

## Śrīmad-Bhāgavatam 6.1.15–17

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Audio

**Prabhupāda:**

*kecit kevalayā bhaktyā  
vāsudeva-paraṇyaṇāḥ  
aghaṁ dhunvanti kārtsnyena  
nīhāram iva bhāskaraḥ  
[SB 6.1.15]*

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

This language of Śrīmad-Bhāgavatam—perfect. We should always remember that these wordings of Śrīmad-Bhāgavatam, they are not ordinary sounds. They are transcendental sounds, just like Hare Kṛṣṇa, this sound is transcendental sound. This is vibrated in the spiritual sky, but by the spiritual process the sound is received here. In the present day, as you receive sound from a distant place by radio machine, wireless or telegram, like that, so it is possible to receive the sound vibration in the spiritual sky. You should simply know the process, or you should have a suitable machine to receive it.

So this śabda-brahma... Brahma means spiritual, the all-pervading. The material sound that vibrates, any sound that you produce, immediately it

rotates seven times over this earth, and if you have got a machine, you can catch it. Similarly, there is process to catch the transcendental vibration from the spiritual sky. Śrī Narottama dāsa Ṭhākura therefore prays, *golokera prema-dhana, hari-nāma-saṅkīrtana*. This *saṅkīrtana* movement is descended from the spiritual sky, *golokera prema-dhana*, and by this sound vibration the devotees, devotees, develop their love of God. Therefore Narottama dāsa Ṭhākura says this is a gift of the spiritual sky: *golokera prema-dhana. Hari-nāma-saṅkīrtana*. This *hari-nāma*—Hare Kṛṣṇa, Hare Kṛṣṇa, this is called *hari-nāma*. *Nāma* means “name.” *Saṅkīrtana*. *Saṅkīrtana* means just like we are assembled here, many boys and girls, ladies and gentlemen, and conjointly we are chanting. This is called *saṅkīrtana*. *Bahubhir militvā kīrtayati*. It is *saṅkīrtana*. When many persons assemble together and chant the glorification of the Lord, that is called *saṅkīrtana*, and Caitanya Mahāprabhu says, *param vijayate śrī-kṛṣṇa-saṅkīrtanam*.

So this *saṅkīrtana, golokera prema-dhana*: this is a gift from the spiritual sky. So Narottama dāsa Ṭhākura says,

*golokera prema-dhana,  
hari-nāma-saṅkīrtana,  
rati nā janmilo kene tāya  
[Iṣṭa-deve Vijñapti]*

[The treasure of divine love in Goloka Vṛndāvana has descended as the congregational chanting of Lord Hari’s holy names. Why did my attraction for that chanting never come about? Day and night my heart burns in the fire of the poison of worldliness, and I have not accepted the means for relieving it.]

He is lamenting that “This spiritual sound vibration is so nice that it can give us relief from these material pangs, but I have no attraction for them.” *Rati nā janmilo kene tāya*. “Why I’m not attracted?” *Viṣānale, divā-niśi hiyā jvale*: he says that “In the material existence, my heart is always burning.” Everyone who

is engaged in material activities, full of anxieties and hard warning[?]. There is no doubt about it. Nobody can say, “Oh, I am very well situated.” No, he is not well situated; therefore he is trying to be well situated by some artificial means of intoxication. That's all. He wants to divert his attention, but that is not perfect. Just like if you remain in the fire, you cannot avoid the temperature. So the only means is, as Narottama dāsa Ṭhākura says, that so long you are engaged in chanting and making these transcendental vibrations, then you'll feel comfortable; otherwise it is not.

So here it is stated, our subject matter is sinful activities and how to check them. If we do not check, if we do not become free from sinful activities, then we will have to undergo this cycle of birth and death. That is our problem. But foolish people, they do not understand this, that what is the problem of life. The problem of life is not to live very so-called comfortably for twenty years or fifty years. No. You are eternal; you have to search out the ways by which you can be eternally situated in comfortable life. That is your problem. Not that for the time-being you are feeling artificially. It is not at all comfortable, because in the material world nobody can be comfortable. It is impossible. The threefold miseries are always troubling us, but because we are fools we are thinking that we are comfortable. We are not comfortable at all. The adhyātmic, the miseries inflicted by natural influence—excessive heat, excessive cold, *śītoṣṇa-sukha-duḥkha-dāḥ* [Bg 2.14]—these are practical.

[O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.]

What you will do? You make a very nice apartment, but as soon as there is excessive cold, you feel uncomfortable or you have to arrange for heating or do something. So nature always is troubling you, either by excessive heat or either

by excessive cold or by some by natural disturbance—some earthquake, some famine, some pestilence; then there are bodily disturbances, disease, mental disturbances. So many people are suffering from mental diseases, especially in this country. [laughter] Yes. Psychiatrists and psychologists—they are taking advantage.

So the mental disturbances, bodily disturbances, nature's disturbances, your neighbors' disturbances—if not..., they'll pick up some quarrel with you. The animals, the other animals, living entities—the ants, the birds, the tigers, the dogs, so many—we are always with disturbances. That we cannot understand; we are thinking falsely. This is called *māyā*. Actually we are not in..., we are not in peace, but *māyā* is dictating, “Oh, you are very comfortable,” and he's accepting, “ Oh, I'm very comfortable.” Yes. This is your problem. So if you want to solve your problem for good, then these are the formulas we have described. What is that? *Tapasya*: you have to undergo austerities; you have to follow the restricted sex life—*brahmacaryeṇa*. *Śamena*—controlling the mind, controlling the senses. Then *tyāgena*, by renunciation, *tyāgena*. *Satya-śaucābhyām*—by cleanliness, by truthfulness. *Yamena, niyamena vā*. So many formulas there are. If you do not follow this, then there is no excuse. Nature will not excuse you; he'll put you always in trouble.

There are 8,400,000 species of life we will have to... Sometimes we are very comfortable, Americans, and sometimes something else, something else, something else. So this is troublesome. We do not know—we forget. Our past lives we have forgotten since we have got this body; similarly, when you get another body we shall forget. But each life is a chapter of suffering, that's all—different kinds of suffering. So if you actually anxious to make a solution of your life, then you have to follow the rules and regulations of life. The books are the Vedic regulations, Vedic culture, scriptures. They are there to guide you. They are not meant for animals; they are meant for human society. Because they have got developed consciousness they can accept it, they can follow it. If a man wants to become very good man, he can become; he has got

the capacity. So these are the processes recommended.

So,

*deha-vāg-buddhijaṁ dhīrā  
dharmajñāḥ śraddhayānvitāḥ  
kṣīpanty aghaṁ mahad api  
veṇu-gulmam ivānalaḥ*  
[SB 6.1.14]

So knowingly or unknowingly we are put into such a condition that knowingly or unknowingly we have to commit something which is not very favorable for our future. But those who are cautious... The same example: just like you are cautious while traveling, while, I mean to say, driving in your car on the road you are very cautious. You stop your car when there is red light; you turn according to the direction; you don't violate the laws. In a street you have to follow so many rules. In a street, for a few minutes if you drive, you have to follow some... And you have no routine work for your life? Do you think like that? You are so irresponsible? Just try to understand: in a street for a few min..., ten minutes if you drive you have to follow so many rules and regulations. It is a ten-minutes' affair. And throughout your whole life you are irresponsible—you will not follow any rules and regulations? Is that very nice proposal? Is good intelligence? Huh? No—you have to.

So Śukadeva Goswāmī recommends that there are so many rules and regulations, which is difficult also to follow, especially in this age, Kali-yuga. We are in this age very much irresponsible.

*prāyeṇālpāyusaḥ sabhya  
kalāv asmin yuge janāḥ*  
[SB 1.1.10]

[O learned one, in this iron Age of Kali men almost always have but short

lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.]

First of all, our life is very short; we are not living for many days. Our forefathers lived for a hundred years at least, but we are living fifty, sixty, average. In our India our the average age is thirty-five years, and I do not know what is the average age in your country. Because you are prosperous, your duration of life may be average greater than India. But either you may..., your average may be fifty or sixty years, ours may be thirty-five years, so the average years of living is reducing in this Kali-yuga. Actually in this age one should live at least one hundred years, but because we do not follow hygienic rules, do not live nicely, extravagantly, therefore the duration of life is reduced. And we are proud that we are improving. We are proud of our so-called scientific education that is improving. What you are improving? You cannot live even for hundred years. So this is called *māyā*. Actually we are decreasing, but we are thinking improving.

So *kalāv asmin yuge janāḥ, alpāyuṣaḥ*. And gradually the duration of life will be reduced to twenty to thirty years. These are all stated in the *śāstras*. *Śāstra* means which is correct to the point. Just like this *śāstra*, *Śrīmad-Bhāgavatam*, it was compiled five thousand years ago, but the statements which are there, they are correct to the point, without any mistake, without illusion. That is called *śāstra*. There cannot be any mistake. Just like in the *Śrīmad-Bhāgavatam* you'll find that in the beginning of this age Lord Buddha will appear: *kīkaṭeṣu bhaviṣyati* [SB 1.3.24].

[Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theists.]

*Bhaviṣyati* means “in future,” because this book was written, or compiled, five thousand years ago, and Lord Buddha appeared 2,600 years ago. So therefore at that time it is future, *bhaviṣyati*. He says, Vyāsadeva says, that in future,

*kīkaṭeṣu*, in the province known as Gayā Pradesh, Lord Buddha will appear, and his father's name is this and his mother's name is this. This is called *śāstra*. So we have to follow this *śāstra*, which is beyond the deception of our material life. We have got four kinds of deceptions, deficiencies, we conditioned souls; but those who are liberated, they are above this—transcendental life.

So in this age life is very short and nobody is very responsible, how to fulfill the mission of life. They are imitating simply animals. This human life is meant for elevating ourselves, either you elevate to further comfortable life within this material world. In this..., within this material world there are comfortable life. Comfortable life means thousands and thousands of better conditions of life than on this planet. If you go to the moon planet, if you go to the sun planet, if you go to the Mahar-loka, Jana-loka, Tapa-loka, Siddha loka, Brahma-loka—there is so many. So you can elevate there also. And those who are intelligent, they are not concerned either for living hundred of years or hundred thousands of years. They want to live perpetually, eternally. That is intelligence. Because I am eternal: *na hanyate hanyamāne śarīre* [Bg 2.20].

[For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.]

I will not die. Not I, every one of us—nobody will die. *Na jāyate mriyate* [Bg 2.20]. We have no death, no birth; simply we are changing this body just like we daily change our dress. So one has to stop. This is perfection of life. This repetition we don't like. Suppose if somebody comes and asks you, “Please die immediately. I shall give you a body of King George V,” or something like that. Would you like to? Would you agree? Why? If the promise is that “You give up this body, and I will give you another body, a king's body or a demigod's body, or you will live for one thousand years or one million years.” So perhaps we may agree that, but we are not agreeable to give up this body immediately, because we do not like. That is our natural instinct. We do not wish to die; therefore we

are afraid of death. We do not like to change, because we are eternal. That is the reason. The background is because we are eternal, therefore we do not wish to change. We want to build... The scientists are trying to live forever. They say that “By science we shall make everyone living for good.” But that is not possible. If you want to live for good, in blissful life and full of knowledge, then you have to transfer yourself from this material world to the spiritual world. There it is worth it. There your natural life, *mad-dhāma gatvā punar janma na vidyate*. The *Bhagavad-gītā* says, “Anyone who comes to Me, he does not come back again on this material world.” *Duḥkhālayam aśāśvatam* [Bg 8.15]: this material world is full of miseries and also temporary.

[After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.]

Even if you accept all life style, “Let me live here for good, even it is miserable,” that will also not be allowed. That will also not be allowed—temporary, *duḥkhālayam aśāśvatam* [Bg 8.15]. *Aśāśvatam* means “temporary.” For a few years you can live, either in this planet or that planet.

So these are the problems. So we should not be irresponsible. But in this age people are very irresponsible. *Prāyeṇālpāyusaḥ*, short-living; *mandāḥ*. *Mandāḥ*, means “slow”; he does not understand that “I have got a responsibility. I must quickly finish that responsibility before the death comes. Before the next death comes I must prepare myself in such a way that I will not have to come back again to this material world, miserable world.” That is your responsibility. But we are callous: “All right, let it become what it is.” *Mandāḥ sumanda-matayo* [SB 1.1.10].

[O learned one, in this iron Age of Kali men almost always have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.]

*Sumanda-matayo*. If anyone is anxious to make perfection of life, there are so



many pseudo, cheaters, who will mislead you, *mandāḥ sumanda-matayo*. *Manda-bhāgyā*: the unfortunate. Nobody is fortunate in this age. They do not know what is fortunate life. *Mandāḥ, manda-bhāgyā sumanda-matayo manda-bhāgyā hy upadrutāḥ*. And over all of this, everyone is disturbed. This is our position.

Therefore Caitanya Mahāprabhu has given you very nice formula: *kalau nāsty eva nāsty eva gatiḥ anyathā* [Cc Ādi 17.21].

[In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.]

In this age, in this Kali-yuga, you cannot perform..., you cannot accept this *tapasya*; you cannot perform the celibacy, life of... You cannot try and practice *yoga*, you cannot control your mind, you cannot control your senses. This is your position. Therefore Caitanya Mahāprabhu says,

*harer nāma harer nāma  
harer nāmaiva kevalam  
kalau nāsty eva nāsty eva  
nāsty eva gatiḥ anyathā  
[Cc Ādi 17.21]*

Simple method: simply try to pure..., purify yourself by this transcendental vibration, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare... Try to chant always: *kīrtanīyaḥ sadā* [Śikṣāṣṭaka 3]. This is the beginning of spiritual life, and this is the end of spiritual life. Not that at the end we shall have to give it up. No—the same method. It is so perfect that it is in the beginning perfect, and at the end it is also perfect. It is not that... There are so many means that you accept something in the beginning, but when you are perfect you give it up. Just like the Māyāvādī philosophy, there... Just like the *yoga* system. When you are not perfect, you accept this *yoga* system of *āsana, aṣṭāṅga-yoga* system;

*prāṇāyāma*, the sitting process, controlling the breathing exercise. But when you become perfect, you need not. You give up. But this process, chanting process, is so perfect that in the beginning of the chanting and when you are completely perfect you are transferred in the spiritual sky, there also the same process will go on—chanting. Hare Kṛṣṇa!

So Śukadeva Goswāmī recommends that those who are very intelligent, instead of taking to so many processes—*tapasya*, *brahmacarya*, *yama*, *niyama*, *satya-śauca*, so many things—then they will automatically come, if you take to this devotional process. Just like our all students, say one or two years before, they were not like this. They were taken to so many sinful activities. But since they've taking to this Kṛṣṇa consciousness, chanting Hare Kṛṣṇa, now see their features, see their behavior, see their character, and you will be astonished. One press reporter, I think in Philadelphia, they saw our students, one, ah, she..., responsible press reporter. She simply inquired: “Are you American boys?” She was astonished by seeing our results. She was astonished: “How this is being happen?” This process is so nice. She was astonished that how our American boys have become like this. So they practically see; don't be mislead. Practically see how easy to practice this method of *saṅkīrtana*, Hare Kṛṣṇa, and how quickly it acts. This is a fact; this is not a story. We have got hundreds of students in different centers—just see their behavior, just see their face, how they are advancing. Therefore this is not a new thing. This is already there—but for this age. Just like in the drug shop the medicinal is already there, but an experienced physician prescribes the particular medicine, that “This is fit for you.” Similarly this..., don't think that this *saṅkīrtana* movement we have newly introduced. It is in the *Purāṇas* mentioned. But Caitanya Mahāprabhu, taking consideration of the fallen condition of this age, He has recommended this metho..., medicine: “It is this for you.” Not that it is newly invented. Nothing... We don't invent anything. This is called *paramparā* system. We accept the oldest thing. Don't think that we have manufactured something. For this reason I have many correspondences—you

have seen also—with Dr. Staal of the California University. I protested, that “This is not a new thing.” He gave a suggestion that it may be a new thing. No. It is not new; it is the oldest.

So this oldest thing is recommended by Śukadeva Goswāmī. He said *kaścit*. Mark this word. *Kaścit*, *kaścit* means “someone”; not for all. This method, this transcendental method of self-realization by *bhakti-yoga*, it is not possible to accept by everyone. It is very difficult. In the *Bhagavad-gītā* Kṛṣṇa, Lord Kṛṣṇa, says, *yeṣāṁ anta-gataṁ pāpaṁ* [Bg 7.28]: anyone who has finished the all reactionary result of sinful life, *yeṣāṁ anta-gataṁ pāpaṁ*. *Anta-gataṁ* means “gone,” “finished.” *Pāpaṁ*—sinful life. *Yeṣāṁ anta-gataṁ pāpaṁ, janānāṁ puṇya-karmaṇām*. And how one can become completely freed from the contamination of sinful life? *Puṇya-karmaṇām*: he has to act piously, counteract. So counteracting, by counteracting with pious activities, when one is completely freed from the resultant action of sinful life, *te*, such persons, *te dvandva-moha-nirmuktā*: without any doubt; without any hesitation.

*te dvandva-moha-nirmuktā*  
*bhajante mām dṛḍha-vratāḥ*  
[Bg 7.28]

[Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.]

They become fixed up in Kṛṣṇa consciousness and takes Kṛṣṇa as the life and soul. So this is very difficult; therefore this word is used *kaścit*: not for all, but maybe one or two. But it is the mercy of Lord Caitanya that He has blessed the people of this age throughout the whole world, that “You take this and be happy.” That is His special blessing. But actually this process is very difficult, *kaścit*; therefore it is called *kaścit*. Another prayer, passage, is there in the *Bhagavad-gītā*—you read *Bhagavad-gītā* very carefully—wherein Kṛṣṇa says,

*manuṣyāṇām sahasreṣu  
kaścid yatati siddhaye  
[Bg 7.3]*

[Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.]

*Kaścid* and *kaścit* the same thing: “somebody.” Who is that somebody? *Sahasreṣu*: within many millions of persons. *Kaścid yatati siddhaye*. One understands the responsibility of his life and tries to make it perfect, *kaścid yatati siddhaye*. *Siddhaye* means “perfection.” And *yatatām api siddhānām*. *Siddhā* means you may try to become perfect, but that does not mean you have become perfect. If you fail, then you do not become perfect. But next line says, *yatatām api siddhānām*: after endeavoring for perfection of life, one, somebody who has already..., who have already become perfect, out of them, somebody may understand what is Kṛṣṇa.

So Kṛṣṇa understanding is not so easy.

*manuṣyāṇām sahasreṣu  
kaścid yatati siddhaye  
yatatām api siddhānām  
kaścin mām vetti tattvataḥ  
[Bg 7.3]*

But because by the blessings of the Supreme Lord anyone can achieve anything, here is the blessing of Lord Caitanya, who is Kṛṣṇa Himself. He is very sympathetic with the fallen souls of this age. He understands that these people, these conditioned souls, cannot execute the regular process of perfection. Therefore He has bestowed His benediction that you simply chant Hare Kṛṣṇa and be perfect. That is the *saṅkīrtana* movement. But *kaścid*—therefore although it is meant for a particular person out of many

thousands of millions of persons, but still, by the blessings of Lord Caitanya, anyone can take it up. Anyone. It is freely being distributed. So *kecit kevalayā bhaktyā*. Śukadeva Goswāmī recommends that somebody takes to this *bhakti-yoga* process, *kevalayā-bhakta*. *Bhakta* means *bhakti-yoga*. *Kevalayā*. *Kevalayā* means without any adulteration. Just like if I say “only milk,” that means without any water, without any adulteration: “only this.” “Only” means *kevalayā*; “only.” “Only” means pure, the pure of *bhakta*, pure devotional service.

There are impure and pure everything; similarly this devotional service is pure and impure also. What is pure and impure? What is pure? That definition you will find in our *Nectar of Devotion*. That definition is *anyābhilāṣitā-śūnyam* [*Bhakti-rasāmṛta-sindhu* 1.1.11]:

[One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.]

without any motive. Just like we sometimes go to God... Naturally, generally you go to temple or church with a motive: “God, give us our daily bread.” Or the Hindus or the Muslims they also go, “My dear Lord, I am in distress. Please give me relief.” That is natural; there is a motive. But that, when one approaches God with a motive, that is not *kevala*; that is impure, when there is motive. Motiveless. One should approach God simply out of love; that is *kevala bhakta*, *kevalayā bhaktyā*. *Anyābhilāṣitā-śūnyam*: no desire. I'm going to God not with a desire. Why you should desire? Why you should go to God? Suppose you are in distress, so why should you express, “My dear Lord, I am in distressed condition”? God does not know that you are in distressed condition? He is already within your heart:

*īśvaraḥ sarva-bhūtānāṃ  
hṛd-deśe 'rjuna tiṣṭhati*

[Bg 18.61]

[The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.]

He knows better than you. So why, what is the use of expressing yourself, making business: “Please, Sir, I am distress. I have come to offer You some flower and fruit—please get me release, from?” God also does that, but what is the use of?

So when one is in perfect knowledge of God, he does not ask anything. If he is put into difficulty, he says, *tat te 'nukampām su-samīkṣamāṇo* [SB 10.14.8].

[My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.]

He takes that difficult position as mercy of God. That is *kevala bhakta*, pure devotion. A pure devotee... Sometimes devotees are also put into the difficulties, because this is..., this platform is the platform of difficulties. So there is no, I mean to say, hesitation to say that “No, a devotee will not be in difficulty.” No. Just like Arjuna, a personal friend of Kṛṣṇa, but he was in difficulty—there was a fight between him and his brothers. So this world is full of difficulties, as I have already explained. But the devotee, when he’s in difficulty, he does not express it. Just like see Arjuna: Arjuna never requested Kṛṣṇa that “My dear Kṛṣṇa, You are the Supreme Personality of Godhead, and we are in so much difficulties. You cannot give us relief?” No, you will never find. You will never find. He is..., Kṛṣṇa is always with Arjuna, but you’ll never find they have requested, “Kṛṣṇa, I am Your friend, and I am in so much difficulty.” This is pure devotion, *kevalayā bhakta*. I love God. God may give me any kind of trouble—I don’t mind; I will suffer patiently.

That is Caitanya Mahāprabhu’s *Śikṣāṣṭaka* [8], those who have read.

*āśliṣya vā pāda-ratām pinaṣtu mām  
marma-hatām karotu vā*

“My dear Lord, You trample me down as You like, or You embrace me as You like, or You make me broken-hearted, not being present before me, because I want to see You. I don't mind.” *Yathā tathā vā vidadhātu lampāṭo*. Just like a debauched husband treats his wife very neglectfully. So He’s using this very word: *lampāṭo*. *Lampāṭo* means debauched. So Caitanya Mahāprabhu offering this prayer, in the role of Rādhārāṇī. There were sometimes spoils between Kṛṣṇa and Rādhā, as that is possible in love affairs. So in the position of Rādhārāṇī He is requesting Kṛṣṇa, “My dear Kṛṣṇa, You can treat me in any way You like, either You love me or You trample me, You kick me, but I cannot forget You are my always unconditionally the Lord.” This is pure love, not that “Kṛṣṇa, give me such and such things and I shall love You,” condition. No. No condition: “I love you.” That is love. So that is required. If you become situated in that pure love, without any motive, *anyābhilāṣita-sūnyam jñāna-karmādy-anāvrtam* [Cc *Madhya* 19.167].

[When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.]

*Jñāna*, *jñāna* means knowledge. If you want to know Kṛṣṇa by knowledge, that “I shall see Kṛṣṇa whether He is God or not,” that is not. “I want to understand Kṛṣṇa”—that also should be finished. I do not wish to know Kṛṣṇa what He is, whether He is God or whatever what He is, but I love Kṛṣṇa. That is the position of Vṛndāvana. They never try to understand what is Kṛṣṇa, but they love Kṛṣṇa. That's all. The *gopīs*, the cowherds boys, they did not know whether Kṛṣṇa is God or... Never cared to know it. But their love, profound love for Kṛṣṇa.

So *jñāna-karma*. *Karma* means that if we think that “I am doing for Kṛṣṇa so much, so I must have this here,” Kṛṣṇa will give you; but that is called *karma*. *Karma* means these people, these worldly people are working hard, they are called *karmīs*, because they are expecting some good result for sense enjoyment. That is called *karma*. They are not working hard for nothing. They expect something, reward. Similarly, you should not expect something in return of your love for God. That is called *jñāna-karma*. *Ānukūlyena kṛṣṇānu-śīlanam* [*Bhakti-rasāmṛta-sindhu*. 1.1.11]. *Ānukūlyena* means simply you have to satisfy Kṛṣṇa. That is the platform of the Vṛndāvana. They simply wanted to see that “Kṛṣṇa is very satisfied by my service,” that's all.

*ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā*  
[*Bhakti-rasāmṛta-sindhu*. 1.1.11]

[One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.]

This is pure devotion.

So if you somehow or other become trained up to this pure devotional platform, then your problem is solved. All problem is solved. *Ārādhito yadi haris tapasā tathā kim*. These are being from *tapasā*, austerities. If you have developed your love for Kṛṣṇa there is no more necessity of austerities or this or that.

Everything will automatically come. Therefore it is recommended *kevala-bhakta*, *kecit kevalayā-bhaktyā*. And people may say—because there are so many rascals... [break] [end]