

## Ślokas not located in the MP3 transcripts

First draft, completed September 2021

*abhay pada saran nahi baya tahe* [?] "You are frightened. Fear is in this world. And you are going to take shelter in the *abhay pada*, fearless holy feet. Where is the fear? No apprehension. All fear confined in this plane. But you are going to take shelter above the area of fear in the fearless area you want to go. You're going to connect with fearless world, and this is fearful." 82.11.08.B

...

*acarya guru ke najinitang* \_\_\_\_\_ [?]

*etesam aganamay aparadha datay note iyush martan tosar iyosh martan* [?]

Not the person to be blamed, but his ignorance to be blamed. This is quoted from Yāmunācārya, Guru of Rāmānuja. "Let them live long. They're all children. What shall I say to them, to abuse them? But they do not know, their foolish. Their stupidity is only to be blamed and not them. Let them live long."

82.11.18.B /

...

*acarye sarve justo, so acarya udadita* [?] *sasone sthione vitya sisya sadva vilay* [?] According to the scriptures what should be the real conduct, one who places others into that position, he's Ācārya. And who is Ācārya, and *śiṣya*, who accepts the direction of the Guru, Ācārya, he's *śiṣya*. Advaita Ācārya, there the analysis is given. 87.00.00.B \_802

...

*acinam nayanam bhavanda sukrtaṁ tapasya kṣayatu* [?] "Some *sakhī* is representing the separation pain of Rādhārāṇī to Kṛṣṇa in Mathurā. Previously continued flow of tears we found in Her, in Rādhārāṇī for Your separation, Kṛṣṇa, continuous flow, no gap. But now it is not found in Her. Anyhow She had managed to distribute to Her friends. They are weeping like anything. But it is not to be found, not to be traced in Her any longer. And She got some temperature in Her body but now that is gone. That is transferred to Her inmates, *sakhīs*, friends She has \_\_\_\_\_ [?]"

*danyam nasta nasesa tattva purijane. cinta guru bopita* [?] "And His attendants they are now saying many things. What is our ill fate? We are to see all these afflictions, all these things. Undesirable talks of mourning is found amongst Her attendants. It was in Her previously but then She has managed to leave them in Her now. She had also deep thought, what will be about His fate and Kṛṣṇa will never come, He's doing there, so many thoughts within Her we found, but no trace. That is Her superiors are burdened with that *cinta*. Oh! That the girl won't live. She will pass away very soon. What will be the fate of this Braja? If she passes away Kṛṣṇa won't come here again. This sort of thought has been distributed to Her superiors."

*badya sa kidoney vrati braja te sa sarsay baram kidyate* [?] "Only little what is remaining in Her we see that is a hard breath in Her, bleeding heart. And only day or two and that will also disappear. Now, You remain happy here for Your misdeed. Your misdeed is the cause of all these things, but She has managed to relieve You. No complaint will come against You any more. Silently She's

passing away, keeping You safe. You remain and enjoy with Your own, and She is silently passing away." Her pangs, pains of separation, Rādhārāṇī. 81.09.29.B

...

*acintya bheda sa* [?] What Śukadeva has given to us through his mouth that is unfathomable. *yagamo vikra visatam* [?] After giving delivery to all these things he went away. 81.09.20.B

...

*adananas taniyam dante dam yati punah punah srimad rupa dhan bolisyan* [?] "Holding the grass between my teeth, I beg to Rūpa Goswāmī to consider me the dust of his feet." 83.07.30.B

...

*adara nastidam rante priyacet punar punar srimad rupa rambhoga duli syam janma janmani* [?] 82.02.13.B

...

*adau aprasasi sadiyam jita bhavo kase mahim* [?] We are not satisfied with ordinary things which are available in the nature. We have tied our prospects with something so high, so rare, so dear. Our campaign is so adventurous, if we are successful we have got the highest thing. 82.05.16.C\_82.05.18.A

...

*adau arpyeta pascad kriyeta* [?] Śrīdhara Swāmī says, "We are listening to *Bhāgavata*, but if it is to be *bhakti* proper, devotion proper, that *śravaṇa*, that hearing of *Bhāgavatam*, if it is to be *bhakti* proper, devotion proper, then the idea must be there that what benefit I derive from such hearing, the benefit will go to my Lord, Kṛṣṇa, not myself." 81.08.28.B / 82.05.15.A

...

*adau pumsa pita visnu bhakti senam alaksana* [?] And, *adau arpyeta pascad kriyeta* [?] Śrīdhara Swāmī particularizes here. You must give a bond in your mind that whatever I shall acquire that will go to my master. 82.05.10.B /

...

*adharana tinamdante rdhay janati puna puna srimad rupa padam bhoja dumi syama* [?] 81.02.25.B

...

*adharana tinamdante rdhay janati puna puna* [?] 83.10.30.A

...

*adharana tinamdante rdhay janati puna puna srimad rupa padam bhoja dumi syama* [?] 83.12.22.B

...

*adi ke nona dayanca cavati param atata* [?] Whatever will help me in the service of the Lord, I shall accept so much, not more, not less. If I take less and the energy become less, I cannot devote maximum energy to Him, then I will be loser. 81.11.17.B

...

*adi kena udayanca cavati param atava* [?] The standard will be how I shall collect maximum energy that can be devoted in the service of Kṛṣṇa and Vaiṣṇava. 82.01.18.C\_82.01.19.A

...

*ādi sabdena śaithilya tai tadi* [?] That is by [Viśvanātha] Cakravartī Ṭhākura and others. The *ādi*, what is *ādi*? *Jñāna, karma, anyābhilāṣa, karma, jñāna. Ādi* means 'so many others.' *Ādi śaithilya ta*, is one of them, slackness, negligence. 81.08.21.B\_81.08.22.A

...

*agatana batana kuti rsi māyā* [?] The *māyā* has got such enchanting power, that my own self is so wonderful, so valuable and drawn me where? 82.05.15.A

...

*agast karin aham niyamaya jivitam tavi joge* [?] 83.08.28.C\_83.08.30.A

...

*ag vigetar ananta svarup* [?] In one figure He accommodates numberless figures. 73.06.27.A

...

*ahaila draupadi kunti tara mandara tari tata panca karna sanitya parta mahasana* [?] If you take the name of these five ladies you will be purified. 81.11.03.C\_81.11.05.A

...

*ahaituki sei karuna bedera vicar* [?] That department I have come to get something where no justice, only mercy. 83.11.13.A

...

\_\_\_\_\_ *draupadi kunti tara nanda* \_\_\_\_\_ *panca tan mitra maha bhaga* \_\_\_\_\_ [?] Great sins of adultery will disappear from you if you can understand the ways and character of those ladies of higher plane, what is chastity. 83.10.22.B\_83.10.23.A

...

*aham kila pula pajatam bavi mukti dam apujayat namakaya nahito deva mayaya* [?] The plain meaning that Vasudeva is confessing to Devarṣi Nārada, that, "*Moksa* is a greater thing but misguided we prayed for Nārāyaṇa to become our son and not for *mukti*. We are befooled." 82.01.29.B

...

*aher rday mora mana vrndavana* [?] "My speculation is on the other side." Mahāprabhu says. "Not this mind." 81.09.11.B

...

*aho pasya rajadi raja mantena vaibharam* [?] Dialogue between Candragupta and Cāṇakya.  
81.03.06.B

...

*aisadya maytithi gata* [?] The *yogīs*, they take that the prime cause is the all pervading thing, Paramātmā. And the devotees, they take Him as the enjoyer, Bhagavān. 81.11.07.A

...

*ajagardi jani ami diya tuwa har* [?] The boy (Kṛṣṇa) told there. 82.10.10.B

...

*ajatya yena buscit yena eva sa* [?] Everything must be offered wholesale, His. And I also belong to Him.  
85.11.28.B\_29.30.A

...

*ajnana dvanda hito cana carva dato saṅkīrtana pita daro amarayato visvambharo dita varo* [?]  
82.04.18.C

...

*ajñāna raja te nato isvata mato* [?] 82.10.12.B\_82.10.17.A

...

*aka buli asru bari darinu mayan astre lastre ari jaya korinu vacan* [?] Mahāprabhu says in Purī, "Remind My mother this Dvādaśī day she did such, and I went there immediately and took the *prasādam* there, from her hand." 85.05.28.A\_85.05.29.A

...

*akarsananta yajaya śakti* [?] Birds are flying according to their capacity. 81.10.08.B / 81.10.08.D

...

*akasha prabhava prabhavata vat* [?] Fruit falling from the sky, we shall try to reckon things in that way ?]  
81.11.02.A

...

*akigigraita ananta svarūpa* [?] 81.12.23.B\_81.12.24.A

...

*akincana aki laksan saranagati akinanera aki laksan tar madhye pravi atma samarpan* [?]  
82.03.13.B\_82.03.16.A

...

*akincanasya bhagavad bhagavan dantasya param padam* \_\_\_\_\_ [?]

'I have nothing to boast. If I analyse myself I see that I have nothing. I'm the most needy.  
81.03.12.B

...

*akonta bhuliya khara prasadam seva utka kori nama sankirtan* [?] "Fill your belly as much as you can, up to throat. And also, don't be miser to use your energy fullest, and cry aloud 'Kṛṣṇa, Kṛṣṇa'"  
83.09.22.C\_83.09.23.A

...

*aliti patanai jo mati pichai* [?] Death is standing there firm and devouring everything.  
81.09.27.C\_81.09.28.A

...

*ama bahita ami* [?] *vikri tasya yatha pasu* [?] "I do not belong to my own self. I am His property, just like an animal." 82.05.15.C\_82.05.16.A

...

*amara durdaiva nami nahi anuragah* [?] 81.09.27.B

...

*amara dutyaeva nami adhikara, tuwa daya vaicana parama uddara, patisara nandanata bhaga amara* [?]

"That it is my misfortune that I do not get You my Lord. You are so great. But I am the most unfortunate fellow." Who can say such, he's also within the jurisdiction, he is in the line.  
83.11.04.A\_83.11.05.A /

...

*amar ami nile karinath amari karinath sunya* [?] *ami rikta hariya danya harinama ami tumi sakuna* [?]

There was a Bengali poet, one lady, of Brahmo type, she's addressing her husband and writing that, "You have snatched my ego from me and leaving me quite empty, and I feel that I am very much fortunate, being quite empty. You are so perfect, that you have taken everything from me. I feel I am empty and I consider myself to be very fortunate that I have nothing and everything you have taken away from me. You are such perfect. You are such perfect that you have snatched everything from me and I think that I am fortunate."

82.02.20.B

...

*amar bhagavat das nama rupa candan lek lupta hoi jale* [?] I am a servant of Kṛṣṇa.  
81.10.03.B\_81.10.04.A

...

*ami bhaje magay visay shuk amrta chaday vishmagay sei bara mukha ami* \_\_\_\_\_ [?]  
*ama sei visay magay sei bara mukha amay vijaya sei murkha visay kana jiva satyan amrtadiya bhulay eva* [?]

"He's sincere, he does not know what to want, he wants something else. But in that case finding in him sincerity, I teach him there. Why do you want this? Rather, want this, it will be better for you. Don't want this worldly pleasure, you want My service." 83.12.29.B\_83.12.30.A

...

*ami sariye nitche* [?] that I am thinking it [?] 82.01.01.B

...

*amita vaisnava ei buddhi hoile amani naha goyami* [?]  
*pratiṣṭhā sayasi hṛdaya sadusi hoi boni ganu yam* [?]  
*tomara kinkara apani mani va sadovi mani taji* [?]  
*tomara uccistha pada yada renu sada niscara pada ji* [?]

Always live in the relativity of my Master, Vaiṣṇava dāsa. I can do anything and everything, but by the order of Vaiṣṇava. Superior, always connect you with some higher dictator. This way you go, safe, you are safe with this principle that I'm doing under the guidance of a Vaiṣṇava, and never independent. That sort of attitude we shall develop within us. Our independent thinking, original thinking, must be buried for all.

81.11.01.B

...

*amnaya vitilay karvyang yasya sarvatra sarvada* [?] *Padyamna brahma puliya caitanya dhuli* [?]  
*Taru dhani caitanya lilā pusti kari* [?] *Amnaya itarata* [?] Bhaktivinoda Ṭhākura in his *Bhajana-lālasā* he says, even today if we find any person, any *brāhmaṇa* of demonic temperament, we are to take it as sustainer of the *lilā* of Mahāprabhu. Not direct but indirect way, direct and indirect, everything contributing to the cause of the Absolute by direct or indirect. 81.08.17.A\_81.08.18.A

...

*amnaya vetivek avyan yat sarvatya sarvada, 'nvyad itarata* [?] Thesis, antithesis, synthesis, in the Hegelian conception. Progress in a case may be of two aspects, of direct, indirect. So we're requested to include everything, within favourable consideration, direct, indirect, both harmonised.

83.10.29.B

...

*anai rday more mora mana vrndavana mane mane eka kori mane* [?] 81.11.17.A

...

*anaya bedi gaban yasva sarvatra sat pada* [?] 82.02.27.A

...

*ane rday more more man vrndavana mane mane eka kori mani* [?] Mahāprabhu says, "They have got their mind. They're thinking, 'I want this for Kṛṣṇa, I don't want this for Kṛṣṇa.'" 82.02.20.C

...

*ane rday more more vrndavana gane gane eka kori mane* [?] *tahe tomar pari daya yado koro aya daya samakud* [?] 82.07.05.B\_82.07.07.A

...

*aneya taneya aneya rajata kanchan aneya ami jiva manu kṛṣṇa prema dhana* [?] Mahāprabhu told. "There are many sons that went away from the home to earn money. But I'm going to earn the divine love of Kṛṣṇa. And you will get, My mother." 85.12.07.B\_C

...

*angani bhava mad gatya pasan samatya nilaya* [?] An atom of infinite is also infinite. 81.10.08.B / 81.10.08.D

...

*angani bhava magatya katam samatya nirmaya* [?] We cannot ascertain anyone's potency or power without consulting his friendly relationship. 83.05.23.A

...

*antaranga kari sange kari rasa sadhan* [?] *bahirange sange kari kṛṣṇa sankirtan* [?] When Śrī Caitanya Mahāprabhu was chanting about *mādhurya-rasa* in Śrīvāsa Aṅgan it was only to a selected group. And to the ordinary people that Hare Kṛṣṇa *mahā-mantra*, the general thing.

*antarange sange kale rasa asvadana* \_\_\_\_\_ [?] *Nāma saṅkīrtana*. At night, in the limited circle of the devotees, Mahāprabhu used to taste the *rasa*, the highest *rasa* of Kṛṣṇa and *gopī līlā*, all these things. But at large, in the public, *Nāma saṅkīrtana*. 81.10.19.B / 82.12.23.C\_82.12.25.A /

...

*anta sakta bahi saiva sabha ram vaisnava mata* [?] 82.10.21.B\_82.10.22.A

...

*anu mṛtya yavat* [?] *Śāstra* has given instructions to us to utilise the time which is before my death. 82.02.25.C\_82.02.26.A

...

*anuraga annamaya ca* [?] 81.08.31.C

...

*anyadhikari ācārya, bhatta manī, nimbadhikari* \_\_\_\_\_ [?] A better doctor is available, but for my trade, for my selfish purpose, if I run to, rush to take the patient in my care; that will be criminal. 81.03.12.C

...

*anyaiaṁ vṛiti vana yatsar vata sarvada* [?] Direct and indirect method, we may approach a cause. But direct approach is more healthy and helpful, *ānukūlyena-kṛṣṇānu-śīlanam*. 82.02.24.C\_82.02.25.A

...

*anya prakas paranam visisya ana nana mano* \_\_\_\_\_ [?] Even those, the lords of *ṛṣiṣ*, the *munis*, if they cannot understand Your such, loving service, the value, then they will have to go down. 82.02.21.A

...

*anya sri varṣī ekasya chitra paṭe vikra natha* [?] Rādhārāṇī says, "My fate is lost forever because I have dedicated Myself in three places, Kṛṣṇa's flute, a beautiful picture of Him, and His Name." 82.10.10.C\_82.10.12.A

...

*apa eva sasaja* \_\_\_\_\_[?] In *Manu-saṁhitā* we find; the first opponent Virajā, water, and there the *bīja*, where the seed was thrown, and then gradually these things went on. 80.10.22.B

*apa eva sa sadyado* [?] In the first conception the light showed something like water. *tasa bījam apasayat* [?] Then the seeds were sown in the water. *aharikāra pañca tan-mātrani*. Then it expressed himself, developed itself into high, main ingredients. 82.02.17.B

...

*apan gada mala* \_\_\_\_\_[?] When He will take *sannyāsa*, the previous evening, devotees do not know He's going, He's leaving Navadvīpa for all. But naturally He attracted many of the devotees to come for the last time. And unconsciously they flocked, many devotees crowded there, and everyone taking a garland, and the garland He's putting to His devotees, what is offered to Him, taking off and putting on the devotees. 82.11.14.A

...

*apani haiva sri nanda-nandana tomare kaiva radha* [?] "I shall be Śrī Nanda-nandana, You, and You will take My position. Then You will feel, My Lord, how, in what hopeless position I'm passing My time." 83.01.26.B

...

*aparadha bade mano citya helo batra sam tuwa na me madhave* [?] *pikar* [?] 83.05.11.A\_83.05.12.A

...

*aparadha naho kama* [?] 81.09.11.C\_81.09.12.A

...

*aparadhe vicarte nahidhi* [?] Jagāi Mādhāi they came to oppose Mahāprabhu and His campaign. 82.02.25.C\_82.02.26.A

...

*aparay guru sedī me dukhi se dolay* [?] Our Guru Mahārāja told there is one proverb: When a cow or a bullock he is out of hut, when it is in fire, the cow shed is in fire and the cow has come out, out of fear of the fire, seeing that red colour there. And when the cow sees that a red cloud is in the sky, she's afraid. "Oh! Perhaps that is fire. It will come to attack me, to burn me." 81.09.29.B

...

*apo mulam phalaṁ paya havir brāhmaṇa* \_\_\_\_\_[?] These eight do not harm our vow, so he wanted us to take something. But I told that this *anukalpa* arrangement, only



in the case when one is not fit to observe that full fasting, then only *anukalpa*, otherwise not. 82.01.31.A

...

*aprakṛta vastu naya prakṛta bulya* [?] "Sītā Devī is wholesale spirit personified. The fleshy hand cannot see the spirit, what to speak of touching and forcibly carrying." 82.01.29.B

...

*ar din kohe prabhu poro puri das ei sloka kori deho korila prakash* [?]  
*sabarsho kubalaya magnor ranjana murasa mahendra mani dhama* [?]  
*vrndavana ramaninai mandana makilan hari vijayate gopi daya bhusan krishner jaya* [?]  
*sada basare shusho nahi adhayana oi cheshloka kore loka chamatma karma* [?]  
*chaitanya prabhure ei kripar mahima brahmadi deva jan nai vaisnava* [?]  
*kavi karna kṛita adhya shata keto uttamashloka* [?]

85.10.21.B\_85.10.22.A

...

*argus kari naham iham mayagi mitam tam yoge* [?] \_\_\_\_\_ [?] "That I'm living, it's a proof positive that I'm criminal of the worst type, unfaithful." 85.12.13.B

...

*arvṛti sarva sastranam bhodha api ranjasi* [?] The chanting of the scriptures is more than understanding the meaning within it. 82.12.08.B\_82.12.09.A

...

*asankalpa jayit kamam* [?] Service and *prasāda* corresponding: what comes from the infinite environment that is *prasāda*, grace. I have no claim in that. And what I am doing also with no claim, no application with that. No expectation even. Simply, it has been attached to me as my duty. I am doing. No future fixing. That will be *māyā*. We shall try to live under the sky. Free. Hare Kṛṣṇa. Then heart will find a relief. 81.11.02.A

...

*ashokam abhaya amṛta adau tama caranam uddayet* [?] *Ashok*, no mourning, *abhaya*, no fear, and *amṛta*, the nectarine taste. The feet, the holy feet, the land of the feet of the Supreme, it is such. Anyhow to withdraw in that position. If we like to be true to our own self, we must try our best. And whoever we shall find in this world of epidemic we shall ask them to withdraw. 85.09.16.A\_85.09.17.A

...

*asida katha majam sadayet* [?] When one is plodding under ignorance, how will he be able to remove other's ignorance? 81.11.02.B

...

*asit achat, asit asat, achit miranganat* [?] Why do we allow ourselves to be engaged to be troubled in the jaws of death?

...

*astira siddhante ahino madiya hari bhakti lailate* [?] Must have our standpoint fixed. Unmovable standpoint we must have and that is the real wealth. We shall be able to know what is what. 82.02.23.B

...

*astradristi\_ vedai pasyanti pandita* [?] One must have the eye of scripture.  
*pasu pasyati gandhena* [?] The animals they see by their nose, by the scent.  
*vede pasyanti pandita* [?] The Vedic scholars, spiritual scholars, they will see through the eye of scripture.  
*raja pasyati karnadbhya* [?] The king sees things through his ears, his detectives, his informers.  
*chakra van tari jana* [?] Ordinary people see things by their eyes.  
*panda vedu jara buddhi* [?] The understanding that has been influenced by the learning of the scripture.  
*amita vaisnava vivad ji haili amanina habe pratistha saji lila dusay* \_\_\_\_\_ [?] We are very eager to keep our connection with the absolute harmony. Then we must be always eager to have direction from the up and do accordingly. The thing by its necessity of harmony requires this sort of conduct within us. A Vaiṣṇava must be of that nature.  
*tomar kinkar apane jani sada imam tadi* [?] Setting aside my own sentiment I'll always look up with earnestness what order I may get from the up. That should be my guide, the guide of anyone in the centre. And that will keep up the harmony and unity of the organisation that's part of a particular system, to keep up the health of the system; that is necessary always. 81.08.27.A / 82.02.24.A /

...

*vede pasyanti pandita* [?] Learn to see, guided by the ear.  
*sāstric pasyanti paṇḍita* The *paṇḍita* will see not by their eyes but by instruction of the *Veda*. King also sees not through eye but through ear, through the detective.  
*pasu pasyanti gandena* [?] General the beast they see things, judge things by the scent.  
And *chakuvan* [?] ordinary people they see things by their eyes. 82.01.21.C\_82.01.22.A

...

*asudya suddya kalpa brahmana kali sambhava klesam agamana nagenā suday na strota vartena* [?] 82.11.20.B

...

*asvatthama hatta iti gaja* [?] Kṛṣṇa asked Yudhiṣṭhira to tell a lie. 81.03.02.B

...

*aka buli asru bari darinu mayan astre lastre ari jaya korinu vacan* [?] Mahāprabhu says in Purī, "Remind My mother this Dvādaśī day she did such, and I went there immediately and took the prasādam there, from her hand." 85.05.28.A\_85.05.29.A

...

*ata bhuli asuya harideva nayam* [?] *asta vasta ari jai korinu vakran* [?] Śacī Mātā has cooked many types of curries, and she's shedding tears. "These curries are very favourite to my Nimāi. Where are you my Nimāi? Who will taste all these things? I have offered them to Gopāla. Now who will take the *prasādam* Nimāi? Where are You?" *Ata bhuli asuya harideva nayam* [?] The eyes were full of tears. *Asta vasta ari jai korinu vakran* [?] "I ran immediately and took all these things, just in the front of My mother, and she forgot everything past. And could feel that I am her Nimāi, I am taking the food. Then again I disappeared. Then again, 'What is this? Nimāi took this food. I saw it with my own eyes. But He's not here. Oh, He has taken *sannyāsa*, He's my Nimāi in Jagannātha Purī. Then what did I see? But the pot is empty. Who has taken all these things?" 82.04.16.D\_82.04.18.A

...

*ata bhuli nityananda bhumi gauri jai sona padva jana dulai lotai* [?] The attempt, the appeal from the negative side, not aggression. Nityānanda began to cry, falling at the door of the feet of the customers. - Appealing, appealing, appealing. No response. Then He's rolling on the gate. "Listen to Me! I have come to give you the highest thing. Don't drive away! The highest nectar is passing through your door! Take it! A drop, take a drop!" - Nityānanda Prabhu began to cry, "Take the Name of Gaurāṅga. What's come to your door My friend you don't realise. All the troubles will be ended and the highest attainment you'll have." -

82.05.04.A / 83.11.09.B / 85.11.28.A /

...

*atamat ta mantra gurun siksa gurun* [?] One in many forms; *śikṣā* Guru. 78.03. \_ . A [GBC]

...

*ata padi beti kori* [?] Dāsa Goswāmī says: "When we're in grave danger cry aloud for the help of the Vaiṣṇava, the sentinel appointed by the Lord." 81.09.26.B\_81.09.27.A

...

*atasya chadiya varṇāśrama dhāma akincana hoiya loi krsnaika sara* [?] 81.11.21.B\_81.11.23.A

...

*athatato anyatha buddhi vivarta iti uchyate* \_\_\_\_\_ *vikara iti uchyate* [?] The Vaiṣṇava School they have accepted *vikara*, there is some reason, something at the back. 83.11.13.A

...

*athova kritavordhore gronthe sminn purva suribhih* [?] *mono vajra somuthenesutresye vostune gotih* [?]

Kalidāsa says in *Raghu-vamsa*, that previous renowned *kavis* like Valmiki and Vyāsa, they have given a description of *Raghu vamsa* and they have made my, the path of my entering into that secret description easy. How? In a *mani-mālā*, the *mani* [jewel] is a hard thing, and the *sut্রে*, the thread cannot enter, pierce it, but *vajra*, means that iron needle, it has already made a hole through it, and now the thread is going, passing easily through it. 81.08.14.B

...

*atho va vasra sesagram jitya vadhoksaje* [?] Acceptance and non-acceptance, the risk of that must be taken on our head. 82.04.28.B

...

*atho ya prapsasi sagram nitya bhavo casay mayi* [?] The animal life, are we satisfied with that? Rather, I lose my time in useless search, still I won't run after the achievement of this main thing. In the search of the high I may finish my life without getting anything. But still I feel myself dishonoured to be satisfied with this animal hankering, satisfaction. 82.11.29.C\_82.11.30.A

...

*atma bare dustyajya mantavya nidhi tasa tubya* [?] If anything is to be discussed here in this mortal world, the most wonderful substance, the knowing principle. The consciousness - that is the most charming thing, consciousness.

*atma bari dustavyah, mantavyah, srotavyah* [?] Many things. Try to know thyself, your inner self, your fine handsome self.

*atma bhava dustavya srotavyadhi jnatavyadhi jnasitavbha* [?]

82.12.09.B / 82.12.09.C\_82.12.10.A / 83.02.13.A /

...

*atma dehi jito jive sarvo paramatmane.* [?] *Ātmā* has got many-fold meanings.

*atma devi vidu viresh sadar paramatmani* [?] Jīva Goswāmī says it is not *jīvātmā* it is Paramātmā.

*ātmā devi rte jive sadahi paramatmani* [?] 79.00.01.B / 81.11.07.A / 82.04.14.D\_82.04.16.A /

...

*atma kocin sadve sadvam vasavati* [?] Who is connected with the smallest and the biggest; the biggest is also within Him, the smallest also He's entering and living. That is Vāsudeva, who can accommodate everything in Him. *Atma kocin sadve sadvam vasavati* [?] And who is living within everything. He's existing, maintaining existence everywhere, within everything and outside everything. That is Vāsudeva.

82.03.04.C\_82.03.05.A

...

*atmarama kevanca nakadhanya* [?] "Don't cheat me [Bhaktisiddhānta Saraswatī] you people."

83.07.25.C

...

*atmā sei prati vintare* [?] There is a saying of Cāṇakya [Paṇḍita], the renowned politician of ancient India.

He was living during the time of Alexander [the Great], and Candragupta [Mahārāja].

*tad adekam kula sharte* [?] A general education for the society: "We shall reject one to save our family."

*grama sharte kulan tad ete* [?] "For the interest of the whole village I may even give up my own family."

*desha sharte tadit gramam* [?] "And if necessary for the good of the country I shall leave my village."

*atmā sei prati vintaret* [?] "But to save one's own self one should even sacrifice even, leave the whole of the world to save one's own self." *Ātmā tei prati vintaret* [?] "The whole world may be left if it comes into clash with one's own selfish realisation of selfish purpose." 81.10.19.B

...

*atma te pratibima tad hay* [?] You can't eliminate or neglect that spiritual conscience, your inner voice.

*atma te pratibima tajit* [?] I must follow my own religious guide, inner guide. 81.03.02.B

...

*atma te prati vidhate* [?] *Tajate kam kula sartay* [?] *Grahma sartay kulam sarjet* [?] *desa sartay tadid grahamam* [?] *Atma te prasidite brajet* [?]

[Give up a member to save a family, a family to save a village, a village to save a country, and the country to save yourself.] [Sri Chanakya Niti-Sastra, The Political Ethics of Chanakya Pandit, 3.10] 81.03.02.A

...

*austa spandanam mantrena kirtanam tato varam* [?] The meaning of *austa spandan*, that is also something because it proves that what I have acquired by listening, that is some living thing that can assert itself. 82.01.29.A

...

*avasara nahi laya koti laya* [?] Not a very smallest point of time was spared. 82.05.16.B

...

*avaskarini aham eho māyā jivitam tad vijoge* [?] "I maintained My life till now." 82.02.22.C

...

*avasya rakse krsne visvasye paran* [?] 82.05.04.B\_82.05.05.A

...

*avidya avikema pasup tavi vasam vita* [?] In the primary stage all these things to be dealt with: unknown and un knowable. The scholars have described Him like this and that is not lie, false. But still, a construction on the opposite side is there whose imitation we find in this side. 81.09.05.A

...

*avincya katha buddha hari sambandhe madhava* [?] *asakti veta sambandha sahita sakale madhava* [?] 82.03.25.B\_82.03.29.A

...

*avrti sarva sastranam bodha gadi godarsi* [?] It is mentioned in a Sanskrit verse, that to chant repeatedly one thing is better than to understand the meaning. 82.02.28.C / 82.03.01.D /

...

*ay tin gauriya ei koriya acariya pasad* [?] *Caityanya-caritāmṛta* has given stress on these three. In mantram also Madana Mohana means Kṛṣṇa. 83.12.09.B\_83.12.14.A

...

*bafal haya lahayla balana* [?] *rakta vanca maya kama* [?] This is concerned with flesh and blood. *prema cid ananda dhama* [?] And love is on the highest position of the spiritual existence. *rakta vanca maya kama prema cid ananda dhama* [?] 83.06.09.B\_83.06.10.A

...

*bahave viprihamvad vikra yayad dina musidya dina* [?] Those that have tasted a drop of that divine nectarine, they do not care for anything of this world. *sarvadiya atumbha dina musidya dina bahave viprihamvad vikra yayad caranti* [?] 82.03.25.B\_82.03.29.A

...

*baho grnanta parasa nagrati natijyana bhava* \_\_\_\_\_ [?] *naisambasa eva yanaiva sena* [?] Not by so many imitating religious functions, general form of worship, practising austerity, shaving our heads, taking the garb of a *sannyāsī*. Neither by attending our household duties, nor by reading repeatedly the Vedic advices, Vedic mantram, or, taking the help from the water, or fire, or sun, penances in connection with that. 82.10.23.B\_82.10.24.A

...

*bahu śāstra kalad vyasa* [?] 81.11.18.A

...

*bahus karita bhavanam bhuve parabhana tam eva sharanam prabho* [?] 85.10.22.B

...

*bahu varam vikra caranti jagata carita lila karma pi dosu vipro* [?] *sakhi yadana dhuta danda dharma vinasta* [?] *sakala viloka dambam dina musidya dina* [?] *bhava dina bihamba vikra yaj tarante* [?] They leave their family, the family also crying, wailing, and he also feels some sort of pain for them because they are crying for them. But still he feels some sort of peace of high quality. So he can bear this apparent pain of family life. 82.11.02.C\_82.11.03.A

...

*bahu veda vihanga vikracaryan* [?] 81.12.13.C\_81.12.14.A

...

*bahu ye gaur yangat vikra ya jani dinam asidya dina* [?] Leaves them poor and himself also poor. 82.05.04.A

...

*balav puspa pata* [?] 82.01.08.C\_82.01.09.A

...

*banati kalapi yajna tana* [?] The great epic Śīsupāla (Bod?) written by the poet (Marga?) There is a śloka where he says, "Our association with *sādhū*, gives prophesy of our gain in three span of time, past, present and future." 81.11.12.B

...

*bap kaisora andriyam* [?] Not the youth but just before the youth. 82.12.08.B\_82.12.09.A

...

*baro bature eka yuga* [?] 81.08.27.E

...

*barshan siji nani yatha vihay* [?] We can take it, we can leave it, like the cover. 81.12.27.C\_81.12.29.A

...

*bati vai kami premi vedi naya tabu kama prema nahi paya charya mamsa nahi kama* [?] 82.03.08.B

...

*bedhi jasa prema nama esa pati baddhi bhava* [?] And who is seen by the fortunate. He's the very substance and the gist of the divine love of the *gopīs* in Vṛndāvana. 83.03.08.A

...

*beko bhavati* [?] *tanca bhavati dani* [?] *sikhi phani darvati* [?] *bado darvati* [?] *bagdo darvati* [?] *kalo darvati* [?] There is a Sanskrit poetry, *beko bhavati* [?] the frog is jumping. *tanca bhavati dani* [?] Then a serpent is pursuing that frog. *sikhi phani darvati* [?] Then one peacock, he's running after the serpent. Then peacock's, *bado darvati* [?] Then one hunter, he's also following the peacock to catch him. Then the *bagdo darvati* [?] Then one tiger, he's also running after the hunter. In this way, then *kalo darvati* [?] The time is following them all to devour. 82.03.03.B

...

*bhagatha viva samprikto bhagat pritibutay jagatat pitaro vande parvati paramesvaro* [?] 82.05.11.C\_05.12.A\_05.12.B

...

\_\_\_\_\_ *bhagavan ananta tam nirvito niyatato bhajeta samsata heto paramasya yatra* [?] 82.02.01.A

...

*bhagavan kaisya devi maha mayi iti jambhavan pravrti kathot pramna kinkara* [?] "Whom do you say *mahā-māyā*? How is she? Where from she's born? And how is her activity and characteristic? And where she goes? We want to know in details from you."

*devanam karya siddartham avi bhavati saryada utam neti tata lokamsa nitya pravilyate* [?] "She's eternally existing. Still people say, when from time to time she appears to do some intense service to the world in favour of the Godly people against the demonic people, then they say, 'oh, she's born.'

*jnaninam rte tamsi devi bhagavat isa bhavad krsna maha maya pradyatyate* [?] Suratha says, "We're not ordinary thinking person, we have got some *śāstric* knowledge, but still we're captured?"

85.10.18.B\_85.10.19.A

...

*"bhagre na cakre mano pi no gadchet so mangiram* [?] Rāmānuja told, "It is better that a tiger will devour you. Yet, never the less you must not enter into the temple of Śiva." 82.02.19.B

...

*bhakta-gana, suna mora sadenya bhajan* [Caitanya-caritāmṛta, Madhya-līlā, 25.272?] 82.01.12.C\_82.01.16.A

...

*bhakta ladikal sunya karya karan* [?] "You do anything and everything for the sake of Your devotees." 82.11.13.C

...

*bhakti abhilasya puronakari* [?] Lengthy. Theism full-fledged. 83.08.18\_19\_20.A

...

*bhakti anukul matra karjera swikara* [?] What is favourable, such life, to accept that, and what is unfavourable, to reject that. 82.00.00.B

...

*bhakti bada yar hoite sei vida masta* \_\_\_\_\_ [?] Bhaktivinoda Ṭhākura writes, Sarasvatī in *Purāṇic* conception is accepted as the wife of Nārāyaṇa, Lakṣmī, Sarasvatī, etc, both of them they are the serving potency of Nārāyaṇa. 82.01.29.C\_82.01.30.A

...

*bhakti bali para timitri janite* [?] 82.12.12.C\_82.12.14.A

...

*bhaktim kanim karma yoga jñāna sei sa sādhanā utitaca bhava* [?] *krsna bhakti vina para vicha naraba* [?] 82.06.14.A

...

*bhaktim karmani karma yoga jñāna* [?] That is in the lower conception of *Purāṇic* stories. 81.03.06.B



...

*bhakti prayanasi* \_\_\_\_\_ [?] "It is, in the scripture it has been arranged, that the wife should be the wholesale subservient to the master, to the husband. And not that husband should be very submissive to the wife. It is not the scriptural standard. So You are all right. The whole burden of breaking the law of love is on My head." 82.02.22.C

...

*bhakti-vighna-vinasana* [?] Lord Nṛsiṃhadeva's special function is to do away with the obstacles that come in the way of the devotees for their advancement toward the plane of divinity. 82.02.21.C\_82.02.22.A

...

*bhakti yadi tene yanti bara* \_\_\_\_\_ [?] 82.11.08.C\_82.11.09.A

...

*bhau astkrta padanam bhau* \_\_\_\_\_ [?] 81.09.10.B

...

*bhaya dvesad karna kroda bhaya desat* [?] "You are approaching from the other side, the negative side, and Hare Kṛṣṇa, Hare Kṛṣṇa." 82.06.19.C

...

*bhoga dinde satat tat* [?] *vilokara hitrat* [?] Jīva Goswāmī says: "That below the human species they're unqualified because no faculty of judgement is sufficiently found there. And not found in the higher species, gods, etc., they're also unqualified, for their special possibility of being engrossed in deep pleasure. 82.11.05.C\_82.11.06.A

...

*bhokta ami bhoga ama bhokta ke* [?] Who is my enjoyer, *raso vai saḥ*. 81.11.06.B

...

*bhokta dharme sunicata mine* [?] In the function of an enjoyer there cannot be found any *sunīcatā*, humility. 81.03.07.A

...

*bhuli bhuta bhakcak dulayi visaya dhuli te karmana sei para tattva bayhile dekhi te* [?] 83.03.29.A

...

*bhume guareshi mata sargadi uchata pita* [?] The father is considered higher than the heaven, and the mother's considered higher than the land where we stand. 82.12.04.B

...

*bhu vare vantare rupam* [?] 82.03.04.B

...

*bistay sabhava janate baho shaste loshay* [?] 82.10.25.B\_82.10.27.A

...

*brahma adi deva yadi dhani nahi pai* [?] There is a Bengali verse: "Even the god like Brahmā the creator cannot bring Him in his meditation." 82.04.14.D\_82.04.16.A

...

*brahma janati brāhmaṇa?* What, who is a *brāhmaṇa*? 81.12.14.B

...

*brahma pagol visnu, pagol hoite pale ami bagol bajapur* [?] There is a saying. "If I can be mad beside my reason, can cross by reason the world, plane of reason, then I shall feel much satisfaction. If I become mad, rather than sane man in this plane, I want to be mad." *pagol hoite pale ami bagol baja....., brahma pagol visnu, pagol pagol bola siva* [?] "The Brahmā the creator of the world, that is Haridāsa Ṭhākura. *visnu pagol*, Mahāprabhu. *bola siva*, and Advaita Prabhu. They've all become mad." *tin pagole yukti kore bangle*. "And They've made Their conspiracy, and They are smashing this Navadvīpa Dhāma, the place of reason, *nyāya, nyāyaic*, the logic, the logicians, the land of the logicians. Navadvīpa was very famous as the land of the logicians. That logic has been crushed by these three insane persons." *tin pagole yukti kore bangle..... pagol hoite*. "I want to be a mad of that type." 85.09.16.A\_85.09.17.A

...

*brahmara durlabha prema sava tari yati* [?] Aspired after but unapproachable by even Brahmā. 81.11.26.C\_81.11.28A

...

*brahma sayujiya aiti sasadya sayujiya adhikari* [?] Half truth is more dangerous than falsehood. 81.12.13.A

...

*brahmata brhata bima prihata sukha* [?] All permeating, all embracing, all accommodating. 81.11.09.B

...

*bridha samanān tasmin na cityam* [?] Not only good, bad, but even anti parties are also harmonised, everything harmonised in Him. 84.01.23.B\_84.01.25.A

...

*buddhir ātmā mahan para* [?] 82.01.17.C\_82.01.18.A

...

*buddhay ratma maham para* [?] *ātmā sat katka* [?] *buddhay param buddhas* \_\_\_\_\_  
[?]

*Ātmā* can know *ātmā*. 83.08.30.B\_83.08.31.A

...

*caitanya canday daya koro hari ca sri ca kori vecit pari samskara* [?] 83.02.13.A

...

*cakravat parivartante duhkani* [?] Misery and pleasure, it is couched alternately it will come.  
81.03.01.B

...

*chari chari mastata bhai* [?] Deception for deception, one blackmailer is exchanging his things with another blackmailer. Two thieves are exchanging things. None is the real owner, so blackmailing.  
81.03.12.B

...

*chari korova pancanam chari visasan hamsa vahana* [?] And the *līlā* of Mahāprabhu was so intense that Mahādeva he was perplexed and left his own carrier, Nandi, and he took the swan, the carrier of Brahmā and ran towards the *līlā* ground. He lost his power of discrimination. Anyhow the Brahmā's *vahana* was near, he captured that and ran to see the *līlā* is going away, will pass away, he ran. 82.05.11.B

...

*charma mansa maya kama prema chid ananda ram* [?] Imitation is not success, imitation rather degrades.  
81.09.11.B

...

*charna mamsa mayo kama* [?] It is in this world of flesh and blood, whatever it is applied it is lust.  
82.02.28.C / 82.03.01.D /

...

*chayaya garba sambhutam* [?] So, at the bottom of every material consciousness there is some spiritual consciousness. Consciousness can know consciousness, can contact consciousness direct. This, *chayaya garba sambhutam* [?] ...Sun, all the planets. From consciousness, first hazy consciousness, and then material consciousness.

*chayaya gharbha sambhutam, vande bhaktya samescaram* [?] This is in the *stotra* of Navagroha [?], by the nine planets by Vedavyāsa.  
82.03.02.A / 82.11.19.D\_82.11.20.A /

...

*chay eva durga* [?] this *māyāic* world is negligible, perverted reflection. 82.01.08.C\_82.01.09.A

*chayistha syam nitya baditam pura tatas* \_\_\_\_\_ [?] When Kṛṣṇa, Balarāma and Uddhava met in a conference, at that time Devaṛṣi Nārada was seen coming through the sky.  
81.08.14.A

...

*chidiya hadasa* [?] Practice giving. 81.03.07.A

...

*chotada bhuvanatha markana* [?] The basic description of the universe. 81.09.05.B

...

*dainya atma-nivedan goptve varan, avasyase lakse krsna visvase paran  
bhakti anukul matre karye sikha, bhakti pratikulya-vavarjan adhikar* [?]

And to accept what is favourable to the life of a devotee, and abandon what is unfavourable to the life of a devotee; that should be the characteristic of a real devotee. 81.03.12.B

...

*dandavata dulata bhakativinoda vet* [?] We are not worshippers of that, that they are finished, they have attained perfection. If they think like that, they, all those ten, eleven Ācāryas they have attained perfection, we hate it. Still they should consider that they are students, and not finished professors who has known anything and everything. 81.12.02.B

...

*dasamas kandha bhagavat* [?] When Brahmā is chanting praise of Kṛṣṇa just before His birth there perhaps this śloka occurs. *Dasamas kandha bhagavat*. Just before the appearance of Kṛṣṇa, Brahmā with other gods had come and going on with the hymns in praise of the Lord. There the first śloka, that is this śloka.

81.08.31.C

...

*dasi krta gopa vadhu vicena* [?] The Sanskrit is not *dasa krta*, *dasi krta*. 81.08.22.A

...

*davitam davitam punari puna kancanam kanta varna* [?] As much as the gold is burned into fire, it comes with brighter colour. 82.02.15.A

...

*daya hrsikesa hrdisthati na yato smi karo me* [?] "Whatever You make us to do I do only. I don't know what is good or bad." That is the highest stage. 81.08.28.C

...

*deha buddha buddyu deham daso smi, mano buddha tadam sakha* [?] *atma buddha tade aham iti me si mama te* [?] Hanumān who is the ideal of the *dāśya bhakti*, they say through their mouth, concoction, that Hanumān says: "When I'm in the plane of physical consideration, I'm His *dāśa*, I'm servant of Rāmacandra. When I'm thinking in the mental plane I'm His part, *so 'ham*, part and parcel of Him. And when I soar to the plane of soul, then He and myself are one and same." 82.06.30.B

*deho budha aham daso smi mano budha tadam sakha atma buddha tade varam te nistha virarate* [?]

"When I consider myself, identify myself with this body, I am Your servant. But when I'm on the mental plane I think I am Your part. I am servant, that is the best, lowest conception. And the middle conception, that I am Your part, *atma buddha tade varam*, when I consider my soul then I am one with You."

82.03.13.B\_82.03.16.A

*deha buddha ham daso smi*. "When I come to the plane of this body then I am His servant." *mano buddha tadam sakha*. "When I identify with my mind I feel I'm His part and parcel." *atma buddha tad eva ham*. "And when I go my soul, I see that He and me, one and the same." *iti menisti tavati*. "This is my desiring of union." 82.10.27.B

...

*deha dehira vibhargo yan yasyari vidyati kachit* [?] Arcā-Mūrti wholesale is transcendental. 82.10.27.B

...

*dehi dehi vipada niscari vidyate pacit* [?] His Name, *rūpa, guṇa, līlā*, everything is inseparable connected.

83.10.30.A

...

*deho dehi vibagha guhyam* [?] 82.01.05.B\_82.01.07.A

...

*dekhi diti tini avasta ya* [?] Every day they can find that they're committing so many mistakes. They're infallible directors of the society, and ludicrous. Three stages are found in every day in a person and he says, 'I am the leader.' 81.10.03.B\_81.10.04.A

...

*dehki dekhiti dina te nasta yaha* [?] Have they got such real faith in Swāmī Mahārāja's words? They can't keep their own position, can't keep up their own position; many of them are falling down. *Dehki dekhiti dina te nasta yaha* [?] Three conditions in one day, and these men, they are puffed up to say that they are all perfect. 82.03.01.C

...

*desad karmad desad bhayad chedyat dayo nipad* [?] In *Bhāgavatam*, the Kāṁsa by his continued fearfulness about God, then Śiśupāla for his jealousy towards Kṛṣṇa, they also were killed by Kṛṣṇa and got Him. But this getting of a devotee, of a demon and a devotee, is not one and same. 82.08.22.B

...

*desi desi kalatrani* [?] "We can get the, wife may be available in every province and country. (*desi des?*) Friends also we can have from many countries." *Anta desh na pasyami yat pradarsh aho data* [?] "But no land is seen where a brother from the same mother can be found." That was the wailing of Rāmacandra. But Lakṣmaṇa told from the opposite side. Rāmacandra said a friend like brother is never available anywhere. But Lakṣmaṇa He told from the opposite angle of vision. *Garbastha kira*

*hanthara* [?] "The brother is the worst type of enemy. Because when he comes in the mother's womb, the elder brother, he cannot suck the breast of the mother; milk. When the brother is in the womb, the elder brother is deprived of the mother's milk of the breast." *Garbastha kira hanthara, bhu istha crohatta* [?] "When he comes out of the womb of the mother then he, the brother, captures the lap of the mother, and the elder brother is dispossessed of the lap of mother." *Bhu istha croha dahaka* [?] "That lap of mother is dispossessed by the elder." *Yogame dana hantara* [?] "When he's grown up, he comes to take the share of the father's property, claims, 'I must have equal share with you.' *Vanasti vati samoripur* [?] "So brother is the first class enemy of the brother." That was argued by Lakṣmaṇa Himself. 82.02.24.C\_82.02.25.A

*garbasthakira hanthara sahara vrata* [?] *bhumistha kroda dhataka* [?] *yauvane dhana hanthara* [?] *samasti bradi samadi bhau* [?] When he comes in the womb of mother, then the elder brother's milk from the breast of the mother stops. He snatches away. And when he comes out of the womb he occupies the lap of the mother and the elder brother is dispossessed. And when young, grown up, he takes the share of the property, paternal property. So there is no other greater enemy than the brother. But that Lakṣmaṇa's behaviour was the ideal of brotherhood. 82.04.25.B\_82.04.27.A

...

*devaha, bhakti tumi se kaya te more* [?] 80.08.18. A\_80.08.19. A

...

*deva klivaya kama nayan* [?] "We have got no independence in our movement. We are rather play dolls in the hands of the *devata*, dancing forces. So we have not got a normal peaceful position that we shall take information, keep regular information of you my sister. Don't think otherwise Kuntī Devī." 81.10.02.C

...

*devasura maha yuddham pura madya satam pura, mayisay sura nama adi pi deva nama capa randhari* [?] We find in Markachandi [?] A hundred years continuous fighting between the gods and the demons. 83.04.16.C\_83.04.17.A

...

*deve vide vide para ca para ca* [?] In *Upaniṣad* we find, two classes of learning, *para* and *apara*. By which we can understand the unknowable, the transcendental truth, that is *para*, that is principal learning. And which takes them away from that sort of knowledge of reality, that is *apara*, the principal and the auxiliary. 82.01.29.C\_82.01.30.A

...

*devi krsna mayi prokta prokta radhika para devata, sarva laksmi mayi sarva kanti samohini para* [?] The highest conception of theism is this, that the sweetest figure is within and without, and wherever casting any glance there is, it's as if it's created by His glance. Ah. This has been told about Rādhārāṇī. Within Kṛṣṇa, outside Kṛṣṇa, wherever She cares to cast Her glance as if She's producing Kṛṣṇa. *taha krsna svure* [?] Always, everywhere. This sort of intensity of Kṛṣṇa

consciousness centred there. The centre of Kṛṣṇa consciousness in most astounding way. Kṛṣṇa-mayī. *rādhikā para devatā sarva lakṣmī mayī* [?] is the... She represents all sorts of Lakṣmī, the divine potency. Lakṣmī generally the potency of Nārāyaṇa. Different potency of the divinity is in Her, emanating from Her body, as if. *lakṣmī mayī, sarva kanti samohini para* [?] All the knowledge, the lustre, lustre means knowledge. *Kanti* means lustre, the divine lustre. Different conceptions of theism as if emanating from Her body. *sarva kanti mayī sa mohini* [?], and to such a degree that everyone losses his senses, *sa mohini*, to such extent, to such intensity. 83.08.18\_19\_20.A

...

*devi vigraha grayam nesvari vidyate kacit* [?] Satyavan Tirtha told that within Śrī Mūrti there is God. We told that Śrī Mūrti wholesale is God. 81.11.07.A

...

*devo dehi vidha puram* [?] 81.11.07.A

...

*dhāma saha avatari saparsada siva dhama saha avatari* [?] 82.06.19.B

...

*diksa purascarya viddhi apeksa na kori, astas parsay na sakal udhari* [?] 81.12.29.C\_81.12.30.A

...

*divalam kṣatriya valam valam brahma va avalam* [?] There was a saying of Viśvāmitra, when he came to fight with Vashya (?) and failed to do that, then he uttered this. 82.05.01.C\_82.05.02.A /

...

*diva vivam bumam yat* [?] From water the *haṁsa* will take the milk. 81.08.30.A

...

*diya kana kṛṣṇa sukha nahi jani* [?] *kṛṣṇa sukha tat paryja* [?] 83.10.29.C

...

*divya shankatusa dharmam kirodavarna sambhavam* [?] And in mythology we find that Moon and Mars, they came out of the Earth.

*dharani garba sambhutam, vidyat punya samat plavam* [?] We find in the praising song of this *mangala*, Mars, that the Mars is born from this Earth. It is mentioned in *Purāṇa*, in India, Indian *Purāṇa*.

*chayaya garbha sambhutam, vande bhutva samescaram* [?] The Saturn, has been told to be come out of the *chaya*, shadow. Sun and shadow. Father is sun, and mother is shadow. From there sprang out this planet Saturn. 84.01.30.A

...

*dūre śuddha kṛṣṇa prema* [?] \_\_\_\_\_ [?] 82.02.17.B

...

*edei kori sarbanas* [?] Bhaktivinoda Ṭhākura says, "The new body will spring up from the fire of service."

81.10.19.B

...

*ega kihar korilo mahima nataiya gaheia korilo shuna* [?] One devotee is talking about Mahāprabhu. "What wonderful character Mahāprabhu has got. Simply He's making us sing and dance. You sing with the Name of Kṛṣṇa and dance, and from iron you'll be transformed into gold.

*nataiya gahaiya korilo shona kahe bhakti mahima* [?] How noble is He, and how wonderful is His characteristic, that only through the method of singing and dancing, He made the whole world transform into gold.

*nahiya gahiya kol kore tale dahiya matiya phile* [?] Singing, dancing, running, moving madly with the Name. And all apprehension disappears from the place by fear of His movement. The spiritual movement was inaugurated in such a style, the difficulties automatically fled away far, running from the place. The penances and other troublesome method of realisation is unnecessary, because the ultimate reality is full of ecstasy. So the method to attain Him, that will be also ecstatic, joyful. Why that should be so painful? The end is joyful, and the way to that end, that also must be joyful, not painful.

85.10.21.B\_85.10.22.A

...

*eha yasya hare dasye karmana manasa adhikar nikhila supavastasu* [?] The faith in Kṛṣṇa is the main guidance in whatever circumstances, by thought, word and deed. 81.03.02.A

...

*ei bhrama prasat priya \_\_\_\_\_* [?] *patai kandai madhai kante* [?]

Concerning Mahāprabhu, Prakāśānanda and the *māyāvādī sannyāsīns* in Benares. 81.11.07.B\_81.11.09.A

...

*ei mata brahmanda\_\_\_\_\_* [?] 80.00.00. A

...

*ei sad bhavadi nischay* [?] There are so many, in quantity, but in quality a little less, so many, but their total combination could not satisfy Him: the qualitative difference. 81.11.13.B

...

*eka akura nandana* [?] Whatever he's asked to be done by his master he's ready to do that, without any consideration of good or bad. 82.02.21.A

...



*ekam api akaram yas tu guru sisyenivedaye* \_\_\_\_\_ [?] Guru can clear the debt of a disciple with only one word. - [If only one letter Guru gives to the disciple that is infinite. But to know it fully, different sources are necessary to understand.] 81.10.06.B / 82.11.17.C\_82.11.18.A

...

*ekam api akaram yasta guru sisyena* \_\_\_\_\_ [?] All enemy, but take this *mantram* and everything will be converted into your friend. Such a change will come. 81.10.06.C\_81.10.07.A

...

*eka mat karam juste guru sisyena bide prasidban nasty tatvam yad tatya so ari nimbave* [?] Only through one word, the Guru gives something to the heart of the disciple. And the earth, the universe, cannot produce so much wealth that can purchase that only one drop, that can be equal as value to purchase that one drop. It is so valuable. 82.02.27.B\_82.02.28.A

...

*eko me pakaram justo guru sisye nivedite prasid bang mas tadvam yadya taso ariyanyaved* [?] A single word what the Spiritual Master gives to the disciple, there is no other possible wealth in the whole of the world's creation. By giving which he can be out of debt. 85.11.30.B

...

*ekam evad dvitiyam* [?] Śaṅkarācārya's mania, 'we can't accept existence of two things.' 82.09.08.A

...

*ekam sada kayam maya madan mohan* [?] Kavirāja Goswāmī says this. "It is true, cent per cent true." So the present Ācāryas they're not of less position than the former *Ṛṣīs*, but they have got greater position. 81.08.12.D\_81.08.13

...

*ekanta bu vishyate* [?] The *kevala bhakti*, those that have appreciated, they are very intelligent, they think, 'Whatever condition I shall attach I shall be looser.' He's my well-wisher cent per cent. Then should I know better than Him? Never! Leave everything to that well-meaning guardian and He will do for me whatever He thinks best and thereby I'll be most benefited. They're very intelligent. 81.10.02.C

...

*ekas candra tamo hanti natha ta raja* \_\_\_\_\_ [?] Cāṇakya Paṇḍita said that one moon is better than many stars. 81.11.07.A

...

*eko krsna nama mukhe* \_\_\_\_\_ [?] 81.03.02.A

...

*eko ya yatra navriti ramnaya bata tirvano* [?] The whole *brahmāṇḍa* expands and contracts.  
82.02.17.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

...

*esayi nekhi bati bhajane ki bhaja aham nesi cintya kṛṣṇa bala* \_\_\_\_\_ [?] And asked his men, "Take the Name of Kṛṣṇa, always. No plea of 'I'm taking food, I'm going to sleep.'" Continuous attempt he wanted. Whether taking food, or going to bed, or going everywhere, try to keep connection with Kṛṣṇa.  
85.10.31.A /

...

*ete hatagiya javatiya asa midara mor* [?] Conception of separatism.  
*vastu tusakila te jiv yeha noi* [?] Bhaktivinoda Ṭhākura. 79.03.01.A

...

*ete he rabi sabanatha* [?] My present mental existence will vanish gradually. 82.02.24.B

...

*ete kele pite sai* [?] There's a Bengali proverb, if one can eat, fill the belly, his back can tolerate something.  
82.01.24.B

...

*ete tat karma phalam sri kṛṣṇaya samurtita samustu* [?] 82.05.13.B

...

*evam sajite sata eva sidho ātmā priyato bhagavan ananta tam nevito niyatata bhajeta* [?] And now your duty will be to give, to take leave from all other prospects and proposals of life. 82.02.01.B

...

*evam sat citte sata eva sidho* [?] 82.02.01.A

...

*gadadhara harin hari paiya acha gaura hari* [?] Prabhupāda saw something common - Bhaktivinoda Ṭhākura and Gadādhara Paṇḍita. And they passed in the same day.  
*sadagarl gaura kṛṣṇa yaji prakat hoilya* [?] Sometimes always underground, sometimes on the surface. Svarūpa Dāmodara came as Gaurakīśora, and Gadādhara Paṇḍita came as Bhaktivinoda Ṭhākura.  
83.05.12.C

...

*gadādhara din hari pai hati gaura hari* [?] "We have accepted your day of disappearance identifying with Gadādhara."

*avatara gaura krsna yadi sri gaur ichay dui moihe magi kahe* [?] So if we can lift ourselves to that level we can find that always they're doing their service here in Navadvīpa. Sometimes suppressed, sometimes over the surface.

...

*sri gaur ichay dui moihe magi kahe aprakṛta parisada katha* [?] I find that those two, Svarūpa Dāmodara and Gadādhara, they're now over the surface as Gaurakīśora and Bhaktivinoda Ṭhākura.

...

*sri gaur ichay dui moihe magi kahe aprakṛta parisada katha* [?] *sakat hoiliya bhaja krsna gaura bheli aprakasa katha yata yatha* [?] "I have seen it with my own eyes, of service divine. But this is not to be advertised, not to be given publicity to anywhere and everywhere. They will laugh at it. But my heartfelt experience is such." 83.06.10.B

...

*gadadhara sisugal hoite tomar krsneti murti* [?] "From the very childhood you are devoted to Kṛṣṇa. Your life is successful. But Mine is lost." 83.05.11.A\_83.05.12.A

...

*gahila bahila dandi satta bara diti utavisay* [?] So many symptoms, within a minute, coming in a room and going out, coming, going, coming, going, restlessness. 82.05.13.C\_82.05.14.A

...

*gajapati krpor seka sataka* [?] Nārāyaṇa, the Kṛṣṇa, He delivered the elephant Gajarāja. 83.03.08.A

...

*gapara guru sri guli neti dekhatai* [?] 81.02.26.A

...

*gatha gatam karma karma lavante* [?] 81.12.13.C\_81.12.14.A

...

*gaudiya vaisnava sampradaya ek matra mallik* [?] 81.09.23.A

...

*gaurami gaurami mukhay boli de nahi choli* [?] Not to canvass that I belong to Gaurāṅga, only canvassing, external bogus canvassing won't do. 83.08.30.B\_83.08.31.A

...

*gaurane gaurane mukhe bole de nai chale gaure vichar loile vichar phal phal* [?] In the case of only saying that I'm Guru is not Guru. So imitation is always possible. 82.02.15.B

...

*gaurāṅga \_\_\_\_\_ mahima na cariya kahila koiliya suna* [?] 82.06.19.B

...

*gaurāṅga nagara bara nitya neha nama bhir* [?] Gaurāṅga is dancing and drawing the nectar from His own name. That is the representation of Gaurāṅga by Prabodhānanda Sarasvatī. By His own charm He's charmed in dancing and singing. 82.01.09.B / 82.01.09.C / 82.01.12.C\_82.01.16.A

...

*gaura prabhu prema vilasa prabhu niskincana bhaktivinoda nama* [?]  
*gopistitu bhakti kuti lakuste sitay nisa nama ganam murari* [?]  
*mahāprabhu gaurāṅga sundara bada nitya nija nama bir* [?]

The sound aspect: that is ordained to come to save the world. He's tasting Himself and throwing to the world. 82.01.24.B / 82.01.26.A / 82.01.26.B / 82.02.03.A / 82.02.21.C\_82.02.22.A

...

*gaura prabhu prema vilasa bhaumo niskincana bhaktivinoda nama* [?] *kovistito bhakti kutira na kustir sutradi* \_\_\_\_\_ [?] This is the place where Mahāprabhu showed His pastimes of Divine love. For a long time, in union in separation with Kṛṣṇa. One man, Bhaktivinoda, he lived in this quarter.

83.04.23.A\_83.04.24.A

...

*gaura prema maya tanu pandit gadādhara* [?] As a love of Gaurāṅga personified we find in Gadādhara, not such a degree of love to Gaurāṅga is found anywhere. 81.08.27.E

...

*gaura raghava kavita bara* [?] 82.02.22.B

...

*gauri rame gauri rame mukhi badhi denai charay* [?] *gaura ami gaura ami ke mukhe bhadhi lahi cari gaura acar loile se phala phali* [?] "I belong to Gaurāṅga's party, I belong to Gaurāṅga, Gurudeva, Prabhupāda's party." A mere repetition in the lips, a lip deep repetition, that won't do. But Gaura ācāra, Gaura vicāra, his decision and his practice we must accept for us, then we shall hope to get some concrete result. To live the life is all-important.

*gauri rame gauri rame mukhi badhi denai charay* [?] Only professing that, "I belong to Kṛṣṇa, I have devotion," these things have no value, this propaganda has no value.

82.12.09.B / 82.12.09.C\_82.12.10.A

...

*gaurṇa bengā daskar* [?] One will take a lift across the whole system and then approach the king? It is *avastava* [?], unreal. 82.02.15.A

...

*gopinam kucha kum kumino nijitam kim vasa* [?] Narahari Sarakara Ṭhākura asks Mahāprabhu, "Where have you got this saffron colour of your cloth?" 81.08.10.C

...

*gopi nama kuca kunkumena kiran gitan vasarano* [?] Narahari Sarakāra Ṭhākura, he had no recognition for Mahāprabhu's *sannyāsa līlā*. "I don't care for that. This is Your hypocrisy Kṛṣṇa. Where have You got this colour? This colour and the colour of Your cloth? You are that notorious hunter of the *gopīs*, and You have now become a *sādhu*, and got Your dress red. Where have You got this redness? So it is drawn I understand it is drawn from the *kunkum* which You collected from the *gopīs*. I this way, strongly, I won't have any recognition of You as a *sannyāsī*. I can't rely You." That is his renowned realisation of Kṛṣṇa *līlā*. "Kṛṣṇa *līlā*, no deviation from that. I won't see You that." 82.05.09.A

...

*goravadhi yadi yuga āśrama yuge gauri yuga āśrama yuge* [?] In Rāmānanda Rāya, Godāvarī [?]  
81.10.28\_81.10.30.A

...

*gourendra ca shyabha vibhu sanakabhi* [?] Sanātana Goswāmī.

*rupe svarupe nayana virupe* [?] in this way Rūpa Goswāmī, many *śloka*.

*srimad chaitanya padau charakamala jigau bhakta bringo madhuttan, gourettau* [?]  
*payayantau bhaya vibhingatau bhoja yukto samattkan* \_\_\_\_\_ [?]

Kavi Karṇapūra, Śivānanda Sen's *putera* [?] 85.10.21.B\_85.10.22.A

...

*govardhana, nijani katani varsan dehi govardhana tam* [?] It is said that Girīdhārī is representing Kṛṣṇa, and Rādhā-kunḍa is representing Rādhārāṇī. 82.05.15.B

...

*govinda bidam nida rasita padam hastadi ratnadi vat* [?] *tatvam tattva vidhutamam kṛta valay gaur dasayam cakrat* [?] "I show my obeisance to Rūpa and Sanātana. Lakṣmī Devī herself wants to serve Lord Govinda. Rūpa, Sanātana showed Him to the public as a jewel within their hand. 82.07.07.B

...

*govinda vacana jani hoi gauranga vani aprakat kali sara katha* [?] [From Gaura Candrodaya by an Oriyan devotee named Govinda Dās] There it is mentioned that when Mahāprabhu departed, the devotees consulted within them who is to be made Ācārya of the Rādhā Kanta Maṭha, where Mahāprabhu lived. They consulted, and Vakeśvara Paṇḍita was selected. 81.08.25.A

...

*grantha bhut grantha mas grantha mastitam* \_\_\_\_\_ *jivaka* [?] In the introduction of *Sat-Sandarbhā* Jīva Goswāmī has written like that. "What I'm leaving, the substance I collected from the writings of Gopāla Bhaṭṭa, who comes from the southern country, whose family were disciples of Rāmānuja *saṁpradāya*. So they come from Vaiṣṇava and *brāhmaṇa* families. And what he has given to us I'm only systematising and giving in the form of a book to you." 87.00.00.A\_802

...

*grhita lakesu suvitra na macaret* [?] The lord of death has caught me by my hair, my tuft, and any moment he may take me. 83.03.25.D

...

*gunanam suranam suriteja gunay parikar vaisistham* [?] *jayate tato lilā atat paro lilayam pravesha* [?]

So for a beginner that sort of rules that you must take. You are engaged in the worldly affairs you must take at least so many rounds. You must make time at least for this. But when one's fully engaged in the purpose of the truth, to spread the greatness, the purpose of the Name, the scripture, only this formal counting may not have any great importance in his life. 81.10.08.B / 81.10.08.D

...

*guru bhakta tat sarvam gurum bhaktya surujaya* [?] All one's attention should be concentrated in the service of his Guru. 81.11.12.C\_81.11.13.A

...

*gurudeva tattma, gurudeva devatta isvara ātmā* [?] 80.00.00. A

...

*guru janma sitay bhumay sitay paya sata guṇa* [?] That is of such nature that on the head of my Gurudeva that looks very beautiful. 81.12.31.C\_82.01.01.A / 82.01.01.A.rr

...

*guru jana sine puna sobha pai sata guṇa* [?] Very beautifully that can be seen, can be traced there, on the head of my Gurudeva. 83.09.28.C\_83.10.05.A

...

*gurūpānuga virudhapa siddhānta dvanta hlādinī* [?] So he would not tolerate *apa-siddhānta*. 80.08.19.B

...

*guru seva kaya manya apana guru ajnadhi upadhi paya* [?] Something like that. Mahāprabhu asked Sārvabhauma, "Sārvabhauma, what can I do? Govinda is sent by My Gurudeva to serve Me, but I must give honour to him, he's My God-brother. But he says that Gurudeva has ordered him. What should I do?"

82.03.02.C / 82.03.02.D

...

*guru veta rtaya asambha guru sampat guru dharcari* \_\_\_\_\_ [?]  
82.03.02.C / 82.03.02.C\_O

...

*habe krsna bhajan kore ei matra* [?] "Oh, there is *bhakti* here, but only I failed to achieve." 81.09.25.A

...

*haran kari pap haran kari tap haran kare* \_\_\_\_\_ [?] Hare Kṛṣṇa, Hare means in general Hare means, *haran kari pap haran kari tap haran kare* \_\_\_\_\_ [?] 83.12.27.A\_83.12.29.A

...

*hari mukta pare upasya mana pan cesta hari nama samsaya* [?] All other practices cannot really purify, but the remembrance of Kṛṣṇa, however slight it may be, it will relieve us from all past dealings, and make us...  
79.00.01.B

...

*haridas hari nahi pai* [?] 82.01.12.C\_82.01.16.A

...

*haridas jive sunya haibe* [?] *puna sukya jive udvudva karive* [?] Just like the current of the Ganges River, passing and then again filled up. It will be filled up from the subtle plane of Brahmaloka.  
82.02.20.B

...

*hasai kalai morai* [?] "I continued taking the Name and I am going to be mad day by day by chanting."  
81.11.07.B\_81.11.09.A

...

*hastastha ratnadhi vat* [?] Just as a jewel is within the palm of one man's hand and he can show it this side, that side, every side. Rūpa, Sanātana, they showed that ecstatic transcendental jewel, Rādhā-Kṛṣṇa.  
83.12.27.A\_83.12.29.A

...

*hatena kenapi bayam satena dasi kritar gopa vidhu brajena* [?] *syamananda singha syama labdha dikṣā* [?]

Bilvamaṅgala says: "I was walking with the pride that *so-ham*, I am. I got my initiation from the throne of the guru of *māyāvādī so-ham*, I am Brahman. From that dignified position I got my initiation. But what is this? One line missing. But the debauch of the *gopīs*, the heart stealer of the *gopīs*, who was the hunter of the *gopīs*, one suddenly stole my heart, very suddenly, and aggressively He snatched my heart and ran away, and I'm running after Him. I'm now reduced into His slave. I can't live without Him. I'm running after Him. What is my... I was *so-ham*. My guru is of that position. We hold big position here. And now what is my condition? My heart has been snatched by someone who is that *gopī* debauch, hunter, that has suddenly snatched my heart. And I am slave to that \_\_\_\_\_ what is my condition?" 81.11.23.C

*svananda simhāsana dikṣā* \_\_\_\_\_ *gopa vidhu vite* [?] 87.02.20.A

...

*hato va vapsisa sagram dipava bhoka sei mayi* [?] All risk no gain. Either gain ground or die.

82.11.28.B

...

*hayam asidya katham anyam sadayet* [?] One who has not seen the truth, how can he venture to show others the truth? 81.10.19.A

...

*he kasi kovi su kuli tomi punya van* [?] Rabindranath eulogises Kaśirāma dāsa. "You have got a good prestige in the line of the poets of Bengal." 81.10.05.D\_81.10.06.A

...

*heno avatara habe ki hiarche heno prema parachar* [?] Whether such an attempt has ever been, ever taken place in the past, or will it come in the future? 85.12.27.B

...

*heno kale tomar sada kola hala kori amar doiye* \_\_\_\_\_ [?] When Mahāprabhu in His trance was just experiencing the *līlā* of Rādhā Govinda and with the *gopīs* in Govardhana, Svarūpa Dāmodara and others tried their best by chanting the Name of Hare Kṛṣṇa, Hare Kṛṣṇa, to take Him out of the trance. When Mahāprabhu was roused He complained. "What have you done? I was in such a most happiest experience there, and you are all rousing a clamour. You have drawn Me here, down." - "The jingling sound of the ornament when the *gopīs* are going to cave of Govardhana, and Kṛṣṇa approaching. And that atmosphere, transcendental experience, how sweet it is. And you dragged Me here in this plane saying Kṛṣṇa, Kṛṣṇa. What is this?" 82.06.30.B / 86.12.20

...

*heno kalo tumi sa kolaha kori* [?] Mahāprabhu told, "I was so happy there. And you all creating a great disturbance here, (one *lākh* of noise), has snatched My attention towards this mundane world."

82.06.05.A

...

*he rādhālikay* [?] *Jaiva Dharma*. "Oh, she friend of Śrī Rādhārāṇī." 82.07.02.A

...

*herana nama laksmi* \_\_\_\_\_ [?] All the high quality gold's colour has been subdued by His colour. "Will it be possible once more to have that appearance before my eyes?" 83.03.08.A

...

*hey seva adikari ananda ambuddhi gurudeva, apni vrisabanu nandaniya nikatay avastiti gopika* [?]

...

*ama ke apna nija pada padme dasya pradam koriya* [?]

*braja kanaya sri radha pada padma seva rase suki korana* [?]

...

*etena mantrena jivasya bada darsa tyaga cinmoya vrndavana lilo* [?]

*upa karana tva prapti tad anantaram rasadi parama* [?]

...



*yat kincita sambutom te saram tat karja misyate sat karanam param jiva sadak saram iti rtam* [?]

83.06.21.A

...

*hṛdaye karo sadvanatha* [?] Bhaktivinoda Ṭhākura says in the course of *Hari-Nāma*, the wholesale destruction of this figure, this body, both gross and subtle, new awakening will come from within.

83.01.21.A\_83.01.22.A

...

*hrday yat karma haram sri krsnaya sama pita maste* [?] 82.04.06.C\_82.04.14.C

...

*ichakritu para jai* [?]...means accepting the defeat by Himself. 80.08.20. A

...

*idam sarvam hare saridam* [?] Rāmānuja also admits this, *idam sarvam hare saridam* [?] In the maximum view we can see everything, this world is the body of the Lord. 83.11.13.A

...

*īśā dāsyē hari dāsyē karmaṇām* \_\_\_\_\_ [?] another definition of *uttama adhikārī*.  
82.12.25.C\_82.12.26.A

...

*isvara paramato sada visidyati udan* [?] 83.03.31.A

...

*isvar tattva bheda mani haya aparadha* [?] *isvara tattva bheda na haya aparadha* [?] "The affection I got from that figure of my Guru, they're also of the same, not less. My Guru is present here." Within Nārāyaṇa there is Kṛṣṇa, we may think, but difference in function. Nārāyaṇa, Lakṣmī, *gopī*, distinction and non-distinction *bhedābheda*, *acintya* is there. 81.02.26.A / 81.08.31.B

...

*isva tatve veda mane de haya aparadha* [?] The continuance is always present everywhere and anywhere.

82.02.17.C

...

*iswarga pichila shante tadad vyasa parepita satva varsa bina pishu compar* \_\_\_\_\_ [?] Even there may not be a tinge of pure devotion, one can have mental imitation of such type.  
85.10.15.B

...

*ite tat karma phalum sri krsnaya samapita astu* [?] That is indirect way to see the nose in this way.  
81.03.10.A

...

*jada sata sad sak* [?] Mahāprabhu was four hundred and ten years older [?] 81.10.02.C\_81.10.03.A

...

*jagat kalyan jagat rdaya loka hitam* [?] *loka-hitam nrpa* [Śrīmad-Bhāgavatam, 2.1.1]  
*ātmavit-sammataḥ* and *loka-hitam*. 81.03.03.C\_81.03.04.A

...

*jagat prinite sakama tama varta siddhim vindeta manava* [?] Just as *sarva-dharmān parityajya* [Bhagavad-gītā, 18.66] encourages us to take some risk, so also here in *Bhāgavatam* Devarṣi Nārada when he's giving these ten ślokaś as advice to Vyāsadeva. *tyaktvā sva-dharmam* [Śrīmad-Bhāgavatam, 1.5.17] The immediate call of duty, and the absolute call of duty. For the absolute call of duty we must give up the immediate call of duty. And by doing that if temporarily I have to come down in the calculation of this worldly duty, Devarṣi Nārada says, "What do you lose thereby? No loss." Because: *jagat prinite sakama tama varta siddhim vindeta manava* [?] 81.11.30.B

...

*jahat sata aja sata mukta pragraha vrti* [?] If the rein is taken off from the mouth of the horse it gets its fullest speed. 82.01.07.B\_82.01.08.A

...

*jai para jai mana* [?] This duality... *mana praman jai para jai sukha duhkha* [?]  
*jai pora jai mapanamah* [?] 81.09.10.B / 81.09.20.A

...

*janama haila puli maya jali nahai gana lobha* [?] Jīva Goswāmī says that as soon as he gets out of the womb he forgets everything. 81.02.28.A

...

*jani kati varsana dehi govardhana tam* [?] "O Govardhana, give me shelter adjacent to you." 81.02.26.A

...

*janma sakala tare bajye tare samjal, krsna sara sanjal bhakti sara akbhar* [?] Bhaktivinoda Ṭhākura sings, "Ones life is fulfilled if he can fortunately see, even once, the divine *rūpa* of Kṛṣṇa." 80.07.11.A

...

*jari badhu ari butta sadhu le sakha* [?] *jani lagdha laghi bhuddhi* [?] Mahāprabhu says to Sanātana Goswāmī when he put questions. "You know all these things, still of course, you are making questions, making enquiry. Because it is the nature of the *sādhū*, they know it well, but still, to make it more and more firm, they put the questions again and again." 81.12.31.B

...

*jar jar nitya parita krsna svulay tadarani katha devi krsna mayi prapta radhika para devata*

*krsnamayi krsna ya untadi bahiray jar jar nitya parita krsna svulay* [?] 80.10.22.A

...

*jasai sindhu ahe kohe bhai napai ko* [?] As much as you plunder it, it will increase and increase.  
81.12.30.C\_81.12.31.A

...

*jatadur samarpen haya nama tatakun ara* [?] 78.03. \_ . A [GBC]

...

*jati laksmi jati eka jatalam* [?] "They're of the same rank with Lakṣmī Devī." 81.12.13.B

...

*jaya idam visvam vyapnoti* [?] He's pervading, permeating everywhere. That is also a conception of Viṣṇu.  
83.03.20.A / 83.06.27.B

...

*java jive sukham jive* [?] Cārvāka says, "As long as you live, live happily." *java jive* \_\_\_\_\_ [?]  
"Yes, get loan and eat well." 82.01.02.B

...

*jaya jaya govinda gopala gadadhara krsna candra kora daya kora nasavara* [?]  
*jaya radhe govinda gopala bona hari sri radha prana dana mukunda murari* [?]  
*hari nama bine re govinda nama bine bifale manosa janma jaya dine dine* [?]  
\_\_\_\_\_ *radha krsna caranaravinda* [?]

The beginning of *Sata Nāma*? 82.10.10.C\_82.10.12.A

...

*jenow deta hai sa koi* [?] That Ramakrishna Dāsa Bābājī he remarked about our Guru Mahārāja. "He was born from *raga putana*. He came from *raga putana brāhmaṇa* family." 81.08.12.D\_81.08.13

...

*jigana vaisnava cinya loilya arya kori vrajave* [?] Bhaktivinoda Ṭhākura, "We shall serve Vaiṣṇava. But before that we shall have to get the capacity of recognition who is Vaiṣṇava who is non Vaiṣṇava."  
82.07.16.B\_82.07.18.A

...

*jiva dhara sama suta viranya vigra hayana* [?] 82.07.02.A

...

*jivadye ravi raksitam* [?] Jīva Goswāmī's function was to prove that what Rūpa and Sanātana gave that is the highest in the theological world. 82.02.18.B

...

*jiva guru asisya hoile para sri visisya karma phala niya harijan* [?] If the spiritual master becomes ill, that is due to the sins of his disciples? 81.03.04.C\_81.03.05.A

...

*jivam madhva mate hare padottama, satyam jagat tat tattvo* [?] *veda jiva jivera veda jiva gana, harer anuyada michucha bhavam gatha* [?] 85.10.22.B

...

*jiva sambandhe yane krsna dvistam* [?] You should honour all the *jīvas*, thinking that within him the God is residing. 82.04.14.B

...

*jñāna-sunya-bhakti, jñāna miśrā-tahi bara* [?] 81.03.02.B

...

*jnata ved banta nay vaiva chori napi na maniya te* [?] *no dani no kayam jyati vidya ratna maha dano* [?] When the co-sharers come to divide a joint property, brothers, father's property, heirs, they want to share the property amongst them, divide, but, if one has got knowledge that cannot be taken into share, cut up into shares and take possession. The thief can steal everything, but he cannot take one's knowledge, learning. Other properties, if you make a gift then it becomes less, but your learning, as much as you can distribute, it won't be lessened. Rather it will be enhanced. So, the jewel of knowledge is of such peculiar higher nature. So also the wealth of the *ātmā*, the soul; you may distribute as much as you like, but it won't be diminished. It will rather be enhanced. The very existence requests this, the law of existence. *Ātmā*, so by giving, by serving *ātmā* thrives and by accumulating, absorbing, *ātmā* dies, or he's surrounded by foreign elements covering. His death means to be buried under some foreign elements. *Ātmā's* death means to be buried under earth of foreign elements.

*jnatavid vanta nenaiva chodi napi na nehati* [?] *no daniha coyini jnati vidya ratna maha ranam* [?] A thief can steal anything and everything, but can't steal our knowledge. But this learning, if you distribute to others it won't diminish, it rather increases. 82.02.15.A / 82.11.23.A

...

*jyotir abhyantare rūpam atulaṁ śyāmasundaram*. This is a relative direction, light. What is light proper? Light is knowledge. Knowledge is light. Ignorance is darkness, really. So piercing the light that is knowledge, we shall try to find some *Śyāmasundara*, green land, a green person with a green land. 82.01.27.B

...

*kabe lokanatha mora hatete doriya, samatidei rupa samhita diya* [?] "I aspire after the day when my Guru Lokanātha, will take me by the hand and will take me to Rūpa Goswāmī – Śrī Rūpa Mañjarī. And I shall get there, my appointment of eternal service in the camp of Lalitā - Rādhā-Govinda." 82.03.01.C

...

*kaha jal kaha tan* \_\_\_\_\_ [?] Mahāprabhu's *kṛṣṇānusandhāna*, the searching. 81.11.06.B

...

*kahiva katha na tatha baulake* [?] Not to be talked out, but still, a mad cannot but give vent to his expression. 82.02.03.B

...

*kaihiliay pati haya* [?] Faith should be raised to such a standard. 82.01.28.A

...

*kaitavam kevalam tat adan tattvam dan tattva prema* [?] "The conjugal love, that is nothing but robbery. \_\_\_\_\_ [?] All other friendships that are coming from our friend circle, \_\_\_\_\_ [?] that is all deception.

*vaikuntha sneha murte pada ra* [?] You came with eternal affection, and the searching by searching life You showed us all these things; that this is not that. \_\_\_\_\_ [?] By the ray of Your divine feet You showed all these things. Where you are, in the all deceptive area. You showed it. \_\_\_\_\_ [?] Where He's going, Oh my miser eye take me to follow the footsteps there. Very sweet plea, carry me towards the direction in which He has gone. \_\_\_\_\_ [?] Take me quickly to Him who has done so many." This is one of the stanzas. *krpana nayana he* \_\_\_\_\_ [?] This servant should be, attendant should be taken there very quickly, where he goes, who?" One of the stanzas. Hare Kṛṣṇa.

83.08.18\_19\_20.A

...

*kaivalya dahini caitanya rupini cinmayi* [?] I heard and I saw in books that Māyā was also *caitanya rupini*. And now he told that they are materialist, they are atheist, those that are worshipper of potency. I tried to come to some adjustment. 82.02.24.B

...

*kala jani dijiya vilaja patra hiya* [?] 81.08.18.B

...

*kala kastardi rupena parynama paraya* [?] The cause of anything and everything, the ultimate cause, the conception of the highest cause: that is Svayaṁ-Bhagavān. Both foundation and the development on the foundation: of course, with His potency, as a whole. 81.11.18.A

...

*kalau patama sanjayam* [?]

...

*sidhaya parama ascarya bhuktir muktis ca sasvati* [?]  
*nityam ca parama anandam avede govinda bhakti ta* [?]  
*[Bhakti-rasāmṛta-sindhu]*

...

*anima adi siddhi bhukti rupa visay suka nitya mukti rupa brahma suka* [?]  
*O nitya paramananda rupa aiswar suka govinda bhakti dwara labhaya thake* [?]

81.11.18.C\_81.11.21.A

...

*kala vamna gata prana* [?] Their longevity depends on food. 82.01.04.B

...

*kali kale loksa sankir sankir korive nasiya gaya sesh nara kiti yaidesh* [?] Mahāprabhu is addressing Nityānanda Prabhu. "We are trying Our hardest to give so maximum thing to the lowest section, unqualified. But still a reactionary school will come and they will spoil this movement by filthy imitation."

83.01.12.C

...

*kalo pasam* \_\_\_\_\_ [?] *Kapatata hoile du pravise premerapur* [?] If we can save ourselves from self deception then we are sure to enter very soon into the domain of love. 81.03.08.B

...

*kama anda tama* [?] North pole and south pole, these two opposite poles. 81.03.05.C

...

*kama kami jayasya sambosh* [?] For lust, self-satisfaction, sense satisfaction, go to the god. For getting a child, lineage, go to another god. For health, go to another god. For wealth, go to another god.

83.11.15.B

...

*kama krodha vaya desa hi chadya dayo nipa bhavo stad gatim gata* [?] It is mentioned in different places that who is killed by Kṛṣṇa he attains His *loka*. And also, by dint of *bhakti*, they also attain Him.

81.03.04.C\_81.03.05.A

...

*kamana sadhana muri gaurami sadhiva morire sadha* [?] Śrīmatī Rādhārāṇī says, "I shall kill Myself jumping in that well." 83.01.26.B

...

*karmardy yasyamunti nasyanti sadbai may nisyanti* [?] 83.08.30.B\_83.08.31.A

...

*kanacana padma locana* [?] There is a verse in Bengali: "To a mother a blind son seems to be like a lotus eyed son." 81.12.13.B

*kana seva pada locan* [?] "A blind son seems to his mother as a very good eyed son." A Bengali proverb.

83.01.14.B\_83.01.15.A

...

*karma dosa bada iti ke* [?] Every action here is considered to be non-beneficial.

*karma dosa pada teki* [?] No work can be pure, must be harmful. 81.03.05.B / 82.12.22.B\_82.12.23.A

...

*karma mukham eka bhakti yoga jñāna* [?] *Jñāna* and *yoga* may contribute something when they're guided mainly by *bhakti*. 81.03.12.B

...

*karmanyara amanyanam sukha dukha hatyai sukhaya ca* [?] *pasyai paka vit padyasam mithum carinam minar* [?] 82.11.28.C\_82.11.29.A

...

*karmatma na prakrti* \_\_\_\_\_ *cetana cetanesu* [?] Kālidāsa has himself given explanation for that. So much engrossed in lust feeling that they lose the sense whether addressing to animate or inanimate; can't differentiate. 82.03.02.A

...

*karmaka pasyanti karmani maya jagat - lubda pasyanti danamayi jagat* [?] Gold is above anything and no health of the countrymen? 82.03.02.C / 82.03.02.C\_O /

...

*karmanija sadhyana sadgati lekha bhavati bhava nava taru nenai* [?] Even a seconds association with a *sādhu*, that is not lost, that is kept, and one day that will assert gradually and take me to the highest position. 83.09.21.B\_83.09.22.A

...

*karnadinam kati na katidha palita durridesas* [?] 82.07.03.B

...

*karnani sadhya sangati sādhu sanga sādhu sanga* [?] Give benefit of the association of holy persons which is very rare to be found here. 81.10.05.C

...

*kart balani setu bandha* [?] There's a Bengali proverb, that squirrel's attempt to construct a bridge in the ocean. However small, but still, his good will, that's to be considered. 82.05.10.C\_82.05.11.A /

...

*kartum vitamyam nava dwipa paratnam svami pratas varam vraca* [?] So many demons we're told, they say, "I want Your favour, Your devotion." "No, no, You take liberation. Go away." 82.12.06.B

...

*karun nai vilasay na vidya na caru purosam* \_\_\_\_\_ [?] 82.02.01.A

...

*kasi kadi ani kori apani chay krsna nama koreye kori man prambam* [?]

Kavirāja Goswāmī \_\_\_\_\_ [?] 81.09.20.B

...

*kaśirāma dāsa kahe suni punya vada* [?] The author of Bengali *Mahābhārata* is Kaśirāma dāsa. He is the famous Kaśirāma. On the way to Katwa there is a village named Singi; there was his birth place, Kaśirāma.

81.10.05.D\_81.10.06.A

...

*kasthasa conchi rava* [?] 82.10.20.B\_82.10.21.A

...

*katha kaila hari tava namrtya kari boro duhkhi dakhi barvar* [?] *karmadinam koti* \_\_\_\_\_ [?]  
*sampati labda buddhi tamaya tasya* \_\_\_\_\_ [?] 83.04.15.B\_83.04.16.A

...

*kavi ham helava sri vṛndāvana* [?] 80.07.11. A

...

*kavi hati te diya rupa stane amara ke daran* [?] Narottama Ṭhākura says, "When will Lokanātha take me and he will connect me with Rūpa Goswāmī?" 81.03.01.A

*kavi lokanatha more hati ya duriya rupa manjari sampadi samarpan* [?] "When my Guru Lokanātha he will take me by the hand and he will offer me to Śrī Rūpa, Guru, Mañjarī?" 81.08.09.A

*kavi lokanatha hatiya buliya* \_\_\_\_\_ *rūpa sthaniya* [?] "When the day will come when my direct master, Lokanātha, he will take by my hand and will offer me to Śrī Rūpa Goswāmī?" 82.11.06.B

...

*kavi lokanatha hatiya buliya* \_\_\_\_\_ *rūpa samipe* [?] A relative and absolute consideration.  
"When the day will come my Gurudeva Lokanātha Goswāmī he will take me by my hand and put me, produce me near Rūpa Goswāmī." 83.10.27.B

...

*kavi nama hema kalpa taru sancaru sula duni teja yo* [?] One Govinda dāsa, Vaiṣṇava *kavi*, when Mahāprabhu is walking through the banks of Ganges, and wonderful golden *kalpa-taru* means the tree which can give us whatever we desire, that is *kalpa-taru*. Whatever is wanted from it, it gives away immediately. The golden *kalpa-taru* He's wandering as if on the banks of the Ganges and the whole environment has been enlightened. There is a flow of lustre around. When looking at Him it seems, it appears in the heart of the devotees, "Who is moving here?" Infinite magnanimity, *kalpa-taru*, whatever is wanted He gives at once, infinite magnanimity. And throwing His lustre all around He's moving here on the banks of the Ganges. 81.10.05.D\_81.10.06.A

...



*kavi sri caitanya navi koi vrindaya kotavi pay na vaisnava padachaya* [?]  
*sri rupa manjari sakhi pratita pariva sen pumsa pravasya pranam hite* [?]  
 Śloka by Raghunātha Dāsa Goswāmī Prabhu 81.08.14.B / 81.10.19.B

*kavi sri caitanya mari kari veni doya* [?] *kavi ana pai vai vaisnava pada chaya* [?] Systematically we began from Guru, to Gaurāṅga. But sometimes it is seen that the boundary of the grace of Gaurāṅga is more extensive, and by His arrangement Guru comes to me, He comes as Guru. So Kṛṣṇa's grace is also like that. First we come in consciousness with Kṛṣṇa, roughly, then, when we enter in a systematic way then He comes as Gurudeva. 82.04.28.A

*kavi sri caitanya more kavi dayal kavi ani vaibha vaisnava pada sraya* [?]  
*kavi sri caitanya navi koi vrindaya kotavi pay na vaisnava padachaya* [?]  
 [Raghunātha Dāsa Goswāmī?] 82.12.26.B

...

*kavi sri caitanya more kore mana daya kabe ami paibe vaisnava pada chaya* [?] By the grace of Caitanya Deva then we get the service of Vaiṣṇava. 83.12.27.A\_83.12.29.A

...

*kedo dukha me hari bhaja, sukhha me hari bhaje duhkha kasa se hari* [?] 83.08.28.C\_83.08.30.A

...

*ke ami kana more janata* [?] Who am I? Who am I, only the flesh and blood, or only the mental system which I have got experience at the time of my dream, or as told in *Upaniṣad*, and *Veda*? 82.02.21.B

...

*ke ar kori vedar patita dekhi ar patita dekhi ar ruci kandiya* [?] Mahāprabhu gone: who else again will cry aloud seeing the fallen condition of the souls? 82.01.12.C\_82.01.16.A

...

*ke bhai kahibe kaihila kiba ati ai* [?] Who will come to appreciate? They will say, 'O this is all – disorganised brain. They're trying to take electricity from the sky. Leaving away this concrete earth they are like *cāṭaka*, that bird, one drop from the sky, and all these waters rejected.' 81.11.13.B

...

*kesava naho dulabha ahankara pitanam tu madye padvatya apa rasaya* [?]  
*ahankara navrtyanam kesava nahi dulabha* [?] 73.03.00. A

...

*keval nisyasu - kahe kohiva keva sunive amara dukhera katha* [?] 85.11.14.B\_85.11.15.A

...

*kim pardante yutusye vibane swamino he satantra kancit kalum kachit* [?] When Kṛṣṇa came to the camp He found suddenly Rādhārāṇī. And just He stooped down as if to touch Her feet. [From Śrīla Rūpa Goswāmī's *Padyāvalī*??] 82.02.22.C

...

*kintu suja abhasa sthane bhasa abhasa suje anu nahe tahe prakas* [?]  
*krsna surya sama; maya haya andhakara/ yaha krsna, tahan nahi maya adhikara* [?]  
*kintu suja abhasa sthane bhasa abhasa suje anu nahe tahe prakas* [?]

Little analogy description, what is Kṛṣṇa, what is *māyā*, the sun and darkness. Where there is the sun there is no darkness. 81.11.11.C\_81.11.12.A

...

*kirana kapamor visat* [?] 82.10.20.B\_82.10.21.A

...

*kiti-pāvana, cataro kiti-pāvana* [?] 81.12.13.C\_81.12.14.A

...

*koila tabu najiyai* [?] Mahāprabhu says, "I forcibly separated it is impossible; almost he dies."  
 82.01.18.C\_82.01.19.A

...

*koiliya bak keva pati haya* [?] Where is the man to be found of normal thinking that will come to believe in this? 82.01.28.A

...

*kola ha kori amar ke darine* \_\_\_\_\_ [?] When Mahāprabhu's coming out of the swoon, then He's relating, "I went there, I saw all these things, but you are... 82.05.14.C

...

*kono sthane guru tyāga koro te habe* [?]  
*tabi jadi ei rup gatana kabu hoi asat sange guro yogyata hoi koi* [?]  
*pratame chillin tini sat guru pradhan harinam aparādhe hoiya hata jñāna* [?]  
*vaisnave vidvesh kori charinama rasa krami krami han artha karmaner vas* [?]  
*shay guru chare śiṣya sri krsna krpay sad guru ladviya puna śuddha nama gaya* [?]  
 [From *Hari-Nāma-cintāmaṇi*] 81.10.07.B\_81.10.08.A / 81.10.08.C

...

*koriya kalma sanath* [?] That sound with the spiritual potency, could remove all the misconception of the audience. 82.02.27.A

...

*ko vanadadibhih vṛndāvana līlām rādhā* \_\_\_\_\_ [?] 82.05.14.C

...

*ko vu vido vartena* [?] *artena kena* \_\_\_\_\_ [?] Bilvamangala says, "I got my spiritual education from the throne of Sananda, that in your inner self there is so much ecstatic joy you

can't conceive so high. But, such a higher type of ecstasy came down suddenly to capture me, and to capture me in such a way as to make a slave of slave of that ecstasy. That lightening experience that has captivated me wholesale... 82.01.29.B

...

*ko vu vido vartena* [?] All other layers, planes of ecstasy, that is all trash to me, such highest type of ecstatic, only for a lightening has captured me, making anything with me. Kṛṣṇa He's playing, He's exploiting the beauty of the *gopīs*, the Braja girls. That attitude like lightening peeped in my heart and I'm undone, all else is like trash and stool. I can't be normal with any environment, can't adjust. It is my heart drawn there, hopelessly drawn, but I can't retain my existence until any farther I come in the connection of that.

82.01.29.C\_82.01.30.A

...

*krpa daya sri madhavendra puri sambandha*. Mādhavendra Purī is supposed to be the very sprout of Gauḍiṃya Vaiṣṇavism. 82.03.08.A

...

*krpa desu pada rajan kala vincanti sambhava* [?] 81.11.12.B

...

*kṛṣṇa bhakta vidhi hai bhagavan vidhi kalan kadi kanka* [?] If a devotee of Kṛṣṇa becomes of a little progressive condition he can cut asunder the writings of Brahmā the creator even. 81.10.02.C

...

*kṛṣṇa bhali ami bhaje magie visay shuk, amṛta chadi vismagia sei bara mukha* [?] Sometimes He protects His devotee from such side issues, and sometimes He avoids. 83.01.12.C

...

*kṛṣṇa bole armai, agai magai visai su, amṛta jali visnagi, sei bara mukha*, [?]  
*ami vigraha sei murti visay kana jiva, sa caranamṛta de avisay pralai* [?] 83.08.30.B\_83.08.31.A

...

*kṛṣṇa mayi pali aki yena sadvaka* [?] The main principle of *śaraṇāgati*, He's the protector. Such circumstance has come to help us. 82.10.29.C\_82.10.30.A

...

*kṛṣṇamayī paroktya radhika baladeva* [?] *kṛṣṇamayī kṛṣṇa yad antare* [?] *yaha yan nitya bare taha kṛṣṇa* [?] Kṛṣṇamayī is one of the Names of Rādhārāṇī. What is the meaning? Within there is Kṛṣṇa. Outside She's seeing Kṛṣṇa. Wherever She's casting Her eye there is Kṛṣṇa. In, out, and wherever She casts, there's Kṛṣṇa. *antare bahire yahan yaha nitya bare* [?] As if Her sight is creating Kṛṣṇa. \_\_\_\_\_ [?] Such power. The negative has got also it's control over the positive in such a way. 85.11.17.D\_85.11.18.A

...

\_\_\_\_\_ *kṛṣṇa nama baddha jīva ar sabha viche* [?] 82.10.30.B

...

*kṛṣṇa napay par* [?] Kṛṣṇa Himself cannot measure the greatness of Rādhārāṇī. 83.05.09.B

...

*kṛṣṇa prema janme punapate mukhanga* [?] 81.11.13.C\_81.11.14.A

...

*kṛṣṇa prema nama parama sukha maya* \_\_\_\_\_ [?] To establish the position of Nityānanda Prabhu Who is not considered as a scholar like Mahāprabhu, what's His position, why He's so great? Nityānanda Prabhu. 87.03.00.B\_801

...

*kṛṣṇa rūpam śāstre pramāṇe.* [?] 82.02.25.C\_82.02.26.A

...

*kṛṣṇa sakti denaham tyaga prabaktam* [?] Only the very potency of Kṛṣṇa, the very will of Kṛṣṇa, can give Kṛṣṇa to others. 81.02.26.A

...

*kṛṣṇa santosa siddhya* \_\_\_\_\_ [?] *Tamari santosa janmai* \_\_\_\_\_ [?] 80.10.22.B

...

*kṛṣṇa sukata praja* [?] All carrying towards Kṛṣṇa's satisfaction. 81.03.03.C\_81.03.04.A

...

*kṛṣṇe ca, kṛṣṇe rca, kṛṣṇe līlā* [?] Every detail can be explained only by one answer, it is His will. 82.01.17.B

...

*kṛṣṇe karuna ce bala nanda nahi vachai nama dite dhyana sacaram* [?] 82.05.11.C\_05.12.A\_05.12.B / 82.05.15.B

...

*kṛte sadya bhavet sadyo bhavasa sadhu navita* [?] *Mukti siddhasya bhavasya prakatum hr̥di sadyata* [?]

It is within but it is covered, and to discover and to come out with the inner wealth. 82.03.29.C

...

\_\_\_\_\_*kṛte tat karma phalam* [?] *sri kṛṣṇaya samarpitam astu* [?] "Whatever I have done, the result of the consequence of this I am offering to Kṛṣṇa." 82.01.20.B\_82.01.21.A

...

*kṛte tad karma phalam sri kṛṣṇaya samarpitam astu* [?] It is also a custom in our country that whatever Deity we worship, either Durgā or Śiva, at the end of the function we take some water in

the hand and we offer all the consequences to Kṛṣṇa, for Him. The result of the *pūjā*, *homa*, your *śrāddha*, whatever it may be, it should be offered to Kṛṣṇa, to the centre. 83.07.08.A

...

*kudrad api kantha* [?] "Smallest of the small. But my Master, my Lord is the biggest."  
86.10.24.B\_86.10.5.A

...

*kulam pavitram janme kuthatha yesam kula vaisnava nama deha* [?] It is written in the scripture that when one, a Vaiṣṇava is born in a particular connection, he can purify your past connection also. Because the connection has contributed something to help her, him or her, so as a reaction they get that benefit from the Lord. So they're purified thereby. 82.04.16.C

...

*kuliyā prakāśe prabhu śrī kṛṣṇa caitanya ami nahi jani kahe te* \_\_\_\_\_ [?] 81.10.30.B

...

*kundavan apas sri sri madam bhoja kadam leti mokam kadam* \_\_\_\_\_ [?] The famous poet he has described Kṛṣṇa *līlā*, *mārga* [?] Simultaneously one part is discouraged another part is encouraged, and the moon going down and the sun rising! 82.01.21.B

...

*lab bali chari rasa sindhu chadi baya* [?] Vṛndāvana dāsa Ṭhākura has given an example that there is a competition between Nityānanda and Caitanyadeva. 82.11.07.D\_82.11.08.A

...

*lag badhi chari ya sunyi dari bari* [?] Anantadeva with His unlimited lips is sing the glory of the Supreme Lord but can't finish. 82.03.29.D\_82.03.30.A

...

*lakṣmī pada laya padma kamala sri hari priya* [?] *indira loka mata ma hrabdhi tomaya rama* [?]  
These are the synonyms for the name of Lakṣmī. 82.00.00.B

...

*lavan ikṣu asapti dadhi dugdha yad antaka* [?] Five [seven, *Śrīmad-Bhāgavatam*, 5.1.33 ?] kinds of ocean which is surrounding this earth. 85.10.18.B\_85.10.19.A

...

*lilanukulyam yat kinca tena guna mati gato matama* [?] All helpful, all the motives to help Kṛṣṇa *līlā*, the satisfaction, the enjoyment of Kṛṣṇa. 83.05.04.A / 86.12.20

...

*lilaya kṛṣṇa kedar lila koram* [?] Externally Baladeva is seen to perform *rasa-līlā*, but internally He's connecting that *rasa-līlā* with Kṛṣṇa. 82.10.25.B\_82.10.27.A

...

*lilo kahi para bhakti bara para \_\_\_\_\_* [?] Then Mahāprabhu said: "By the dint of your loving devotion you can know everything in this world." 82.05.13.C\_82.05.14.A

...

*lohita janme pai uttisyā jahi pai* [?] Only attachment, only greed for that, only want within us for that, hankering, earnestness, that is necessary only to have that position. Only genuine search and genuine earnestness, that you want that, only qualification.

*lobhita janme pai ucchistha vadi yar* [?] The greed will give the real birth, and gradually take me that side.

81.09.25.B / 81.11.02.A

...

*lokan madvi mukan koro* [?] [Śaṅkara was ordered that, "Go and try to take away the general attention of the people against Me. That is for the utility of segregation."] Śaṅkarācārya, Śiva, was ordered: "Who are very much atheist, take them out in another group, for the safety of the devotees."

*lokan madvi mukam kuru* [?] Śaṅkarācārya was ordered by Nārāyaṇa, "The cheap, the purchasers who wants things very cheap, don't allow them towards, show the door of *śuddha bhakti*. Take them off to *māyāvādī*. Segregate them. My real devotee they should be left alone to go on peacefully in their way of, to serve Me. And those rowdies coming within the group of devotion, the demons, they'll cause disturbance and hamper the progress of the genuine party."

*lokan madvi mukam koro* [?] "You can easily take them away from the soft minded people who want to culture My devotion."

*lokarn madvi mukarn kuru* [?]

82.02.19.B / 82.06.15\_82.06.17.A / 82.10.25.B\_82.10.27.A / 82.11.12.B / 83.08.30.B\_83.08.31.A

...

*loke bala hadai oja haila padal* [?] The local people began to say that the Hadāi Gosai has become mad.

82.01.13.A

...

*lokanatha mora hastay\_\_\_\_\_* [?] *lokanatha mor hateti dure samapan keli* [?] "When will Lokanath Goswami take me by the hand and guide me toward Rupa Goswami, Rupa Manjari?"

Narottama Ṭhākura says, "My Gurudeva Lokanātha, when he will be gracious enough to hand me over to Rūpa Goswāmī? That is the highest place of our aspirations, spiritual aspiration."

81.02.26.A / 81.08.28.C

...

*loka sandhana machati* [?] 81.11.13.C\_81.11.14.A

...

*mad bhakte puja ma hoite para* [?] 84.03.26.B

...

*mad devata rajan naropena sthistiti* [?] "With him [the king] perhaps six or eight demigods are always living with him. So when he enjoys something, the gods are also enjoying with him. So in this sense it may be thought out, that the queen is being enjoyed by many." 83.02.22.A

...

*mad guru sei jagat guru.* That is material conception. 82.03.05.E\_82.03.07.A

...

*madha kande caitanyer avasese patra brahma durlava narayani paila matra* [?] Mahāprabhu, out of His own accord gave some *uchistam* perhaps *tambul*, chewing gave Nārāyaṇī, a small girl of Śrīvāsa Paṇḍita or his brother. Nārāyaṇī was his girl, daughter of perhaps Śrīvāsa of Śrīvāsa's brother. 81.09.22.B

...

*madhavendra puri kabi sani thakur* [?] "When the day will come that Mādhavendra Purī will approach to take Me from this jungle and establish in a throne?" 82.07.08.A

...

*madhu kusum ada pi badra api kato ami madhu kusum ada* [?] Sometimes the most stern and hard personality, over, but in the internal he may be softer than a flower, more soft than a flower his heart may be.

82.04.06.C\_82.04.14.C

...

*madhu vata itaya te madhu karunto sindhava madhye na tosanadhi madhuna santosasa* [?] *madhu do rasanatha priya madhye garbho bhavanti na madhu madhu madhu* [?] This also comes from *Upaniṣad*. "Try to find out that your circumstance is full of honey; nectar. Don't try to see the outer cover only, but your sight must be deep enough to see the real position and you will find that everything is like nectar to you."

...

*madhu vada carite madhu caranta sindhava* [?] *madvena santosa dina damat santosana madhu madhu madhu* [?] Sweet, sweet, sweet, everything. The breeze is sweet, the water is sweet, the trees are sweet. Whatever you come in contact with, everything is sweet. 82.07.27.A

...

*mādhvācārya eko hasthina anitasila stapitasila* [?] Mādhvācārya was very strong. It is written in a stone. "Twenty or so strong men can lift a stone. That stone was taken by his left hand and replaced somewhere."

83.05.06.A

*madhva eka haste naman saphita shila* [?] "This piece of stone has been placed here by Madhvācārya carrying in his one single hand." 85.10.22.B

...

*maha adhikari dui jagai madhai patita pavana name sakhi du bhai* [?] So what seems to be nasty that also helps to promote the position of the high, the divine. 80.07.11. A

...

*maha-mohan, not karan-mohan, varan-mohan, bahan-mohan* [?] 81.03.02.B

...

*mahāprabhu laksa katagu nityānanda* [?] 81.11.26.C\_81.11.28A

...

*mahāprabhu prema vilasa gaura prema vilasa gaura niskincana bhaktivinoda nama* [?]  
*gopistitu bhakti kutira kuste smṛta nisam nama guṇa murari* [?] 82.01.21.B

...

*mahati devatara raja nava rupena tisthati* [?] Yāmunācārya, while still a boy, told the King, "There are some eight gods they're always with the King. So when the King meets his wife the gods are also there, so in that sense, in the sense of chastity what we conceive, that is disturbed." 81.10.03.B\_81.10.04.A

...

*mahinam sarvasyam prano pati nama madhuri nama* [?] And those that surrender, submit to Him, they find Him sweetest of the sweet. 83.03.08.A

...

*mai avyakrtam na vyakrtam na visisthena jnatam* [?] 82.10.25.A

...

*mamsa vakreta yasya mamsa adam, iti mamsesya mamsatyam padanti manasya* [?]  
82.04.23.B\_82.04.24.A

...

*mananye iti karpam vidaya maya kalpate* [?] It may be sinful, but still everything can be done for Him, though apparently sinful, that also can be done for Him. It is justified. He's the owner, and enjoyer of everything.

*manye \_\_\_\_\_ papam \_\_\_\_\_ dharmaya kalpate* [?] So from the absolute standpoint, everything that is done for the satisfaction of Kṛṣṇa and His own, that is justified. That is the cent percent truth. So in His case, no stealing, though we're told, we see that He's stealing things, but no stealing because everything belongs to Him. So for Him.

"What is considered in the ordinary sense as sinful, if that's done for Me, that will be *dharma*. That will be the real conception of duty, real function, truthful function." 82.12.23.B

...

*manapa manastolam durlam mitradibak haya* [?] We should not hanker for honour, respect only. Whatever comes from Him we must try to take it on our head. Ultimately it is passing through Him.



82.03.03.D\_82.03.04.A

...

*man apaman jaya para jaya* [?] Both sides, gain, loss, both transient, deal them with equal spirit. Adjust yourself with these dualities. 82.00.00.B / 82.01.21.B / 82.08.31.B\_82.08.29.C

...

*mangalam bhagavan visnu mangalam madhusudanam* [?] *mangalam sarva devesu mangalay tanu hari* [?]

The vibration, that helps the atmosphere, purifies the atmosphere with Kṛṣṇa consciousness. That's the subtle most which can effect in all sorts of gross elements in the world. The subtle most is Kṛṣṇa consciousness. That can work anywhere and everywhere in every plane. But we may not detect.

82.02.28.C / 82.03.01.D

...

*mani mayi manderi pasyati cidran* [?] In a temple built of diamonds and jewels, the ants attempt is to find some hole there. 82.10.08.B\_82.10.10.A

...

*mano bhaja samit keney sutrey siva smi evati* [?] Kalidāsa says in *Raghuvamśa*, "I may consider that so many other big poets have already described all their high ways, and mine will be only to follow them."

82.01.03.A

...

*mano jamin raila patite avad kailya failta sanat* [?] One of Rama Prasad's poems, one devotee of the *śakti* worshippers, if you cultivate the human heart then you will find what sort of gold is being produced thereby, cultivate heart. 81.11.14.C\_81.11.15.A

...

*mano nigraha loka nanta* [?] There may be different phases, forms, types of *sādhana*, the means to end, but they're one in here that mind should be finished, should be checked! 81.09.11.B

...

*manosek radha govinda siva karune* [?] In *Jaiva Dharma*, Bhaktivinoda Ṭhākura is telling that a pure devotee does not worship the Deities in the temple, he worships *manosek radha govinda siva karune*.

81.08.13.B

...

*manyadhi manu atri visnu hari yajnavalkya* \_\_\_\_\_ [?] Śrīdhara Swāmī says, "The founders of all these *siddhi śāstras*, *karma-kāṇḍa*, they are not aware of this *Bhāgavat dharma*, *nirguṇa dharma*. So what to speak of ordinary persons." 81.10.05.C

...

*marcay mili asvadana kore evam utpat kore katcha evam* [?]  
*udbay halai chilai e nimai pandit gaya haite asiya chalai vibodit* [?]

The Pañca Tattva is looting that nectar, that honey of Kṛṣṇa *līlā* and throwing hither, thither. Otherwise to others it is an abstract imagination, and waste of time, and even going to madness. 'These are mad people.'

82.05.04.A

...

*marge visaisay amṛta tare rsis mage sei bara murka ani vigrah sei murti visay chanya deva sa chaya nama tavi havi sei vilaya* [?] "No, don't take this transient thing. You come to Me, accept Me. I also say."

82.12.31.B

...

*mayadish mayagosh* [?] 82.06.30.B

...

*māyā deesh māyā varsh isvaraya jīva ved* [?] 83.02.26\_27.A

...

\_\_\_\_\_ *maya kṛpa haili* [?] Mahaprabhu says, 'Even *māyā* may disappear, it may not harm Kṛṣṇa.'

80.10.22.B

...

*māyā lakhanam sahasra dandavat kalilay lakhanam* [?] Thousand times Dāsa Goswāmī gives his obeisances to Vaiṣṇavas and one *lākh* Name. 82.07.10.B\_14.A\_15.A

...

*maya santusta manasa sadva sukham maya desa* [?] 81.09.10.A

...

*maya santustami sadba sukha maya do* [?] "And who are satisfied with Me." *maya santustami sadba sukha maya do* [?] 83.02.19.B\_83.02.20.A

...

*mayavada macharsan patchan navodam utchatay* [?] Perhaps later created blaspheme by some of the mischievous persons. 82.02.19.B

...

*maya ye kuliya jaya saranaja jaya sadhu guru kṛpa vina madhuki rupai* [?] As long as one is not wholesale established in Kṛṣṇa consciousness, he must have some connection with superior aim, then he'll be safe.

83.04.16.C\_83.04.17.A

...

*mayi nanta mahesvaram mayanti prkrtim vidvan mayi nanta mahesvaram* [?] The master of this *māyā* as a whole, is Mahādeva. Sometimes he sides with the demons, the demonic spirit. The Guru of the demons is sometimes Mahādeva, and sometimes submissive to Nārāyaṇa, and sometimes revolting. 80.10.22.B

...

*meru mandala saila kali* [?] Gopīnātha Ācārya says, "Your love, You have brought it in this world that can merge the big mountains, what to speak of these two stone chips." 82.01.29.C\_82.01.30.A

...

*misra kayhe putra kane mahe narayan tata pita daran kara sikhan* [?] [*Caitanya Bhāgavata*] In a dream when Jagannātha Miśra is chastising Nimāi, boy Nimāi, for His lesson, then one day he had a dream that, "You are punishing your boy, but do you know who is He? He's *siddha nidha*, all learning is within Him." Then Jagannātha Miśra also answered in the dream, "The son, what to speak of being *siddha*, but even he may be Nārāyaṇa Himself, but still it is my duty." 82.02.18.C\_82.02.20.A

...

*moksabhi sandabhi api asta* [?] 82.05.16.C\_82.05.18.A

...

*moksa visam jedavi nehastam prohijita kaitavota paramo* [?] Śrīdhara Swāmī says, All sorts of deceptive - will have been completely eliminated, so much so that the freedom from *māyā*, *mukti*, that is also neglected here. 83.05.04.A

...

*moora nava dijarnar* [?] The necessary conclusion of our material acquisition that to be buried with the body! 82.01.21.C\_82.01.22.A

...

*morai deha lav lavanjan pita bana deha bhakta gane* [?] Mahāprabhu always used to say that, "The rich dishes you should serve amongst the Vaiṣṇava, but to Me I'm a *sannyāsī*, only ordinary things you give to Me." 82.01.18.C\_82.01.19.A

...

*mora sādhu manta eho van kori akasan cato dikhe kori vari san* [?] This is the conception of Kavirāja Goswāmī. *Govinda-līlāmṛta* [?] 82.02.23.B

...

*moray yade diya sukha diya pai mahā sukha tabi sei dukha sukha bhaja* [?] The highest standard has been given out by Rādhārāṇī. "If by giving pain to Me, He becomes satisfied, then My pain is welcomed by Me, to be welcomed by Me. If Kṛṣṇa is pleased by giving pain to Me, that pain is My wealth. That is My highest bliss. If by giving pain to Me, He becomes happy, then that pain is My highest happiness." 82.02.15.B

...

*more durdaiva vilas tarkena dosa nai* [?] Rādhārāṇī says, "Nothing to complain about from His side; it is only something within Me." 81.08.10.C

...

*more rakhi madhi sukhe thakur vedam* [?] "Their every right at the expense of us They may enjoy, Rādhā-Govinda." 83.12.27.A\_83.12.29.A

...

*mukcita nabare nabe paribe amrta habe* [?] One poet has written, "The fly if he falls into a pot of honey, the fly will die." Is it not? The fly, it's wings will be smeared in the honey, and it won't come back, and it will have to die there. "But if instead of honey it is nectar, then the fly won't die." If the tank is filled up with nectar, and the fly drops there, fly won't die, because it is nectar. Taking that sweetness of the nectar one will live eternally. His longevity will be eternal, won't die. 82.12.03.B\_82.12.04.A

...

*muktaham ekaha grahyam, maha yoge na tapasa, nidhanam nida cintaya* [?] 82.06.17.B\_18.A\_19.A

...

*mukta pragraha vriti* \_\_\_\_\_ [?] All the meanings of all the words and everything will run towards the centre. These things have been analysed by Mādhvācārya. 83.03.29.B\_83.03.30.A

...

*mukti svayam dharma artha kama* \_\_\_\_ *māyā pratikṣa* [?] Where the grandeur is enough, they become tedious with that grandeur, majestic plane. One can feel feverish to stay always in the midst of grandeur. But in Vṛndāvana, so plain, humble, simple. That is a place for the highest realized soul. And there it has been described that underground: *mukti svayam dharma artha kama* \_\_\_\_ *māyā pratikṣa* [?] Whenever necessary they are coming in, rushing in. They are all *kalpa-taru*. The *kāmadhenu*, whatever is necessary, only immediately supplied. But naturally they are rather disgusted with the vanity of the splendour-us life of splendour and grandeur. 81.11.12.B

...

*murari sthitiya pantha* [?] Use everything around you for the service of Kṛṣṇa and engage yourself in that. 82.07.08.B\_82.07.09.A

...

*murgi tang* [?] The leg of a cock. So *māyā* is moving with that sort of vanity. 81.08.31.B

...

*murko badhati visnaya dhiro badhati visnove* [?] Grammatically correct or not? 81.11.13.C\_81.11.14.A

...

*murkho badati visnaya dhiro badati visnave* [?] Different grammatical Sanskrit pronunciations of the educated and uneducated! 82.01.28.B / 82.02.21.C\_82.02.22.A

...

*na api sretaketu bahu bramhukai aharo guruva asitaha* [?]  
*satyam bramhapi mantra prajestha guro eka eva upasya vartate* [?]  
*kintu upasanayam anukulya pratikulya drstanti bhuta ete sada sa* [?]  
*param mrsya guru krtha ityam vasya vyatirvek avyam nai siksa guru evaite yeya* [?]  
*tathapi swami caraneru upani bandho sloko capoca mina harina kumari braja tanga* [?]  
*katanga kuras ca asto eyate guruvo pathaha madhu hata kapingula sadyo sthaha* [?]  
*upayade vijnana sesaha vrtiyadayo matah iti siksa guru nama antu baho yam eva prayo jnana datya* [?]  
*prayojaka nityaha nahiti namo siksa guru api avijna jana eva bhavyo yasitam tu* [?]  
*satyam avijna jnananam hi gothum adi mama matam usarita tam maya sasajati aste kutra kutra* [?]  
*tatyam vestavya ityaha brahmeti adviti yam yat brahma etat kalau savisesa nirvisesa videda gauhu daiva* [?]  
*rsi giyate iti nyasa vrsya yasya matam nahinyam iti abi yukta vakyas ca maya yada hardika eva tarata* [?]  
*siksa guru varna krta iti bhavana* [?]

[Quoted by Akṣayānanda Mahārāja] 83.07.28.B\_83.07.30.A

...

*na caidui nai gune sesa phala phalday* [?] 83.01.12.C

...

*na chacar pandandi par* [?] [Ambarīṣa, Durvāsā and Sudarśana *līlā*.] Ambarīṣa told, "If it's Kṛṣṇa's will to burn me He may burn." 81.11.03.C\_81.11.05.A

...

*nachi agai akaila suna* [?] Vasudeva Gosh said that, only by singing and chanting and this praying and dancing we shall go, we shall walk to the Goloka. What a new form and sweet form of *sādhana* the great Gaurāṅga has introduced in this world. 81.08.31.C

...

*nadiya ya kore gaura jaya de* [?] *ata baya dayi pi arey nadiya bar gaura jaya* [?] When Mahāprabhu went to take *sannyāsa*, the devotees, some of them sang this song. "Oh Gaurāṅga is going out of Navadvīpa. The whole Navadvīpa is enveloped in darkness. As long as He was here, the great light. His passing away, His leaving Navadvīpa at His back. And Navadvīpa seems to be a dark area. You inhabitants of Navadvīpa, go and take Him back. Fall at His feet and take Him back to Navadvīpa, reinstate there. Otherwise, all dark. The light of Navadvīpa is going away from Navadvīpa. You don't appreciate this. You don't know what wealth you're missing. Go and fall at His feet and take Him, reinstate in Navadvīpa." 83.11.09.B

...

*naham dharme na \_\_\_\_\_ naiva kama baho* [?] *yad yad \_\_\_\_\_ bhavati bhagavan purna karmani rupam* [?]

*etat partham na maho matam janma janma mameti* [?] *tat padam bhojo yata niscara bhakti rasa taru* [?]

82.11.08.C\_82.11.09.A

...

*nahi gopi yogesva pada kamala tomar dhani kori paibe santosh* [?] Search after *rasa, ānandam*, beauty, charm; and not calculative knowledge like Paramātmā. 81.08.31.B

...

*na hi jñāna sarasi pavitra na vidyate* [?] 81.03.06.B

...

*nakay kar nami sesha kar* [?] Whether the nose is more useful or my breath is more useful? The intelligent section will say that the breath is more useful than the nose. To sustain the life, the neck may be cut but if the breath continues one may live. So the breath, we consider breath with more importance than the nose.

81.08.28.A

...

*narka karge nani seshe karge* [?] Nose is the form, and the breath is the substance.

83.10.30.C\_83.10.31.A

...

*na kutasya na vidyati* [?] 82.02.01.A

...

*namadati tatas kandi yata bhadati bhadata* [?] Haridāsa [or Jaḍa Bharata?] told, "I do not feel pain on my shoulder when carrying the palanquin, but you grammatically \_\_\_\_\_ [?] That is striking more. That is more injurious to me; that break in the law of grammar. That is a great shock to me, and not the pain from carrying you on my shoulder. That pain I do not care for."

81.09.11.C\_81.09.12.A

...

*nama saṅkīrtana kalau parama pai* [?] 81.11.12.B

...

*namatsara vanu anta karuna sudhatham apikan sudje chanta karune rupasya svuranam bhavate* [?] *svurite charupe guna nama svaranam tato parikar vaisistam tato lilaya* [?]

First sound, then figure, then quality, then paraphernalia, then the pastimes. And you will find yourself within that contact, the flow of duty. Kṛṣṇa - ṇa, the attractor of all. 85.10.17.B\_85.10.18.A

...

*na me viduh sayo napi deva kutu muyeshar* [?] This higher truth has been delivered in *Bhāgavata*, and Mahāprabhu is giving that. 83.03.29.B\_83.03.30.A

...

*namnah sravanam tato, sravavena, rupasya, sphuranam, bhavati* [From *Gauḍīya Kaṇṭhahāra*, 13.22. ?]

82.09.06.A

...

*namna namnasya anta kala sudha tama vekam suri teja* [?]  
*nama rupa sash bhuva tas bhavati tato rupa sash bhuvane* [?]

If I'm very busy in other services of the Name, the counting may be reduced to, in a lower position, that it won't be of any bad effect there. Anyhow to engage *Nāma-kīrtana*, taking Name, to keep me engaged with the Divine Sound. Through Divine Sound we can easily enter into the domain of the transcendental realm, passing knowledge, then worship, love, etc. 81.10.08.B / 81.10.08.D

...

*namnastam sravanam anta karana suddatvam apeksam* [?] *sudde chantak ranye rupasya sphuranam bhavati* [?] Jīva Goswāmī says. "When by taking the Name, concentrating over the Name, I have got it, spiritual sound from my Gurudeva, this is transcendental. And waiting how the effect may come down in me. With such expectant attitude we shall go on counting. And never pining ourselves down in this mundane. But rather expecting something new, transcendental experience." 83.12.30.B\_84.01.08.A

...

*namna svano anta kala sudha tama vikram sujay ante karme rūpa saysye bhavati* [?] First the name, the sound aspect, then in proper culture of the divine name, the sound, you will get the *rūpa*, the colour, figure.

82.07.03.B

...

*namo ye kari vena dayal kori ami paiva vaisnava pada chaya cari ami cari veni visaya cave* [?] Generally we're attracted by Him, He takes and hands us over to His own. And then they take him, and according to his capacity in the *rasa* and service, place them somewhere else. 83.05.04.A

...

*nandagopa-sutaṁ devī patim me kurute namaḥ* [?] "Deva Yoga-Māyā, please manage such a way that we can have the service of the son of Nanda in our own hearty way." 82.07.09.B\_82.07.10.A

...

*nandisvare panichey hu hu hu* [?] Raghunātha Dāsa crawling around the banks of Rādhā-kunḍa, sometimes looking at Nandagram, shouting, with tears, not expressing clearly any words, but vague sounds.

82.10.29.C\_82.10.30.A

...

*nārāyaṇam tam nava bhuja narayanam taj yavi satyam natam eva nayam* [?] 83.01.26.B

...

*narottama dasi kaya* \_\_\_\_\_ [?] *ami keval baki raya dandī* [?] "With the single exception of myself, all delivered in general, inundated with the divine love, the whole country I see, with the single exception of this offensive soul." 82.05.16.B

...

*nastay mrtay prabhudyatay krivi ca padatay pato* [?] *panca sarvatya sarvnardhinam apati ranyo viddhi yatay* [?] Here the very rigid custom in the marriage, but still the *Parāśara-saṁhitā* says, *nastay*, if husband is lost, *mrtay*, dead, *prabhudyatay*, or taken *sannyāsa*. *Krivi*, or if found neuter gender, *krivi ca*. *Padatay* or fallen from the proper caste to accept Islam or becomes *śūdra* or so. In these cases a woman may accept another husband, better. Very rarely provided. 83.05.10.A

...

*natariya dahaya koriya gosanaī* [?] Through singing and dancing He converted the iron into gold. 83.04.23.A\_83.04.24.A

...

*na vai vidhu saro napi deva kuto manisya* [?] What Mahāprabhu gave, the internal meaning, the Ṛṣi cannot stand there. 82.02.21.A

...

*na vidvan na ca parosam bhagyam phalati sarvatya na vidvan na ca parosam* [?] Destiny defeated him. 82.07.15.B\_82.07.16.A

...

*na vidya nata puruṣam* [?] Neither heroic nature, nor scholarly life can give us Him. Only simplicity, only real hankering can give Him to us. 82.12.09.B

...

*nayanānanda bani sei sei sakhale janī sakha bose dine* [?]  
*kali go tini gara sara jaga jana dharana karana mara hudur* [?]  
*hasa bana cintamani bidī niday bani godarvara daya thakura* [?]  
*baida bhai gaura guṇa kahe nina jaya* [?]  
*tata sata ramana kata sata ramana bara niya oh nahi pai* [?]  
*cari veda sara dara sana pari sei deli gauranga nahi bhaje* [?]  
*vasa tara dayan naya nahi vihina jane daya pani andre jīva kaje* [?]

...a disciple of Gadādhara Paṇḍita whose name was Vaninātha. And Vaninātha's disciple was one Nayanānanda and he has composed a very sweet song.

*veda bhidyate kichu na janata sei yadi gauranga yani sar* [?]  
*nayananda bani sei sei sakale jane sarva siddhi kala* [?]



*yadi gauranga nahi badi* \_\_\_\_\_ [?]  
*veda bhidyate kichu na janata sei yadi gauranga yani sar, nayananda bani sei* \_\_\_\_ [?]

82.05.09.A

...

*neti vamsa janma moy neti vichar jal* [?] Sanātana Goswāmī is abusing his own predecessors.  
 81.12.14.B

...

*nigay bhogay goray laghi gauranga* [?] Our Prabhupāda remarked against the Śīśir [Kumār] Ghose, the writer of *Lord Gaurāṅga* and *Amiya Nimai Charit*, "You have constructed your Gaurāṅga with the elements of your own enjoyment, whims of this world. You have constructed a Gaurāṅga of your own, not Gaurāṅga as He is. You don't want to take Him." 82.01.13.C

...

*nija bhogi golila gauranga* [?] Bhaktisiddhānta Saraswatī Ṭhākura's remark, "He [Śīśir Ghose] has constructed Gaurāṅga, suiting his own enjoying purpose." 82.02.24.B

...

*nija habi jabila gauranga* [?] You have concocted one Gaurāṅga in the line of your own sentimental enjoyment. 83.05.23.A

...

*nija karma guna desi gesi janma pi* [?] "I may have to go here and there according to my previous *karma*, but I want to serve Kṛṣṇa." 81.03.07.B

...

*nijana katana vasana dehi govardhana sthan* [?] 82.11.16.B\_82.11.17.A

...

*nijana katoni varsan dehi govardhana stan* [?] 83.08.28.C\_83.08.30.A

...

*nijari sapna bangal* [?] [Rabindranath Tagore] 81.08.20.A

...

*nirbandha krsna sambandhe* [?] 81.03.07.A

...

*nirodita tasi punar, sarvikalpa samadhi na* [?] *nirvikalpa samadhi stu, bhavi ratra tri bhumika* [?] Advaita Siddhi, he has embraced devotional school, and almost accepting both as parallel. *Nirvikalpa-samādhi* and Viṣṇu *bhakta*, one and same, in his introduction in *Bhagavad-gītā* he says.  
 82.10.27.B

...

*nisarga piscila sante tada viyasa pare vicara* [?] That is of two kinds, one artificial another real. The artificial to be avoided: that we acquire only through the hankering for fame, we want that imitation, to get *pratiṣṭhā*, fame from these foolish people that I'm a devotee. *Nisarga piscila sante tada viyasa pare vicara* [?] The sham signs are of two kinds. Generally acquired by previous *karma*, some have got that type of temperament, natural temperament, easily can shed tears, and easily can astonish, or something like that. And there is another class that by – they can learn. *Advyaasa pare vicara* [?] By practising we can acquire that sort of physical signs. *Nisarga piscila* [?] Naturally – *piscila* means very soft hearted. *Piscila sante tada vyasa pare vicara* [?] An artificial practice by two methods we can show such signs in the body. That is imitation. That is bad. That must be avoided. It is mentioned in *Bhakti-rasāmṛta-sindhu* by Rūpa Goswāmī. So we are to, as much as possible we are to avoid that, the external signs. 81.10.30.C\_81.11.01.A

...

*nitāi caitanya candre daya kavi havi jal nija kari deji hari mat kal* [?] If you have the opportunity to consider about the magnanimity of Śrī Caitanyadeva, you will be simply astounded. 82.01.17.B

...

*nitāi gaura gadādhara advaita srīvāsa saṅkīrtana sange pange panca paracas* [?] 82.01.27.A

...

*nitai loile janma bhitire hari bole ke hari bole kere gaura hari bole ke?* Who else than Nityānanda, He's roaming around the banks of this Ganges with the Name of Hari and Gaura Hari. Surely, this Nityānanda, so bold assertion, careless. Careless of any individuality Nityānanda boldly asserting. "Take the Name of Gaura Hari, Gaura Hari, and you will have wonderful promise of your life. Take the Name of Gaura Hari! Gaura Hari!" 83.11.09.B

...

*niti rasmi gigi satam* [?] One who wants victory he won't be very rushed, but very diplomatic. Sometimes coming back, sometimes making progress, sometimes taking firm stand, *niti*. 85.10.31.A

...

*nitya kaiśori nitya kasyiti* [?] We are not going to worship old Kṛṣṇa, of Mathurā or Dvārakā. We are fond of worshipping Kṛṣṇa in Vṛndāvana. 81.09.29.B

...

*nitya sange nitya jati* [?] *nit jati nit sange nicar yar* [?] "Everything is, only my fortune that I have got Your connection. This is my only wealth." 81.12.14.B

...

*nitya sukha boda tana anante tasmad idam jagad asesa asat* [?]  
*svarupam svatnava asta duhkha duhkham* \_\_\_\_\_ [?] 82.06.14.A

...

*niyanta kriyata carita* [?] 81.03.05.D

...

*niyatata bhajeta samsara heto paramastata* [?] And your hankering for this, what is non-Bhagavān, this world, that will disappear in no time. 82.02.01.B

...

*no gamisye gato gachet siddhe kadye saman phalam* [?] When a dangerous campaign has come before you, to take the lead, that is also dangerous, but remain behind. 80.08.19.B

...

*no ganeshya grato gachit siddhi cadye samam phalam* [?] *yadhikar jevi bhakti mukha satya hanyate* [?]

*Hitopadeśa*, this moral teachings book. When a party going on to a dangerous place, don't go ahead, but keep towards back. If the party is victorious, then everyone will be gainer. And if there is danger, who is in the front, he will die. The others will be saved. This is Cāṇakya *niti koutila* [?] policy, diplomacy.

82.03.04.B

...

*no gramisya grato gratyet siddhe karye samam phalam yadi karye vipadi syat mukha rasa tasya anyate* [?]

There is this moral teachings in India. It is not based on truth, but this is *niti*, means politics, this politics. When a party is making advance don't go ahead. If the object is achieved then we'll all be equal sharer and, but if we're to meet danger ahead then, those that will be in front they will be, they're to suffer. This is policy, politics, *raja niti*. 82.02.15.A

...

*no grham grha nityam grhame ichate* [?] The house is not proper house, rather the wife is the house.

*grhini grhancha may* [?] Only for the thirst for a wife house is necessary, otherwise one can take rest in any place, in any veranda of any gentleman.

*no grham grha nityam grhame ichate* [?] So if we think deeply then we see that *grhime* is *grha* proper. She makes us to live in a particular place or particular room for particular paraphernalia. Only our necessity for her, that is responsible for our living in a house. 81.09.27.C\_81.09.28.A

...

*no narka vristam no narkarestam no sarvabhauma no sadi patram* [?] It is possible practically that service is more paying than to become king of this material world. No proposal of any supremacy of any type, no service is so sweet. You're so sweet and Your service also is so sweet that nothing can come in comparison with that. Any relation with matter, that is dangerous, whether as a master or as a servant.

81.09.27.B / 81.11.02.C\_81.11.03.A

...

*noni veda yavata mat kathasu savan mayo* [?] 81.11.13.C\_81.11.14.A

...

*no padar padena chara naiva* [?] Ambarīṣa was not going to step back when Durvāsā's created fire wanted to burn him. 82.00.00.B

...

*nosoramano naham ramani dumu capesala kinjani* [?] 83.04.15.B\_83.04.16.A

...

*no vidya vedam yam eva jnanam karma sanginam* [?] When a man of superior realisation is there, the inferior must not stand in the way of his preaching. 81.08.09.A

...

*no yatra, vaikuntha kathā suda paka* \_\_\_\_\_ [?] So whenever and wherever the *kathā*, that is the chanting of the qualities; that is well and that is good. However outwardly purer the atmosphere may appear, but if there is no talk about Hari, that must be rejected like anything. 81.08.10.B

...

*no yoga siddhi na puna brahma na napravestam nacapa varestem* [?]

*naca va siddhi na pumam varamva samanjas vidha kamsi* [?]

*na jata vaka vimatam stanyam vatsya kulata* [?]

*priyam pri eva visamya mano virindaka kadikam* [?]

Vṛtrāsura says as Citraketu who by curse came to be in the birth as Vṛtrāsura and when retiring from the life of demon, for the last time he's again praying to the Lord.

"I don't want anything but Your grace. Oh, all harmonizer, I want Your grace. I don't aspire after all these things. I want this. My mind is very eager to be united with You my master. How? Just as the small cubs of the birds when their wings are not grown, they hanker after the presence of their mother when she will come and put some food into their beak. The earnestness which they look after the path of their mother, the young birds. All the animal cubs they hanker after naturally, intuitively, for their mothers. Or the lady lover she awaits for her beloved who is long away from her, with earnestness she awaits his union. In such a way my mind is mad to meet You my Lord. O lotus-eyed Lord, my mind is very eager to have Your *darśana*."

Citraketu, who was the classmate of Mahādeva: in the class where the teacher was Saṅkarṣaṇa. Śiva and Citraketu they are both students in the School of Saṅkarṣaṇa, their Guru. And Pārvatī once put curse on him. The story is in *Bhāgavat*. 81.09.22.B

...

*nunam nanam agad nadya santim nitya ca sarva* [?] *tesam esa prasamor danda pasu nanglago yata* [?]

In *Bhāgavatam* Baladeva says that for the animals this advice cannot be effective, so only the stick; the rod is used to guide the animals. 82.01.13.B

...

*pada puspa pata* [?] The *sakhīs* of Rādhārāṇī, they're eternally the branches, sprouts coming out from Rādhārāṇī. She's the trunk and they are branches, and this is their *sambandha*. 81.11.13.B

...

*pakrishta rupena ujita tattva, kaitava chalo na. chalo na* [?] "Because people may not have the capacity of purchasing pure gold, so some alloyed gold is given in the market. So, I also gave mixed with some alloy, the truth mixed with alloy. But here the completely unalloyed gold I'm going to give delivery." *projjihita-kaitavo 'tra paramo. Nirmat-sarāṇām.* 83.08.08.C

...

*panca so dhan bhanam bajet palit latesu bhutanam nemitestu maha phalar* [?] 81.09.01.C\_81.09.02.A

...

*parajai, ikchata parajai bhagavan* [?] *Prema* is such wonderful thing that the Lord Himself comes within the fist of the devotee. 80.08.18. A\_80.08.19. A

...

*parama madhu brajendra kumar* [?] Murārī Gupta could not remove himself from the circle of service to Rāmacandra, there. But some connection he got about Mahāprabhu. But still he's sticking to the service of Rāmacandra. And the father of Jīva Goswāmī, Anupama, he had also a similar case. Sanātana Goswāmī and Rūpa Goswāmī tried their best to take their brother in the service of Kṛṣṇa. *Parama madhu brajendra kumar* [?] But he prayed to them, "No, if you have grace in me, please grace me that I can engage myself more and more closely towards the side of Rāmacandra. I can't come away from that."

*sri nathi janaki nathi abhedi paramatmi* \_\_\_\_\_ *kama locana* [?] Just like Hanumān. 81.11.02.B

...

*paramananda ya paya de samaj* [?] A hero, if he does not find any fight before them, no peace. Bhīmasena would be very happy if he gets a fight, otherwise he feels uneasy. 82.10.29.C\_82.10.30.A

...

*para śloka śabdera nernai* [?] Quote authority and say what should be our object of search. 82.02.24.A

...

*parisash sarve bayam yate dishan diyan* [?] "Not only myself but so many like us, their life is hopeless, they're very much afraid of that thing, and only for their own safety they're running hither thither."

81.10.02.C

...

*par vaikunthe tade* [?] Rabindranatha Tagore said in a poem, "Then nothing left for us to enjoy?" 81.08.14.C

...

*pasa pati braji kahi* [?] 82.11.16.B\_82.11.17.A

...

*pasubi samana āhāra, nidrā, bhaya, maithuna ca saman \_\_\_\_* [?] *dharma hete sami kovi sesa \_\_\_\_* [?]

Eating, sleeping, defending and mating. This is common of human beings and animals, all. But one thing is speciality in them that they can find out the religious life, what is not found in the animal kingdom, or vegetable kingdom. 83.10.14.B\_83.10.16.A

...

*paśu pasyati gandhena* [?] Animals they see things by their nose, scent.

*veda pasyanti paṇḍita* [?] The *paṇḍitas* see things by the advice of the *Veda*.

*raja pasyanti garna bhang* [?] The King sees through his spies.

*caksuh varma* [?] Ordinary people see things with their fleshy eye.

*sruteksita patho* [?] The *śruti*, the *Veda*, will guide the eye how to see.

*śruti kita pata* [?] *rupa sastra nama bhavati* [?] *sphurite carupe guṇa nama saranam* [?]

The eye should be guided by the ear. 82.01.07.B\_82.01.08.A / 85.11.10.A

...

*pasya titi brahma purna samudro \_\_\_\_\_* [?] 82.11.16.B\_82.11.17.A

...

*patyumna chasi janma hart karosi avato vikart* [?] *prakriti sthan yajinati* [?] 84.01.15.B\_84.01.18.A

...

*phala kanka badcit, varṇāśrama dharma phala kanka badcit niskama* [?] 82.05.13.B

...

*pibo saraswati-jala, puline puline, gara-gari dibo, saraswati-jala* [?] Bhaktivinoda Ṭhākura says, This river is Sarasvatī. So there also... there is also a Māyāpur in near Badarikāśrama, and here also Māyāpur; and there Sarasvatī river, and here Sarasvatī river. And what originated from Nārada and Vedavyāsa talk Bhāgavatam is, and that culminated here in Mahāprabhu's līlā. The same thing in full-fledged form from here it has come. 83.08.18\_19\_20.A

...

*pistibi dhunie rasanesi tapi, diktiyate hamsa kulavatam* [?] *vijnapani aniruma yata, kundakya dusni rdaya sadasya* [?] *pistibi dhunie rasanesi tapi, diktiyate hamsa kulavatam* [?] 82.03.02.A

...

*pita bana deha bhakta gane teji yosam nadosaya* [?] 82.01.18.C\_82.01.19.A

...

*pita tat karma phalam sri krsnaya samapita mastu* [?] The connecting link in this way, and when that will be more purified then, *yat karoṣi yad aśnāsi*, whatever he's doing, direct towards Kṛṣṇa. 82.02.19.C

...

*pitta kaphi gananam sunina mani caranam* [?] Bile, *pitta*, *kapha*, according to Indian medical name. The gas, the bile, and the \_\_\_\_\_ [?] cough? 85.10.16.A

...

*prabhu kahe pari purna* \_\_\_\_\_ [?] Mahāprabhu told Devānanda Paṇḍit: "One who has fed a full belly, when he goes to the latrine – while passing stool he gets some relief. But you do not get that sort of pleasure also. That sort of pleasure also you do not get. What nectar, what taste, is there, and you mean fellow with mean mind you approach the *Bhāgavatam* and you teach in such a filthy way. What do you know about *Bhāgavatam*?" 81.08.20.A

...

\_\_\_\_\_ *prahlad pasu* \_\_\_\_ *hanuman garuda* \_\_\_\_\_ *raksas kulay vibhisana* [?] Hanumān, then Guhaka *caṇḍāla*, then Vibhisana, their external position is not very high, highly appreciable, but heart consideration, they're so high. There are so many born in different dishonoured section of life. But in heart connection they are high, become *parṣada*. 82.10.10.B

...

*prajanas casme kandarpa prajayana ratye* [?] 85.10.16.B\_85.10.17.A

...

*prajaya na rote* [?] [*Śrīmad-Bhāgavatam*] For child and not for – *rote* means sense pleasure. 81.11.05.B

*praja para nanote* [?] The restriction to follow, in this way the purity is going above. 82.12.28.C

...

*prakista lokena apna* [?] Finalised, finally entered into the group. 81.08.22.A

...

*prakṛta nisedi kori aprakṛta sthapan* [?] That is the conclusion of Mahāprabhu. Not this mundane, but He has got spiritual. 82.02.24.C\_82.02.25.A

...

*prākṛta vat no tu prākṛtam* [?] 81.09.10.A

...

*prana yatra yavata* [?] You can engage some energy from some person, *prana*, life energy. *Artha*, one cannot give his life energy, he can give some money, that is also a form of energy. *Dhīra*, one can give suggestion, use his intelligence, his scholarship, for the service of such, *dhīra*. And *vācaḥ*, and one can also use his tongue for the service of all these things. They get some small salary, and in future they'll be drawn towards this truth, towards the main current. To help them all these things are necessary. 83.01.07.A

...

*prapanna srivasa janito paramananda galima* [?] Due to ecstatic divine sentiment in him, he's seen by the public as a proud figure. 83.03.08.A

...

*pratistha sa vistha sarva ca ramani medhi vinacet* [?] Dāsa Goswāmī says the self seeking, self respect, is compared to a sweeper girl, *caṇḍāla*, lowest type. If the sweeper girl is dancing in my heart then I'm far away from the service of my Lord. 85.11.28.A

...

*pratisthate hai ei nindad lakan* [?] [Śrī Caitanyadeva told: "You have, in your description you have been too much liberal. And this equates to blaming one, to put blame on one: exceedingly, praise, praise of extreme degree that equates to almost blame. You have made too much of Me. So much so that you have blamed Me."] 82.02.20.B / 82.02.21.A / 82.04.18.C

...

*prayano mano rajan nivrta vidhi sevita nadgunasta avantesna guna nata guna harih* [?] 81.08.22.A

...

*prema cid ananda dhama* [?] That is on the other side, on the transcendental side. 82.02.28.C / 82.03.01.D

...

*premi bhakta viraha chai moritay premi krsna milay sei na pai moritay* [?] So, for the earnestness to render the service, a devotee may risk his life. But He's there and He comes to save him. 81.03.02.B

...

*prithive kore sadhvanath* [?] Discarding this cover, both gross and subtle, they'll disappear, vanish. 83.01.26.C\_83.01.30.A

...

*prithi vite yata katha dharma nam chole, bhagavat* \_\_\_\_\_ [?] 82.11.09.B

...

*prtio principia*, or what [?] The cause is the effect, in a cycle.  
Devotee: The Latin expression, does anybody know it? 82.02.21.C\_82.02.22.A

...

*priti suta vadi* [?] Rāmacandra promised to take only one wife. 82.01.18.B

...

*priti vadi vancar* [?] Then, another title he got, Yāmunācārya. 81.10.03.B\_81.10.04.A

...

*priya atya bada vitya more bai ei* [?] 81.09.29.B\_81.10.02.A

...



*priya veda naivida* [?] Marry only to get good child. 81.10.02.D

...

*priya yadi man kori kore ei vatsan vedastu haite tabe haya koti vom* [?] "The scholars following the hymns of the *Vedas* are chanting in praise of My existence, My beauty, so many attributes, but if," Kṛṣṇa says, "If My favourite sweetheart is giving some stricture to Me that is more sweet than the Vedic praise, hymns."

82.01.24.B

...

*priyonam manayo rajan nevitara viseshey lakha* [?] *naigranyatha ramante sma gunar no karan hare* [?]

[*Śrīmad-Bhāgavatam*, 2.1.7] 81.08.18.C\_81.08.19.A / 82.01.18.B

...

*prokta dasme sunicata nai* [?] One who is an aggressor, enjoyer, there cannot be that humility of a blade of grass. 85.10.03.B\_85.10.04.A

...

*puber neye, pashimer meye/ uttarer katha, dakshiner matha* [?] There is a proverb here. *Puber neye, paschimer meye* [?] The superior, *neye*, that is the boatman. Boatman, good boatman is available on the eastern side. And the good girls maybe found in the western side. And good language can be found on the northern side. And good brain is found on the southern side. *Puber neye, pashimer meye/ uttarer katha, dakshiner matha* [?] Southern brain is appreciated in a proverb here. The brain of the southern India, and the language of the northern, and the boatman, that navigation, on the eastern side, and good girl on the western side. A proverb is here. 85.08.24.B\_85.08.25.A

...

*pucaitav karma phalam sri krsnaya samut pi stuto* [?] All the religious experts, here they're all one in opinion, that all the results should be given to Kṛṣṇa, the all attractor. 83.03.29.A

...

*punah sukha jiva mudya kori ved* [?] If all the whole prison houses are abolished, again there will come many culprits and the prison houses will be built again, as with patients and hospitals. 81.03.05.B

...

*puri, sampurna rupena* [?] "Perfectly, I'm established there." 81.03.10.A

...

*purvati are guru sakha* [?] 82.09.06.B

...

*purva janmad gita vidya, purva janmad jita dhanam* [?] *purva janmad gitam punyam, pascad dhavati dhavati* [?] Anything required , learning, very good merit, acquired in previous life, that comes to help in this life also. 83.06.02.B

...

*puta tishta dasam godam* [?] Yaśodā is trying to tie Kṛṣṇa, again adding some rope, again two fingers length short. 83.07.30.B

...

*radha dāsya tahi chahi* \_\_\_\_\_ [?] 82.01.29.A

...

*radha dhana sthitam yante sridam \_\_\_\_ puna laksanam* \_\_\_\_\_ [?] 82.11.08.C\_82.11.09.A

...

*rādhā-kṛṣṇa nitya-līlā koilya prakasa.* 82.10.20.B\_82.10.21.A

...

*radha-madhai sitaie tuta jada braja sundari* [?] 82.05.16.C\_82.05.18.A / 82.05.18.F

...

*rādhārāṇī anga jyoti gatha jīva* [?] They whose origin is from that type of lustre, that is emanating from Rādhārāṇī, their nature should be like that. They know only Her. 82.05.14.C

...

*rādhā vaidhi bhakta adikarastu radha bhava navanil* [?] Jīva Goswāmī says the *vidhi bhakti* we must observe as long as we cannot get admission into the level of *rāga-bhakti*. 82.11.15.B

*vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi.* I must stick to *vaidhi-bhakti* as long as I do not feel the awakening of the *anurāga* within me. 83.05.10.A

...

*vaidhi bhakti adhikaras tu ragabhir bhavanavadhi* [?] As long as the internal tendency, automatic tendency, does not rise, awake within us, we should try to follow the rules and regulations of the scriptures. But when that natural, irresistible inclination towards the service of the Lord, which is within us, awakening, our consideration for the rules and regulations will be slackened, that much, to that degree.

85.09.16.A\_85.09.17.A

...

*radhavan namaste dinam dante yar te punat puna* [?] *srimad rupa padam bhoja suji dui syam janme jan* [?]  
81.09.06.A

...

*raja prkrti ranjanatha* [?] 82.01.24.A

...

*raksa parama nito nistho jani pana korola ham janiya pani* [?] "We know that there is poison in that area of the Yamunā, but we don't care for that. We know fully well that You are our protector."  
*raksa korola nito nistho jani pana korola pani* [?] We shall invite danger and we shall try to find peace there. 82.10.29.C\_82.10.30.A

...

*rāmacandra līlā te la kunta sniya te* \_\_\_\_\_ [?] 81.08.21.A

...

*rāmānanda rāya arcay godavari diti* [?] Magnanimity and sweetness mixed. 81.12.23.B\_81.12.24.A

...

*ramcandrapuri bati paṇḍita gadādhara* [?] Bhaktivinoda Ṭhākura mentioned. Gadādhara Paṇḍita's father had a house in Ramcandrapur, what they say as Pratchin Māyāpur. 83.05.11.A\_83.05.12.A

...

*rasodama kama dhyo madhura dhamo jana tano* [?] When millions of Cupids are in the fullest stage of excitement, such appearance we find in Him when He's surcharged with the divine love and taking the Name of the Lord. 83.03.08.A

...

*ratnesu vedani te* [?] From śloka composed by Śrīla Śrīdhara Mahārāja describing when Śrī Caitanya Mahāprabhu visited Imlitalā in Vṛndāvana. 81.10.28\_81.10.30.A

...

*raya kahe chare bhuli bare bhuli* [?] 81.11.11.A

...

*rday haite bale jive agrey chaley* [?] Bhaktivinoda Ṭhākura writes, it comes from the heart to the tongue by force. 82.01.29.A

...

*rg tatva syam tad visno paramam padam śruti matam muyanti yat suraya  
 drāṣṭā caksu eva pasadito maha sujeba dibya tatam  
 dhamna svena sada nirasta kuhakam satyam param sabditam  
 jyoti priti tanum hiranya purusam pasyanti tam suraya* [?] 83.11.12.B

...

*rsi siddhante rahinau giya hari bhakti laula dulay asat siddhanta* [?] I'm caught within the misconception of things, of the environment, and Hari *bhakti* is far, far away. 85.12.27.B

...

*rtam satyam param brahma purusam kṛṣṇa pungaḷam* [?] Which can be produced or deduced from the basic truth, that is also true. 81.08.31.C

...

*rte tesu bhutan rte tistha ma phala* [?] 82.06.05.B\_82.06.08.A

...

*ritu ta bhavam gata dvaita jagat madhava mate hare padattama* [?] *satyam jagat tat tattvau veda abeda vedo jivau gana harer anuyada* [?] 85.10.22.B

...

*rukmini devi maha laksmi O sri krsner, sri krsner vaidā patni mahishi* [?]  
*tini jagat mata dharan poshan lila moi paramata ata tatta o ata tatta vya tito, ata tatta* [?]

...

*ata tattva o matrito vriti prakash kori* [?]  
*tini vatsalya vichara sva asrito gana ke' dude pan kori acha nay* [?]

...

*krsna mata krsna pita krsna dhana prana, ei jana sri krsna shako lilar akhar,* [?]  
*thag boliya shakale sri krsna ke matri sajai pari ganit o bushita koriya* [?]  
*thar nikat hoite je nija bhoga moi seva grahan koriben ei ruk nai,* [?]  
*krsna adoka adhokshaja bastu sutrong naswar jagateir sevika rupini* [?]  
*jnana ner heyata take sparsa koritei samarta hoina.* [?]

...

*shistine mahesh, maheshvara, visharader putra* [?]  
*o gopinatha bhatta acharya shallok chillan* [?]

Nilambar Cakravartī was classmate of Viśārada, who perhaps father of Vasudeva Sārvabhauma. He was brother-in-law of Gopīnātha Ācārya and he was son of Mahesh Viśārada. 81.09.23.A

...

*sabda chey sabda bare* [?] 'Everything is better than everything.' Our Guru Mahārāja, when anything cooked well and distributed to him, served to him, and someone is asking, 'Which of the cooked vegetables is more tasteful?' When someone is asking to him, he said, 'Everything is better than everything.'

82.03.03.B

...

*sabhaktay bhasya sudham nija bhajana mudra uprarisam nija bhajana mudra* [?] The way in which He's worshipping that, and also His own worship how it will be managed, it will be done. In both meaning He's showing. 83.03.08.A

...

*sa caitanya kinme pundara pivitoria* [?] Rūpa Goswāmī says, "Should I be able to see that holy figure again?" 83.03.08.A

...

*sada sange acar tumi punascar ascay nilacale* [?]

...

*madhya kaday rukmini veshay narayana nachilin sthana pilo sarva bhakta gane [?]*

...

*Rukmiṇī Devī maha laki ar sri krsna vaidhi padi mahishi, then, tini jagat mata [?]*

...

*darana poshen lila moy paramata, atta tatta armatri tatta armatrito vitra parkas kori [?]*

81.09.21.B\_81.09.22.A

...

*sado bhasya sri mam detamoni ya cari pranayitam bahid vidyadvan grihisa parames cit prakrti bhi [?]*

Brahmā, Śiva, and so many other gods coming in disguise of this human body are worshipping the earnestly charming figure of Śrī Gaurasundara. 83.03.08.A

...

*sad vata kṛṣṇay ramurti kali jal mul sei dekhi pai jar rakikiyo [?] uda jakayar visaya duitay [?] kamana say bahow tattva [?]* One devotee says: "Everywhere we find the most beautiful trace of Kṛṣṇa *lilā*, His presence. But only those that have got - whose eyes are free from all dirt, they can see, but only, *uda jakayar visaya duitay [?]* But those whose eyes are covered with prejudices, with the dust of different interests, they can't trace the truth. They cannot see the truth, outside, can't see Kṛṣṇa, His hand, His presence outside. *kamana say bahow tattva [?]* How they'll be able to read properly the environment? 83.07.28.A

...

*sadvata pranipa sarva loka sri mukam sarvatas himam loke sarvam avrisyati sadhi [?] 82.02.18.B*

...

*sahajiyā natha kana artha puspati nahi pai [?] "Circumstance gives the inspiration and I go."*

82.02.19.D

...

*sahasra nama \_\_\_\_ rama nama \_\_\_\_ [?]* Then three Rāma Nāma is equal to Kṛṣṇa Nāma, it is mentioned in *Purāṇa*. 82.02.21.A

...

*sahasra nityati sata sastra laksana sate \_\_\_\_\_ [?] 81.11.07.B\_81.11.09.A*

...

*sahasra nityati sati sahasra laksati naksadhi laksato rajam rajo tata [?] 82.02.24.B*

...

*sahasra yuga padyanta [?] one hundred yugas is one day of Brahmā. 82.01.18.B*

...

*sakal maphala bhu pruman natai korika* [?] In the case of Choṭa Haridāsa. People are fated to enjoy or suffer their own result of *karma*. Let them do that. In one sense it is necessary to prove the dearness, the rare, rarity of *Bhāgavata prema* from both sides. 82.06.15\_82.06.17.A

...

*sakala kalyana guna karni* [?] Rāmānuja said, "He's the source of all the possible good qualities we can ever think about." 83.01.11.B

...

*sakhī līlā vistari sakhī asvadhayī* [?] Rāmānanda is told to be Viśākhā *sakhī*. So much so that some say that Mahāprabhu He showed to take initiation from Īśvara Purī, He showed to take *sannyāsa* from Keśava Bhārati, and He showed to take *rāga-mārga* initiation from Rāmānanda. Only the *sakhī's* are entitled to give entrance into that *mādhurya rasa līlā* of Rādhā-Kṛṣṇa, none else. 81.11.25.B\_81.11.26.A

...

*śakti sakti mato rajeva* [?] Negative cannot exist without positive and positive also so. 81.12.22.B

...

*sakti sakti matur abhiram* [?] Predominating and predominated Moiety, two halves. 80.10.22.A

...

*sama ei sarvat praman* [?] *anuvṛitya yavat*\_\_\_\_\_ [?] The present time, that is the real capital. Trust no future, act in the living present. 82.02.28.B

...

*samanjasa teja taja kanji* [?] The proper solution is He, Himself. 80.08.18. A\_80.08.19. A

...

*sama saman samayate* [?] 81.11.09.B

...

*sama shila bhajanti vai* [?] "They're all of political mind." 82.02.19.B

...

*sambandha yoginam tadvinam yoginam mandinam* [?] That day is fruitless when we forget the Supreme Lord. 83.08.06.B\_83.08.07.A

...

*samsara duhkha labhado* [?] The ocean of misery in this world I am fallen. *samsara dukha labhado patitesh. kama kroda nakha makha eka baddhi upatesya* [?] And the *kāma*, the lust, then the anger, and the sharks and crocodiles, they have come to devour me. I have helplessly fallen in the ocean of misery, worldliness, and the internal enemies like lust and anger, greed, all these have come like sharks and crocodiles. *nakha makha eka baddhi upatesya* [?] They have come to devour me. *divyasana nibodhi tasya* [?] And evil mental aspiration has tied me down. *nibodhi taname* [?] Just as a madman or a culprit he's put under chain, so *divyasana*, the evil propensity has bound me

down in the chains. *divyasana nibodhi tasya nirasya hesya* [?] And no shelter I find anywhere. So helpless is my condition. Fallen in the ocean of the worldly well, then those internal enemies have come, threatening to devour me. And the bondage of evil motive is within me, and no shelter I find, no bright hope. Who will protect me in such hopeless condition? Who will rescue me? *nirasya hesya caitanya candra* \_\_\_\_\_ [?] Oh, my Lord Caitanya, You extend Your holy feet as my shelter. I shall take my shelter under Your holy feet. I'm so helpless. 82.12.07.C\_82.12.08.A

...

*samuveda pradityum* [?] Only in Kṛṣṇa conception we have that normal life. 81.01.11.B

...

*sanatana, babu har bhakti tumi sekhaya chomare* [?] Mahāprabhu said, 'Sanātana, you have taught Me how to practice devotional service.' 80.08.20. A

...

*sanatana krsna prema nilokena haya yadi haya tyaja yoga kahuna ya...*[?] "Sanātana, that divine love for Kṛṣṇa is not to be had, to be traced in this mundane world. It is impossible that a human can come in connection with that sort of divine higher love, *yadi haya*. If anyone by chance comes in connection with that, then no separation is possible, he can't forget that. He cannot live separately without that connection."

*sanatana krsna prema nilokena haya* [?] Mahāprabhu says, "In this human race it never comes generally."

82.02.22.C / 82.11.13.D\_82.11.14.A

...

*sanatana krsna prema niracana haya* [?] It's almost hopeless to get any trace about Him. Mahāprabhu is showing Himself as conscious of such a plane. 82.08.22.A

...

*sanatana mukhe krsna murake sikhaila* [?] Mahāprabhu says, "Kṛṣṇa taught Me through Sanātana." The higher agent sending through a peon, give just delivery to that man. It is also possible. 80.08.18. A\_80.08.19. A / 81.11.01.B

...

*sanatana nowi vikra pari sanatana phala bari dista phala karivi arcana* [?] Without climbing up into the tree, and if we imagine that we're getting the fruit in my hand, that is not real fruit. 82.12.06.B

...

*saṅkha cakra gadā padma* \_\_\_\_\_ [?] And then... *sita kunja* \_\_\_\_\_ [?] 81.02.22.A

...

*sankirtana sanga pange panca karo dasa* [?] Nityānanda Prabhu, to deliver Jagāi, Mādhāi, He received wound from the *guṇḍā*. But Mahāprabhu could not tolerate. 82.01.26.A

...

\_\_\_\_\_ *sannyāsī more prema prayojana ye kadasa sannyāsa koina canya haila more* [?] Mahāprabhu said that, "External renunciation is no renunciation at all. The internal purity of the heart, preparedness for the service of Kṛṣṇa and His devotees, that is really what is necessary for our good. Not to accept the external role and then do whatever you like. That will bring rather a reaction into the society." 81.11.11.B

...

*santevas saucindate mana basangam itibi* [?] At the time of *dīkṣā* initiation the Guru accepts him as he is, accepts him, the charge, to wash away the sins by his instructions. 78.03. \_ . A [GBC]

...

*sapar sada siddha dhama saha avatari* [?] The Vaiṣṇava School conception of Mahāprabhu. 82.01.18.B

...

*sa parsada siva dhama sakha avatari* [?] All *get* liberated, or were all *were* liberated, and more than liberated. 82.06.19.D\_82.06.30.A

...

*sada haya gaura siksa buliya hoibe* [?] If you're simple and sincere you'll be able to understand what advice Gaurāṅga has given to you. 83.12.09.B\_83.12.14.A

...

*sara daivay gaura siksa \_\_\_\_\_ daivay* [?] Whoever comes to embrace the teachings of Mahāprabhu with appreciation; sincerity is inner appreciation. 81.03.02.A

...

*sara hoile gaura siksa bujiya \_\_\_\_\_* [?] If we're simple, unprejudiced, open minded, we'll be able to appreciate the teachings of Śrī Gaurāṅga. 83.11.09.C

...

*sarga digni gana ganendra vinite godavari gata ke* [?]  
*sri caintanya mahāprabhu pada yugam bhakta caitanya sambavo* [?]  
*sri siddhanta sarsavatiti gaura dine radhe gauri rasamyaka* [?]

In such and such time, worshipped by Rāya Rāmānanda, the Divine Feet of Mahāprabhu was decorated here, shown here. And in such and such date the leader of the Gauḍīya, the Ācārya of the Gauḍīya, he's putting these footprints in stone, and making arrangement for worshipping that. It is mentioned therein.  
 83.11.23.B

...

*saroye gaura sikha bujare* [?] Simplicity is never defeated. Whatever is coming we must fly away from that position and go on with all sincerity. 81.08.12.C

...



*sarsad urgam sastra tepavor, avaham, stithi and visajya* [?] "I don't know what is the real meaning, but I may guess something like that." 81.08.27.E

...

*sarvata krsne mukti pari baraman se lekhi ke pai jan akhi arijan* [?]  
*sarvate krsne murti kalijal mor se leki* \_\_\_\_\_ [?] I could not understand. I could not recognise.  
 Eclipsed vision and liberated vision. 79.00.00.A / 80.10.22.A

...

*sarvatra krsne murti kali jalma* [?] Everywhere there's perception of Kṛṣṇa. But your sight is caught, attracted by so many floating charms. 83.04.14.A\_83.04.15.A

...

*sarvatya krsne murti kali jal mal* \_\_\_\_\_ [?] Everywhere the Śrī Mūrti of Kṛṣṇa is dazzling in Its Own glory. 83.10.13.B\_83.10.14.A

...

*sarva tat pranita dharma tat* [?] 82.05.18.B

...

*sarvatya krsnera murti kari jal mal sei leki te pari akhini amore* [?]  
*anyi bhuta cakru yal visaya dhuli te kamona sei para tattva baive leki te* [?]  
 The eye is covered with the exploiting and renunciation dust so cannot have. Their sight is not deep enough to pierce through the cover and to see substance within the cover.  
 81.12.23.B\_81.12.24.A

...

*sarvatra krsna anoti pari cari nai seva diti pari ja artanini mai* [?] [Everywhere the figure, the colour, or representation of Kṛṣṇa is shining with great lustre, but only one can see whose eyes are pure, purified.]  
*andi yuta yaku jari visaya dhuli te karmana se para tattva payi dhuli te* [?] [Our inability, our uneasiness is the cause not to see Him...] 82.12.08.B\_82.12.09.A

...

*sarvatya krsne murti kari janmal se dekhi te kai kal ja akhila mor* [?]  
*andi bhuta cakra yar visaya duli te karmone se para tattva pai duti se* [?] 81.09.05.C

...

*sarvatah krsne murti kari janmal se deketi pai jal arkini armarl* [?] [Everywhere this Kṛṣṇa consciousness is pervading, but one can trace only if his eye is purified, can see everywhere, the dancing of Kṛṣṇa.]  
*sarvatah krsne murti kari janmal se deketi pai jal arkini armarl* [?] *andhibata yat kuyar visaya dulyi te* [?]  
*Visaya dulyi te*, eyes, if we throw some dust into the eye, so the prejudices are like dust.  
 82.12.27.B

...

*sarvatah krsne murti kari janmal se deketi pai jal arkini armarl andhibata yat kuyar* [?] *visaya dhuli te kamana sei para tattva bayhile dekhi te* [?] So many different conceptions of separate interest, eliminating the universal interest, has covered us. So we cannot see the reality outside. 83.06.10.B

...

*sarvatya krsne ute kali yanmar sevā kita janma rakhita mor* [?]  
*karma karvasya karmini mayo jagat* [?]  
*bu pasyanti dana mayo jagat* [?]  
*dhira pasyanti narayana mayo jagat* [?]

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

...

*aradhana aparadhana apa krista* [?] 81.09.28.B\_81.09.29.A

...

*sarvatya kṛṣṇe ramurti kari jal mal sei dehki te paya yara rakhina ramore* [?] Everywhere the Kṛṣṇa. The appearance of Kṛṣṇa is everywhere. 83.06.27.B

...

*sarvatya kṛṣṇe ramurti kari jal mal sei dehki te paya yara rakhina ramore* [?] If the dirt from our eyes removed then we shall be able to see everywhere the connection of Kṛṣṇa. 83.12.22.B

...

*sarvatya vijayam ichet sisyat utyat para jayam* [?] It is desirable that one will attain victory at every place, but only defeat to his own son, and to his own disciple. That is, the disciple will be greater, greater merit and resources and prospect, all these things. The glory, that will enhance his position. It's also said that one's merit of past lives is just by his son. But what type of son he has got, that will show the merit of his previous birth. So the Guru sincerely wills that his disciple may surpass him even in his serving to his Lord. He will expect more than himself, more service, that he may be, may have greater position in the circle of the eternal servitors than he. That is the, such affection the Guru has towards *śiṣya*, such well wisher Guru is of a *śiṣya*, of a disciple. He gives him. *satam badi madika* [?] 81.02.22.A

...

*sarva yajnyena saro* [?] 82.02.27.A

...

\_\_\_\_\_ *śāstra vani danavaha putra dari harita sati* \_\_\_\_\_ *ata bali balavanam* [?] "Those that are approaching Me with some most mischievous dreadful attack, he may be killed, effaced, removed totally, done away with." 82.11.13.C

...

*satakoti aniyān* \_\_\_\_\_ [?] 81.11.09.B

...

*satrau rupi gunava ca dosa vaca guro rupi* [?] In *Mahābharata* in one place it is mentioned by the lips of Aśvatthāmā. *satrau rupi gunava ca dosa vaca guro rupi* [?] *satrau*. If one is enemy, if he has got any good quality, that must be spoken out, praised. And *dosa vaca guro rupi*, if Guru is faulty, then his fault also should be given publicity. What is right, that must be followed, no respect of any person against the truth. It is in *Mahābhārata*, Vidag [?] parva. 82.12.14.B\_15.A\_16.A

...

*sat saṅga prasaṅgam nirnam* [?] The day in which we do not find any saint, we're loser thereby that day.

85.10.16.B\_85.10.17.A

...

*satyam briyath briyam briyath na briyath satyam apriyam* [?] *briyam ca nanitam briyath esa dharma sanatana* [?] Always speak the truth. Always speak what is pleasing. Never speak such truth which is not pleasing, unpleasant, At the same time you must not speak a pleasing thing which is untrue, which is false. This is *sanātana dharma*, the eternal conduct. 82.02.25.B / 82.02.25.C\_82.02.26.A

...

*satyam briyath priyam briyath* [?] "First, speak what is truth, speak truth."

*na priyam na briyath satyam apriyam* [?] "But don't say truth which is not pleasing." 82.02.28.C

...

*satyam briyath priyam briyath* [?] "First, speak what is truth, speak truth, *satyam briyath*."

*na priyam na briyath satyam apriyam* [?] "But don't say truth which is not pleasing."

*esa dharma sanatana* [?] This is the proper substance of the *sanātana-dharma*. 82.03.01.D

...

*satyam bhriyat, priyam bhriyat, na bhriyat*. Tell truth always, tell what is pleasing, don't tell truth if not pleasing. 82.04.29.A

...

*satyam bhriyat, priyam bhriyat, na bhriyat satyam apriyam* [?] *priyam ca mam etam bhriyat kesa dharma sanatana* [?] Tell truth, tell pleasing, never tell truth which is not pleasing, and neither you will talk pleasing what is not true. Unnecessarily don't give any pain to any person, that is the underlying. And also the higher underlying principle is that above truth there is something else, so-called truth. Absolute truth is there. The truth of your conception is not to be followed always. All relative. So try, and real truth is always pleasing at the same time. 82.04.29.B\_82.04.30.A

...

*satyam bhriyat, priyam bhriyat, na bhriyat satyam apriyam* [?]

*priyam ca mam etam bhriyat esa dharma sanatana* [?] 82.05.15.B

...

*satyam briyat priyam briyat, ma briyat satyam apriyam* [?] *priyam ca namritam briyat, tesa dharmasya sanatana* [?] Speak truth. Not only the naked truth but what is pleasing. Never speak truth which is unpleasant. At the same time don't be a sycophant, eliminating the truth. 83.10.14.B\_83.10.16.A

...

*satyam briyat priyam briyat, ma briyat satyam apriyam* [?] *priyam ca namritam briyat, tesa dharmasya sanatana* [?] *hitam manohari ca durlabha manava ca* [?] True and pleasing, your aim should be always in this, that your manner to speak truth should always be pleasing. 83.10.18.A\_83.10.20.A

...

*satyam jagat tat tato* - *jayatam jagate jagat* [?] five classifications, by Madhvācārya. 82.11.19.D\_82.11.20.A

...

*satya vratam satya param satya yoni* \_\_\_\_\_ [?] 81.08.30.A

...

*saynavi gihicanoo de kṛṣṇa seva nahi jani jihe canay* [?] In this way, *Caritāmṛta* says, gives the statement of Rādhārāṇī. She does not think Herself to be one of many, in the competition. So that is Her special beauty. 83.06.05.B

...

*sedu te pramadi hade paravyoma pade phili nahi jai vas vraja puri* [?] The law will stand as a servant, to help, not as a master. "I'll be thrown down in the world of law, by the will of law I'll be thrown down there, from the country of free love." Vraja is spontaneous free love, no law, no necessity of any law. Law is serving from far away the *vṛjavāsīs*.

*seva prati hoila paravyoma deli feli* [?] *sei ruti pravaala habe parabhaum edeli feli* [?]

[Raghunātha] Dāsa Goswāmī says, "If you have much attraction for the *viddhi bhakti*, laws and rules, *śāstra*, then you will be thrown down into the Paravyoma in Vaikuṇṭha and you won't be able to keep up your position in Vṛndāvana where it is spontaneous, no necessity of any scripture or direction is found."

Those that have got inner attraction towards Vṛndāvana, "If we mix with so many *sādhus* in Vaikuṇṭha, and if my inner awakening in the service of Goloka dwindles, then I shall be hurled down to Vaikuṇṭha." It is also there, the possibility. 81.08.13.B.1 / 81.10.02.B / 82.11.18.B

...

*se heno nāma prabhu nama sane kane pathe gaurāṅga-nāgara heno sthali nahi boli* [?] "So none should pronounce such that Gaurāṅga was a frivolous boy who mixed with the girls in a slackened way. None can blame Him in this way. He was very strict about that." It is written by Vṛndāvana Dāsa Ṭhākura in his original book. 83.02.01.B

...

*se moran saroga saman* [?] A Bengali song. There may be such a death which one may aspire after like heaven. 82.01.16.B\_82.01.17.A

...

*sei mukha ami vigya* [?] *krsna bhuli ami bhaje male visay shuk ami vigya sei mukha vishay kana* \_\_\_\_\_ [?]  
81.03.10.D

...

*sei sloka suni radha kunjela sakala badha krsna prapti prakrti haila* [?] 82.01.11.A

...

*sekha pran jaya nityananda prabhu kari* [?] *bap krsna rakhi ven pran eve pran tri bole jata balaram* [?]  
Mahāprabhu inspired by the feeling of Pradyumna is uttering like a madman. "I can't stand. I can't take rest from dancing mood. Some inspired power is making Me dance like a madman, I have gone, I can't take rest. By the inspiration of Kṛṣṇa anyhow I was saved. But when inspiration has come from Balarāma, now I am gone, I can't contain Myself but dancing, but I feel too tired."  
81.08.18.C\_81.08.19.A

...

*sei lekhi pramali hoile paravyoma* \_\_\_\_\_ [?] If you have any attraction for *śāstra* or calculation, then you'll have to come down to Paravyoma. 82.04.07.A\_82.04.14.A

...

*selidi parola hadi paravyomi divi pheli* [?] Raghunātha Dās Goswāmī says: "If I've got affinity towards the scriptural service then I'll be thrown down to Paravyoma. 81.08.10.A

*pasa bhumi divi pheli selidi parola hadi* [?] Hurlled Down to Vaikuṇṭha. 83.11.01.B

...

*sesa kande nityananda maha malla raya* [?] Vṛndāvana dāsa Ṭhākura is describing here how Nityānanda Prabhu was just like a big wrestler who does not care for anybody. Fearlessly He roamed everywhere.  
81.09.23.A

...

*sesedikari ya nistha* [?] Everyone thinks that his point is the highest. 81.12.29.C\_81.12.30.A

...

*sevati parvata pada paravyoma deli pheli* [?] Dāsa Goswāmī says, "If your inclination comes to have curiosity to see the grandness, the astonishing aspect, then you'll be deprived from this Vraja conception.  
85.11.6.B\_85.11.07.A

...

*sisye dikari ya nista saguna parika* [?] Be attentive in your own duty. Don't look hither, thither. Then you won't be able to do your duty perfectly. 82.07.27.A

...

*sisye adhikari ya nistha saguna pare* [?] So according to classification, the distribution of knowledge, devotion, everything, according to their merit that they may utilise it. 84.03.01.C

...

*se sloka suni radha kandila sakha baddha krsne prapte priti te haila* [?]  
Rādhārāṇī could understand Kṛṣṇa's secret advice or response to the *gopīs*. 81.11.06.B

...

*sei śloka sunera radha kunde sakha badha krsna prapti sei viddhi* \_\_\_\_\_ [?] 82.07.15.B\_82.07.16.A

...

*singha prasena bhavadit* [?] Singha killed Prasena, but Prasena also enjoyed and Singha also enjoyed.

Simha killed Prasena, then Simha was killed by Jambavan.

81.03.03.C\_81.03.04.A / 82.04.06.C\_82.04.14.C

...

*simha prasena avadhuta simho jambavata sukha mada kamadabi tava desa* [?]  
One lion killed Prasena, the brother of Satrājīt - and took the jewel (*syamantaka*)  
82.07.15.B\_82.07.16.A / 82.09.04.B\_82.09.05.A / 84.02.26.B\_84.02.27.A

...

*singha prasena arovin dwaraka* [?] *singha prasena anabadit* [?] One who is dying, and one who is killing, both the parties are enjoyers. 83.02.18.B

...

*"singha prasena \_\_\_\_\_ singha jambavat avatar."* [?] Prabhupāda was saying that singha he's satisfied, and who is murdered, Prasena, he's also satisfied. 84.03.26.B

...

*sisya lagi bhakta lagi akarya karam* [?] Even what is blameable the Lord does it for His devotees, it is mentioned. In the case of breaking His own promise to keep up the promise of Bhīṣma. And Bhīṣma leaving the fighting, with folded palms he seeks to praise Kṛṣṇa. "How, what sort of devotion and affection You have got for Your devotee? I am a lowest type of devotee, or even not so. But to keep my prestige, my promise, You have left Your promise that You won't take any weapon in this war of Kurukṣetra. But You have taken it because I promised that I shall force You to take weapon today in my fight. And You have kept my promise and left that of You. So merciful, so affectionate, to a mean, so called servant of You." That was Bhīṣma's statement. This is the nature of love. Love is such. The great and small, their relation of love, great and small, no distinction. High and low, no distinction. That is the peculiar nobility in the substance of love. That is real love, no distinction. The biggest comes to be servant of the lowest. 81.10.01.A

...

*sita raksati maya hara ravana* [?] "That *rākṣasa*, that demon Rāvaṇa, he took away Mother Janaki, Sītā, and I am to hear in the ear that thing. I won't like to keep my life." 79.03.01.A

...

*sita akrti māyā hari laya ravana* [?] *sita bandi bhangirata* [?] Only a shadow was taken by Rāvaṇa, not Sītā Devī proper. 82.01.29.B

...

*sphurite canmukhe nanam sphiranam* [?] After that the qualities will come from that, the Absolute relativity.

83.12.19.B\_83.12.20.A

*sphurite canmukhe purika vaisistham tata lilayam puresha* [?] Jīva Goswāmī has scrutinised, analysed all these things. 83.12.19.B\_83.12.20.A

...

*sri dvaita das kirtaniyal dyas sada maray rati mati lati bahi* [?] Then Goswāmī Mahārāja who proposed Zetland, he told, *sri dvaita das kirtaniyal dyas sada maray rati mati lati bahi* [?] Bhaktivinoda only keeps silence. But Bhaktisiddhānta won't stand there idle, he will give some punishment to that. 83.05.09.B

...

*sri gauranga parishad thakura bhaktivinode dehin pati dhira bandhu kali tam vinasi* \_\_\_\_\_ [?]

Śrīla Bhaktivinoda Ṭhākura – Śrīla Bhaktisiddhānta's appearance. 81.11.13.C\_81.11.14.A

...

*sri gaure chayre moihe maje kahe aprakṛta parisada pada* [?] *praka hoiliya sele sri gaura kṛṣṇa devī aprakṣa katha yata yatha* [?] Not to be given, not to express it to anyone and everyone. The most secret thing what I say here, mention here. One is Gadādhara and one Svarūpa Dāmodara, Bhaktivinoda Ṭhākura and Gaura Kīśora Bābājī. Bhaktivinoda Ṭhākura was considered as Gadādhara, representation of Rādhārāṇī. And Svarūpa Dāmodara he was, represented in him, in his heart as Gaura Kīśora Bābājī Mahārāja.

82.05.07.A\_82.05.08.A

...

*sri godāvarī* \_\_\_\_ [?] *sri caitanya mahāprabhu pada cyutam bhaktya caitan* \_\_\_\_\_ [?] On the banks of Godāvarī where Rāmānanda and Mahāprabhu had Their spiritual discourses, in the erected temple, this *śloka* has been written there. Such and such day, Mahāprabhu met Rāmānanda Rāya here, and such and such date of Gaurābdha, Bhaktisiddhānta Sarasvatī put these footprints here, installed footprints. 82.08.31.B

...

*sri kṛṣṇa mantra kalibhi upasyadi brahma nibhana uchatī* [?] Suppose in the last time he had some memory of Kṛṣṇa or Nārāyaṇa or some devotee, that will fetch him upward. 83.09.14.C\_16.A\_20.A

...

*Śrīmad-Bhāgavatam tusarva artamam* [?] 81.11.02.C\_81.11.03.A

...

*sri madhva traha tatvam harena paramam* [?] *sriman madhva matay hari para tamo satyam jagat tat jato* [?] *vedo jiva gana* [?] *nityocho harang gata* [?] [From Madhvācārya] 82.11.19.C

...

*srīmad ujita medava tatta dev ava gatcha tam muhuti amsa* [?] Wherever you see the intense collection of energy, the will, the divine will backing; otherwise it is not possible. 80.07.11. B

...

*sri mana madana te hari pratama tatvam jagat satyato* [?] *vedo jiva gana hari rama cara richotya bhavam gatha* [?] [Part of *Daśa-mūla* from Madhvācārya and Baladeva Vidyābhūṣaṇa *sampradāyas* ?]  
82.10.25.B\_82.10.27.A

...

*sriman natha tavanane bhagavati vane nale nrityate* [?] *tad dvista kamalasana gata vati* [?]  
*laulapi vadagani* [?] *kirtis chanda kalinda kuṇḍa kuṇḍa kśiro dhanīro praman* [?]  
*karsa lambha vidhim vilambha carita* [?] An earlier Kālidāsa poem presented to the king.  
82.05.16.B

...

*sri murti prakasa, sri vigraha prakasa, lupta tirtha prakasa, bhakti sastra prakasa* \_\_\_\_\_ [?]  
Four things Mahāprabhu advised to Sanātana. "Do this."  
[*Sri Chaitanya: His Life & Associates*, p 171] & [*Caitanya-caritāmṛta, Antya-līlā*, 4.97]  
84.02.26.B\_84.02.27.A

...

*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* [?]  
83.05.25.A

...

*srī rādhikā ananta bhum potish padan* [?] *deho vedamba toto* [?] Everywhere many qualities, and twenty five principal qualifications with Rādhārāṇī, and that is combined with Mahāprabhu, with Kṛṣṇa. Then it will go more, a peculiar combination of Positive and Negative. 82.11.18.B

...

*sri rupa manjari sakhi patita pures* \_\_\_\_\_ [?]  
*bimbar dhare kartam anagata patrika vaya simata suka pungva bena* \_\_\_\_\_ [?]



This comes from Raghunātha Dāsa Goswāmī Prabhu about Rūpa Goswāmī. 81.03.10.B

...

*sruti ganiman \_\_\_\_\_ ata bhuli \_\_\_\_\_* [?] 82.06.19.B

...

*stava jangam dakhe nadaketi murti sarvatya svure ta istha deva sphurti* [?] Our different positions are showing different things outside. But if we can be placed in normal position we can see that Kṛṣṇa is everywhere. He's everywhere, at the back of everything He's there. 83.10.13.B\_83.10.14.A

...

*subashya sigram asalisya kala haranam* [?] Rāvaṇa told, "If I think that this step will create some disturbance into the environment, I shall wait and see. And when I shall see that this is the auspicious result it will bring, then I may be quick in my action." 81.08.27.B

...

*suchi asuchi no vicara* [?] "No regulation to take any Name. Always we can take, purity, impurity. So you are my Guru from today. I [Dhyānacandra] receive instructions from you." So the name Gopāla was transformed into that of Gopālaguru." 81.10.10.B

...

*śuddha bhakti ranu gati kīrtana hoile secani jali haya* [?] The guidance the congregational *kīrtana* must be in the hand of the *śuddha bhakta*. Otherwise we should not mix with that, Bhaktivinoda Ṭhākura writes.  
82.06.19.D\_82.06.30.A

...

*suddha vaiṣṇava saṅge \_\_\_\_\_ parayana* [?] And always cheerful when he gets the association of the *sādhū*. 82.07.02.A

...

*su esa nama durgam* [?] The gods can approach Him with great trouble. 83.03.08.A

...

*suhasya sigram aso misra kalo haranam* [?] When Rāvaṇa was killed, informally, and his life, still he was living but he was sure to die very soon, at that time Rāmacandra sent Lakṣmaṇa: "Go approach Rāvaṇa and ask him some advice about *rāja-nīti*, political conduct." He had long experience, *cuda-yuga*, fourteen *yugas*. So Lakṣmaṇa went to Rāvaṇa and asked advice how to conduct the kingdom, "What policy should we accept?" Rāvaṇa told one thing: "What is good we should do it immediately, and what is bad we should take time, we should take time after time." 81.03.12.D

...

*sukadu kṛṣṇa koresh ukas taran bhakta gane sukaday te hladhini karan* [?] 82.11.14.A

...

*sukagra sudhi ne na vidyate yata me dini* [?] *yato dharma satoja* [?]

Only five villages to be given to the other party but Duryodhana was not willing. "I won't give it to the Pāṇḍavas without fighting. What to speak of five villages to five brothers, only not a point of earth which can be contained in the point of a needle, I won't give it up." 83.01.05.C\_83.01.06.A

...

*sukha moha satsam* [?] in *Upaniṣad*. "I slept happily." *aparokṣa na vibhuti* [?] 81.09.25.B

...

*sunā he manase bhāi sabhar upe manase satya tara upara nai* [?] The Bengali passage; the general meaning is, "Oh my brother, you human beings. You listen to me. Human species is above all, and there is nothing above." 81.03.03.C\_81.03.04.A

*suno he manusa bhāi, savar upare manu sashata, tare upare nai* [?] Addressing towards human race, that Caṇḍīdāsa, "Oh, my man, brother, please note, that this human form is above all, and nothing over that. I appeal to you all. You all members of human race, please note to this advice of my experience heart, heart-felt: that this human form, pastimes, movements, is above all." 83.08.13.A

*sava rupare manu su satya taro pare nai* [?] So Caṇḍīdāsa says, of all existence this human form that is the highest, even above God conception. 83.09.20.B

*suno he manusa bhāi, savar upare manu sashata, tare upare nai* [?] Caṇḍīdāsa says, "The highest truth in Kṛṣṇa conception is in human conception, not God conception." 83.10.16.B

...

*surya tat mandala tat vaikatta jiva pariksa rupena catuhvyuha advaiya jnana avidyate* [?] Jīva Goswāmī has said in *Tattva-sandarbha*, by the example of sun. 81.08.18.B

...

*sute kita pata* [?] *Gaurāṅga As He Is*, as Swāmī Mahārāja has written *Gītā As It Is*, and *Gītā* as seen by so many scholars. Independent of that, he tried to guide the readers of *Gītā*, the *Gītā As It Is*. So *Gaurāṅga* as it is, as He is; and *Gaurāṅga* as we want to make, create our created *Gaurāṅga*, that mental concoction *Gaurāṅga*. *Gaurāṅga* may be, *sute kita pata* [?] 82.02.24.B

...

*sva-bhajana-vibhajana-prayojan-avatari* [?] Jīva Goswāmī says that He likes to distribute around, towards four sides. He's drawing and distributing, milking the cow and distributing the milk. [Jīva Goswāmī says, "It is His business is to distribute His own nature to the public."] Searching for Himself.

81.03.10.B / 81.12.30.C\_81.12.31.A / 82.01.09.B / 83.03.28.A

...

*svabare manse bhaya svabara rupe manasa satya taha rupenai* [?] 85.09.16.A\_85.09.17.A

...

*sva parsada sviya dhama saha avatari. Dham saha. [?]*

Kṛṣṇa is not alone. He is with His *parśada*, His *Dhāma*. 81.08.30.A

...

*svarupam divyano jagata tulam advaita dvaita [?]* In such a way he has showed His beautiful sweet figure. He showed that Svarūpa Dāmodara he's the possessor of the unparalleled capital in Him. 83.03.08.A

...

*svarūpa śakti bhajana goloka vaikunṭha [?]* The soul is transcendental and that is supra transcendental, on the other side of the soul. 81.09.11.B

...

*sva virakhi vivam bandham milana nanda ksepan nitya madhura madhuri [?]*  
82.01.12.C\_82.01.16.A

...

*svayam asiddha katha anyam sadayet [?]* We must be sincere in our attempt. Otherwise the filthy things from outside I shall indent within me. So I must be clear, sincere to myself first. If I have it then I can give it to others. What I have I can give that only. At least I must be a true mediator. 81.11.21.B\_81.11.23.A

...

*svayam asida katha manyam syamyet [?]* When one who has not attained perfection, how can you help others to be perfect? 82.02.15.A

...

*tad dinam yodinam manye neha canyam naradinam [?]* There is a poem that when the rainy day is not a very bad day, but the really bad day is that day where we cannot have any discussion about Kṛṣṇa, about the Lord. 82.12.16.B

...

*tad viddhi jnasasya tad eva brahman [?]* Come to search that thing which will solve all your problems. 81.03.12.C

...

*tad viddhi jnasasa tad eva brahma [?]* It is general enquiry, it is *the* problem. 83.11.24.B\_83.11.26.A

...

*taha upavasa jaha nama vai [?]* From *Purāṇa* we understand the sin on the day of Ekādaśī. Generally sin selects their abode in some of the crops and so they should not be used by the ordinary devotees. 81.12.30.C\_81.12.31.A

...

*tai śiṣya tava thakur sarva da nara eva pūjā ka* [?] Always remain under the guidance of Gurudeva, Vaiṣṇava; you'll be safe. 81.11.09.B

...

*takhe kandila prabhu na pare stavi te* [?] 82.03.02.A

...

*takhoile setana yadi haya taj yog kabana haya yog* [?] 82.01.18.C\_82.01.19.A

...

*tamasa bahu rupena vvestita karma hetuna* [?] *antasyam ya bhavante te sukha dukha samanvita* [?] Manu pronouncing these words. There the trees they're like, of same status with us, but they're covered with thick and variegated ignorance. Now they've come to take birth of tree. None to be blamed, *karma hetuna*, his own *karma* to be blamed. 82.11.05.B

*tamusar bahu rupena vesitar karma hetuna anta sanga bhavanti te sukha duhkha ananyata* [?] When we read *Manu-saṁhitā* we read there this about the trees, as if Manu is weeping. "Oh, these trees they're also soul like us. They're also like us, but today just see the result of their own *karma*. None to be blamed. *Karma hetuna*. Their own action is the cause of their degraded position as tree. But equal position they've got with us." 86.10.20\_86.10.22

*tamasar bahu rupena vestitar karma hetuna* [?] In course of this evolutionary movement they're thrown into such condition as a result of their own *karma*. 82.11.21.B

...

*tamasa bahu rupena, vesthita karma hetuna / antasyam ya bhavante te, sukha-dukha samanvita*. When describing about the creation, the Manu comes to the creation of the trees and plants. He says, By their own *karma* they have acquired such deplorable position. Not to blame to anybody. 83.08.08.C / 83.11.26.B\_83.11.27.A

...

*vestita karma hetuna* [?] We're acquiring our future position. 85.10.15.B

...

*tamosa bahu rupena vesitar karma hetuna dasanga* [?] We're responsible for our life, good, bad, not any other. 85.11.28.B\_29.30.A

...

*tam bivina karana he he radha ramana* [?] "Oh You Lord of Rādhā, I belong to none but You. None can have any influence on me but You."

*tumi bina karuna he radha ramana* [?] We belong to Him fully, like property. 86.10.23\_86.10.24

...

*tamo mukun angre nisevane* [?] 73.03.00. B

...

*tapa phal hai vinischai* [?] 81.11.17.B

...

*tapasyati sarva अपरा samsara samudya tari* [?] *samutida badhi samula kari* [?] *samula kari, asesā janma dhuta parva nadhi* [?] Transmission of magnanimity, mental force. This un crossable devotion of death and birth one can cross easily. The disease which has come in its ripe position, instantaneously that can be removed, totally cured. In a second it can destroy the seed of all the sinful births and deaths of his whole life. That is so powerful. Not only antiseptic but life giving, in all planes it may work, not only in higher plane but physical plane, everywhere His ways are unrestricted. 81.11.09.B

...

*tara mandara duita atma manca kanyas mari nityam maha pada kanasnam* [?] Draupadī had five husbands, not of her own accord, but she had to accept the trouble as duty. That is not pleasure. So Draupadī should not be held responsible. It cannot be said that she's going to many husbands. She can't be held responsible. So it is said in the *śāstra* that this Draupadī, Kuntī and so many ladies that are seen to be unchaste, apparently, but if you take their name you will be purified. So there is such type of activity. The internal meaning, the purpose, that should be considered, analysed, and the judgement should be given accordingly. Not by the external action. 82.05.11.C\_05.12.A\_05.12.B

...

*tari rakhi maro tano* [?] Vṛndāvana Dās Ṭhākura said, "I shall break your head by my kick." 83.05.09.B

...

*tar madye visyayetu bu balo, sango nahe mage konokal* [?] Ordinary persons, misguided souls in the ordinary street, their company is little better. But the company, the influence of the so-called scholars, that is more dangerous. 84.02.05.A / 84.02.05.C [same as 84.02.05.A]

...

*tasmad idam jagat asesam asat sarupam sat marvam asta disanam puru dukha dukham* [?] *taj jiva nitya sukha bhoda tanum anante maya tuiya api yat sarva bhavi varti* [?] 83.06.27.B

...

*tasmai deham tato bhajam sata pūjā yaja yaham* [?] Who we consider to be Vaiṣṇava they should be worshipped, like Him. 81.10.02.C\_81.10.03.A

...

*tata kavajuna udha musyakin* [?] 83.01.22.C\_83.01.25.A

...

*tatastha vicarite jagad samaya bulajen pracare*  
*janme meha hone kone ke puja ke valipai sambanda kalite* [?]

Akiñcana Mahārāja was there when a gentleman put a question to Swāmī Mahārāja: "That you are preaching in such a grand way. What are the other God-brothers doing?" 81.03.01.B

...

*tatat premad bhumanchati sarva kama mayam premna avi bhavi bhavit krama* [?] 82.05.10.C\_82.05.11.A

...

*tato bhava mano nasa sadve mano nigraha loka nanta* [?] (In *Tiranya Upakan?*) This mind we have to get relief of, the exploitation, we are surrounded by such poisonous thought. 81.09.11.B

...

*tatrapī sarva sambandha* [?] Any connection, slight connection, that will save you. 85.05.01.A

...

*tattva ham jive tavadhi* [?] 86.10.20\_86.10.22

...

*tavat karmani kurvita na ne vidyeta yavata mat kathasu* \_\_\_\_\_ [?]  
*niyatam kurnatyam* \_\_\_\_\_ [?] 81.11.21.B\_81.11.23.A

...

*ta vatya samata radha kutin pein paila brahmata rasa cari* [?] 82.05.16.C\_82.05.18.A / 82.05.18.F

...

*tavaty ashbhate mukham yavat kinchit na bhasate* [?] [A well-dressed fool goes unrecognised until he speaks.] 81.08.25.A

...

*tarvatya sovati mukhya yavat kincin nabasate* [?] [Kautilya *śāstra* ?] A fool can pass undetected if he does not open his mouth. 82.03.05.D

...

*teji nasam naro saya vande sarve yo yata* [?] Śukadeva Goswāmī says, "Just as fire can eat everything, and digest," something like that. 81.08.22.A

...

*tesam ajnana eva aparādha na tu isa ta dosa* [?] Yāmunācārya says, "Their ignorance is the root of all their misfortune." 82.01.08.C\_82.01.09.A

...

*tesam ajnanam eva aparadha date noto iesvar matan dosa* [?] Yāmunācārya remarked against the Śāṅkara School, "Let them live long, my affectionate children, they have got no so much fault. But their ignorance is responsible for all their erroneous activities." 83.05.12.C

...

*thake bhuli nityananda dhumi bhedi jai* [?] The appealing was so intense, but not violent, non violent approach, rolling on the outer door. 83.10.27.B

...

*thakura sei narottama tomate tahara guna dekhi* [?] "We have heard about the preaching of Narottama Ṭhākura with pure devotion, and we find his inspiration in you [Bhaktisiddhānta Saraswatī.]"

83.10.27.C\_83.10.28.A

...

*tomara bhaktir kripa toma hoite bora, bheda bheda bhagavate ei a koilo doro* [?] "Inconceivable, the servants are more benevolent. I came to some revolutionary understanding." 83.08.13.A

...

*tomara kinkar apana jani guru nahi mani tahi* [?] *tomara ucchistha bhada jada renu sada uskar bati badi* [?] The Gurudeva's attitude, his ideal, his attitude towards his own Guru will be the example to teach the conduct to the śiṣya, "That I'm dealing in this way to my Gurudeva and you will also learn to do that."

81.10.10.B

...

*tomarana koron kulyata gavato bhagavat kukatare veda purana* [?] "They say that I'm connected with You illegally, but I don't find that I could really give Myself to You." 82.10.10.C\_82.10.12.A

...

*tomari godhiya avidya bilai vidhita rasana more* [?] I am forgetful of You. So my tongue is influenced by ignorance. 83.03.08.A

...

*tomar naney amar bhagavat das nama rupa candan lek lupta hoi jale* [?] Only positive attainment. That will vanish. I shall be forced to come in the marginal position, neither this side nor that side, just in the marginal position. 81.10.03.B\_81.10.04.A

...

*trayisti syama itya varitam pura tatasya he vivat gatha gatim* [?]

*vibhakta vai bhakta mam iti pramana mo naradesa* [?]

Kṛṣṇa, Uddhava, and Balarāma, in a conference in Dvārakā. 81.12.31.B

...

*tre dhani vadi padam* [?] Three checks of the Lord, exploitation, renunciation and dedication. The basic faith we must have. 82.02.19.A

...

*tumi bina karana he hey radha ramana*. There is a Bengali saying, song, *tumi bina karana he hey radharamana*. "I belong to You alone." 83.11.14.A\_83.11.15.A

...

*tumi bina karo nahi he radha-raman* [?] "O, Lord of Rādhikā. I'm Your property. You please utilise me in any service, however mean and lower service it may be." 85.09.17.B

...

*tumibe na karana he radha ramana* [?] And Mahāprabhu pointed out that, "Go direct that side. Don't go this side, hither thither, march straight towards Kṛṣṇa conception. That is your home." Say like that, this slogan. "I belong to none but to You my Lord. I'm wholesale Yours." 83.11.26.B\_83.11.27.A

...

*tumi vina kalena nahi hela radha raman* [?] Wholesale I belong to Him. He's all in all in me. And I can't see Him. I'm forcibly separated from Him. How can I tolerate?" 84.03.22.C / 84.03.23\_84.03.26.A

...

*turiya krsna nahi sesa sambandha* [?] There are other incarnations of Kṛṣṇa that are more or less busy with some official activity, either here in this world of *māyā*, for the relief work, or in Vaikuṇṭha also. But *turiya* Kṛṣṇa He has got no duty attached; always free, always enjoying freedom, free transaction \_\_\_\_\_ [?] and no definite aim. At His sweet will He's moving there, so free, and so: temperament of a prodigal, free temperament, sweet will playing freely. And that can give anything and everything at its least pleasure there, and it is such. 81.11.12.B

...

*tusme tuste priyatam pundarikakha* [?] And that will be more and more clear and direct. 82.02.19.C

...

*tuwa ada vichena param audarya* [?] He's generous enough to give you without any price, without anything in return. But the cooperation of your free will is necessary. 82.05.04.B\_82.05.05.A

...

*tuwa narottama aloila bhadi jagat udhar he jalu e avatari* [?] Narottama Ṭhākura says. "Everyone is delivered from the sinful world, only with the exception of me. Mahāprabhu came and delivered the whole world. All the fallen souls delivered, save and except myself. In this incarnation the whole sinful world is absolved, only with the exception of my most fallen soul." 83.11.05.B\_83.11.06.A

...

*tyajya sishtasana santo musyanti* \_\_\_\_\_ [?] 81.10.10.A

...

*tyutye sphrita rasanam nama gana na gata granthi se suba gati sutro jara pada* \_\_\_\_\_ [?] 85.11.09.A

...



*ucatistha dasangalam* [?] Whatever you can conceive to be the perfect He's exceeding over that by twelve fingers. 82.01.20.B\_82.01.21.A

*Ucha tistha dasanganam* [?] 87.00.00.B \_802

...

*udda pati dhuta mati nasa vicari varsana rakhibe devara dhari* [?] *chatu ranu yad karova chori raska kari betu gokula hari* [?] *Kalindi* \_\_\_\_\_ *yamuna pani* [?] *kalindi* \_\_\_\_\_ [?]  
82.10.29.C\_82.10.30.A

...

*udistiti haya ninda laksan* [?] 82.05.11.B

...

*ukta musala pani na* [?] In the ornamental way, what the (*musala pani?*) has told - (*musala pani*) is Baladeva - (*musa?*) means this club. (*musala pani?*) Baladeva, that gives a hint that He does not rely on any intelligence or politics. He wants to solve everything with the club, with the strike of His club. (*musala pani?*) that He has got less intelligence, but wild force. (*musala pani?*)  
82.02.24.C\_82.02.25.A

...

*upadhan maya nitya karan pradhana upa alankara* [?] And *pradhāna* is ordinary, the mass, the mass supply of this world. 80.10.22.B

...

*upadiya visala hai vitara ananda maya krsna premi adbhuta carite* [?] 81.09.10.C\_81.09.11.A

...

*upadya viditam buddhi mam carante chara buddhaya* [?] 82.03.08.B

...

*upanisad purusam pricar vede samste rame avit vidyam veda vidya* [?] 82.05.13.B

...

*utistha tishta bho rajan mukam prakadaya asvattha* [?] *arodhite navare kuku chavoituhi chavoituhi* [?]

A Kālidāsa poem spontaneously composed in praise of the king, at the request of the court *paṇḍita*.

82.05.16.B

...

*vaidhi bhakta vikarestu ragavi bhavana vidhu* [?] When one has realised his proper position, *śāstra* withdraws from him. His spontaneous nature guides him in *rāgānugā*. 79.03.01.A

...

*vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi* [?] Rūpa Goswāmī Prabhu writes, the limit of *vaidhi-bhakti* is up to the mark when that real *rāga* will awaken. And then it will be stopped and that will be it. When we reached *bhāva-bhakti*, then that *rāga-bhakti* may be given. 82.10.21.B\_82.10.22.A

...

*vaidhī-bhāva, vaidhī bhakta du karastu raga de bhava nava te* [?] So long we do not get any clue of the *rāga-mārga*, that the method of love and affection, we are to respect and observe so many rulings as are given to us, extended to us from the *śāstra*. But whenever we have got a tinge of that higher thing, the *ruci*, the greed, the sincere earnestness, for the truth, other formalities may be neglected.

81.12.30.B / 82.11.17.B

...

*vaidhi bhakta nikarastu raga vibhava navadhi* [?] 83.02.01.B

...

*vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi*. I must stick to *vaidhi-bhakti* as long as I do not feel the awakening of the *anurāga* within me. 83.05.10.A

...

*vairāgya sesya agresya* [?] 82.06.10.B

...

*vaiṣṇava haite bara mano jelosarn trnad api slokete paro geli van* [?] "I had a great aspiration to become a Vaiṣṇava. But when I came across the *śloka* relating the qualification of a Vaiṣṇava - *trṇād api sunīcena, taror api sahiṣṇunā* - then I was disappointed. 83.04.14.A\_83.04.15.A

*trṇād api slokete pare alovar* [?] One says, "I had much hope that I shall be a Vaiṣṇava. But when the *trṇād api śloka*, that advice came to me, oh, that is impossible." 83.05.09.B

...

*vaiṣṇava, heta mālī sece nitya śravaṇa-kīrtanādi jala* [?] 81.03.13.A

...

*vaiṣṇava rakha* [?] *artha rakha* [?] and *Hari-Nāma*: and also *śāstra rakha* [?] While dying we must not forget to serve *sādhu*, *śāstra*, Deities, all these things, and if necessary we must give our life, that is to die in harness. 81.10.02.D

...

*vaiṣṇava ran kai kari kori* [?] So very cautiously and relying on the Vaiṣṇava from our inner most sanction of heart we are to surrender to the Vaiṣṇava. 81.11.01.B

...

*vaiṣṇave guṇa gana \_\_\_\_\_ mukhe* [?] It has been broadly advertised, that if we can sing in praise of the Vaiṣṇava, then we can have higher promotion in the line of devotion. 82.04.29.B\_82.04.30.A

...

*vaiṣṇave pratiṣṭhā tata gaure nistha taha nahe \_\_\_\_\_* [?] Try to get recognition from the Vaiṣṇava, they will admire you. 85.10.03.B\_85.10.04.A

...

*vaiṣṇave pratiṣṭhā tate kora nista* [?] We're to rely on the appreciation of the Vaiṣṇavas. 86.07.17.A\_20.A

...

*vaiṣṇavera guṇa gana suni \_\_\_\_\_* [?] By singing in praise of the Vaiṣṇava conduct we can work our emancipation from the *māyā*, misconceived world, and we can have entrance into the reality. 83.11.13.B\_83.11.14.A

...

*vanapti kala pita ei pi yogya tanum* [?] He's praising about *sādhū-saṅga*, the association with the devotees, *sādhū*. 81.08.14.A

...

*vande bhaktivedanta sri gaura bhakti pracaracam dese dese pratisthatam nityanandam jagat gurum.* [?] 85.10.31.A

...

*vastava buddhi suddha nahi kṛṣṇa bhakti vineer* [?] Real liberation is within the area of Yogamāyā that is after *mukti*. 81.11.05.C\_81.11.06.A

...

*vasudeva hiya pasa nemi siya gore chekana bavidhi* [?] "Stonyfied [petrified?] I am, unconscious of my internal richness and nobility, a stoneyfied life I'm leading. And nectar within. *Pasa nemi siya gore chek* [?] Where is that creator who has made me like a stone figure, statue? And in my heart there is so high class of nectar \_\_\_\_ [?] Outwardly I'm like a piece of stone. And what valuable things within me, that Kṛṣṇa may be attracted. The all-attractor may be attracted. That thing, who can attract the all-attractor, a small point of that thing is within me." 85.08.07.A

...

*vedavyasa rsi asesā semasī ausesa yat* [?] So many things I forgot. Ah! Introduction. Many *śloka*s are there, but where it is at present I forgot. May be somewhere. 84.03.22.C / 84.03.23\_84.03.26.A

...

*vede pushyanti paṇḍita* [?] *raja pushyanti karnarbyan* [?] *apasu pusyati gande* [?] The eye of the scripture. Try to have that eye, and with the help of that eye, try to look, to cast your glance around. *vede pushyanti paṇḍita. raja pushyanti karnarbyan* [?] The king sees through the spy,

through the ear, and, *vede pushyanti pandita. apasu pusyati gande* [?] And ordinary people, they hear by their ear. So get the Vedic *darśana*, universal eye, to see things, what is what. Then you may be raised to be inhabitant of that plane.

83.07.28.A

*pasu pusyati gandena, ganda vedi, rupa vedi, rasa vedi, sparsa vedi* [?] All do not see with the eye.

83.07.28.B\_83.07.30.A

...

*vedi pasyanti pandita* [?] 80.08.19.B

...

*veda vibhina srutaya vibhina naso* [?] 81.08.27.E

...

*veda vihinars mitayo vihinar naso vina yasya yatam vihijam* [?] 82.03.22.B\_82.03.25.A

...

*veshya paradar lasuda chayadar* \_\_\_\_\_ [?] [Locana dāsa Ṭhākura] 81.08.21.A

...

*vicaritay arvihe guna nahi paobe kṛpa kori choro tava ca* [?] "If you come to judge then You won't get anything in my favour. So kindly give up that sort of attitude. In the way of justice I've got no hope. You come with mercy, then I can hope to enter into Your domain." 82.12.18.B

...

*viddhi nahi ya - Sarvakam balite viddhi nahi ya* [?] Above rules of conduct; they can create *śāstra*, their very practises are *śāstra*. 81.02.22.B

...

*vidyam vastava matra gostha subadam* [?] It is apparent and that is reality, and that reality can be known by the dint of reality. 82.02.18.B

...

*vidyato avadhuta tatani prkriti susrustas vigravan* [?] By the process of surrender we can get favour of the Highest Entity, by devotion. 83.03.25.D

...

*vidvat bhagavate pariksa*. That is another thought. How far one is learned is to be measured by the truth given in *Bhāgavatam*. 83.11.13.A

...

*vidya samanyam tasmin na citram* [?] *Vedānta* harmonised so many opposite things.

85.11.23.A\_85.11.24.A

...

*vidyavatam bhagavate parikṣad* [?] I have passed the highest stage, test. This announcement I have, if in separation also I can retain the memory of Śrī Gurudeva, Śrī Kṛṣṇa. 78.03. \_ . A [GBC]

*vidyavatam bhagavate parikṣa* [?] They say, "How far you know: the test is in *Bhāgavatam*." Whether your consciousness come up to the level of the thought which is given in *Bhāgavatam*? 83.08.06.B\_83.08.07.A

...

*vidyavatam bhagavate parikṣa* [?] Those that say they're proficient in Vedic knowledge, their test is in *Bhāgavata*. How far, how deeper you can have knowledge about the theistic world, the *Bhāgavata* is the test. 83.08.07.B

...

*vidya patam bhagavate parikṣa* [?] What scholarship, what knowledge you have acquired, the test will be here in the ideal of *Bhāgavatam*. 83.08.28.B

...

*vijñesham apuja nitra kapadinam dvistva pujanam* [?] Slight differences given by Haridāsa dāsa for Jīva Goswāmī, and Cakravartī Ṭhākura. 82.04.07.A\_82.04.14.A / 82.04.14.B

...

*vikṛta nameskara, vikṛta citya* [?] No normal intrinsic nature I have got. I am a mad man. 82.04.14.B

...

*vikritasya yata pasu* [?] *śaraṇāgati*, surrender means of such quality surrender. 81.12.21.B\_81.12.22.A

...

*vikṛtesu yatha pasu* [?] Jīva Goswāmī says, "We're just like purchased animals to my Lord, my Gurudeva." 82.11.23.B\_82.11.24.A

...

*vinayaka nikapa mordhava su prabhu* [?] 73.06.27.A

...

*vinod bani hay 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*, translated by Daśaratha-Sūta dāsa] 82.02.22.B

...

*[he amara] vipadha uddharan bandhu gana* [?] Addressing the disciples, "As so many friends you have come to save me from the greatest danger of the forgetfulness of Kṛṣṇa. So you are not only my friends, and as well as rescuers of myself." - "O my friends that are saving me from the dangerous situation." - "O my friends that come to relieve me." - "You have come to help me in my dangerous journey in the infinite." - He's addressing his disciples. "You are saviour of me. You are all saviour in my danger in my life." - "O, my friends! Save me from my dangerous position." - Gurudeva says, "The disciples also, they have come to help me for service of Kṛṣṇa."

85.10.20.B\_85.10.21.A / 85.10.25.B\_85.10.26.A / 85.10.26.B\_85.10.27.A / 85.10.31.A /  
85.10.31.B\_85.11.02.A / 85.11.10.A / 86.12.20 / 87.02.20.A

...

*vipu nodar nara sukasya vibikya deste* [?] So Śukadeva was required there as the mediator, the man for whom no such complaint can be conceived of. 82.01.28.A

...

*virudhya samanam tasmin na cit tvam* [?] [*Vedānta-sūtra*] Kṛṣṇa can manage and harmonise all the opposites. 81.02.28.B

...

*viru hiker hitvam* [?] Jīva Goswāmī explains that below human...*bhoga nivindra satram* [?] And above human... They're left free, between the two, the gods and the animals, between the two, the human society, that is more favourable because they're more free. They're tempted by their previous birth acquired merit, they're tempted to enjoy that. So that sort of prejudice to enjoy. And in the lower section, the ignorance, the lack of consideration of good and bad. 81.11.18.A

...

*vishayi ya priti* \_\_\_\_\_ *carane tomar* [?] What interest we have got in this mundane wealth, similar interest we may have for Him. 83.07.30.C\_83.08.01.A

...

*vishesa visha moshavam* [?] One poison can drive away another poison. 81.03.02.A

...

*visarga pitila santi tad vidyasa paripica sattya bhasa vinath pisocam pata cam daya* [?] Rūpa Goswāmī says, imitation may come to such perfection, but still not a drop of devotion there to be traced. 83.05.23.A

...

*visasya visamud daran* [?] Poison also medicine in some disease. 82.01.12.B

...

*viṣaya dhuli te* \_\_\_\_\_ [?] So many prejudices, so many demands, desires, that are covering our mental eye, rather the eye of the soul. 83.10.13.B\_83.10.14.A

...

*viṣaya kula sarva tasvat* [?] Otherwise the alternative engagement I shall get in the opposite side, available everywhere. 82.02.25.C\_82.02.26.A

...

*visayate haya guṇa nahibe* [?] You must give up the way of justice. 83.11.13.A

...

*vistara taha sesat sanat kumara sankayanadi balinatha* [?] 82.10.22.B\_82.10.23.A

...

*vistay dalan sistay palan* [?] Sustenance of the good, and suppression of the bad, that is the function of Viṣṇu. 83.03.20.A

...

*vivado yastiki nastiki catmanis* [?] 82.11.07.B

...

*vivasam prikto pārvatī parameśvaro, vivasam prikto viva yukto parvati pa* [?] and, *brahma visnu maheśvar* [?] 82.05.12.B

...

*viveka ha hitvat, ved gandharva bhoga vinivesa etat syat* [?] In the lower stages, *viveka ha hitvat* [?] Jīva Goswāmī says *viveka* is not sufficient understanding is awakened in the lower life, and in the higher life that, *ved gandharva bhoga vinivesa etat syat* [?] Previously acquired enjoying energy is sufficiently accumulated there on all sides. So it is difficult for them. So chief enjoying elements are surrounding, it becomes difficult for them to get out there of the charm of those and to engage one to begin the prospect of a fresh life. So this is human life is the highest form of advantageous position to go out of this entanglement and to reach to the highest object of our life divine. 82.02.22.C

...

*vrajendra suta bhi hanna vinathi hanas sparse anna jana* [?]

Or ? *gopendra-suta vina tenho na sparse anya-jana* [Caitanya-caritāmṛta, Madhya-līlā, 8.287 ?]

The highest giver, highest dedicator is Rādhārāṇī. And none can venture to come by Her except Vrajendra- nandana. 82.05.16.C\_82.05.18.A

...

*vṛndāvana bhuwa loka maskare eka tatni bolyen* [?] Śrīla Bhaktisiddhānta Saraswatī Ṭhākura told this, "That only the hollow people, the men of shallow thinking, they like Vṛndāvana. Only shallow thinkers they will enjoy, they will welcome Vṛndāvana. But the man of real *bhājana*, real divine aspiration, he must take to Kurukṣetra." 82.02.22.B

...

*vṛndāvana dāsa niti bhakta sri caitanya* [?] Kavirāja Goswāmī, *edam kaidam madhana mohan* [?]

And he himself says, *vṛndāvana dāsa niti bhakta sri caitanya* [?] 82.04.18.B

...

*vr̥ndāvana jayje nara lekhi atara* [?] Mahāprabhu asked Jagadānanda Paṇḍita this when he stayed in Vṛndāvana. 81.12.21.B\_81.12.22.A

...

*vr̥ndāvaneśvari \_\_\_\_\_ hari priya kesava \_\_\_\_\_ visnu bhakti pradayate devi prestha \_\_\_\_\_ namo nama* [?] 85.11.07.C

...

*vyudha syamanyam tasmin nocit yam* [?] 83.08.30.B\_83.08.31.A

...

*yadami vikrama sartam* [?] After Śukadeva Goswāmī spoke *Bhāgavatam* he again entered into the mob and hid himself there. 81.11.02.C\_81.11.03.A

...

*yad ana hari adan agadin sanatana keve sei vr̥ndavana karan krsna nama* [?]  
*ye dani hari adani mani ye mana hani takani* [?]  
*magi ani nata sevi ata badi mani ye vr̥ndavana* [?]

Rabindranatha has taken a poem, from *Bhakta-mālā*, the incident is mentioned there in that book. 83.04.16.C\_83.04.17.A

...

*yadani \_\_\_\_\_ nityananda dari tatapi brahma \_\_\_\_\_ kohina tomarī* [?] "If Nityānanda Prabhu is seen to visit the house of a wine shop keeper, and seen to enter the house of a prostitute, still you must know for certain that He's to be, He's worshippable of Brahmā and Śiva himself. If He goes there, not to take anything, but to give those fallen souls, to deliver them from their present position, He's going, not to take anything from them." 82.04.29.B\_82.04.30.A

...

*yadi anga ganga kari nama sankirtan antaranga sange kari rasa asvadhan* [?] "That Gaurāṅga, *gr̥hasṭha* Gaurāṅga we want and not the *sannyāsī* Gaurāṅga." 82.07.08.A

...

*yad yadaya sata dhukha sangita \_\_\_\_\_* [?] Jīva Goswāmī has mentioned that this is a chapter from original book *Brahma-saṁhitā* which has got hundred chapters, consist of hundred chapters, and this is only one chapter. 82.06.10.B

...

*yaha yara tare carana carite sei misti kailu gata haya pate* [?] Wherever His feet is touching the earth and people passing they're taking earth from there. 85.12.08.B\_85.12.09.A

...

*yaḥ idam viṣṇuḥ vyāpnotīti*. All-pervading spirit, Viṣṇu. 83.07.30.C\_83.08.01.A

...



*yajñā patra ei bhakti paru taite* [?] Mahāprabhu is madly recommending. "Svarūpa Dāmodara, you also give all your hidden treasure to this devotee. He's really a man to deal with these things properly."

83.08.30.B\_83.08.31.A

...

*yajña vakya vaisay bhakti para tai tay* [?] Mahāprabhu recommending to Svarūpa Dāmodara, recommending Rūpa Goswāmī to Svarūpa Dāmodara. "He's the fittest person to deal with the devotional scriptures. So I have delegated, I have inspired him, delegated My ability to him. You also do."

84.01.15.B\_84.01.18.A

...

*yajnesa hari sarva yajnesa*\_\_\_\_\_ [?] To realise that, then you'll find peace proper. 81.11.01.B

...

*ya mitra rūpa sanātana eho gaurāṅga* [?] 81.09.23.A

...

*ya sudaya supana sadaya sakhayam samana vrkhi purususya yati* [?]

*eko archi vipralam arti sādhu anya aranya vipalena guyam* [?]

Wherever he goes, whatever he does, He's present, Paramātmā. 81.10.07.B\_81.10.08.A

...

*yasyaham anuga nami hari kseta tad dhana sa nahi* [?] To attract him wholesale towards His own, He, Kṛṣṇa, arranges in such a way that the environment may not be favourable for this worldly life. 81.03.10.A

...

*yata gatim yatim gatum sahate* [?] 81.01.11.B

...

*yata kalar badra madhur ramashya kinko vaptva bara raja tvam sad atmata* [?]

83.01.22.C\_83.01.25.A

...

*yatak karti jnatam katum saha te tad vidam* [?] The Vaiṣṇava's are your guardian, your well-wisher, so be careful not to do any wrong towards them. 81.03.07.C\_81.03.08.A

*yatat kati yatan katami* [?] To commit Vaiṣṇava *aparādha* means to commit suicide. 83.05.09.C

...

*yata mata tata patha* [any spiritual path is just as good as another]. 82.02.15.B

...

*yata sei dvau mṛtya tvamam jana mṛtya yasa* [?] So we are to solve the problem of death and infirmity, old age, all these things. 82.07.10.B\_14.A\_15.A

...

*yate katosta se karam pati dosa dinam aviskṛto dina purasara eka tat kara* [?]  
*ei yudya esya yuga padma pasamo daya ban loke niyam mata evatma dasam tadesu* [?]  
 Kālidāsa's *Śakuntalā* 82.01.21.B

...

*yate kori vedan tata yari ved* [?] It is said in connection with our knowledge, that what a peculiar type of wealth our knowledge is, not like other properties. 82.02.15.A

...

\_\_\_\_\_ *yate punah punah śrīmad rūpa padambhoga* \_\_\_\_\_ [?] "I aspire that every birth I come, I may be considered to be a dust in the feet of Śrī Rūpa." 82.04.07.A\_82.04.14.A

...

*yathame yukte sei yatha karome* [?] 85.11.17.D\_85.11.18.A

...

*yatham yatham kalpa jais karmam karmam krodha vimocanana* [?]  
*aham kalpa jais karmam krodha kama vimocanana* [?] 83.12.15.A\_83.12.19.A

...

*yati kathastha* \_\_\_\_\_ *loko niyam matai vartma dasanta vesu* [?] *samahe sarvata mam* [?]  
 81.11.18.A

...

*yat kinca tina guna pi kota mokama* [?] *gosthi samasthe hita sadvanam mayam* [?] *mukunda dvaitam lila nikulam phalam* [?] Raghunātha Dāsa Goswāmī says, "Whatever is found in Vraja, they're friends of Kṛṣṇa. They have got all their special contributions to support the pastimes of the Lord. I want to confer my obeisance to all, even the insects, the birds, the beasts, shrubs, everything in this world."

*yat kinca tina guru matikam gosti samasata lila* [?]  
*sadvarnam mayam mukunda daitam lila na kulam param* [?]

*yat kincha tena gurumakhi katam go gosthe samam hitat* [?]  
*sadva nanda mayam mukunda dyaitam lila anukulam param* [?]

Śrīla Raghunātha Dāsa Goswāmī says: "Whatever we see in Vṛndāvana in connection with Kṛṣṇa, *tena*, the grass, *guruma*, the shrub, *khi kata*, the worms, insects, *goṣṭhe samam hitat sadva*, all filled with joy. *Mukunda dyaitam*, they're all favourite to Mukunda. *Lilanukulam param*, they're always conducive to the pastimes of Kṛṣṇa, no other function. Cent per cent function of them only to help the extensive *līlā* of Kṛṣṇa in Vṛndāvana, they're all contributing their existence meaning only that. That contribution, every dust, every drop is a contributing, helping agent towards the whole, that

*līlā* of Kṛṣṇa. No sort of existence cannot be imagined there in Vṛndāvana. Gaura Haribol. That is Vṛndāvana real, that is proper.

*yat kinca tina guṇa mukhi katha matay gosthe samastam hetat* [?]

*sadva nanda māyā mukunda dvaitam līlānukulam param* [?]

Everything has its contribution to the service of the centre, *advaya-jñāna*.

*yat kincha tena gurumakhi katam go gosthe samam hitat* [?] *sadva nanda mayam mukunda dvaitam lila anukulam param* [?] *sadvam mayam vandate* [?] In Navadvīpa consciousness, Vṛndāvana consciousness, everything will excite me to go and serve Kṛṣṇa, Gaura, then we're really in Vṛndāvana.

*yat kinca tina guṇa mukhi katama kam, gosthay samastam vitat sadvananda mayam* [?]

*mukunda dvaitam lila nakulam param, sad nistham kirtam yat maya vandatay* [?]

"I show my respect from here to all, the whole thing, every atom of Vṛndāvana. Even the sands in the banks of the Yamunā, *śānta-rasa*, so many devotees, there also that process, that *vastu-siddhi*, *svarūpa-siddhi*. What to speak of the friendly circles, everywhere that new recruitment in different *rasas*, in different positions of services, in this way."

And [Raghunātha] Dāsa Goswāmī, where the Uddhava wants to be a creeper, he says, "Creeper, the insect, the worm, all the good and bad things in our consideration, they all help the Kṛṣṇa *līlā*. So I show my honour to them. Even the worm, the insect, I bow down my head to them. Because they're all helping the pastimes of Kṛṣṇa there. They've got their own necessity in the atmosphere as a whole."

80.00.00.A / 81.03.06.A / 81.08.12.D\_81.08.13 / 81.08.28.C / 81.09.10.A / 81.11.28.B / 82.01.25.A / 82.06.08.B\_82.06.10.A / 83.05.10.B / 86.10.24.B\_86.10.5.A

...

*yat paja chitya padam hare yasa jagat pavitram paravim kore cit* [?]

*tad bayasam kirtan santi mamasa majat ahamsa niroti* [?] 82.03.05.D

...

*yat te sujata saranam buhasta neshu, priyo dadhi mahi kat kadesu* [?] *tena tabi mata citad batati na kincit, kutpalavi bham bhauma tadit bhava taya samunu* [?] There we heard from Prabhupāda a new meaning of Govardhana. Govardhana, he told that just as the breeding of the cow section does not care for any social rules, so also the devotees of Kṛṣṇa, they do not care for any social rules but go on extending their group.

83.08.28.C\_83.08.30.A

...

*yatuk jnatim yatum katum sahate* \_\_\_\_\_ [?] "If you spit over your head it will come on your head."

83.11.09.C

...

*ya vayidam sri prabhupada devam kirtyastakam sustu patanta nityam* [?] *gaurodayacarya vicitra saktya te krsna vartam pada danta bhumyam* [?] 81.11.13.C\_81.11.14.A

...

*yayasa devo yagati tad edam tisthate jagat tada samiti santatmat tada sarvam na mryate* [?] As our mind is withdrawn in the sound sleep with my world of experience, so the greater mind in which my mind is a part, when He's in sleep all these ideas vanish in Him. 82.07.03.A

...

*yei agi pariye tare kori nistha kaviraja goswami pari kalensikar* [?] Kṛṣṇadāsa Kavirāja he was, he got the chance of being chosen of the grace of Nityānanda Prabhu. 83.11.13.A

...

*yena sukli klita hamsa* [?] The swans have been done white by whom? 81.08.22.A

...

*yogamāyā daran muktave* [?] 82.01.29.B

...

*yo yacsenna maham mahan* [?] "From hence you may not have any want. Your things will go on rightly."  
82.05.07.A\_82.05.08.A

...