

A Collection of Frequently Quoted Verses from Śrī Caitanya-Caritāmṛta

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Frequently Quoted Verses from Śrī Caitanya-Caritāmṛta

“*Bhāgavata paro giya bhāgavata sthāne*. Those who are practical bhāgavata, life bhāgavata, from them...try to understand Bhāgavata.”—Śrīla Prabhupāda quotes Lord Caitanya’s personal secretary Svarūpa Dāmodara in a lecture (10/29/72, Vrndāvana) on a well-known verse from Śrīmad-Bhāgavatam—

naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā

bhagavatṛ uttama-śloke bhaktir bhavati naiṣṭhikī

The verse prescribes *nityaṁ bhāgavata-sevayā* as the remedy to eliminate “all that is troublesome to the heart” (translation) and in his purport Śrīla Prabhupāda unpacks the word “*bhāgavata*”, to reveal that “there are two types of Bhāgavatas, namely the book Bhāgavata and the devotee Bhāgavata” and that “the messages of the book Bhāgavata, therefore, have to be received from the devotee Bhāgavata” (purport).

In line with this same principle, the bulk of Śrīla Prabhupāda’s Introduction to Śrīmad-Bhāgavatam comprises, “The life and teachings of Lord Caitanya”, who, being “the Absolute Personality of Godhead...is both Bhagavān and Bhāgavatam in person and in sound” (Śrīmad-Bhāgavatam Introduction).

Lord Śrī Caitanya Mahāprabhu is *para-tattva-sīmā*—the highest limit of the Absolute Truth (Caitanya-caritāmṛta Adi 2.110), the combined form of Sri Radha and Kṛṣṇa—*caitanya-khyarṇa prakāṣaṁ adhunā tad-dvayaṁ caikyam āptaṁ* (Caitanya-caritāmṛta Adi 1.5), and “the father and inaugurator of the saṅkīrtana movement” (Caitanya-caritāmṛta Adi 3.78 purport), who is described in the Śrīmad-Bhāgavatam thus:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam

yajṣaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ

“In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.” (Śrīmad-Bhāgavatam 11.5.32)

Bounteously revealing the priceless jewels of the *tattva* (philosophical truths), *līlā* (pastimes) and *śikṣā* (teachings) of the Supreme Personality of Godhead Sri Caitanya Mahāprabhu, is the Śrī Caitanya-caritāmṛta, authored by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Literally meaning “the character of the living force in immortality”, Śrī Caitanya-caritāmṛta is a prodigious transcendental literature comprising over 11,000 verses.



Śrīla Prabhupāda often described Śrī Caitanya-caritāmṛta as “the postgraduate study of spiritual knowledge” (Caitanya-caritāmṛta Adi Introduction) and recounted his own spiritual master His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura’s prediction that the time would come when people from across the world would learn the Bengali language to read Caitanya-caritāmṛta.

“Kṛṣṇadāsa Kavirāja Gosvāmī confirms that what Vṛndāvana dāsa Ṭhākura wrote was actually spoken by Lord Caitanya Mahāprabhu, and that Vṛndāvana dāsa simply repeated it. The same holds true for Śrī Caitanya-caritāmṛta. Kṛṣṇadāsa Kavirāja Gosvāmī wrote Śrī Caitanya-caritāmṛta in his old age, in an invalid condition, but it is such a sublime literature that Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja used to say,” The time will come when the people of the world will learn Bengali to read Śrī Caitanya-caritāmṛta.” (Caitanya-caritāmṛta Adi 8.39 purport)

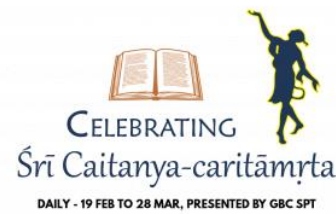
Śrī Caitanya-caritāmṛta is thus our incalculably priceless heirloom, mercifully delivered to us by our Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada, Lord Caitanya’s empowered emissary who spread Lord Caitanya’s message at an unprecedented scale across the world thus playing a key role in materializing Lord Caitanya’s prophecy: *prthivīte āche yata nagarādi-grāma sarvatra pracāra haibe mora nāma*—“In every town and village of the world, the chanting of My name will be heard” [Caitanya Bhāgavata Antya-khaṇḍa 4.126].

In an attempt to support the ongoing Celebrating Caitanya-caritāmṛta event, offered below is a list of 40 prominently quoted Caitanya-caritāmṛta verses, drawn from Śrīla Prabhupāda Śloka compiled by the Bhaktivedanta Archives.

Śrīla Prabhupāda writes in his purport to Bhagavad-gītā 17.15, “The process of speaking in spiritual circles is to say something upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying.”

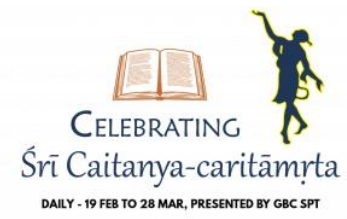
Śrīla Prabhupāda wished his followers to be as expert in quoting from his books as the best lawyers are in citing law books: “You should read these books so nicely. Just like big lawyer—they go to the court and they cite: “Under such and such section or under such and such clause.” Similarly, we have got so many books. If we can give reference immediately from the books, that means you are reading...There are so many lawyers. Why one becomes big lawyer? He can give quotations from the law book immediately. That is the difference.” (Śrīla Prabhupāda Room Conversation—June 18, 1975, Honolulu)

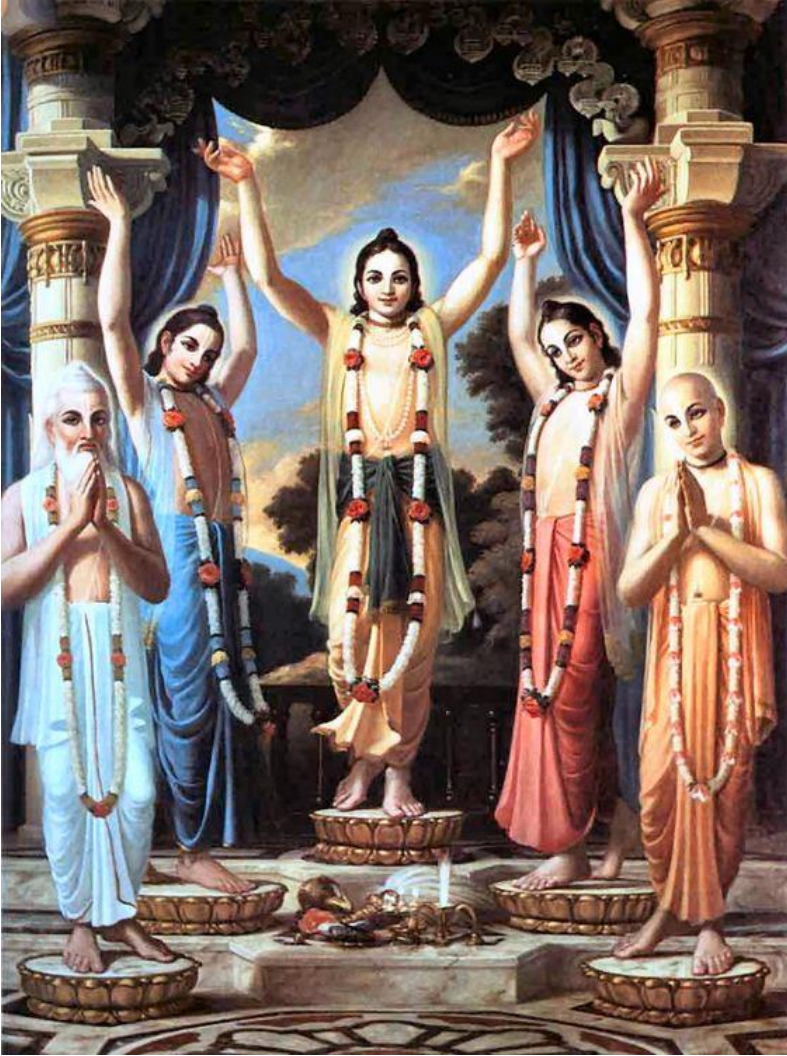
It is thus hoped that devotees will find this list of verses enlivening and useful both in terms of deepening their personal absorption and connection with the Caitanya-caritāmṛta and in enriching their presentation of Kṛṣṇa consciousness to others.



The following is a list of frequently quoted verses from Śrī Caitanya-Caritāmṛta.

Adi	Madhya	Antya
1.1 (Obeisances to Lord Caitanya and His Tattvas)	6.169 (Vedanta Vs. Mayavada)	1.99 (Nectar in the Two Syllables "Krsn-na")
1.2 (Obeisances to Gaura-Nitai)	7.128-129 (Become a Spiritual Master)	4.176 (Dualities are Mental Concoctions)
1.4 (Benedictions to the Readers; External Reasons for the Lord's appearance)	8.128 (Guru: Knower of the Science of Krsna)	6.220 (Renunciation of Mahaprabhu's Devotees)
1.5 (Gaura-tattva: Combined form of Radha and Krsna)	8.274 (A Devotee Sees Krsna Everywhere)	7.11 (Unless Empowered by Krsna, One Cannot Spread Sankirtana)
2.117 (A sincere student should not neglect the discussion of such conclusions...)	11.8 (Seeing Sense Gratifiers is Like Drinking Poison)	
2.86 (Authorities are above the four defects)	19.149 (Only a Devotee is Desireless and therefore, Peaceful)	
4.165 (Lust Vs. Love contd.)	19.151 (Fortune of Receiving Bhakti-Lata-Bija)	
5.142-143 (The Only Master of All Servants)	19.152 (Watering the Bhakti-latā-bīja by Śravaṇa and Kīrtana)	
7.71 ("My spiritual master considered Me a fool")	19.156 (The Mad-Elephant Offense)	
7.74 (Holy Name: The Only Religious Principle)	20.102 (Sanatana Gosvami Inquires from Lord Caitanya)	
8.15 (Apply your Logic to Lord Caitanya's Mercy)	20.108 (The Living Entity's Constitutional Position)	
9.41 (Make Life Successful and Preach)	20.117 (Forgetfulness of Krsna Brings Misery)	
17.22 (Nama-Avatara)	20.122 (Scriptures are Krsna's Mercy)	
	22.31 (Krsna-Sun; Maya-Darkness)	
	22.54 (Glories of Association of a Devotee)	
	22.62 (What is Sraddha?)	
	22.87 (Importance of Avoiding Bad Association)	
	22.107 (Love for Krsna is Eternally Established in the Heart)	
	22.128-129 (The Topmost Five Limbs of Devotional Service)	
	25.278 (The Nectar of Krsna's and Lord Caitanya's Pastimes)	





Adi 1.1 Obeisances to Lord Chaitanya and His Tattvas

vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktīḥ
kṛṣṇa-caitanya-saṁjśakam

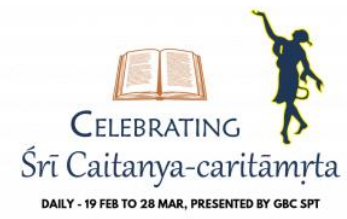
I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

Adi 1.2 Obeisances to Gaura-Nitai

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śan-dau tamo-nudau

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.







Adi 1.4 Benedictions to the readers; external reasons for the Lord's appearance

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

May the Supreme Lord who is known as the son of Śrīmatī Śacī-devī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.



Adi 1.5 Gaura-tattva: Combined form of Radha and Kṛṣṇa

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
caitanyākhyam prakaṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, previously They separated Themselves. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.



Adi 2.117 A sincere student should not neglect the discussion of such conclusions

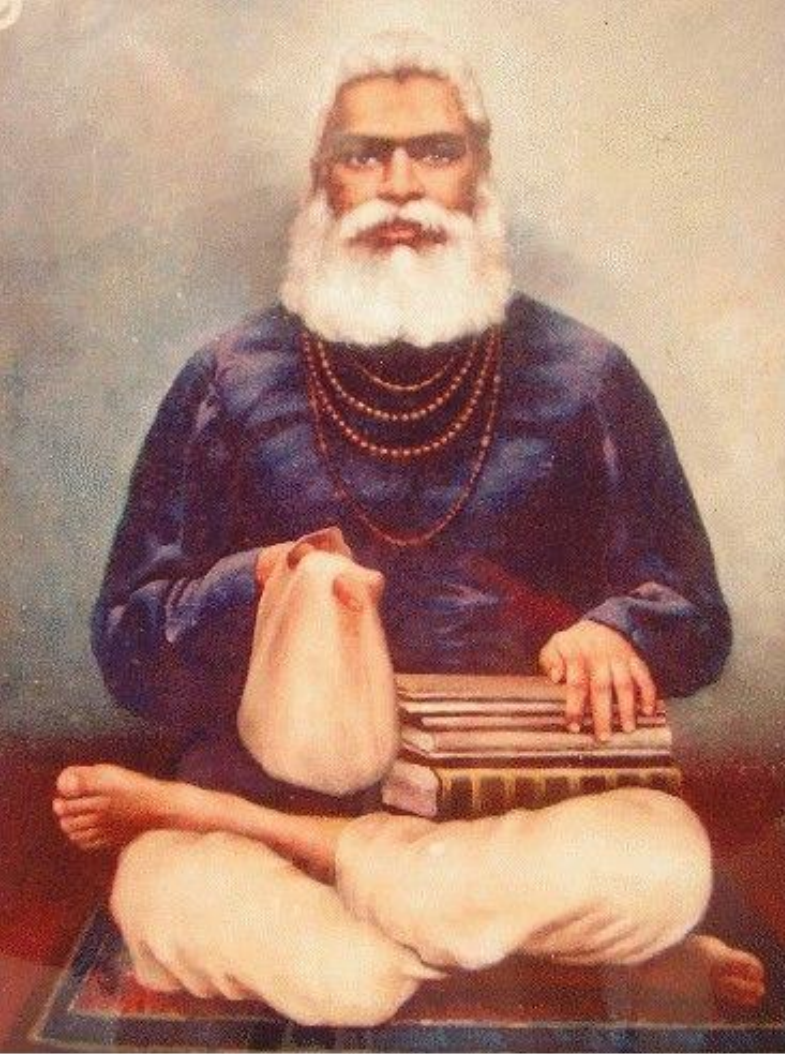
siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus, one's mind becomes attached to Śrī Kṛṣṇa.

Adi 2.86 Spotless character of sages

**bhrama, pramāda, vipralipsā, karaṇāpāṭava
ārṣa-vijñā-vākye nāhi doṣa ei saba**

**Mistakes, illusions, cheating and defective perception do not
occur in the sayings of the authoritative sages.**



Adi 4.165 Lust Vs. Love

ātmendriya-prīti-vāschā—tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

The desire to gratify one's own senses is kāma [lust], but the desire to please the senses of Lord Kṛṣṇa is prema [love].





Adi 5.142-143 The only master of all servants

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya
ei mata caitanya-gosāṣi ekale īśvara
āra saba pāriṣada, keha vā kiṅkara

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so. Thus, Lord Caitanya is also the only controller. All others are His associates or servants.



Adi 7.71 My spiritual master considered Me a fool

prabhu kahe—śuna, śrīpāda, ihāra kāraṇa
guru more mūrkhā dekhi' karila śāsana

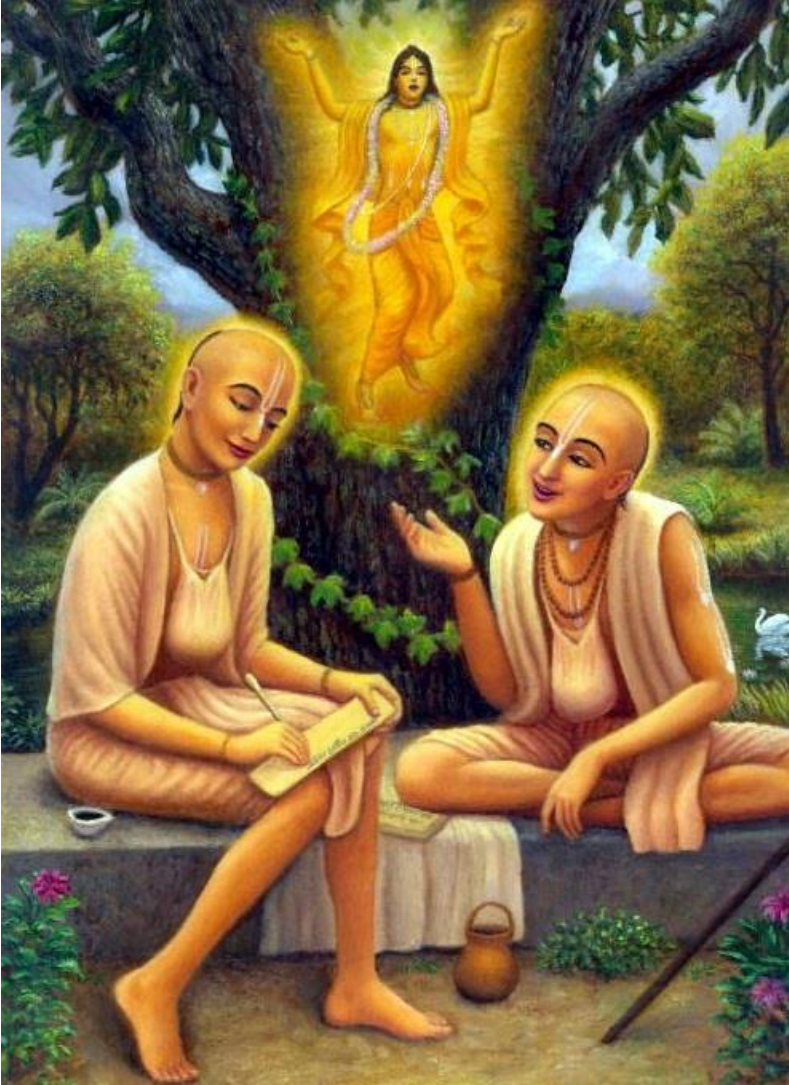
Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.



Adi 7.74 Holy Name: The only religious principle

nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma

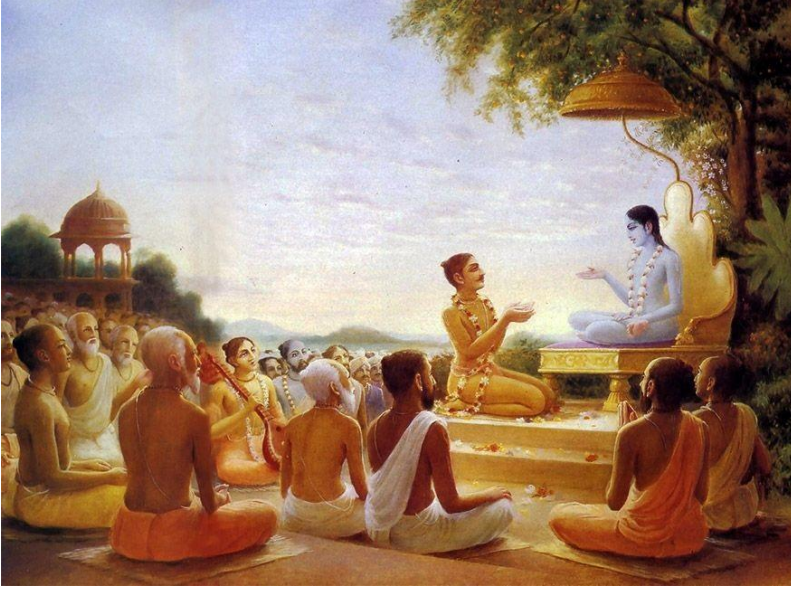
In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.



Adi 8.15 Apply your logic to Lord Caitanya's mercy

śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karile 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.



Adi 9.41 Make life successful and preach

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

**One who has taken his birth as a human being in the land of
India [Bhārata-varṣa] should make his life successful and work for
the benefit of all other people.**

Adi 17.22 Nama-avatara

kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra

In this Age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

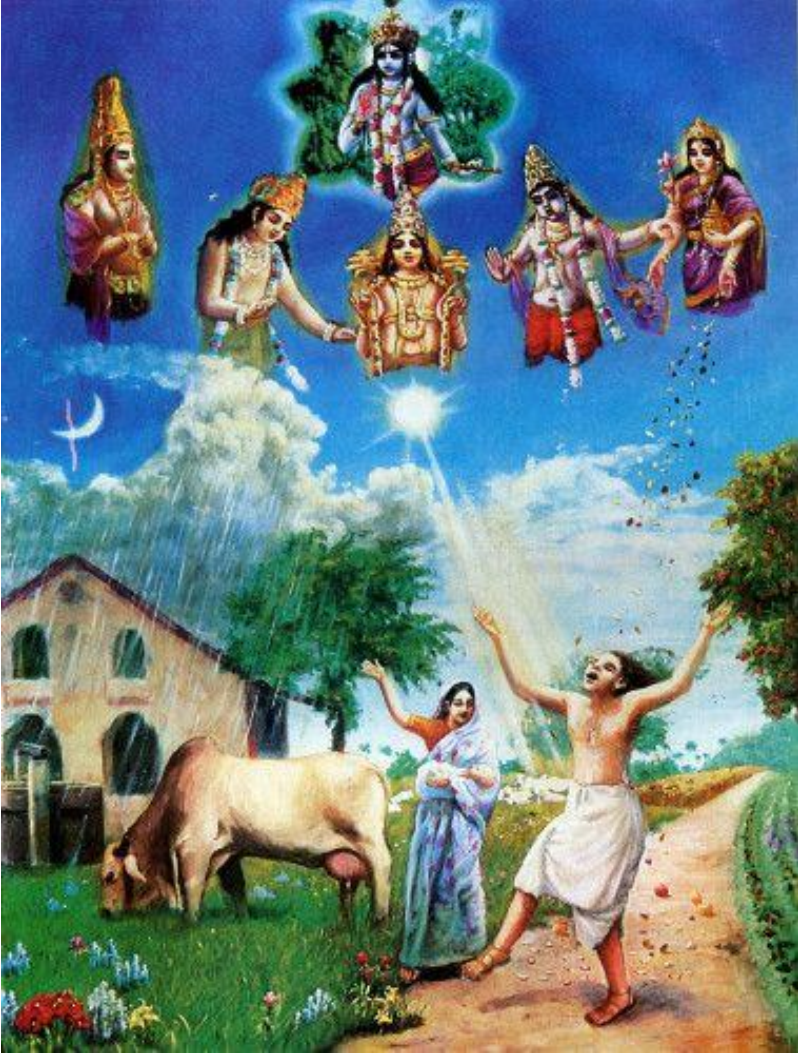


Madhya 6.169 Vedanta vs. Mayavada

jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa

Śrīla Vyāsadeva presented the Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled. (Lord Caitanya to Sarvabhauma Bhattacarya)

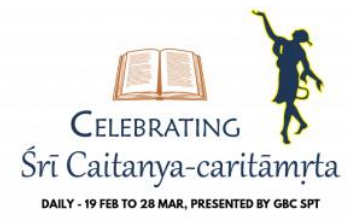


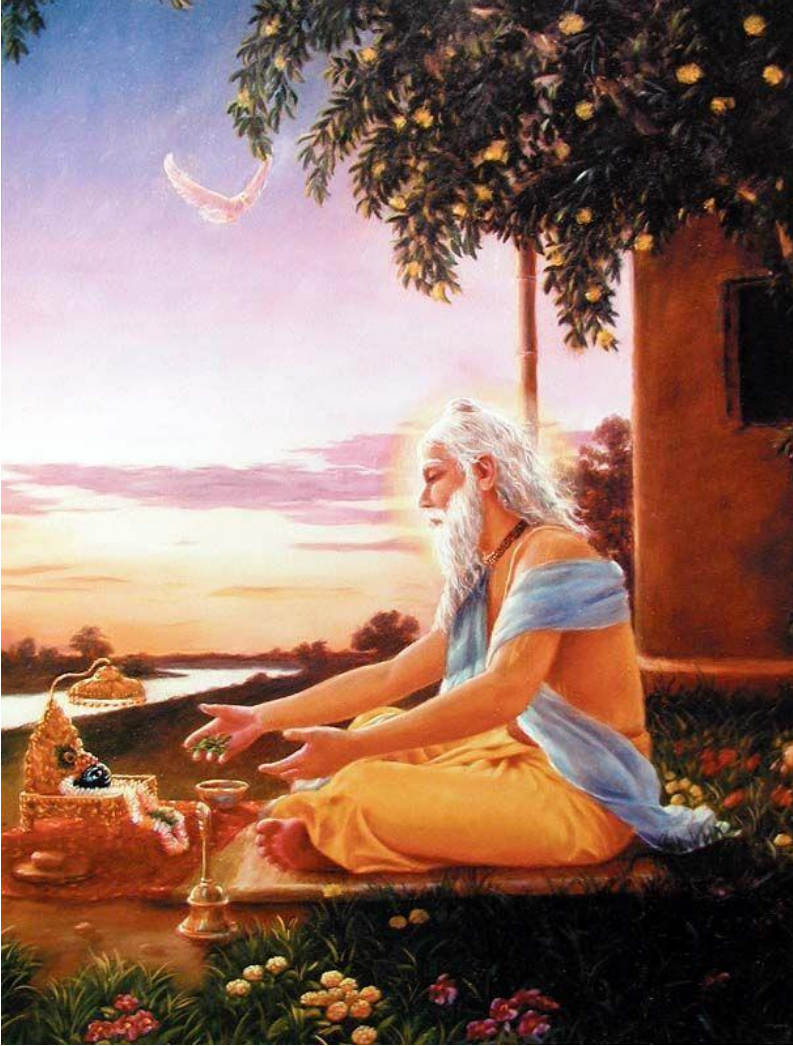


Madhya 7.128-129 Become a spiritual master

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājṣāya guru haṣā tāra' ei deśa
kabhu nā bādhibe tomāra viṣaya-taraṅga
punarapi ei ṭhāṣi pābe mora saṅga"

Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land." Śrī Caitanya Mahāprabhu further advised the brāhmaṇa Kūrma, If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company. (Lord Caitanya to Kurma brahmana)





Madhya 8.128 Guru: Knower of the science of Kṛṣṇa

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

Whether one is a brāhmaṇa, a sannyāsī or a śūdra—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa.” (Lord Caitanya to Ramananda Raya)



Madhya 8.274 A devotee sees Kṛṣṇa everywhere

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

The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord.” (Lord Caitanya to Ramananda Raya)



Madhya 11.8 Seeing sense gratifiers is like drinking poison

niṣkiṣcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanam viṣayiṇām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhū



Greatly lamenting, the Lord then informed Sārvabhauma Bhaṭṭācārya, 'Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.'
(Lord Caitanya to Sarvabhauma Bhattacharya)

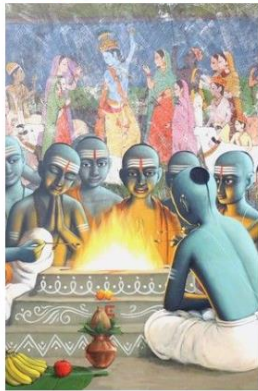


Madhya 19.149 Only a devotee is desireless and therefore peaceful

**kr̥ṣṇa-bhakta—niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī—sakali 'aśānta'**

Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful.

Fruitive workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore, they are all lusty and cannot be peaceful. (Lord Caitanya to Rupa Gosvami)





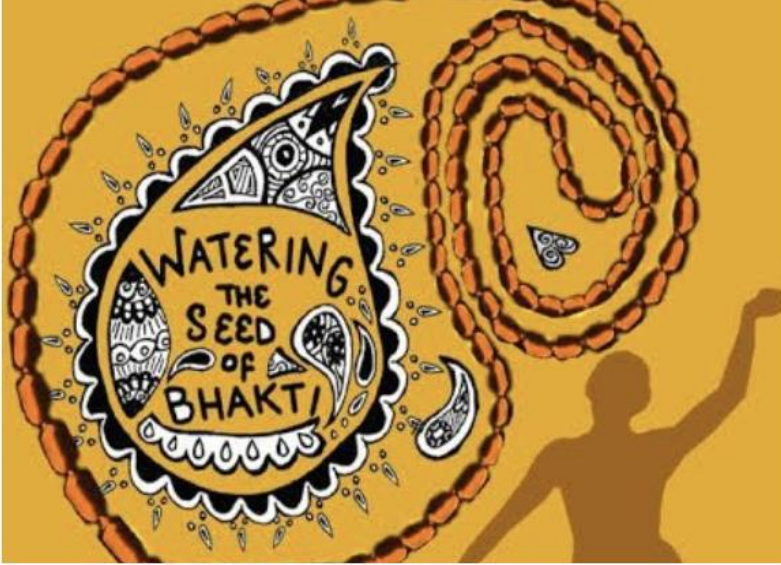
Madhya 19.151 Fortune of receiving Bhakti-Lata-Bija

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

According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa.

By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

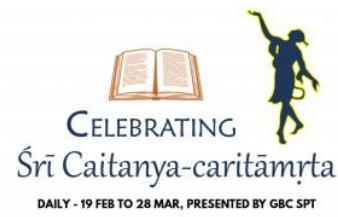
(Lord Caitanya to Rupa Gosvami)



Madhya 19.152 Watering the Bhakti-latā-bīja by Śravaṇa and Kīrtana

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





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



Madhya 19.156 The mad-elephant offense

yadi vaiṣṇava-aparādha uṭhe hātī mātā
upāḍe vā chiṇḍe, tāra śukhi' yāya pātā

If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up. (Lord Caitanya to Rupa Gosvami)



Madhya 20.102 Sanatana Gosvami enquires from Lord Caitanya

‘ke āmi’, ‘kene āmāya jāre tāpa-traya’
ihā nāhi jāni—‘kemanē hita haya’

**Who am I? Why do the threefold miseries always give me
trouble? If I do not know this, how can I be benefited?**



Madhya 20.108 The living entity's constitutional position

jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'

It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord.



Madhya 20.117 Forgetfulness of Kṛṣṇa brings misery

**kṛṣṇa bhulī' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha**

Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence. (Lord Caitanya to Sanātana Gosvami)



Madhya 20.122 Scriptures are Kṛṣṇa's mercy

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

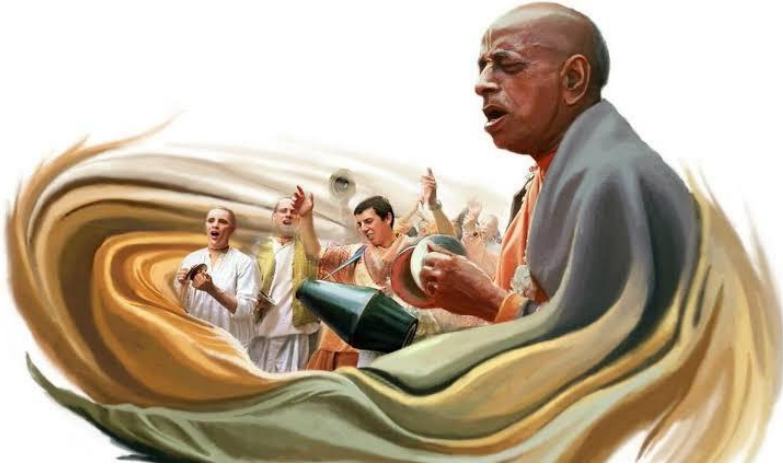
The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas. (Lord Caitanya to Sanatana Gosvami)



Madhya 22.31 Kṛṣṇa-sun; Maya-darkness

**kṛṣṇa—sūrya-sama, māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra**

Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish. (Lord Caitanya to Sanatana Gosvami)



Madhya 22.54 Glories of association of a devotee

**'sādhū-saṅga', 'sādhū-saṅga'—sarva-śāstre kaya
lava-mātra sādhū-saṅge sarva-siddhi haya**

**The verdict of all revealed scriptures is that by even a moment's
association with a pure devotee, one can attain all success. (Lord
Caitanya to Sanatana Gosvami)**

Madhya 22.62 What is Sraddha?

**‘śraddhā’-śabde—viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya**

Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favorable to the discharge of devotional service. (Lord Caitanya to Sanatana Gosvami)

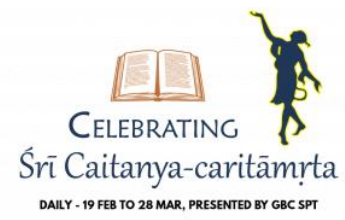




Madhya 22.87 Importance of avoiding bad association

asat-saṅga-tyāga,—ei vaiṣṇava-ācāra
'strī-saṅgī'—eka asādhū, 'kṛṣṇābhakta' āra

For a Vaiṣṇava, the standard behavior is to avoid the association of ordinary people not interested in kṛṣṇa-bhakti. Such common people are, first, those who are too materially attached, especially to women, and, second, people who are not at all devotees of Lord Kṛṣṇa. Vaisnavas should avoid the company of these two kinds of people. (Lord Caitanya to Sanatana Gosvami)

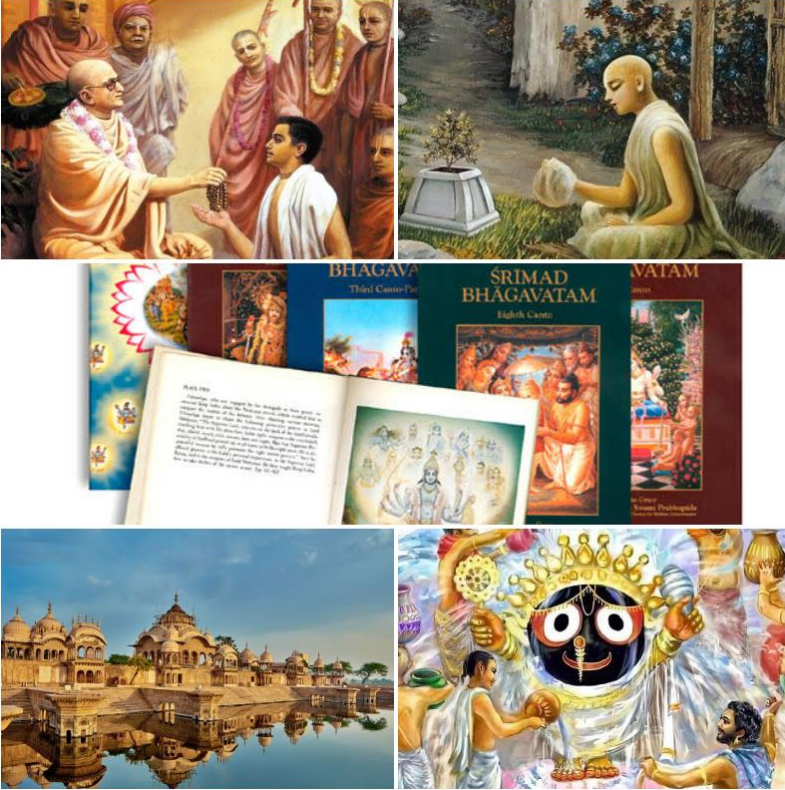




Madhya 22.107 Love for Kṛṣṇa is eternally established in the heart

**nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya**

**Pure love for Kṛṣṇa is eternally established in the hearts of the
living entities. It is not something to be gained from another
source. When the heart is purified by hearing and chanting, this
love naturally awakens. (Lord Caitanya to Sanātana Gosvami)**



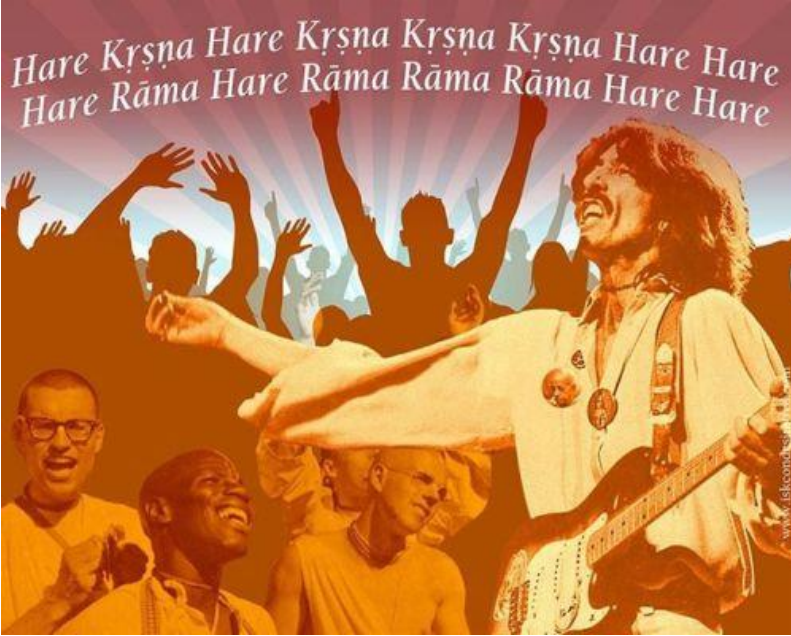
Madhya 22.128-129 The topmost five limbs of devotional service

sādhū-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

One should associate with devotees, chant the holy name of the Lord, hear Śrīmad-Bhāgavatam, reside at Mathurā and worship the Deity with faith and veneration.

sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāncera alpa saṅga

These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.



Madhya 25.278 The nectar of Kṛṣṇa's and Lord Caitanya's pastimes

ye lilā-amṛta vine, khāya yadi anna-pāne,
tābe bhaktera durbala jīvana
yāra eka-bindu-pāne, utphullita tanu-mane,
hāse, gāya, karaye nartana

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental



Antya 1.99 Nectar in the two syllables “Kṛsn-na”

tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye
kaṇḥa-kroḍa-kaḍambinī ghaṭayate kaṇḥārbudebhyaḥ sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

I do not know how much nectar the two syllables ‘Kṛṣṇ-ṇa’ have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths.

When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert. (Rupa Gosvami’s verse Vidagdha-mādhava (1.15) spoken by Lord Caitanya)



Antya 4.176 Dualities are mental concoctions

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

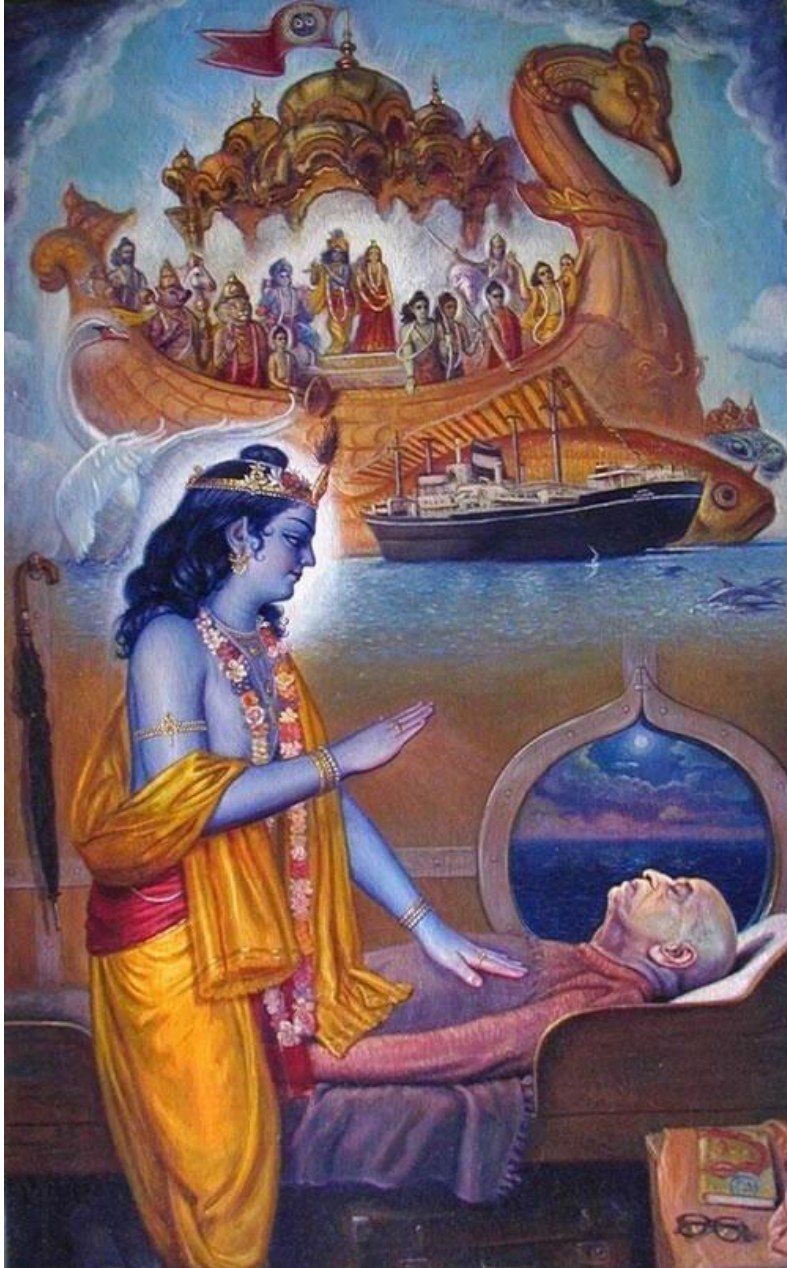
In the material world, conceptions of good and bad are all mental speculations. Therefore, saying 'This is good' and 'This is bad' is all a mistake. (Lord Caitanya to Sanatana Gosvami)



Antya 6.220 Renunciation of Mahāprabhu's devotees

**mahāprabhura bhakta-gaṇera vairāgya pradhāna
yāhā dekhi' prīta hana gaura-bhagavān**

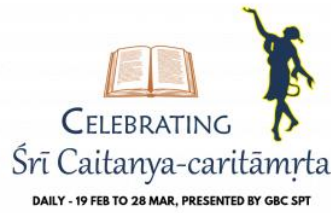
Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.



Antya 7.11 Unless empowered by Kṛṣṇa, one cannot spread Sankirtana

kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana

The fundamental religious system in the Age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement. (Vallabha Bhatta to Lord Caitanya)



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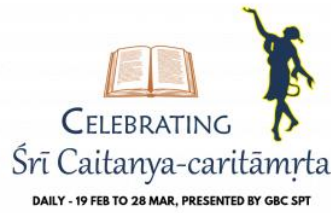
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