

83.05.04.A

Śrīla Śrīdhara Mahārāja: [00:00 - 02:31 ?] That freedom is the highest type of slavery. Slavery becomes _____ [?] comes together. A rare combination. Both slavery to the extreme and one can find freedom there. It is miraculous. So surrendered that they're enjoying a kind of freedom. Does not care for themselves at all.

*deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān [tāra, tāhā haite nā cāhe uddhāra
viraha-samudra-jale, kāma-timīṅgile gile, gopī-gaṇe neha' tāra pāra]*

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timīṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timīṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence."]

[*Caitanya-caritāmṛta, Madhya-līlā, 13.142*]

How they can be, can come any bondage where they're not conscious of their own individual selves? No bondage is apprehended. No apprehension of any bondage because they're not conscious of their own individual existence. *Deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra*. They do not care to work out their salvation from any condition.

"For Kṛṣṇa's sake anything and everything. Good, bad, whatever, it is of equal value to us."

Svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ. Whether hell or heaven of equal value to them. *Svargāpavarga-naraka, nārāyaṇa-parāḥ sarve, na kutaścana*. They're never to be cowed down to be afraid of anything.

*nārāyaṇa-parāḥ sarve, na kutaścana
svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ*

["Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."]
[*Śrīmad-Bhāgavatam, 6.17.28*]

Whether hell or heaven or liberation of equal value to them. So much so they're mad in the service of Kṛṣṇa. Dedication is so great and intense. So slavery and freedom, this is very wonderful, slavery and freedom mixed together. The highest degree of slavery there they find freedom. So selflessness, so intense selflessness is possible, and that is Vṛndāvana, the land of love. Love, sacrifice to the highest degree love means, love means sacrifice to the highest degree. And none to be loser because everyone there is of that temperament, so no possibility of losing anything because the whole atmosphere is of the type. All take, take, take, take everything, take. No underground blackmailing so everything is cheap. Everything is cheap where aggrandisement taking things from the market put underground then there is dearth in the market. And here everything comes in the market _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

From the tree, bird, insect, all. lilanukulyam yat kinca tena guna mati gato matama [?]

The idea of land is such, from the highest to the lowest, from animate to so-called inanimate, all taken up _____ [?] no other beloved thing to the market, so opulence. Lilanukulyam [?] all helpful, all the motives to help Kṛṣṇa *lilā*, the satisfaction, the enjoyment of Kṛṣṇa. That centred opulence there and no one hides the capital into the iron chest, all out in the soul's market.

So this is the peculiar thing, the slavery and freedom. Slave consciousness is not there, by giving them, offering them, they consider that they're fortunate. Fortunate they've got the chance to offer themselves for Kṛṣṇa, so they're fortunate. It is a great fortune to be allowed to offer something for Kṛṣṇa and His devotees of that type. They all think that, "We're fortunate that our things are being utilised for the service of the Lord with His own." So slavery is fortune there. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

I was in Madras when Gandhi was invited to parliament for a round table conference after his second movement of civil disobedience. A round table conference was held in England and Gandhi invited, he accepted invitation and went.

Then some people came with argument. "Oh, you recommend slavery. How will it be made, maybe slavery Kṛṣṇa dāsa, that Kṛṣṇa dāsa that is the object of life, my life after all is of slavery, slave mentality."

At that time when Gandhi went to keep the invitation in the parliament so many applications came to become his personal servitor, secretary. And the selection came with the editor of *Hindu*, a big high circulation paper in Madras, *Hindu*. And his editor got the selection to become Gandhi's personal secretary at that time.

Then I told that, "So many persons, so many so-called genius, they are very eager to get the service of Gandhi. All the so many scholars of leading persons of the country they're in competition 'who will be the personal secretary of Gandhi.' And secretary, that is his assistant, his slave, his servant. To acquire, to get Gandhi's service that is so high to you, but the service of the Lord that is not acceptable to you, you fools, you can't understand what is God. The persons who are making competition to get the service of Gandhi, a man, and they say that to get the service of the Lord is slavery. What is this?" Hare Kṛṣṇa. Hare Kṛṣṇa.

So slavery is the highest freedom, it is the opposite mix, it is like a wonderful thing.

[koṭi-jñāni-madhye haya eka-jana 'mukta'] koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]

[Caitanya-caritāmṛta, Madhya-lilā, 19.148]

Such a free amongst *crores* of free souls that one can be found in a *crore* who has been accepted to serve Kṛṣṇa. So what sort of slavery is that, we're to calculate. Freedom, so that freedom is something like prostitute, freedom, what does it? Freedom, a free, a small unit of consciousness always vulnerable, always possibility of committing this and that wrong, what value of that? And to get the guardianship of the Supreme Entity, how elevated idea is that?

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenāś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

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

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

To get a guardian in Him Who is the highest authority, real guardianship is there. That is more than freedom. One is in the prison, prison house, in jail, then he's let loose and becomes free. But to be engaged in a good service of the government, that is more than freedom from the prison house. *Koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*. That is something positive, dedication is a positive thing, and exploitation is negative. Our ideal is always fixed on exploitation, that by exploitation these scientific or, by exploitation we can elevate our position. This idea has entered into the very essence of our constitution, that we can elevate our condition only if we're allowed to exploit the environment. This idea has been so mingled with all our *natha's* that we can't think that dedication is positive property. *Prema* means dedication, love means dedication. The degree of dedication, the degree of love to be calculated. So dedication that is positive, and exploitation that is negative. But we're accustomed with the present civilisation so much we cannot think that without exploitation how can we live, a big. Without loan we cannot thrive in this world, international loan, but loan to what purpose? Loan only for eating and for food and clothing. Take loan to acquire a position into the land of infinite, Vaikuṅṭha. Then not only you but the loan giver they will also be benefited. So we collect funds only with this idea that collect funds as loan and we make loan for the service of the Lord. That is another thing, taking loan to improve one's condition, real condition. That is no loan, they're all benefited, the loan giver and the loan taker. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. So what is what?

*kim karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]*

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

The scholars fail to understand what is *karma*, how we're to exercise, or utilise our energy, *karma* means to utilise our energy. How we shall utilise our energy, the scholars also cannot ascertain what way to go.

*yā nisā sarva-bhūtānāṁ, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā nisā paśyato muneḥ*

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

Day to one is night to another. So *sūrayaḥ, muhyanti yat sūrayaḥ, Bhāgavatam* [1.1.1] in the beginning. What of ordinary men, men of ordinary standard of learning and experience, the experts will faint. Experts will fail to understand, to follow what I'm going to deal with in this book *Śrīmad-Bhāgavatam*. They will be bewildered, experts, the department of experts will be bewildered, will fail to understand what I'm going to say in this book *Bhāgavatam. Muhyanti yat sūrayaḥ*.

*om tad viṣṇo paramam padam sadā, paśyanti surayaḥ divīva cakṣur ātatam
[tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramam padam]*

[The environment is not dead - an overseer is there. Just as the sun is over our heads, every action is under our guardian's eye. We should approach any duty thinking: "My guardian's eye is always vigilantly watching over me, seeing everything I am doing, and whatever is happening to me. I need not worry about this environment or circumstance."] [*Rg-Veda*, 1.22.20]

We can go so far, even those that are always engaged in studying revealed truth, engaged themselves in association of revealed truth, practising, trying to practice that for their own benefit in different way they're well versed with revealed truth. Who are *suray, tad viṣṇo paramam padam sadā, paśyanti surayaḥ*. *Suray* may be taken, identified with that class, who are always engaged with the connection of Viṣṇu, *yaḥ idam viṣṇuḥ vyāpnotīti*, all pervading principal. That is who are after eternity, whose inquiry is after eternal things. Even they will be puzzled to know what I'm going to give to them in this *Bhāgavatam*. That ordinary Vedic scholar won't be able to follow what I'm going to say here in *Bhāgavatam*.

Śrīdhara Swāmī says, moksa viṣam jedavi nehastam prohijita kaitavota paramo [?]

All sorts of deceptive - will have been completely eliminated, so much so that the freedom from *māyā, mukti*, that is also neglected here. *Mukti*, generally people think that the revealed truth will give us salvation, liberation from the bondage of *māyā*. That is what we can expect from the Vedic doctrine, *mukti*. We shall get liberated from all sorts of difficulties whatsoever, that is the gift of the revealed scriptures. But here it says that has also been discarded strongly. The *mukti* has nothing, it is an empty hand. With hand with poison, poison left out hand is empty. But hand must be full with nectar. mukarisam girapiri astum [?]

So *muhyanti yat sūrayaḥ*, "Oh you scholars, you will have to faint here."

As [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja told Acyutānanda, "The discourse what I had with Śrīdhara Mahārāja," Acyutānanda wanted to know, "What sort of discussion you had with Śrīdhara Mahārāja here?" Swāmī Mahārāja told, "Oh you will faint if I talk about that."

So *muhyanti yat sūrayaḥ*, bewildered, faint. The scholars, the different authorities of different schools of philosophical thought were present in the assembly of Śukadeva Goswāmī. His representation was so universal and all comprehending that even Nārada, Vyāsa, they also came to listen to that discourse, that great divine discourse. *Śuka-mukhād amṛta-drava-saṁyutam*.

*[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvī bhāvukāḥ]*

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Goswāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]

[Śrīmad-Bhāgavatam, 1.1.3]

Universal characteristic - this distribution of Śukadeva had the colour of universality. That looking at all different schools of thought, there may be so many schools of thought, but his delivery was of such character that it touched the salient points of all the different schools existing present at that time and connected with Kṛṣṇa consciousness. That was the speciality of the delivery of Śukadeva Goswāmī who is supposed to be always in connection with spirit and no connection with this mundane world.

So much so that a young naked girl does not feel any necessity of covering her body. Śukadeva is passing by a tank and the local girls they're with their naked body playing in the tank. Śukadeva passing, no, they don't care for him. That he had no attention whatsoever to this mundane world, no charm for anything. Internal captured. All his sense experience is fully captured by the high centre of spiritual existence to a most intense degree. So he never allowed to come down to see things of relishing here in this mundane plane but deeply engaged there with the higher centre. This look does not, the eye does not see the family man things, ear does not care to hear the family names, sweet sound, everything. The touch is not hankering for any softness of the mundane things. All drawn, intensely drawn to the centre, higher.

And he, when he came to give delivery of the Kṛṣṇa *līlā* which apparently seems to be most crooked and most narrow and even demoralised, so narrow that to thief other's things and eat, to enjoy other's wives, to speak lie for selfish purpose. All these things represented there, so narrow, so selfish, so self-centred, and that is to be distributed as the most universal. The difficult task, most difficult task. That so selfishness is to be represented the most universal, it is the greatest difficulty to make others understand this thing. And he did that, gave universal characteristic to those apparently seeming selfishness. *Śuka-mukhād amṛta-drava-saṁyutam*. The nectar of his delivery, his touch, the touch of his experience, spiritual experience, that worked as nectar for so many different schools. So universal it was.

*tapasvino dāna-parā yaśasvino, manasvino mantra-vidāḥ sumāṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, tasmai subhadra-śravase namo namaḥ*

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the

performers of Aśvamedha sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life.”] [*Śrīmad-Bhāgavatam*, 2.4.17]

“You all, all the authorities of different departments, you are conscious of the fact that ultimately you have to connect with something supramental. What is that thing? You are not independently giving delivery of your goods, you are to connect with something else of some form or other, and what is that? Try to understand, in this way.”

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

The naturally ripe fruit of the tree of truth of revelation. The natural fruit and in ripe condition is *Bhāgavatam*. Just in the stage of giving taste, taste it, taste it.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjam] raso 'py asya, param dṛṣtvā nivartate

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

Taste it, all other tastes of your previous life will at once be resolved into ash. Taste this fruit *Bhāgavatam*. And what is the price? *Laulyam api mūlyam ekalaṁ*.

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

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.70]

Nothing in this world can be conceived to be the real price of this thing, but only your soul, you, only the price is your own self. It will be converted into slavery. *Laulya, lobha*, your inner attraction, *ruci*, your greed, your sincere want, sincere hankering for the thing, that is the only price, the sincere hankering. "Do you want it?" "Yes I want." "Take it." Sincere transaction. No business like crookedness, diplomacy, simple transaction. "You want it from the core of your heart?" "Yes I want." You'll get it. *Laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*. With *crores* of attempts to get it from other directions is all futile, only your sincere demand, "I want this." That is what is necessary, nothing else. That transaction, plenary transaction, because concern the interest of both the parties that: "I am Yours." *Tasmai deyaṁ tato grāhyaṁ*.

*[na me 'bhaktaś catur-vedī, mad-bhaktah śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham]*

["A *brāhmaṇa* who is expert in studying all four *Vedas* is not dear to Me. But a devotee who comes from a family of outcastes (*caṇḍālas*) is dear to Me. Whatever he touches becomes pure.

That devotee, although born in a family of outcastes, is as worshipping as I am.”]
[*Hari-bhakti-vilāsa*, 10.91 [?]

[*Gauḍīya Kaṅṭhahāra*, 3.59]

[or]

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

[*Śrīmad-Bhāgavatam*, 7.15.2, purport]

"I am Yours, I belong to none." And the Lord is also saying in His line. "I am yours." Both the parties will come to this transaction. He will say, "I am Yours." And, "Oh, You are mine? I am yours." This sort of opening and transaction, that will take place.

dikṣā-kāle bhakta kare ātma-samarpaṇa, sei-kāle kṛṣṇa tāre kare ātma-sama

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] [*Caityanya-caritāmṛta, Antya-līlā*, 4.192]

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṛṣīto me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

"You are within My family, *ātma-bhūyāya ca kalpate*."

"*Tato mām tattvato jñātvā, viśate tad-anantaram*. He enters into Me. What is Me? In My family, He enters into Me."

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

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

Tato mām tattvato jñātvā, viśate, one enters. *Tad-anantaram*, he knows ontologically who am I, and I am not indifferent thing, *nirviśeṣa*, non-differentiated, non-specified thing. Myself means a system, an organised thing. I have got My devotees, I have got My home, I have got so many things, I means that. So *tato mām tattvato jñātvā*, when he comes to know finally who am I. Who is a king? King means there are many things within him. So when he comes to know really that I am

so and so, I have got family, he enters into that, enters into My family. *Viśate tad-anantaram*, he enters into Me. That does not mean that he loses his individual position, existence. But Me means, "enters into Me," means with *svarūpa-śakti*, I am there with My family, with My domain, with so many things necessary for Me, that whole system. And he enters into that."

Ātma-bhūyāya ca kalpate, in *Bhāgavatam* that is also. "He becomes Mine. Mine does not enter into Me and loses his existence. *Ātma-bhūyāya* one becomes My own, he becomes My own. I accept him to be My own, *ātma-bhūyāya ca kalpate*."

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

Hare Kṛṣṇa. Hare Kṛṣṇa.

namo ye kari vena dayal kori ami paiva vaisnava pada chaya cari ami cari veni visaya cave [?]

Generally we're attracted by Him, He takes and hands us over to His own. And then they take him, and according to his capacity in the *rasa* and service, they place them somewhere else. "You do your duty remaining with this particular group, it will be suitable for you." They also distribute in this way.

kavay se caitanya miri kauri vino daya kaubari paibhyo vaisnava pada chaya [?]

First attraction generally by the Lord Himself. Then He allows us to enter into His camp. Then hands over to some particular group according to my capacity. And they also take and adjust me in proper place so that I might be best utilised for His service, in different *rasa* and different departments in the *rasa* also. The *rasa* that has various departments of service, so according to my capacity I'm given engagement in a particular place for service. In this way their final adjustment into our eternal inner function.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi.

Devotee: We see that in Raghunātha Dāsa Goswāmī he went to Mahāprabhu, then Svarūpa Dāmodara, and then Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: Yes. That is seen in the life of Raghunātha Dāsa. Mahāprabhu first handed him over, giving charge to Svarūpa Dāmodara.

"With this advice that I give the charge of your training to this My friend Svarūpa Dāmodara and he knows even more than Me. So with confidence and steadiness you try to follow what he advises you to do."

He was doing like that somewhat. Then one day again he came to Mahāprabhu.

"Why have You taken me out of my home? I can't understand fully. Please say something definite to me what I'm to do in my practical life, every day dealings."

Then Mahāprabhu, "I have already given Svarūpa Dāmodara as your guardian, teacher, and he will, you may ask him and he will be able to supply all your spiritual necessities. But still if you have got much glamour to hear something direct from Me, I say."

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe*

*[amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe]*

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

"Don't indulge yourself in hearing and talking affairs of the mundane world. Don't try to taste good sweet and other tasteful things for your food. And also don't try to get good fashionable dress for you. This is external observance about which I say to you. And internally you will try: *vraje rādhā-kṛṣṇa-sevā mānase karibe, nāma sadā la'be*, externally you will try to take the Holy Name of Lord Kṛṣṇa, always externally. And internally you will try to aspire after the service of the *gopīs* as in the loving way they served Kṛṣṇa.

Amānī mānada hañā kṛṣṇa-nāma sadā la'be, when you will take the Name you will cast yourself, your fate, you will cast in only concentrate yourself only in the sound aspect of the Supreme Lord...

.....