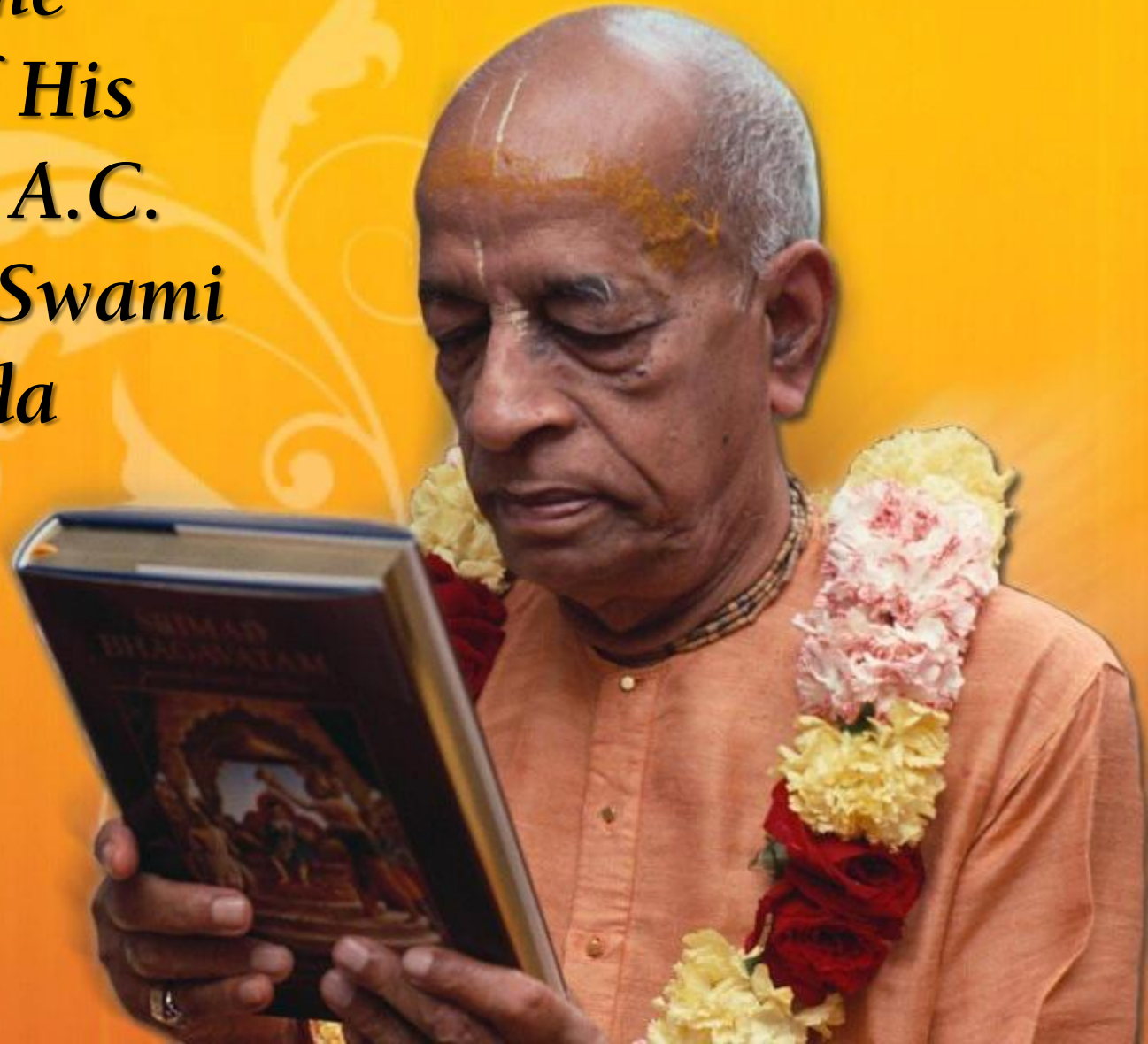




Bhagavad Gita - 5
Karma-yoga
Action in Krsna Consciousness

The image features a book cover on the left and a full-page illustration on the right. The book cover, titled 'BHAGAVAD GĪTĀSĪTIS', shows a golden figure of Krishna with a peacock feather in his crown, holding a conch shell. The background is a warm, golden glow. The full-page illustration depicts Arjuna in a white dhoti and shawl, kneeling on a golden mat and holding a bow and arrow, ready for battle. The background is a soft, blue and white sky with a large, glowing sun or moon.

*Based on the
Teachings of His
Divine Grace A.C.
Bhaktivedanta Swami
Prabhupada*



Mangalacarana

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena tasmai śrī-gurave namaḥ

śrī-caitanya-mano-'bhīṣtam sthāpitam yena bhū-tale
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam

vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavānś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitam taṁ sa-jīvam
sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitānś ca

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare



Summary – Chapter 1 & 2

Chapter 1



Arjuna's reasons for not wishing to fight

Compassion

Enjoyment

Saintliness and fear of sinful reactions

Destruction of Family

Chapter 2 Lord Krishna instructs Arjuna



BG 2.6
Indecision

Arjuna
surrenders to
Lord Krsna

Summary – Chapter 2



Since Arjuna was horrified at the thought of Killing His relatives, Krsna begins His teachings

Lord Krsna summarizes all the instruction of Bhagavad Gita

Sankhya Philosophy

Karma Kanda

Buddhi Yoga or Niskama Karma Yoga

Symptoms of Self Realized Souls

Analytical study of Matter and Spirit (Soul)

If Arjuna dies in battle he will be promoted to heaven

If He wins the battle, He will rule the earth

Dishonor will overcome Him if He leaves the battlefield

Art of all Work

Work in the mode of selfless service	Unattached to the results of the world
With Resolute Determination	With Mind focused on Krsna
Fight simply because it is Krsna's desire	

Free from desire to enjoy the senses	Have a steady mind
Indifferent from good & evil	Have a taste for devotional activities
Control the senses by engaging them in the devotional activities	Being thus situated at the time of death, one can enter into the kingdom of God

Results

Do not get any Sinful Reaction	Able to get out of the cycle of birth and death
--------------------------------	---

One who is not connected with the supreme or not doing devotional activity cannot have **Steady Mind** or **Peace** or **Happiness**

Soul is eternal, imperishable

Material body is inert and outer covering of soul

Summary – Chapter 3



Arjuna asks Why Lord Krsna wants Him to fight?

Lord Recommended Buddhi Yoga

Arjuna confuses Buddhi Yoga as retirement from active life

Condemn Fruitive Activities

According to Arjuna the War was a Fruitive Activity

Lord Krsna says He has actually recommended 1 process with 2 stages ie Karma & Jnana

Sankhya-yoga Analytical Study
Purifying senses by Philosophical Process

Soul Active by nature, giving up work without purification of materialistic contamination will not get perfection

One will be pretender as the senses may be restrained but the mind will dwell on sense objects.

Lord Krsna replies that there are 2 ways to realize self

Karma-yoga Niskama Karma Buddhi-Yoga
Working in Devotion

Learned Performing work in devotion(KC), one's prescribed duty is better than not performing any work.

Result Work in devotion performed for satisfaction of Vishnu will cleanse the heart of materialistic propensities and make one free from bondage

Purpose of Bhagavad Gita

Work only for Lord Krishna

Without Self Motivation	Following Teachings Faithfully
Without Envy	Free from Lethargy
Free from Bondage	Attain Perfection

Ignorant If one cannot perform work in devotion with detachment, then perform work as prescribed in the **Karma Kanda** section of the Vedas by performing **Yagna/sacrifices** for the **pleasure of Vishnu**.

Act to set an example

One fully absorbed in KC has no other duty to perform and by working thus with detachment one will attain the Supreme

Perfected soul still performs one's prescribed duties with detachment to set an example. Eg. Janaka, Lord Krishna

Lust–All devouring Enemy

Sitting places of Lust	How to conquer Lust?
Senses, Mind & Intelligence covers soul's knowledge	By regulating Senses, Performance of duties with detachment, steady the mind by deliberate spiritual intelligence – KC

Summary – Chapter 4



Lord Krsna reveals Transcendental Knowledge

Conclusion

Kṛṣṇa commands Arjuna to destroy His doubts by Spiritual Knowledge

Armed with Yoga

Stand and Fight

Lord Krsna appearance and activities are Transcendental

Krsna reciprocates according to degree or surrender

Krsna creates Varnasrama System

Krsna explains the intricacies of action

Krsna describes different types of sacrifice recommended in Vedas that culminates into TK.

Krsna remembers about All past, while Arjuna Forgets

Reasons of His appearance
Deliver the Pious

Everyone ultimately surrenders to Krsna, for it is Krsna who awards fruits of work

Krsna creates the Varnasrama system according to the modes. He is beyond the system

How learned Man in Full knowledge acts and is unaffected by the reactions of work?

Kṛṣṇa reveals process for attaining TK - By approaching a self-realized guru (with submission, service and humble inquiries)

Karma does not apply Krsna

Annihilate Miscreants
Reestablish dharma

All liberated souls act without becoming entangled, knowing Krsna gives result and creator of Varnasrama

Renounces self interested actions, acts only for the Supreme, Giving up all sense of proprietorship, acting only for the bare necessities of life

Ultimate knowledge is that all Jivas are part of Kṛṣṇa

Krsna's body is not material.

Prime Purpose
Satisfy His Unalloyed devotees

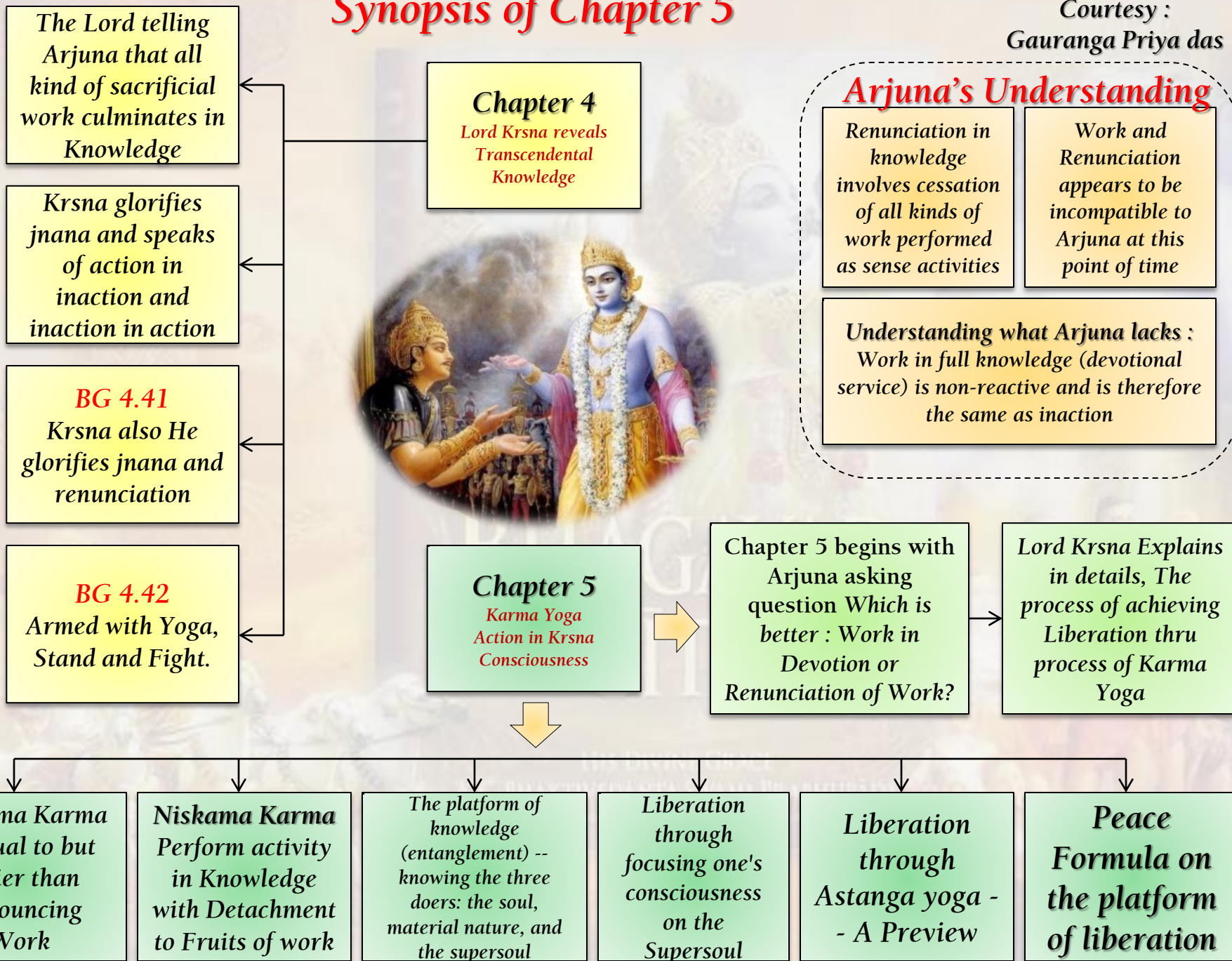
Arjuna should therefore, perform his duty and fight for Krsna, but with detachment

TK destroys karmic reactions and brings attainment of "The Supreme Spiritual Peace". Faithless, however, attain neither happiness nor God consciousness.

One who understands do not take birth again.

Synopsis of Chapter 5

Courtesy :
Gauranga Priya das



Chapter 5 - Sections

Section	Verse	Description
A	5.1 to 5.6	Niskama Karma is equal to but easier than renouncing work
B	5.7 to 5.12	The performance of Niskama Karma -- working with detachment
C	5.13 to 5.16	The platform of knowledge (entanglement) -- knowing the three doers: the soul, material nature, and the supersoul
D	5.17 to 5.26	Liberation through focusing one's consciousness on the Supersoul
E	5.27 to 5.28	Liberation through Astanga yoga -- A Preview
F	5.29	Peace formula on the platform of liberation

Summary - Section - A

Verse 5.1 to 5.6

Niskama Karma is equal to but easier than renouncing work

1-3	<i>Arjuna again asks Krsna whether renunciation is superior to working in devotion. Krsna replies that devotional work is superior to the renunciation of work, and that one who is detached from the results of his work is the one who is truly renounced.</i>
4-6	<i>Although the results of renunciation and devotional service are ultimately the same, devotional service is superior, for the devotee can quickly achieve Krsna.</i>

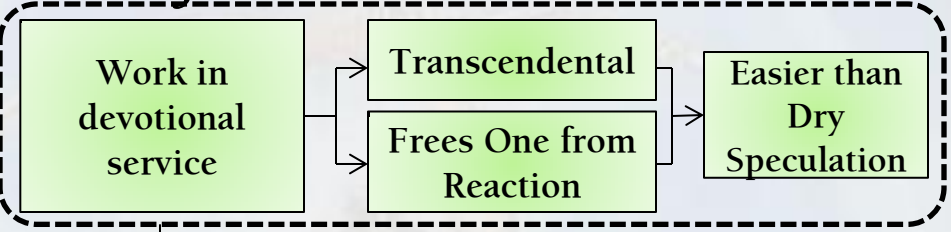
1

Karma Yoga ~ Action in Krsna Consciousness
Verse 1

Arjuna's asks, What is better & more beneficial? Work or Renunciation.



Chapter 5



better than
Dry Mental Speculation

Lord Krsna has confused by simultaneously stressing the Importance of both Work in Devotion and Inaction in Knowledge

Chapter 2

Chapter 3

Chapter 4

Explains Preliminary Knowledge of Soul and it's entanglement in the Material Body

Person who is situated on the platform of knowledge no longer has any duties to perform

All kinds of sacrificial work culminate in Knowledge

How to get out?
by *buddhi-yoga*, or devotional service

However, at the end of the 4th Chapter, The Lord advised Arjuna to wake up and fight, being situated in Perfect Knowledge

Arjuna's Understanding

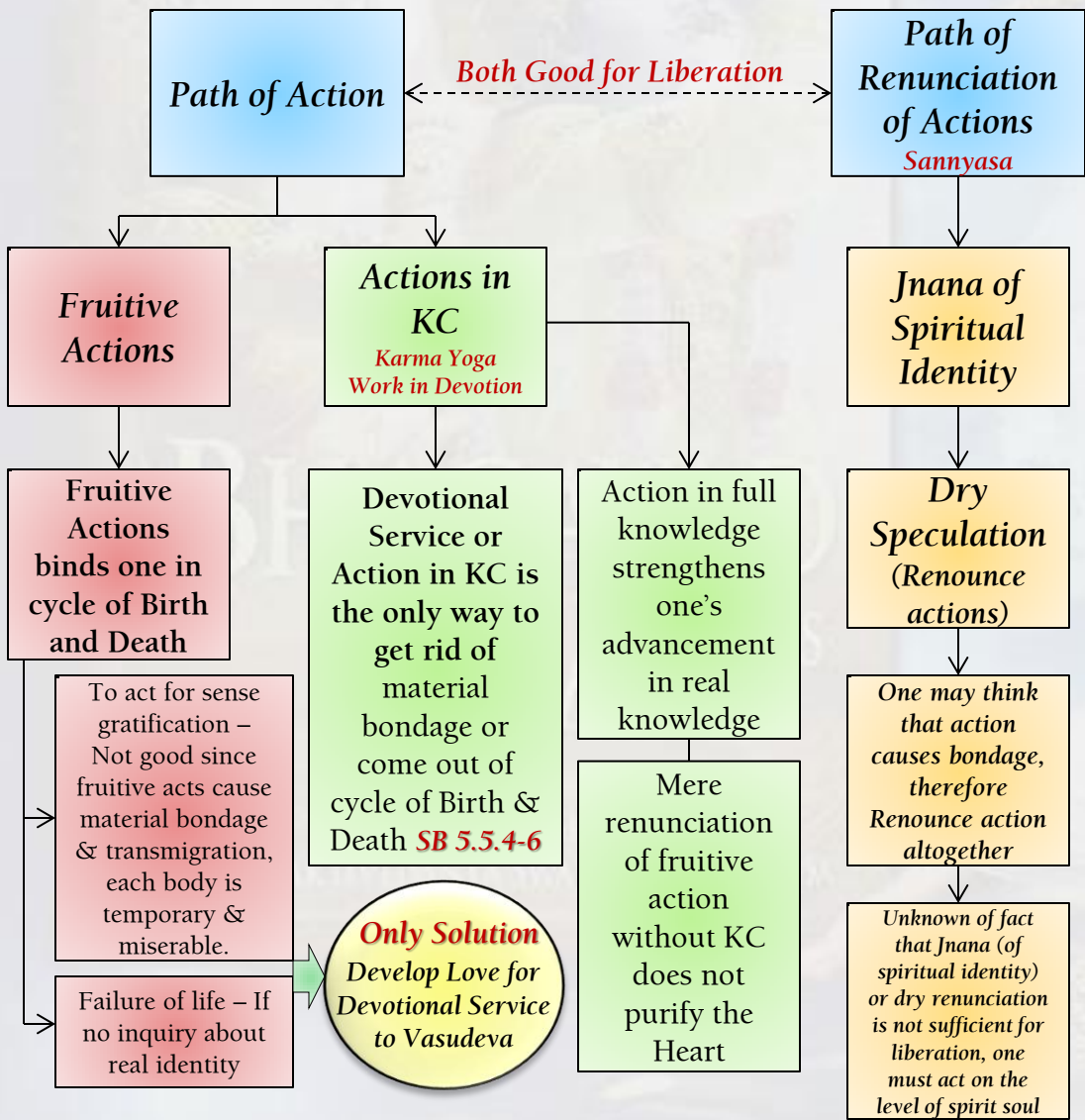
Renunciation in knowledge involves cessation of all kinds of work performed as sense activities

Work and Renunciation appears to be incompatible to Arjuna at this point of time


Understanding what Arjuna lacks : Work in full knowledge (devotional service) is non-reactive and is therefore the same as inaction

Karma Yoga ~ Action in Krsna Consciousness
Verse 2

Renunciation of work and Work in devotion - both Good for Liberation but Devotional service better than Renunciation



Rupa Goswami – On Renunciation
BRS-1.2.256
prāpañikatayā buddhyā hari-sambandhi-vastunaḥ mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate



When persons eager to achieve liberation renounce things related to the Supreme Personality of Godhead, thinking them to be material, their renunciation is called incomplete.

<p>Incomplete Renunciation <i>Phalgu Vairagya</i></p>	<p>Complete Renunciation <i>Yuktya Vairagya</i></p>
<p>Renounce things related to SPOG thinking them material, with desire for liberation</p>	<ul style="list-style-type: none"> Everything belongs to the Lord Use everything in His service Do not claim proprietorship

Understanding Yukta-Vairagya & Phalgu-Vairagya

Yukta Vairagya Appropriate Renunciation

BRS-1.2.255
*anāsaktasya viṣayān
yathārham upayujjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate*

When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness.

Principle of Yukta

BG-6.15
*yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvobodhasya
yogo bhavati duḥkha-hā*

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.



Lord Caitanya instructs Srila Rupa Goswami at Dashashwamedh ghat

Phalgu Vairagya Improper Renunciation

Also known as Markata
Vairagya or Smasana Vairagya

BRS-1.2.256
*prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate*

When persons eager to achieve liberation renounce things related to the Supreme Personality of Godhead, thinking them to be material, their renunciation is called incomplete.

SP explains phalgu-vairagya : River Phalgu, dry sandy riverbed, find's water beneath.

Similarly, a phalgu-vairagi appears renounced but underneath, in his heart, he nurtures a huge desire to become God.

SBST explains : Monkey's Renunciation not living naked in forest. One cannot be renounced until distasteful with material activity & sees as stumbling block to spiritual life. Smasana Vairagya, Renunciation feelings in crematorium, returns home, again engages in sense enjoyment.

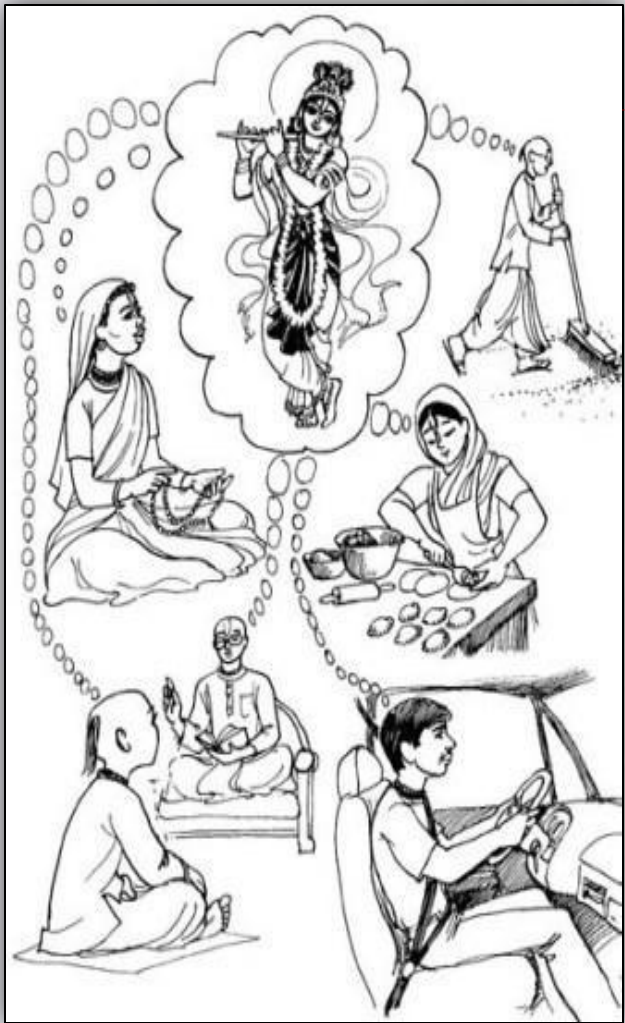
śuṣka-vairāgya Dry Renunciation

CC-Mad 23.105

Principles of renunciation are applied without consideration of Time, Place and Circumstance

Karma Yoga ~ Action in Krsna Consciousness
Verse 3

True Sannyasi – Neither hates nor desires fruits and is free from all dualities.



How KC person is a True Sannyasi?

Liberated even in Material World

Has Perfect Transcendental Knowledge

Result of Perfect Transcendental Knowledge

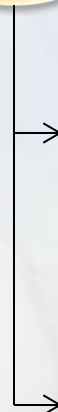
Perfect Knowledge
Soul and Krishna are one in quality but different in quantity

Imperfect Knowledge
Oneness in quantity with Krishna, because a part can never be equal to whole

Implies no Desire or Hatred or Lamentation for the results of action

One becomes full in himself

No Duality in Mind – Only works for Krsna

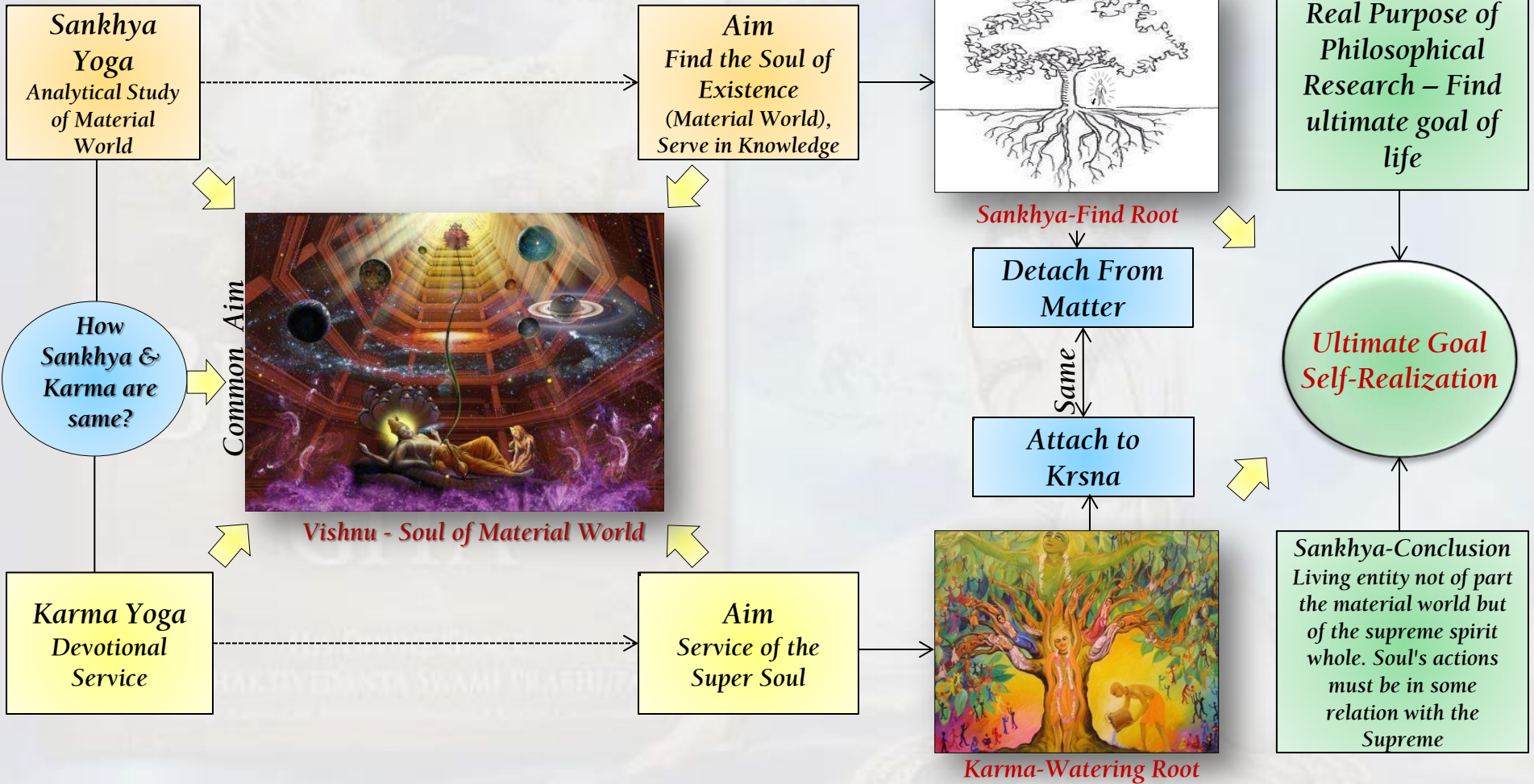


Karma Yoga ~ Action in Krsna Consciousness
Verse 4-5

Karma-yoga and Sankhya are same, since both lead to Spiritual Realization & have same conclusion

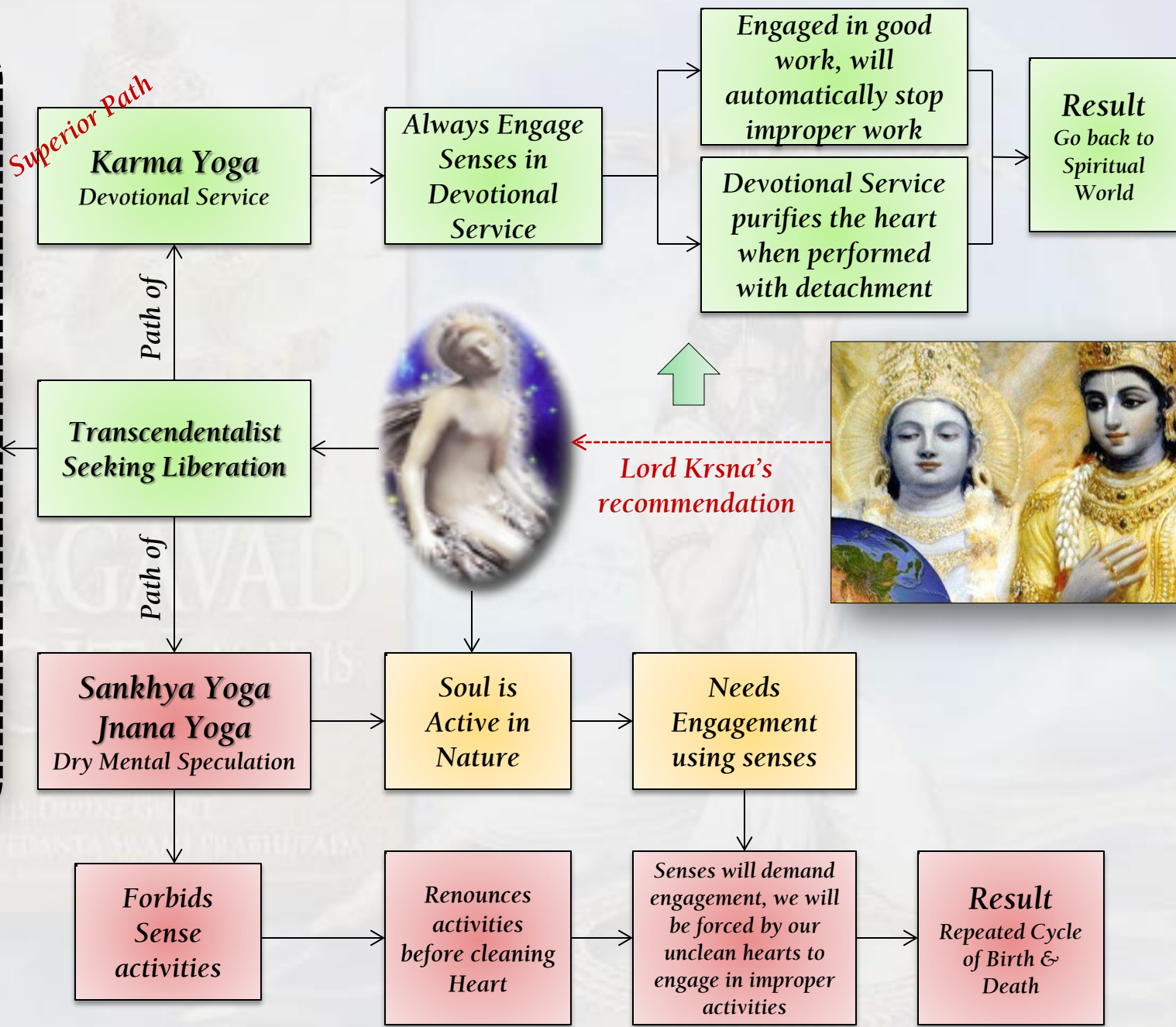
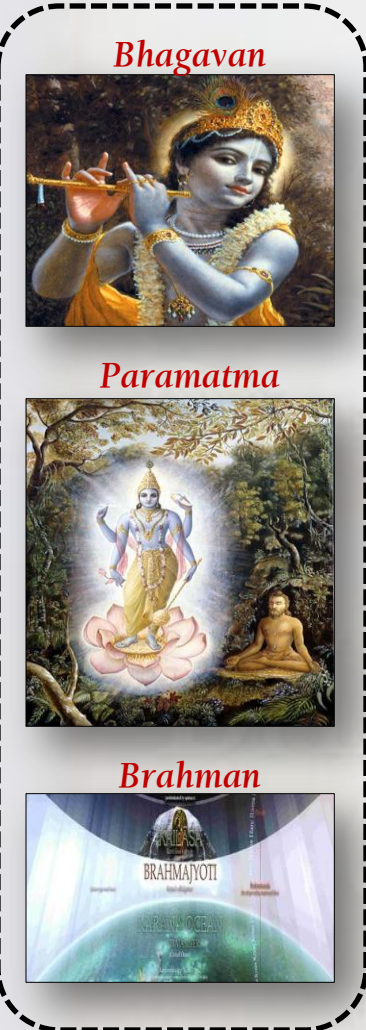
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5



One who see's both Sankhya & Karma are same, sees things as they are.

Understanding ~ Why Karma-yoga is better than Sankhya Yoga (Jnana Yoga)



Superior Path

Path of

Path of

Lord Krsna's recommendation

Karma Yoga ~ Action in Krsna Consciousness Verse 6

Dry Renunciation (Jnana-marg) is too difficult and distressful

Mayavadi
Sannyasi
Jnana Yoga



Engaged in Study of Sankhya Philosophy

Śārīraka-
bhāṣya,
by
Śaṅkarācārya

Engaged in Dry
Mental
Speculation
about Brahman.
Cannot relish
Transcendental
service of the Lord

Since their studies
become very tedious &
tired of Brahman
speculation, take shelter
of the Bhāgavatam
without proper
understanding.
Sometimes falls down into
Material activities.

Karma Yoga
is better
than Jnana
Yoga

- Process is easier
- Quickly gives Liberation

Study of
Vedānta-sūtras

Activities

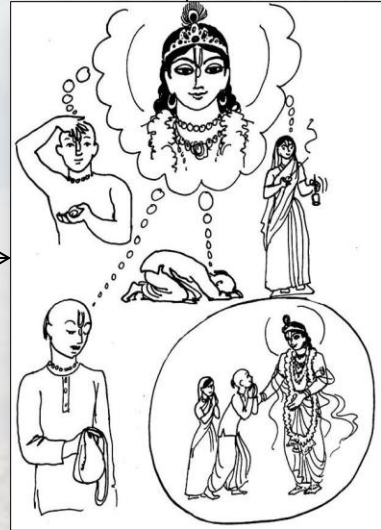
Destination

Vaisnava
Sannyasi
Karma Yoga

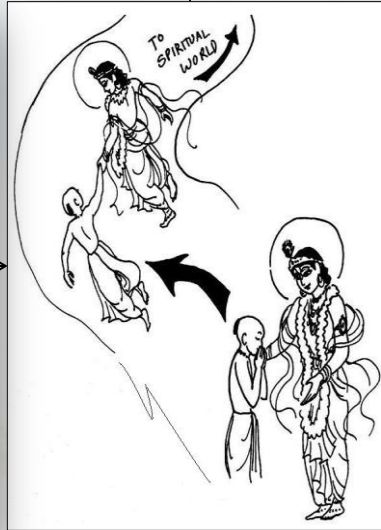


Engaged in Study of Srimad Bhagavatam under Bonafied Acharya

Srimad
Bhagavatam –
Natural
commentary on
Vedanta Sutra



Varieties of DS according to Pāñcarātrikī regulations



Happily perform DS & go to Spiritual World at end of life

Difference between Work in Devotion & Renunciation of Work

CONCLUSION: DIFFERENCE BETWEEN RENUNCIATION AND WORK IN DEVOTION			
S.No	Verse	Renunciation / Mayavadi <i>sannyasis</i>	Work in devotion/ Vaisnava <i>sannyasis</i>
1	3.3	Needs prior purification by prescribed duties	Process itself purifies
2	5.2	Simply <i>Jnana</i> insufficient for liberation	Action is must – Must act in status of soul
3	5.2	Risk of fall down	Success guaranteed - Entrance into God's Kingdom
4	5.2	Incomplete renunciation	Complete renunciation / To use everything for Krishna
5	5.4	Find the root, Vishnu	Water the root
6	5.5	Process is to detach from matter	Become attached to Krishna
7	5.6	No happiness	Brings happiness
8	5.6	Senses restricted, cannot relish transcendental devotional service	Senses engaged, perform multiple devotional activities
9	5.6	Take many births	Quickly achieves Supreme Personality of Godhead
10	5.6	Study <i>Sankhya</i> philosophy	Study Srimad Bhagavatam
11	5.6	<i>Sariraka bhasya</i> on <i>Vedanta Sutra</i> by <i>Sankaracarya</i>	Study Srimad Bhagavatam, natural commentary on <i>Vedanta Sutra</i>
12	5.6	May fall down to philanthropic and altruistic activities	Have multiple engagements in devotional service, according to <i>Pancharatniki</i> regulations

Summary - Section - B

Verse 5.7 to 5.12

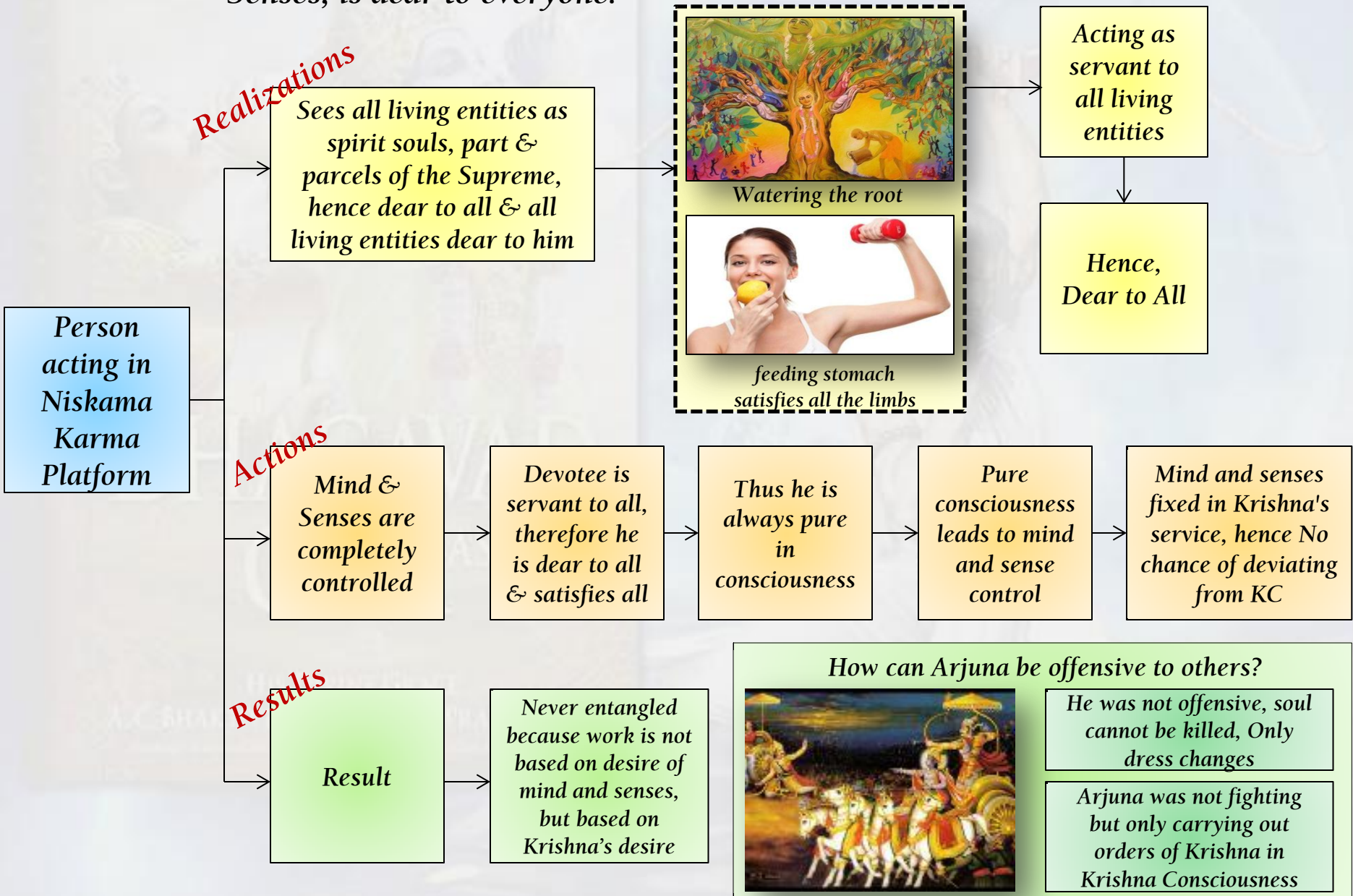
The performance of Niskama Karma -- working with detachment

7-9	<i>A pure soul doesn't become entangled, although working, because he fixes his consciousness upon Krsna. He knows that while the body acts, he does nothing: the material senses are simply engaged with their sense objects.</i>
10-12	<i>One who does his duty without attachment, steadily acting with body, mind, intelligence, and senses, just for the satisfaction of Krsna, attains peace, while one greedy for the fruits of his labor becomes entangled.</i>

7

One who Works in Devotion, A Pure Soul working in devotion has controlled Mind & Senses, is dear to everyone.

Karma Yoga ~ Action in Krsna Consciousness
Verse 7



Realizations

Sees all living entities as spirit souls, part & parcels of the Supreme, hence dear to all & all living entities dear to him



Watering the root



feeding stomach satisfies all the limbs

Acting as servant to all living entities

Hence, Dear to All

Person acting in Niskama Karma Platform

Actions

Mind & Senses are completely controlled

Devotee is servant to all, therefore he is dear to all & satisfies all

Thus he is always pure in consciousness

Pure consciousness leads to mind and sense control


Mind and senses fixed in Krishna's service, hence No chance of deviating from KC

Results

Result

Never entangled because work is not based on desire of mind and senses, but based on Krishna's desire

How can Arjuna be offensive to others?



He was not offensive, soul cannot be killed, Only dress changes

Arjuna was not fighting but only carrying out orders of Krishna in Krishna Consciousness

A person in the divine consciousness, although engaged in activities, knows that only the material senses are engaged with objects & that he is aloof from them.

Karma Yoga ~ Action in Kṛṣṇa Consciousness

Verse 8~9

8-9

Person acting in Niskama Karma Platform

Realizations

Knows material activities as interactions of senses with sense objects

Knows soul is inactive materially

Pure in existence

aloof from actions which depend on

Always conscious of his actual position as a servitor - Senses engaged in Krishna's service

5 immediate & remote cause

The Doer	The Work
The Situation	The Endeavor
The Fortune	

Actions

Always engaged in the loving transcendent al 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, senses are engaged in the satisfaction of Kṛṣṇa's senses

Although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows that he actually does nothing at all only material senses are engaged with their objects and that he is aloof from them

Results

Result

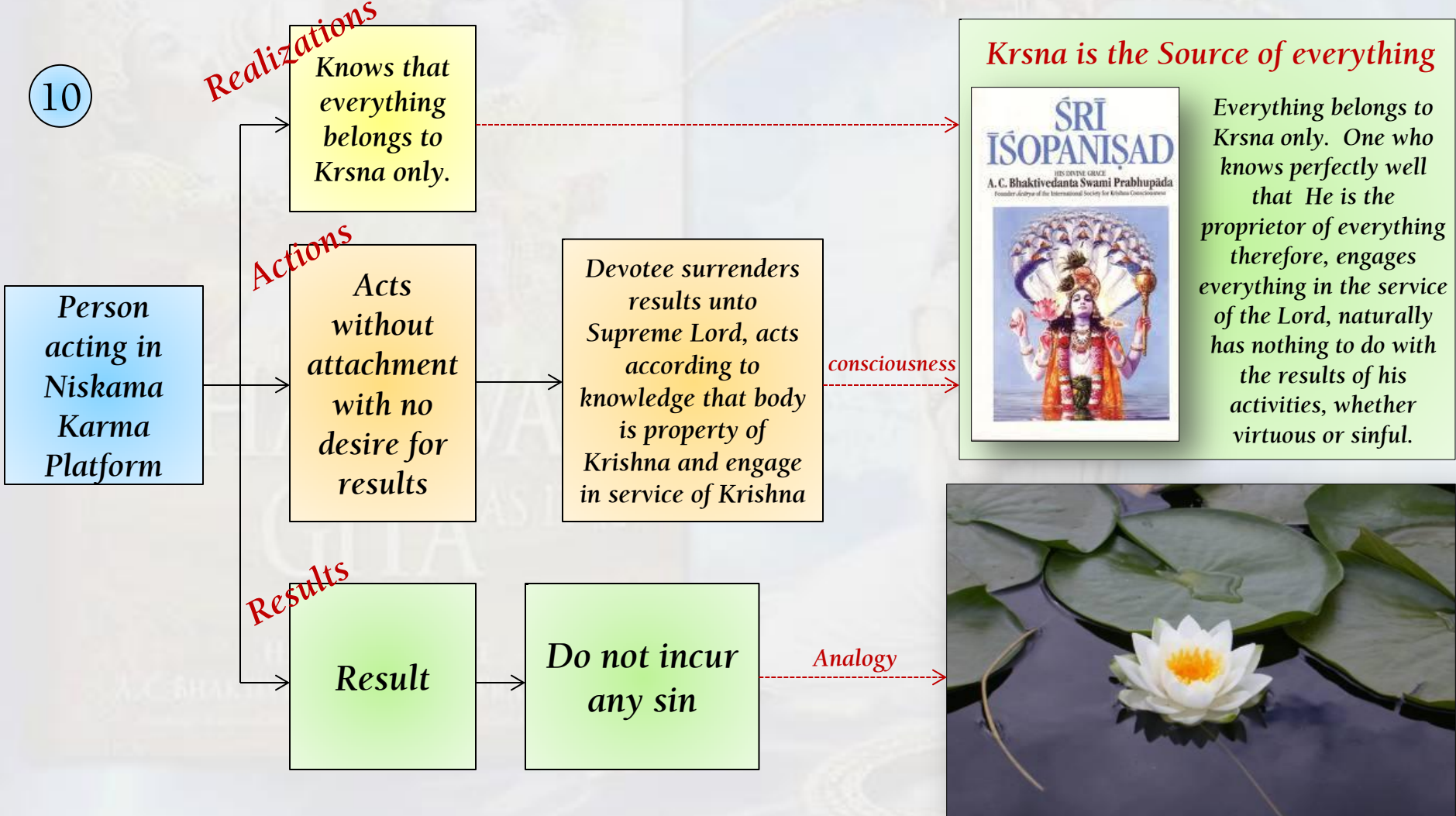
Always free, even though he appears to be engaged in affairs of the senses



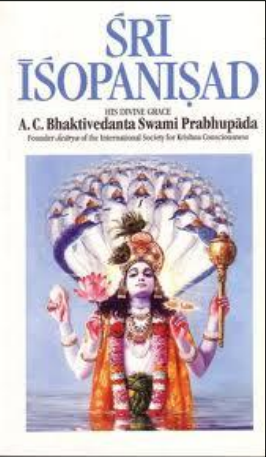
Karma Yoga ~ Action in Krsna Consciousness
Verse 10

Performing duty without attachment & surrendering Results unto Supreme Lord, leads to unaffected by sinful action, as the lotus leaf is untouched by water

10



Krsna is the Source of everything



Everything belongs to Krsna only. One who knows perfectly well that He is the proprietor of everything therefore, engages everything in the service of the Lord, naturally has nothing to do with the results of his activities, whether virtuous or sinful.

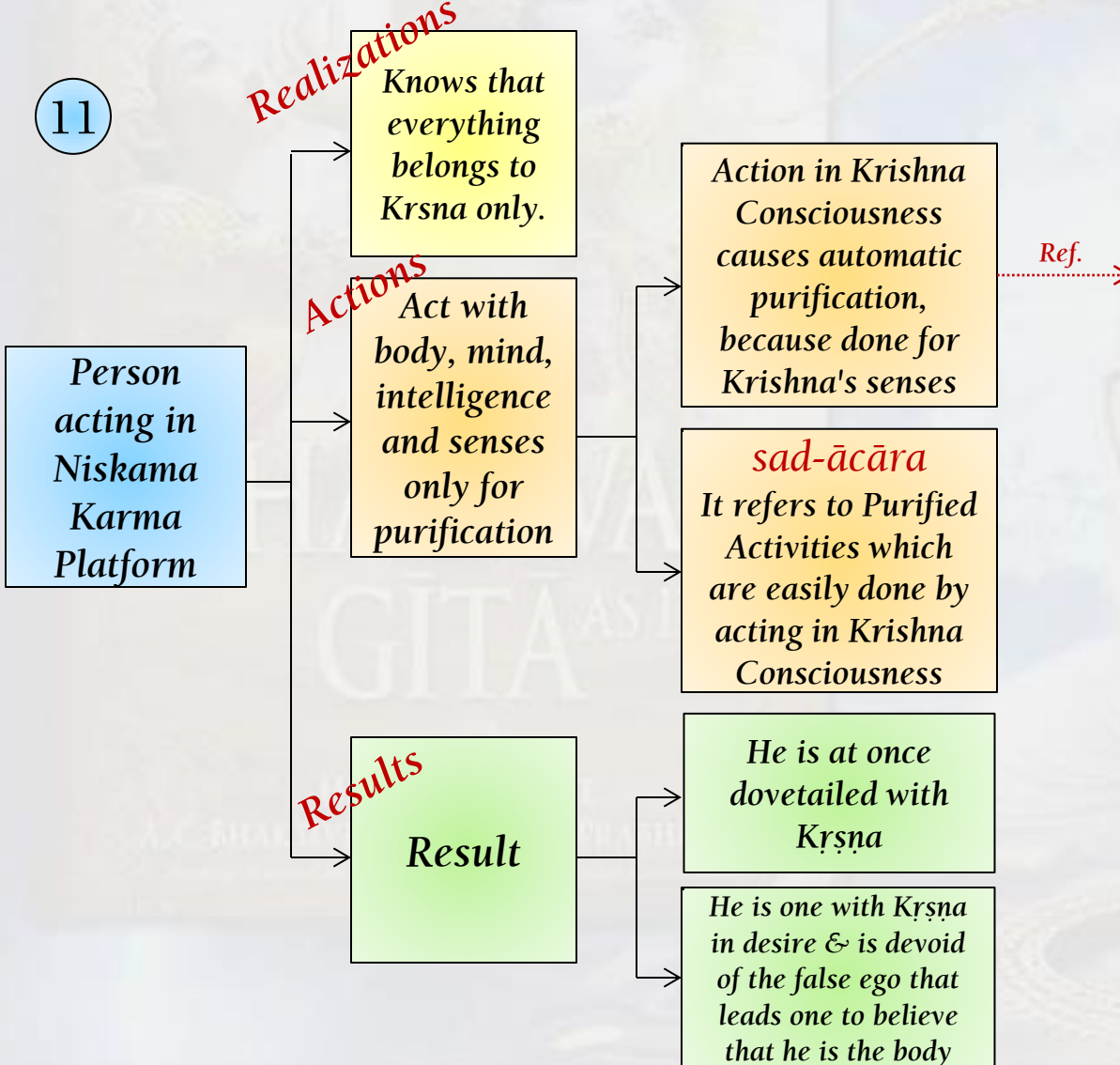


Lotus leaf is untouched by water

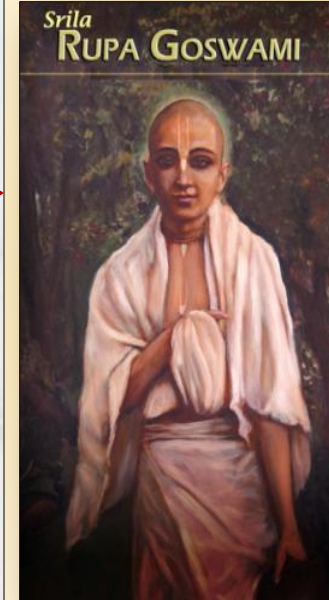
Verse 11

Abandoning attachment, act with body, mind, intelligence and even with the senses, only for the purpose of purification

11



BRS – 1.2.187



īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

Anyone who, by his actions, mind and words, lives only for the transcendental loving service of the Lord, is certainly a liberated soul, even though he may appear to be in a condition of material existence.

Karma Yoga ~ Action in Krsna Consciousness
Verse 12

Devotees attains unadulterated peace, non devotees becomes entangled

Secret of KC
Realization that there is no existence besides Krsna is the platform of peace & fearlessness

Attachment to Activities & Results

Attachment to serving Krsna

Only attached to the results of his activities



Functioning in the conception of duality

Always in Anxiety

Causes entanglement



Only attached to Krsna, and works for Krsna

Activities in KC are in absolute plane. All that exists is a product of Krsna's energy, & Krsna is all good, hence no duality

He has no anxiety over the results of his work

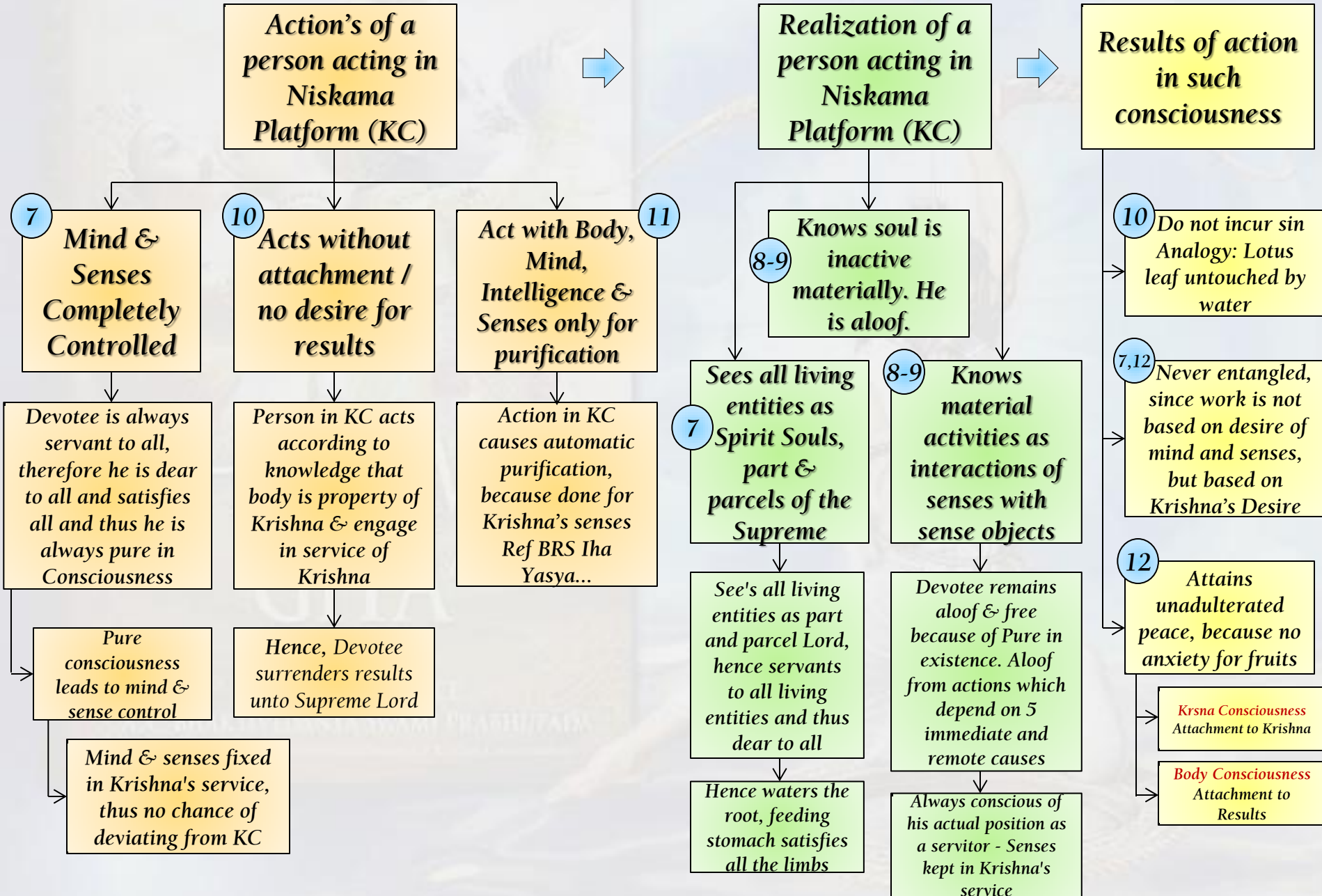
Is certainly in Liberated state

Cause of Anxiety (SB)
is being one's functioning in the conception of duality, that is, without knowledge of the Absolute Truth

One is therefore filled with peace in KC (BG 18.54)

Summary of Action in Niskama Karma Yoga (Action in Krsna Consciousness)

BG 5.7-12



Summary - Section - C

Verse 5.13 to 5.16

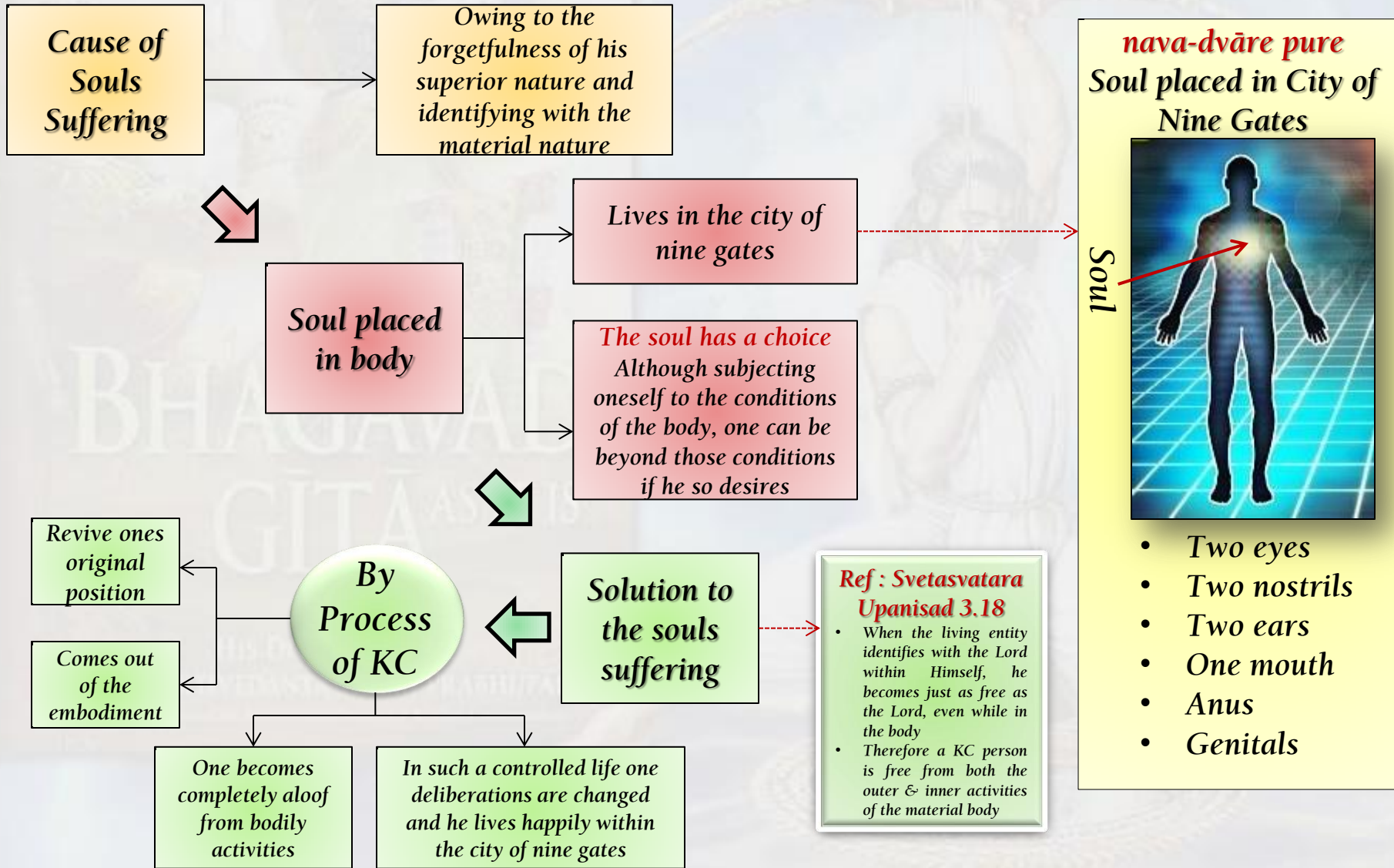
The platform of knowledge (entanglement) -- knowing the three doers: the soul, material nature, and the supersoul

13-16 The living being who knows that all bodily activities are automatically carried out by the modes of material nature, after those activities are sanctioned by the Supersoul, attains enlightenment through that knowledge.

Role of Jivatma

Karma Yoga ~ Action in Krsna Consciousness Verse 13

13 Soul resides happily in city of 9 gates, when He controls his nature and mentally renounces all actions

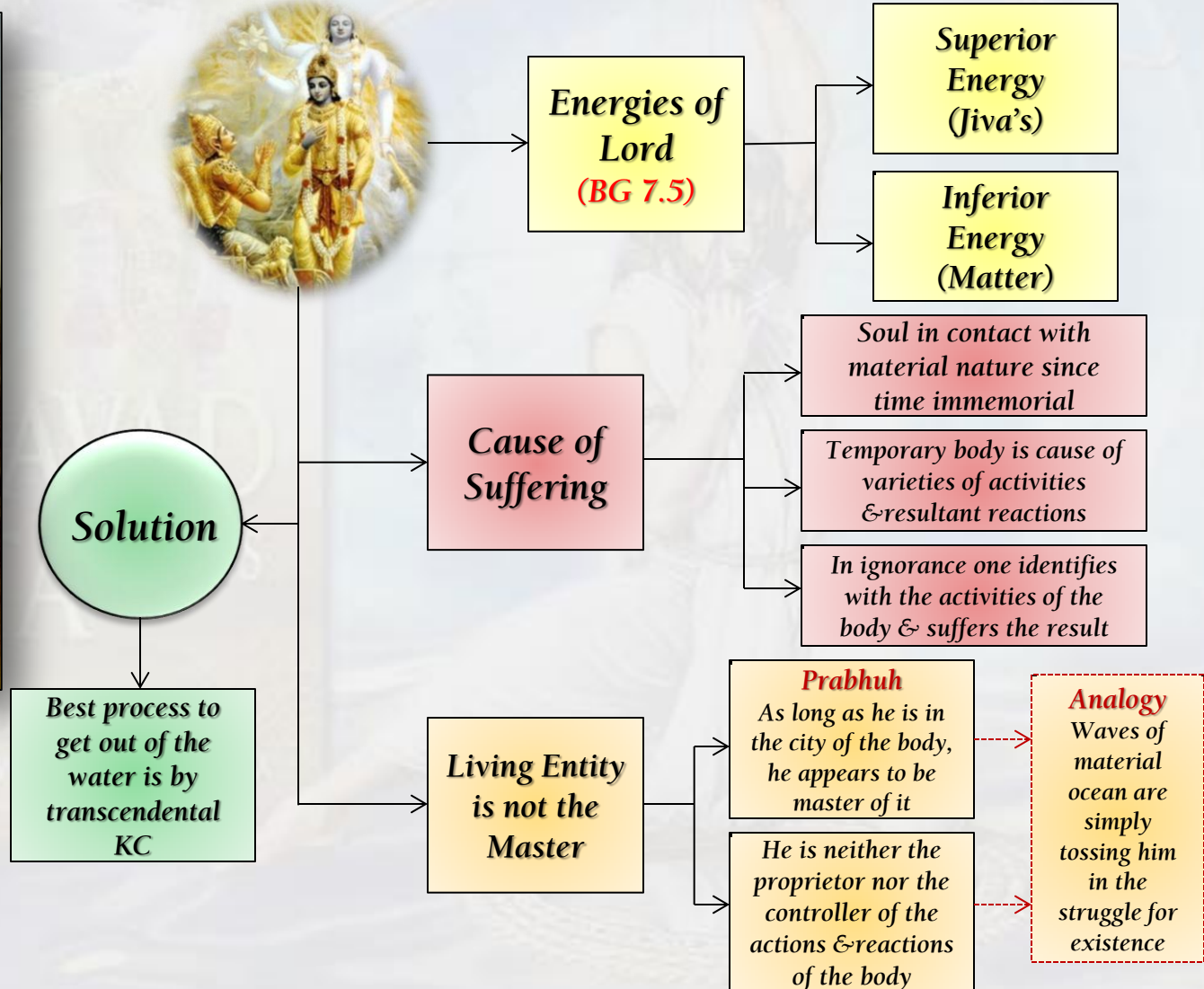


Role of Modes of Material Nature

Karma Yoga ~ Action in Krsna Consciousness Verse 14

14

Living Entities does not create activities, nor induces people to act, nor creates fruits of action. All enacted by modes of material nature.



Role of Super Soul

Karma Yoga ~ Action in Krsna Consciousness

Verse 15

15

One in Knowledge sees material nature as being under Lord's control & thus the Lord as the ultimate performer & the cause of all actions

Soul
Jivatma



Super Soul
Paramatma



Paramatma is Witness & Permitter

Desires of the living entities are fulfilled only by Lord, He fulfills the desires as one deserves, Man proposes, God disposes.



Analogy of flower

Lord as the constant companion of soul understand desires of soul, as one can smell the fragrance of a flower by being near to it

Anu
Atomic

Prone to ignorance because of limited power, although Soul is full of Knowledge & Bliss

Desire is a subtle form of conditioning for the living entity

LE desires to be put into a certain condition of life, hence stuck in cycle of actions & reactions. In ignorance, claims that the Lord is responsible for his conditional existence

As a part of the Supreme Lord he has the capacity to desire by his free will

Vibhu

Omniscient
Full of all six Opulences

He is always satisfied in Himself, undisturbed by sinful or pious activities

He does not create a particular situation for any living entity

Lord is neutral to everyone
Ref Kausitaki Upanisad & Vedanta Sutra

He does not interfere with the desires of the minute, independent living entities

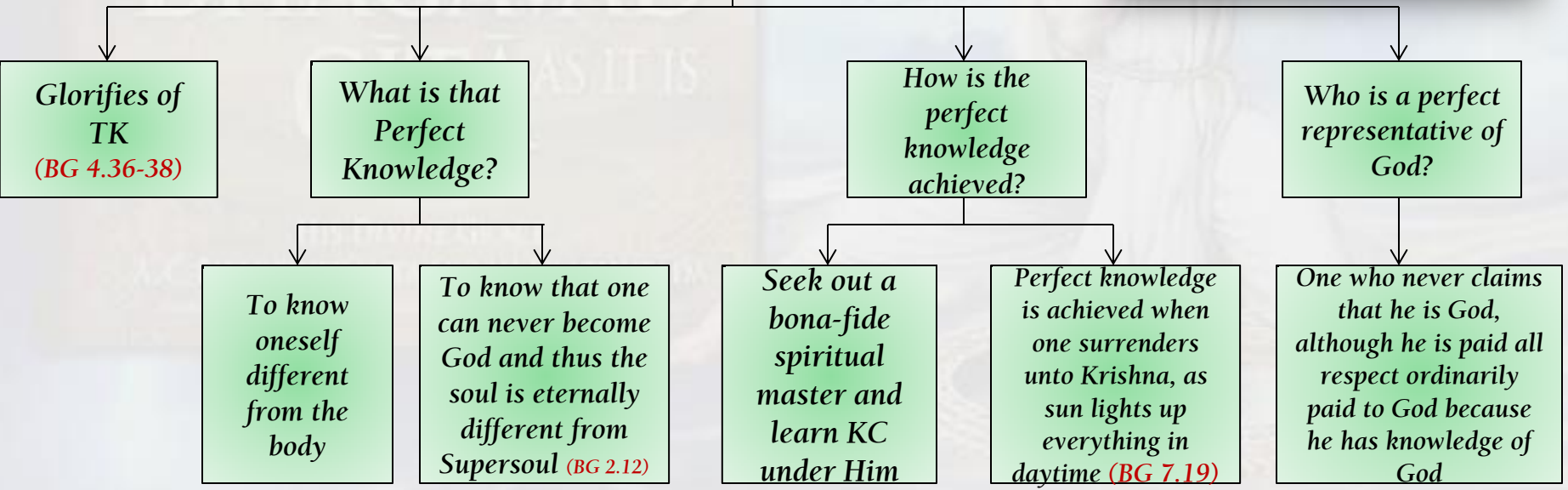
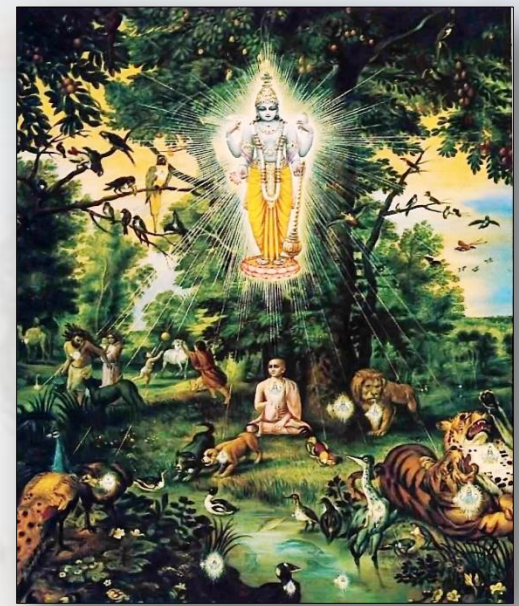
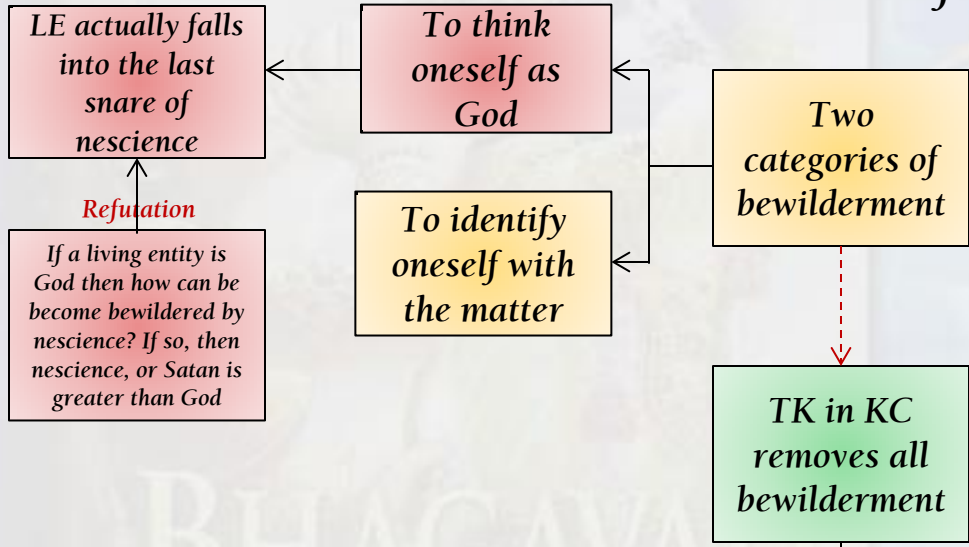
When living entity is bewildered, the Lord allows him to fulfill those desires, but Lord is never responsible for the particular situation created

When the living entity desires Krishna, the Lord takes special care and encourages one to desire in such a way that one can attain to Him and be eternally happy

Verse 16

16

Knowing the relations between Supersoul, Soul, material nature allows one to be detached from all fruits



Relationship between Soul, Supersoul & Modes of Material Nature

Soul desires
Lord does not
interfere

Lord is the director
of the choreography
who causes
activities to be done
through material
nature

Lord as
supersoul
sanctions those
desires that the
soul deserves

Modes of material
nature carry out
actions to fulfill
those desires, body
& actions are
choreographed by
the modes

Establishes
living entity
is not the
only doer

Who is
responsible?

Supersoul not
responsible for all
actions, because all
initiated by desires
of the LE

Supersoul is the
ultimate controller
of the activities, but
not the initiator &
modes of nature are
the agents of the
Lord

LE is responsible
for his own good
& bad actions &
is thus
responsible for
consequences

Benefits of
understanding the
position of the
Supreme

It leads to state of
perfect knowledge

- When one surrenders
unto the Lord
- Happiness and Real
Peace

Summary - Section - D

Verse 5.17 to 5.26

Liberation through focusing one's consciousness on the Supersoul

17-23	<p>Fixing his consciousness on the Lord, the learned sage equally views the brahmana and the elephant, happiness and distress. He enjoys unlimitedly because his consciousness is fixed on the Supreme. Knowing material pleasures as temporary, he doesn't delight in them.</p>
24-26	<p>Tolerating and checking bodily and mental urges, his happiness, activities, and goals are within. He works for the welfare of all, is free from sin, is absorbed in endeavoring for perfection, and is soon liberated in the Supreme.</p>

Becoming fixed in Supreme to Achieve Liberation

Para-Tattva

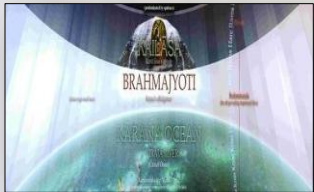
Bhagavan



Paramatma



Brahman



Lord Sri Krsna
Supreme Reality



← understood
as

The whole
Bhagavad-gita
centers around
'Krishna is SPOG'

Bhagavan is the last
word in the
Absolute.

Bg.7.7 - 'mattah parataram...'
Bg.14.27 - 'brahmano hi...'

How KC person proceeds steadily on the path
of liberation?



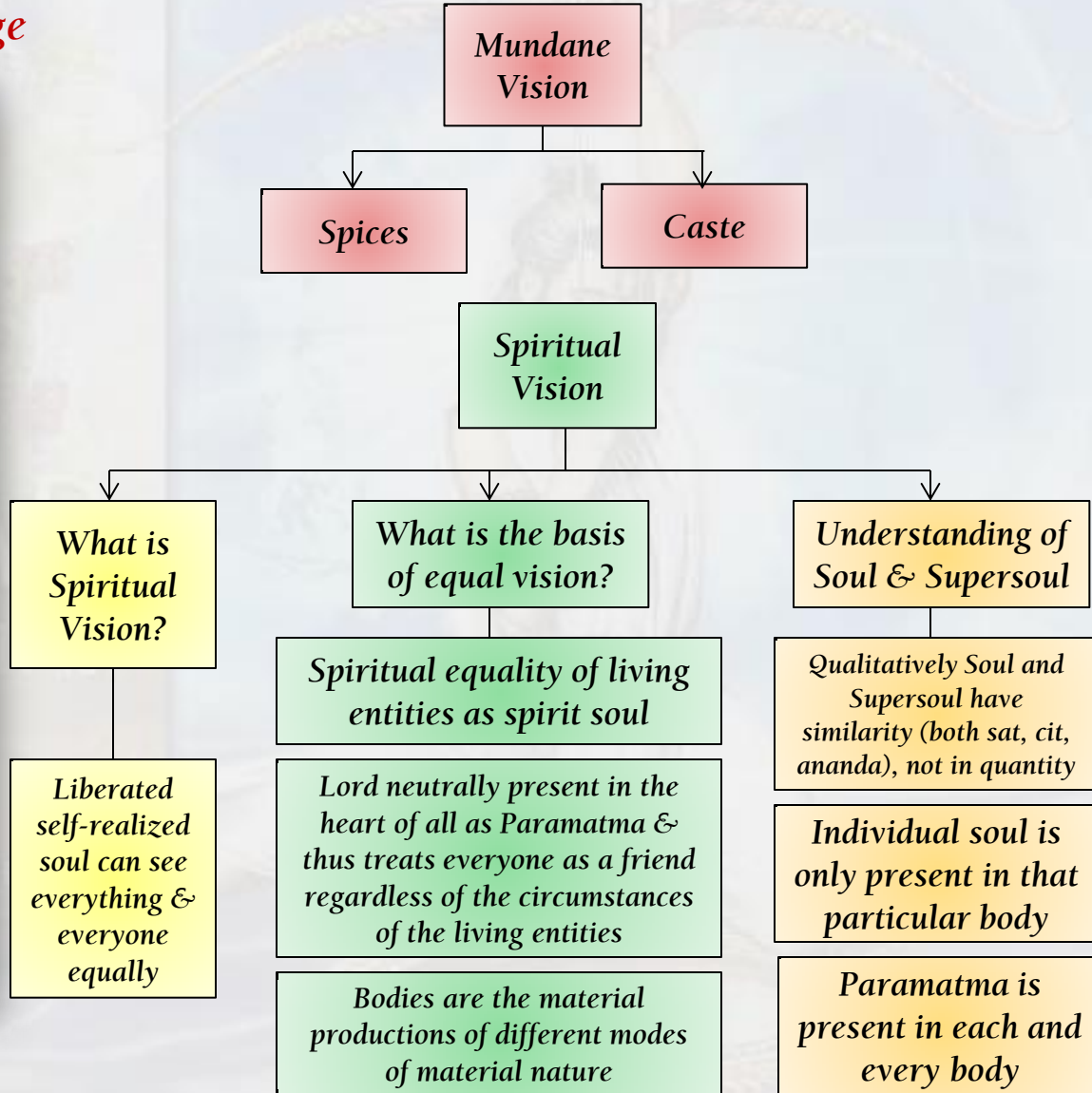
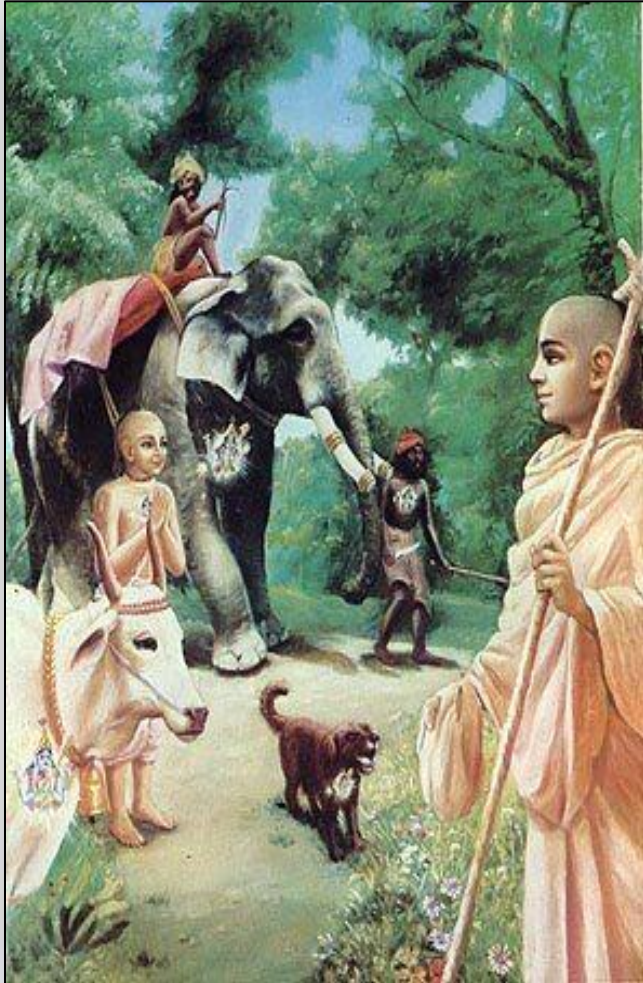
By fixing one's mind,
intelligence, faith &
refuge in Krishna one
is washed of all
misgivings

One achieves perfect knowledge
in everything concerning
Transcendence – Thus achieves
thorough understanding that
there is duality in Krishna
(Simultaneous identity &
individuality)

Verse 18

Equality of Vision based on True Knowledge

Spiritual Vision based on Knowledge



Verse 19-21

Vision of Self Realized Soul

19

No attraction or hatred to matter, thus he is flawless and impartial like the Lord

Equanimity of mind

Result

One is considered to have conquered material conditions specifically birth and death

Thus there is no rebirth but one can enter into the spiritual sky

How Lord & Living Entity are Flawless?

On spiritual platform they are free from all attraction and hatred – this makes living entity eligible for spiritual sky

20

- Being without desire or hatred, One's intelligence does not rejoice or lament
- One remains sharp in intelligence
- Unbewildered - Fixed in the self

Symptoms

No illusion of false bodily identification - This symptom is the basis of not rejoicing or lamenting for material dualities

Sthira-Buddhih - Steadiness of mind

Not rejoice/lament for bodily relations or achievements - Based on knowledge that he is not this body but fragmental portion of Supreme Personality of Godhead

Unbewildered

Not misidentify Body as soul/nor take body as permanent

21

- Being fixed in the self one experiences great happiness within (higher taste) & thus one is never attracted to the temporary sense gratification
- One concentrates on the Supreme and enjoys unlimited happiness

Brahma-yoga stage

One who is absorbed in Krishna consciousness, loses taste for sense pleasure

Test in spiritual Realization

- He avoids Highest material pleasure, sex pleasure
- Spiritual realisation and sex pleasure go ill together

Krishna Conscious person is not attracted to any kind of sense pleasure, due to his being liberated soul

**Example of Higher Taste
Yamunacarya**

Verse 22

Intelligent Person do not take part in Sensual Pleasures.

Material Activities

Temporary
Has beginning
& end

Source of
Misery

Binding in
Nature



Intelligent
Person
Liberated Person

Does not
take part in
Sensual
Pleasures

Liberated soul is not
interested in material
pleasures – enjoys
unlimited transcendental
bliss

Ref. Padma Purana –
"Ramante yogino..."

Meaning of 'Rama' –
Mystics derive
unlimited
transcendental
pleasure from the
Absolute Truth,
therefore Supreme
Absolute Truth is
known as Rama

Why?

Contact of
senses with the
sense objects is
a source of
misery

Such pleasures
have a
Beginning and
an End, They
are Temporary

Teachings of Lord Rsbhadeva (SB 5.5.1)



Human life should
not be used to labor
very hard for sense
pleasure like stool-
eaters (hogs)

Human Life should be
used for performing
penances and
purifying the
existence

As a result of
proper penances,
you will enjoy
unlimited
transcendental
bliss

Verse 23-24

Tolerate the urges of Senses and control desires and anger by Acquiring Higher Taste.

How to Tolerate?

24

By Acquiring Higher Taste

Hearing, Chanting, Association

Brahma-bhuta Stage

To enjoy happiness by factual experience within

No longer interested in material external happiness

23

Duties of Transcendentalist

Why to Tolerate?

One must practice to control them before one gives up this material body to make steady progress on spiritual path and achieve transcendental bliss

Strenuously try to control "Forces of Desires & Anger"

Material desires if un-satiated creates anger

Mind, eyes & chest becomes agitated

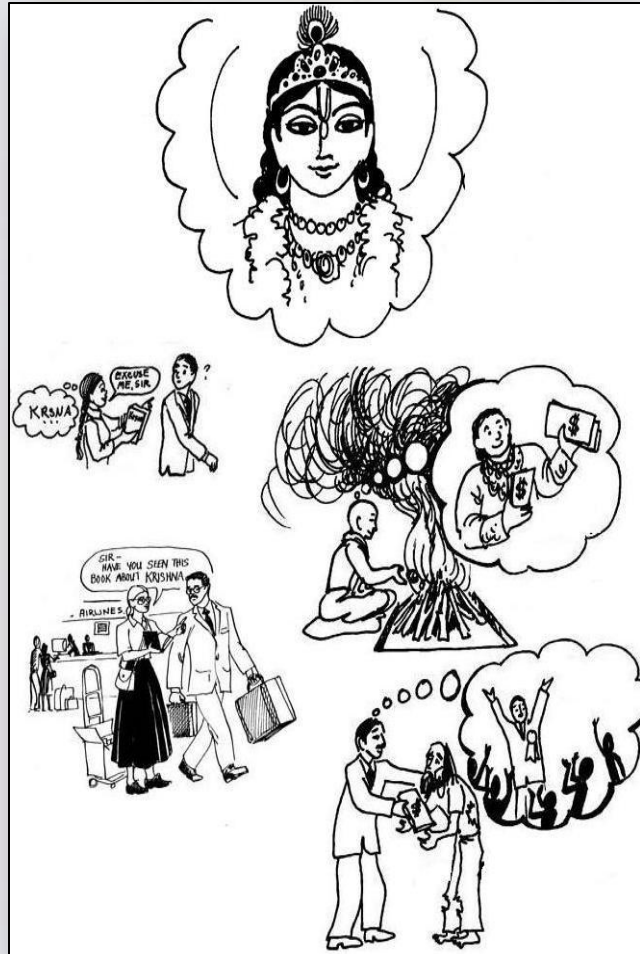
Patiently tolerate the "urges of material senses"



Verse 25

25

Engages in purifying external activities by working for the benefit of others.



Engages in Welfare Activities

Qualification

What is Highest welfare work?

Who can engage in such welfare Work?

What is the Imperfect understanding of welfare activities?

He is beyond the dualities that arise from doubts

To revive the forgetfulness of Krishna being the Supreme enjoyer, proprietor and well-wisher

One cannot engage in such first class welfare without being liberated in the Supreme

Physical welfare or temporary relief of external body and mind.

Mind is engaged within

Why?
Because the real cause of one's difficulties is forgetfulness of one's relationship with the Supreme Lord

Only one engaged in Full KC

Thus one is free from all sins and achieves Brahma-nirvana stage or liberation in the Supreme

Verse 26

By fixed meditation on Supersoul one soon attains Liberation in near future

KC Meditation

26

KC person is the best of all Salvationists

Why?

Because effective control of senses is done by focusing on Lotus Feet of Lord which uproots all the deep-grown desires of fruitive acts

Ref. SB. 4.22.39



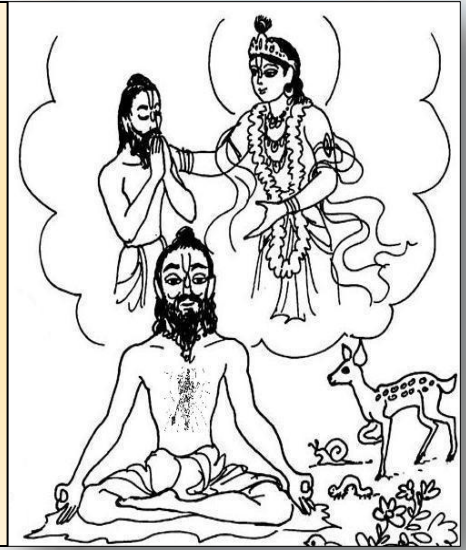
Brahma-nirvana

Stage of absence of material miseries due to being constantly immersed in the Supreme

Meditation on Supersoul

One is assured liberation by

- Being free from anger and all material desires
- By being self-realized, self-disciplined and constantly endeavoring for perfection



Analogy of Meditation

Tortoise brings offspring simply by meditation.

The eggs are laid on land, and tortoise meditates on eggs while in water



The fish brings up its offspring simply by looking at them

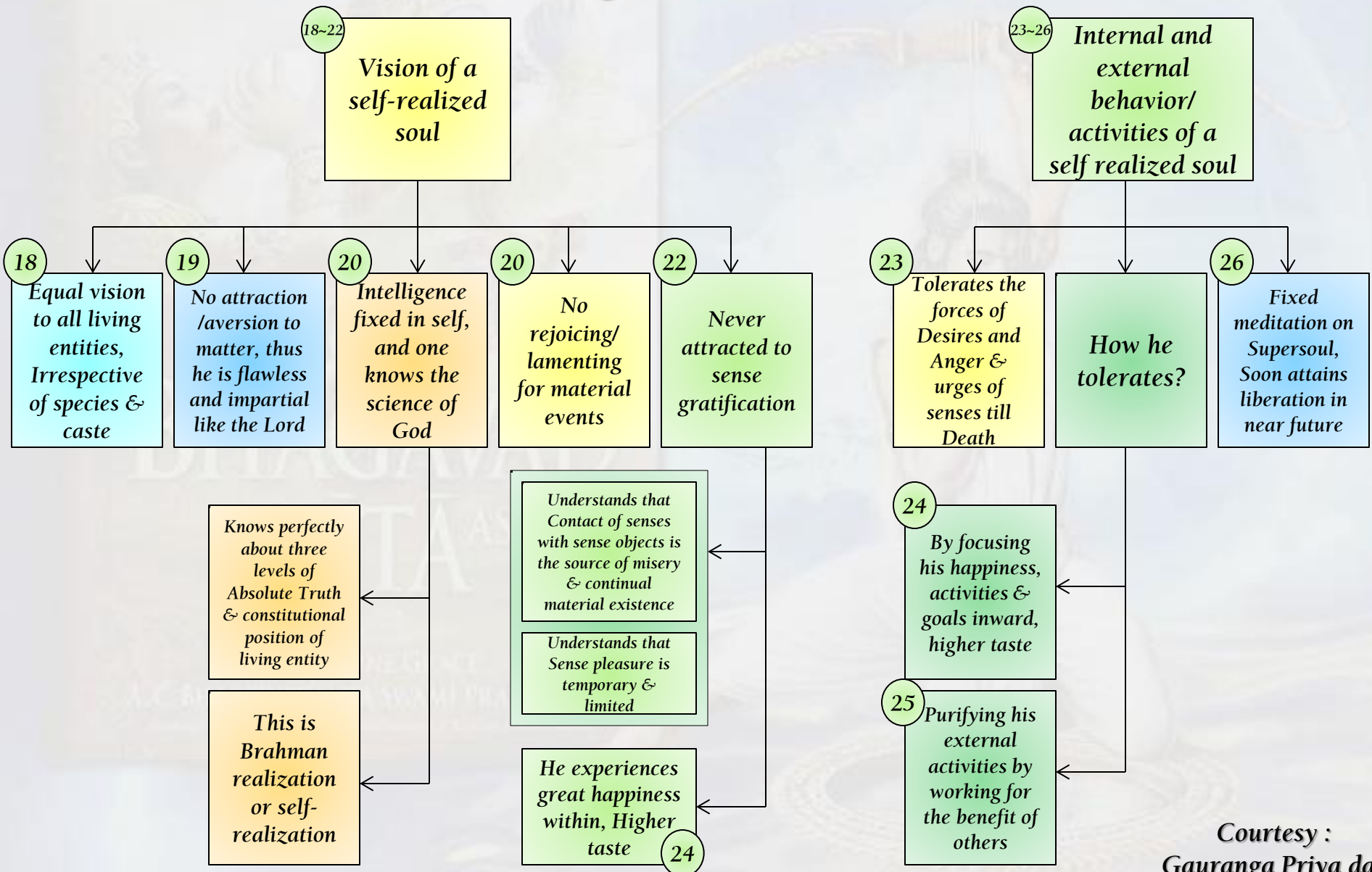


Birds maintain their offspring by touching



Similarly, devotee in KC, although far away from the Lord's abode, can elevate himself to that abode simply by thinking of Him constantly—by engagement in Krishna consciousness

Summary of Characteristics of an enlightened liberated Karma-Yogi (BG 5.17 – 5.26)



Summary - Section - E

Verse 5.27 to 5.28

Liberation through Astanga yoga -- A Preview

27-28

One can become free from Desire, Fear, and Anger - Fully Liberated - through Astanga yoga.

BHAGAVAD
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Founder of the International Society for Krishna Consciousness

Karma Yoga ~ Action in Krsna Consciousness

Verse 27-28

Introduction to Astanga-Yoga

*Supersoul
Realization*



People generally think spirituality to be inaction. Sitting somewhere in forest to be more spiritual than working in Karma-yoga. Lord Krishna makes the point that there is no difference between Karma-yoga & Astanga-yoga

*Bhagavan
Realization*



Astanga
Yoga
8 Steps

How to
perform
Astanga yoga

How
Astanga-
yoga helps?

KC is easiest
form of Yoga

Realizations
in KC

Yama
Nimaya
Asana
Pranayama
Pratyahara
Dharana
Dhyana
Samadhi

Shutting out all external sense objects, keeping eyes & vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils, and thus controlling the mind, senses and intelligence, the transcendentalist aiming at liberation becomes free from desire, fear and anger

Becoming free from all fear, desire and anger

Control the senses, mind and intelligence

Feel the presence of Supersoul in transcendental situation

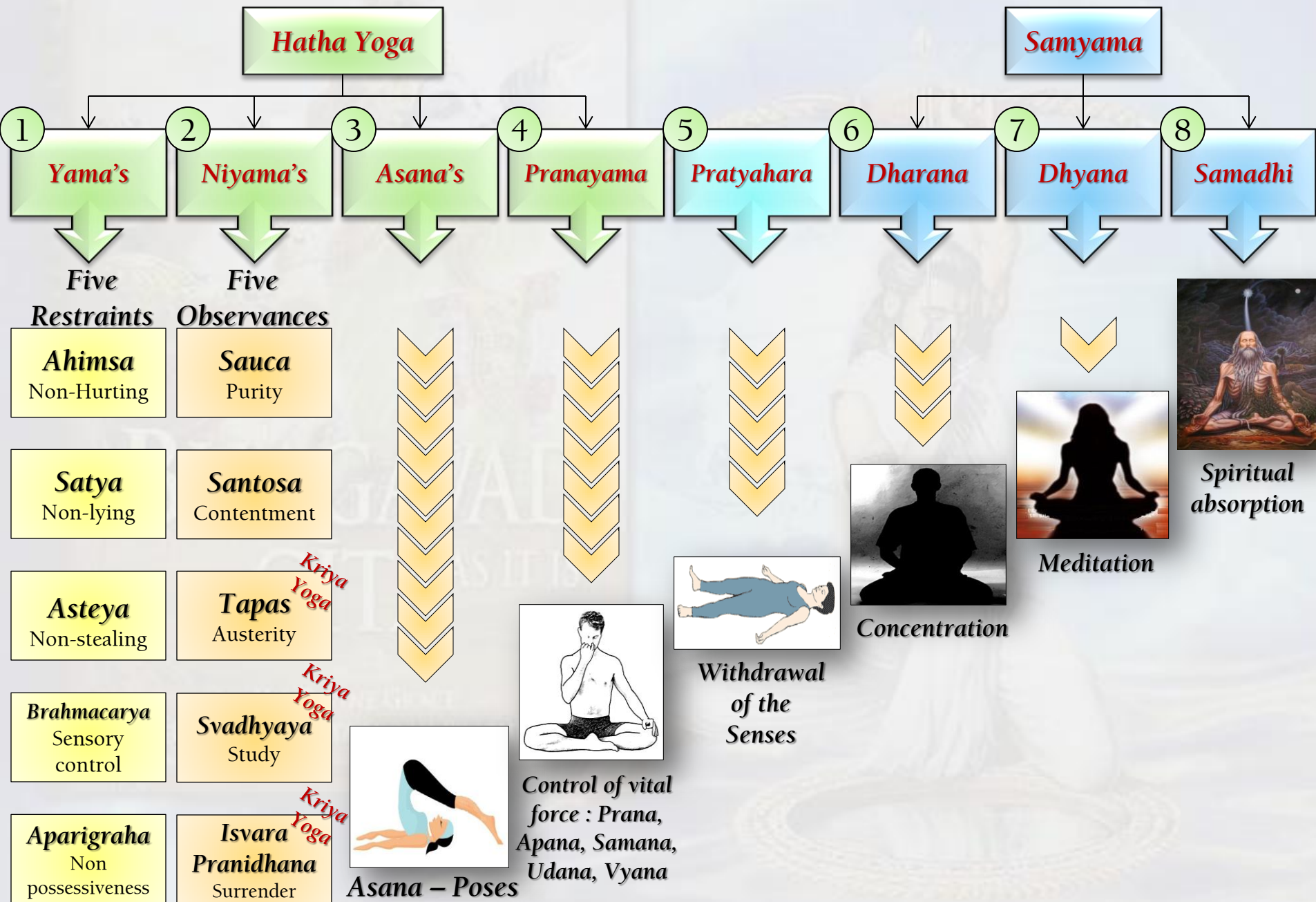
KC person, always engaged in devotional service, does not risk losing his senses to some other engagement. Thus it is a better way of controlling the senses than Astanga-yoga

One can immediately understand one's spiritual position

One can understand the Supreme Lord by devotional service

One is qualified to feel the presence of the Lord everywhere

Overview of Astanga Yoga (Patanjali Yoga) System



Summary - Section - F

Verse 5.29

Peace formula on the platform of Liberation

29

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

Verse 29

The Peace Formula



Explains how Karma Yoga can give liberation.

Chapter 5 Practical Application of KC

Karma Yoga Action in Full Knowledge

Position of a Living Entity

KC process gives Spiritual experience in Material World

Lord is not Partial by reciprocates according to one's approach

Astanga-yoga is automatically practiced in KC

To work in KC means to work in full knowledge of Lord as the predominator. Such work is non-different from TK

Pure soul is the eternal servant of God as fragmental part and parcel

One has to execute work in terms of material necessities as long as one is in contact with matter, however KC brings one into spiritual life while one is in the jurisdiction of matter

Everything depends on one's practical performance of duties in KC, duties helps one control the senses & conquer the influence of desire & anger

Astanga-yoga is a process of gradual elevation by eight steps, These eight steps only preface perfection by devotional service

Direct KC is Bhakti-yoga & Jnana-yoga is path leading to bhakti-yoga

Cause of his suffering is contact with maya (illusion due to desire to Lord it over)

Steadfastness in KC & controlling the above mentioned passions, one remains in transcendental stage or Brahma-nirvana



**Bhoktaram
Yajna-
tapasam**

Beneficiary of all sacrifices and penances

- Offer everything in the Transcendental Service of the Lord

**Peace
Formula**

**Suhrdam
Sarva-
bhutanam**

**Sarva-loka-
mahesvaram**

Supreme Proprietor of all planets & demigods

- No one is greater than Him; Greater than greatest demigods Ref. Svetasvatara Upanishad 6.7: Krishna is the Supreme Isvara
- The living entity is under illusion in trying to lord over material nature but is dominated by the material energy

Benefactor and well wisher of all living entities

Karma Yoga ~ Action in Krsna Consciousness
Chapter Summary



**Arjuna inquires
 Is Renunciation
 Superior to
 working in
 devotion?**

Krsna replies that
 devotional work is
 superior to the
 renunciation of
 work

One who is
 detached from the
 results of his work
 is the one who is
 truly renounced

Result of both
 ultimately same.
 Devotional service is
 superior, for the
 devotee can quickly
 achieve Krsna.



Niskama Karma

A pure soul does not become entangled even while working as his consciousness is fixed on Krishna.

He knows that while the material senses are engaged with the sense objects he does nothing.

One is unaffected by sinful action and is not entangled when he performs his work without attachment surrendering the results to Krishna(with no greed for fruits).

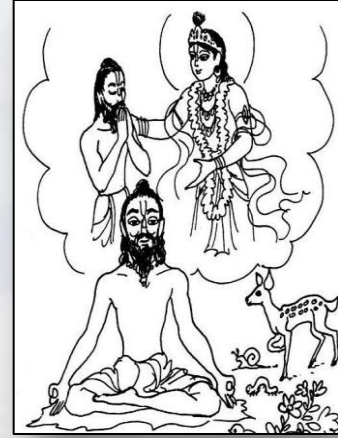
Result of acting in KC & Vision

Acting in KC leads to enlightenment & happiness within the city of 9 gates. Situated in realization, the master of the city sees the modes of nature at work within himself & others around him.

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

When one's intelligence, mind and faith are fixed in the Supreme one is purified of all misgivings, develops an equal vision for all living entities and free from dualities. Such a person is situated in the Brahman and is not attracted to any sense pleasure knowing them to be temporary and as sources of misery. He enjoys unlimited happiness as His consciousness is fixed on the Supreme.

Preview – Astanga Yoga



One can become free from desire, fear, and anger - fully liberated - through Astanga Yoga

Peace Formula



**Knowing
 Lord Sri Krishna as**

- Supreme Proprietor
- Supreme beneficiary of all work
- Supreme friend of all

Summary – Chapter 5

Arjuna again asks Krsna whether renunciation is superior to working in devotion. Krsna replies that devotional work is superior to the renunciation of work, and that one who is detached from the results of his work is the one who is truly renounced. Although the results of renunciation and devotional service are ultimately the same, devotional service is superior, for the devotee can quickly achieve Krsna.

A pure soul does not become entangled even while working as his consciousness is fixed on Krishna. He knows that while the material senses are engaged with the sense objects he does nothing. One is unaffected by sinful action and is not entangled when he performs his work without attachment surrendering the results to Krishna (with no greed for fruits).

Action in consciousness of Lord Krsna leads to enlightenment and happiness within the "city of nine gates"—the physical body, with its nine openings. Situated in realization, the master of the city sees the modes of nature at work within himself and others around him.

When one's intelligence, mind and faith are fixed in the Supreme one is purified of all misgivings, develops an equal vision for all living entities and free from dualities. Such a person is situated in the Brahman and is not attracted to any sense pleasure knowing them to be temporary and as sources of misery. He enjoys unlimited happiness as His consciousness is fixed on the Supreme.

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

One can become free from desire, fear, and anger - fully liberated - through Astanga Yoga.

In summary, Lord Krsna declares Himself to be the supreme proprietor, the supreme beneficiary of all work, and the supreme friend of every living being. He promises peace from material pangs for anyone who knows Him in this way.

Peace

BG 18.62

O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

BG 2.66

One who is not connected with the Supreme [in Kṛṣṇa consciousness] can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace?

BG 2.70

A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.

BG 18.42

Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the brāhmaṇas work.

BG 4.39

A faithful man who is dedicated to transcendental knowledge and who subdues his senses is eligible to achieve such knowledge, and having achieved it he quickly attains the supreme spiritual peace.

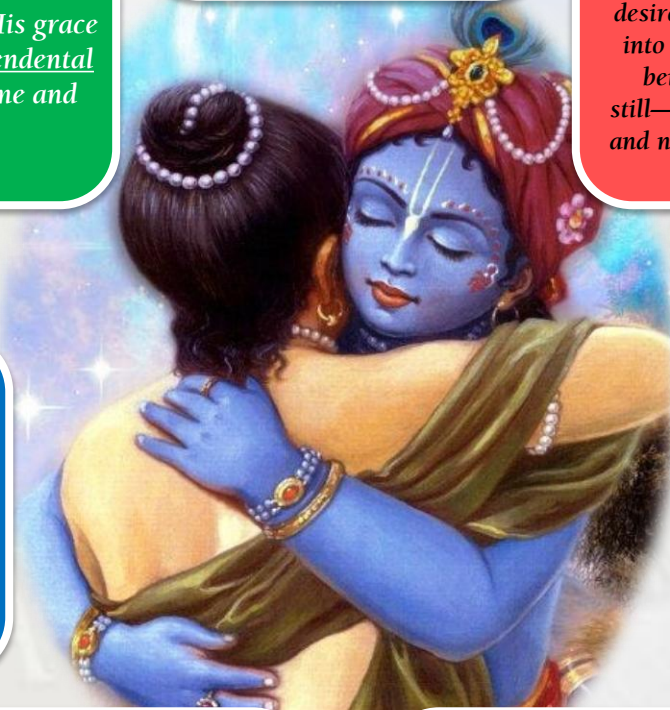
Peace Formula

BG 5.29

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

BG 5.12

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



The image features a book cover on the left and a painting on the right. The book cover is for 'Bhagavad Gita as It Is' by A.C. Bhaktivedanta Swami Prabhupada, showing a golden background with a painting of Krishna and Arjuna. The painting on the right depicts Arjuna in a white dhoti, kneeling on a golden mat and holding a bow and arrow, with a large blue moon in the background.

End of Bhagavad Gita - 5

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