

Fifth Chapter.

Text No. 1

Arjuna uvaca:Sannyasam karmanam krsna punar yogam ca samsasi
Yat sreya etayor ekam tat me bruhi suniscitam.ARJUNA UVACA = ARJUNA SAIDEnglish synonyms

Sannyasam-renunciation, Karmanam-of all activities, Krsna-^Q Krsna, Punar-again, Yogam-devotional service, Ca-also, Samsasi-praising, Tat-which of them, Sreya-beneficial, Etayor-of these two, Ekam-one, Tat-that, Me-unto me, Bruhi-please say, Suniscitam-definitely.

Translation

Arjuna said, My dear Krsna, first of all you asked me to renounce work, and then again you recommend work with devotion. ^{Now} you will kindly ~~not~~ tell me ~~now~~ definitely which of the two is beneficial?

Purport

In this Fifth Chapter of the Bhagavad Geta, the Lord speaks of work in devotional service ^{is} better than dry mental speculations. ^{Former type of} activities are easier than the latter, because devotional service being in the transcendental state there is no reaction ^{of} such activities. In the Second Chapter, preliminary knowledge about the soul and his entanglement in the material body ^{is} explained. How to get out of the material ^{and} encagement by buddhi yoga or devotional service, is also explained there. In the Third Chapter, it explained that a person who is situated in the platform of knowledge ^{NO} has ~~no more~~ any duty to ~~do~~. ^{And, in the Fourth Chapter, the} Lord said to Arjuna, all kinds of sacrificial work culminate in knowledge. ^{At the end of the Fourth Chapter, the Lord said that Arjuna should wake up and fight being situated in perfect knowledge. Therefore, sometimes} stressing work and sometimes stressing ^{on} cessation of work in knowledge has perplexed Arjuna's determination. He understands that renunciation ^{is} in knowledge means to cease all kinds of work ^{of} sensual activities. And, ^{again, if one} work in devotional service, where ^{is} then ^{the} ceasing work? In other words, he thinks that Sannyasam, or renunciation in knowledge, should be free altogether from ^{any} kind of activities, because work and renunciation appears to him ^{as} contradictory. He appears to have not understood that work in full knowledge has no reaction, and therefore such work is ^{as good as} no work. He enquires, therefore, which of the two is good ^{either} to cease work altogether, or to work with full knowledge.

Text No. 2

Sri Bhagavan Uvaca:Sannyasah karmayogas ca nihsreyasakarau ubhau.
Tayos tu karma sannyasat karmayogah visisyate.English synonyms

Sri Bhagavan uvaca-The Personality of Godhead said, Sannyasah-renouncement of work, Karmayogas-work in devotion, Ca-also, Nihsreyasakarau-all leading to the path of liberation, Ubhau-both, Tayos-out of the two, Karmasannyasat-in comparison to renunciation of fruitive work, Karmayoga-action in devotion, Visisyate-is better.

Translation

The Personality of Godhead replied, ^{THE} renunciation of work, and work in devotion, ~~both of them~~ ^{are} good for liberation. But, ~~out~~ ^{one} of the two, ~~work~~ ^{work} in devotional service is better than to cease fruitive activities.

Purport

Fruitive activities for ^{SEEKING} (sense-gratification) is the cause of material bondage. ^{AS} ~~As long~~ ^{one} is engaged in activities ^{MEANS TO} for a better standard of bodily comfort, one is sure to transmigrate to different types of bodies, and thus continue material bondage perpetually. Srimad Bhagavatam confirms this as follows:

Munam pramattah kurute vikarma yad indriya pritaya aprinoti
Na sadhu manye yato atmano ayam asannapi klesada asa deha.
Parabhavas tavat abodhajato yavat na jijnasata atma tatvam.
Yavat kriyas tavat idam mano vai karmatmakam yena sarira bandhah.
Evam manah karmavasam prajunkteavidya atmani upadhiyamane.
Pritir nayavat mayi vasudeve namucyate dehayogena tavat.

"People are mad after sense-gratification, and they do not know that this present body which is full of miseries is ^{AS A RESULT OF} ~~due to~~ fruitive activities in the past. Although this body is temporary, ^{still} ~~it~~ always giving us trouble in so many ways. Therefore, to act for sense gratification is not good.

One is ^{convinced} ~~supposed~~ defeated in his life as long as he ^{MAKES} ~~has~~ no enquiry about his real identity. ^{So long} ~~As~~ he does not know his real identity, he has to work for fruitive results for the matter of sense gratification; and, so long ^{one} is engrossed with ^{such} ~~that~~ consciousness of sense gratification, one has to transmigrate from one body to another.

→ "The mind being so engrossed in fruitive activities ^{AND} ~~influenced~~ by ignorance, one has to develop a love for devotional service to Vasudeva ~~and~~ ^(then only) one can have the opportunity of getting out of the bondage of material encagement." (Bhagvatam 5/5/4-6)

Therefore, jnana or knowledge that one is not this material body but ~~he~~ ^{is} spirit soul, is not sufficient for liberation. One has to act in the status of spirit soul. Otherwise, there is no escape from ~~the~~ material bondage. This action in Krsna consciousness is not, therefore, action on fruitive platform. Such activities ^{PERFORMED} ~~in~~ full knowledge ^{IS} ~~is~~ further advancement ^{ON A} ~~on a~~ the strength of real knowledge. Without Krsna consciousness, renunciation of fruitive activities does not actually purify the heart of a conditioned soul. So long ^{the} heart is not purified, one has to work on the fruitive platform. But action in Krsna consciousness automatically helps one ~~to be~~ ^{GET} relief ~~from~~ the result of fruitive action without ~~any~~ coming down again ~~on~~ the material platform of fruitive action. Therefore, action in Krsna consciousness is always superior ^{THAN} ~~than~~ renunciation, which ~~has~~ ^{IS} always a risk of falling. Renunciation without Krsna consciousness is incomplete, as ~~it~~ is confirmed by Srila Rupa Goswami in his Bhakti Rasamrita Sindhu.

Prapancikataya budhya hari sambandhi vastunah.
Mumuksabhii parityagah phalgu vairagya kathyate.

"Renunciation of things which are related ^{with} ~~with~~ the Supreme Personality of Godhead, ^{THOUGH} ~~as~~ material, by persons eager to achieve liberation, is called incomplete renunciation. Renunciation ^{THAT} ~~in~~ complete knowledge that everything that belongs to the Lord, and ^{NO} ~~no~~ body should claim proprietorship ~~on~~ ^{over} anything, is complete. One should understand that, factually, nothing belongs to any one ^{AND} ~~and~~ where ^{IS} ~~is~~ the question of renunciation? One who knows that everything is the property of Krsna, is always situated in renunciation. As everything belongs to Krsna, so everything should be employed in the service of Krsna. This perfect form of Krsna consciousness, and action in such Krsna consciousness, is far better than any amount of so-called renunciation ~~of a~~ Sannyasi of the Mayavadi school.

Text No.3

Jneya sa nitya sanyasi yo na dvesti na kamksati.
Nirdvando hi mahabaho sukham bandhat pramucyate.

English synonyms

Jneya-should be known, Sa-he, Nitya-always, Sanyasi-renouncer, Yo-who, Na-never, Dvesti-abhors, Na-neither, ~~hankers~~ Kamksati-desires, Nirdvando-freed from all dualities, Hi-certainly, Mahabaho-~~of the~~ ^{TERMS} Mighty-armed, Sukham-happily, Bandhat-from bondage, Pramucyate-completely liberated.

Translation

One who does not hate nor desire in the ~~matter~~ ^{TERMS} of fruitive activities, is known to be ~~always~~ ^{NEVER} a renouncer. Such a ^{liberated} person from all dualities, ~~he~~ ^{HE} overcomes the material bondage easily, and is completely liberated.

Purport

One who is fully in Krsna consciousness ~~is~~ ^{NEITHER} is always a renouncer because he has ~~neither~~ ^{NEITHER} hatred nor desire for the results of the action. Such a renouncer, dedicated ~~into~~ ^{TO} the transcendental loving service of the Lord, ~~is~~ ^{is} fully qualified in knowledge because he ~~knows~~ ^{knows} well his constitutional position in relationship ~~with~~ ^{with} Krsna. He knows fully well that Krsna is the whole, and ~~he~~ ^{that} is the part and parcel of Krsna. Such knowledge is perfect because such knowledge is qualitatively and quantitatively correct. ~~To be~~ ^{TO BE} ~~one~~ ^{CONCE} with Krsna is not correct, because ~~the~~ ^{THE} part cannot be equal with the whole. To be one in quality and to be different in quantity is ~~the~~ ^{the} correct type of transcendental knowledge. With ~~the~~ ^{THE} correct conviction of knowledge, one is full in himself, and thus he has nothing to aspire, and nothing to lament. He has no duality in his mind because, whatever he does, he does it for Krsna ~~and being~~ ^{and} freed from the platform of dualities, he is ~~always~~ ^{always} a liberated person-even in this material world.

Text No.4

Samkhyayoga prthag valah pravadanti na panditah.
Ekam api asthitah samyag ubhayor vindate phalam.

English synonyms

Samkhya-analytical study of the material world, Yoga-work in Krsna consciousness, Prthag-different, Valah-less intelligent, Pravadanti-do talk Na-never, Panditah-the learned, Ekam-in one, Api-even though, Asisthah-being situated, Samyag-complete, Ubhayor-of the both, Vindate-enjoys, Phalam-result.

Translation

Only the non ^{IN} experienced ^{AND} ignorant speaks of Karmayoga or devotional service ~~different~~ ^{different} from ~~analytical~~ ^{analytical} study of the material world. Those who are actually learned say that ~~even~~ ^{even} though situated in ~~one~~ ^{these} of them, the followers achieve ~~both~~ ^{just} the results ~~of both~~ ^{of both}.

Purport

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The aim of analytical study of the material world is to find out the soul of the existence. The soul of the material world is Vishnu, or the Supersoul. And Devotional service for the Lord, in Krishna consciousness, is MEAN to be engaged in the service of the soul of the material universe. The one process is ~~the~~ to find out the root of the tree, and the other process is watering the root of the tree. Real Samkhya philosophy finds out the root of the material world, as Vishnu, 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 is Vishnu. One who does not know the ultimate end say that the purpose of Samkhya and Karma yoga is not the same, but one who is learned knows what is the aim of such different processes. 150

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Yat samkhyaih prapate ~~Ekam~~ sthanam tad yogair api gamyate
Ekam samkhyam yogam ca yah pasyati sa pasyati.

English Division

A. Number of trustees

Tat-what, Samkhyam-by means of Samkhyā philosophy, Prapya-te-is achieved
 sthānam-place, Tad-that, Yogam-by devotional service, Api-also, Gamya-te-one
 can attain, Ekam-one, Samkhyam-analytical study, Yogam-action in devotion, Yā-
 one who, Pasyati-sees, Sa-he, Pasyati-sees Actually.

1. Introduction

One who knows that the position which is obtained by means of Samkhya can also be attained by devotional service, and therefore ~~and who~~ sees both Samkhya and Yoga on the same level, does see things rightly.

Airport

The real purpose of philosophical research is to find out the ultimate goal of life. The ultimate goal of life being ~~known~~ the matter of self-realization there is no difference ~~between~~ the process. By samkhya philosophical researches one comes to the conclusion that a living entity is not a part and parcel of the material world but he is part and parcel of the Supreme spirit whole. As such, the spirit soul has nothing to do with the material world, but he has to act as part and parcel of the Supreme. When he acts in Krishna consciousness he is actually in his constitutional position, the first process. In samkhya, one has to be detached from the matter, and in devotional yoga process one has to attach himself to the work of Krishna consciousness, but factually, both of them are the same, although superficially one process appears to be detachment and the other process appears to be attachment. Detachment from matter and attachment to Krishna ~~are~~ ~~both one~~ one and the same. One who can see this detachment and attachment as one and the same he is really possessing eyes to see things as they are.

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Sannyāsaś tu mahabaho duḥkham aptum ayogataḥ,
Yogayuktah ~~ma~~ munir brahma na cireṇa adhigacchati.

English Synonyms

Manyasa=renounced order of life, Tu=but, Mahabaho=O the Mighty-armed,
 Dukkham=distress, Aptum=to be afflicted, Ayogatah=without, in devotional
 service, Yogayuktah=one engaged in devotional service, Minirathiker,
 Brahma=Supreme, Na=without, Girena=delay, Adhigacchati=attains. 152

Translation

Without engagement in the devotional service of the Lord bare renouncement of all activities is not happy. But a person in Kṛṣṇa consciousness, and engaged in devotional service of the Lord, can achieve the Supreme without delay.

Purport

There are two classes of Sannyasins, or persons in the renounced order of life. The Mayāvādī Sannyasins are ~~supposed to be~~ engaged in the study of Samkhya philosophy, whereas the Vaiṣṇava Sannyasins are engaged in the study of Bhagvatām Philosophy, which is the ~~right~~ commentary on the Vedānta Sūtras. The Mayāvādī Sannyasins also study Vedānta Sūtras, but they ^{study} have their own commentary, called Sārīrak Bhasya, made by Samkaracharya. ^{The} ~~OF the~~ Bhagvat school students are engaged in the devotional service of the Lord, according to Pañcharātrikī regulations, and therefore the Vaiṣṇava Sannyasins have multiple engagements in the transcendental service of the Lord. The Vaiṣṇava Sannyasins have nothing to do with material activities, and yet have various activities in devotional service of the Lord. But the Mayāvādī Sannyasins, ~~are~~ simply engaged in the studies of Samkhya and Vedānta, ^{are} always in dry speculations, without any relish of the transcendental service of the Lord. Such engagements become very tedious for the Mayāvādī Sannyasins, and some time they ~~are~~ ^{are} tired of Brahman speculation, and thus take shelter of the Bhagavatām without any proper understanding, and thus their study of Srimad Bhagvatām becomes ~~more~~ troublesome. Dry speculations and impersonal interpretations by artificial means are all very troublesome jobs for the Mayāvādī Sannyasins. ~~and on such~~ The Vaiṣṇava Sannyasins, who are engaged in devotional service, ^{are} happy in the discharge of ~~transcendental~~ ^{transcendental} ~~occupation with guarantee for~~ ultimate entrance in the Kingdom of God. The Mayāvādī Sannyasins sometimes fall down from the path of self-realisation and ~~fall down~~ again into material activities in the matter of philanthropic and altruistic activities, which are nothing material engagements. Therefore, the conclusion is that those who are engaged in Kṛṣṇa consciousness activities are better than the Sannyasins engaged in simple speculation ~~only~~ about what is Brahman and what is not Brahman, although they come to Kṛṣṇa consciousness, after many many births.

Text No. 7

Yoga yukta visuddha atma vijitatma jitendriyah
Sarvabhutatmabhutatma kurvannapi na lipyate.

English Synonyms

Yoga yukta—engaged in devotional service of (Kṛṣṇa consciousness), ~~By~~ Visuddha—purified soul, Vijitatma—self-controlled, Jitendriya—conqueror over the senses, Sarvabhutatmabhutatma—compassionate to all living entities, ~~kurvannapi~~ although engaged in work, Na—never, Lipyate—entangles.

Translation

One who works in Kṛṣṇa consciousness is a pure soul fully controlling the mind and the senses, is dear to every one and every one is dear to him. Such a person in Kṛṣṇa consciousness does not ~~and~~ entangle himself, even when ~~working~~ ^{working}.

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. A person in Kṛṣṇa consciousness cannot think of

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he appears to be acting by his body and senses, he is always conscious of his actual position ~~namely~~ ^{that he is engaged spiritually}. His senses are engaged ~~with the objects of the senses, which are seen~~ ^{as actions and reactions of the two}. In the material consciousness, the senses are engaged in the matter of sense-gratification, while in Kṛṣṇa consciousness the senses are engaged ^{for the satisfaction of Kṛṣṇa's senses}. Therefore, the Kṛṣṇa conscious person is always free, even though he appears to be engaged in the ~~matter of~~ ^{the} senses. ~~His~~ ^{THE} Activities ^{such as} seeing, hearing, etc. ~~are~~ ^{are} actions of the senses ^{for receiving} knowledge, while going, speaking, evacuating, etc. are actions of the senses ^{MEAN} for work. A Kṛṣṇa conscious person is never affected by such actions of the senses, because he cannot act ~~anything~~ ^{anything} except in the service of the Lord, as he knows that he is ^{THE} eternal servitor of the Lord.

Text No 10

Brahmani adhaya karmani saṅgam tyakta karoti yah.
Lipyate na sa papena padmapatram iva ambhasa.

English synonyms

(SURRENDERING)

Brahmani-the Supreme Personality of Godhead, Adhaya-resigning ^{unto} karmani-all works, Saṅgam-attachment, Tyakta-giving up, Karoti-performs, Yaḥ-one who, Lipyate-is affected, Na-never, Sa-no, Papena-in sins, Padmapatra-a leaf of lotus, Iva-like, Ambhasa-in the water.

Translation

SURRENDERING THE RESULTS

One who acts in his occupation, ^{resigning} ^{unto} the Supreme Personality of Godhead without attachment, ~~for the result~~, is not affected by any sinful action as if ~~the~~ lotus leaf on the water.

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Purport

Here Brahmani means in Kṛṣṇa consciousness. The material world is a sum total manifestation of the three modes of material nature, technically called the Pradhana. The Vedic hymn Sarvam etad brahman, Tasmad etad brahma namarupam anna ca and in the Bhagavad Gita Namayoni mahat brahman indicate that every thing in the material world is ^{the} manifestation ~~of~~ Brahman, and ~~therefore~~ although effect is differently manifested, it is not different from the cause. In the Iṣopaniṣad also it is said ^{that} everything is related with the Supreme Brahman or Kṛṣṇa, and as such everything belongs to Him only. One who knows it perfectly well that everything belongs to Kṛṣṇa and he is the proprietor of everything and therefore, everything is engaged in the service of the Lord ^{naturally}, the performer has nothing to do with the results of ~~such~~ ^{his} activities, ^{whether} virtuous or sinful. Even one's material body-being a gift of the Lord for particular type of action ^{can} be engaged in Kṛṣṇa consciousness ^{without} being affected by sinful reactions, exactly ^{like} the lotus leaf in the water, although being constantly associated, it has no connection with the water. It is also said by the Lord (B.G. 5.10) "Mayi samnasya karmani" ^{which} ^{means} depending ^{all} works unto Me (Kṛṣṇa). The conclusion is that a person without Kṛṣṇa consciousness acts ^{according to} the concept of the body and senses, but a person in Kṛṣṇa consciousness acts ^{according to} the concept of body being the property of Kṛṣṇa, and is engaged in the service of Kṛṣṇa. ^{THE}

Text No. 11

Kayena manasa buddhya kevalair indriyair api.
Yoginah karma kurvanti saṅgamtyaktva atmasuddhaye.

English synonym

Kayena-by the body, Manasa-by the body, Buddhya-by intelligence, and
 viyair-by the senses, Api-even with, Yoginah-the Krsna conscious persons, Karma-
 actions, Kurvanti-do they act, Samgam-attachment, Tyaktva-giving up, Atma-Self,
 Buddhaye-for the purpose of purification:

Translation Remark

For the purpose of being purified from the material entanglement, the
 Krsna conscious persons act with their body, mind and intelligence even
 with their senses also.

Purpose

to act in Krsna consciousness for the satisfaction of the senses of
 Krsna, any action of the body, mind, intelligence or even with senses, is
 purified from material contamination. There is no material reaction of the
 activities of a Krsna conscious person. Therefore, purified activities which
 are generally called Sadacara can be easily performed by acting in Krsna
 consciousness. Sri Rupa Goswami in his Bhaktirasamrita Sindhu describes as
 follows: niha yasya harer dasye karmena manasa vaca

Nikhilwan apicavasthasa jivan mukta saucyate

A person acting in Krsna consciousness (or in other words in the service
 of Krsna) his body, mind, intelligence and words, is a liberated person even
 within the material world, although he is engaged in so-called many mat-
 erial activities. He has no false ego that he is this material body, for the
 body belongs to him. He knows that he is not this body, neither this body
 belongs to him. He himself belongs to Krsna, and the body which he possesses
 also belongs to Krsna. Therefore, when he applies everything produced of
 the body, mind, intelligence, words, life or wealth, etc. whatever he has
 within his possession, he once becomes dovetailed with Krsna, one with
 Krsna, without any false ego that I am the body, etc. This is perfect stage
 of Krsna consciousness.

Text No. 12 of the Gita says

Yuktah karmaphalam tyaktva santim apnoti naisthikim.

Ayuktah kamakarsena phale sakto nibadyate.

English synonyms

Yuktah-one who is engaged in Krsna consciousness, Karmaphalam-the
 result of all activities, Tyaktva-giving up, Santim-perfect peace, Apnoti-
 achieves, Naisthikim-unflinching, Ayuktah-one who is not in Krsna conscious-
 ness, Kamakarsena-for enjoying the result of work, Phale-in the result, Nibad-
 hyate-becomes entangled.

Translation

The unflinching Krsna conscious person attains unadulterated peace
 because he gives up the result of all activities to Krsna, while a person
 who is not in Krsna consciousness, being greedy for the result of his work,
 becomes entangled in that.

Purport

The difference between a person in Krsna consciousness and a person
 in bodily consciousness is that the former is attached to Krsna, while the
 latter is attached to results of his activities. The person who is attached
 to Krsna and works for Him only, certainly a liberated person and therefore
 such person has no anxiety for any result. In the Bhagvatam the cause of

English synonyms

Na-never, Karttvm-proprietorship, Na-nor, Karmani-activities, Lokasya -of the people, Srijati-creates, Prabhu-master of the city of body, Na-neither Karmaphalam-result of activities, Samyogam-connection, Svabhavas-modes of, material nature, Pravartate-acts.

TV-BUT

Translation

The living entity, although master of the city of his body, does not create activities, neither does he induce other people to act, nor does he create the result of activities. Everything is acted in modes of material nature.

Purport

Called inferior prior. The living entity, as it will be explained in the Seventh Chapter, is one of the nature of the Supreme Lord, distinguished from the matter which is also another nature of the Lord. Somehow, the superior nature, the living entity, is in contact with material nature from time immemorial, and the temporary body of dwelling matter obtained by him is the cause of his varieties of activities and their resultant actions. The pure living entity now living in such conditional atmosphere suffers the activities of the body by indentifying himself with the body in ignorance. Therefore, this ignorance acquired from time immemorial is the cause of his suffering and distresses, as he is bound by the body. As soon as the living entity becomes aloof from such activities of the body, he becomes free from the reactions. So long he is in the city of the body, the living entity appears to be the master of it, but actually he cannot have any proprietorship of the body, nor does he control the actions and reactions of conditional body. He is as in the midst of Atlantic Ocean, struggling for existence, and the waves of the ocean are tossing him, by the waves of which he has no control. The best thing is for him to leave the water by transcendental Krsna consciousness, and that alone will save him from all turmoil.

Text No. 15

Na adatyē kasyacit papam na ca eva sukṛtam bibhuh.
Ajnanena avṛtam jñānam tena muhyanti jantavaḥ.

English synonyms

Na-never, Adatyē-accepts, Kasyacit-anyone's, Papam-sin, Na-nor, Ca-also, Eva-certainly, Sukṛtam-pious activities, Bibhuh-the Supreme Lord, Ajnanena-by ignorance, Avṛtam-covered, Jñānam-knowledge, Tena-by that, Muhyanti-bewildered, Jantavaḥ-the living entities.

Translation

The Supreme Personality of Godhead does not accept anyone's sinful or pious activities. He is bewildered on account of his ignorance which covers his real knowledge. THE LIVING BEING

Purport

Vibhuh means the Supreme Lord who is full with unlimited knowledge, riches, strength, fame, beauty and renunciation. As such He is always satisfied in Himself, without being disturbed by anyone's sinful or pious activities. He does not create any particular situation for any living entity, but the living entity, when he is bewildered by ignorance, desires to be put into certain condition of life, and thus his chain of action and reac-

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tion begins. A living entity is, by superior nature, full of knowledge, but he is prone to be influenced by ignorance due to his limited power. The Lord is omnipotent, but the living entity is not omnipotent. The Lord is Vibhu, or omniscient, but the living entity is Anu, or atomic. Because he is a living soul, he has the capacity to desire by his free will. Such desire is only fulfilled by the Omnipotent Lord. As such, when the living entity is bewildered in his desires, the Lord allows him to fulfill his desires, but He is never responsible for the actions and reactions of that particular situation desired by the living entity. In a bewildered condition, therefore, the living entity identifies himself with the circumstantial material body, and becomes subjected to such temporary miseries and happiness of life. The Lord is a constant companion of the living entity as Paramatma, or the Super-soul, and therefore He can understand the desires of the living entity, as one can smell the flavour of a flower being nearer to it. The desire is the subtle form of condition of the living entity, and as such he desires, and the Lord fulfills his desire as he deserves. Man proposes and God disposes. The living entity is not, therefore, omnipotent for fulfilling his desires. When the Lord allows him to satisfy his desires, he can do so, and the Lord being neutral to every one, he does not interfere with the kind of desires of a minute independent living entity. When, however, a living entity desires in Krsna consciousness, the Lord takes special care for him, and encourages him to desire in a particular way, by which one can gradually attain Him only and be happy eternally. The Vedic hymn, therefore declares as follows:

"Esa u hi eva sadhu karma karayati tam yamebhya unninisate"

"Esa u, eva, asadhu karma karayati tam yam adho ninisate"

"Ajno jantur anisam ayam atmanah sukha dukhaya."

Isvara prarita gabhet svargam, vayasubham eva ca."

"The Lord engages the living entity in pious activities so that he can be elevated. The Lord engages him in impious activities so that he can go to hell. The living entity is completely dependent in the matter of his distress or happiness. By the will of the Supreme He can go to heaven, like the cloud is driven by the air" etc.

Therefore the living entity, by his immemorial desire, ^{to avoid} ~~not~~ becoming Krsna conscious, ^{his} ~~his~~ bewilderment. As such, although the living entity is constitutionally eternal, blissful and cognisant, due to his littleness of existence, he forgets his constitutional position of service to the Lord, and is thus entrapped by nescience. And, under the spell of ignorance, only the living entity says that the Lord is responsible for his conditional existence. The Vedanta Sutras confirm this as follows:

"Vaisamya jnairghanye na sdapekstvat tathai darsayati"

"He has nothing to do with ~~have~~ and ~~liking~~ for any one, but he appears like that."

Text No. 16

Text No. 16

Jnanena tu tad ajnanam yesam nasitam atmanah
Tesam adityavat jnanam prakasayati tatparam.

English synonyms

Text No. 16

Jnanena-by knowledge, Tu-but, Tad-that, Ajnanam-nescience, Yesam-of those, Nasitam-is destroyed, Atmanah-of the living entity, Tesam-of them, Adityavat-like the rising sun, Jnanam-knowledge, Prakasayati-discloses, Tatparam-in Krsna consciousness.

Translation

When, however, one is enlightened with knowledge by which ~~the~~ nescie-

nce is destroyed, at that time his knowledge discloses everything, as the sun discloses everything in the day.

Purport

Those who have forgotten Kṛṣṇa, certainly, therefore, ~~are~~ bewildered, but those who are in Kṛṣṇa consciousness are not bewildered at all. As it is stated in the Bhagavad Gita, "Sarvam jñānaplavāna", "Jñānāgnih sarva karmāṇi". "Na hi jñānena sadriṣam". Knowledge is always ~~to be~~ highly estimation. And, what is that knowledge? Perfect knowledge is achieved when one surrenders unto Kṛṣṇa, as it is said in the Bhagavad Gita, "Bahunam janmanam ante jñānavan mam prapadyate". After many many ~~surpass~~ ~~the~~ ~~births~~, when the perfect in knowledge surrenders unto Kṛṣṇa, or when one becomes in Kṛṣṇa consciousness, then everything is revealed before him, as the sun reveals everything in day time. The living entity is bewildered in so many ways, and the last snare of nescience is that a living entity thinks himself as God, unceremoniously. If a living entity is God, how he become bewildered by nescience? Does God become bewildered by nescience? Does it mean nescience, or Satan, is greater than God? Therefore, Real knowledge can be achieved from person who is in perfect Kṛṣṇa consciousness. Therefore, one has to find out such bonafide spiritual master who is perfect Kṛṣṇa consciousness and has to learn under him. Such bonafide spiritual master what is Kṛṣṇa consciousness. Such Kṛṣṇa consciousness will certainly drive away all kinds of nescience, as the sun drives away all kinds of darkness. Even a person in full knowledge that he is not this body but transcendental to the body, still he cannot discriminate between the soul and the Supersoul, but he can know everything well if he at all cares to take shelter under the perfect bonafide Kṛṣṇa conscious spiritual master. One can know only God and one's relationship with God when one meets actually a representative of God, and not otherwise. A representative of God never claims that he is God, although he has all the respects of God and all the knowledge of God. Therefore, one has to learn the distinction between God and the living entity. The Lord Śrī Kṛṣṇa therefore began in the Second Chapter, "That every living being is individual and so also the Lord is individual. They all individual in the past, they are individual at present and they will continue to be individual in the future, even after liberation. At night we see everything as one darkness, but in day, when the sun is up, we see everything in its real identity, and therefore identity and individuality of spiritual life is real knowledge, and not oneness in darkness of night. There is nothing as one in day light."

THE J. J. A. H. M. O. 2 C. M. L.

Text No. 17

Tadbuddhas tadātmanas tatnisthas tatparayanah.
Gacchanti apunaravṛttim jñāna nirdhuta kalmāṣah.

English Synonym

Tadbuddhas—those whose intelligence is always in the supreme, Tādmanas—those whose mind is always in the Supreme, Tatnisthas—whose mind is only meant for the Supreme, Tatparayanah—who have taken complete shelter in Him, Gacchanti—~~xxx~~ go, Apunaravṛttim—no liberation, Jñāna—knowledge, Nirdhuta—washed, Kalmāṣah—misgivings.

TRANSLATION

When one's intelligence, mind, faith and shelter all are involved in the Supreme, then one becomes completely washed off from misgivings on account of complete knowledge, and thus one goes straight for liberation.

THROUGH

Purport

The Supreme Transcendental Truth is Lord Kṛṣṇa. The whole Bhagavad Gita is full of this statement about Kṛṣṇa as the Supreme Personality of Godhead. That is the version of all Vedic literature. Paratattva means the Supreme ~~Reality~~ Reality, Who is understood by the knowers of the Supreme as Brahman, Paramatman and Bhagavan. Bhagavan, or the Supreme Personality of Godhead, is the last word in the Absolute. There is nothing more than that. The Lord says "Mattah parataram na kimcit asti dhananjaya." Impersonal Brahman is also supported by Kṛṣṇa: "Brahmanah aham pratistha." Therefore, by all ways ~~means~~ Kṛṣṇa is the Supreme Reality, and one whose mind, intelligence, faith and shelter is always in Kṛṣṇa—or, in other words, one who is fully in Kṛṣṇa Consciousness—is undoubtedly washed of all misgivings, and is in perfect knowledge in everything concerning transcendence. Such a Kṛṣṇa conscious person can thoroughly understand that there is duality in Kṛṣṇa, and, equipped with such transcendental knowledge, one make steady progress on the path of liberation.

Text No. 18

Vidya vinaya sampanne brahmane gavi hastini
Sunī ca eva svapake ca panditah samadarsinah.

English synonyms

Vidya—education, Vinaya—gentleness, Sampanne—fully equipped, Brahmane—in the Brahmin, Gavi—in the cow, Hastini—in the elephant, Sunī—in the dog, Svapake—in the dog-eaters (the out caste) Ca—respectively, Panditah—those who are so wise, Samadarsinah—do see with equal eyes.

WITH AN

Translation

One who is thus situated in Kṛṣṇa consciousness does see in with equal vision, on account of his true knowledge and humble nature, a learned and gentle Brahmin, a cow, an elephant, a dog and a dogeater (outcaste) WITH EQUAL VISION.

Purport

A Kṛṣṇa conscious person does not make any distinction ^{BETWEEN} species or castes system. The Brahmin and the outcaste may be different from social point of view or a dog, a cow, an elephant may be different from species point of view, but these differences of body have no value from the view point of a learned Kṛṣṇa conscious person in terms of relationship with the Supreme. The Supreme Lord, by His plenary portion as Paramatma, is present in every one's heart. This understanding of the Supreme is real knowledge. So far the bodies are concerned in different castes or different species of life, the Lord is equally kind to every one, because He treats every living being as friend, AND keeps Himself as Paramatma in all circumstances of the living entities. The Lord as Paramatma is present both in the outcaste and in the Brahmin, ~~but~~ the body of a Brahmin and that of an outcaste are not the same. The bodies are material production of different modes of material nature but the soul ^{AND} the Supersoul within the body are of the same spiritual quality. This equality in the quality of the soul and the Supersoul, however, does not make them equal in quantity, ^{BECAUSE} the individual soul is present only in that particular body, where as the Paramatma is present in each ^{AND} every body. A Kṛṣṇa conscious person has full knowledge in this respect, and therefore he is really learned, with equal vision, characteristics of soul and super soul.

THE SIMILAR

THE

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are ^{THAT} both of them are conscious, eternal and blissful. But the difference is that ^{THE} individual soul is conscious within his limited jurisdiction of ^{THE} body, whereas the Supersoul is conscious of all ~~different~~ bodies. The Supersoul is concerned in all ~~bodies without any distinction.~~

Text No. 19
Iha eva tair jitah sargo yesam samye sthitam manah
Nirdosam hi samam brahma tasmad brahmani te stithah.

English synonyms

Iha-in this life, Eva-certainly, Tair-by them, Jitah-conquered, Sargo-birth and death, Yesam-of those, Samye-in equanimity, Sthitam-so situated, Manah-mind, Nirdosam-without any flaw, Hi-certainly, Brahma-the supreme, Tasmad-therefore, Brahmani-in the Supreme, Te-they, Stithah-situated.

Translation

STITHAH SAMAM = EQUILIBRIUM
(OF THE MIND)

Those whose mind ^{is} ~~is~~ ^{ARE} situated in equanimity, have already conquered ~~over~~ the state of birth and death. They are flawless like Brahma, and as such they are already situated in Brahma. ~~NO~~

Purport

Equanimity of mind, as above mentioned, is the sign of self-realisation. And as ~~soon~~ ^{as} those who have actually attained such stage should be considered as ~~conquered over~~ ^{having} the material conditions, specifically birth and death. So long one has identification with this body, he is considered a conditioned soul; but as soon as he is elevated to the stage of equanimity by realisation of self, he is ~~liberated from conditional life~~ ^{liberated}. In other words, he is no ~~more~~ ^{longer} going to take birth in the material world. He ~~would~~ ^{will} enter into the spiritual sky ~~xxxxxxxxxxxxx~~ just after his death. The Lord is flawless because He is without any attraction and hatred. Similarly, when a living entity becomes ~~so~~ without any attraction or hatred he also becomes flawless, and thus eligible for being entered into the spiritual sky. Such flawless persons are to be considered ~~as~~ ^{already} liberated. The symptoms of such flawless persons are described below:

Text No. 20

Na prahisyet priyam prapya na udvijet prapya ca apriyam.
Sthirabuddhi asammudha brahma vid brahmani stithah.

English synonyms

Na-never, Prahi-syet-rejoice, Priyam-pleasant, Prapya-achieving, Na-does not, Udvijet-agitated, Prapya-obtaining, Ca-also, Apriyam-non-pleasant, Sthirabuddhi-self-intelligent, Asammudha-not ~~ill~~ ^{mis} illusioned, Brahma-vid-one who knows perfectly the Supreme, Brahmani-in the Transcendence, Stithah-situated.

Translation

A person who does not rejoice by achieving something pleasant nor ~~does he~~ become agitated by obtaining something ~~non~~ ^{un} pleasant, and who is self-intelligent, ~~not~~ ^{not} illusioned, and ^{who} knows the science of God, is to be understood as already situated in Transcendence.

Purport

The symptoms of ^{THE} self-realised person ^{ARE} ^{GIVEN} explained herein. The first symptom is that he is not illusioned by false identification ^{of} the body with his self. He knows perfectly well that he is not this body, but ^{that} is fragmental portion of the Supreme Personality of Godhead. He is therefore not joyful by achieving something or lament by losing something in relation with his body. This steadiness of the mind is called Sthirabuddhi, or self-intelligence. He is therefore never bewildered at any time ^{to} ^{be} ^{misunder-} ^{stood} ^{the} ^{body} as the soul, or accept the body as permanent and ^{the} ^{existence} of the soul. This knowledge elevates him to the ^{standard} of knowing the complete science of the Absolute Truth, namely Brahman, Paramatman and Bhagavan. He knows his constitutional position perfectly well, without any false conception of becoming one with the Supreme in all respects. This is called Brahman realisation, or self-realisation. Such steady consciousness is called Krsna consciousness.

Text No. 21

Bahyasparsesu asaktatma vindati atmani yat sukham.
Sa brahmayoga yuktatma sukham aksayam asnute.

English synonyms

Bahyasparsesu-in the matter of external sense pleasure, Asaktatma-one who is not so attached, Vindati-enjoys, Atmani-in the matter of self, Yat-that which, Sukham-happiness, Sa-that, Brahmayoga-concentrated in Brahman, Yuktatma-self-connected, Sukham-happiness, Aksayam-unlimited, Asnute-enjoys.

Translation

Such liberated person has no attraction for material sense pleasure, but is always in trance, ⁱⁿ enjoyment of pleasure within. As such, the self-realised person enjoys unlimited happiness, being concentrated ^{on} the Supreme.

Purport

Sri Yamunacharya, a great devotee in Krsna consciousness, said as follows:
Yadabadhi mama cittā Kṛṣṇa caranarvinde
Nava nava dhama rantum asit.
Tadabadhi vata pari-saṅgame smaryamane
Bhavati mukhavikara sūsthu nisthivanam ca

"^{SINCE} ^{So long} I have been engaged in the transcendental loving service of Krsna, and realising ever-new encouragement in the matter of self-pleasure, ^{since} ^{then} whenever I think of sex pleasure, I do spit on the thought and my mouth becomes ^{turned into} ^{whatred} ^{bitter} hatred."

A person in Brahmayoga, or in Krsna consciousness, is so absorbed in the matter of loving service of the Lord that he loses all taste for material sense pleasure altogether. The highest pleasure in matter is sex pleasure. The whole world is moving under the spell of sex pleasure. A materialist cannot work at all without the ^{facilitation} of sex pleasure. But a person engaged in Krsna consciousness can work with greater vigour without any sex pleasure, which is hated by such self-realised man. That is the test in spiritual realisation. Spiritual realisation and sex pleasure go ill together. A Krsna conscious person cannot be attracted to any kind of sense pleasure, on account of his becoming a liberated soul.

Text No. 22

Ye hi~~x~~ samsparsaja bhoga dukkha yonaya~~x~~ antab~~x~~antah kaunteya na tesu ramate~~x~~ budhah~~x~~

English synonyms

Ye-those, Hi-certainly, Samsparsaja-by contact of material senses, Bhoga-enjoyment, Dukkha-distress, Yonaya-sources of, Eva-certainly, Te-they are, Adi-in the beginning, Antab~~x~~antah-subject to, Kaunteya-~~on~~ the son of Kunti, Na-never, Tesu-in those, Ramate-take, delight, Budhah-the intelligent.

Translation

An intelligent person does not take part in the sources of misery, which are due to contacts of material senses. On the son of Kunti, such pleasure has beginning and end and therefore the intelligent does not take 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, and knowing well the nature of material pleasures, how can a liberated soul agree to enjoy such false pleasure? In the Padmapurāṇam, it is said like this:

Ramānte yoginah, anante satyanande cidatmanī;
Iti ramapadena, asau param brahma abhidhiyate;

"The mystics derive unlimited transcendental pleasure from the Absolute Truth, and as such the Supreme Absolute Truth, Personality, Godhead is also known as Rama."

In the Śrīmad Bhagavatam, also (5/5/1), it is said like this:
Na ayam deha dehajan nniloke

Kastankaman arhate bidehajanaye
Tapo dīvyam, putraka yena satvam
Suddhet yasmāt brahmasukham ananta-

"My dear sons, there is no need of laboring very hard for sense pleasure which in this human form of life, because such pleasures are available in the form of the stool eaters (hogs). You should undergo penances in this form of life, by which your existence will be purified and, as a result of that, you will be able to enjoy unlimited transcendental bliss."

Therefore those who are really Yogis or the learned transcendentalist, they are not attracted by such sense pleasures, which are all sources of continuous material existence. The more one is addicted in material pleasures, the more is entrapped in material miseries.

Text No. 23

Saknoti ya ihaiva yah sodhum prak sarirabimoksanat.
Kama krodha udbhavam vegam sa yuktah sa sukhi narah.

English synonyms

Saknoti-able to do, Ihaiva-in the present form of body, Yah-one who, Sodhum-to tolerate, Prak-before, Sarira-body, BIMOKSANAT-giving up, Kama-desire, Krodha-anger, Udbhavam-generated from, Vegam-urge, Sa-he, Yuktah-in trance, Sa-he. Sukhi-happy. Narah-human being.

Translation

Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire, anger, he is considered to be well-situated ^{AND} happy in this world.

Purport

The purport is, if any one wants to make steady progress on the path of self-realisation, ~~one~~ must try to control the forces of material senses. There are forces of talk, forces of anger, forces of mind, forces of stomach, forces of the genital and forces of tongue. One who is able to control the forces of all these different senses and mind is Goswami, or Swami. Such Goswamis live strictly controlled lives or forgoes altogether the forces of senses. Material desires, when unsatisfied, generate anger, and thus the mind, eyes and the chest become agitated. Therefore one must practice to have control over them before one gives up this material body. One can do it if understood self-realised, and thus happy in the mode of self-realisation. Therefore it is the duty of transcendentalist to try strenuously to have control over the desire and anger.

Text No. 24

Yah anta sukha antararamas tatha antarjyotir eva yah.
Sa yogi brahmanirvanam brahmabhutah adhigachati.

English synonyms

Yah-one who, Anta-sukha-happy from within, Antararamas-active within, Tatha-as well as, Antarjyotir-aiming within, Eva-certainly, Yah-any one, Sa-he, Yogi-mystic, Brahmanirvanam-liberated in the Supreme, Brahmabhutah-self-realised, Adhigachati-attains.

Translation

One who is engaged in happiness from within, active within, and whose aim is in that way, he is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

Purport

Unless ~~one~~ one is not able to relish happiness from within, how ^{CAN} one can retire from external engagements, for deriving superficial happiness? A liberated person ~~therefore~~ enjoys happiness by factual experience. And he can therefore sit silently at any place, enjoy the activities of life from within. Such a liberated person has no more any desire ~~aim~~ for external material happiness, and this state is called Brahmabhuta, situation which makes ~~sure~~ one ~~go~~ back to Godhead, back to home.

Text No. 25

Labhante brahmanirvanam rsayah ksinakalmasah.
Chinna dvaidha yatatmanah sarvabhite hite ratah.

English synonyms

Labhante-achieve, Brahmanirvanam-liberation in the Supreme, Rsayah-those who have activities within, Ksinakalmasah-who are devoid of all sins, Chinna-torn off, Dvaidha-duality, Yatatmanah-engaged in self-realisation,

Sarvabhute in all living entities, Hite in the matter of welfare work, ratah-engaged,

Translation

~~With out being~~ ^{BEYOND} ~~in duality~~ ^{of} ~~one whose mind is~~ ^{of} ~~engaged within, and thus always busy in welfare work for all living~~ ^{of} ~~entities, is free from all sins, and achieves liberation in the Supreme.~~

Purpose

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 of Kṛṣṇa as the Fountain Head of everything, then to act in that spirit is to act for everyone. 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 of the entire human society is the highest welfare work. One cannot be engaged in such topmost welfare work without being liberated in the Supreme. Such Kṛṣṇa-conscious person has no doubt about the supremacy of Kṛṣṇa, on account of his being completely freed from all sins. This is the state of Divine Love.

A person engaged in the ~~matters of~~ physical welfare of the human society cannot factually help any one. Temporary relief of the external body and the mind of the living entity is no good for him. The real cause of his difficulties and hard struggle for life must be found out in his forgetfulness of his relationship with the Supreme Lord. When a man is fully conscious of his relationship with Kṛṣṇa, he actually a liberated soul, although he is in the material tabernacle.

English synonyms

Kama=desires, Krodha=anger, Vimuktanam=of those who are so liberated from, Yatinam=of the saintly persons, Yatacetanam=of the persons having full control over the mind, ABhito=assured in the near future, Brahmanirvanam=liberation in the Supreme, Vartate=is there, Viditatmanam=of those who are self-realised.

Translation

Those who are freed from all material desires and anger, self-realised and constantly endeavouring for such perfection are assured of their liberation in the Supreme in the very near future.

Purpose

Of the saintly persons who are constantly engaged in the business of salvation, one who is in Kṛṣṇa consciousness is the best of all. The Bhagavatam confirms the fact as follows:

Yatpadapalasa vilasa bhaktah

Karmasayam grathitam udgrathayanti santa

Nastadvatayo yatayo niruddha srotag

Ganastamaranam saranam bhaja vasudevam

"Just try to worship, in devotional service, Vasudeva, the Supreme Personality of Godhead, because great sages are not able to control over the

forces of sense ~~xxxxxx~~ like those who are engaged in transcendental bliss by setting the lotus feet of the ~~Lord~~ Lord, uprooting the deep-GROWN rooted ~~additions~~ for fruitive activities." THE

In the conditioned soul the desire for enjoying fruitive results of work is so deeprooted that it is very difficult even for the great sages to control such desires with great endeavours. But a devotee of the Lord, constantly engaged in devotional service ~~of the~~ in Kṛṣṇa consciousness, ~~knowing perfectly well~~ in self-realisation, very soon attains liberation to the Supreme. On account of their complete knowledge in self-realisation, they always remain in trance. A crude example is set herein GIVEN as follows:

tpe vireṇ darsanādhyana samsparsair matsa kūrma vihaṅgamāḥ
śvabakṣe śivari śapatyahī puṣṭi tathāham apl padmaja.

"By vision, by meditation and by touch only the fish, the tortoise and the birds contain their offspring. Similarly, ~~the~~ do I also ~~in~~ the Padma ja." The fish rearing up its offspring simply by ~~over~~ looking over 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 a devotee in Kṛṣṇa consciousness, although far away from the Lord's abode, can elevate himself to the abode of the Lord simply by thinking of Him constantly by engagement in Kṛṣṇa consciousness activities. ~~Lord Jagannātha is eternally present in the heart of every devotee.~~

A person who is conscious does not feel the pangs of material miseries and this state of life is called Brahma Nirvan. In material miseries, on account of being constantly in the Supreme. THE ABSENCE OF

[illegible]

Spanish-external sense objects, like sound, etc., Krtva-doing so,
 Vahir-outside, Vākyah-unnecessary, Gaksus-eyes, Ga-also, Eva-certainly,
 Antārā-within, Bhūyoh-of the eyebrows, Pranapanau-up and down air, Samau-
 in suspension, Krtva-doing so, Nasabhy-antare-within the nostrils, Garinau-
 blowing, Manu-controlled, Indriya-senses, Mano-mind, Buddhi-intelligence,
 Munir-the transcendentalist, Moksa-liberation, Parayanah-being-so destined,
 Vigata-tinged, Ibhā-wishes, Bhāya-fear, Krodha-anger, Yāh-one who, Sada-
 always, Mukta-liberated, Eva-certainly, SaH-he is.

Translation
just considering the sense objects as external, keeping the eyes
and vision within between the two eyebrows, suspending the inward and out-
ward breathing ~~within~~ within the nostrils, and thus having control over over
the mind and senses and intelligence, the transcendentalist becomes free from
desire, fear and anger. One who keeps himself in that state is certainly
in the liberated state ~~sarvany always~~ always. 13 This

Purpose

Being ~~immediately~~ engaged in Krishna consciousness, one can under- ^{IMMEDIATELY}

stand one's spiritual identity, and then one can understand the Supreme Lord by means of devotional service. When ^{well} ~~he~~ is essentially situated in devotional service, one becomes ^{well} ~~in~~ the transcendental position, ^{well} ~~to~~ feel the presence of the Lord in ^{the} sphere of one's activity, and this particular position is called liberation in the Supreme.

After explaining the above principles of liberation in the Supreme, the Lord is giving instruction to Arjuna ^{as to} how one can come to that position by ^{the} practice of mysticism or Yoga, known as Astanga Yoga, having ^{an} eight fold division of ^{practice} ~~practice~~ called Dhyana, Dharena, Asa, Pratyahara, Yama, Niyama, Pranayama, and Samadhi. In the Sixth Chapter the subject ^{matter} ~~matter~~ of Yoga is explicitly ^{explained} ~~explained~~, and at the end of this chapter the same is preliminarily explained. One has to drive out the sense objects ^{like} ~~like~~ ^{such as} sound, touch, form, taste and smell by ^{the} ~~Pratyahara~~ ^{breathing} process in Yoga, and then keep the vision of the eyes between the two eye brows, and see the tip of the nose with half closed ^{eyes}. There is no possibility of closing the eyes altogether because there is ^{no} ~~chance~~ of falling victim ^{to} ~~of~~ sleeping. ^{neither} ~~there~~ is possibility of opening the eyes completely, because ^{there} ~~is~~ ^{the} ~~chance~~ of being attracted with ^{outward} sense objects. The breathing movement is restrained within the nostrils by neutralising the up-and-down-blowing air ⁱⁿ within the body. By practice of such Yoga one is able to have ^{control} over the senses, refrain ^{from} outward sense objects, and thus prepare oneself for liberation in the Supreme. This Yoga process helps one to become free from all kinds of fear and anger, and thus feel the presence of the Supersoul in ^{transcendental} situation. In other words, Krsna consciousness is the easiest process of executing yoga principles. This will be ^{nicely} explained in the next chapter. A Krsna conscious person, ^{always} being engaged in devotional service, has no chance of ^{losing} ~~his~~ his senses ^{being} ~~engaged~~ otherwise. This is ^a better way of controlling the senses than by the Astanga Yoga.

Text No. 29

Bhoktaram Vajna tapasam sarvaloka mahesvaram.
Suhrdam sarva bhutanam jnatva mam santim rchhati.

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English synonyms

Bhoktaram-beneficiary, Yajna-sacrifices, Tapasam-of penance and austerities, Sarvaloka-all planets and all demigods thereof, Maheswaram-the Supreme Lord, Suhrdam-benefactor, Sarva-all, Bhutanam-of the living entities, Jnatva-thus knowing, Mam-Me (Lord Krsna) Santim-relief from material pangs, Rehhati-achieves.

Translation

A person in Krsna consciousness knows it well that Lord Krsna is the ultimate ^{purpose} goal of all ~~kinds of~~ sacrifices and austerities. He is the Supreme Lord of all planets and demigods, and ^{that} He is the benefactor and well-wisher of all living entities, and thus knowing, ~~the person in Krsna consciousness~~ ^{he} achieves the greatest relief from the pangs of material miseries.

Purport

^{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 of such peace, and ^{which} it is explained in this part of the Bhagavat Gita. The peace formula is that Lord Krsna is the Beneficiary of all ^{HUMAN} activities of the human being. ^{THE NEW THEORY} They should offer everything for ^{TO} the transcendental service of the Lord. The reason is that He is the Proprietor of all planets and the demigods thereof. No body is greater than Him. He is greater than even the greatest of the demigods, namely Lord Shiva and Lord Brahma. In the Vedas the Supreme Lord is described as nam isvaranam paramam maheswaram. Under the spell of illusion, every one is trying to be the Lord of all he surveys, but actually he is 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 Krsna consciousness—that Lord Krsna is the Supreme Predominator,

and ^{that} all living entities including the great demigods are His subordinated. Therefore, one can attain perfect peace only in complete Krsna consciousness.

This fifth Chapter is a practical explanation of Krsna consciousness, generally known as Karmayoga. A question of the mental speculation ^{how} Karmayoga can give liberation is answered herewith: ^{that} working in Krsna Consciousness is to work ^{with} the complete knowledge of the Lord as ^{the} Predominator. Work in a Krsna consciousness is not different from transcendental knowledge. Krsna consciousness is Direct Bhaktiyoga, and Jnayaoga is ^{leading} to Bhaktiyoga. Things equal to the same thing are equal to one another. Krsna consciousness means to work in full knowledge of one's relationship with the Supreme Absolute, and perfection of such Krsna consciousness is full knowledge of Krsna, or the Supreme Personality of Godhead. A pure soul is ^{the} eternally servant of God as ^a fragmental part and parcel of the Lord. He comes into contact ^{with} the Maya (illusion) ^{and} desire to lord it over the Maya, and that is the cause of his ^{many} sufferings. So long he is in contact with matter, he has to execute work in terms of material necessities. Krsna consciousness means adjustment of spiritual life even when one is within the jurisdiction of matter. Krsna consciousness means to ^{arouse} spiritual existence by such practice in the material world. The more one is advanced in Krsna consciousness, the ^{greater} one is freed from the clutches of matter. There is no partiality of the Lord to ^{any} one. It all depends on one's practical performance of duties in Krsna consciousness. Krsna consciousness helps one in every respect in the ^{matter} of controlling the senses and conquer over the influence of desire and anger. And, to remain in Krsna consciousness by controlling ^{over} the above-mentioned desire, anger, etc., one remains factually in transcendental stage, or Brahmanirvanam. Practice of eight fold Yoga mystic is automatically done in Krsna consciousness, because the ultimate purpose is served. There is a gradual process of elevation in the practice of Yama, Niyama, Asana, Pratyahara, Dhyana, Dharana, and ^{Pranayama} ^{Samadhi} ^{perfection} by devotional service, which alone can award peace to the human being. ^{That} is the highest perfection of life.

Thus end the Bhaktivedanta Purports ^{to} the Fifth Chapter of Bhagavad Gita, ^{in the} ^{subject} matter of Karmayoga, or acting in Krsna Consciousness.