

Bhagavad Gita

Chapter 9

The Most Confidential
Knowledge

Raja Guhya Yoga

Section – I

Hearing – Qualifications and Disqualifications (1-4)

Section-I Hearing – Qualifications and Disqualifications (1-3)

|| 9.1 ||

śrī-bhagavān uvāca
idaṁ tu te guhyatamaṁ
pravakṣyāmy anasūyave
jñānaṁ vijñāna-sahitaṁ
yaj jñātvā mokṣyase 'śubhāt

The Lord said: I will speak to you (**te pravakṣyāmy**), who have no envy (**anasūyave**), the most secret knowledge, bhakti (**idaṁ guhyatamaṁ jñānaṁ**), along with realization of Me (**vijñāna-sahitaṁ**), knowing which you will be freed from suffering (**yaj jñātvā mokṣyase aśubhāt**).

SVCT

- The majestic aspect of the Lord as the object of worship, suitable for His servants, and the excellence of that pure devotee are described clearly in the ninth chapter.
- Bhakti is superior to karma, jñāna, yoga and other processes.
- As described in the seventh chapter, such bhakti is either pradhānī bhūtā or kevalā.
- And amongst the types of bhakti, the supreme position of kevalā bhakti, which is extremely powerful, not dependent of purity of heart or other elements like jñāna, has clearly been shown.

SVCT

- The ninth chapter begins to speak about the powers of the Lord required as knowledge in order to perform that pure bhakti (kevalā bhakti).
- The Gītā is the essence of all scriptures, and essence of the Gītā is the middle six chapters.
- The middle of those six chapters, the ninth and tenth chapters, is the further essence of the six chapters.
- In three verses, the Lord praises what He will be describing in the chapter.
- The jñāna which gives liberation described in the second, third and other chapters is guhya, or secret.

SVCT

- The knowledge which I revealed in the seventh and eighth chapter, which is suitable for attainment of Me—the method of knowledge, bhakti, by which Bhagavān is known—is guhyatara, more secret.
- [Note: Jñāna is defined as “that by which something is known.” Thus bhakti is called jñāna since by bhakti Bhagavān is known.]
- In this chapter, I will speak to you knowledge about kevalā, or śuddhā bhakti, which is by far guhyatama, most secret.
- By the word jñāna or knowledge, one should understand that it means only bhakti, not the well known jñāna mentioned in the first six chapters.

SVCT

- In the second verse, by using the adjective avyayam or indestructible, it must be understood that this knowledge is beyond the guṇas.
- It is bhakti which is beyond the guṇas, not the jñāna mentioned earlier, which is in sattva-guṇa. In verse 3, the word dharma means only bhakti as well.
- I will teach this most secret bhakti to you, to one who is not hostile or selfish (anasūyave). This indicates that there is a rule that bhakti should only be taught to one who is not selfish or inimical.
- I will teach you this bhakti (jñāna), culminating in direct realization of Me (vijñāna-sahitam), by which you will be freed from rebirth, or freed from all obstacles to bhakti (aśubhāt).

Baladeva

- In the ninth chapter the Lord speaks of His supreme powers which cause astonishment and incite bhakti and as well speaks of the great excellence of His devotee.
- Having stated in the seventh and eighth chapters that He, the Lord of all beings, filled with knowledge and bliss, a treasure house of unlimited auspicious qualities, is easily attained by pure bhakti, in this chapter He speaks of His powers (aiśvarya) which inspire devotion (uddīpaka), and the strength of that devotion.
- He begins by praising that bhakti in three verses.

Baladeva

- This knowledge, jñāna, refers only to bhakti in the form of singing My glories and other devotional activities, since it is also referred to as dharma in verses 3, since the actions of bhakti such as kīrtana arise from the cit śakti (knowledge energy) of the Lord, and since jñāna literally means that by which something is known.
- [Note: Therefore by bhakti (jñāna) arising from the spiritual knowledge energy of the Lord, one can attain spiritual knowledge or realization of Kṛṣṇa.]
- This is the most secret knowledge.

Baladeva

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- [Note: Therefore by bhakti (jñāna) arising from the spiritual knowledge energy of the Lord, one can attain spiritual knowledge or realization of Kṛṣṇa.]
- This is the most secret knowledge.
- The knowledge of the ātmā distinct from the body taught in the second and following chapters is secret.

Baladeva

- The knowledge of My powers taught in the seventh and eighth chapters is more secret, but what will be taught in the ninth and the chapters following, knowledge which is pure bhakti, is the most secret.
- I will speak this pure bhakti unto you along with the final result, realization of Me (vijñānam).
- I speak to you who are devoid of seeing fault in My qualities (anasūyave), who do not see fault in Me.
- I teach My confidential topics which are hard to understand only out of compassion, but others will criticize, saying “You are praising yourself by explaining your powers.” You are free of that fault. Knowing this bhakti, you will be liberated from saṁsāra (aśubhāt).

Srila Prabhupada

- As a devotee hears more and more about the Supreme Lord, he becomes enlightened. This hearing process is recommended in the Śrīmad-Bhāgavatam: "The messages of the Supreme Personality of Godhead are full of potencies, and these potencies can be realized if topics regarding the Supreme Godhead are discussed amongst devotees."
- This cannot be achieved by the association of mental speculators or academic scholars, for it is realized knowledge.
- The devotees are constantly engaged in the Supreme Lord's service. The Lord understands the mentality and sincerity of a particular living entity who is engaged in Kṛṣṇa consciousness and gives him the intelligence to understand the science of Kṛṣṇa in the association of devotees.

Srila Prabhupada

- Discussion of Kṛṣṇa is very potent, and if a fortunate person has such association and tries to assimilate the knowledge, then he will surely make advancement toward spiritual realization.
- Lord Kṛṣṇa, in order to encourage Arjuna to higher and higher elevation in His potent service, describes in this Ninth Chapter matters more confidential than any He has already disclosed.
- The very beginning of Bhagavad-gītā, the First Chapter, is more or less an introduction to the rest of the book; and in the Second and Third chapters, the spiritual knowledge described is called confidential.

Srila Prabhupada

- Topics discussed in the Seventh and Eighth chapters are specifically related to devotional service, and because they bring enlightenment in Kṛṣṇa consciousness, they are called more confidential.
- But the matters which are described in the Ninth Chapter deal with unalloyed, pure devotion.
- Therefore this is called the most confidential.
- One who is situated in the most confidential knowledge of Kṛṣṇa is naturally transcendental; he therefore has no material pangs, although he is in the material world.

Srila Prabhupada

- In the Bhakti-rasāmṛta-sindhu it is said that although one who has a sincere desire to render loving service to the Supreme Lord is situated in the conditional state of material existence, he is to be considered liberated.
- Similarly, we shall find in the Bhagavad-gītā, Tenth Chapter, that anyone who is engaged in that way is a liberated person.
- Now this first verse has specific significance.
- The words idam jñānam ("this knowledge") refer to pure devotional service, which consists of nine different activities: hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything.

Srila Prabhupada

- By the practice of these nine elements of devotional service one is elevated to spiritual consciousness, Kṛṣṇa consciousness.
- When one's heart is thus cleared of material contamination, one can understand this science of Kṛṣṇa.
- Simply to understand that a living entity is not material is not sufficient.
- That may be the beginning of spiritual realization, but one should recognize the difference between activities of the body and the spiritual activities of one who understands that he is not the body.

Srila Prabhupada

- In the Seventh Chapter we have already discussed the opulent potency of the Supreme Personality of Godhead, His different energies, the inferior and superior natures, and all this material manifestation.
- Now in Chapter Nine the glories of the Lord will be delineated.
- The Sanskrit word *anasūyave* in this verse is also very significant.
- Generally the commentators, even if they are highly scholarly, are all envious of Kṛṣṇa, the Supreme Personality of Godhead.
- Even the most erudite scholars write on Bhagavad-gītā very inaccurately.

Srila Prabhupada

- Because they are envious of Kṛṣṇa, their commentaries are useless.
- The commentaries given by devotees of the Lord are bona fide.
- No one can explain Bhagavad-gītā or give perfect knowledge of Kṛṣṇa if he is envious.
- One who criticizes the character of Kṛṣṇa without knowing Him is a fool.
- So such commentaries should be very carefully avoided.
- For one who understands that Kṛṣṇa is the Supreme Personality of Godhead, the pure and transcendental Personality, these chapters will be very beneficial.

Section-I Hearing – Qualifications and Disqualifications (1-3)

|| 9.2 ||

rāja-vidyā rāja-guhyam
pavitram idam uttamam
pratyakṣāvagamam dharmyam
su-sukham kartum avyayam

This is the highest type of bhakti (**rāja-vidyā**), the most secret type of bhakti (**rāja-guhyam**), the most purifying of all methods (**pavitram idam uttamam**). It is directly realized (**pratyakṣāvagamam**), the highest dharma (**dharmyam**), easy to execute (**su-sukham kartum**), and eternal (**avyayam**).

SVCT

- Moreover, this knowledge (bhakti) is the king of knowledge (raja-vidyā), meaning the king of worship.
- There are various types of bhakti and this is the king, or in the highest position, exceeding all others.
- Of all secrets, it is the highest.
- Bhakti of any type is very secret, and of all the types of bhakti, this kevalā bhakti is the king, the most secret (raja-guhyam).
- It is called most purifying (pavitram uttaman), because it acts as the atonement for all sins.
- It is even more purifying than knowledge of the soul (tvam padārtha).

SVCT

- According to Madhusūdana Sarasvatī, since it immediately uproots all the sinful reactions spread over many thousands of lifetimes which are situated in the gross and subtle bodies, and as well uproots the cause of all sins, ignorance, it is called the most purifying of all things.
- It gives direct realization (pratyakṣāvagamam):

**bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam**

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating. SB 11.2.42

SVCT

- From this verse of Bhāgavatam, it should also be understood that the realization is constant, since the realization comes in accordance with the worship (and the ananya-bhakta constantly worships the Lord).
- It does not deviate from dharma (dharmyam), because, though one may fail to perform all dharmas or religious duties, those dharmas are fulfilled simply by executing bhakti. This is understood from the statement of Nārada:

**yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā**

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality. SB 4.31.14

SVCT

- Unlike karma, jñāna and other processes, bhakti is easy to execute (susukhaṁ kartum).
- There are no extreme pains to the body, voice or mind by renunciation of the senses, since bhakti makes use of the ears and other senses as principal elements in hearing chanting and other processes.
- Because it is beyond the guṇas, the process of bhakti is eternal (avyayam), unlike such processes as karma and jñāna which are temporary.

Baladeva

- This is the king of all types of knowledge such as śāṅḍilya vidyā, vaiśvānara vidyā, dahara vidyā. [Note: These are mentioned in the Upaniṣads.]
- This is the king of secrets, the king of secret matters concerning the real nature of the jīvātmā and other items.
- This secret knowledge takes the form of bhakti.
- The Lord analyses this knowledge further in order to teach its nature. It is supremely pure (uttamam pavitram), because it destroys all sins including the subtle body.
- [Note: Karmas are stored in the subtle body. With the disappearance of all karmas, the subtle body as well as the gross body will disappear, and one will attain liberation.]

Baladeva

- It is said:

**aprārabdha-phalam pāpam kūṭam bījam phalonmukham
krameṇaiva praliyante viṣṇu-bhakti-ratātmanām**

- Sins in the form of aprārabdha, kūṭa, bīja and prārabdha are gradually destroyed for the person engaged in bhakti to Viṣṇu. Padma Purāṇa

- [Note: Aprārabdha karmas are those which will not give effects in this lifetime. They are the results of actions from previous lifetimes which will manifest in future lifetimes. Prārabdha karmas or phala unmukha karmas are those karmas which will manifest in this lifetime, as enjoyment or suffering, arising from previous acts of puṇya or papa. Kūṭa and bīja are two stages between the totally unmanifest aprārabdha and manifest prārabdha karmas.]

Baladeva

- In the above verse, the word kramena indicates that the sins are destroyed in the manner of piercing a hundred leaves. As a needle pierces one leaf at a time in a pile of leaves, so bhakti will destroy karmas one at a time, though in appearance or in verbal expression, it may seem to occur all at once.
- This knowledge, bhakti, has its object of understanding (avagamam) directly perceived (pratyakṣa).
- I, the Supreme Lord, the object of understanding, make My appearance in direct perception, arising from methods such as hearing.
- The author of Vedānta says prakāśaś ca karmaṇy abhyāsāt: the Lord is revealed through constant repetition of devotional actions. (Vedānta Sūtra 3.2.26)

Baladeva

- This knowledge is faithful to righteous works, dharma (dharmyam): it is constantly nourished by righteous acts such as service to guru.
- The śruti says ācāryavān puruṣo veda: the man who has a guru knows the Lord. (Chāndogya Upaniṣad 6.14.2)
- The process is easy to execute and complete (susukham kartum), just by performing acts like hearing or offering tulasī leaves and water drops to the Lord.
- It is avayayam (indestructible), existing even in liberation, continuing after mokṣa.

Baladeva

- Later the Lord will say bhaktyā mām abhijānāti: one knows Me by devotion.
- The other processes such as karma yoga do not have these qualities.
- [Note: Bhakti destroys all karmas, yields perception of God, easy to execute, and continues after liberation. Karma yoga does not destroy all karmas until it turns to jñāna. Jñāna yoga and aṣṭaṅga yoga are not easy to execute and are given up on liberation. Karma yoga indirectly leads to perception of ātmā, and jñāna and aṣṭaṅga yoga give perception of ātmā and paramātmā but not bhagavān.]
- Therefore this is called the king of all knowledge.

Baladeva

- There is another interpretation.
- Rāja vidyā and rāja guhyam mean knowledge belonging to the kings and secret belonging to the kings. This knowledge belongs to persons like kings who are generous and compassionate, and thus consider even heaven insignificant.
- It is not the knowledge of those with selfish hearts worshipping devatās with desire for quick gain of sons or wealth.
- Just as kings do not keep their treasures secret but attentively keep their personal mantras secret, so the devotees should keep this knowledge secret with great care, though they do not keep other types of knowledge secret.
- The rest of the interpretation would be the same as above.

Srila Prabhupada

- This chapter of Bhagavad-gītā is called the king of education because it is the essence of all doctrines and philosophies explained before.
- Among the principal philosophers in India are Gautama, Kaṇāda, Kapila, Yājñavalkya, Śāṇḍilya and Vaiśvānara. And finally there is Vyāsadeva, the author of the Vedānta-sūtra.
- So there is no dearth of knowledge in the field of philosophy or transcendental knowledge.
- Now the Lord says that this Ninth Chapter is the king of all such knowledge, the essence of all knowledge that can be derived from the study of the Vedas and different kinds of philosophy.

Srila Prabhupada

- It is the most confidential because confidential or transcendental knowledge involves understanding the difference between the soul and the body.
- And the king of all confidential knowledge culminates in devotional service.
- Generally, people are not educated in this confidential knowledge; they are educated in external knowledge.
- As far as ordinary education is concerned, people are involved with so many departments: politics, sociology, physics, chemistry, mathematics, astronomy, engineering, etc.

Srila Prabhupada

- There are so many departments of knowledge all over the world and many huge universities, but there is, unfortunately, no university or educational institution where the science of the spirit soul is instructed.
- Yet the soul is the most important part of the body; without the presence of the soul, the body has no value. Still people are placing great stress on the bodily necessities of life, not caring for the vital soul.
- The Bhagavad-gītā, especially from the Second Chapter on, stresses the importance of the soul.
- In the very beginning, the Lord says that this body is perishable and that the soul is not perishable (antavanta ime dehā nityasyoktāḥ śarīriṇaḥ).

Srila Prabhupada

- That is a confidential part of knowledge: simply knowing that the spirit soul is different from this body and that its nature is immutable, indestructible and eternal.
- But that gives no positive information about the soul.
- Sometimes people are under the impression that the soul is different from the body and that when the body is finished, or one is liberated from the body, the soul remains in a void and becomes impersonal.
- But actually that is not the fact. How can the soul, which is so active within this body, be inactive after being liberated from the body? It is always active.

Srila Prabhupada

- If it is eternal, then it is eternally active, and its activities in the spiritual kingdom are the most confidential part of spiritual knowledge.
- These activities of the spirit soul are therefore indicated here as constituting the king of all knowledge, the most confidential part of all knowledge.
- This knowledge is the purest form of all activities, as explained in Vedic literature.
- In the Padma Purāṇa, man's sinful activities have been analyzed and are shown to be the results of sin after sin. Those who are engaged in fruitive activities are entangled in different stages and forms of sinful reactions.

Srila Prabhupada

- For instance, when the seed of a particular tree is sown, the tree does not appear immediately to grow; it takes some time.
- It is first a small, sprouting plant, then it assumes the form of a tree, then it flowers and bears fruit, and, when it is complete, the flowers and fruits are enjoyed by persons who have sown the seed of the tree.
- Similarly, a man performs a sinful act, and like a seed it takes time to fructify. There are different stages.
- The sinful action may have already stopped within the individual, but the results or the fruit of that sinful action are still to be enjoyed. There are sins which are still in the form of a seed, and there are others which are already fructified and are giving us fruit, which we are enjoying as distress and pain.

Srila Prabhupada

- As explained in the twenty-eighth verse of the Seventh Chapter, a person who has completely ended the reactions of all sinful activities and who is fully engaged in pious activities, being freed from the duality of this material world, becomes engaged in devotional service to the Supreme Personality of Godhead, Kṛṣṇa.
- In other words, those who are actually engaged in the devotional service of the Supreme Lord are already freed from all reactions.

Srila Prabhupada

- This statement is confirmed in the Padma Purāṇa:
**aprārabdha-phalaṁ pāpaṁ
kūṭaṁ bījaṁ phalonmukham
krameṇaiva praliyeta
viṣṇu-bhakti-ratātmanām**
- For those who are engaged in the devotional service of the Supreme Personality of Godhead, all sinful reactions, whether fructified, in the stock, or in the form of a seed, gradually vanish.
- Therefore the purifying potency of devotional service is very strong, and it is called pavitram uttamam, the purest.
- Uttama means transcendental.

Srila Prabhupada

- Tamas means this material world or darkness, and uttama means that which is transcendental to material activities.
- Devotional activities are never to be considered material, although sometimes it appears that devotees are engaged just like ordinary men.
- One who can see and is familiar with devotional service will know that they are not material activities.
- They are all spiritual and devotional, uncontaminated by the material modes of nature.

Srila Prabhupada

- It is said that the execution of devotional service is so perfect that one can perceive the results directly.
- This direct result is actually perceived, and we have practical experience that any person who is chanting the holy names of Kṛṣṇa (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) in course of chanting without offenses feels some transcendental pleasure and very quickly becomes purified of all material contamination. This is actually seen.
- Furthermore, if one engages not only in hearing but in trying to broadcast the message of devotional activities as well, or if he engages himself in helping the missionary activities of Kṛṣṇa consciousness, he gradually feels spiritual progress.

Srila Prabhupada

- This advancement in spiritual life does not depend on any kind of previous education or qualification.
- The method itself is so pure that by simply engaging in it one becomes pure.
- In the Vedānta-sūtra (3.2.26) this is also described in the following words: prakāśaś ca karmaṇy abhyāsāt. "Devotional service is so potent that simply by engaging in the activities of devotional service one becomes enlightened without a doubt."
- A practical example of this can be seen in the previous life of Nārada, who in that life happened to be the son of a maidservant.

Srila Prabhupada

- He had no education, nor was he born into a high family.
- But when his mother was engaged in serving great devotees, Nārada also became engaged, and sometimes, in the absence of his mother, he would serve the great devotees himself. Nārada personally says,

**ucchiṣṭa-lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ
evaṁ pravṛttasya viśuddha-cetasas
tad-dharma evātma-ruciḥ prajāyate**

- In this verse from Śrīmad-Bhāgavatam (1.5.25) Nārada describes his previous life to his disciple Vyāsadeva. He says that while engaged as a boy servant for those purified devotees during the four months of their stay, he was intimately associating with them.

Srila Prabhupada

- Sometimes those sages left remnants of food on their dishes, and the boy, who would wash their dishes, wanted to taste the remnants.
- So he asked the great devotees for their permission, and when they gave it Nārada ate those remnants and consequently became freed from all sinful reactions.
- As he went on eating, he gradually became as pure-hearted as the sages.
- The great devotees relished the taste of unceasing devotional service to the Lord by hearing and chanting, and Nārada gradually developed the same taste.

Srila Prabhupada

- Nārada says further,

tatrānvaham kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavam manoharāḥ
tāḥ śraddhayā me 'nupadam viśṛṇvataḥ
priya-śravasy aṅga mamābhavad ruciḥ

By associating with the sages, Nārada got the taste for hearing and chanting the glories of the Lord, and he developed a great desire for devotional service. Therefore, as described in the Vedānta-sūtra, prakāśaś ca karmaṇy abhyāsāt: if one is engaged simply in the acts of devotional service, everything is revealed to him automatically, and he can understand. This is called pratyakṣa, directly perceived.

Srila Prabhupada

- The word dharmyam means "the path of religion."
- Nārada was actually a son of a maidservant. He had no opportunity to go to school. He was simply assisting his mother, and fortunately his mother rendered some service to the devotees.
- The child Nārada also got the opportunity and simply by association achieved the highest goal of all religion.
- The highest goal of all religion is devotional service, as stated in Śrīmad-Bhāgavatam (sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje).
- Religious people generally do not know that the highest perfection of religion is the attainment of devotional service.

Srila Prabhupada

- As we have already discussed in regard to the last verse of Chapter Eight (vedeṣu yajñeṣu tapaḥsu caiva), generally Vedic knowledge is required for self-realization.
- But here, although Nārada never went to the school of the spiritual master and was not educated in the Vedic principles, he acquired the highest results of Vedic study.
- This process is so potent that even without performing the religious process regularly, one can be raised to the highest perfection. How is this possible?
- This is also confirmed in Vedic literature: ācāryavān puruṣo veda. One who is in association with great ācāryas, even if he is not educated or has never studied the Vedas, can become familiar with all the knowledge necessary for realization.

Srila Prabhupada

- The process of devotional service is a very happy one (sukham). Why?
- Devotional service consists of śravaṇam kīrtanam viṣṇoḥ [SB 7.5.23], so one can simply hear the chanting of the glories of the Lord or can attend philosophical lectures on transcendental knowledge given by authorized ācāryas.
- Simply by sitting, one can learn; then one can eat the remnants of the food offered to God, nice palatable dishes. In every state devotional service is joyful.
- One can execute devotional service even in the most poverty-stricken condition. The Lord says, patram puṣpam phalam toyam: He is ready to accept from the devotee any kind of offering, never mind what.

Srila Prabhupada

- Even a leaf, a flower, a bit of fruit, or a little water, which are all available in every part of the world, can be offered by any person, regardless of social position, and will be accepted if offered with love.
- There are many instances in history.
- Simply by tasting the tulasī leaves offered to the lotus feet of the Lord, great sages like Sanat-kumāra became great devotees.
- Therefore the devotional process is very nice, and it can be executed in a happy mood.
- God accepts only the love with which things are offered to Him.

Srila Prabhupada

- It is said here that this devotional service is eternally existing.
- It is not as the Māyāvādī philosophers claim.
- Although they sometimes take to so-called devotional service, their idea is that as long as they are not liberated they will continue their devotional service, but at the end, when they become liberated, they will "become one with God."
- Such temporary time-serving devotional service is not accepted as pure devotional service.
- Actual devotional service continues even after liberation. When the devotee goes to the spiritual planet in the kingdom of God, he is also engaged there in serving the Supreme Lord. He does not try to become one with the Supreme Lord.

Srila Prabhupada

- As will be seen in Bhagavad-gītā, actual devotional service begins after liberation.
- After one is liberated, when one is situated in the Brahman position (brahma-bhūta[Purport. 18.54]), one's devotional service begins (samaḥ sarveṣu bhūteṣu mad-bhaktim labhate parām).
- By executing devotional service, one can understand the Supreme Lord.
- No one can understand the Supreme Personality of Godhead by executing karma-yoga, jñāna-yoga, aṣṭāṅga-yoga or any other yoga independently.

Srila Prabhupada

- By these yogic methods one may make a little progress toward bhakti-yoga, but without coming to the stage of devotional service one cannot understand what is the Personality of Godhead.
- In the Śrīmad-Bhāgavatam it is also confirmed that when one becomes purified by executing the process of devotional service, especially by hearing Śrīmad-Bhāgavatam or Bhagavad-gītā from realized souls, then he can understand the science of Kṛṣṇa, or the science of God.
- *Evam prasanna-manaso bhagavad-bhakti yogataḥ.* When one's heart is cleared of all nonsense, then one can understand what God is.

Srila Prabhupada

- Thus the process of devotional service, of Kṛṣṇa consciousness, is the king of all education and the king of all confidential knowledge.
- It is the purest form of religion, and it can be executed joyfully without difficulty.
- Therefore one should adopt it

Section-I Hearing – Qualifications and Disqualifications (1-3)

|| 9.3 ||

aśraddadhānāḥ puruṣā
dharmasyāsyā parantapa
aprāpya mām nivartante
mṛtyu-saṁsāra-vartmani

O afflicter of enemies (**parantapa**), those who do not have faith in this bhakti (**asya dharmasya aśraddadhānāḥ puruṣā**) do not attain Me (**aprāpya mām**) and remain fixed on the path of transmigration and death (**mṛtyu-saṁsāra-vartmani nivartante**).

SVCT

- “Well if this dharma is so easy to execute, who will remain in this world?” This verse answers.
- Those who do not have faith in this process of dharma, who think that the supreme position given to bhakti in the scriptures is just exaggeration, and who do not accept it with faith, do not attain Me, even though they make efforts to attain Me by other methods.
- They remain completely (nivartate is equal to nitarām vartate) on the path of transmigration (saṁsāra-vartmani), pervaded by death.

Srila Prabhupada

- The faithless cannot accomplish this process of devotional service; that is the purport of this verse.
- Faith is created by association with devotees.
- Unfortunate people, even after hearing all the evidence of Vedic literature from great personalities, still have no faith in God. They are hesitant and cannot stay fixed in the devotional service of the Lord.
- Thus faith is a most important factor for progress in Kṛṣṇa consciousness.
- In the Caitanya-caritāmṛta it is said that faith is the complete conviction that simply by serving the Supreme Lord, Śrī Kṛṣṇa, one can achieve all perfection. That is called real faith.

Srila Prabhupada

- As stated in the Śrīmad-Bhāgavatam,

**yathā taror mūla-niṣecanena
trpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā**

"By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the Supreme Lord one automatically satisfies all the demigods and all other living entities." [SB 4.31.14]

-

Srila Prabhupada

- Therefore, after reading Bhagavad-gītā one should promptly come to the conclusion of Bhagavad-gītā: one should give up all other engagements and adopt the service of the Supreme Lord, Kṛṣṇa, the Personality of Godhead.
- If one is convinced of this philosophy of life, that is faith.
- Now, the development of that faith is the process of Kṛṣṇa consciousness.
- There are three divisions of Kṛṣṇa conscious men.
- In the third class are those who have no faith. Even if they are officially engaged in devotional service, they cannot achieve the highest perfectional stage. Most probably they will slip, after some time.

Srila Prabhupada

- They may become engaged, but because they haven't complete conviction and faith, it is very difficult for them to continue in Kṛṣṇa consciousness.
- We have practical experience in discharging our missionary activity that some people come and apply themselves to Kṛṣṇa consciousness with some hidden motive, and as soon as they are economically a little well situated they give up this process and take to their old ways again.
- It is only by faith that one can advance in Kṛṣṇa consciousness.
- As far as the development of faith is concerned, one who is well versed in the literatures of devotional service and has attained the stage of firm faith is called a first-class person in Kṛṣṇa consciousness.

Srila Prabhupada

- And in the second class are those who are not very advanced in understanding the devotional scriptures but who automatically have firm faith that kṛṣṇa-bhakti, or service to Kṛṣṇa, is the best course and so in good faith have taken it up.
- Thus they are superior to the third class, who have neither perfect knowledge of the scriptures nor good faith but by association and simplicity are trying to follow.
- The third-class person in Kṛṣṇa consciousness may fall down, but when one is in the second class he does not fall down, and for the first-class person in Kṛṣṇa consciousness there is no chance of falling down.
- One in the first class will surely make progress and achieve the result at the end.

Srila Prabhupada

- As far as the third-class person in Kṛṣṇa consciousness is concerned, although he has faith in the conviction that devotional service to Kṛṣṇa is very good, he has not yet gained adequate knowledge of Kṛṣṇa through the scriptures like Śrīmad-Bhāgavatam and Bhagavad-gītā.
- Sometimes these third-class persons in Kṛṣṇa consciousness have some tendency toward karma-yoga and jñāna-yoga, and sometimes they are disturbed, but as soon as the infection of karma-yoga or jñāna-yoga is vanquished, they become second-class or first-class persons in Kṛṣṇa consciousness.

Srila Prabhupada

- Faith in Kṛṣṇa is also divided into three stages and described in Śrīmad-Bhāgavatam.
- First-class attachment, second-class attachment and third-class attachment are also explained in Śrīmad-Bhāgavatam in the Eleventh Canto.
- Those who have no faith even after hearing about Kṛṣṇa and the excellence of devotional service, who think that it is simply eulogy, find the path very difficult, even if they are supposedly engaged in devotional service.
- For them there is very little hope of gaining perfection.
- Thus faith is very important in the discharge of devotional service.

Section – II

*Aisvarya Jnana – Krsna's
Relationship with the
World (4-10)*

Section-II Aisvarya Jnana – Krsna’s Relationship with the World (4-10)

|| 9.4 ||

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitah

I pervade this whole universe (**mayā tatam idaṁ sarvaṁ jagad**) by My form invisible to material senses, since I am the cause (**avyakta-mūrtinā**). All entities are situated in Me, since I am their cause (**mat-sthāni sarva-bhūtāni**), but I am not in them, since I am completely detached (**na ca ahaṁ teṣv avasthitah**).

SVCT

- In seven verses, the Lord speaks of the knowledge of the powers of God required by devotees who are situated in dāsya-bhakti.
- This whole universe is pervaded by Me, whose form is invisible to the senses (avyakta), since I am the cause of the universe (I am in the universe).
- And as well, all the living entities moving and non-moving are situated in Me (mat-sthāni), a form of pure consciousness, since I am their cause (The universe is in Me).
- But I am not situated in all these entities (I do not pervade them), as clay is present in its product a pot, because I am completely independent of everything.

Srila Prabhupada

- The Supreme Personality of Godhead is not perceivable through the gross material senses. It is said,

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

Lord Śrī Kṛṣṇa's name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. (**Bhakti-rasāmṛta-sindhu 1.2.234**)

Srila Prabhupada

- In the Brahma-saṁhitā (5.38) it is stated, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti: one can see the Supreme Personality of Godhead, Govinda, always within himself and outside himself if one has developed the transcendental loving attitude towards Him.
- Thus for people in general He is not visible.
- Here it is said that although He is all-pervading, everywhere present, He is not conceivable by the material senses.
- This is indicated here by the word avyakta-mūrtinā.
- But actually, although we cannot see Him, everything is resting in Him.

Srila Prabhupada

- As we have discussed in the Seventh Chapter, the entire material cosmic manifestation is only a combination of His two different energies—the superior, spiritual energy and the inferior, material energy.
- Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy.
- Yet one should not conclude that because He is spread all over He has lost His personal existence.
- To refute such an argument the Lord says, "I am everywhere, and everything is in Me, but still I am aloof."

Srila Prabhupada

- For example, a king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power.
- But still one cannot expect the king to be present in every department personally. That is a crude example.
- Similarly, all the manifestations that we see and everything that exists, both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead.
- The creation takes place by the diffusion of His different energies, and, as stated in the Bhagavad-gītā, viṣṭabhyāham idaṁ kṛtsnam: He is everywhere present by His personal representation, the diffusion of His different energies.

Section-II Aisvarya Jnana – Krsna’s Relationship with the World (4-10)

|| 9.5 ||

**na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanah**

And the living beings as well (**bhūtāni**) are not situated in Me (**na ca mat-sthāni**). See my power of yoga (**paśya me yogam aiśvaram**). My body (**mama ātmā**), maintaining them and protecting them (**bhūta-bhṛn bhūta-bhāvanah**), is not in them (**na ca bhūta-stho**).

And the living beings (**bhūtāni**) are not in Me (**na ca mat-sthāni**). See the inconceivable power of My body (**paśya me yogam aiśvaram**). My mind (**mama ātmā**), though I maintain them and protecting them (**bhūta-bhṛn bhūta-bhāvanah**), is not in them (**na ca bhūta-stho**).

SVCT

- “Though everything is situated in Me, they are not situated in Me, since I am completely independent of everything.”
- “But this is contrary to what You said before: that You are pervading the universe and that You are the shelter of the universe.”
- “See My supernatural (yogam) power (aiśvaryam), My extraordinary skill in doing what cannot be done! And see also something else which is astonishing.
- Even though I am the maintainer of all the living beings (bhūtā-bhṛt) in the universe, and the protector of them all (bhūtā-bhāvanah), I, in My spiritual body (mamātmā), am not situated in them (na bhūtā-sthah).”

SVCT

- Since in the Lord there is no difference between the body and the soul, the expression “My body” (mamātmā) is employed in the manner of the expression “the head of Rāhu.”
- Though Rāhu and his head are non-different, as Kṛṣṇa and His body are non-different, the possessive case is used, making some distinction.
- [Note: Rāhu has only a head and no other bodily part.]
- The meaning is this: the jīvas accept a body, protect it, and, developing attachment to it, remain in that body.
- But though I accept all the living beings and protect them—though they are My material body consisting of all creatures—I am not situated there, because I am not attached.”

Baladeva

- “But it would be very tiring for You to carry such a heavy burden as the universe.”
- “The things created by Me are not within Me like water in a pot. (na ca mat sthāni bhūṭāni)”
- “But in the previous verse You said that everything was situated in You (mat sthāni sarva bhūtāni) and in this verse You contradict this by saying everything is not in You (na ca mat sthāni bhūtāni).”
- “Understand (paśya) that this is My extraordinary yoga (yogam aiśvaryam).”

Baladeva

- Yoga means “the means by which something very difficult to accomplish is accomplished.”
- Yoga thus refers here to the Lord’s body endowed with inconceivable śakti, whose quality is that His every desire is fulfilled without effort (satya saṅkalpatā śakti). The Lord then clarifies the issue.
- “I maintain and protect all beings (bhūta bhṛt) but am not situated in or mixed with them at all, because My mind (mama ātmā) carries out their welfare (bhūta bhāvaṇaḥ).
- I maintain and protect them by My extraordinary yoga, by My satya saṅkalpatā śakti. I do not have to utilize My body to do this.”

Baladeva

- The śruti confirms this:

etasya vā akṣarasya praśāsane gārgi sūryācandram asau vidhṛtau
tiṣṭhata etasya vā akṣarasya praśāsane gārgi dyāv āpṛthivyaū
vidhṛte tiṣṭhataḥ

By the command of that imperishable, O Gārgi, sun and moon remain in their positions. By the command of that imperishable, O Gārgî, heaven and earth remain in their positions. Bṛhad Āraṇyaka Upaniṣad 3.8.8

Srila Prabhupada

- The Lord says that everything is resting on Him (mat-sthāni sarva-bhūtāni [Purport. 9.4]).
- This should not be misunderstood.
- The Lord is not directly concerned with the maintenance and sustenance of this material manifestation.
- Sometimes we see a picture of Atlas holding the globe on his shoulders; he seems to be very tired, holding this great earthly planet.
- Such an image should not be entertained in connection with Kṛṣṇa's upholding this created universe.
- He says that although everything is resting on Him, He is aloof.

Srila Prabhupada

- The planetary systems are floating in space, and this space is the energy of the Supreme Lord.
- But He is different from space. He is differently situated.
- Therefore the Lord says, "Although they are situated on My inconceivable energy, as the Supreme Personality of Godhead I am aloof from them." This is the inconceivable opulence of the Lord.
- In the Nirukti Vedic dictionary it is said, yujyate 'nena durghaṭeṣu kāryeṣu: "The Supreme Lord is performing inconceivably wonderful pastimes, displaying His energy."
- His person is full of different potent energies, and His determination is itself actual fact.

Srila Prabhupada

- In this way the Personality of Godhead is to be understood.
- We may think of doing something, but there are so many impediments, and sometimes it is not possible to do as we like.
- But when Kṛṣṇa wants to do something, simply by His willing, everything is performed so perfectly that one cannot imagine how it is being done.
- The Lord explains this fact: although He is the maintainer and sustainer of the entire material manifestation, He does not touch this material manifestation.

Srila Prabhupada

- Simply by His supreme will, everything is created, everything is sustained, everything is maintained, and everything is annihilated.
- There is no difference between His mind and Himself (as there is a difference between ourselves and our present material mind) because He is absolute spirit.
- Simultaneously the Lord is present in everything; yet the common man cannot understand how He is also present personally.
- He is different from this material manifestation, yet everything is resting on Him. This is explained here as yogam aiśvaram, the mystic power of the Supreme Personality of Godhead.

Section-II Aisvarya Jnana – Kṛṣṇa’s Relationship with the World (4-10)

|| 9.6 ||

yathākāśa-sthito nityam
vāyuh sarvatra-go mahān
tathā sarvāṇi bhūtāni
mat-sthānīty upadhāraya

Please understand (**upadhāraya**) that just as the wind (**yathā vāyuh**), going everywhere and greatly expansive (**sarvatra-go mahān**), is situated in the ether (**nityam ākāśa-sthitah**), so all beings are situated in Me (**tathā sarvāṇi bhūtāni mat-sthāni**).

Please understand (**upadhāraya**) that just as the wind (**yathā vāyuh**), situated in the ether (**nityam ākāśa-sthitah**), goes everywhere by My support (**sarvatra-go mahān**), so all beings are supported by Me alone (**tathā sarvāṇi bhūtāni mat-sthāni**).

SVCT

- Though the living beings are in Me, who remain detached and independent, they are not in Me; and though I am in them, I am not in them.
- An example is given in this verse to illustrate.
- The wind remains always situated in the ether, which has a nature of being detached.
- The wind has a nature of being restless, going everywhere (sarvatra-gaḥ) and is great in size (mahān).
- Because of the detachment of the ether, the wind is situated in it, but not situated in it—the ether, though in the wind, is not in the wind, because of detachment.

SVCT

- Similarly, all things such as ether, which are great in dimension and are moving everywhere, are situated in Me, but are not situated in Me, since I also have the nature of detachment. Please consider and accept this fact.
- “But You have said that Your powers are inconceivable: paśya me yogam aiśvaram. How then can those powers remain inconceivable if they are just like common ether and wind?”
- This is explained as follows.
- Ether has detachment because it is unconscious by its very nature.

SVCT

- Among conscious beings however, detachment does not exist anywhere, except in the Lord, even though He is at once contains everything and dwells in everything.
- This fact establishes the inconceivability of the Lord.
- In any case, this example, comparing ether to the Lord, is given for the understanding of the common man.

Baladeva

- The continued existence and functioning of all moving and non-moving entities depends on My will.
- The Lord gives an example.
- The great air which cannot support itself, situated in the great ether which also cannot support itself, moves everywhere.
- Since they have no supporting power of their own, their existence is enabled by My will alone, and movement takes place through the paramātmā within.
- This is understood from the śruti: yad bhīṣā vātaḥ pavate: out of fear of the Lord, the wind blows. (Taittirīya Upaniṣad 2.8.1)

Baladeva

- Just as the air exists and moves in the ether by My will, understand that all beings are situated in Me (mat sthāni), maintained and controlled only by My will alone, while I am not affected by them.
- If I did not do this, all the elements such as ether would be destroyed. [Note: Rāmānuja gives the same meaning.]

Srila Prabhupada

- For the ordinary person it is almost inconceivable how the huge material creation is resting in Him. But the Lord is giving an example which may help us to understand.
- The sky may be the biggest manifestation we can conceive. And in that sky the wind or air is the biggest manifestation in the cosmic world.
- The movement of the air influences the movements of everything. But although the wind is great, it is still situated within the sky; the wind is not beyond the sky.
- Similarly, all the wonderful cosmic manifestations are existing by the supreme will of God, and all of them are subordinate to that supreme will.

Srila Prabhupada

- As we generally say, not a blade of grass moves without the will of the Supreme Personality of Godhead.
- Thus everything is moving under His will: by His will everything is being created, everything is being maintained, and everything is being annihilated. Still He is aloof from everything, as the sky is always aloof from the activities of the wind.
- In the Upaniṣads it is stated, *yad-bhīṣā vātaḥ pavate*: "It is out of the fear of the Supreme Lord that the wind is blowing." (Taittirīya Upaniṣad 2.8.1)
- In the Brhad-āraṇyaka Upaniṣad (3.8.9) it is stated, "By the supreme order, under the superintendence of the Supreme Personality of Godhead, the moon, the sun, and the other great planets are moving."

Srila Prabhupada

- In the Brahma-saṁhitā (5.52) also it is stated,
**yac-cakṣur eṣa savitā sakala-grahāṇām
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣam tam aham bhajāmi**
- This is a description of the movement of the sun. It is said that the sun is considered to be one of the eyes of the Supreme Lord and that it has immense potency to diffuse heat and light. Still it is moving in its prescribed orbit by the order and the supreme will of Govinda.
- So, from the Vedic literature we can find evidence that this material manifestation, which appears to us to be very wonderful and great, is under the complete control of the Supreme Personality of Godhead. This will be further explained in the later verses of this chapter.

Section-II Aisvarya Jnana – Krsna’s Relationship with the World (4-10)

|| 9.7 ||

sarva-bhūtāni kaunteya
prakṛtiṁ yānti māmikām
kalpa-kṣaye punas tāni
kalpādau viṣjāmy aham

O son of Kuntī (**kaunteya**), all things will enter My prakṛti (**sarva-bhūtāni māmikām prakṛtiṁ yānti**) at the time of destruction (**kalpa-kṣaye**). At the time of creation (**kalpādau**), again I create everything (**punas tāni viṣjāmy aham**).

Baladeva

- It has just been stated that the maintenance of all beings takes place by the will of the Lord alone.
- Now the Lord speaks about creation and destruction of all entities.
- O son of Kuntī, at the time of Brahmā's death, all beings enter My prakṛti by My will alone.
- They merge in Me, who am the cause of prakṛti (māmikām).
- Again at the time of creation, I create them with all varieties by My will alone.
- This is expressed by the śruti: bahu syām: may I become many. (Taittirīya Upaniṣad 2.6).

Srila Prabhupada

- The creation, maintenance and annihilation of this material cosmic manifestation are completely dependent on the supreme will of the Personality of Godhead.
- "At the end of the millennium" means at the death of Brahmā.
- Brahmā lives for one hundred years, and his one day is calculated at 4,300,000,000 of our earthly years.
- His night is of the same duration.
- His month consists of thirty such days and nights, and his year of twelve months.

Srila Prabhupada

- After one hundred such years, when Brahmā dies, the devastation or annihilation takes place; this means that the energy manifested by the Supreme Lord is again wound up in Himself.
- Then again, when there is a need to manifest the cosmic world, it is done by His will. Bahu syām: "Although I am one, I shall become many." This is the Vedic aphorism (Chāndogya Upaniṣad 6.2.3).
- He expands Himself in this material energy, and the whole cosmic manifestation again takes place.

Section-II Aisvarya Jnana – Krsna’s Relationship with the World (4-10)

|| 9.8 ||

prakṛtiṁ svām avaṣṭabhya
visṛjāmi punaḥ punaḥ
bhūta-grāmam imaṁ kṛtsnam
avaśaṁ prakṛter vaśāt

Being situated in prakṛti, which belongs to Me (**svām prakṛtiṁ avaṣṭabhya**), I create again and again (**visṛjāmi punaḥ punaḥ**) all the entities (**bhūta-grāmam imaṁ kṛtsnam**) who are all dependent (**avaśaṁ**), being under the control of their natures caused by their previous actions (**prakṛter vaśāt**).

SVCT

- “But how can You create if You are detached and are unchangeable by nature?”
- This verse answers.
- By being situated in My (svām) energy (prakṛtim), I again create all entities who are dependent on action and other factors (avaśam), since they are under control of their own natures (prakṛter vaśāt), which are caused by actions of previous lives.

Baladeva

- Situated in My prakṛti made of the three guṇas, transforming prakṛti into mahat tattva and the other elements by My will alone, in different cycles of time I create the four types of living beings.
- [Note: The four types of beings are the devas, humans animals and plants.]
- How does this take place? It takes place by the power of impressions of previous karmas (prakṛteḥ vaśāt), beyond their power (avaśam), that is, by the will of the Lord, who has inconceivable śakti and detachment from all of that.
- Though I do this, I have no contact with prakṛti at all, nor do I feel exhaustion at all from doing it.

Srila Prabhupada

- This material world is the manifestation of the inferior energy of the Supreme Personality of Godhead.
- This has already been explained several times.
- At the creation, the material energy is let loose as the mahat-tattva, into which the Lord as His first puruṣa incarnation, Mahā-viṣṇu, enters.
- He lies within the Causal Ocean and breathes out innumerable universes, and into each universe the Lord again enters as Garbhodakaśāyī Viṣṇu. Each universe is in that way created.
- He still further manifests Himself as Kṣīrodakaśāyī Viṣṇu, and that Viṣṇu enters into everything—even into the minute atom. This fact is explained here. He enters into everything.

Srila Prabhupada

- Now, as far as the living entities are concerned, they are impregnated into this material nature, and as a result of their past deeds they take different positions.
- Thus the activities of this material world begin.
- The activities of the different species of living beings are begun from the very moment of the creation.
- It is not that all is evolved.
- The different species of life are created immediately along with the universe. Men, animals, beasts, birds—everything is simultaneously created, because whatever desires the living entities had at the last annihilation are again manifested.

Srila Prabhupada

- It is clearly indicated here by the word *avaśam* that the living entities have nothing to do with this process.
- The state of being in their past life in the past creation is simply manifested again, and all this is done simply by His will.
- This is the inconceivable potency of the Supreme Personality of God.
- And after creating different species of life, He has no connection with them.
- The creation takes place to accommodate the inclinations of the various living entities, and so the Lord does not become involved with it.

Section-II Aisvarya Jnana – Krsna’s Relationship with the World (4-10)

|| 9.9 ||

na ca mām tāni karmāṇi
nibadhnanti dhanañjaya
udāsīna-vad āsīnam
asaktam teṣu karmasu

O conqueror of wealth (**dhanañjaya**), these actions (**tāni karmāṇi**) do not bind Me (**na ca mām nibadhnanti**), who am situated like an indifferent party (**udāsīna-vad āsīnam**), unattached to these activities (**asaktam teṣu karmasu**).

SVCT

- “But then, since You do so much activity, how is it that You do not get bound like the jīvas?” This verse answers.
- Activities like creation do not bind Me.
- Bondage arises from attachment to action.
- Because all My desires are fulfilled spontaneously without having to act, I do not have attachment to action, and have no bondage.
- I am like an indifferent person who is not affected by the mixture of happiness and distress of quarreling parties (udāsīnavad).

Baladeva

- “Well, inequality in the matter of creation and maintenance will bind even You, because of Your acts of injustice.”
- [Note: Jīvas are given different bodies with different types of enjoyment and suffering.]
- “This is not so. The inequality seen in creation and maintenance does not contaminate Me with the quality of injustice.”
- The Lord explains the reason by describing Himself.
- “Previously incurred karmas alone are the causes of different bodies such as deva, human or animal for these jīvas. I am neutral to their unequal karmas (udāsīnavad).

Baladeva

- Those karmas cannot attribute to Me the fault of injustice (asaktam).
- The author of Vedānta says vaiṣamya-nairghṛṇye na sāpekṣatvāt tatha hi darśayati: the Lord has no partiality or cruelty, because the pleasure and pain suffered by the living beings is caused by their karmas, so the scriptures declare. (Vedānta Sūtra 2.1.35)
- Since complete neutrality would forbid any sense of doership to the Lord, the Lord says He is “as if” neutral (udāsīna vad).”

Srila Prabhupada

- One should not think, in this connection, that the Supreme Personality of Godhead has no engagement.
- In His spiritual world He is always engaged.
- In the Brahma-saṁhitā (5.6) it is stated, ātmārāmasya tasyāsti prakṛtyā na samāgamaḥ: "He is always involved in His eternal, blissful, spiritual activities, but He has nothing to do with these material activities."
- Material activities are being carried on by His different potencies.
- The Lord is always neutral in the material activities of the created world. This neutrality is mentioned here with the word udāsīna-vat.

Srila Prabhupada

- Although He has control over every minute detail of material activities, He is sitting as if neutral.
- The example can be given of a high-court judge sitting on his bench.
- By his order so many things are happening—someone is being hanged, someone is being put into jail, someone is awarded a huge amount of wealth—but still he is neutral.
- He has nothing to do with all that gain and loss.
- Similarly, the Lord is always neutral, although He has His hand in every sphere of activity.

Srila Prabhupada

- In the Vedānta-sūtra (2.1.34) it is stated, vaiṣamya-nairghṛṇye na: He is not situated in the dualities of this material world.
- He is transcendental to these dualities.
- Nor is He attached to the creation and annihilation of this material world.
- The living entities take their different forms in the various species of life according to their past deeds, and the Lord doesn't interfere with them.

Section-II Aisvarya Jnana – Krsna’s Relationship with the World (4-10)

|| 9.10 ||

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

By My direction (**mayā adhyakṣeṇa**), prakṛti gives rise to the universe of moving and non-moving entities (**prakṛtiḥ sūyate sa-carācaram**). By this cause (**anena hetunā**), O son of Kuntī (**kaunteya**), the universes appears again and again (**jagad viparivartate**).

SVCT

- “I cannot accept that You are indifferent in Your acts such as creation.”
- By My direction as the efficient cause (nimitta), prakṛti gives rise to this universe of moving and non-moving entities (sūyate).
- [Note: The efficient cause (nimitta) is distinguished from the material cause (upādāna), prakṛti. The potter is the efficient cause and the clay is the material cause of the pot.]
- I am only the director.
- It is like the duties of the kingdom going on under the kings like Ambarīṣa through their ministers.

SVCT

- In that situation, the king remains aloof.
- But just as nothing can be done by the ministers without the king sitting on the throne, so unconscious matter can do nothing without My directorship in the form of My presence and authority.
- By this cause (hetunā), by My presence, this world is repeatedly created.

Baladeva

- The Lord further expounds this idea.
- Glanced upon by Me, the Lord of all, the controller of prakṛti, whose every wish is fulfilled, in accordance with the previous karmas of the jīvas (mayā adhyakṣena), prakṛti creates the universe of moving and non-moving beings.
- By this cause (anena hetunā), by My glance which considers the jīvas' positions according to previous karmas, this universe appears again and again, O son of Kuntī!

Baladeva

- The śrutis also say:

**vikāra-jananīm ajñām aṣṭa-rūpām ajām dhruvām
dhyāyate'dhyāsītā tena tanyate preritā punaḥ
sūyate puruṣārtham ca tenaivādhiṣṭhitā jagat**

One meditates on prakṛti, which produces changes, which is ignorance, of eight forms, unborn and fixed. Ordered, expanded and inspired by the Lord, prakṛti again creates the universe and goals for humans, under His direction alone. **Mantrika Upaniṣad**

Baladeva

- Being the doer and being neutral are not contradictory because the Lord rules by proximity only.
- The smṛti says: yathā sannidhi-mātreṇagandhaḥ kṣobhāya jāyate: it is just like fragrance which causes agitation by closeness. (Viṣṇu Purāṇa 1.2.30)
- Prakṛti is dependent on My control alone.
- Without Me, she does not have the power to do anything.
- In the absence of the authority of the king on his throne, his ministers do not have the power to carry out actions.

Srila Prabhupada

- It is clearly stated here that the Supreme Lord, although aloof from all the activities of the material world, remains the supreme director.
- The Supreme Lord is the supreme will and the background of this material manifestation, but the management is being conducted by material nature.
- Kṛṣṇa also states in Bhagavad-gītā that of all the living entities in different forms and species, "I am the father."
- The father gives seeds to the womb of the mother for the child, and similarly the Supreme Lord by His mere glance injects all the living entities into the womb of material nature, and they come out in their different forms and species, according to their last desires and activities.

Srila Prabhupada

- All these living entities, although born under the glance of the Supreme Lord, take their different bodies according to their past deeds and desires.
- So the Lord is not directly attached to this material creation. He simply glances over material nature; material nature is thus activated, and everything is created immediately.
- Because He glances over material nature, there is undoubtedly activity on the part of the Supreme Lord, but He has nothing to do with the manifestation of the material world directly.
- This example is given in the smṛti: when there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person, yet the smelling and the flower are detached from one another.

Srila Prabhupada

- There is a similar connection between the material world and the Supreme Personality of Godhead; actually He has nothing to do with this material world, but He creates by His glance and ordains.
- In summary, material nature, without the superintendence of the Supreme Personality of Godhead, cannot do anything.
- Yet the Supreme Personality is detached from all material activities.

Section – III

Fools Neglect Bhakti;
Divine Don't (11-25)

Section-III Fools Neglect Bhakti; Divine Don't (11-25)

|| 9.11 ||

avajānanti mām mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram

The fools deride Me (**avajānanti mām mūḍhā**), the Lord of all beings (**bhūta-maheśvaram**), in this eternal human form (**mānuṣīm tanum āśritam**), not knowing it is My original spiritual form, pure brahman, higher than all else (**mama param bhāvam ajānanto**).

SVCT

- “That well known Mahāpuruṣa lying on the Kāraṇa Ocean with sat-cid-ānanda form, spreading Himself through millions of universes, who creates the universe by His own energy, is indeed You. But some say in deprecation that when You come as the son of Vasudeva with human-like form it is just an amśa of that Mahāpuruṣa.”
- In response the Lord speaks this verse.
- Yes, they deride this human-like form that I assume. They do not know that this human-like body is the supreme form (param bhāvam).
- It is My svarūpa, My actual form, more attractive than and superior to the Mahāpuruṣa lying on the Kāraṇa Ocean and other forms as well.

SVCT

- What type of form is this?
- It is the highest truth (bhūta), meaning Brahman; and it is the great lord (maheśvaram).
- The phrase “great lord” excludes other meanings of the word bhūta.
- According to the Amara Kośa, bhūta has various meanings such as truth, the elements like earth, or being fit.
- The śruti says:

**tam ekaṁ govindam sac-cid-ānanda-vigrahaṁ vṛndāvana-sura-
bhūruha-bhāvanāsīnam satataṁ sa-marud-gaṇo’haṁ paramayā stutyā
toṣayāmi**

I constantly satisfy with praises along with the Maruts that one Govinda with sat-cid-ānanda form sitting beneath a desire tree. Gopāla Tāpanī Upaniṣad 1.35

SVCT

- The smṛti says narākṛti-para-brahma: the supreme Brahman has a human form. (Viṣṇu Purāṇa 4.11.2)
- Thus My knowledgeable devotees describe My human-like body as being sat-cid-ānanda.
- My mother Yaśodā also saw that sat-cid-ānanda form during My childhood, that form which extended over the whole universe.
- Or another meaning of param bhāvam is as follows.
- [Note: The first meaning of param bhāvam was that it was superior to the form of Mahāviṣṇu.]
- The last line describes the reality of that mānusīm tanum.

SVCT

- That human form is the most exalted state (param bhāvam), viśuddha-sattva, a svarūpa of sat-cid-ānanda. Amara Kośa says bhāva means state, ones nature or intention. That highest state is then detailed.
- I am the great lord (maheśvāram) of beings such as Brahmā (bhūta) whom I create. This means that I, the lord of Brahmā and others, unlike the jīvas, since I am their lord, am not different from My human body.
- I am My body. My body is Myself. That body is Brahman. Śukadeva, who is knowledgeable, says My body is directly Brahman:

śābdam brahma dadhad vapuḥ

- Then, in the Satya-yuga, the lotus-eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas.SB 3.21.8
- This should be accepted by persons like you.

Baladeva

- “Why do people not worship You, who have such great power?”
- “Fools despise Me, the one master of all universes (bhūta maheśvaram), omniscient and most compassionate, whose every desire is fulfilled.”
- The Lord describes how they deride Him.
- “They treat Me with contempt, thinking that I, who am eternally identical with My spiritual form (tanum aśritam) which is fixed in a human form and endowed with human acts (mānuṣīm), am just an ordinary man with great puṇya like other princes.”

Baladeva

- The human body is indeed made of the five material elements, but the body of God is not like that.
- This is stated in the śruti:

sac-cid-ānanda-rūpāya kṛṣṇāya

I offer my respects to Kṛṣṇa, whose form is eternity, knowledge and bliss. Gopāla Tāpanī Upaniṣad 1.1

tam ekaṁ govindaṁ sac-cid-ānanda-vigrahaṁ

I satisfy with prayers that one Govinda whose body is eternity, knowledge and bliss. Gopāla Tāpanī Upaniṣad 1.33

Baladeva

- They act in this way because of their association with people who are in deep ignorance, and because of lack of association with persons (devotees) worthy of praise by Brahmā and the devatās.
- What has happened to their intelligence such that have that they are described as fools?
- They are described as fools because they do not know My uncommon (param) nature (bhāvam).
- They do not know that My human form is full of knowledge and bliss, that it controls everyone, and gives liberation.

Baladeva

- It should be understood that the phrase “taking shelter of a body (tanum āśritam)” is merely for bringing about practical distinctions arising through the potency of viśeṣa (rather than indicating actual duality between the Lord and his body, or that brahman assumes a material body.)
- It is said that the form which appeared in the delivery room, as the son of Vasudeva, the Lord of Dvārakā, was His real form because of having four arms, and that the form that appeared when He went to Vraja was a human form, since it had two hands.

Baladeva

- This argument arises from lack of attention to the real meaning as in the case of the interpretation of the phrase babhūva prākṛtaḥ śiśuḥ: He became an ordinary baby. (SB 10.3.46)
- (Thus they claim He actually took shelter of material human form.)
- From statement mānuṣīm tanum āśṛitam (in the context of this sentence), and from the later statement of Arjuna to Kṛṣṇa in which he calls his four armed form human as well (dṛṣṭvedaṁ mānuṣaṁ rūpam), after praying to see Kṛṣṇa in His four-handed form, it is concluded that Kṛṣṇa's human form (whether two-handed or four handed) is spiritually fixed as part of Himself. In that sense it is described that His body is human in appearance.

Baladeva

- Confirming this, the Viṣṇu Purāṇa says yatrāvātīrṇam kṛṣṇākhyam param brahma narākṛti: (the Yadu dynasty) in which the supreme brahman called Kṛṣṇa appeared with human form. (Viṣṇu Purāṇa 4.11.4)
- The Bhāgavatam says gūḍham param brahma manuṣya-liṅgam: the supreme brahman in its secret aspect has a human form. (SB 7.10.48)
- Also statements of God assuming human form are made because of the abundance of Kṛṣṇa's human-like actions.
- A king, though still human, because of his actions which are like those of a devā or lion, is called a devā among humans or a lion among humans. [Note: In the same manner, Kṛṣṇa is called human because of his human-like activities.]

Baladeva

- Thus the two handed and four handed forms of Kṛṣṇa are designated as human for these two reasons.
- [Note: He is called human, because He has an eternal form with human appearance, and because he performs human-like activities.]
- One cannot determine Kṛṣṇa as the supreme or human based upon having two or four hands.
- For instance, Kārtavīrya, the enemy of Paraśurāma, had a thousand arms.
- That would be a deviation from the rule (that a two handed form is human and four hands makes God.)
- Rather, His status as vibhu caitanya, the supreme conscious entity, or His ability to generate and destroy universes, can be used to distinguish Him as God.

Baladeva

**sat-puṇḍarīka-nayanam meghābham vaidyutāmbaram
dvi-bhujam mauna-mudrādhyam vana-mālinam īśvaram**

This lord eternally has eyes like lotuses, has the complexion of a cloud, cloth like lightning, two arms, with flower garland and with fingers in the mudra of silence. Gopāla Tāpanī Upaniṣad 1.9

- Because this statement shows that these qualities are eternal, when the Bhāgavatam calls Him prakṛtaḥ śiśuḥ, it means that the Lord appears in His own original (prakṛti) form as a baby, in His svarūpa, not in a material form.
- [Note: The word prakṛta can mean material, or inferior, and also svarūpa, meaning original or natural.]

Baladeva

- Just as there are many colors in one vaidūrya jewel, so in the one Lord, the two-handed and other forms are simultaneously present and eternal.
- These are worshipped according to ones preference.
- Imagining that these forms are created just to appease the devotees and that they are created constantly for that purpose is hereby defeated.

Srila Prabhupada

- From the other explanations of the previous verses in this chapter, it is clear that the Supreme Personality of Godhead, although appearing like a human being, is not a common man.
- The Personality of Godhead, who conducts the creation, maintenance and annihilation of the complete cosmic manifestation, cannot be a human being.
- Yet there are many foolish men who consider Kṛṣṇa to be merely a powerful man and nothing more.
- Actually, He is the original Supreme Personality, as is confirmed in the Brahma-saṁhitā (īśvaraḥ paramaḥ kṛṣṇaḥ); He is the Supreme Lord.

Srila Prabhupada

- There are many īśvaras, controllers, and one appears greater than another.
- In the ordinary management of affairs in the material world, we find some official or director, and above him there is a secretary, and above him a minister, and above him a president.
- Each of them is a controller, but one is controlled by another.
- In the Brahma-saṁhitā it is said that Kṛṣṇa is the supreme controller; there are many controllers undoubtedly, both in the material and spiritual world, but Kṛṣṇa is the supreme controller (īśvaraḥ paramaḥ kṛṣṇaḥ), and His body is sac-cid-ānanda, nonmaterial.

Srila Prabhupada

- Material bodies cannot perform the wonderful acts described in previous verses.
- His body is eternal, blissful and full of knowledge.
- Although He is not a common man, the foolish deride Him and consider Him to be a man.
- His body is called here mānuṣīm because He is acting just like a man, a friend of Arjuna's, a politician involved in the Battle of Kurukṣetra.
- In so many ways He is acting just like an ordinary man, but actually His body is sac-cid-ānanda-vigraha [Bs. 5.1]—eternal bliss and knowledge absolute.

Srila Prabhupada

- This is confirmed in the Vedic language also. Sac-cid-ānanda-rūpāya kṛṣṇāya: "I offer my obeisances unto the Supreme Personality of Godhead, Kṛṣṇa, who is the eternal blissful form of knowledge." (Gopāla-tāpanī Upaniṣad 1.1)
- There are other descriptions in the Vedic language also.
- Tam ekaṁ govindam: "You are Govinda, the pleasure of the senses and the cows."
- Sac-cid-ānanda-vigraham: "And Your form is transcendental, full of knowledge, bliss and eternality." (Gopāla-tāpanī Upaniṣad 1.38)

Srila Prabhupada

- Despite the transcendental qualities of Lord Kṛṣṇa's body, its full bliss and knowledge, there are many so-called scholars and commentators of Bhagavad-gītā who deride Kṛṣṇa as an ordinary man.
- The scholar may be born an extraordinary man due to his previous good work, but this conception of Śrī Kṛṣṇa is due to a poor fund of knowledge.
- Therefore he is called mūḍha, for only foolish persons consider Kṛṣṇa to be an ordinary human being.
- The foolish consider Kṛṣṇa an ordinary human being because they do not know the confidential activities of the Supreme Lord and His different energies.

Srila Prabhupada

- They do not know that Kṛṣṇa's body is a symbol of complete knowledge and bliss, that He is the proprietor of everything that be and that He can award liberation to anyone.
- Because they do not know that Kṛṣṇa has so many transcendental qualifications, they deride Him.
- Nor do they know that the appearance of the Supreme Personality of Godhead in this material world is a manifestation of His internal energy. He is the master of the material energy.
- As has been explained in several places (mama māyā duratyayā), He claims that the material energy, although very powerful, is under His control, and whoever surrenders unto Him can get out of the control of this material energy.

Srila Prabhupada

- If a soul surrendered to Kṛṣṇa can get out of the influence of material energy, then how can the Supreme Lord, who conducts the creation, maintenance and annihilation of the whole cosmic nature, have a material body like us?
- So this conception of Kṛṣṇa is complete foolishness. Foolish persons, however, cannot conceive that the Personality of Godhead, Kṛṣṇa, appearing just like an ordinary man, can be the controller of all the atoms and of the gigantic manifestation of the universal form.
- The biggest and the minutest are beyond their conception, so they cannot imagine that a form like that of a human being can simultaneously control the infinite and the minute.

Srila Prabhupada

- Actually although He is controlling the infinite and the finite, He is apart from all this manifestation.
- It is clearly stated concerning His yogam aiśvaram, His inconceivable transcendental energy, that He can control the infinite and the finite simultaneously and that He can remain aloof from them.
- Although the foolish cannot imagine how Kṛṣṇa, who appears just like a human being, can control the infinite and the finite, those who are pure devotees accept this, for they know that Kṛṣṇa is the Supreme Personality of Godhead.
- Therefore they completely surrender unto Him and engage in Kṛṣṇa consciousness, devotional service of the Lord.

Srila Prabhupada

- There are many controversies between the impersonalists and the personalists about the Lord's appearance as a human being.
- But if we consult Bhagavad-gītā and Śrīmad-Bhāgavatam, the authoritative texts for understanding the science of Kṛṣṇa, then we can understand that Kṛṣṇa is the Supreme Personality of Godhead.
- He is not an ordinary man, although He appeared on this earth as an ordinary human. In the Śrīmad-Bhāgavatam, First Canto, First Chapter, when the sages headed by Śaunaka inquired about the activities of Kṛṣṇa, they said:

**kṛtavān kila karmāṇi saha rāmeṇa keśavaḥ
ati-martyāni bhagavān gūḍhaḥ kapāṭa-mānuṣaḥ**

"Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, along with Balarāma, played like a human being, and so masked He performed many superhuman acts." (SB 1.1.20)

Srila Prabhupada

- The Lord's appearance as a man bewilders the foolish. No human being could perform the wonderful acts that Kṛṣṇa performed while He was present on this earth.
- When Kṛṣṇa appeared before His father and mother, Vāsudeva and Devakī, He appeared with four hands, but after the prayers of the parents He transformed Himself into an ordinary child.
- As stated in the Bhāgavatam (10.3.46), babhūva prākṛtaḥ śiśuḥ: He became just like an ordinary child, an ordinary human being.
- Now, here again it is indicated that the Lord's appearance as an ordinary human being is one of the features of His transcendental body.
- In the Eleventh Chapter of Bhagavad-gītā also it is stated that Arjuna prayed to see Kṛṣṇa's form of four hands (tenaiva rūpeṇa catur-bhujena).

Srila Prabhupada

- After revealing this form, Kṛṣṇa, when petitioned by Arjuna, again assumed His original humanlike form (mānuṣaṁ rūpam). These different features of the Supreme Lord are certainly not those of an ordinary human being.
- Some of those who deride Kṛṣṇa and who are infected with the Māyāvādī philosophy quote the following verse from the Śrīmad-Bhāgavatam (3.29.21) to prove that Kṛṣṇa is just an ordinary man.
- Ahaṁ sarveṣu bhūteṣu bhūtātmāvasthitaḥ sadā: "The Supreme is present in every living entity."
- We should better take note of this particular verse from the Vaiṣṇava ācāryas like Jīva Gosvāmī and Viśvanātha Cakravartī Ṭhākura instead of following the interpretation of unauthorized persons who deride Kṛṣṇa.

Srila Prabhupada

- Jīva Gosvāmī, commenting on this verse, says that Kṛṣṇa, in His plenary expansion as Paramātmā, is situated in the moving and the nonmoving entities as the Supersoul, so any neophyte devotee who simply gives his attention to the arcā-mūrti, the form of the Supreme Lord in the temple, and does not respect other living entities is uselessly worshiping the form of the Lord in the temple.
- There are three kinds of devotees of the Lord, and the neophyte is in the lowest stage. The neophyte devotee gives more attention to the Deity in the temple than to other devotees, so Viśvanātha Cakravartī Ṭhākura warns that this sort of mentality should be corrected.
- A devotee should see that because Kṛṣṇa is present in everyone's heart as Paramātmā, every body is the embodiment or the temple of the Supreme Lord; so as one offers respect to the temple of the Lord, he should similarly properly respect each and every body in which the Paramātmā dwells. Everyone should therefore be given proper respect and should not be neglected.

Srila Prabhupada

- There are also many impersonalists who deride temple worship.
- They say that since God is everywhere, why should one restrict himself to temple worship?
- But if God is everywhere, is He not in the temple or in the Deity?
- Although the personalist and the impersonalist will fight with one another perpetually, a perfect devotee in Kṛṣṇa consciousness knows that although Kṛṣṇa is the Supreme Personality, He is all-pervading, as confirmed in the Brahma-saṁhitā.
- Although His personal abode is Goloka Vṛndāvana and He is always staying there, by His different manifestations of energy and by His plenary expansion He is present everywhere in all parts of the material and spiritual creation.

Section-III Fools Neglect Bhakti; Divine Don't (11-25)

|| 9.12 ||

moghāśā mogha-karmāṇo
mogha-jñānā vicetasah
rākṣasīm āsurīm caiva
prakṛtiṁ mohinīm śritāḥ

Among those who cannot distinguish this truth (**vicetasah**), those who are devotees do not gain sālōkya (**moghāśā**), those who are karmīs do not attain their material fruits (**mogha-karmāṇo**), and those who are jñānīs do not attain liberation (**mogha-jñānā**). They assume the nature (**mohinīm prakṛtiṁ śritāḥ**) of Rākṣasas and asuras (**rākṣasīm āsurīm caiva**).

SVCT

- What is the destination of those who do not accept You, Kṛṣṇa, as the Lord and think that You have a human material body?
- Even if devotees are in this condition, their aspirations are in vain (moghāśaḥ).
- They do not achieve sālōkya or whatever else they have desired.
- If they are karmīs, they do not attain the desired results of their actions such as Svarga (mogha-karmaṇaḥ).
- If they are jñānīs, they do not attain the result of knowledge, liberation (mogha-jñāna).
- Then what do they attain? They assume the nature (prakṛtim) of Rākṣasas.

Baladeva

- “What is the destination of those who deride You in your human form, thinking that You have a material body and have attained great power by very great acts of puṇya?”
- Even if they are devotees of the Lord, they are deprived of obtaining mokṣa (mogha āśā).
- If they are fixed in fruitive sacrifices, those actions are without result, being a waste of energy (mogha karmaṇā). If they are devoted to study of vedānta for jñāna, their understanding bears no result.
- Why? They are perplexed (vicetasah), having destroyed their power of discrimination by the sin of rejecting Me, the supreme Brahman, directly visible in an eternal, spiritual, human form.

Baladeva

- Therefore is said:

**yo vetti bhautikaṁ dehaṁ kṛṣṇasya paramātmanaḥ
sa sarvasmād bahiṣkāryaḥ śrauta-smārta-vidhānataḥ
mukhaṁ tasyāvalokyāpi sa-celaṁ snānam ācaret**

One who considers the body of Kṛṣṇa to be material should be driven out from all rituals and activities of the śruti and the smṛti. And if one by chance sees his face, one should at once take bath in the Ganges with clothing on to rid himself of infection. **Brhad Viṣṇu Smṛti**

- What result do they attain?
- Taking shelter of dispositions (prakṛtim) without power of discrimination, of entities in the mode of ignorance predominated by violence (rākṣasīm) and entities in the mode of passion with intense lust and pride (āsurīm), they are qualified to live in hell.

Srila Prabhupada

- There are many devotees who assume themselves to be in Kṛṣṇa consciousness and devotional service but at heart do not accept the Supreme Personality of Godhead, Kṛṣṇa, as the Absolute Truth.
- For them, the fruit of devotional service—going back to Godhead—will never be tasted.
- Similarly, those who are engaged in fruitive pious activities and who are ultimately hoping to be liberated from this material entanglement will never be successful either, because they deride the Supreme Personality of Godhead, Kṛṣṇa.
- In other words, persons who mock Kṛṣṇa are to be understood to be demonic or atheistic.

Srila Prabhupada

- As described in the Seventh Chapter of Bhagavad-gītā, such demonic miscreants never surrender to Kṛṣṇa.
- Therefore their mental speculations to arrive at the Absolute Truth bring them to the false conclusion that the ordinary living entity and Kṛṣṇa are one and the same.
- With such a false conviction, they think that the body of any human being is now simply covered by material nature and that as soon as one is liberated from this material body there is no difference between God and himself.
- This attempt to become one with Kṛṣṇa will be baffled because of delusion.
- Such atheistic and demoniac cultivation of spiritual knowledge is always futile. That is the indication of this verse.

Srila Prabhupada

- For such persons, cultivation of the knowledge in the Vedic literature, like the Vedānta-sūtra and the Upaniṣads. is always baffled. It is a great offense, therefore, to consider Kṛṣṇa, the Supreme Personality of Godhead, to be an ordinary man.
- Those who do so are certainly deluded because they cannot understand the eternal form of Kṛṣṇa. The Bṛhad-viṣṇu-smṛti clearly states:

**yo vetti bhautikaṁ dehaṁ kṛṣṇasya paramātmanaḥ
sa sarvasmād bahiṣ-kāryaḥ śrauta-smārta-vidhānataḥ
mukhaṁ tasyāvalokyāpi sa-celaṁ snānam ācaret**

"One who considers the body of Kṛṣṇa to be material should be driven out from all rituals and activities of the śruti and the smṛti. And if one by chance sees his face, one should at once take bath in the Ganges to rid himself of infection."

Srila Prabhupada

- People jeer at Kṛṣṇa because they are envious of the Supreme Personality of Godhead.
- Their destiny is certainly to take birth after birth in the species of atheistic and demoniac life.
- Perpetually, their real knowledge will remain under delusion, and gradually they will regress to the darkest region of creation.

|| 9.13 ||

**mahātmānas tu mām pārtha
daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam**

The fortunate souls (**mahātmānah**), attaining deva nature (**daivīm prakṛtim āśritāḥ**), worship My human form with no distractions (**bhajanty ananya-manaso**), knowing that My human-like body is the cause of all things (**jñātvā bhūtādim**) and is indestructible, being fully spiritual (**avyayam**).

Those of profound mind (**mahātmānah**), taking shelter of My spiritual svarūpa (**mām daivīm prakṛtim āśritāḥ**), serve My human form with no distractions (**bhajanty ananya-manaso**), knowing that My human-like body is the cause of all things (**jñātvā bhūtādim**), is indestructible, and fully spiritual (**avyayam**).

Baladeva

- But those men who attain greatness by unpredictable mercy of My devotees attain the nature of the devas (daivīm prakṛtim) (rather than asuras), and worship Me in My human-like form.
- Their minds do not dwell on such things as desires for jñāna or karma (ananya manasaḥ).
- By knowledge of My powers (mayā tatam idaṁ sarvam), they know that I am the cause of all the unlimited bodies starting with Brahmā (bhūtādim).

Baladeva

- They know that I am indestructible (avayayam), since I have a body of sat-cid-ānanda.
- For understanding that I am worthy of worship, they should have at least this much knowledge of Me.
- Knowing this (jñātvā), they worship Me.
- It should be understood that this bhakti, which is not dependent on karma or jñāna which aim at realization of ātmā (tvam), and which is exclusively centered on the Lord, is the best of all, the king of knowledge, the king of secrets.

Baladeva

- “Then who respects You?”
- Those who know Me as para Brahman with a human form, whose minds have become enlarged and deepened by such faith in Me (mahātmanah—big minded), through devotee association, those who have no taste for other forms of the Lord such as the one having a thousand heads, though those are also My forms—such persons, having taken shelter of My spiritual svarūpa (daivim prakṛtim), accepting with conviction (jñātvā) that I, with human form, am the cause of all living entities, the humans as well as Brahmā and Śiva (bhūtādim), and that I am eternal (avyayam), serve Me (bhajanti).
- Their consciousness is deeply absorbed in Me in My human form alone (ananya manasaḥ).

Srila Prabhupada

- In this verse the description of the mahātmā is clearly given.
- The first sign of the mahātmā is that he is already situated in the divine nature. He is not under the control of material nature. And how is this effected?
- That is explained in the Seventh Chapter: one who surrenders unto the Supreme Personality of Godhead, Śrī Kṛṣṇa, at once becomes freed from the control of material nature.
- That is the qualification.
- One can become free from the control of material nature as soon as he surrenders his soul to the Supreme Personality of Godhead.

Srila Prabhupada

- That is the preliminary formula. Being marginal potency, as soon as the living entity is freed from the control of material nature, he is put under the guidance of the spiritual nature.
- The guidance of the spiritual nature is called daivī prakṛti, divine nature.
- So when one is promoted in that way—by surrendering to the Supreme Personality of Godhead—one attains to the stage of great soul, mahātmā.

Srila Prabhupada

- The mahātmā does not divert his attention to anything outside Kṛṣṇa, because he knows perfectly well that Kṛṣṇa is the original Supreme Person, the cause of all causes.
- There is no doubt about it.
- Such a mahātmā, or great soul, develops through association with other mahātmās, pure devotees.
- Pure devotees are not even attracted by Kṛṣṇa's other features, such as the four-armed Mahā-viṣṇu.
- They are simply attracted by the two-armed form of Kṛṣṇa.

Srila Prabhupada

- They are not attracted to other features of Kṛṣṇa, nor are they concerned with any form of a demigod or of a human being.
- They meditate only upon Kṛṣṇa in Kṛṣṇa consciousness.
- They are always engaged in the unswerving service of the Lord in Kṛṣṇa consciousness.

Section-III Fools Neglect Bhakti; Divine Don't (11-25)

|| 9.14 ||

**satataṁ kīrtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate**

They worship Me at all times (**satataṁ mām upāsate**) with devotion (**bhaktyā**), in the form of singing about Me (**kīrtayanto**), having strict vows (**dṛḍha-vratāḥ**), desiring to be My associates (**nitya-yuktā**), wandering about to gain association (**yatantah**), and offering unto Me respects as well as other devotional acts (**namasyantaś ca mām bhaktyā**).

They, having strict vows (**dṛḍha-vratāḥ**), desiring to be My associates (**nitya-yuktā**), diligent to understand My Nature (**yatantah**), worship Me at all times (**satataṁ mām upāsate**) in the form of singing (**kīrtayanto**), offering respects as well as other devotional acts with devotion (**namasyantaś ca mām bhaktyā**).

SVCT

- In the last verse, it was mentioned that they worship Me.
- What type of worship do they perform? They worship always (satatam), not as in karma-yoga which is dependent on suitable time, place, person and purity for its execution.
- The smṛti says:
**na deśa-niyamas tatra na kāla-niyamas tatha
nocchiṣṭhādaḥ niṣedho 'sti śrī-harer nāmni lubdhaka**
- For one eager for the name of Hari, there are no restrictions of time, place or impurity. Viṣṇu Dharma

SVCT

- Just as poor householders strive for money at the door of a wealthy man in order to support their families, My devotees seek out (yatanti) the assembly of devotees in order to obtain devotional processes like chanting.
- Attaining that, they repeatedly recite the scriptures teaching bhakti. They have strict rules for themselves (dṛḍha-vratāḥ), thinking, “I must do this number of rounds of chanting, this many obeisance, this much service.”
- They offer their obeisances.

SVCT

- The word ca indicates that they also perform all the other process of bhakti such as hearing, and serving the lotus feet which are not mentioned in the verse.
- They desire to be in eternal association with Me (nitya-yuktāḥ).
- There is a rule that desire can be expressed by the past tense.
- Here the past tense expresses the present condition of desiring.
- Singing about Me, they worship Me.
- This parallel construction indicates that the singing and other acts are their form of worship. Thus there is no fault in repetition of the word mām.

Baladeva

- Two verses now explain the devotional process.
- At all times, without regard for purity of time and place, they glorify Me. They worship Me by loudly chanting the sweet nectar of My names related to My auspicious qualities and activities, such as Govinda and Govardhana dhari.
- Going to temples housing My forms, they fall down like rods on the dusty earth, full of devotion (mām namasyantaḥ bhaktyā).
- The expression “singing My glories, they worship Me” means that the processes such as singing about Me are worship of Me, being structurally in apposition in the sentence. Thus the repetition of the word mam is not redundant.

Baladeva

- The word ca indicates that other unmentioned processes such as hearing, recitation of prayers and deity worship are included.
- They are very diligent in discerning the real nature of My form and qualities along with like-minded devotees (yatantaḥ).
- They have strict vows, not failing to observe fasts on ekādaśī, janmāṣṭamī and other sacred days (dṛḍha vratāḥ).
- They desire an eternal relationship with Me in the future (nitya yuktā).

Srila Prabhupada

- The mahātmā cannot be manufactured by rubber-stamping an ordinary man.
- His symptoms are described here: a mahātmā is always engaged in chanting the glories of the Supreme Lord Kṛṣṇa, the Personality of Godhead. He has no other business.
- He is always engaged in the glorification of the Lord. In other words, he is not an impersonalist.
- When the question of glorification is there, one has to glorify the Supreme Lord, praising His holy name, His eternal form, His transcendental qualities and His uncommon pastimes. One has to glorify all these things; therefore a mahātmā is attached to the Supreme Personality of Godhead.

Srila Prabhupada

- One who is attached to the impersonal feature of the Supreme Lord, the brahma-jyoti, is not described as mahātmā in the Bhagavad-gītā. He is described in a different way in the next verse.
- The mahātmā is always engaged in different activities of devotional service, as described in the Śrīmad-Bhāgavatam, hearing and chanting about Viṣṇu, not a demigod or human being.
- That is devotion: śravaṇam kīrtanam viṣṇoḥ and smaraṇam, remembering Him. Such a mahātmā has firm determination to achieve at the ultimate end the association of the Supreme Lord in any one of the five transcendental rasas.

Srila Prabhupada

- To achieve that success, he engages all activities—mental, bodily and vocal, everything—in the service of the Supreme Lord, Śrī Kṛṣṇa. That is called full Kṛṣṇa consciousness.
- In devotional service there are certain activities which are called determined, such as fasting on certain days, like the eleventh day of the moon, Ekādaśī, and on the appearance day of the Lord.
- All these rules and regulations are offered by the great ācāryas for those who are actually interested in getting admission into the association of the Supreme Personality of Godhead in the transcendental world.

Srila Prabhupada

- The mahātmās, great souls, strictly observe all these rules and regulations, and therefore they are sure to achieve the desired result.
- As described in the second verse of this chapter, not only is this devotional service easy, but it can be performed in a happy mood.
- One does not need to undergo any severe penance and austerity. He can live this life in devotional service, guided by an expert spiritual master, and in any position, either as a householder or a sannyāsī or a brahmacārī; in any position and anywhere in the world, he can perform this devotional service to the Supreme Personality of Godhead and thus become actually mahātmā, a great soul.

Section-III Fools Neglect Bhakti; Divine Don't (11-25)

|| 9.15 ||

**jñāna-yajñena cāpy anye
yajanto mām upāsate
ekatvena pṛthaktvena
bahudhā viśvato-mukham**

Others worship Me (**anye mām upāsate**) through knowledge sacrifices (**jñāna-yajñena yajantah**), thinking of themselves as non-different from Me (**ekatvena**), worshipping Me in many different forms (**pṛthaktvena**), and worshipping Me as the universe in many ways (**bahudhā viśvato-mukham**).

Others worship Me (**anye mām upāsate**) through knowledge sacrifice (**jñāna-yajñena yajantah**), worshipping Me (**ekatvena**) in many different material forms (**pṛthaktvena**), and in the form of many devatās (**bahudhā viśvato-mukham**).

SVCT

- Thus, in this chapter and the previous chapter, the ananya-bhakta, also called the mahātmā (BG 8.15), is shown to be superior to the other devotees such as the one who approaches the Lord to rid himself of suffering.
- Now the Lord shows three other types of devotees who have not been mentioned previously, who are inferior to the previously mentioned ones: those who worship themselves, those who worship pratīka or secondary forms, and those who worship the viśvarūpa.
- Madhusūdana Sarasvatī explains the verse as follows.
- These others are unable to practice the sādhana of the mahātmā mentioned previously.

SVCT

- They worship by the sacrifice of knowledge mentioned in the śruti in this way: tvam vā aham asmi bhagavo devate aham vai tvam asi : O Lord, I am You and You are I.(Varāha Upaniṣad 33)
- They worship solely by a process of knowledge in which they identify themselves with God. Thus it is called jñāna-yajña.
- Ca means “only” and api indicates that they give up other practices. Thus the meaning is: some, not desiring any other form of sādhana, worship Me through the sacrifice of knowledge, denying difference, simply by contemplating the non-difference of the worshipper and the object of worship (ekatvena).

SVCT

- These are the best of the three types. [Note: This is Madhusūdana Sarasvatī's opinion, not the Vaiṣṇava philosophy.]
- Inferior to this type are others who, thinking of difference (pṛthaktvena) between worshipper and object of worship, worship Me through sacrifice of knowledge in different external forms (devatās) representing the Lord, according to the śruti statements such as ādityo brahmety ādeśaḥ: the sun is Brahman, this is the instruction. (Chāndogya Upaniṣad 3.19.1)
- Others who are inferior to that, and are unable to worship either in non-difference or difference, worship Me as the soul of all (viśvato mukham), viśvarūpa, by many methods (bahudhā).

SVCT

- According to the Tantric idea, one who does not identify with the deva cannot worship that deva: nādevo devam arcayet. [Note: This is quoted in Tattva and Bhakti Sandarbhas as well.]
- Such worship in which one thinks, “I am Gopāla” is called ahamgrahopāsanā.
- The worship of the vibhūtis of the Lord, taking one and worshipping separately, is called pratīkopāsanā. In such worship the person thinks, “The Supreme Lord Viṣṇu is non-different from the sun, He is non-different from Indra, He is non-different from Soma.”
- Worship of the totality of the vibhūtis, thinking “Viṣṇu is everything” is called viśvarūpa upāsanā. These are the three types of jñāna-yajña.

SVCT

- Or the meaning of ekatvena pṛthaktvena can mean that the two states “I am Gopāla” (oneness) and “I am the servant of Gopāla,” (difference) are simultaneously contemplated by one person, just like the river going to the ocean is different and non-different from the ocean.
- In this case there are only two types of jñāna-yajña. [Note: The other worship would be worship of viśvarūpa.]

Baladeva

- Having spoken of the devotees known as mahātmas who have a predominance of pure bhakti in the form of chanting and other processes, and who are fixed on the pure form of the Lord, Kṛṣṇa now speaks of other devotees who have a predominance of jñāna, with the processes of bhakti such as chanting as secondary actions.
- Apart from the devotees mentioned in the previous verse, there are others whose worship Me through jñāna yajña, and also using the devotional processes such as singing (kīrtana) just described.
- The Lord then describes the method of this worship.

Baladeva

- They worship Me who am actually one, but who am situated separately with material forms consisting of pradhāna, mahat tattva and other elements (pṛthaktvena), and am situated as the form of devatās such as Indra (viśvato mukham), by many methods (bahudhā).
- The point is this. Kṛṣṇa, possessing subtle spiritual and material energies, whose every wish is fulfilled, by willing “Let there be many,” remains one with His spiritual and material energies , but in a gross manifestation, is situated in the form of the variegated universe starting from Brahmā down to inanimate objects.
- They worship Me through chanting and other processes related to Me in order to realize this conception.

Srila Prabhupada

- This verse is the summary of the previous verses.
- The Lord tells Arjuna that those who are purely in Kṛṣṇa consciousness and do not know anything other than Kṛṣṇa are called mahātmā; yet there are other persons who are not exactly in the position of mahātmā but who worship Kṛṣṇa also, in different ways.
- +Some of them have already been described as the distressed, the financially destitute, the inquisitive, and those who are engaged in the cultivation of knowledge.

Srila Prabhupada

- But there are others who are still lower, and these are divided into three: (1) he who worships himself as one with the Supreme Lord, (2) he who concocts some form of the Supreme Lord and worships that, and (3) he who accepts the universal form, the viśvarūpa of the Supreme Personality of Godhead, and worships that.
- Out of the above three, the lowest, those who worship themselves as the Supreme Lord, thinking themselves to be monists, are most predominant.
- Such people think themselves to be the Supreme Lord, and in this mentality they worship themselves.

Srila Prabhupada

- This is also a type of God worship, for they can understand that they are not the material body but are actually spiritual soul; at least, such a sense is prominent. Generally the impersonalists worship the Supreme Lord in this way.
- The second class includes the worshipers of the demigods, those who by imagination consider any form to be the form of the Supreme Lord.
- And the third class includes those who cannot conceive of anything beyond the manifestation of this material universe.
- They consider the universe to be the supreme organism or entity and worship that. The universe is also a form of the Lord.

|| 9.16-19 ||

aham kratur aham yajñah svadhāham aham auśadham
mantro 'ham aham evājyam aham agnir aham hutam

pitāham asya jagato mātā dhātā pitāmahaḥ
vedyam pavitram omkāra ṛk sāma yajur eva ca

gatir bhartā prabhuḥ sākṣī nivāsaḥ śaraṇam suhṛt
prabhavaḥ pralayaḥ sthānam nidhānam bījam avyayam

tapāmy aham aham varṣam niḡṛhṇāmy utsṛjāmi ca
amṛtam caiva mṛtyuś ca sad asac cāham arjuna

I am the sacrifices mentioned in the śruti and smṛti (**aham kratur aham yajñah**), the offering to the Pitṛs (**svadhāham**), the herbs (**aham auśadham**), the mantra, the ghee (**mantro 'ham aham eva ajyam**), the fire and the act of offering (**aham agnir aham hutam**). I am the father of the universe (**pitāham asya jagato**), the mother, the maintainer, the grandfather (**mātā dhātā pitāmahaḥ**), the object of knowledge, the purifier, om (**vedyam pavitram omkāra**), the Ṛk, Sāma and Yajur Vedas (**ṛk sāma yajur eva ca**). I am the result, the master, the controller, the witness (**gatir bhartā prabhuḥ sākṣī**), the abode, the shelter, the friend (**nivāsaḥ śaraṇam suhṛt**). I am creation, destruction and maintenance (**prabhavaḥ pralayaḥ sthānam**), the treasure, the indestructible cause (**nidhānam bījam avyayam**). I create heat (**tapāmy aham**), withdraw rain and then shower it (**aham varṣam niḡṛhṇāmy utsṛjāmi ca**). I am liberation and bondage (**amṛtam caiva mṛtyuś ca**), the subtle and gross, O Arjuna (**sad asac cāham arjuna**).

SVCT

- “How one can worship You as viśvarūpa in many ways (bahudhā)?” The Lord speaks four verses in response.
- Kratu means sacrifices mentioned in the śruti like the agniṣṭoma. Yajña refers to sacrifices mentioned in the smṛtis like vaiśvadeva-homa. Auśadham refers to food made from herbs.
- I am the father (pitā) because I give rise to individual and total ingredients (material cause) for all the universes. I am the mother (mātā) because I hold within My womb the universe. I am the nourisher (dātā) of the universe. I am the grandfather, because I produce the creator of the universe, Brahmā.
- I am the object to be known and the object which purifies.

SVCT

- I am the result (gati), the master (bharṭṛ), the controller (prabhu), the seer of all good and bad things (sakṣi), the abode (nivāsaḥ), the deliverer from dangers (śaraṇam), and the motiveless benefactor (suhṛt).
- I am the act of creation, destruction and maintenance (prabhava-pralaya-sthānam).
- I am the treasures (nidhānam) such as padma-nidhi and śaṅkha-nidhi, [Note: These are some of Kuvera's treasures.] the cause (bījam), which is indestructible (avyayam), unlike rice and other seeds which are temporary.

SVCT

- Being the sun, I cause heat in the summer, and shower rain in the rainy season, and sometimes I also hold back the rain.
- I am liberation (amṛtam), and repeated birth and death in bondage (mṛtyuh).
- I am the subtle and the gross (sad-asad).
- Thus the person, thinking that I am all of this, worships Me as the form of universe.
- These verses are thus connected with the last part of verse 15 which mentions the universal form.

Baladeva

- In four verses Kṛṣṇa shows how He is situated in the form of the universe. Kratu refers to the Vedic śrauta sacrifices such as jyotiṣṭoma. Yajña refers to the sacrifices such as vaiśvadeva, mentioned in the smṛtis. Svadhā refers to the śrāddha rites offered to the pitas.
- Auṣadha means medicine or food coming from herbs.
- Mantra means the words such as yājyāpuro nu uttered in offering oblations to the devatās.
- Ajya means the substances for offering such as ghee. The fires (agni) used for sacrifice are of various types such as āhavanīya. Hūta means the act of offering oblations. I am situated as the soul of all those things.

Baladeva

- I am situated as the mother, the father and the grandfather of each moving and non-moving thing in the universe.
- I, in the form of kings and others, am situated as the maintainer and nourisher in all those entities (dhātā).
- Because I am the possessor of all energies material and spiritual, and the paramātmā within all matter and jīvas, the number of living entities to maintain is no problem for Me.
- I am what is to be known (vedyam) and what purifies (pavitram)—the waters of rivers like the Gaṅgā.
- I am om, the seed of all the Vedas and the cause of knowledge of Brahman, the object of knowledge (vedyam).

Baladeva

- I am the three Vedas, ṛk, yajus and sāma. The word ca indicates Atharva Veda. Rk also refers to the vedic verse with regular syllables. Sāma refers to those verses with regular meter and which are sung. Some say that sāma refers to any verse which is sung. Yajus refers to verses not sung and with irregular syllables. I am these three types of mantras useful in rites.
- Gati means the method or path by which a goal is achieved, literally “that by which something is attained (gamyate). Bhartā means a protector. Prabhu means controller. Sākṣī means the seer of all sinful and pious acts.

Baladeva

- Nivāsa means a place of enjoyment, literally, where one resides.
- Śaraṇa means He who takes away the suffering or the person who approaches.
- The derivation of the word is “that in which suffering will be destroyed (duḥkham śīrṣyate asmin).”
- Suhṛt is one who does beneficial activities for someone else because of that person’s qualifications.
- prabhavaḥ pralayaḥ sthānam refer to the acts of creation, destruction, and maintenance.

Baladeva

- Nidhānam refer to the nine treasures such as padma nidhi.
- [Note: Kuvera has nine treasures: padmanidhi, mahānidhi, saṅkhanidhi, makaranidhi, kacchapanidhi, mukundanidhi, nandanidhi, nīlanidhi and kharvanidhi.]
- Bijam means the cause which is indestructible I am not perishable like rice and other material seeds.
- In the form of the sun, I heat the universe during the summer.
- During monsoon season, I release rain (varṣam) in the form of clouds. Sometimes in the form of drought, I draw back the rain.

Baladeva

- I am liberation (amṛtam) and saṁsāra (mṛtyuḥ).
- I am the gross (sat) and the subtle (asat).
- I alone am all of this. I, the son of Vasudeva, one person, holding all powers, am situated in the form of the whole universe with many names and forms.
- Some worship Me with this jñāna yajña, which searches out the one person in these many things.

Srila Prabhupada

- The Vedic sacrifice known as Jyotiṣṭoma is also Kṛṣṇa, and He is also the Mahā-yajña mentioned in the smṛti.
- The oblations offered to the Pitṛloka or the sacrifice performed to please the Pitṛloka, considered as a kind of drug in the form of clarified butter, is also Kṛṣṇa. The mantras chanted in this connection are also Kṛṣṇa.
- And many other commodities made with milk products for offering in the sacrifices are also Kṛṣṇa.

Srila Prabhupada

- The fire is also Kṛṣṇa because fire is one of the five material elements and is therefore claimed as the separated energy of Kṛṣṇa.
- In other words, the Vedic sacrifices recommended in the karma-kāṇḍa division of the Vedas are in total also Kṛṣṇa.
- Or, in other words, those who are engaged in rendering devotional service unto Kṛṣṇa are to be understood to have performed all the sacrifices recommended in the Vedas.

Srila Prabhupada

- The entire cosmic manifestations, moving and nonmoving, are manifested by different activities of Kṛṣṇa's energy.
- In the material existence we create different relationships with different living entities who are nothing but Kṛṣṇa's marginal energy; under the creation of prakṛti some of them appear as our father, mother, grandfather, creator, etc., but actually they are parts and parcels of Kṛṣṇa.
- As such, these living entities who appear to be our father, mother, etc., are nothing but Kṛṣṇa.
- In this verse the word dhātā means "creator." Not only are our father and mother parts and parcels of Kṛṣṇa, but the creator, grandmother and grandfather, etc., are also Kṛṣṇa.

Srila Prabhupada

- Actually any living entity, being part and parcel of Kṛṣṇa, is Kṛṣṇa.
- All the Vedas, therefore, aim only toward Kṛṣṇa.
- Whatever we want to know through the Vedas is but a progressive step toward understanding Kṛṣṇa.
- That subject matter which helps us purify our constitutional position is especially Kṛṣṇa.

Srila Prabhupada

- Similarly, the living entity who is inquisitive to understand all Vedic principles is also part and parcel of Kṛṣṇa and as such is also Kṛṣṇa.
- In all the Vedic mantras the word om̐, called praṇava, is a transcendental sound vibration and is also Kṛṣṇa.
- And because in all the hymns of the four Vedas—Sāma, Yajur, Ṛg and Atharva—the praṇava, or om̐kāra, is very prominent, it is understood to be Kṛṣṇa.

Srila Prabhupada

- Gati means the destination where we want to go.
- But the ultimate goal is Kṛṣṇa, although people do not know it.
- One who does not know Kṛṣṇa is misled, and his so-called progressive march is either partial or hallucinatory.
- There are many who make as their destination different demigods, and by rigid performance of the strict respective methods they reach different planets known as Candraloka, Sūryaloka, Indraloka, Maharloka, etc.
- But all such lokas, or planets, being creations of Kṛṣṇa, are simultaneously Kṛṣṇa and not Kṛṣṇa. Such planets, being manifestations of Kṛṣṇa's energy, are also Kṛṣṇa, but actually they serve only as a step forward for realization of Kṛṣṇa.

Srila Prabhupada

- To approach the different energies of Kṛṣṇa is to approach Kṛṣṇa indirectly. One should directly approach Kṛṣṇa, for that will save time and energy.
- For example, if there is a possibility of going to the top of a building by the help of an elevator, why should one go by the staircase, step by step?
- Everything is resting on Kṛṣṇa's energy; therefore without Kṛṣṇa's shelter nothing can exist.
- Kṛṣṇa is the supreme ruler because everything belongs to Him and everything exists on His energy. Kṛṣṇa, being situated in everyone's heart, is the supreme witness. The residences, countries or planets on which we live are also Kṛṣṇa.

Srila Prabhupada

- Kṛṣṇa is the ultimate goal of shelter, and therefore one should take shelter of Kṛṣṇa either for protection or for annihilation of his distress.
- And whenever we have to take protection, we should know that our protection must be a living force. Kṛṣṇa is the supreme living entity.
- And since Kṛṣṇa is the source of our generation, or the supreme father, no one can be a better friend than Kṛṣṇa, nor can anyone be a better well-wisher.
- Kṛṣṇa is the original source of creation and the ultimate rest after annihilation. Kṛṣṇa is therefore the eternal cause of all causes.

Srila Prabhupada

- Kṛṣṇa, by His different energies, diffuses heat and light through the agency of electricity and the sun.
- During summer season it is Kṛṣṇa who checks rain from falling from the sky, and then during the rainy season He gives unceasing torrents of rain.
- The energy which sustains us by prolonging the duration of our life is Kṛṣṇa, and Kṛṣṇa meets us at the end as death.
- By analyzing all these different energies of Kṛṣṇa, one can ascertain that for Kṛṣṇa there is no distinction between matter and spirit, or, in other words, He is both matter and spirit.

Srila Prabhupada

- In the advanced stage of Kṛṣṇa consciousness, one therefore makes no such distinctions. He sees only Kṛṣṇa in everything.
- Since Kṛṣṇa is both matter and spirit, the gigantic universal form comprising all material manifestations is also Kṛṣṇa, and His pastimes in Vṛndāvana as two-handed Śyāmasundara, playing on a flute, are those of the Supreme Personality of Godhead.

Section-III Fools Neglect Bhakti; Divine Don't (11-25)

|| 9.20 ||

traī-vidyā mām soma-pāḥ pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādyā surendra-lokam
aśnanti divyān divi deva-bhogān

Knowers of the three Vedas (**traī-vidyā**), worshipping Me indirectly (**mām iṣṭvā**) through sacrifice (**yajñair**), drinking soma (**soma-pāḥ**) and becoming purified (**pūta-pāpā**), pray for Svarga (**svaṛ-gatiṁ prārthayante**). Attaining puṇya in the form of the planet of Indra (**puṇyam āsādyā surendra-lokam**), they enjoy (**te aśnanti**) in heaven the celestial pleasures of the devas (**divyān divi deva-bhogān**).

SVCT

- Those devotees who worship Me through those three methods, and know Me as the Supreme Lord, become liberated.
- [Note: These three types of devotees were classed as inferior to the other types, and performed jñāna-yajña as part of bhakti. Because the worship is inferior to that of the ananya and mixed devotees, they attain less than sālokya.]
- But those who follow material karma do not become liberated.
- This is explained in two verses.
- Those who study and know the three Vedas, Ṛk, Yajur, and Sāma, or those who are absorbed in the karmas described in those three Vedas, not knowing that Indra and other devatās are actually My forms, and consequently worship Me (indirectly) through worshipping those forms (mām iṣṭvā), drink the remnants of the sacrifice (soma-pāḥ), and thus attain puṇya.

Baladeva

- Having described the qualities of His devotees, in order to give a further understanding of them, he contrasts them with those who are averse to the Lord in two verses.
- The collection of three types of knowledge is trividya.
- Those who study and know this are called traividya. This means those who are dedicated to the activities described in the three Vedas.

Baladeva

- Though they do not know that the forms of Indra and other devatās are My forms alone, actually they are worshipping Me situated in those respective forms by jyotiṣṭomā and other sacrifices prescribed in the three Vedas.
- Drinking the remnants of sacrifice, soma, and being purified of sins which obstruct their attainment of svarga (pūta papa), they pray for svarga.
- The rest of the verse is clear.
- It should be understood that the enjoyment they obtain is actually given only by Me.

Srila Prabhupada

- The word tri-vidyāḥ refers to the three Vedas-Sāma, Yajur and Ṛg. A brāhmaṇa who has studied these three Vedas is called a tri-vedī.
- Anyone who is very much attached to knowledge derived from these three Vedas is respected in society. Unfortunately, there are many great scholars of the Vedas who do not know the ultimate purport of studying them.
- Therefore Kṛṣṇa herein declares Himself to be the ultimate goal for the tri-vedīs. Actual tri-vedīs take shelter under the lotus feet of Kṛṣṇa and engage in pure devotional service to satisfy the Lord.
- Devotional service begins with the chanting of the Hare Kṛṣṇa mantra and side by side trying to understand Kṛṣṇa in truth.

Srila Prabhupada

- Unfortunately those who are simply official students of the Vedas become more interested in offering sacrifices to the different demigods like Indra and Candra.
- By such endeavor, the worshipers of different demigods are certainly purified of the contamination of the lower qualities of nature and are thereby elevated to the higher planetary systems or heavenly planets known as Maharloka, Janaloka, Tapoloka, etc.
- Once situated on those higher planetary systems, one can satisfy his senses hundreds of thousands of times better than on this planet.

Section-III Fools Neglect Bhakti; Divine Don't (11-25)

|| 9.21 ||

te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣiṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante

Having enjoyed the vast pleasures of Svarga (**taṁ viśālaṁ svarga-lokaṁ bhuktvā**) and exhausting their merit (**kṣiṇe puṇye**), they return to this planet (**te martya-lokaṁ viśanti**). Following the rites of the three Vedas (**evaṁ trayī-dharmam anuprapannā**), desiring objects of enjoyment (**kāma-kāmā**), they take repeated birth and death (**gatāgataṁ labhante**).

Baladeva

- These people who prayed for svarga, having enjoyed svarga loka, with the depletion of pious acts which brought them there, enter the world of death.
- They attain births as brāhmaṇas and others on this earth according to the process mentioned in the knowledge of the five fires.
- [Note: The five fires are explained by Baladeva in his commentary on verse 3, chapter 8.]
- Again performing the duties enjoined in the three Vedas, these desirers of sense objects, desiring the enjoyment of svarga (kāma kāmāḥ), obtain repeated birth in this world (gatāgatam).

Srila Prabhupada

- One who is promoted to the higher planetary systems enjoys a longer duration of life and better facilities for sense enjoyment, yet one is not allowed to stay there forever.
- One is again sent back to this earth upon finishing the resultant fruits of pious activities.
- He who has not attained perfection of knowledge, as indicated in the Vedānta-sūtra (janmādy asya yataḥ), or, in other words, he who fails to understand Kṛṣṇa, the cause of all causes, becomes baffled about achieving the ultimate goal of life and is thus subjected to the routine of being promoted to the higher planets and then again coming down, as if situated on a Ferris wheel which sometimes goes up and sometimes comes down.

Srila Prabhupada

- The purport is that instead of being elevated to the spiritual world, from which there is no longer any possibility of coming down, one simply revolves in the cycle of birth and death on higher and lower planetary systems.
- One should better take to the spiritual world to enjoy an eternal life full of bliss and knowledge and never return to this miserable material existence.

Section-III Fools Neglect Bhakti; Divine Don't (11-25)

|| 9.22 ||

**ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣām nityābhiyuktānām
yoga-kṣemaṁ vahāmy aham**

But I carry the burden of supply and maintenance (**yoga-kṣemaṁ vahāmy aham**) of those who desire constant association with Me (**teṣām nitya abhiyuktānām**), and who (**ye janāḥ**), thinking only of Me (**ananyāś cintayanto mām**), worship only Me (**paryupāsate**).

Baladeva

- Now the Lord describes the details of His own devotees.
- I alone take responsibility for bringing and protecting food and other necessities for those people who take Me alone as the goal (ananyāḥ janāḥ), who meditate upon Me (cintayantaḥ), and who worship Me thoroughly (pari upasate) and who are always absorbed in Me (nitya abhiyuktānām), forgetting about their bodily maintenance.
- They worship Me as the reservoir of auspicious qualities, as the reservoir of variegated, astonishing ambrosial pastimes, as the reservoir of divine powers.

Baladeva

- The Lord says here “I carry” rather than “I do.”
- I should carry the burden of their maintenance, just as the husband alone should bear the burden of supporting his family.
- The author of vedānta says svāminaḥ phala-śruter ity ātreyaḥ: from the Lord come all the necessities of the devotee, because these results are mentioned in the śruti. This is the opinion of Dattātreya. (Vedānta Sūtra 3.4.44)

Baladeva

- Another meaning is as follows.
- For those who desire association with Me eternally (nitya abhiyuktānām), I alone bear the responsibility for their attaining Me (yoga) and prevent them from separating from Me (kṣemam).
- I alone take the responsibility of their attaining Me.
- The devatās such as the sun god do not do this.”
- [Note: In chapter 8 it was mentioned the deities of light and other elements conducted the devotee on the path. But they do so depending on the Lord.]

Baladeva

- The Lord will explain this again in two verses in the twelfth chapter:

**ye tu sarvāṇi karmāṇi mayi sannyasya mat-parāḥ
ananyenaiva yogena mām dhyāyanta upāsate**

**teṣām ahaṁ samuddhartā mṛtyu-samsāra-sāgarāt
bhavāmi na cirāt pārtha mayy āveśita-cetasām**

But those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, having fixed their minds upon Me, O son of Pṛthā—for them I am the swift deliverer from the ocean of birth and death. BG 12.6-7

- The author of Vedānta says viśeṣam ca darśayati: the pure devotees are a special case. (Vedānta Sūtra 4.3.16)
- The Lord, not the conducting deities, takes them to the spiritual world.

SVCT

- On the other hand, the happiness of My ananya-bhaktas is given by Me. It is not obtained by pious acts.
- They are at all times (nityam) well versed in matters concerning Me (abhiyuktānām) and are always ignorant of all other things.
- Or the phrase can mean that they constantly desire to be in My association.
- For such persons, I take care of their attainment of wealth (yoga) and their maintenance (kṣemam), though they do not expect such things.
- It would be unsuitable for the Lord simply to say that he performs these acts.

SVCT

- Thus the word vahāmi meaning “carry,” is used.
- The use of the word vahāmi indicates that the Lord bears the burden of maintaining their bodies, in the manner that the householder takes the responsibility for maintaining his own wife and children.
- Thus, one should not say that, like others, their attainment or preservation of bodily needs is due to karma.
- “Still, since You are ātmārāma, enjoying within, and indifferent to all things as the Supreme Lord, where is the question of You bearing this responsibility?”

- “The śruti says:

**bhaktir asya bhajanam tad ihāmutropādhi-nairāsyenāmuṣmin
manaḥ-kalpanam etad eva naiṣkarmyam**

Bhakti is worship of the Lord, concentrating the mind on Him, renouncing all material desires for enjoyment (upādhi) in this world and the next. It destroys all karmas. Gopāla Tāpanī Upaniṣad, 1.15

- Because My ananya devotee has no karma due to lack of desire (naiṣkarmyam), his happiness is given by Me.
- Though I am indifferent to all else, I have great affection for My devotee.
- This is the cause.

SVCT

- One should also not say that in giving the burden of their maintenance to their worshipable Lord, the devotees show lack of prema.
- In fact, they do not give to Me that burden.
- Rather, I, by My own will, accept it.
- It should also be understood that I am not bearing it as a duty, in the manner that I create and maintain the universe by My will alone.
- Rather, being attached to My devotees, I take the greatest pleasure in taking care of their needs, like carrying the weight of one's lover.”

Srila Prabhupada

- One who is unable to live for a moment without Kṛṣṇa consciousness cannot but think of Kṛṣṇa twenty-four hours a day, being engaged in devotional service by hearing, chanting, remembering, offering prayers, worshiping, serving the lotus feet of the Lord, rendering other services, cultivating friendship and surrendering fully to the Lord.
- Such activities are all auspicious and full of spiritual potencies, which make the devotee perfect in self-realization, so that his only desire is to achieve the association of the Supreme Personality of Godhead.

Srila Prabhupada

- Such a devotee undoubtedly approaches the Lord without difficulty. This is called yoga.
- By the mercy of the Lord, such a devotee never comes back to this material condition of life.
- Kṣema refers to the merciful protection of the Lord.
- The Lord helps the devotee to achieve Kṛṣṇa consciousness by yoga, and when he becomes fully Kṛṣṇa conscious the Lord protects him from falling down to a miserable conditioned life.

Section-III Fools Neglect Bhakti; Divine Don't (11-25)

|| 9.23 ||

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

Those who are devoted to other gods (**ye apy anya-devatā-bhaktā**) and with faith worship them (**yajante śraddhayānvitāḥ**)—they also worship Me (**te api mām eva yajanty**), but by the wrong method (**avidhi-pūrvakam**), O son of Kuntī (**kaunteya**).

SVCT

- “In verse 15, You have mentioned the three types of worship, and then to explain the third type of worship (viśvarūpa) You have recited verses to illustrate it (verse 16-19).
- Some others worship Indra and others as part of their practice in karma-yoga (verse 20). Though they predominantly worship other devatās, they are also Your devotees.
- Why do they not get liberation? Rather, You said, ‘They again take repeated birth and death’ (verse 21) and ‘Men of small intelligence worship the demigods, and their fruits are limited and temporary.’” BG 7.23
- This verse answers.
- Yes, they do worship Me (te mam eva yajanti). However, they worship without any rules for attaining Me (avidhi-pūrvakam). Thus they return to this world.

Srila Prabhupada

- "Persons who are engaged in the worship of demigods are not very intelligent, although such worship is offered to Me indirectly," Kṛṣṇa says.
- For example, when a man pours water on the leaves and branches of a tree without pouring water on the root, he does so without sufficient knowledge or without observing regulative principles.
- Similarly, the process of rendering service to different parts of the body is to supply food to the stomach.
- The demigods are, so to speak, different officers and directors in the government of the Supreme Lord.

Srila Prabhupada

- One has to follow the laws made by the government, not by the officers or directors.
- Similarly, everyone is to offer his worship to the Supreme Lord only.
- That will automatically satisfy the different officers and directors of the Lord.
- The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal.
- This is stated here as avidhi-pūrvakam. In other words, Kṛṣṇa does not approve the unnecessary worship of the demigods.

Section-III Fools Neglect Bhakti; Divine Don't (11-25)

|| 9.24 ||

aham hi sarva-yajñānām
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te

I am the enjoyer and master of all sacrifices (**aham hi sarva-yajñānām bhoktā ca prabhur eva ca**). Those who do not know Me (**na tu mām abhijānanti**) in truth fall down (**tattvenātaś cyavanti te**).

SVCT

- This verse expands on the phrase avidhi-pūrvakam.
- I am the only enjoyer of the fruits, , and I am the only master (prabhu), and the only giver of fruits, through the forms of these devatās.
- But they do not know this about Me factually.
- For instance, such persons think, “I am a worshipper of the sun. May the sun be pleased with me and give me my desired results. The sun is the Supreme Lord, not Nārāyaṇa. He gives me faith to worship him, and gives the results of my worship.”
- Thus lacking true knowledge about Me, they return to this world.

SVCT

- But those who worship Me as the form of the universe, understanding that they are worshipping Nārāyaṇa, the Supreme Lord through the form of the sun, attain liberation.
- It is thus indicated here that one must worship the Lord's vibhūtis such as the sun while understanding that they are vibhūtis of the Lord.

Srila Prabhupada

- Here it is clearly stated that there are many types of yajña performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord.
- Yajña means Viṣṇu.
- In the Third Chapter of Bhagavad-gītā it is clearly stated that one should only work for satisfying Yajña, or Viṣṇu.
- The perfectional form of human civilization, known as varṇāśrama-dharma, is specifically meant for satisfying Viṣṇu.

Srila Prabhupada

- Therefore, Kṛṣṇa says in this verse, "I am the enjoyer of all sacrifices because I am the supreme master."
- Less intelligent persons, however, without knowing this fact, worship demigods for temporary benefit.
- Therefore they fall down to material existence and do not achieve the desired goal of life.
- If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

Section-III Fools Neglect Bhakti; Divine Don't (11-25)

|| 9.25 ||

yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

The worshippers of the devas go to the devas (**yānti deva-vratā devān**), and the worshippers of the Pitṛs go to the Pitṛs (**pitṛn yānti pitṛ-vratāḥ**). The worshippers of ghosts go to the ghosts (**bhūtāni yānti bhūta ijyā**), and worshippers of Me go to Me (**yānti mad-yājino 'pi mām**).

SVCT

- “But they are just worshipping those particular devatās according to the rules established in the books describing the method of worshipping those devatās.
- The Vaiṣṇavas worship Viṣṇu according what is stated in the books dedicated to Viṣṇu worship. What is wrong if those worshippers follow the instructions of those books?”
- “That is true, but the rule is this: the devotees of those particular devatās will attain only those particular devatās. And because the devatās are destructible, how can the worshippers of those devatās become indestructible?
- But it is understood that My devotees are eternal. They are imperishable, just as I am eternal and imperishable.”

SVCT

- Both śruti and smṛti confirm the eternal nature of both the Lord and the devotee:

bhavān ekaḥ śiṣyate śeṣa-samjñah

At that time, You alone remain, and You are known as Ananta. **SB 10.3.25**

eko nārāyaṇa evāsīn na brahmā na ca śaṅkaraḥ

Nārāyaṇa alone existed, not Brahmā or Śiva. **Mahā Upaniṣad 1**

parārdhānte so 'budhyata gopa-rūpo me purastād āvirbabhūva

At the end of Brahmā's night, He arose from yoga nidrā and appeared before me as before in the form of a cowherd boy. Gopāla Tāpanī Upaniṣad 1.27

SVCT

na cyavante ca mad-bhaktā mahati pralaye 'pi

My devotees are not destroyed even at the time of pralaya. **Skanda
Purāṇa**

Baladeva

- Though I actually am in the forms of the devatās, because they do not know that, they do not attain Me. That is what is stated in this verse.
- Those who worship devas (deva vratāḥ), those who worship Indra and others by ceremonies on the new and full moons in the sāttvika mode, go to those devas.
- Those in the mode of passion who worship pitṛs (pitṛ vratāḥ) by śrāddha and other rituals go only to the pitṛs.
- The worshippers of demons (bhūta iḥyā), in the mode of ignorance, who worship yakṣas, rakṣasas and vināyaka demons by offerings to them, go to those demons. But only (api) those who worship Me, those who are beyond the modes of nature, who offer Me easily obtainable items, go to Me.

Baladeva

- The meaning is this. The worshippers of beings other than Me think as follows.
- “We are worshippers of Indra and other devas. They are our lords. Being pleased by our worship they should give the results we desire.”
- My devotees think as follows. “The son of Vasudeva, the Lord of all, endowed with all powers, who is situated in the forms of the devatās, who is our master, being worshipped by easily obtained items and actions, will give all our desired results.”
- Though they perform exactly the same actions, those who serve the devatās, attain their desired goals alone, because their distaste for thinking of Me.

Baladeva

- They, with short life span, attain meager fortune, and after enjoying those limited items, they are also destroyed along with those items of enjoyment.
- But those who serve Me, attain Me, the Lord of all beings, the beginningless shelter, who fulfills all desires, who has infinite powers, who is composed of pure knowledge and bliss, and who is affectionate to the devotees.
- They never again take birth.
- They experience infinite happiness close to Me and play in My divine abode.

Srila Prabhupada

- If one has any desire to go to the moon, the sun or any other planet, one can attain the desired destination by following specific Vedic principles recommended for that purpose, such as the process technically known as darśa-paurṇamāsī.
- These are vividly described in the fruitive activities portion of the Vedas, which recommends a specific worship of demigods situated on different heavenly planets.
- Similarly, one can attain the Pitā planets by performing a specific yajña.
- Similarly, one can go to many ghostly planets and become a Yakṣa, Rakṣa or Piśāca.
- Piśāca worship is called "black arts" or "black magic."

Srila Prabhupada

- There are many men who practice this black art, and they think that it is spiritualism, but such activities are completely materialistic.
- Similarly, a pure devotee, who worships the Supreme Personality of Godhead only, achieves the planets of Vaikuṅṭha and Kṛṣṇaloka without a doubt.
- It is very easy to understand through this important verse that if by simply worshiping the demigods one can achieve the heavenly planets, or by worshiping the Pitās achieve the Pitā planets, or by practicing the black arts achieve the ghostly planets, why can the pure devotee not achieve the planet of Kṛṣṇa or Viṣṇu?

Srila Prabhupada

- Unfortunately many people have no information of these sublime planets where Kṛṣṇa and Viṣṇu live, and because they do not know of them they fall down.
- Even the impersonalists fall down from the brahma-jyoti.
- The Kṛṣṇa consciousness movement is therefore distributing sublime information to the entire human society to the effect that by simply chanting the Hare Kṛṣṇa mantra one can become perfect in this life and go back home, back to Godhead.

Section – IV

Glories of Devotional Service (26-34)

Section-IV Glories of Devotional Service (26-34)

|| 9.26 ||

patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanah

I accept (**tad ahaṁ aśnāmi**) that which is offered with love (**bhakty-upahṛtam**) from the genuine devotee, having pure body and mind (**prayatātmanah**), who gives (**yo me bhaktyā prayacchati**) just a leaf, flower, fruit or water (**patraṁ puṣpaṁ phalaṁ toyam**).

SVCT

- For the worshippers of the devatās, there is extreme trouble, but this is not so for My devotees.
- In this verse, the word bhakytā in the instrumental case literally means “by the devotional process.”
- But then with the next phrase bhakty upahṛtam (offered by the process of bhakti), there would be unnecessary repetition.
- The sentence would read, “I accept that which is offered by devotion from whoever offers by devotion.”
- Thus the word bhaktyā in this verse should mean bhaktyā sahitaḥ, indicating in this sentence “a person endowed with genuine devotion—the real devotee.”

SVCT

- Thus the meaning should be “I accept that which is offered with bhakti from the real devotee even if he gives just a leaf, flower, fruit or water.”
- Thus, I do not accept what is offered by persons who are not My devotees, who have only some temporary spurt of devotion. But whatever My devotee gives, I enjoy it in a suitable way (aśnāmi).
- What type of offering is it? He does not offer it because someone told him to offer it, but he gives it out of love (bhakty upāhṛtam).
- But if My devotee has an impure body, I do not accept even that offering. He must have a pure body (prayatātmanah, ritually pure body).

SVCT

- This excludes persons from offering during menstrual cycle or with other impurities.
- However, the word prayata ātmanah can also mean a person with pure mind.
- No one except My devotee has a pure mind.
- As Parīksit says:
dhautātmā puruṣaḥ kṛṣṇa-pāda-mūlaṁ na muñcati
- A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Kṛṣṇa, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.
SB 2.8.6

SVCT

- The sign of their purity is the fact that they cannot give up the service to My lotus feet.
- Even if there is a trace of lust or anger, it is insignificant, like the bite of a toothless snake.

Baladeva

- Having said that one should perform bhakti to the Lord, because it yields eternal, unlimited results, the Lord now says that one should perform bhakti because it is easy to perform.
- Even though I have unlimited powers and am full in My desires, I enjoy in the appropriate way (aśnāmi) what is offered with love by that devotee (bhakty upāhr̥tam) who offers with great affection leaves or fruits or other things also, whatever is easily obtained, to Me, the Lord of all beings.
- (Aśnāmi is take to mean enjoy rather than eat, since the Lord eats the fruit but smells the flower)
- Or the meaning can be “Being hungry and thirsty because of My love for him, I eat everything that offered, under control of his devotion, (without considering whether it is edible).”

Baladeva

- What type of person is this? He has a pure mind (prayatātmanah); he is niṣkāma.
- Therefore I eat what is offered without personal desire on the devotee's part, what is offered out of attraction for Me.
- I do not eat that which is offered with personal motives, and with no attraction for Me.
- Having mentioned “with devotion” (bhakyā), again the Lord states “I accept what is offered with devotion (bhakty upahr̥tam).”
- The intention of that is to show that bhakti alone satisfies the Lord. He does not gain satisfaction from a person being a brāhmāṇa or performing great austerities.

Baladeva

- In the three verses *satatam kīrtayanto mām, ananyaḥ cintanyanto mām,* and *patram puṣpam toyam phalam,* the activities of pure bhakti such as kīrtana, after being offered to the Lord, are then performed, rather than being offered after being performed.
- This is also understood from the words of Prahlāda:

**iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye'dhītam uttamam**

If bhakti of nine types is performed after being offered by the devotee to the Lord, I consider that the topmost. SB 7.5.19

- Hence that is the case in this verse, though not stated.

Srila Prabhupada

- For the intelligent person, it is essential to be in Kṛṣṇa consciousness, engaged in the transcendental loving service of the Lord, in order to achieve a permanent, blissful abode for eternal happiness.
- The process of achieving such a marvelous result is very easy and can be attempted even by the poorest of the poor, without any kind of qualification.
- The only qualification required in this connection is to be a pure devotee of the Lord.
- It does not matter what one is or where one is situated. The process is so easy that even a leaf or a little water or fruit can be offered to the Supreme Lord in genuine love and the Lord will be pleased to accept it.

Srila Prabhupada

- No one, therefore, can be barred from Kṛṣṇa consciousness, because it is so easy and universal.
- Who is such a fool that he does not want to be Kṛṣṇa conscious by this simple method and thus attain the highest perfectional life of eternity, bliss and knowledge?
- Kṛṣṇa wants only loving service and nothing more.
- Kṛṣṇa accepts even a little flower from His pure devotee.
- He does not want any kind of offering from a nondevotee.
- He is not in need of anything from anyone, because He is self-sufficient, and yet He accepts the offering of His devotee in an exchange of love and affection.

Srila Prabhupada

- To develop Kṛṣṇa consciousness is the highest perfection of life.
- Bhakti is mentioned twice in this verse in order to declare more emphatically that bhakti, or devotional service, is the only means to approach Kṛṣṇa.
- No other condition, such as becoming a brāhmaṇa, a learned scholar, a very rich man or a great philosopher, can induce Kṛṣṇa to accept some offering.
- Without the basic principle of bhakti, nothing can induce the Lord to agree to accept anything from anyone.
- Bhakti is never causal. The process is eternal. It is direct action in service to the absolute whole.

Srila Prabhupada

- Here Lord Kṛṣṇa, having established that He is the only enjoyer, the primeval Lord and the real object of all sacrificial offerings, reveals what types of sacrifices He desires to be offered.
- If one wishes to engage in devotional service to the Supreme in order to be purified and to reach the goal of life—the transcendental loving service of God—then one should find out what the Lord desires of him.
- One who loves Kṛṣṇa will give Him whatever He wants, and he avoids offering anything which is undesirable or unasked. Thus meat, fish and eggs should not be offered to Kṛṣṇa.

Srila Prabhupada

- If He desired such things as offerings, He would have said so.
- Instead He clearly requests that a leaf, fruit, flowers and water be given to Him, and He says of this offering, "I will accept it."
- Therefore, we should understand that He will not accept meat, fish and eggs.
- Vegetables, grains, fruits, milk and water are the proper foods for human beings and are prescribed by Lord Kṛṣṇa Himself.
- Whatever else we eat cannot be offered to Him, since He will not accept it.
- Thus we cannot be acting on the level of loving devotion if we offer such foods.

Srila Prabhupada

- In the Third Chapter, verse thirteen, Śrī Kṛṣṇa explains that only the remains of sacrifice are purified and fit for consumption by those who are seeking advancement in life and release from the clutches of the material entanglement.
- Those who do not make an offering of their food, He says in the same verse, are eating only sin. In other words, their every mouthful is simply deepening their involvement in the complexities of material nature.
- But preparing nice, simple vegetable dishes, offering them before the picture or Deity of Lord Kṛṣṇa and bowing down and praying for Him to accept such a humble offering enable one to advance steadily in life, to purify the body, and to create fine brain tissues which will lead to clear thinking.

Srila Prabhupada

- Above all, the offering should be made with an attitude of love.
- Kṛṣṇa has no need of food, since He already possesses everything that be, yet He will accept the offering of one who desires to please Him in that way.
- The important element, in preparation, in serving and in offering, is to act with love for Kṛṣṇa.
- The impersonalist philosophers, who wish to maintain that the Absolute Truth is without senses, cannot comprehend this verse of Bhagavad-gītā.
- To them, it is either a metaphor or proof of the mundane character of Kṛṣṇa, the speaker of the Bhagavad-gītā.

Srila Prabhupada

- But, in actuality, Kṛṣṇa, the Supreme Godhead, has senses, and it is stated that His senses are interchangeable; in other words, one sense can perform the function of any other.
- This is what it means to say that Kṛṣṇa is absolute. Lacking senses, He could hardly be considered full in all opulences.
- In the Seventh Chapter, Kṛṣṇa has explained that He impregnates the living entities into material nature.
- This is done by His looking upon material nature.

Srila Prabhupada

- And so in this instance, Kṛṣṇa's hearing the devotee's words of love in offering foodstuffs is wholly identical with His eating and actually tasting.
- This point should be emphasized: because of His absolute position, His hearing is wholly identical with His eating and tasting.
- Only the devotee, who accepts Kṛṣṇa as He describes Himself, without interpretation, can understand that the Supreme Absolute Truth can eat food and enjoy it.

Section-IV Glories of Devotional Service (26-34)

|| 9.27 ||

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

Whatever you do, whatever you eat (**yat karoṣi yad aśnāsi**), whatever you sacrifice, whatever you give (**yaj juhoṣi dadāsi yat**), whatever austerity you perform (**yat tapasyasi**), offer it to Me (**tat kuruṣva mad-arpaṇam**), O son of Kuntī (**kaunteya**).

SVCT

- “Among all the types of bhakti You have mentioned starting with mention of the bhakti of the sufferer, the desirer of wealth, the inquisitive and jñānī, which bhakti should I perform?”
- O Arjuna, because you cannot reject karma, jñāna and other processes in your present state, and are not qualified for the supreme bhakti, kevalā bhakti, and because you should not degrade yourself to perform the inferior sakāma-bhakti, you should perform bhakti, with a slight mixture of karma and jñāna (karma-jñāna-miśra pradhānī bhūtā bhakti), but which is niṣkāma.

SVCT

- Note: This is predominately bhakti with some mixture of other elements.
- It is similar to karma-yoga because activities are performed, but it superior to karma-yoga and niṣkāma-karma-yoga because all activities, even beyond prescribed duties, are offered to the Lord without desire.
- It is similar to jñāna-miśra-bhakti because the person has knowledge of ātmā and Paramātmā. But it is superior to jñāna-miśra-bhakti because it has abundant appreciation of the personal features of the Lord. But because the consciousness is not always fixed on the Lord, the activities are offered after performance rather than before. Thus it cannot be classed as ananyā bhakti.]

SVCT

- Kṛṣṇa explains this in two verses.
- Whatever you do, whether following rules of the Veda or whether performing worldly action, whatever you eat or drink in ordinary life, whatever austerities you perform, do it in such a way that it becomes an offering to Me.
- One should call this neither niṣkāma-karma-yoga nor bhakti-yoga.
- The practitioners of karma-yoga offer actions prescribed in the scriptures to the Lord, but not all of the actions they do in ordinary life. This view is accepted by everyone.

SVCT

- The devotees, however, offer to the Lord all the actions of their mind, prāṇas and senses. The method of bhakti is stated:

kāyena vācā manasendriyair vā
buddhyātmanā vānuṣṛta-svabhāvāt
karoti yad yat sakalam parasmai
nārāyaṇāyeti samarpayet tam

In accordance with the particular nature one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Supreme, thinking, “This is for the pleasure of Lord Nārāyaṇa.” **SB 11.2.36**

SVCT

- “But when you mention that I should offer in sacrifice, that sacrifice is derived from arcana, which is an aṅga of bhakti, aiming at the pleasure of Viṣṇu.
- And when you mention austerities, it means vows such as Ekādaśī fast. This is all ananyā bhakti. How can You say that it is not?”
- True, but ananyā bhakti does not mean that you perform an action and then offer it to the Lord. Rather, in ananyā bhakti the action is done after first offering it to the Lord.
- This is mentioned by Prahlāda when he says *iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā kriyeta bhagavaty*: this bhakti of nine types after being offered to the Lord should then be performed for the Lord. (SB 7.5.24)

SVCT

- Śrīdhara Svāmī has explained this Bhāgavatam verse.
- “In *ananyā bhakti*, actions, first being offered to the Lord, should be performed, rather than performing the acts and then offering them later.”
- Thus, the present verse is not included in *kevalā bhakti*, since the acts are performed and then offered.
- [Note: Nor is it considered *niṣkāma-karma-yoga* because all acts are offered, not just prescribed duties.]

Srila Prabhupada

- Thus, it is the duty of everyone to mold his life in such a way that he will not forget Kṛṣṇa in any circumstance.
- Everyone has to work for maintenance of his body and soul together, and Kṛṣṇa recommends herein that one should work for Him.
- Everyone has to eat something to live; therefore he should accept the remnants of foodstuffs offered to Kṛṣṇa.
- Any civilized man has to perform some religious ritualistic ceremonies; therefore Kṛṣṇa recommends, "Do it for Me," and this is called arcana.

Srila Prabhupada

- Everyone has a tendency to give something in charity; Kṛṣṇa says, "Give it to Me," and this means that all surplus money accumulated should be utilized in furthering the Kṛṣṇa consciousness movement.
- Nowadays people are very much inclined to the meditational process, which is not practical in this age, but if anyone practices meditating on Kṛṣṇa twenty-four hours a day by chanting the Hare Kṛṣṇa mantra round his beads, he is surely the greatest meditator and the greatest yogī, as substantiated by the Sixth Chapter of Bhagavad-gītā.

Section-IV Glories of Devotional Service (26-34)

|| 9.28 ||

śubhāśubha-phalair evaṁ
mokṣyase karma-bandhanaiḥ
sannyāsa-yoga-yuktātmā
vimukto mām upaiṣyasi

By this process of bhakti mixed with niṣkāma-karma and jñāna (**evaṁ**), you will be free (**mokṣyase**) from the bondage of karma (**karma-bandhanaiḥ**) with its pious and sinful reactions (**śubhāśubha-phalair**). Being engaged in renunciation of results (**sannyāsa-yoga-yuktātmā**), being specially liberated (**vimukto**), you will attain Me and serve Me intimately (**mām upaiṣyasi**).

SVCT

- You will be liberated from the bondage of karma in the form of unlimited sinful and pious reactions.
- The śruti says,

**bhaktir asya bhajanam
tad ihāmutropādhi-nairāsyenaivāmuṣmin manaḥ-kalpanam
etad eva ca naiṣkarmyam**

Bhakti is worship of the Lord, concentrating the mind on him, renouncing all material desires for enjoyment in this world and the next. It destroys all karmas. Gopāla Tāpanī Upaniṣad 1.15

- You, with mind engaged in renunciation of the results of action (sannyāsa-yoga), will not only be liberated, but being preeminent among the liberated souls (vimuktaḥ), will attain Me. You will come close to Me to serve Me directly.

SVCT

- Smṛti says:

**muktānām api siddhānām nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā koṭiṣv api mahāmune**

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare. SB 6.14.5

- Śukadeva has also said:

muktim dadāti karhicit sma na bhakti-yogam

Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him. SB 5.6.18

SVCT

- This achievement, with direct service to Me, is far superior to liberation. That is indicated in this verse.
- [Note: Those who perform bhakti attain more than liberation, which is reserved for the jñānīs and yogīs.]
- This bhakti is superior to sakāma-bhakti and niṣkāma-jñāna-miśra-bhakti, which yield sālōkya and śānta rasa respectively.
- It yields direct service to the Lord.]

Srila Prabhupada

- One who acts in Kṛṣṇa consciousness under superior direction is called yukta-vairāgya. The technical term is yukta-vairāgya. This is further explained by Rūpa Gosvāmī as follows:

**anāsaktasya viṣayān yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate**

Rūpa Gosvāmī says that as long as we are in this material world we have to act; we cannot cease acting. Therefore if actions are performed and the fruits are given to Kṛṣṇa, then that is called yukta-vairāgya.

- Actually situated in renunciation, such activities clear the mirror of the mind, and as the actor gradually makes progress in spiritual realization he becomes completely surrendered to the Supreme Personality of Godhead.

Srila Prabhupada

- Therefore at the end he becomes liberated, and this liberation is also specified.
- By this liberation he does not become one with the brahman-jyoti, but rather enters into the planet of the Supreme Lord.
- It is clearly mentioned here: mām upaiṣyasi, "he comes to Me," back home, back to Godhead.
- There are five different stages of liberation, and here it is specified that the devotee who has always lived his lifetime here under the direction of the Supreme Lord, as stated, has evolved to the point where he can, after quitting this body, go back to Godhead and engage directly in the association of the Supreme Lord.

Srila Prabhupada

- Anyone who has no interest but to dedicate his life to the service of the Lord is actually a sannyāsī. Such a person always thinks of himself as an eternal servant, dependent on the supreme will of the Lord.
- As such, whatever he does, he does it for the benefit of the Lord. Whatever action he performs, he performs it as service to the Lord.
- He does not give serious attention to the fruitive activities or prescribed duties mentioned in the Vedas. For ordinary persons it is obligatory to execute the prescribed duties mentioned in the Vedas, but although a pure devotee who is completely engaged in the service of the Lord may sometimes appear to go against the prescribed Vedic duties, actually it is not so.

Srila Prabhupada

- It is said, therefore, by Vaiṣṇava authorities that even the most intelligent person cannot understand the plans and activities of a pure devotee.
- The exact words are tānra vākya, kriyā, mudrā vijñeha nā bujhaya (Caitanya-caritāmṛta, Madhya 23.39).
- A person who is thus always engaged in the service of the Lord or is always thinking and planning how to serve the Lord is to be considered completely liberated at present, and in the future his going back home, back to Godhead, is guaranteed.
- He is above all materialistic criticism, just as Kṛṣṇa is above all criticism.

Section-IV Glories of Devotional Service (26-34)

|| 9.29 ||

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham

I am equal to all living beings (**samo 'haṁ sarva-bhūteṣu**). I do not hate anyone nor do I favor anyone (**na me dveṣyo 'sti na priyaḥ**). To whatever extent a person worships Me with devotion (**ye bhajanti tu mām bhaktyā**), I am attached to them in a similar way (**mayi te teṣu cāpy aham**).

I am equal to all living beings (**samo 'haṁ sarva-bhūteṣu**). I do not hate anyone nor do I favor anyone (**na me dveṣyo 'sti na priyaḥ**). But those who worship Me with devotion (**ye bhajanti tu mām bhaktyā**), are in Me, and I am in them (**mayi te teṣu cāpy aham**).

SVCT

- “You liberate the devotees and then give Yourself to Your devotees, but not to the non-devotees.
- But then do You not show prejudice, arising from attraction and repulsion?” The Lord refutes this in this verse.
- I am equal to all. I neither hate nor favor anyone.
- The Lord then says, “But the devotees who worship Me with devotion exist in Me, and I exist also in them.”
- There is nothing special in this statement since the whole universe exists within the Lord, and the Lord exists everywhere in the universe.

SVCT

- Thus the statement should actually mean “As those who worship Me with devotion are attached to Me (te mayi), so I am attached to them (aham teṣu).”
- This takes into consideration the statement “As they surrender to Me, I respond to them.”
- To compare the Lord to a kalpa-vṛkṣa, which gives to all persons without discrimination, is only partially correct.
- Those who take shelter of that tree do not become attached to it without desire for the fruit.
- Nor is the kalpa-vṛkṣa attached to those who take shelter of it. Nor does it hate the enemies of those who have taken shelter.

SVCT

- But the Lord kills with his own hands the enemies of His devotee.
- The Lord says to Prahlāda:
prahrādāya yadā druhyed dhaniṣye 'pi varorjitam

I shall kill Hiranyakasipu immediately, despite the benedictions of Brahmā. SB 7.4.28

SVCT

- Some persons explain that the word tu indicates a different intention. “I am equal to all, but still I favor My devotee.”
- Thus it means that the Lord has some prejudice, classed as affection, for the devotee.
- But, they explain, in the Lord, this is an ornament or enhancement, not a fault.
- The affection of the Lord for His devotee is well known. He does not have affection for the jñānī or the yogī.
- Just as other persons have affection for their own servants and not for the servants of others, the Lord also has affection for His devotees, and not for the devotees of Śiva or Durgā.

Baladeva

- “You will liberate the devotees and bring them to You. But you will not do this for the non-devotees. Then do You, the Supreme Lord, not show prejudice in the form of like and dislike?”
- Since all living entities who possess unequal natures, forms and species among devas, men, animals and non-moving entities attain those forms according to their karmas, I, the creator and maintainer, the Lord of all beings, am equal to all like the rain, which sprinkles water on all varieties of seeds.
- I do not have hatred or favoritism at all towards any of them.

Baladeva

- The word tu (however) is added to show the difference of the devotees from the non-devotees.
- Those who worship Me, however (tu), who please Me with hearing and other devotional processes, exist in Me, because of attraction to Me (bhaktyā).
- Though I am the Lord of all, I exist in them, because of attraction to them. Bhagavān, the supreme lord, has love for the devotees.
- This response is like the combination of jewels and gold. [Note: A gem and gold mutually enhance each other, creating more beauty than either of the objects alone.] Śukadeva says bhagavān bhakta bhaktimān: the Lord has bhakti for the devotee. (SB10.86.59)

Baladeva

- This indicates that there is special interaction in prema between the devotee and God. If it were not so, there would be the fault of unnecessarily making distinction with the word tu.
- In this light, the Lord's promises can be understood, such as the verse ye yathā mām prapadyante: as one surrenders to Me, I respond. (BG 4.11)
- Comparing the Lord to a desire tree is only partially apt, for in the desire tree one does not see mutual affection and partiality.
- Though I am equal to all, I do show partiality by having affection for those who take shelter of Me. The author of Vedānta says upapadyate cābhyupalabhyate ca: partiality to His devotees is reasonable in the Lord, and is found in the scriptures. (Vedānta Sūtra 2.1.37)

Baladeva

- “But since the affection of the Lord is only in response to the devotion of those people which appears according their karmas, it cannot be considered His quality.”
- “No, that is not so. Bhakti does not arise from karma. It arises from functioning of the svarūpa śakti of the Lord.
- The śruti also says: sac-cid-ānandaika-rase bhakti-yoge tiṣṭhati: that form filled with spiritual knowledge and bliss is present in bhakti yoga with eternity, knowledge and bliss (Gopāla Tāpanī Upaniṣad 2.78)
- One should also not say that, because this partiality arises from the Lord’s svarūpa, the Lord then has fault, since this quality must be praised as the best of qualities.”

Srila Prabhupada

- One may question here that if Kṛṣṇa is equal to everyone and no one is His special friend, then why does He take a special interest in the devotees who are always engaged in His transcendental service?
- But this is not discrimination; it is natural.
- Any man in this material world may be very charitably disposed, yet he has a special interest in his own children.
- The Lord claims that every living entity—in whatever form—is His son, and so He provides everyone with a generous supply of the necessities of life.
- He is just like a cloud which pours rain all over, regardless of whether it falls on rock or land or water.

Srila Prabhupada

- But for His devotees, He gives specific attention. Such devotees are mentioned here: they are always in Kṛṣṇa consciousness, and therefore they are always transcendently situated in Kṛṣṇa.
- The very phrase "Kṛṣṇa consciousness" suggests that those who are in such consciousness are living transcendentalists, situated in Him. The Lord says here distinctly, mayi te: "They are in Me." Naturally, as a result, the Lord is also in them. This is reciprocal.
- This also explains the words ye yathā mām prapadyante tāms tathaiva bhajāmy aham: "Whoever surrenders unto Me, proportionately I take care of him." This transcendental reciprocation exists because both the Lord and the devotee are conscious.

Srila Prabhupada

- When a diamond is set in a golden ring, it looks very nice. The gold is glorified, and at the same time the diamond is glorified.
- The Lord and the living entity eternally glitter, and when a living entity becomes inclined to the service of the Supreme Lord he looks like gold. The Lord is a diamond, and so this combination is very nice.
- Living entities in a pure state are called devotees. The Supreme Lord becomes the devotee of His devotees. If a reciprocal relationship is not present between the devotee and the Lord, then there is no personalist philosophy.
- In the impersonal philosophy there is no reciprocation between the Supreme and the living entity, but in the personalist philosophy there is.

Srila Prabhupada

- The example is often given that the Lord is like a desire tree, and whatever one wants from this desire tree, the Lord supplies. But here the explanation is more complete.
- The Lord is here stated to be partial to the devotees. This is the manifestation of the Lord's special mercy to the devotees.
- The Lord's reciprocation should not be considered to be under the law of karma. It belongs to the transcendental situation in which the Lord and His devotees function.
- Devotional service to the Lord is not an activity of this material world; it is part of the spiritual world, where eternity, bliss and knowledge predominate.

Section-IV Glories of Devotional Service (26-34)

|| 9.30 ||

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

Even if (**api cet**) the most sinful person (**su-durācāro**) worships Me (**bhajate mām**) with no other desire than to please Me (**ananya-bhāk**), I consider that person to be My devotee (**sādhur eva sa mantavyaḥ**), as he has fixed himself completely in Me (**samyag vyavasito hi saḥ**).

SVCT

- My attachment to My devotee is My very nature. That attachment does not decrease even if the devotee commits wrong, for I make him come up to the highest standard.
- If someone with bad conduct, addicted to violence, thievery, or adultery (sudurācārah), worships Me, and worships no one except Me, and does not follow any other process like karma or jñāna, and has no other desire than My desire (ananya-bhak), he is My devotee (sādhuḥ).
- “But, considering his bad conduct, how is he a devotee?”
- “He is to be respected (mantavyaḥ) as a devotee because of his devotee qualities. It is a command. Not doing so is offense. My order is the authority.”

SVCT

- “So he should be considered a devotee in that portion where he worship You, and as a non-devotee in that portion where he commits adultery?”
- “No, he should be considered as a devotee (eva) in all his parts. You should not see his bad qualities at all.
- He is completely convinced (samyak vyavasthitaḥ).
- He makes a splendid resolution: ‘I will go to hell for my sinful actions which are hard to give up, but I will not give up dedicated worship of Kṛṣṇa.’”

Baladeva

- “My quality of being controlled by pure bhakti is My very nature, and cannot be given up.”
- The Lord intensifies the meaning of His previous statement, by saying in the present verse that He is attracted to even the devotee with despicable activities.
- If an ananya bhakta, even doing very degraded activities, worships Me—serves Me by singing My glories and by other acts—he should be still considered worthy of respect (sādhu).
- He is ananya in the sense that he does not worship or take shelter of anyone other than Me.

Baladeva

- He accepts Me alone as the supreme goal and master.
- The word eva (sādhur eva) means that he is worthy of worship “in any case.”
- Therefore, one should accept this fact (mantavyaḥ).
- It is the injunction of the Lord Himself.
- Not to do so is an offense.
- The Lord then supports His order by giving the reason why that devotee is worthy of respect in any case: he has the best type of conviction in the form of being fixed only on Me (samyag vyavasitah).

Baladeva

- It is said:

bhagavati ca harāv ananya-cetā
bhṛśa malino'pi virājate manuṣyaḥ
na hi śaśa-kaluṣa-cchaviḥ kadācit
timira-parābhavatām upaiti candraḥ

The person who has exclusive devotion to the Supreme Lord Hari may have serious contamination, but he is still glorious. The moon, though having spots on it, is never defeated by darkness.

Narasimha Purāṇa

Srila Prabhupada

- The word su-durācārah used in this verse is very significant, and we should understand it properly.
- When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional.
- As for protecting the body or abiding by the rules of society and state, certainly there are different activities, even for the devotees, in connection with the conditional life, and such activities are called conditional.
- Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Kṛṣṇa consciousness, or the devotional service of the Lord, has activities which are called transcendental.

Srila Prabhupada

- Such activities are performed in his constitutional position, and they are technically called devotional service.
- Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another. But then again, sometimes these activities become opposed to one another.
- As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition. He knows that perfection in his activities depends on his progressive realization of Kṛṣṇa consciousness.
- Sometimes, however, it may be seen that a person in Kṛṣṇa consciousness commits some act which may be taken as most abominable socially or politically.

Srila Prabhupada

- But such a temporary falldown does not disqualify him.
- In the Śrīmad-Bhāgavatam it is stated that if a person falls down but is wholeheartedly engaged in the transcendental service of the Supreme Lord, the Lord, being situated within his heart, purifies him and excuses him from that abomination.
- The material contamination is so strong that even a yogī fully engaged in the service of the Lord sometimes becomes ensnared; but Kṛṣṇa consciousness is so strong that such an occasional falldown is at once rectified.
- Therefore the process of devotional service is always a success.

Srila Prabhupada

- No one should deride a devotee for some accidental falldown from the ideal path, for, as explained in the next verse, such occasional falldowns will be stopped in due course, as soon as a devotee is completely situated in Kṛṣṇa consciousness.
- Therefore a person who is situated in Kṛṣṇa consciousness and is engaged with determination in the process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be considered to be in the transcendental position, even if by chance or accident he is found to have fallen.
- The words sādhur eva, "he is saintly," are very emphatic.

Srila Prabhupada

- They are a warning to the nondevotees that because of an accidental falldown a devotee should not be derided; he should still be considered saintly even if he has accidentally fallen down.
- And the word mantavyaḥ is still more emphatic.
- If one does not follow this rule, and derides a devotee for his accidental falldown, then one is disobeying the order of the Supreme Lord.
- The only qualification of a devotee is to be unflinchingly and exclusively engaged in devotional service.

Srila Prabhupada

- In the Nṛsimha Purāṇa the following statement is given:

**bhagavati ca harāv ananya-cetā
bhr̥śa-malino 'pi virājate manuṣyaḥ
na hi śaśa-kaluṣa-cchabiḥ kadācit
timira-parābhavatām upaiti candraḥ**

The meaning is that even if one fully engaged in the devotional service of the Lord is sometimes found engaged in abominable activities, these activities should be considered to be like the spots that resemble the mark of a rabbit on the moon. Such spots do not become an impediment to the diffusion of moonlight. Similarly, the accidental falldown of a devotee from the path of saintly character does not make him abominable.

Srila Prabhupada

- On the other hand, one should not misunderstand that a devotee in transcendental devotional service can act in all kinds of abominable ways; this verse only refers to an accident due to the strong power of material connections.
- Devotional service is more or less a declaration of war against the illusory energy.
- As long as one is not strong enough to fight the illusory energy, there may be accidental falldowns. But when one is strong enough, he is no longer subjected to such falldowns, as previously explained.
- No one should take advantage of this verse and commit nonsense and think that he is still a devotee. If he does not improve in his character by devotional service, then it is to be understood that he is not a high devotee.

Section-IV Glories of Devotional Service (26-34)

|| 9.31 ||

kṣipram bhavati dharmātmā
śaśvac-chāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

Very quickly he becomes a righteous person (**kṣipram bhavati dharmātmā**), and becomes completely devoid of contamination (**śaśvat-śāntim nigacchati**). O son of Kuntī (**kaunteya**), you declare (**pratijānīhi**) that My devotee never perishes (**na me bhaktaḥ praṇaśyati**).

SVCT

- “How can You accept the worship of such a sinful person?”
- How can you eat the food and drink offered by a heart contaminated with lust and anger?”
- “Very quickly he becomes righteous.”
- The present is used and not the future to express the fact that having committed sin, by remembering the Lord, he becomes repentant, and thus very quickly becomes righteous.
- “O how unfortunate I am! There is no one as low as I, bringing bad name to the devotees.”
- Repeatedly (śaśvat), he feels completely (ni for nitarām) disgust (śāntim) for those actions.

SVCT

- Or, the use of the present tense can indicate that in the future he will develop righteousness fully, but even right now it exists in a subtle form.
- After taking medicine, though the destructive effects of fever or poison remains for some time, it is not considered seriously.
- Thus, with the entrance of bhakti in his mind, the sinful actions are not taken seriously.
- And the traces of sin such as lust and anger should be considered insignificant, like the biting of a toothless snake.
- Thus he attains (nigacchati) complete cessation of lust and anger (śāntim) permanently (śāśvat). In nigacchati, ni stands for nitarām, completely. This means that even during the stage of having tendency to commit sin, he has a pure heart.

SVCT

- “If he eventually becomes righteous there would be no argument. However, if a devotee is sinful right up till his death, what is his position?”
- The Lord, affectionate to His devotees, then speaks loudly with a little anger. “O son of Kuntī, My devotee is not destroyed.
- At the time of death, he does not fall.”
- “But arguers with harsh tongues will not respect this.”
- Kṛṣṇa then encourages the worried, lamenting Arjuna. “O Kaunteya, going to the squabbling assembly, with a tumultuous sound of drums, throwing your hands in the air, you should fearless declare this.”

SVCT

- “Declare what?”
- “Declare that My devotee, the devotee of the Supreme Lord, though committing sin, does not perish, but rather reaches success.
- Arguments defeated, pride deflated, they should undoubtedly respect you as a guru.” This is Śrīdhara Svāmī’s explanation.
- But why does the Lord order Arjuna to declare this, when He could do it himself?
- As He will say later, *mām evaiṣyasi satyaṁ te pratijāne priyo’si me: I declare to you that you will truly come to Me. You are very dear to Me.*” (BG 18.65) In the same way, why does He not now say, “I declare, Kaunteya, that My devotee does not perish.”?

SVCT

- The reason is explained here. The Lord considered as follows.
- Being affectionate to My devotee and not tolerating even a slight degradation of My devotee, I will under all circumstances uphold the declaration made by My devotee, whereas I can break My own promise and accept criticism of Myself—just as, in breaking My own promise in fighting with Bhīṣma, I fulfilled Bhīṣma’s promise.
- Thus, hearing a declaration from My mouth, the materialistic disputers will laugh, but they will accept Arjuna’s declaration as if written on stone.
- Therefore, I will have Arjuna make the declaration.

SVCT

- And thus, one should not accept the statements of the falsely intelligent persons, who, after hearing about ananyā bhakti even of the greatest sinner, think that this declaration made by the pure devotee cannot apply in cases where attachment to wife and children, sinful acts, lamentation, illusion, lust, anger and other despicable qualities manifest.

Baladeva

- “It is said:

**nāvirato duścaritān nāśānto nāsamāhitaḥ
nāśānto manaso vāpi prajñānenainam āpnuyāt**

He who has not given up evil deeds, who is not peaceful or in control of his senses or mind cannot attain the Lord even through knowledge. **Kaṭha Upaniṣad 2.24**

- How then can You consider them proper, if the scriptures say that such sinful persons are averse to You?”

Baladeva

- “That statement concerns persons whose very nature is sinful.
- But one who exclusively worships Me is purified of his incidental sinful acts by Me, the Lord of all beings, who am most purifying, because I hold that devotee in My mind.
- He then very quickly becomes steady in proper conduct (dharmātmā).
- Continually repenting his previous acts (śaśvat), he attains (nigacchati) complete cessation (śantim) of all those sinful acts which are obstacles to remembering Me.”
- “The smārtas will not consider such a person proper if he has not performed atonement rites.”

Baladeva

- Controlled by attraction to His devotee, the Lord then replies with slight anger.
- “O son of Kuntī! Going to that assembly of smartas, declare, “My exclusive devotee, if he commits sinful acts out of negligence, is not destroyed. He does not become separated from Me and attain misfortune. Rather, purified by Me, who am most purifying, he shines with qualification to attain Me.

Baladeva

- The smṛtis say:

**sva-pāda-mūlam bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid
dhunoti sarvaṁ hr̥di sanniviṣṭaḥ**

One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin. **SB 11.5.42**

Baladeva

- What was said was in relation to smarta atonement, which is meant for those following smarta rules, those other than My exclusive devotees.
- But remembrance of Me is effective as atonement for My devotees.”
- The Lord addresses Arjuna as son of Kuntī to indicate that this claim should be announced by a person of noble family, rather than of bad family.

Srila Prabhupada

- This should not be misunderstood.
- In the Seventh Chapter the Lord says that one who is engaged in mischievous activities cannot become a devotee of the Lord.
- One who is not a devotee of the Lord has no good qualifications whatsoever.
- The question remains, then, How can a person engaged in abominable activities—either by accident or by intention—be a pure devotee? This question may justly be raised.
- The miscreants, as stated in the Seventh Chapter, who never come to the devotional service of the Lord, have no good qualifications, as is stated in the Śrīmad-Bhāgavatam.

Srila Prabhupada

- Generally, a devotee who is engaged in the nine kinds of devotional activities is engaged in the process of cleansing all material contamination from the heart.
- He puts the Supreme Personality of Godhead within his heart, and all sinful contaminations are naturally washed away.
- Continuous thinking of the Supreme Lord makes him pure by nature.
- According to the Vedas, there is a certain regulation that if one falls down from his exalted position he has to undergo certain ritualistic processes to purify himself.

Srila Prabhupada

- But here there is no such condition, because the purifying process is already there in the heart of the devotee, due to his remembering the Supreme Personality of Godhead constantly.
- Therefore, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be continued without stoppage.
- This will protect a devotee from all accidental falldowns.
- He will thus remain perpetually free from all material contaminations.

Section-IV Glories of Devotional Service (26-34)

|| 9.32 ||

mām hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatim

Even those born in sinful situations (**ye pāpa-yonayaḥ syuḥ api**), such as women, vaiśyas and śūdas, and even the outcastes (**striyo vaiśyās tathā śūdrāḥ**), if they surrender to Me (**mām hi vyapāśritya**), attain Me, the supreme goal (**te api yānti parām gatim**).

SVCT

- Is it so remarkable that My bhakti does not consider the accidental faults arising by actions of My misbehaving devotee?
- For My bhakti does not even consider the inherent faults of such a person which arise from his very birth.
- Even those of sinful birth (papa-yonayah), outcastes or mlecchas, who surrender to Me, attain the supreme goal.

**kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ**

Kirāta, Huṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him. SB 2.4.18

SVCT

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma grṇanti ye te

Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.

SB 3.33.7

- What then to speak of women, vaiśyas or others who are impure or subject to bad qualities such as lying?

SVCT

- “Going to the assembly of disputers with the loud sound of kettle drums, raising your arms, without fear, declare that I, the Supreme Lord, will purify My exclusive devotees of incidental sins.”
- “What is so remarkable about purifying those devotees who commit accidental or occasional sin?”
- “Even those who are the most sinful (and are not My devotees), by devotee association, become completely freed of ignorance, and become specially liberated.” That is expressed in this verse.
- “Even those of very sinful birth, outcastes (papa yonayah), who have a natural inclination to sin, taking shelter of Me, the Lord of all, the son of Vasudeva, by association with My devotees, attain the supreme state (gatim). They attain Me, which is rare even for yogīs (param). This is certain.”

Srila Prabhupada

- It is clearly declared here by the Supreme Lord that in devotional service there is no distinction between the lower and higher classes of people.
- In the material conception of life there are such divisions, but for a person engaged in transcendental devotional service to the Lord there are not.
- Everyone is eligible for the supreme destination.
- In the Śrīmad-Bhāgavatam (2.4.18) it is stated that even the lowest, who are called caṇḍālas (dog-eaters), can be purified by association with a pure devotee.

Srila Prabhupada

- Therefore devotional service and the guidance of a pure devotee are so strong that there is no discrimination between the lower and higher classes of men; anyone can take to it.
- The most simple man taking shelter of the pure devotee can be purified by proper guidance.
- According to the different modes of material nature, men are classified in the mode of goodness (brāhmaṇas), the mode of passion (kṣatriyas, or administrators), the mixed modes of passion and ignorance (vaiśyas, or merchants), and the mode of ignorance (śūdras, or workers).
- Those lower than them are called caṇḍālas, and they are born in sinful families. Generally, the association of those born in sinful families is not accepted by the higher classes.

Srila Prabhupada

- But the process of devotional service is so strong that the pure devotee of the Supreme Lord can enable people of all the lower classes to attain the highest perfection of life.
- This is possible only when one takes shelter of Kṛṣṇa.
- As indicated here by the word vyapāśritya, one has to take shelter completely of Kṛṣṇa. Then one can become much greater than great jñānīs and yogīs.

Section-IV Glories of Devotional Service (26-34)

|| 9.33 ||

kiṁ punar brāhmaṇāḥ puṇyā
bhaktā rājarṣayas tathā
anityam asukhaṁ lokam
imaṁ prāpya bhajasva mām

What then to speak of (**kiṁ punar**) devotees (**bhaktā**) who are pure brāhmaṇas (**brāhmaṇāḥ puṇyā**) or kings (**rājarṣayah**)? Therefore, having come into this impermanent world of distress (**imaṁ anityam asukhaṁ lokam prāpya**), worship Me (**bhajasva mām**).

Baladeva

- What then can be said of brāhmaṇas and kṣatriyas who are saintly kings, who have been fortunate to be born in pure families (puṇyāḥ), and who become devotees with proper conduct?
- Certainly they will attain Me, the supreme state. There is no doubt about this.
- Therefore, you, a saintly king, having attained this world, should worship Me.
- Giving up the desire for kingdom in this world which has a little limited happiness (asukham), subject to destruction (anityam), worship Me possessing eternal, unlimited happiness, and attain Me.
- It is suggested here that one will quickly attain the Lord (since worshipping alone is mentioned.)
- In this verse the Lord, by clearly saying that the world is temporary, negates the idea that the world is completely false.

Srila Prabhupada

- In this material world there are classifications of people, but, after all, this world is not a happy place for anyone.
- It is clearly stated here, *anityam asukham lokam*: this world is temporary and full of miseries, not habitable for any sane gentleman.
- This world is declared by the Supreme Personality of Godhead to be temporary and full of miseries.
- Some philosophers, especially *Māyāvādī* philosophers, say that this world is false, but we can understand from *Bhagavad-gītā* that the world is not false; it is temporary.
- There is a difference between temporary and false. This world is temporary, but there is another world, which is eternal. This world is miserable, but the other world is eternal and blissful.

Srila Prabhupada

- Arjuna was born in a saintly royal family.
- To him also the Lord says, "Take to My devotional service and come quickly back to Godhead, back home."
- No one should remain in this temporary world, full as it is with miseries.
- Everyone should attach himself to the bosom of the Supreme Personality of Godhead so that he can be eternally happy.
- The devotional service of the Supreme Lord is the only process by which all problems of all classes of men can be solved.
- Everyone should therefore take to Kṛṣṇa consciousness and make his life perfect.

Section-IV Glories of Devotional Service (26-34)

|| 9.34 ||

**man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ**

Concentrate your mind on Me (**man-manā**). Be My devotee (**bhava mad-bhakto**). Worship Me (**mad-yājī**). Offer respects to Me (**mām namaskuru**). Having absorbed your body and mind in Me (**evam ātmānaṁ yuktvā**), surrendering to Me (**mat-parāyaṇaḥ**), you will come to Me (**mām evaiṣyasi**).

SVCT

- In this verse the Lord concludes by describing the method of worship.
- Therefore, having absorbed your body and mind in Me (ātmānam yukta), you will certainly come to Me.
- That supreme position of pure bhakti, the topmost secret, which does not discriminate between who is qualified or unqualified, and by its contact purifies all persons, has been described in this chapter.
- Here ends the commentaries on the ninth chapter of the Gītā for the pleasure of the devotees' minds, by the mercy of the ācāryas.

Baladeva

- In this verse the Lord concludes by teaching the most desirable, pure bhakti to Arjuna, who was a pariniṣṭhita bhakta. [Note: The same verse is used at the end of the Gīta to illustrate the nirapekṣa devotee.]
- The person devoted to the king, the king's servant, because he thinks of his wife and other things, though he thinks of the king also, does not become a real devotee of the king, completely identifying with the king's needs.
- But you should not be like that.
- You should be My devotee who thinks of Me at all times (man manā mad bhaktaḥ).

Baladeva

- Have your mind like an unbroken stream of honey constantly absorbed in Me, the son of Vasudeva, possessing qualities such as a complexion like a blue lotus, through understanding My lordship over you and My bestowal of the highest benefit to you.
- Then, be My worshipper, be absorbed in worshipping My form, the most dear object.
- Offer your respects to My form with intense prema.
- Having offered your mind and body (ātmānam yuktvā) to Me, taking shelter only of Me (mat parāyaṇaḥ), you will come to Me.

Baladeva

- By this statement it is understood that after offering these activities of bhakti to the Lord, one performs them.
- In this chapter, bhakti, like the Gaṅga, not considering who is suitable or unsuitable, and destroying all sins by its very touch, is alone considered to be the king of all secrets.

Srila Prabhupada

- In this verse it is clearly indicated that Kṛṣṇa consciousness is the only means of being delivered from the clutches of this contaminated material world.
- Sometimes unscrupulous commentators distort the meaning of what is clearly stated here: that all devotional service should be offered to the Supreme Personality of Godhead, Kṛṣṇa.
- Unfortunately, unscrupulous commentators divert the mind of the reader to that which is not at all feasible.
- Such commentators do not know that there is no difference between Kṛṣṇa's mind and Kṛṣṇa.
- Kṛṣṇa is not an ordinary human being; He is Absolute Truth. His body, His mind and He Himself are one and absolute.

Srila Prabhupada

- It is stated in the Kūrma Purāṇa, as it is quoted by Bhaktisiddhānta Sarasvatī Gosvāmī in his Anubhāṣya comments on Caitanya-caritāmṛta (Fifth Chapter, Ādi-līlā, verses 41-48), deha-dehi-vibhedo 'yaṁ neśvare vidyate kvacit.
- This means that there is no difference in Kṛṣṇa, the Supreme Lord, between Himself and His body.
- But because the commentators do not know this science of Kṛṣṇa, they hide Kṛṣṇa and divide His personality from His mind or from His body.
- Although this is sheer ignorance of the science of Kṛṣṇa, some men make profit out of misleading people.

Srila Prabhupada

- There are some who are demonic; they also think of Kṛṣṇa, but enviously, just like King Kāmsa, Kṛṣṇa's uncle.
- He was also thinking of Kṛṣṇa always, but he thought of Kṛṣṇa as his enemy. He was always in anxiety, wondering when Kṛṣṇa would come to kill him. That kind of thinking will not help us.
- One should be thinking of Kṛṣṇa in devotional love. That is bhakti.
- One should cultivate the knowledge of Kṛṣṇa continuously.
- What is that favorable cultivation? It is to learn from a bona fide teacher.

Srila Prabhupada

- Kṛṣṇa is the Supreme Personality of Godhead, and we have several times explained that His body is not material, but is eternal, blissful knowledge.
- This kind of talk about Kṛṣṇa will help one become a devotee. Understanding Kṛṣṇa otherwise, from the wrong source, will prove fruitless.
- One should therefore engage his mind in the eternal form, the primal form of Kṛṣṇa; with conviction in his heart that Kṛṣṇa is the Supreme, he should engage himself in worship.
- There are hundreds of thousands of temples in India for the worship of Kṛṣṇa, and devotional service is practiced there.

Srila Prabhupada

- When such practice is made, one has to offer obeisances to Kṛṣṇa.
- One should lower his head before the Deity and engage his mind, his body, his activities-everything.
- That will make one fully absorbed in Kṛṣṇa without deviation. This will help one transfer to the Kṛṣṇaloka.
- One should not be deviated by unscrupulous commentators.
- One must engage in the nine different processes of devotional service, beginning with hearing and chanting about Kṛṣṇa.
- Pure devotional service is the highest achievement of human society.

Srila Prabhupada

- The Seventh and Eighth chapters of Bhagavad-gītā have explained pure devotional service to the Lord that is free from speculative knowledge, mystic yoga and fruitive activities.
- Those who are not purely sanctified may be attracted by different features of the Lord like the impersonal brahma-jyoti and localized Paramātmā, but a pure devotee directly takes to the service of the Supreme Lord.
- There is a beautiful poem about Kṛṣṇa in which it is clearly stated that any person who is engaged in the worship of demigods is most unintelligent and cannot achieve at any time the supreme award of Kṛṣṇa.

Srila Prabhupada

- The devotee, in the beginning, may sometimes fall from the standard, but still he should be considered superior to all other philosophers and yogīs.
- One who always engages in Kṛṣṇa consciousness should be understood to be a perfectly saintly person. His accidental non-devotional activities will diminish, and he will soon be situated without any doubt in complete perfection.
- The pure devotee has no actual chance to fall down, because the Supreme Godhead personally takes care of His pure devotees.
- Therefore, the intelligent person should take directly to the process of Kṛṣṇa consciousness and happily live in this material world.
- He will eventually receive the supreme award of Kṛṣṇa.