

Śloka Quoted. 82.11.17.B to 82.12.31.C\_83.01.02.A

82.11.17.B

*rāga \_\_\_\_\_ bhavanandhi vaidhi bhakti vicar* [?]

...

*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*]

...

*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*]

...

*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*]

...

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]  
hatvāpi sa imāḥ lokān, na hanti na nibadhyate*

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

[*Bhagavad-gītā, 18.17*]

82.11.17.C\_82.11.18.A

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

[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*]

...

*na hy ekasmād guror jñānam, [su-sthiram syāt su-puṣkalam  
brahmaitad advitīyam vai, gīyate bahudharṣibhiḥ]*

["Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."] [*Śrīmad-Bhāgavatam*, 11.9.31]

...

*ekam apī akaram yas tu guru sisyenivedaye pratiban masrabda bamyo datar toyu  
orinio [?]*

[this verse is also quoted at the end of the transcript dated 81.10.06.B]

If only one letter Guru gives to the disciple that is infinite.  
But to know it fully, different sources are necessary to understand.

...

*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]

...

*yāhān nadī dekhe tāhān mānaye — 'kālindī' [mahā-premāveśe nāce prabhu paḍe  
kāndī']*

["Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the river Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying."] [*Caitanya-caritāmṛta, Madhya-līlā*, 17.56]

...

*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]

82.11.18.B

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati  
[tasyāham na praṇāśyāmi, sa ca me na praṇāśyati]*

["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]

...

*Ācāryam mām vijānīyān.*

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]  
 "I am Ācārya. You see Me in him. From whatever point I shall draw you towards Me."

...  
*acarya guru ke najinītang* \_\_\_\_\_ [?]

Not the person to be blamed, but his ignorance to be blamed.  
 This is quoted from Yāmunācārya, Guru of Rāmānuja.

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

"Let them live long. They're all children. What shall I say to them, to abuse them? But they do not know, their foolish. Their stupidity is only to be blamed and not them. Let them live long."

...  
*na hy ekasmād guror jñānaṁ, su-sthiraṁ syāt su-puṣkalam*  
*brahmaītaḍ advītiyaṁ vai, gīyate bahudharṣibhiḥ*

["Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."] [*Śrīmad-Bhāgavatam*, 11.9.31]

...  
*Viṣaya, samśaya, purva-pakṣa, mīmāṁsā, siddhānta and saṁgatīḥ.*  
 [the thesis, the antithesis, cross-examination, synthesis, conclusion and verification from different sources]. By these six processes anything can be inquired and known.

...  
*sei ruti pravala habe parabhaum edeli feli* [?]

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

...  
*[pārtha naiveha nāmutra, vināśas tasya vidyate]*  
*na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

...  
*[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]*  
*sajātī-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*]

...

*Śrī rādhikā ananta bhūm potish padan [?] Deho vedamba toto [?]*

Everywhere many qualities, and twenty five principal qualifications with Rādhārāṇī, and that is combined with Mahāprabhu, with Kṛṣṇa. Then it will go more, a peculiar combination of Positive and Negative.

82.11.18.C\_82.11.19.A

*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.]

82.11.19.B

*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.]

...

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam  
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ*

[“Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā’s breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?”]

[*Śrīmad-Bhāgavatam, 10.8.46*]

...

*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]

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82.11.19.C

*[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]

...

*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]

...

*sri madhva traha tatvam harena paramam [?]  
sriman madhva matay hari para tamo satyam jagat tat jato [?]  
vedo jiva gana [?] nityocho harang gata [?]  
[From Madhvācārya]*

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82.11.19.D\_82.11.20.A

*'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemane hita haya']*

[“Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.102]

...

*varīyān eṣa te praśnaḥ, kṛto loka-hitam nṛpa  
ātmavit-sammataḥ puṁsām, śrotavyādiṣu yaḥ paraḥ*

[Śukadeva Goswāmī says: “Yes it is a real question because two inherent signs of enquiry are here. Firstly, it is a general question: to find the solution is necessary for every one of us, and the answer to it will help us all. Secondly, one who already has proper knowledge of his own self will also accept this question to be most relevant. So, one sanction comes from the subjective realm, and another sanction is that it is good for the whole public.”]

[*Śrīmad-Bhāgavatam*, 2.1.1]

...

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

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

...

*chayaya gharbha sambhutam, vande bhaktya samescaram.*

This is in the *stotra* of Navagroha [?], by the nine planets by Vedavyāsa.

...

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

*[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram  
bhūta-bhṛṇ na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."]  
["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."]  
[*Bhagavad-gītā*, 9. 4-5]

...

*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]

...

*satyam jagat tat tato - jayatam jagate jagat [?]*  
five classifications, by Madhvācārya.

...

*svarūpe sabāra haya, golokete sthiti.*  
*muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*

[*Svarūpe sabāra haya, golokete sthiti*: "This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."]

[*Sermons of the Guardian of Devotion*, v 1, p 182]

[*Muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*. "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]

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82.11.20.B

*yasya lal lakṣaṇaṁ proktaṁ, puṁso varṇābhivyañjakam  
yad anyatrāpi-dṛśyeta tat tenaiva vinirdīśet*

["If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."] [*Śrīmad-Bhāgavatam*, 7.11.35]

...

*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-lilā*, 22.93]

...

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam  
[rakṣiṣyatīti viśvāso, gopṭṛtve varaṇaṁ 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-lilā*, 22.100 - quoted from Vaiṣṇava Tantra]

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

...

*asudya suddya kalpa brahmana kali sambhava  
klesam agamana nagenā suday na strotā vartena [?]*

...

*tarkā-pratiṣṭhānāt*

[The Absolute Truth can never be established through argument.]

[*Brahma-sūtra*, 2.1.11] & [*Gauḍīya Kaṅṭhahāra*, 7.104]

82.11.21.A

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

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

[*Caitanya-caritāmṛta, Madhya-lilā, 22.87*]

...

*[na tathāsya bhaven mohō, bandhaś cānya-prasaṅgataḥ]  
yoṣīt-saṅgād yathā puṁso, yathā tat-saṅgi-saṅgataḥ*

["The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women."] [*Śrīmad-Bhāgavatam, 3.31.35*]

...

*evam paramparā-prāptam, [imaṁ rājarṣayo viduḥ  
sa kāleneha mahatā, yogo naṣṭaḥ parantapa]*

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."]

[*Bhagavad-gītā, 4.2*]

...

*imaṁ vivasvate yogaṁ, proktavān aham avyayam  
vivasvān manave prāha, manur ikṣvākave' bravīt*

[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."] [*Bhagavad-gītā, 4.1*]

...

*rāga-dveṣa-vimuktaiḥ tu, viṣayān indriyaiś caran  
ātma-vaśyair vidheyātmā, prasādam adhigacchati*

["However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."]

[*Bhagavad-gītā, 2.64*]

...

*sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja  
ahaṁ tvām sarva-pāpēbhyo, mokṣayisyāmi 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*]

...

*sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ  
[viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]*

["Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of *Śrīmad-Bhāgavatam*."] [*Śrīmad-Bhāgavatam*, 11.21.2]

...

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]  
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]

## 82.11.21.B

*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]

...

*sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja,  
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayisyāmi 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]

...

*[jyāyasī cet karmaṇas te, matā buddhir janārdana,  
tat kiṁ karmaṇi ghore mām, niyojayasi keśava.  
vyāmīśreṇeva vākyena, buddhiṁ mohayasīva me  
tad ekaṁ vada niścītya, yena śreyo 'ham āpnuyām]*

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (*vyavasāy-ātmikā-buddhi*) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"] ["My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me."]

[*Bhagavad-gītā*, 3.1-2]

...

*na karmanām anārambhān, naiṣkarmyaṁ puruṣo 'śnute  
[na ca sannyasanād eva, siddhiṁ samadhigacchati]*

["Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?"] [*Bhagavad-gītā*, 3.4]

...

*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]

...

*tamasar bahu rupena vestitar karma hetuna [?]*

In course of this evolutionary movement they're thrown into such condition as a result of their own *karma*.

82.11.23.A

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

...

*svarūpe sabāra haya, golokete sthiti.*

Full five *rasa* is found in Vṛndāvana in its highest form. We're told and we have got our inclination and natural inner tendency to go to that place.

...

*[indriyārtheṣu vairāgyam, anahaṅkāra eva ca  
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam]*

[...An objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc.,] [*Bhagavad-gītā*, 13. 9]

...

*yā nīśā sarva-bhūtānām, [tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni, sā nīśā paśyato muneḥ]*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted 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]

...

*Śṛṇvantu viśve amṛtasya putrāḥ.*

“Oh, all you sons of nectar, why are you plodding in this clay, in the mud? Come up.”  
That’s the clarion call of *Upaniṣad* to all of us.

...

*jnatavid vanta nenaiva chodi napi na nehati* [?]  
*no daniha coyini jnati vidya ratna maha ranam* [?]

A thief can steal anything and everything, but can’t steal our knowledge.  
But this learning, if you distribute to others it won’t diminish, it rather increases.

...

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa  
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land.”] [“If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

82.11.23.B\_82.11.24.A

*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chādite pāiye,  
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane / kṛṣṇa-prāptyera upāya kona nāhi 'bhakti'  
vine]*

[“My dear Sanātana,” He said: “If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation.”] [“You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.”] [*Caitanya-caritāmṛta, Antya-līlā*, 4.55-56]

...

*carāobi mādharma jāmuna-tīre vaṁśī bājāoto ḍākobi dhīre.*

[“O Mādharma, I see You leading Your herds to pasture on the banks of the Yamunā. You call to them by gently playing on Your flute.”] [Bhaktivinoda Ṭhākura]  
[*Avaśya Rakṣibe Kṛṣṇa — Viśvāsa, Pālana*. Faith in Kṛṣṇa as Protector]

...

*nirmat-sarāṇām satām* [*Śrīmad-Bhāgavatam*, 1.1.2]  
A *matsara*, who cannot tolerate the high position of another.  
That is the most dangerous enemy in this campaign.

...

*vikrtesu yatha pasu* [?]

Jīva Goswāmī says, "We're just like purchased animals to my Lord, my Gurudeva."

...

*etām sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ  
aham tariṣyāmi duranta-[pāram, tamo mukundāṅghri-niṣevayaiva]*

[As a *brāhmaṇa* from Avantī-deśa said: "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous Ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.23.57]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 3.6]

82.11.24.B\_82.11.25.A

*prabhu kahe – sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa*

[Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.]

[*Caitanya-caritāmṛta, Madhya-līlā*, 3.7]

...

*parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa*

[The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.]

[*Caitanya-caritāmṛta, Madhya-līlā*, 3.8]

...

*se veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevāna kari nibhṛte vasiyā*

[After accepting the *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.] [*Caitanya-caritāmṛta, Madhya-līlā*, 3.9]

...

*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.]

...

*vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

[Last line of each of the eight verses in *Ṣaḍ-gosvāmy-aṣṭaka*]

...

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau  
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau  
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau  
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.*

[I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.] [*Ṣaḍ-gosvāmy-aṣṭaka*, 2]

82.11.25.B\_82.11.26.A

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

...

*tarko 'pratiṣṭhaḥ śrutayo vibihinṇā nāsāv ṛṣir yasya mataṁ na bhinnam*

["Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the *Vedas*, which are variegated, one cannot come to the right path by which religious principles are understood."]

[*Mahābhārata, Vana-parva*, 313.117] [In the BBT's *Nārada-Bhakti-Sūtra*, p 170]

...

*dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ*

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

...  
*jānanta eva jānantu, kiṁ bahūktyā na me prabho  
manaso vapuṣo vāco, vaibhavam tava go-caraḥ*

[There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."] [*Śrīmad-Bhāgavatam*, 10.14.38]

[From Śrīla Prabhupāda's *Caitanya-caritāmṛta, Madhya-līla*, 21.27]

82.11.26.B\_82.11.27.A

*ei grantha lekhāya more 'madana-mohana', āmāra likhana yena śukera paṭhana*

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

[*Caitanya-caritāmṛta, Ādi-līlā*, 8.78]

...  
*aher iva gatīḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetos 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*]

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

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."]  
[*Bhagavad-gītā*, 4.11]

...  
*āmi — vijñā, ei mūrkhē 'viṣaya' kene diba?, sva-caraṇāmṛta diyā 'viṣaya' bhulāiba*

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

...

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

...

[5] *rakhā korobi tuhuṅ niścoy jāni, pāna korobuṅ hāma jāmuna-pāni*  
[Fearless and confident of Your protection, I will drink the water of the Yamunā.]

[6] *kāliya-dokha korobi vināsā, śodhobi nadi-jala, bāḍāobi āsā*

[The Kāliya serpent's venom poisoned the Yamunā's waters, yet that poison will be vanquished.

You will purify the Yamunā, and by such heroic deeds enhance our faith.]

[Fourth Principle of Surrender: '*Avaśya Rakṣibe Kṛṣṇa—Viśvāsa, Pālana.*  
Faith in Kṛṣṇa as Protector. From song 3]

82.11.27.B

*asraddha-dhano nāma-dhana.*

[*Padma-Purāṇa, Brahma-Khanda*, 25.15-18, 22-23] & [*Gauḍīya Kaṅṭhahāra*, 17.69-75]

...

*bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram  
suhṛdam sarva-bhūtānām, 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]

...

*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]

...

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ  
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]  
[Manu-saṁhitā, 2.1]*

Life improves from the nescience to science, from non direct to direct, from the caution to the meaning of love, the progress is there. The final taste, the responsibility within us.

...

*janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9]

I'm surrounded by the threatening of the mortality, all the bad elements of this life.

...

*[pārtha naiveha nāmutra, vināśas tasya vidyate]  
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

...

*tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam  
[hṛd-vāg-vapurahir 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]

...

*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]

...

*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, Yāmuna-bhāvāvali*, 19]

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82.11.27.C\_82.11.28.A

[The full *śloka*, *Śrīmad-Gaurakīśora-nāmaskāra-daśakam*, is within  
*Śrī Śrī Prapanna-jīvanāmṛtam*, pages 197-201  
 And *Śrī Kīrtana Mañjuṣā*, pages 43-47]

...  
*anyābhilāṣitā-sūnyaṁ, [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]

...  
*naitat samācarej jātu manasāpi hy anīśvaraḥ  
 vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam  
 [īśvarāṇām vachaḥ satyaṁ, tathāivacharitam kvachit  
 teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet]*

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] - ["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.30-1]

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82.11.28.B

*[āścaryavat paśyati kaścīd enam, āścaryavad vadati tathāiva cānyaḥ]  
 āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd*

["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]

...

*janma-mṛtyu-jarā-vyādhi-[duḥkha-doṣānudarśanam, Bhagavad-gītā, 13.9]*

[The perception of the evil of birth, death, old age and disease]

...

*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]

...

*[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 Karṇāmṛta*, 68]

...

*acintyāḥ khalu ye bhāvā na tāms 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."] [*Mahābhārata, Bhīṣma Parva*, 5.22]

...

*[ye kāle vā svapane, dekhinu vaṁśī vadane, sei kāle āilā dui vairi  
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'  
punaḥ yadī kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala  
diyā mālyā-candana, nānā ratna-ābharāṇa, alaṅkṛta karimu sakala]*

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa's to the full satisfaction of My eyes."] - ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.37-8]

...

*bhūmau-skhalita-pādānām bhūmir evāvalambanam*

*[tvayi jātāparādhānām, tvam eva śaraṇam prabho]*

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

...

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

...

*[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]

...

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim]*  
*bhaktiā sañjātayā bhaktiā, [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]

...

*janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*

[The perception of the evil of birth, death, old age and disease - *Bhagavad-gītā*, 13.9]

...

*yā nisā sarva-bhūtānām, tasyām jāgarti saṁyamī*  
*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]

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82.11.28.C\_82.11.29.A

*na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharam prakāśitum  
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

["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*]

...

*dadāti pratigrhṇāti guhyam ākhyāti pṛcchati  
bhunkte bhojayate caiva [ṣaḍ-vidham pṛiti 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."] [*Upadeśāmṛta, 4*]

...

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

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

...

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ  
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādrta-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 penance 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*]

...

*[indriyārtheṣu vairāgyam, anahaṅkāra eva ca  
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam]*

[...detachment from sensual delights, absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc.]

[*Bhagavad-gītā*, 13.9]

...

karmanyara amanyanam sukha dukha hatyai sukhaya ca [?]  
pasyai paka vit padyasam mithum carinam minar [?]

---

82.11.29.C\_82.11.30.A

[*sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

...

atho ya prapsasi sagram nitya bhavo casay mayi [?]

The animal life, are we satisfied with that? Rather, I lose my time in useless search, still I won't run after the achievement of this main thing. In the search of the high I may finish my life without getting anything. But still I feel myself dishonoured to be satisfied with this animal hankering, satisfaction.

...

*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]

...

*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]

...

*[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam]*  
*tatra cāndramasam jyotir, yogī prāpya nivartate*

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

...

*Savitur varenyam. Bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt,*  
In *Gāyatrī* it is mentioned.

...

'*dāsa' kari' vetana more deha prema-dhana*  
"Please engage me as Your servitor and give the remuneration which is *prema*, love."

...

*dhāmnā svena sadā nirasta-kuhakarṁ satyaṁ paramṁ dhīmahi.*

82.11.30.B\_82.12.03.A

*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]

...

*kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa*  
["The soul comes from the marginal potency."  
[*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

...

*[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca  
kṣarah sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."]

[*Bhagavad-gītā*, 15.16]

...

*[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]

...

*Janma-mṛtyu-jarā- vyādhi* [*Bhagavad-gītā*, 13.9]

The disease, the death, the infirmity, and the birth, in the mother's womb,  
all these things make our mundane life as hateful.

...

*śrī caitanya mano'bhīṣṭam, [stāpitham yena bhūtale  
svayam rūpa kadā mahyam, dadāti sva-pandāntikam]*

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"]

82.12.03.B\_82.12.04.A

*[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."] [*Nārada-Purāṇa*]

...

*mukcīta nabare nabe paribe amṛta habe* [?]

One poet has written, "The fly if he falls into a pot of honey, the fly will die." Is it not? The fly, it's wings will be smeared in the honey, and it won't come back, and it will have to die there. "But if instead of honey it is nectar, then the fly won't die." If the tank is filled up with nectar, and the fly drops there, fly won't die, because it is nectar. Taking that sweetness of the nectar one will live eternally. His longevity will be eternal, won't die.

...

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

...

*karmanām pariṇāmitvād, ā-virincyād amaṅgalam  
[vijścin naśvaram paśyed, adrṣtam apī drṣṭa-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]

...

*ārādhyo bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanam  
ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā  
śrīmad-bhāgavatam pramāṇam-amalam premā pumartho mahān  
śrī caitanya mahāprabhur-matam idam 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."]

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

...

*[janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt  
tene brahma hṛdā ya ādi-kavaye **muhyanti yat sūrayaḥ**  
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā  
dhāmnā svena sadā nirasta-kuhakaṁ satyam param dhīmahī]*

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

---

82.12.04.B

*bhume gureshi mata sargadi uchata pita [?]*

The father is considered higher than the heaven,  
and the mother's considered higher than the land where we stand.

...

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

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

[*Śrīmad-Bhāgavatam*, 9.4.63]

...

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

["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]

...

*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."]

---

82.12.06.A

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ  
[andhā yathāndhair upanīyamānās, te 'piśa-tantryām uru-dāmnī baddhāḥ]*

["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]

...

*sukha-rūpa kṛṣṇa kare sukha āsvādana / bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

...

*[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]

...

*[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]

...

*[nāham vasāmi vaikuṇṭhe, yoginām hṛdayeṣu vā]  
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada*

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

...

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṛṣito 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]

...

*[na me 'bhaktaś catur-vedī, mad-bhaktāḥ śva-pacaḥ priyaḥ]*

*tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham*

["A *brāhmaṇa* who is expert in studying all four *Vedas* is not dear to Me. But a devotee who comes from a family of out-castes (*caṇḍālas*) is dear to Me. Whatever he touches becomes pure. That devotee, although born in a family of out-castes, is as worshippable as I am."] [*Gauḍīya Kaṇṭhahāra*, 3.59]

& [*Hari-bhakti-vilāsa*, **10.91** ?]

Or:

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshippable as I am."] [*Hari-bhakti-vilāsa*, **10.127**] & [*Śrīmad-Bhāgavatam*, 7.15.2, purport]

...

*[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]  
sajātī-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."] [*Bhakti-rasāmṛta-sindu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

[*Bhakti-rasāmṛta-sindu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

...

*[sattvānurūpā sarvasya, śraddhā bhavati bhārata  
śraddhāmāyo 'yaṁ puruṣo,] yo yac chraddhaḥ sa eva saḥ*

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

...

*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]

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

...

*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]

---

82.12.06.B

*[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]

...

*'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemanē hita haya']*

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.102]

...

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

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

...

*[rājan patir gurur alaṁ bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva ca kiṅkaro*  
*vaḥ*  
*astv evam aṅga bhagavān bhajatām mukundo, muktiṁ 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]

...

*kartum vītamyam nava dwīpa paratnam svamī pratas varam vraca [?]*

So many demons we're told, they say, "I want Your favour, Your devotion."  
"No, no, You take liberation. Go away."

...

*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."]

...

*[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari  
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya]*

[Locana dāsa Ṭhākura said, "The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."

Imploring in such a way, Śrī Nityānanda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityānanda. They marvelled at how their divine Guru Tattva, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility." [Bhakti Nandan Svāmī's Śrī Bhakti Rakṣaka Bhajana Madhuri, p 4]

...

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

"You'll be My heart of heart."

...

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate]  
tatra laulyam api mūlyam ekalam, 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*]

...

*sanatana nowi vikra pari sanatana phala bari dista phala karivi arcana* [?]

Without climbing up into the tree, and if we imagine that we're getting the fruit in my hand, that is not real fruit.

...

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

82.12.07.A

*[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*]

...

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān  
gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ  
mrtyur bhojapater virāḍ aviduṣām tattvaṁ param yuginām  
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

cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena.”]

[*Śrīmad-Bhāgavatam*, 10.43.17]

...

*jñāne prayāsam udapāsyā namanta eva  
[jīvanti san-mukharitām bhavadiya-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]

...

*'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya,  
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

[“By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.62]

...

*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.”]

[From Śrīla Rūpa Goswāmī's *Ujjvala-nīlamanī*]

...

*śṛṇvantu viśve amṛtasya putrāḥ*

“Oh my child, children, here, you are really the child of that nectar soil. Don't be dejected, disappointed. Really, the stuff within you, you are really the child of that soil, you remember. So don't be discouraged, disappointed. Seek for your home, homeland.”

...

*janma-mṛtyu-jarā-vyādhi*, in *Bhagavad-gītā* [13.9].

Only what is necessary for us to know really, that where we're living, this is awkward, this is bad, this is undesirable. And we must seek our family home somewhere else.

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82.12.07.B

*[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]

...

*dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate  
[vidūratvād uttamatāhānya tasyāś ca nāṅgatā]*

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

...

*nāhaṁ vedair na tapasā, na dānena na cejyayā  
[śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama  
bhaktyā tv ananyayā śakya, ahaṁ evaṁ-vidho 'rjjuna  
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa]*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human- like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] - ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

...

*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]

...

*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]

...

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam  
[rakṣiṣyatīti viśvāso, gopṭṛtve varaṇam tathā.  
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatīḥ  
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]

...

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

[“The *brāhmaṇas* born in the age of Kali – the age of quarrel and dissension – are merely *śūdras*. Their so-called Vedic path of *karma* is polluted and cannot purify them. They can only be purified by following the path of *pañcarātrika-viddhi*.”]

[*Hari-bhakti-vilāsa*, 5.5] [*Gauḍīya Kaṅṭhahāra*, 14.63]

...

*[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]*

...

*sango śakti kalau yuge*, [Śrī Caitanya Mahāprabhu came and introduced *saṅkīrtana* - “In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful.”]

...

*[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."] [*Nārada-Purāṇa*]

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*[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."] [*Nārada-Purāṇa*]

...

Samsara duhkha labhado [?] The ocean of misery in this world I am fallen.

Samsara dukha labhado patitesh [?] Kama kroda nakha makha eka baddhi upatesya [?]

And the *kāma*, the lust, then the anger, and the sharks and crocodiles, they have come to devour me. I have helplessly fallen in the ocean of misery, worldliness, and the internal enemies like lust and anger, greed, all these have come like sharks and crocodiles.

Nakha makha eka baddhi upatesya [?] They have come to devour me.

Divyasana nibodhi tasya [?] And evil mental aspiration has tied me down. Nibodhi taname [?]

Just as a madman or a culprit he's put under chain, so divyasana, the evil propensity has bound me down in the chains. Divyasana nibodhi tasya nirasya hesya [?] And no shelter I find anywhere. So helpless is my condition. Fallen in the ocean of the worldly well, then those internal enemies have come, threatening to devour me. And the bondage of evil motive is within me, and no shelter I find, no bright hope. Who will protect me in such hopeless condition? Who will rescue me?

Nirasya hesya caitanya candra \_\_\_\_\_ [?] Oh, my Lord Caitanya, You extend Your holy feet as my shelter. I shall take my shelter under Your holy feet. I'm so helpless.

...

*tavad-brahma-katha vimukti-padavi tavan na tikti-bhavet  
tavac-capi visrokhalatvamayate no loka-veda-sthitih  
tavac-chastra-vidam mithah kalakalo nana-bahir-varmtastu  
sri-caitanya-padambuja-priyajano yavan na drg gocarah*

["As long as one has not seen a pure devotee of Śrī Gaurāṅga Mahāprabhu, he will be engaged in tasting bitter talks about the impersonal path of liberation. As long as one has not seen a devotee of Śrī Gaurāṅga, he will be bound by social and Vedic convention, blindly following formalities and traditions without understanding their purpose. As long as one never sees one of the bee-like devotees addicted to drinking the nectar from the lotus feet of Śrī Gaurāṅga, he will be forced to walk in endless

circles on the labyrinthine paths of dry Vedic scholarship, wasting valuable time in useless discussions on futile religious practices.”]

[*Caitanya-candrāmṛta*, 19] & [*Gauḍīya Kaṅṭhahāra*, 3.80]

...

*ārādhyo bhagavān vrajeśa-tanayas-[tad-dhāma vṛndāvanam  
ramyā kācid-upāsanā 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.”]

[Viśvanātha Carkravartī Ṭhākura’s, *Caitanya-matta-mañjuṣā*]

...

*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]

...

*[pārtha naiveha nāmutra, vināśas tasya vidyate]  
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”]

[*Bhagavad-gītā*, 6.40]

...

*[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]

...

["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)

82.12.08.B\_82.12.09.A

bap kaisora andriyam [?] Not the youth but just before the youth

...

*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]

...

avrti sarva sastranam bhodha api ranjasi [?]

[The chanting of the scriptures is more than understanding the meaning within it.]

...

*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]

...

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

[Therefore (Because the Name of Kṛṣṇa is identical with Himself, and is beyond the realm of sense experience) the Name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses beginning with the tongue in the service of the Lord, Kṛṣṇa reveals Himself

to the purified senses of that devotee.”] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.234]

...

*ya'o paḍa bhāgavata vaiṣṇavera sthane* [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

[“Go to a Vaiṣṇava, from him you will get the real stand-point of *Bhāgavatam* and how to approach it.”]

...

*[tad viddhi] praṇipātena, pariprasnena 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]

...

sarvatra kṛṣṇa anoti pari cari nai seva diti pariḥartanini mai [?]

[Everywhere the figure, the colour, or representation of Kṛṣṇa is shining with great lustre, but only one can see whose eyes are pure, purified.]

...

andi yuta yaku jari visaya dhuli te karmana se para tattva payi dhuli te [?]

[Our inability, our uneasiness is the cause not to see Him...]

82.12.09.B

na vidya nata puruṣam [?]

[Neither heroic nature, nor scholarly life can give us Him.  
Only simplicity, only real hankering can give Him to us.]

...

*yam labdhvā cāparam lābham, manyate nādhikam tataḥ  
yasmin sthito na duḥkhena, guruṇāpi vicālyate*

[“By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers.”] [*Bhagavad-gītā*, 6.22]

...

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

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

...

gauri rame gauri rame mukhi badhi denai charay [?]  
gaura ami gaura ami ke mukhe bhadhi lahi cari gaura acar loile se phala phali [?]

"I belong to Gaurāṅga's party, I belong to Gaurāṅga, Gurudeva, Prabhupāda's party."

[A mere repetition in the lips, a lip deep repetition, that won't do. But Gaura *ācāra*, Gaura *vicāra*, his decision and his practice we must accept for us, then we shall hope to get some concrete result. To live the life is all-important.]

...

atma bare dustyajya mantavya nidhi tasa tubya [?]

[If anything is to be discussed here in this mortal world, the most wonderful substance,  
the knowing principle. The consciousness - that is the most charming thing, consciousness.]

...

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

[One who gets a sweet thing, it is natural that he will like, if he's not jealous, that everyone may taste that sweet thing. Sympathetic, he will engage himself to taste that sweet thing and he will also aspire that everyone may taste the sweet fruit, it is quite natural.]

...

*satyaṁ paraṁ dhīmaḥi*

[In the first *śloka* of *Bhāgavatam* Vyāsadeva says, "Let us, not myself alone, but let us all come to taste of this sweet thing." Vyāsadeva in the first *śloka* of *Bhāgavatam* he's announcing, "Let all of us come and taste this great, sweet thing." *Dhīmaḥi*, that is plural number, that all have come, all of us engage ourselves in the search of the taste of the sweetest thing.]

...

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

["By nature's arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four-legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals like tigers, which have claws; and four-legged animals like deer and goats, as well as food grains, are meant to be the food of human beings."] [*Śrīmad-Bhāgavatam*, 6.4.9]

...

*na kartṛvaṁ 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]

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

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

[*Bhagavad-gītā*, 3.9]

...  
*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā*  
*[vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā]*

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

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82.12.09.C\_82.12.10.A

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]*  
*hatvāpi sa imāḥ lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

...  
*[sāṅketyaṁ 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]

...

*nāmno 'sya yāvati śaktiḥ pāpa-nirharāṇe hareḥ  
tāvat karttuṃ na śaknoti pātakaṃ pātakī janah*

["The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can destroy."] [*Kūrma Purāṇa*]

...

*eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare*

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

...

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya]  
'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya  
tābe 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-lilā*, 19.153-4]

...

*avān-manaso gocaraḥ*

[He can come down to touch the mind, the body, but mind and body cannot rise up there, because they're gross and that is most subtle.]

...

*hrdaya haite bale, jihvāra agrete cale, śabda-rūpe nāce anukṣaṇa;  
[kaṅṭhe more bhaṅge svāra, aṅga kāpe thara thara, sthira haite nā pāre caraṇa]  
[Śaraṇāgati, 2, The Songs Of Bhaktivinoda Ṭhākura, p 59-61]  
[Collection of verses, 253]*

[From Supersoul to soul. Then through the mind it will come to touch, from the heart it will come. The force will engage, will force the tongue to take the Name, take His Name. Not we can take but He can come and engage us to take His Name.]

...  
*Avaroha-panthā*, descending method, not ascending method.

...  
*dainya, ātma nivedanam, goptṛtve varaṇa.*  
 By all these symptoms an expert can measure.

...  
 gauri rame gauri rame mukhi badhi denai charay [?]

Only professing that, "I belong to Kṛṣṇa, I have devotion,"  
 these things have no value, this propaganda has no value.

...  
*avān-manaso gocaraḥ.*  
 Still it is reality, though beyond our imagination, our conception.

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

...  
*samaṁ sarveṣu bhūteṣu, [tiṣṭhantaṁ parameśvaram  
 vinaśyatsv avinaśyantaṁ, yaḥ paśyati sa paśyati]*

["One who sees the Supreme Lord (in the form of the Supersoul) situated equally within all species from Lord Brahmā down to the immobile life-forms, and who sees the Lord's imperishable nature remaining within the perishable - such a person actually sees."]

[*Bhagavad-gītā*, 13.28]

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

["A devotee sees everyone and everything in relationship with Nārāyaṇa (*nārāyaṇa-mayaṁ*). Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as being conducive to sex, the most perfect devotee, Prahlāda Mahārāja, saw Nārāyaṇa even within a stone column." ] [?] [From *Śrīmad-Bhāgavatam*, 7.7.55, purport] [?]

82.12.10.B\_82.12.11.A

*"kanaka-kāmīnī," pratiṣṭhā-bāghinī," chāḍiyāche yāre sei ta' vaiṣṇava*

["Money, women, and fame are like tigers. A Vaiṣṇava gives them up and keeps them at a distance. Such a devotee, who is without material attachments, is a *śuddha-vaiṣṇava*. Such a devotee has conquered over the material world and its illusions of enjoyment. Accepting only what is needed in the service of the Lord, he remains free from the diseased mentality of material enjoyment and dedicates

himself in the Lord's service. Free from all false attachments, he sees everything in relationship to Kṛṣṇa, understanding that everything is meant for the pleasure of Śrī Kṛṣṇa.”]

[From Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's " *Vaiṣṇava ke?*" - 'Who is a Vaiṣṇava?']  
[*Mahājana-racita gītā*, from *Gauḍīya Kaṅṭhahāra*, 3.24] & [Collection of *ślokas*, 236]

...

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

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

[*Bhagavad-gītā*, 3.9]

...

*[annād bhavanti bhūtāni, parjanyaḥ anna-sambhavaḥ*  
*yajñād bhavati parjanyo, yajñaḥ karma-samudbhavaḥ]*

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

...

*[yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopāsākhāḥ*  
*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]

...

*[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]

...

*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*]

...

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

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

...

[*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*]

82.12.11.B

[*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*]

...

[*tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtām vipākam  
hṛd-vāg-vapurbhīr vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*]

[Lord Brahmā says: "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*]

...

[*vikrīḍitaṁ vraja-vadhūbhīr idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed  
yaḥ*]

*bhaktim parām bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa  
dhīrah]*

["One who hears with firm faith the supra-mundane 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]

...

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī  
yasyām jāgrati bhūtāni, sā niśā 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]

...

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

["Lord Śrī 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]

...

*aparādha' nāhi, sadā lao kṛṣṇa-nāma [eta bali' prabhu āilā sārvaabhauma-sthāna]*

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

...

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

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

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82.12.11.C

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam  
[kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ]*

*kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ]*

*[tāmraparṇī nadī yatra, kṛtamālā payasvinī  
kāverī ca mahā-puṇyā, praticī ca mahā-nadī]*

*[ye pibanti jalam tāsām, manujā manujeśvara  
prāyo bhaktā bhagavati, vāsudeve 'malāśayāḥ]*

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Praticī Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva."]  
[Śrīmad-Bhāgavatam, 11.5.38-40]

...

*[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]

...

*[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."]  
[*Bhakti-rasāmṛta-sindu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

...

*[kṛsno 'nyo yadu sambhuto yah purnah so 'styatah parah  
vrndavanam parityajya sa kvacit naiva gacchati]*

["The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the

cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment.”] [*Laghu-Bhāgavatāmṛta, Purva-khanda, 165*]

& [*Gauḍīya Kaṅṭhahāra, 7.42*]

...

*anarpita-carīm cīrāt [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*]

82.12.12.B

*kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa*  
["The soul comes from the marginal potency."  
[*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

...

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

Not finality. That cannot be caught within the fist. It is infinite character.

...

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

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

...

*jīvera svarūpa haya kṛṣṇera nitya-dāsa [Caitanya-caritāmṛta, Madhya-līlā, 20.108].*

That is, from the absolute standpoint his position is such. Mahāprabhu says, *Jīvera svarūpa haya kṛṣṇera nitya-dāsa*. From the absolute standpoint his position he's as a slave to Kṛṣṇa, servitor.

...

*[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca  
kṣarah sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who

are eternally situated in their divine nature are known as infallible (personal associates of the Lord).”]

[*Bhagavad-gītā*, 15.16]

...

[*sakhī vinā ei lilā puṣṭa nāhi haya*] *sakhī lilā vistāriyā, sakhī āsvādaya*

[“Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.203]

...

*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]

...

*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]

...

[*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]

82.12.12.C\_82.12.14.A

*pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ*

There are so many *śiva*. Liberated souls, they're all holding the position of Śiva, Mahādeva, liberated. Souls that are under the clutches of mundane potency they're *jīva*, and when they're liberated they're Śiva. There may be so many.

...

*yadā yadā hi dharmasya, glānir bhavati bhārata*  
*abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

...

*[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]

...

*pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ*

When a soul is in bondage he's *jīva*, and a soul liberated that is *śiva*.

...

bhakti bali para timitri janite [?]

...

*rāya kahe, — prabhu tumi chāḍa bhāri-bhūri [mora āge nija-rūpa nā kariha curi]*

[Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.278]

...

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

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

...

*sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

...

*mukam karoti vācālaṁ panghum langhāyate girim  
[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*]

...

[*tasmāt tvam uttiṣṭha yaśo labhasva, jītvā śatrūn bhuñkṣva rājyaṁ samṛddham  
mayaivaite nihataḥ pūrvam eva, nimitta-mātraṁ bhava savyasācin*]

["Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasācin, you simply take all the credit."] [*Bhagavad-gītā, 11.33*]

...

karisasyi abadu [?] karisasyi abaso pita [?]

["If you don't cooperate voluntarily I'll force you to obey My order. Ultimately such arrangement is made by Me. Unconsciously you'll have to fight, in order to establish My plan here. Don't think that you're graciously helping Me."]

82.12.14.B\_15.A\_16.A

*kam prati kathayitum īse, samprati ko vā pratītim āyātu  
go-patī-tanayā-kuñje, gopa-vadhūti-vitaṁ brahma*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"] [*Caitanya-caritāmṛta, Madhya-līlā, 19.98*]

...

*gurur na sa syāt sva jano na sa syāt, [pitā na sa syāj janani na sā syāt  
daivaṁ na tat syān na patīś ca sa syān, na mocayed yaḥ samupeta mṛtyum]*

["Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam, 5.5.18*]

...

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro  
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā  
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher  
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarine ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā, 13.80*]

...

*[gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane*

*svamantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe  
sadā dambhaṁ hitvā kuru ratim apūrvām atitarā  
maye svāntarbhrātaś caṭubhir abhiyāce dhṛta-padaḥ]*

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govinda-sundara." ] [*Manah-Śikṣā*]

...

*nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ  
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavātim  
rādhā-kunḍam giri-varam aho rādhikā-mādhavāśām  
prāpto yasya prathita-kṛpayā śrī gurum taṁ nato 'smi*

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing." That should be our prospect. This is found in Raghunātha Dāsa Goswāmī's prayer to his Guru.]

...

*guror apy avaliptasya, kāryākāryam ajānataḥ  
utpatha-prathipannasya, parityāgo vidhīyate*

["A Guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned." ] [*Mahābhārata, Ūdyoga-parva, 179.25*]

...

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

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

...

satrau rupi gunava ca dosa vaca guro rupi [?]

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

...

*jñānasindhu tore. tāhā hoite dayānidhi, tāra dāsa vidyānidhi.*

*vyāsatīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa, tāhā ha'te mādhavendra purī.*

[From *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhanta Saraswatī Ṭhākura]

...

*[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]

...

*Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] *Ānusandhān. Kṛṣṇānusandhāna.*  
Not Kṛṣṇa within the hand, not within the fist, that characteristic should be  
maintained.

82.12.16.B

*[idaṁ bhāgavatam nāma, purāṇam brahma-sammitam  
adhītavān dvāparādau, pitur dvaipāyanād aham]*

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."]

[*Śrīmad-Bhāgavatam*, 2.1.8]

...

*[tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān  
yasya śraddhadhatām āśu, syān mukunde matiḥ satī]*

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."]

[*Śrīmad-Bhāgavatam*, 2.1.10]

...

*loke vyavāyāmiṣa-madya-sevā, nityastu jantor-nahi tatra codanā  
[vyavasthitis-teṣu vivāha-yajñā-surā-grahair āsu nivṛttir iṣṭā]*

["The conditioned souls are naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawful wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain type of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give

them up altogether. The real intention of the Vedic injunctions regarding sex, meat eating, and wine drinking is to make a person abstain from these activities.”] [*Śrīmad-Bhāgavatam*, 11.5.11]

...

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas*  
*[tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ*  
*tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā*  
*preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places.”]

[*Upadeśāmṛta*, 10]

...

*[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.”] [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 1.10]

...

*jugupsitaṁ dharmma-kṛte 'nuśāsataḥ, [svabhāva-raktasya mahān vyatikramaḥ*  
*yad vākyato dharmma itītaraḥ sthito, na manyate tasya nivāraṇam janaḥ]*

["You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves.”] [*Śrīmad-Bhāgavatam*, 1.5.15]

...

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam*

*[khalu khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ  
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūrīśaḥ]*

*[tāmrparṇī nadī yatra, kṛtamālā payasvinī  
kāverī ca mahā-puṇyā, praticī ca mahā-nadī]*

*[ye pibanti jalam tāsām, manujā manujeśvara  
prāyo bhaktā bhagavati, vāsudeve 'malāśayāḥ]*

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmrparṇī, Kṛtamālā, Payasvinī, the extremely pious Kāverī and the Praticī Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva."]  
[Śrīmad-Bhāgavatam, 11.5.38-40]

...

tad dinam yodinam manye neha canyam naradinam [?]

There is a poem that when the rainy day is not a very bad day, but the really bad day is that day where we cannot have any discussion about Kṛṣṇa, about the Lord.

...

*'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]

...

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

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly. *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]

...

*āmnāyaḥ prāha tattvam harim iha paramam sarva-śaktim rasābdhim  
tad bhinnāśmāś ca jīvān prakṛti-kavalitān tad vimuktāś ca bhāvat*

*bhedābheda-prakāśam sakalam api hareḥ sādhanam śuddha-bhaktim  
sādhyaṁ tat prītim evety upadiśati harir-gauracandro bhaje tam*

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

The ten principals in *Bhāgavatam*, drawn from *Bhāgavatam* by Mahāprabhu, and Bhaktivinoda Ṭhākura has written *Daśa-mūla*, explained them.

...

*[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]  
yad gatvā na nivartante, tad dhāma paramam mama*

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

82.12.16.C\_82.12.17.A

*asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo*

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd mantra]

...

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

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

...

*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]

...

"I'm monarch of all I survey." Alexander Selkirk or someone was banished on an island, and he was consoling himself in his banished stage. "I'm monarch of all I survey. There's none to come in dispute with me as regards any possession of this part or that part of land. Here no one, but I'm the only human being on this solitary island. I'm monarch of all I survey."

...

*svarūpe sabāra haya, golokete sthiti.*

We all want to go back to our native home. We're wandering in this undesirable plane of mortality, regular reaction. Whatever I do there are other forces to demolish the same.

...

*janma-mṛtyu-jarā-vyādhi [Bhagavad-gītā, 13.9].*

We're to come here as a stranger, by birth. Then again to meet the inevitable, death. And in the middle portion, span, we're to suffer from disease and infirmity.

...

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

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

[*Bhagavad-gītā*, 3.9]

...

*bahūnām janmanām ante, jñānavān mām prapadyate  
[vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ]*

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

...

*[tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikah  
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna]*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

...

*yoginām api sarveṣāṁ, mad-gatenāntarātmanā  
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all his heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

[*Bhagavad-gītā*, 6.47]

...

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

...

*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]

...

*[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam  
kathayantaś ca mām nityaṁ, 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]

...

*teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

...

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

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

...

*teṣāṁ evānukampārtham, aham ajñāna-jam tamaḥ  
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

...

*sva-bhajana vibhajana prayojana avatārī.*

Kṛṣṇa is searching Himself in the mood of Rādhārāṇī. That is Gaurāṅga.  
And He's throwing on all sides, a particle of that mood, throwing out in the  
environment.

---

82.12.17.B\_82.12.18.A

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

All the doubts and suspicions will be cleared when we can indent Kṛṣṇa  
consciousness.

...

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja  
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]  
[Bhagavad-gītā, 18.66]*

“All your enquiries will be fully satisfied in Me only. Myself alone, *mām ekaṁ*, Myself alone. I am alone capable of satisfying all your possible hankerings which you cannot detect even in yourself. You do not know yourself what are the variegated hankerings are within you, aspiration. But I know, and I’m so prepared. My position is such, I can satisfy all your aspirations of innumerable natures.”

...

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

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

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.142]

...

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

[“Therefore the material senses cannot appreciate Kṛṣṇa’s holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord’s holy name and taste the remnants of the Lord’s food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord’s glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul.”]

[*Bhakti-rasāmṛta-sindu*, 1.2.234] & [*Gauḍīya Kaṅṭhahāra*, 17.56]

82.12.18.B

*athavā bahunaitena, kim jñātena tavārjuna  
viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat*

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

...

vicaritay arvihe guna nahi paobe kṛpa kori choro tava ca [?]

“If you come to judge then You won’t get anything in my favour. So kindly give up that sort of attitude. In the way of justice I’ve got no hope. You come with mercy, then I can hope to enter into Your domain.”

...

[Trust no future howe'er pleasant! Let the dead past bury its dead!  
Act, - act, in the living present! Heart within, and God o'erhead!]  
[Henry Wadsworth Longfellow, 1807-82, U.S. poet]

...

*[pārtha naiveha nāmutra, vināśas tasya vidyate]  
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

82.12.19.A

*patita-pāvana jagannātha sarvveśvara, vṛndāvana-candra sarva-rasera ākara*

["Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*."]

[*The Songs Of Bhaktivinoda Thākura*, p 92]

...

*tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[Lord Brahmā says: "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]

...

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

82.12.19.B

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

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

...

*[kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ]  
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

["Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."]  
[*Śrīmad-Bhāgavatam*, 12.3.51]

...

*[yathaidhāmsi samiddho 'gnir, bhasmasāt kurute 'rjuna  
jñānāgniḥ sarva-karmāṇi, bhasmasāt kurute tathā]*

["As a blazing fire reduces the wood and everything else within it to ashes, O Arjuna, so also does the fire of knowledge burn up all action."] [*Bhagavad-gītā*, 4.37]

82.12.19.C\_82.12.22.A

*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]

...

*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]

...

*sa tayā śraddhayā yuktaḥ, tasyārādhanam ihate  
labhate ca tataḥ kāmān, mayaiva vihitān hi tān*

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

["After being endowed with this firm faith by Me, such a devotee goes on worshipping the deity of that demigod, and gains all his desired objects from that deity. Certainly this is enacted by My sanction alone, since I am the Supersoul situated within the heart of the demigod also."] ["But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me."] [*Bhagavad-gītā*, 7.22-23]

...

*[śrī-bhagavān uvāca  
kāmyānāṁ karmaṇāṁ nyāsaṁ, sannyāsaṁ kavayo viduḥ  
sarva-karma-phala-tyāgaṁ, prāhus tyāgaṁ vicakṣaṇāḥ]*

["The Supreme Lord said: According to the learned, the abandonment of all materially desirable actions is called renunciation (*sannyāsa*), and the abandonment of the fruits of all kinds of action (whether daily, incidental, or based on material desire) is called detachment (*tyāga*)."] [*Bhagavad-gītā*, 18.2]

...

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]  
hatvāpi sa imāḥ lokān, na hanti na nibadhyate*

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

[*Bhagavad-gītā*, 18.17]

...

*īśvaraḥ sarva-bhūtānāṁ, hṛd-deśe 'rjjuna 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]

...

*tam eva śaraṇaṁ gacchā, sarva-bhāvena bhārata  
[tat-prasādāt parāṁ śāntim, sthānaṁ prāpsyasi śāśvatam]*

["O Bhārata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

...

*tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ 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]

82.12.22.B\_82.12.23.A

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

["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]

...

*tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ 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]

...

Karma dosa pada teki [?] No work can be pure, must be harmful. Eh?

...

*bhayaṁ dvitīyābhīniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]*

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

[*Śrīmad-Bhāgavatam*, 11.2.37]

...

*janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] [birth, death, old age, disease]

These are the general punishments dealt to them, to the separate consciousness party.

...

*Gaura-bhakta-vṛnda*, two classes.

82.12.23.B

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*  
*[rakṣīsyatīti viśvāso, gopṭṛtve varaṇam tathā.*  
*ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatīḥ*  
*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]

...

*īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyām jagat*  
*tena tyaktena bhujñīthā, 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]

...

mananye iti karpam vidaya maya kalpate [?]

It may be sinful, but still everything can be done for Him, though apparently sinful, that also can be done for Him. It is justified. He's the owner, and enjoyer of everything.

...

*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā*  
*vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā*

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat

meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities.”]

[*Śrīmad-Bhāgavatam*, 11.5.11]

...

manye \_\_\_\_\_ papam \_\_\_ dharmaya kalpate [?]

So from the absolute standpoint, everything that is done for the satisfaction of Kṛṣṇa and His own, that is justified. That is *the* cent percent truth. So in His case, no stealing, though we’re told, we see that He’s stealing things, but no stealing because everything belongs to Him. So for Him.

...

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
[ahaṁ tvāṁ 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]

...

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān  
dharmmān samtyajya yaḥ sarvān, myām bhajet sa ca sattamaḥ*

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

[*Śrīmad-Bhāgavatam*, 11.11.32]

...

manye \_\_\_\_\_ papam \_\_\_ dharmaya kalpate [?]

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

...

*raso vai saḥ. [rasaṁ hyevāyaṁ labdhānandī bhavati  
ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]*

[“Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy.”]

[*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṅṭhahāra*, 9.2] & [Collection of *ślokas*, 406]

...

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

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

...  
*tad viddhi pranīpātena, 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]

...  
*tad vijñānārtham sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham*

["To understand the Absolute Truth, one must approach a Guru who is fixed in spiritual knowledge and well-versed in the scriptures. And he must approach the Guru being prepared for sacrifice."] [*Muṇḍaka-Upaniṣad*, 1.2.12]

...  
*parokṣa-vādo vedo 'yam, 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]

[*Śrīmad-Bhāgavatam*, 11.3.44]

...  
*yāha, bhāgavata paḍa vaiṣṇavera sthāne [ekānta āśraya kara caitanya-carāṇe]*

["If you want to understand *Śrīmad-Bhāgavatam*," he said, "you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

[*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

82.12.23.C\_82.12.25.A

Antarange sange kale rasa asvadana \_\_\_\_\_ [?] Nāma saṅkīrtana.

At night, in the limited circle of the devotees, Mahāprabhu used to taste the *rasa*, the highest *rasa* of Kṛṣṇa and *gopī līlā*, all these things. But at large, in the public, *Nāma saṅkīrtana*.

...

*[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]

...

*vidvadbhiḥ sevitaḥ [sadbhir, nityam adveṣa-rāgibhiḥ  
hrdayenābhyanujñāto, yo dharmas taṁ nibhodhata]*

What is *dharma*? In *Manu-saṁhitā* [2.1] the definition has been given, his recommendation.

...

*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]

...

*[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]  
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrva-saṁcitaiḥ*

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

[*Bṛhan-Nāradya Purāṇa*]

...

*yadā yadā hi dharmasya, glānir bhavati bhārata  
abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world." ] [*Bhagavad-gītā*, 4.7]

*avān-manaso gocarah*

We can't get any touch with spirituality, spiritual fruit with our intellect.  
It's not under the jurisdiction of the mind or intelligence. But it's the property of the  
soul.

...

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī  
[yasyām jāgrati bhūtāni, sā niśā 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 un-interrupted 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]

...

*anyābhilāṣitā-sūnyam, 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]

82.12.25.C\_82.12.26.A

*[yuktaḥ karma-phalam tyaktvā, śāntim āpnoti naiṣṭhikīm  
ayuktaḥ kāma-kāreṇa, phale sakto nibadhyate]*

["The pure, materially unmotivated (*niṣkāma*) *karma-yogī*, giving up attachment to the fruits of his action, attains constant peace, or liberation from reactionary work. But the ambitious (*sakāma*) *karmī*, the fruit-hunter, is obsessed with the result of his action, and he becomes implicated by his endeavours."] [*Bhagavad-gītā*, 5.12]

...

*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]

...

*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]

...

*arcayam eva haraye, pūjām yaḥ śraddhāyehate  
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

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

...

*īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca  
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ*

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent, and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

[*Śrīmad-Bhāgavatam*, 11.2.46]

...

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

["The first class devotee sees Kṛṣṇa in everything, and everything within Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 11.2.45]

...

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

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."] [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.200, from *Nārada-Pañcarātra*]

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

...

Īśā dāsye hari dāsye karmaṇām \_\_\_\_\_ [?]  
another definition of *uttama adhikārī*

...

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-ārtha-māninaḥ  
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

["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]

...

*tam eva śaraṇam gaccha, sarva-bhāvena bhārata  
[tat-prasādāt parām śāntim, sthānam prāpsyasi śāśvatam]*

[“O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode.”] [*Bhagavad-gītā*, 18.62]

...

*[tad ejati tan najati, tad dūre tad v antike  
tad antar asya sarvasya, tad u sarvasyāsya bāhyataḥ]*

[“The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything.”] [*Śrī Īsopaniṣad*, 5]

...

*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]

...

*tam eva śaraṇam gaccha, sarva-bhāvena bhārata  
tat-prasādāt parām śāntim, sthānam prāpsyasi śāśvatam*

...

*yam labdhvā cāparam lābham, manyate nādhikam tataḥ  
yasmin sthito na duḥkhena, guruṇāpi vicālyate*

*[yatroparamate cittam, niruddham yoga-sevayā  
yatra caivātmanātmānam, paśyann ātmani tuṣyati]  
[sukham ātyantikam yat tad, buddhi-grāhyam atīndriyam  
vetti yatra na caivāyam, sthitaś calati tattvataḥ]  
[yam labdhvā cāparam lābham, manyate nādhikam tataḥ  
yasmin sthito na duḥkhena, guruṇāpi vicālyate]  
[tam vidyād duḥkha-samyoga-, viyogam yoga-samjñitam  
sa niścayena yuktavyo, yogo 'nirniṇṇ-cetasā]*

[“The state of perfect *samādhi*, or trance, is that in which the disciplined mind of the *yogī* gains detachment from even the slightest thought of mundane connotation. The *yogī* remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal,

perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense objects; he never deviates from the intrinsic nature of the soul. By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers. Therefore, by the very contact of distress, its absence is accomplished. Know certainly that such a state of perfect trance is defined as *yoga*. Such *yoga* should be practised with perseverance and an untiring heart.”] [*Bhagavad-gītā*, 6.20-23]

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

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

...  
*naitat samācarej jātu manasāpi hy anīśvaraḥ*  
*[vinaśyaty ācaran maudhyād yathā 'rudro 'dvijaṁ viṣam*  
*īśvarāṇām vachaḥ satyaṁ, tathaivacharitam kvachit*  
*teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet]*

[“One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison.”] [“The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress.”] [*Śrīmad-Bhāgavatam*, 10.33.30-1]

...  
*vikrīḍitam vraja-vadhūbhir idam [ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed*  
*yah*  
*bhaktim 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]

...  
*['śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya*  
*kṛṣṇe bhakti kaile sarva-karma kṛta haya]*

[“By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished. Nothing is left out if you have faith.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.62*]

...

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

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā, 18.55*]

---

82.12.26.B

*asato mā sad gamayo [tāmaso mā, jyoti gamayo mrtyor mā amṛta gamayo]*

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad, 1st Adhyaya, 3rd Brāhmaṇa, 23rd mantra*]

...

*[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*]

...

*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*]

...

*[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."] [*Nārada-pañcarātra*]

...

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ  
hṛdaye nābhya nujñāto, yo dharmas tam nibhodhata]  
[Manu-saṁhitā, 2.1]*

That line, that direction. It is happy thing, sincerity.

...

*tam eva śaraṇam gaccha, sarva-bhāvena bhārata  
tat-prasādāt parām śāntim, [sthānam prāpsyasi śāśvatam]*

["O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā, 18.62*]

...  
*īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjuna tiṣṭhati*  
*[bhrāmayaṅ sarvva-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]

...  
*utsāhān niścayād dhairyāt, tat-tat-karma pravartanāt*  
*saṅga-tyāgāt sato vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati*

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [*Upadeśāmṛta*, 3]

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

82.12.26.C\_82.12.27.A

*[anyābhilāṣitā-sūnyam, 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]

...  
*atyāhāraḥ prayāśā ca, prajālpo niyamāgrahaḥ*  
*jana-saṅgaś ca laulyam ca, ṣaḍbhir bhaktir vinaśyati*

["One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) *atyāhāra*, eating more than necessary or collecting more funds than required; (2) *prayāśa*, over-endeavouring for mundane things that are very difficult to obtain; (3) *prajālpa*, talking unnecessarily about mundane subject matters; (4) *niyamāgraha*, practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5)

*jana-saṅga*, associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) *laulyaṁ*, being greedy for mundane achievements.”] [*Upadeśāmṛta*, 2]

...

*utsāhān nīśayād dhairyāt, tat-tat-karma pravartanāt  
saṅga-tyāgāt sato vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati*

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [*Upadeśāmṛta*, 3]

...

*vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaroprasṭha-vegam  
etān vegān yo viśaheta dhīraḥ, sarvām apīmām pṛthivīm sa śiṣyāt*

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Upadeśāmṛta*, 1]

...

*kāmādīnām kati na katidhā pālītā durnidesās  
[teṣām jātā mayi na karuṇā na trapā nopasāntiḥ  
utsrjyātān atha yadu-pate sāmpratam labdha-buddhis  
tvām āyātaḥ śaraṇam abhayaṁ mām niyunkṣv ātma-dāsyē]*

["O Lord, for so long I have obeyed the unending, wicked dictates of lust, anger, greed, madness, delusion, and hatred, but they never took pity on me, and I have felt neither shame nor the desire to abandon them. O Lord of the Yadus, after all this, I am leaving them behind. At last I have found my genuine sanity: I am surrendered wholly unto Your lotus feet, which are the abode of fearlessness. Please now engage me as Your personal servitor."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.16*]

...

*tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ  
[ucchiṣṭa-bhojino dāsās, tava māyām jayema hi]*

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

[*Śrīmad-Bhāgavatam*, 11.6.46]

...

*indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ  
varjayitvā tu rasanam, tan nirannasya vardhate*

["By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste."] [*Śrīmad-Bhāgavatam*, 11.8.20]

...  
*śarīra avidyā-jāl, joḍendriya tāhe kāl, jīve phele viṣaya-sāgore*  
*tā're madhye jihvā ati, lobhamoy sudurmati, tā'ke jetā kaṭhina saṁsāre*  
*[kṛṣṇa baṛo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi*  
*sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāko caitanya-nitāi]*

[O brothers! This material body is a network of ignorance, and the senses are one's deadly enemies, for they throw the soul into this ocean of material sense enjoyment. Among the senses the tongue is the most voracious and uncontrollable; it is very difficult to control the tongue in this world.] [O brothers! Lord Kṛṣṇa is very merciful and has given us the remnants of His own food just to control the tongue. Now please accept that nectarean Kṛṣṇa *prasāda* and sing the glories of Their Lordships Śrī Śrī Rādhā and Kṛṣṇa, and in love call out, "Caitanya! Nitāi!"]

82.12.27.B

*[eka-patnī-vrata-dharo, rājarṣi-caritaḥ śuciḥ]*  
*[sva-dharmaṁ grha-medhīyam, śikṣayan svayam ācarat]*

[Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like anger. He taught good behaviour for everyone, especially for householders, in terms of *varṇāśrama-dharma*. Thus He taught the general public by His personal activities.]

[*Śrīmad-Bhāgavatam*, 9.10.54]

...  
*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād*  
*vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ*  
*rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt*  
*kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kunḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kunḍa, which is situated at the foot of Govardhana Hill?"]

[*Upadeśāmṛta*, 8]

...

*yuta mali sece nitya śravaṇa-kīrtana-adi-jale*  
 [Caitanya-caritāmṛta, Madhya-līlā, 19.152 & 155]

[The devotional creeper will reach to that stage. But here, the owner of that creeper in his heart he will pour water into the root of the creeper.]

...

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ param hi mām  
 avyākṛtam bhāgavato 'tha vaiṣṇavam, padam yathāham 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]

...

sarvataḥ kṛṣṇe murti kari janmal se deketi pai jal arkini armarl [?]

[Everywhere this Kṛṣṇa consciousness is pervading, but one can trace only if his eye is purified, can see everywhere, the dancing of Kṛṣṇa.]

...

*yo mām 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]

...

sarvataḥ kṛṣṇe murti kari janmal se deketi pai jal arkini armarl [?]  
 andhibata yat kuyar visaya dulyi te [?]

*Visaya dulyi te*, eyes, if we throw some dust into the eye, so the prejudices are like dust.

82.12.27.C\_82.12.28.A

*deha-dehi-vibhāgaś ca neśvare vidyate kvacit* [Śrīmad-Bhāgavatam, 11.6.2-4, purport]

["There is no distinction between the Supreme Lord and His personal body. The *jīva* soul is different from his body, but the beautiful, transcendental form of the Lord is identical with the Lord in all respects."]

...

*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]

...

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī  
yasyām jāgrati bhūtāni, sā niśā 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 un-interrupted 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]

...

*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]

...

*[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam  
tatra cāndramasam jyotir, yogī prāpya nivartate]*

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

...

*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]

...

*prāyeṇa munayo rājan, nivṛttā vidhi-śedhataḥ  
nairguṇya-sthā ramante sma, guṇānukathane hareḥ*

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."]

[*Śrīmad-Bhāgavatam*, 2.1.7]

...

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

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

...

*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]

82.12.28.B

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

...

*śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ  
[apaśyatām ātma-tattvaṁ grheṣu grha-medhinām]*

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor." ] [*Śrīmad-Bhāgavatam*, 2.1.2]

...

*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-bhāvāvali*, 19]

82.12.28.C

*yasya nāhankṛto bhāvo, buddhir yasya na lipyate  
hatvāpi sa imāḷ 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]

...

*[tasmāt tvam uttiṣṭha yaśo labhasva, jītvā śātrūn bhuñkṣva rājyaṁ samṛddham  
mayaivaite nihataḥ pūrvam eva, nimitta-mātraṁ bhava savyasācin]*

["Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasācin, you simply take all the credit."] [*Bhagavad-gītā*, 11.33]

...

*[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāma-dhuk  
prajānaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]*

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."] [*Bhagavad-gītā*, 10.28]

...

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

...

*[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]

...

*vikṛīḍitaṁ vraja-vadhūbhir idaṁ 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]

...

*pūrve āmi rāma-nāma pāñāchi 'śiva' haite, tomāra saṅge lobha haila kṛṣṇa-nāma laite*

["Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa."]

[*Caitanya-caritāmṛta, Antya-līlā, 3.256*]

...

*Śṛṇvantu viśve amṛtasya putrāḥ* - Oh you child of nectar, give your ears to me.

82.12.28.C\_82.12.31.A

[The same as 82.12.28.C]

82.12.31.B

*Śṛṇvantu viśve amṛtasya putrāḥ.*

"Oh you, My sons, My children of nectar, come back. You listen to what I say."

...

*eīta brahmāṇḍa bhari' ananta jīva-gaṇa, caurāśī-lakṣa yonite karaye bhramaṇa*

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.138*]

...

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

["If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity."] [*Śvetaśvatara Upaniṣad, 5.9*]

...

*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca  
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate  
[uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ  
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā, 15.16-17*]

...

*[eīta brahmāṇḍa bhari' ananta jīva-gaṇa, caurāśī-lakṣa yonite karaye bhramaṇa]*

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.138]

...

*[tāra madhye manuṣya-jāti ati alpatara, tāra madhye mleccha, pulinda, bauddha, śabara]*

["Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like *mlecchas*, *pulindas*, *bauddhas* and *śabaras*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.145]

...

*[veda-niṣṭha-madhye ardheka veda 'mukhi' māne, veda-niṣiddha pāpa kare, dharma nāhi gaṇe]*

["Among human beings, those who are followers of the Vedic principles are considered civilised. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.146]

...

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

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

...

*dharmācāri-madhye bahuta 'karma-niṣṭha' 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]

...

*Bhūmiś cintāmaṇi, vṛkṣa kalpataru, gānaṁ nāṭyaṁ, kathā gānaṁ.*  
Sweet, sweet, sweet, sweet. Everything is sweet in the land of sweetness.  
[From *Śrī Brahma-saṁhitā*, 56]

...

*[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]

...

*Śiva viriñcira vāñchita ye dhana* [Collection of Śrīla Śrīdhara Mahārāja's verses, 147]

Indifferent, does not care at all for any material pleasure or comfort, the type of Śiva.  
They also aspire after such a form of life.

...

*naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya  
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśrīye mṛdupade paśupāṅgajāya*

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."] [*Śrīmad-Bhāgavatam*, 10.14.1]

...

*kahibāra kathā nahe, kahile keha nā bujhaye,  
[aiche citra caitanyera raṅga sei se bujhite pāre,  
caitanyera kṛpā yāñre, haya tāñra 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]

...

*hiraṇmayena pātreṇa, satyasyāpihitam mukham  
[tat tvam pūṣann apāvṛṇu, satya-dharmāya dṛṣṭaye]*

["O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that covering and exhibit Yourself to Your pure devotee."] [*Śrī Īsopaniṣad*, 15]

...

*sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*

["Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotee is also manifest by His pleasure potency."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

...

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

["As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the

objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects.”]

[*Bhagavad-gītā*, 4.11]

...

*sma na bhakti-yogam* [*Śrīmad-Bhāgavatam*, 5.6.18]

“There’s a particular section who wants devotion, but we rather give them *mukti*.”

...

marge visaisay amṛta tare rsi mage sei bara murka  
ani vigrah sei murti visay chanya deva  
sa chaya nama tavi havi sei vilaya [?]

“No, don’t take this transient thing. You come to Me, accept Me. I also say.”

82.12.31.C\_83.01.02.A

[*haridāsa bale*, — “*tomāra yāvat martye sthiti / tāvat sthāvara-jaṅgama, sarva jīva-jāti*  
*saba mukta kari’ tumi vaikuṅṭhe pāṭhāibā / sūkṣma-jīve punaḥ karme udbuddha*  
*karibā*]

[Haridāsa said, “My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and non moving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities.”] [*Caitanya-caritāmṛta, Antya-līlā*, 3.78-79]

...

*jñāne prayāsam udapāsyā*

Don’t lose your energy for inquiry, try to engage in service.

...

[*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]

...

*jñāne prayāsam udapāsyā namanta eva*

As small as necessary we may inquire a little. But we must engage ourselves in service.

...

*Ānukūlyasya saṅkalpaḥ, and rakṣiṣyatīti viśvāsaḥ, and goptṛtve varaṇam tathā.*  
 “You are my protector, none else. And You *will* protect me. You are so great.”  
 [Caitanya-caritāmṛta, Madhya-līlā, 22.100]

...

*pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viśaya range]*

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

...

*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]

...

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

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

...

*[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] & [SCSM's Śrī Brahma-saṁhitā, p 144]

...

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām  
 avyākṛtam [bhāgavato 'tha vaiṣṇavam, padam yathāham 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]

...

*Yata mata tata patha.* [Anyone's opinion is as good as another's]

This is all on the basis of Śaṅkarācārya, *māyāvāda*.

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