

## CHAPTER FIVE (Karma Sannyasa Yoga)- ACTION IN KRSNA CONSCIOUSNESS

A . In this Fifth Chapter of the Bhagavad-gita, the Lord says that work in devotional service is better than dry mental speculation. Devotional service is easier than the latter because, being transcendental in nature, it frees one from reaction. (5.1 Purport)

B . This Fifth Chapter is a practical explanation of Krsna consciousness, known as karma-yoga. The question of mental speculation as to how karma-yoga can give liberation is answered herewith. To work in Krsna consciousness is to work with the complete knowledge of the Lord as the predominator. Such work is no different than transcendental knowledge. Direct consciousness is bhakti-yoga, and jnana-yoga is a path leading to bhakti. Krsna consciousness means to work in full knowledge of one's relationship with the Supreme Absolute, an perfection of this consciousness is full knowledge of Krsn the Supreme Personality of Godhead. (5.29 Purport)

### THE SECTIONS OF CHAPTER FIVE:

#### A . NISKAMA KARMA IS EQUAL TO BUT EASIER THAN RENOUNCING WORK (5. 1-6)

Arjuna again asks whether renouncing work is superior to working with detachment. Krsna replies that both are equal, as they have the same goal. But Krsna recommends working with detachment (niskama karma) as easier.

#### B . THE PERFORMANCE OF NISKAMA KARMA (5. 7-12)

One performing niskama karma neither identifies with his body or the activities that his body performs. He, through his detached actions, is thus free from the reactions from his activities.

#### C . KNOWLEDGE: THE THREE DOERS IN PERSPECTIVE (5. 13-16)

The living being (doer 1) who knows that all bodily activities are automatically carried out by the three modes of material nature (doer 2) after those activities are sanctioned by the Supersoul (doer 3) attains enlightenment through that knowledge.

#### D . LIBERATION: FOCUSING ON THE SUPERSOUL (5. 17-26)

One, who, in knowledge, devotionally fixes his consciousness on the Supersoul and remains materially equipoise, in the near future attains liberation.

#### E . LIBERATION: ASTANGA -YOGA PREVIEW (5. 27-28)

One can also achieve the same liberation through astanga-yoga.

#### F . PEACE ON THE PLATFORM OF LIBERATION (5. 29)

A person in full consciousness of Krsna attains liberation from the pangs of material miseries.

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(cn)REVIEW: In Chapter Four, Krsna spoke about transcendental knowledge - jnana. In Chapter Two, in Section B (Jnana), after explaining to Arjuna about 'jnana' then Krsna encourage him to work through 'buddhi-yoga' (Section D). Then Arjuna became confused whether he was supposed to pursue 'jnana' (or renunciation) or buddhi-yoga (or niskama karma, working). And he asked Krsna in Chapter Three what should he do. After hearing all

of that knowledge (transcendental jnana) in Chapter specially that seeing karma through jnana, action in inaction, inaction in action, and the last Section, the conclusion glorifying "transcendental knowledge" (jnana), Arjuna won "if jnana is so important, so glorious, why should I do what You request O Krsna?" In the last verse of Chapter Four which was: "Armed with yoga, O Bharat, stand and fight!"

Arjuna, for our benefit, again asks a similar question in the beginning of Chapter Five.

A . NISKAMA KARMA IS EQUAL TO BUT EASIER THAN RENOUNCING WORK  
(5. 1-6)

1 . Arjuna again asks Krsna whether renunciation is superior to working in devotion. Krsna replies that devotional work is superior to the renunciation of work, and that one who is detached from the results of his work is the one who is truly renounced. (1-3)

### TEXT 1

arjuna uvaca  
sannyasam karmanam krsna  
punar yogam ca samsasi  
yac chreya etayor ekam  
tan me bruhi su-niscitam

arjunah uvaca--Arjuna said; sannyasam--renunciation; karmanam--of all activities; krsna--O Krsna; punar--again; yogam--devotional service; ca--also; samsasi--You are praising; yat--which; sreyah--is more beneficial; etayoh--of these two; ekam--one; tat--that; me--unto me; bruhi--please tell; su-niscitam--definitely.

### TRANSLATION

**Arjuna said: O Krsna, first of all You ask me to renounce work, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is more beneficial?**

(cn) Srila Prabhupada explains in his Purport: "In the Second Chapter, preliminary knowledge of the soul and its entanglement in the material body were explained. How to get out of this material encagement by buddhi-yoga, or devotional service, was also explained therein. In the Third Chapter, it was explained that a person who is situated on the platform of knowledge no longer has any duties to perform. And in the Fourth Chapter the Lord told Arjuna that all kinds of sacrificial work culminate in knowledge. However, at the end of the Fourth Chapter, the Lord advised Arjuna to wake up and fight, being situated in perfect knowledge. Therefore, by simultaneously stressing the importance of both work in devotion and inaction in knowledge, Krsna has perplexed Arjuna and confused his determination. Arjuna understands that renunciation in knowledge involves cessation of all kinds of work performed as sense activities. But if one performs work in devotional service, then how is work stopped? In other words, he thinks that sannyasa, or renunciation in knowledge,

should be altogether free from all kinds of activity, because work and renunciation appear to him to be incompatible. He appears not to have understood that work in full knowledge is nonreactive and is therefore the same as inaction. He inquires, therefore, whether he should cease work altogether or work with full knowledge."

Now, Krsna had made Arjuna not understand this point. We may understand something but that is due to having Srila Prabhupada's Purports. But Arjuna on the battlefield amidst all the excitement of Krsna's words he doesn't understand. But since all this dialogue is taking place for our benefit, what is going on is that Krsna is making this point, stressing it again and again until we clearly understand it.

The question is: should a person who has acquired knowledge work or not? If knowledge is superior, if sacrifice ends in knowledge, when we get knowledge should we still continue to perform sacrifice (or work)? This is the question.

## TEXT 2

sri-bhagavan uvaca  
sannyasah karma-yogas ca  
nihsreyasa-karav ubhau  
tayos tu karma-sannyasat  
karma-yogo visisyate

sri-bhagavan uvaca--the Personality of Godhead said; sannyasah--renunciation of work; karma-yogah--work in devotion; ca--also; nihsreyasa-karau--leading to the path of liberation; ubhau--both; tayoh--of the two; tu--but; karma-sannyasat--in comparison to the renunciation of fruitive work; karma-yogah--work in devotion; visisyate--is better.

## TRANSLATION

**The Personality of Godhead replied: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of work.**

(cn) The question isn't which path is superior. The question is: which path is better in the sense of more practical and easy. And this is explained in the next Text.

## TEXT 3

jneyah sa nitya-sannyasi  
yo na dvesti na kanksati  
nirdvandvo hi maha-baho  
sukham bandhat pramucyate

jneyah--should be known; sah--he; nitya--always; sannyasi--renouncer; yah--who; na--never; dvesti--abhors; na--nor; kanksati--desires; nirdvandvah--free from all dualities;

hi--certainly; maha-baho--O mighty-armed one; sukham--happily; bandhat--from bondage; pramucyate--is completely liberated.

## TRANSLATION

**One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.**

(cn) The term used here by Krsna is 'nitya-sannyasi'. The person who is actually renounced and detached from the fruits of his activities is actually a 'nitya-sannyasi'. He is renounced, he is always a 'sannyasi'. This is the true meaning of 'sannyasi' - "one who neither hates or desires the fruits of his activities. Such a person free from all dualities, easily overcomes material bondage and is completely liberated."

This first Section (1-6) explains that 'niskama karma' is equal to renunciation of work but it is easier. This is the point why it is better - because it is easier.

[2 . Although the results of renunciation and devotional service are ultimately the same, devotional service is superior, for the devotee can quickly achieve Krsna. (4-6) ]

## TEXT 4

sankhya-yogau prthag balah  
pravadanti na panditah  
ekam apy asthitah samyag  
ubhayor vindate phalam

sankhya--analytical study of the material world; yogau--work in devotional service; prthak--different; balah--the less intelligent; pravadanti--say; na--never; panditah--the learned; ekam--in one; api--even; asthitah--being situated; samyak--complete; ubhayoh--of both; vindate--enjoys; phalam--the result.

## TRANSLATION

**Only the ignorant speak of devotional service [karma- yoga] as being different from the analytical study of the material world [Sankhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.**

(cn) 'Sankhya' or 'Jhana' or 'Karma-sannyasi' (which means renouncing one's work). Krsna says here, that first of all, they are non-different - the renunciation of work (being situated in a renounced position) and analytical study of the material world. This sankhya is the work of one who has no material activity, no physical activity, who has taken this type of sannyasi.

Krsna explains that karma-yoga or work in detachment, only a ignorant speaks of that karma-yoga or devotional service or work that is detached - as being different from analytical study of the material world (sankhya). They are both the same.

The question is: which is easier?

And should one who has achieved jnana, should he continue working or not? Krsna explains that they are the same but 'niskama karma' is easier.

Either jnana and sankhya are the same - they both mean sannyasi, renunciation of work. And yoga and karma are the same - they both mean work with the senses.

Here is that same issue discussed again: should one renounce work and attain jnana or should one work with detachment? Krsna's answer is clear: "anyone who applies himself to one of those paths, achieves the result of anyone of those paths".

The same point is repeated in the next Text.

## TEXT 5

yat sankhyaih prapyate sthanam  
tad yogair api gamyate  
ekam sankhyam ca yogam ca  
yah pasyati sa pasyati

yat--what; sankhyaih--by means of Sankhya philosophy; prapyate--is achieved; sthanam--place; tat--that; yogaih--by devotional service; api--also; gamyate--one can attain; ekam--one; sankhyam--analytical study; ca--and; yogam--action in devotion; ca--and; yah--one who; pasyati--sees; sah--he; pasyati--actually sees.

## TRANSLATION

**One who knows that the position reached by means of analytical study can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, sees things as they are.**

(cn) They are the same, they are not two goals, two paths - there is one path with one goal.

The example of how renunciation and work are the same: one is holding a bead-bag and wants to pick up a book and do some work with it. So he must drop the bead-bag and then, after he dropped it, he picks up the book and do what he wants. Similarly if one is attached to the material world, he can't pick up the spiritual world until he drops the material world. So one has to practice renunciation or jnana in the 'two-steps' method and drop those things of the material world, in order to pick up or act in the spiritual platform .

But they can also be done at the same time - like dropping and picking up automatically. If the person picks up the book, automatically he drops the bead-bag. Similarly karma-yoga with detachment allows one to perform the 'two-step' process in one - with material detachment and spiritual attachment.

In his Purport, Srila Prabhupada says: "The real purpose of philosophical research is to find the ultimate goal of life. Since the ultimate goal of life is self-realization, there is no difference between the conclusions reached by the two processes. By Sankhya philosophical research one comes to the conclusion that a living entity is not a part and parcel of the material world but of the supreme spirit whole. Consequently, the spirit soul has nothing to do with the material world; his actions must be in some relation with the Supreme. When he acts in Krsna consciousness, he is actually in his constitutional position. In the first process, Sankhya, one has to become detached from matter, and in the devotional yoga process one has to attach himself to the work of Krsna consciousness. Factually, both processes are the same, although superficially one process appears to involve detachment and the other process appears to involve attachment. Detachment from matter and attachment to Krsna are one and the same. One who can see this sees things as they are."

#### TEXT 6

sannyasas tu maha-baho  
duhkham aptum ayogatah  
yoga-yukto munir brahma  
na cirenadhi gacchati

sannyasah--the renounced order of life; tu--but; maha-baho--O mighty-armed one; duhkham--distress; aptum--afflicts one with; ayogatah--without devotional service; yoga-yuktah--one engaged in devotional service; munih--a thinker; brahma--the Supreme; na cirena--without delay; adhi gacchati--attains.

#### TRANSLATION

**Merely renouncing all activities yet not engaging in the devotional service of the Lord cannot make one happy. But a thoughtful person engaged in devotional service can achieve the Supreme without delay.**

(cn) Why is Krsna recommending karma-yoga or devotional service here? It is because if one renounces or gives up activities before his heart is clean, then that unclean heart will force him - 'kama esa, krodha esa', lust and anger - will force him to engage in improper activities. Therefore, because the senses aren't engaged when one is practicing either jnana or sankhya, this is very difficult - to stop improper work.

Krsna's recommendation is: "Keep the senses always engaged! Better then to purify your heart by work instead of practicing renunciation."

It is also interesting to know that these verses in this section are true whether one is practicing to obtain Brahman realization, or Paramatma realization or Bhagavan realization. But Srila Prabhupada has translated for the devotees because that is Krsna's ultimate purpose - to have the devotees engaged in achieving Him.

SUMMARY: Niskama karma is equal to, but easier than renouncing work. Why? Because one's senses are engaged right from the very beginning. That makes it easier to detach because the senses need engagement. The soul is active by nature so the senses, practically must be engaged. It is easier than renunciati work in sankhya-yoga or jnana (both known as 'karma sannyasi'= renunciation of work)

[ B . WORKING WITH DETACHMENT - PERFORMANCE OF NISKAMA KARMA  
(5. 7-12)

1 . A pure soul doesn't become entangled because, although working, he fixes his consciousness upon Krsna. He knows that while the body acts, he does nothing: the material senses are simply engaged with their sense objects. (7- 9)]

(cn) This section explains the performance of 'niskama karma'.

#### TEXT 7

yoga-yukto visuddhatma  
vijitatmajitendriyah  
sarva-bhutatma-bhutatma  
kurvann api na lio yate

yoga-yuktah--engaged in devotional service; visuddha-atma--a purified soul;  
vijita-atma--self-controlled; jita-indriyah--having conquered the senses; sarva-bhuta--to all living entities; atma-bhuta-atma--compassionate; kurvan api--although engaged in work; na--never; lipyate--is entangled.

#### TRANSLATION

**One who works in devotion, who is a pure soul, and who controls his mind and senses is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.**

(cn) Here, after explaining in the last section how one should engage in niskama karma-yoga. which is actually Krsna's recommendation in the Bhagavad-gita (one should one's duty in a detached way), Krsna is now going to describe how to act or what the performance looks like. See the translation again.

#### TEXT 8-9

naiva kincit karomiti  
yukto manyeta tattva-vit  
pasyan srnvan sprsanji ghrann  
asnan gacchan svapan svasan

pralapan visrjan grhnann  
unmisan nimisann api  
indriyaniindriyarthesu  
vartanta iti dharayan

na--never; eva--certainly; kincit--anything; karomi--I do; iti--thus; yukta--engaged in the divine consciousness; manyeta--thinks; tattva-vit--one who knows the truth; pasyan--seeing; srnvan--hearing; sprsan--touching; jighran--smelling; asnan--eating; gacchan--going; svapan--dreaming; svasan--breathing; pralapan--talking; visrjan--giving up; grhnann--accepting; unmisan--opening; nimisan--closing; api--in spite of; indriyani--the senses; indriya-arthesu--in sense gratification; vartante--let them be so engaged; iti--thus; dharayan--considering.

## TRANSLATION

**A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, or opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.**

(cn) This is what is like being involved in *niskama karma-yoga*. And why is he able to do this? He thinks he does nothing at all because he has transcendental knowledge so he is actually understanding and seeing this. It is knowledge which makes the difference here.

And what type of knowledge is being described here? Knowledge that we are not this body. This is knowledge that allows one to exist within this material body, but practically has nothing to do with this material body. And, therefore, because he sees that his body is acting but he has nothing to do with it, he is not interested in the fruits of his work - because he is not the body.

That realization allows him to be detached from the work. Therefore,

[ 2 . One who does his duty without attachment, steadily acting with body, mind, intelligence, and senses just for the satisfaction of Krsna, attains peace while one greedy for the fruits of his labors become entangled. (10-12) ]

## TEXT 10

brahmany adhaya karmani  
sangam tyaktva karoti yah  
lipyate na sa papena  
padma-patram ivambhasa



brahmani--unto the Supreme Personality of Godhead; adhaya--resigning; karmani--all works; sangam--attachment; tyaktva--giving up; karoti--performs; yah--who; lipyate--is affected; na--never; sah--he; papena--by sin; padma-patram--a lotus leaf; iva--like; ambhasa--by the water.

## TRANSLATION

**One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water.**

(cn) Being situated in that knowledge, the jnana, then performing niskama karma, or doing one's duty in this detached faction as described in Texts 8-9, seeing that everything is going on but seeing that one is aloof from everything. The body is acting, he is touching, working, moving about, the body is doing all these things, but oneself has nothing to do with it. Therefore one can perform one's duties without attachment and on a highest level - surrendering the results unto the Supreme Lord. There is no sinful reaction that comes to him, "just as the lotus leaf is untouched by water".

The flower of the lotus appears to be on the water but actually has nothing to do with it. Also the lotus has a waxy surface, any drop of water which falls on it, immediately glides right off. Similarly, because of the detachment on the transcendental knowledge, of the one performing niskama karma, all reac glide off of him "as the lotus leaf is untouched by the water".

## TEXT 11

kayena manasa buddhya  
kevalair indriyaiḥ api  
yogināḥ karma kurvanti  
sangam tyaktvatma-suddhaye

kayena--with the body; manasa--with the mind; buddhya--with the intelligence; kevalaih--purified; indriyaiḥ--with the senses; api--even; yogināḥ--Kṛṣṇa conscious persons; karma--actions; kurvanti--they perform; sangam--attachment; tyaktva--giving up; atma--of the self; suddhaye--for the purpose of purification.

## TRANSLATION

**The yogis, abandoning attachment, act with body, mind, intelligence and even with the senses, only for the purpose of purification.**

## TEXT 12

yuktah karma-phalam tyaktva  
santim apnoti naisthikim  
ayuktah kama-karena  
phale sakto nibadhyate

yuktah--one who is engaged in devotional service; karma-phalam--the results of all activities; tyaktva--giving up; santim--perfect peace; apnoti--achieves; naisthikim--unflinching; ayuktah--one who is not in Krsna consciousness; kama-karena--for enjoying the result of work; phale--in the result; saktah--attached; nibadhyate--becomes entangled.

### TRANSLATION

**The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled.**

(cn) This is a description of a performance of niskama karma.

[ C . ENLIGHTENMENT THROUGH KNOWING THE THREE DOERS IN PERSPECTIVE: THE SOUL, MATERIAL NATURE, AND THE SUPERSOUL (5. 13-16)

The living being who knows that all bodily activities are automatically carried out by the modes of material nature after those activities are sanctioned by the Supersoul, attains enlightenment through that knowledge. ]

### TEXT 13

sarva-karmani manasa  
sannyasyaste sukham vasi  
nava-dvare pure dehi  
naiva kurvan na karayan

sarva--all; karmani--activities; manasa--by the mind; sannyasya--giving up; aste--remains; sukham--in happiness; vasi--one who is controlled; nava-dvare--in the place where there are nine gates; pure--in the city; dehi--the embodied soul; na--never; eva--certainly; kurvan--doing anything; na--not; karayan--causing to be done.

### TRANSLATION

**When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done.**

## TEXT 14

na kartrtvam na karmani  
lokasya srjati prabhuh  
na karma-phala-samyogam  
svabhavas tu pravartate

na--never; kartrtvam--proprietorship; na--nor; karmani--activities; lokasya--of the people; srjati--creates; prabhuh--the master of the city of the body; na--nor; karma-phala--with the results of activities; samyogam--connection; svabhava--the modes of material nature; tu--but; pravartate--act.

## TRANSLATION

**The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature.**

(cn) The embodied soul does not create any activity, does not induce others to act, he does not create the fruits of action. All this is enacted by the three modes of material nature. He knows this, he knows that he is not the one working and he is not the one making others work - he is completely aloof from this due to his knowledge. In the Purport, Srila Prabhupada says: "The temporary body or material dwelling place which he obtains is the cause of varieties of activities and their resultant reactions. Living in such a conditional atmosphere, one suffers the results of the activities of the body by identifying himself (in ignorance) with the body. Ignorance acquired from time immemorial that is the cause of bodily suffering and distress. As soon as the living entity becomes aloof from the activities of the body, he becomes free from the reactions as well. As long as he is in the city of body, he appears to be the master of it, but actually he is neither its proprietor nor controller of its actions and reactions. He is simply in the midst of the material ocean, struggling for existence. The waves of the ocean are tossing him, and he has no control over them. His best solution is to get out of the water by transcendental Krsna consciousness. That alone will save him from all turmoil."

He, the living entity, within the body - that is the first doer. He knows that he is not the body but he is in the body.

He is usually considered the doer but in this verse he knows that he is not doing anything, he is not inducing people to act, he doesn't create the activities nor is he creating the fruits of action - it is all happening by the modes of material nature.

This is pushing the blame of doership of all activities to the modes of material nature. But who is actually in control of the modes of material nature? That is the Supersoul.

The natural thought is: "If I am not the doer then who is doing everything? That is the Supersoul. And because He is the One who is doing everything - He is responsible for everything that happens!" This is a natural progression of thought.

And therefore Krsna, to relieve Himself of the responsibility for what happens, speaks verse 15.

#### TEXT 15

nadatte kasyacit papam  
na caiva sukrtam vibhuh  
ajnanenavrtam jnanam  
tena muhyanti jantavah

na--never; adatte--accepts; kasyacit--anyone's; papam--sin; na--nor; ca--also; eva--certainly; su-krtam--pious activities; vibhuh--the Supreme Lord; ajnanena--by ignorance; avrtam--covered; jnanam--knowledge; tena--by that; muhyanti--are bewildered; jantavah--the living entities.

#### TRANSLATION

**Nor does the Supreme Lord assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.**

(cn) This is knowledge of the Supersoul.

Here is the real knowledge that removes ignorance : (1) we are not our body; (2) the modes of material nature are controlled by the Supersoul, and (3) the Supersoul Himself is not responsible - "He does not assume anyone's sinful or pious activities".

In his Purport, Srila Prabhupada says: "A living entity is, by superior nature, full of knowledge. Nevertheless, he is prone to be influenced by ignorance due to his limited power. The Lord is omnipotent, but the living entity is not. The Lord is vibhu, or omniscient, but the living entity is anu, or atomic. Because he is a living soul, he has the capacity to desire by his free will. Such desire is fulfilled only by the omnipotent Lord. And so, when the living entity is bewildered in his desires, the Lord allows him to fulfill those desires, but the Lord is never responsible for the actions and reactions of the parti situation which may be desired. Being in a bewildered condition therefore, the embodied soul identifies himself with the circumstantial material body and becomes subjected to the temporary misery and happiness of life. The Lord is the constant companion of the living entity as Paramatma, or the Supersoul, and therefore He can understand the desires of the individual soul, as one can smell the flavor of a flower by being near it. Desire is a subtle form of conditioning for the living entity. The Lord fulfills his desire as he deserves: Man proposes

and God disposes. The individual is not, therefore, omnipotent in fulfilling his desires. The Lord, however, can fulfill all desires, and the Lord, being neutral to everyone, does not interfere with the desires of the minute independent living entities. However, when one desires Krsna, the Lord takes special care and encourages one to desire in such a way that one can attain to Him and be eternally happy.

The living entity, although he is not the doer, because of his desiring, he is responsible.

And the Supersoul's service to the living entity is to sanction and fulfill the living entity's desires as he deserves. Even though He is the omnipotent Lord and He is the controller of everything, still the Supreme Lord is not responsible because He is neutral and is just 'sanctioning'.

This is knowledge about the Supersoul's position and this was already explained in the 4th Chapter, Section B (Applied transcendental knowledge), after describing the limited freedom of the living entity, not free to obtain his desires. He is free to desire, but is the Lord who allows him, the Lord fulfills his desires.

## TEXT 16

jnanena tu tad ajnanam  
yesam nasitam atmanah  
tesam aditya-vajjanam  
prakasayati tat param

jnanena--by knowledge; tu--but; tat--that; ajnanam--nescience; yesam--whose; nasitam--is destroyed; atmanah--of the living entity; tesam--their; aditya-vat--like the rising sun; jnanam--knowledge; prakasayati--discloses; tat param--Krsna consciousness.

## TRANSLATION

**When, however, one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the daytime.**

(cn) The previous verse described how the living entity is covered and thinks himself the doer - this is his covering. His false ego, thinking that "I am the One". This is what maya does - She makes one think: "I am the doer, I am Isvara, I am the supreme enjoyer!" This is ignorance. And then when one gets this knowledge one is enlightened, "by which nescience is destroyed", to know that "I am not the doer! - Krsna as the Supersoul, is the One who is satisfying all my desires, because I am not independent".

This is the definition of the mode of goodness. When one is in this mode, no longer has ignorance, he has knowledge, he is not attached, he is detached, he knows that he is not this body, he is aloof from the body. This is the mode of goodness.

But is he liberated? No, because he is in the mode of goodness.

This Text describes knowledge. Puts in perspective what knowledge is. And if one has this knowledge, and then focuses his consciousness on the Supersoul - knowing that the Supersoul is the Lord and Master and the bestower of all material desires, and one surrenders to Him - then one gets liberation.

Knowledge leads to liberation but knowledge is different from liberation. Knowledge comes from goodness. Liberation is transcendental to the modes of material nature. This is a very subtle and fine point.

This section describes knowledge, specifically this 16th verse.

**SUMMARY: The three doers:** The living entity (doer 1) who knows that all bodily activities are automatically carried out by the modes of material nature (doer 2) after those activities are sanctioned by the Supersoul (doer 3), attains enlightenment through knowledge.

This is knowledge: Knowing these 3 doers in perspective. The interrelation between: the living entity, the modes of material nature and the Supersoul.

[ D . LIBERATION THROUGH FOCUSING ONE'S CONSCIOUSNESS ON THE SUPERSOUL (5. 17-26)

1 . Fixing his consciousness on the Lord, the learned sage equally views the brahmana and the elephant, happiness and distress. He enjoys unlimitedly because his consciousness is fixed on the Supreme. Knowing material pleasures as temporary he doesn't delight in them. (18-23) ]

(cn) Knowledge is not enough, one has to take shelter of the Supersoul to get liberation.

#### TEXT 17

tad-buddhayas tad-atmanas  
tat-nisthas tat-parayanah  
gacchanty apunar-avrttim  
jnana-nirdhuta-kalmasah

tad-buddhayah--those whose intelligence is always in the Supreme; tat-atmanah--those whose minds are always in the Supreme; tat- nisthah--those whose faith is only meant for the Supreme; tat- parayanah--who have completely taken shelter of Him; gacchanti--go; apunah-avrttim--to liberation; jnana-by knowledge; nirdhuta-cleansed; kalmah--misgivings.

#### TRANSLATION

**When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.**

(cn) What happens then, due to his knowledge of the Supersoul and His impartiality? He sees that the Supersoul is the sanctioner, he sees that if he fixes his consciousness on the Supersoul - he will also become impartial. And therefore, because he becomes impartial,

#### TEXT 18

vidya-vinaya-sampanne  
brahmane gavi hastini  
suni caiva sva-pake ca  
panditah sama-darsinah

vidya--with education; vinaya--and gentleness; sampanne--fully equipped; brahmane--in the brahmana; gavi--in the cow; hastini--in the elephant; suni--in the dog; ca--and; eva--certainly; sva-pake--in the dog-eater (the outcaste); ca--respectively; panditah--those who are wise; sama-darsinah--who see with equal vision.

#### TRANSLATION

**The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].**

(cn) Here, knowledge refers not only knowledge that one is not this body, but also knowledge of the Supersoul.

The brahmana and the cow - are in the mode of goodness.

The elephant - is in the mode of passion.

The dog and the dog-eater - in the mode of ignorance.

Viswanatha C. Thakura says in this verse: "Such a 'pandit' is 'sama-darsinah' - one who sees with equal vision."

But being a bhakta 'per excellence', Srila Viswanatha brings it up to the platform of 'Bhagavan' realization by saying: " SA- MA. Such a person has a vision to see MA (Laksmidevi) and SA (with). Who is with Laksmi? Narayana. So he sees Laksmi-Narayana or ultimately Radha-Krsna."

On different levels, on the Paramatma level is true and also in the highest Krsna consciousness level.

#### TEXT 19

ihaiva tairjitah sargo  
yesam samye sthitam manah  
nirdosam hi samam brahma  
tasmad brahmani te sthitah

iha--in this life; eva--certainly; taih--by them; jitah--conquered; sargah--birth and death; yesam--whose; samye--in equanimity; sthitam--situated; manah--mind; nirdosam--flawless; hi--certainly; samam--in equanimity; brahma--like the Supreme; tasmāt--therefore; brahmani--in the Supreme; te--they; sthitah--are situated.

## TRANSLATION

**Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.**

(cn) Such a person whose mind is fixed on the Supersoul, nothing can disturb him.

We have heard of one who is in the Brahman platform - the 'sthita-prajna'. But if one is fixed on the Kṛṣṇa consciousness platform, he is also in this equal and same platform - he is not disturbed, because he sees everything that happens to him, as Kṛṣṇa. Or if he is in the Paramatma platform he sees everything as the Supersoul who is just awarding on thing to one person and another thing to another person.

By fixing one's consciousness on the Supersoul or Kṛṣṇa, one becomes fully calm in amidst the ocean of material turbulence. Because one sees everything as Kṛṣṇa acting, Kṛṣṇa's mercy, Kṛṣṇa's award. One who sees like that, how Kṛṣṇa is reciprocating in this way - becomes eligible for liberation.

So here it was explained 'the equal platform' on the Brahman platform through Supersoul realization. And the next verse is true for both, the 'sadhaka'(the practitioner) and the 'siddha' (perfect). They should act like this,

## TEXT 20

na prahrsyet priyam prapya  
nodvijet prapya capriyam  
sthira-buddhir asammudho  
brahma-vid brahmani sthitah

na--never; prahrsyet--rejoices; priyam--the pleasant; prapya--achieving; na--does not; udvijet--become agitated; prapya--obtaining; ca--also; apriyam--the unpleasant; sthira-buddhih--self-intelligent; asammudhah--unbewildered; brahma-vid--one who knows the Supreme perfectly; brahmani--in the transcendence; sthitah--situated.

## TRANSLATION

**A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who knows the science of God, is already situated in transcendence.**

## TEXT 21



bahya-sparsesv asaktatma  
vindaty atmani yat sukham  
sa brahma-yoga-yuktatma  
sukham aksayam asnute

bahya-sparsesu--in external sense pleasure; asakta-atma--one who is not attached;  
vindati--enjoys; atmani--in the self; yat--that which; sukham--happiness; sah--he;  
brahma-yoga--by concentration in Brahman; yukta-atma--self-connected;  
sukham--happiness; aksayam--unlimited; asnute--enjoys.

### TRANSLATION

**Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.**

### TEXT 22

ye hi samsparśa-jā bhoga  
duḥkha-yonaya eva te  
ady-antavantaḥ kaunteya  
na tesu ramate budhaḥ

ye--those; hi--certainly; samsparśa-jah--by contact with the material senses;  
bhogah--enjoyments; duhkha--distress; yonayah--sources of; eva--certainly; te--they are;  
adi--beginning; anta--end; vantah--subject to; kaunteya--O son of Kunti; na--never; tesu--in  
those; ramate--takes delight; budhah--the intelligent person.

### TRANSLATION

**An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so the wise man does not delight in them.**

### TEXT 23

saknoti iha va yah sodhum  
prak sarira-vimokṣanat  
kama-krodhodbhavam vegam  
sa yuktaḥ sa sukhi narah

saknoti--is able; iha eva--in the present body; yah--one who; sodhum--to tolerate;  
prak--before; sarira--the body; vimoksanat--giving up; kama--desire; krodha--and anger;

udbhavam--generated from; vegam--urges; sah--he; yukta--in trance; sah--he; sukhi--happy; narah--human being.

## TRANSLATION

**Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and is happy in this world.**

(cn) One has to question himself: "Here I am, and how long do I have to tolerate this?" Sometimes we review Kṛṣṇa consciousness like "one day we will wake up and suddenly will become liberated, māyā will be gone, we will not have to struggle with our mind with its attractions and repulsions". This is a dream practically speaking.

This verse answers this question: "How long I must tolerate this situation?" Until this body is dead. Until then we have to tolerate all this. We must learn to tolerate it now and not just surrender to any stupid, foolish and whimsical desire that our mind comes up with. We might as well realize that we will go on practicing the tolerance of the mind until the body drops down dead.

And how is it possible to be so tolerant?

By fixing one's consciousness on the Supersoul or Kṛṣṇa. One can not do it without that. One cannot tolerate the pushings and pullings of the mind unless one's consciousness is fixed on the Supreme Lord. Then one can be happy in this world, if one learns how to do that.

Whether one is practicing to do that or whether one has already achieved it, one should not take pleasure in the sources of misery. One should not rejoice when achieving something pleasurable nor lament upon obtaining something unpleasant has to be self-intelligent. "A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, w unbewildered, and who knows the science of God, is already situated in transcendence." (Text 20)

One has to know the science of God - that is called "to be fixed up".

[ 2 . Tolerating and checking bodily and mental urges, his happiness, activities, and goals are within. He works for the welfare of all, is free from sin, is absorbed in endeavoring for perfection, and is soon liberated in the Supreme. (24-26) ]

## TEXT 24

yo 'ntah-sukho 'ntar-aramas  
tathantar-jyotir eva yah  
sa yogi brahma-nirvanam  
brahma-bhuto 'dhigacchati

yah--one who; antah-sukha--happy from within; antah-aramah--actively enjoying within; tatha--as well as; antah- jyotih--aiming within; eva--certainly; yah--anyone; sah--he; yogi--a

mystic; brahma-nirvanam--liberation in the Supreme; brahma-bhuta--being self-realized; adhi-gacchati--attains.

## TRANSLATION

**One whose happiness is within, who is active and rejoices within, and whose aim is inward is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.**

(cn) This Section (17-26), describes liberation which comes through fixing one's consciousness on the Supersoul. That knowledge that one is not the body, that is not enough. Bhakti, knowledge of the Supreme Lord is needed for all kinds of liberation - even Brahman realization, even Paramatma realization and of course, Bhagavan realization.

Srila Prabhupada says in his Purport: "Unless one is able to relish happiness from within, how can one retire from the external engagements meant for deriving superficial happiness? A liberated person enjoys happiness by factual experience.[This is his secret, he is factually experienced in Krsna and therefore it is for him to tolerate from "eating mud" because he is drinking "nectar" and "eating sweetmeats". So where is this taste for mud? This is the secret of Krsna consciousness and getting out of maya - one has to get the higher taste of Krsna consciousness urgently. One has to chant, hear, to get association, otherwise one will not be able to tolerate these urges after a long period of time]. He can, therefore, sit silently at any place and enjoy the activities of life from within. Such a liberated person no longer desires external material happiness. This state is called brahma-bhuta, attaining which one is assured of going back to Godhead, back to home."

## TEXT 25

labhante brahma-nirvanam  
rsayah ksina-kalmasah  
chinna-dvaidha yatatmanah  
sarva-bhuta-hite ratah

labhante--achieve; brahma-nirvanam--liberation in the Supreme; rsayah--those who are active within; ksina-kalmasah--who are devoid of all sins; chinna--having torn off; dvaidhah--duality; yata-atmanah--engaged in self-realization; sarva-bhuta--for all living entities; hite--in welfare work; ratah--engaged.

## TRANSLATION

**Those who are beyond the dualities that arise from doubts, whose minds are engaged within, who are always busy working for the welfare of all living beings, and who are free from all sins achieve liberation in the Supreme.**

(cn) This looks very difficult. One may think is possible but it will take him long time. So, Krsna speaks the text 26.

### TEXT 26

kama-krodha-vimuktanam  
yatinam yata-cetasam  
abhitah brahma-nirvanam  
vartate viditatmanam

kama--from desires; krodha--and anger; vimuktanam--of those who are liberated; yatinam--of the saintly persons; yata-cetasam--who have full control over the mind; abhitah--assured in the near future; brahma-nirvanam--liberation in the Supreme; vartate--is there; vidita-atmanam--of those who are self-realized.

### TRANSLATION

**Those who are free from anger and all material desires, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.**

(cn) Why in a near future if it is so difficult? This is explained by Srila Prabhupada in the verse of the Purport:

darsana-dhyana-samsparśair  
matsya-kurma-vi hangamah  
svany apatyani pushanti  
tathaham api padma ja

**“By vision, by meditation and by touch only do the fish, the tortoise and the birds maintain their offspring. Similarly do I also, O Padmaja!”**

The idea is that, because Krsna, if we focus our consciousness on Him, than Krsna meditates on the devotees. He sees their endeavor and He carries them to the supreme destination - to His lotus feet, by His mercy.

We can try and try but "daivi esa gunamayi, mama maya duratiya", this material energy is impossible to overcome". It is impossible to try to weed out all the anarthas in our heart, weed by weed, bit by bit. It seems like an impossible task.

But we should work hard on it. And ultimately because Krsna sees our sincerity, our taste and attachment for achieving Him, and our faith and fixed-up 'ness' in our spiritual master and in the process - when He sees that, because He is meditating upon His bhaktas, He will pick us up from the material world. That is the way "in a very near future" even though it is difficult.

This Section described the process of liberation through 'karma' or work in knowledge. But not just knowledge that we aren't our body, but knowledge of the Supersoul.

The next Section (27-28) describes how to achieve that same liberated condition through 'astanga-yoga', shutting out all external sense objects, keeping the eyes...

[ E . PRELIMINARY: LIBERATION THROUGH ASTANGA-YOGA (5. 27-28)

One can become free from desire, fear and anger - fully liberated - through astanga-yoga. ]

#### TEXT 27-28

sparsan krtva bahir bahyams  
caksus caivantare bhruvoh  
pranapanau samau krtva  
nasabhyantara-carinau

yatendriya-mano-buddhir  
munir moksa-parayanah  
vigateccha-bhaya-krodho  
yah sada mukta eva sah

sparsan--sense objects, such as sound; krtva--keeping; bahih--external; bahyan--unnecessary; caksuh--eyes; ca--also; eva--certainly; antare--between; bhruvoh--the eyebrows; prana-apanau--up-and down-moving air; samau--in suspension; krtva--keeping; nasa-abhyantara--within the nostrils; carinau--blowing; yata--controlled; indriya--senses; manah--mind; buddhih--intelligence; munih--the transcendentalist; moksa--for liberation; parayanah--being so destined; vigata--having discarded; iccha--wishes; bhaya-krodhah--anger; yah--one who; sada--always; mukta--liberated; eva--certainly; sah--he is.

#### TRANSLATION

**Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils, and thus controlling the mind, senses and intelligence, the transcendentalist aiming at liberation becomes free from desire, fear and anger. One who is always in this state is certainly liberated.**

(cn) And then the last Section, Text 29, which explains the 'peace formula' since Arjuna, in the battlefield, is looking for some kind of peace. And this 'peace formula' is attained only on the platform of liberation, by focusing one's consciousness on the Supreme.

[ F . FORMULA FOR PEACE ON THE PLATFORM OF LIBERATION (5. 29)

A person in full consciousness of Krsna, who knows Krsna as the supreme controller, and benefactor and well-wisher of all living entities, attains peace from the pangs of material desires.]

TEXT 29

bhoktaram yajna-tapasam  
sarva-loka-mahesvaram  
suhrdam sarva-bhutanam  
jnatva mam santim rcchati

bhoktaram--the beneficiary; yajna--of sacrifices; tapasam--and penances and austerities; sarva-loka--of all planets and the demigods thereof; maha-isvaram--the Supreme Lord; su-hrdam--the benefactor; sarva--of all; bhutanam--the living entities; jnatva--thus knowing; mam--Me (Lord Krsna); santim--relief from material pangs; rcchati--one achieves.

TRANSLATION

**A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.**

(cn) 'Jnatva-mam' - here is the knowledge, what is to be known. It is not just that we are not our body, but knowledge of Krsna who is these three things: beneficiary, master, and friend. That brings real peace, because it brings liberation.

Let us see these things that Krsna listed: 'Bhoktaram' - "I am the enjoyer of 'jnana' and 'tapah'". In the 3rd Chapter so much was talked about sacrifices (yajna); in the 4th Chapter, Section D (describing the different 'tapasyas' and mystic yogas, 'yajnas' resulting in transcendental knowledge). Here Krsna is saying that He is the enjoyer of all yajnas and tapasyas. The result of those yajnas and tapasyas is just to please Krsna. Then, 'sarva-loka mahesvaram' - The Supreme Lord of all the planets and all the demigods. Because one is worshiping the demigods through the yajnas. But Krsna says: "I am the Lord of the demigods and their planets, so it is Me whom the yajnas are directed to."

And, 'suhrdam sarva-bhutanam' - "I am the well-wishing friend of all living entities". And how? (1) He is the Lord in the heart, travelling with the living entities at all times, and, (2) through His devotees.

Even though, here it is related with the Supersoul, we understand that ultimately is related with Krsna Himself.

THUS ENDS THE STUDY OF CHAPTER FIVE.