

Golokera Prema Dhana

A COLLECTION OF VAIṢṆAVA QUOTES

As an offering to the Vaiṣṇavas and the world

by KADAMBA KANANA SWAMI

Gaura Purnima 2017

Dedication

For the pleasure of
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda,
to whom I am eternally grateful

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Introduction

We live in complex times, in a world overtaken by machines, in addition to complications arising from natural causes. Contemporary man faces crucial questions; some are specific to current day while others are fundamental questions that have been relevant throughout history.

Today is Gaura Purnima, a significant day. Exactly 531 years ago Śrī Caitanya Mahāprabhu, who is none other than Kṛṣṇa, the Supreme Personality of Godhead, appeared in West Bengal, India. He inaugurated the Hare Kṛṣṇa movement, traditionally known as Gauḍīya Vaiṣṇavism, which offers answers to the specific and perennial questions of the world.

Although unknown to many, the influence of Śrī Caitanya in the world is increasing in the form of followers, literature, places of worship and in more subtle ways in society at large. An Irish newspaper made an interesting observation, that the world first encountered the Hare Kṛṣṇa movement as too outlandish to be taken seriously by the masses and only a select minority embraced it. Currently, however, the teachings and ideology have been subliminally absorbed by many. Who is not doing yoga these days? Who has never heard of the benefits of a vegetarian diet?

Scholars are now more aware of the history of the Vaiṣṇava movement, and Encyclopedia Britannica points out that 70% of the Hindu diaspora belong to the Vaiṣṇava tradition. We must say, however, that many practise a diluted version of it.

Śrī Caitanya Mahāprabhu taught the essence of all religious principles: there is one God, and true religion means to dedicate one's entire life in loving service to Him. This is Vaiṣṇavism in its purest and unadulterated form. It was Śrīla A.C. Bhaktivedanta Swami Prabhupāda who brought this uncompromised knowledge to the West and it is by his efforts that now there are Vaiṣṇavas all over the world.

Vaiṣṇavas are precious personalities. They have pleased Kṛṣṇa or Viṣṇu and His devotees by their devotional service. They have purchased the

mercy of the Lord and can pass it on to anyone they desire. What is that mercy? It is the process of pure devotional service, which is described in the *Bhagavad-gītā As It Is*, the *Śrīmad-Bhāgavatam*, the *Śrī Caitanya-caritāmṛta*, *Nectar of Devotion* and other related literature.

Śrī Caitanya Mahāprabhu lived His life based on the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*. The *Śrī Caitanya-caritāmṛta* is the biography depicting his life and teachings, and the *Nectar of Devotion* is a summary study of the *Bhakti-rasāmṛta-sindhu*, where Śrī Caitanya's teachings about pure devotional service are described in detail.

I have spent many years of my life in the company of these books and now I would like to share them with you in the form of quotes. Somehow this book has come into your hands. It doesn't matter whether you are familiar with its subject matter or not, you will surely find inspiration here.

Your servant,

Kadamba Kanana Swami

Completed on Gaura Purnima, March 12, 2017

The Relationship with the Illusory Energy

The cow of my senses

The cow of my senses, who yearns to hear the narration of the Lord's pastimes in Gokula, has become very unhappy by wandering in the desert of my voice. I pray the merciful saintly devotees may lead that cow to the oasis of my ears and there feed her the nectar of Lord Kṛṣṇa's pastimes.

[Kṛṣṇadāsa Kavirāja Gosvāmī, *Govinda-Līlāmṛta* 1.9]

The horse of the mind

Beaten by hundreds of whips of material sufferings, the horse of my mind is running wildly on the dangerous road of the senses. O Lord Mādhava, please rein in that wild horse and tie it to the hitching post of Your lotus feet with the ropes of strong devotional service.

[*Padyāvalī*, Text 67]

How māyā's influence covers the jīva

The following is a summary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's explanation of the process of annihilation. Vāsudeva, the Supreme Personality of Godhead, is the presiding Deity of consciousness, which becomes manifest within the mahat-tattva. By further transformations of the mahat-tattva the threefold false ego appears as follows: (1) From vaikārika, false ego in the mode of goodness, appears the eleventh sense, the mind, whose presiding Deity is Aniruddha. (2) From taijasa, false ego in the mode of passion, comes intelligence, whose presiding Deity is Pradyumna, and the five working senses and five knowledge-acquiring senses with their various presiding deities. (3) From false ego in the mode of ignorance arises

the subtle form of sound, and from that sound, or śabda, all the material elements gradually become manifest, beginning with ether and the sense of hearing. The presiding Deity of these three divisions of false ego is Saṅkarṣaṇa.

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, *Śrīmad Bhāgavatam* 11.3.16 purport]

The relationships in this world are temporary

In this world the relationship between the enjoyer and the enjoyed is not clear. The relationship between the flower and the bee is not fixed. The relationship of man and woman for momentary happiness when they come together with mutual dependence is also temporary.

[Gopīs speaking to Uddhava, *Gopāla-campū* 11.9]

Material civilization is child's play

Material civilization without the blessing of the Lord is child's play only. As long as the parents allow the child to play, it is all right. As soon as the parents withdraw, the child has to stop. Human civilization and all activities thereof must be dovetailed with the supreme blessing of the Lord, and without this blessing all advancement of human civilization is like decoration on a dead body. It is said here that a dead civilization and its activities are something like clarified butter on ashes, the accumulation of money by a magic wand and the sowing of seeds in a barren land.

[A.C. Bhaktivedānta Swami Prabhupāda, *Śrīmad Bhāgavatam* 1.15.21 purport]

To cross one ocean and drown in another

*saṁsārera pāra hañā bhaktira sāgare
ye ḍubibe se bhajuka nitāi-cāndere*

Those who wish to cross the ocean of material existence and drown in the ocean of devotional service should worship Lord Nityānanda.

[*Caitanya-bhāgavata* Madhya-khaṇḍa 4.073]

The senses and the mind

Lord Kapila said: “The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation.”

[Lord Kapila speaking, *Śrīmad Bhāgavatam* 3.25.32]

We are in between Prahlāda and Hiraṇyakaśipu

To test us the Lord is residing behind the material world: *adyāpiha sei līlā kare gaura-rāya, kona kona bhāgyavān dekhibāre pāya*. Even today Lord Gaurāṅga is performing His pastimes, but only a few fortunate souls can see that. You are hearing the kīrtana through the books. Therefore you should not think you are lacking in anything.

Once Hiraṇyakaśipu concluded that the Supreme Lord does not exist in this world. He tried in many ways to convince Prahlāda of this, and he presented many arguments against the Lord's existence. But Śrī Nṛsiṁhadeva appeared from a pillar and Hiraṇyakaśipu and the whole world was benefited. The devotee sees the Lord everywhere, and the non-devotee cannot feel His presence anywhere.

We are situated in the middle sometimes. We show our attraction for devotional service; the next moment we engage in material enjoyment. It is by the desire to serve the Lord that we can control the desire to enjoy the world.

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Letter, 1927-12-22]

Do not let grief overpower you

Do not allow grief to overpower You, O great hero. Wise men face every calamity with fortitude and do not yield to sorrow. Only the foolish are overcome by lamentation, losing their intelligence and strength and sinking like an overloaded boat. O Rāma, I am here to help You. Cast away Your grief.

[Sugrīva to Lord Rāma, *Vālmīki Rāmāyaṇa*, Kishkindha-khaṇḍa]

The art of being balanced

In India the women, they go to draw water from the well and they keep on the head. They are going, but the head is so balanced that the water-pot will never fall down. There are many instances that if you learn how to keep the balance, in spite of your movement the water-pot on the head will not fall. Similarly, if you mould your life in such a way that Kṛṣṇa should always be remembered, then, in spite of your mind being very agitated, your mind will be fixed up in Kṛṣṇa. That is required. Therefore in the devotional service we have got so many engagements.

*śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma-nivedanam*

[A.C. Bhaktivedānta Swami Prabhupāda, Lecture on *Śrīmad Bhāgavatam* 6.2.12-14, 1971-01-17]

Death is like sleeping

After death one forgets everything about the present bodily relations. We have a little experience of this at night when we go to sleep. Death is nothing but sleeping for a few months.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 2.1.15 purport]

The true perspective in the light of Kṛṣṇa

As long as the sunshine is there, our eyes are useful to a certain extent. But in the absence of sunshine, the eyes are useless. Lord Śrī Kṛṣṇa, being the primeval Lord, the Supreme Truth, is compared to the sun. Without Him all our knowledge is either false or partial. The opposite of the sun is the darkness, and similarly the opposite of Kṛṣṇa is māyā, or illusion. The devotees of the Lord can see everything in true perspective due to the light disseminated by Lord Kṛṣṇa.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 1.11.9 purport]

Nature's beauty is the smile of the Lord

Those who are artists, overtaken by the beautiful creation, should better see the beautiful face of the Lord for complete satisfaction. The face of the Lord is the embodiment of beauty. What they call beautiful nature is but His smile, and what they call the sweet songs of the birds are but specimens of the whispering voice of the Lord.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 1.11.26 purport]

The two misconceptions of life: I and mine

The two misconceptions of life, namely "I" and "mine," are verily manifested in two classes of men. In the lower state the conception of

“mine” is very prominent, and in the higher state the misconception of “I” is prominent.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 2.9.3 purport]

Spiritual psychology

To know Kṛṣṇa is to know one’s self, and to know one’s self is to know one’s relationship with Kṛṣṇa.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrī Caitanya-caritāmṛta* Introduction]

The Current Materialistic Age

What is Kali-yuga?

The age of iron industry.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 1.3.9 purport]

The effect of Kali-yuga described 500 years ago

(Renunciation enters)

Renunciation: (looking all around) The world is full of materialists. Alas! Alas! There is no cleanliness. No truth, no control of mind and senses, no self-restraint, no peacefulness, no tolerance, no friendship, no mercy. Were my sincere, loving friends uprooted by the people of Kali-yuga? Are they now living in hiding?

Could they have found a place Kali doesn't know? No, because there is no place like that.

The brāhmaṇas are interested only in their sixth duty, accepting charity. A sacred thread is the only sign of their status. The kṣatriyas are so in name only. The vaiśyas are like atheists. The śūdras think themselves great scholars and are eager to become gurus and teach the truth of religion. Alas! Alas! Kali has turned the castes into this!

The brahmacārīs are so only because they cannot marry. The gr̥hasthas are interested only in filling the bellies of their wives and children. Those vānaprasthas are so only in the name 'vānaprastha' travelling on the path of the ears. The sannyāsīs are different from the others only in clothing.

[*Caitanya-candrodaya-nāṭaka* Act 2.1-4]

Vaiṣṇava Glories

The devotees deceived me

bhasya racanara kale bhakta-gane more pala, gaurava sambhrame more chale avakasa sada diya bhakti pathe calaiya, snehera dorika diya gale

While writing this commentary, the devotees took care of me and deceived me with awe and respect. They bound me with ropes of affection by always providing facilities for me and encouraging me in my devotional service.

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, *Gauḍīya bhāṣya on Śrī Caitanya-bhāgavata*, Closing Words]

Uttama-adhikārī

na yasya svaḥ para itivitteṣv ātmani vā bhidā sarva-bhūta-samaḥ śāntaḥ sa vai bhāgavatottamaḥ

When a devotee gives up the selfish conception by which one thinks 'This is my property, and that is his,' and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaiṣṇava is considered to be at the highest standard of devotional service.

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, *Caitanya-bhāgavata* Madhya-khaṇḍa 1.248 purport]

If the devotee wants to take you to Kṛṣṇaloka, then you will go

Hiraṇyakaśipu thought himself to be very intelligent and wanted to cheat Kṛṣṇa and His servant, but he was cheated actually. Therefore he

said that *tad-bhṛtya-ṛṣi-vākyam ṛtam vidhātum. Ṛṣi-vākya*. Even the devotee or the servant of Kṛṣṇa says something, even it is wrong, Kṛṣṇa upholds this. *Kaunteya pratijānīhi na me bhaktaḥ pranaśyati (Bhagavad-gītā 9.31)*. So even it is wrongly done, still, Kṛṣṇa fulfils because He thinks that, "My servant has promised; it must be fulfilled." Therefore Prahlāda Mahārāja, in the previous verse he has said, *tava bhṛtya-pārśva*. So to serve the servant of Kṛṣṇa is better than to serve directly Kṛṣṇa, because if the servant of Kṛṣṇa promises something, if the servant of Kṛṣṇa says, "I'll take you to Kṛṣṇaloka," you must go there. Even Kṛṣṇa cannot do that. He can; I mean to say that He does not say very easily. But if a servant... *yasya prasādād bhagavat-prasādaḥ*. Therefore our philosophy is to please the servant of God, *tad-bhṛtya, bhṛtyasya bhṛtya*.

[A.C. Bhaktivedanta Swami Prabhupāda, Lecture on *Śrīmad Bhāgavatam* 7.9.29, 1976-03-07]

Empowerment

The dust of My devotee's feet

With the dust of My devotees' lotus feet I desire to purify the material worlds, which are situated within Me. Thus, I always follow the footsteps of My pure devotees, who are free from all personal desire, rapt in thought of My pastimes, peaceful, without any feelings of enmity, and of equal disposition everywhere.

[Kṛṣṇa speaking, *Śrīmad Bhāgavatam* 11.14.16]

Running with one's eyes closed

*yān āsthāya naro rājan
na pramādyeta karhicit
dhāvan nimīlya vā netre
na skhalen na pated iha*

O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.

[Kavi speaking, *Śrīmad Bhāgavatam* 11.2.35]

Satyabhāmā tied Kṛṣṇa

Thereafter Satyabhāmā-devī, who is desirous of Kṛṣṇa, placed a garland on Kṛṣṇa's neck and tied Him to a pārijāta tree. After taking Kṛṣṇa's permission, she then sold Him to Nārada.

[*Hari-varṇśa*, Viṣṇu Parva, Chapter 76]

Vāsudeva Datta

datta ama' yatha vece, tathaya vikai, satya satya ihate anyatha kichu nai

Vāsudeva may sell me wherever he likes. This is a fact. No one should disbelieve this statement.

vasudeva dattera vatasa yara gaya, lagiyache tanre krsna raksibe sadaya

One who is touched by air that has touched the body of Vāsudeva Datta will always be protected by Kṛṣṇa.

[Śrī Caitanya Mahāprabhu speaking, *Caitanya-bhāgavata* Antya-khaṇḍa 5.28 &29]

The empowerment of Rāmānanda Rāya

Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service.

[Kṛṣṇadāsa Kavirāja Gosvāmī, *Śrī Caitanya-caritāmṛta* Madhya-līlā 8.1]

The empowerment of Śrīla Rūpa Gosvāmī

Śrī Caitanya Mahāprabhu taught Rūpa Gosvāmī all the conclusions He had heard from Rāmānanda Rāya and duly empowered him so that he could understand them.

[Kṛṣṇadāsa Kavirāja Gosvāmī, *Śrī Caitanya-caritāmṛta* Madhya-līlā 19.116]

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.

[Kṛṣṇadāsa Kavirāja Gosvāmī, *Śrī Caitanya-caritāmṛta* Madhya-līlā 19.117]

Being a devotee is higher than being equal to Kṛṣṇa

The position of being a devotee is higher than that of equality with Lord Kṛṣṇa for the devotees are dearer to Lord Kṛṣṇa than His own self.

[Kṛṣṇadāsa Kavirāja Gosvāmī, *Śrī Caitanya-caritāmṛta* Ādi-līlā 6.100]

The over-intelligent become empowered by māyā

When having witnessed so many people committing sins during parikramas, Jīva Gosvāmī questioned Lord Nityānanda how it was possible for the holy dhāma to be not different from the spiritual world. Lord Nityānanda replied, “One who has developed too much faith in the power of his own intelligence is empowered by māyā to reject the mercy of Lord Caitanya.

[Śrīla Bhaktivinoda Ṭhākura, *Navadvīpa-dhāma-māhātmya*]

Burning of Arjuna’s chariot

The Pāṇḍavas returned to their camp. It was the rule that they should enter the camp of their enemies. They proceeded towards the camp of Duryodhana. As soon as they arrived, Kṛṣṇa asked them all to stand still. He told Arjuna: “Arjuna, take up your Gāṇḍīva and your quivers. Get down from the chariot.” Kṛṣṇa was still sitting in the chariot, and Arjuna did as he was asked to do. The moment Kṛṣṇa got down, Hanumān, who was on the banner, suddenly jumped into the skies and disappeared. They all turned their eyes on Arjuna’s chariot. It began to burn like a pile of wood and in moments turned into a heap of ashes, including the white horses.

Arjuna turned with tear-filled eyes to Kṛṣṇa and said: “My Lord, what is happening? My chariot, my golden chariot given by Agni when he

burned the Khāṇḍava forest, is burnt in front of my eyes for no reason at all.”

Kṛṣṇa said: “Arjuna, its purpose has been served. It’s not necessary anymore. This chariot has taken all the many astras of Droṇa and Radheya. It has withstood the brahmāstra sent by those two men and the astras of Aśvatthāmā. It should have burned long ago. I have abandoned it now and allowed it to become reduced to ashes. Everything in this world is created for a purpose. The moment the purpose is served, it is not needed anymore. It is even so with men. Each man has been sent into this world with a purpose. Once that is served the earth has no more need for him.

[*Mahābhārata*, Chapter 1 (edited from Subramaniam version)]

Kṛṣṇa

Definition of Acyuta

Brahma addressed Lord Kṛṣṇa as Acyuta because the Lord is never forgetful of a little service rendered by His devotee. He is so kind and affectionate towards His devotees that a little service by them is accepted by Him as a great deal.

[A.C. Bhaktivedanta Swami Prabhupāda, *KṚṢṆA, The Supreme Personality of Godhead*, Chapter 14]

Sudarśana

This wheel which is accepted by the Personality of Godhead (Viṣṇu or Kṛṣṇa) as His personal weapon is the most powerful weapon, greater than the brahmāstras or similar other disastrous weapons. In some of the Vedic literatures it is said that Agnideva, the fire-god, presented this weapon to Lord Śrī Kṛṣṇa, but factually this weapon is eternally carried by the Lord. Agnideva presented this weapon to Kṛṣṇa in the same way that Rukmiṇī was given by Mahārāja Rukma to the Lord. The Lord accepts such presentations from His devotees, even though such presentations are eternally His property.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 1.9.7 purport]

Take Kṛṣṇa as your son

Here we have a very loving son or child, but the father and mother, or those who are affectionate towards him, always hope, “May my son not die.” But Kṛṣṇa actually never will die. Therefore those who accept Kṛṣṇa, or the Supreme Lord, as their son will never be bereft of their son. In many instances devotees have accepted the Deity as a son. In Bengal there are many such instances, and even after the death of the

devotee, the Deity performs the śrāddha ceremony for the father. The relationship is never destroyed.

[A.C. Bhaktivedanta Swami Prabhupāda. *Śrīmad Bhāgavatam* 3.25.38 purport]

The ancestry of Śrī Kṛṣṇa part 1

The following account is found in the *Bhāgavatam*. Shortly before the appearance of Śrī Kṛṣṇa, King Śūrasena ruled and resided in Mathurā. Under him, Mathurā became the capital of the Yadus. Vasudeva, father of Kṛṣṇa, belonged to the family of King Śūrasena. Vasudeva married Devakī, daughter of Devaka, of the clan of the Yadus. Kaṁsa was then on the throne of the Yadus. Kaṁsa was the son of Ugrasena. The father of Devakī was the uterine brother of Ugrasena. At the time of Devakī's marriage, Ugrasena was still living but was incarcerated by the order of Kaṁsa. Kaṁsa was the son of Padmāvati, Queen of Ugrasena, by the king of the Saubhas. Kaṁsa was not the legitimate heir to the throne. The real heir to the throne of the Yadus was the son of Devakī. The king of the Gopas, Nanda, was the cousin of Vasudeva born of marriage of a step-brother of the father of Vasudeva with a vaiśya girl.

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, *The Harmonist*]

The ancestry of Śrī Kṛṣṇa part 2

King Devamīḍha of the Yadu clan (Yādavas) had two wives, one of a kṣatriya family, the other of a vaiśya family. Through the kṣatriya wife he bore a son named Śūra and through the vaiśya wife he bore a son named Parjanya. Śūra had a son named Vasudeva, a kṣatriya, and Parjanya had a son named Nanda, a cowherd or vaiśya. Thus Vasudeva and Nanda were brothers or cousins, with the same grandfather (a Yādava) and different grandmothers.

[Śrīla Viśvanātha Cakravartī Ṭhākura, *Sārārtha-darśini*, commentary on *Śrīmad Bhāgavatam* 10.5.20]

Yaśodā gave birth to Kṛṣṇa in Gokula

The *Hari-varṁśa* says that in the eighth month of pregnancy, before full term, Devakī and Yaśodā gave birth at the same time to their children. But the *Bhāgavatam* states that Yaśodā gave birth after Devakī. How to correlate these contradictory statements? Exactly when Devakī gave birth to Kṛṣṇa in Mathurā, Yaśodā also gave birth to Kṛṣṇa in Gokula. After that, as described in the verse, Yaśodā gave birth to Yogamāyā. Thus two children appeared from Yaśodā at different times. This is confirmed in *Śrīmad Bhāgavatam* 10.4.9, which describe Yogamāyā as anujā, the younger sister of Kṛṣṇa. But when Kṛṣṇa appeared from Yaśodā it is not stated that He had four hands. Therefore it is understood that Kṛṣṇa appeared from Yaśodā with two hands, because she worshipped Kṛṣṇa without understanding His Godhead. But Vasudeva and Devakī worshipped their son as Viṣṇu.

[Śrīla Viśvanātha Cakravartī Ṭhākura commentary on *Śrīmad Bhāgavatam* 10.3-47]

When Kṛṣṇa opened His mouth

When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā, she saw within His mouth all moving and non-moving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of ahaṅkāra. She also saw the senses, the mind, sense perception, and the three qualities, goodness, passion and ignorance. She saw the time allotted for the living entities. She saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and non-moving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature.

[Śukadeva Gosvāmī speaking, *Śrīmad Bhāgavatam* 10.8.37-39]

Yaśodā began to argue within herself

When mother Yaśodā saw this wonderful manifestation within the mouth of her child, she began to argue within herself about whether it was a dream. Then she considered, "I am not dreaming, because my eyes are open. I am actually seeing what is happening. I am not sleeping, nor am I dreaming. Then maybe this is an illusion created by devamāyā. But that is also not possible. What business would the demigods have showing such things to me? I am an insignificant woman with no connection with the demigods. Why should they take the trouble to put me into devamāyā? That also is not possible." Then mother Yaśodā considered whether the vision might be due to bewilderment: "I am fit in health; I am not diseased. Why should there be any bewilderment? It is not possible that my brain is deranged, since I am ordinarily quite fit to think. Then this vision must be due to some mystic power of my son, as predicted by Garga Muni." Thus she finally concluded that the vision was due to her son's activities, and nothing else.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 10.8.40 purport]

Yaśodā's renunciation

*ahaṁ mamāsau patir eṣa me suto
vrajeśvarasyākhila-vittapā satī
gopyaś ca gopāḥ saha-godhanāś ca me
yan-māyayetthaṁ kumatīḥ sa me gatīḥ*

It is by the influence of the Supreme Lord's māyā that I am wrongly thinking that Nanda Mahārāja is my husband, that Kṛṣṇa is my son, and that because I am the queen of Nanda Mahārāja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.

[Mother Yaśodā speaking, *Śrīmad Bhāgavatam* 10.8.42]

Following in the footsteps of mother Yaśodā, everyone should follow this mentality of renunciation.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 10.8.42 purport]

Yaśodā forgets the incident

As one forgets everything after a dream, mother Yaśodā immediately forgot the entire incident. As her natural feeling of affection increased, she decided to herself, “Now let this incident be forgotten. I do not mind. Here is my son. Let me kiss Him.”

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 10.8.44 purport]

Kṛṣṇa – friend of all, but bound by His devotees

All the scriptures proclaim that Lord Kṛṣṇa is everyone’s dearest friend, therefore Lord Kṛṣṇa never hates or dislikes anyone; He is equally disposed to all living entities. Yet He is even willing to break this injunction for His pure and dedicated devotees. The proof of this statement is that Lord Kṛṣṇa eliminated Duryodhana’s entire family.

[*Caitanya-bhāgavata* Madhya-khaṇḍa, Chapter 2]

Rāja-ghāṭa

It was here that Lord Kṛṣṇa disguised himself as a boatman, and when the gopīs came there to cross the Yamunā river, Kṛṣṇa insisted that first He would have to wash one of the gopīs’ feet, otherwise His boat could not take them across the river. When the gopīs asked whose feet He would wash, Kṛṣṇa consulted the boat and informed them that it was Rādhārāṇī’s feet that were to be washed. Upon hearing this, at first Rādhārāṇī refused, but when She was told by Kṛṣṇa that the boat also refused to take them across the river, She relented and agreed to let Kṛṣṇa wash Her feet.

After washing Her feet Kṛṣṇa first sprinkled the water on His own head, then on the Yamunā, and then on His boat. After this, the gopīs entered the boat and started to cross the Yamunā. In the middle of the river Kṛṣṇa suddenly stopped rowing and complained that He was feeling very weak due to hunger. Kṛṣṇa then suggested to the gopīs, that they should feed him their milk sweets. At first they refused, but when they saw there was no other alternative, they fed all the milk sweets to Kṛṣṇa. Being completely bloated, Kṛṣṇa lay down in the boat, unable to move. When the gopīs went to check what was wrong with the boatman, they found Kṛṣṇa's flute hidden in His cloth; they started laughing and clapped their hands.

[Vṛndāvana Rājaśekhara]

Kṛṣṇa is all-attractive

So we are worshipping Kṛṣṇa. His simple business is, as we have described, Rādhā-Mādhava, He is lover of Śrīmatī Rādhārāṇī. Kṛṣṇa means lover. This very word Kṛṣṇa means "all-attractive." You can attract by your love, not by anything else. Therefore His name is Kṛṣṇa.

[A.C. Bhaktivedanta Swami Prabhupāda, Lecture on *Śrīmad Bhāgavatam* 1.2.10, 1973-11-16]

Kṛṣṇa's radiant smile

The sweetest part of Kṛṣṇa's moon-like face is His energetic smile, which is the silver moonshine of His countenance and spreads its nectar throughout the world. Without the radiance of Kṛṣṇa's smile, sugar would be bitter, honey would be sour and nectar devoid of taste.

[*Veṅu-gītā* (Śivarāma Swami) Page 39]

Śrīmad Bhāgavatam

The Lord appeared as the Śrīmad Bhāgavatam

The Lord comes to save the devotees and destroy the demons. (*Bhagavad-gītā* 4.8) Just as He appears for these purposes as Matsya among the fish, as Varāha among the animals, as Haṁsa among the birds, as svayam bhagavān Kṛṣṇa among humans, and as Upendra among the devatās, so the Lord has now appeared as the crown jewel of the scriptures, *Śrīmad-Bhāgavatam*, among the Vedas, for restoring dharma and delivering the devotees.

[Śrīla Viśvanātha Cakravartī Ṭhākura, *Sārārtha-darśini*, *Śrīmad Bhāgavatam* 1.1.1]

Mādhavendra Purī, in whom Love of God first fructified

Farewell to karma-kāṇḍīya obligations

*sandhyā-vandana bhadram astu bhavato bhoḥ snāna tubhyaṁ namo
bho devāḥ pitaraś ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām
yatra kvāpi niṣadya yādava-kulottamasya kaṁsa-dviṣaḥ
smāraṁ smāram aghaṁ harāmi tad alarṁ manye kim anyena me*

O my evening prayer, all good unto you. O my morning bath, I bid you goodbye. O demigods and forefathers, please excuse me. I am unable to perform any more offerings for your pleasure. Now I have decided to free myself from all reactions to sins simply by remembering anywhere and everywhere the great descendant of Yadu and the great enemy of Kaṁsa [Lord Kṛṣṇa]. I think that this is sufficient for me. So what is the use of further endeavours?

*mugdhaṁ mām nigadantu nīti-nipuṇā bhrāntaṁ muhur vaidikāḥ
mandam bāndhava-sañcayā jaḍa-dhiyaṁ muktādarāḥ sodarāḥ
unmattaṁ dhanino viveka-caturāḥ kāmam mahā-dāmbhikam
mokturaṁ na kṣāmate manāg api mano govinda-pāda-spṛhām*

Let the sharp moralist accuse me of being illusioned; I do not mind. Experts in Vedic activities may slander me as being misled, friends and relatives may call me frustrated, my brothers may call me a fool, the wealthy mammonites may point me out as mad, and the learned philosophers may assert that I am much too proud; still my mind does not budge an inch from the determination to serve the lotus feet of Govinda, though I be unable to do it.

[Mādhavendra Purī speaking, *Śrīmad Bhāgavatam* 2.4.3-4 purport]

Mādhavendra Purī's feelings of separation

*ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram
dayita bhrāmyati kiṁ karomy aham*

O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?

[Mādhavendra Purī speaking, *Śrī Caitanya-caritāmṛta* Antya-līlā 8.34]

Mādhavendra Purī was the incarnation of a kalpa-vṛkṣa tree

Lakṣmīpati's disciple was Mādhavendra Purī, a great preacher of devotional service. Mādhavendra Purī was the incarnation of a kalpa-vṛkṣa tree in the abode of Vraja. This tree bears as its fruits the mellows of servitude to Lord Kṛṣṇa, friendship with Lord Kṛṣṇa, parental love for Lord Kṛṣṇa, and conjugal love for Lord Kṛṣṇa.

[Kavi-karṇapūra, *Gaura-gaṇoddeśa-dīpikā* 22]

The mango tree in Vṛndāvana

This mango tree in Vṛndāvana is now overwhelmed by remembering You. It dances, moving its branches in the breeze. It sings in the form of these humming bees. It sheds tears in the form of these many drops of honey. Its hairs stand erect in ecstasy in the form of these new sprouts. O Mukunda, as dear to me as my own life, why is this tree so filled with love for You? Why am I so hard-hearted that even Your name will not enter my heart?

[Īśvara Purī speaking, *Padyāvalī* 62]

Teachings unacceptable to Gauḍīya Vaiṣṇavas

*devah bhakteṣu mukhyaḥ
vinincasyaiva sāyujyam
lakṣmyā jīva-kotitvam
ity evaṁ mata-visesah
daksinadi-deseti tena
gauḍe 'pi madhaven
dradayas tad upasisyah
katicid babhūvur ity arthaḥ*

Śrī Vidyabhushana Prabhu has found the following four teachings in the philosophy of Madhvācārya to be unacceptable to the Gauḍīya Vaiṣṇavas.

1. Only a brāhmaṇa devotee is eligible for liberation
2. The demigods are the foremost devotees
3. Lord Brahma attains sāyujya-mukti (merging into Brahman)
4. Lakṣmīdevī is included among the jīvas

Nevertheless Śrī Mādhavendra Purī and a number of others in Bengal became followers of Madhvācārya's premā-bhakti line.

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, *Śrī Caitanya's Teachings* Page 311]

Śrīla Prabhupāda

Rādhā-Dāmodara Temple

So Rūpa Gosvāmī and Sanātana Gosvāmī and all the Six Gosvāmīs, they developed this Kṛṣṇa consciousness movement by sitting together in Vṛndāvana. And not only in Vṛndāvana, in that very particular place, Rādhā-Dāmodara temple, where we have got a little space. That you have seen, Rūpa Gosvāmī's tomb, that space. All the Six Gosvāmīs, they used to sit down and discuss *Śrīmad-Bhāgavatam*. Gopāla Bhaṭṭa Gosvāmī was reading, and all the other Gosvāmīs, Rūpa, Sanātana, they were hearing, and Jīva Gosvāmī was writing comment. That is the comment of Kṛṣṇa-sandarbha. So that place in Vṛndāvana, Rādhā Dāmodara Temple, is very sacred place. So they were practising this Kṛṣṇa consciousness.

[A.C. Bhaktivedanta Swami Prabhupāda, Lecture on *Nectar of Devotion*, 1973-01-08]

Early days in Vṛndāvana

For hours he wrote, page after page in an exercise book, until gradually the chirping of awakening birds signalled the end of the dark night's stillness. Soon the sun would rise.

Keeping to his regular schedule, he put aside his writing and began chanting japa, staying in his room, uttering the Hare Kṛṣṇa mantra in a soft, deep voice. Even before the first traces of light in the sky, before the river was visible, a few bābājīs reciting prayers made their way through the streets, heading for the Yamunā. By 4:00 AM, gongs and temple bells throughout the city heralded the maṅgala-ārati of the Deity. Abhay continued chanting alone for another hour. Then he prepared to bathe, lowering the bucket on its long rope and hauling water up to the rooftop.

[Satsvarūpa dāsa Goswāmī, *Śrīla Prabhupāda-līlāmṛta* Volume 1]

Mārkine Bhāgavata-dharma

How will I make them understand this message of Kṛṣṇa consciousness? I am very unfortunate, unqualified and most fallen. Therefore I am seeking your benediction, so that I can convince them, for I am powerless to do so on my own.

Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure as You like.

O spiritual master of all the worlds, I can simply repeat your message, so if you like you can make my power of speaking suitable for their understanding.

Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts, they will certainly feel englanded and thus become liberated from all unhappy conditions of life.

[A.C. Bhaktivedanta Swami Prabhupāda, *Mārkine Bhāgavata-dharma*, 1965-09-17]

Still boys at 56 and 78

Prabhupāda: Therefore, the conclusion should be that body may change or may not remain, but I, the soul, am eternal. When the body becomes useless then you change for another one. Now I am old man, you are also getting old. What is your age now?

Harry: I'm fifty-six.

Prabhupāda: I'm seventy-eight. I may be of your father's age.

Harry: We are both still boys, aren't we?

Prabhupāda (laughs at the man's wit): Yes. Spiritually we are young. Just like your shirt and garment, it may be torn, but you are not torn. As soon as we understand we are not the body, then spiritual education begins.

Harry: Right. I shall read these books.

(Meeting with policeman)

[Druvanatha das, *Master at whose feet all masters sit*, Page 37-38]

Guru-Tattva

Ādi-guru Nityānanda – decorated with the nine processes of devotional service

Yatra kichu tomara sri angera alankara satya satya satya bhakti- yoga-avatara

All the ornaments decorating Your transcendental body are incarnations of devotional service to Lord Kṛṣṇa. This is the Truth.

You take pleasure decorating yourself with the nine processes of devotional service in the form of ornaments bedecked with gold, pearls, diamonds.

[Description of Lord Nityānanda, *Caitanya-bhāgavata* Antya-khaṇḍa 7.39-40]

Exchange of sinful reactions

The faults of a counsellor fall on his king, and the sins of a wife fall on her husband. In the same way a spiritual master attains the sins of his disciple. That is certain.

[Sanātana Gosvāmī, *Hari-bhakti-vilāsa* 1.77]

The supreme guru

Don't approach the cheater guru, bluffer guru, and be cheated. Stop this business. This has spoiled the whole spiritual atmosphere of the world. Take guru, the Supreme guru, Kṛṣṇa.

[A.C. Bhaktivedanta Swami Prabhupāda, Lecture on *Śrīmad Bhāgavatam* 1.10.3-4, 1975-03-13]

Guru all-knowing?

On a morning walk in Māyāpur a devotee asked Śrīla Prabhupāda,
“Does the spiritual master know everything?”

“The spiritual master knows everything that Kṛṣṇa wants him to know,”
Śrīla Prabhupāda said. “Only Kṛṣṇa can know everything!”

[Śrutakīrti dāsa, *Śrīla Prabhupāda Uvaca* 52]

Bhakti Kalpataru

(A Vaiṣṇava considers himself without personal qualification and still
he acts as a spiritual master)

*sri guru carana krpa samarthya labhiya
ehena apurvva vrksa dilama aniya
taniya anite vrksa e karkasa mana
nasila ihara sobha suna sadhujana
tomra sakale haa e vrksera mali
sraddha vari diya puncih kara rupasali
phalibe kalyana-phala-yugala sevana
karibe sakala mili 'taha asvadana*

By the grace of Śrī Guru's lotus feet,
I gained the ability
To bring this beautiful tree, so sweet
Of wish fulfilling capacity

O devotees, please hear me
By dragging to this world that tree
My harsh mind has taken away
Some beauty and grace that she did display

But you, O devotees, are the attendants of her garden
Who supply her sustenance and loving cultivation
By the sweet waters of your devotional heart
To once again her full beauty impart

Being pleased by such tender care
Benedictine fruits she will graciously bear
The Divine Couple's service in pure devotion
Together we'll taste in holy association

[Śrīla Bhaktivinoda Ṭhākura, *Kalyāṇa-kalpataru*]

(Translation from *Sermons of Devotion* Volume 2 – BR Śrīdhara Svāmī)

The Holy Name

Rādhārāṇī and the Holy Name

Śrīmatī Rādhārāṇī (with hairs standing on end): What is this word Kṛṣṇa I have heard? Now a resident of my ears, this word makes me mad with bliss.

Kundalatā: Friend, that is the nature of that extraordinary name. Even though again and again it is tasted, it always tastes as if it has never been tasted before.

Lalitā: It's not only its nature, but also the love of the hearer that makes this word Kṛṣṇa newer and newer at every moment.

[*Lalitā-mādhava*, Act 2, 71-73]

The impact of the Holy Name

In that abode of Navadvīpa, Śrī Candraśekhara Ācārya, sovereign of the guru brāhmaṇas, shone in transcendence, hairs erect, thrilled by Kṛṣṇa's names and soaked by tears flooding from his eyes as he reeled under the impact of Śrī Nāma.

[Murāri Gupta, *Śrī Caitanya-carita-mahākāvya* 1.21]

Japa became a wave of song, dance and music

Another advanced brāhmaṇa Gopīnātha Ācārya took the path of hearing Śrī Nāma japa. Then fully intoxicated with Kṛṣṇa prema, Gopīnātha would again and again cry out His names. He thus created a wave of song, dance and music, on which he would dance like the ocean flooding its shores.

[Murāri Gupta, *Śrī Caitanya-carita-mahākāvya* 1.19]

When birds start chanting

If even a bird chants Lord Caitanya's name, that soul will go to Lord Caitanya's abode.

(The Lord does not consider qualification.)

[*Caitanya-bhāgavata* Madhya-khaṇḍa 20.136]

Kṛṣṇa's appearance in the seat of the heart

*pragāyataḥsva-vīryāṇi tīrtha-pādaḥpriya-śravāḥ
āhūtaivameśīghraṁ darśanaṁyāticetasi*

The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant about His holy activities.

[Nārada Muni speaking, *Śrīmad Bhāgavatam* 1.6.33]

Kīrtanīyaḥ sadā hariḥ

*yena janma-sahasrāṇi vāsudevo niṣevitaḥ
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata*

The names of the Lord remain constantly in the mouth of that person who serves Vasudeva for a thousand births.

[*Bhakti-rasāmṛta-sindhu* 1.2.232 (from *Padma Purāṇa*)]

We are not pious, sinful, learned or ignorant; we are the carriers of the dust of the feet of the Supreme Lord Śrī Hari and we are initiated by the mantra, *kīrtanīyaḥ sadā hariḥ*.

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, 64 Principles of Community]

By chanting one comes close to Kṛṣṇa

*ādi-purāṇe ca — gītvā ca mama nāmāni vicaren mama sannidhau
iti bravīmi te satyaṃ krīto'haṃ tasya cārjuna*

In the *Adi Purāṇa* it is said: By singing My names, a person will attain a position close to Me. I make this promise. That person, O Arjuna, purchases Me.

[*Bhakti-rasāmṛta-sindhu* 1.2.231 (from *Adi Purāṇa*)]

When will the concept that the Deity is made of stone disappear?

*Yara mantrē sakalē murtite vaiṣe prajā, sei prabhu sri kṛṣṇa
caitanya-candra nama*

Life is invoked in the Deity forms of the Supreme Lord by chanting His holy names. That Lord has now appeared as Śrī Kṛṣṇa Caitanya. The system of invoking life in the Deity form of the Supreme Lord by chanting the mahā-mantra given by Śrī Gaura is practised in the Śrī Gauḍīya sampradāya. Without chanting the Lord's holy names, the concept that the arcā-vigraha is made of stone does not disappear.

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, *Gauḍīya bhāṣya on Śrī Caitanya-bhāgavata*, Antya-khaṇḍa 2.305]

The meaning of Kṛṣṇa Caitanya

You make all the worlds say Kṛṣṇa, and You give them caitanya (pure consciousness), revealing kīrtana. Therefore, Your name is Kṛṣṇa Caitanya. All people will be blessed by this name.

[Sadananda Swami/Eidlitz, *Kṛṣṇa Caitanya*]

The business of the tongue

Sevonmukhe hi jihvādaḥ: simply by your service attitude, to serve Kṛṣṇa, beginning with the tongue. It is very wonderful. But utilizing your tongue, you can achieve Kṛṣṇa very easily, by the tongue. By the tongue if you simply chant, without any offense, Hare Kṛṣṇa mantra, and by the tongue if you simply taste Kṛṣṇa prasādam, and by the tongue if you speak about Kṛṣṇa, *yāre dekha tāre kaha kṛṣṇa upadeśa*, you understand Kṛṣṇa. The three business of the tongue: tasting the prasādam, chanting Hare Kṛṣṇa mantra and preaching about Kṛṣṇa. By these three things you understand Kṛṣṇa, and as you understand Kṛṣṇa, *tyaktvā dehaṁ punar janma naiti mām eti*, you are transferred to the spiritual kingdom.

[A.C. Bhaktivedanta Swami Prabhupāda, Lecture on *Nectar of Devotion*, 1972-10-19]

Abandon the world to hear and chant about Mukunda

*martyas tayānusavam edhitayā mukunda
śrīmat-kathā-śravaṇa-kīrtana-cintayaiti
tad dhāma dustara-kṛtānta-javāpavargam
grāmād vanaṁ kṣiti-bhujo 'pi yayur yad-arthāḥ*

By regularly hearing, chanting and meditating on the beautiful topics of Lord Mukunda with ever-increasing sincerity, a mortal being will attain the divine kingdom of the Lord, where the inviolable power of death holds no sway. For this purpose, many persons, including great kings, abandoned their mundane homes and took to the forest.

[Śukadeva Gosvāmī speaking, *Śrīmad Bhāgavatam* 10.90.50]

Dhāma and Nāma can't be separated

Śrī Vaikuṅṭha-nāma alone has come down to this earth and it is in Śrī Dhāma that Śrī Nāma has been deposited. The presence of Nāma-sevā

does not give the real end, viz. Kṛṣṇa-kama-sevā, to one who disconnects oneself from Śrī Dhāma.

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, *The pathway of the highest blessedness*]

Śraddhā-bindu (a drop of faith)

*ekākī āmāra, nāhi pāya bala,
hari-nāma-saṅkīrtane
tumi kṛpā kori', śraddhā-bindu diyā,
deho' kṛṣṇa-nāma-dhane*

Alone I find, I have no strength to chant the holy name of Lord Hari. I beg you, therefore, please be merciful and with a particle of faith, give me the great treasure of the holy name of Kṛṣṇa.

[Śrīla Bhaktivinoda Ṭhākura, *Śaraṇāgati*, Ohe Vaiṣṇava Ṭhākura]

Nārada's chanting was like the roar of Nṛsimha

When Nārada Muni was chanting the Hare Kṛṣṇa mantra, he chanted so loudly that it was apprehended that Lord Nṛsimha had appeared. Thus all the demons began to flee in different directions.

[A.C. Bhaktivedanta Swami Prabhupāda, *Nectar of Devotion* Chapter 27]

Nārada's chanting makes the universe ecstatic

The purport of this song is that Nārada Muni, the great soul, plays a stringed instrument called a vīṇā, vibrating the sound rādhikā-ramaṇa, which is another name for Kṛṣṇa. As soon as he strokes the strings, all the devotees begin responding, making a very beautiful vibration. Accompanied by the stringed instrument, the singing seems like a shower of nectar, and all the devotees dance in ecstasy to the fullest extent of their satisfaction. While dancing, they appear madly intoxicated with ecstasy, as if drinking the beverage called mādhurī-pūra. Some of them cry, some of them dance, and some of them,

although unable to dance publicly, dance within their hearts. Lord Śiva embraces Nārada Muni and begins talking in an ecstatic voice, and seeing Lord Śiva dancing with Nārada, Lord Brahmā also joins, saying, “All of you kindly chant Hari bol! Hari bol!”

The King of heaven, Indra, also gradually joins with great satisfaction and begins dancing and chanting “Hari bol! Hari bol!” In this way, by the influence of the transcendental vibration of the holy name of God, the whole universe becomes ecstatic.

Bhaktivinoda Ṭhākura says, “When the universe becomes ecstatic, my desire is satisfied. I therefore pray unto the lotus feet of Rūpa Gosvāmī that this chanting of harer nāma may go on nicely like this.”

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 6.5.22 purport]

Good Qualities

Sincerity

An openly fallen and sinful person is better, because he only takes himself down; whereas an externally religious person, who is a hypocrite, brings both himself and others down.

[*Nārādīya Purāṇa*]

How to develop friendship, purity and naturalness

Non-envy married equanimity and they had two sons named purity and naturalness, and you, her daughter friendship, who has brought me great pleasure.

[*Caitanya-candrodaya-nāṭaka Act 3-10*]

A man is like a crystal

A man will attain the qualities of the person with whom he associates, just as a crystal takes up the colour of the object next to it. Therefore, the wise man will take shelter of those who have qualities like his own for the prosperity of his family.

[*Bhakti-rasāmṛta-sindhu 1.2.229 (from Hari-bhakti-sudhodaya)*]

All Kṛṣṇa's good qualities develop in a devotee

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

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

[Śrī Caitanya Mahāprabhu speaking, *Śrī Caitanya-caritāmṛta Madhya-līlā 22.75*]

How Kṛṣṇa's beauty increases

Although the son of Devakī, the Supreme Personality of Godhead, is the reservoir of all kinds of beauty, when He is among the gopīs He nonetheless becomes more beautiful, for He resembles a marakata jewel surrounded by gold and other jewels.

[Rāmānanda Rāya speaking, *Śrī Caitanya-caritāmṛta* Madhya-līlā 8.95]

The Lord's Protection

The Lord sustains in all circumstances

The minds of those gopīs are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have abandoned everything related to their bodies, renouncing ordinary happiness in this life, as well as religious duties necessary for such happiness in the next life. I alone am their dearmost beloved and, indeed, their very Self. I personally sustain such devotees, who for My sake give up all worldly duties.

[Kṛṣṇa speaking, *Śrīmad Bhāgavatam* 10.46.4]

Spiritual wealth can't be taken away

*na karhicin mat-parāḥ śānta-rūpe nañkṣyanti no me 'nimiṣo leḍhi hetih
yeṣām ahaṁ priya ātmā sutaś ca sakhā guruḥ suhrdo daivam iṣṭam*

The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

[Lord Kapila speaking, *Śrīmad Bhāgavatam* 3.25.38]

Śrīdhara Svāmī's prayers to Lord Nṛsimhadeva

Let me offer my obeisances unto Lord Nṛsimhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again.

[Śrīdhara Svāmī, Commentary on *Śrīmad Bhāgavatam* 1.1.1]

Learning

We are not poets, logicians, philosophers...

We are not poets. We are not logicians. We are not philosophers who have crossed to the farther shore of Vedānta. We are not eloquent debaters. We are the servants of a rascal cowherd boy.

[Śrī Sārvabhauma Bhaṭṭācārya speaking, *Padyāvalī* 72]

Sarasvatī's appearance

Muni Yājñavalkya once thought of Sarasvatī and she appeared before him wearing ornaments of vowels and consonants and sounding Om.

[*Rg-veda*, Santi Parva, Chapter 318, Verse 34]

Sarasvatī's decorations

My Lord Govinda, the goddess of learning is decorated with fourteen kinds of educational ornaments, her intelligence is all-pervading within the four departments of the Vedas, her attention is always on the lawbooks given by great sages like Manu, and she is appareled in six kinds of expert knowledge—namely Vedic evidence, grammar, astrology, rhetoric, vocabulary and logic. Her constant friends are the supplements of the Vedas, the Purāṇas, and she is decorated with the final conclusion of all education. And now she has acquired an opportunity to sit with You as a class friend in school, and she is now engaged in Your service.

[The Siddhas and Cāraṇas speaking, *Nectar of Devotion* Chapter 21.11]

The fourteen Vedic departments of learning

*aṅgāni vedāś catvāro
mīmāṃsā nyāya-vistarahaḥ*

*dharmā-śāstram purāṇam ca
vidyā hy etāś caturdaśa*

The four Vedas, their six supplements, the Purāṇas, the Dharma-śāstras, the Mīmāṃsā interpretation of the Vedas, and the elaborate science of Nyāya logic — these are the fourteen departments of learning.

[*Viṣṇu Purāṇa* 3.6.27]

Dry logic should be abandoned

Logic is properly employed to resolve apparent contradictions in the text of the Vedas. Dry logic without reference to scriptural revelation should be abandoned.

[Śrīla Baladeva Vidyābhūṣaṇa, *Govinda Bhāṣya* commentary on *Vedānta-sūtra* 1.1]

Apply logic to the mercy of the Lord

*śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karite citte pābe camatkāra*

If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.

[Kṛṣṇadāsa Kavirāja Gosvāmī, *Śrī Caitanya-caritāmṛta* Ādi-līlā 8.15]

Different metaphors of logic

ajā-gala-stana-nyāya – logic of nipples on the neck of a goat

You have seen on the goats in the neck, just like nipples. So if one is expecting milk from that nipple, he is also fool. It is not nipple, but it looks like nipple. These are illusions. Āja-gala-stana-nyāya is applied for these rascals, those who are thinking that from matter life is coming.

Exactly the same. They are thinking that "Here are nipples, there will milk come. Let us milk here."

[A.C. Bhaktivedanta Swami Prabhupāda, Morning walk, 1973-05-05]

The material nature, as the material cause, is known as pradhāna, and as the efficient cause is known as māyā. But since it is inert matter, it is not the remote cause of matter.

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda]

bakāṇḍa-nyāya - baka - duck; aṇḍa - testicles of bull

The bull is going, and the testicle is hanging, and the duck is after it. He is thinking, "Here is a fish." You find him always going. "When it will drop?" Bakāṇḍa. This is nature's study. The baka, the duck, they are after fish. So the testicle is hanging, he's thinking, "It's a big fish. It will drop now." So it will never drop, but he is going after it.

[A.C. Bhaktivedanta Swami Prabhupāda, Morning walk, 1973-05-05]

kūpa-maṇḍūka-nyāya - The frog in the well

"The frog in the well" logic illustrates that a frog residing in the atmosphere and boundary of a well cannot imagine the length and breadth of the gigantic ocean. Such a frog, when informed of the gigantic length and breadth of the ocean, first of all does not believe that there is such an ocean, and if someone assures him that factually there is such a thing, the frog then begins to measure it by imagination by means of pumping its belly as far as possible, with the result that the tiny abdomen of the frog bursts and the poor frog dies without any experience of the actual ocean. Similarly, the material scientists also want to challenge the inconceivable potency of the Lord by measuring Him with their frog-like brains and their scientific achievements.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 2.5.10 purport]

nagna-māṭṛkā-nyāya – The mother was naked when she was a child; therefore she should remain naked still

This means that we look at an advanced spiritual personality as they were previously, without considering that they have evolved in Kṛṣṇa consciousness. In this way we minimize them.

śākhā-candra-nyāya – It is easier to focus on the moon through the branches of a tree

Although the moon appears to be located in the branches of a tree, it is actually far away. Similarly, none of the avatāras, or incarnations of Lord Kṛṣṇa are within this material world, but they are visible by the causeless mercy of the Lord.

Yudhiṣṭhira answers Dharma's questions

When the five Pāṇḍavas were living in the forest, four of them had fallen unconscious after drinking the water from the enchanted lake. The water was guarded by a spirit in the form of a heron who had asked the brothers to answer his questions before drinking. Yudhiṣṭhira came in search of his brothers and although wracked by intense thirst, resisted the temptation to drink and began to answer the bird's questions.

Q: "What is heavier than Earth?"

A: "A mother's love", replied Yudhiṣṭhira.

Q: "By what does one become wise?"

A: "By serving one's elders."

Q: "What are the tidings of this world?"

A: "The world is like a cooking pot with the sun as its fire, days and nights as its fuel and months and seasons as its wooden spoon. All of us are being cooked by time."

Q: "What is the most wonderful thing?"

A: "The most wonderful thing is that although everyday innumerable

humans and their animals go to the abode of death, still a man thinks he is immortal.”

Q: “What makes the soul rise out of matter?”

A: “It is knowledge of the Supreme Lord which makes the soul rise.”

Pleased by these answers, the spirit then revealed himself to be Yamarāja, none other than the father of Yudhiṣṭhira.

[*Mahābhārata*]

The three debts of a brāhmaṇa

A brāhmaṇa is born with three debts. By celibacy (brahmacarya) and studying the Vedas (ādhyayana) he pays his debt to the sages. By sacrifice and by producing children he is freed from his debts to the demigods and forefathers (pitṛṇām).

[Śrīla Viśvanātha Cakravartī Ṭhākura, *Sārārtha-darśini, Śrīmad Bhāgavatam* 10.84.39]

The nature of the young and old man

The phrase *saisave vṛddha-rita* is explained as follows: The nature of a boy is to be attached to playing, and the nature of an old man is to merge in the flow of thought born from experience.

[*Caitanya-bhāgavata*, *Madhya-khaṇḍa* 7.114]

The perfection of spiritual knowledge

- ◆ Absorbing the intelligence in Me constitutes mental equilibrium
- ◆ Complete discipline of the senses is self-control
- ◆ Tolerance means patiently enduring unhappiness
- ◆ Steadfastness occurs when one conquers the tongue and genitals
- ◆ The greatest charity is to give up all aggression toward others
- ◆ Renunciation of lust is understood to be real austerity

- ◆ Real heroism is to conquer one's natural tendency to enjoy material life
 - ◆ Reality is seeing the Supreme Personality of Godhead everywhere
 - ◆ Truthfulness means to speak the truth in a pleasing way, as declared by great sages
 - ◆ Cleanliness is detachment in fruitive activities
 - ◆ Renunciation is the sannyāsa order of life
 - ◆ The true desirable wealth for human beings is religiousness
 - ◆ The Supreme Personality of Godhead is sacrifice
 - ◆ Religious remuneration is devotion to the ācārya with the purpose of acquiring spiritual instruction
 - ◆ The greatest strength is the prāṇāyāma system of breath control
- [Kṛṣṇa speaking, *Śrīmad Bhāgavatam* 11.19.36-39]

Mercy

One must receive the Lord's mercy to understand Him

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

My Lord, if one is favoured by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.

[*Padma Purāṇa*, Uttara-khaṇḍa, Chapter 15]

Persons averse to the Lord can't see Him

*cakṣur vinā yathā dīpaṁ yathā darpaṇam eva ca
samīpasthaṁ na paśyanti tathā viṣṇuṁ bahirmukhāḥ*

As a blind person cannot see anything even with the help of a lamp or a mirror, persons who are averse to Lord Viṣṇu cannot see Him even if He stands before them.

[*Caitanya-bhāgavata* Madhya-khaṇḍa 5.042]

The unbreakable hope for the Lord's mercy

Oh my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaiṣṇava, knowledge or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the gopīs, because you bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.

[Sanātana Gosvāmī speaking, *Bhakti-rasāmṛta-sindhu* 1.3.35]

The Lord’s mercy manifests as His appearance in our thoughts

Man: Beloved, listen, the Lord grants His mercy to this world in three ways.

Woman: What three ways?

Man: First, by directly appearing before His devotee. Second, by personally entering His devotee's heart. Third, by appearing in His devotee's thoughts.

[*Caitanya-candrodaya-nāṭaka* Act 9.13-15]

Lord Nityānanda preached door to door

*kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa prāṇa dhana
caraṇe dhariyā bali,—‘kṛṣṇe deha, mana*

Kṛṣṇa is your mother, Kṛṣṇa is your father, Kṛṣṇa is your life and wealth. I fall at your feet and beg you to engage your minds in thinking of Kṛṣṇa.

[Lord Nityānanda speaking, *Caitanya-bhāgavata* Madhya-khaṇḍa 1.343]

One who does good is never overcome by evil

*śrī-bhagavān uvāca
pārtha naiveha nāmutra
vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid
durgatiṁ tāta gacchati*

The Supreme Personality of Godhead said: “Son of Pṛthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.”

[Kṛṣṇa speaking, *Bhagavad-gītā As It Is* 6.40]

The various types of Śāka

*ei ye `acyutā' nāme śāka
ihāra bhojane haya kṛṣṇe anurāga*

The Lord said, "This śāka is known as acyutā. By eating this, one develops attachment for Kṛṣṇa."

Acyutā is a type of śāka. As the Lord ate, He glorified the various qualities of the various śākas and their relationships to Kṛṣṇa.

*`paṭala' `vāstuka' `kāla' śākera bhojane
janma janma viharaye vaiṣṇavera sane*

By eating paṭala, vāstuka, and kāla śākas, one enjoys the Vaiṣṇavas' association birth after birth.

*`sāliñcā' `heleñcā' śāka bhakṣaṇa karile
ārogya thākaye tāre kṛṣṇa-bhakti mile*

By eating sāliñcā and heleñcāśāka, one remains free from disease and attains the devotional service of Kṛṣṇa.

[*Caitanya-bhāgavata* Antya-khaṇḍa 4.296-298]

Devotional Service is stronger than Kṛṣṇa

Kṛṣṇa is all-attractive, but pure devotional service attracts even Him. This means that pure devotional service is even transcendently stronger than Kṛṣṇa Himself, because it is Kṛṣṇa's internal potency.

[A.C. Bhaktivedanta Swami Prabhupāda, *Nectar of Devotion* Chapter 1]

Yamunā is greater than Gaṅgā

The renowned Yamunā in My domain of Mathurā is hundreds of times greater than the Ganges. About this there can be no dispute, O goddess.

[Kṛṣṇa speaking, *Śrīmad Bhāgavatam* 10.90.47 purport (from *Varāha Purāṇa*)]

Even Gaṅgā and Tulasī become purified

Sayena dhanya tomāre paraśi

Gaṅgā and Tulasī are known to purify everything. But even they are purified by your touch.

[*Caitanya-bhāgavata* Antya-khaṇḍa 4.256]

Sādhu-saṅga

Lord Śrī Caitanya Mahāprabhu, the great preacher of the principles of *Śrīmad-Bhāgavatam*, has stressed the importance of association with sādhus, pure devotees of the Lord. He said that even by a moment's association with a pure devotee, one can achieve all perfection. We are not ashamed to admit that this fact was experienced in our practical life. Were we not favoured by His Divine Grace Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, by our first meeting for a few minutes only, it would have been impossible for us to accept this mighty task of describing *Śrīmad-Bhāgavatam* in English. Without seeing him at that opportune moment, we could have become a very great business magnate, but never would we have been able to walk the path of liberation and be engaged in the factual service of the Lord under instructions of His Divine Grace. And here is another practical example by the action of Vidura's association with Dhṛtarāṣṭra. Mahārāja Dhṛtarāṣṭra was tightly bound in a network of material affinities related to politics, economy and family attachment, and he did everything in his power to achieve so-called success in his planned projects, but he was frustrated from the beginning to the end so far as his material activities were concerned. And yet, despite his life of failure, he achieved the greatest of all success in self-realization by the forceful instructions of a pure devotee of the Lord, who is the typical emblem of a sādhu. The scriptures enjoin, therefore, that one should

associate with sādhus only, rejecting all other kinds of association, and by doing so one will have ample opportunity to hear the sādhus, who can cut to pieces the bonds of illusory affection in the material world.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 1.13.29 purport]

Vṛndāvana

The pastimes of Kṛṣṇa are covered by darkness

The dust from cows and calves on the road creates a kind of darkness indicating that Kṛṣṇa is returning home from the pasture. Also, the darkness of evening provokes the gopīs to meet Kṛṣṇa. Thus the pastimes of Kṛṣṇa and the gopīs are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see.

[Śrīla Rūpa Gosvāmī, *Lalitā-mādhava* Act 1.1.53]

The atmosphere of Vṛndāvana awakens love of God

I think Cupid's regal tiger appeared disguised as this pigeon, and on the pretext of warbling he is fiercely roaring. His roars chase away the deer of the gopīs peacefulness, piety, and shyness, as well as the jackals of their pride.

[*Govinda-Līlāmṛta* 1.18]

Flutes made of palm leaves

All glories to Kṛṣṇa's vayasyas, who are just like Kṛṣṇa in their age, qualities, pastimes, dress and beauty. They are accustomed to playing on their flutes made of palm leaves, and they all have buffalo-horn bugles ornamented like Kṛṣṇa's with jewels such as indranīla and with gold and coral.

[*Nectar of Devotion* Chapter 41]

Rādhārāṇī, the most beautiful

Actually the Lord's beauty is superexcellent, surpassing even the beauty of Lakṣmī in Vaikuṅṭha. The devotees of the Lord in the

Vaikuṅṭha planets want to see the Lord as the most beautiful, but the devotees in Gokula or Kṛṣṇaloka want to see Rādhārāṇī as more beautiful than Kṛṣṇa.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 3.15.42 purport]

Rādhārāṇī's mercy

In Vṛndāvana all the pure devotees pray for the mercy of Śrīmatī Rādhārāṇī, the pleasure potency of Lord Kṛṣṇa. Śrīmatī Rādhārāṇī is a tenderhearted feminine counterpart of the supreme whole, resembling the perfectional stage of the worldly feminine nature. Therefore, the mercy of Rādhārāṇī is available very readily to the sincere devotees, and once She recommends such a devotee to Lord Kṛṣṇa, the Lord at once accepts the devotee's admittance into His association.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 2.3.23 purport]

Did Kṛṣṇa return to Vṛndāvana?

Nanda Mahārāja returned to Vṛndāvana without Kṛṣṇa and Balarāma. He was accompanied only by the cowherd boys and men. It was certainly a very pathetic scene for the gopīs, Mother Yaśodā, Śrīmatī Rādhārāṇī and all the other residents of Vṛndāvana. Many devotees have tried to make adjustments to Kṛṣṇa being away from Vṛndāvana because, according to expert opinion, Kṛṣṇa, the original Supreme Personality of Godhead, never goes even a step out of Vṛndāvana. He always remains there. The explanation of expert devotees is that Kṛṣṇa was actually not absent from Vṛndāvana; He came back with Nanda Mahārāja as promised.

When Kṛṣṇa was starting for Mathurā on the chariot driven by Akrūra and the gopīs were blocking the way, Kṛṣṇa assured them that He was coming back just after finishing His business in Mathurā. He told them

not to be overwhelmed and in this way pacified them. But when He failed to come back with Nanda Mahārāja, it appeared that He either cheated them or could not keep His promise. Expert devotees, however, have decided that Kṛṣṇa was neither a cheater nor a breaker of promises. Kṛṣṇa, in His original identity, returned with Nanda Mahārāja and stayed with the gopīs and Mother Yaśodā in His bhāva expansion. Kṛṣṇa and Balarāma remained in Mathurā not in Their original forms but in Their expansions as Vasudeva and Saṅkarṣaṇa. The real Kṛṣṇa and Balarāma were in Vṛndāvana in Their bhāva manifestation, whereas in Mathurā They appeared in the prabhava and vaibhava expansions. This is the expert opinion of advanced devotees of Kṛṣṇa. Externally, however, They were absent from Vṛndāvana. Therefore, when Nanda Mahārāja was preparing to return to Vṛndāvana, there was some discussion between him and the boys concerning how they could live in separation. The conclusion to separate was reached by mutual agreement.

[A.C. Bhaktivedanta Swami Prabhupāda, *KṚṢṂA, The Supreme Personality of Godhead* Chapter 46]

Kṛṣṇa's heart is bound by bhakti

You know that My heart is bound by bhakti, even if it takes the form of enmity. Pūtanā is the evidence of this in the world. Disguising herself like a devoted mother, she acted like a mother. How would My mind not be attracted to Vraja permeated with the premā of My mother?

[*Gopāla-campū*, 10.15.8]

The Vrajavāsīs are the originals

I think that My father and others born in Gokula, who are the abodes of Prema, are the original forms and the people of Mathurā are their reflections. My experience is the proof of this. When I experience the people of Vraja I do not think of the people of Mathurā, but when I experience the people of Mathurā I remember the residents of Vraja.

[*Gopāla-campū*, 10.15.12]

Uddhava became duly empowered

Touching Uddhava's folded hands, visibly giving him mercy and giving him joy, Kṛṣṇa took him to Balarāma and explained that Uddhava would go to Vraja. Taking Uddhava and Balarāma to Rohiṇī, he obtained her consent. Showing mercy by making him beautiful with ornaments and cloth, He sent Uddhava to Vraja.

[Jīva Gosvāmī, *Gopāla-campū* 10.17]

Was it the chariot or the mind?

Did a chariot take him to Vraja or was it the desire on his mind? In the contest, desire defeated the chariot.

[Jīva Gosvāmī, *Gopāla-campū* 10.20.22]

Every tree gave darśana

Uddhava left Kṛṣṇa and went to Vraja. It is said that every tree on the way gave Uddhava direct vision of Kṛṣṇa.

[Jīva Gosvāmī, *Gopāla-campū* 10.20.23]

When Nanda Mahārāja saw Uddhava

Then Uddhava approached the home of Nanda, which was filled with misery due to separation from Kṛṣṇa. Uddhava looked just like Nanda's son Kṛṣṇa and gave pleasure to anyone who saw him. Thus, though Nanda was stunned due to separation from Kṛṣṇa, when he saw Uddhava he became aware of external events and eagerly went out to embrace his exalted visitor.

[Śrīla Viśvanātha Cakravartī Ṭhākura, *Sārārtha-darśini*, *Śrīmad Bhāgavatam* 10.46.14]

She will become a river

When Nanda described Kṛṣṇa's qualities to Uddhava, Yaśodā became emotional. She perspired, milk flowed from her breasts and tears flowed from her eyes. Uddhava on seeing her thought, "She will become a river."

[Īva Gosvāmī, *Gopāla-campū* 10.32.51]

Movable dhāmas

The above-mentioned dhāmas are movable, by the omnipotent will of Lord Kṛṣṇa. When Śrī Kṛṣṇa appears on the face of the earth, he can also make His dhāmas appear, without changing their original structure.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrī Caitanya-caritāmṛta* Ādi-līlā 5.19 purport]

The potency of Vṛndāvana

Actually, if someone goes to Vṛndāvana, he will immediately feel separation from Kṛṣṇa, who performed such nice activities when He was present there.

[A.C. Bhaktivedanta Swami Prabhupāda, *Nectar of Devotion* Chapter 18]

Mathurā is a state of consciousness

*mathyate tu jagat sarvaṁ
brahma-jñānena yena vā
tat-sāra-bhūtaṁ yad yasyāṁ
mathurā sā nigadyate*

When a self-realized soul acts in his transcendental position, his situation is called Mathurā. In other words, when one acts in the process of bhakti-yoga, he may live anywhere, but actually he lives in Mathurā, Vṛndāvana. Devotion to Kṛṣṇa, the son of Nanda Mahārāja, is

the essence of all knowledge, and wherever such knowledge is manifested it is called Mathurā.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 10.1.
Additional notes]

Lord Caitanya

Dancing peacocks

(Again from behind the scenes a tumult of Jaya! Jaya!' and 'ululu'.)

Gaṅgādāsa: Ah, Lord Viśvambhara has begun to dance. With thunderous shouts He is turning the devotees into dancing peacocks, while His flowing tears fill the world with an unending monsoon, and with his bright effulgence filling the directions with lightning, the Viśvambhara rain cloud who delights the world, is now dancing.

[*Caitanya-candrodaya-nāṭaka* Act 4.59]

The Lord removes the unhappiness of the earth

Formerly the Supreme Lord removed the great burden of many invincible demons from the earth. I think that now, with his forceful steps, the Lord is removing the earth's unhappiness by personally dancing upon her with His devotees.

[*Caitanya-candrodaya-nāṭaka* Act 4.36]

Praying to Balarāma

As a great jewel is kept in a favourite place, so the jewel of Lord Kṛṣṇa's glories is kept in the jewellery case of Lord Ananta's mouth. A person that offers prayers to Lord Balarāma will find the glories of Lord Caitanya appear in his mouth.

[*Caitanya-bhāgavata* Adi-khaṇḍa 1.13-14]

Akbar to Lord Caitanya

Hail thee O Caitanya – the victor of my heart,
Mark the rhythm of his mystic dance in lofty ecstasy- quite alone.
Merrily sounds the tabor and the cymbals' note keeps time

The joyous band following him sing and dance merrily-merrily;
He steps a pace or two onwards in his dancing gait,
And knows no rest – intoxicated with his own overflowing joy.
Oh my heart's Lord, how can I express the love I have for thee?
Saha Akbar craves a drop from the sea of thy piety and love.

[Emperor Akbar, song translated from Hindi By Rai Bahadur Dinesh Chandra Sen, University of Calcutta, 1922]

Rules and spontaneous love

Love of God: Listen! One path is the rules of the scripture. Another path is spontaneous love. The first follows rules, the second does not.

Friendship: The path without rules takes a long time.

Love of God: Not always! During a flood a boat can quickly go without following any established path. At another time even the most established path is difficult on the winding river.

[*Caitanya-candrodaya-nāṭaka* Act 3.48-51]

The difference between Lord Kṛṣṇa and Mahāprabhu

When Lord Śrī Kṛṣṇa Himself was personally present, He demanded that everyone surrender unto Him and promised that He would then give one all protection, but when Śrī Caitanya Mahāprabhu came to this earth with His associates, He simply distributed transcendental love of God without discrimination.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrī Caitanya-caritāmṛta* Ādi-līlā 7.21 purport]

Lord Caitanya's mercy

Continually beaming from His lotus face is causeless mercy that makes no distinction between so-called friend and enemies.

[Śrī Godrūma Candra Bhajan]

Lord Caitanya is Yajña-Puruṣa

By performing saṅkīrtana-yajña and by satisfying the yajña-puruṣa, Lord Caitanya, one can derive all the results derived by great sacrifices in the past.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 4.19.7 purport]

Deity Worship

Decorate the Deity

Decorate the Deity as nicely as possible with nice flowers and dress.
You will forget all other false beauty.

[A.C. Bhaktivedanta Swami Prabhupāda, Letter To Kīrtanānanda, 1968-10-22]

Behaviour of a Saintly Person

Interactions between superiors, equals and inferiors

Generally when we find someone more qualified than ourselves, we become envious of him; when we find someone less qualified, we deride him; and when we find someone equal we become very proud of our activities. These are the causes of all material tribulations. The great sage Nārada therefore advised that a devotee should act perfectly. Instead of being envious of a more qualified man, one should be jolly to receive him. Instead of being oppressive to a less qualified man, one should be compassionate toward him just to raise him to the proper standard. And when one meets an equal, instead of being proud of one's own activities before him, one should treat him as a friend. One should also have compassion for the people in general, who are suffering due to forgetfulness of Kṛṣṇa. These important functions will make one happy within this material world.

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 4.8.34 purport]

Vaiṣṇava-sevā

Narottama dāsa Ṭhākura sings, *chāḍiyā vaiṣṇava-sevā nistāra pāyechē kebā*: "Who has been elevated without rendering service to a pure Vaiṣṇava?"

[*Śrī Caitanya-caritāmṛta* Ādi-līlā 8.17 purport]

How the Lord dealt in debate

When the Lord defeated His opponents, He did not break their honour. Therefore everyone loved the Lord. Everyone was pleased with Him.

[*Caitanya-bhāgavata* Ādi-khaṇḍa 13.115]

Advice for all human beings

Bhīṣmadeva advised for all human beings nine qualifications:

- (1) Not to become angry
- (2) Not to lie
- (3) To equally distribute wealth
- (4) To forgive
- (5) To beget children only by one's legitimate wife
- (6) To be pure in mind and hygienic in body
- (7) Not to be inimical toward anyone
- (8) To be simple
- (9) To support servants or subordinates

[A.C. Bhaktivedanta Swami Prabhupāda, *Śrīmad Bhāgavatam* 1.9.26 purport]

Mādhāi could not forgive himself

It took Mādhāi longer to forgive himself, than for Lord Nityānanda to forgive him. When he remembered how he attacked Lord Nityānanda, Mādhāi wept again and again. Lord Nityānanda had forgiven all his offences. Still Mādhāi was not happy at heart.

[*Caitanya-bhāgavata* Madhya-khaṇḍa 15.13-14]

Lord Nityānanda forgave him again. "When hit by his small son, does the father become unhappy? I think you hitting me is like that."

[*Caitanya-bhāgavata* Madhya-khaṇḍa 18.65]

Lord Nityānanda embraced Mādhāi who became free from all suffering. Yet one more issue was raised by Mādhāi. "I do not know all the living beings I have violently attacked. If I knew them I would beg forgiveness from them."

[*Caitanya-bhāgavata* Madhya-khaṇḍa 15.73]

Lord Nityānanda said: "Listen. I will tell you what to do. Build a bathing ghat by the Gaṅgā. When the people find it easy to bathe in the Gaṅgā,

they will bless you. Service to the Gaṅgā breaks offences to pieces. What better blessings can you attain?"

[*Caitanya-bhāgavata* Madhya-khaṇḍa 15.76-78]

Be first class to get first class

Q: What if a woman wants a child but not a man?

Jayādvaita Swami: It's not that you don't want a man, but you want a first class man. And to get a first class man you have to be a first class woman.

Q: If I can't find a first class man, should I then settle for a second class man? Or better to have no man at all?

Jayādvaita Swami: Even if you have a first class man, that doesn't make you Kṛṣṇa conscious or if you are with a second class man, you can still become Kṛṣṇa conscious somehow.

[Jayādvaita Swami in Sweden]

Forgiveness, a brahminical quality

kṣamayā rocate lakṣmī

brāhmī saurī yathā prabhā

kṣamiṇām āśu bhagavāms

tuṣyate harir īśvaraḥ

The duty of a brāhmaṇa is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.

[Jamadagni to Paraśurāma, *Śrīmad Bhāgavatam* 9.15.40]

Kṛṣṇa's pleasure is supreme morality

If one sins for My sake his sins become pious deeds. If one refuses to worship Me, then by my power his pious deeds become sin.

[*Hari-bhakti-vilāsa* 1.110 (from Padma Purāṇa)]

Pious activities are like actors on a stage

Without pure devotional service to Lord Viṣṇu, expert meditation, samādhī, faith, scripture study, good works, japa, and austerity are like an actor's expert playing on a stage. They are only different ways to fill an empty belly.

[*Caitanya-candrodaya-nāṭaka* Act 2.17]

Extraordinary Personalities

Who is Viṣvaksena?

*viśvaksenere tabe kari' nivedana
ananta-brahmāṇḍa-nātha karena bhojana*

After offering foodstuffs to Viṣvaksena, the Lord of innumerable universes began to eat.

Viṣvaksena is a four-armed associate of Lord Viṣṇu who holds the Lord's garlands.

In the *Hari-bhakti-vilāsa* 8.84-87 it is stated: "Thereafter a sober person should offer one hundredth portion of the Lord's prasāda to Viṣvaksena." And in the *Śrīmad Bhāgavatam* 11.27.29 it is stated: "With offerings such as prokṣaṇa one should worship Durgā, Vināyaka, Vyāsa, Viṣvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord. Once again he should offer the Deity water for washing His mouth, and he should give the remnants of the Lord's food to Viṣvaksena."

In his *Bhāvārtha-dīpikā* commentary on the quoted half of the latter verse, Śrīdhara Svāmipāda has stated: "One should meditate that the Lord has finished eating and then offer Him water for washing His hands and mouth. Thereafter one should offer the remnants of the Lord's foodstuffs to Viṣvaksena, and after taking his permission one may then eat." This is the scriptural injunction.

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, *Caitanya-bhāgavata* Madhya-khaṇḍa 1.190 purport]

Bhṛgu's duration of life

This Śiśumāra is the pivot for the turning of the complete universe, and it is called the navel of Viṣṇu [Garbhodakaśāyī Viṣṇu]. The yogī alone

goes beyond this circle of Śísumāra and attains the planet [Maharloka] where purified saints like Bhṛgu enjoy a duration of life of 4,300,000,000 solar years. This planet is worshipable even for saints who are transcendently situated.

[Śukadeva Gosvāmī speaking, *Śrīmad Bhāgavatam* 2.2.25]

Glossary

Ācārya — One who teaches by personal example

Acyutā — Kṛṣṇa or Viṣṇu, “who never falls”

Adi Purāṇa — An ancient Purāṇa dealing primarily with the story of Kṛṣṇa

Ahāṅkāra — “False ego,” the first and most subtle of the separated elements of material creation. By its influence, conditioned souls assume temporary material identities

Antarīkṣa — One of the nine Yogendras, the sons of Ṛṣabhadeva

Anujā — Younger sister

Arcā-vigraha — Deity

Arjuna — The third of the five Pāṇḍava brothers. It was to Arjuna that Kṛṣṇa spoke the *Bhagavad-gītā* just before the battle of Kurukṣetra

Avatāra — A “descent” of the Supreme Lord to the material world in one of His many forms

Baladeva Vidyābhūṣaṇa — An ācārya in the Gauḍīya Vaiṣṇava sampradāya

Balarāma (Baladeva, Balabhadra) — Kṛṣṇa’s elder brother, and His first plenary expansion, son of Vasudeva and Rohiṇī

Bhagavad-gītā — The essential teachings on progressive spiritual life and pure devotion to the Supreme Lord spoken by the Supreme Lord Himself, Kṛṣṇa, to His friend Arjuna at the battle of Kurukṣetra

Bhakti — Devotional service to the Supreme Lord. Bhakti in practice is the prime means of spiritual success, and perfected bhakti, pure love of God, is the ultimate goal of life

Bhakti Kalpataru — Desire tree of devotional service

Bhakti-rasāmṛta-sindhu — Literally: “The Ocean of the Pure Nectar of Devotional Service”; a treatise on the science of devotional service (bhakti), written by Śrīla Rūpa Gosvāmī

Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda — The spiritual master of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda; an ācārya in the Gauḍīya Vaiṣṇava sampradāya

Bhaktivinoda Ṭhākura — An ācārya in the Gauḍīya Vaiṣṇava sampradāya; the father of Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

Bhāva — Ecstasy in love of God

Bhāvārtha-dīpikā — Śrīdhara Svāmī’s commentary on *Śrīmad-Bhāgavatam*

Bhīṣma (-deva) — The son of Śāntanu and the sacred Gaṅgā. He was one of the twelve mahājanas, the great authorities on Vedic knowledge

Bhr̥gu — One of the mind-born sons of Brahma. He founded a prominent family of Vedic sages

Brahma — The first created living being in the material creation. He was born from the lotus growing from the navel of Garbhodakaśāyī Viṣṇu

Brāhmaṇa — A member of the most intelligent class among the four occupational divisions in the varṇāśrama social system

Bṛhad-bhāgavatamṛta — A book written by Sanātana Gosvāmī which deals with the discharge of devotional service

Caitanya Mahāprabhu — The form in which the Personality of Godhead Kṛṣṇa made His advent in 1486 at Māyāpur, West Bengal, and acted in the guise of His own devotee. He taught the pure worship of Rādhā and Kṛṣṇa, primarily by saṅkīrtana, the congregational chanting of Their names

Caitanya-bhāgavata — Biography of Śrī Caitanya Mahāprabhu written by Vṛndāvana dāsa Ṭhākura

Caitanya-candrodaya-nāṭaka — A drama written by Kavi-karṇapūra

Caitanya-carita-mahākāvya — A biographical work on the life of Śrī Caitanya Mahāprabhu written by Murāri Gupta soon after His disappearance

Caitanya-caritāmṛta — The biography and philosophy of Śrī Caitanya Mahāprabhu, written by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

Candraśekhara Ācārya — An associate of Śrī Caitanya Mahāprabhu

Dhāma — A domain where the Supreme Lord personally resides and enjoys eternal pastimes with His loving devotees; abode

Dharma — “Religious principles,” or, more properly, individual duty. In another sense, dharma is the inseparable nature of a thing that distinguishes it, like the heat of fire or the sweetness of sugar

Dharma-sāstras — The scriptures, supplementary to the Vedas, that teach the proper behaviour for civilized human society

Durgā — Lord Siva’s eternal consort, of many names and forms, who joins him in his incarnations

Duryodhana — The eldest son of Dhṛtarāṣṭra and chief rival of the Pāṇḍavas

Gaṅgā — The great sacred river flowing from the peaks of the Himalayas to the Bay of Bengal and delivering from sin everyone who comes in contact with her

Gaṅgādāsa — An associate of Śrī Caitanya Mahāprabhu, the eighth branch of the tree of Śrī Caitanya Mahāprabhu

Garga Muni — A sage who served as family priest of the Yadus. He performed the name-giving ceremony for the infant Kṛṣṇa

Gauḍīya Vaiṣṇava sampradāya — The school of pure devotion to Rādhā and Kṛṣṇa founded by Śrī Caitanya Mahāprabhu

Gaura Purnima — The appearance day of Śrī Caitanya Mahāprabhu

Ghāṭa — Steps built for bathing in a river or lake

Gokula — The first home of the infants Kṛṣṇa and Balarāma in Vraja, located in the Mahāvana forest

Golokera Prema Dhana — The treasure of divine love of Goloka Vṛndāvana

Gopāla-campū — A book written by Jīva Gosvāmī narrating the pastimes as found in the *Śrīmad-Bhāgavatam* in greater details

Govinda — Kṛṣṇa, the proprietor of the cows, the earth, and the senses of His devotees; “one who gives pleasure to the cows and the senses”

Govinda Bhāṣya — Commentary on Vedānta philosophy presented by Śrīla Baladeva Vidyābhūṣaṇa

Govinda-Līlāmṛta — The Eternal Nectarean Pastimes of Śrī Govinda by Kṛṣṇadāsa Kavirāja Gosvāmī

Guru — “Heavy” [with knowledge]; a spiritual master

Hari-bhakti-sudhodaya — A transcendental literature extracted from the Purāṇas

Hari-bhakti-vilāsa — A book compiled by Sanātana Gosvāmī

Hari-varṁśa — Hari-varṁśa especially describes the pastimes of the Supreme Lord that took place after the battle at Kurukṣetra, including His pastimes of disappearance; Hari-varṁśa is considered a supplement of Mahābhārata

Hiraṇyakaśipu — One of the first great demons in the universe, who was killed by Lord Nṛsimha for persecuting his devotee son Prahlāda

Indra — The king of the demigods, ruler of Svargaloka

Indranīla — Sapphire

Īśvara Purī — Śrī Caitanya Mahāprabhu’s spiritual master

Jīva — The eternal individual soul

Jīva Gosvāmī — One of the six Gosvāmīs of Vṛndāvana, principal followers of Śrī Caitanya Mahāprabhu who rediscovered the forgotten places of Kṛṣṇa’s pastimes in Vraja, re-established the worship of the

principal Vraja Deities, and made literary contributions to establish the science of Kṛṣṇa consciousness for the modern age

Kali-yuga — The fourth of four repeating ages that form the basic cycles of universal time. In each Kali-yuga the world degrades into quarrel and dishonesty. The present Kali-yuga began 5,000 years ago and will continue for another 427,000 years. Kali is also the name of the ruler of the age

Kavi-karṇapūra — The son of Śrī Caitanya Mahāprabhu's dear associate, Śivānanda Sena; poet and author of great literary works

Kīrtana — The primary devotional practice of chanting the Supreme Lord's glories

Kṛṣṇa — "Dark blue"; the Supreme Personality of Godhead, who is the origin of all expansions; the all-attractive person

Kṛṣṇa Caitanya — The name received by Śrī Caitanya Mahāprabhu from His sannyāsa guru, Keśava Bhāratī

Kṛṣṇa-kama-sevā — Service to Śrī Kṛṣṇa's desires

Kṛṣṇa-sandarbha — The second of the six famous "Ṣaṭ-sandarbhas" by Jīva Gosvāmī

Kṛṣṇadāsa Kavirāja Gosvāmī — The author of *Śrī Caitanya-caritāmṛta*

Kṣatriya — One of the four occupational classes in the varṇāśrama social system, in charge of political and military affairs

Kundalatā — Kṛṣṇa's sister-in-law

Lakṣmī — The eternal consort of the Supreme Lord Viṣṇu

Lalitā — One of Śrīmatī Rādhārāṇī's intimate friends, who are Her principal expansions, the original potencies behind all spiritual and material creations

Lalitā-mādhava — A spiritual drama that describes the Lord's pastimes in Dvārakā and Mathurā

Mādhāi — Great sinner delivered by Śrī Caitanya Mahāprabhu

Mādhavendra Purī — The spiritual master of Īśvara Purī

Mahābhārata — The epic history of “greater India” composed by Kṛṣṇa-dvaipāyana Vyāsa. One chapter is the *Bhagavad-gītā*

Mahāprabhu — Supreme master of all masters; refers to Śrī Caitanya Mahāprabhu

Mahat-tattva — The first transformation of primordial nature. It contains all the other elements in their subtle, unmanifest forms

Maṅgala-ārati — The first Deity worship of the day, performed an hour and a half before sunrise

Marakata — Emerald

Mārkine Bhāgavata-dharma — A poem written by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda upon arrival at Boston Harbour during September 1965

Mathurā — The eternal abode in which Kṛṣṇa manifests Himself as the Lord of the Yādavas

Māyā — Illusion; the energy of the Supreme Lord that deludes living entities into forgetfulness of their spiritual nature and of God

Mukunda — Kṛṣṇa or Viṣṇu, the “giver of liberation”

Muni — A thoughtful sage

Murāri Gupta — An associate of Śrī Caitanya Mahāprabhu

Nanda — The king of the cowherds of Vraja, who, together with his wife Yaśodā, raised Kṛṣṇa from His infancy until He left Vraja for Mathurā

Nārada Muni — a great devotee of Lord Kṛṣṇa who travels throughout the spiritual and material worlds singing the Lord’s glories and preaching the path of devotional service

Narottama dāsa Ṭhākura — a spiritual master in the Gauḍīya Vaiṣṇava sampradāya and writer of many standard Vaiṣṇava hymns

Navadvīpa-dhāma-māhātmya — A book written by Bhaktivinoda Ṭhākura describing the glories of Navadvīpa-dhāma

Nityānanda — The incarnation of Lord Balarāma who is a principal associate of Śrī Caitanya Mahāprabhu

Nṛsiṃha (-deva) — The pastime incarnation of the Supreme Lord Viṣṇu as half-man-half-lion

Nyāya — The ancient system of epistemology and logic

Padma Purāṇa — One of the eighteen major Purāṇas

Padyāvalī — An anthology of verses compiled by Śrīla Rūpa Gosvāmī

Pāṇḍavas — The five sons of Pāṇḍu

Parikrama — A walking pilgrimage

Prabhava — The Lord primarily expands Himself in two categories, namely prabhava and vaibhava. The prabhava forms are fully potent like Śrī Kṛṣṇa, and the vaibhava forms are partially potent

Pradhāna — Material nature in its primordial undifferentiated state

Prahāda — One of the greatest devotees of Lord Viṣṇu, who, as the five-year-old son of the mighty demon Hiraṇyakaśipu, openly dared to worship the Personality of Godhead and preach His glories

Prokṣaṇa — Sprinkling of water for purification

Prthā — One of King Pāṇḍu's two wives

Purāṇas — The histories of the universe, supplements to the Vedas

Rādhārāṇī — Kṛṣṇa's original pleasure potency, from whom all His internal energies expand. She is His eternal consort in Vṛndāvana and the most dedicated and beloved of His devotees

Radheya — Karṇa

Rāma — An incarnation of the Supreme Lord as a perfect righteous king, born as the son of Daśaratha and Kauśalyā. Rāma is also a name

of Lord Kṛṣṇa, meaning “the source of all pleasure,” and a name of Lord Balarāma and Lord Paraśurāma

Rāmānanda Rāya — One of the most intimate associates of Śrī Caitanya Mahāprabhu

Rāmāyaṇa — The epic history of Lord Rāma

Ṛg-veda— One of the four Vedas, the original revealed scriptures

Rohiṇī — The wife of Vasudeva who was the mother of Kṛṣṇa’s principal expansion, Balarāma

Rūpa Gosvāmī — One of the six Gosvāmīs of Vṛndāvana, principal followers of Śrī Caitanya Mahāprabhu. He was also an eminent playwright and poet. Most Gauḍīya Vaiṣṇavas consider themselves followers of Rūpa Gosvāmī

Śabda — Sound

Sādhu — A saintly person

Sādhu-saṅga — The association of saintly persons

Śāka — Spinach

Sanātana Gosvāmī — One of the six Gosvāmīs of Vṛndāvana

San̄karṣaṇa — Another name of Lord Balarāma

San̄kīrtana-yajña — Congregational chanting of the names and glories of Kṛṣṇa, which is the prime means for spiritual success in the current Age of Kali

Sannyāsa — The renounced order of life

Sārārtha-darśini — A book written by Śrīla Viśvanātha Cakravartī Ṭhākura, containing the commentaries on the complete Tenth Canto of *Śrīmad-Bhāgavatam*

Sarasvatī — The goddess of learning

Sārvabhauma Bhaṭṭācārya — A prominent scholar of logic and Vedānta who became one of Śrī Caitanya Mahāprabhu's closest eternal associates

Satyabhāmā — One of Kṛṣṇa's eight principal queens

Sāyujya-mukti — Of the five types of liberation, the one in which one merges into the existence of God and forgets one's individual personality

Six Gosvāmīs — Six great disciples of Śrī Caitanya Mahāprabhu who wrote many books on devotional service and who established the major temples in Vṛndāvana

Śrāddha — Faith

Śrīdhara Svāmī — The author of the oldest existing commentary on *Śrīmad-Bhāgavatam*

Śrīla Prabhupāda — His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda, the Founder-Ācārya of the International Society for Kṛṣṇa Consciousness

Śrīla Prabhupāda-līlāmṛta — the biography of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, written by Satsvarūpa dāsa Goswāmī

Śrīmad-Bhāgavatam — Also known as the Bhāgavata Purāṇa, it teaches unalloyed devotional service to Kṛṣṇa, the Supreme Personality of Godhead

Sudarśana — The disc weapon of Kṛṣṇa or Viṣṇu, which the Lord uses to dispatch those who dare to attack Him or His devotees

Taijasa — Egotism in passion

Tattva — Truth

Tulasī — Devotee dear to Kṛṣṇa who appears in the form of a sacred plant

Uddhava — One of Kṛṣṇa's closest friends, His most confidential adviser in Mathurā and Dvārakā

Uttama-adhikārī — A topmost devotee

Vaibhava — The Lord primarily expands Himself in two categories, namely prabhava and vaibhava. The prabhava forms are fully potent like Śrī Kṛṣṇa, and the vaibhava forms are partially potent

Vaikārika — Egotism in goodness

Vaikuṅṭha — Literally: the place free from anxiety. The kingdom of God, full of all opulences and not limited by time and space

Vaiṣṇava — A devotee of the Supreme Lord

Vasudeva — Kṛṣṇa's father in Mathurā and Dvārakā

Vasudeva Datta — A confidential devotee of Śrī Caitanya Mahāprabhu

Vayasyas — Kṛṣṇa's friends in Vṛndāvana

Vedānta-sūtra — A concise systematic explanation of the Vedic Upanishads

Viṣṇu — The Personality of Godhead

Viṣṇu Purāṇa — One of the eighteen main Purāṇas

Viśvambhara — One who maintains the entire universe, a name of Śrī Caitanya Mahāprabhu

Viśvanātha Cakravartī Ṭhākura — A prominent Gauḍīya Vaiṣṇava ācārya in the line of Śrīla Narottama dāsa Ṭhākura

Vraja — The eternal place of Kṛṣṇa's pastimes with the cowherds, manifest on earth in the district of Mathurā

Vrajavāsī — A resident of Vṛndāvana

Vṛndāvana dāsa Ṭhākura — The author of the *Caitanya-bhāgavata*

Yajña-Puruṣa — The supreme enjoyer of all sacrifices

Yamunā — The holiest of rivers, flowing through Vṛndāvana and thus touched by the dust of Kṛṣṇa's feet

Yogamāyā — The aspect of Kṛṣṇa's personal energy who enhances His loving pastimes with His devotees by putting the devotees in benign illusion, making them forget that He is God

Yudhiṣṭhira — The eldest of the five sons of Pāṇḍu

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