joy the unending glories of my sweet Lord, my golden Gaurasundar, the One and Only Divine Abode of Pure Love.] [*Śrī Śrī Premadhāma-deva-stotram*, 9]

82.08.05.A_02_19

...

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt
tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harīnduḥ

["Desiring to understand the glory of Śrīmatī Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."] [*Caitanya-caritamṛta, Ādi-līlā*, 1.6]

85.10.07.A / 86.10.27.A_86.11.06.A

...

Śrī Śrī Gurv-aṣṭaka,
Pañca Tattva Mahā-mantra,
Śrī kṛṣṇa-caitanya prabhu jīve dayā kari,
Śrī Śrī Prabhupāda-padma-stavakaḥ.

From about 27.15 these are sung.

81.08.27

...

śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana.

"My everything is Śrī Rūpa Goswāmī's holy feet."

80.08.19.B / 82.04.29.A / 82.11.01.B / 82.11.06.B / 83.12.23.C

...

śrī-rūpa-raghunātha-pade yāra āśa, caitanya-caritāmṛta kahe kṛṣṇadāsa

["Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate *Śrī Caitanya-caritāmṛta*, following in their footsteps."]

83.05.04.B_83.05.05.A

...

*śrī siddhānta-sarasvatīti viditau [gauḍīya-gurv-anvaye
bhāto bhānur iva prabhāta-gagane yo gaura-saṅkīrtanaiḥ
māyāvāda-timīṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi gāhana sukhaṁ prādāt prabhum taṁ bhaje]*

["In the great Gauḍīya Vaiṣṇava teachers' line,
as Śrīla Bhaktisiddhānta Sarasvatī he's renowned.
Like the radiant sun in the morning sky,
he appeared to rescue all souls swallowed by
the all-devouring impersonal philosophy.
By spreading the teaching of Lord Gaurāṅga
to sing the Holy Name of Lord Kṛṣṇa,
he gave all the chance to dive in the ocean
of love for Śrī Kṛṣṇa, the Supreme Person.
Śrīla Bhaktisiddhānta, my lord, divine master –
at his feet do I pray to serve him forever."]

[*Śrīmad Bhagavad-gītā, The Hidden Treasure of the Sweet Absolute*, p x]

[SCSM *Kīrtan Guide*, 4th Edition, p ii]

82.02.18.C_82.02.20.A / 83.05.04.B_83.05.05.A / 83.06.05.B / 83.09.21.B_83.09.22.A /

...

*śrī-śrīmad-bhagavat-padāmbuja-madhu-svādotsavaiḥ ṣaṭ-padair
nikṣiptā madhu-bindavaś ca parito bhraṣṭā mukhāt guṇjitaḥ
yatnaiḥ kiñcid ihāhṛtaṁ nija-para-śreyo 'rthinā tan mayā
bhūyo-bhūya ito rajāmsi pada-samlagnāni teṣāṁ bhaje*

["The bees, intoxicated in the festival of drinking the honey of the Lord's lotus feet, busily humming the glories of the Lord, drops of honey from their mouths fall and scatter all around; for

my own divine prospect, I've carefully collected some of those drops herein - and thus do I worship the dust of the lotus feet of those saints, again and again." [Śrī Śrī Prapanna-jīvanāmṛtam, 10.14, p 179]

87.03.00.B_801

...

[Śrī Śrīmad Gaura-Kiśora-namaskāra Daśakam]
[Homage unto Śrī Śrīmad Gaura Kiśora Bābājī Mahārāja]
[Śrī Śrī Prapanna-jīvanāmṛtam, pages 197-201]
[Composed by Śrīla Śrīdhara Mahārāja]

81.08.30.A

...

[śrī-svarūpa-rāya-saṅga-gambhirāntya-līlanam, dvādaśābda-banhi-garbha-vipralambha-śīlanam
rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaram, prema-dhāma-devam-eva-naumi-gaura-sundaram.]

["His pastimes culminated in the Gambhīrā līlā with His closest associates Śrī Svarūpa Dāmodara and Śrī Rāmānanda Rāya. For twelve long years He remained within the fire of deep feeling of separation from Kṛṣṇa, which He relished and discussed with His associates. At the same time He was like an elephant, intoxicated with love for Rādhārāṇī and His being was vibrant with Rādhā bhāva, for He was beautiful Kṛṣṇa Himself illuminated by the beautiful bodily effulgence of Śrī Rādhikā. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."]

[Prema Dhāma Deva Stotram, 54]

84.03.22.C / 84.03.23_84.03.26.A

...

śrī-vārṣabhānavī-barā, sadā sevya-sevā-parā, tāhāra-dayita-dāsa-nāma
[tāra pradhān pracārako, śrī-bhaktivedānta nāmo, patita-janete doyā-dhāma]

[The renowned Śrī Vārṣabhānavī-dayita dāsa [the initiated name of Bhaktisiddhānta Saraswatī] is always engaged in the service of his spiritual master, Śrīla Gaurakiśora dāsa Bābājī. His foremost disciple-preacher is Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda, who has spread the message of Lord Caitanya throughout the world and is thus a reservoir of mercy and compassion for all fallen souls.]

[Songs Of The Vaiṣṇava Ācāryas, p 93]

82.02.18.C_82.02.20.A / 83.06.05.C

...

śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye, kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ

[I offer my respectful obeisances unto Śrī Vārṣabhānavī-devī-dayita dāsa [another name of Śrīla Bhaktisiddhānta Sarasvatī], who is favoured by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.] [*Songs Of The Vaiṣṇava Ācāryas*, p 5]

83.12.23.B

...

śrī vigraha prakash, lupta tīrtha udhav, vaiṣṇava sadācāra ____ [?]

These four things Mahāprabhu ordered Sanātana Goswāmī to do on His behalf.

[*Śrī Chaitanya: His Life & Associates*, p 171]

82.01.11.A

...

[śrī-vīrabhadra gosāñi — skandha-mahāśākhā, tāñra upasākhā yata, asaṅkhyā tāra lekḥā]

["After Nityānanda Prabhu, the greatest branch is Vīrabhadra Gosāñi, who also has innumerable branches and sub-branches. It is not possible to describe them all."] [*Caitanya-caritāmṛta, Ādi-līlā*, 11.8]

82.06.14.A

...

*[śrī viṣṇoḥ śravaṇe parīkṣidabhavad-vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad aṅghribhajane lakṣmī pṛthuh pūjane
akrūras-tvabhivandane kapi-patir-dāsyē 'tha sathye 'rjunah
sarvasvātma-nīvedane balirabhut kṛṣṇāptireṣāṁ param]*

["The following devotees attained Śrī Kṛṣṇa and thus realised the ultimate goal of life by following one of the nine methods of devotional service: Parīkṣit Mahārāja realised Śrī Kṛṣṇa through hearing about His glories (*śravaṇam*), Śukadeva Goswāmī realised Śrī Kṛṣṇa through speaking *Śrīmad-Bhāgavatam* (*kīrtanam*). Prahlāda realised Him through devotional remembrance (*smaraṇam*). Lakṣmī Devī attained His mercy by serving His lotus feet (*pāda-sevanam*). Pṛthu Mahārāja attained Him through worship (*pūjanam*). Akrūra attained Him through prayer (*vandanam*). Hanumān attained Him through personal service (*dāsyam*). Arjuna attained Him through friendship (*sākhyam*). Bali Mahārāja attained Him through complete surrender of body, mind, and words *ātma-nīvedanam*."] [*Padyavali*, 53] & [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.129] & [*Gauḍīya Kaṇṭhahāra*, 13.18]

82.05.03.B / 82.07.15.A / 83.07.19.B_83.07.24.A

...

*[śrīyaḥ kāntaḥ kāntaḥ parama-puruṣaḥ kalpataravo, drumā bhūmiś cintāmaṇi gaṇamayī toyam
amṛtam]*

*kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priyasakhī, cid ānandaṁ jyotiḥ param api tad āsvādyam
api ca
sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca sumahān, nimeṣārddhākhyo vā vrajati na hi yatrāpi
samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ, vidantas te santaḥ kṣiti-virala-cārāḥ katipaye]*

[“That place where the Divine Goddesses of Fortune are the Beloved, and Kṛṣṇa, the Supreme Male, is the only Lover; all the trees are Divine wish-fulfilling trees, the soil is made of Transcendental Gems and the water is nectar; where every word is a song, every movement is dancing, the flute is the dear-most companion, sunlight and moonlight are Divine Ecstasy, and all that be is Divine, and enjoyable; where a great ocean of milk eternally flows from the udders of billions of *Surabhī* cows and the Divine time is eternally present, never suffering the estrangement of past and future for even a split second . . . that Supreme Transcendental Abode of Śvetadvīpa do I adore. Practically no one in this world knows that place but for only a few pure devotees - and they know it as Goloka.”]
[*Brahma-saṁhitā*, 56]

82.01.16.B_82.01.17.A / 82.12.31.B / 85.11.6.B_85.11.07.A

...

śṛṇvantu viśve amṛtasya putrāḥ

“Awake, arise. Search for your fortune, and you cannot but have that. It is your birthright.” - “Of what standard you are created for? And why you are plodding in the mud?” - “You are child of that soil, the land of nectar.” - “Oh, all you sons of nectar, why are you plodding in this clay, in the mud? Come up.” That’s the clarion call of *Upaniṣad* to all of us. - “Oh you immortal child, you never die, you are son of the immortality, of eternal substance.”

81.08.31.B / 81.11.07.A / 82.02.00.B_150.2 / 82.02.23.A / 82.03.02.D / 82.03.02.E_82.03.03.A /
82.07.27.A / 82.11.23.A / 82.12.07.A / 82.12.28.C / 82.12.31.B / 83.10.25.A_83.10.27.A /
85.05.29.B_85.05.30.A / 85.11.24.B / 85.12.07.B_C

...

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ, puṇya-śravaṇa-kīrtanaḥ
hr̥dy antaḥ stho hy abhadrāṇi, vidhunoti suhṛt satām*

[“Śrī Kṛṣṇa, as the Supersoul within everyone’s heart and the friend of the truthful, cleanses the desire for material enjoyment from the hearts of those who have developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.”]
[*Śrīmad-Bhāgavatam*, 1.2.17]

82.04.25.B_82.04.27.A / 85.09.17.B

...

śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ / [apaśyatām ātma-tattvaṁ gr̥heṣu gr̥ha-medhinām]

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."]

[*Śrīmad-Bhāgavatam*, 2.1.2]

81.08.21.A / 82.01.17.B / 82.05.15.C_82.05.16.A / 82.12.28.B / 83.11.24.B_83.11.26.A / 85.06.08.A

...

[*śṛṣṭi-sthiti-pralaya-sādhana-śaktir-ekā, chāyeva yasya bhuvanāni vibharti durgā
icchānurūpam api yasya ca ceṣṭate sā, govindam ādī puruṣam tam aham bhajāmi*]

[The external energy, *māyā*, is of the nature of the shadow of the *cit* potency. She is worshipped as Durgā – the agent of the Lord who is responsible for creating, preserving, and destroying the mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself.]

[*Brahma-saṁhitā*, 44]

82.02.21.B

...

śrutibhir vimṛgyām [*Śrīmad-Bhāgavatam*, 10.47.61]

The *Vedas* are only searching for Him. *Yogendra durgama gati* [?] The great *yogīs* cannot have any trace where He's residing. *Sastavi navastar* [?] *sudurlabha bhagavata hi loke*. The real devotees are very rarely to be found in this world. All the revealed truth is only directing the direction. "Go this side, this way. All the revealed truth, they are only trying to show the direction, that this side, we do not know it fully but it must be somewhere this side." - "Go this side, this way, this direction, and perhaps you may find it."

80.08.19.B / 81.10.28_81.10.30.A / 81.11.13.B / 82.01.27.A / 82.02.03.B / 82.02.18.B / 82.02.22.C /
82.04.18.C / 83.11.07.B / 84.02.21.B / 85.11.14.B_85.11.15.A

...

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandam vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures, others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

& [*Padyāvalī*, 126]

82.01.28.A / 82.03.06.B / 82.04.16.D_82.04.18.A / 82.04.28.A / 82.05.06.A / 82.06.10.B /
82.06.17.B_18.A_19.A / 83.07.28.B_83.07.30.A / 83.08.31.B_83.09.01.A / 83.09.21.B_83.09.22.A /
83.09.28.C_83.10.05.A / 83.12.19.B_83.12.20.A / 85.09.16.A_85.09.17.A / 85.10.15.B /
85.11.16.B_85.11.17.A / 87.02.20.A

...

śruti-smṛti-purāṇādi-, pañcarātra-vidhiṁ vinā / aikāntikī harer bhaktir, utpātāyaiva kalpate

["If one wants to demonstrate his great devotion to the Supreme Lord but his process of devotional service violates the standard rules of revealed scriptures such as *śruti*, *smṛti*, *Purāṇas* and *Nārada-pañcarātra*, then his alleged love of Godhead will simply disturb society by misleading people from the auspicious path of spiritual advancement."] [*Bhakti-rasāmṛta-sindhu*, 1.2.101] & [*Śrīmad-Bhāgavatam*, 11.1.13-15, purport]

81.03.08.B / 83.05.12.C

...

śrūyatām śrūyatām nityam, gīyatām gīyatām mudā / cintyatām cintyatām bhaktāś, caitanya-caritāmṛtam

["O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu always be heard, chanted and meditated upon with great happiness."] [*Caitanya-caritāmṛta, Antya-līlā*, 12.1]

82.10.29.C_82.10.30.A

...

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti / sarvatra haya nija iṣṭa-deva-sphūrti

["The *uttama-adhikārī*, sees the moving and non-moving entities, *sthāvara-jaṅgama*, but never sees their outward form. One sees one's *iṣṭa*, one's most beloved Deity, Kṛṣṇa, everywhere, *sarvatra haya nija iṣṭa-deva-sphūrti*. This is a completely Kṛṣṇa conscious person."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.274]

82.10.25.A / 83.01.10.B_83.01.11.A / 83.01.22.C_83.01.25.A

...

"sthira hañā ghare yāo, nā hao vātula / krame krame pāya loka bhava-sindhu-kūla

["Be patient and return home. Don't be a crazy fellow. By and by you will be able to cross the ocean of material existence."] [*Caitanya-caritāmṛta, Madhya-līlā*, 16.237]

84.02.07.A / 85.10.25.A

...

*strī-putrādi-katham jahur viṣayiṇaḥ śāstra-pravādam budhā
yogīndrā vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ
jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavīm naivānya āsīd rasaḥ*

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyaacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍīts* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more."] [Caitanya-Candrāmṛta, 113] & [Śrī Bhakti Rakṣaka Bhajana Madhuri, pages 11-12] [Collection Of Verses Quoted in Śrīla Śrīdhara Mahārāja's books, 482]

81.08.10.A / 81.11.18.B / 83.03.29.A / 83.12.15.A_83.12.19.A

...

[śuddha-prema-sukha-sindhu, pāi tāra eka bindu, sei bindu jagat ḍubāya
kahibāra yogya naya, tathāpi bāule kaya, kahile vā kebā pātiyāya]

["Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him."] [Caitanya-caritāmṛta, Madhya-līlā, 2.49]

82.06.08.B_82.06.10.A / 85.05.01.B_85.05.04.A / 85.06.08.A

...

sudurdarśam idaṁ rūpaṁ, dṛṣṭavān asi yan mama / devā apy asya rūpasya, nityaṁ
darśana-kāñkṣiṇaḥ

["Oh Arjuna, the chance to see Me as you are now seeing Me before you is very, very rarely attained. Even the gods constantly aspire for a glimpse of this human-like form of truth, consciousness and beauty."] [Bhagavad-gītā, 11.52]

81.08.20.A / 81.08.20.B

...

śuka bole āmār kṛṣṇa madana mohana / śārī bole āmār rādhā bāme je dekha noile sodhoi
madhana

[Śuka (the male parrot) says, "My Kṛṣṇa is the enchanter of cupid." Śārī says, "Only when Rādhā is on His left side. Otherwise, He is just a cupid."]

The apparent quarrel between Śuka and Śārī. The he parrot is singing in favour of Kṛṣṇa, and his wife, Śārī, is singing in favour of Rādhārāṇī.

(Refrain) vṛndāvana vilāsinī rāi āmāder rāi āmāder rāi āmāder śyāma tomāder

(Refrain) ["The one who sports in Vṛndāvana is my Rāī (Rādhārāṇī). My Rāī! O My Rāī! Śyāma is yours.]

Śuka (the male parrot) sings in praise of Kṛṣṇa. Śārī (the female parrot), his wife, sings in praise of Rādhārāṇī.

[*Vṛndāvana Vilāsinī Rāī Āmāder*] [www.kksongs.org]

82.10.10.B / 82.10.10.C_82.10.12.A

...

sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau / tato yuddhāya yujyasva, naivam pāpam avāpsyasi

["Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat - and, by so doing, you shall never incur sin."] [*Bhagavad-gītā*, 2.38]

81.08.21.A / 82.01.21.B / 82.05.15.B

...

[sukham ātyantikam yat tad, buddhi-grāhyam atīndriyam / vetti yatra na caivāyam, sthitaś calati tattvataḥ]

["The *yogī* remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal, perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense objects; he never deviates from the intrinsic nature of the soul."] [*Bhagavad-gītā*, 6.21]

81.08.20.B / 82.12.25.C_82.12.26.A

...

sukha-rūpa kṛṣṇa kare sukha āsvādana, [bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

81.08.20.B / 81.08.28.C / 81.11.12.C_81.11.13.A / 82.01.21.B / 82.03.29.D_82.03.30.A /
82.11.29.C_82.11.30.A / 82.12.06.A / 82.12.12.C_82.12.14.A / 82.12.31.B / 83.04.14.A_83.04.15.A /
85.10.07.A / 85.10.14.A_85.10.15.A / 85.10.17.B_85.10.18.A / 85.11.20.B_85.11.21.A / 85.11.30.B

...

śukla-kṛṣṇe gati hy ete, jagataḥ śāśvate mate / ekayā yāty anāvṛttim, anyayāvartate punaḥ

["These two paths of the residents of this world who are apt to follow the methods of renunciation and exploitation are known respectively as the bright and dark paths, and they are universally accepted as eternal. By the bright path one attains liberation, and by the dark path one takes rebirth in this material world."]

[*Bhagavad-gītā*, 8.26]

82.01.27.B / 82.02.20.B

...

*śūlapāṇi-sama yadi vaiṣṇavere ninde, [tathāpiha nāśa pāya, - kahe śāstra-vṛnde
ihā nā māniyāye sujana-nindā kare, janme janme se pāpiṣṭha deva-doṣe mare]*

["It is the conclusion of all the revealed scriptures that one who blasphemes a devotee is doomed. For such a person, everything is torn to pieces by the powerful trident of his sinful reactions. A sinful person who disregards this principle and insults great souls will suffer birth after birth for his offence."]

[*Caitanya-Bhāgavata, Madhya*, 22.54-56] & [*Gauḍīya Kaṇṭhahāra*, 17.19]

*[vaiṣṇavera nindā karibeka yāra gaṇa, tāra rakṣā sāmārthya nāhika kona jana
śūlapāṇi-sama yadi vaiṣṇavere ninde, tathāpiha nāśa yāya — kahe śāstra-vṛnde
ihā nā māniyā ye sujana nindā kare, janme janme se pāpiṣṭha daiva-doṣe mare]*

[One who blasphemes a Vaiṣṇava cannot be protected by anyone. Even if a person is as strong as Lord Śiva, if he blasphemes a Vaiṣṇava, he is sure to be destroyed. This is the verdict of all *śāstras*. If one does not care for the verdict of the *śāstras* and dares blaspheme a Vaiṣṇava, he suffers life after life because of this.]

[*Śrīmad-Bhāgavatam*, 5.10.25, purport]

83.03.29.B_83.03.30.A

...

[śuni' harṣe kahe prabhu - "kahile niścaya, yānhā haite kṛṣṇa-bhakti sei guru haya"]

[Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, "Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly a spiritual master."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 15.117]

81.12.23.B_81.12.24.A / 82.01.29.C_82.01.30.A

...

[śūnyāyate mahā-goṣṭhaṁ, girīndro jagarāyate / vyāghra-tuṇḍāyate kuṇḍaṁ, jīvātu-rahitasya me]

[Raghunātha Dāsa Goswāmī says: "Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger."]

[*Śrī Stavāvalī, Śrī Prārthanāśraya-caturdaśaka, Fourteen Prayers For Shelter, 11*]

78.03. _ . A [GBC] / 82.10.10.B / 83.11.08.B_83.11.09.A / 85.10.25.A

...

surarṣe vihitā śāstre harimuddiśa yā kriyā / saiva bhaktiriti proktā tayā bhaktiḥ parā bhaved

["O sage amongst the demigods - Nārada! Those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Śrī Hari, are called the regulative principles of *bhakti* (*sādhana-bhakti*), by which practising one may attain the highest *bhakti* (*prema-bhakti*)."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.13*]

81.03.02.A / 83.02.12.A

...

śuskaṁ paryuṣitaṁ vāpi, nītaṁ vā dūra-deśataḥ / prāpti-mātreṇa bhoktavyaṁ, nātra kāla-vicāraṇā

["One should take the *mahā-prasāda* of Śrī Kṛṣṇa as soon as one receives it, without consideration of time or place, even though it may be dried up, stale, or brought from a distant country."]

[*Caitanya-caritāmṛta, Madhya-līlā, 6.225*]

81.11.10.B

...

suvarṇa-varṇo hemāṅgo, varāṅgaś candanāṅgadī / sanniyāsa-kṛc chamaḥ śānto, niṣṭhā-śānti-parāyaṇaḥ

["Appearing in a handsome golden form with limbs smeared with sandalwood paste, He looks like a figure of beauty made of molten gold. He accepts the *sanniyāsa* order and always remains equipoised and peaceful. He is the highest resort of peace and devotion."] [*Caitanya-caritāmṛta, Ādi-līlā, 3.49*]

81.11.10.B

...

su-vicāraka iva jīvaka. So our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, is said to be the incarnation of Jīva Goswāmī. I put it in his poem, [*Śrī Dayita Dāsa Praṇati Pañcakam, 3*]

[*atilaukika-gatitaulika-ratikautuka-vapuṣam, atidaivata-mativaiṣṇava-yati-vaibhava-puruṣam sasanātana-raghurūpaka-paramāṇugacaritam, suvicāraka iva jīvaka iti sādhubhiruditam śubhadodaya-divase vṛṣaravijā-nija-dayitam, praṇamāmi ca caraṇāntika-paricāraka-sahitam*]

[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 Vṛṣabhānundanī, and the servitors of his lotus feet.]

[Śrī Dayita Dāsa Praṇāti Pañcakam, Homage Unto Śrī Dayita Dāsa, 3]

[Śrī Śrī Prapanna-jīvanāmṛtam, pages 216-218] & [Śrī Kīrtana Mañjuṣā, pages 32-3]

82.02.18.B

...

sva-bhajana vibhajana prayojana avatārī

Taking the mood of His devotee, that is Gaurāṅga, *sva-bhajana*, *vibhajana*, and also distributing it to others; making inquiry to Himself and what He gets He distributes to others. *Sva-bhajana vibhajana prayojana avatārī*. What is *sva-bhajana*? How He should be, how He can satisfy Himself, to search that, and to give that clue to the public. That is Gaurāṅga. When Kṛṣṇa is searching what is the peculiarity in Him, searching, and what He gets He distributes to others. *Sva-bhajana vibhajana*, dividing, His own *bhajan*, how He should be worshipped, how He should be served. When He enquires and He gives it out to the public, that is Gaurāṅga, when He's distributing Himself to the public. That is Gaurāṅga, *sva-bhajana*, how He should be served. Serving Himself He's showing to the public that how He should be served. And for that He had to take the mood of Rādhārāṇī, to search Himself. What is there? Why should others come to Him, what is He? And then He Himself giving to others, Kṛṣṇa is Guru. When Kṛṣṇa Himself is Guru then He's Gaurāṅga. Jīva Goswāmī gives this adjective to Mahāprabhu. The full positive and negative, distributing Himself.

81.11.30.A / 82.01.11.A / 82.01.12.C_82.01.16.A / 82.07.08.A / 82.12.16.C_82.12.17.A / 85.07.21.B

...

svabhāva-jena kaunteya, nibaddhaḥ svena karmaṇā / kartuṁ necchasi yan mohāt, kariṣyasi avaśo 'pi tat

["O Kaunteya, being compelled by the tendency of your nature, that very duty which out of delusion you are now avoiding will be (soon) inevitably executed by you."] [*Bhagavad-gītā*, 18.60]

82.12.12.C_82.12.14.A / 85.10.26.B_85.10.27.A

...

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."]

[*Śrīmad-Bhāgavatam*, 4.24.29]

81.02.28.A / 81.02.28 / 81.12.12.B / 82.01.05.B_82.01.07.A / 82.02.19.D / 82.03.13.B_82.03.16.A /
82.06.10.C / 82.06.19.C / 82.06.19.D_82.06.30.A / 82.09.02.A / 82.10.25.A / 82.12.27.B /
82.12.31.C_83.01.02.A

...

*svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje
uddhṛtya śaraṇāpatter, mātmyam samabodhayat*

"All souls they are *saṁmagnān* - they are diving or struggling in the ocean of *svairācāra* - pleasure seeking - *anyābhilāṣa* - immoral activities, whimsical activities. Mostly the *jīvas* are struggling in the ocean of whimsical activities, energising. *Svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje uddhṛtya* - taking them out of that ocean, put them in the lotus feet of Śrī Gaurāṅga. You collected them from the ocean wide, the troubled ocean, and put in the lotus feet of Gaurāṅga. *Svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje, uddhṛtya śaraṇāpatter, mātmyam samabodhayat*. And there placing them you began to instruct them about the great nobility of *śaraṇāgatī*, the high value of *śaraṇāgatī*. *Samabodhayat*, and tried to make them understand, to realise that what is the efficacy of *śaraṇāgatī* proper. My Gurudeva did so, so I bow down to him first." [Sermons Of The Guardian Of Devotion, 1, p 117]

[Collection Of Verses Quoted In Śrīla Śrīdhara Mahārāja's books, 490]

[Śrīla Śrīdhara Mahārāja wrote this as an introductory poem to his commentary of *Śaraṇāgatī*.]

81.12.23.B_81.12.24.A

...

*svairācārābdhi saṁmagnān jīvān gaurāṅghri-paṅkaje
uddhṛtya śaraṇāpatter mātmyam samabodhayat [6]
yas tasya bhakti-siddhānta-sarasvatī-prabhor guroḥ
atyudāra-padāmbhoja-dhūliḥ syām janma janmani [7]*

["Birth after birth, let me be a speck of dust at the supremely magnanimous lotus feet of the universal Guru, Bhagavān Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura, who uplifted the conditioned souls submerged in the ocean of their whimsical activities to the lotus feet of Śrī Gaurāṅga and enlightened them about the greatness of *śaraṇāgatī*."]

83.09.22.B

...

svajanam ārya-patham ca [from the verse beginning *āsā maho*, [*Śrīmad-Bhāgavatam*, 10.47.61]

81.10.02.B / 82.03.06.A / 84.02.28.B_84.03.01.A

...

*svāmśa-vibhinnāmśa-rūpe haiñā vistāra, ananta vaikunṭha-brahmāṇḍe karena vihāra
svāmśa-vistāra - catur - vyuha, avatāra-gaṇa, vibhinnāmśa jīva - tāñra śaktite gaṇana*

["Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikunṭha planets, and the material universes are *brahmāṇḍas*, gigantic globes governed by Lord Brahmā. Expansions of His personal self - like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva - descend as incarnations from Vaikunṭha to this material world. The separated expansions (*vibhinnāmśa*) are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies."] [Caitanya-caritāmṛta, Madhya-līlā, 22.8-9]

82.10.25.B_82.10.27.A / 82.11.08.C_82.11.09.A

...

*sva-pāda-mūlaṁ bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hr̥di sanniviṣṭaḥ*

["One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin."] [Śrīmad-Bhāgavatam, 11.5.42]

81.09.20.A / 82.01.11.A / 82.02.20.C

...

*svapne yathā śiraś-chedaṁ, [pañcatvādy ātmanaḥ svayam
yasmāt paśyati dehasya, tata ātmā hy ajo 'marah]*

["In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal."] [Śrīmad-Bhāgavatam, [12.5.4]

81.12.09.B / 81.12.27.B

...

svarūpe sabāra haya, golokete sthiti: muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

["This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we

are members of that plane." ["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

80.07.11.A / 81.09.05.C / 81.11.05.C_81.11.06.A / 81.11.11.C_81.11.12.A / 81.12.03.A / 81.12.12.A / 81.12.12.B / 82.05.01.B / 82.11.19.D_82.11.20.A / 82.11.23.A / 82.12.16.C_82.12.17.A / 83.01.11.B / 83.01.22.C_83.01.25.A / 83.03.02_03_04 / 83.06.05.C / 83.08.08.C / 83.10.25.A_83.10.27.A / 83.11.04.A_83.11.05.A / 83.11.23.C_83.11.24.A / 83.12.09.B_83.12.14.A / 85.05.29.B_85.05.30.A / 85.09.17.B / 85.10.21.B_85.10.22.A / 85.11.28.B_29.30.A

...

śva-vid-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ / na yat-karṇa-pathopeto jātu nāma gadāgrajāḥ

["Men who live like dogs, hogs, camels, and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from all evils."] [*Śrīmad-Bhāgavatam*, 2.3.19]

82.01.27.C

...

*svayambhūr nāradaḥ śambhuḥ kaumāraḥ kapilo manuḥ
[prahlādo janako bhīṣmo balir vaiyāsakir vayam
dvādaśaite vijānīmo dharmam bhāgavatam bhaṭāḥ
guhyam viśuddham durbodham yaṁ jñātvāmṛtam aśnute]*

[Yamarāja lists the twelve *mahā-janas*, the twelve authorities on *bhakti*. "Lord Brahmā, Bhagavān, Nārada, Lord Śiva, the four Kumāras, Lord Kapila (the son of Devahūti), Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma, Bali Mahārāja, Śukadeva Goswāmī, and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as *bhāgavata-dharma*, or surrender unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance a person fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead."]

[*Śrīmad-Bhāgavatam*, 6.3.20-1]

81.12.21.A

...

*svayaṁ samuttīrya sudustaram dyuman, bhavārṇavam bhīmam adabhra-sauhrdāḥ
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*

[O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *śrauta-panthā*) - because, they are greatly affectionate to all beings.]

[*Śrīmad-Bhāgavatam*, 10.2.31]

81.08.27.E / 82.01.24.B / 82.07.05.B_82.07.07.A / 84.02.05.A / 84.02.05.C [same as 84.02.05.A]

...

sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ / [viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]

["Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of *Śrīmad-Bhāgavatam*."] [11.21.2]

82.03.01.C / 82.07.07.B / 82.11.21.A

...

śyāmāc chavalam prapadye, śavalāc chyāmam prapadye

["By the help of black (*śyāmā*), we shall be introduced to the service of the white (*śavalā*); by the help of white (*śavalā*), we shall be introduced to the service of black (*śyāmā*)."] [*Chāndogya-Upaniṣad*, 8.13.1]

81.09.29.B_81.10.02.A / 81.10.04.B_81.10.05.A

...

śyāmam eva param rūpam, purī madhu-purī varā / vayaḥ kaiśorakam dhyeyam, ādya eva paro rasaḥ

["The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa's fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.106] [From *Padyavalī*, 82]

81.09.29.B

...

śyāmam eva param rūpam. purī madhu-purī varā. vayaḥ kaiśorakam dhyeyam. ādya eva paro kṛṣṇa.

[*prabhu kahe, — upādhyāya, śreṣṭha māna' kāya? / 'śyāmam eva param rūpam' — kahe upādhyāya*]

[*śyāma-rūpera vāsa-sthāna śreṣṭha māna' kāya? / 'purī madhu-purī varā' — kahe upādhyāya*]

[*bālya, paugaṇḍa, kaiśore, śreṣṭha māna' kāya? / 'vayaḥ kaiśorakam dhyeyam' — kahe upādhyāya*]

[*rasa-gaṇa-madhye tumi śreṣṭha māna' kāya? / 'ādya eva paro rasaḥ' — kahe upādhyāya*]

[Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya, "According to your decision, who is the foremost being?"] [Raghupati Upādhyāya replied, "Lord Śyāmasundara is the supreme form."]

["Of all Kṛṣṇa's abodes, which do you think is the best?"] [Raghupati Upādhyāya said, "Madhu-purī, or Mathurā-dhāma, is certainly the best."]

[Śrī Caitanya Mahāprabhu asked, "Of the three ages of Kṛṣṇa known as childhood, boyhood and fresh youth, which do you consider best?"] [Raghupati Upādhyāya replied, "Fresh youth is the best age."]

[When Śrī Caitanya Mahāprabhu asked, "Among all the mellows, which do you consider best?"] [Raghupati Upādhyāya replied, "The mellow of conjugal love is super-most."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.101,102,103,104]

87.02.21.A

...

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī*

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

81.10.07.B_81.10.08.A / 82.05.15.C_82.05.16.A / 82.10.08.B_82.10.10.A / 82.10.10.B /
83.01.22.C_83.01.25.A / 83.09.14.C_16.A_20.A / 83.11.13.B_83.11.14.A / 84.03.01.C

...

[tabe hāsi' tānre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.282]

81.11.11.A / 81.11.25.B_81.11.26.A / 82.05.13.C_82.05.14.A / 82.10.01.B_06.A_08.A /
82.11.08.C_82.11.09.A / 82.12.12.C_82.12.14.A / 83.03.31.B / 83.04.15.B_83.04.16.A / 83.11.23.B /
85.11.17.B

...

*tad aham te 'bhidhāsyāmi, mahā-pauruṣiko bhavān / yasya śraddadhatām āśu, syān mukunde
matih sate*

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.10]

81.03.10.A / 81.11.30.A / 81.12.27.B / 82.06.10.B / 82.12.16.B / 83.03.31.A / 87.02.20.A

...

tadā rajas-tamo-bhāvāḥ, kāma-lobhādayaś ca ye / ceta etair anāvīddham, sthitam sattve prasīdati

["As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy."] [*Śrīmad-Bhāgavatam*, 1.2.19]

81.09.10.B

...

tad-brahma vasudevam mayam jagat. Vāsudeva, He's everything. 82.09.06.A

...

tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho / [gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ]

May I engage myself in the lower form of service, as the servant of the servant of the servant. - As much as I shall try to come to the lowest, I shall find automatically I am going towards high. - The service of Your servant of the servant of the servant, please allow me that. - So indirect, telescopic system, what is far, far away, only through many differences in between we can have some idea. [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 115] & [*The Search For Śrī Kṛṣṇa*, pages 140-1]

81.03.13.A / 81.03.13.B / 81.11.17.A / 83.08.28.B / 83.12.27.A_83.12.29.A / 85.05.01.A / 85.05.28.A_85.05.29.A

...

[tad ejati tan naijati], tad dūre tad v antike / [tad antaryasya sarvasya, tad u sarvasyāsya bāhyataḥ]

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [*Śrī Īśopaniṣad*, 5]

81.03.10.B / 82.01.28.A / 82.02.15.A / 82.04.28.B / 82.12.25.C_82.12.26.A / 84.01.30.B_84.01.31.A

...

[tad idaṁ grāhayām āsa, sutam ātmavatām varam] sarva-vedetihāsānām, sāraṁ sāraṁ samuddhṛtam

[Śrī Vyāsadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.] [*Śrīmad-Bhāgavatam*, 1.3.41]

sarva-vedetihāsānām, sāraṁ sāraṁ samuddhṛtam

["The essence of all Vedic literature and all histories has been collected in *Śrīmad-Bhāgavatam*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 25.145]

81.11.17.B / 84.01.30.B_84.01.31.A

...

*tad-vāg-visargo janatāgha-viplavo, yasmin prati-ślokaṁ abaddhavyaty api
nāmāny anantasya yaśo 'nkitāni yat, śṛṇvanti gāyanti grṇanti sādhaṇaḥ*

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [*Śrīmad-Bhāgavatam*, 1.5.11 & 12.12.52]

81.12.13.B / 82.01.28.B / 82.03.05.D / 82.04.29.A / 82.11.13.D_82.11.14.A

...

tad viddhi praṇipātena, paripraśnena sevayā / [upadekṣyanti te jñānaṁ, jñāninas tattva darsinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

80.08.18. A_80.08.19. A / 81.02.22.B / 81.02.28.C / 81.03.04.B / 81.03.05.D / 81.03.10.C / 81.08.26.A /
81.09.27.B / 81.09.27.C_81.09.28.A / 81.10.04.B_81.10.05.A / 81.10.12.B / 81.11.02.C_81.11.03.A /
81.12.01.A / 81.12.14.B / 81.12.22.B / 81.12.29.C_81.12.30.A / 81.12.30.C_81.12.31.A / 82.01.13.C /
82.01.17.B / 82.01.21.B / 82.01.28.B / 82.02.15.B / 82.03.06.A / 82.05.07.A_82.05.08.A / 82.05.10.B /
82.06.05.A / 82.07.03.B / 82.10.20.B_82.10.21.A / 82.11.08.B / 82.12.08.B_82.12.09.A / 82.12.23.B /
83.01.30.B_31.A_02.01.A / 83.03.02_03_04 / 83.07.30.C_83.08.01.A / 83.10.14.B_83.10.16.A /
83.10.23.B / 84.03.22.B / 85.11.04.B / 85.12.07.D_85.12.08.A / 85.12.13.A

...

[tad vijñānārthaṁ sa gurum evābhigacchet,] samit paniḥ śrotriyaṁ brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka-Upaniṣad*, 1.2.12]

81.02.22.B / 81.02.28.C / 81.03.10.C / 81.09.27.B / 81.09.27.C_81.09.28.A / 81.10.04.B_81.10.05.A /
81.10.12.B / 81.11.05.B / 82.01.29.A / 82.03.06.A / 82.05.07.A_82.05.08.A / 82.12.23.B / 83.10.23.B /
84.03.22.B / 85.08.11.B_85.08.12.A / 85.11.04.B / 85.12.07.D_85.12.08.A

...

tad vijñāsa tad eva brahma. There is a particular thing, if I can know that I shall know everything. If I get that I shall get everything. It is not impossible, it is possible.

81.11.05.C_81.11.06.A

...

tāhān upavāsa, yāhān nāhi mahā-prasāda [prabhu-ājñā-prasāda-tyāge haya aparādha]

["When *mahā-prasādam* is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take *prasādam*, neglecting such an opportunity is offensive."] [*Caitanya-caritāmṛta, Madhya-līlā*, 11.114]

82.11.02.A

...

[tāhān vistārita hañā phale prema-phala, ihān mālī sece nitya śravaṇādī jala]

["The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world; the gardener regularly sprinkles the creeper with the water of hearing and chanting."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.155]

81.03.13.A / 82.02.18.B / 82.07.08.A

...

tal-liṅgaṁ bhagavān śambhur [Brahma-saṁhitā, 8]

Ray is the *liṅga* of Mahā Viṣṇu, and that enters into Virajā. The Kāraṇārṇavaśāyī or Sadāśiva, when he's focused towards this *māyic* world and begins creation of this material world that is Bhagavān Śambhu, that portion is Śiva. The ray of consciousness comes to mingle with *prakṛti*, *prakṛti* means energy. Śiva, the portion of Mahā Viṣṇu that comes in contact with Nārāyaṇa as a ray and makes, creates a movement in *māyā* and this creation begins.

80.10.22.B / 81.12.21.A / 82.02.17.B / 82.02.21.B / 82.04.16.D_82.04.18.A / 82.09.02.A / 82.10.25.A / 83.02.18.A_83.02.19.A

...

tamas tv ajñāna-jam viddhi, mohanam sarva-dehinām / pramādālasya-nidrābhis, tan nibadhnāti bhārata

["And, O Bhārata, you should know that the mode of ignorance is born from darkness, and is the deluder of all beings. That mode of ignorance captivates the embodied by carelessness, laziness, and slumber."] [*Bhagavad-gītā*, 14.8]

83.04.29.B_83.04.30.A

...

*tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata,
tat prasādāt parāṁ śāntiṁ, [sthānaṁ prāpsyasi śāśvatam]*

["O Bhārata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

81.09.05.C / 82.12.19.C_82.12.22.A / 82.12.25.C_82.12.26.A / 82.12.26.B

...

*taṁ vidyād duḥkha-saṁyoga-, viyogaṁ yoga-saṁjñitam / sa niścayena yoktavyo, yogo
'nirniṇṇ-cetasā*

["Therefore, by the very contact of distress, its absence is accomplished. Know certainly that such a state of perfect trance is defined as *yoga*. Such *yoga* should be practised with perseverance and an untiring heart."]

[*Bhagavad-gītā*, 6.23]

82.12.25.C_82.12.26.A

...

tān ahaṁ dviṣataḥ krūrān, saṁsāreṣu narādhamān / kṣipāmy ajasram aśubhān, āsurīṣv eva yoniṣu

["Because those demons are envious, cruel, evil, and decadent, I continually cast them asunder to revolve in the cycle of birth and death, in the wombs of despicable, demoniac species."]
[*Bhagavad-gītā*, 16.19]

80.10.22.A

...

[tāni sarvāṇi saṁyamya, yukta āsita mat-paraḥ / vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā]

["By the practice of perfect devotion to Me, the *bhakti-yogīs* bring their senses under proper control. One whose senses are controlled is truly intelligent."] [*Bhagavad-gītā*, 2.61]

81.11.02.B / 82.05.04.A

...

*tan-nāma-rūpa-caritādi-sukīrtanānu, smṛtyoḥ krameṇa rasanā-manasī nijoḥ
tiṣṭhan vraje tad-anurāgi-janānugāmī, kālaṁ nayed akhilam ity upadeśa-sāram*

["The essence of all advice is that one should utilise one's full time, twenty-four hours a day, in nicely chanting and remembering the Lord's Divine Name, Transcendental Form, Qualities and Eternal Pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja (Goloka Vṛndāvana-Dhāma) and serve Kṛṣṇa under the guidance of devotees. One

should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service." [Śrī Upadeśāmṛta, 8]

86.10.27.A_86.11.06.A

...

*[tapasā brahmacaryyeṇa, śamena ca damena ca
tyāgena satya-śaucābhyām, yamena niyamena vā
deha-vāg-buddhijarṇ dhīrā, dharmmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api,] veṇu-gulmam ivānalaḥ*

["Austerity or one-pointed attention, exclusive celibacy, subjugation of the internal and external senses, charity, truthful speech, cleanliness, sensual discipline (*yama*) headed by non-violence, mental regulation (*niyama*) headed by regular utterance or concentration on *mantras* - by the strength of such practices, faithful liberationists (*jñānīs*) who know the mysteries of religion drive away even the most grievous sins committed in thought, word, or deed, as bamboo clusters are destroyed by fire."]

[Śrīmad-Bhāgavatam, 6.1.13-14]

81.08.12.C / 82.10.08.B_82.10.10.A

...

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ / karmibhyaś cādhiko yogī, tasmād yogī
bhavārjuna
yoginām api sarveṣāṁ, mad-gatenāntarātmanā / śraddhāvān bhajate yo mām, sa me yuktatamo
mataḥ*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyana*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] ["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [Bhagavad-gītā, 6.46-47]

81.03.06.B / 81.03.10.A / 81.11.02.B / 81.12.31.C_82.01.01.A / 82.01.01.A.rr / 82.01.09.B /
82.01.12.C_82.01.16.A / 82.01.26.A / 82.04.24.B_82.04.25.A / 82.12.16.C_82.12.17.A / 83.03.02_03_04
/
83.07.28.B_83.07.30.A / 87.02.20.A

...

*tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumāṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, [tasmai subhadra-śravase namo namaḥ]*

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers

of *aśvamedha* sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting *mantras*, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life.”] [*Śrīmad-Bhāgavatam*, 2.4.17]

82.01.29.A / 82.10.08.B_82.10.10.A / 83.03.31.A / 83.05.04.A / 83.06.05.C / 83.11.15.C / 87.02.20.A

...

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari / vṛṣabhānu-sute devī pranamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and Who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.”]

[*Śrī Rādhā Praṇāma*] [*Songs Of The Vaiṣṇava Ācāryas*, p 10]

85.11.07.C

...

[tāra madhye manuṣya-jāti ati alpatara, tāra madhye mleccha, pulinda, bauddha, śabara]

[“Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like *mlecchas*, *pulindas*, *bauddhas* and *śabaras*.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.145]

82.12.31.B

...

tarkā-pratiṣṭhānāt [*Brahma-sūtra*, 2.1.11] & [*Gaudiya-Kanthahara*, 7.104]

Only argument cannot reach any conclusion. So *tarkā-panthā* and *śrauta-panthā*, we're to conceive the difference between *tarkā-panthā*, the ascending method, and descending method, revealed truth.

[The Absolute Truth can never be established through argument.]

81.02.28.D / 82.11.06.C_82.11.07.A / 82.11.20.B

...

tarko 'pratiṣṭhaḥ śrutayo vibihinnā nāsāv ṛṣir yasya mataṁ na bhinnam

[“Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the *Vedas*, which are variegated, one cannot come to the right path by which religious principles are understood.”]

[*Mahābhārata, Vana-parva*, 313.117] & [*Nārada-Bhakti-Sūtra*, p 170]

82.11.25.B_82.11.26.A

...

[tasmād gurum prapadyeta, jijñāsuḥ śreyāḥ uttamam / śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

81.02.28.C / 81.03.10.C / 81.09.27.B / 81.09.27.C_81.09.28.A / 81.10.12.B / 81.12.12.B / 82.02.15.B / 82.03.06.A / 82.05.07.A_82.05.08.A / 82.09.23_24_29 / 82.11.08.B / 83.07.30.C_83.08.01.A / 83.10.23.B / 84.03.22.B / 85.08.11.B_85.08.12.A / 85.11.04.B / 85.12.07.D_85.12.08.A

...

[tasmād idaṁ jagad aśeṣam asat-svarūpam svapnābham asta-dhiṣaṇaṁ puru-duḥkha-duḥkham dukhabodhan]

["By an illusion created by the Lord the universe appears to be real, although it is not, just as miseries we suffer in a dream are only imaginary."] [*Śrīmad-Bhāgavatam*, 10.14.22]

83.08.18_19_20.A

...

[tasmān mad-bhakti-yuktasya, yogino vai mad-ātmanaḥ] na jñānaṁ na ca vairāgyaṁ, prāyaḥ śreyo bhaved iha

["The practice of dry gnosticism and stoic abnegation (*jñāna* and *vairāgya*) are unnecessary, and generally cannot be beneficial, for the faithful devotee who dedicates his heart and all his activities to the service of My lotus feet." (Even if *jñāna* and *vairāgya* are superficial employed in a preliminary stage, they are nonetheless not to be considered integral parts of pure devotion, which stands independently in her divine super excellence)."] [*Śrīmad-Bhāgavatam*, 11.20.31] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.146]

83.07.18.C

...

[tasmāt tvam uttiṣṭha yaśo labhasva, jītvā śatrūn bhuṅkṣva rājyaṁ samṛddham mayaivaite nihatāḥ pūrvam eva, nimitta-mātraṁ bhava savya-sācin]

["Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasācin, you simply take all the credit."] [*Bhagavad-gītā*, 11.33]

81.02.22.B / 82.12.12.C_82.12.14.A / 82.12.28.C

...

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhāṁ, kālena sarvatra gabhīra-rāmhasā*

[“Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.”] [*Śrīmad-Bhāgavatam*, 1.5.18]

81.03.01.B / 81.10.04.B_81.10.05.B / 81.10.05.C / 82.01.21.B / 82.03.03.C / 82.03.03.D_82.03.04.A /
82.09.04.B_82.09.05.A / 82.12.19.C_82.12.22.A / 83.01.22.C_83.01.25.A / 83.03.31.B / 83.07.08.B /
85.08.25.B_85.08.27.A

...

*tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ, sañkṣobham akṣara-juṣāṁ api citta-tanvoḥ*

[“When the breeze carrying the aroma of *tulasī* leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.”]
[*Śrīmad-Bhāgavatam*, 3.15.43]

82.02.19.A / 82.09.08.A / 82.11.07.B / 82.12.27.C_82.12.28.A / 83.06.09.A / 83.06.21.B_83.06.24.A

...

[tasya yathā] kupyāsum punḍarīkam nāyānam [evam akṣini]

Kopi is Sūrya. Sūrya is one name of kopi. Sūrya, the sun, he also drinks the water, absorbs water. So one of the names of the sun is also kopi. And here says the kopi by which the padma, the lotus, takes its food from the water, through which. And seated there, and it is fresh. And that is compared with the eyes of Nārāyaṇa.”

And he [Yādavaprakāśa], as Śaṅkara explained it. *Kupyāsum punḍarīka nāyānam*. “Nārāyaṇa’s eye is reddish like the buttock of a monkey.”

[tasya yathā kupyāsum punḍarīkam nāyānam evam akṣini] [*Chāndogya-Upaniṣad*]

[That fresh lotus seated on the stem by which it drinks the water, not plucked out, but still sitting on the stem and getting food, such fresh lotus is compared with the eyes of the Supreme Lord.]

82.09.03.A_82.09.04.A / 83.02.22.A / 85.09.16.A_85.09.17.A / 85.09.17.B

...

*[tataḥ kalau sampravṛtte, sammohāya sura-dviṣāṁ / buddho nāmnāñjana-sutaḥ, kīkaṭeṣu
bhaviṣyati]*

["Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist."]

[*Śrīmad-Bhāgavatam*, 1.3.24]

83.01.12.C

...

*tataḥ śvetair hayair yukte, mahati syandane sthitau
mādhavaḥ pāṇḍavaś caiva, divyau śaṅkhau pradadhmatuḥ*

["On the other side, Lord Śrī Kṛṣṇa and Arjuna, in a grand chariot drawn by white horses, resounded their divine conch shells.] [*Bhagavad-gītā*, 1.14]

81.11.14.C_81.11.15.A

...

tata svayambhu-bhagavān apa eva sasayado [?]

In *Manu-saṁhitā*, generally water has been selected to be the example of *prakṛti*, Virajā. And the light has been suggested to carry the conception of consciousness.

82.03.29.C

...

tāte bāra bāra kaḥi, - śuna bhakta-gaṇa / viśvāsa kariyā kara e-tina sevana

["Therefore, My dear devotees, please hear from Me, for I insist again and again: please keep faith in these three and render service to them without hesitation."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 16.62]

82.07.15.A

...

tāte kṛṣṇa bhaje, kare gurura sevana, māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

[By worshipping Kṛṣṇa and rendering service to the spiritual master, one is liberated from the illusory world of *māyā*, and attains the lotus feet of the Lord.] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.25]

81.03.07.A / 82.05.12.B / 82.11.09.B

...

tāte mālī yatna kari' kare āvaraṇa, aparādha-hastira yaiche nā haya udgama

[The gardener must defend the creeper by fencing it all around so that the powerful elephant of offences may not enter.] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.157]

83.02.12.A

...

*tathā na te mādharma tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā, vināyakānikapa-mūrdhasu prabho*

["O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like non-devotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service."] [*Śrīmad-Bhāgavatam*, 10.2.33]

82.03.08.B

...

*tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan*

["But the *śraddhā* or pure attraction he has acquired for Me is of eternal nature. It cannot be subdued or cut off by any mundane or ordinary attempt. Despite undergoing so many sufferings, he goes on remembering Me. His thinking, aspiration and earnestness is for Me, and the more he is compelled to suffer from the pressure of the environment, a firmness in Me becomes more and more sure, and finally, invulnerable. And by standing the test of all these trials, he will stand - stand and grow beyond the jurisdiction of these mundane forces. The more pressure comes from outside, the more firmness he feels in the necessity of My help to him."] [*Śrīmad-Bhāgavatam*, 11.20.28]

81.09.10.B / 81.11.03.B / 81.12.12.A / 82.05.09.C_82.05.10.A / 82.11.16.B_82.11.17.A

...

*tato 'nyathā kiñcana yad vivakṣataḥ, prthag dṛśas tat-kṛta-rūpa-nāmaabhiḥ
na karhicit kvāpi ca duḥsthitā matir, labheta vātāhata-naur ivāspadam]*

["Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind, as the wind agitates a boat which has no resting place."]

[*Śrīmad-Bhāgavatam*, 1.5.14]

82.02.23.B

...

*tatra taṁ buddhi-samyogaṁ, labhate paurva-dehikam / yatate ca tato bhūyaḥ, saṁsiddhau
kuru-nandana*

["O son of Kuru, within one of the births I have just described to you, that unsuccessful *yogī* revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him."] [*Bhagavad-gītā*, 6.43]

82.03.08.B / 83.05.09.C / 84.03.26.B

...

*tat sādhu manye 'sura-varya dehinām, [sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gr̥ham andha-kūpaṁ, vanaṁ gato yad dharim āśrayeta]*

[Prahāda Mahārāja replied: "O best of the *āsuras*, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest (*vana*). More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 7.5.5]

81.09.29.B / 83.11.13.B_83.11.14.A

...

*tat sarvaṁ naḥ samācakṣva, pṛṣṭo yad iha kiñcana / manye tvām viṣaye vācām, snātam anyatra
chāndasāt*

[We know that you are expert in the meaning of all subjects, except some portions of the *Vedas*, and thus you can clearly explain the answers to all the questions we have just put to you.] [*Śrīmad-Bhāgavatam*, 1.4.13]

81.10.30.C_81.11.01.A

...

*tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhīr vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

[Lord Brahmā said: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

81.03.12.C / 81.08.21.A / 81.08.30.A / 81.08.30.B / 82.00.00.B / 82.01.13.C / 82.02.00.B_150.2 /
82.02.03.B / 82.02.27.B_82.02.28.A / 82.02.28.B / 82.03.02.D / 82.03.02.E_82.03.03.A / 82.03.05.A /
82.03.29.B / 82.03.29.D_82.03.30.A / 82.05.01.B / 82.07.03.B / 82.07.27.A / 82.08.31.B_82.08.29.C /
82.11.27.B / 82.12.11.B / 82.12.19.A / 82.12.19.C_82.12.22.A / 82.12.22.B_82.12.23.A /
83.01.02.C_83.01.04.A / 83.02.06.B_83.02.07.A / 83.02.11.A / 83.05.29.A / 83.07.19.B_83.07.24.A /
83.09.01.C_83.09.07.A / 83.09.14.C_16.A_20.A / 83.10.13.B_83.10.14.A / 83.10.20.B_21.A_22.A /

84.02.05.A / 84.02.05.C [same as 84.02.05.A] / 85.08.20.A / 85.11.15.B_85.11.16.A

...

tat tvam asī. I am that. - "You are that." Murārī Gupta made the interpretation in another way. "You are not Him, but you belong to Him." - "I am Yours."

82.04.29.B_82.04.30.A / 85.09.29.A / 87.10.03.A

...

*tavad-brahma-katha vimukti-padavi tavan na tiki-bhavet
tavad-capi visrokhalatvamayate no loka-veda-sthitih
tavad-chastra-vidam mithah kalakalo nana-bahir-vartmastu
sri-caitanya-padambuja-priyajano yavan na drg gocarah*

["As long as one has not seen a pure devotee of Śrī Gaurāṅga Mahāprabhu, he will be engaged in tasting bitter talks about the impersonal path of liberation. As long as one has not seen a devotee of Śrī Gaurāṅga, he will be bound by social and Vedic convention, blindly following formalities and traditions without understanding their purpose. As long as one never sees one of the bee-like devotees addicted to drinking the nectar from the lotus feet of Śrī Gaurāṅga, he will be forced to walk in endless circles on the labyrinthine paths of dry Vedic scholarship, wasting valuable time in useless discussions on futile religious practices."]

[*Caitanya-candrāmṛta*, 19] & [*Gauḍīya Kaṇṭhahāra*, 3.80]

82.12.07.C_82.12.08.A / 85.11.17.D_85.11.18.A

...

tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān / na jayed rasanam yāvaj, jitaṁ sarvaṁ jite rase

["Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses."] [*Śrīmad-Bhāgavatam*, 11.8.21]

82.11.15.C / 85.09.29.A

...

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvī grṇanti ye bhūridā janāḥ*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

81.02.26.A / 81.03.12.B / 81.09.01.B / 81.10.07.B_81.10.08.A / 82.05.06.A / 82.06.19.B / 82.06.19.C /
82.11.05.B / 82.11.29.C_82.11.30.A / 83.11.01.B / 83.11.14.A_83.11.15.A / 83.11.14.B /

85.05.01.B_85.05.04.A

...

tāvat karmāṇi kurvīta, na nirvidyeta yāvatā / mat-kathā-śravaṇādaḥ vā, śraddhā yāvan na jāyate

["As long as one is not detached from fruitive work (*karma*) and material enjoyment, and as long as one has no faith in devotion to Kṛṣṇa, beginning with hearing and chanting His glories, one should follow the ordinary religious principles of the *Vedas* on the path of *karma*."] [*Śrīmad-Bhāgavatam*, 11.20.9]

82.09.04.B_82.09.05.A / 82.10.22.B_82.10.23.A

...

tejo-vāri-mṛdāṁ yathā vinimayo [*Śrīmad-Bhāgavatam*, 1.1.1]

Śrīdhara Swāmī has translated as implementation, but Jīva Goswāmī did not agree with him. He said that *vinimay* never means implementation or imposition; *vinimay* means transformation.

80.08.20.B

...

tene brahma hṛdā ya ādi-kavaye [*Śrīmad-Bhāgavatam*, 1.1.1]

81.02.22.A / 81.03.03.B / 85.11.14.B_85.11.15.A

...

teṣāṁ evānukampārtham, ahaṁ ajñāna-jaṁ tamaḥ / nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

82.04.16.D_82.04.18.A / 82.04.28.B / 82.05.18.E / 82.06.19.B / 82.12.16.C_82.12.17.A /
85.05.28.A_85.05.29.A / 85.10.31.B_85.11.02.A

...

teṣāṁ jñānī nitya-yukta, eka-bhaktir viśiṣyate / [priyo hi jñānino 'ty-artham, ahaṁ sa ca mama priyaḥ]

["Among these four types of devotees, the enlightened soul, who is My exclusive devotee and whose consciousness is fully absorbed in Me, is the best of all. Because I in My form of Śyāmasundara am very dear to this sage, he is also dear to Me."] [*Bhagavad-gītā*, 7.17]

85.09.29.A

...

teṣāṁ satata-yuktānām, bhajatām prīti-pūrvakam / dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

80.08.20.B / 81.09.27.C_81.09.28.A / 82.04.16.D_82.04.18.A / 82.04.28.B / 82.05.18.E / 82.06.19.B / 82.12.16.C_82.12.17.A / 84.03.10.B / 85.05.28.A_85.05.29.A / 85.10.31.B_85.11.02.A / 85.11.04.C_85.11.06.A

...

The boast of heraldry, the pomp of power, And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour; The path of glory leads but to the grave.

[Elegy written in a country churchyard, 1751] (Thomas Gray, 1716-71, English poet)

81.09.05.B / 81.11.11.C_81.11.12.A / 82.01.21.C_82.01.22.A / 82.05.15.A / 82.10.10.B / 82.12.16.C_82.12.17.A / 83.05.23.B / 83.08.30.B_83.08.31.A

...

"The boy stood on the burning deck, whence all but him had fled."

[The first line of a poem called *Casabianca* by the English poet Felicia Dorothea Hemans. 1826]

That blind discharging necessary temperament of duty. He says, "Everything, I don't know any general or so, but my patriotic feeling inspires me to think that it is my duty to oppose the enemy."

81.08.17.A_81.08.18.A / 81.12.31.B / 83.12.09.B_83.12.14.A

...

The Cloister and the Hearth (1861) A historical novel by the English author Charles Reade.
Its main theme is the struggle between man's obligations to family and to Church.

82.04.18.B

...

The Lesser Celandine

[1] There is a flower, the lesser celandine, That shrinks, like many more, from cold and rain;
And, the first moment that the sun may shine, Bright as the sun himself, 'tis out again!

[2] When hailstones have been falling, swarm on swarm, Or blasts the green field and the trees distressed,
Oft have I seen it muffled up from harm, In close self-shelter, like a thing at rest.

[3] But lately, one rough day, this flower I passed, And recognized it, though an altered form,
Now standing forth an offering to the blast, And buffeted at will by rain and storm.

[4] I stopped, and said, with inly-muttered voice, "It doth not love the shower, nor seek the cold:
This neither is its courage nor its choice, But its necessity in being old.

[5] "The sunshine may not cheer it, nor the dew; It cannot help itself in its decay;
Stiff in its members, withered, changed of hue." And, in my spleen, I smiled that it was grey.

[6] To be a prodigals favourite - then, worse truth, A miser's pensioner - behold our lot!
O man, that from thy fair and shining youth, Age might but take the things youth needed not!]

[English poet, William Wordsworth. 1770-1850]

81.11.05.B

...

tīrtha-yātrā pariśrama sakal manera bhrama sarva siddhi govinda caran [Narottama Dāsa Ṭhākura]

One who has got that clue, that sort of suggestion within him, then he will avoid to thrive by
visiting the material places of Him.

82.01.04.C_82.01.05.A

...

tīrtha-yātrā pariśrama, kevala manera bhrama, sarvva-siddhi govinda-caraṇa
[dṛḍha-bīśwāsa hṛde dhāri'mada-matsarja parihāri', sadā kara ananya bhajana]

["The struggle to travel to various holy pilgrimage places is simply the mind's mistake, because to
make spiritual advancement all one actually needs is the lotus feet of Lord Govinda. Abandoning
pride and envy, and with firm faith in your heart, always worship Lord Govinda without deviation."]
[Śrī Prema-bhakti-candrikā, 2.5]

84.02.19.A

...

tomara hrdoye sada govinda-visrama, govinda kahena, bhakta seva ram [mora vaiṣṇava parana]

["Your heart is always the resting place of Lord Govinda, and Lord Govinda says the Vaiṣṇavas are
always in My heart."] [From Narottama dasa Ṭhākura's *Prarthana*] & [Gauḍīya Kaṇṭhahāra, 3.40]

82.05.12.C_82.05.13.A

...

[tomāra icchāya mora icchā miśāilo] bhaktivinoda āja āpane bhulilo

["My will has become merged with Your will. From this day forward Bhaktivinoda has completely
forgotten himself."] [Second Principle of Surrender: *Ātma-Nivedana*, 4.8]

82.05.16.C_82.05.18.A / 82.05.18.F

...

tomāra kanaka, bhogera janaka, kanakera dvāre sevaha "mādhava."

[From *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

So long we're practised, we're habituated to use money for our satisfaction. But from now the money does not belong to me, everything belongs to Him, and I'm to serve with all these things to my Lord.

85.11.28.B_29.30.A

...

tomāra sammukhe dekhi kāñcana-pañcālikā, tāñra gaura-kāntye tomāra sarva aṅga dhākā

["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.269]

81.11.11.A

...

traiguṇya-viṣayā vedā, nistraiguṇyo bhavārjuna / [nirdvandvo nitya-sattva-stho, niryoga-kṣema ātmavān]

["O Arjuna, when defining non-devotional paths based on action and knowledge, the *Vedas* deal with the three modes of material nature. Foolish men, whose intelligence is covered by exploitation and renunciation, engage themselves in the cultivation of action and knowledge. Thus, they remain in ignorance of the principal object aimed at by the *Vedas*, which is transcendence beyond the three modes of material nature. But Arjuna, you be free from duality, live in the association of My eternal devotees, and give up all pursuits for gain and preservation. Then by *buddhi-yoga*, dedicating your intelligence to Me, reach that plane which is free from material qualities, and situate yourself in that transcendence which is the object of the *Vedas*. In other words, withdrawing yourself from the cultivation of action and knowledge, engage exclusively in the path of devotion as commanded by the *Vedas*."] [*Bhagavad-gītā*, 2.45]

82.01.17.C_82.01.18.A

...

tretāyām rakta-varṇo 'sau, catur-bāhus tri-mekhalah

hiraṇya-keśas trayy-ātmā, sruk-sruvādy-upalakṣaṇah

["In Treta-yuga, the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three *Vedas*. Embodying the knowledge of

worship by sacrificial performance, which is contained in the *R̥g*, *Sāma* and *Yajur Vedas*. His symbols are the ladle, spoon and other implements for sacrifice.”] [*Śrīmad-Bhāgavatam*, 11.5.24]

81.11.10.B / 82.02.17.C / 82.11.15.D_82.11.16.A / 85.11.20.B_85.11.21.A

...

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

81.02.22.A / 81.02.28.B / 81.03.07.A / 81.03.10.C / 81.03.12.B / 81.03.13.B / 81.08.12.C / 81.08.20.C / 81.08.30.C_81.08.31.A / 81.09.05.A / 81.09.10.C_81.09.11.A / 81.09.11.B / 81.09.29.B / 81.10.08.B / 81.10.08.D / 81.10.28_81.10.30.A / 81.11.13.C_81.11.14.A / 81.12.29.B / 82.00.00.B / 82.01.04.C_82.01.05.A / 82.01.21.B / 82.02.17.A / 82.02.17.B / 82.02.20.B / 82.03.02.B / 82.03.05.C / 82.03.11.B_82.03.13.A / 82.04.06.C_82.04.14.C / 82.04.14.B / 82.04.18.B / 82.04.27.B / 82.04.27.C / 82.04.28.B / 82.05.09.A / 82.05.13.C_82.05.14.A / 82.05.18.B / 82.06.05.B_82.06.08.A / 82.07.27.A / 82.07.30.A / 82.08.31.B_82.08.29.C / 82.09.05.B _Sept 5 B / 82.10.01.B_06.A_08.A / 82.10.23.B_82.10.24.A / 82.10.25.B_82.10.27.A / 82.10.30.B / 82.10.30.C_82.11.01.A / 82.11.07.B / 82.11.11.A_82.11.12.A / 82.11.15.C / 82.12.25.C_82.12.26.A / 82.12.31.C_83.01.02.A / 83.01.05.B / 83.01.07.A / 83.01.25.B_83.01.26.A / 83.02.11.B / 83.02.12.A / 83.05.09.B / 83.06.02.B / 83.06.24.B_83.06.27.A / 83.07.19.A / 83.08.13.A / 83.08.28.B / 83.09.01.C_83.09.07.A / 83.10.18.A_83.10.20.A / 83.10.20.B_21.A_22.A / 83.10.29.B / 85.05.01.A / 85.08.24.B_85.08.25.A / 85.09.24.A_85.09.27.A / 85.10.03.B_85.10.04.A / 85.10.04.B_85.10.05.A / 85.10.15.B / 85.11.17.D_85.11.18.A / 86.10.24.B_86.10.5.A / 87.03.00.A_801

...

Trust no future however pleasant! Let the dead past bury its dead!
Act, - act, in the living present! Heart within, and God overhead!
(Henry Wadsworth Longfellow, 1807-82, U.S. poet)

82.00.00.B / 82.11.14.A / 82.12.18.B / 85.11.04.A / 85.11.28.B_29.30.A

...

[1] *tūhu doyā-sāgara tārayiti prāṇī, nām aneka tuwā śikhāoli āni*
[2] *sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-vicārā*
[3] *śrī-nāma-cintāmaṇi tohāri samānā, viśwe vilāoli karuṇā-nidānā*
[4] *tuwā doyā aican parama udārā, [atīsoy manda nātha! bhāga hāmārā*
[5] *nāhi janamalo nāme anurāga mor, bhakativinoda-citta duḥkhe vivhor]*

[1] O Lord, You have brought Your innumerable holy names to this world and have taught the chanting of them to the fallen living beings just for their deliverance; therefore You are an ocean of mercy and compassion.

[2] You invest all Your energies in Your holy name, and on the chanting of Your holy name You have not placed any consideration such as time or place.

[3] Your holy name, which is like touchstone, is non-different from You. You have distributed Your holy name throughout the creation, and that is the essence of Your kindness.

[4] Such is Your great mercy O Lord, but I am extremely unfortunate.

[5] My attraction and love for the holy name never came about; therefore the heart of Bhaktivinoda is overwhelmed with sadness.

[Bhaktivinoda Ṭhākura's Bengali translation of *Śikṣāṣṭakam*, 2]

[*The Songs of Bhaktivinoda Ṭhākura*, pages 133-4]

81.08.30.B / 82.04.27.B / 82.05.01.B

...

tulayāma lavenāpi, na svargaṁ nāpunar-bhavam / bhagavat-saṅgi-saṅgasya, martyānāṁ kim utāśiṣaḥ

[Śrī Śaunaka Ṛṣi said to the assembly of the sages of Naimiṣāraṇya: "The attainment of heavenly planets or liberation from material existence cannot even slightly compare with the immeasurable fortune gained by a moment's association of a devotee of the Supreme Lord. What, then, can be said of the petty dominion and assets of mortal men."] [*Śrīmad-Bhāgavatam*, 1.18.13]

82.02.00.A_150.2 / 82.02.01.A

...

tuma pratiṣṭhā sūkarera viṣṭhā. The dung of a hog. [*From Vaiṣṇava ke? - Who is a Vaiṣṇava?*]

[*Gauḍīya-Kaṇṭhahāra*, 3.24] & [Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 236]

85.11.28.A

...

tuṅhu doyā-sāgara tārayite prāṇī, nāma aneka tuwā śikhāoli ānī.

["O Lord! You are an ocean of mercy, and so You have brought the teachings of the glories of Your unlimited Holy Names to deliver all souls."]

sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-bicārā.

["You have conferred all Your power upon Your Name. And there are no rules governing the appropriate time or place for chanting the Holy Name."]

śrī-nāma-cintāmaṇi tohāri samānā, biśwe bilāoli karuṇā-nidānā.

["The Holy Name is a *cintāmaṇi* gem, a divine touchstone, and is non-different from You. Out of Your kindness for all souls, You have distributed Your Holy Name throughout the universe."]

tuwā doyā aichana parama udārā, atīsoya manda nātha! bhāga hāmārā.

["This is Your mercy, O Lord, You are supremely kind. But, O Lord, I am most wicked and unfortunate."]

nāhi janamalo nāme anurāga mora, bhaktivinoda-citta duḥkhe bibhora.

["I have never known any attraction for the Holy Names. And so, the heart of Bhaktivinoda is filled with sadness."] [Bhaktivinoda Ṭhākura's *Śikṣāṣṭakam*, song 2]

81.09.21.A

...

[tumi ye āsibe, ājī svapnete dekhila] / bhāla haila, andha yena dui netra pāila

[Śrī Caitanya Mahāprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 10.122]

81.09.23.A

...

*[tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim
no jāne janitā kiyaḍbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]*

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.'"]
[*Vidagdha Mādhava*, 1.15]

81.09.29.B_81.10.02.A / 82.01.05.B_82.01.07.A / 82.04.25.B_82.04.27.A / 82.07.09.B_82.07.10.A /
83.01.26.B / 83.03.28.A / 85.08.20.B

...

tuyā dayā aichena parama udārā, atīśaya manda nātha bhāga hāmārā

[“Śrī Caitanya Mahāprabhu says: “Whatever may be lacking is on My part. There is no defect on Your side.”] [*Sermons of the Guardian of Devotion*, 2, p 15]

81.09.10.C_81.09.11.A / 81.09.27.B / 83.01.25.B_83.01.26.A

...

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm, dharmiṣṭha aṛya-vacasā yad agād aranyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad, vande mahā-puruṣa te caraṇāravindam*

["O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the *brāhmaṇa*'s curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful."] [*Śrīmad-Bhāgavatam*, 11.5.34]

83.04.16.B / 83.04.16.C_83.04.17.A / 85.11.20.B_85.11.21.A

...

*tyaktvā sva-dharmam caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatām sva-dharmataḥ*

["One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."]

[*Śrīmad-Bhāgavatam*, 1.5.17]

81.03.08.B / 81.10.04.B_81.10.05.B / 81.10.05.C / 81.11.30.B / 82.03.03.C / 83.03.31.B / 83.10.29.B

...

*tvaṁ gopikā vṛṣaraves tanayāntike 'si, sevādhikāraṇi guro nija-pāda-padme
dāsyam pradāya kuru mām vraja-kānane, śrī-, rādhāṅghri-sevana-rase sukhinīm sukhābdhau*

["O beloved spiritual master, you are always in the presence of the cowherd girl Rādhā, the daughter of King Vṛṣabhānu. Please award me service at your lotus-like feet, which are the proprietors of devotional service. Please place me in the ocean of joy by bestowing upon me happiness in the mellows of service at the feet of Śrī Rādhā in the groves of Vraja Dhāma."]

[*Arcana-Paddhati*, p 53]

83.06.21.A

...

*tvaṁ naḥ sandarśito dhātrā, dustaram nistitīṣatām / kalim sattva-haram puṁsām, karṇa-dhāra
ivārṇavam*

["We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who wish to cross over the dangerous ocean of Kali, which deteriorates all the good qualities of a human being."] [*Śrīmad-Bhāgavatam*, 1.1.22]

82.02.00.A_150.2 / 82.02.01.A

...

tvam tu rājan marīṣyeti, 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]

81.08.22.A / 81.12.09.B / 81.12.12.A / 81.12.24.B_81.12.27.A / 81.12.27.C_81.12.29.A / 82.01.04.B / 82.01.13.B / 82.01.16.B_82.01.17.A / 82.01.25.B / 82.04.16.C / 83.03.25.C / 83.08.18_19_20.A / 86.07.17.A_20.A

...

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ / ucchiṣṭa-bhojino dāsās, tava māyām jayema hi

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

81.10.03.B_81.10.04.A / 81.10.06.B / 82.01.26.B / 82.02.23.A / 82.07.15.A / 82.10.29.B / 82.12.26.C_82.12.27.A / 83.02.18.B / 85.09.30.A / 85.09.30.B_85.10.02.A / 85.10.25.A / 85.11.28.B_29.30.A

...

uddhared ātmanātmānam, nātmānam avasādayet / ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

81.08.28.C / 81.08.28.C / 81.11.11.C_81.11.12.A / 81.11.26.B / 82.01.17.C_82.01.18.A / 82.05.06.B / 82.07.04.A / 83.03.25.C / 85.10.16.A

...

upadhārya vacas tasyā, bhagavān bhakta-vatsalaḥ / apāṇḍavam idaṁ kartum, drauṇer astram abudhyata

[Sūta Gosvāmī said: Having patiently heard her words, Lord Śrī Kṛṣṇa, who is always very affectionate to His devotees, could at once understand that Aśvatthāmā, the son of Droṇācārya, had thrown the *brahmāstra* to finish the last life in the Pāṇḍava family."] [*Śrīmad-Bhāgavatam*, 1.8.11]

83.03.25.D

...

upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ / paramātmēti cāpy ukto, dehe 'smin puruṣaḥ paraḥ

["Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul."]

[*Bhagavad-gītā*, 13:23]

81.02.26.B / 81.09.05.C / 82.05.18.E / 85.11.18.B_85.11.20.A

...

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya] 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana' ['kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṇṭha plane.] [Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

81.03.10.A / 81.08.10.B / 81.08.25.A / 81.09.11.B / 82.00.00.A / 82.01.09.C / 82.03.30.B_82.03.31.A / 82.08.29.B / 82.09.06.A / 82.10.21.B_82.10.22.A / 82.11.01.B / 82.11.02.A / 82.11.30.B_82.12.03.A / 82.12.09.C_82.12.10.A / 82.12.12.B / 83.01.21.A_83.01.22.A / 83.07.19.B_83.07.24.A / 83.09.28.C_83.10.05.A / 83.10.11.A / 83.10.14.B_83.10.16.A / 83.10.20.B_21.A_22.A / 83.12.19.B_83.12.20.A / 85.06.08.A / 85.07.21.C_85.07.30.A / 85.10.16.B_85.10.17.A / 85.10.17.B_85.10.18.A / 85.10.22.B

...

ūrdhvaṁ gacchanti sattva-sthā, madhye tiṣṭhanti rājasāḥ jaghanya-guṇa-vṛtti-sthā, adho gacchanti tāmasāḥ

["Persons in the mode of goodness ascend (up to Satyaloka), those in the mode of passion remain in the middle (in human society), and abominable fellows of ignorant nature fall down to the lower planes (of hellish suffering)."] [*Bhagavad-gītā*, 14.18]

82.09.04.B_82.09.05.A / 83.04.29.B_83.04.30.A / 83.08.25.B

...

ūrdhva-mūlam adhaḥ-śākham, aśvattham prāhur avyāyam chandāmsi yasya parṇāni, yas taṁ veda sa veda-vit

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

73.06.27.A / 81.02.28.C / 81.03.01.A / 81.03.04.B / 81.11.02.B / 81.11.02.C_81.11.03.A / 81.11.05.B / 85.11.10.A

...

utsāha-mayī, ghana-taralā, viṣaya-saṅgarā, saṅgarā, sādhu-saṅga.

Five stages in the beginning of ones *bhājana-kriyā*.

[From Viśvanātha Cakravartī Ṭhākura's *Mādhurya Kādambinī*, p 15]

82.02.25.C_82.02.26.A

...

*utsāhān niścayād dhairyāt, tat-tat-karma pravartanāt
saṅga-tyāgāt sato vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati*

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [*Upadeśāmṛta*, 3]

81.10.04.B_81.10.05.B / 82.12.26.B / 82.12.26.C_82.12.27.A

...

*utsīdeyur ime lokā, na kuryām karma ced aham / saṅkarasya ca kartā syām, upahanyām imāḥ
prajāḥ*

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

81.09.20.A / 82.02.19.C / 82.10.22.B_82.10.23.A / 83.03.30.A / 83.11.02.A

...

*uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ
[kṣurasya dhārā niśitā duratyayā durgam pathas tat kavayo vadanti]*

["Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death."] [*Kaṭha-Upaniṣad*, 1.3.14]

81.11.18.C_ 81.11.21.A / 81.11.26.B / 83.09.01.C_83.09.07.A / 84.03.01.C / 85.11.24.B

...

*uvāca puratas tasmai, tasya divya sarasvatī
kāma-kṛṣṇāya govinda, he gopī-jana ity api
vallabhāya priyā vahner, mantram te dāsyati priyam*

["Then the Divine Vibration of the Supreme Personality of Godhead, Divyā Sarasvatī, said to Brahmā as he was seeing darkness all around, "O Brahmā, *kṛm kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā*, this mantra will bring about the fulfilment of all your cherished desires."] [*Brahma-saṁhitā*, 24]

82.06.08.B_82.06.10.A

...

*[vāco vegarṁ manasaḥ krodha-vegarṁ, jihvā-vegām udaroprastha-vegām
etān vegān yo viśaheta dhīraḥ, sarvām apīmāṁ pṛthivīm sa śīṣyāt]*

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Upadeśāmṛta*, 1]

80.08.18. A_80.08.19. A / 80.08.18 / 81.03.13.A / 82.12.26.C_82.12.27.A / 83.09.22.C_83.09.23.A /
85.10.05.B_85.10.06.A

...

*[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam] / brahmeti paramātmēti, bhagavān iti
śabdyate*

["Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

81.08.10.A / 81.11.07.A / 82.01.13.C / 82.05.12.B / 82.08.05.A_02_19 / 82.10.27.B /
82.12.14.B_15.A_16.A / 82.12.26.B / 83.08.07.B / 83.10.22.B_83.10.23.A / 83.11.19.B_83.11.22.A /
84.01.30.B_84.01.31.A / 85.10.17.B_85.10.18.A / 85.12.08.B_85.12.09.A

...

vāg-daṇḍo 'tha mano-daṇḍaḥ-stathaiva ca [yasyaite nihitā-buddhau tridaṇḍīti sa ucyate]

["One who accepts the rod of chastisement for the speech, mind, and actions, and who keeps his senses in check with that rod of chastisement is known as a *tridaṇḍī*, or one who has accepted the threefold rod of chastisement and renunciation."] [*Manu-Saṁhitā*, 12.10]

83.12.23.C

...

vaibhava-prakāśa kṛṣṇera – śrī-balarāma, varṇa-mātra-bheda, saba – kṛṣṇera samāna
[vaibhava-prakāśa yaiche devakī-tanuja, dvibhuja-svarūpa kabhu, kabhu haya caturbhuja]

["The first manifestation of the *vaibhava* feature of Śrī Kṛṣṇa is Śrī Balarāma. Balarāma and Kṛṣṇa have different bodily colours, but otherwise Balarāma is equal to Kṛṣṇa in all respects. Another example of *vaibhava-prakāśa* is the son of Devakī. He sometimes has two hands and sometimes four."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.174-5]

85.11.18.B_85.11.20.A

...

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kunḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kunḍa, which is situated at the foot of Govardhana Hill?"] [*Upadeśāmṛta*, 9]

79.00.01.A / 81.08.12.B / 81.08.20.B / 81.08.28.A / 81.09.15_81.09.19.A / 81.09.21.B_81.09.22.A /
 81.10.06.C_81.10.07.A / 81.11.09.C_81.11.10.A / 81.11.12.C_81.11.13.A / 82.02.22.B / 82.02.22.B /
 82.05.03.D / 82.05.06.A / 82.05.13.B / 82.05.13.C_82.05.14.A / 82.07.09.B_82.07.10.A / 82.12.27.B /
 83.01.05.C_83.01.06.A / 83.07.28.B_83.07.30.A / 83.11.04.A_83.11.05.A / 85.05.28.A_85.05.29.A /
 85.11.6.B_85.11.07.A / 85.11.18.B_85.11.20.A / 85.11.24.B

...

vaikuṇṭhā prthivy ādi sakala cinmaya / māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

81.01.11.B / 81.10.30.B / 81.11.09.B / 81.11.26.B / 81.12.12.A / 82.01.09.B / 82.01.31.B / 82.02.18.B /
 82.02.19.D / 82.03.02.C / 82.03.02.C_O / 82.03.05.D / 82.05.05.B / 82.05.13.B / 82.08.22.A /
 82.10.30.B /
 82.11.15.C / 82.12.12.B / 83.01.02.B / 83.02.26_27.A / 83.03.25.C / 83.06.09.B_83.06.10.A / 83.06.10.C
 /
 83.07.08.B / 83.07.30.B / 84.02.19.A / 85.11.04.B / 85.11.30.B

...

*vairāgya-vidyā-nija-bhakti-yoga, śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī, kṛpāmbudhir yas tam ahaṁ prapadye*

["I surrender unto the lotus feet of Śrī Kṛṣṇa Caitanya Mahāprabhu, who is an ocean of mercy. He is the original Personality of Godhead, Kṛṣṇa, and has descended to teach us the real meaning of knowledge, renunciation, and devotion to Him."] [*Caitanya-caritāmṛta, Madhya-līlā*, 6.254]

81.11.10.B

...

*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
[kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi]*

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love."] [*Vilāpa-kuṣumāñjali*, 6] & [*Śrīmad-Bhāgavatam*, 5.18.12, purport]

81.08.10.A / 82.02.27.B_82.02.28.A / 82.04.07.A_82.04.14.A / 82.06.14.A / 82.07.07.B /
83.04.16.C_83.04.17.A / 83.07.30.B / 83.11.04.B

...

vaiṣṇavānāṁ yathā śambhuḥ - [*Śrīmad-Bhāgavatam*, 12.13.16] & [*Brahma-saṁhitā* 45, purport]

Śiva, the greatest devotee. A relative term, to attract the demonic spirit we say that Śiva is a great Vaiṣṇava. That is when he has become Śiva, a devotee, and that first stage it is mentioned *vaiṣṇavānāṁ yathā śambhuḥ*, to create, to encourage the fallen soul that have got some affinity towards Śiva. What's the reason behind calling Lord Śiva the greatest Vaiṣṇava?

73.06.27.A / 80.08.19.B / 80.10.22.A / 81.03.12.B / 81.11.11.A / 81.12.21.A / 82.01.05.B_82.01.07.A /
82.01.18.B / 82.01.25.B / 82.04.07.A_82.04.14.A / 82.04.14.B / 82.07.02.A / 82.10.25.A / 83.01.26.B

...

[vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya]

[Even a very learned and intelligent scholar depending on direct perception of knowledge cannot understand the activities of a Vaiṣṇava.]

[From the purports of *Caitanya-caritāmṛta, Ādi-līlā*, 15.22 & 17.249] & [*Madhya-līlā*, 7.66 & 19.155] & [*Antya-līlā*, 16.7]

83.11.14.C

...

*[vaiṣṇavera nindā karibeka yāra gaṇa, tāra rakṣā sāmārthya nāhika kona jana
śūlapāṇi-sama yadi vaiṣṇavere ninde, tathāpiha nāśa yāya — kahe śāstra-vṛnde
ihā nā māniyā ye sujana nindā kare, janme janme se pāpiṣṭha daiva-doṣe mare]*

[One who blasphemes a Vaiṣṇava cannot be protected by anyone. Even if a person is as strong as Lord Śiva, if he blasphemes a Vaiṣṇava, he is sure to be destroyed. This is the verdict of all *śāstras*. If one does not care for the verdict of the *śāstras* and dares blaspheme a Vaiṣṇava, he suffers life after life because of this.]

[*Śrīmad-Bhāgavatam*, 5.10.25, purport]

83.03.29.B_83.03.30.A

...

vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā, tāhā nā bhajile labhibe gaurava.

All the glory must come to the feet of my Gurudeva. If you slip from that plane you will have to meet a dangerous zone. Risking all his prospects he comes out to defend the Guru, Vaiṣṇava, and others, when necessary. [From *Vaiṣṇava ke? Who is a Vaiṣṇava?*] [*Gauḍīya Kaṇṭhahāra*, 3.24]
[Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 236]

80.08.19.C / 81.08.28.C / 82.01.26.A

...

vajrād api kaṭhorāṇi, mṛdūni kusumād api / lokottarāṇām cetāṁsi, ko nu vijñātum īśvaraḥ

["The hearts of those above common behaviour are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 7.73]

81.09.11.C_81.09.12.A

...

*vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'
yāhān nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi'*

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."] ["Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the river Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 17.55-56]

80.07.11.A / 81.09.05.C / 81.09.29.B_81.10.02.A / 81.10.10.A / 82.03.02.B / 82.04.29.B_82.04.30.A /
82.05.09.B / 82.10.25.A / 82.11.17.C_82.11.18.A / 83.01.22.C_83.01.25.A / 83.01.22.C_83.01.25.A /

83.05.11.A_83.05.12.A / 84.02.23.B_84.02.26.A / 84.03.01.C / 85.11.10.B

...

vanam tu sāttviko vāso, grāmo rājasa ucyate / tāmasaṁ dyūta-sadanaṁ, man-niketaṁ tu nirguṇam

[“Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I (the Supreme Lord) reside is transcendental.”] [*Śrīmad-Bhāgavatam*, 11.25.25]

73.03.00.A

...

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca / patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

[*Śrī Vaiṣṇava Praṇāma*] [*Songs Of The Vaiṣṇava Ācāryas*, pages 7-8]

81.09.06.A / 82.04.18.C / 82.07.07.B / 82.10.29.C_82.10.30.A / 82.11.08.C_82.11.09.A / 82.11.09.B / 82.11.18.C_82.11.19.A / 82.11.19.B / 82.11.24.B_82.11.25.A / 83.01.05.C_83.01.06.A / 83.01.14.B_83.01.15.A / 83.10.29.C / 83.10.30.A / 83.11.01.C_83.10.30 / 83.11.04.A_83.11.05.A / 83.11.13.B_83.11.14.A / 83.11.14.B / 83.11.19.B_83.11.22.A / 83.12.23.B / 84.02.07.B_84.02.09.A / 84.02.21.B / 85.11.07.C / 85.12.07.B_C / 85.12.08.B_85.12.09.A / 85.12.10.B_85.12.11.A / 86.02.19.A / 86.10.24.B_86.10.5.A

...

*vañcito 'smi vañcito 'smi, vañcito 'smi na saṁśayaḥ
viśvaṁ gaura-rase magnaṁ, sparśo 'pi mama nābhavat*

[Śrīla Prabodhānanda Sarasvatī says: "Deceived, deceived, no doubt, deceived I am! The whole universe became flooded with love of Śrī Gaurāṅga, but alas, my fate was not to get even the slightest touch of it."]

[*Caitanya-candrāmṛta*, 46]

81.08.20.C / 82.02.03.A

...

*vande bhaktivinodaṁ śrī-gaura-śakti-svarūpakam
[bhakti-śāstrajña-samrājaṁ rādhā-rasa-sudhā-nidhim]*

[“I bow to Śrī Ṭhākura Bhaktivinoda, Mahāprabhu’s love divine personified. He’s the king of all knowers of the purpose of the Scriptures, and he is the ocean of Śrī Rādhā’s devotion.”]

[SCSM *Kīrtan Guide*, 4th Edition, page iii]

83.09.22.B

...

vande guroḥ śrī-caraṇāravindam [from *Śrī Śrī Gurv-aṣṭakam*] 81.03.05.C

...

*vande gurūn īśa-bhaktān, īśam īśāvatārakān / tat-prakāśāṁś ca tac-chaktiḥ,
kṛṣṇa-caitanya-saṁjñakam*

["I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who appears in six features as: the instructing and initiating Gurus; the Lord's devotees beginning with Śrīvāsa Ṭhākura; His Avatāras such as Advaita Ācārya; His *prakāśa*, or full expansion (Nityanānda Prabhu); and His *śakti*, or divine energy (Gadādhara Paṇḍita)."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.1]

82.02.23.C / 82.02.24.A

...

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
[śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca]*

["I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā."] [*Maṅgalācaraṇa*] [*Songs Of The Vaiṣṇava Ācāryas*, p 3]

78.03. _ . A [GBC] / 81.02.22.A / 81.02.26.B / 82.02.23.C / 85.10.31.A

...

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [*Ṣaḍ-gosvāmī-aṣṭakam*]
[Śrīla Śrīnivāsa Ācārya, *Caitanya-caritāmṛta, Madhya-līlā*, 1.33, purport]

80.07.11.A / 82.04.18.C

...

*[vande śrī-guru-gaurāṅgau, rādhā-govinda-sundarau] / sa-guṇau gīyate cātha,
gītā-gūḍhārtha-gauravam*

[Bowling down to the holy feet of Śrī Guru, Śrī Gaurāṅga, and Śrī Śrī Rādhā Govindasundara, all accompanied by Their associates, I shall sing the great glory of the hidden treasure of *Śrīmad Bhagavad-gītā*.] [*Bhagavad-gītā, Hidden Treasure of the Sweet Absolute*, Introduction, p xxxvii]

85.05.28.A_85.05.29.A

...

*vande śrī-kṛṣṇa-caitanya-, nityānandau sahoditau / gauḍodaye puṣpavantau, citrau śan-dau
tamo-nudau*

[“I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.2]

82.04.18.B / 82.04.18.C

...

vande tam śubhadam mad-eka śaraṇam nyāsīśvaram śrīdharam

[The last line of Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja's *praṇāma mantra*]

[Composed by Śrī G.S. Vidyāraṇjan, later known as Śrīla B.S. Govinda Mahārāja]

*[devam divya-tanum suchanda-vadanam-bālārka-celāṣcitam
sāndrānanda-puram sad-eka-varaṇam vairāgya-vidyāmbudhim
śrī-siddhānta-nidhim subhakti-lasitam sārāsvatānām varam
vande tam śubhadam mad-eka-śaraṇam, nyāsīśvaram śrīdharam]*

[I offer my respectful obeisances unto His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja, whose countenance is especially beautiful and kind. He is able to present the highest ontological truths in the most pleasing and poetic style. His transcendental body is decorated with fine garments coloured like the newly risen sun. He is the spiritual storehouse of concentrated bliss, and the single fit choice of the honest devotees. His renunciation and knowledge are comparable to a vast ocean, and he is the unlimited reservoir and preserver of all the illustrious conclusions of pure devotional service. Sporting in pure devotional service, radiant in the mellows of conjugal love, he is the most distinguished of all learned devotees. He awards the highest auspiciousness, he is my only shelter, and the greatest general among those of the renounced order of life.] [*Śrī Kīrtana Mañjuṣā*, p 7] & [*Kīrtana Guide*, 4th Edition, p ii]

82.04.18.C

...

*[varīyān eṣa te praśnaḥ,] kṛto loka-hitam nṛpa / ātmavit-sammataḥ puṁsām, śrotavyādiṣu yaḥ
paraḥ*

[Śrī Śukadeva Goswāmī said: “My dear King, your question is glorious because it is very beneficial for all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists.”] [*Śrīmad-Bhāgavatam*, 2.1.1]

81.03.02.C_81.03.03.A / 81.08.21.A / 82.11.19.D_82.11.20.A / 83.11.24.B_83.11.26.A

...

varṇāśramācāravatā puruṣeṇa paraḥ pumān / viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

["The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of *varṇa* and *āśrama*."] [*Viṣṇu-Purāṇa*, 3.8.9] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.58] & [*Gauḍīya-Kanthahara*, 14.2]

81.10.01.B / 82.02.19.A / 82.02.24.A / 83.07.08.A / 83.07.30.C_83.08.01.A

...

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ / janayaty āśu vairāgyam jñānaṁ ca yad ahaitukam

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."] [*Śrīmad-Bhāgavatam*, 1.2.7]

81.03.06.B / 81.03.12.B / 82.06.14.A / 83.07.18.C / 84.02.05.B / 84.02.05.D [same as 84.02.05.B] / 85.10.06.B_85.10.07.A

...

vātāhata-naur ivāspadam. Nārada Goswāmī's *upadeśa*. The wind hunted boat, sometimes driven this side, that side, that side. Uncertain position, wherever the wind blows the boat is carried by that.

82.02.23.B

...

*vātsalyam yac ca pitro jagati bahumataṁ kaitavam kevalam tat
dāmpatyam dasyutaiva svajana-gaṇa-kṛtā bandhutā vañcaneti
vaikuṇṭha-sneha-mūrtteḥ pada-nakha-kiraṇair yasya sandarśito 'smi
yatrāsau tatra śighram kṛpaṇa-nayana he niyatāṁ kiṅkaro 'yam*

["Parental affection, so highly esteemed in the world, is a colossal hoax (as an obstacle to *Hari-bhakti*); socially recognized pure matrimonial love is nothing but dacoitry (in that it plunders away both the husband's and the wife's eagerness for the chance to acquire the treasure of love unadulterated by the superficiality of familial prejudice); and common friendship is merely deception: I have gleaned these thoughts from the rays of light that emanate from the toenails of the holy feet of that great personality, the embodiment of supramundane affection. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there."] [*Śrī Śrī Dayita Dāsa Daśakam*, 3] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 203]

82.05.06.B

...

vayaṁ tu na vitṛpyāma, uttama-śloka-vikrame / [yac-chṛṇvatāṁ rasa-jñānāṁ, svādu svādu pade pade]

["We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment."] [*Śrīmad-Bhāgavatam*, 1.1.19]

81.09.25.A

...

vedaiś ca sarvair aham eva vedyo [*Bhagavad-gītā*, 15.15]

"The attempt of every Revealed Scripture is to show Me as the Highest Centre - I am the Absolute."

80.08.19.B / 81.08.19.B

...

vedaiś ca sarvair aham eva vedyaḥ [*Bhagavad-gītā*, 15.15]

śrutibhir vimṛgyām [*Śrīmad-Bhāgavatam*, 10.47.61]

That is the leading instruction which will guide us everywhere, whenever we shall read anything, our seeking tendency characteristic must be of such order to have its fulfilment.

82.01.03.A / 82.02.22.C

...

[veda nā māniyā bauddha haya' ta nāstika / vedāśraya nāstikya-vāda bauddhake adhika]

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvādā* philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 6.168]

81.03.02.B / 81.09.20.B / 82.01.25.A / 82.02.20.C / 82.03.05.A / 82.11.09.B / 82.11.15.B / 83.06.05.B / 84.01.15.B_84.01.18.A / 84.02.05.A / 84.02.05.C [same as 84.02.05.A]

...

veda-niṣṭha-madhye ardheka veda 'mukhi' māne, / veda-niṣiddha pāpa kare, dharma nāhi gaṇe

["Among human beings, those who are followers of the Vedic principles are considered civilised. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.146]

82.12.31.B

...

vede pasyanti panditah. Our vision and destination will be through *Veda*, revealed truth.

81.08.31.C / 82.02.24.A / 82.09.05.B _Sept 5 B

...

vedyaṁ vāstavam atra vastu śivadaṁ [*Śrīmad-Bhāgavatam*, 1.1.2]

Vāstava-vastu, reality, truth; the truth is personal. Truth is autocrat. Truth is absolute good. These things to be added to understand the real nature of truth. Vyāsadeva is addressing us to join with him in his cultivation about *vāstava-vastu*, the absolute substance.

81.08.31.C / 82.02.19.D

...

veni vidi vici ["I came, I saw, I conquered" - Julius Caesar]

Śrīla Prabhupāda came, saw, conquered America, and then rest of the world.

81.03.06.A / 82.02.01.B

...

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

[Bhaktivinoda Ṭhākura writes, "Sometimes in a mood we are searching, searching. Sudden flash came and saw: when I go to particularise, vanished."] [*Gītāvalī*, 8a]

[Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 552]

82.01.29.B / 82.07.08.A / 82.10.21.B_82.10.22.A / 82.11.07.D_82.11.08.A / 83.02.27.B / 83.09.01.B /
83.09.28.C_83.10.05.A / 83.10.20.B_21.A_22.A / 83.10.29.B / 83.11.04.A_83.11.05.A /
83.11.05.B_83.11.06.A / 83.11.12.B / 84.02.19.B_84.02.21.A / 85.09.30.B_85.10.02.A

...

vicārite āobi, guṇa nāhi pāobi, kṛpā kara choḍata vicāra

[*The Songs of Bhaktivinoda Ṭhākura, Śaraṇāgati, Dainya*, 5.5, p 8]

"If you come to calculate I have nothing, no qualification, so don't go that side, where, according to merit the reward is given. Don't go that side, avoid, and come to this side to try your fortune."

82.01.29.C_82.01.30.A / 83.08.09.D_83.08.10.A

...

vidhi-hīnam asṛṣṭānnaṁ, mantra-hīnam adakṣiṇaṁ / śraddhā-virahitaṁ yajñaṁ, tāmasaṁ paricakṣate

["And that sacrifice which ignores the injunctions of the scriptures, which is performed without the distribution of gifts such as foodstuffs, without uttering the appropriate mantras, without

presentations to the Guru, and without faith, is known as sacrifice in ignorance.”] [*Bhagavad-gītā*, 17.13]

83.04.29.B_83.04.30.A

...

vidhi-marga-rata-jane, swadhinata-ratna-dane, raga-marge korana pravesa
[*raga-basavarti ho'ye, parakiya-bhavasroye, labhe jiba krsna-premavesa*]

["Kṛṣṇa bestows the jewel of independence unto those persons who are attached to the path of rules and regulations, thus allowing them entrance into the path of spontaneous loving service. Becoming influenced by such spontaneity, remaining under the shelter of the mellows of un-wedded love, the soul finally attains all the symptoms of ecstatic love for Kṛṣṇa."] [Bhaktivinoda Ṭhākura]

82.10.21.B_82.10.22.A

...

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ / hṛdayenābhyanuñjāto, yo dharmas taṁ nibhodhata

["We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere. (*mayi dṛṣṭe 'khlātmani, Śrīmad-Bhāgavatam*, 11.20.30)] [*Manu-saṁhitā*, 2.1]

81.11.24.A / 82.06.15_82.06.17.A / 82.11.14.A / 82.12.23.C_82.12.25.A / 82.12.26.B /
83.01.21.A_83.01.22.A / 83.07.08.A / 83.11.19.B_83.11.22.A / 83.12.09.B_83.12.14.A / 85.11.04.B /
85.11.04.B_05.A_06.B / 85.12.27.B / 86.07.28.B

...

vidyā-kule ki koribe tār. sei paśu boro durācār. Pleaded for Nityānanda Prabhu.
[*Manah-śikṣā* 2] & [*Songs of the Vaiṣṇava Ācāryas*, p 83] 83.10.27.B

...

vidyām cāvidyām ca yas, tad vedobhayaṁ saha / avidyayā mṛtyuṁ tīrtvā, vidyayāmṛtam aśnute

["Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death, and enjoy the full blessings of immortality."]

[*Śrī Īśopaniṣad*, 11]

84.01.23.B_84.01.25.A

...

*[vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39] & [*Caitanya-caritāmṛta*, *Antya-līlā*, 5.48]

81.08.14.A / 81.11.07.B_81.11.09.A / 81.11.11.B / 82.01.24.B / 82.01.28.B / 82.02.24.B /
82.05.12.C_82.05.13.A / 82.11.13.C / 82.12.11.B / 82.12.25.C_82.12.26.A / 82.12.28.C / 83.04.25.A /
83.05.11.A_83.05.12.A / 83.07.25.C / 83.08.25.B / 83.11.11.B / 85.08.07.A

...

*vipadaḥ santu tāḥ śāśvat, tatra tatra jagad-guro / [bhavato darśanam yat syād, apunar
bhava-darśanam]*

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."] [*Śrīmad-Bhāgavatam*, 1.8.25]

81.08.21.A / 81.10.02.C / 81.11.11.B / 81.12.09.B / 81.12.22.C_81.12.23.A / 82.02.21.A /
82.03.02.E_82.03.03.A / 82.03.08.A / 82.03.08.B / 82.10.29.C_82.10.30.A / 83.07.18.C / 83.10.29.B /
84.03.26.B / 85.05.01.A

...

*viprād-dvi-ṣaḍ guṇa yutād aravindanābha-, pādāravinda-vimukhāt śvapacam variṣṭham
manye [tad-arпита-mano-vacane-hitārtha-, prāṇam punāti sa kulaṁ na tu bhūrimāṇaḥ]*

["If a *brāhmaṇa* has all twelve *brahminical* qualifications, but is not a devotee, and is averse to the lotus feet of the Lord, he is certainly lower than a dog eater who is a devotee but who has dedicated everything - mind, words, activities, life, and wealth - to the Supreme Lord Kṛṣṇa. Such a devotee is superior to a *brāhmaṇa* because a devotee can purify his entire family, whereas the *brāhmaṇa* who is not a devotee is bound to be illusioned by the false prestige of his position and thus cannot purify even himself."] [*Śrīmad-Bhāgavatam*, 7.9.10]

81.12.14.B

...

['vipra-grhe' sthūla-bhikṣā, kāhān mādhu-karī] / śuṣka ruṭi-cānā civāya [bhoga parihari']

["Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of *brāhmaṇas*. Giving up all kinds of material enjoyment, they take only some dry bread and fried chickpeas."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.128]

82.01.03.A

...

*vipulī-kṛta-vaibhava-gaura-bhuvan̄, bhuvaneṣu vikīrtita gaura-dayam
dayanīya-[gaṇārpita-gaura-padam̄, praṇamāmi sadā prabhupāda-padam]*

[O Śrīla Prabhupāda, you have widely spread the glories of Śrī Gaurāṅga's holy abode, Śrī Māyāpura 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 Saraswatī Ṭhākura Prabhupāda.]
[Śrī Śrī Prabhupāda-padma-stavakaḥ, 5]

81.08.10.B

...

*viracaya mayi danḍam̄ dīnabandho dayāṁ vā, gatiṛ iha na bhavattaḥ kācid anyā mamāsti
[nipatatu śata-koṭīṛ nirbharam̄ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

[Śrī-Rūpapādānām̄] [Śrī Śrī Prapanna-jīvanāmṛtam, 7.21, p 118]

81.01.11.B / 81.10.04.B_81.10.05.B / 81.11.13.B / 82.01.02.B / 82.01.28.B / 82.04.14.D_82.04.16.A /
82.04.28.B / 82.08.22.A / 82.10.22.B_82.10.23.A / 82.11.07.D_82.11.08.A / 82.11.14.A / 83.02.11.A /
83.11.01.B / 83.11.14.A_83.11.15.A / 85.10.03.B_85.10.04.A

...

*[viraha-vyādhi-santapta-, bhakta-citta-mahauṣadham
yuktāyuktaṁ parityajya, bhaktārthākhila-ceṣṭitam]
[Śrī Śrī Prapanna-jīvanāmṛtam, 1.20]*

...

*[ātma-pradāna-paryyanta-, pratijñāntaḥ-pratiśrutam
bhakta-premaika-vaśya-sva-, svarūpollāsa-ghoṣitam]
[Śrī Śrī Prapanna-jīvanāmṛtam, 1.21]*

81.08.28.B

...

'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya / tabe yāya tad upari 'goloka-vṛndāvana'

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.153-4]

81.03.10.A / 81.11.26.C_81.11.28A / 82.10.30.B / 84.02.19.A

...

viramita nija dharma dhyāna puṇyadhi yatna [*Bṛhad-Bhāgavatāmṛta*, 1.1.9]

81.09.29.B_81.10.02.A

...

viśaya, saṁśaya, purva-pakṣa, mīmāṃsā, siddhānta and *saṁgatiḥ*.

[the thesis, the antithesis, cross-examination, synthesis, conclusion and verification from different sources].

By these six processes anything can be inquired and known.

82.11.18.B

...

[viśayā vinivartante, nirāhārasya dehinaḥ / rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

73.06.27.A / 81.03.07.C_81.03.08.A / 81.08.13.A / 81.09.20.A / 82.01.11.A / 82.01.12.C_82.01.16.A / 82.03.03.B / 82.05.04.A / 82.07.03.B / 82.11.16.B_82.11.17.A / 83.05.04.A / 83.08.09.D_83.08.10.A / 84.01.15.B_84.01.18.A

...

"viśayāṁ anna khāle malina haya mana [malina mana haile nahe kṛṣṇera smaraṇa]

["When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 6.278]

82.01.30.B / 82.10.29.B

...

viṣṇu bhaktasya katyate. The *māyāvādī*, Madhusūdana Sarasvatī says, "They're always in consciousness of Viṣṇu." 85.11.17.B

...

[*viṣṇu-śaktiḥ parā proktā kṣetrajñākyā tathā-parā / avidyā karma-samjñānyā tṛtīyā śaktir-īṣyate*]

["Viṣṇu *śakti*, the energy of Kṛṣṇa, is threefold: *parā-śakti*, or the Lord's superior, spiritual energy; *kṣetrajñā-śakti*, or the marginal living beings; and *avidyā-śakti*, or the illusory energy, which is characterised by *karma*, the world of action and reaction. In other words, the potency of Lord Viṣṇu is summarised in three categories - namely, the spiritual potency, the living entities, and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities."]

[*Viṣṇu-Purāṇa*, 6.7.61] & [*Gauḍīya-Kaṇṭhahāra*, 8.20] & [*Śrīmad-Bhāgavatam*, 11.11.4, purport]

82.03.13.B_82.03.16.A / 82.09.06.B

...

viśvaṁ pūrṇa sukhāyate. Everything is meant for Kṛṣṇa and I am also meant for Kṛṣṇa's service. I don't want to exhort my selfish ideas from anything from the environment.

[*Caitanya-candrāmṛta*, 5] & [*Caitanya-caritāmṛta, Madhya-līlā*, 10.177, purport]

[Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books , 213]

81.03.04.B / 81.10.05.D_81.10.06.A / 82.05.15.A

...

*viśvanātha-bhakta-sātha, baladeva jagannātha, tāra priya śrī-bhaktivinoda
mahā-bhāgavata-bara, śrī-gaurakīśora-bara, hari-bhajanete jā 'ra moda*

["Viśvanātha Cakravartī Ṭhākura was the *śikṣā-guru* [instructing spiritual master] of Baladeva Vidyābhuṣaṇa, to whom he taught the precepts of *Śrīmad-Bhāgavatam*. Jagannātha Dāsa Bābājī was a very prominent Ācārya after Śrī Baladeva Vidyābhuṣaṇa and was the beloved *śikṣā-guru* of Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent *mahā-bhāgavata* Śrī Gaurakīśora Dāsa Bābājī, whose sole joy was found in Hari *bhajana*."]

[The eighth of nine verses describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. - *Songs of the Vaiṣṇava Ācāryas*, pages 90-3]

83.06.05.C

...

[*viśve śmin kiraṇair yathā hima-karaḥ sañjīvayann oṣadhīr
nakṣatrāṇi ca rañjayan nija-sudhām vistārayan rājate
sac-chāstrāṇi ca toṣayan budha-gaṇaṁ sammodayaṁs te tathā
nūnaṁ bhūmi-tale śubhodaya iti hlādo bahuḥ sātvatām*]

[When he appears within the dark evening sky, the full moon gives life to all the medicinal herbs within the universe by his cooling rays. He also helps the stars to twinkle, and their nectarean pleasure increases as they illuminate the world. O Bhaktivinoda Ṭhākura, you have appeared like

the moon to enliven the meaning of the scriptures, which act like medicine to soothe the diseased souls of this world. Your advent gives pleasure to the saints, who, like stars helped by the moon, can illuminate others simply by reflecting your light.]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 5]

83.09.20.B

...

(1)

*vraje prasiddham nava-nīta-cauram, gopāṅganānām ca dukūla-cauram
aneka-jamājjīta-pāpa-cauram, caurāgraganyam puruṣam namāmi*

["Who is famous throughout Vraja as the Butter Thief. Who steals the clothes of the cowherd girls. Who steals the sins that a devotee accrues over many lifetimes. I bow down to that Lord, the Foremost of Thieves."]

(2)

*śrī-rādhikāya hṛdayasya cauram, navāmbuda-śyāmala-kānti-cauram
padāśritānām ca samasta-cauram, caurāgraganyam puruṣam namāmi*

["Who steals the heart of Śrī Rādhikā. Who steals the lustre of a freshly blossomed dark blue lotus. Who steals everything from those sheltered under His feet. I bow down to that Lord, the Foremost of Thieves."]

(3)

*akiñcanī-kṛtya padāśritam yaḥ, karoti bhikṣum pathi geḥa-hīnam
kenāpy aho! bhīṣaṇa-caura īdṛg, dṛṣṭaḥ śruto vā na jagat-traye 'pi*

["Who turns His surrendered devotees into penniless paupers. Who turns wanderers into homeless beggars. Aho! Such a fearsome thief as this has never been seen or heard about in all the three worlds!"]

(4)

*yadya nāmāpi haraty aśeṣam, giri prasārān api pāpa-rāsīn
āścarya-rūpo nanu caura īdṛg, dṛṣṭaḥ śruto vā na mayā kadāpi*

["Whose Name instantly takes away limitless sins, even if they are as expansive as a mountain range. Such an astonishingly wonderful Thief as this, I have never seen or heard about anywhere!"]

(5)

*dhanam ca mānam ca tathendriyāṇi, prāṇāś ca hṛtvā mama sarvam eva
palāyase kutra dhṛto 'dya caura, tvam bhakti-dāmnāsi mayā niruddhaḥ*

["Oh Thief! You have stolen my wealth, my honour, my senses, my life-breath - my everything! Now to where can You run? I have caught You with the rope of my devotion!"]

(6)

*chinatsi ghoram̐ yama-pāśa-bandham̐, bhinatsi bhīmam̐ bhava-pāśa-bandham̐
chinatsi sarvasya samasta-bandham̐, naivātmano bhakta-kṛtam̐ tu bandham̐*

["You easily cut the terrible noose of Yamarāja, Lord of death. You easily sever the dreadful noose of the material world. You easily slash the material bondage of everyone. But You are unable to cut the knot fastened by Your own loving *bhaktas*!"]

(7)

*man-mānase tāmāsa-rāśi-ghore, kārā-gr̥he duḥkha-maye nibaddhaḥ
labhasva he caura! hare! cirāya, sva-caurya-doṣocitam̐ eva daṇḍam̐*

["Oh Thief! Oh Hare! I am imprisoned, within the totally miserable jail of my mind, steeped in the darkness of ignorance of You! Please always befittingly punish me for my own crimes of thievery!"]

(8)

*kārā-gr̥he vasa sadā hṛdaye madīye, mad-bhakti-pāśa-dṛḍa-bandhana-niścalaḥ san
tvām̐ kṛṣṇa he! pralaya-kōṭi-śātāntare 'pi, sarvasya caura hṛdayan nahi mocayāmi*

["Oh Kṛṣṇa, Thief of my everything! Please become immobile in the tight noose of my devotion! Always reside in the prison-house of my heart! Even in hundreds and millions of aeons, I will never be released from the prison-house of Your heart!"]

[*Chaurāgraganya-Puruṣaṣṭakam*, Eight Prayers Glorifying the Best of Thieves]

[An ancient prayer by an anonymous Vaiṣṇava]

[From *Radha-Krishna Nectar*, compiled by Dasaratha-suta dasa. pages 206-207]

[Completed November 1992]

82.04.16.D_82.04.18.A / 83.05.29.A / 85.05.01.A

...

vṛndāraṇyam̐ sva-pada-ramaṇam̐ prāviśad gīta-kīrtiḥ.

Wherever He's putting His footsteps, the Earth is feeling the most intense type of ecstasy.

*[barhāpiḍam̐ naṭa-vara-vapuḥ karṇayoḥ karṇikāram̐
bibhrad vāsaḥ kanaka-kapiśam̐ vajrayantīm̐ ca mālām̐
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyam̐ sva-pada-ramaṇam̐ prāviśad gīta-kīrtiḥ]*

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vajrayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parijāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating

from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorhood upon being embraced by the touch of Kṛṣṇa's lotus feet." [Śrīmad-Bhāgavatam, 10.21.5]

82.01.25.B / 82.03.22.B_82.03.25.A / 83.01.26.B / 85.11.15.B_85.11.16.A / 85.12.08.B_85.12.09.A

...

vṛndāvana-dāsa kaila 'caitanya-maṅgala' yānhāra śravaṇe nāśe sarva amaṅgala

["Thākura Vṛndāvana dāsa has composed *Caitanya-maṅgala*. Hearing this book will annihilate all misfortune."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.35]

82.04.18.B

...

vṛndāyai tulasī-devyai priyāyai keśavasya ca / kṛṣṇa-bhakti-prade devi satyavatyai namo namaḥ

["I eternally offer my respects unto Śrī Vṛndādevī, Śrīmatī Tulasī Mahārāṇī, who is the dear-most object of Lord Keśava's affection. I bow down before Satyavati who can bestow pure dedication unto Lord Kṛṣṇa."]

[Śrī Tulasī Praṇāma] [*Songs Of The Vaiṣṇava Ācāryas*, p 110]

82.11.09.B

...

vṛṣabhānūdadhi-nava-śaśī-lekhe, lalitā-sakhi guṇa-ramita-viśākhē

Rūpa Goswāmī is describing, that the family of Vṛṣabhānu is compared to that ocean and from this, moon has sprung up, as Rādhārāṇī. [Śrī Rādhikā-stava, 2, from *Stava-mālā*]

[*Songs Of The Vaiṣṇava Ācāryas*, pages 96-7]

82.08.27.B

...

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

["He is the dearmost intimate follower of the Divine Daughter of Śrī Vṛṣabhānu, and I know myself to be most fortunate by taking the dust of his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet. I perpetually bow to the wonderful effulgence emanating from the toenails of the holy feet of my Divine Master."] [Śrī Śrī *Prabhupāda-padma-stavakaḥ*, 11]

82.05.14.D

...

[vṛṣṇīnām vāsudevo 'smi, pāṇḍavānām dhanañjayaḥ / munīnām apy ahaṁ vyāsaḥ, kavīnām uśanāḥ kaviḥ]

["Of the Yādavas I am Vāsudeva, of the Pāṇḍavas I am Arjuna, of the sages I am Vyāsadeva, and of the scholarly knowers of the scriptures I am Śukrācārya (Uśanā)."] [*Bhagavad-gītā*, 10.37]

82.11.05.C_82.11.06.A

...

vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me / tad ekaṁ vada niścītya, yena śreyo 'ham āpnuyām

["My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me."] [*Bhagavad-gītā*, 3.2]

83.09.14.C_16.A_20.A

...

vyavasāyātmikā buddhir, ekeha kuru-nandana / bahu-śākhā hy anantās ca buddhayo 'vyavasāyinām

["O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and characterised by endless desires because of its absorption in innumerable sense objects."] [*Bhagavad-gītā*, 2.41]

82.11.02.A / 83.09.14.C_16.A_20.A / 84.02.23.B_84.02.26.A

...

yadamiya-mahimā-śrī bhāgavatyaṁ kathāyāṁ, pratipadam anubhūtam apyālabdhā-abhidheya [tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ, madhura-rasadhī-rādhā-pādapadmaṁ prapadye]

["It is She, whose unlimited nectarean glories, qualities, beauty and love for Kṛṣṇa have always been deeply felt and recognised throughout the whole *Bhāgavatam* at every step of its ultimate meaning and purport of all descriptions. Yet, out of feelings of awe and reverence, and to protect Her high honour, Her Name has not even been mentioned by Śrīla Śukadeva Gosvāmī in the *Śrīmad-Bhāgavatam*. She therefore remains mystically unavailable as the most confidential, ultimate objective of life. She is the shelter and promoter of all divine pastimes (līlā) of Kṛṣṇa, Who is the personification of all beauty and bliss (*rasa*). I offer my most regardful obeisances unto the lotus feet of Śrī Rādhikā, who is the unlimited ocean of all conjugal ecstasy or mellows (*mādhurya-rasa*)."] [*Śrī Rādhikā Praṇāma*] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, pages 31-2]

82.05.16.C_82.05.18.A / 82.05.18.F

...

*yad-anucarita-lilā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ
sapadi gr̥ha-kuṭumbaṁ dīnam utsrjya dīnā, bahava iha vihaṅgā bhikṣu-caryāṁ caranti*

["The transcendental *līlā* of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life."] [*Śrīmad-Bhāgavatam*, 10.47.18]

73.06.27.A / 82.02.27.A / 82.03.05.D / 83.11.23.B / 85.11.17.B

...

*yadā paśya paśyate rukma-varṇaṁ, kartāraṁ īśaṁ puruṣaṁ brahma-yonim
tada vidyaṁ punya-pape vidhuya, niraṇjanaḥ paramam samyam upaiti*

["When one realizes the golden form of Lord Gaurāṅga, Who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord."] [*Muṇḍaka Upaniṣad* 3.3] & [*Gauḍīya Kaṇṭhahāra*, 4.2] & [*The Golden Volcano of Divine Love*, p, 4] & [A Collection of Verses Quoted in Śrīla Śrīdhara Mahārāja's books, 568]

81.11.10.B / 85.11.20.B_85.11.21.A

...

*yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam / tad brahma-kṛṣṇayor aikyāt,
kīraṇārkopamā-juṣoḥ*

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.36] [*Bhakti-rasāmṛta-sindhu*, 1.2.278] [*Laghu-Bhāgavatāmṛta*, 1.5.41]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.36] [*Bhakti-rasāmṛta-sindhu*, 1.2.278] [*Laghu-Bhāgavatāmṛta*, 1.5.41]

81.03.04.C_81.03.05.A / 82.04.14.D_82.04.16.A / 82.04.16.B / 82.05.10.B / 82.08.22.B /
82.10.12.B_82.10.17.A / 87.02.21.A

...

yadā sa deva jāgartti, jadedarṁ ceṣṭitaṁ jagat [yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate]

["When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active."] [*Manu-saṁhitā*]

82.07.29.B / 82.07.31.A / 85.11.23.A_85.11.24.A

...

*[yadāsīt tad api nyūnaṁ, tenānyad api sandadhe
tad api dvy-aṅgulaṁ nyūnaṁ, yad yad ādatta bandhanam]*

["This new rope also was short by a measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed; their shortness could not be overcome."] [*Śrīmad-Bhāgavatam*, 10.9.16]

82.03.05.D

...

*yad-avadhi mama cetaḥ kṛṣṇa padāravinde, nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nāri-saṅgame smaryamāne, bhavati mukha-vikaraḥ suṣṭhu niṣṭhivanam ca*

[Yamunācārya said: "Since I have been engaged in the transcendental loving service of Kṛṣṇa, realising ever new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste."]

[*Bhakti-rasāmṛta-sindhu, dakṣiṇa-vibhāga*, 5.39]

81.11.18.C_ 81.11.21.A / 82.04.28.B / 85.07.21.C_85.07.30.A

...

*yadā yadā hi dharmasya, glānir bhavati bhārata / abhyutthānam adharmasya, tadātmānam sṛjāmy
aham
paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām / dharma-saṁsthāpanārthāya, sambhavāmi yuge
yuge*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world.] - [I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion."] [*Bhagavad-gītā*, 4.7-8]

81.03.03.B / 81.08.28.A / 81.09.22.B / 81.12.16.B_81.12.19.A / 82.01.13.B / 82.02.15.B /
82.12.12.C_82.12.14.A / 82.12.23.C_82.12.25.A / 83.01.07.B / 83.11.04.A_83.11.05.A / 84.02.05.B /
84.02.05.D [same as 84.02.05.B] / 84.02.28.B_84.03.01.A / 85.11.20.B_85.11.21.A

...

yadā yasānugṛhṇāti bhagavān-ātma-bhāvitāḥ, sa jahāti matim loke vede ca pariniṣṭhitām

["When the completely opulent Supreme Lord sees the total surrender of a devoted soul, He is pleased to award that soul His own personal service; thus He bestows His causeless mercy upon that soul, and at that time the devotee rises above the ordinary material considerations of the *Vedas*. Thus he shakes off all attachment to the external scriptures of the *Vedas* (such as those

recommending *karma-kaṇḍa*) which are meant for the people in general."] [*Śrīmad-Bhāgavatam*, 4.29.46]

82.11.07.C

...

*yad dhāmnah khalu dhāma caiva nīgame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

["The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled beelike devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayaṁ-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7] [*Śrī Kīrtana Mañjuṣā*, p 53]

81.03.12.B / 81.08.10.B / 82.02.00.B_150.2 / 82.04.07.A_82.04.14.A / 82.10.30.C_82.11.01.A /
83.09.20.B / 87.03.00.A_801

...

*yadī gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhuri praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

[Vāsudeva Datta/Ghosa says,] "If Gaura did not come to walk on this earth then who will inform us, make us know the nature of the highest position of the divine love, and especially about Rādhārāṇī, Whose sacrifice knows no bounds for the service of Kṛṣṇa?" [*Sermons Of The Guardian Of Devotion*, 1, p 109]

81.01.11.B / 81.03.10.B / 81.08.10.B / 81.08.20.C / 81.09.26.A / 81.10.04.B_81.10.05.B / 81.10.08.B /
81.10.08.D / 81.11.01.B / 81.11.07.A / 81.11.09.C_81.11.10.A / 81.12.22.B / 81.12.27.C_81.12.29.A /
82.00.00.A / 82.01.12.C_82.01.16.A / 82.01.24.B / 82.01.31.A / 82.02.03.A / 82.02.17.A / 82.02.22.C /
82.02.28.B / 82.05.14.C / 82.08.29.B / 82.09.03.A_82.09.04.A / 82.10.12.B_82.10.17.A /
82.10.20.B_82.10.21.A / 83.01.11.C_83.01.12.A / 83.05.09.B / 83.06.27_83.07.02.A /
83.08.28.C_83.08.30.A / 83.10.16.B / 85.06.08.A / 85.06.09.A / 85.10.07.A / 85.10.21.B_85.10.22.A /
86.02.19.A / 86.10.27.A_86.11.06.A / 87.02.21.A

...

yadi karibe kṛṣṇa-nāma sādhu-saṅga kara [bhukti-mukti-siddhi-vāñchā dūre parihara]

["If you are going to chant the Holy Name, keep the association of the pure devotee and totally abandon all your desires for enjoyment, liberation, *yogic* perfections or miracles."] [From Jagadānanda's *Prema-vivarta*]

81.03.08.B / 85.05.01.B_85.05.04.A

...

*yadi vaiṣṇava-aparādha uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā
tāte mālī yatna kari' kare āvaraṇa, aparādha-hastīra yaiche nā haya udgama
kintu yadi latāra saṅge uṭhe 'upaśākhā', bhukti-mukti-vāñchā, yata asaṅkhyā tāra lekḥā
'niśiddhācāra', 'kuṭīnāṭī', 'jīva-himsana', 'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa
seka-jala pāñā upaśākhā bāḍi' yāya, stabdha hañā mūla-śākhā bāḍite nā pāya*

["If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.] [The gardener must defend the creeper by fencing it all around so that the powerful elephant of offences may not enter.] [Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.] [Some unnecessary creepers growing with the *bhakti* creeper are creepers of behaviour unacceptable for those trying to attain devotional perfection, diplomatic behaviour, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers.] [If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.156-160*]

82.03.05.C / 83.02.12.A / 83.05.09.C / 83.08.13.A

...

*[yadṛcchayā copapannam, svarga-dvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham īdṛśam]*

["O Pārtha, such a battle, present of its own accord like the open gates of heaven, can be gained only by the most fortunate warriors."] [*Bhagavad-gītā, 2.32*]

81.08.12.C

...

*yaduṁ ca turvasuṁ caiva, devayānī vyajāyata / druhyuṁ cānuṁ ca pūruṁ ca, śarmiṣṭhā
vārṣaparvaṇī*

["Devayānī gave birth to Yadu and Turvasu, and Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru."] [*Śrīmad-Bhāgavatam, 9.18.33*]

81.10.10.B

...

*yadu-pateḥ kva gatā mathurā-purī, raghu-pateḥ kva gatottara-kośalā
iti vicintya kuruṣva manaḥ sthiraṁ, na sad idam jagad ity avadhāraya*

["Where has the Mathurā-purī of Yadupati gone? Where has the Northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.'"]
[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.3, purport]

82.07.05.B_82.07.07.A / 83.01.07.B

...

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ / sa yat pramāṇaṁ kurute, lokas tad anuvartate

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] [*Bhagavad-gītā*, 3.21]

81.08.09.A / 81.09.20.A / 81.12.13.C_81.12.14.A / 82.02.19.C / 82.10.22.B_82.10.23.A /
83.10.20.B_21.A_22.A / 83.11.22.B_83.11.23.A / 84.01.30.B_84.01.31.A

...

*[yadyapi āmāra guru - caitanyera dāsa, tathāpi jāniye āmi tānhāra prakāśa.]
[guru-kṛṣṇa-rūpa hana śāstrera pramāṇe, guru-rūpe kṛṣṇa kṛpā kareṇa bhakta-gaṇe.]
[ācāryaṁ mām vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo
guruḥ.]
[śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, [antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]*

["Although I know my Guru is a servitor of Śrī Caitanya, I know him also as a full manifestation (*prakāśa*) of the Lord."] ["According to the deliberate opinion and evidence of *śāstra*, the Guru is non-different from Kṛṣṇa, because it is through the Guru that Kṛṣṇa bestows His mercy upon His devotee and delivers them."] ["One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all the demigods."] ["One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.44-7]

81.12.21.A / 82.09.06.B / 82.10.30.B / 85.11.30.B

...

yāhān nadī dekhe tāhān mānaye — 'kālindī' [mahā-premāveśe nāce prabhu paḍe kāndī']

["Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the river Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying."] [*Caitanya-caritāmṛta, Madhya-līlā*, 17.56]

82.11.17.C_82.11.18.A

...

yāhān yāhān prabhura caraṇa paḍaye calite / se mṛttikā laya loka, garta haya pathe

["Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road."] [*Caitanya-caritāmṛta, Madhya-līlā*, 1.165]

83.01.12.D_83.01.14.A

...

yaḥ idaṁ viṣṇuḥ vyāpnotīti. All-pervading spirit, Viṣṇu. 83.07.30.C_83.08.01.A

...

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
[sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate*

["That very personality who stole My heart during My youth is now again My master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the *Vetasī* tree. That is my desire."] [*Kāvya-prakāśa*] [Śrīla Rūpa Gosvāmī's *Padyāvalī*]

& [*Caitanya-caritāmṛta, Antya-līlā*, 1.78]

81.09.05.C / 82.01.07.B_82.01.08.A / 82.01.11.A / 82.02.20.B / 82.04.29.B_82.04.30.A /
82.05.09.C_82.05.10.A / 85.06.09.A / 86.10.23_86.10.24 / 86.10.27.A_86.11.06.A

...

[yaḥ svakāt parato vecha, jāta-nirveda ātmavān] hṛdi kṛtvā harim gehāt, pravrajat sa narottamaḥ

["A *narottama*, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."] [*Śrīmad-Bhāgavatam*, 1.13.27]

82.01.04.B / 82.02.27.A / 82.02.27.B_82.02.28.A / 83.02.13.B

...

ya imam paramam guhyam, mad-bhakteṣv abhidhāsyati

bhaktim mayi parām kṛtvā, mām evaiṣyaty asaṁśayaḥ

["One who recounts the glories of this most hidden of all hidden treasures to My devotees - such a person, attaining supreme devotion for Me, will reach Me without a doubt."] [*Bhagavad-gītā*, 18.68]

81.09.01.B

...

yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate. [*Bhagavad-gītā*, 7.2] 73.03.00.B

...

*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

81.02.28.C / 81.08.10.C / 81.08.26.A / 81.11.21.B_81.11.23.A / 81.11.29.A / 82.02.27.A / 82.02.28.B /
82.04.24.B_82.04.25.A / 82.05.09.C_82.05.10.A / 82.06.05.B_82.06.08.A / 82.09.04.B_82.09.05.A /
82.11.03.B / 82.12.09.B / 82.12.10.B_82.12.11.A / 82.12.16.C_82.12.17.A / 83.03.25.D /
83.06.24.B_83.06.27.A / 83.06.27.B / 83.11.19.B_83.11.22.A / 84.03.01.C / 85.08.07.A / 85.09.29.A /
85.11.15.B_85.11.16.A / 85.12.09.B_85.12.10.A / 85.12.17.A / 86.10.20_86.10.22

...

*yajña-śiṣṭāśinaḥ santo, mucyante sarva-kilbiṣaiḥ / [bhuñjate te tv agham pāpā, ye pacanty
ātma-kāraṇāt]*

["Saintly persons who partake of the remnants of sacrifice become liberated from all the sins arising from the five kinds of violence to living beings. But those who cook for their own consumption, those sinners eat only sin."] [*Bhagavad-gītā*, 3.13]

81.10.06.B / 82.05.09.C_82.05.10.A / 82.05.11.B / 83.11.19.B_83.11.22.A / 85.09.29.A

...

yajño vai viṣṇu [Sacrifice is meant exclusively for Viṣṇu, or Kṛṣṇa.] 81.11.21.B_81.11.23.A

...

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ / [mukunda-sevayā yadvat, tathāddhātmā na
śāmyati]*

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogic* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

81.09.10.C_81.09.11.A / 81.11.02.B / 82.04.24.B_82.04.25.A / 82.07.26.A_82.07.27.B /
82.10.08.B_82.10.10.A / 82.11.28.C_82.11.29.A / 83.01.04.B_83.01.05.A

...

*yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam -
sadyas tad ista-ghatanena krtarthayantim-, devim gunaih sulalitam lalitam namami*

["I offer *praṇāmas* unto the supremely charming Śrī Lalitā Devī, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-paksa*). Rādhā obeys Lalitā, who thus fulfils that maiden's desires."] [*Lalitāṣṭakam*, 7]

81.09.05.A / 81.12.27.C_81.12.29.A / 82.05.07.A_82.05.08.A / 82.08.24.A_82.08.27.A

...

*yam labdhvā cāparam lābham, manyate nādhikam tataḥ / yasmin sthito na duḥkhena, guruṇāpi
vicālyate*

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [*Bhagavad-gītā*, 6.22]

81.09.27.B / 81.10.02.C_81.10.03.A / 82.03.01.C / 82.04.23.B_82.04.24.A / 82.04.28.B / 82.12.09.B /
82.12.25.C_82.12.26.A

...

*yam yam vāpi smaran bhāvam, tyajaty ante kalevaram / tam tam evaiti kaunteya, sadā
tad-bhāva-bhāvitaḥ*

["O son of Kuntī, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on that object."] [*Bhagavad-gītā*, 8.6]

81.08.21.B_81.08.22.A / 83.03.25.C

...

yānhāra darśane mukhe āise kṛṣṇa-nāma / tānhāre jāniha tumi 'vaiṣṇava-pradhāna'

[Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the Holy Name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā*, 16.74]

81.03.02.A / 81.10.02.B / 83.02.12.A

...

yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī / yasyām jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

81.08.13.A / 81.11.07.A / 81.11.18.B / 81.12.12.B / 81.12.23.B_81.12.24.A / 82.01.17.B /
82.01.18.C_82.01.19.A / 82.02.21.C_82.02.22.A / 82.02.23.A / 82.03.04.B / 82.03.29.D_82.03.30.A /
82.05.04.A / 82.05.15.A / 82.06.08.B_82.06.10.A / 82.06.19.B / 82.07.27.A / 82.10.30.C_82.11.01.A /
82.11.05.B / 82.11.23.A / 82.11.28.B / 82.12.11.B / 82.12.25.B / 82.12.27.C_82.12.28.A / 83.03.30.A /
83.04.16.B / 83.05.04.A / 83.06.27_83.07.02.A / 83.08.30.B_83.08.31.A / 83.09.01.B /
83.09.01.C_83.09.07.A / 83.10.05.B / 83.10.16.B / 83.10.23.B / 83.10.29.C / 83.11.04.B / 83.12.20.B /
85.06.08.A / 85.10.14.A_85.10.15.A / 85.10.26.B_85.10.27.A / 85.11.6.B_85.11.07.A /
85.11.14.B_85.11.15.A / 85.12.07.D_85.12.08.A / 86.07.17.A_20.A

...

*yan-nāmadheya-śravaṇānukīrtanāt, yat prahvaṇād yat smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate, kutaḥ punas te bhagavan nu darśanāt*

[Devahūti says: "O Lord, if he just hears Your Name, then chants it, offer You obeisances and remembers You, even a person born as a dog-eating outcaste instantly becomes eligible to perform the Soma sacrifice; to say nothing of the purification of those who see You directly."] [*Śrīmad-Bhāgavatam*, 3.33.6]

81.11.26.C_81.11.28A / 84.02.19.A

...

*[yan-nāma-śruti-mātreṇa, pumān bhavati nirmalaḥ] / tasya tirtha-padaḥ kim vā, dāsānām
avaśiṣyate*

["A man becomes purified simply by hearing the Holy Name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?"] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.72]

82.02.19.A

...

yāñ 'ra bhagavattā haite anyera bhagavattā [svayam bhagavān-śabdera tāhātei sattā]

["Only that Lord who is the source of all other Divinities is eligible to be designated as Svayaṁ Bhagavān, or the original primeval Supreme Personality of Godhead."] [*Caitanya-caritāmṛta, Ādi-līlā*, 2.88]

82.10.30.B

...

ya'o bhāgavata paḍa vaiṣṇavera sthane [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

"Read *Bhāgavatam* but from one who knows the real purport of it, a Vaiṣṇava teacher."

81.08.20.A / 81.08.22.C / 83.10.27.C_83.10.28.A

...

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

[Śrī Caitanya Mahāprabhu told His followers: "Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a Spiritual Master and try to liberate everyone in this land."] [Śrī Caitanya Mahāprabhu further advised the *brāhmaṇa* Kūrma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company."] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

78.03_B [GBC] / 80.08.18. A_80.08.19. A / 80.08.18 / 81.02.22.B / 81.02.26.A / 81.03.02.B /
81.03.02.C_81.03.03.A / 81.03.05.C / 81.08.10.A / 81.08.27.A / 81.08.27.B / 81.10.12.B / 81.11.07.A /
81.11.13.C_81.11.14.A / 81.11.21.B_81.11.23.A / 81.11.28.C / 81.12.02.A / 81.12.09.A /
81.12.13.C_81.12.14.A / 81.12.27.B / 81.12.31.B / 82.01.09.C / 82.01.11.A / 82.01.13.A / 82.02.17.A /
82.02.17.B / 82.03.03.B / 82.03.06.A / 82.05.07.A_82.05.08.A / 82.05.15.B / 82.05.16.C_82.05.18.A /
82.05.18.E / 82.11.23.A / 83.02.27.B / 83.05.09.C / 83.08.08.C / 83.11.01.B / 83.11.26.B_83.11.27.A /
84.03.26.B / 85.08.24.B_85.08.25.A / 85.08.25.B_85.08.27.A / 85.10.26.B_85.10.27.A / 85.10.31.A /
85.11.10.B / 85.11.28.A / 85.12.07.B_C / 86.07.28.B / 86.10.20_86.10.22 / 86.10.23_86.10.24 /
87.10.03.A

...

yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."] [*Bhagavad-gītā*, 15.18]

82.01.13.B / 82.01.27.C / 82.02.17.B / 82.02.19.A / 82.02.21.B / 82.04.23.B_82.04.24.A / 82.09.08.A /
82.11.19.C / 83.01.11.B / 83.04.01.B_83.04.02.A / 83.06.21.A / 83.07.08.B / 83.12.04.A_83.12.09.A /
84.02.26.B_84.02.27.A / 84.03.11.A / 85.08.11.B_85.08.12.A / 85.12.10.B_85.12.11.A

...

yasmin tuṣṭe jagat tuṣṭam prīṇite prīṇito jagat

Everything cannot but be satisfied because Kṛṣṇa is satisfied. By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe. "So unconditionally send everything to Me." [*The Search For Śrī Kṛṣṇa*, p 49]

81.03.03.C_81.03.04.A / 81.03.07.C_81.03.08.A / 81.03.12.A / 81.10.12.B / 81.11.05.C_81.11.06.A /
83.02.06.B_83.02.07.A / 83.02.19.B_83.02.20.A / 83.11.24.B_83.11.26.A

...

yasmin vijñāte sarvam evam vijñātam bhavati [yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."] [*Upaniṣads*]

73.03.00.B / 81.03.12.C / 81.09.12.B / 81.09.25.B / 81.09.27.B / 81.10.02.C_81.10.03.A /
81.10.04.B_81.10.05.A / 81.10.12.B / 81.11.05.C_81.11.06.A / 81.11.28.B / 82.02.23.B / 82.03.05.C /
82.04.29.A / 82.05.09.A / 82.05.16.C_82.05.18.A / 82.07.03.B / 82.07.09.B_82.07.10.A /
82.08.24.A_82.08.27.A / 82.09.05.B _Sept 5 B / 82.09.06.B / 82.11.02.A / 82.11.05.B /
82.12.25.C_82.12.26.A / 83.01.05.B / 83.01.11.B / 83.03.25.C / 83.04.25.A / 83.08.08.C /
83.08.28.C_83.08.30.A / 83.10.23.B / 83.10.28.B_83.10.29.A / 83.11.07.C_83.11.08.A /
83.11.24.B_83.11.26.A / 84.02.23.B_84.02.26.A / 85.09.29.A / 85.10.19.B_85.10.20.A / 85.10.27.B /
85.11.30.B_85.12.03.A / 85.12.07.B_C

...

*yasya brahmeti samjñāṁ kvacidapi nīgame yāti cin-mātrasattā-
pyamśo yasyāṁśakaiḥ svairvibhavati vaśayanneva māyāṁ puṁāṁś ca
ekam yasyaiva rūpaṁ vilasati paramvyomni nārāyaṇākhyam
sa śrī kṛṣṇo vidhattāṁ svayamiha bhagavān prema-tat pāda-bhājām*

["Śrī Kṛṣṇa is the Supreme Personality of Godhead. He appears in the spiritual world of Vaikuṇṭha in the form known as Nārāyaṇa. He expands as the Puruṣāvataraṁ who control the material world. He is Himself the supreme spiritual truth designated by the word "Brahman" in the *Vedas* and *Upaniṣads*. May that Lord Kṛṣṇa grant pure love for Him to those engaged in devotional service to His lotus feet."]

[*Tattva-Sandarbhā*, 8]

82.04.07.A_82.04.14.A

...

yasya deve parā bhaktir, yathā deve tathā gurau / tasyaite kathitā hy arthāḥ, prakāśante mahātmanah

["The key to success in spiritual life is unflinching devotion to both the spiritual master and Kṛṣṇa. To those great souls who have full faith in both Kṛṣṇa and the spiritual master, the inner meaning of the scriptures is fully revealed."] [*Śvetāśvatara-Upaniṣad*, 6.23]

83.04.16.C_83.04.17.A / 85.08.25.B_85.08.27.A / 85.11.23.A_85.11.24.A

...

*yasyā kadāpī vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi*

[Prabodhānanda Saraswatī says: "From a reverential distance, with all adoration, I offer my obeisances, unto the daughter of King Vṛṣabhānu, Śrī Rādhikā, who captivated the heart of Kṛṣṇa, the Supreme Lord, Who is rarely attained even by the foremost of *yogīs*. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa and He felt so blessedly fulfilled that He embraced that fragrance to His heart."]

[*Rādhā-rasa-sudhā-nidhi-maṅgalācaraṇa*, 2]

[Collection Of Verses Quoted in Śrīla Śrīdhara Mahārāja's books, 593]

82.01.24.A / 82.01.24.B / 82.05.14.D / 82.08.29.A / 85.12.07.D_85.12.08.A

...

*yasya lal lakṣaṇaṁ proktaṁ, puṁso varṇābhivyañjakam / yad anyatrāpi-dīśyeta tat tenaiva
vinirdīśet*

["If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."]

[*Śrīmad-Bhāgavatam*, 7.11.35]

81.12.14.B

...

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate / hatvāpi sa imāḥ lokān, na hanti na nibadhyate]

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

81.03.08.B / 81.08.10.C / 81.08.12.C / 81.08.12.D_81.08.13 / 81.11.03.B / 82.02.21.A /

82.03.05.E_82.03.07.A / 82.03.11.B_82.03.13.A / 82.05.11.C_05.12.A_05.12.B / 82.05.18.B / 82.05.18.F

/

82.06.30.B / 82.07.03.C / 82.10.22.B_82.10.23.A / 82.11.15.C / 82.11.17.B / 82.12.09.C_82.12.10.A /

82.12.19.C_82.12.22.A / 82.12.28.C / 83.01.05.C_83.01.06.A / 83.09.14.C_16.A_20.A / 83.11.14.C

...

*yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi
dhyaṇan stuvaṁs tasya yaśas tri sandhyaṁ, vande guroḥ śrī-caraṇāravindam*

["By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and

praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.”] [*Śrī Śrī Gurv-aṣṭaka*, 8] [*Songs Of The Vaiṣṇava Ācāryas*, pages 8-9]

81.03.02.B / 81.08.31.B / 81.11.17.A / 81.11.30.B / 83.10.30.C_83.10.31.A / 83.11.08.B_83.11.09.A

...

*yasyāsti bhaktir bhagavaty akiñcana, sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā, manorathenāsati dhāvato bahiḥ*

[“All the demigods and their exalted qualities, such as religious knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic *yoga*, or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in serving the Lord’s external energy. How can there be any good qualities in such a man?”]

[*Śrīmad-Bhāgavatam*, 5.18.12]

81.12.13.A / 82.08.19.B_82.08.05.B

...

*yasyātma-buddhiḥ kuṇape tri-dhātuke, sva-dhīḥ kalatrādiṣu bhauma iḥya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij, janeṣv abhijñeṣu sa eva go-kharaḥ*

[“One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipping, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth — such a person is no better than a cow or an ass.”] [*Śrīmad-Bhāgavatam*, 10.84.13]

82.05.12.C_82.05.13.A / 82.08.31.B / 83.02.11.B / 83.12.09.B_83.12.14.A

...

*yata dekha vaiṣṇavera vyavahāra-duḥkha, niścaya jāniha tāhā paramānanda-sukha
[visaya-madandha saba kicchui na jane, vidya kula, dhana-made vaiṣṇava na cine]*

[When you see a Vaiṣṇava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy. (When ordinary people see that a devotee has no material wealth of his own, that he is not enjoying the mellows of family life and has no important position in society, they think that he is suffering. They do not understand that a devotee takes no pleasure in wealth, women, and prestige, but takes transcendental pleasure in humbly serving the Lord.) Bewildered by sense enjoyment and puffed up with pride in their knowledge, education, birth, wealth, beauty, and so on, the ignorant people in general cannot understand the activities or position of a Vaiṣṇava. (One should not think, however, that because a devotee does not consider these things important that he is therefore

ignorant. A devotee simply cannot be understood in terms of birth, beauty, education or wealth.) A Vaiṣṇava, on the other hand never considers birth, education, and wealth to be important qualifications, but distributes the Lord's mercy to everyone, regardless of their social position.]

[*Caitanya-Bhāgavata, Madhya*, 9.240-241]

[*Śrīmad-Bhāgavatam*, 5.19.5, purport] & [*Gauḍīya Kaṇṭhahāra*, 3.49]

81.12.09.B / 82.01.20.B_82.01.21.A / 82.08.19.B_82.08.05.B

...

*yataḥ pravṛttir bhūtānām, yena sarvvaṁ idaṁ tatam
svakarmmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)"]

[*Bhagavad-gītā*, 18.46]

81.08.27.A / 81.09.25.B / 81.10.01.B / 81.10.10.B / 81.12.12.B / 82.11.14.A / 83.07.08.A / 87.10.03.A

...

yata mata tata patha, "Any opinion of any man has got any value." [Anyone's opinion is as good as another's] This is all on the basis of Śaṅkarācārya, *māyāvāda*.

82.02.18.B / 82.12.31.C_83.01.02.A

...

yata vaiṣṇavagana sei sthāna vṛndāvana [Narottama Dāsa Ṭhākura's *Prema-Bhakti-Candrikā*]

[Advaita Prabhu tells Śrī Caitanya Mahāprabhu: "Wherever You are, there is Vṛndāvana."]

[Narottama Dāsa Ṭhākura says wherever we find a true devotee of Kṛṣṇa, there is Vṛndāvana.]

80.07.11.A

...

*yāta-yāmaṁ gata-rasaṁ, pūti paryuṣitaṁ ca yat / [ucchiṣṭam api cāmedhyaṁ, bhojanaṁ
tāmasa-priyam]*

["Such food is dear to the ignorant: food which is cold, due to being cooked more than three hours before; food which is tasteless, exudes a bad odour, or was cooked the day before; the remnants of others (with the exception of remnants left by one's Guru); and impure foodstuffs (such as meat, wine, and onions)."]

[*Bhagavad-gītā*, 17.10]

83.04.29.B_83.04.30.A

...

*[yathaidhāmsi samiddho 'gnir, bhasmasāt kurute 'rjuna
jñānāgniḥ sarva-karmāṇi, bhasmasāt kurute tathā]*

["As a blazing fire reduces the wood and everything else within it to ashes, O Arjuna, so also does the fire of knowledge burn up all action."] [*Bhagavad-gītā*, 4.37]

82.12.19.B / 83.10.23.B

...

yathā mahānti bhūtāni, bhūteṣūccāveṣv anu / praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."]

[*Śrīmad-Bhāgavatam*, 2.9.35]

80.10.22.A / 81.03.10.B / 82.01.17.C_82.01.18.A / 82.02.17.C / 82.02.20.B / 82.05.12.B / 82.06.10.B /
82.11.05.B / 83.12.15.A_83.12.19.A / 85.05.01.A

...

*yathā nabhasi meghaugho, reṇur vā pāṛthivo 'nile / evaṁ 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. Similarly, they also implant material bodily conceptions on the spiritual self."] [*Śrīmad-Bhāgavatam*, 1.3.31]

82.01.04.B / 83.05.06.A / 83.06.05.C / 85.11.17.D_85.11.18.A / 86.12.20

...

*[yathā prakāśayaty ekaḥ, kṛtsnam lokam imaṁ raviḥ / kṣetram kṣetrī tathā kṛtsnam, prakāśayati
bhārata]*

["O Bhārata, as one sun illuminates the entire universe, so does the knower of the sphere of action, the Supersoul, illuminate the whole universe (and the souls within it); and so does the knower of the sphere of action, the soul, illuminate the entire body."] [*Bhagavad-gītā*, 13.34]

83.11.11.C_83.11.12.A / 84.02.23.B_84.02.26.A

...

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujoपाśākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

81.09.05.A / 81.11.05.C_81.11.06.A / 82.02.15.A / 82.11.02.A / 82.12.10.B_82.12.11.A /
83.01.11.C_83.01.12.A / 83.02.06.B_83.02.07.A / 83.08.08.C / 83.08.28.C_83.08.30.A /
83.11.24.B_83.11.26.A / 85.11.30.B_85.12.03.A / 86.10.20_86.10.22 / 87.02.21.A

...

yathā yathā gaura padāravinde, vindeta bhaktim kṛta punya rāsīḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.""] [*Caitanya-Candrāmṛta*, 88]

81.03.13.A / 81.08.10.C / 81.08.18.C_81.08.19.A / 81.11.11.C_81.11.12.A / 82.01.01.B / 82.01.24.B /
82.05.14.C / 82.05.14.D / 82.07.09.B_82.07.10.A / 82.09.03.A_82.09.04.A / 83.06.21.B_83.06.24.A /
83.10.30.C_83.10.31.A / 84.01.08.B_84.01.13.A / 85.07.21.B / 85.08.11.B_85.08.12.A / 85.11.04.B /
85.11.16.B_85.11.17.A / 85.12.07.D_85.12.08.A / 85.12.09.B_85.12.10.A / 86.10.27.A_86.11.06.A

...

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

81.03.10.A / 81.09.28.B_81.09.29.A / 81.10.01.B / 81.11.29.B / 82.01.20.B_82.01.21.A / 82.01.27.B /
82.02.19.A / 82.02.19.C / 82.03.03.D_82.03.04.A / 82.04.06.C_82.04.14.C / 82.04.24.B_82.04.25.A /
82.09.04.B_82.09.05.A / 82.10.01.B_06.A_08.A / 82.10.22.B_82.10.23.A / 82.10.30.B /
82.10.30.C_82.11.01.A / 82.11.14.A / 83.04.01.A / 83.06.05.C / 83.07.08.A

...

yat karoṣi yad aśnāsi [*Bhagavad-gītā*, 9.27]
sarva-dharmān parityajya [*Bhagavad-gītā*, 18.66]
brahma-bhūtaḥ prasannātmā [*Bhagavad-gītā*, 18.54]
yat karoṣi yad aśnāsi [*Bhagavad-gītā*, 9.27]
jñāne prayāsam udapāsya [*Śrīmad-Bhāgavatam*, 10.14.3]

82.03.03.D_82.03.04.A

...

yato vācho nivarttante, aprāpya manasā saha / [ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti]

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya Upaniṣad*, 11.9.1, p 522]

80.08.18. A_80.08.19. A / 81.08.31.B / 82.02.17.A / 82.04.23.B_82.04.24.A /
82.05.11.C_05.12.A_05.12.B
83.09.14.C_16.A_20.A

...

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti / yat prayanty abhiṣamviśanti, [tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]

[*Taittirīya Upaniṣad*, 3.1] & [*The Search For Śrī Kṛṣṇa*, p 44]

81.08.30.C_81.08.31.A / 81.10.03.B_81.10.04.A / 81.11.26.B / 82.01.17.B / 82.01.17.B / 82.01.25.A /
82.01.25.A / 82.04.07.A_82.04.14.A / 82.04.29.B_82.04.30.A / 82.11.05.B / 83.11.07.C_83.11.08.A /
83.11.19.B_83.11.22.A / 83.11.24.B_83.11.26.A / 84.03.22.B / 85.10.14.A_85.10.15.A /
85.10.19.B_85.10.20.A / 85.11.23.A_85.11.24.A

...

*yat-pāda-pallava-yugam vinidhāya kumbha-, dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihanātum alam asya jagat-trayasya, govindam ādi-puruṣam tam aham bhajāmi*

["For the power to crush the obstacles of the three worlds, He whose Lotus Feet Gaṇeśa perpetually holds upon the pair of nodes of his elephantine head - the Primeval Lord, Govinda, do I worship."]

[Śrī Chaitanya Sāraswat Maṭha's 1992 publication of *Brahma-saṁhitā*, 50]

["I adore the primeval Lord Govinda, whose lotus feet are always held by Gaṇeśa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds."] [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's 3rd edition, 1973]

73.06.27.A / 82.04.14.B

...

yatra yogeśvaraḥ kṛṣṇo, yatra pārtho dhanur-dharaḥ / tatra śrīr vijayo bhūtir, dhruvā nītir matir mama

["Wherever there is the Supreme Lord of all mystic power, Lord Śrī Kṛṣṇa Himself, and wherever there is the conqueror of wealth who carries the bow, Arjuna himself - at that very place the goddess of good fortune, at that very place the goddess of victory, at that very place flourishing prosperity, and at that very place supreme virtue prevails. Certainly that is my firm resolution."] [*Bhagavad-gītā*, 18.78]

85.11.16.B_85.11.17.A

...

*[yatroparamate cittam, niruddham yoga-sevayā
yatra caivātmanātmānam, paśyann ātmani tuṣyati]
[sukham ātyantikam yat tad, buddhi-grāhyam atīndriyam
vetti yatra na caivāyam, sthitaś calati tattvataḥ]
[yam labdhvā cāparam lābham, manyate nādhikam tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate]
[tam vidyād duḥkha-saṁyoga-, viyogam yoga-saṁjñitam
sa niścayena yuktavyo, yogo 'nirniṇṇ-cetasā]*

["The state of perfect *samādhi*, or trance, is that in which the disciplined mind of the *yogī* gains detachment from even the slightest thought of mundane connotation.] [The *yogī* remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal, perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense objects; he never deviates from the intrinsic nature of the soul.] [By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers.] [Therefore, by the very contact of distress, its absence is accomplished. Know certainly that such a state of perfect trance is defined as *yoga*. Such *yoga* should be practised with perseverance and an untiring heart."] [*Bhagavad-gītā*, 6.20-23]

82.12.25.C_82.12.26.A

...

*[yat sāṅkhyaiḥ prāpyate sthānam, tad yogair api gamyate
ekam sāṅkhyam ca yogam ca, yaḥ paśyati sa paśyati]*

["The goal achieved by the renunciation of action is also reached by the performance of selfless action. One who by careful analysis knows both these paths to be one and the same, certainly knows their true meaning."] [*Bhagavad-gītā*, 5.5]

85.10.06.B_85.10.07.A / 85.10.16.B_85.10.17.A

...

yā vānī kaṇṭha-lagnā vilasati satatam kṛṣṇa-caitanya-candre

karṇa-kroḍāj janānām kimu nayana-gatām saiva mūrtim prakāśya
[nīlādriśasya netrārpaṇa-bhavana-gatā netra-tārābhidheyā
yatrāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam]

[Through your voice, the wonderful explanations concerning Śrī Caitanya Mahāprabhu eternally resound with great joy. And how did those topics enter into the ears of the people at large and reveal before their very eyes the beautiful figure of Śrī Caitanyadeva? Once, by His glance, Lord Jagannātha, the universal master of Śrī Nīlācala, arranged for you to appear in the holy place of Jagannātha Purī to spread the glories of Mahāprabhu everywhere. There you remain as the very pupil of His eyes. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [*Śrī-Śrī Dayita-dāsa-daśakam*, 4]

82.01.01.B

...

yayedam dhāryate jagat, in *Bhagavad-gītā*, [7.5]. *Apareyam*, *para* and *apara śakti*, the world is made of, and *para śakti* that is Brahmaloṇa; *jīva* soul.

81.02.28.A

...

[ye caiva sāttvikā bhāvā, rājasās tāmasās ca ye / matta eveti tān viddhi, na tv aham teṣu te mayi]

["Furthermore, you should know that all objects that be of the nature of goodness, passion, and ignorance are born of Me alone. Nevertheless, I am not in them. They, being subordinate to Me, exist in Me."]

[*Bhagavad-gītā*, 7.12]

82.06.19.D_82.06.30.A

...

[ye dārāgāra-putrāpta-prāṇān vittam imam param
hitvā mām śaraṇam yātāḥ, katham tāms tyaktum utsahe]

["Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?"] [*Śrīmad-Bhāgavatam*, 9.4.65]

81.03.10.D / 82.03.05.B / 82.03.22.B_82.03.25.A

...

'ye dīne gṛhe bhajane dekhi, gṛhete goloka bhāya / [caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā
pāya]

["Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the Lotus Feet of the Lord, my happiness knows no bounds."] [*Bhakti-anukūla-mātra Kāryera Svīkāra*, song 4, verse 6]

[*The Songs Of Bhaktivinoda Thākura*, pages 37-8]

82.02.19.E

...

ye kāle vā svapane, dekhinu varṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
[punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭi-kṣaṇa-pala
dīyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[These two ślokaṣ, *ye kāle vā svapane*, and *punaḥ yadi kona kṣaṇa*, were spoken by Śrī Caitanya Mahāprabhu in the company of Svarūpa Dāmodara and Rāmānanda Rāya, while in trance in the mood of Śrīmatī Rādhārāṇī.] [*Jagannātha-vallabha-nāṭaka*, 3.12-3] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.37-38]

81.11.11.A / 82.02.13.B / 82.05.06.A / 82.06.05.A / 82.07.04.B_82.07.05.A / 82.11.07.D_82.11.08.A / 82.11.28.B / 83.03.02_03_04 / 83.09.01.B / 83.11.01.B / 85.05.01.A

...

ye lāgi kahite bhaya, se yadi nā jāne / ihā va-i kibā sukha āche tribhuvane

["For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?"] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.236]

82.10.10.C_82.10.12.A / 85.06.08.A

...

[ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ]
mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ

[Kṛṣṇa says, "Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi Purāṇa*] & [*Laghu-Bhāgavatāmṛta*, 2.6] & [*Mukunda-mālā-stotra*, 25, purport]

81.01.11.B / 81.08.13.A / 81.08.22.C / 81.08.28.C / 81.09.28.B_81.09.29.A / 81.11.11.A / 81.12.30.B /

82.02.15.A / 82.04.28.B / 83.10.29.B / 83.11.01.B / 83.12.27.A_83.12.29.A / 85.11.07.B / 85.11.28.A

...

*yena bhaje tāre bale danta tr̥ṇa dhari, āmāre kinyā laha bala gaura-hari
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya*

["The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."

Imploring in such a way, Śrī Nityānanda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityānanda. They marvelled at how their divine Guru Tattva, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility."]

[Locana dāsa Ṭhākura] & [Collection of verses quoted in Śrīla Śrīdhara Mahārāja's books, 608]

[Śrī Bhakti Rakṣaka Bhajana Madhuri, p 4]

82.04.16.C / 82.05.14.C / 82.12.06.B / 85.07.21.B / 85.11.18.B_85.11.20.A / 85.12.08.B_85.12.09.A

...

yena janma-śataiḥ pūrvam, vāsudevaḥ samārcitaḥ / tan-mukhe hari-nāmāni, sadā tiṣṭhanti bhārata

["O descendent of Bhārata! What was previously obtained by hundreds of lifetimes of worshipping Vāsudeva through *arcana* - Deity worship - can now be attained by vibrating the Holy Name of Śrī Hari; therefore you should always keep the Holy Name upon your tongue."]

[*Hari-bhakti-vilāsa*, 11.237] & [*Gauḍīya Kaṇṭhahāra*, 17.21]

79.00.01.B / 83.02.18.B

...

*[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

81.03.06.A / 81.09.19.B / 81.10.05.C / 81.11.02.B / 81.11.11.B / 81.12.09.A / 81.12.13.C_81.12.14.A /
 81.12.21.A / 82.00.00.A / 82.02.19.A / 82.03.29.C / 82.06.14.A / 82.06.15_82.06.17.A / 82.06.19.C /
 82.06.19.D_82.06.30.A / 82.08.19.B_82.08.05.B / 82.08.29.B / 82.09.08.A / 82.10.12.B_82.10.17.A /
 82.11.02.C_82.11.03.A / 82.11.15.C / 82.11.28.C_82.11.29.A / 82.12.03.B_82.12.04.A /
 83.01.10.B_83.01.11.A / 83.02.13.A / 83.06.05.C / 83.10.22.B_83.10.23.A / 83.11.11.B / 83.11.12.B /
 83.11.19.B_83.11.22.A / 84.03.11.A / 85.08.02.A_85.08.05.A / 85.10.04.B_85.10.05.A / 87.02.20.A

...

ye tīrthe vaiṣṇava nāi, se tīrthete nāhi yāi, ki lābha hāṭiyā dūradeśa?
yathāya vaiṣṇava-gaṇa, sei sthāna vṛndāvana, sei sthāne ānanda aśeṣa

[Bhaktivinoda Ṭhākura said] "Where is Vṛndāvana? A stage of realisation, that is Vṛndāvana, the highest stage of realisation is Vṛndāvana, there. Or this physical Vṛndāvana if we take it and we commit so many offences according to my habit then I shall have to go down mentally."

84.02.19.A

...

ye tu sarvāṇi karmāṇi, mayi sanṇyasya mat-parāḥ / ananyenaiva yogena, mām dhyāyanta upāsate
teṣāṃ ahaṁ samuddhartā, mṛtyu-saṁsāra-sāgarāt / bhavāmi na cirāt pārtha, mayy
āveśita-cetasām

["But those who offer their every action unto Me, take refuge in Me alone, think of Me constantly in pure devotion unadulterated by exploitation or renunciation, and who thus worship and adore Me - O Pārtha, I swiftly deliver those devoted souls from the deathly ocean of material suffering."]
 [Bhagavad-gītā, 12.6-7]

81.08.21.B_81.08.22.A

...

[ye tv akṣaram anirdeśyam, avyaktaṁ paryupāsate
sarvatra-gaṁ acintyaṁ ca, kūṭa-stham acalaṁ dhruvam
sanniyamyendriya-grāmaṁ, sarvatra sama-buddhayaḥ
te prāpnuvanti mām eva, sarva-bhūta-hite ratāḥ]

["However, those who fully control their senses, adopt the vision of equality towards everything, engage in deeds for the welfare of all beings, and engage in the worship of the indefinable, formless, attribute less, never increasing, never decreasing, all-pervading, and eternal impersonal aspect of the Absolute - they can also approach Me. That is, they attain to My personal dazzling Brahman effulgence."]
 [Bhagavad-gītā, 12.3-4]

82.06.15_82.06.17.A

...

*ye tv anevam-vido 'santah stabdhāḥ sad-abhimāninaḥ
paśūn druhyanti viśrabdhāḥ pretya khādanti te ca tān*

["Those wicked persons who do not know the real nature of *dharma*, who are proud and stubborn, who consider themselves righteous and who mercilessly slaughter animals will, in their next life, be eaten by the very beasts they kill."] [*Śrīmad-Bhāgavatam*, 11.5.14]

82.04.23.B_82.04.24.A

...

*ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

["As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the object to be attained by all. Certainly, O Pārtha, all men follow My various paths."]

[*Bhagavad-gītā*, 4.11]

81.03.10.D / 81.09.05.A / 81.10.02.D / 82.01.11.C_82.01.12.A / 82.01.28.B / 82.03.22.B_82.03.25.A /
82.05.16.C_82.05.18.A / 82.05.18.E / 82.10.30.C_82.11.01.A / 82.11.26.B_82.11.27.A / 82.12.06.B /
82.12.31.B / 83.05.11.A_83.05.12.A / 83.07.28.B_83.07.30.A / 83.08.30.B_83.08.31.A / 83.11.15.B /
83.12.23.C / 83.12.29.B_83.12.30.A / 85.11.14.B_85.11.15.A

...

ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra

[Bhaktivinoda Ṭhākura says, "I can claim, because I am the most fallen. I think I realise that I am the most fallen. I have got the greatest claim for Your grace, mercy."] [*Gītāmālā, Yāmuna-bhāvāvali*, 19]

81.02.28.B / 82.01.26.A / 82.04.30.B_82.05.01.A / 82.08.19.B_82.08.05.B / 82.10.25.A / 82.11.27.B /
82.12.28.B / 83.02.27.B / 83.08.28.B / 84.01.08.B_84.01.13.A

...

*yoga-sthaḥ kuru karmāṇi, [saṅgam tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā, samatvaṁ yoga ucyate]*

["O Dhanañjaya (Arjuna), after giving up desire for the fruits of action, situate yourself on the path of devotion (*bhakti-yoga*). Equally disposed to success and failure, carry out the duties prescribed according to your nature. To remain equipoised in either success or failure of the outcome of action is certainly known as *yoga*."] [*Bhagavad-gītā*, 2.48]

82.07.16.B_82.07.18.A

...

*yoginām api sarveṣāṁ, mad-gatenāntarātmanā / śraddhāvān bhajate yo mām, sa me yuktatamo
mataḥ*

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

81.03.06.B / 81.03.10.A / 81.11.02.B / 81.11.29.A / 81.12.31.C_82.01.01.A / 82.01.01.A.rr / 82.01.09.B / 82.01.26.A / 82.04.24.B_82.04.25.A / 82.06.15_82.06.17.A / 82.12.16.C_82.12.17.A / 83.03.02_03_04 / 83.07.28.B_83.07.30.A / 85.09.29.A / 87.02.20.A

...

yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati / tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

81.02.28.C / 81.03.07.A / 81.03.07.B / 82.05.01.B / 82.09.06.A / 82.11.05.B / 82.11.18.B / 82.12.27.B / 83.02.19.B_83.02.20.A / 83.07.28.A / 83.11.14.C / 84.03.23_84.03.26.A / 85.09.30.A / 85.10.14.A_85.10.15.A / 85.11.10.B

...

yo yac chraddhaḥ sa eva saḥ. We shall be classified according to our purity of our *śraddhā*.

*[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]*

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

81.11.18.A / 82.01.25.B / 82.03.08.B / 82.07.15.A / 82.12.06.A / 83.01.21.A_83.01.22.A / 85.09.30.B_85.10.02.A

...

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ / śūnyāyitaṁ jagat sarvaṁ, govinda-virahaṇa me

[O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.] [*Śikṣāṣṭakam*, 7]

81.08.27.E / 82.03.30.B_82.03.31.A / 82.04.28.A / 82.11.11.A_82.11.12.A

...

yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu / yukta-svapnābodbodhasya, yogo bhavati duḥkha-hā

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

81.08.30.A / 81.09.20.A / 81.11.17.B / 81.12.22.B / 82.01.04.B / 82.01.18.C_82.01.19.A / 82.02.26.B / 82.04.29.A / 82.08.05.A_02_19 / 82.08.22.A

...

[*yuktaḥ karma-phalaṁ tyaktvā, śāntim āpnoti naiṣṭhikīm / ayuktaḥ kāma-kāreṇa, phale sakto nibadhyate*]

["The pure, materially unmotivated (*niṣkāma*) *karma-yogī*, giving up attachment to the fruits of his action, attains constant peace, or liberation from reactionary work. But the ambitious (*sakāma*) *karmī*, the fruit hunter, is obsessed with the result of his action, and he becomes implicated by his endeavours."]

[*Bhagavad-gītā*, 5.12]

82.12.25.C_82.12.26.A

...

yuta mali sece nitya śravaṇa-kīrtana-adi-jale. [*Caitanya-caritāmṛta, Madhya-līlā*, 19.152 & 155]

[The devotional creeper will reach to that stage. But here, the owner of that creeper in his heart he will pour water into the root of the creeper.]

82.12.27.B

...

yuvatinām yathā yūnī, yūnañca yuvatau yathā / mano 'bhīramate tadvan, mano 'bhīramatām tvayī

["Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You."] [*Bhakti-rasāmṛta-sindhu*, 1.2.153]

[*Śrī Guru And His Grace*, p 144]

81.11.12.C_81.11.13.A / 82.03.29.B / 82.03.29.C

...

