

# Bhagavad Gita - Chapter Five

## Karma-yoga-Action in Kṛṣṇa Consciousness

### Karma Sannyāsa Yoga

## Section-I – Niskama Karma Yoga is Easier than Renouncing Work (1-6)

|| 5.1 ||

arjuna uvāca

sannyāsaṁ karmaṇām kṛṣṇa

punar yogaṁ ca śaṁsasi

yac chreya etayor ekaṁ

tan me brūhi su-niścitam

Arjuna said: You praise both giving up action and performing action through karma-yoga (**sannyāsaṁ karmaṇām kṛṣṇa punar yogaṁ ca śaṁsasi**). Please tell me definitely (**tad me brūhi su-niścitam**), which of the two is better (**yac chreya etayor ekaṁ**).

## Baladeva

- In the fifth chapter Hari speaks of the superiority of karma over jñāna, because of such reasons as easy performance.
- He also speaks about giving up performance of karma yoga by one who is pure.
- In the second chapter, speaking to the person desiring liberation, and having explained that realization of ātmā is a cause of liberation, Kṛṣṇa explained the necessity of niṣkāma karma as means towards that.
- In the third and fourth chapters He explained that there is no actions for that person who has attained realization of ātmā with yas tv ātma-ratir eva syāt (3.17 ), and sarvaṁ karmākhilam pārtha (4.33)

## Baladeva

- Finally he again advised Arjuna to perform niṣkāma karma with tasmād ajñāna-sambhūtaṁ (BG 4.42). Arjuna now has a question concerning this.
- You praise the renunciation of actions, jñāna yoga, a process for stopping the activities of the senses. But You also speak of yoga, performance of action, engaging the senses in action.
- It is not possible to perform both at once, because of the opposite nature of the two, like non-moving and moving, or darkness and light.
- I cannot understand your desire—whether one who has attained jñāna should renounce actions or perform them. Therefore I am asking you. Please tell me definitely which is better, renouncing actions or engaging in actions.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Section-I – Niskama Karma Yoga is Easier than Renouncing Work (1-6)

|| 5.2 ||

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

The Lord said: Both renunciation of work and karma-yoga (**sannyāsaḥ karma-yogaś ca ubhau**) produce the highest benefit (**niḥśreyasa-karāv**). But of the two (**tayos tu**), karma-yoga is better than renunciation of karma (**karma-sannyāsāt karma-yogo viśiṣyate**).



## Baladeva

- Asked by Arjuna, the Lord spoke.
- Both are beneficial, since they both lead to liberation.
- But karma yoga is better than jñāna yoga (karma samnyāsāt).
- The meaning is this.
- Karma yoga does not bear the same faults that arise in practicing jñāna, but because of containing jñāna within it, it makes jñāna steady.
- For one who has renounced action because of steadiness in jñāna, if he develops a fault in the consciousness, he must perform karma yoga to correct the fault.

## Baladeva

- This is the injunction of scriptures for remedying the problem.
- Statements indicating renunciation of action say that when one attains absorption in ātmā, then all actions leave that person spontaneously.
- Therefore karma yoga is better because it is easier to perform, because it is safer, and because it contains jñāna within it.

## Srila Prabhupada

- 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:

## Srila Prabhupada

*"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."*

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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:

*"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." (prāpañcikatayā buddhyā)*

## Srila Prabhupada

- 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.

## Section-I – Niskama Karma Yoga is Easier than Renouncing Work (1-6)

|| 5.3 ||

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

O Mighty-armed one (**mahā-bāho**), the person engaged in niškāma-karma with pure heart (**sah**), who is without duality (**nirdvandvah**), neither hating nor desiring (**yo na dveṣṭi na kāṅkṣati**), is known as the constant sannyāsī (**nitya-sannyāsī jñeyah**). Easily he is freed from bondage (**sukhaṁ bandhāt pramucyate**).



## Baladeva

- Why is it better?
- This person, the karma yogī, with pure heart, is called nitya samnyāsī.
- This means that the karma yogī is always fixed (nitya) in jñāna yoga.
- Because he is completely satisfied with the realization of ātmā contained within karma yoga, he does not long for or hate anything at all.
- He tolerates the dualities.
- By being fixed in karma which is easy to perform, without effort (sukham), he is freed from bondage.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Section-I – Niskama Karma Yoga is Easier than Renouncing Work (1-6)

॥ 5.4 ॥

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

The ignorant (**bālāḥ**) speak (**pravadanti**) of jñāna and karma yoga as different (**sāṅkhya-yogau pṛthag**), not the wise (**na paṇḍitāḥ**). Performing one of these completely (**ekam apy āsthitaḥ samyag**), one attains the result of both, seeing the ātmā (**ubhayor vindate phalam**).

## Baladeva

- Asking which of the two is better does not arise.
- The fools, not the wise men, will say that karma yoga and jñāna yoga are different because of having different fruits.
- Performing one, a person attains the result of both, seeing the ātmā.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Section-I – Niskama Karma Yoga is Easier than Renouncing Work (1-6)

|| 5.5 ||

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

The goal achieved by jñāna (**yat sāṅkhyaiḥ prāpyate sthānam**) is the goal achieved by karma-yoga (**tad yogair api gamyate**). He who sees (**yaḥ paśyati**) jñāna-yoga and karma-yoga as one (**ekam sāṅkhyam ca yogam ca**) actually sees (**sah paśyati**).



## Baladeva

- This verse expands the point.
- The steady position (sthānam) of seeing ātmā, which is attained by the jñāna yogīs (sāmkhyaiḥ), is also attained by the karma yogīs (yogaiḥ).
- He who knows (paśyati) that they are one because of having one result, though the forms are different— one being renunciation of action and the other being engagement in action— is an observant, wise man (sa paśyati).
- The word sthānam here means “that in which they remain situated: that position in which they do not deviate or fall.”

## Srila Prabhupada

- 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

## Srila Prabhupada

- 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.

## Section-I – Niskama Karma Yoga is Easier than Renouncing Work (1-6)

॥ 5.6 ॥

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

Renunciation is difficult to attain (**sannyāsas tu duḥkham āptum**) without karma yoga (**ayogataḥ**). The jñānī engaged in karma yoga (**yoga-yukto munih**) quickly attains brahman (**brahma na cireṇa adhigacchati**).

## SVCT

- Sannyāsa gives suffering for the jñānī who cannot fix complete purity in his heart.
- Karma-yoga however gives pleasure.
- The intended meaning of what was spoken earlier is made clear.
- Because of not performing karma-yoga which can pacify the disturbance of the heart, sannyāsa may give rise to suffering, if it is accepted without proper qualification.

## SVCT

- Thus it is said by the writers of the Vārtikā

“One sees sannyāsīs who are absorbed in sense gratification, with evil minds, fond of arguing, who are contaminated shelters of spiritual life.”

- The personified Vedas also says:

**yadi na samuddharanti yatayo hr̥di kāma-jaṭā**

Members of the renounced order who fail to uproot the last traces of material desire in their hearts remain impure, and thus You do not allow them to understand You. **SB 10.87.39**

## SVCT

- Bhāgavatam also says:

**yas tv asaṁyata-ṣaḍ-vargaḥ pracaṇḍendriya-sārathiḥ  
jñāna-vairāgya-rahitas tri-daṇḍam upajīvati  
surān ātmānam ātma-sthaṁ nihnute mām ca dharmā-hā  
avipakva-kaṣāyo 'smād amuṣmāc ca vihiyate**

One who has not controlled the six forms of illusion, lust, anger, greed, excitement, false pride and intoxication, whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the sannyāsa order of life to make a living, who denies the worshipable demigods, his own self and the Supreme Lord within himself, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next. SB 11.18.40

- Therefore, the jñānī (muniḥ) engaging in niṣkāma-karma-yoga (yoga-yuktaḥ) quickly attains Brahman.

## Srila Prabhupada

- 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.



## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Section-II – The Performance of Niskama Karma Yoga (7-12)

॥ 5.7 ॥

yoga-yukto viśuddhātmā  
vijitātmā jitendriyaḥ  
sarva-bhūtātma-bhūtātmā  
kurvann api na lipyate

One engaged in karma yoga (**yoga-yuktah**), gaining controlled intelligence (**viśuddhātmā**), mind and senses (**vijitātmā jitendriyaḥ**), the object of love for all living entities (**sarva-bhūtātma-bhūtātmā**), though working (**kurvann api**), is not contaminated (**na lipyate**).

## Baladeva

- Such a person aspiring for liberation is the best among all people.
- The person engaged in niṣkāma karma yoga (yoga yuktaḥ) consequently having uncontaminated intelligence (viśuddhātmā), controlled mind (vijitātmā), and controlled senses – senses devoid of attraction to sense objects such as sound, and consequently whose body (ātmā) becomes the object of love (ātmā bhūta) for all jīvas (sarva bhūta), is not contaminated by work.
- Even performing actions, in this manner, he is not contaminated by thinking of the self as a material thing, because of his quest for the individual ātmā. Quickly he will attain the ātmā. Therefore karma yoga is better.

## SVCT

- The jñānī by performing karma is not contaminated.
- That is stated in this verse.
- The jñānīs engaged in karma-yoga are of three types: those who have controlled their intelligence (viśuddhātmā), those who have controlled their minds (vijitātmā), and those who have controlled their senses (jitendriyaḥ).
- The order of superiority is from last to first: having controlled intelligence is the best.
- All jīvas are attracted to such a gr̥hastha. His body (ātmā) becomes the object of love (ātma-bhūta) for all living entities (sarva-bhūta).

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.



## Section-II – The Performance of Niskama Karma Yoga (7-12)

|| 5.8-9 ||

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

pralapan visṛjan grhṇann unmiṣan nimiṣann api  
indriyāṇīndriyārtheṣu vartanta iti dhārayan

The person engaged in karma-yoga (**yuktah**), having knowledge (**tattva-vit**), understanding that the senses alone are interacting with the sense objects (**indriyāṇi indriyārtheṣu vartanta iti dhārayan**) while he is seeing, hearing, touching, smelling, eating (**paśyañ śṛṇvan sprśañ jighrann aśnan**) [Note: These are the actions of the jñāna indriya.], going, sleeping, breathing (**gacchan svapan śvasan**), speaking, excreting (through genital or anus), receiving (**pralapan visṛjan grhṇann**) [Note: These are the actions of the karma indriya, except for sleep and breathing, which are activities governed by the prāṇas. Opening and closing eyes are representative of the five secondary prāṇas. This is Rāmānuja's opinion. Madhusūdana Sarasvatī says sleeping is the function of the mind.], opening and closing the eyes (**unmiṣan nimiṣann api**), thinks, “I am doing nothing at all. (**naiva kiñcit karomīti manyeta**)”

## Baladeva

- In this verse the Lord instructs that the pure ātmā is not the doer of actions, which depend on the five factors, namely the body, senses, prāṇas, ego and fate (karma).
- The niṣkāma karma yogī (yuktaḥ), even though performing actions such as seeing, from the combination of body, senses, prāṇas, ahaṁkāra and karma arising from pradhāna, realizes the true nature of individual ātmā (tattva vit).
- Thus he is convinced that the senses such as eye relate to the sense object such as form by the influence of the Lord according to the individual's previous impressions.
- He consequently thinks, "I am not doing anything at all."

## Baladeva

- Seeing by the eye, hearing by the ear, touching by the skin, smelling by the nose, and tasting by the tongue are the actions of the knowledge senses (jñānendriya).
- Going by the feet, talking by the voice, excretion by the anus and genital and grasping by the hand are understood to be the action senses (karmendriya).
- Breathing represents the actions of the five major prāṇas. Opening and closing the eyes indicates the functions of the five secondary prāṇas.
- Sleeping indicates the actions of the internal organs (antaḥkaraṇa). [Note: Baladeva has used the plural for antaḥkaraṇa, perhaps meaning, mind, intellect and false ego.]

## Baladeva

- I am only engaged in relishing the ātmā.
- The causes of actions are only the material elements such as body and senses arising from pradhāna, in turn caused by my beginningless material impressions (vāsanā).
- The cause is not due only to my essential nature.
- However it is not possible to claim that there is no doership at all for the ātmā in its essential nature, because ātmā itself is defined by its power of ascertainment and contemplation (implying doership).
- These elements are jñāna, and that jñāna is eternally part of the ātmā.

## Baladeva

- The śruti thus says:

**na hi vijñātur vijñāter viparilāpo vidyate**

Knowing cannot be separated from the knower, because of being imperishable. **Brhad Āraṇyaka Upaniṣad 4.3.30**

- Moreover it is said that knowledge also is accomplished by the influence of the Lord as well as the capacity of the ātmā to know: **hariṇā dharma-bhūtena jñānena ca.**

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Section-II – The Performance of Niskama Karma Yoga (7-12)

|| 5.10 ||

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

He who (**yaḥ**), giving up attachment (**saṅgam tyaktvā**), offers his actions to the Supreme Lord (**brahmaṇy ādhāya karmāṇi**), is not contaminated by sin in those actions (**lipyate na sa pāpena**), just as a lotus leaf is not touched by water (**padma-patram iva ambhasā**).

He who (**yaḥ**), giving up attachment and material identification (**saṅgam tyaktvā**), consigning his actions to the material energy (**brahmaṇy ādhāya karmāṇi**), is not contaminated by sin in those actions (**lipyate na sa pāpena**), just as a lotus leaf is not touched by water (**padma-patram iva ambhasā**).



## SVCT

- Moreover, he who, offering all his actions unto Me, the Supreme Lord (brahmaṇi), giving up attachment to actions, giving up false identification of “I am doing it”, performs actions, is not contaminated at all by any actions, of which some could be sinful.
- Pāpena here represents all actions, not just sinful ones. [Note: Puṇya is also contaminating.]

## Baladeva

- This verse elaborates the point.
- The word brahman here indicates the material pradhāna composed of three guṇas, for it is said tasmād etad brahmanāma-rūpam annaṁ ca jāyate: this Brahman gives birth to food. (Muṇḍaka Upaniṣad 1.2.10)
- Also the Lord Himself will say in the Gītā mama yonir mahad brahma: the material energy is my womb. (BG14.3)

## Baladeva

- He attributes activities such as seeing, to the transformations of pradhāna in the form of body, senses, prāṇas, ego and fate, not thinking that these activities are part of his pure ātmā.
- He renounces desires for results and gives up the thought of being the doer (saṅgam tvaktvā).
- He, endowed with body and senses, thus performs activities, but is not contaminated with sin, with the thought of the self being the body.
- He is like a lotus leaf touched by water which is sprinkled on it but rolls off.

## Baladeva

- Brahmaṇi should not be interpreted here as the paramātmā as was stated in a previous verse mayi samnyasya karmāṇi (BG 3.30)
- This is because it has just been stated in the previous verse that the doership belongs to the body and senses of the jīva arising from pradhāna, and not to the individual ātmā.

## Srila Prabhupada

- 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 1.1.9), 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 Īsopaniṣad it is said that everything is related to the Supreme Brahman, or Kṛṣṇa, and thus everything belongs to Him only.

## Srila Prabhupada

- One who knows perfectly well that everything belongs to Kṛṣṇa—that He is the proprietor of everything and that, therefore, everything is to be 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.

## Srila Prabhupada

- 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.

## Section-II – The Performance of Niskama Karma Yoga (7-12)

|| 5.11 ||

kāyena manasā buddhyā  
kevalair indriyair api  
yoginaḥ karma kurvanti  
saṅgam tyaktvātma-śuddhaye

The karma-yogīs perform action (**yoginaḥ karma kurvanti**), giving up attachment to results (**saṅgam tyaktvā**), for purification of the mind (**ātma-śuddhaye**), using voice, mind, intelligence (**kāyena manasā buddhyā**) or even the senses alone (**kevalair indriyair api**).

The karma yogīs perform action (**yoginaḥ karma kurvanti**), while giving up attachment to results (**saṅgam tyaktvā**), using body, mind, intelligence (**kāyena manasā buddhyā**) and pure senses (**kevalair indriyair api**) for extinguishing false identification (**ātma-śuddhaye**).



## SVCT

- The karma-yogīs perform actions using the body, mind, intelligence and even the senses alone, while giving up attachment, for purification of the mind (ātma-śuddhaye).
- At the time of making offerings of oblations using the senses, the mind may wander.
- This is the manner in which only the senses are employed (kevalaiḥ indriyair api).

## Baladeva

- He further explains this by testifying that it standard conduct.
- The yogīs perform activities using the body, mind and intelligence, while being devoid of identification with those instruments.
- Kevalaiḥ here indicates “very pure.”
- They perform these acts, having given up the desire for results and the concept of being the doer (saṅgam tvaktvā as in the previous verse), in order to extinguish the beginningless identification with the material body and senses (ātmā śuddhaye).

## Srila Prabhupada

- Śrī Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu (1.2.187) describes this as follows:  
"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." (**īhā yasya harer dāsyē**)
- 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.

## Srila Prabhupada

- 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.

## Section-II – The Performance of Niskama Karma Yoga (7-12)

॥ 5.12 ॥

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

He who is engaged in karma-yoga (**yuktaḥ**) while giving up the results (**karma-phalaṁ tyaktvā**) attains liberation (**naiṣṭhikīm śāntim āpnoti**). One not engaged in karma-yoga (**ayuktaḥ**), being attached to the results (**phale saktah**) out of lust (**kāma-kāreṇa**), becomes bound up (**nibadhyate**).

He who engages his mind in ātmā (**yuktaḥ**), giving up the results of work (**karma-phalaṁ tyaktvā**), attains vision of ātmā (**naiṣṭhikīm śāntim āpnoti**). The person not engaging his mind in ātmā (**ayuktaḥ**), being attached to the results (**phale saktah**) out of lust (**kāma-kāreṇa**), takes repeated birth and death (**nibadhyate**).

## SVCT

- Performing action with no attachment leads to liberation and performing action with attachment leads to bondage.
- The performer of karma-yoga (yuktaḥ) attains steady peace (naiṣṭhikīm śāntim).
- This means he attains liberation.
- The karmī with desires (ayuktaḥ), who is attached to the results, due to performing actions out of lust (kāma-kāreṇa), becomes bound.

## Baladeva

- The person with mind absorbed in ātmā (yuktaḥ), having given up the results of work in his performing activities, attains steady (naiṣṭhikīm) peace (śāntim) in the form of seeing ātmā.
- One who does not engage his mind in ātmā (ayuktaḥ), who is attached to the results of work (phale saktāḥ), takes repeated birth and death (nibadhyate) by performing actions out of lust (kāma kāreṇa).

## Srila Prabhupada

- 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.



## Srila Prabhupada

- 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.

## Section-III – Knowledge of the Three Doers (13-16)

|| 5.13 ||

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

Offering all the activities into pradhāna (**sarva-karmāṇi sannyasya**) by the mind (**manasā**), while engaging in those activities and controlling the senses (**āste**), the jīva with knowledge of ātmā (**dehī**) remains comfortable (**sukhaṁ vaśī**) in the body which is a city with nine gates (**nava-dvāre pure**). He knows that he does nothing (**naiva kurvan**), nor causes anyone else to do anything (**na kārayan**).

## Baladeva

- Though performing activities externally with the body and senses, having offered (samnyasya) all activities into that pradhāna with the discriminating mind, being in control of his senses (vaśi), he remains happy.
- The body is like a city with nine gates. Seven gates consisting of two eyes, two nostrils, two ears and mouth, are in the head.
- Two gates, the anus and genital are in the lower part of the body.
- The dehī, the jīva who has attained knowledge, understands that the ātmā, separate from the body (on its own), is not the doer or the cause of anyone else doing anything.

## Srila Prabhupada

- The embodied soul lives in the city of nine gates.
- The activities of the body, or the figurative city of the 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.

## Srila Prabhupada

- 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:  
"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.

## Section-III – Knowledge of the Three Doers (13-16)

॥ 5.14 ॥

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

The Lord does not create (**prabhuḥ na sṛjati**) doership of the jīva (**lokasya karmāṇi kartṛtvam**) nor does He force the results of action on the jīva (**na karma-phala-samyogam**). This takes place by the jīva's nature (**svabhāvas tu pravartate**).

The jīva does not create his own capacity as agent (**prabhuḥ na sṛjati**), nor does he cause others to act (**lokasya karmāṇi kartṛtvam**), nor does he bestow the results of action (**na karma-phala-samyogam**). This takes place by svabhāva (**svabhāvas tu pravartate**).

## SVCT

- “Well if the jīva is actually not the doer of activities, then, from seeing the jīva doing and enjoying everywhere in the universe created by the Supreme Lord, I think that the Lord has created the jīva’s (illusory) doership and enjoying, forcing it upon the jīva. Therefore, injustice and cruelty must be present in the Lord.”
- No, that is not true at all.
- He does not make the jīva do activities nor does He give the jīva the results of his activities.
- Rather the nature of the jīva in the form of his beginningless ignorance alone produces this.
- That ignorance makes the jīva assume the false identification as the doer.

## Baladeva

- In this verse the Lord explains how the jīva with ātmā jñāna does not perform action or cause anyone to act.
- The master of the sense and body, the jīva (prabhuḥ), does not become an agent who makes other people perform action (kartṛtvam), saying “You do that.”
- Nor does he perform most desirable actions for himself, such as making garlands or cloth.
- He himself is not the doer. Nor does he create a relationship (samyogam) with the results of action, with happiness and distress: he does not become the enjoyer of results, nor does he cause others to enjoy the results.



## Baladeva

- Then who should we conclude acts or makes others act? It takes place by svabhāva.
- The jīva, in possessing the body and senses arising from previously described pradhāna, by the impressions arising in pradhāna with no beginning(svabhāva), becomes the doer and cause of others acting. The jīva as an isolated entity is not the doer.
- The slight doership attributed to the jīva even in its pure state, described in the previous verse with the words sukham aste, should be understood as arising in such things as perception or knowledge alone.
- In this verse the impressions are said to be the doer, taking the chief import of the word.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Section-III – Knowledge of the Three Doers (13-16)

|| 5.15 ||

nādatte kasyacit pāpaṃ  
na caiva sukṛtaṃ vibhuḥ  
ajñānenāvṛtaṃ jñānaṃ  
tena muhyanti jantavaḥ

The Lord (**vibhuḥ**) is not responsible for the sinful or pious acts of the jīvas (**nādatte kasyacit pāpaṃ na caiva sukṛtaṃ**). The jīvas knowledge is covered by their hostility to the Lord (**ajñānena āvṛtaṃ jñānaṃ**). Thus the living entities are bewildered by that ignorance and blame the Lord (**tena muhyanti jantavaḥ**).

## Baladeva

- “But if you say that the pure jīva is not the doer, then one must conclude that the paramātmā, out of some impulse of amusement, forcing pradhāna down the jīvas throat, created him with body and senses which are transformations of pradhāna. This is justified.
- The śruti confirms:

**eṣa u hy eva sādhu karma kārayati taṁ yam ebhyo lokebhya  
unninīṣate**

**eṣa u evāsādhu karma kārayati taṁ yam adho ninīṣate.**

The Lord engages the living entity in pious activities whom he desires to elevate from these worlds. The Lord engages him in impious activities whom he desires to degrade. Kauṣītakī

Upaniṣad 3.8

## Baladeva

- The smṛti also criticizes the Lord:

**ajño jantur anīśo'yam ātmanaḥ sukha-duḥkhayoḥ  
īśvara-prerito gacchet svargaṁ vāśv abhram eva ca**

The ignorant living entity is completely powerless in regards to attaining his distress and happiness. Impelled by the Supreme Lord he will go to heaven, or the sky. Mahābhārata 3.31.273 [Note: The Mahābhārata verse is almost the same as that quoted.]

- Therefore the Lord leads the jīva into states of sin and piety.
- In being the instigator, the Lord must therefore have the quality of injustice and must be blamed for the sins of the jīva.”

## Baladeva

- This verse answers that accusation.
- The Supreme Lord (vibhuḥ), full of immeasurable bliss and knowledge, and full of unlimited energies, enjoying His own bliss, and being indifferent to all else, simply engages the jīva in activity according to the jīva's impressions—a jīva who desiring to enjoy, bound up by beginningless impressions in the pradhāna, takes a body made of a transformation of pradhāna just by proximity to the Lord.
- Therefore, the Lord does not receive any sinful or pious reaction for any jīva's actions.

## Baladeva

- The Viṣṇu Purāṇa says:

**yathā sannidhi-mātreṇa gandhaḥ kṣobhāya jāyate  
manaso nopakarṭtvāt tathāsau parameśvaraḥ  
sannidhānād yathākāśa-kālādyāḥ kāraṇam taroḥ  
tathaiivāpariṇāmena viśvasya bhagavān hariḥ**

Smell brings about disturbance to the mind by proximity with the mind, not because of doing anything. In the same way the Supreme Lord also acts in relation to the living entities without thoughts of disturbing them. Just as by proximity, ether and time are causes of a tree without their undergoing transformation, so Bhagavān is the cause of the universe without His undergoing contact or transformation. Viṣṇu Purāṇa 1.2.30-1



## Baladeva

- The example of fragrance is given to illustrate the neutral position of the Lord, but this does not mean that the Lord does not have desire in creating, for the śruti also says :

**so'kāmayata**

The Lord desired. **Brhad Āraṇyaka Upaniṣad 1.2.4**

- But then why do the jīvas accuse the Lord of injustice?
- This is explained in the next line of the verse.
- The knowledge of the jīva, though eternal, disappears from view (āvṛtam) due to the jīva's hostility to the Lord without beginning (ajñānena).
- Because of this (tena), the jīvas (jantuh) are bewildered.
- The Lord is just, but the ignorant people, not the wise, say that the Lord is unjust.

## Baladeva

- The author of the Vedānta Sūtras says :

**vaiṣamya-nairghṛṇye na sāpekṣatvāt tathā hi darśayati**

The Lord has no injustice or hatred. Rather he is favorable to the jīvas. The scriptures declare this. **Vedānta Sūtra 2.1.35**

**na karmāvibhāgād iti cen nānāditvāt**

You cannot say the Lord is just, because He gives them different karmas to each jīva at the beginning. But that is not so, because karma is without a beginning. **Vedānta Sūtra 2.1.36**

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- The Vedic hymns therefore declare, "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." (**Kauṣītakī Upaniṣad 3.8**)
- Similarly, the Mahābhārata (Vana-parva 31.27) states  
"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."

## Srila Prabhupada

- 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. Vaiṣamya-nairghṛṇye na sāpekṣatvāt tathā hi darśayati: "The Lord neither hates nor likes anyone, though He appears to."

## Section-III – Knowledge of the Three Doers (13-16)

|| 5.16 ||

jñānena tu tad ajñānaṁ  
yeṣāṁ nāśitam ātmanaḥ  
teṣāṁ āditya-vaj jñānaṁ  
prakāśayati tat param

When the jīva's knowledge destroys ignorance (**yeṣāṁ ātmanaḥ jñānena tu tad ajñānaṁ nāśitam**), that knowledge, like the sun (**teṣāṁ āditya-vaj jñānaṁ**), reveals the Supreme Lord and the jīva (**prakāśayati tat param**).



## Baladeva

- But those with realization do not become bewildered.
- The greatness of knowledge of ātmā and paramātmā, attained by the mercy of an authorized guru, has been stated in verses such as sarvaṁ jñāna-plavenaiva (BG 4.36), jñānāgniḥ sarva-karmāṇi (BG 4.37), and na hi jñānena sadṛśaṁ (BG 4.38).
- Those who associate with saintly persons have their ignorance, which is opposed to knowledge, destroyed by that knowledge of ātmā and paramātmā.
- Their knowledge then reveals what is param.
- Param indicates the Supreme Lord because he is above (param) unequal treatment of the jīvas. It can refer to the jīva because he is above (param) the material body and senses.

## Baladeva

- Just as the sun on rising destroys darkness and reveals objects, knowledge of ātmā attained through instructions of the authorized guru reveals the real object known as ātmā.
- The plural case (yeṣām.. teṣām) is used here by the Lord to indicate that even in the liberated state the jīvas remain in abundance.
- The present statement and the Lord's instruction in the beginning: neme janādhipāḥ confirm each other.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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 daytime, when the sun is up, we see everything in its real identity.
- Identity with individuality in spiritual life is real knowledge.

## Section-IV – Liberation: Focussing on the Supersoul (17-26)

|| 5.17 ||

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

Those whose intellect, mind (**tad-buddhayas tad-ātmānaḥ**) and faith are fixed on Me, Paramātmā (**tan-niṣṭhāḥ**), who are absorbed in glorifying and serving Me (**tat-parāyaṇāḥ**), being washed of all ignorance by knowledge (**jñāna-nirdhūta-kalmaṣāḥ**), never take birth again (**gacchanty apunar-āvṛttim**).

Those whose intellects are convinced of My qualities (**tad-buddhayas**), whose minds are absorbed in My qualities (**tad-ātmānaḥ**), who have made paramātmā their goal (**tan-niṣṭhāḥ**), who are surrendered to Me (**tat-parāyaṇāḥ**), being washed of all ignorance by that knowledge of My qualities (**jñāna-nirdhūta-kalmaṣāḥ**), attain liberation (**gacchanty apunar-āvṛttim**).

## SVCT

- But this vidyā reveals knowledge about the jīvātmā, not knowledge of the Paramātmā.
- The Lord says, bhaktyāham ekayā grahyaḥ: I am attainable only by bhakti.
- Therefore the jñānīs must additionally practice bhakti in order to obtain knowledge of Paramātmā. [Note: From this it is understood that ātma jñāna is not enough to give liberation. Bhakti, producing Paramātmā realization, is also necessary for liberation.]
- That is stated in this verse.



## SVCT

- The word tat refers to the Supreme Lord previously mentioned as vibhu in verse 15.
- Those who place their intelligence in the Supreme Lord, who are dedicated to contemplation on the Lord using intellect (tad-buddhayaḥ), who are meditating on the Lord using the mind (tad-ātmānaḥ), who fix their knowledge in the Lord, giving up sattvic knowledge of the soul apart from the body, and becoming fixed only in the Lord (tan-niṣṭhāḥ) (since the Lord says one should surrender that knowledge to Him: jñānam ca mayi sannyaset. (SB 11.19.1); who become absorbed in the processes of hearing and chanting about the Lord (tat-parānayaṇāḥ)—these persons do not attain birth again.

## SVCT

- It will be said later:

**bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā viśate tad-anantaram**

I am to be known in truth only by bhakti. Knowing Me in truth, one attains Me. **BG 18.55**

- Those persons' ignorance has been previously completely destroyed by vidyā (jñāna-nirdhūta-kalmaṣāḥ).

## Baladeva

- This verse describes the results for those who meditate on the paramātmā's qualities, such as His sense of justice.
- Those whose intellects are convinced of such qualities of paramātmā (tad buddhayaḥ), whose minds are absorbed in paramātmā's qualities (tad ātmānaḥ), who have made paramātmā their goal (tan niṣṭhāḥ), who have completely surrendered to paramātmā (tat parāyaṇāḥ), cleansed of all misconceptions by knowledge of the Lord's good qualities like justice (jñāna nirdhūta kalmaṣā), having destroyed their repugnance to the Lord, attain liberation (apunar āvṛttim).

# Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Section-IV – Liberation: Focussing on the Supersoul (17-26)

|| 5.18 ||

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

The wise man sees equally (**paṇḍitāḥ sama-darśinaḥ**) the brāhmaṇa endowed with knowledge and good conduct (**vidyā-vinaya-sampanne brāhmaṇe**), the cow, the elephant (**gavi hastini**), the dog and dog-eater (**śuni caiva śva-pāke ca**).

The wise man sees paramātmā as equal in creating (**paṇḍitāḥ sama-darśinaḥ**) the brāhmaṇa endowed with knowledge and good conduct (**vidyā-vinaya-sampanne brāhmaṇe**), the cow, the elephant (**gavi hastini**), the dog and dog eater (**śuni caiva śva-pāke ca**).

## SVCT

- Those who are beyond the guṇas have no desire to see any object made of the guṇas in comparative terms of better or worse. They have equal vision.
- They do not see those in the mode of sattva, such as brāhmaṇas and cows, those in the mode of passion such as the elephant, and those in the mode of ignorance, such as dogs and dog-eaters, as superior or inferior.
- Being learned, they see equally.
- Equally (sama) means that they are beyond the guṇas, so that they do not see the particular distinctions due to the guṇas.
- They have the ability to see Brahman which is beyond the guṇas.

## Baladeva

- This verse praises those persons.
- Those who see paramātmā as being equal (sama) in creating unequal bodies for the learned brāhmaṇa and dog eater, differing by actions or duties; and for the cow, elephant and dog, differing in form by species,—they are truly wise.
- Paramātmā is equal (sama) everywhere, like rainfall, [Note: As the rain falls everywhere and different seeds sprout up, so the Lord equally inspires all jīvas, who develop different bodies according to their karmas.] since the respective species receive their forms according to their respective karmas, not through the Lord's like or dislike of certain jīvas.



## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Section-IV – Liberation: Focussing on the Supersoul (17-26)

|| 5.19 ||

**ihaiva tair jitaḥ sargo  
yeṣām sāmye sthitaṁ manaḥ  
nirdoṣaṁ hi samaṁ brahma  
tasmād brahmaṇi te sthitāḥ**

Those whose minds are situated in equality (**yeṣām sāmye sthitaṁ manaḥ**) conquer over the world of birth and death (**iha eva tair jitaḥ sargo**). They are without fault (**nirdoṣaṁ hi**), seeing equally everything as Brahman (**samaṁ brahma**). Therefore they are situated in Brahman (**tasmād brahmaṇi te sthitāḥ**).

Those whose minds are absorbed in the quality of impartiality (**yeṣām sāmye sthitaṁ manaḥ**) in the faultless paramātmā (**nirdoṣaṁ hi samaṁ brahma**) have conquered over the world of birth and death (**iha eva tair jitaḥ sargo**). Convinced of this, they easily attain liberation (**tasmād brahmaṇi te sthitāḥ**).

## SVCT

- This verse praises the ability to see equally.
- In this world (iha eva), they have defeated saṃsāra, that which has been created (sargaḥ jitaḥ).

## Baladeva

- Saṁsāra (sargaḥ) is conquered, even at the stage of sādhana (iḥa) by those persons whose minds are absorbed in the quality of impartiality displayed by the Brahman (the Lord).
- Why do we say Brahman is equal to all?
- It is because (hi) Brahman is devoid of attachment and repulsion (nirdoṣam).
- Because those persons are convinced of the equality (samam) in the Brahman due to Brahman's absence of desire and hatred (nirdoṣam), they are situated in Brahman (brahmaṇi sthitāḥ), they easily attain liberation, even while they are situated in the material world.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.



## Section-IV – Liberation: Focussing on the Supersoul (17-26)

|| 5.20 ||

na prahr̥ṣyet priyaṁ prāpya  
nodvijet prāpya cāpriyam  
sthira-buddhir asamūdho  
brahma-vid brahmaṇi sthitaḥ

He whose intelligence is fixed in ātmā (**sthira-buddhih**), who is free of bewilderment due to connection with his body (**asammūdhaḥ**), and who realizes Brahman (**brahma-vid**), and thus does not rejoice on attaining what is enjoyable (**na prahr̥ṣyet priyaṁ prāpya**) and does not become agitated on attaining what is disagreeable (**nodvijet prāpya cāpriyam**), is situated in Brahman (**brahmaṇi sthitaḥ**).

## Baladeva

- This verse speaks of the characteristics of the person situated in Brahman.
- Situated in his present body, he does not rejoice or lament on attaining favorable or unfavorable conditions attained by prārabdha karmas. Why?
- His intellect is fixed in his ātmā (sthira buddhiḥ) (rather than the body).
- He is not bewildered by identifying the eternal ātmā and the temporary body (asammūḍhaḥ).
- He realizes the Brahman with its quality of equality (brahma vit). The person of these qualities is situated in Brahman.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Section-IV – Liberation: Focussing on the Supersoul (17-26)

|| 5.21 ||

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

He who, not attached to the happiness from sense object (**bāhya-sparśeṣv asaktātmā**), attains the happiness of ātmā (**vindaty ātmani yat sukham**), then becomes fixed in realization of paramātmā (**sa brahma-yoga-yuktātmā**) and attains indestructible happiness (**sukham akṣayam aśnute**).

## Baladeva

- This verse describes that a person realizes his own ātmā and then paramātmā.
- When a person, not attached to experiencing the objects of the senses, realizes his own nature and experiences bliss, he then attains samādhi in paramātmā (brahma yoga yuktātmā) and attains indestructible happiness which is an experience of great bliss (akṣayam sukham).

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.



## Section-IV – Liberation: Focussing on the Supersoul (17-26)

|| 5.22 ||

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

The pleasures arising from sense objects (**ye hi saṁsparśa-jā bhogā**) are causes of suffering (**duḥkha-yonaya eva te**), and have a beginning and end (**ādy-antavantaḥ**). O son of Kuntī (**kaunteya**), the intelligent person does not enjoy them (**na teṣu ramate budhaḥ**).

## Baladeva

- This verse explains that, determining the temporary nature of the sense objects, which manifest according to karma, that person is not attached.
- The experiences of happiness generated by sense objects (saṁsparśajā bhogā) are sources of misery.
- The rest of the verse is clear.

## Srila Prabhupada

- 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  
param brahmābhidhīyate**

"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."

## Srila Prabhupada

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

**nāyaṁ deho deha-bhājāṁ nṛ-loke  
kaṣṭhān kāmān arhate viḍ-  
bhujāṁ ye  
tapo divyaṁ putrakā yena sattvaṁ  
śuddhyed yasmād brahma-saukhyāṁ 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.

## Section-IV – Liberation: Focussing on the Supersoul (17-26)

|| 5.23 ||

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

He who can tolerate (**yaḥ soḍhum śaknoti iha eva**) the agitation arising from lust and anger (**kāma-krodhodbhavam vegam**) when they arise till the time of giving up the body (**prāk śarīra-vimokṣaṇāt**) has attained realization of ātmā (**sa yuktaḥ**) and is blissful in that realization (**sa sukhī naraḥ**).

## Baladeva

- The disturbance of lust and anger is unfavorable for steadiness in jñāna.
- Therefore one who is endeavoring for steadiness in jñāna should tolerate them.
- He who can tolerate the agitation (vegam) in the form of disturbances and problems to mind, eye or other organs, arising from lust and anger, he who can control them (soḍhum) at the time they arise (iha), by the joy of realization of ātmā, until the time he gives up the body, has attained samādhi in realization of ātmā (yuktaḥ), and he is blissful with realization of ātmā (sukhī).
- Therefore, with intense effort one must tolerate these disturbances.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.



## Section-IV – Liberation: Focussing on the Supersoul (17-26)

|| 5.24 ||

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

This niškāma karma yogī (**sah yogī**), whose happiness is within (**yaḥ antaḥ-sukhaḥ**), whose enjoyment is within (**antar-ārāmaḥ**), and whose sight is within (**tathā antar-jyotir eva yaḥ**), having realized ātmā and then paramātmā (**brahma-bhūtaḥ**), attains liberation (**brahma-nirvāṇam adhigacchati**).

## Baladeva

- This verse explains that, by this joy, he conquers the disturbance.
- He who has happiness through realizing the ātmā within, whose has amusement through that realization (ārāmaḥ), whose vision is concentrated upon the ātmā alone (antar jyotiḥ)—such a niṣkāma karma yogī (sa yogī), having attained his svarūpa as the pure jīva (brahma bhūtaḥ), attains paramātmā (brahma), who is the very form of liberation.
- By attaining the Lord he attains liberation (nirvāṇam).

## Srila Prabhupada

- 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 [Purport. 18.54], attaining which one is assured of going back to Godhead, back to home.

## Section-IV – Liberation: Focussing on the Supersoul (17-26)

॥ 5.25 ॥

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

The sages, devoid of ignorance (**ṛṣayaḥ kṣīṇa-kalmaṣāḥ**), devoid of dualities (**chinna-dvaidhā**), with controlled mind (**yatātmānaḥ**), engaged in the welfare of all beings (**sarva-bhūta-hite ratāḥ**), attain liberation (**labhante brahma-nirvāṇam**).

## Baladeva

- This verse explains that many people attain perfection through this sādhana.
- Those who have vision of the truth (ṛṣayaḥ), who have all their doubts destroyed (china dvaidhā), (who have destroyed all ignorance, controlled their minds and are engage in the welfare of all beings) attain paramātmā and liberation.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.



## Section-IV – Liberation: Focussing on the Supersoul (17-26)

|| 5.26 ||

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

Paramātmā and liberation attends (**brahma-nirvāṇam vartate**) in all respects (**abhito**) upon those who have become free of lust and anger (**kāma-krodha-vimuktānām**), who make endeavor (**yatīnām**), control the mind (**yata-cetasām**), and have realized the ātmā (**viditātmanām**).

## Baladeva

- The paramātmā indeed serves such persons.
- Paramātmā in all respects (abhitah) attends upon (vartate) those persons who endeavor in this way (yatīnām).
- It is said:

**darśana-dhyāna-saṁsparśair matsya-kūrma-vihaṅgamāḥ  
svāny apatyāni puṣṇanti tathāham api padmaja**

The fish nourishes its offspring by seeing, the turtle by meditation, and the birds by touch. I nourish My devotees with similar affection, O Brahmā. **Padma Purāṇa**

## Srila Prabhupada

- 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 araṇaṁ 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."

## Srila Prabhupada

- 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:
- "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!" – **Padma Purana**

## Srila Prabhupada

- 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.

## Section-V – Liberation: Astanga Yoga Previewed (27-29)

॥ 5.27-28 ॥

**sparśān 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**

That person (**yaḥ**), keeping the sense objects outside (**sparśān kṛtvā bahir bāhyāṁś**), focusing the eyes between the brows (**cakṣuś caivāntare bhruvoḥ**), equalizing the prāṇa and apāna moving in the nostrils (**nāsa abhyantara-cāriṇau prāṇa-apānau samau kṛtvā**), and thus controlling the senses, mind and intelligence (**yatendriya-mano-buddhir**), completely dedicated to liberation (**munir mokṣa-parāyaṇaḥ**), thus freed from desire, fear and anger (**vigatecchā-bhaya-krodho**), is ever liberated (**sadā mukta eva saḥ**).

## SVCT

- The heart becomes purified by performance of niṣkāma-karma-yoga offered to the Lord.
- Then arises jñāna, whose subject is the soul (tvam).
- Then arises bhakti, for gaining knowledge of the Lord, Paramātmā (tat).
- By the appearance of that knowledge of the Lord which is beyond the modes, one gains realization of Brahman. This has been stated in this chapter.
- Now in three verses (27-29), the Lord speaks in abbreviated form what He will explain in the sixth chapter: that the process of aṣṭāṅga-yoga, practiced after having purified the heart by niṣkāma-karma-yoga, is shown to be superior to the process of jñāna-yoga for producing realization of Brahman.

## SVCT

- The word sparśān (touches) stands for all the sense objects—sound, touch, form, taste and smell.
- Externalizing these from the mind when they enter, that is, withdrawing the mind from the sense objects (pratyāhāra), placing the eyes between the eye brows, with half closed eyes, the yogī should fix his glance between the brows in order to prevent both sleep and wandering eyes.
- By extinguishing the upward and downward motions of the prāṇa and apāna which move in the nostrils through inhaling and exhaling, one makes them equal.
- By that means, the senses, mind and intelligence are brought under control.



## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Section-V – Liberation: Astanga Yoga Previewed (27-29)

|| 5.29 ||

**bhoktāraṁ yajña-tapasāṁ  
sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānāṁ  
jñātvā mām śāntim ṛcchati**

Knowing Me (**jñātvā mām**) who am the object of worship of the karmīs and jñānīs who do sacrifice and penance (**bhoktāraṁ yajña-tapasāṁ**), the object of worship of the yogīs as Paramātmā (**sarva-loka-maheśvaram**), and the object of worship of the devotees—the friend of all living entities by giving instructions on bhakti (**suhṛdaṁ sarva-bhūtānāṁ**)—this aṣṭāṅga-yogī attains liberation (**śāntim ṛcchati**).

## SVCT

- This verse explains that yogīs who act in this way, by obtaining knowledge of Paramātmā through bhakti, like the jñānīs, attain liberation.
- I am the guardian (bhoktāram) of the yajña of the karma-yogīs and the austerities (tapasām) of the jñānīs. That means that I am the object of worship of the karma-yogīs and jñānīs.
- I am the great controller of all people (sarva-loka-maheśvaram), the Paramātmā: the object of worship of the aṣṭāṅga-yogīs.
- I am the friend of all entities: I am the person who gives benefit to all living entities by instructions about bhakti, through the medium of My devotees, out of My mercy.
- I am the object of worship for the devotees.

## SVCT

- One cannot attain realization of Me, who am beyond the modes, by sattva-guṇa-jñāna.
- I have said that I am attainable only by bhakti: bhaktyāham ekayā grahyaḥ.
- In the same way, the yogī, only by bhakti which is beyond the modes, by realizing Me as Paramātmā (jñātvā mām), the object of his worship, attains liberation (śāntim).
- This chapter explains that the jñānī and the yogī, by niṣkāma-karma-yoga, attain liberation, after realizing both ātmā and Paramātmā.

## Srila Prabhupada

- The conditioned souls within the clutches of the 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 īśvarāṅgāṁ paramaṁ maheśvaraṁ.



## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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.

## Srila Prabhupada

- 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 in every respect helps one control the senses 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.

## Srila Prabhupada

- 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.