

Chapter Nine

THE MOST CONFIDENTIAL KNOWLEDGE

Text No. 1

Sri Bhagavan Uvaca:

Idam tu te guhyatamam pravaksyamy anasuyave.

Jnanam vijñanasahitam yaj jnatva moksyase 'subhat.

→ Śrībhagavān

English Synonyms

Śrībhagavān uvāca--the Supreme Personality of Godhead said, Idam--
 this, tu--birth, te--unto you, guhyatamam--most confidential, prava-
ksyamāmi--I am speaking, anasuyave--to the nonenvious, jñanam--
 knowledge, vijñanam--realized knowledge, yaj--which, jnatva--knowing,
moksyase--be released, 'subhat--from this miserable material exis-
 tence.

Translation

Supreme

The Supreme Lord said: Because you are never envious of Me, O Arjuna, I shall give you this most secret wisdom, knowing which you will be relieved from the miseries of this material existence.

Purport

As a devotee hears more and more about the Supreme Lord, he becomes enlightened. This hearing process ~~is~~ 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 ~~is~~ regarding the Supreme Godhead are discussed amongst devotees. This

cannot be achieved ^{by the association of} ~~by the association of~~ mental speculators or academic scholars, ^{for} "It is realized knowledge." [¶] The devotees are constantly ~~more~~ engaged in the Supreme Lord's service, ^{and} The Lord understands the mentality and sincerity of a particular living ~~x~~ entity who is engaged in Krishna ~~consciousness~~ and ~~He~~ gives him the intelligence to understand the ~~science~~ of Krishna in the association of the devotees. Discussion of Krishna 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 Krishna, in order to encourage Arjuna to be ^{elevation} elevated higher and higher in His potent service, ^{describes} ~~is describing~~ in this Ninth Chapter ^{matters} things more confidential than ^{any} he has already disclosed. [¶] The very beginning of ~~the~~ Bhagavad-gītā, the First Chapter, is more or less an introduction to the rest of the book; ~~Texts~~ and in the Second and Third Chapters, the spiritual knowledge described is called confidential. Topics discussed in the Seventh and Eighth Chapters ~~x~~ are ^{specifically related to} especially in ~~re-~~ ^{bring} ~~lation with~~ devotional service, and because they ~~bear~~ enlighten- ment in Krishna ~~consciousness~~, they are called more confidential. But the ^{matters} ~~things~~ which are ~~going to be~~ 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 Krishna ^{naturally} is transcendental; ^{he} and therefore ~~he~~ has no ~~any~~ material pangs, although he is in ^{the} ~~this~~ material world. In the Bhakti-
Rasamrīta-Sindhu it is said that, ^{although one who} ~~anyone who~~ has a sincere desire to render loving service to the Supreme Lord ^{is} ~~may be~~ situated in ^{the} ~~any~~ conditional state of material existence, ^{he} ~~but~~ is to be considered liberated. Similarly, we shall find in the Bhagavad-gītā, Tenth

9/1 English/Sanskrit relationship
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Chapter, that anyone who is engaged in that way is a liberated person. ~~Now~~ ^{Now} this first verse has specific significance. ~~this~~ ^{It} dam jñānam ^{refers to} knowledge ^{means} pure devotional service, ^{which consists} consisting of nine different activities: hearing, chanting, remembering, serving, worshipping, praying, obeying, ^{maintaining} ~~achieving~~ friendship and sur-rendering everything. By the practice of these ~~nine~~ ^{nine} ~~kinds~~ ^{elements} of devotional service, one is elevated to spiritual consciousness, Krishna consciousness. ~~And therefore~~ ^{At the} ~~at that time~~ when ~~one's~~ ^{one's} heart is cleared of the material contamination, one can understand this science of Krishna. ~~That stage is called most confidential.~~ 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 different ^{ce} between activities of the body and ^{spiritual} activities ^{by which one understands} in ~~spiritual~~ understanding that he is not the body. ~~In the Seventh Chapter we have already discussed the~~ ^{opulent} potency ~~of~~ ^{of} the Supreme Personality of Godhead. ~~Now~~ ^{Now} His different energies, ~~are~~ ^{are} acting the inferior and superior natures; ~~and~~ ^{and} all this material manifestation. ^{Now in Chapter Nine and ten the} ~~The~~ ^{will be deliveted.} glories of the Lord we have ~~sufficiently~~ ^{sufficiently} learned in these two chapters. ~~The~~ ^{The} Sanskrit word ^{anasūyave} ~~anasūyave~~ ^{in the verse} is also very significant. ~~Mostly the~~ ^{Generally the} common commentators, even if they are highly scholarly, are all envious of Krishna, the Supreme Personality of Godhead. ~~We have seen~~ ^{We have seen} Even the most erudite ~~the~~ ^{write} scholars ^{on the} Bhagavad-gītā very inaccurately. ^{Because they see} ~~envious~~ ^{envious} of Krishna, ~~his~~ ^{their} ~~and other~~ ^{and other} such commentaries are useless. The commentaries given by devotees of the Lord are

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bona fide. No one can explain Bhagavad-gītā, or give perfect knowledge of Krishna if he is envious. One who criticizes the character of Krishna without knowing Him is a fool. So such commentaries should be avoided very carefully. For one who understands that Krishna is the Supreme Personality of Godhead, the pure and transcendental personality, these chapters will be very beneficial.

Text No. 2

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English Synonyms

 Rājavidyā--the king of education; Rājasyam--the king of confidential knowledge, ^{Pa} ^{ra} ~~avit~~ ^{am}--the purest, ^{ut} ^{uttamam} ~~idam~~--this, ~~pratyak~~ ^{praty} ^a ~~akṣam~~--directly experienced, ^{avagamam} ~~avagum~~--understood, ^{dhar} ~~dharmam~~--the principle of religiosity, ^{susukham} ~~sukham~~--very happy, ^{kar} ~~karṇam~~--to execute, ~~avyayam~~--everlasting.

avyayam
Translation

This knowledge is the ^{king of} ~~king of~~ education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and ^{it is} joyfully performed.

analyzed. They are results of sin after sin activities and more or less those who are karmis or engaged in fruitive activities they are being entangled in different stages and forms of sinful activities, just a like a seed of a particular tree is sown, the tree does not immediately grow but it takes time. It is fructified just like a sprouting plant, then assumes the form of a tree, then there is flower, then fruit, and when it is complete the flowers and fruits are enjoyed by persons who have sown the seed of the tree. Similarly when a man performs a sinful act in the form of seed it takes time to fructify and there are different stages which are called (Upraaduktatā) The stages. The sinful reaction is already stopped within me but the result or the fruit of that sinful ~~activity~~ reaction is still enjoyed. There are other sins they are still in a form of seed and there are other sins which are already fructified and which are already giving us the fruit and we are enjoying the fruit as distress and pains as explained in the 20th verse of the 7th chapter: (disunpatampata) a person who has completely ended the reactions of all sinful activities and fully engaged in pious activities, such persons, being free from duality of this material world becomes engaged in devotional service to the SPO Krishna. So, in other words, those who are actually engaged in the devotional service of the Supreme Lord, it is to be understood that they are already freed from all reactions from sinful activities and this statement is confirmed in the PURāna Purāna. It is said (upra apra rapda etc.) Those who are engaged in the devotional service of the SPO for them all kinds of sinful reactions either it is fructified or in the stock or in the form of seed, everything as he makes progress as he makes in the devotional service in K.C. all such reactions of sinful activities become gradually vanished; therefore the purifying potency of devotional service is so strong and it is called (po vri trum) the purest. Uttaman means transcendental; tamā mena this material world or darkness; and uttaman means that which is transcendental to these material activities. Devotional activities are never to be considered as material activities. although sometimes it appears that devotees are engaged just like

ordinary men but one who can see and is conversant with devotional service, they will see that they are not material activities. They are all spiritual and devotional and without any contamination of the material modes of nature. Then it is said that this execution of devotional service is so perfect that one can perceive directly the results. This direct result is actually perceived as we have got practical experience that any person who is chanting the Holy Name of Krishna Hare Krishna etc. in course of chanting without any offences he feels some transcendental position and very quickly he becomes purified of all material contamination. This is practically seen and if one engages furthermore as there are nine kinds of methods, seven (ung ki tum) not only hearing, if he tries to broadcast the message of devotional service, or if he engages himself in helping the missionary activities for broadcasting K.C. he gradually feels some spiritual progress that is practically experienced. This advancement in spiritual life or in K.C. does not depend on any kind of previous education or qualification. The method itself is so nice and pure that by simply engaging in the process one becomes more and more pure.

In the Vedanta Sutra this is also described in the following (prakash sutra karmam etc. 0) devotional service is so nice that simply by engagement in the activities of devotional service one becomes enlightened himself without any doubt and practically we see the previous life of Narada who happened to be the son of a maidservant. He had no education, he was not born in high family, and the only opportunity he got was that his mother was engaged in serving great devotees and similarly the child was engaged along with the mother so at times in the absence of his mother he used to serve the great devotees and it is said personally by Narada as follows: (put sti

di gi) that the purport of this verse is stated in the Srimad Bhagvatam 1st canto chapter 25 verse 25 Narada describes about the previous life of Narada to his disciple Vasday that while he was engaged as a boy servant of those purified devotees during four months of their stay he was intimately associating with them. What happened was that the remnants of the foodstuff which was - the dishes so the boy while washing the dishes, he

wanted to taste the remnants of the foodstuffs left in the dishes and he took permission of the great devotees whether he could eat them and the great brahmins and devotees who were assembled there they gave their permission, yes you can eat. Narada says that he was eating those remnants of foodstuffs left by the great devotees and the result was that gradually he was freed from all sinful reactions and the reaction developed in a way that as he went on eating such remnants of foodstuffs, gradually he became pure-hearted as the sages were. Being pure-hearted he says (avung probitsha brijatal) what happened was that gradually that the same taste as the great devotees and sages had Narada developed such taste. Great devotees their taste was 24 hours to the devotional service of the Lord, hearing, chanting, so Narada gradually developed that taste. He says further (tarang krishna pfodica) So developing the taste like the sages and devotees Narada got a taste for hearing and chanting of the glories of the Lord and by this process of association with the sages, he developed a great desire for devotional service. Therefore the quotes describing the Vedanta Sutra (procash karmoni) if one is engaged simply in the acts of devotional service the whole thing becomes revealed to him automatically and he can understand. This is called (produkah) directly perceived, (dang) means the path of religiosity. Narada was actually a son of a maidservant. He had no opportunity to go to school. He was simply assisting his mother. Fortunately his mother got some service to render to the devotees. A child Narada in previous life as the son of maidservant got the opportunity and he simply by association he achieved the highest goal of all religiosity. This devotional service is the highest goal of all religiosity. In the Brimad Bhabagvatem it is said that (savis) religiosity people who after religiosity they do not know that the highest perfection of religiosity is to achieve the stage of devotional service. Therefore it is understood that even without going to school and his spiritual master or understanding Vedas as we have already discussed in the last verse of the 8th chapter

(vedic sarva vedu) Vedic knowledge is required to understand the path of self-realization. So here although he was not educated in the Vedic principles still he got the highest results of the study of the Vedas. This passage is so nice that even without performing the process of religiosity regularly, one can be raised in the highest perfection of religiosity. And how this possible, that is also confirmed in the Vedic literature. Vedic literature says (archaraya ban purusa vedas) one who is associated with great archaryas even if he is not educated, even if he has not studied Vedas, at any time of his life, still by simply by association of great archaryas one can become conversant with all necessary knowledge of realization.

When it is said (susucum) it is very happy mode to perform or execute devotional service. Why? Devotional service consists of (saranam bhaktim archanam) so one can hear very nicely with musical accompaniment the glories of the Lord or they can attend philosophical discourses and lectures on transcendental knowledge from authorized archaryas. So simply by listening he can learn then he can eat the remnants of foodstuffs offered by the Lord nice palatable dishes he can eat. In every state it is a very happy mode to execute devotional service. Happiness to execute devotional service because even without any cautious arrangement one can execute devotional service even in the most poor condition. The Lord says (patram amaran bahun

) the Lord is ready to accept from the devotee any kinds of offering, never mind leave, bit of flower, or a bit of fruit, or a little water which are all available in every part of the world and can be offered by any person without any consideration of social position. There are many instances in the history, simply by this method great sages like (Snata Kumar) simply by tasting the tulsi leaves offered to the lotus feet of the Lord they became great devotees. Therefore the process is very nice it can be executed in happy modes. God accepts only the love with which things are offered to him. And it is said here that this devotional service is eternally existing. It is not like the (Mayaranda) philosophers. They speak

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BHAGAVAD GITA

CHAPTER (6) 2

TEXT 2

ENGLISH SYNOPSIS
PURPORT CONTINUED

Generally people are educated not in the confidential knowledge, they are educated in external knowledge. So far material education is concerned, people are concerned with so many departments of knowledge politics, sociology, physics, chemistry, mathematics, astronomy, engineering, there are so many departments of knowledge all over the world, and big big universities are going on, but there is no university, no educational institution where the science of the spirit soul is instructed. Although soul is the most confidential part of this body, without the presence of the soul, the body has no value, still people are giving too much stress on the bodily necessities of life without any care for the confidential soul. The Bhagavad Gita especially the beginning from the 2nd chapter is stressing the importance of the soul. The Lord explained (unkṣi butimedihā) in the very beginning He said that this body is perishable but the soul is not perishable. That is a confidential part of knowledge. Simply knowing that spirit soul is different from this body, its nature is that it is immutable, nondestructible, eternal, but there is no positive information about the soul. Generally people are under the impression that the soul is different from the body, but when the body is finished or one is liberated from the body the soul remains in voidness and becomes impersonal. But actually that is not the fact. How the soul which is so active within this body, how can it be inactive after being liberated from this material body? It is always active. If it is eternal then eternally he is active, and his activities in the spiritual kingdom are the most confidential knowledge of the spirit soul. The activities of this spirit soul are therefore indicated here as the king of all knowledge of all knowledge.

This knowledge is the purest form of all activities as it is explained in Vedic literature. In the (Purāna Purāna) a man's sinful activities have been

times take to so-called devotional service, but their aim is that so long as they are not liberated they will continue such kinds of devotional service but at the end when they become liberated they become one with God. Such kind of 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 they are also one and the same in serving the Supreme Lord, and not to become one with the Supreme Lord.

As it will be seen in the Bhagavad-Gita that actual devotional service begins after liberation. () So in the B.G. it is said (brahna bhata) so after being liberated or being situated in the brahna position the devotional service begins. (sana sabrabutay pura) and by execution of such devotional service one can understand the Supreme Lord. Nobody can understand the SPG by executing karma yoga, jnana, or bhakti yoga or any other yoga can they make a little progress of towards realization of bhakti yoga but by themselves independently by any other of the yogic method without coming to the stage of devotional service nobody can understand what is the personality of Godhead. In the S.B. it is also confirmed that when one becomes purified by executing the process of devotional service, especially by hearing S.B. or B.G. from realized souls, then his heart becomes pure, then the science of Krishna or the science of God can be understood. (avung prashung bhakti yoga) when one becomes cleared from all nonsense from the heart then he can understand what is God. Therefore the process of devotional service of K.G. is the king of all education and the king of confidential knowledge. It is the purest form of religiosity, and it can be executed in a simple mode without any difficulty. Therefore one should adopt it

TEXT 3

ENGLISH SYNONYMS

ASRADDADhanah--those who are faithless	such pura-sa--persons
dhermasya-- of this process of religiosity	asya-- of it
parantapa-- O the killer of the enemies	aprapya--without obtaining

nam--No

nivartante--comes back

mṛtyu--death

material
samsara--existence

vartmani-- in the path of

TRANSLATION

Persons who are not faithful in this matter of devotional service, O the killer of the enemies, they cannot achieve No. Therefore they come back to the path of birth and death in the material existence.

PURPORT

Faithless persons cannot achieve this process of devotional service is the purport of this verse. ^{This} Faith is created by association of devotees. Unfortunate persons even after hearing all the evidence of the Vedānta literatures and from hearing from great personalities, still they have no faith in God. They are hesitating and they cannot fix up in the devotional service of the Lord. So this faith is most important factor, in the progress of devotional service or Kṛṣṇa consciousness. In the Chaitanya Śikṣāṅkṣā it is said that it means complete conviction that simply by serving the Supreme Lord Śrī Kṛṣṇa one can achieve all kinds of perfection. That is called real faith. In the the Śrīmad Bhagavatam, 10th canto, 34th chap 12th verse it is stated, _____ ^{The purport is} Just like by putting water unto the root of the tree the branches, twigs leaves everything becomes satisfied, similarly, as by supplying foodstuff to the stomach all the senses of the body become satisfied similarly, if somebody engages himself in the transcendental service of the Supreme Lord then naturally all the demigods all the living entities automatically they will become satisfied. Therefore after reading Bhagavat Gita and coming to the conclusion of Bhagavat Gita that one should give up all other engagements and be engaged in the service of the Supreme Lord, Kṛṣṇa the Personality of Godhead, if one is convinced to this philosophy of life that is called faith. Now that development of that faith is a process of Kṛṣṇa consciousness. There are 3 divisions of such Kṛṣṇa conscious persons

The first class Krsna conscious person, the second class Krsna conscious person and the third class Krsna conscious person. Those who have no faith for them even if they are engaged in the devotional service or officially for some purpose in Krsna consciousness they cannot achieve to the highest perfectional stage; most probably they will slip, they cannot continue for many days; for some purpose they may be engaged in that way but because they haven't the complete conviction and faith it is very difficult for them to continue Krsna consciousness. We have practical experience in discharging this missionary activity that some people come and they stick to this Krsna consciousness principle for serving some ulterior motive and as soon as they are economically a little well situated they give up this process and take to their old process. That we have seen. Therefore faith is the only thing that can make one advance in this Krsna consciousness or devotional service of Krsna. So far as the development of faith is concerned one who is well versed in the literatures about this devotional service and has attained the stage of firm faith they are called first class persons in Krsna consciousness. And the next class is one who is not so much advanced in the matter of understanding the scriptures in the matter of devotional service, but automatically he has taken ~~the path~~ a firm faith that Krsna bhakti or service to Krsna is the best and in good faith he has taken, he is called second class person in the Krsna consciousness. Similarly those who have neither ~~any~~ any perfect knowledge of the scriptures nor have any good faith but by association and simplicity they are trying to follow they are called third class. The difficulty is the third class person in Krsna consciousness they may fall down but when one is in the second class platform he does not fall down and so for the first class person in Krsna consciousness there is no ~~chance~~ chance of falling down they will surely make assured progress and achieve the result at the end. So far as the third class person in Krsna Consciousness is concerned they have ~~no~~ faith in this conviction that devotional service to

Kṛṣṇa is very good, but they have no complete knowledge of Kṛṣṇa by studying the Bhagavat-Gītā, different scriptures like Brhad Bhagvatam and Bhagavat Gītā. Sometimes these 2nd class persons in Kṛṣṇa-consciousness have some tendency in the matter of karma-yoga and gnana-yoga and sometimes they are disturbed but as soon as such infection of karma-yoga or gnana-yoga is vanquished they become second class or first class persons in Kṛṣṇa-consciousness. Such faith in Kṛṣṇa are also divided into 3 stages and they are also described in Srimad Bhagvatam, 1st class attachment, second class attachment, and third class attachment, that is also explained in Srimad Bhagvatam, in the 11th canto. Those who have no faith by hearing about Kṛṣṇa or the excellence of devotional service if they think that it is simply eulogization of the devotional service for them it is very difficult, even if they are so called engaged in devotional service for them there is very little hope to gain perfection. So faith is very important in discharging devotional service.

TEXT NO. 4

ENGLISH SYNONYMS

Maya-by Me, tadun-spread, Vidum-all these manifestations, sarvam-all, Jagat-cosmic manifestation, Abhaktimateena-nonmanifested form, me Maswami-unto Me, Servoputani-all living entities, No-Not, Vha-also, Uhin-I, Desu-in them, Avosita-situated,

TRANSLATION

I am in my transcendental feature, spread all over this creation, everything that be they are all resting in Me but I am not in them.

PURPORT

The Supreme Personality of Godhead He is not perceivable by the present material senses. It is said _____ Lord Sri Kṛṣṇa

His Name, His Fame or His activities, Pastimes, etc. cannot be understood by the material senses. Sāyāmurti, only one who is engaged in pure devotional service and proper guidance, to whom He becomes revealed. In the Brahma Saṁhita, also it is stated, that Remāṇḍācherita--- one can see the Supreme Personality of Godhead, Govinda, always within himself and outside; who has developed the transcendental loving attitude towards Him. Therefore for general persons, He is not visible. Here it is said, Mayābhaktum murtina, although He is all pervading He is everywhere present, still because He is not conceivable by our material senses therefore it is said here, Abhaktā amurtina; but actually, although we cannot see Him, everything is resting in Him or His energy, as we have discussed in the 7th chapter, the whole material cosmic manifestation is only a combination of His two different types of energies namely the Superior spiritual energy and the inferior material energy. So just as the sunshine is spread all over the universe, similarly, the energy of the Lord are spread all over the creation and everything is resting in that energy. One should not have concluded that because He is spread all over therefore He has lost His Personal existence. To refute such kind of argument or such kind of understanding by persons with poor fund of knowledge the Lord says, that I am Everywhere, everything is in Me but still I am not in them. A crude example can be given in this matter. Just like a king and his government, His government is the manifestation of the king's energy, different kinds of departments they are nothing but the different kinds of energies of the king, the whole department is resting on the king's energy but still one can not expect that the king is present in every department personally. That is a crude example. Similarly, all this manifestation that we see and everything that be in this material world and spiritual world, everything is resting in the energy of the Supreme Personality of Godhead. No the creation takes place by diffusion of His different energies,

everywhere present by His personal presentation by diffusion of different energies.

TEXT NO. 5

ENGLISH SYNONYMS

Na=never, Cha=also, Mausami=unto Me, Bhutani=all creation, Vyasha=just see, Me=mine, Yogmesrum=inceivable mystic power, Butavit=maintainer of all living entities, Na=never, Cha=also, Butasta=in the cosmic manifestation, Mama=mine, Atma=self, bhutahavina=is the source of all manifestations.

TRANSLATION

Simultaneously, ~~all~~ everything that is created they do not rest on Me, Just see my mystic opulence. Although I am the Maintainer of all living entities and although I am Everywhere, still My Self is the Source of creation.

PURPORT

Lord says that everything is resting on Me. Masanimurtibhusanee. This should not be misunderstood, that Lord is directly concerned with the maintenance and sustenance of these material manifestation. Just like sometimes a picture of Atlas is given with a very strong man is holding the big globe over his shoulder as if he is very much tired, he appears to be very much tired holding this great lump of earthly lump of planet on his shoulders. Such kind of imagination should not be made in connection with Krsna's holding this whole created universe. He says ~~-----~~ Altho everything is resting on Him, still He is aloof from ^{Him} the planetary system they are floating in the air, this air is the energy of the Supreme Lord, but He is different from the air, He is differently situated. Therefore Lord says, Altho they are situated on My inconceivable energy, still I am as the Supreme Personality to Godhead, I am aloof from from them. This is called inconceivable energy or opulence of the Supreme Lord. In the

Vedic dictionary it is said, "The Supreme Lord is performing inconceivable wonderful things by display of His energy. His person is full of different kinds of potential energy and His determination is actual fact and in this way the Personality of Godhead is to be understood." Just like we think to do something but there are so many impediments. Sometimes it is not possible to do them. But Krishna when He wants to do something, simply by His willing everything is performed so nicely that one can not understand how it is being so done. In the next line the Lord is explaining this fact; Although He is the maintainer and sustainer of all material manifestation, still He has nothing in touch with this material manifestation. Simply by His Supreme Will everything is created, everything is sustained, everything is maintained, everything is annihilated. Although He is as though has no difference from His mind and Himself, just like we have difference from ourself and with our present material mind, He has no such difference because He is Absolute Spirit. But still simultaneously, the Lord is present in everything and common man cannot adjust how He is so presently personally differently from this material manifestation and is still everything is resting on Him. This fact is explained here as Yogavesarum the mystic power of the Supreme Personality of Godhead.

TEXT NO. 6

ENGLISH SYNONYMS

Jata-as and as, Agasthita=situated in the sky, Nitim=always,
 Bayu=air, subutraga=blowing everywhere, Maha=great, Dadha=similarly,
 Servani=everything, Butani=created, beings, Masanee=in Me, thus-Iti
 Oputara=try to understand;

TRANSLATION

As in the great sky the great air is always blowing everywhere, similarly, every cosmic manifestation is situated in Me as the biggest sky :

PURPORT

The fact is so complex that for ordinary person it is almost inconceivable how A in Him everything is resting, such huge affairs of material manifestation, is resting in Him. But the Lord is trying to give a crude example which may help us to understand how the functions are going on. The similarity is just like sky. The sky is the biggest conceivable manifestation by us. And in that sky also the air that is also the biggest manifestation of the cosmic world. It is blowing not only blowing, it is conducting the movement even of the atoms up to the movement of the greater planets like sun and moon and everything. So although the greatness of the air is there still it is situated within the sky. It is not beyond the sky. Similarly all manifold manifestations, wonderful things that are going on by the simple Supreme Will of the Supreme Personality of Godhead, still all of them are subordinate to the Supreme Will. As we generally say, not a blade of grass moves without the will of the Supreme Personality of Godhead, so everything is moving under His Supreme Will, by His Supreme 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 great air. In this way, as it is stated, "By the Supreme Order, under fear of the Supreme Lord that the air is blowing."

the superintendance of the Supreme Personality of Godhead, the moon, the sun and other big planets they are moving. In the Brahma Samhita also it is stated There is a description of the movement of the sun and it is stated like that: that the sun is considered to be one of the eyes of the Supreme Lord and it has got immense potency to diffuse heat and light and still it is moving under its prescribed orbit by the order by the Supreme Will of Govinda. So from Vedic literatures we can evidences that although this material manifestation appears to us very wonderful and great, still they are under the complete control of the Supreme Personality of Godhead, as it will be explained in the later verses. of this chapter.

TEXT NO. 7

ENGLISH SYNONYMS

Sarvubutani=all created entities, Kuntia=O the son of Kunti, Prakrtit=nature, Janti=enters, Mamikan=unto Me, Kalboksha=at the end of millenium, Puno=against, Wani=all those, Kalpado=in the beginning of millennium, Besajami=I create, Ahum=I.

TRANSLATION

Oh the son of Kunti, at the end of millennium everything material manifestation enters unto My nature and at the beginning of another millennium by My potency by my Nature I again create them.

PURPORT

Therefore the creation, maintenance and annihilation of this material cosmic manifestation is completely dependent on the Supreme Will of the Personality of Godhead. At the end of millennium means at the death of Brahma. Brahma we have already discussed, that Brahma lives for 1000 100 years and his one day is calculated-- calculated as 4 million and 3 hundred thousands of years, multiplied by 1000, such one day and then one year, similarly after 100 years of

such a calculation when Brahma dies then the devastation or annihilation takes place that means the energy manifested by the Supreme Lord is wound up in Himself. Then again when there is necessity of manifesting cosmic world, then by His simple Will _____ "Although I am one I shall become many". This Vedic aphorism. He expands Himself in this material energy and the whole cosmic manifestation again takes place.

TEXT NO 8

ENGLISH SYNONYMS

Prakati=material nature, Sam-of My personal self, Avastabu-enter in, Bistajami=create, Punapena=again, again, Butgramum=all these cosmic manifestations, Wi- Ema- this, Christum-total, Abhashan-automatically, Prakriti=by the force of nature, B44- Boshha-negation-under obligation, the-whole-

TRANSLATION

The whole cosmic manifestation is under Me, under my Will automatically they are manifested again and again and under my Will they are annihilated at the end.

PURPORT

This material energy is the manifestation of inferior energy of the Supreme Personality of Godhead is already explained, several times. At the times of creation, the material energy is let loose as Maha tata and in which the Lord by His first Purusa incarnation is Mahag Vishnu and He enters and lies within the causal ocean and by His breathing innumerable universes come out and in each universe the Lord enters as Karbodakshi Vishnu and each universe is in that way created

And He also again manifests Himself as Kirodakshi Vishnu and that Kirodakshi Vishnu enters in everything even into the atom. This fact is explained here, ~~.....~~ He enters in everything. Now so far as the living entities are concerned, they are impregnated in this material nature and by the result of their past deeds they take different steps and the activities of this material world begins. The activities of the different species of the ~~different~~ ^{living} entities is begun from the very ~~beginning~~ ^{beginning} of the creation not that they are evolved. The different species of life are created immediately along with the creation. Man, animals, beast, birds everything is simultaneously created because the living entities at the last annihilation whatever desires they had in the ^{past} ~~past~~ that is again manifested and it is clearly stated here that ~~////~~ ^{Avashad} they have nothing to by themselves. The state of being in their past life in the past creation, is manifested again, and all these things are done simply by His will. This is the inconceivable potency of the Supreme Personality of God. Therefore ~~the-~~ after the creation of different species of life He has no connection with them, the creation takes place according to the old intuition of the different living entities therefore the Lord has nothing to lament for them.

TEXT NO. 9

ENGLISH SYNONYMS

No-never, Cha-also, Mam-Me, Karmin-all those, Karmani-activities, Nevunenti-Mind, ~~////~~ // Dananjaya-oh the conquerer of riches, ~~Dasenun-like-the-neutral~~, Udasen-but, ~~neutral~~ but, ~~situate~~, d, Asatum-without attraction, Tesu-in them, Karboshu-in one.

TRANSLATION

Oh Tananjoya, all this work cannot make Me bound up in any one of them. I am always detached from all those material activities as if I am seated as neutral.

PURPORT

One should not have think in this connection, that the Supreme Personality of Godhead has nothing to be engaged. In His spiritual world He is engaged always as we have several times mentioned in this explanation of Bhagavat Gita, that in the Krsna abode He is engaged in His activities. In the Brahma Samhita it is stated, "he is always engaged 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 His material activities of created world. This neutrality is explained herewith ~~as if neutral~~ ^{the} Although He has got His control in every minute detail of material activities, still He is sitting neutral, as if neutral. The very example can be given, just like the high court judge sitting on his bench and by his order so many things are happening, somebody is being hanged, somebody is being put into jail, somebody is awarded some huge amount of wealth by his judgement, still he is neutral, he has nothing to do with all those ~~men~~ gain and loss of life and everything. Similarly, the Lord is always neutral, just like neutral, although He has got His hand in every sphere of activities. In the Vedanta Sutra there is a code: ~~_____~~ this means that He is not situated in the differential treatment of this material world. He is transcendental to this differential treatment, neither He is attached to the creation and annihilation of this material world. The living entities are take their different forms of species of life according to their past deeds and the Lord has nothing to do with them.

ENGLISH SYNONYMS

Maya=by Me, Atakshena=by superintendance, prakriti=material nature
 Suvete=manifestation, Sa=with, Characharum=moving and nonmoving,
 Etoona=for this reason, Eha=this, Kauntia=Oh the son of Kunti,
 Jagat=the cosmic manifestation, Beperavatata=is working on,

TRANSLATION

This material nature is one of My energies and it is working under My direction. Under my Superintendance she is producing all the moving and nonmoving entities but under this rule these material manifestations is created and annihilated again and again.

PURPORT

It is clearly state here that the Supreme Lord although aloof from all these activities of the material world still He is there as the Supreme Director. The Supreme Lord being the Supreme Will background of this material manifestation, the whole management is being done by the material nature. It is also stated in the Bhagavat Gita that all the living entities in different forms, 'I am the Father'. Just like the father gives seeds to the womb of the mother about the child, similarly, the Supreme Lord by His glance only He infests all the living entities into the womb of the material nature, and they come out in their different forms and species according to their last desires and activities. All these living entities altho they are born under the glance of the Supreme Lord, still they take their different body in terms of their past deeds and desires. So the Lord is not directly attached to this material creation He is simply puts His glance over the material nature and the material nature is agitated and everything is created there. By putting the glance over the material nature there is undoubtedly activity of the Supreme Lord but directly He has nothing to do with the manifestation of the material world. The example is given in the Sriti, just like when

there is fragrant flower before somebody and the fragrance is touched with the smelling power of the person, still the smelling and the flower is detached from one another. Similarly there is flavor like connection with the material world of the Supreme Personality of godhead but actually He has nothing to do with this material world. The summary is that the material nature without the superintendance of the Supreme Personality of Godhead cannot do anything and still the Supreme Personality is detached from all these activities. Another crude example can be given, just like the king is sitting on the throne and everything is going on

Text No. 11

English Synonyms

Avajānanti--deride, Mā^{Me;}--me, Mūdhā--foolish man, Mānusi^m--
 in ^athe human form, Tanum--body, Āsritam--assuming, Param--tran-
 scendental, Bhāvam--nature, Ajānanta^h--without^{not} knowing, Mama--
 Mine, Bhūta^{ma}--everything that be, Aheśvaram--supreme proprietor.

Translation

The foolish mock at Me, at My descending like a human
~~being~~ being. They do not know My Transcendental Nature, and
 My Supreme Dominion over all that be.

Purport

From the ^{other explanations} ~~different explanations~~ of the previous verses
 in this chapter, it ^{is clear} ~~seems~~ that the Supreme Personality of
 Godhead, although appearing like a human being, is not ^a ~~one~~
 of the common men. 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 Krishna to be ^{merely} a powerful man,
 and nothing more. Actually, He is the original Supreme Per-
 sonality, ~~as is confirmed~~ as is confirmed in the Brahma-Saṁhitā
 (Īśvara^h parama^h kṛṣṇa^h); He is the Supreme Lord. There are many
^{and} Īśvaras, controllers, ~~we can see so many different kinds,~~
^{appears greater than another,} one ~~being bigger than the other~~. In the ordinary ~~management~~ manage-

ment 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 ~~in~~ him a president. Each of them is ² controllér, but one is controlled by another. In the Brahma-Samhitā it is said that Krishna is the Supreme Controller; there are many controllers undoubtedly ^{both} ~~either~~ in ^{the} ~~this~~ material world ^{and} ~~or~~ in the spiritual world, but Krishna is the Supreme Controller (Īśvara & Paramā Krishna), and His body is Sac-Cid-Ananda, ^{not}

non-material matter.

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, ~~but still~~ ^{and consider Him to be} the foolish deride Him ^{as being} a man. His body is called here Manuṣīm

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-Ananda Vighraha—Eternal Bliss and Knowledge Absolute. This is confirmed in the Vedic language also

(sacchitānanda-rūpāya kṛṣṇāya): "I offer my obeisances unto the Supreme ~~the~~ Personality of Godhead, Krishna, who is ^{the} eternal blissful form of knowledge." There are other descriptions

in the Vedic ~~the~~ language also: † tam ekam govindam sacchitānanda-^{vighraham} bigraham †: "You are ^{only} Govinda, the ^{pleasure} ~~pleasure~~ of the senses of the cows." Sacchitānanda bigraham: "And Your form

is transcendental, full of knowledge, bliss, and eternity."

Despite the transcendental qualities of Lord Krishna's body, its full ^{is} spite of Lord Krishna's body being transcendental, full of bliss

and knowledge; there are many so-called scholars and commentators

of Bhagavad-gita ^{who deride} ~~they deride~~ Krishna as an ordinary man. ^{The scholar} ~~May~~

^{may} be born ~~as~~ an extraordinary man ^{due to} by his previous good work, but

this ~~negligence on the Personality of Godhead~~ ^{conception of} Sri Krishna is

due to ^a poor fund of knowledge. Therefore ^{he called} it is ~~said~~ ^{called} mūḍha, ^{for only}

2 Foolish persons ~~they~~ ^{consider} Krishna ^{to be an} as ordinary human being.

~~such a~~ foolish ^{the} persons ^{consider} ~~deride~~ at Krishna ^{to be an} as ordinary human

being because they do not know the confidential activities of

the Supreme Lord ^{and} by His different energies. They do not know

that Krishna's body is a symbol of complete knowledge and bliss ^{that}

~~and~~ He is the proprietor of everything that be, ^{and} He can

award liberation to ^{any one.} anybody. Because they do not know that

Krishna has ~~a~~ so many transcendental ~~qualifications~~ ^{qualifica-}

tions, ^{therefore} they deride ^{Him} ~~they do not~~ know ^{also} that ^{the} ap-

pearance of the Supreme Personality of Godhead in this material

world is ~~also~~ a manifestation of His internal energy. He is the

~~not~~ master of the material energy. As has been explained ^{in a}

several places (mama māyā ^{duratyaya} ~~nutriṇīa~~), He claims that the material

energy, although ~~it is~~ very powerful, ^{is} is under ^{my} control, and

~~anyone~~ who ^{ever} surrenders ^{Him} unto Krishna ~~he~~ can get out

of the control of this material energy. If a ^{soul} surrendered ~~man~~

to Krishna can ^{get} ~~become~~ out of the influence of material energy, ^{then}

how ^{can} the Supreme Lord, who ~~can~~ ^{conduct} the creation, ~~a~~ maintenance

and annihilation of this whole cosmic nature, have a material

body ~~if~~ like us? So this conception of Krishna is complete

foolishness. Foolish persons, however, cannot conceive that the

Personality of Godhead, Krishna, appearing just like an ordinary

man, ~~He~~ can be the controller of ^{all} the atoms ^{and} the gigantic manifestation of ^{the} universal form. They are ~~not~~ ^{the} biggest and the minutest ^{one} which is beyond ~~their~~ their conception, ^{and} ^{so} they cannot ~~conceive~~ ^{imagine} that a form like that of a human being can ^{simultaneously} control ~~the~~ ^{the} infinite and the minute.

~~Similarly~~. Actually although He is controlling the infinite and the finite, ~~similarly~~ He is apart from all this manifestation. It is clearly stated ^{CONCERNING} about His ^{yogam te'varam} ~~Yoga-Misaram~~, ^{His} inconceivable transcendental energy, that He can control ~~over~~ ^{simultaneously and that} the infinite and the finite ^{similarly}. He can remain aloof from ^{them} ~~it~~. ^{Although the} ~~Therefore~~ foolish persons cannot ^{imagine how} ~~conceive that~~ Krishna, who appears ^s just like a human being, can control ~~over the~~ ^{accept the:} the infinite and the finite, ^{for} those who are pure devotees ~~never~~ ^{for} do not deride at Krishna ~~but~~ they know that Krishna ~~is~~ is the Supreme Personality ~~of~~ of Godhead, ^{and} therefore they ~~become~~ completely surrendered ^{and} unto Him and engage in Krishna consciousness, devotional service of the Lord.

There are many controversies [↑] about the Lord's appearance as a human being ^{amongst the impersonalists and the personalists}. But if we consult Bhagavad-gītā and Śrīmad-Bhāgavatam, ^{2v} the authoritative text ³ for understanding the science of Krishna, then ^{we} ~~one~~ can understand that Krishna is the Supreme Personality of Godhead, ^{he is} ~~is~~ not an ordinary man, although He appeared on this earth as an ordinary human. In the Śrīmad-Bhāgavatam, ^{2v} First Canto, First Chapter, when the ~~questions were made by~~ ^{(some} ~~in~~ ^{Madhvi}) sages ~~they~~ inquire ~~about~~ about the activities of Krishna,

9.9.12?
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Who was in the exact text of the enquiry is in this U.S.S. it is stated that ^{be witness} His appearance as a man is bewildering for the foolish. No human being could perform such wonderful acts ^{performed} as Krishna ~~did~~ while He was present on this earth. When Krishna appeared before His father and mother, Vasudev and Devaki, He appeared with ^{four} hands, but after the prayer of the parents, He transformed ^{Himself} into an ordinary child. It is stated there

He became just like an ordinary child, human being. Similarly here also ^{N.P. His appearance as an} appearing as ordinary human being

is one of the features of His transcendental body. In the ^{of the Gita} Eleventh Chapter also it is stated, ^{tatunim rūpam} etc. ^{tenaiva rūpeṇa}

Arjuna prayed ^{to see again} that in that form of four hands, and when ^{He Krishna} was ^{thus petitioned} ~~prayed~~ by that by Arjuna, ^{again} then He also assumed ^{His} the original form of Krishna and Arjuna said (just ^{rūpam}) just after seeing this form that was just like a human being all

All these different features of the Supreme Lord ^{are} not certainly not ~~then are~~ as those of an ordinary human being.

Some of the ^{those} ~~persons~~ who deride ~~at~~ Krishna, ^{as ordinary} ~~is ordinary~~ who are ^{who are} and infected with the ^{Mayavadi} philosophy, quote the following verse from the Srīmad-Bhāgavatam to prove that Krishna

is just ^{an ordinary} like a man, like others. The verse quoted by ~~to~~ them is as follows: ^{aham sarveṣu bhūteṣu bhūtātma-vasthitaḥ sadā}

^{aham sarveṣu bhūteṣu bhūtātma-vasthitaḥ sadā} ~~siddhā~~ We should better take note of this particular verse from the Vaiṣṇava Ācāryas like Jīva Gosvāmī ^{for} instead of following the interpretation of ~~an~~ unauthorized persons who deride ~~at~~ Krishna.

The explanation of this verse ^{commenting} is given by Jīva Gosvāmī, ~~that~~

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Hayagrīva

aham sarveṣu bhūteṣu bhūtātma-vasthitaḥ sadā: ^{from} "The Supreme ^{is} present in every living entity." (Bhāg. 3.29.21)

the verse, says that

^ Krishna, 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 ~~care for~~ ^{respect} other living entities, ^{is unnecessarily worshipping the} ~~their worship of~~ the form of the Lord in the temple. ~~is useless.~~ ^{The idea is that}

There are three kinds of elevated devotees of the Lord, and the neophyte ^{is} ~~are~~ in the ^{lowest stage.} ~~lower grade.~~ ^{neophyte} The devotee gives more attention to the Deity in the temple ^{than} ~~and not~~ to other devotees,

Vishnu Chakravarti Thekr?

so ~~(Vishnu)~~ ^{Jiva Goswami} ~~taku~~ warns ~~them~~ that this sort of mentality should be ~~improved.~~ ^{corrected.} A devotee should see that Krishna is present in everyone's heart as Paramātmā; therefore ~~everybody~~ ^{everybody}

^{is the} ~~embodiment~~ ^{OR} ~~is~~ the temple of the Supreme Lord, and as such, ^{as you} offer ^{respect} to the temple of the Lord, ^{he should} ~~similarly~~ ^{propel} ~~should~~ respect each and every body ^{in whom} ~~which is indwelt~~ by the Paramātmā ^{dwells.}

Respect Everyone should therefore also

be given proper respect and ~~they~~ should not be neglected. ~~There~~ are many impersonalists ^{also} who deride ~~all~~ temple worship. They say that, ^{since} God is everywhere, ^{why} ~~why~~ ^{one} should restrict himself to temple worship? ^{But it} ~~Their idea is also that~~ God is everywhere, ^{is} ~~but~~ He ~~is~~ not in the temple or in the Deity? ^{Although the} ~~So these~~

Impersonalist + the impersonalist

~~two classes they~~ will fight with one another perpetually, ~~but~~ a perfect devotee in Krishna consciousness knows that ~~the~~ ^{Krishna is} ~~the~~ Supreme Personality, He is all-pervading, as ~~it~~ is confirmed in the Brahma-samīkhā. Although His personal abode is Goloka Vrīndāvan^a and He is always staying there, still, by His different ^s manifestation of energy and by His plenary expansion, He is present everywhere ~~and anywhere~~ in all parts of the material and spiritual creation.

start again

Text No. 12

English Synonyms

Moghāsā^h--baffled hope, Moghakarmanā^h--baffled in fruitive activities, Moghañānā^h--baffled in knowledge, Vicetasah--bewildered, fāksasīm--demonic, Āsurīm--atheistic, Ca--and, Eva--certainly, Prakṛtim--nature, Mohiⁿīm--bewildering, Śritān--taking shelter of.

Translation

Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hope of liberation, their fruitive activities, and their culture of knowledge are all frustrated.

Purport

There are many devotees who assume themselves to be in Krishna consciousness and devotional service, but at heart do not accept the Supreme Personality of Godhead, Krishna, 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} ~~on account of~~ their deriding the Supreme Personality of Godhead, Krishna. In other words, persons who mock ~~at~~ Krishna are to be understood ^{to be} as demon^{ic} or atheist^{ic}. As

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As described in the Seventh Chapter of ~~the~~ Bhagav
~~demonic miscreants~~
~~miscreants demonic persons~~ will never surrender t
fore their mental speculations to arrive at the
^{bring them to} reach the false conclusion that the ordinary livi
Krishna are one and the same. With such a false c
think that the body of any human being is now ^{simply} cov
material Nature and that as soon as one is liber
this material body there is no difference betwee
himself. ~~Such cultivation of the knowledge of bee~~ ^{This attempt to}
with Krishna will ~~also~~ be baffled because of del
atheistic and demoniac cultivation of spiritual k
always futile. That is the indication of this ver
persons, cultivation of the knowledge in the Vedi
like ^{the} Vedanta ^{Shrma} and the Upanishads, is always baffle
great offense, therefore, to consider Krishna, th
Personality of Godhead, ^{to be} ~~as~~ an ordinary man. ~~Such~~ ^{Those}
tainly deluded because they cannot understand the
Form of Krishna. In the ^{Bṛhad-} ~~Veyat~~ Vaisnav ~~Mantra~~
stated as follows: ^{The direction is there}
who considers the body of Krishna ^{to be} ~~as~~ material ~~and~~
be driven out from all rituals ^{and} activities of th
~~direction~~. And if ~~any~~ one by chance sees ^{his} ~~their~~ fac
at once take bath in the Ganges to ^{and himself} ~~get out~~ of inf
~~xxxx~~ ^{People} ~~Such persons~~ jeer at Krishna ^{because} ~~on account of~~
~~ness~~ of the Supreme Personality of Godhead. Their
certainly to take birth after birth in the specie

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explained in the Seventh Chapter: ~~Anyone~~ ^{one} who surrenders unto
 the Supreme Personality of Godhead, ~~Sri~~ [^] Krishna, ~~at~~ at once
 becomes freed from the control of ~~this~~ material Nature. That
 is the qualification. One can become free from the control of
~~this~~ material Nature as soon as ~~he~~ surrenders his soul to the
 Supreme Personality of Godhead. That is the preliminary formula.
 Being marginal potency, as soon as the living entity is freed
 from the control of ~~this~~ material Nature, he is put under the
 guidance of the ~~spiritual~~ Nature. The guidance of the ~~spiritual~~
 Nature is called Daivim Prakṛiti, divine Nature. So, when one
 is promoted in that way—by surrendering to the Supreme Per-
 sonality of Godhead—one ~~attains~~ attains to the stage of Great Soul,
mahātma. ~~Such a mahātma~~ [^] ~~does not divert his attention to any-~~
~~thing outside Krishna,~~ because he knows perfectly well that
 Krishna is the Original Supreme Person, the cause of all
 causes. ~~and~~ There is no doubt about it. Such a mahātma, or
 great soul, ~~is developed~~ ^{developed} through association with ~~mahātmas~~ ^{other} mahātmas, pure
 devotees. ~~Such~~ [^] Pure devotees are not even attracted by Krishna's
 other features, such as the ~~four~~ ^{armed} four-handed Mahā-Viṣṇu.
 They are simply attracted by the ~~Form~~ ^{two-armed} of Krishna. ~~As~~ ^{Since} they are
 not attracted to other features of Krishna (what to speak of
 the demigods), ~~therefore~~ they are not concerned with any ~~Form~~
~~either of the Supreme Lord or of any other~~ ^{of a} demigod or ~~any~~ ^{of a}
 human being. ~~Their~~ ^{They only meditate upon} ~~only concentration is unto Krishna,~~
 in Krishna consciousness. ~~The symptom is that, without any~~
~~deviation,~~ [^] they are always engaged in the ^{unswerving} service of the Lord
 in Krishna consciousness.

Text No. 14

English Synonyms

Satatam--always, Kīrtayanta^h--chanting, Mām--Me, Yatan-
ta^{ca}--fully endeavoring also, Ḍrdhayratāh--with determination,
Namasyanta^{ca}--offering obeisances, Mām--unto Me, Bhaktyā--
in devotion, Nityayuktā^h--perpetually engaged, Upāsate--worship.

Translation

They are always engaged in chanting My glories. Endeavoring with great determination, offering homage unto Me, they worship Me with devotion.

Purport

The Mahātma cannot be manufactured by rubber-stamping an ordinary man. His symptoms are described here: a mahātma is always engaged in chanting the glories of the Supreme Lord Krishna, 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, ~~that means~~ 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} describe all these things; ~~so~~ therefore a Mahātma is attached to the Supreme Personality of Godhead. ~~One~~ ^{One} who

is attached to the impersonal feature of the Supreme Lord, the Brahmajyoti, is not described as Mahātma in the Bhagavad-gītā. He is described in a different way, ~~as will appear~~ in the next verse. ~~So the symptom of the~~ Mahātma is ^{always engaged} ~~engagement~~ in ^{activities} the different ~~modes~~ of devotional service, as described in the Srīmad-Bhāgavatam, ^{hearing} to hear and ^{ing} chant about Viṣṇu, ^{Not any} demigod or human being. That is devotion: Śravanam kīrtanam Viṣṇu, smaranam, and remembering Him. Such a mahātma has a firm determination to achieve at the ultimate end the association of the Supreme Lord in anyone of the five transcendental rasas. To achieve that success, they engaged all activities, mental, bodily and vocal, ^{everything} ~~is engaged for~~ ⁱⁿ the service of the Supreme Lord, Śrī Krishna. That is called full Krishna consciousness. ¶ In ~~the~~ devotional service there are certain activities which are ~~a~~ called determined, such as fasting on certain days, ^{like the} ~~the~~ ^{eleveth} day of the moon, ~~is~~ ^{Ekadasi} ~~and~~ ^{or} ~~fasting~~ on the appearance day of the Lord, etc. All these ^{rules and regulations} are offered by the great ācāryas for ^{those} ~~a person~~ ^{one} who ~~is~~ ^{is} actually interested in getting admission into the association of the Supreme Personality of Godhead in the Transcendental World. The mahātmas, 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, this devotional service is not only easy, but ^{it} ~~it~~ can be performed in a happy mood. One does not ^{need} ~~require~~ to ^{undergo} ~~take~~ any severe penance

and austerity. He can live this life in devotional service, ~~being~~ guided by an expert spiritual master, and in any position, either ~~in the position~~^{as} of a householder or ~~in the position~~ⁱⁿ of a sānnyāsī, or ~~in the position~~ⁱⁿ of Brahmacārī, in any position and anywhere in the world, ~~one~~^{he} can perform this devotional service ~~to~~^{to} the Supreme Personality of Godhead, and thus become actually Mahātma, ~~the~~^a great soul.

Text No. 15

English Synonyms

Jñānaya jñāna--by cultivation of knowledge, Ca--also, ~~api~~^{api}--certainly, anye--others, Yajanta^h--worshiping, Mām--Me, Upāsate--worship, Ekātvena--in Oneness, Prthaktvena--in ~~separately~~^{the} duality, Bahudhā--diversity, Viśvato mukham--in ^{the} universal form.

Translation

Others who are engaged in the cultivation of knowledge worship the Supreme Lord as the One without a second, ~~is~~ diverse in many; and in the Universal Form.

Purport

This verse is the ^{summary} ~~summarization~~ of the previous verses. ~~and~~ ^{tells} The Lord ~~says to~~ Arjuna that those who are purely in Krishna consciousness and do not know anything other than Krishna are called mahātma; ^{yet} ~~but~~ there are other persons who

are not exactly in the position of mahātma, but who worship Krishna also, in different ^{ways.} ~~aspects~~. Some of them are already described as the distressed, ^{the financially destitute,} ~~or one who is in want of money,~~ ~~and the~~ ^{And these are those who are engaged in the} ~~one who is~~ inquisitive, ~~and one who is engaged in the~~ cultivation of knowledge. But there are others who are still lower, and these are divided into three: 1) ^{He} ~~one~~ who worships himself as one with the Supreme Lord, 2) ^{He} ~~those~~ who accept the Universal Form, the Viśvarūpa of the Supreme Personality of Godhead, and worships ^{that.} ~~him~~, 3) ^{He} ~~persons~~ who concoct some form of the Supreme Lord and worship ^{that,} ~~and~~ Out of the above three, the lowest, those who worship ^{themselves as} the Supreme Lord, thinking themselves to be monists, are ~~first~~ ^{most} and predominant. Such people think themselves to be the Supreme Lord, and ^{in this} ~~with~~ such mentality they worship themselves. This is also a type of ^{God worship,} ~~worshiping God,~~ ^{for they} ~~because such~~ a person can understand that ^{they are} ~~he is~~ not the material body but ^{one} is actually spiritual soul; at least, such a sense is prominent. ^{Generally} ~~in this~~ ^{Mostly} the impersonalist ^{includes} worships the Supreme Lord in ^{this way.} ~~such mental condition.~~ The second class ^{includes} the worshipers of the demigods, ^{those} ~~one~~ who by imagination, consider any form ^{to be} as the form of the Supreme Lord. And the third class ^{includes} devotee ^{is} the ^{those} ~~one~~ who cannot conceive of anything beyond the manifestation of this material universe. ^{They} ~~he~~ consider the universe to be the supreme organism or entity, and worship that. The universe is also a form of the Lord.

Text No. 16

Mantra -- aham - I, kratuḥ - ritual, aham -- I, yajñāḥ -- sacrifice, svadhā -- oblation, aham - aham - I, ausadhau -- healing herb, mantraḥ - transcendental chant, aham - I, eva - certainly, aham - I, ajyam - melted butter, aham - I, agniḥ - fire, aham - I, hutam - offering.

16. I am the ritual, I am the sacrifice, I am the oblation, I am the healing herb, I am the ~~mantra~~ ^{transcendental chant} and I am the melted butter. I am also the fire, and I am the offering.

Text No. 17

Pitā - father, aham -- I, asya - ^{the} this, jagataḥ - of ^{the} universe, mātē - mother, dhātā -- supporter, Pitamah - grand father, vedyām - ~~to be known~~ ^{that which purifies}, pavitram -- ~~pure~~, omkārah - ^{the} Om, ṛk - ^{the Rg-} Veda, sāma -- ^{the} sāma veda, yajur -- ^{the} Yajur veda, eva - certainly, ca - and.

17. I am the father of this universe, the mother, the support^{er} and the grandfater. I am the object of knowledge, the purifier and the syllable Om: I am also the Ṛk, the Sāma, and the Yajur [Vedas].

Text No. 18

gatiḥ -- goal, bhartā -- sustainer, Prabhūḥ -- Lord, sākṣī -- witness, nivāsaḥ -- abode, Saranam -- refuge, subhṛt -- most intimate friend, Prabhavaḥ -- ^{creation} creator, pralayaḥ -- dissolution, sthānam -- ^{ground} resting place, bidhānam -- resting place, bījam -- seed. ----- avyayam -- imperishable.

the goal, the upholder, the master; the witness, home, shelter, and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

Translation

18. I am the goal, the sustainer, the Lord, the witness, the abode, the refuge and the ^{most dear} friend. I am the ^{creation} and the dissolution, the ground, the resting place and the imperishable seed.

tapāmi
 ↓
 English synonyms
 - cause of degradation
 - eva - (but nobody is able to complete)
 aham - I, Arjuna - O Arjuna

9/19 utsrjami

aham

English synonyms
 I, Text No. 19
 - I, varsa - rain, nigrahani - withhold

amrtam

Translation
 - I, and, amrtam - immortality, ca - and, sat - gross, asat - subtle, ca - and, being; non-being;

mrtyam

19. I give heat; I withhold and send forth rain. I am immortality,
 O Arjuna, and also death. Both being and non-being reside in me.

traividya - the knowers of the three Vedas, mam - unto Me, somatah - drinkers of soma juice, pita - purified, papah - sins
 yajantah - with sacrifices, after worshipping, svargatah - passage to heaven, prarthayante - pray
 te - they, punya - virtue, asadya - enjoying, surendra - king of the gods, lokam - abode of the world, snanti - enjoy, divyan - celestial, Transaktion divi - in the heaven, deva-bhogan - pleasures of the gods

Text No. 20

prarthayante

20. Those who know the three Vedas and drink the soma juice and are purified of sin, worship Me with sacrifices and pray for passage to heaven. They take birth in the worlds of Indra [king of the gods] and enjoy in heaven the pleasures of the gods.

Uktva - they, tam - that, bhuktva - enjoying, Svarga-lokam - heaven, visanti - descend, sine - being exhausted, punya - merits, martya-lokam - mortal earth, visanti - falls down, evam - thus, trayi - three Vedas, dharmam - virtuous doctrine, following, gataगत, sath and birth, kama-kamatah - desirable enjoyments, lakante - attain, anuprapanna

Text No. 21

Translation

21. Having enjoyed the spacious heavens, they return to the world of men when their merits are exhausted. Therefore by following the doctrines enjoined in the three Vedas and by desiring sense enjoyments, they attain that which is changeable and so are subject to birth and death.

paryupasate
 manyah - no other, cintayanto - concentrating, te - their, falkiyuktanam - devoted, yoga-ksemam - requirements, My transcendental form

te sam

Translation
 mam - unto Me, ye - who, janah - persons, hitya - always, fixed in devotion

22. But those who worship Me with devotion, meditating on My transcendental form to them I carry what they lack and preserve what they have.

ye - those, api - also, anya - other, devatā - demigods, bhaktāḥ - devotees, yajante - worship, śradhaya - anvitāḥ - with faith, te - they, api - also, mām - unto Me, eva - even, kaunteya - O son of Kuntī, yajante - sacrifice, avidhi - būrvakam - in a wrong way. kaunteya

Text No. 23

Translation

23. Even those devotees who ^{sacrifice to} worship other gods with faith, in truth, worship Me alone, O son of Kuntī, but in a wrong way.

aham - I, hi - surely, sarva - all, yajtānām - sacrifices, bhoktā - enjoyer, ca - and, prabhū - Lord, eva - also, ca - and, na - not, tu - but, mām - me, abhi-jānanti - know ^{factually}, tattvena tattvena - transcendental nature, ataḥ - therefore, cyvanti - fall down te - they.

Translation

24. For I am the sole enjoyer and Lord of all sacrifices. But these men do not know ^{My true transcendental nature,} ~~the reality~~, and so they fall.

yanti - achieve, deva-vratāḥ - worshippers of demigods, devān - to demigods, pitṛn - to ancestors, pitṛ-vratāḥ - worshippers of ancestors, bhūtāni - to ghosts and spirits, yanti - go, bhūtāni - ghosts and spirits, mat - My, yajitnāḥ - devotees, api - also, mām - unto Me

Translation

yanti - go; yanti - go #9 bhūtejyāḥ

25. Those who worship the gods go to the gods; those who worship ancestors go to the ancestors; those who worship ^{ghosts and} the spirits go to ^{ghosts and} the spirits; and those who worship Me come to Me.

COPY TO
HAYAGRIVA

Please edit or rush back.

IX/16 Purport

The sacrifice known as dyotistoma is also Krsna and He is also the mahayajna. The oblations offered to the pitrlokas or the sacrifice performed to please the pitrloka, considered as a kind of drug in the form of clarified butter, is also Krsna. The mantras chanted in this connection are also Krsna. And many other commodities made with milk products for offering in the sacrifices are also Krsna. The fire is also Krsna because fire is one of the five material elements and is therefore claimed as the separated energy of Krsna. In other words, the Vedic sacrifices recommended to be performed in the karmakanda division of the Vedas ^{are} in TOTAL/ALSO of Krsna. Or, in other words, those who are engaged in ^{devotional} service ^{unto} of Krsna are to be understood to have performed all the sacrifices recommended in the Vedas.

Pitrloka

No. 11/16/16

IX/17 PURPORT

The ^{entire} whole cosmic manifestations, moving and non-moving, ^{are manifested by} ~~are~~ but different ^{activities} ~~types of activities~~ of Krsna's Energy. In the material existence we create different relationships with different living entities who are nothing but Krsna's marginal energy, but under the creation of prakrti some of them appear as our father, mother, grandfather, ^{etc.} creator, but actually they are parts and parcels of Krsna. As such, ^{these} such living entities ^{who appear} appearing to be our father, mother, etc. are nothing but Krsna. In ^{the} this verse there is a word, dhata, Dhata means ^{the} the creator. ^{are} So not only our father and mother are parts and parcels of Krsna, but their creator, grandmother, and grandfather, etc. ^{Actually} they are also Krsna. Or any living entity, being part and parcel of Krsna, is Krsna. All the Vedas, therefore,

COPY TO
HAYAGRIVA

Original ms.

IX/16 Purport

The sacrifice known as jyotistome is also Krsna and He is also the mahayajna. The oblations offered to the pitrilokas or the sacrifice performed to please the pitriloka considered as a kind of drug in the form of clarified butter is also Krsna. The mantras chanted in this connection are also Krsna. And many other commodities made with milk products for offering in the sacrifices are also Krsna. The fire is also Krsna because fire is one of the five material elements and is therefore claimed as the separated energy of Krsna. In other words, the Vedic sacrifices recommended to be performed in the karmakanda division of the Vedas is in TOTAL, ALSO of Krsna. Or, in other words, those who are engaged in devotional service of Krsna are to be understood to have performed all the sacrifices recommended in the Vedas.

IX/17 PURPORT

The whole cosmic manifestation, moving and non-moving, are but different types of activities of Krsna's Energy. In the material existence we create different relationships with different living entities who are nothing but Krsna's marginal energy, but under the creation of prakriti some of them appear as our father, mother, grand-father, creator, but actually they are parts and parcels of Krsna. As such, such living entities appearing to be our father, mother, etc. are nothing but Krsna. In this verse there is a word, dhata. Dhata means the creator. So not only our father and mother are parts and parcels of Krsna, but their creator, grandmother, and grandfather, etc. they are also Krsna. Or any living entity, being part and parcel of Krsna, is Krsna. All the Vedas, therefore

7/17 (cont.)

^{dim} rest only ^{toward} to Kṛṣṇa. ^{Whatever} Anything we want to know through the Vedas is nothing but the progressive steps to understand Kṛṣṇa. Especially ^{That} the subject matter which helps us ~~put~~ ^{purify} our constitutional position is, ^{especially} Kṛṣṇa. ^{Similarly,} On the other hand, the living entity who is inquisitive to ~~know~~ understand all Vedic principles ~~is~~ is also part and parcel of Kṛṣṇa and as such ~~he~~ is also Kṛṣṇa. In all the Vedic mantras the word OM, which is called ^{is} ^{pranava} ^{being} ^{transcendental} sound vibration, ^{is} also Kṛṣṇa. And because in all the ^{hymns} hymns of the four Vedas, ^{2nd} Sāma, ^{or Rg} Yajur, ^{and} Ṛg and Atharva, the pranava of omkāra being ^{is} very prominent, ~~it is to be understood as~~ ^{to be} Kṛṣṇa.

IX/18 PURPOSE

Gāi means the destination where we ~~are~~ 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} Their progressive march is either partial or ^{hallucinatory} hallucinatory. There are many who make ^{as} their destination ~~as~~ different demigods, and by their rigid performance of the strict respective methods they reach different planets known as candra-loka, sūrya-loka, indra-loka, maha-loka, etc. But all such lokas or planets, being ^{creation} of Kṛṣṇa, they are simultaneously Kṛṣṇa and not Kṛṣṇa. Actually such planets, being ^{the} manifestation of Kṛṣṇa's energy, are also Kṛṣṇa, but actually, ^{they only serve as} it is a step forward for realization of Kṛṣṇa only. To approach ^{the} different energies of Kṛṣṇa ^{is} means to approach Kṛṣṇa indirectly. But One should directly approach Kṛṣṇa, ^{for that} that will save time and energy. For example, ~~it may be said~~ ^{if there is} possibility of going ^{to} on the top of ^{a building} the house by the help of elevator, why one should ~~not take advantage of it and~~ ^{one} go by the staircase, step by step? Everything is resting on Kṛṣṇa's energy; therefore, without Kṛṣṇa's

7/17 (cont.)

get only to Krsna. Anything we want to know through the Vedas is nothing but the progressive steps to understand Krsna. Especially the subject matter which helps us for purifying our constitutional position is Krsna. On the other hand, the living entity who is inquisitive to ~~know~~ understand all Vedic principles he is also part and parcel of Krsna and as such he is also Krsna. In all the Vedic mantras the word OM which is called pranava, being transcendental sound vibration is also Krsna. And because in all the hymns of the four vedas, Sama, Yajur, ~~Rg~~ and Atharva, the pranava or omkara being very prominent it is to be understood as Krsna.

IX/18 FURPORT

Gati means the destination where we ~~want~~ want to go. But the ultimate goal is Krsna. People do not know it. One who does not know Krsna is misled. Their progressive march is either partial or hallucinative. There are many who make their destination as different demigods and by their rigid performance of the strict respective methods they reach different planets known as candraloka, suryaloka, indraloka, mahaloka, etc. But all such lokas or planets being creation of Krsna they are simultaneously Krsna and not Krsna. Actually such planets being manifestation of Krsna's energy are also Krsna, but actually it is a step forward for realization of Krsna only. To approach different energies of Krsna means to approach Krsna indirectly, but one should directly approach Krsna. That will save time and energy. For example, it may be cited if there is possibility of going on the top of the house by the help of elevator, why one should not take advantage of it and go by the staircase, step by step? Everything is resting on Krsna's energy. Therefore, without Krsna's

IX/18 (cont.)

shelter ^{nothing can exist,} there ~~is~~ no existential platform. Kṛṣṇa is the Supreme Ruler because everything belongs to Him and everything exists on His energy. Kṛṣṇa, being situated in everyone's heart, ~~He~~ is the Supreme Witness. The residences, countries or planets on which we live ~~they~~ are also Kṛṣṇa. Kṛṣṇa is the ultimate goal of shelter, and ~~As~~ such, one should take shelter of Kṛṣṇa either for protection or for annihilation of ~~his~~ distressed condition. ^{And} Whenever we have to take ~~it~~ protection, we should know that ^{our} such protection must be ^a living force. ^{Thus} therefore, Kṛṣṇa is the Supreme Living Entity. ^{Since} Kṛṣṇa ^{is} the source of our generation, or ~~He~~ being the Supreme Father, ^{no one} nobody can be ^a better friend than Kṛṣṇa, ~~for~~ ourselves, nor can ^{any one} anybody be ^a better well-wisher than Kṛṣṇa. Kṛṣṇa is the original source of creation and the ultimate rest after annihilation. Kṛṣṇa is therefore ~~the~~ the eternal cause of all causes.

IX/19 Purport ^{diffuses}

Kṛṣṇa, by His different energies, 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} just after it, during ^{the} rainy season, He gives ~~us~~ 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} Analysing all these different energies of Kṛṣṇa, ^{one can} it is ^{between} ascertained that for Kṛṣṇa there is no such distinction ^{between} as matter and spirit, or, in other words, ~~He~~ He is both matter and spirit. In ^{the} advanced stage of Kṛṣṇa consciousness, one does not therefore make such distinctions. He sees Kṛṣṇa only in everything.

^{since} Kṛṣṇa ^{is} being both matter and spirit, the gigantic universal form comprising all material manifestation ^s is also Kṛṣṇa, and His pastimes in Vrndaavana as two-handed ^a Śyāmasundara, playing on ^{are those of} flute, ~~is~~ the ^{the} same Supreme Personality of Godhead.

IX/18 (cont.)

shelter there is no existential platform. Krsna is the Supreme Ruler because everything belongs to Him and everything exists on His energy. Krsna, being situated in everyone's heart, He is the Supreme Witness. The residences, countries or planets on which we live they are also Krsna. Krsna is the ultimate goal of shelter. As such, one should take shelter of Krsna either for protection or for annihilation of ~~one's distressed condition~~ ^{his} condition. Whenever we have to take ~~an~~ protection, we should know that such protection must be living force. Therefore, Krsna is the Supreme Living Entity. Krsna being the source of our generation or His being the Supreme Father, nobody can be better friend than Krsna for ourselves, nor can anybody be better well-wisher than Krsna. Krsna is the original source of creation and the ultimate rest after annihilation. Krsna is therefore ~~the~~ the eternal Cause of all causes.

IX/19 Purport

Krsna by His different energies heat and light through the agency of electricity and the Sun. During summer season it is Krsna who checks rain falling from the sky and just after it, during rainy season, He gives us unceasing torrents of rain. The energy which sustains us by prolonging the duration of our life is Krsna and Krsna meets us at the end as Death. Analyzing all these different energies of Krsna it is ascertained that for Krsna there is no such distinction as matter and spirit or in other words ~~not~~ He is both matter and spirit. In advanced stage of Krsna consciousness, one does not therefore make such distinction. He sees Krsna only in everything.

Krsna being both matter and spirit, the gigantic universal form comprising all material manifestation is also Krsna and His pastimes in Vrndavana as two-handed Shyamsundara, playing on flute, is the same Supreme Personality of Godhead.

The word ~~trividya~~ ^{refers to} trividya means the three Vedas, Sāma, Yajur and Rg. A brāhmaṇa who has studied ~~all~~ these three Vedas is called a trivedi. Anyone who is very much attached to knowledge derived from these three kinds of Veda is ^{respected} respectful in the society. Unfortunately, there are many great scholars of the Vedas who do not know the ultimate purpose of studying ~~these three Vedas~~. ^{them} ~~Therefore~~ ^{Therefore} ~~he~~ declares himself ^{herein} ~~herewith~~ that ^{to be} ~~for such trivedis~~ ~~he is~~ the ultimate goal. ^{for the trivedis (-)} ~~Actual trivedis~~ ~~do~~ take shelter under the lotus feet of Kṛṣṇa and engage ~~themselves~~ in pure devotional service to satisfy the Lord. Devotional service ^{begins} ~~means~~ ^{the} ~~beginning~~ with ~~chanting~~ of ^{the} Hare Kṛṣṇa Mantra and side by side trying to understand Kṛṣṇa in truth. Unfortunately those who are simply official students of the Vedas become more interested in offering sacrifices to the different demigods like Indra, Candra, etc. By such endeavor, the worshippers of different demigods ^{are} ~~certainly~~ ~~they~~ ~~become~~ purified from the contamination of the lower qualities of ^{nature} ~~material~~ ^{are} and thereby become elevated ~~to~~ in the higher planetary system or heavenly planets known as Mahāloka, Janaloka, Tapaloka, etc. ^{Once} ~~Being~~ situated on those higher planetary systems, one ^{can} ~~gets~~ the opportunity ^{to} ~~of~~ satisfying ^{his} one's senses hundreds of thousands of times better than on this planet.

IX/21 PURPORT

In those higher planetary systems ^{to} ~~one~~ who is promoted ~~enjoys~~ a longer duration of life and better facilities ^{is for} of sense enjoyment, but ~~yet~~ ^{one is not} still they are not allowed to stay there for good. ^{ever} ~~They~~ are again sent back ^{to} ~~to~~ this earthly planet ^{upon finishing the} as soon as they have finished the resultant facilities of ~~their~~ ^{fruits} ~~planetary~~ activities. ^{He} ~~One~~ who ^{has} ~~has~~ not attained perfection of knowledge, as indicated in the Vedānta-sūtra (janānāya yatah) or in other words, ^{he} ~~one~~ who fails to understand Kṛṣṇa, the cause of all causes, becomes baffled in achieving the ultimate goal.

IX/20 PURPORT

The word ~~ब्रह्मविद्या~~ ब्रह्मविद्या means the three Vedas; Sama, Yajur and Rig. A brahmana who has studied all these three Vedas is called a trivedi. Anyone who is very much attached to knowledge derived from these three kinds of Veda is respectful in the society. Unfortunately, there are many great scholars of the Vedas who do not know the ultimate purport of studying these three Vedas. Krsna therefore declares Himself herewith that for such trivedis He is the ultimate goal. Actual trivedis do take shelter under the lotus feet of Krsna and engage themselves in pure devotional service to satisfy the Lord. Devotional service means beginning with chanting of Hare Krsna Mantra and side by side trying to understand Krsna in truth. Unfortunately those who are simply official students of the Vedas become more interested in offering sacrifices to the different demigods like Indra, Candra, etc. By such endeavor the worshippers of different demigods certainly they become purified from the contamination of the lower qualities of nature and thereby become elevated in the higher planetary system or heavenly planets known as Mahaloka, Janaloka, Tapaloka, etc. Being situated on those higher planetary systems, one gets the opportunity of satisfying one's senses hundreds of thousands of times better than on this planet.

IX/21 PURPORT

In those higher planetary systems, one who is promoted enjoys longer duration of life and better facilities of sense enjoyment, but still they are not allowed to stay there for good. They are again sent back to this earthly planet as soon as they have finished the resultant facilities of ~~their~~ ^{has} pious activities. One who ~~is~~ ^{has} not attained perfection of knowledge as indicated in the Vedanta Sutra janmadharma yatah or in other words one who fails to understand Krsna, the Cause of all causes, becomes baffled in achieving the ultimate goal

of life and, thus becomes subjected to the routine activities of ^{being} becoming promoted to the higher planets and ^{then again} coming down, as if one is situated on the ferris wheel, ^{which} sometimes ^{goes} coming up and sometimes ^{comes} going down. The purport is that instead of being elevated to the spiritual world where there is no ^{longer any} possibility of ~~being~~ coming down, ^{one} they simply revolve in the cycle of birth and death on higher and lower planetary systems. One should better take to the process of devotional service and thus be immediately promoted to the spiritual world to enjoy eternal life full of bliss and knowledge and never return to this miserable material existence.

IX/22 PURPORT

^{One who is} ~~persons who~~ are unable to live for a moment without Krishna consciousness cannot but think of Krishna ^{twenty-four} 24 hours, being engaged in devotional service ^{by} as hearing, chanting, remembering, offering prayers, worshipping, serving the lotus feet of the Lord, ^{rendering} ~~being~~ engaged ⁱⁿ as servant, cultivating friendship and ~~is~~ surrendering ^{oneself} fully to the Lord. Such activities are all auspicious and full with spiritual potencies; ^{indeed, they} which make the devotee ~~perfect~~ perfect in self-realisation, ^{for then his} the only desire ^{is} being to achieve the association of the Supreme Personality of Godhead. Such ^{can} persons undoubtedly approach Him without difficulty. This is called yoga. ^{By the mercy of the} ~~such a~~ devotee never comes back to this material condition of life, ^{by the} ~~mercy of the Lord.~~ ^{refers to} ~~Krishna~~ means the merciful protection of the Lord. The Lord helps the devotee to achieve Krishna consciousness by yoga, and when he becomes fully Krishna conscious the Lord protects him from ~~his~~ falling down to ² miserable conditioned life.

IX/11 PURPORT

Persons who are engaged in the worship of demigods are not very intelligent, although such worship is done to ~~be~~ indirectly, ^{Krishna says} ~~is~~ exactly

of life and thus becomes subjected to the routine activities of becoming promoted to the higher planets and again coming down as if one is situated on the ferris wheel, sometimes coming up and sometimes going down. The purport is that instead of being elevated to the spiritual world where there is no more possibility of ~~returning~~ coming down, they simply revolve in the cycle of birth and death on higher and lower planetary systems. One should better take to the process of devotional service and thus be immediately promoted to the spiritual world to enjoy eternal life full of bliss and knowledge and never return to this miserable material existence.

IX/22 PURPORT

Persons who are unable to live for a moment without Kṛṣṇa consciousness cannot but think of Kṛṣṇa 24 hours being engaged in devotional service as hearing, chanting, remembering, offering prayers, worshipping, serving the lotus feet of the Lord, being engaged as servant, cultivating friendship and ~~at~~ surrendering oneself fully to the Lord. Such activities are all auspicious and full with spiritual potencies which make the devotee ~~perfect~~ perfect in self-realization, the only desire being to achieve the association of the Supreme Personality of Godhead. Such persons undoubtedly approach Him without difficulty. This is called yoga. Such devotees never come back to this material condition of life by the mercy of the Lord. Kṛpā means 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 his falling down to miserable conditioned life.

IX/23 PURPORT

"Persons who are engaged in the worship of demigods are not very intelligent although such worship is done to Me indirectly." It

IX/23 (cont.)

^{For example, when}
~~It is exactly as~~ when a man pours water on the leaves and branches of a tree without pouring water on the root; ^{he} ~~he~~ does so without sufficient knowledge or without ^{observing} regulative principles. ^{Similarly, the} ~~the~~ process of rendering service to different parts of the body is to supply food to the stomach. The demigods are, so to ^{say,} ~~say,~~ different officers and directors in the government of the Supreme Lord. One has to follow the ^{laws} ~~laws~~ made by the government, not by the officers or directors. Similarly, everyone is to offer his worship ~~to~~ to the Supreme Lord only. That will automatically satisfy the different officers and ~~the~~ directors of the Lord. The officers and directors are engaged as representatives of the government; ^{and} ~~therefore,~~ to offer some bribe to the officers and directors is illegal, ^{this} ~~which~~ is stated here as a abhidhā-pūrvakam. In other words, Kṛṣṇa ~~does not~~ ^{does not} approve the ^{unnecessary} ~~the~~ worship of the demigods, unnecessarily.

IX/24 PURPORT

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 second chapter of Bhagavad-gītā, it is clearly stated that ^{one} ~~one~~ should only work for satisfying Yajña or Viṣṇu. The perfectional form of human civilisation, known as varṇāśrama-dharma, is specifically meant for satisfying Viṣṇu. Therefore, Kṛṣṇa says in this verse, "I am the enjoyer of all sacrifices because I am the Supreme Master." ^{However,} ~~the~~ less intelligent persons, ~~however,~~ without knowing this fact, ~~go to~~ worship ~~other~~ demigods for temporary benefit. Therefore they fall down ^{to} in material existence ^{and do not} without achieving the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray ^{for} ~~to~~ it ^{to} ~~from~~ the Supreme Lord (although that is not pure devotion), and he will ^{thus} ~~achieve~~ the desired result.

It is exactly as 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 regulative principles. The process of rendering service to different parts of the body is to supply food to the stomach. The demigods are, so to say, different officers and directors in the government of the Supreme Lord. One has to follow the laws made by the government, not by the officers or directors. Similarly, everyone is to offer his worshippment 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. Therefore, to offer some bribe to the officers and directors is illegal, which is stated here as a abidhi purvakam. In other words, Kṛṣṇa ~~does not~~ does not approve the worship of the demigods unnecessarily.

IX/24 PURPORT

Here it is clearly stated that there are many types of yajna performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. Yajna means Visnu. In the Second Chapter of Bhagavad Gita, it is clearly stated that one should only work for satisfying Yajna or Visnu. The perfection of form of human civilization, known as varnasrama dharma, is specifically meant for satisfying Visnu. Therefore, Kṛṣṇa says in this verse, "I am the Enjoyer of all sacrifices because I am the Supreme Master." The less intelligent persons, however, without knowing this fact, goes to worship other demigods for temporary benefit. Therefore they fall down in material existence without achieving the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray to it from the Supreme Lord (although that is not pure devotion) and he will achieve the desired result.

IX/25 PURPUR I

If anyone has any desire to go to the moon, ~~planets~~ ^{or any other planet}, one can ^{attain} achieve the desired destination by following specific Vedic principles recommended for that purpose. ^{These} They are vividly described in the Fruitive Activities portion of the Vedas, technically known as darṣa pūrṇa māsa, which recommends a specific worship of demigods situated on different heavenly planets. Similarly, one can ^{attain} achieve the ~~pitris~~ pitri planets by performing the specific yaṅa. Similarly, one can go to many ghostly planets where they become ^{and} yakṣa, rakṣa, or piśaṅga. The piśaṅga worship is called "blackart" or "blackmagic." There are many men who practice this blackart, and they think that it is spiritualism, but such activities are completely materialistic. Similarly, a pure devotee, who worships ~~only~~ ^{only} the Supreme Personality of Godhead, achieves the planet of Vaikuntha and Kṛṣṇaloka without ^{any} ~~any~~ doubt. It is very easy to understand through this important verse of Bhagavad-gītā that if anyone ^{by simply} ~~simply~~ by worshipping the demigods, ^{one} can achieve the heavenly planets, or by worshipping the pitris, achieve the pitri planet, or by practicing the blackart, achieves the ghostly planets, ^{why can} why not the pure devotee ^{not} achieve the planet of Kṛṣṇa or Viṣṇu? ^{Unfortunately many people} The only difficulty is that they have no information ^{of} for these sublime planets where Kṛṣṇa and Viṣṇu live, ^{and} and because they do not know ^{of them}, they fall down. Even the impersonalists fall down from the brahmajyoti. This Kṛṣṇa consciousness movement is therefore ^{distributing} ~~the~~ sublime information to the whole human society, ^{entire} that by simply ^{to the effect} chanting the Hare Kṛṣṇa Mantra one can become perfect in ^{this} his life and go back ~~to~~ home, back to Godhead.

IX/27 PURPUR I

^{Thus} Therefore, it is the duty of everyone to mold his life in such a way that he shall ^{will} not forget Kṛṣṇa in any circumstance. Everyone has to work for maintenance of his body and soul together, and Kṛṣṇa recommends herein that he should ^{one} work ^{Him} for Kṛṣṇa; ^{one} ~~one~~ has to

if anyone has any desire to go to the moon-planet, the sun-planet or any other planet, one can achieve the desired destination by following specific Vedic principles recommended for that purpose. They are vividly described in the Fruitive Activities portion of the Veda, technically known as darṣa pūrṇa māsa, which recommends a specific worship of demigods situated on different heavenly planets. Similarly, one can achieve the ~~pitri~~ pitri planets by performing the specific yaṅa. Similarly, one can go to many ghostly planets where they become yakṣa, raksa, or pisaca. The pisaca worship is called 'black-arts' or 'black-magic.' 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 only the Supreme Personality of Godhead, achieves the planet of Vaikuntha and Kṛṇaloka without any doubt. It is very easy to understand through this important verse of Bhagavad Gita that if anyone simply by worshipping the demigods can achieve the heavenly planets or by worshipping the pitris, achieve the pitri planet or by practicing the black-art, achieve the ghostly planets; why not the pure devotee achieve the planet of Kṛṇa or Viṣṇu? The only difficulty is that they have no information for these sublime planets where Kṛṇa and Viṣṇu live. And because they do not know, they fall down. Even the impersonalists fall down from brahmajyoti. This Kṛṇa consciousness Movement is therefore the sublime information to the whole human society that by simply chanting the Hare Kṛṇa Mantra one can become perfect in his life and go back to home, back to Godhead.

Therefore, it is the duty of everyone to mold his life in such a way that he shall not forget Kṛṇa in any circumstance. Everyone has to work for maintenance of his body and soul together and Kṛṇa

IX/27 (cont.)

eat something to live; Therefore, he should accept the ^{remnants} ~~remnants~~ of foodstuffs offered to Kṛṣṇa. ~~Any civilized~~ Any civilized man has to perform some religious ritualistic ceremonies; ^{and} ~~and~~ ^{therefore} Kṛṣṇa recommends, "Do it for Me," ^{and this} which is called arcāna. Everyone has ~~got~~ a tendency to give something in charity; Kṛṣṇa says, "Give it to Me," ^{and this} which means ^{that} all surplus money accumulated ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~person~~ ^{person} should be utilized in ⁱⁿ ~~pushing~~ ^{pushing} on the Kṛṣṇa ~~consciousness~~ ^{consciousness} Movement. Nowadays people are very much inclined to the meditational process, which is not ^{practical} ~~practicable~~ in this age, ^{but} ~~but~~ if anyone practices ^{meditating} ~~to meditate~~ on Kṛṣṇa twenty-four hours by chanting ^{the} Hare Kṛṣṇa mantra ^{round} ~~the~~ ^{his} beads, ^{surely} he is ^{the} greatest meditator and greatest yogī, ^{as} ~~recommended~~ ^{substantiated by this} ~~in the~~ Bhagavad-gītā, Sixth Chapter, ^{of Bhagavad-gītā}.



IX/27 (cont)

eat something to live. Therefore, he should accept the remnants of foodstuffs offered to Krishna. ~~Any civilized~~ Any civilized man has to perform some religious ritualistic ceremonies and Krishna recommends, "do it for Me," which is called arcana. Everyone has got a tendency to give something in charity. Krishna says, "give it to Me," which means all surplus money accumulated in a person should be utilized in pushing on the Krishna consciousness movement. Nowadays people are very much addicted to the meditational process which is not practicable in this age. But if anyone practices to meditate on Krishna twenty-four hours by chanting Hare Krishna Mantra round the beads, surely he is the greatest meditator and greatest yogi as recommended in the Bhagavad Gita sixth Chapter.

patram

9/26

पुत्र

English synonym GEETORANISHAD

तोयं तयाम्

412

~~patram~~ - leaf, ~~phalam~~ - flower, phalam -- a fruit, ~~toyam~~ - water, ~~yah~~ whoever me-into He, bhaktya -- with devotion, Text No. 26 prayachati - offers, tat - that, aham - I; bhakti-upahyam -- devotional items, asnam - accept, prayata-atmanah ~~of the pure minded~~ of one in pure consciousness

offered in devotion; Translation

offered in devotion; love and

26. Whoever offers Me, with devotion, a leaf, a flower, a fruit, or water-- that offering ~~of the pure and loving heart~~, I accept.

Purport

Here Lord Krishna, 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 ~~the~~ life--the transcendental loving service of God--then he should find out what the Lord desires of him. One who loves Krishna will give Him whatever He wants, ^{and he} but he should avoid offering anything which is undesirable or unasked for. Thus, meat, fish and eggs should not be offered to Krishna. If He desired such things as ~~an~~ offering, ^{He} the Lord ~~would~~ would have said so. ^{He} Instead He clearly requests that a leaf, fruit, flowers and water be given to Him, ² And He says of this offering, "I will accept it." ¹⁾ 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} as is ~~are~~ prescribed by Lord Krishna Himself. Whatever else we ~~may~~ eat cannot be offered to Him, since He will not accept

it ~~and~~ Thus we cannot be acting on the level of loving devotion if we ~~we~~ offer such foods. ¶ In the Third Chapter, verse ^{thirteen,} ~~is~~, Sri Krishna 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~~ in the ~~the~~ same verse, are said to be eating only sin. In other words, their every mouthful is simply deepening their involvement in the complexities of material Nature. But ^{preparing} ~~to prepare~~ nice, simple vegetable dishes, ^{and} ~~and~~ ^{offering} ~~to offer~~ them before the picture or Deity of Lord Krishna, ^{and} bowing down and praying for Him to accept such a humble ~~offering~~ ^{enable one} offering, ~~to~~ to advance steadily in life, to purify the body, and to create fine brain tissues which will lead to clear thinking. Above all, the offering should be made with an attitude of love. Krishna has no need of food, ~~since~~ since He already possesses everything that be, ^{yet} ~~but~~ still He will accept the offering of one who desires to please Him in that way. ~~is~~ The important element, in preparation, in serving and in offering, is to act with love for Krishna.

The impersonalist philosophers, who wish to maintain that ~~the~~ the Absolute Truth is without senses, cannot comprehend this verse of ~~the~~ Bhagavad-Gitā. To them, it is either a ~~metaphor~~ metaphor, or ~~is~~ ^{is} proof of the mundane character of Krishna, the speaker of the Gītā. But, in actuality, Krishna, 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 Krishna is Absolute. Lacking senses, He could hardly be considered full in all opulences. In the Seventh Chapter, Krishna has explained that He impregnates the living entities into the material nature. This is done by His looking upon the material ~~next~~ nature. And so in this instance, Krishna'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} ~~this~~ hearing is wholly identical with ^{His} eating and tasting. Only the devotee, ~~xx~~ who accepts Krishna as He describes Himself, ~~or~~ without ^{interpretation,} ~~personal interpolations,~~ can understand that the Supreme Absolute Truth can eat a food and enjoy it.

~~yat~~-that, ~~karasi~~ ^{you} do, ~~yat~~-whatever, ~~juhosi~~ ^{you} offer, ~~dadasi~~ ^{you} give away,
~~yat~~-whatever, ~~yat~~-whatever, ~~tapasyasi~~ ^{austerities}, ~~kaunteya~~ ^{son of Kunti}, ~~tat~~ ^{that},
~~kurava~~ ^{make}, ~~mat~~ ^{unto Me} ~~arpanam~~ ^{offering}, ~~kaunteya~~ ^{perform austerities};
 Translation

27. Whatever you do, whatever you eat, whatever you offer, whatever you give away, and whatever austerities you perform-- do that, O Arjuna, as an offering to Me.

~~tapasyasi~~ -
~~ashasi~~ - you eat;
~~austerities you perform~~;

has ~~done~~ always ^{lived} living his lifetime here under the direction of the Supreme Lord, as stated, ^{has evolved to the point where} ~~he is tender in this specific~~ ^{he can,} ~~evolution~~ so that after ~~not~~ quitting this body, ~~he goes~~ ^{the} back to home, back to Godhead, and ~~is~~ engaged directly in association with the Supreme Lord.

Text No. 29

English Synonyms

Sama^h--equally disposed, aham^I--~~me~~, Sarvabhūtesu--to all living entities, Na--^{nobody one} ~~there is none~~, Me--^M mine, Dvesya^h--~~and~~ ^{hate} hateful; asti^{is}--~~is~~, Na--^{nor} neither, Priyah^{dear}--~~dear~~, Ye^{those}--~~goes~~, Bhajanti--render transcendental service, Te^{yet}--~~but~~, nam--unto Me, Bhaktiyā--in devotion, Mayi--unto Me, Te--such persons, tesu--in them, Ca--also, api--~~is~~ certainly, Aham--I.

Translation

No one is envied by Me, neither am I partial to anyone. I am equal to all; yet whoever renders service unto Me in devotion is a friend, is in Me; and I am also a friend to Him.

Purport

One may question here that, if Krishna is equal to every one and ^{no one} ~~nobody~~ 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} but ~~still~~ he has a special interest in his own children. The Lord claims, ^{that} every living entity--~~in whatever~~ form--^{is} His son, and as such He provides everyone with a generous supply of the necessities of life. He is just like a cloud which pours rain all over, ^{Regardless} ~~never minding~~ whether it ^{falls} ~~is~~ rock or land or water. But for ^{this} ~~the~~ devotees, ^{of the Lord,} He ^{gives} ~~has~~ specific attention. Such devotees are mentioned here: they are always in Krishna consciousness, and therefore they are always transcendently situated in Krishna. The very phrase, Krishna consciousness, suggests that ^{those are} ~~one who is~~ in such consciousness ^{are} ~~is~~ a living transcendentalist, situated in Him. The Lord says here distinctly, "Mayi te," "in Me." Naturally, as a result, the Lord is also in them. This is ~~xxx~~ reciprocal. ^{This} ~~is~~ the nice explanation ^{also explains} of the words: asti na priyah/ye bhajanti: "Whoever ^{is} ~~anyone who~~ surrenders unto Me, proportionately ~~and~~ I take care of him." This transcendental reciprocation exists because both the Lord and ~~is~~ the devotee are conscious. When a diamond is set in a golden ring, it looks very nice. The gold ^{is} ~~becomes~~ glorified, and at the same time the diamond ^{is} ~~becomes~~ glorified. The Lord and the living entity ~~are~~ eternally glitter, and when a living entity becomes inclined to the service of the Supreme Lord, he looks like gold, ~~and~~ The Lord is a diamond, and so ^{this} ~~is~~ combination is very nice. Living entities in a pure state are called devotees, ~~and~~ The Supreme Lord becomes the devotee

of His devotees. If ~~such a thing does not happen between~~ ^{2 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, ^{there is} but ⁱⁿ the personalist philosophy of the Godhead has this distinction from the other. ~~Sometimes there is an example that the Lord is like a desire tree, so that for anyone who wants from this desire tree, the Lord supplies. But here the explanation is more complete than that of the tree. 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 the law of Karma. It belongs to the transcendental situation of the Lord and His devotees. The Devotional service of the Lord is not an activity of this material world; it is part of the spiritual world where eternity, bliss and knowledge predominate.~~

Text No. 30

English Synonyms

Api--in spite of, et--~~although~~ ^{one committing the}, Sudurācāra^h--most abominable ~~actions~~ ^{deeds}, Bhajate--engaged in devotional service, Mām--unto Me, Ananyabhāk--without ~~any~~ deviation, Ṣādhuh--saintly, Eva--~~certainly~~ ^{certainly}, Ṣa^h--he, Mantavyah--to be considered, Samyag^k--completely, Vyavasita^h--situated, Hi--certainly, Ṣa^h--he.

~~Complete text: "This translation is no good - jd"~~

Translation

One who is engaged in devotional service, despite the most abominable action, is to be considered saintly because he is rightly situated.

Purport

The word sudurācāro used in this verse is very significant, and we ~~may~~ ^{should} understand it properly. When a living entity is conditioned, he has two kinds of activities: One is ~~conditional~~ ^{conditional} and the other is ~~according to his constitutional position~~ ^{protecting} of the body or abiding by the rules of society and state, certainly there are different activities, even for the devotees, in ~~connection~~ ^{connection} with the conditional life, ² and such activities are called conditional. Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Krishna consciousness, or the devotional service of the Lord, has activities which are called transcendental. Such activities are ~~done~~ ^{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 ~~be~~ ^{one another} parallel. ~~The devotee follows the rules and regulations of his conditional situation, but then sometimes these activities become opposed to the other.~~ ^{then again, one another.} As far as possible, a devotee is very cautious so that he does not do anything ^{that} ~~which~~ could ~~be~~ ^{disrupt} his wholesome condition.

He knows that ~~but~~ perfection in his activities depends on his progressive
 realisation of Krishna Consciousness. Sometimes, ^{however,} ~~then,~~ it
 may be seen that a person in Krishna Consciousness commits
 some act which may be taken as most abominable socially or
 politically. But such a temporary fall-down does not ~~make~~ ^{dequalify}
 him, ~~disqualified~~. In the Bṛīmad-Bhāgavatam ^{dava} 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, beautifies him, and ~~he is ex-~~
^{excused} ~~excused~~ ^{him} from that abomination. The material contamination is
 so strong that even a yogi fully engaged in the service of
 the Lord sometimes becomes ensnared; but ~~Krishna~~ Krishna
 Consciousness is so strong that such an occasional fall-
 down is at once rectified. Therefore, the process of de-
 votional service is always a ~~xxx~~ success. No one should
 deride a devotee for some accidental fall-down from the
 ideal path, for, as is explained in the next verse, such
~~an~~ occasional fall-down will be stopped in due course, as
 soon as a devotee is completely situated in Krishna Consciousness.

Therefore a person who is situated in Krishna Conscious-
 ness and is engaged ~~it~~ with determination in the process of
 chanting Hare Krishna, Hare Krishna, Krishna Krishna, Hare
 Hare/ Hare Rāma, Hare Rāma, Hare Rāma, Hare Hare should be
 considered ~~as~~ ^{to be in} transcendental position, even if by chance
^{or} of accident he is found ^{to have} fallen down. The words, sādhur eva,
 "he is saintly," ^{are} ~~this eva word is~~ very emphatic. ^{They are} ~~It is~~ a warning

to the non-devotees ~~class~~ ^{because of an} that ~~by such~~ accidental fall down
of the devotee ~~he~~ ^{a devotee} ~~should~~ not be derided; ~~still~~ he should still
be considered saintly even if he has fallen down accidentally.
And the word mantavyahis is still more emphatic. ~~It is the~~
~~direction of the Supreme Lord that one should not deride~~
~~him for his accidental fall down, rather he should tell him~~
~~that he is still a saintly person.~~ If one does not follow
this rule, and derides a devotee for his accidental fall down,
~~that will be considered as wrong because it is disobedient~~ ^{then he is disobeying}
~~of the order of the Supreme Lord.~~ The only qualification of
a devotee ~~should be~~ ^{is} to ~~see~~ ^{be} whether he is ~~unflinchingly~~ ^{and exclusively}
engaged in devotional service, ~~without any other engagements.~~

The nourishing of ~~the following direction is~~
there
the properties that one who is fully engaged in the devotional
service of the Lord even if he is found sometimes in abominable
activities, this should be considered as the mark of the rabbit
on the moon. ~~The mark of a rabbit~~ ^{spot which may be seen} on the moon does not become an
impediment for ~~confusing~~ ^{to} the moonlight. ~~Therefore~~ ^{Similarly, the} accidental
fall down of a devotee from the path of ~~saintly~~ ^a character does
not ~~make~~ him abominable. ~~This should not be misunderstood~~ ^{On the other hand, one should not}
that a devotee ~~of~~ ⁱⁿ transcendental devotional service can act in
all kinds of ~~an~~ abominable ways; this ~~is~~ ^{verse} only ~~an~~ ^{refers to an} accident
due to the strong power of material connections. Devotional service is more or less a declaration of ~~love~~ ^{war} ~~with~~ ^{against}
the illusory energy. ~~Therefore~~ ^{As} so long as one is not strong
enough to fight the illusory energy, there may be ~~such~~ accidental

1000?

↓ all down.
 faults. But when such ^{one} a person is strong enough, he is no longer subjected to such falldown, as previously explained. ^{No one} Nobody should take advantage of this verse and commit nonsense, ^{and think} that ~~still~~ 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.

Text No. 31

English Synonyms

Śāśvat- → Kṣipram--very soon, Bhavati--becomes, Dharmātmā--^{a-ā}righteous, Sāśvadhāntim--lasting peace, Nigacchati--attains, Kaunteya--O son of Kuntī, Nigacchanti--attains, Kaunteya--O son of Kuntī, Pratijānīhi--justly declare, Na--never, Na--^Mmine, Bhaktah--devotee, Pranasyati--perishes.

Translation

Very shortly does he become righteous, and attain to lasting peace.

Purport

This should not be misunderstood. In the Seventh Chapter the Lord says that \longrightarrow ^{one} ~~anyone~~ 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 intention--~~be~~
 a pure devotee? This question may justly be raised. The mis-
 creants, 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. Generally, a devotee ~~is~~
 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} ~~off~~. Continuous thinking of the Supreme Lord ~~is~~ makes
 him pure by nature. According to the Vedas, there is a certain
 regulation that if ~~somebody~~ ^{one} falls down from his exalted position,
 he has to undergo certain ritualistic processes to purify him-
 self. But ~~is~~ here there is no such condition, because the puri-
 fying process is already there in the heart of the devotee,
~~on account of the~~ ^{due to his} remembering ~~of~~ the Supreme Personality of God-
 head constantly. Therefore, the chanting of Hare Krishna, Hare
 Krishna, Krishna Krishna, Hare Hare/ Hare Rāma, Hare Rāma, Rāma
 Rāma, Hare Hare should be continued without ^{stoppage} ~~any ~~is~~ stopping; and~~
~~that~~ ^{This} will protect a devotee from all accidental ~~is~~ falldowns.
 He will remain perpetually free from all ^{material} ~~contaminations. ~~of matter~~~~.

Text No. 32

English Synonyms

Mān--unto Me, hi--^{only} ~~certainly~~, Varāha--^r ~~O~~ son of Prīthā,

Vyapāsritya—taking shelter particularly ye--anyone, api--also, syuh--becomes, Pāpayonayah--born of ^a lower family, striya^h--women, vaiśyā^h--mercantile people, tathā--also, śūdrā^h--lower class men, Te pi--^a ~~although~~ ^{even they are}, Yānti--go, Parām--supreme, Gatim--destination.

Translation

O son of Pritha, anyone who may take shelter in Me, whether a woman, or a businessman, born in a low family, yet can approach the Supreme Destination.

Purport

It is clearly ~~stated here~~ ^{here} declared by the Supreme Lord, that in devotional service there is no distinction between the lower or higher ^{classes of} ~~grade~~ people. In the material conception of life, there are such divisions, but for a person engaged in transcendental devotional service to the Lord, ~~whatever there is~~ ^{wherever} ~~about him~~ ^{there are not} ~~which may be of high or low family, or woman or mercantile or lower class of people is forgotten.~~ ~~Everyone~~ is eligible for the Supreme Destination. In the Srimad Bhagavatam it is stated that even the ~~lowest~~ ^(degraded) ~~lowest class~~ ^{lowest class} who are called Chandālas, ~~all of them~~ ^{all of them} can be ~~defiled~~ ^{elevated} by ~~association~~ ^{association} with ² the pure devotee. Therefore devotional service and guidance of the pure devotee ~~is~~ ^{are} so strong that there is no discrimination ^{between the} of lower and higher class ^{es} of men; anyone can take to it. The most simple man taking center of the pure devotee can be puri-

fied by proper guidance. According to the different modes of material nature, ~~the classification of human society meant that the~~ ^{men are classified} ~~first class human society who are in the most goodness, they are~~ ^{mode of} ~~called brahmins~~ ^(~~the~~ ~~s~~), ~~The next class is called the Kshatriyas, who~~ ^(~~the~~ ~~ks~~ ~~triy~~ ~~as~~), ~~are situated in the mode of passion~~ ^{or administrators}, ~~The next class is called~~ ^{the mode of} ~~the mercantile class of people who are situated in mixed pas-~~ ^(~~v~~ ~~is~~ ~~ht~~ ~~as~~), ~~sion and ignorance~~ ^{or merchants}, ~~and the fourth class of people are called~~ ^{and} ~~sudras who are situated in the mode of ignorance~~ ^(~~s~~ ~~u~~ ~~d~~ ~~r~~ ~~a~~ ~~s~~), ~~and less~~ ^{or workers}.

Those lower

than them are called ~~chandals~~ ^{(?) and they are born in} ~~born in lower~~ ^{sinful families}.

Generally, those who are born in ~~the~~ ^{sinful families} ~~they~~ ^{are} ~~contacts~~ ^{is not} ~~was~~ ^{accepted by the higher class} ~~of people~~ ^{es.}.

But the process of devotional service, ^{and} the pure devotee of the Supreme God ~~is so~~ ^{one so} strong that he ~~can transform~~ ^{can transform} all the ~~lower~~ ^{classes can attain} ~~form people~~ ^{into} the highest perfection of life. This is possible only when one takes center of Krishna. ~~As it is stated~~

~~there~~ ^{at a while} ~~completely~~ ^{of} ~~and Krishna~~ ^{then one can become} ~~and this stage of life is much greater~~ than great ~~jnani~~ ^s and ~~yogi~~ ^s.

Text No. 93

how much;
over thousand

English Synonyms

~~Kim~~ ^{Kim}, ~~Punah~~ ^{Punah}--again, ~~Brāhmaṇāḥ~~ ^{Brāhmaṇāḥ}--~~the~~ ^{the} ~~brāhmaṇs~~ ^{brāhmaṇs}, ~~Puṇyāḥ~~ ^{Puṇyāḥ} righteous, ~~Bhaktāḥ~~ ^{Bhaktāḥ}--devotees, ~~Rājarsayaḥ~~ ^{Rājarsayaḥ}--saintly kings, ~~Tathā~~ ^{Tathā}--also, ~~Anityam~~ ^{Anityam}--temporary, ~~Asukham~~ ^{Asukham}--^{sorrowful;} ~~culomiseries~~, ~~Lokam~~ ^{Lokam}--planets, ~~Imam~~ ^{Imam}--~~this~~ ^{this}, ~~Prāpya~~ ^{Prāpya}--gaining, ~~Bhajasva~~ ^{Bhajasva}--~~are~~ ^{are} engaged in loving service, ~~Mām~~ ^{Mām}--unto Me.

Translation

How much greater then are the brahmins, the righteous, the devotees and saintly kings. In this miserable world, these are fixed in devotional service to the Lord.

Purport

~~The significance of this particular verse of The Bhagavad~~
~~Gita is that,~~ In this material world, there are classifications of ~~high grade and low grade~~ people, but, after all, this world is not a happy place for anyone. It is clearly stated here, anityam asukhah lokam; ~~that~~ this world is temporary and full of miseries, not habitable ^{for} by any sane gentleman. This world is declared by the Supreme Personality of Godhead to be temporary and full of miseries. Some of the philosophers, especially the minor philosophers, say that this world is false, but we can understand from ~~the~~ Bhagavad-Gita 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~~ world which is eternal. This world is miserable, but the other world is eternal and blissful. ¶ Arjuna was born in ^{the} ~~the~~ saintly royal family. To him also the Lord says, "Take to My devotional service, and come quickly back to Godhead, back ~~to~~ Home." ^{No one} ~~Nobody~~ should remain in this temporary world, full as it is ^{with} ~~of~~ miseries. Everyone should attach himself to the bosom of the ~~R~~ Supreme Personality of Godhead, so that he can be

eternally happy. The devotional service of the Supreme Lord is the only process ^{by which} ~~for solving~~ all problems ^{of} ~~for~~ all classes of men ^{can be solved.} ~~When~~ Everyone should therefore take to Krishna consciousness and make his life perfect.

Text No. 34

English Synonyms

Manmanā^h--always thinking of Me, Bhava--become, Ma^t--My,
Bhaktā^h--devotee, Ma^t--My, Yājī--worshiper, Mām--unto Me, Mamas^h
kuru--offer obeisances, Mām--unto Me, ~~EVASYASI~~ Eva⁽⁻⁾syasi--come,
kuktvā^h evam--being ^{absorbed;} eva--^{completely;}
Maṭparāyanah⁽⁻⁾--devoted to Me, ^{evil} ~~certainly~~, Ātmānam--your soul,

Translation

~~EVASYASI~~ Engage your mind always in thinking of Me; engage your body in My service, and surrender unto Me; completely absorbed in Me, surely will you come to Me.

Purport

In this verse it is clearly indicated that Krishna consciousness is the only means ~~of~~ of being delivered from the clutches of ~~the contamination of~~ ^{contaminated} this material world. Sometimes, unscrupulous commentators ^{distort} ~~eschew~~ the meaning of what is clearly stated here: that all devotional service should be

offered to the Supreme Personality of Godhead, Krishna. Unfortunately, unscrupulous commentators divert the mind of the ~~xxx~~ reader to ~~some other thing~~ ^{that} which is not at all feasible. Such ~~unscrupulous~~ commentators do not know that there is no difference between Krishna's mind and Krishna. ~~It~~ Krishna is not an ordinary human being; He is Absolute Truth. His body, mind and He Himself are ~~one~~ and ~~absolute~~. But, because they do not know this science of Krishna, they hide Krishna and divide His personality from His mind or from His body. ~~This~~ ^{although this} is sheer ~~ignorance~~ ^a of the science of Krishna, ~~but~~ some men make ^a profit out of misleading the people.

There are some who are demonic; they also think of Krishna, but enviously, just like King Kamsa, Krishna's uncle. He was also thinking of Krishna always, ~~because~~ ^{but} he thought of Krishna as his enemy. He was always in anxiety, ^{wondering} ~~as to~~ when Krishna would come ^{to} ~~and~~ kill him. That kind of thinking will not help us. One should be thinking of Krishna in devotional love. That is Bhakti. One should cultivate the knowledge of Krishna continually. What is that ~~xxx~~ favorable cultivation? It is to learn from a bona fide teacher. Krishna 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 Krishna will help one ~~to~~ become a devotee. Otherwise, understanding Krishna from the wrong ^{source} ~~authority~~ will prove fruitless. ^{He} One should therefore engage his mind in the eternal ~~form~~, the ~~Primal~~ ~~form~~ of Krishna; with ^{conviction} ~~proof~~ in his heart that ~~he~~ ^{Krishna} is

~~known as~~ ^{the Supreme,} he should engage himself in ~~the action of~~ wor-
 ship. ~~There are~~ ~~hundreds~~ of thousands of temples in
 India for the worship of Krishna, and ~~the~~ devotional service
 is practiced there. When such practice is made, one has to
 offer obeisances to Krishna. One should lower his head before
 the Deity, and engage his mind, his body, his activities--
 everything ~~that~~ ^{that} will make one fully absorbed in Krishna
 without ~~any~~ deviation. ~~Such a situation of a person that is~~
~~an full Krishna consciousness~~ ^{this} will help one ~~to~~ transfer ~~to~~
 into the Krishna loka. One should not be deviated by un-
 scrupulous commentators. One must engage in the nine different
 processes of devotional service, beginning with hearing and
 chanting about Krishna. Pure devotional service is the highest
 achievement of human society. ¶ In the Seventh and Eighth Chapters
 of Bhagavad-gītā, pure devotional service to the Lord has been
 explained ^{apart from the yoga} ~~without any mixture~~ of knowledge and mystic yoga or
 creative activities. Those who are not purely sanctified may
 be attracted by different features of the Lord, ~~just~~ like ~~the~~
 impersonal brahmajyoti, and localized Paramātmā, but a pure
 devotee directly takes to the service of the Supreme Lord.

¶ There is a beautiful poem about Krishna, in which it is clearly
 stated that any person who is engaged in the worship of demi-
 gods is most unintelligent, ^{and} ~~such men~~ cannot achieve at any
 time the supreme award of Krishna. The devotee, in the be-
 ginning, may ~~be~~ ~~sometimes~~ sometimes fall ~~from~~ from the standard

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but still he should be ^{to be} ~~as~~ ^{superior to} ~~as~~ better than all other philosop.
and yogis. One who always engages in Krishna consciousness should
be understood ^{to be} ~~as~~ the perfect saintly person. ~~And~~ His acci-
dental non-devotional activities will diminish, and he will soon
be situated without any doubt in complete perfection. ~~Without~~
~~ever~~. The pure devotee has no actual chance of falling down,
because the Supreme Godhead personally takes care of ^{to} ~~such~~
pure devotees. Therefore, ^{the} ~~any~~ intelligent person, ^{His} ~~without~~
~~being deviated~~, should ^{directly} ~~take~~ to this ~~the~~ process of Krishna
consciousness and happily live in this material world, ^{He} ~~and~~
he will ^{eventually} ~~receive~~ the Supreme Award of Krishna.

Thus end the Shaktivedanta Purports to the Ninth Chapter of
Srimad-Bhagavad-gita in the matter of ^{the} ~~most~~ confidential knowledge