

Bhakti Sangha Bhagavatam Class

6.19.1-4

Verse, Translation and Purport

|| 6.19.1 ||

śrī-rājovāca

vratam puṁsavanam brahman
bhavatā yad udīritam
tasya veditum icchāmi
yena viṣṇuḥ prasīdati

Mahārāja Parīkṣit said: My dear lord, you have already spoken about
the puṁsavana vow. Now I want to hear about it in detail, for I
understand that by observing this vow one can please the Supreme
Lord, Viṣṇu.

|| 6.19.2-3 ||

śrī-śuka uvāca

śukle mārgaśire pakṣe yoṣid bhartur anujñayā
ārabheta vratam idam sārva-kāmikam āditaḥ

niśamya marutām janma brāhmaṇān anumantrya ca
snātvā śukla-datī śukle vasītāṅkṛtāmbare
pūjayet prātarāśāt prāg bhagavantam śriyā saha

Śukadeva Gosvāmī said: On the first day of the bright fortnight of the month of Agrahāyana [November-December], following the instructions of her husband, a woman should begin this regulative devotional service with a vow of penance, for it can fulfill all one's desires. Before beginning the worship of Lord Viṣṇu, the woman should hear the story of how the Maruts were born. Under the instructions of qualified brāhmaṇas, in the morning she should wash her teeth, bathe, and dress herself with white cloth and ornaments, and before taking breakfast she should worship Lord Viṣṇu and Lakṣmī.

|| 6.19.4 ||

alam te nirapekṣāya
pūrṇa-kāma namo 'stu te
mahāvibhūti-pataye
namaḥ sakala-siddhaye

[She should then pray to the Lord as follows.] My dear Lord, You are full in all opulences, but I do not beg You for opulence. I simply offer my respectful obeisances unto You. You are the husband and master of Lakṣmīdevī, the goddess of fortune, who has all opulences. Therefore You are the master of all mystic yoga. I simply offer my obeisances unto You.

A devotee knows how to appreciate the Supreme Personality of Godhead.

om pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśisyate
[Īśo Invocation]

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."

Therefore, to take shelter of the Supreme Lord is required.

Whatever a devotee needs will be supplied by the complete Supreme Personality of Godhead (teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22]).

Therefore a pure devotee will not ask anything from the Lord.

He simply offers the Lord his respectful obeisances, and the Lord is prepared to accept whatever the devotee can secure to worship Him, even patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26]-a leaf, flower, fruit or water.

There is no need to artificially exert oneself.

It is better to be plain and simple and with respectful obeisances offer to the Lord whatever one can secure.

The Lord is completely able to bless the devotee with all opulences.

Discussion

Theme-1

Whatever a devotee needs will be
supplied by the complete Supreme
Personality of Godhead

|| 9.20 ||

traī-vidyā mām soma-pāḥ pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādyā surendra-lokam
āsnanti 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 (svargatiṁ prārthayante). Attaining puṇya in the form of the planet of Indra (puṇyam āsādyā surendra-lokam), they enjoy (te āsnanti) 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-lokaṃ viśālam
kṣīṇe puṇye martya-lokaṃ viśanti
evam trayī-dharmam anuprapannā
gatāgataṃ kāma-kāmā labhante

Having enjoyed the vast pleasures of Svarga (taṃ viśālam svarga-lokaṃ bhuktvā) and exhausting their merit (kṣīṇe puṇye), they return to this planet (te martya-lokaṃ viśanti). Following the rites of the three Vedas (evam trayī-dharmam anuprapannā), desiring objects of enjoyment (kāma-kāmā), they take repeated birth and death (gatāgataṃ labhante).

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

|| 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 nityā abhiyuktānām), and who (ye janāḥ), thinking only of Me (ananyāś cintayanto mām), worship only Me (paryupāsate).

↳ Jñāna karmādy anūyate.

↳ anyābhiśiṭā śūnya.

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.

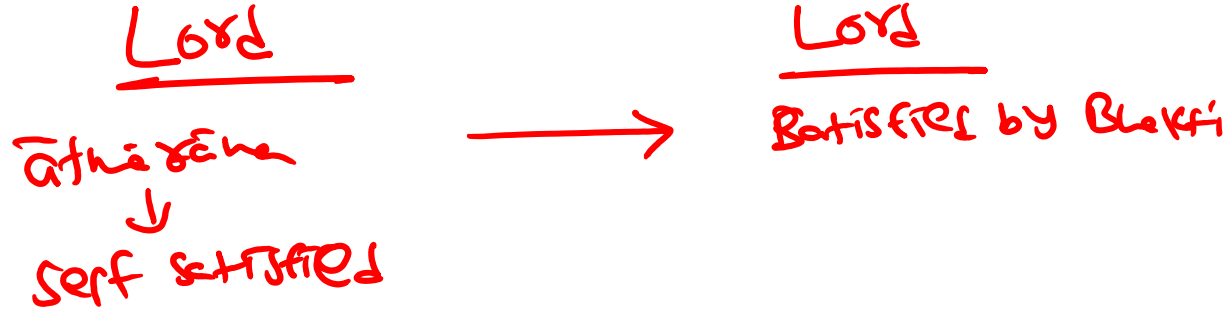
It would be unsuitable for the Lord simply to say that he
performs these acts.

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."

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.

Theme-2

The Lord is prepared to accept
whatever the devotee can secure to
worship Him.

Therefore a pure devotee will not ask anything from the Lord.

He simply offers the Lord his respectful obeisances, and the Lord is prepared to accept whatever the devotee can secure to worship Him, even patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26]-a leaf, flower, fruit or water.

|| 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).

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 sahitāḥ**, 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.”

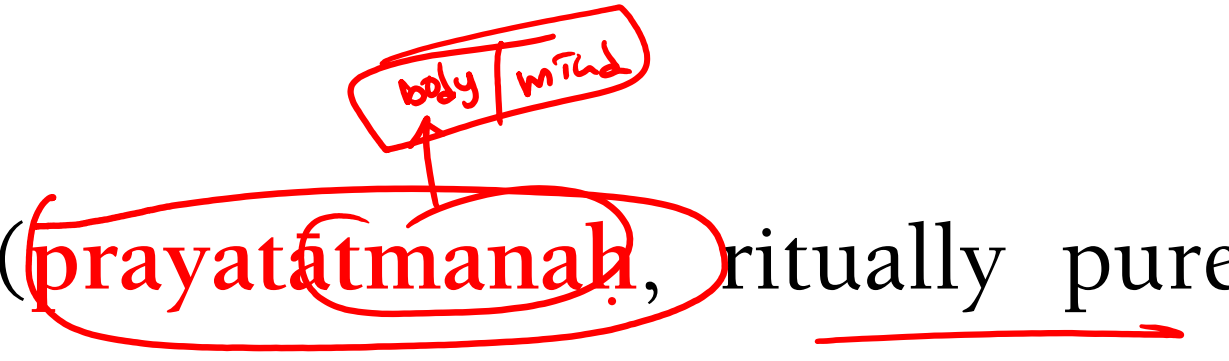
Thus, I do not accept what is offered by persons who are not
My devotees, who have only some temporary spurt of
devotion.

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.

No one except My devotee has a pure mind.

pure faith.
↑

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.

Theme-3

There is no need to artificially exert oneself. It is better to be plain and simple

What does this mean?

Six Faults that Destroy Bhakti

2. Prayāsa – Over-Endeavoring

If prayāsa is not given up, devotion will never arise.

The word prayāsa means endeavor, useless labor.

Spiritual life is nothing other than pure devotion unto the Supreme Lord.

Devotion cannot be defined by any symptoms other than full surrender and subordination unto the lotus feet of the Supreme Lord.

Symptoms of devotion → Sarvaśakti

Full surrender and subordination are the natural, eternal constitutional duties of the living entities.

Therefore, only devotional service is the natural propensity or inherent occupation.

In ^{Souls} one's ^{D.S} inherent occupation there is no need of prayāsa; still, in the living entity's conditioned state there is need for a small amount of prayāsa in order to cultivate devotional service.

Except this little prayāsa, all other kinds of prayāsa are unfavorable for devotional service.

Prayāsa is of two kinds-jnāna-prayāsa and karma-prayāsa.

In jnāna-prayāsa the feeling of oneness, or kevalādvaita, arises.

This is also known as sāyujya, merging, or brahma-nirvāṇa, absorption in the Supreme.

Jñāna-prayāsa is hostile to spiritual life; this is explained in the Vedic literature, Muṇḍaka Upaniṣad (3.2.3), in the following words:

**nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṃ svām**

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form."

Therefore devotion is the only way to attain the lotus feet of the Lord. In the Śrīmad-Bhāgavatam (10.14.3) Brahmā says to Lord Kṛṣṇa:

**jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām**

Lord Brahmā said, "O my Lord Kṛṣṇa, a devotee who abandons the path of empiric philosophical speculation aimed at merging in the existence of the Supreme and engages himself in hearing Your glories and activities from a bona fide sādhu, or saint, and who lives an honest life in the occupational engagement of his social life, can conquer Your sympathy and mercy even though You are ajita, or unconquerable."

In order to further clarify prayāsa, Lord Brahmā says:

**śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām**

"My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. One's labor becomes fruitless."

The philosophy of monism does not originate in the Absolute Truth; it is only a demoniac provision.

Glorification of the knowledge of one's relationship with the Lord is often heard. That knowledge is pure and spontaneous-there is no need of prayāsa.

The knowledge given in the Catuḥ-ślokī [the four main Bhāgavatam verses] is acintya bhedābheda, inconceivably, simultaneously one and different.

This knowledge is naturally dormant in the heart of the living entity.

The Lord is like a spiritual sun, and the living entities are like molecular particles of the sun's rays.

The living entity cannot remain in his constitutional form without being subordinate to the Lord, therefore servitorship of the Lord is his constitutional duty.

Cultivation of this constitutional duty is the nature of the living entity. This is the spontaneous-devoid of prayāsa-dharma, or duty, of the living entity.

Although in the conditioned state this dharma is almost dormant and is awakened by sādhana, or spiritual practice, still the prayāsa found in devotional practices is not like that found in the paths of karma and jñāna.

If one takes shelter of the holy name with some respect, then within a short time the obstacles due to ignorance are removed and one's constitutional happiness is reawakened.

But if one gives a place to jñāna-prayāsa, then he has to suffer more.

And if jñāna-prayāsa is renounced in the association of devotees,
then that is a devotional endeavor.

The Lord says in the Bhagavad-gītā (12.2-5):

śrī-bhagavān uvāca
mayy āveśya mano ye mām
nitya-yuktā upāsate
śraddhayā parayopetās
te me yuktatamā matāḥ

The Supreme Personality of Godhead said, "Those who fix their minds on My personal form and are always engaged in worshiping Me with great and transcendental faith are considered by Me to be most perfect.

The Lord says in the Bhagavad-gītā (12.2-5):

**ye tv akṣaram anirdeśyam avyaktaṁ paryupāsate
sarvatra-gam acintyaṁ ca kūṭa-stham acalaṁ dhruvam**

**sanniyamyendriya-grāmaṁ sarvatra sama-buddhayaḥ
te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ**

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed, and immovable-the impersonal conception of the Absolute Truth-by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

The Lord says in the Bhagavad-gītā (12.2-5):

**kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatiḥ duḥkham
dehavadbhir avāpyate**

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."

In karma-prayāsa there is also no benefit.

In the First Canto of the Śrīmad-Bhāgavatam (1.2.8) it is said:

**dharmah svanuṣṭhitah pumsām
viṣvaksena-kathāsu yah
notpādayed yadi ratim
śrama eva hi kevalam**

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead."

Therefore karma-prayāsa is contrary to devotional principles in the same way as jñāna-prayāsa.

The conclusion is that karma-prayāsa and jñāna-prayāsa are very detrimental.

But a devotee who desires to properly pass his life still accepts his duties according to varṇāśrama, as those duties are favorable to devotional service and counted as part of devotional service.

All these activities are no longer called karma.

In these activities, the svaniṣṭha devotees, or devotees addicted to their own line of devotion, bring karma and its results within the realm of devotional service.

The pariniṣṭhita devotees, or devotees fully addicted to devotional service, perform pious activities that are not contrary to devotional principles only to attract people.

The devotees who are nirapekṣa, or neutral, accept activities favourable for devotional service without caring for popular approval.

Jñāna-prayāsa and its resultant prayāsa for the liberation of merging with the Lord are extremely contrary to devotional principles.

If aṣṭāṅga-yoga-prayāsa aims at mystic powers and liberation, then it is also extremely contrary to devotional principles.

The rules for devotional practice and the knowledge of the living entities' relationship of simultaneous oneness and difference are most natural and therefore devoid of prayāsa.

This type of activity and knowledge is only accepted as a means. If they are accepted as the goal, then they become the source of fault.

The hard labor for activities like visiting holy places is prayāsa that is unfavorable for devotional service.

If, however, one goes to the places of Kṛṣṇa's pastimes with a greedy desire to awaken his ecstatic love for Kṛṣṇa and to associate with the devotees, then this is certainly devotional service-not useless prayāsa.

Following the vows of devotional service is not useless prayāsa, they are all accepted as part of the process of devotional service.

The prayāsa for serving the Vaiṣṇavas is not prayāsa; for greed to associate with one's own peers destroys faults in the form of desires to associate with worldly-minded people.

The prayāsa for temple worship is a spontaneous manifestation of the heart's emotions.

The prayāsa for activities like saṅkīrtana is only meant to open one's heart to chanting the Lord's holy names; it is therefore extremely natural.

There is no need for prayāsa in renunciation; because when devotion to Kṛṣṇa arises in the heart, the living entity easily becomes disinterested in everything other than Kṛṣṇa.

The Śrīmad-Bhāgavatam (1.2.7) says:

**vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam
jñānam ca yad ahaitukam**

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world."

So when one gives up jñāna, karma, and vairāgya prayāsa and engages in devotional practices, then the obstacles of jñāna, karma, yoga, and vairāgya cannot pull one down.

Therefore it is established in the Śrīmad-Bhāgavatam (11.2.42):

bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka-kālah

"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,"

When a devotee humbly and without duplicity chants and remembers the holy names of Kṛṣṇa, then real intelligence easily awakens in this way: "I am spiritual particle, servant of Kṛṣṇa; Kṛṣṇa is my eternal Lord; surrender to Kṛṣṇa's lotus feet is my eternal nature; this world is like a traveler's rest-house; and to be attached to anything of this world will not give me eternal happiness."

Like this, a practitioner soon attains all perfection.

Jnāna-prayāsa, karma-prayāsa, yoga-prayāsa, mukti-prayāsa, as well as overendeavoring for material enjoyment, worldly achievements, and association with materialistic people are all hostile principles for one who has taken shelter of the holy name.

By these different forms of prayāsa, one's devotional service is ruined.

The prayāsa for attaining pratiṣṭhā, or fame, is the lowest of all kinds of prayāsa.

Although it is the lowest, it is unavoidable for many.

And that also should be given up by the simple process of devotional service.

Therefore Sanātana Gosvāmī has stated in the Hari-bhakti-vilāsa, the concluding verse:

*sarva tyāge 'py aheyāyāḥ
sarvānārtha bhuvāś ca te
kuryuḥ pratiṣṭhāviṣṭhāyā
yatnam asparśane varam*

"Even if one can give up all material desires, the desire for fame is very difficult to give up. This desire for fame, which is compared to stool, is the root cause of all anarthas. Therefore, one should carefully avoid touching this stool-like desire for fame."

This instruction is extremely serious. The devotee should follow this exclusive duty with special care.

A practicing devotee should pass his life in a natural occupation that is favorable to devotional service, and he should chant and remember the holy names with knowledge of his relationship with the Lord.

This process of worship without prayāsa again has two different kinds of applications-for householders and for renunciates.

Making varnāśrama favorable to devotional service, the householder should pass his life engaged in devotional service free from prayāsa.

They should earn and save only to easily maintain the family members.

If they always remember that worshiping Hari is the only purpose of life, then they will never fall into illusion.

In happiness and distress, in good fortune and bad, in waking and sleep-in every condition-worshiping Hari will quickly be perfected.

And the renunciate should not save at all.

He should maintain his body by daily begging alms and thus engage in devotional service.

They should not stay in any enterprise.

By entering into enterprise, he is at fault.

The more he worships the Lord with humility and simplicity, the more he will understand Kṛṣṇa, by His mercy.

As stated by Lord Brahmā in the Śrīmad-Bhāgavatam (10.14.8):

tat te 'nukampām susamīkṣamāṇo
bhuñjana evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

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

Nothing is achieved by jñāna-prayāsa, but one can know Kṛṣṇa only by His mercy. Therefore Śrīmad-Bhāgavatam (10.14.29) says:

**athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan**

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years."

If one takes shelter of the holy names with humility, then by the mercy of the Lord-without prayāsa-all knowledge of the Absolute Truth that should be known awakens within the heart of the simple devotee.

This knowledge is never attained by independent prayāsa.

**Devotee's attitude towards
material science and material
Knowledge**

Discussion from Jaiva Dharma 9th Chapter

Digambara, “Supposing material knowledge had not advanced to what it is today, how would you subsist and perform your bhajana?”

This indicates that you Vaiṣṇavas must also work to improve your material knowledge.”

Advaita dāsa, “Persons endeavour in their chosen field according to their individual propensities.

However, Īśvara alone distributes the appropriate results of those actions to their performers.”

Digambara, “From where do the individual inclinations and propensities arise?”

Advaita dāsa, “^{Vāsanās} Habits and preferences forged from previous actions will consolidate later into ^{إعتاد} one’s propensities.”

The depth of a person’s material knowledge is the barometer that measures the extent of his material engrossment.

In turn, this material knowledge and engrossment makes him an expert in expressing the mundane art forms, which are also an outcome of material culture.

Ultimately, however, whatever articles are suitable—as a result of this entire material endeavour by the materially engrossed—will be utilized gratefully by the Vaiṣṇavas as paraphernalia for the devotional service of the Lord.

→ No need to invent the wheel

However, the Vaiṣṇavas themselves need not invest any energy in the creation of these products.

Use the wheel.

“A carpenter makes furniture for a living. However, he can also make an altar to enthrone the Deity in home of a gr̥hastha-vaiṣṇava.

Following their instinct and propensity, the bees busily collect pollen and produce honey, which is then taken away to be offered to the Lord.

Not everyone in this world will endeavour for their own highest good—spiritual elevation.

The different activities are prompted by different propensities.

“Human propensities are numerous—they are high or low, and so on. Degraded persons perform many base activities resulting from mean propensities.

However, at the same time, they may perform activities prompted by co-existing noble propensities.

Thus, the wheel of human life turns, combining in itself innumerable divisions and departments.

All materialistic men, executing their works inspired by their mundane propensities, reach success by indirectly assisting the Vaiṣṇavas in their spiritual practice.

The materialists are, however, unaware of this fact.

Bewitched by Śrī Viṣṇu's illusory potency, Māyā, they perform multifarious mundane activities, which are later utilized by the Vaiṣṇavas in the devotional service of the Lord.

In this way the entire world is actually the unwitting servitor of the Vaiṣṇavas.”