

Śrīmad Bhagavad-gītā

With the
Sārārtha-Varśinī commentary

by

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Chapter 9

The Most Confidential Knowledge

Raja Guhya Yoga

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).

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.

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.

2-6 → knowledge which gives rise to liberation.

The jñāna which gives liberation described in the second, third and other chapters is guhya, or secret.

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.

↓
Abode of the Lord

[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.

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**).

|| 9.2 ||

(^①rāja-vidyā)(^②rāja-guhyam)
(^③pavitram idam uttamam)
(^④pratyakṣāvagamam)(^⑤dharmyam)
(^⑥su-sukham kartum)(^⑦avyayam)

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).

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.

The usage of raja-vidyā is similar to the word raja-danta or front teeth.

As in the usage raja-danta (front teeth: king of teeth), there is reversal of the normal order of the elements of the compound word.

This is permitted according to the rule **rāja-dantāditvād**
(Aṣṭādhyāyī, Pāṇini 2.2.31).

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 (**rāja-guhyam**).

It is called most purifying (pavitram uttamam), because it acts as the atonement for all sins.

It is even more purifying than knowledge of the soul (tvam padārtha).

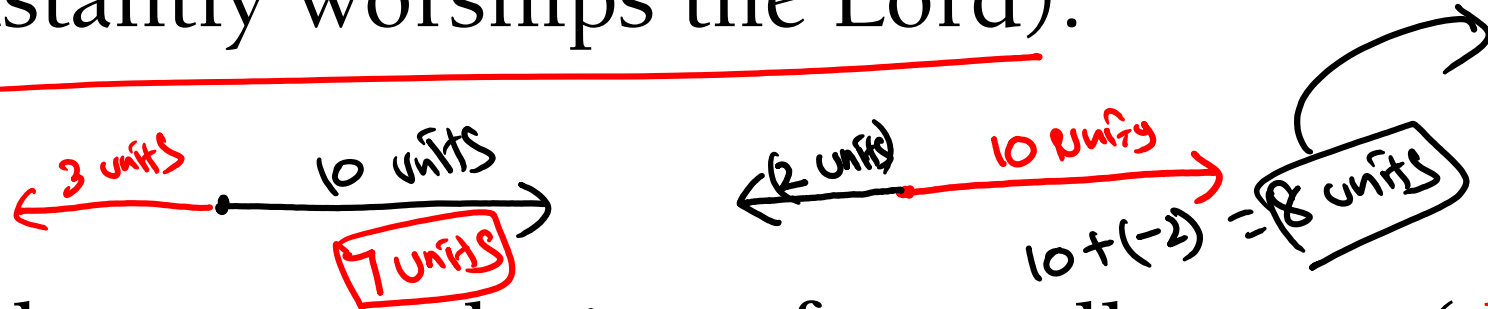
According to Madhusūdana Sarasvatī, since it immediately uproots all the sinful reactions spread over many thousands of lifetimes which are situated in the gross and subtle bodies, and as well uproots the cause of all sins, ignorance, it is called the most purifying of all things.

It gives direct realization (pratyakṣāvagamam):

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

Devotion, direct experience of the Supreme Lord (bhaktiḥ pareśānubhavo), and detachment from other things (anyatra viraktir ca)—these three occur simultaneously (eṣa trika eka-kālah syuh) for one who has taken shelter of Kṛṣṇa (prapadyamānasya), in the same way (yathā) that pleasure, fullness of the stomach and relief from hunger (tuṣṭiḥ puṣṭiḥ kṣud-apāyo) are experienced simultaneously, with each bite (anu-ghāsam), for a person engaged in eating (āsnataḥ). SB 11.2.42

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
trpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā

Limbs of bhakti
Sādhanā → Sādhanā
↓
Vas
Prāṇa → Anubhāves

Just as the branches and twigs are satisfied (yathā trpyanti tat-skandha-bhujupaśākhāḥ) by watering the root (taror mūla-niṣecanena), and just as the senses are satisfied (yathā indriyāṇām) by nourishing the life air (prāṇa upahārāt), by worshipping the Supreme Lord (tathā eva acyuta ijyā) all are worship is accomplished (sarva arhaṇam). SB 4.31.14

Unlike karma, jñāna and other processes, bhakti is easy to execute (susukham 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.

6

Because it is beyond the guṇas, the process of bhakti is eternal (avyayam), unlike such processes as karma and jñāna which are temporary.

7

|| 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).

“Well if this dharma is so easy to execute, who will remain in
this world?””

This verse answers.

Using genitive (possessive case) instead of locative case in the
phrase **dharmasya asya** is poetic license.

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.

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 avasthitaḥ

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 avasthitaḥ).

In seven verses, the Lord speaks of the knowledge of the powers of God required by devotees who are situated in dāsya-bhakti.

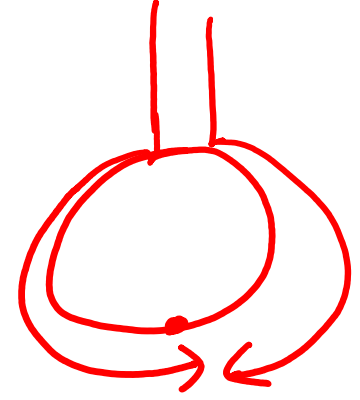
This whole universe is pervaded by Me, whose form is invisible to the senses (avyakta), since I am the cause of the universe (I am in the universe).

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.

|| 9.5 ||

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



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-bhṛt bhūta-bhāvanah), is not in them (na ca bhūta-stho).

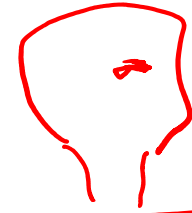
“Though everything is situated in Me, they are not situated in Me, since I am completely independent of everything.”

“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**).”



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.”

|| 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), 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).

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.

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.

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.

॥ 9.7 ॥

sarva-bhūtāni kaunteya
prakṛtiṃ yānti māmikām
kalpa-kṣaye punas tāni
kalpādau visṛjāmy aham

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

“I understand that all these things which can presently be seen are situated in You, but at the time of destruction where will they go?”

This verse answers.

All these things will merge into My energy called prakṛti composed of the three guṇas.

At the end of the period of destruction, at the time of creation, (kalpa-kṣaye), I will again create everything in detail (viśeṣeṇa sṛjāmi).

|| 9.8 ||

prakṛtiṁ svām avastābhya
visrjāmi punaḥ punaḥ
bhūta-grāmam imaṁ kṛtsnam
avaśam prakṛter vaśāt

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

“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.

|| 9.9 ||

na ca mām tāni karmāni
nibadhanti dhanañjaya
udāsīna-vad āsīnam
asaktam teṣu karmasu

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

“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).

|| 9.10 ||

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

By My direction (^{KoV} 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).

“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 Ambarīsa through their ministers.

↓
Ⓟ
↓
६०५

↓
Mayōdevi

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.

Section – III

Fools Neglect Bhakti;

Divine Don't (11-25)

|| 9.11 ||

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

The fools deride Me (avajānanti māṁ mūḍhā), the Lord of all beings (bhūta-maheśvaram), in this eternal human form (mānuṣīm tanum āśritam), not knowing that I am the great Lord of the Brahman, higher than all else. (mama param bhāvam ajānanto).

“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.

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 ekam govindam sac-cid-ānanda-vigraham vṛndāvana-
sura-bhūruha-bhāvanāsīnam satataṁ sa-marud-gaṇo'ham
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

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**.

That human form is the most exalted state (**param bhāvam**),
viśuddha-sattva, a svarūpa of sat-cid-ānanda.

Amara Kośa says **bhāva** means state, one's 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.

|| 9.12 ||

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

mogha
ask
→ deprived
→ here.

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).

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 (moghāśah).

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.

|| 9.13 ||

mahātmānas tu mām pārtha

daivīm prakṛtim āśritāḥ

bhajanty ananya-manaso

jñātvā bhūtādim avyayam

Jñāna kalvādy chāyāte.
anyabhikṣite śūnyam.

the nature to
worship (P)

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).

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 manasah).

By knowledge of My powers (mayā tatam idam sarvam), they know that I am the cause of all the unlimited bodies starting with Brahmā (bhūtādim).

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.

|| 9.14 ||

Satatah → Continuous
↓
a) Goal → Pre-emptive → Continuous
b) willingness to engage continuously → Continuous
c) Faith → P.D.S. → Continuous

satatam kīrtayanto mām
yatantaś ca dr̥ḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate

Engaged → Discontinuous. Possessing a Continuous, constant faith.

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

In the last verse, it was mentioned that they worship Me.

What type of worship do they perform?

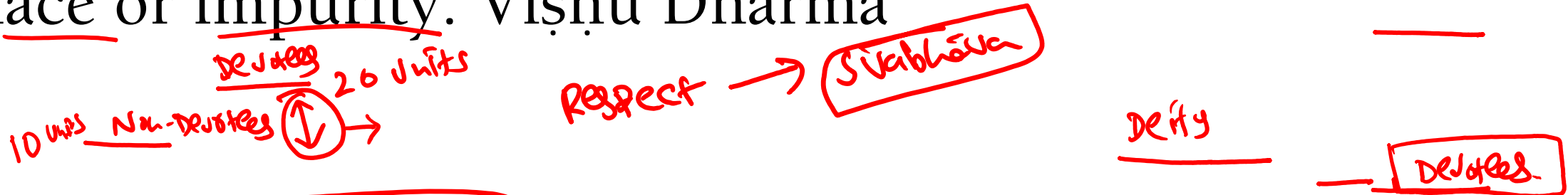
They worship always (**satatam**), not as in karma-yoga which is dependent on suitable time, place, person and purity for its execution.

The smṛti says:

na deśa-niyamas tatra na kāla-niyamas tatha
nocchiṣṭhādaṁ niṣedho 'sti śrī-harer nāmni lubdhaka

90 units devotees Non-devotees 90 units
Differential → 26%

For one eager for the name of Hari, there are no restrictions of
time, place or impurity. Viṣṇu Dharma



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 (**dr̥ḍha-vratāḥ**), thinking, “I must do this number of rounds of chanting, this many obeisance, this much service.”

They offer their obeisances.

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. [Note: *Rāmānuja gives the same meaning.*]

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**.

Indirect ways

|| 9.15 ||

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

3 types of Jñāna Upāśā

- ① ahāṅgrōpāśā
- ② pratikōpāśā
- ③ viśva-rūpōpāśā

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 (prthaktvena), and worshipping Me as the universe in many ways (bahudhā viśvato-mukham).

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.

7.15 → catvā vidhā bhāktāḥ.
↑

- ① P.D.S → Direct worship?
pure goals
- ② M.I.D.S → Direct worship?
mixed goals
- ③ Jñāna-yajña-worship → Indirect worship?
mixed goals.

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.

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).

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
(prthaktvena) 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 ādeśah: 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).

- ① Abhigrohaśāstrī
- ② Pratiśākhāśāstrī
- ③ Viśvarūpaśāstrī

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 Visnu
is non-different from the sun, He is non-different from Indra,
He is non-different from Soma.”

These are the three types of jñāna-yajña.

Or the meaning of ekatvena prthaktvena 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.]

How VISHVAVĀTA
Uṇṇaṣṇa is Practiced
In many ways?

|| 9.16-19 ||

aham kratur aham yajñah svadhāham aham auṣadham
mantra 'ham aham evājyam aham agnir aham hutam

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

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

tapāmy aham aham varṣam nigrhṇāmy utsrjāmi 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 auṣadham), the mantra, the ghee (mantra '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 (gatiḥ 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 nigrhṇāmy utsrjāmi ca). I am liberation and bondage (amṛtam caiva mṛtyuś ca), the subtle and gross, O Arjuna (sad asac cāham arjuna).

Worship of the totality of the vibhūtis, thinking “Viṣṇu is everything” is called viśvarūpa upāsanā.

“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 smrtis 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.

I am the result (**gati**), the master (**bhartr**), the controller (**prabhu**), the seer of all good and bad things (**sakṣi**), the abode (**nivāsaḥ**), the deliverer from dangers (**śaraṇam**), and the motiveless benefactor (**suhrt**).

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.

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 (mrtyuh).

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.

Result of material karma is temporary.

tra-vidya mām soma-pāḥ pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādya surendra-lokam
aśnanti divyān divi deva-bhogān

Setorja ← MDS → Direct worship
Impure goal

Jñāna
yogin → Direct worship
Impure goal

Sevija ←

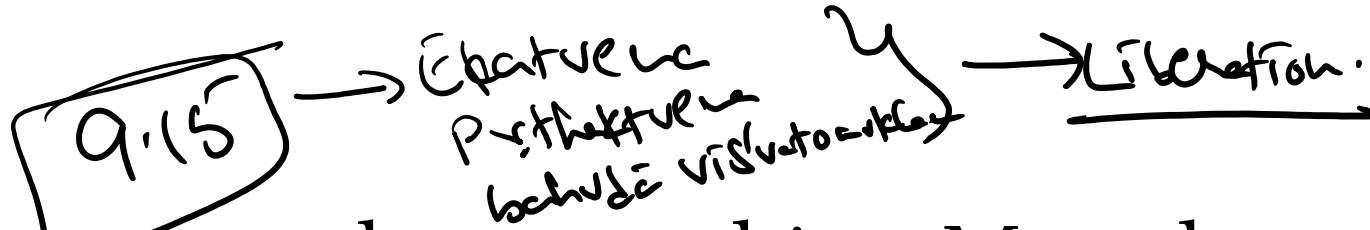
temporary material benefit

Karma kāṇḍya ←

↓ DG worship?

Indirectly

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



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 sālōkya.]

But those who follow material karma do not become liberated.

This is explained in two verses.

Those who study and know the three Vedas, R̥k, 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 iṣtvā), drink the remnants of the sacrifice (soma-pāḥ), and thus attain puṇya.

|| 9.21 ||

te tam 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).

Being filled with desires for enjoyment, they take repeated birth and death (gatāgataṁ).

|| 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).

anyābhikṣate
śūktam

not DGs & not through kare
Jāha kareṇi anāyukam
Jāha, yoga

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.

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 (**naiṣkarmayam**), his happiness is given by Me.

Though I am indifferent to all else, I have great affection for
My devotee.

This is the cause.

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."

|| 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).

“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.

|| 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).

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.

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.

|| 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).

“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.”

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

bhavān ekaḥ śiṣyate śeṣa-saṁjñah

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

na cyavante ca mad-bhaktā mahati pralaye 'pi

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

Skanda Purāṇa

Section – IV

Glories of Devotional Service (26-34)

|| 9.26 ||

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

Just like karuṇī
ahāvṛta.

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).

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** **sahitah**, indicating in this sentence “a person endowed with genuine devotion—the real devotee.”

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).

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.

Not a mind which is free from desires
Means a mind which is free from other goals.

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

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.

॥ 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).

“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.

[Note: This is predominately bhakti with some mixture of other elements. It is similar to karma-yoga because activities are performed, but it is superior to karma-yoga and niskāma-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.]

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.

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 vānusṛta-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

“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 Prahāda 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)

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.”

~~KB~~ → KB → Dev actions are performed for the pleasure of the Lord.
→ KMB → Vedic & other actions are offered after performing.
→ NKMB → Vedic prescribed actions are offered after performing.

Thus, the present verse is not included in kevalā bhakti, since
the acts are performed and then offered.

[Note: Nor is it considered niskāma-karma-yoga because all acts
are offered, not just prescribed duties.]

|| 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).

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 manah-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.

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

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.]

॥ 9.29 ॥

samo 'ham sarva-bhūtesu
na me dvesyo 'sti na priyah
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham

I am equal to all living beings (samo 'ham sarva-bhūtesu). I do not hate anyone nor do I favor anyone (na me dvesyo 'sti na priyah). 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).

“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.

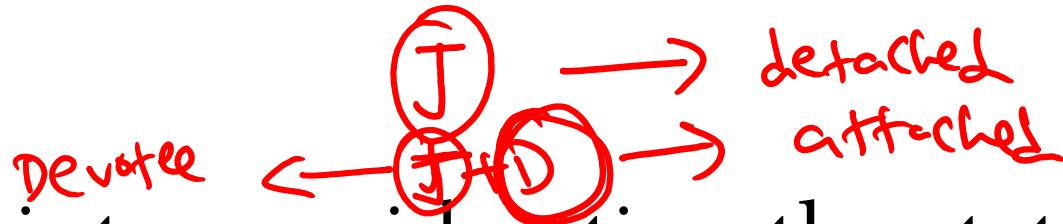
I am equal to all.

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.

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.

But the Lord kills with is own hands the enemies of His devotee.

The Lord says to Prahlāda:

prahrādāya yadā druhyed dhanīṣye 'pi varorjitam

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

Some persons explain that the word (tu) indicates a different
intention.

“I am equal to all, but still I favor My devotee.”

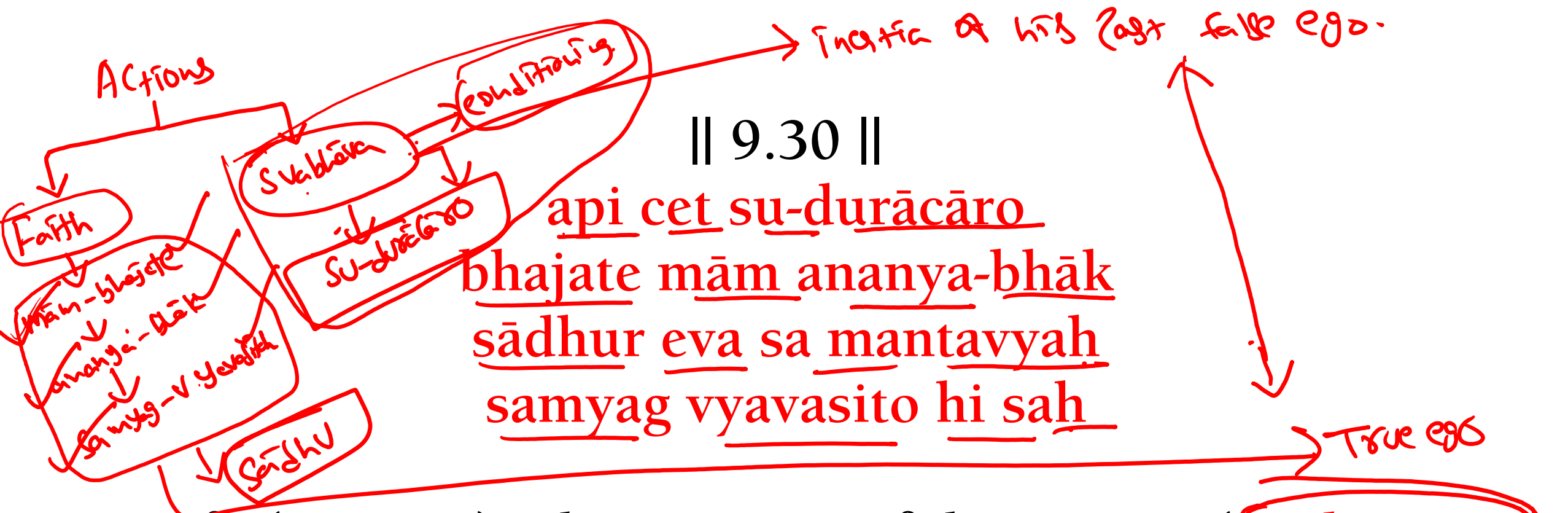
Thus it means that the Lord has some prejudice, classed as affection, for the devotee.

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.



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 mantavyah), as he has fixed himself completely in Me (samyag vyavasito hi sah).

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.

↓
out of his conditioning

DEFINITION OF SU-DURĀCĀRĪ

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 (anānya-bhakt), he is My devotee (sādhuh).

“But, considering his bad conduct, how is he a devotee?”

किस वेशसे

↓
P.P-1

“He is to be respected (**mantavyah**) as a devotee because of his devotee qualities.

It is a command.

Not doing so is offense.

My order is the authority.”

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 (**sādhuh**).

“So he should be considered a devotee in that portion where he worship You, and as a non-devotee in that portion where he commmits adultery?”

↓
PP-2

Ⓟ his response →

“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 vyavasthitah).
→ Desire to worship for complete
ability to continuously worship → committed.

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.'

|| 9.31 ||

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

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

“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?”

↓ p.p → argument - 1

“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.

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.

↓
Ceiling fan.

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.

It does not generate
Karmic reactions.

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.

“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?”

Ⓟ resolves
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.”

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 fearlessly declare this.”

“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.”?

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



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.

|| 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 śūdras, 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).

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

I offer respects to the Lord of inconceivable power (**tasmai prabhaviṣṇave namaḥ**). The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas (**kirāta hūṇa āndhra pulinda pulkaśā**), Abhīras, Śumbhas, Yavanas, Khasas (**ābhīra śumbhā yavanāḥ khasa ādayaḥ**) and others of low birth, and those sinful by actions (**ye anye ca pāpā**), by taking shelter of the devotees who take shelter of the powerful Lord (**yad-apāśraya āśrayāḥ**), become purified of their *prārabdha-karmas* (**śudhyanti**). SB 2.4.18

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

How astonishing (**aho bata**)! The outcaste (**śva-pacah**) on the tip of whose tongue (**yaj-jihvā agre**) your name appears (**vartate nāma tubhyam**) becomes the guru (**atah garīyān**)! All those who chant your name (**te nāma gṛṇanti ye**), becoming most respectable (**āryā**), have completed all austerities (**tapas tepuh**), all sacrifices, all bathing (**juhuvuḥ sasnuh**) and all study of the Vedas (**brahmānūcur**).

SB 3.33.7

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

|| 9.33 ||

(kiṁ punar brāhmaṇāḥ puṇyā
bhaktā rājarsayas 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 (rājarsayah)? Therefore, having come into this impermanent world of distress (imaṁ anityam asukhaṁ lokam prāpya), worship Me (bhajasva mām).

What then to speak of brāhmaṇas born in pure families, of good conduct who are devotees?

Therefore, you should worship Me.

|| 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).

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.