

- CHAPTER 5 -

Karma-yoga—Action in Kṛṣṇa Consciousness

Chapter 5—Text 1

arjuna uvāca
sannyāsam karmaṇām kṛṣṇa
punar yogam ca śamsasi
yac chreya etayor ekam
tan me brūhi su-niścitam

SYNONYMS

arjunaḥ uvāca—Arjuna said; *sannyāsam*—renunciation; *karmaṇām*—of all activities; *kṛṣṇa*—O Kṛṣṇa; *punar*—again; *yogam*—devotional service; *ca*—also; *śamsasi*—You are praising; *yat*—which; *śreyaḥ*—is more beneficial; *etayoḥ*—of these two; *ekam*—one; *tat*—that; *me*—unto me; *brūhi*—please tell; *su-niścitam*—definitely.

TRANSLATION

Arjuna said: O Kṛṣṇa, 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?

PURPORT

In this Fifth Chapter of the *Bhagavad-gītā*, 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. 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, Kṛṣṇa 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 *sannyāsa*, 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.

Chapter 5—Text 2

śrī-bhagavān uvāca
sannyāsaḥ karma-yogaś ca
niḥśreyasa-karāv ubhau
tayos tu karma-sannyāsāt
karma-yogo viśiṣyate

SYNONYMS

śrī-bhagavān uvāca—the Personality of Godhead said; *sannyāsaḥ*—renunciation of work; *karma-yogaḥ*—work in devotion; *ca*—also; *niḥśreyasa-karau*—leading to the path of liberation; *ubhau*—both; *tayoḥ*—of the two; *tu*—but; *karma-sannyāsāt*—in comparison to the renunciation of fruitive work; *karma-yogaḥ*—work in devotion; *viśiṣyate*—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.

PURPORT

Fruitive activities (seeking sense gratification) are cause for material bondage. As long as one is engaged in activities aimed at improving the standard of bodily comfort, one is sure to transmigrate to different types of bodies, thereby continuing material bondage perpetually. *Śrīmad-Bhāgavatam* (5.5.4–6) confirms this as follows:

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpr̥ṇoti
na sādhu manye yata ātmano 'yam
asann api kleśa-da āsa dehaḥ

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakam yena śarīra-bandhaḥ

evaṁ manaḥ karma-vaśaṁ prayuñkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat

“People are mad after sense gratification, and they do not know that this present body, which is full of miseries, is a result of one’s fruitive activities in the past. Although this body is temporary, it is always giving one trouble in many ways. Therefore, to act for sense

gratification is not good. One is considered to be a failure in life as long as he makes no inquiry about his real identity. As long as he does not know his real identity, he has to work for fruitive results for sense gratification, and as long as one is engrossed in the consciousness of sense gratification one has to transmigrate from one body to another. Although the mind may be engrossed in fruitive activities and influenced by ignorance, one must develop a love for devotional service to Vāsudeva. Only then can one have the opportunity to get out of the bondage of material existence.”

Therefore, *jñāna* (or knowledge that one is not this material body but spirit soul) is not sufficient for liberation. One has to *act* in the status of spirit soul, otherwise there is no escape from material bondage. Action in Kṛṣṇa consciousness is not, however, action on the fruitive platform. Activities performed in full knowledge strengthen one’s advancement in real knowledge. Without Kṛṣṇa consciousness, mere renunciation of fruitive activities does not actually purify the heart of a conditioned soul. As long as the heart is not purified, one has to work on the fruitive platform. But action in Kṛṣṇa consciousness automatically helps one escape the result of fruitive action so that one need not descend to the material platform. Therefore action in Kṛṣṇa consciousness is always superior to renunciation, which always entails a risk of falling. Renunciation without Kṛṣṇa consciousness is incomplete, as is confirmed by Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* (1.2.258):

*prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate*

“When persons eager to achieve liberation renounce things related to the Supreme Personality of Godhead, thinking them to be material, their renunciation is called incomplete.” Renunciation is complete when it is in the knowledge that everything in existence belongs to the Lord and that no one should claim proprietorship over anything. One should understand that, factually, nothing belongs to anyone. Then where is the question of renunciation? One who knows that everything is Kṛṣṇa’s property is always situated in renunciation. Since everything belongs to Kṛṣṇa, everything should be employed in the service of Kṛṣṇa. This perfect form of action in Kṛṣṇa consciousness is far better than any amount of artificial renunciation by a *sannyāsī* of the Māyāvādī school.

Chapter 5—Text 3

*jñeyaḥ sa nitya-sannyāsī
yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahā-bāho
sukhaṁ bandhāt pramucyate*

SYNONYMS

jñeyaḥ—should be known; *saḥ*—he; *nitya*—always; *sannyāsī*—renouncer; *yaḥ*—who; *na*—never; *dveṣṭi*—abhors; *na*—nor; *kāṅkṣati*—desires; *nirdvandvaḥ*—free from all dualities; *hi*—certainly; *mahā-bāho*—O mighty-armed one; *sukhaṁ*—happily; *bandhāt*—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.

PURPORT

One who is fully in Kṛṣṇa consciousness is always a renouncer because he feels neither hatred nor desire for the results of his actions. Such a renouncer, dedicated to the transcendental loving service of the Lord, is fully qualified in knowledge because he knows his constitutional position in his relationship with Kṛṣṇa. He knows fully well that Kṛṣṇa is the whole and that he is part and parcel of Kṛṣṇa. Such knowledge is perfect because it is qualitatively and quantitatively correct. The concept of oneness with Kṛṣṇa is incorrect because the part cannot be equal to the whole. Knowledge that one is one in quality yet different in quantity is correct transcendental knowledge leading one to become full in himself, having nothing to aspire to or lament over. There is no duality in his mind because whatever he does, he does for Kṛṣṇa. Being thus freed from the platform of dualities, he is liberated—even in this material world.

Chapter 5—Text 4

*sāṅkhya-yogau pṛthag bālāḥ
pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag
ubhayor vindate phalam*

SYNONYMS

sāṅkhya—analytical study of the material world; *yogau*—work in devotional service; *pṛthag*—different; *bālāḥ*—the less intelligent; *pravadanti*—say; *na*—never; *paṇḍitāḥ*—the learned; *ekam*—in one; *api*—even; *āsthitaḥ*—being situated; *samyak*—complete; *ubhayor*—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 [Sāṅkhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

PURPORT

The aim of the analytical study of the material world is to find the soul of existence. The soul of the material world is Viṣṇu, or the Supersoul. Devotional service to the Lord entails service to the Supersoul. One process is to find the root of the tree, and the other is to water the root. The real student of Sāṅkhya philosophy finds the root of the material world, Viṣṇu, and then, in perfect knowledge, engages himself in the service of the Lord. Therefore, in essence, there is no difference between the two because the aim of both is Viṣṇu. Those who do not know the ultimate end say that the purposes of Sāṅkhya and *karma-yoga* are not the same, but one who is learned knows the unifying aim in these different processes.

Chapter 5—Text 5

*yat sāṅkhyaiḥ prāpyate sthānam
tad yogair api gamyate
ekam sāṅkhyam ca yogam ca
yaḥ paśyati sa paśyati*

SYNONYMS

yat—what; *sāṅkhyaiḥ*—by means of Sāṅkhya philosophy; *prāpyate*—is achieved; *sthānam*—place; *tat*—that; *yogaiḥ*—by devotional service; *api*—also; *gamyate*—one can attain; *ekam*—one; *sāṅkhyam*—analytical study; *ca*—and; *yogam*—action in devotion; *ca*—and; *yaḥ*—one who; *paśyati*—sees; *saḥ*—he; *paśyati*—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.

PURPORT

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 Sāṅkhya 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 Kṛṣṇa consciousness, he is actually in his constitutional position. In the first process, Sāṅkhya, one has to become detached from matter, and in the devotional *yoga* process one has to attach himself to the work of Kṛṣṇa 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 Kṛṣṇa are one and the same. One who can see this sees things as they are.

Chapter 5—Text 6

*sannyāsas tu mahā-bāho
duḥkham āptum ayogataḥ
yoga-yukto munir brahma
na cireṇādhigacchati*

SYNONYMS

sannyāsaḥ—the renounced order of life; *tu*—but; *mahā-bāho*—O mighty-armed one; *duḥkham*—distress; *āptum*—afflicts one with; *ayogataḥ*—without devotional service; *yoga-yuktaḥ*—one engaged in devotional service; *munir*—a thinker; *brahma*—the Supreme; *na cireṇa*—without delay; *adhigacchati*—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.

PURPORT

There are two classes of *sannyāsīs*, or persons in the renounced order of life. The Māyāvādī *sannyāsīs* are engaged in the study of Sāṅkhya philosophy, whereas the Vaiṣṇava *sannyāsīs* are engaged in the study of *Bhāgavatam* philosophy, which affords the proper commentary on the *Vedānta-sūtras*. The Māyāvādī *sannyāsīs* also study the *Vedānta-sūtras*, but use their own commentary, called *Śārīraka-bhāṣya*, written by Śaṅkarācārya. The students of the *Bhāgavata* school are engaged in the devotional service of the Lord, according to *pāñcarātrikī* regulations, and therefore the Vaiṣṇava *sannyāsīs* have multiple engagements in the transcendental service of the Lord. The Vaiṣṇava *sannyāsīs* have nothing to do with material activities, and yet they perform various activities in their devotional service to the Lord. But the Māyāvādī *sannyāsīs*, engaged in the studies of Sāṅkhya and Vedānta and speculation, cannot relish the transcendental service of the Lord. Because their studies become very tedious, they sometimes become tired of Brahman speculation, and thus they take shelter of the *Bhāgavatam* without proper understanding. Consequently their study of the *Śrīmad-Bhāgavatam* becomes troublesome. Dry speculations and impersonal interpretations by artificial means are all useless for the Māyāvādī *sannyāsīs*. The Vaiṣṇava *sannyāsīs*, who are engaged in devotional service, are happy in the discharge of their transcendental duties, and they have the guarantee of ultimate entrance into the kingdom of God. The Māyāvādī *sannyāsīs* sometimes fall down from the path of self-realization and again enter into material activities of a philanthropic and altruistic nature, which are nothing but material engagements. Therefore, the conclusion is that those who are engaged in Kṛṣṇa conscious activities are better situated than the *sannyāsīs* engaged in simple speculation about what is Brahman and what is not Brahman, although they too

come to Kṛṣṇa consciousness, after many births.

Chapter 5—Text 7

*yoga-yukto viśuddhātmā
vijitātmā jitendriyaḥ
sarva-bhūtātma-bhūtātma
kurvann api na liṇyate*

SYNONYMS

yoga-yuktaḥ—engaged in devotional service; *viśuddha-ātmā*—a purified soul; *vijita-ātmā*—self-controlled; *jita-indriyaḥ*—having conquered the senses; *sarva-bhūta*—to all living entities; *ātmā-bhūta-ātmā*—compassionate; *kurvan api*—although engaged in work; *na*—never; *liṇyate*—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.

PURPORT

One who is on the path of liberation by Kṛṣṇa consciousness is very dear to every living being, and every living being is dear to him. This is due to his Kṛṣṇa consciousness. Such a person cannot think of any living being as separate from Kṛṣṇa, just as the leaves and branches of a tree are not separate from the tree. He knows very well that by pouring water on the root of the tree, the water will be distributed to all the leaves and branches, or by supplying food to the stomach, the energy is automatically distributed throughout the body. Because one who works in Kṛṣṇa consciousness is servant to all, he is very dear to everyone. And because everyone is satisfied by his work, he is pure in consciousness. Because he is pure in consciousness, his mind is completely controlled. And because his mind is controlled, his senses are also controlled. Because his mind is always fixed on Kṛṣṇa, there is no chance of his being deviated from Kṛṣṇa. Nor is there a chance that he will engage his senses in matters other than the service of the Lord. He does not like to hear anything except topics relating to Kṛṣṇa; he does not like to eat anything which is not offered to Kṛṣṇa; and he does not wish to go anywhere if Kṛṣṇa is not involved. Therefore, his senses are controlled. A man of controlled senses cannot be offensive to anyone. One may ask, “Why then was Arjuna offensive (in battle) to others? Wasn’t he in Kṛṣṇa consciousness?” Arjuna was only superficially offensive because (as has already been explained in the Second Chapter) all the assembled persons on the battlefield would continue to live individually, as the soul cannot be slain. So, spiritually, no one was killed on the Battlefield of Kurukṣetra. Only their dresses were changed by the order of Kṛṣṇa, who was personally present. Therefore Arjuna, while fighting on the Battlefield of Kurukṣetra, was not really fighting at all; he was simply carrying out the orders of Kṛṣṇa in

full Kṛṣṇa consciousness. Such a person is never entangled in the reactions of work.

Chapter 5—Texts 8–9

*naiva kiñcit karomīti
yukto manyeta tattva-vit
paśyañ śṛṇvan spṛśaṇ jighrann
aśnan gacchan svapan śvasan*

*pralapan viśṛjan gṛhṇann
unmiṣan nemiṣann api
indriyāñindriyārtheṣu
vartanta iti dhārayan*

SYNONYMS

na—never; *eva*—certainly; *kiñcit*—anything; *karomi*—I do; *iti*—thus; *yuktaḥ*—engaged in the divine consciousness; *manyeta*—thinks; *tattva-vit*—one who knows the truth; *paśyan*—seeing; *śṛṇvan*—hearing; *spṛśan*—touching; *jighran*—smelling; *aśnan*—eating; *gacchan*—going; *svapan*—dreaming; *śvasan*—breathing; *pralapan*—talking; *viśṛjan*—giving up; *gṛhṇan*—accepting; *unmiṣan*—opening; *nemiṣan*—closing; *api*—in spite of; *indriyāṇi*—the senses; *indriya-artheṣu*—in sense gratification; *vartante*—let them be so engaged; *iti*—thus; *dhārayan*—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.

PURPORT

A person in Kṛṣṇa consciousness is pure in his existence, and consequently he has nothing to do with any work which depends upon five immediate and remote causes: the doer, the work, the situation, the endeavor and fortune. This is because he is engaged in the loving transcendental service of Kṛṣṇa. Although he appears to be acting with his body and senses, he is always conscious of his actual position, which is spiritual engagement. In material consciousness, the senses are engaged in sense gratification, but in Kṛṣṇa consciousness the senses are engaged in the satisfaction of Kṛṣṇa's senses. Therefore, the Kṛṣṇa conscious person is always free, even though he appears to be engaged in affairs of the senses. Activities such as seeing and hearing are actions of the senses meant for receiving knowledge, whereas moving, speaking, evacuating, etc., are actions of the senses meant for work. A Kṛṣṇa conscious person is never affected by the actions of the senses. He cannot perform any act except in the service of the Lord because he knows that he is

the eternal servitor of the Lord.

Chapter 5—Text 10

*brahmaṇy ādhāya karmāṇi
saṅgam tyaktvā karoti yaḥ
lipyate na sa pāpena
padma-patram ivāmbhasā*

SYNONYMS

brahmaṇi—unto the Supreme Personality of Godhead; *ādhāya*—resigning; *karmāṇi*—all works; *saṅgam*—attachment; *tyaktvā*—giving up; *karoti*—performs; *yaḥ*—who; *lipyate*—is affected; *na*—never; *saḥ*—he; *pāpena*—by sin; *padma-patram*—a lotus leaf; *iva*—like; *ambhasā*—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.

PURPORT

Here *brahmaṇi* means in Kṛṣṇa consciousness. The material world is a sum total manifestation of the three modes of material nature, technically called the *pradhāna*. The Vedic hymns *sarvaṁ hy etad brahma* (*Māṇḍūkya Upaniṣad* 2), *tasmād etad brahma nāma-rūpam annaṁ ca jāyate* (*Muṇḍaka Upaniṣad* 1.2.10), and, in the *Bhagavad-gītā* (14.3), *mama yonir mahad brahma* indicate that everything in the material world is a manifestation of Brahman; and although the effects are differently manifested, they are nondifferent from the cause. In the *Īśopaniṣad* it is said that everything is related to the Supreme Brahman, or Kṛṣṇa, and thus everything belongs to Him only. One who knows perfectly well that everything belongs to Kṛṣṇa, that He is the proprietor of everything and that, therefore, everything is engaged in the service of the Lord, naturally has nothing to do with the results of his activities, whether virtuous or sinful. Even one's material body, being a gift of the Lord for carrying out a particular type of action, can be engaged in Kṛṣṇa consciousness. It is then beyond contamination by sinful reactions, exactly as the lotus leaf, though remaining in the water, is not wet. The Lord also says in the *Gītā* (3.30), *mayi sarvāṇi karmāṇi sannyasya*: “Resign all works unto Me [Kṛṣṇa].” The conclusion is that a person without Kṛṣṇa consciousness acts according to the concept of the material body and senses, but a person in Kṛṣṇa consciousness acts according to the knowledge that the body is the property of Kṛṣṇa and should therefore be engaged in the service of Kṛṣṇa.

Chapter 5—Text 11

*kāyena manasā buddhyā
kevalaiḥ indriyaiḥ api
yoginaḥ karma kurvanti
saṅgam tyaktvātma-śuddhaye*

SYNONYMS

kāyena—with the body; *manasā*—with the mind; *buddhyā*—with the intelligence; *kevalaiḥ*—purified; *indriyaiḥ*—with the senses; *api*—even; *yoginaḥ*—Kṛṣṇa conscious persons; *karma*—actions; *kurvanti*—they perform; *saṅgam*—attachment; *tyaktvā*—giving up; *ātma*—of the self; *śuddhaye*—for the purpose of purification.

TRANSLATION

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

PURPORT

When one acts in Kṛṣṇa consciousness for the satisfaction of the senses of Kṛṣṇa, any action, whether of the body, mind, intelligence or even the senses, is purified of material contamination. There are no material reactions resulting from the activities of a Kṛṣṇa conscious person. Therefore purified activities, which are generally called *sad-ācāra*, can be easily performed by acting in Kṛṣṇa consciousness. Śrī Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* (1.2.187) describes this as follows:

*ihā yasya harer dāsyē
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate*

“A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities.” He has no false ego, for he does not believe that he is this material body, or that he possesses the body. He knows that he is not this body and that this body does not belong to him. He himself belongs to Kṛṣṇa, and the body too belongs to Kṛṣṇa. When he applies everything produced of the body, mind, intelligence, words, life, wealth, etc.—whatever he may have within his possession—to Kṛṣṇa’s service, he is at once dovetailed with Kṛṣṇa. He is one with Kṛṣṇa and is devoid of the false ego that leads one to believe that he is the body, etc. This is the perfect stage of Kṛṣṇa consciousness.

Chapter 5—Text 12

*yuktaḥ karma-phalaṁ tyaktvā
śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāma-kāreṇa
phale sakto nibadhyate*

SYNONYMS

yuktaḥ—one who is engaged in devotional service; *karma-phalam*—the results of all activities; *tyaktvā*—giving up; *śāntim*—perfect peace; *āpnoti*—achieves; *naiṣṭhikīm*—unflinching; *ayuktaḥ*—one who is not in Kṛṣṇa consciousness; *kāma-kāreṇa*—for enjoying the result of work; *phale*—in the result; *saktaḥ*—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.

PURPORT

The difference between a person in Kṛṣṇa consciousness and a person in bodily consciousness is that the former is attached to Kṛṣṇa whereas the latter is attached to the results of his activities. The person who is attached to Kṛṣṇa and works for Him only is certainly a liberated person, and he has no anxiety over the results of his work. In the *Bhāgavatam*, the cause of anxiety over the result of an activity is explained as being one's functioning in the conception of duality, that is, without knowledge of the Absolute Truth. Kṛṣṇa is the Supreme Absolute Truth, the Personality of Godhead. In Kṛṣṇa consciousness, there is no duality. All that exists is a product of Kṛṣṇa's energy, and Kṛṣṇa is all good. Therefore, activities in Kṛṣṇa consciousness are on the absolute plane; they are transcendental and have no material effect. One is therefore filled with peace in Kṛṣṇa consciousness. But one who is entangled in profit calculation for sense gratification cannot have that peace. This is the secret of Kṛṣṇa consciousness—realization that there is no existence besides Kṛṣṇa is the platform of peace and fearlessness.

Chapter 5—Text 13

*sarva-karmāṇi manasā
sannyasyāste sukham vaśī
nava-dvāre pure dehī
naiva kurvan na kārayan*

SYNONYMS

sarva—all; *karmāṇi*—activities; *manasā*—by the mind; *sannyasya*—giving up; *āste*—remains; *sukham*—in happiness; *vaśī*—one who is controlled; *nava-dvāre*—in the place where there are nine gates; *pure*—in the city; *dehī*—the embodied soul; *na*—never; *eva*—certainly; *kurvan*—doing anything; *na*—not; *kārayan*—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.

PURPORT

The embodied soul lives in the city of nine gates. The activities of the body, or the figurative city of body, are conducted automatically by its particular modes of nature. The soul, although subjecting himself to the conditions of the body, can be beyond those conditions, if he so desires. Owing only to forgetfulness of his superior nature, he identifies with the material body, and therefore suffers. By Kṛṣṇa consciousness, he can revive his real position and thus come out of his embodiment. Therefore, when one takes to Kṛṣṇa consciousness, one at once becomes completely aloof from bodily activities. In such a controlled life, in which his deliberations are changed, he lives happily within the city of nine gates. The nine gates are mentioned as follows:

*nava-dvāre pure dehī
haṁso lelāyate bahiḥ
vaśī sarvasya lokasya
sthāvarasya carasya ca*

“The Supreme Personality of Godhead, who is living within the body of a living entity, is the controller of all living entities all over the universe. The body consists of nine gates [two eyes, two nostrils, two ears, one mouth, the anus and the genitals]. The living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the Lord within himself, he becomes just as free as the Lord, even while in the body.”

(*Śvetāśvatara Upaniṣad* 3.18)

Therefore, a Kṛṣṇa conscious person is free from both the outer and inner activities of the material body.

Chapter 5—Text 14

*na kartṛtvam na karmāṇi
lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam
svabhāvas tu pravartate*

SYNONYMS

na—never; *kartṛtvam*—proprietorship; *na*—nor; *karmāṇi*—activities; *lokasya*—of the people; *sṛjati*—creates; *prabhuḥ*—the master of the city of the body; *na*—nor; *karma-phala*—with the results of activities; *saṁyogam*—connection; *svabhāvaḥ*—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.

PURPORT

The living entity, as will be explained in the Seventh Chapter, is one of the energies or natures of the Supreme Lord but is distinct from matter, which is another nature—called inferior—of the Lord. Somehow the superior nature, the living entity, has been in contact with material nature since time immemorial. 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. It is 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 Kṛṣṇa consciousness. That alone will save him from all turmoil.

Chapter 5—Text 15

*nādatte kasyacit pāpam
na caiva sukṛtaṁ vibhuḥ
ajñānenāvṛtaṁ jñānam
tena muhyanti jantavaḥ*

SYNONYMS

na—never; *ādatte*—accepts; *kasyacit*—anyone’s; *pāpam*—sin; *na*—nor; *ca*—also; *eva*—certainly; *su-kṛtaṁ*—pious activities; *vibhuḥ*—the Supreme Lord; *ajñānena*—by ignorance; *āvṛtaṁ*—covered; *jñānam*—knowledge; *tena*—by that; *muhyanti*—are bewildered; *jantavaḥ*—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.

PURPORT

The Sanskrit word *vibhu* means the Supreme Lord who is full of unlimited knowledge, riches, strength, fame, beauty and renunciation. He is always satisfied in Himself, undisturbed by sinful or pious activities. He does not create a particular situation for any living entity, but the living entity, bewildered by ignorance, desires to be put into certain conditions of life, and thereby his chain of action and reaction begins. 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 *aṇu*, 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 particular 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 *Paramātmā*, 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 Kṛṣṇa, 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 Vedic hymns therefore declare, *eṣa u hy eva sādhu karma kārayati taṁ yam ebhya*

lokebhya unninīṣate. eṣa u evāsādhū karma kārayati yam adho ninīṣate: “The Lord engages the living entity in pious activities so that he may be elevated. The Lord engages him in impious activities so that he may go to hell.” (*Kauṣītaki Upaniṣad* 3.8)

*ajñō jantur anīṣo 'yam
ātmanaḥ sukha-duḥkhaḥ
īśvara-ṭrēto gacchet
svargaṁ vāśv abhram eva ca*

“The living entity is completely dependent in his distress and happiness. By the will of the Supreme he can go to heaven or hell, as a cloud is driven by the air.”

Therefore the embodied soul, by his immemorial desire to avoid Kṛṣṇa consciousness, causes his own bewilderment. Consequently, although he is constitutionally eternal, blissful and cognizant, due to the littleness of his existence he forgets his constitutional position of service to the Lord and is thus entrapped by nescience. And, under the spell of ignorance, the living entity claims that the Lord is responsible for his conditional existence. The *Vedānta-sūtras* (2.1.34) also confirm this. *Vaiṣaṁya-nairghṛṇye na sāpekṣatvāt tathā hi darśayati:* “The Lord neither hates nor likes anyone, though He appears to.”

Chapter 5—Text 16

*jñānena tu tad ajñānam
yeṣām nāśitam ātmanaḥ
teṣām āditya-vaj jñānam
prakāśayati tat param*

SYNONYMS

jñānena—by knowledge; *tu*—but; *tat*—that; *ajñānam*—nescience; *yeṣām*—whose; *nāśitam*—is destroyed; *ātmanaḥ*—of the living entity; *teṣām*—their; *āditya-vat*—like the rising sun; *jñānam*—knowledge; *prakāśayati*—discloses; *tat param*—Kṛṣṇa 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.

PURPORT

Those who have forgotten Kṛṣṇa must certainly be bewildered, but those who are in Kṛṣṇa consciousness are not bewildered at all. It is stated in the *Bhagavad-gītā*, *sarvaṁ jñāna-plavena*, *jñānāgniḥ sarva-karmāṇi* and *na hi jñānena sadṛśam*. Knowledge is always highly esteemed. And what is that knowledge? Perfect knowledge is achieved when one surrenders unto Kṛṣṇa, as is said in the Seventh Chapter, 19th verse: *bahūnām janmanām ante jñānavān mām prapadyate*. After passing through many, many births, when one perfect in knowledge surrenders unto Kṛṣṇa, or when one attains Kṛṣṇa consciousness, then everything is revealed to him, as everything is revealed by the sun in the daytime. The living entity is bewildered in so many ways. For instance, when he unceremoniously thinks himself God, he actually falls into the last snare of nescience. If a living entity is God, then how can he become bewildered by nescience? Does God become bewildered by nescience? If so, then nescience, or Satan, is greater than God. Real knowledge can be obtained from a person who is in perfect Kṛṣṇa consciousness. Therefore, one has to seek out such a bona fide spiritual master and, under him, learn what Kṛṣṇa consciousness is, for Kṛṣṇa consciousness will certainly drive away all nescience, as the sun drives away darkness. Even though a person may be in full knowledge that he is not this body but is transcendental to the body, he still may not be able to discriminate between the soul and the Supersoul. However, he can know everything well if he cares to take shelter of the perfect, bona fide Kṛṣṇa conscious spiritual master. One can know God and one's relationship with God only when one actually meets a representative of God. A representative of God never claims that he is God, although he is paid all the respect ordinarily paid to God because he has knowledge of God. One has to learn the distinction between God and the living entity. Lord Śrī Kṛṣṇa therefore stated in the Second Chapter (2.12) that every living being is individual and that the Lord also is individual. They were

all individuals in the past, they are individuals at present, and they will continue to be individuals in the future, even after liberation. At night we see everything as one in the darkness, but in day, when the sun is up, we see everything in its real identity. Identity with individuality in spiritual life is real knowledge.

Chapter 5—Text 17

*tad-buddhayaḥ tad-ātmānaḥ
tan-niṣṭhāḥ tat-parāyaṇāḥ
gacchanty apunar-āvṛttim
jñāna-nirdhūta-kalmaṣāḥ*

SYNONYMS

tad-buddhayaḥ—those whose intelligence is always in the Supreme; *tad-ātmānaḥ*—those whose minds are always in the Supreme; *tat-niṣṭhāḥ*—those whose faith is only meant for the Supreme; *tat-parāyaṇāḥ*—who have completely taken shelter of Him; *gacchanti*—go; *apunaḥ-āvṛttim*—to liberation; *jñāna*—by knowledge; *nirdhūta*—cleansed; *kalmaṣāḥ*—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.

PURPORT

The Supreme Transcendental Truth is Lord Kṛṣṇa. The whole *Bhagavad-gītā* centers around the declaration that Kṛṣṇa is the Supreme Personality of Godhead. That is the version of all Vedic literature. *Para-tattva* means the Supreme Reality, who is understood by the knowers of the Supreme as Brahman, Paramātmā and Bhagavān. Bhagavān, or the Supreme Personality of Godhead, is the last word in the Absolute. There is nothing more than that. The Lord says, *mattaḥ parataram nānyat kiñcid asti dhanañjaya*. Impersonal Brahman is also supported by Kṛṣṇa: *brahmaṇo hi pratiṣṭhāham*. Therefore in all ways Kṛṣṇa is the Supreme Reality. One whose mind, intelligence, faith and refuge are always in Kṛṣṇa, or, in other words, one who is fully in Kṛṣṇa consciousness, is undoubtedly washed clean of all misgivings and is in perfect knowledge in everything concerning transcendence. A Kṛṣṇa conscious person can thoroughly understand that there is duality (simultaneous identity and individuality) in Kṛṣṇa, and, equipped with such transcendental knowledge, one can make steady progress on the path of liberation.

Chapter 5—Text 18

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ*

SYNONYMS

vidyā—with education; *vinaya*—and gentleness; *sampanne*—fully equipped; *brāhmaṇe*—in the *brāhmaṇa*; *gavi*—in the cow; *hastini*—in the elephant; *śuni*—in the dog; *ca*—and; *eva*—certainly; *śva-pāke*—in the dog-eater (the outcaste); *ca*—respectively; *paṇḍitāḥ*—those who are wise; *sama-darśinaḥ*—who see with equal vision.

TRANSLATION

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

PURPORT

A Kṛṣṇa conscious person does not make any distinction between species or castes. The *brāhmaṇa* and the outcaste may be different from the social point of view, or a dog, a cow, and an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist. This is due to their relationship to the Supreme, for the Supreme Lord, by His plenary portion as Paramātmā, is present in everyone's heart. Such an understanding of the Supreme is real knowledge. As far as the bodies are concerned in different castes or different species of life, the Lord is equally kind to everyone because He treats every living being as a friend yet maintains Himself as Paramātmā regardless of the circumstances of the living entities. The Lord as Paramātmā is present both in the outcaste and in the *brāhmaṇa*, although the body of a *brāhmaṇa* and that of an outcaste are not the same. The bodies are material productions of different modes of material nature, but the soul and the Supersoul within the body are of the same spiritual quality. The similarity in the quality of the soul and the Supersoul, however, does not make them equal in quantity, for the individual soul is present only in that particular body whereas the Paramātmā is present in each and every body. A Kṛṣṇa conscious person has full knowledge of this, and therefore he is truly learned and has equal vision. The similar characteristics of the soul and Supersoul are that they are both conscious, eternal and blissful. But the difference is that the individual soul is conscious within the limited jurisdiction of the body whereas the Supersoul is conscious of all bodies. The Supersoul is present in all bodies without distinction.

Chapter 5—Text 19

*ihaiva tair jitaḥ sargo
yeṣāṁ sāmye sthitam manaḥ
nirdoṣam hi samam brahma
tasmād brahmaṇi te sthitāḥ*

SYNONYMS

iha—in this life; *eva*—certainly; *taiḥ*—by them; *jitaḥ*—conquered; *sargaḥ*—birth and death; *yeṣāṁ*—whose; *sāmye*—in equanimity; *sthitam*—situated; *manaḥ*—mind; *nirdoṣam*—flawless; *hi*—certainly; *samam*—in equanimity; *brahma*—like the Supreme; *tasmāt*—therefore; *brahmaṇi*—in the Supreme; *te*—they; *sthitāḥ*—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.

PURPORT

Equanimity of mind, as mentioned above, is the sign of self-realization. Those who have actually attained to such a stage should be considered to have conquered material conditions, specifically birth and death. As long as one identifies with this body, he is considered a conditioned soul, but as soon as he is elevated to the stage of equanimity through realization of self, he is liberated from conditional life. In other words, he is no longer subject to take birth in the material world but can enter into the spiritual sky after his death. The Lord is flawless because He is without attraction or hatred. Similarly, when a living entity is without attraction or hatred, he also becomes flawless and eligible to enter into the spiritual sky. Such persons are to be considered already liberated, and their symptoms are described below.

Chapter 5—Text 20

*na prahṛṣyet priyam prāpya
nodvijet prāpya cāpriyam
sthira-buddhir asammūḍho
brahma-vid brahmaṇi sthitaḥ*

SYNONYMS

na—never; *prahṛṣyet*—rejoices; *priyam*—the pleasant; *prāpya*—achieving; *na*—does not; *udvijet*—become agitated; *prāpya*—obtaining; *ca*—also; *apriyam*—the unpleasant; *sthira-buddhiḥ*—self-intelligent; *asammūḍhaḥ*—unbewildered; *brahma-vid*—one who knows the Supreme perfectly; *brahmaṇi*—in the transcendence; *sthitaḥ*—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.

PURPORT

The symptoms of the self-realized person are given herein. The first symptom is that he is not illusioned by the false identification of the body with his true self. He knows perfectly well that he is not this body, but is the fragmental portion of the Supreme Personality of Godhead. He is therefore not joyful in achieving something, nor does he lament in losing anything which is related to his body. This steadiness of mind is called *sthira-buddhi*, or self-intelligence. He is therefore never bewildered by mistaking the gross body for the soul, nor does he accept the body as permanent and disregard the existence of the soul. This knowledge elevates him to the station of knowing the complete science of the Absolute Truth, namely Brahman, Paramātmā and Bhagavān. He thus knows his constitutional position perfectly well, without falsely trying to become one with the Supreme in all respects. This is called Brahman realization, or self-realization. Such steady consciousness is called Kṛṣṇa consciousness.

Chapter 5—Text 21

*bāhya-sparśeṣu asaktātmā
vindaty ātmani yat sukham
sa brahma-yoga-yuktātmā
sukham akṣayam aśnute*

SYNONYMS

bāhya-sparśeṣu—in external sense pleasure; *asakta-ātmā*—one who is not attached; *vindati*—enjoys; *ātmani*—in the self; *yat*—that which; *sukham*—happiness; *saḥ*—he; *brahma-yoga*—by concentration in Brahman; *yukta-ātmā*—self-connected; *sukham*—happiness; *akṣayam*—unlimited; *aśnute*—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.

PURPORT

Śrī Yāmunācārya, a great devotee in Kṛṣṇa consciousness, said:

*yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanam ca*

“Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure I spit at the thought, and my lips curl with distaste.” A person in *brahma-yoga*, or Kṛṣṇa consciousness, is so absorbed in the loving service of the Lord that he loses his taste for material sense pleasure altogether. The highest pleasure in terms of matter is sex pleasure. The whole world is moving under its spell, and a materialist cannot work at all without this motivation. But a person engaged in Kṛṣṇa consciousness can work with greater vigor without sex pleasure, which he avoids. That is the test in spiritual realization. Spiritual realization and sex pleasure go ill together. A Kṛṣṇa conscious person is not attracted to any kind of sense pleasure, due to his being a liberated soul.

Chapter 5—Text 22

*ye hi saṁsparśa-jā bhogā
duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya
na teṣu ramate budhaḥ*

SYNONYMS

ye—those; *hi*—certainly; *saṁsparśa-jāḥ*—by contact with the material senses; *bhogāḥ*—enjoyments; *duḥkha*—distress; *yonayaḥ*—sources of; *eva*—certainly; *te*—they are; *ādi*—beginning; *anta*—end; *vantaḥ*—subject to; *kaunteya*—O son of Kuntī; *na*—never; *teṣu*—in those; *ramate*—takes delight; *budhaḥ*—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 Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.

PURPORT

Material sense pleasures are due to the contact of the material senses, which are all temporary because the body itself is temporary. A liberated soul is not interested in anything which is temporary. Knowing well the joys of transcendental pleasures, how can a liberated soul agree to enjoy false pleasure? In the *Padma Purāṇa* it is said:

*ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhīdhīyate*

“The mystics derive unlimited transcendental pleasures from the Absolute Truth, and therefore the Supreme Absolute Truth, the Personality of Godhead, is also known as Rāma.”

In the *Śrīmad-Bhāgavatam* also (5.5.1) it is said:

*nāyaṁ deho deha-bhājāṁ nṛ-loke
kaṣṭhān kāmān arhate viḍ-
bhujāṁ ye
tāpo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyam tv anantam*

“My dear sons, there is no reason to labor very hard for sense pleasure while in this human form of life; such pleasures are available to the stool-eaters [hogs]. Rather, you should undergo penances in this life by which your existence will be purified, and as a result you will be able to enjoy unlimited transcendental bliss.”

Therefore, those who are true *yogīs* or learned transcendentalists are not attracted by sense pleasures, which are the causes of continuous material existence. The more one is addicted to material pleasures, the more he is entrapped by material miseries.

Chapter 5—Text 23

*śaknotīhaiva yaḥ soḍhum
prāk śarīra-vimokṣaṇāt
kāma-krodhodbhavaṁ vegam
sa yuktaḥ sa sukhī naraḥ*

SYNONYMS

śaknoti—is able; *iha eva*—in the present body; *yaḥ*—one who; *soḍhum*—to tolerate; *prāk*—before; *śarīra*—the body; *vimokṣaṇāt*—giving up; *kāma*—desire; *krodha*—and anger; *udbhavam*—generated from; *vegam*—urges; *saḥ*—he; *yuktaḥ*—in trance; *saḥ*—he; *sukhī*—happy; *naraḥ*—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.

PURPORT

If one wants to make steady progress on the path of self-realization, he must try to control the forces of the material senses. There are the forces of talk, forces of anger, forces of mind, forces of the stomach, forces of the genitals, and forces of the tongue. One who is able to control the forces of all these different senses, and the mind, is called *gosvāmī*, or *svāmī*. Such *gosvāmīs* live strictly controlled lives, and forgo altogether the forces of the senses. Material desires, when unsatiated, generate anger, and thus the mind, eyes and chest become agitated. Therefore, one must practice to control them before one gives up this material body. One who can do this is understood to be self-realized and is thus happy in the state of self-realization. It is the duty of the transcendentalist to try strenuously to control desire and anger.

Chapter 5—Text 24

yo 'ntaḥ-sukho 'ntar-ārāmas
tathāntar-jyotir eva yaḥ
sa yogī brahma-nirvāṇam
brahma-bhūto 'dhigacchati

SYNONYMS

yaḥ—one who; antaḥ-sukhaḥ—happy from within; antaḥ-ārāmaḥ—actively enjoying within; tathā—as well as; antaḥ-jyotiḥ—aiming within; eva—certainly; yaḥ—anyone; saḥ—he; yogī—a mystic; brahma-nirvāṇam—liberation in the Supreme; brahma-bhūtaḥ—being self-realized; adhigacchati—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.

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. 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-bhūta*, attaining which one is assured of going back to Godhead, back to home.

Chapter 5—Text 25

*labhante brahma-nirvāṇam
ṛṣayaḥ kṣīṇa-kalmaṣāḥ
chinna-dvaidhā yatātmānaḥ
sarva-bhūta-hite ratāḥ*

SYNONYMS

labhante—achieve; *brahma-nirvāṇam*—liberation in the Supreme; *ṛṣayaḥ*—those who are active within; *kṣīṇa-kalmaṣāḥ*—who are devoid of all sins; *chinna*—having torn off; *dvaidhā*—duality; *yata-ātmānaḥ*—engaged in self-realization; *sarva-bhūta*—for all living entities; *hite*—in welfare work; *ratāḥ*—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.

PURPORT

Only a person who is fully in Kṛṣṇa consciousness can be said to be engaged in welfare work for all living entities. When a person is actually in the knowledge that Kṛṣṇa is the fountainhead of everything, then when he acts in that spirit he acts for everyone. The sufferings of humanity are due to forgetfulness of Kṛṣṇa as the supreme enjoyer, the supreme proprietor, and the supreme friend. Therefore, to act to revive this consciousness within the entire human society is the highest welfare work. One cannot be engaged in such first-class welfare work without being liberated in the Supreme. A Kṛṣṇa conscious person has no doubt about the supremacy of Kṛṣṇa. He has no doubt because he is completely freed from all sins. This is the state of divine love.

A person engaged only in ministering to the physical welfare of human society cannot factually help anyone. Temporary relief of the external body and the mind is not satisfactory. The real cause of one's difficulties in the hard struggle for life may be found in one's forgetfulness of his relationship with the Supreme Lord. When a man is fully conscious of his relationship with Kṛṣṇa, he is actually a liberated soul, although he may be in the material tabernacle.

Chapter 5—Text 26

*kāma-krodha-vimuktānām
yatīnām yata-cetasām
abhitaḥ brahma-nirvāṇam
vartate viditātmanām*

SYNONYMS

kāma—from desires; *krodha*—and anger; *vimuktānām*—of those who are liberated; *yatīnām*—of the saintly persons; *yata-cetasām*—who have full control over the mind; *abhitaḥ*—assured in the near future; *brahma-nirvāṇam*—liberation in the Supreme; *vartate*—is there; *vidita-ātmanām*—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.

PURPORT

Of the saintly persons who are constantly engaged in striving toward salvation, one who is in Kṛṣṇa consciousness is the best of all. The *Bhāgavatam* (4.22.39) confirms this fact as follows:

*yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇam bhaja vāsudevam*

“Just try to worship, in devotional service, Vāsudeva, the Supreme Personality of Godhead. Even great sages are not able to control the forces of the senses as effectively as those who are engaged in transcendental bliss by serving the lotus feet of the Lord, uprooting the deep-grown desire for fruitive activities.”

In the conditioned soul the desire to enjoy the fruitive results of work is so deep rooted that it is very difficult even for the great sages to control such desires, despite great endeavors. A devotee of the Lord, constantly engaged in devotional service in Kṛṣṇa consciousness, perfect in self-realization, very quickly attains liberation in the Supreme. Owing to his complete knowledge in self-realization, he always remains in trance. To cite an analogous example of this:

*darśana-dhyāna-saṁsparśair
matsya-kūrma-vihaṅgamāḥ
svāny apatyāni puṣṇanti*

“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 fish brings up its offspring simply by looking at them. The tortoise brings up its offspring simply by meditation. The eggs of the tortoise are laid on land, and the tortoise meditates on the eggs while in the water. Similarly, the devotee in Kṛṣṇa consciousness, although far away from the Lord’s abode, can elevate himself to that abode simply by thinking of Him constantly—by engagement in Kṛṣṇa consciousness. He does not feel the pangs of material miseries; this state of life is called *brahma-nirvāṇa*, or the absence of material miseries due to being constantly immersed in the Supreme.

Chapter 5—Texts 27–28

*sparsān kṛtvā bahir bāhyāṁś
cakṣuś caivāntare bhruvoḥ
prāṇāpānau samau kṛtvā
nāsābhyantara-cāriṇau*

*yatendriya-mano-buddhir
munir mokṣa-parāyaṇaḥ
vigatecchā-bhaya-krodho
yaḥ sadā mukta eva saḥ*

SYNONYMS

sparsān—sense objects, such as sound; *kṛtvā*—keeping; *bahiḥ*—external; *bāhyān*—unnecessary; *cakṣuḥ*—eyes; *ca*—also; *eva*—certainly; *antare*—between; *bhruvoḥ*—the eyebrows; *prāṇa-apānau*—up-and down-moving air; *samau*—in suspension; *kṛtvā*—keeping; *nāsa-abhyantara*—within the nostrils; *cāriṇau*—blowing; *yata*—controlled; *indriya*—senses; *manaḥ*—mind; *buddhiḥ*—intelligence; *munīḥ*—the transcendentalist; *mokṣa*—for liberation; *parāyaṇaḥ*—being so destined; *vigata*—having discarded; *icchā*—wishes; *bhaya*—fear; *krodhaḥ*—anger; *yaḥ*—one who; *sadā*—always; *muktaḥ*—liberated; *eva*—certainly; *saḥ*—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.

PURPORT

Being engaged in Kṛṣṇa consciousness, one can immediately understand one's spiritual identity, and then one can understand the Supreme Lord by means of devotional service. When one is well situated in devotional service, one comes to the transcendental position, qualified to feel the presence of the Lord in the sphere of one's activity. This particular position is called liberation in the Supreme.

After explaining the above principles of liberation in the Supreme, the Lord gives instruction to Arjuna as to how one can come to that position by the practice of the mysticism or *yoga* known as *aṣṭāṅga-yoga*, which is divisible into an eightfold procedure called *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*. In the Sixth Chapter the subject of *yoga* is explicitly detailed, and at the end of the Fifth it is only preliminarily explained. One has to drive out the sense objects such as sound, touch,

form, taste and smell by the *pratyāhāra* process in *yoga*, and then keep the vision of the eyes between the two eyebrows and concentrate on the tip of the nose with half-closed lids. There is no benefit in closing the eyes altogether, because then there is every chance of falling asleep. Nor is there benefit in opening the eyes completely, because then there is the hazard of being attracted by sense objects. The breathing movement is restrained within the nostrils by neutralizing the up-moving and down-moving air within the body. By practice of such *yoga* one is able to gain control over the senses, refrain from outward sense objects, and thus prepare oneself for liberation in the Supreme.

This *yoga* process helps one become free from all kinds of fear and anger and thus feel the presence of the Supersoul in the transcendental situation. In other words, Kṛṣṇa consciousness is the easiest process of executing *yoga* principles. This will be thoroughly explained in the next chapter. A Kṛṣṇa conscious person, however, being always engaged in devotional service, does not risk losing his senses to some other engagement. This is a better way of controlling the senses than by the *aṣṭāṅga-yoga*.

Chapter 5—Text 29

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdam sarva-bhūtānām
jñātvā mām śāntim ṛcchati*

SYNONYMS

bhoktāram—the beneficiary; *yajña*—of sacrifices; *tapasām*—and penances and austerities; *sarva-loka*—of all planets and the demigods thereof; *mahā-īśvaram*—the Supreme Lord; *su-hṛdam*—the benefactor; *sarva*—of all; *bhūtānām*—the living entities; *jñātvā*—thus knowing; *mām*—Me (Lord Kṛṣṇa); *śāntim*—relief from material pangs; *ṛcchati*—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.

PURPORT

The conditioned souls within the clutches of illusory energy are all anxious to attain peace in the material world. But they do not know the formula for peace, which is explained in this part of the *Bhagavad-gītā*. The greatest peace formula is simply this: Lord Kṛṣṇa is the beneficiary in all human activities. Men should offer everything to the transcendental service of the Lord because He is the proprietor of all planets and the demigods thereon. No one is greater than He. He is greater than the greatest of the demigods, Lord Śiva and Lord Brahmā. In the *Vedas* (*Śvetāśvatara Upaniṣad* 6.7) the Supreme Lord is described as *tam īśvarāṇām paramaṁ maheśvaram*. Under the spell of illusion, living entities are trying to be lords of all they survey, but actually they are dominated by the material energy of the Lord. The Lord is the master of material nature, and the conditioned souls are under the stringent rules of material nature. Unless one understands these bare facts, it is not possible to achieve peace in the world either individually or collectively. This is the sense of Kṛṣṇa consciousness: Lord Kṛṣṇa is the supreme predominator, and all living entities, including the great demigods, are His subordinates. One can attain perfect peace only in complete Kṛṣṇa consciousness.

This Fifth Chapter is a practical explanation of Kṛṣṇa consciousness, generally known as *karma-yoga*. The question of mental speculation as to how *karma-yoga* can give liberation is answered herewith. To work in Kṛṣṇa consciousness is to work with the complete knowledge of the Lord as the predominator. Such work is not different from transcendental knowledge. Direct Kṛṣṇa consciousness is *bhakti-yoga*, and *jñāna-yoga* is a path leading to *bhakti-yoga*. Kṛṣṇa consciousness means to work in full knowledge of one's

relationship with the Supreme Absolute, and the perfection of this consciousness is full knowledge of Kṛṣṇa, or the Supreme Personality of Godhead. A pure soul is the eternal servant of God as His fragmental part and parcel. He comes into contact with *māyā* (illusion) due to the desire to lord it over *māyā*, and that is the cause of his many sufferings. As long as he is in contact with matter, he has to execute work in terms of material necessities. Kṛṣṇa consciousness, however, brings one into spiritual life even while one is within the jurisdiction of matter, for it is an arousing of spiritual existence by practice in the material world. The more one is advanced, the more he is freed from the clutches of matter. The Lord is not partial toward anyone. Everything depends on one's practical performance of duties in Kṛṣṇa consciousness, which helps one control the senses in every respect and conquer the influence of desire and anger. And one who stands fast in Kṛṣṇa consciousness, controlling the abovementioned passions, remains factually in the transcendental stage, or *brahma-nirvāṇa*. The eightfold *yoga* mysticism is automatically practiced in Kṛṣṇa consciousness because the ultimate purpose is served. There is a gradual process of elevation in the practice of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*. But these only preface perfection by devotional service, which alone can award peace to the human being. It is the highest perfection of life.

Thus end the Bhaktivedanta Purports to the Fifth Chapter of the Śrīmad Bhagavad-gītā in the matter of Karma-yoga, or Action in Kṛṣṇa Consciousness.