

Ślokas quoted, 82.08.24.A_82.08.27.A to 82.11.16.B_82.11.17.A

82.08.24.A_82.08.27.A

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi, mayi dṛṣṭe 'khillātmani*

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

...

*yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam
bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

...

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

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

[Śrīmad-Bhāgavatam, 11.22.34]

...

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

...

*[gaurābde jaladhīśu-veda-vimite bhādre-sitā-saptamī
tatra śrī-lalitā-śubhodaya-dine śrīman-navadvīpake
gaṅgā-tīra-manorame nava-maṭhe caitanya-sārasvate
sadbhiḥ śrī-guru-gaura-pāda-śaraṇād-granthaḥ samāptim gataḥ]*

[At the charming new temple of the name Śrī Caitanya Sāraswata Maṭha, situated on the banks of the holy river Gaṅgā, at Śrī Dhāma Navadvīpa, and in the association of the devotees, in the shelter of the lotus feet of the Divine Master and the Supreme Lord Śrī Caitanyadeva this work was completed on the Holy Advent Day of Śrī Lalitā Devī - the seventh day of the bright moon of Bhādra in the year 457 Gaurābda (7th September, 1943).]

[Śrī Śrī Prapanna-jīvanāmṛtam, 10.16]

...

*yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim
anuruddhyamanam -
sadyas tad ista-ghatanena krtarthayantim-, devim gunaih sulalitam lalitam namami*

["I offer *pranama* unto the supremely charming Śrī Lalitā Devī, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-paksa*). Rādhā obeys Lalitā, who thus fulfils that maiden's desires."] [*Lalitāṣṭakam*, 7]

...

*rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakaraṇe
kṛta-deha-lakṣyām
uttugga-sauhrda-visesa-vasat pragalbham, devim gunaih sulalitam lalitam namami*

["I offer *praṇāmas* unto the haughty Śrī Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (*sulalita*). She has natural expertise in all arts (*lalita*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā."] [*Lalitāṣṭakam*, 1]

...

avāñ-manaso gocaraḥ.
Adhokṣaja transcends our mental speculation and our judiciousness.

82.08.27.B

vṛṣabhānūdadhī-nava-śāśī-lekhe, lalitā-sakhī guṇa-ramita-visākhe
[From Śrīla Rūpa Goswāmī's, *Śrī Rādhikā-stava*, 2]

Rūpa Goswāmī is describing, that the family of Vṛṣabhānu is compared to that ocean and from this, moon has sprung up, as Rādhārāṇī.

...

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna
udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-nīlamanī*]

...

Nirmat-sarāṇām satām [*Śrīmad-Bhāgavatam*, 1.1.2]

In the beginning Vedavyāsa says, "What I'm going to say here,
it is not meant for the malicious people, for the jealous.

82.08.29.A

*[yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi]*

[Prabodhānanda Saraswatī says: "From a reverential distance, with all adoration, I offer my obeisances, unto the daughter of King Vṛṣabhānu, Śrī Rādhikā, who captivated the heart of Kṛṣṇa, the Supreme Lord, Who is rarely attained even by the foremost of *yogīs*. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa and He felt so blessedly fulfilled that He embraced that fragrance to His heart."]

[Rādhā-rasa-sudhā-nidhi-maṅgalācaraṇa, 2]

...

*karmaṇy evādhikāras te, [mā phaleṣu kadācana / mā karma-phala-hetur bhūr, mā te
saṅgo 'stv akarmaṇi]*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

82.08.29.B

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-simā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

"If Gaurāṅga did not come, then how could I live? Through Gaurāṅga I have got the taste of such a high type of nectar. If Gaurāṅga did not come, we could not have any taste of such highest thing. Then how it would be possible for me to live? It's so life sustaining, such nectar. So much high degree of sustenance I find from this nectar brought by Gaurāṅga that I can't imagine if He did not come, how could I live. Without my such highest prospect of life I could not know myself, my own fulfilment. I was just a foreigner to my own self. He came and showed myself how beautiful I am, how high I am. So much dignity of mind He has shown to me. I was devoid of that, I was living so long, long ages, devoid of the key of my own home, sweet home. He has given me the key of my own home, my sweet home. How could I live before? So much wealth I have got."

...

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

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the

individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine." [Bhagavad-gītā, 7.5]

...
*[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ]
 āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]

[Śrīmad-Bhāgavatam, 10.2.32]

...
*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma'
 pāya
 tabe yāya tad upari 'goloka-vṛndāvana,' 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet." [Caitanya-caritāmṛta, Madhya-līlā, 19.153-4]

82.08.31.B

*yasyātma-buddhiḥ kuṅape tri-dhātuke, sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
 yat-tīrtha-buddhiḥ salile na karhicij, janeṣv abhijñeṣu sa eva go-kharaḥ*

["One who believes this body, which is composed of mucus, bile, and air, is the self, who thinks of his wife and children as his bodily expansions, and who considers the land of his birth worshipping, who visits the holy places simply to go swimming, without seeking shelter of the holy saints who live there, is no better than a cow or an ass. His conception of reality is condemned." [Śrīmad-Bhāgavatam, 10.84.13]

...
*[dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair,
 na prākṛtatvam iha bhakta-janasya paśyet
 gaṅgāmbhasām na khalu budbuda-phena-pāṅkair,
 brahma-dravatvam apagacchati nīra-dharmaiḥ]*

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body.

According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.”]

[*Śrī Upadeśāmṛta*, 6]

...

*kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 21.101]

...

*labdhvā su-durlabham idaṁ bahu-sambhavānte, [mānuṣyam artha-dam anityam
apīha dhīraḥ
tūrṇam yateta na pated anu-mṛtyu yāvan, niḥśreyasāya viśayaḥ khalu sarvataḥ syāt]*

[“The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life.”] [*Śrīmad-Bhāgavatam*, 11.9.29]

...

Śrī Godāvārī ____ [?] sri caitanya mahaprabhu pada cyutam bhaktya caitan _____
[?]

On the banks of Godāvārī 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 Gaurabdha, Bhaktisiddhānta Saraswatī put these footprints here, installed footprints.

82.08.31.B_82.08.29.C

*tat te 'nukampām [susamikṣamāṇo, bhuñjāna evātma-kṛtam vipākam
hṛd-vāg-vapurbhīr vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[“One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [*Śrīmad-Bhāgavatam*, 10.14.8]

...

manah praman jaya para jaya [?]

The both sides, gain, loss, both transient, deal them with equal spirit.

...

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

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

[*Śrīmad-Bhāgavatam*, 9.4.63]

...

*aho ananta-dāsānām, mahattvam [dṛṣtam adya me
kṛtāgasō 'pi yad rājan, mangalāni samihase]*

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

...

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

...

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
[yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṃ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

82.09.02.A

*[mahā-viṣṇur jagat-kartā, māyayā yaḥ sṛjaty adah]
tasyāvatāra evāyam, advaitācārya īśvaraḥ*

["Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā."] [*Caitanya-caritāmṛta, Ādi-līlā*, 6.4]

...

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ param hi mām

avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."]

[*Śrīmad-Bhāgavatam*, 4.24.29]

...

Tal-liṅgaṁ bhagavān śambhur [Brahma-saṁhitā, 8].

Mahāviṣṇur jagat-patiḥ [Brahma-saṁhitā, 10].

...

*satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ, vyāptiṁ ca bhūteṣv akhileṣu cātmanaḥ
adrśyatātyadbhuta-rūpam udvahan, stambhe sabhāyāṁ na mṛgaṁ na mānuṣam*

["To prove that the statement of His servant Prahlāda Mahārāja was substantial — in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall — the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall."]
[*Śrīmad-Bhāgavatam*, 7.8.17]

...

ekhon je brahmakule caitnyer ari, ta'ke jani caitanyer lila-pustikari

["I know that these enemies of Lord Caitanya, coming from *brāhmaṇa* background, are actually assistants for giving nourishment to Lord Caitanya's pastime."]
[From *Prarthana Lalasamayī, Prayer of eager longing*, Song 4, The secret of Lord Caitanya's enemies, 11]

...

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna
udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamanī*]

...

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

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

[*Caitanya-caritāmṛta, Antya-līlā*, 16.76]

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."]

[*Caitanya-Bhāgavata, Antya, 3.541*]

...

*yathā yathā gaura padāvinde, vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta, 88*]

...

*yadi gaura nā hoīta, tabe ki hoīta, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhuri praveśa cāturi sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

["What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?"]

...

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

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

...

*'dvaite bhadṛābhadrā-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba
'bhrama'*

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."]

[*Caitanya-caritāmṛta, Antya-līlā, 4.176*]

...

*namo mahā-vadānyāya [kṛṣṇa-prema-pradāya te
kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ]*

["I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing *kṛṣṇa-prema*."]

...

*om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāmsāḥ, samindhate viṣṇor yat paramaṁ padam]*

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg Veda, 1.22.20*]

...

*sarva-dharmān parityajya, [mām ekam śaraṇam vraja
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā, 18.66*]

...

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

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

...

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.120*]

...

[tasya yathā] kupyāsum punḍarikam nāyānam [evam aksini]

Kopī is Sūrya. Sūrya is one name of *kopī*. Sūrya, the sun, he also drinks the water, absorbs water. So one of the names of the sun is also *kopī*. And here says the *kopī* by

which the *padma*, the lotus, takes its food from the water, through which. And seated there, and it is fresh. And *that* is compared with the eyes of Nārāyaṇa.”

82.09.04.B_82.09.05.A

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

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

...

*'dvaite bhadrābhadrā-jñāna, saba- 'manodharma', 'ei bhāla, ei manda',-ei saba
'bhrama'*

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

...

*ahastāni sahasānām, apadāni catuṣpadām / laghuni tatra mahatām, jīvo jīvasya
jīvanam*

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

...

*ūrdhvaṁ gacchanti sattva-sthā, madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā, adho gacchanti tāmasāḥ*

["Persons in the mode of goodness ascend (up to Satyaloka), those in the mode of passion remain in the middle (in human society), and abominable fellows of ignorant nature fall down to the lower planes (of hellish suffering)."] [*Bhagavad-gītā*, 14.18]

...

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

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

...

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukham, kālena sarvatra gabhīra-ramhasā*

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."]

[*Śrīmad-Bhāgavatam*, 1.5.18]

...

Gānaṁ nāṭyaṁ, kathā gānaṁ, gamanam nāṭyaṁ, vrkṣa, kalpa-taru.

In this way the description about the abode of Kṛṣṇa. *Brahma-saṁhitā* [56]

...

*tāvat karmāṇi kurvīta, na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā, śraddhā yāvan na jāyate*

["As long as one is not detached from fruitive work (*karmā*) and material enjoyment, and as long as one has no faith in devotion to Kṛṣṇa, beginning with hearing and chanting His glories, one should follow the ordinary religious principles of the *Vedas* on the path of *karma*."] [*Śrīmad-Bhāgavatam*, 11.20.9]

...

*dūreṇa hy avaram karmā, buddhi-yogād dhanañjaya
buddhau śaranam anviccha, kṛpaṇāḥ phala-hetavaḥ*

["O Dhanañjaya, fruitive action is extremely abominable in comparison to *buddhi-yoga*, or equilibrium in selfless action. Those who crave the fruits of their actions are misers - they are impoverished, being full of desires. Therefore, take shelter of the intelligence of which selfless action is the aim and objective."] [*Bhagavad-gītā*, 2.49]

...

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpanam*

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

...

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."]

[*Bhagavad-gītā*, 3.9]

...

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"] [*Caitanya-caritāmṛta, Madhya-līlā*, 15.179]

...

singha prasena avati nrsingha jambavata hata [?]

Who is devouring, he's also pleased, and who is devoured, he's also feeling pleasure.

...

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

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

...

"Eho bāhya āge kaha āra." [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59].

...

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām [bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais
tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

...

bhaktyā sañjātayā bhaktyā, [*Śrīmad-Bhāgavatam*, 11.3.31] *Bhakti* is its own cause.

...

*[anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

*evam buddheḥ param buddhvā, samstabhyātmānam ātmanā
jahi śatrum mahā-bāho, kāma-rūpaṁ durāsadam*

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."]

[*Bhagavad-gītā*, 3.43]

...

jñāne prayāsam udapāsyā [*Śrīmad-Bhāgavatam*, 10.14.3]

Cast away hatefully the attempt to know Him.

...

Tṛṇād api sunīcena [*Śikṣāṣṭakam*, 3] Be humble.

...

ānandāmbudhi-varḍhanam, prati-padam pūrṇāmṛtāsvādanam

The ocean of joy, and that also ever increasing, not stagnant.

[*Śikṣāṣṭakam*, 1]

...

*yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam
bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

...

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena, [tasmai śrī-gurave namaḥ]*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

...

Vede pasyanti pandita... universal eye, universal interest.

82.09.06.A

Avaram bhavato janma param janma brhaspata _____ [?]

"I know anything and everything. Even the whole history of a dust.
Everything within My knowledge."

...

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

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

[*Bhagavad-gītā*, 14.27]

...

*om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgrvāmśāḥ, samindhate viṣṇor yat paramaṁ padam]*

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg Veda*, 1.22.20]

...

*īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyām jagat
tena tyaktena bhuñjīthā, mā grdhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

...

tad-brahma vasudevam mayam jagat. Vāsudeva, He's everything.

...

*yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāham na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

...

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavatī ātmany, eṣa bhāgavatottamaḥ*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

...

*[śrī-bhagavān uvāca]
para-svabhāva-karmāṇi, na praśaṁsen na garhayet
viśvam ekātmakam paśyan, prakṛtyā puruṣeṇa ca*

[The Supreme Personality of Godhead said: "One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth."] [*Śrīmad-Bhāgavatam*, 11.28.1]

...

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bija

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

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

...

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana* [hearing and chanting], the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-lilā, 19.152*]

...

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya ['virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane."] [*Caitanya-caritāmṛta, Madhya-lilā, 19.153*]

...

tabe yāya tad-upari 'goloka-vṛndāvana' ['kṛṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa]

["Being situated in one's heart and being watered by *śravaṇa-kīrtana*, the *bhakti* creeper grows more and more. In this way it attains the shelter of the desire tree of the Lotus Feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky."] [*Caitanya-caritāmṛta, Madhya-lilā, 19.154*]

...

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

82.09.06.B

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
[kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani]

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

...

yasmin vijñāte sarvam evam vijñātam bhavati [yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."]]

...

īśvaraḥ sarva-bhūtānām, hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni, yantrārūḍhāni māyayā

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted

on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.”] [*Bhagavad-gītā*, 18.61]

...

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

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

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

...

*jñāne prayāsam udapāsya namanta eva, jīvanti san-[mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo ‘jita jito ‘py asi tais
tri-lokyām]*

[“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”]

[*Śrīmad-Bhāgavatam*, 10.14.3]

...

*[smarantaḥ smārayantaś ca, mitho ‘ghaughā-haram harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulkām tanum]*

[“The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.”]

[*Śrīmad-Bhāgavatam*, 11.3.31]

...

*[visnu-saktih para prokta kstretrajnakhya tatha-para
avidya karma-samjnanya trtiya saktir-isyate]*

["Viṣṇu-śakti, the energy of Kṛṣṇa is threefold: *para-śakti*, or the Lord's superior, spiritual energy; *ksetrajña-śakti*, or the marginal living beings; and *avidya-śakti*, or the illusory energy, which is characterized by *karma*, the world of action and reaction. In other words, the potency of Lord Viṣṇu is summarized in three categories namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities."]

[*Viṣṇu Purāṇa*, 6.7.61] & [*Gauḍīya Kaṇṭhahāra*, 8.20]

...

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

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

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

...

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

...

[kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya]

["My brother, lust and love appear as one and the same; yet, lust is never love."]

[*Kalyāṇa Kalpataru*, *Upadeśa*, 18]

...

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

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

...

ataeva kāma-preme bahuta antara, [kāma-andhatamaḥ, prema-nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.171]

...

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."]
[*Bhagavad-gītā*, 9.4]

...

*yadyapi āmāra guru - caitanyera dāsa,
tathāpi jāniye āmi tānhāra prakāśa.
[guru-kṛṣṇa-rūpa hana śāstrera pramāṇe,*

*guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe.
 ācāryam mām vijānīyān, nāvamanyeta karhicit,
 na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ.
 śikṣā-guruke ta' jāni, kṛṣṇera svarūpa,
 antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]*

["Although I know my Guru is a servitor of Śrī Caitanya, I know him also as a full manifestation (*prakāśa*) of the Lord." - "According to the deliberate opinion and evidence of *śāstra*, the Guru is non-different from Kṛṣṇa, because it is through the Guru that Kṛṣṇa bestows His mercy upon His devotee and delivers them." - "One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all the demigods." - "One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.44-7*]

...

gurusu nara-matir [yasya va naraki sah]

["One who thinks that the spiritual master is an ordinary man is said to live in hell."]

[*Padma Purāṇa*] & [*Gauḍīya Kaṇṭhahāra, 1.56*]

...

purvatī are guru sakha [?]

...

*om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate
 pūrṇasya pūrṇam ādāya, pūrṇam evāvaśīsyate*

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance."] [*Śrī Īśopaniṣad, Invocation*]

...

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

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

82.09.08.A.1

*[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam,
 hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate]*

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nāradiya Purāṇa*]

...

*[muktānām api siddhānām nārāyaṇa-parāyaṇa,
sudurlabhaḥ prasāntātmā koṭīṣv api mahā-mune]*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

82.09.08.A

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye prāyaśo 'jita jito 'py asi tais
tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

...

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyaḥ, tasyaiṣa ātmā vivṛnute tanūṃ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

...

ekam evad dvitīyam [?] Śāṅkarācārya's mania, 'we can't accept existence of two things.'

...

*ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṃ tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ]*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman

realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”]

[*Śrīmad-Bhāgavatam*, 10.2.32]

...

*keśāgra-śata-bhāgasya, śatāmśaḥ sādṛśātmakaḥ
[jīvaḥ sūkṣma-svarūpo 'yaṁ, saṅkhyātīto hi cit-kaṇaḥ]*

[“There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair.”] [From *Bhagavad-gītā As It Is*, 2.17, purport]

...

*[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

[“Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.”] [*Bhagavad-gītā*, 15.18]

...

*[tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ, saṅkṣobham akṣara-juṣāṁ api citta-tanvoḥ]*

[“When the breeze carrying the aroma of *tulasī* leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.”] [*Śrīmad-Bhāgavatam*, 3.15.43]

...

*nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
[rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm
rādhā-kunḍaṁ giri-varam aho rādhikā-mādhavāsāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi]*

[“Śrīla Raghunātha Dāsa Goswāmī prays: “I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing.”]

...

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana*

[“Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya).”]

...

*āśābhair-air-amṛta-sindhu-mayaḥ kathañcit, kālo mayātigamitaḥ kila sāmpratam̐ hi
tvam̐ cet kṛpaṁ mayi vidhāsyasi naiva kim̐ me, prānair̐ vrajema ca varoru bakārināpi?
(*Vilāpa-Kusumāñjali*, 102)*

"I'm sustaining such a sweet hope from long, long time and I am come to the last point. If I do not get in this time perhaps my life will be ended. To such the verge of my whole life I have come. *Mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmpratam hi.* In the last moment if You don't come to be gracious towards me then I don't want my life, the Vṛndāvana and even Kṛṣṇa I don't want. First I want You, and through You I want Kṛṣṇa, not Kṛṣṇa alone. I have no business to have any connection with Him any direct way. I have no capacity to establish any direct connection with Him, it is impossible. And only through You can we hope to have Him in our fullest faith and our greatest satisfaction. If I don't get that, I have come to understand this is the best achievement, if I have no chance of that then I don't like to live any longer. I've no satisfaction, either with this Vṛndāvana, nor even with Kṛṣṇa. So exclusively, this Vṛndāvana, Kṛṣṇa, my life, all may have fulfilment only through Your grace, You are my master. Swāmīni," addressing Rādhārāṇī as a Swāmīni, She leader. You are our leader, as You lead we shall do. And that is our highest stage, we have come to have such faith, belief, that under Your leadership if we can do anything and everything, that will fetch highest value for us. Otherwise not."

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*snehād vā lobhato vāpi, yo gṛhṇīyād adikṣayā
tasmin gurau sa-śiṣye tu, devatā śāpa āpatet*

["A Guru who gives the mantra to his disciple out of greed or mundane affection, disregarding the standards for *dikṣā*, is cursed - along with that disciple - by the gods."]

[*Hari-Bhakti-Vilāsa* 2.7]

...

*antavat tu phalam teṣām, tad bhavaty alpa-medhasām
devān deva-yajo yānti, mad-bhaktā yānti mām api*

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

[*Bhagavad-gītā*, 7.23]

...

*evam gurupāsanayaika-bhaktyā, vidyā-kuṭhāreṇa śitena dhīraḥ
vivṛścyā jivāśayam apramattaḥ, sampadya cātmanam atha tyajāstram*

["With the sharpened axe of transcendental knowledge given to you by Gurudeva you must cut off all subtle and gross material attachments covering the soul. Having freed yourself from material attachments through knowledge and analysis, you may lay down the weapon of knowledge. Although knowledge is a suitable weapon for cutting material attachments, Śrī Kṛṣṇa is infinite and can never be understood through knowledge and analysis. Once the weapon of knowledge has been used to its fullest extent in cutting off material attachments, one must therefore lay it down. Thus freed

from the subtle coverings of the modes of nature, one may progress to the level of Paramātmā realisation. At that time, a devotee should remain faithful in the worship and service of Gurudeva with great care and attention. Gurudeva will gradually reveal to a sincere worshipper that unalloyed loving service of Śrī Kṛṣṇa which is transcendental to knowledge and is therefore known as *jñāna-sūnya-bhakti*.”]

[*Śrīmad-Bhāgavatam*, 11.12.24]

...

śāstra-yuktye suniṇṇa, dṛḍha-śraddhā yānra / 'uttama-adhikārī' sei tāraye saṁsāra

[“One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.65]

...

śābde pare ca niṣṇātam [*Śrīmad-Bhāgavatam*, 11.3.21]

...

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān / 'madhyama-adhikārī' sei mahā-bhāgyavān

[“One who is not very expert in argument and logic based on the revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.67]

...

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ*

[“A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*.”] [*Śrīmad-Bhāgavatam*, 11.2.45]

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*[nirodho 'syānuśayanam, ātmanaḥ saha śaktibhiḥ
muktir hitvānyathā rūpaṁ, sva-rūpeṇa vyavasthitih]*

[“The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Mahā Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.”] [*Śrīmad-Bhāgavatam*, 2.10.6]

...

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti'
bhedābheda-prakāśa]*

[“The living entity’s constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa’s marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

...
bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ, [jñātvā mām śāntim ṛcchati]

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

...
nāmākṣara bahiraya batu nāma kabu naya
 [From Jagadānanda Paṇḍita's *Prema-vivartā*]

Vaikuṅṭha Name, not this sound which can be produced by the lips or tongue.

...
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ
 The Name of the Lord is one with Him. [*Śrīmad-Bhāgavatam*, 6.2.14]

...
namaikam yasya cihnam smarana-pathagatam srotra-mulam gatam va
suddham vasuddha-varnam vyavahitarahitam taraty eva satyam
tac ced deha-dravinajani-talobha-pakhandamadhye
niksiptam syan na phala-janakam sikhram evatra vipra

[Sanat Kumāra told Nārada] "If a person only once hears, chants or remembers the Holy Name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation – whether the Holy Name is pronounced properly or improperly, with correct or incorrect grammar, and whether it is properly joined or only vibrated in part. O *brāhmaṇa*! Such are the glories of the Holy Name. However, if one chants the syllables of the Holy Name for personal benefit, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life, *Kṛṣṇa-prema*." [*Padma Purāṇa, Brahma-khanda*, 25.24] & [*Gauḍīya Kaṅṭhahāra*, 17.65]

...
aghaccit-smaranam visnor-bahvayasena sadhyate,
austhaspandana-matreṇa kīrtanatu tato varam

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

...
mahā-kṛpā-pātra prabhura jagāi, mādhai / 'patita-pāvana' nāmera sākṣī dui bhāi

["Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

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[*tabe hāsi' tānre prabhu dekhāila svarūpa*] '*rasa-rāja*', '*mahābhāva*' — *dui eka rūpa*

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.282]

...

janmādy asya yato 'nvayād itarataś [*Śrīmad-Bhāgavatam*, 1.1.1]

The prime cause from which everything is emanating, either by direct or indirect connection.

...

tṛṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

...

*karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

...

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,
[tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."]

[*Śrīmad-Bhāgavatam*, 2.1.9-10]

...

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

["No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."] [*Padma Purāṇa*]

& [*Bhakti-rasāmṛta-sindu*, 1.2.234 & 2.109] & [*Śrīmad-Bhāgavatam*, 11.7.23, purport]

...

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

["The desire to gratify one's own senses is *kāma* [lust], but the desire to please the senses of Lord Kṛṣṇa is *prema* [love]."] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.165]

...

ataeva kāma-preme bahuta antara / kāma--andhatamaḥ, prema--nirmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.171]

...

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."] [*Kalyāṇa Kalpataru, Upadeśa*, 18]

...

carmma-māṁsamaya - kāma, prema - cidānanda-dhāma

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

...

*jāto-śraddho mat kathāsu, nirviṇṇaḥ sarva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ*

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [*Śrīmad-Bhāgavatam*, 11.20.27]

...

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

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

...
karmany evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

...
[yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

...
brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

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

...
'dvaite bhadṛābhadrā-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba
'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-lilā*, 4.176]

...
[rajas tamaś ca sattvena, sattvaṁ copāśamena ca]
etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."] [*Śrīmad-Bhāgavatam*, 7.15.25]

...
parivadata jano yathā tathāyaṁ, [nanu mukharo na vayaṁ vicārayāmaḥ
hari-rasa-madirā-madātimattā, bhuvī-viluṭhāma-naṭāma nirvviśāmaḥ]

[Sārvabhauma Bhaṭṭācārya said: "The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Śrī Hari's service, we shall dance and roll about on the ground, and faint."]

...

*[kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu, eka-bindu jagat ḍubāya
trijagate yata nārī, tāra citta-ucca-giri, tāhā ḍubāi āge uṭhī' dhāya]*

["The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness."]

[*Caitanya-caritāmṛta, Antya-līlā, 15.19*]

...

*[prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kaḥi, vīstāra nā yāya
varṇana
pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kaḥi eka 'bindhu']*

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service."] ["The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.136-7*]

...

*evam vrataḥ svapriya-nāma-kīrtiyā jātanurāgo druta-citta ucchaiḥ
hasatyatho roditi rauti gāyatyunmādan-nṛtyati lokavāhyaḥ*

["When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."]

[*Śrīmad-Bhāgavatam, 11.2.40*]

...

[ataeva kāma-preme bahuta antara, kāma--andhatamaḥ, prema--nirmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

82.10.08.B_82.10.10.A

Mani mayi manderi pasyati cidran [?]

In a temple built of diamonds and jewels, the ants attempt is to find some hole there.

...

*[parivadatu jano yathā tathāyaṁ, nanu mukharo na vayaṁ vicārayāmaḥ]
hari-rasa-madirā-madātimmattā, bhuvi-viluṭhāma-naṭāma nirvviśāmaḥ*

[Sārvabhauma Bhaṭṭācārya said: "The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Śrī Hari's service, we shall dance and roll about on the ground, and faint."]

...

*madhuram madhuram vapur asya vibhor, madhuram madhuram vadanam madhuram
[madhu gandhi mṛdu smitam etad aho, madhuram madhuram madhuram madhuram]*

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."] [*Kṛṣṇa-Karṇāmṛtam*, 92]

...

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
[mukunda-sevayā yadvat, tathāddhātmā na sāmtyati]*

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogic* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

...

prāyaścittam vimarśanam, [Śrīmad-Bhāgavatam, 6.1.11], hasti snāna prāyaścitta.

...

veṇu-gulmam ivānalaḥ [Śrīmad-Bhāgavatam, 6.1.14]

...

*kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ
agham dhunvanti kārtsnyena, nīhāram iva bhāskaraḥ*

["Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."] [*Śrīmad-Bhāgavatam*, 6.1.15]

...

*tapasvino dāna-parā yaśasvino, [manasvino mantra-vidaḥ sumāṅgalāḥ
kṣemam na vindanti vinā yad-arpaṇam, tasmai subhadra-śravase namo namaḥ]*

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting *mantras*, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

...

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Śrī Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

...

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu kintv ādarād anudīnaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

...

duṣṭa phala karibe arjjana.

Inauspicious or ominous that means according to the *adhikāra*, the receiving capacity.

...

Nitāi Gaura Rādhe Śyāma.

...

Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Hare Kṛṣṇa Hare Rāma Rādhe Govinda.

...

Gauḍīya Śaṅkara Sītā Rāma Rādhe Rādhe Śyāma Śyāma.

...

Raghupati Ragava Raja Rāma Patita Pāvana Sītā Rāma.

...

Īśvara Allah Devī Nāma Sat Kure Sumati Devala Vani [?]

...

Ha Rāma Ha Rāma.

82.10.10.B

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

...

*[śūnyāyate mahā-goṣṭhaṁ, girīndro 'jagarāyate]
vyāghra-tuṇḍāyate kuṇḍaṁ, jīvātu-rahitasya me*

["Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger."]

[*Śrī Prārthanāśraya-caturdaśaka, Fourteen Prayers For Shelter*, 11]

...

*śuka bole āmār kṛṣṇa madana mohana
śārī bole āmār rādhā bāme je dekha noile sodhoi madhana*

The apparent quarrel between Śuka and Śārī. The he parrot is singing in favour of Kṛṣṇa, and his wife, Śārī, is singing in favour of Rādhārāṇī.

...

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us
and should be held overhead as our highest aspiration."]

...

paśu pakhī ho 'ye thāki svarge vā niroye [taba bhakti rahu bhaktivinoda-hṛdoye]

["Be my life in heaven or hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Gītāvalī, Śikṣāṣṭakam, 4.7, from The Songs of Bhaktivinoda Ṭhākura, page 136*]

...

kīṭa-janma [hau jathā tuwā dās, bahir-mukha brahma-janme nāhi āś]

["Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."]

[*Śaraṇāgati 3.5, From The Songs Of Bhaktivinoda Ṭhākura, p 13*]

...

_____ *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*.

...

[The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.]

[*Elegy written in a country churchyard. 1751, by Thomas Gray, 1716-71, English poet*]

...

[syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu kintv ādarād anudinam khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī]

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta, 7*]

...

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

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

[*Śrīmad-Bhāgavatam*, 11.22.34]

...

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

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

[*Caitanya-caritāmṛta, Madhya-līlā*, 24.313]

82.10.10.C_82.10.12.A

guru-gaṇa-śire punaḥ śobha pāya śata-guṇa

["All desirable objects, when offered to our Gurus,
become glorified one hundredfold, as Their crown jewels."]

[Bhaktivinoda Ṭhākura]

...

*vṛndāvana vilāsinī rāī āmāder
rāī āmāder rāī āmāder
śyāma tomāder*

Śuka (the male parrot) sings in praise of Kṛṣṇa.
Śārī (the female parrot), his wife, sings in praise of Rādhārāṇī.

...

Jaya jaya govinda gopala gadadhara kṛṣṇa 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 kṛṣṇa caranaravinda* [?]

The beginning of *Sata Nāma*?

...

anya sri vaṁśī 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."

...

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni

The basis given by Nityānanda, Baladeva, real basis, foundation.

...

*[rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādharma pūjaye sa ajñāni.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śiṅhra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇī.
heno rādhā-paricaryā yākara dhana, bhaktivinoda tā'r māgaye caraṇa.]*

["If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.

Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādhava without Śrī Rādhikā.

One who worships Kṛṣṇa alone has imperfect knowledge and
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.

Never associate with such a person if you at all desire the
transcendentally delightful pastimes of Vraja, to appear within you heart.

If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.

Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*)
and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.

The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
Candrā and Rukmiṇī are all the expansions of Śrīmatī Rādhārāṇī.

Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
humbly begs the shelter of Her lotus feet."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 129-131]

[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 35-6]

[*Collection of Śrīla Śrīdhara Mahārāja's quoted ślokas from his books*, 386]

...

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.

...

*kaḥibāra kathā nahe, kaḥile keha nā bujhaye,
[aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yāṅre, haya tānra dāsānudāsa-saṅga]*

["Such topics are not to be discussed freely because if they are, no one will
understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto
one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving
him the association of the servant of His own servant."] [*Caitanya-caritāmṛta*,
Madhya-līlā, 2.83]

...

ye lāgi kahite bhaya, se yadi nā jāne / ihā va-i kibā sukha āche tribhuvane

["For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?"] [*Caitanya-caritāmṛta, Ādi-līlā, 4.236*]

82.10.12.B_82.10.17.A

ajñāna raja te nato isvata mato [?]

...

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipīna mādhuri praveśa cātūrī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

"If Mahāprabhu did not appear in this Kali-yuga then how could we tolerate our life, how could we sustain our very life? What He has given, the very gist of life, the very taste, charm of life. Without that we think it is impossible for anyone to live in this world. Such a thing has been invented, discovered by Gaurāṅga. If He did not come, then how could we live? It is impossible to live devoid of such holy precious thing as love divine. *Prema-rasa-sīmā jagate jānāta ke*. How could we know that Rādhārāṇī stands above all in the world of love divine? All things we have got from Him and then we think that life is worth living. Otherwise to live was suicidal. Now we feel just such. *Jagate jānāta ke*."

...

*[rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-vīrahita mādharma pūjaye sa ajñāni.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.]
heno rādhā-paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa.*

["If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.

Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādhava without Śrī Rādhikā.

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one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.

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transcendentally delightful pastimes of Vraja, to appear within you heart.

If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.

Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*)
and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.

The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
Candrā and Rukmiṇī are all the expansions of Śrīmatī Rādhārāṇī.

Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
humbly begs the shelter of Her lotus feet.”]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 129-131]

[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 35-6]

[*Collection of Śrīla Śrīdhara Mahārāja's quoted ślokas from his books*, 386]

...

*śrī-gaurānumataṁ svarūpa-viditaṁ [rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān]*

[“What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*. that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.”]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

...

[*prabhu kahe, — eta tīrtha kailuṅ paryaṭana] tomā-sama vaiṣṇava nā dekhiluṅ eka-jana*

[The Lord told Sārvabhauma Bhaṭṭācārya, “I have travelled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 9.356]

...

*yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ*

[“Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.36]

& [*Bhakti-rasāmṛta-sindu*, 1.2.278] & [*Laghu-Bhāgavatāmṛta*, 1.5.41]

...

[*rājan patir gurur alam bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva ca kiṅkaro*

vah

*astv evam aṅga bhagavān bhajatām mukundo, muktīm dadāti karhicit sma na
bhakti-yogam]*

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

...

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param̃ padam̃ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]

[*Śrīmad-Bhāgavatam*, 10.2.32]

...

*'mukti, bhukti vāñche yei, kāhān duñhāra gati?' 'sthāvara-deha, deva-deha yaiche
avasthiti'*

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.]

[Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.257]

82.10.17.B_82.10.20.A

*bhukti-mukti-sprhā [yāvat, piśācī hr̥di varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindu, Pūrvva*, 2.22]

...

*manuṣyāṅgāṃ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānām, kaścin mām vetti tattvataḥ*

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

...

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

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

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

...

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

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

...

*[śraddhāvān labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati
ajñāś cāśraddadhānaś ca saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ]*

["After internal purification through non fruitive action, genuine knowledge arises. Such knowledge is attained by the intelligent, sense-controlled theist who accepts this scriptural purport, and who with sublime faith remains devoted to the path of selfless action. He swiftly attains the profound tranquillity of eradicating the vicious cycle of recurring birth and death."] ["One who is a fool devoid of scriptural knowledge, just like an ignorant animal; or who, in spite of possessing knowledge of the scriptures is devoid of faith in their substance, due to being distracted by many diverse philosophies; or who possesses some faith, yet thinks, "Will I succeed or not?" any person whose heart is seized by doubt in this way can never achieve actual good fortune. Such a doubting soul does not attain happiness either in this life or the next, since the anxiety of uncertainty vanquishes his peace."] [*Bhagavad-gītā, 4.39-40*]

...

*jayatām suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau*

["Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me."]

[*Sambandhādhideva Praṇāma*]

...

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālibhiḥ sevyamānau smarāmi*

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

...

śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ,

karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

["Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vamśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction."]

[*Prayojanādhideva Praṇāma*]

...

*ei vāñchā yaiche kṛṣṇa-prākāṭya-kāraṇa, asura-saṁhāra — ānuṣaṅga prayojana
ei mata caitanya-kṛṣṇa pūrṇa bhagavān, yuga-dharma-pravartana nahe tāñra kāma*

["Just as these desires are the fundamental reason for Kṛṣṇa's appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the *dharma* of the age is incidental."]

[*Caitanya-caritāmṛta, Ādi-līlā, 4.36-37*]

...

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

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-*dhāma*."]

[*Caitanya-caritāmṛta, Ādi-līlā, 3.10*]

...

*aho bakī yaṁ stana-kāla-kūṭam, jighāmsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam, kam vā dayālum śaraṇam vrajema*

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"]

[*Śrīmad-Bhāgavatam, 3.2.23*]

82.10.20.B_82.10.21.A

kirana kapamor visat [?]

...

kasthasa conchi rava [?]

...

Rādhā-Kṛṣṇa nitya-līlā koilya prakasa.

...

anarpita-carim cirāt [Caitanya-caritāmṛta, Ādi-līlā, 1.4]

...

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aīśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"] [*Caitanya-caritāmṛta, Madhya-līlā, 15.179*]

...

jñāne prayāsam udapāsyā namanta eva

*[jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

...

*[tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva darśinaḥ]*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

...

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṃ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

...

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
[Śrīmad-Bhāgavatam, 1.2.21. & 11.20.30]*

If He's within you, then you are free of all sorts of doubts, not otherwise.

...

Lebhe gatiṃ dhātry [Śrīmad-Bhāgavatam, 3.2.23]

Pūtanā was necessary to enhance His *līlā*, so she was exploited by Kṛṣṇa, and she was rewarded for that.

...

rāga-dvesat-bhaya-krodhaḥ [Bhagavad-gītā, 2.56 & 4.10?]

...

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra]*

baraja yuvatī bhāvera bhakati śakati hoita kāra]

It would have been impossible to live if Gaura did not appear. What sort of inseparable relationship they're talking, the devotees of Gaura, *nitya-lilā svarūpa*. It is impossible to maintain our existence without Gaurāṅga. He's the centre of our life, the very gist, support, essence of our life. Without this, I would have died. A dead representation, not proper presentation of us would have been possible if Gaurāṅga did not come and rouse such sort of self within us. We are so dignified, we are so high, so valuable we are. He has come and increased in our eye our own valuation. We can be loved, the object of love of Kṛṣṇa. He has affection and love for us. We are not ordinary things in the market, that unowned, unclaimed articles, not unclaimed articles to be lost in this universe, infinite. But already we have got our position in the heart of Kṛṣṇa. Such dignified essence of our existence has been given out by Lord Gaurāṅga.

82.10.21.B_82.10.22.A

anta sakta bahi saiva sabha ram vaisnava mata [?]

...

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.

...

*bidhi-marga-rata-jane, swadhinata-ratna-dane, raga-marge korana pravesa
[raga-basavarti ho'ye, parakiya-bhavasroye, labhe jiba krsna-premavesa]*

["Kṛṣṇa bestows the jewel of independence unto those persons who are attached to the path of rules and regulations, thus allowing them entrance into the path of spontaneous loving service. Becoming influenced by such spontaneity, remaining under the shelter of the mellows of un-wedded love, the soul finally attains all the symptoms of ecstatic love for Kṛṣṇa."] [Bhaktivinoda Ṭhākura]

...

*premamrta baridhara, sada panarata tanra, krsna tanhader bandhu, pati
[sei saba braja-jana, sukalyana-niketana, dina-hina binoder gati]*

["Kṛṣṇa is the dear-most friend and master of those who are always attached to drinking the fountain of ecstatic tears of love. Thus, the goal of this most fallen and lowly Bhaktivinoda is to be with all such residents of Vraja within the abode of Supreme auspiciousness."]

...

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

...

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

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [*Śrīmad-Bhāgavatam*, 1.7.10]

...

[ataeva kāma-preme bahuta antara] kāma-andhatamaḥ, prema-nirmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.171]

...

*[dr̥ṣṭvānuyāntam iṣim ātmajam apy anagnaṁ, devyo hriyā paridadhur na sutasya
citram
tad vīkṣya pṛcchati munau jagadus tavāsti, strī-pum-bhidā na tu sutasya vivikta-dr̥ṣṭeḥ]*

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

...

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā [rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayam premaḥ prādurbhāve bhavet kramaḥ]*

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

...

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma'
pāya
tā yāya tad upari 'goloka-vṛndāvana,' 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

...

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bija

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

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

...

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.152]

...

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

[Śrīla Bhaktivinoda Ṭhākura told: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

82.10.22.B_82.10.23.A

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

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

...

*viracaya mayi daṇḍam dīnabandho dayām vā [gatir iha na bhavattaḥ kācid anyā
mamāsti
nipatatu śata-koṭir nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena]*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

...

*saṁsārera pāra haiyā bhaktira sāgare, [ye ḍubibe se bhajuka nitāi cāndere
āmāra prabhura prabhu śrī gaurasundara, e baḍa bharasā citte dhari nirantara]*

["Beyond the ocean of birth and death lies the *bhakti* ocean. Let those who would swim there worship Śrī Nityānanda Prabhu (the original Guru). I will hold this faith within my heart forever: My Master is Śrī Nityānanda Prabhu; His Lord is Śrī Gaurasundara. (By the mercy of Nityānanda Prabhu one gets the mercy of Śrī Gaurasundara). Nityānanda Prabhu is therefore the original Guru. As such, Gurudeva is considered to be the manifest representative of Nityānanda Prabhu, and is thus non-different from Him."]

[*Caitanya-Bhāgavata, Ādi, 1.77.152-3*]

...

*yasya nāhankṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāḥ lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."]

[*Bhagavad-gītā, 18.17*]

...

*[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate]*

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

...

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpanam*

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."] [*Bhagavad-gītā, 9.27*]

...

*[evam nṛṇām kriyā-yogaḥ, sarve saṁsṛti-hetavaḥ
ta evātma-vināśāya, kalpante kalpitāḥ pare]*

["Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work."]

[*Śrīmad-Bhāgavatam, 1.5.34*]

...

*neha yat karma dharmāya, na virāgāya kalpate
na tīrtha-pada-sevāyai, jivann api mṛto hi saḥ*

["Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing."]

[*Śrīmad-Bhāgavatam, 3.23.56*]

...
*tāvat karmāṇi kurvīta, na nirvidyeta yāvatā
 mat-kathā-śravaṇādau vā, śraddhā yāvan na jāyate*

["As long as one is not detached from fruitive work (*karma*) and material enjoyment, and as long as one has no faith in devotion to Kṛṣṇa, beginning with hearing and chanting His glories, one should follow the ordinary religious principles of the *Vedas* on the path of *karma*."] [*Śrīmad-Bhāgavatam*, 11.20.9]

...
vistara taha sesat sanat kumara sankayanadi balinatha [?]

...
*kṛṣṇa hoite catur-mukha, hoy kṛṣṇa-sevonmukha, brahmā hoite nāradera mati,
 nārada hoite vyāsa, madhva kohe vyāsa-dāsa, pūrṇaprajña padmanābha gati*

[First line of the Brahma-Mādhva-Gauḍīya *sampradāya*,
 compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

[The Disciplic Succession of the teachings of the science of pure devotional service to the Supreme Personality of Godhead, originates from the Lord Himself, Bhagavān Śrī Kṛṣṇa. Śrī Kṛṣṇa revealed this divine knowledge at the beginning of creation unto the four-headed Brahmā, who then taught it to his son Devarṣi Nārada Muni. Nārada taught it to his disciple the great sage Kṛṣṇa Dvaipāyana Vyāsadeva, who was empowered to compile the Vedic literatures. Vyāsadeva revealed this divine knowledge to Śrīpāda Madhvācārya (a.k.a Pūrṇaprajña Tīrtha), who visited Vyāsadeva at Badarikāśrama in the thirteenth century to learn *Vedānta* philosophy from him. From Madhvācārya the science of pure devotional service was passed to Padmanābha Tīrtha.]

...
Śrī kṛṣṇa brahmā devarṣi bhadarayana saṅga gana

This is one line. Catuḥsana *sampradāya*, Nimbarka *sampradāya*, they're mainly this *arcana*.

...
*[karmaṇaiva hi saṁsiddhim, āsthitā janakādayaḥ
 loka-saṅgraham evāpi, sampāśyan kartum arhasi]*

["King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses."] [*Bhagavad-gītā*, 3.20]

...
*yad yad ācarati śreṣṭhas, tat tad evetaro janaḥ
 sa yat pramāṇaṁ kurute, lokas tad anuvartate*

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] [*Bhagavad-gītā*, 3.21]

*utsīdeyur ime lokā, na kuryāṁ karma ced aham
[saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ]*

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

82.10.23.B_82.10.24.A

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtaniyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

...
durdaivam idṛśam ihājani nānurāgaḥ [*Śikṣāṣṭakam*, 2]

Helpless, we're all helpless, and His rays are only our solace,
everything, the grace of Guru, Vaiṣṇava and *Bhagavān*.

...
Mām eva ye prapadyante. "Only with My help you can cross the ocean of *māyā*."

...
*naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ
mahīyasām pāda-rajo-'bhīṣekam, niṣkiñcanānām na vṛṇīta yāvat*

[Prahāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."]

[*Śrīmad-Bhāgavatam*, 7.5.32]

...
matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta [*gṛha-vratānām
adānta-gobir viśatām tamisraṁ, punaḥ punaś carvita-carvaṇānām*]

[Prahāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."]

[*Śrīmad-Bhāgavatam*, 7.5.30]

...
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.

...
jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'tatasthā-śakti'
bhedābheda-prakāśa'

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

...
ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, gopṛtve varaṇam tathā.
[ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatīḥ
evam paryāyatas cāsminn, ekaikādhyāya-saṅgrahaḥ]

[The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.100]

...
mora sukha — sevane, kṛṣṇera sukha — saṅgame, ataeva deha deṇa dāna
[kṛṣṇa more 'kāntā' kari', kahe more 'prāṇeśvari', mora haya 'dāsī'-abhimāna]

["My happiness is in the service of Kṛṣṇa, and Kṛṣṇa's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant."]

[*Caitanya-caritāmṛta, Antya-līlā*, 20.59]

...
sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu
satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

...
nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni
nitāiyer-caraṇa satya tāñhara sevaka nitya, nitāi-pada sadā kara āśa

["If you actually want to approach the association of Rādhā-Kṛṣṇa, you must achieve the mercy of Lord Nityānanda first. When He is merciful towards you, then you will be able to approach Rādhā-Kṛṣṇa. For this reason one should firmly catch the lotus feet of Lord Nityānanda."]

["The lotus feet of Lord Nityānanda are not illusion; they are a fact, and therefore one who engages in the transcendental loving service of Nityānanda is also transcendental."]

[From Narottama Dāsa Ṭhākura's *Manah-sīkṣā*, from *Prārthanā*]

...

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

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

...

"eho bāhya āge kaha āra." [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.59]

...

jñāna-sūnya bhakti - sadhya-sara [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.66]

...

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais
tri-lokyām]*

[Lord Brahmā said, "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

82.10.24.B

*[jñāne prayāsam udapāsyā namanta eva,] jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais
tri-lokyām*

[Lord Brahmā said, "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in

pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”]

[*Śrīmad-Bhāgavatam*, 10.14.3]

...

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

82.10.25.A

*nāmaikam yasya vāci smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā
śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitaṁ tārayaty eva satyam
tac ced deha-draviṇa-janatā-lobha-pāśaṇḍa-madhye
nikṣiptaṁ syān na phala-janakaṁ śighram evātra vipra*

[Sanat Kumāra told Nārada Muni: "If a person only once hears, chants, or remembers the Holy Name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation - whether the Holy Name is pronounced properly or improperly, with correct or incorrect grammar, or whether it is properly joined or only vibrated in part. O *brāhmaṇa!* Such are the glories of the Holy Name. However, if one chants the syllables of the Holy Name for personal benefit, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life (*kṛṣṇa-prema*)."] [*Padma-Purāṇa, Svarga-khaṇḍa*, 48th *Adhyaya* & *Brahmā-khaṇḍa*, 25.24] [*Hari-bhakti-vilāsa*, 11.527] [*Caitanya-caritāmṛta, Antya-līlā*, 3.60] [*Gauḍīya Kaṇṭhahāra*, 17.65]

...

vana dekhi' bhrama haya – ei 'vṛndāvana', [śaila dekhi' mane haya – [ei 'govardhana']

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana."] [*Caitanya-caritāmṛta, Madhya-līlā*, 17.55]

...

ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."]

[*Gīta-mālā, Yamunā-bhāvāvalī*, 19]

...

jñāne prayāsam udapāsya [*Śrīmad-Bhāgavatam*, 10.14.3]

Knowledge is a failure here, because knowledge wants to possess something within its zone.

...

mukam karoti vācāraṁ [*Bhavārtha Dipikā, maṅgala stotram, 1*]
Only by His grace I can talk about Him.

...

My avyakrtam na vyakrtam na visisthena jnatam [?]

...

bhāgavato 'tha vaiṣṇavaṁ padaṁ [*Śrīmad-Bhāgavatam, 4.24.29*]
Above me there is another section that are called *bhāgavata*, Vaiṣṇava.

...

Tad viṣṇo paramaṁ padaṁ [*Rg-Veda, 1.22.20*] Vaikuṅṭha.

...

vaiṣṇavānāṁ yathā śambhuḥ
[*Śrīmad-Bhāgavatam, 12.13.16*] & [SCSM's *Śrī Śrī Brahma-saṁhitā*, p 144]

In the middle, Mahādeva is the master of the *māyā-śakti*,
and representing himself as the token of service of the Vaikuṅṭha.

...

tal-liṅgaṁ bhagavān śambhur [*Brahma-saṁhitā, 8*]

...

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti / sarvatra haya nija iṣṭa-deva-sphūrti

["The *uttama-adhikārī*, sees the moving and non-moving entities, *sthāvara-jaṅgama*, but never sees their outward form. One sees one's *iṣṭa*, one's most beloved Deity, Kṛṣṇa, everywhere, *sarvatra haya nija iṣṭa-deva-sphūrti*. This is a completely Kṛṣṇa conscious person."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.274*]

...

parokṣa-vādo vedo 'yaṁ, [bālānām anuśāsanam
karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."]

[*Śrīmad-Bhāgavatam, 11.3.44*]

...

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

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

82.10.25.B_82.10.27.A

tṛṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtaniyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

...

bistay sabhava janate baho shaste loshay [?]

...

*kāma kṛṣṇa-karmārpaṇe krodha bhakta-dweśi jāne, lobha sādhu-saṅga hari-kathā
moha iṣṭa-lābha-bine mada kṛṣṇa-guṇa-gāne, niyukta kariba yathā tathā*

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshippable Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."] [*Śrīla Narottama dāsa Ṭhākura's Prema-bhakti-candrikā*, 2.10]

...

*drṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyēt
gaṅgāmbhasām na khalu budbuda-phena-pankair
brahma-dravatvam apagacchati nira-dharmaiḥ*

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

...

*[ayi nanda-tanuja kiṅkaram, patitam mām viṣame bhavāmbudhau
krpayā tava pāda-pankaja-, sthita-dhūli-sadṛśam vicintaya]*

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

...

*[svāmśa-vibhinnāmśa-rūpe haiñā vistāra, ananta vaikunṭha-brahmaṇḍe karena vihāra
svāmśa-vistāra - catur - vyuha, avatāra-gaṇa, vibhinnāmśa jīva - tāñra śaktite gaṇana]*

["Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuṅṭha planets, and the material

universes are *brahmāṇḍas*, gigantic globes governed by Lord Brahmā. Expansions of His personal self - like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva - descend as incarnations from Vaikuṅṭha to this material world. The separated expansions (*vibhinnāms*) are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies." [Caitanya-caritāmṛta, Madhya-lilā, 22.8-9]

...
mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ
[manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]

["The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency."] [Bhagavad-gītā, 15.7]

...
[na dharmam-nādharmam-śruti-gaṇa-niruktam-kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum-nandīśvara-pati-sutatve guru-varaṁ
mukunda-preṣṭhatve smara padam ajasram-nanu manaḥ]

["O my dear mind, please do not perform the religious activities prescribed in the *Vedas* or the sinful activities prohibited in the scriptures. Just stay in Vraja Dhāma, which is manifest on this material plane, and fully engage in the service of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa. Always remember Śrī Gaurahari, the son of Mother Śacī, is non-different from Śrī Kṛṣṇa, the son of Mahārāja Nanda. Always remember that Śrī Gurudeva is the dear-most associate of Mukunda. These feelings are your transcendental wealth."]

[Raghunātha Dāsa Goswāmī's, *Manaḥ-śikṣā*, 2] & [Gauḍīya Kaṅṭhahāra, 1.40 & 18.24]

...
sri mana madana te hari pratama tatvam jagat satyato [?]
vedo jiva gana hari rama cara richotya bhavam gatha [?]

[Part of *Dāśa-mūla* from Madhvācārya and Baladeva Vidyābhūṣaṇa *sampradāyas* ?]

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

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that: (2) - Śrī Kṛṣṇa is the Supreme Absolute Truth. (3) - He is the source of all energies. (4) - He is the ocean of all transcendental mellows. (5) - The living entities are His separated parts and parcels. (6) - Due to forgetfulness of their constitutional position, the living entities are illusioned. (7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion. (8) - All things are one with and different from Kṛṣṇa; this oneness and difference is *acintya* or inconceivable. (9) - Pure devotional service

(*śuddha-bhakti*) is the only means to attain the supreme goal. (10) - The supreme goal is divine love of Kṛṣṇa.]

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

...

lokan madvi mokan kuru [?]

Śaṅkarācārya, Śiva, was ordered: "Who are very much atheist, take them out in another group, for the safety of the devotees."

...

*dvau bhūta-sargau loke 'smin, daiva āsura eva ca
viṣṇu-bhaktah smṛto daiva, āsuras-tad-viparyayah*

["There are two classes of men in this created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."] [*Padma-Purāṇa*] & [*Gauḍīya Kaṅṭhahāra*, 14.1]

...

lilaya krsna kedar lila koram [?]

Externally Baladeva is seen to perform *rasa-lilā*, but internally He's connecting that *rasa-lilā* with Kṛṣṇa.

...

*[nṛhari mādharma-baṁse, akṣobhya paramahaṁse, śiṣya boli' aṅgikāra kore
akṣobhyera śiṣya jaya-tīrtha nāme paricaya, taṅra dāsye jñānasindhu tare]*

[The two other principle disciples of Madhvācārya are Nṛhari Tīrtha and Mādharma Tīrtha. Mādharma's disciple was the great *paramahaṁsa* Akṣobhya Tīrtha. The principle disciple of Akṣobhya Tīrtha was Jayatīrtha, whose foremost disciple was Jñānasindhu.]

[The Brahma-Mādhva-Gauḍīya Sampradāya, verse 2, compiled by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

82.10.27.B

nirodita tasi punar, sarvikaḷpa samadhi na [?]
nirvikaḷpa samadhi stu, bhavi ratra tri bhumika [?]

Advaita Siddhi, he has embraced devotional school, and almost accepting both as parallel. *Nirvikaḷpa-samādhi* and Viṣṇu *bhakta*, one and same, in his introduction in *Bhagavad-gītā* he says:

...

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 tadeva 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."

...

Deha dehira vibhargo yan yasyari vidyati kachit [?]
Arcā-Mūrti wholesale is transcendental.

...

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.12]

...

vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam
brahmeti paramātmēti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

82.10.28.A_82.10.29.A

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

...

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

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

...

'prabhu tomāya bolāya, āisa, daraveśa!' / śuni' ānande sanātana karilā praveśa

["O Muslim mendicant, please come in. The Lord is calling you." Sanātana Goswāmī was very pleased to hear this order, and he entered Candraśekhara's house."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.50]

...

prabhu kahe, — "tomā sparśi ātma pavitrite / bhakti-bale pāra tumi brahmāṇḍa
śodhite

[The Lord replied, "I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.56*]

...

nija śiṣye kahi' govindera mandira karāilā [vamsī, makara kuṇḍalādi 'bhūṣaṇa' kari' dilā]

["Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and shark-shaped earrings."]

[*Caitanya-caritāmṛta, Antya-līlā, 13.131*]

...

"No, no, *namo 'stu namo 'stu* [*Vilāpa-kusamāñjali, 16*]

I am not reached so high as to take the name of Rasa Mañjarī."

...

Markaṭa vairāgya _____ [?] Don't take to this monkey indifference.

82.10.29.B

"viṣayāra anna khāile malina haya mana, malina mana haile nahe kṛṣṇera smaraṇa

["When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly."]

[*Caitanya-caritāmṛta, Antya-līlā, 6.278*]

...

*[śāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat]
tena tyaktena bhujjīthā, mā grdhaḥ kasya svid dhanam*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad, 1*]

...

*tvayopabhukta-srag-gandha-, vāso 'lañkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi*

["Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."]

[*Śrīmad-Bhāgavatam, 11.6.46*]

...

ki laḡi chāḍāilā ghara [*Caitanya-caritāmṛta, Antya-līlā, 6.229*]

"Why You have managed to leave my home, and You have attracted me here. I do not know what for. Please clearly advise me what I'm to do particularly."

...

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe*

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta, Antya-līlā*, 6.236-7]

82.10.29.C_82.10.30.A

*āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?*

"Oh, my Lord, Feminine, my Master, Mistress, Swāmīni." He's addressing Rādhārāṇī. "If I don't get Your grace, everything is tasteless to me without You. Even this Vṛndāvana, what to speak of other things, even I do not want Kṛṣṇa Himself, if You are not there."

[*Vilāpa-Kusumāñjali*, 102]

...

*ātmānam ced vijānīyāt, param jñāna-dhutāsayah
kim icchan kasya vā hetor, dehaṁ puṣṇāti lampaṭaḥ*

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

[*Caitanya-caritāmṛta, Antya-līlā*, 6.314]

...

purīṣera kiṭa haite muñi se laghiṣṭha [*Caitanya-caritāmṛta, Ādī-līlā*, 5.205]

To make advance towards infinite means to see so much meagre his own self.

...

nandīsvare panichey hu hu hu [?]

Raghunātha Dāsa crawling around the banks of Rādhā-kuṇḍa, sometimes looking at Nandagram, shouting, with tears, not expressing clearly any words, but vague sounds.

...

[ei grantha lekhāya more 'madana-mohana'] āmāra likhana yena śukera paṭhana

["Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana- mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā, 8.78*]

...

*śrūyatām śrūyatām nityam, gīyatām gīyatām mudā
cintyatām cintyatām bhaktās, caitanya-caritāmṛtam*

["O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu always be heard, chanted and meditated upon with great happiness."] [*Caitanya-caritāmṛta, Antya-līlā, 12.1*]

...

*kṛṣṇadāsa kavirāja, rasika bhakata-majha, jenho kaila caitanya-carita
-gaura-govinda-līlā, sunite galaye sila, tahate na haila mora cite*

["Among the devotees Kṛṣṇadāsa Kavirāja is extremely expert at relishing the transcendental nectar of the mellows of love of God. When the stones hear his *Caitanya-caritāmṛta* and *Govinda-līlāmṛta*, they begin to melt in ecstasy. In spite of this, I cannot appreciate him within my heart."] [*Prarthana, 3.3*]

...

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."] [*Prarthana, 3.3*]

...

kṛṣṇa mayi pali aki yena sadvaka [?]

The main principle of *śaraṇāgati*, He's the protector. Such circumstance has come to help us.

...

*vipadaḥ santu tāḥ śāśvat, [tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam]*

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."] [*Śrīmad-Bhāgavatam, 1.8.25*]

...

rakṣa 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."

...

Udda pati dhuta mati nasa vicari varsana rakhibe devara dhari [?]

*Chatu ranu yad karova chori raska kari betu gokula hari [?]
Kalindi _____ yamuna pani [?]
Kalindi _____ [?]*

...

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

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

...

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

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

...

*raksa korola nito nistho jani pana korola pani [?]
We shall invite danger and we shall try to find peace there.*

...

*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.*

...

bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

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

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

...

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

_____ *kṛṣṇa nama baddha jīva ar sabha viche* [?]

...

yāñ 'ra bhagavattā haite anyera bhagavattā [svayaṁ bhagavān-śabdera tāhātei sattā]

["Only that Lord who is the source of all other Divinities is eligible to be designated as Svayaṁ Bhagavān, or the original primeval Supreme Personality of Godhead."]

[*Caitanya-caritāmṛta, Ādi-līlā, 2.88*]

...

*[ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam, mṛdayanti yuge yuge]*

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."] [*Śrīmad-Bhāgavatam, 1.3.28*]

...

vaikuṅṭhara pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

...

*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma'
pāya*

tabe yāya tad upari 'goloka-vṛndāvana,' 'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

...

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

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

...

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā, 18.66*]

...

*ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
[indrāri-vyākulaṁ lokam, mṛdayanti yuge yuge]*

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."] [*Śrīmad-Bhāgavatam*, 1.3.28]

...

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us
and should be held overhead as our highest aspiration."]

...

tr̥ṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

...

*[kāma kṛṣṇa-karmārpaṇe krodha bhakta-dweśi jāne, lobha sādhu-saṅga hari-kathā
moha iṣṭa-lābha-bine mada kṛṣṇa-guṇa-gāne, niyukta kariba yathā tathā]*

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshipping Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."]

[Śrīla Narottama dāsa Ṭhākura's *Prema-bhakti-candrikā*, 2.10]

...

*yat karoṣi yad aśnāsi, [yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya,] tat kuruṣva mad arpaṇam*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

82.10.30.C_82.11.01.A

*yat karoṣi yad aśnāsi, [yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya,] tat kuruṣva mad arpaṇam]*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

...

tr̥ṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One should chant the Holy Name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respects to others. In such a state of mind one can chant the Holy Name of the Lord constantly."] [*Śikṣāṣṭakam*, 3]

...

*[na dhanam na janam na sundarim, kavitam va jagad-isa kamaye]
mama janmani janmaniśvare, bhavatad bhaktir ahaituki tvayi*

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam*, 4]

...

*[rajan patir gurur alam bhavatam yadunam,
daivam priyah kula-patih kva ca kinkaro vah
astv evam anga bhagavan bhajatam mukundo,
muktim dadati karhicit sma na bhakti-yogam]*

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

...

*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

"Who approaches Me with any sort of purpose I generally fulfil that, give him that. He begs something from Me, it is My general nature I offer him correspondingly." [*Bhagavad-gītā*, 4.11]

...

*kṛṣṇa kahe, — 'āmā bhaje, māge viṣaya-sukha / amṛta chāḍi' viṣa māge, — ei baḍa
mūrkha
āmi — vijña, ei mūrkhe 'viṣaya' kene diba? / sva-caraṇāmṛta diyā 'viṣaya' bhulāiba*

["Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.'" ["'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.38-39]

...

bhāva-grāhī-janārdanaḥ.

Kṛṣṇa deals according to the inner purity. As deserved, so have.

...

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

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

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

...

[kintu yānra yei rasa, sei sarvottama / taṭa-stha hañā vicāriḷe, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."]
[*Caitanya-caritāmṛta, Madhya-līlā, 8.83*]

...

*lokānām hita-kāmyayā [bhagavato bhakti-pracāras tvayā
granthānām racanaiḥ satām abhimatair nana vidhair darśitaḥ
ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ
premāmbho-nidhi-vigrahasya bhavato mātmya-sīmā na tat]*

[Desiring to benefit the people in general, you preached the *Bhāgavata* principles of devotion. Like the great spiritual geniuses Rāmānuja, Mādhva, Nimbarka, and Viṣṇuswāmī, you composed different scriptures which reveal the divine philosophical vision of the previous Ācāryas and great devotees. But, O Bhaktivinoda Ṭhākura, O Gurudeva, more than that, you are a vast ocean of divine love, and your magnanimity knows no bounds.]

[*Śrīmad-Bhaktivinoda-viraha-daśakam, 6*]

...

*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāmśasya kalaiva duḥkha nīkarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāmśī bhagavān svayam rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

[The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayam-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public.] [*Śrīmad-Bhaktivinoda-viraha-daśakam, 7*]

...

sarvācintya-maye parāpara-pure goloka-vṛndāvane

*cil-lilā-rasa-raṅginī parivṛtā sā rādhikā śrī-hareḥ
vātsalyādi-rasais ca sevita-tanor-mādhurya-sevā-sukhaṁ
nityaṁ yatra mudā tanoti hi bhavān tad dhāma-sevā-pradaḥ*

[Situating in the topmost region of the absolutely inconceivable spiritual sky is the holy abode of Śrī Vṛndāvana Dhāma, in the spiritual planet known as Goloka. There, surrounded by *sakhīs*, Śrīmatī Rādhikā revels in the mellows of divine pastimes. With great ecstasy, She expands the joy of loving sweetness in the service of Śrī Kṛṣṇacandra, who is otherwise served in four relationships up to parenthood. You, O Ṭhākura Bhaktivinoda, can give us the service of that holy Dhāma.]
[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 8]

...

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādr̥taṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhiraḡṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īso bhavān*

[What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*, that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

...

*kvāhaṁ manda-matis tv atīva-patitaḥ kva tvaṁ jagat-pāvanaḥ
[bho svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat-
sarvasvāvadhi-rādhikā-dayita-dāsānām gaṇe gaṇyatām]*

[“Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī-Dayita Dāsa, who is the dear-most one in your heart.”]
[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 10]

...

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya, [sei jīva nistare, māyā tāhāre chādaya]

[“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa

conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.”]

[*Caitanya-caritāmṛa, Madhya-līlā*, 20.120]

...
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ

...
*[sādhu saṅga kṛṣṇa nāma ei matta jai,
vaikuṅṭha nāma grahaṇam aśeṣāgham haram vidun]*

[“The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence.”]

...
*[sāṅketyam pārihāsyam vā, stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ]*

[“One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyam* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*, when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.”] [*Śrīmad-Bhāgavatam*, 6.2.14]

...
*[asādhu-saṅge bhai “kṛṣṇa-nāma” nahi haya,
“nāmākṣara” bahiraya batu nāma kabu naya]*

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

[From Jagadānanda Paṇḍita’s *Prema-vivartā*]

...
*dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate
vidūratvād uttamātāhānya tasyās ca nāṅgatā*

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

...
*yā nīśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā nīśā paśyato muneh*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

82.11.01.B

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya
'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.153]

...
*keśava tuwā jagata bicitra karama-vipāke
 bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra
 tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
 dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
 jaimini, bauddha āowe dhāi'
 tab koi nija-mate, bhukti, mukti jācato,
 pāta-i nānā-bidha fānd so-sabu--bañcaka,
 tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād
 baimukha-bañcane, bhaṭa so-sabu,
 niramilo vividha pasār daṇḍabat dūrato,
 bhaktivinoda bhelo, bhakata-caraṇa kori' sār.]*

[Śrīla Bhaktivinoda Ṭhākura's *Bhakti-pratikūla-bhāva Varjanāṅgikāra*,
Renunciation of conduct averse to pure devotion. From Śaraṇāgatī]

...
sevonmukhe hi jihvādau svayam eva.

...
śrī-rūpa-maṅjārī-pada, sei mora sampada, sei mora bhajana-pūjana.

82.11.02.A

*tāhān upavāsa, yāhān nāhi mahā-prasāda [prabhu-ājñā-prasāda-tyāge haya
 aparādha]*

["When *mahā-prasādam* is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take *prasādam*, neglecting such an opportunity is offensive."] [*Caitanya-caritāmṛta, Madhya-līlā*, 11.114]

...

[asādhu-saṅge bhai "kṛṣṇa-nāma" nahi haya,] "nāmākṣara" bahiraya batu nāma kabu naya

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

[Prema-vivartā]

...

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*

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

[Śrīmad-Bhāgavatam, 11.20.30]

...

*yasmin vijñāte sarvam evam vijñātam bhavati,
yasmin prāpte sarvam idam prāptam bhavati*

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."]
[Upaniṣads]

...

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."]

[Śrīmad-Bhāgavatam, 4.31.14]

...

*[ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulam lokam, mṛdayanti yuge yuge]*

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]
[Śrīmad-Bhāgavatam, 1.3.28]

...

[sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre] kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre

["A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee."]

[Caitanya-caritāmṛta, Madhya-līlā, 22.75]

...

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."] [*Upaniṣads*]

...

*vyavasāyātmikā buddhir, ekeha kuru-nandana
bahu-śākhā hy anantās ca buddhayo 'vyavasāyinām*

["O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and characterised by endless desires because of its absorption in innumerable sense objects."] [*Bhagavad-gītā*, 2.41]

...

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

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

[*Śrīmad-Bhāgavatam*, 10.14.29] & [*Caitanya-caritāmṛta, Madhya-līlā*, 6.84]

...

*jñāne prayāsam udapāsyā namanta eva [jīvanti san-mukharitāṁ bhavadīya-vārtāṁ
sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais
tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

...

"*Eho bāhya āge kaha āra.*" [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]

...

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

...

eta saba chāḍī' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa

["Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and four *āśramas*. That is to say, one should abandon all material attachment."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.93*]

...

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bija

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

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

...

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.152*]

...

*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya ['virajā,' 'brahmaloka,' bhedi' 'paravyoma'
pāya*

tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

82.11.02.B

*manuṣyāṇām sahasreṣu, kaścid yatati siddhaye
[yatatām api siddhānām, kaścin mām vetti tattvataḥ]*

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā, 7.3*]

...

*[muktānām api siddhānām] nārāyaṇa-parāyaṇa,
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

...

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate,
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate,
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117]

& [*Bhakti-sandarbha*, 117]

...

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-ārtha-māninaḥ
andhā yathāndhair upaniyamānās, te 'pīṣa-tantryām uru-dāmnī baddhāḥ*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

...

*matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gr̥ha-vratānām
adānta-gobir viśatām tamisram, punaḥ punaś carvita-carvaṇānām*

[Prahāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

[*Śrīmad-Bhāgavatam*, 7.5.30]

...

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

...

*ātmā parijñāna-mayo [vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt]*

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

[*Śrīmad-Bhāgavatam*, 11.22.34]

82.11.02.C_82.11.03.A

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

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

[*Śrīmad-Bhāgavatam*, 11.22.34]

...

*Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam [Ṛg-Veda,
1.22.20]*

...

*laukikī vaidikī vāpi, [yā kriyā kriyate mune, / hari-sevānukūlaiva, sa kāryā bhaktim
icchatā]*

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]

[*Bhakti-rasāmṛta-sindu*, *Purva-vibhaga*, 2.200, from *Nārada-pañcarātra*]

& [*Gauḍiya Kaṇṭhahāra*, 13.82] & [In *Caitanya-caritāmṛta*, *Antya-līlā*, 13.113, purport]

...

*sarva bhūteṣu yaḥ paśyed, [bhagavad bhāvam ātmanaḥ
bhūtāni bhagavatya ātmany, eṣa bhāgavatottamaḥ]*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

...

*aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet
ato hetor ahetoś ca, yūnor māna udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-nīlamanī*]

...

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān sarṁtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ*

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

[*Śrīmad-Bhāgavatam*, 11.11.32]

...

*sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

...

*[‘mukti, bhukti vāñche yei, kāhān duñhāra gati?’]
‘sthāvara-deha, deva-deha yaiche avasthiti’*

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.] [Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.257]

...

*[ye ‘nye ‘ravindākṣa vimukta-māninas, tvayy asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa param̐ padaṁ tataḥ, patanty adho ‘nādṛta-yuṣmad-aṅghrayaḥ*

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question,

Lord Brahmā and the other demigods said:] "O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet." [Śrīmad-Bhāgavatam, 10.2.32]

...

*ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, [ittham-bhūta guṇo hariḥ]*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [Śrīmad-Bhāgavatam, 1.7.10]

...

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

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

...

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.

82.11.03.B

bahye viśajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

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

[Caitanya-caritāmṛta, Madhya-lilā, 2.50]

...

siddhānta baliyā [citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa]

["A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."]

[*Caitanya-caritāmṛta, Ādi-līlā, 2.117*]

...

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā, 10.9*]

...

*[kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā
āśā-bandhaḥ samut-kaṅṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvānkure jane]*

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṅṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu, 1.13.11 & 1.3.25-26*]

...

jñāne prayāsam udapāsyā, that does not mean that we must not talk about Kṛṣṇa.

...

*śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānām priyaṁ
yasmīn pāramahāṁsyam ekam amalāṁ jñānaṁ paramaṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyēn naraḥ*

["*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *pāramahāṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion."] [*Śrīmad-Bhāgavatam, 12.13.18*]

...

*sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
[vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam]*

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.12]

...

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

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

...

*na te viduḥ svārtha-gatiṁ hi viṣṇum, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

...

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."]

[*Bhagavad-gītā*, 3.9]

...

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ

[bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ]

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

82.11.05.B

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

...

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

...

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

["Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.9.33]

...

*rte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

[*Śrīmad-Bhāgavatam*, 2.9.34]

...

janma-mṛtyu-jarā-vyādhi [*Bhagavad-gītā*, 13.9]

Troubles based on these four principles, birth, death, infirmity and disease.

...

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

...

*etāvad eva jijñāsyam, tattva-jijñāsunātmanaḥ
anvaya-vyatīrekābhyām, yat syāt sarvatra sarvadā*

["A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."] [*Śrīmad-Bhāgavatam*, 2.9.36]

...

*yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam
bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

...

Tad jijñāsa tad eva brahma. The object of the life of our all in such position will be only one. What is that? The enquiry after the central truth.

...

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īditaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvī gṛṇanti ye bhūridā janāḥ*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."]

[*Śrīmad-Bhāgavatam*, 10.31.9]

...

*kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
āmi to kāṅgāla, kṛṣṇa kṛṣṇa boli, dhāi tava pāche pāche*

[Ohe! Vaiṣṇava Ṭhākura, 4]

Bhaktivinoda Ṭhākura's song. "Kṛṣṇa belongs to you, my master, you can give him to me. I am the fallen of the fallen, needy of the needy. Be propitiated on me and give your Kṛṣṇa which you worship in your heart. Please allow me to get Him for worshipping."

...

*yā nisā sarva-bhūtānām, tasyām jāgarti samyamī
yasyām jāgrati bhūtāni, sā nisā paśyato muneh*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

...

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.C_82.11.06.A

*labdhvā su-durlabham idaṁ bahu-sambhavānte,
mānuṣyam artha-dam [anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan, n
iḥśreyasāya viṣayaḥ khalu sarvataḥ syāt]*

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."] [*Śrīmad-Bhāgavatam*, 11.9.29]

...

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.

...

[rādhā-kṛṣṇa prāna mor jīvane maraṇe,] more rākhi' māri' sukhe thākuka du'jane

["In life or death, Rādhā and Kṛṣṇa are my life and soul. May They always be happy, whether They choose to protect me or kill me."] [From *Gītāvalī*, 8b, 6]

...

*om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśīsyate*

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."] [*Śrī Īśopaniṣad*, Invocation]

...

*[br̥hat-sāma tathā sāmnaṁ, gāyatrī chandrasām aham
māsānām mārga-sīrṣo 'ham, ṛtūnām kusumākaraḥ]*

["Of all the mantras in the *Sāma-Veda* I am the *Bṛhat-sāma* mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy *Gāyatrī* mantra. Of the months I am the foremost, Agraḥāyaṇa, and of the seasons I am spring."]

[*Bhagavad-gītā*, 10.35]

...

*[vṛṣṇīnām vāsudevo 'smi, pāṇḍavānām dhanañjayaḥ
munīnām apy ahaṁ vyāsaḥ, kavīnām uśanāḥ kavīḥ]*

["Of the Yādavas I am Vāsudeva, of the Pāṇḍavas I am Arjuna, of the sages I am Vyāsadeva, and of the scholarly knowers of the scriptures I am Śukrācārya (Uśanā)."]

[*Bhagavad-gītā*, 10.37]

82.11.06.B

Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana.

"My everything is Śrī Rūpa Goswāmī's holy feet, everything."

...

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?"

...

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jivana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana*

["Mahāprabhu Śrī Caitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya)."] [*Śrī Guru-paramparā*, 6]

...

*rūpa-priya mahājana, jīva, raghunātha hana, tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-bara, narottama [sevā-para, jāra pada viśvanātha-āśa]*

["The great souls Jīva Goswāmī and Raghunātha dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī, and Raghunātha dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha dāsa Goswāmī's beloved student was Kṛṣṇadāsa Kavirāja Goswāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of Lokanātha Goswāmī. They lived together in Vṛndāvana and always discussed the topics of Kṛṣṇa with one another. Lokanātha Goswāmī, a disciple of Gadādhara Paṇḍita, had only one disciple, whose name was Narottama dāsa. Narottama dāsa was always engaged in the service of his Guru, and he also engaged himself in the service of his Guru's intimate friend. Thus he became very dear to Kṛṣṇadāsa Kavirāja Goswāmī. To serve the feet of Narottama dāsa Ṭhākura was the only desire of

Viśvanātha Cakravartī Ṭhākura, who was the fourth Ācārya in disciplic succession from Narottama dāsa.”] [*Śrī Guru-paramparā*, 7]

...

*kṛsnadāsa kavirāja, rasika bhakata-majha, jenho kaila caitanya-carita
-gaura-govinda-lilā, sunite galaye sila, tahate na haila mora cite*

["Among the devotees Kṛṣṇadāsa Kavirāja is extremely expert at relishing the transcendental nectar of the mellows of love of God. When the stones hear his *Caitanya-caritāmṛta* and *Govinda-līlāmṛta*, they begin to melt in ecstasy. In spite of this, I cannot appreciate him within my heart."] [*Prarthana*, 3.3]

82.11.06.C_82.11.07.A

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
[mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

...

ya'o paḍa bhāgavata vaiṣṇavera sthane [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

If through His agent, if I properly read that, then it will be beneficial, otherwise I shall try to cast, due to my deceptive nature, my meaning into the name of the *śāstra*.

...

*anarpita-carim cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śrīyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.4]

...

*imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt*

*[evam paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.

O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost.”] [*Bhagavad-gītā*, 4.1-2]

...

tarkā-pratiṣṭhānāt. [*Brahma-sūtra*, 2.1.11] & [*Gauḍīya-Kanṭhahara*, 7.104]

So *tarkā-panthā* and *śrauta-panthā*, we're to conceive the difference between *tarkā-panthā*, the ascending method, and descending method, revealed truth.

...

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

...

*śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiśyate, nānyad yathā sthūla-tuṣāvaghātinām*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."]

[*Śrīmad-Bhāgavatam*, 10.14.4] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.22]

82.11.07.B

*śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave
[teṣām asau kleśala eva śiśyate, nānyad yathā sthūla-tuṣāvaghātinām]*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."]

[*Śrīmad-Bhāgavatam*, 10.14.4] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.22]

...

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena

yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūm svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kāṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

...

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
[gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ
mrtyur bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇīnām paradevateti vidito raṅgam gataḥ sāgrajaḥ]*

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cow-herdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāmsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."]

[*Śrīmad-Bhāgavatam*, 10.43.17]

...

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

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

[*Gauḍīya Kaṅṭhahāra*, 13.111]

...
*ācārya kahe, - vastu-viṣaye haya vastu-jñāna / vastu-tattva-jñāna haya kṛpāte
 pramāṇa*

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

...
[sārvabhauma kahe, — ācārya, kaha sāvadhāne] tomāte īśvara-kṛpā ithe ki pramāṇe

[Sārvabhauma Bhaṭṭācārya replied, "My dear Gopīnātha Ācārya, please speak with great care. What is the proof that you have received the mercy of the Lord?"]
 [*Caitanya-caritāmṛta, Madhya-līlā, 6.88*]

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

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

[*Śrīmad-Bhāgavatam, 11.22.34*]

...
[kintu yānra yei rasa, sei sarvottama / taṭa-stha hañā vicāriḥ, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.83*]

...
*[tasyāravinda-nayanasya padāravinda-] kiñjalka-mīśra-tulasī-makaranda-vāyuḥ
 antar-gataḥ sva-vivareṇa cakāra teṣām, sañkṣobham akṣara-juṣām api citta-tanvoḥ*

["When the breeze carrying the aroma of *tulasī* leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [*Śrīmad-Bhāgavatam, 3.15.43*]

...
*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
 grhīta-cetā rājarṣe, ākhyānam yad adhītavān*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] [*Śrīmad-Bhāgavatam, 2.1.9*]

...
nivṛtta-tarṣair upagīyamānād, bhavauśadhāc chrotra-mano 'bhirāmāt

ka uttamaḥ-sloka-guṇānuvādāt, pumān virajyeta vinā paśughnāt

["Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interest in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing glorification of the Lord except a butcher or one who is killing his own self?"] [*Śrīmad-Bhāgavatam*, 10.1.4]

...

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

...

*mūrkhā tumi, tomāra nāhika vedāntādhikāra, 'kṛṣṇa-mantra' japa sadā, — ei
mantra-sāra*

["'You are a fool,' he said. 'You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all mantras, or Vedic hymns."'] [*Caitanya-caritāmṛta, Ādi-līlā*, 7.72]

...

vivado yastiki nastiki catmanis [?]

...

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

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

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

...

*parokṣa-vādo vedo 'yaṁ, [bālānām anuśāsanam
karma-mokṣāya karmāṇi, vidhatte hy agadam yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."]

[*Śrīmad-Bhāgavatam*, 11.3.44]

...

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt sv-anuṣṭhitāt]
sva-dharme nidhanaṁ śreyāḥ, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's

duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

...

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

...

*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkaraṇo na śrīr naivātmā ca yathā bhavān*

["Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Saṅkaraṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[*Śrīmad-Bhāgavatam*, 11.14.15]

...

*karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
[tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Śrī Upadeśāmṛta*, 10]

82.11.07.C

*na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

...
*yadā yasānugrhnāti bhagavān-ātma-bhāvitaḥ, sa jahāti matim loke vede ca
pariniṣṭhitām*

["When the completely opulent Supreme Lord sees the total surrender of a devoted soul, He is pleased to award that soul His own personal service; thus He bestows His causeless mercy upon that soul, and at that time the devotee rises above the ordinary material considerations of the *Vedas*. Thus he shakes off all attachment to the external scriptures of the *Vedas* (such as those recommending *karma-kaṇḍa*) which are meant for the people in general."] [*Śrīmad-Bhāgavatam*, 4.29.46]

...
*[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca]
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

[*Bhagavad-gītā*, 15.15]

...
*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedaṁ gatau tau
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.5]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.5]

82.11.07.D_82.11.08.A

*[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedaṁ gatau tau
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam]*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

...

lab bali chari rasa sindu chadi baya [?]

Vṛndāvana dāsa Ṭhākura has given an example
that there is a competition between Nityānanda and Caitanyadeva

...

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
[*vyartha 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt*]

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

[*Śrīmad-Bhāgavatam, 11.22.34*]

...

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu, mādhuryam eva nu
mano-nayanāmṛtaṁ nu
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam, 68*]

...

janma-mṛtyu-jarā-vyādhi [*Bhagavad-gītā, 13.9*]

By the *sukṛti* gathered previously they will offer themselves at the mercy of this
knowledge.

...

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, [gatir iha na bhavattaḥ kācid anyā
mamāsti
nīpatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of

fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud.”] [*Śrī-Rūpapādānām*]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

...

*āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

...

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

[Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

...

*ye kāle vā svapane, dekhinu varṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'*

"When, in the dream I get His *darśana*, I could see Him, two enemies approached and finished my connection, disconnected me. Who are they two? *Ānanda* and *Madana*. *Mādhurya-rasa* so some sort of high feeling of service to Him, and also the ecstatic mood. They attacked me suddenly in such a way that I was disconnected with that sight of *sevā*. And now I repent."

...

*punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālyā-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala*

"Now I have come to a new sense. If a second chance I get of such vision, then my duty should be to, without attending Him, to serve the time, that moment, that I can make the moment to remain here sometime more. I shall worship the time, that second, when that vision will come. Ignoring Him, keeping Him in the background, I shall direct, connect with the moment. That moment will be satisfied and it will stand, and so necessarily, He will have to stand." Rāmānanda Rāya says like that.

[These two *ślokas*, *ye kāle vā svapane*, and *punaḥ yadi kona kṣaṇa*, were spoken by Śrī Caitanya Mahāprabhu in the company of Svarūpa Dāmodara and Rāmānanda Rāya, while in trance in the mood of Śrīmatī Rādhārāṇī.] [*Jagannātha-vallabha-nāṭaka*, 3.12-3] & [*Caitanya-caritāmṛta, Madhya-līlā*, 2.37-8]

...

*sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu
satyam*

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider

myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category." [*Vilāpa-kusamāñjali*, 16]

82.11.08.B

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."

...

rādhā-padānkita dhāma vṛndāvana yāra nāma, tāhā yena āśraya karila
[*Śrī Rādhāṣṭaka* - from *Gītāvalī*] [*The Songs of Bhaktivinoda Ṭhākura*, p 118-9]

Bhaktivinoda Ṭhākura says, "What is Vṛndāvana?
Where there is footprints of Śrī Rādhikā, there is Vṛndāvana."

...

sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati

"One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart." [*Śrīmad-Bhāgavatam*, 3.25.25]

...

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate

"Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.70]

...

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya, [sei jīva nistare, māyā tāhāre chāḍaya]

"If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.120]

...

dadāti pratigrhṇāti guhyam ākhyāti pṛcchati
bhunkte bhojayate caiva ṣaḍ-vidhaṁ prīti lakṣaṇam

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

...
[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrva-sañcitaiḥ
[Bṛhan-Nāradya Purāṇa]

["*Sādhu*, we can understand by *sukṛti*. Apparently from the scriptures, *śāstra*. *Śāstra* helps us to know *sādhu*, and *sādhu* gives us the interpretation of *śāstra*, so inter-dependent, *sādhu* and *śāstra*. *Sādhu* holding the more important position, and *śāstra* the secondary position. Living *śāstra* is *sādhu*, but to know *sādhu*, who is Guru, who is *sādhu*, we are to consult the scripture about them, what is written in the scripture."]

...
[tasmād gurum prapadyeta, jñāsuḥ śreyaḥ uttamam]
śabde pare ca niṣṇātām, brahmany upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

...
tad viddhi pranipātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

...
nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

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

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

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

82.11.08.C_82.11.09.A

guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja [*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]
the conscious attempt begun, getting connection of a real Guru

...

rāya kahe, — prabhu tumi chāda bhāri-bhūri, mora āge nija-rūpa nā kariha curi

[Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.278*]

...

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

["My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behaviour?"] [*Caitanya-caritāmṛta, Madhya-līlā, 281?*]

...

bhakti yadi tene yanti bara _____ [?]

...

rasa-rāja mahābhāva dui eka rūpa [*Caitanya-caritāmṛta, Madhya-līlā, 8.282*]

...

[*pahile dekhilūṅ tomāra sannyāsī-svarūpa,*] *ebe tomā dekhi muñi śyāma-gopa-rūpa*

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy."] [*Caitanya-caritāmṛta, Madhya-līlā, 268*]

...

*tomāra sammukhe dekhi kāñcana-pañcālikā, tāhira gaura-kāntyē tomāra sarva aṅga
ḍhākā*

["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."] [*Caitanya-caritāmṛta, Madhya-līlā, 269*]

...

*gaura aṅga nahe mora — rādhāṅga-sparśana,
gopendra-suta vinā terho nā sparśe anya-jana*

["Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."] [*Caitanya-caritāmṛta, Madhya-līlā, 287*]

...

pūjāla rāgapāṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us
and should be held overhead as our highest aspiration."]

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

...

*om̐ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]*

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg-Veda*, 1.22.20]

...

vibhinnāṁśa jīva haya śakti cedanam [?]

...

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - 'No, you are no longer to serve there; now you must serve in this higher category.'"] [*Vilāpa-kusamāñjali*, 16]

...

*brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah
sarvva-vedānta-vit-koṭyā viṣṇubhakto viśiṣyate
[vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."]

[*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-Sandarbhā*, 117]

...

*bahūnāṁ janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]

[*Bhagavad-gītā*, 7.19]

...

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 [?]

...

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye

yatatām api siddhānām, kaścin mām vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

...

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

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

...

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

...

*[om ajñāna-timirāndhasya jñānāñjana-śalākayā,
caḥsur unmilitaṁ yena,] tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."] [*Śrī Guru Praṇāma*]

...

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca,
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."] [*Śrī Vaiṣṇava Praṇāma*]

...

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te,
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."] [*Śrī Gaurāṅga Praṇāma*]

...
dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau, preṣṭhālibhiḥ sevyamānau smarāmi

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

...
radha dhana sthitam yante sridam ____ puna laksanam _____ [?]

...
mukam karoti vācālaṁ panghum langhāyate girīm,
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram, 1*]

...
[brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate]

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

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

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [*Śrīmad-Bhāgavatam, 1.7.10*]

82.11.09.B

prithi vite yata katha dharma nam chole, bhagavat _____ [?]

...
[veda nā māniyā bauddha haya' ta nāstika,] vedāśraya nāstikya-vāda bauddhake
adhika

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta, Madhya-līlā, 6.168*]

...

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]*

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [*Śrīmad-Bhāgavatam*, 1.1.3]

...

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

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

...

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

...

*jatatāṁ suratau paṅgor mama manda-mater gati
mat-sarvasva-padāmbhojau rādhā-madana-mohanau*

["O Śrī Śrī Rādhā-Madana-mohana, I am a helpless cripple and my meagre intelligence is absorbed in the vile material sense objects. Kindly let deep devotional attachment arise for the exclusive wealth of my life which is Your lotus feet. May You Lordships, who are so compassionate and affectionate, be forever victorious!"]

...

*vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī satyavatyai namo namaḥ*

["I eternally offer my respects unto Śrī Vṛndādevī, Śrīmatī Tulasī Mahārāṇī, who is the dearest object of Lord Keśava's affection. I bow down before Satyavati who can bestow pure dedication unto Lord Kṛṣṇa."]

...

tāte kṛṣṇa bhaje kare gurura sevana, māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

["If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa's lotus feet."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.25*]

...

*om ajñāna-timirāndhasya jñānāñjana-salākayā,
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

...

*mukam karoti vācālam panghum langhāyate girim,
yat kṛpā tam aham vande śrī gurun dīna-tāranam*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]
[*Bhavārtha Dipikā, maṅgala stotram, 1*]

...

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca,
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."] [*Śrī Vaiṣṇava Praṇāma*]

82.11.11.A_82.11.12.A

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā [mānadena, kīrtaniyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." [*Śikṣāṣṭakam, 3*]

...

*[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayam premaṇaḥ prādurbhāve bhavet kramaḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and

intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”] [*Bhakti-rasāmṛta-sindu*, 1.4.15-16]

...
athavā bahunaitena, kim jñātena tavājjuna
viṣṭabhyāham idam kṛtsnam, ekāmsena sthito jagat

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

...
na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

...
yugāyitam nimeṣena, [cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ, govinda-virahaṇa me]

[“O Govinda! Without You, the world is empty. Tears are flooding My eyes like rain, and a moment seems like forever.”] [*Śikṣāṣṭakam*, 7]

...
[koṭi-jñāni-madhye haya eka-jana 'mukta'] koti-mukta-madhye 'durlabha' eka
kṛṣṇa-bhakta

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

82.11.12.B

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti'
bhedābheda-prakāśa']

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

...
janma-mṛtyu-jarā-vyādhi [Bhagavad-gītā, 13.9]

And what we're living here that is undesirable, that is full of these defects, and is false.

...

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

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

...

Neha nānāsti kimcana. [Kāṭha-Upaniṣad, part 4, mantra 11]

Śāṅkara takes the oneness and the plurality he's dismissing.

...

Sarvam khalv idam brahma. "Everything is one, Brahman."

...

bhaja govinda, bhaja govinda _____ [?]

Bhaja govinda, his govinda he's a puppet of Śāṅkara, of illusion.

That govinda we do not recognise at all.

...

*harir hi nirguṇaḥ sākṣāt, [puruṣaḥ prakṛteḥ paraḥ
sa sarva-drg upadraṣṭā, tam bhajan nirguṇo bhavet]*

["Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature. Therefore He is the Supreme Transcendental Person. He can see everything, inside and outside. Therefore He is the Supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, they also attain a transcendental position."]

[*Śrīmad-Bhāgavatam*, 10.88.5]

...

Lokan madvi mukam koro [?]

"You can easily take them away from the soft minded people who want to culture My devotion."

82.11.13.C

bhakta ladikal sunya karya karan [?]

"You do anything and everything for the sake of Your devotees."

...

*etad iśanam iśasya, prakṛti-stho 'pi tad-guṇaiḥ
[na yujyate sadātma-sthair, yathā buddhis tad-āśrayā]*

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."]

[*Śrīmad-Bhāgavatam*, 1.11.38]

...

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

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

...

*naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād yathā 'rudro 'dvijaṁ viṣam*

["One who is not a great controller should never imitate the behaviour of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behaviour, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison."] [*Śrīmad-Bhāgavatam*, 10.33.30]

...

*vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād [atha varṇayed
yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa]
dhīraḥ*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

...

*[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

[*Bhagavad-gītā*, 6.40]

...

*arjavam brahmane saksat [sudro'narjava-laksanah,
gautamastv iti vijnaya satya-kamamupanayat]*

["Truthfulness is the symptom of a *brāhmaṇa*, whereas dishonesty is the symptom of a *sūdra*. Knowing this, Gautama Ṛṣi initiated Satyakama as a *brāhmaṇa* in recognition of his truthfulness."] [*Chandogya Upaniṣad*, *Madhva-bhanya, Sama-saṁhitā*]

& [*Gauḍīya Kaṇṭhahāra*, 14.46]

...

anarpita-carīm cirāt [karuṇayāvātīrṇaḥ kalau

*samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]*

["May that Lord, who is known as the son of Śrīmatī Śacī Devī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

...

_____ 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."

...

*sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā, 18.66*]

82.11.13.D_82.11.14.A

*nāhaṁ vasāmi vaikuṅṭhe, yoginām hṛdayeṣu vā
mad bhaktāḥ yatra gāyanti, [tatra tiṣṭhāmi nārada]*

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

...

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
[gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ
mr̥tyur bhojapater virāḍ aviduṣām tattvaṁ param̐ yoginām
vṛṣṇīnām paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ]*

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāmsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."]

[*Śrīmad-Bhāgavatam*, 10.43.17]

...

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

...

sanātana kṛṣṇa prema nilokena haya [?]

Mahāprabhu says, "In this human race it never comes generally."

...

eka-bindu jagat ḍubāya [*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19]

One drop of Kṛṣṇa *prema* is sufficient to inundate, over-flood the whole creation.

...

ei grantha lekhāya more 'madana-mohana' [āmāra likhana yena śukera paṭhana]

["Actually *Śrī Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 8.78]

...

tad-vāg-visargo janatāgha-viplavo [yasmin prati-ślokaṁ abaddhavaty api nāmāny anantasya yaśo 'ṅkitāni yat, śṛṅvanti gāyanti gṛṇanti sādavaḥ]

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [*Śrīmad-Bhāgavatam*, 1.5.11]

...

na yad vacaś citra-padaṁ harer yaśo, jagat-pavitraṁ [pragṛṇīta karhicit tad vāyasam tīrtham uśanti mānasā, na yatra haṁsā niramanty uśik-kṣayāḥ]

["Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there."] [*Śrīmad-Bhāgavatam*, 1.5.10]

...

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

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]

[*Bhagavad-gītā*, 7.19]

...

*[dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇāṃ satāṃ
vedyaṃ vāstavam atra vastu śivadaṃ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṃ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

...

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

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

[*Bhagavad-gītā*, 2.29]

...

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

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

81.11.14.A

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

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

...

*viracaya mayi daṇḍam dīnabandho dayāṃ vā, gatiḥ iha na bhavataḥ kācid anyā
mamāsti*

[*nīpatatu śata-koṭīḥ nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena*]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

...

*[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]
sajāti-yāśye snigdhe sādhou saṅgaḥ svato vare*

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.131] & [*Bhakti-rasāmṛta-sindhu*, 1.2.91]

...

*[kim pramattasya bahubhir, parokṣair hāyanair iha
varam muhūrttam viditam, ghaṭate śreyase yataḥ]*

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."]
[*Śrīmad-Bhāgavatam*, 2.1.12]

...

Act, act in the living but trust no future, however pleasant. Let the dead past bury its dead. Act, act in the living present with heart within and God overhead.

[Henry Wadsworth Longfellow, 1807-82, U.S. poet]

...

*karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]
[*Bhagavad-gītā*, 2.47]

...

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

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

...

*yataḥ pravṛttir bhūtānām, yena sarvam idaṁ tatam
svakarmaṇā tam abhyarcya, siddhiṁ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all)."] [*Bhagavad-gītā*, 18.46]

...
*yat karoṣi yad aśnāsi, yaj [juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

...
*sarva-dharmān parityajya, [mām ekam śaraṇam vraja
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

...
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.

...
sukadu kṛṣṇa koresh ukas taran bhakta gane sukaday te hradhini karan [?]

...
kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavat, Antya-līlā*, 3.541]

...
*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]*

["We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere (*mayi dr̥ṣṭe 'khilātmani*." *Śrīmad-Bhāgavatam*, 11.20.30) [*Manu-saṁhitā*, 2.1]

82.11.15.B

*[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake
adhika*

["The Buddhists do not recognise the authority of the *Vedas*, therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta, Madhya-līlā, 6.168*]

...

*[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre]*

["The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed."]

[Bhagavad-gītā, 2.20]

...

*[apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho, yayedam dhāryate jagat]*

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā, 7.5*]

...

*nityo nityānāṁ cetanaś-cetanānām, eko bahūnāṁ [yo vidadhāti kāmān
tam ātmasthaṁ ye 'nupaśyanti dhirās teṣāṁ śāntiḥ śāśvatī netareṣāṁ]*

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."] [*Kaṭha-Upaniṣad, 2.2.13*]

...

*kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ
[taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]*

["Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."]

[*Bhagavad-gītā*, 7.20]

...

*parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadam yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."]

[*Śrīmad-Bhāgavatam*, 11.3.44]

...

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

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

[*Bhagavad-gītā*, 9.24]

...

rādhā vaidhī bhakta adīkarastu radha bhava navanil [?]

Jīva Goswāmī says the *vidhī bhakti* we must observe as long as we cannot get admission into the level of *rāga-bhakti*.

82.11.15.C

*[yasya nāhaṅkrto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imā lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."]

[*Bhagavad-gītā*, 18.17]

...

*tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān
na jayed rasanam yāvaj, jitaṁ sarvaṁ jite rase*

["Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses."]

[*Śrīmad-Bhāgavatam*, 11.8.21]

...

indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ
[*varjayitvā tu rasanāṁ, tan nirannasya vardhate*]

["By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste."] [*Śrīmad-Bhāgavatam*, 11.8.20]

...

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]

[*Śrīmad-Bhāgavatam*, 10.2.32]

...

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

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

...

karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam
[vipścīn naśvaram paśyed, adr̥ṣṭam apī dr̥ṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

...

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

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

...

*[nimna-gānām yathā gaṅgā, devānām acyuto yathā
vaiṣṇavānām yathā śambhuḥ, purāṇānām idam tathā]*

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities, and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."] [*Śrīmad-Bhāgavatam*, 12.13.16]

& [Śrī Chaitanya Sāraswat Maṭh's *Śrī Śrī Brahma-saṁhitā*, p 144]

...

*emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila dhāli, kāṅgāle pāiye khāila nāciye
bājāiyekarātāli, nāciyā gāhiyā khola karatāle
dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiṅkara
kabāṭa hānila dvāre, e tina bhuvana ānande bharila
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge
rati nā janmila mora*

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *sañkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says: "I can never have enough devotion to my beloved Gaurāṅga."]

[Bhakti Nandan Svāmī's, *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 7]

...

vaikuṅṭhara pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

...

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ
[manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

...

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

["Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun."] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.171]

...

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

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

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

...

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

82.11.15.D_82.11.16.A

*deve varṣati yajña-viplavaruṣā vajrāśma-varṣānilaiḥ
sīdat-pāla-paśu-striyātma-śaraṇaṁ dr̥stvānukampy-utsmayam
utpātyaika-karena śailamavalō līlocchilīndhram yathā
bibrad goṣṭhamapān mahendram adabhit priyān na indro gavām*

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

...

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

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

...

*kṛte śuklaś catur-bāhur, [jaṭilo valkalāmbaraḥ
kṛṣṇājīnopavitākṣān, bibhrad daṇḍa-kamaṇḍalū]*

["In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and water pot of a *brahmacārī*."] [*Śrīmad-Bhāgavatam*, 11.5.21]

...

*tretāyām rakta-varṇo 'sau, [catur-bāhus tri-mekhalah
hiraṇya-keśas trayy-ātmā, sruk-sruvādy-upalakṣaṇah]*

["In Treta-yuga, the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three *Vedas*. Embodying the knowledge of worship by sacrificial performance, which is contained in the *R̥g*, *Sāma* and *Yajur Vedas*. His symbols are the ladle, spoon and other implements for sacrifice."]

[*Śrīmad-Bhāgavatam*, 11.5.24]

...

*[br̥hat-sāma tathā sāmnām, gāyatrī chandasām aham
māsānām mārga-sīrṣo 'ham, ṛtūnām kusumākaraḥ]*

["Of all the mantras in the *Sāma-Veda* I am the *Br̥hat-sāma* mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy Gāyatrī mantra. Of the months I am the foremost, Agraḥāyana, and of the seasons I am spring."]

[*Bhagavad-gītā*, 10.35]

82.11.16.B_82.11.17.A

nijana katana vasana dehi govardhana sthan [?]

...

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."]
[*Bhagavad-gītā*, 9.4]

...

pasya titi brahma purna samudro _____ [?]

...

*jāta-śraddho mat kathāsu, nirvinṇaḥ sarva-karmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ*

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [*Śrīmad-Bhāgavatam*, 11.20.27]

...

*tato bhajeta mām prītaḥ śraddhālur dṛḍha-nīścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan*

["Such a devotee should worship Me with affection, faith, determination and conviction, even while engaging in sense gratification, knowing that such sense gratification leads to misery, and all the while hating his attachments to material pleasures. In this way, sincerely lamenting his attachments to material pleasures, he should go on worshipping Me with affection and conviction, and gradually his material attachments will disappear."]

[*Śrīmad-Bhāgavatam*, 11.20.28]

...

*proktena bhakti-yogena bhajato mā 'sakṛn muneh
kāmā hṛdayyā naśyanti sarve mayi hṛdi sthite*

["With accelerated motion, his intensity towards Me grows. In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. Then, by My appearance, all his internal and external discrepancies are gradually destroyed and evaporated. When by such an approach he reaches My Domain, or rather, I come down, extending My existence to his heart - then everything else disappears. I, who am situated in the heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion."]
[*Śrīmad-Bhāgavatam*, 11.20.29]

...

pasa pati braji kahi [?]

...

*[viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjam] raso 'py asya, param dr̥ṣṭvā nivartate*

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."]
[*Bhagavad-gītā*, 2.59]

...

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

["Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the *Vedas* and *Purāṇas*."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 9.194]

...

*imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur [ikṣvākave' bravīt]*

*[evam paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ [parantapa]*

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had

heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.]

[O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."] [*Bhagavad-gītā*, 4.1-2]
