

CHAPTER EIGHTEEN - THE PERFECTION OF RENUNCIATION

[Krsna explains the meaning of renunciation and the effects of the modes of nature on human consciousness and activity. He explains Brahman realization, the Glories of the Bhagavad-gita, and the ultimate conclusion of the Gita: the highest path of religion is absolute, unconditional loving surrender unto Lord Krsna, which frees one from all sins, brings one to complete enlightenment, and enables one to return to Krsna's eternal spiritual abode.]

[A. ACTING WITH DETACHMENT IS TRUE RENUNCIATION AND BRINGS FREEDOM FROM REACTION (18. 1-12)

1. A true sannyasi does not renounce his activities, but renounces the fruits of his activities. (1-6)]

(cn) Krsna will now begin summarizing the entire Bhagavad-gita. As Arjuna in the beginning of Chapter Eighteen asks a question that should sound familiar to each and everyone of us:

TEXT 1

arjuna uvaca
sannyasasya maha-baho
tattvam icchami veditum
tyagasya ca hrsikesa
prthak kesi-nisudana

arjunah uvaca--Arjuna said; sannyasasya--of renunciation; maha- baho--O mighty-armed one; tattvam--the truth; icchami--I wish; veditum--to understand; tyagasya--of renunciation; ca--also; hrsikesa--O master of the senses; prthak--differently; kesi- nisudana--O killer of the Kesi demon.

TRANSLATION

Arjuna said: O mighty-armed one, I wish to understand the purpose of renunciation [tyaga] and of the renounced order of life [sannyasa], O killer of the Kesi demon, master of the senses.

(cn) In order to emphasize the goal of the all Bhagavad-gita, which is surrender to Krsna, Krsna is now going to summarize more or less everything that He already told before. And He will begin by going over again that question that He has answered in many occasions - what is Krsna recommending between renunciation of work and the renunciation of the fruits of one's work? Krsna is going to give His final prescription in His summary here: to renounce the fruits of one's work. But this is just one basic step in the relationship with

Krsna summarizing the Bhagavad-gita and leading us again to surrender to Krsna's lotus feet.

This particular question is interesting. " I wish to understand the purpose of renunciation (tyaga) and of the renounced order of life (sannyasa)." What Arjuna is asking is: "are the sannyasi or the renouncing order of life and tyaga or renunciation, are they the same thing? Are they two words meaning the same thing or are they two different words meaning two different things? Is any difference between tyaga and sannyasa or are they the same?" Arjuna is asking Krsna what is His opinion about this, and also in His reply, Krsna, is going to give the opinion of others as well.

We are already familiar with this: whether one should perform jnana-yoga and renounce the activities, or perform niskama karma- yoga.

In the second verse, Krsna, the Supreme Personality of Godhead, says:

TEXT 2

sri-bhagavan uvaca
kamyam karmanam nyasam
sannyasam kavayo viduh
sarva-karma-phala-tyagam
prahus tyagam vicaksanah

sri-bhagavan uvaca--the Supreme Personality of Godhead said; kamyam--with desire; karmanam--of activities; nyasam--renunciation; sannyasam--the renounced order of life; kavayah--the learned; viduh--know; sarva--of all; karma--activities; phala--of results; tyagam--renunciation; prahuh--call; tyagam--renunciation; vicaksanah--the experienced.

TRANSLATION

The Supreme Personality of Godhead said: The giving up of activities that are based on material desire is what great learned men call the renounced order of life [sannyasa]. And giving up the results of all activities is what the wise call renunciation [tyaga].

(cn) This is the opinion of others, the opinion of the wise and learned. This is not exactly Krsna's opinion.

According to this opinion of the learned and the wise, are tyaga and renunciation or tyaga and sannyasa the same or different? - They are not the same although similar. The giving up of activities based on material desires is sannyasa, and renunciation is giving up the results of all activities. They are different according to the opinion of the learned and the wise.

What are activities based on material desires are the activities of the karma-kanda section of the Vedas; and tyaga, according to this definition, is giving up the fruit.

In the next verse is the opinion of others.

TEXT 3

tyajyam dosa-vad ity eke
karma prahur manisinah
yajna-dana-tapah-karma
na tyajyam iti capare

tyajyam--must be given up; dosa-vat--as an evil; iti--thus; eke--one group; karma--work; prahuh--they say; manisinah--great thinkers; yajna--of sacrifice; dana--charity; tapah--and penance; karma--works; na--never; tyajyam--are to be given up; iti--thus; ca--and; apare--others.

TRANSLATION

Some learned men declare that all kinds of fruitive activities should be given up as faulty, yet other sages maintain that acts of sacrifice, charity and penance should never be abandoned.

(cn) What kind of learned men declare that? Those who follow the sankhya philosophy and the followers of jnana-yoga which are almost the same. All fruitive activities should be given up as faulty because those who are engaged in karma-kanda activities they are engaged in sacrifices and maybe they have to kill animals and things like that...; so there are faults in these things, therefore they should be given up.

"Yet other sages... (here is the third opinion), maintain that acts of sacrifice, charity and penance should never be abandoned." This is the opinion of the karma-mimansas, they say: 'don't give up sacrifice, charity and penance.' What is the question of, they say, of being faulty or violent - they are Vedic. They just follow the Vedic formulas, the sastras, we should never give up these things.

After hearing these three opinions, Krsna Himself, the Supreme Personality of Godhead, will give His own opinion.

TEXT 4

niscayam srnu me tatra
tyage bharata-sattama
tyago hi purusa-vyaghra
tri-vidhah samprakirtitah

niscayam--certainty; srnu--hear; me--from Me; tatra--therein; tyage--in the matter of renunciation; bharata-sat-tama--O best of the Bharatas; tyagah--renunciation; hi--certainly; purusa-vyaghra--O tiger among human beings; tri-vidhah--of kinds; samprakirtitah--is declared.

TRANSLATION

O best of the Bharatas, now hear My judgment about renunciation. O tiger among men, renunciation is declared in the scriptures to be of three kinds.

(cn) Arjuna replies here: "I asked what is the difference between tyaga and sannyasa, and Your answer is that there is three types of tyaga." And Krsna says: "Don't worry, now I'll tell you definitively!"

TEXT 5

yajna-dana-tapah-karma
na tyajyam karyam eva tat
yajno danam tapas caiva
pavanani manisnam

yajna--of sacrifice; dana--charity; tapah--and penance; karma--activity; na--never; tyajyam--to be given up; karyam--must be done; eva--certainly; tat--that; yajnah--sacrifice; danam--charity; tapah--penance; ca--also; eva--certainly; pavanani--purifying; manisnam--even for great souls.

TRANSLATION

Acts of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance purify even the great souls.

(cn) The acaryas mention in their explanation that: 'as a lotus stem has fibers inside, these three activities have the fiber of jnana, or knowledge, inside. Do these activities as Krsna's prescriptions and become purified in the heart and thereby you will attain knowledge.'

TEXT 6

etany api tu karmani
sangam tyaktva phalani ca
kartavyaniti me partha
niscitam matam uttamam

etani--all these; api--certainly; tu--but; karmani--activities; sangam--association; tyaktva--renouncing; phalani--results; ca--also; kartavyani--should be done as duty; iti--thus; me--My; partha--O son of Prtha; niscitam--definite; matam--opinion; uttamam--the best.

TRANSLATION

All these activities should be performed without attachment or any expectation of result. They should be performed as a matter of duty, O son of Prtha. That is My final opinion.

(cn) The opinion that Krsna gives here, because it is His opinion it is superior to the opinions of others that Krsna presented previously. And Krsna explains here that all these activities should be performed without attachment, without any expectation of result. This is His opinion and this means that is not the activity that has to be given up, is not the activity that causes one trouble. The problem that we have is the consciousness, the false ego in which we perform the activity, thinking that 'I am the enjoyer. I am performing the activity, let me get the fruit and enjoy.'

Krsna speaks here of the true standard of tyaga being only internal renunciation and at the same time, externally, one should perform one's duty. This is Krsna's prescription here in the Bhagavad-gita - do one's duty externally and internally one should be completely renounced.

If Arjuna follows this prescription, that he should fight, but detached from the results.

Krsna defined, previously, tyaga of three kinds, now He is going to define three kinds of nitya-sannyasis, and we will see here, in next text, that Krsna uses both words, sannyasa and tyaga, and this is giving a hint to Krsna's answer to the question: 'are sannyasa or tyaga the same or are they different?' Some opinions were that they are different but Krsna's opinion here is that the renounced order of life and renunciation of the fruits of one's work, are exactly the same.

But now Krsna is going to describe one of those types of sannyasa or so-called renunciation of work.

TEXT 7

niyatasya tu sannyasah
karmano nopapadyate
mohat tasya parityagas
tamasah parikirtitah

niyatasya--prescribed; tu--but; sannyasah--renunciation; karmanah--of activities; na--never; upapadyate--is deserved; mohat--by illusion; tasya--of them; parityagah--renunciation; tamasah--in the mode of ignorance; parikirtitah--is declared.

TRANSLATION

Prescribed duties should never be renounced. If one gives up his prescribed duties because of illusion, such renunciation is said to be in the mode of ignorance.

(cn) What is the result of illusion or acting in illusion? - Simply further illusion.

These three kinds of renunciation are going to be described here and it should be clear by the end that Krsna is recommending one of these three kinds of renunciation. It is not renunciation in ignorance nor renunciation in passion.

Here, giving up prescribed duties out of illusion, is in ignorance.

TEXT 8

duhkham ity eva yat karma
kaya-klesa-bhayat tyajyt
sa krtva rajasam tyagam
naiva tyaga-phalam labhet

duhkham--unhappy; iti--thus; eva--certainly; yat--which; karma--work; kaya--for the body; klesa--trouble; bhayat--out of fear; tyajyt--gives up; sah--he; krtva--after doing; rajasam--in the mode of passion; tyagam--renunciation; na--not; eva--certainly; tyaga--of renunciation; phalam--the results; labhet--gains.

TRANSLATION

Anyone who gives up prescribed duties as troublesome or out of fear of bodily discomfort is said to have renounced in the mode of passion. Such action never leads to the elevation of renunciation.

(cn) Someone may take sannyasa because he is having so many business troubles, the family his giving him so much trouble, and his work is so difficult, he finds no happiness in the world... one may take sannyasa and think 'what is the use of working hard to get bread, if I go to Vrndavana I can get so many capatis to eat and I don't have to work at all and I save myself so much trouble.' In that way if someone takes sannyasa and dresses in the sannyasa way - this is in the mode of passion, not what Krsna recommends. A person in this consciousness knows that he should do his duty in detachment but he rejects doing the duty because it is too hard, too difficult. And yet, he still wants to get some spiritual benefit, 'I will be a sadhu, I will be a sannyasi, but I don't work hard, it is too difficult.'

TEXT 9

karyam ity eva yat karma
niyatam kriyate 'rjuna
sangam tyaktva phalam caiva
sa tyagah sattviko matah

karyam--it must be done; iti--thus; eva--indeed; yat--which; karma--work; niyatam--prescribed; kriyate--is performed; arjuna--O Arjuna; sangam--association; tyaktva--giving up; phalam--the result; ca--also; eva--certainly; sah--that; tyagah--renunciation; sattvikah--in the mode of goodness; matah--in My opinion.

TRANSLATION

O Arjuna, when one performs his prescribed duty only because it ought to be done, and renounces all material association and all attachment to the fruit, his renunciation is said to be in the mode of goodness.

(cn) This is what Krsna recommended in 8:6 when He said: "All these activities should be performed without attachment or any expectation of result. They should be performed as a matter of duty, O son of Prtha, that is My opinion."

And then Krsna, towards the end, describes the symptoms of one who renounced in goodness because this is what Krsna recommended: doing one's duty, externally and internally being detached.

TEXT 10

na dvesty akusalam karma
kusale nanusajjate
tyagi sattva-samavisto
medhavi chinna-samsayah

na--never; dvesti--hates; akusalam--inauspicious; karma--work; kusale--in the auspicious; na--nor; anusajjate--becomes attached; tyagi--the renouncer; sattva--in goodness; samavistah--absorbed; medhavi--intelligent; chinna--having cut off; samsayah--all doubts.

TRANSLATION

The intelligent renouncer situated in the mode of goodness, neither hateful of inauspicious work nor attached to auspicious work, has no doubts about work.

(cn) Arjuna asks: " But why can't I just renounce both auspicious and inauspicious work. What is wrong with that?" - Krsna answer is in next text.

TEXT 11

na hi deha-bhrta sakyam
tyaktum karmany asesatah
yas tu karma-phala-tyagi
sa tyagity abhidhiyate

na--never; hi--certainly; deha-bhrta--by the embodied; sakyam--is possible; tyaktum--to be renounced; karmani--activities; asesatah--altogether; yah--anyone tu--but; karma--of work; phala--of the result; tyagi--the renouncer; sah--he; tyagi--the renouncer; iti--thus; abhidhiyate--is said.

TRANSLATION

It is indeed impossible for an embodied being to give up all activities. But he who renounces the fruits of action is called one who has truly renounced.

(cn) Here Krsna says 'karma-phala-tyagi/sa tyagity abhidhiyate', 'it is said that a person who renounces from the fruits of his activities, he is actually called a true renouncer'.

Krsna's opinion here is,

TEXT 12

anistam istam misram ca
tri-vidham karmanah phalam
bhavaty atyaginam pretya
na tu sannyasinam kvacit

anistam--leading to hell; istam--leading to heaven; misram--mixed; ca--and; tri-vidham--of three kinds; karmanah--of work; phalam--the result; bhavati--comes; atyaginam--for those who are not renounced; pretya--after death; na--not; tu--but; sannyasinam--for the renounced order; kvacit--at any time.

TRANSLATION

For one who is not renounced, the threefold fruits of action--desirable, undesirable and mixed--accrue after death. But those who are in the renounced order of life have no such result to suffer or enjoy.

(cn) Most of the fruits of one's actions for one who is attached is mixed like the rose with the nice fragrance and the thorns both.

In this verse which sums-up this section, Krsna uses 'sannyasinam' and 'atyaginam' and 'karmanah phalam'. He describes clearly that tyaga, or renunciation and sannyasa, the renounced order of life (where one is detached from the fruits of his work), they are exactly the same.

Sannyasa and tyaga has been defined by Krsna, in His own opinion, as exactly the same.

This Section A which just ended may sound very familiar to everyone, because we heard about it so many times in the first six chapters of the Bhagavad-gita. This section sums-up all the points on karma from the first six chapters of the Bhagavad-gita.

In the next section, Krsna is going to sum-up jnana and to help us to perform activities without being bound, Krsna cites Vedanta and He analyzes the activities, comprised of five different factors. Krsna is going to describe things in a jnana type of manner so that we can analyze them for the same purpose of detaching us from the fruits of our work, knowing that we are not this body, etc. And Krsna takes us one step further for the perfection of jnana - He is going to explain how one should surrender to the Supersoul.

[B. THE CONCLUSION OF SANKHYA AND VEDANTA: ACTIONS DIRECTED BY THE SUPERSOUL BRING FREEDOM FROM REACTION (18. 13-18)

Vedanta describes five factors that comprise all activities, and the most important factor is the Supersoul. One who acts under the direction of the Supersoul is not affected by the reactions to his actions.]

(cn) Krsna is going to analyze how one can act without being bound which is the same point of Section A but from the point of view of jnana.

TEXT 13

pancāitāni mahābāho
kāranāni nibodha me
sankhye kṛtānte proktāni
siddhaye sarva-karmanam

panca-five; etani--these; mahābāho--O mighty-armed one; kāranāni--causes; nibodha- just understand; me--from Me; sankhye--in the Vedānta; kṛtā-ante--in the conclusion; proktāni--said; siddhaye--for the perfection; sarva--of all; karmanam--activities.

TRANSLATION

O mighty-armed Arjuna, according to the Vedānta there are five causes for the accomplishment of all action. Now learn of these from Me.

(cn) Krsna's purpose in explaining the five cause will be known soon.

TEXT 14

adhīsthanam tathā kartā
kāranam ca prthag-vidham
vividhas ca prthak cestā
daivam caivātra pañcamam

adhīsthanam--the place; tathā--also; kartā--the worker; kāranam--instruments; ca--and; prthag-vidham--of different kinds; vividhas--various; ca--and; prthak--separate; cestā--the endeavors; daivam--the Supreme; ca--also; evā--certa atra--here; pañcamam--the fifth.

TRANSLATION

The place of action [the body], the performer, the various senses, the many different kinds of endeavor, and ultimately the Supersoul--these are the five factors of action.

(cn) 'Adhistanam' or the place of action, is considered by all the acaryas as the body. It is different from the instruments of action which are the 'karanam', the senses which are parts of the body. The body as the place of action refer to the entire body, that thing which is held by the skeleton. The performer is called the 'karta', or the doer. Who is the performer of material activities? Here it is described as the 'false ego the soul reflected in matter. And the many different kinds of endeavor, that is the 'cestah', the endeavors of the senses. And ultimately, the Supersoul, Paramatma or 'daivam', the Supreme.

These are the five factors of action.

The Supersoul is the one who controls all the others. He is the Lord over everything in the material world and matter does nothing, because matter is inert. And the soul does nothing, but the soul reflects in material consciousness and is called 'ahamkara'. This is the Vedantic definition.

Now, to stress that these alone are the causes of action, Krsna says:

TEXT 15

sarira-van-manobhir yat
karma prarabhate narah
pancaite tasya hetavah
nyayyam va viparitam va

sarira-by the body; vak--speech; manobhir--and mind; yat--which; karma--work; prarabhate--begins; narah--a person; nyayyam--right; va--or; viparitam--the opposite; va--or; panca--five; etc--all these; tasya--its; hetavah--causes.

TRANSLATION

Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors

(cn) The Supersoul, as we know, even sanctions 'asastric' work, work against the sastras.

TEXT 16

tatraivam sati kartaram
atmanam kevalam tu yah
pasyaty akrtā-buddhitvan
na sa pasyati durmatih

tatra--there; evam--thus; sati--being; kartaram--the worker; atmanam--himself; kevalam--only; tu--but; yah--anyone who; pasyati--sees; akrtā-buddhitvat--due to unintelligence; na--never; sah--he; pasyati--sees; durmatih--foolish.

TRANSLATION

Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.

(cn) Krsna says that this consciousness of 'kartaham', 'I am the doer', is of a 'mudhah', a person bewildered by that false ego reflecting within his materialistic heart. Thinking 'I am the doer' means thinking that 'I am the only doer', and this, specifically, exactly what binds one in the material world, binds one to the fruits of one's actions (either good, bad or mixed).

This consciousness that 'I am the One', (we already have heard that in Chapter Sixteen) 'isvaro 'ham aham bhogi/ siddho 'ham balavan sukhi', 'I am the enjoyer, I am the controller, I am perfect, I am powerful, I am happy...', - this is just the definition of illusion. It stems from ignorance of who real are. And here we are, so tiny, so insignificant... Even the bug he is thinking that is the doer, the enjoyer... What can anyone in this world do actually?

To explain to us from the point of view of Vedanta that we are not the big controllers, the big doers, Krsna says that there are five factors of action. Ultimately the real sanctioner, who no one can do anything without getting permission from, is the Supersoul, the Lord in the heart.

One who thinks himself the only doer, who is not considering these five factors, he is certainly not intelligent, he is 'akr ta- buddhitvan' and he cannot see things as they are, in other words he is in illusion. This kind of person who thinks 'I am the doer', he is getting sinful reactions or pious reactions in everything that he does.

But one who is, on the other hand, free from reactions, because Krsna is still making the point of how to become free from reaction,...

TEXT 17

yasya nahankrto bhavo
buddhir yasya na lipyate
hatvapi sa imal lokan
na hanti na nibadhyate

yasya-one whose; na-never; ahankrtah--of false ego; bhavah--nature; buddhih--intelligence; yasya-one whose; na-never; lipyate-is attached; hatva--killing; api--even; sah--he; iman--this; lokan--world; na-never; hanti--kills; na-never; nibadhyate--becomes entangled.

TRANSLATION

One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, does not kill. Nor is he bound by his actions.

(cn) Krsna is telling this for no chanced reason to Arjuna who is poised on the battlefield, and Krsna is asking him to fight and even to kill.

Srila Prabhupada explains in his Purport: "In this verse the Lord informs Arjuna that the desire not to fight arises from false ego. Arjuna thought himself to be the doer of action, but he did not consider the supreme sanction within and without. If one does not know that a supersanction is there, why should he act? But one who knows the instruments of work, himself as the worker, and the Supreme Lord as the supreme sanctioner is perfect in doing everything. Such a person is never in illusion. Personal activity and responsibility arise from false ego and godlessness, or a lack of Krsna consciousness. Anyone who is acting in Krsna consciousness under the direction of the Supersoul or the Supreme Personality of Godhead, even though killing, does not kill. Nor is he ever affected by the reaction of such killing. When a soldier kills under the command of a superior officer, he is not subject to be judged. But if a soldier kills on his own personal account, then he is certainly judged by a court of law."

The first two words in the next text are 'jnanam jneyam'. From which chapter did we hear these words? - From Chapter Thirteen. Jnana means knowledge or the process of knowledge, and jneyam the object of knowledge.

Because this is summarizing this jnana section, Krsna is going to further analyze action.

TEXT 18

jnanam jneyam pariijnata
tri-vidha karma-codana
karanam karma karteti
tri-vidhah karma-sangrahaah.

jnanam--knowledge; jneyam--the objective of knowledge; pariijnata--the knower; tri-vidha--of three kinds; karma--of work; codana--the impetus; karanam--the senses; karma--the work; karta--the doer; iti--thus; tri-vidhah--of three kinds; karma--of work; sangrahaah--the accumulation.

TRANSLATION

Knowledge, the object of knowledge, and the knower are the three factors that motivate action; the senses, the work and the doer are the three constituents of action.

(cn) Here that ends Krsna's analysis of jnana, or how to become free from work from the point of view of jnana, and surrendering to the Supersoul not thinking oneself as the doer.

Now, Krsna is going to explain the resultant understanding. If one doesn't think himself the doer, but yet so much as being done, so who is doing all that? Or what is doing all that? - It is Krsna through the demigods, through the modes of material nature. It is the gunas, the three modes of material nature who are making all these works get done. Although one is thinking himself the doer, it is actually the modes of material nature who are doing everything.

Now, in the next section, Krsna is going to summarize in 19 to 40, how the five factors of action, if one is a materialist, they are all dictated by the three modes of material nature. First Krsna is going to speak about knowledge, action and performers of action.

[C. THE ENTANGLEMENT OF THE THREE MODES (18. 19-40)

1. Knowledge: One in goodness sees one individed spirit in all entities, one in passion sees the body as the person, one in ignorance sees his work as everything. (19-22)]

(cn) If one is not the doer, who is doing? - The Supersoul is sanctioning but who is actually doing? - The modes of material nature are doing and to show us that everything is controlled by the modes of material nature, Krsna begins to explain:

TEXT 19

jnanam karma ca karta ca
tridhava guna-bhedatah
procyate guna-sankhyane
yathavac chrnu tany api

jnanam--knowledge; karma--work; ca--also; karta--worker; ca--also; tridha--of three kinds; eva--certainly; guna-bhedatah--in terms of different modes of material nature; procyate--are said; guna-sankhyane--in terms of different modes; yatha-vat--as they are; srnu--hear; tani--all of them; api--also.

TRANSLATION

According to the three different modes of material nature, there are three kinds of knowledge, action and performer of action. Now hear of them from Me.

TEXT 20

sarva-bhutesu yena ikam
bhavam avyayam iksate
avibhaktam vibhaktesu
taj jnanam viddhi sattvikam

sarva-bhutesu--in all living entities; yena--by which; ekam--one; bhavam--situation; avyayam--imperishable; iksate--one sees; avibhaktam--undivided; vibhaktesu--in the numberless divided; tat--that; jnanam--knowledge; viddhi--know; sattvikam--in the mode of goodness.

TRANSLATION

That knowledge by which one undivided spiritual nature is seen in all living entities, though they are divided into innumerable forms, you should understand to be in the mode of goodness.

TEXT 21

prthaktvena tu yaj jnanam
nana-bhavan prthag-vidhan
vetti sarvesu bhutesu
taj jnanam viddhi rajagam

prthaktvena--because of division; tu--but; yat--which; jnanam--knowledge; nana-bhavan--multifarious situations; prthak-vidhan--different; vetti--knows; sarvesu--in all; bhutesu--living entities; tat--that; jnanam--knowledge; viddhi--must be known; rajagam--in terms of passion.

TRANSLATION

That knowledge by which one sees that in every different body there is a different type of living entity you should understand to be in the mode of passion.

TEXT 22

yat tu krtana-vad ekasmin
karye saktam ahaitukam
tat tamagam udahrtam
atattvartha-vad alpam ca

yat--that which; tu--but; krtana-vat--as all in all; ekasmin--in one; karye--work; saktam--attached; ahaitukam--without cause; atattva-arthav--without knowledge of reality; alpam--very meager; ca--and; tat--that; tamagam--in the mode of darkness; udahrtam--is said to be.

TRANSLATION

And that knowledge by which one is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager, is said to be in the mode of darkness.

[2. Action: Actions in goodness are dutiful, actions in passion are enacted from false ego, and actions in ignorance disregard scriptural injunctions and cause distress to others and future bondage. (23-26)]

TEXT 23

niyatam sanga-rahitam
araga-dvesatah krtam
aphala-prepsuna karma
yat tat sattvikam ucyate

niyatam--regulated; sanga-rahitam--without attachment; araga- dvesatah--without love or hatred; krtam--done; aphala-prepsuna--by one without desire for fruitive result; karma--action; yat--which; tat--that; sattvikam--in the mode of goodness; ucyate--is called.

TRANSLATION

That action which is regulated and which is performed without attachment, without love or hatred, and without desire for fruitive results is said to be in the mode of goodness.

3

(cn) We have already heard in this chapter how Krsna is recommending action or renunciation to be done in the mode of goodness, but see how closely Srila Prabhupada in his Purport equates the mode of goodness exactly with Krsna consciousness, because if one is acting in Krsna consciousness generally he will simply act in the mode of goodness. That is his basic mode of action. So, in his Purport Srila Prabhupada says: "Regulated occupational duties, as prescribed in the scriptures in terms of the different orders and divisions of society, performed without attachment or proprietary rights and therefore without any love or hatred, and performed in Krsna consciousness for the satisfaction of the Supreme, without self-satisfaction or self-gratification, are called actions in the mode of goodness."

TEXT 24

yat tu kamepsuna karma
sahankarena va punah
kriyate bahulayasam
tat rajasam udahrtam

yat--that which; tu--but; kama-ipsuna--by one with desires for fruitive results; karma--work; sa-ahankarena--with ego; va--or; punah--again; kriyate--is performed; bahula-ayasam--with great labor; tat--that; rajasam--in the mode of passion; udahrtam--is said to be.

TRANSLATION

But action performed with great effort by one seeking to gratify his desires, and enacted from a sense of false ego, is called action in the mode of passion.

TEXT 25

anubandham ksayam himsam
anapeksya ca paurusam
mohad arabhyate karma
yat tat tamasam ucyate

anubandham--of future bondage; ksayam--destruction; himsam--and distress to others; anapeksya--without considering the consequences; ca--also; paurusam--self-sanctioned; mohat--by illusion; arabhyate--is begun; karma--work; yat--which; tat--that; tamasam--in the mode of ignorance; ucyate--is said to be.

TRANSLATION

That action performed in illusion, in disregard of scriptural injunctions, and without concern for future bondage or for violence or distress caused to others is said to be in the mode of ignorance.

TEXT 26

mukta-sango 'naham-vadi
dhrti-utsaha-samanvitah
siddhy-asiddhyor nirvikarah.
karta sattvika ucyate

mukta-sangah--liberated from all material association; anaham- vadi--without false ego; dhrti--with determination; utsaha--and great enthusiasm; samanvitah--qualified; siddhi--in perfection; asiddhyoh--and failure; nirvikarah--without change; karta--worker; sattvikah--in the mode of goodness; ucyate--is said to be.

TRANSLATION

One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.

PURPORT

A person in Krsna consciousness is always transcendental to the material modes of nature. He has no expectations for the result of the work entrusted to him, because he is

above false ego and pride. Still, he is always enthusiastic till the completion of such work. He does not worry about the distress undertaken; he is always enthusiastic. He does not care for success or failure; he is equal in both distress and happiness. Such a worker is situated in the mode of goodness.

Here again Sri la Prabhupada almost equates the two.

[3. Performers of action: One acting without wavering in success or failure works in goodness, one greedily attached to enjoying the fruits of his work acts in passion, and one disregarding the scriptures who is morose, cheating, and lazy, works in ignorance. (27-28)]

TEXT 27

ragi karma-phala-prepsur
lubdhah himsatmakah 'suciḥ
harsa-soka-anvitaḥ karta
rajasah parikṛtitaḥ

ragi--very much attached; karma-phala--the fruit of the work; prepsuh--desiring; lubdhah--greedy; himsa-atmakah--always envious; asuciḥ--unclean; harsa-soka-anvitaḥ--subject to joy and sorrow; karta--such a worker; rajasah--in the mode of passion; parikṛtitaḥ--is declared.

TRANSLATION

The worker who is attached to work and the fruits of work, desiring to enjoy those fruits, and who is greedy, always envious, impure, and moved by joy and sorrow, is said to be in the mode of passion.

TEXT 28

ayuktah prakṛtaḥ stabdhah
sathah naiskṛtikaḥ 'lāśah
visadi dirgha-sutri ca
karta tamasa ucyaṭe

ayuktah--not referring to the scriptural injunctions; prakṛtaḥ--materialistic; stabdhah--obstinate; sathah--deceitful; naiskṛtikaḥ--expert in insulting others; alāśah--lazy; visadi--morose; dirgha-sutri--procrastinating; ca--also; karta--worker; tamasah--in the mode of ignorance; ucyaṭe--is said to be.

TRANSLATION

The worker who is always engaged in work against the injunctions of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, and who is lazy, always morose and procrastinating is said to be a worker in the mode of ignorance.

(cn) This point about ignorance as it said before in the previous sloka that ignorance will be against the sastra and here the worker who is in ignorance is materialistic, is obstinate, he is cheating, expert in insulting others, he is lazy, morose and procrastinating - these are the symptoms of someone who works (or rather doesn't work) in the mode of ignorance.

[4. Understandings: One in goodness understands what should be done, one in passion can't distinguish between what should and shouldn't be done, and one in ignorance strives in the wrong direction. (29-32)]

TEXT 29

buddher bhedaṁ dhr̥teḥ caiva
gūṇataḥ tri-vidhaṁ śr̥ṇu
procyamanam aśeṣeṇa
prthaktvena dhananjaya

buddheh--of intelligence; bhedaṁ--the differences; dhr̥teḥ--of steadiness; ca--also; eva--certainly; gūṇataḥ--by the modes of material nature; tri-vidhaṁ--of three kinds; śr̥ṇu--just hear; procyamanam--as described by Me; aśeṣeṇa--in detail; prthaktvena--differently; dhananjaya--O winner of wealth.

TRANSLATION

O winner of wealth, now please listen as I tell you in detail of the different kinds of understanding and determination, according to the three modes of material nature.

(cn) One is working and is thinking: "O look at the work that I am doing!", but actually are the modes of material nature that are binding him, forcing him to work in a particular way.

The same point is true about determination, about understandings and knowledge. One who is not Kṛṣṇa conscious he is simply being defeated, forced to act by the modes of material nature.

TEXT 30

pravṛttim ca nivṛttim ca
karyakārye bhayaḥ bhaye
bandham mokṣam ca yā vetti
buddhiḥ sa partha sattviki

pravrttim--doing; ca--also; nivrttim--not doing; ca--and; karya--what ought to be done; akarye--and what ought not to be done; bhaya--fear; abhaye--and fearlessness; bandham--bondage; moksam--liberation; ca--and; ya--that which; vetti--knows; buddhih--understanding; sa--that; partha--O son of Prtha; sattviki--in the mode of goodness.

TRANSLATION

O son of Prtha, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, is in the mode of goodness.

TEXT 31

yaya dharmam adharmam ca
karyam akaryam eva ca
ayathavat prajanati
buddhih sa partha rajasi

yaya--by which; dharmam--the principles of religion; adharmam--irreligion; ca--and; karyam--what ought to be done; ca--also; akaryam--what ought not to be done; eva--certainly; ca--also; ayatha-vat--imperfectly; prajanati--knows; buddhih--intelligence; sa--that; partha--O son of Prtha; rajasi--in the mode of passion.

TRANSLATION

O son of Prtha, that understanding which cannot distinguish between religion and irreligion, between action that should be done and action that should not be done, is in the mode of passion.

TEXT 32

adharmam dharmam iti ya
manyate tamasavrta
sarvarthan viparitams ca
buddhih sa partha tamasi

adharmam--irreligion; dharmam--religion; iti--thus; ya--which; manyate--thinks; tamasa--by illusion; avrta--covered; sarva- arthan--all things; viparitan--in the wrong direction; ca--also; buddhih--intelligence; sa--that; partha--O son of Prtha; tamasi--in the mode of ignorance.

TRANSLATION

That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Partha, is in the mode of ignorance.

[5. Determination: Unbreakable determination is in goodness, determination attached to sense enjoyment is in passion, and determination never solidifying into activity is in ignorance. (33-35)]

TEXT 33

dhṛtya yaya dharayate
manah-pranendriya-kriyah
yogena-avyabhicarinīya
dhṛtiḥ sa partha sattviki

dhṛtya--determination; yaya--by which; dharayate--one sustains; manah--of the mind; prana--life; indriya--and senses; kriyah--the activities; yogena--by yoga practice; avyabhicarinīya--without any break; dhṛtiḥ--determination; sa--that; partha--O son of Prtha; sattviki--in the mode of goodness.

TRANSLATION

O son of Prtha, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and which thus controls the activities of the mind, life and senses is determination in the mode of goodness.

TEXT 34

yaya tu dharma-kamarthan
dhṛtya dharayate 'rjuna
prasangena phalākankṣi
dhṛtiḥ sa partha rajasi

yaya--by which; tu--but; dharma--religiosity; kama--sense gratification; arthan--and economic development; dhṛtya--by determination; dharayate--one sustains; arjuna--O Arjuna; prasangena--because of attachment; phala-ākankṣi--desiring fruitive results; dhṛtiḥ--determination; sa--that; partha--O son of Prtha; rajasi--in the mode of passion.

TRANSLATION

But that determination by which one holds fast to fruitive results in religion, economic development and sense gratification is of the nature of passion, O Arjuna.

TEXT 35

yaya svapnam bhayam sokam
visadam madam eva ca
na vimuncati durmedha
dhrtih sa partha tamasi

yaya--by which; svapnam--dreaming; bhayam--fearfulness; sokam--lamentation; visadam--moroseness; madam--illusion; eva--certainly; ca--also; na--never; vimuncati--one gives up; durmedha--unintelligent; dhrtih--determination; sa--that; partha--O son of Prtha; tamasi--in the mode of ignorance.

TRANSLATION

And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness and illusion--such unintelligent determination, O son of Prtha, is in the mode of darkness.

[6. Happiness: Happiness in goodness is like poison in the beginning and nectar in the end, happiness in passion is like nectar in the beginning and poison in the end and happiness in ignorance is delusion from beginning to end. (36-39)]

TEXT 36

sukham tv idanim tri-vidham
srnu me bharatarsabha
abhyasad ramate yatra
dukhantam ca nigacchati

sukham--happiness; tu--but; idanim--now; tri vidham--of three kinds; srnu--hear; me--from Me; bhārata-rsabha--O best amongst the Bharatas; abhyasat--by practice; ramate--one enjoys; yatra--where; dukha--of distress; antam--the end; ca--also; nigacchati--gains.

TRANSLATION

O best of the Bharatas, now please hear from Me about the three kinds of happiness by which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress.

TEXT 37

yat tad agre visam iva
pariname 'mrtopamam
tat sukham sattvikam proktam

atma-buddhi-prasada-jam

yat--which; tat--that; agre--in the beginning; visam iva--like poison; pariname--at the end; amrta--nectar; upamam--compared to; tat--that; sukham--happiness; sattvikam--in the mode of goodness; proktam--is said; atma--in the self; buddhi--of intelligence; prasada-jam--born of the satisfaction.

TRANSLATION

That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self- realization is said to be happiness in the mode of goodness.

(cn) If one takes to the mode of goodness, he will gradually be elevated and the result of that will be that he will have an opportunity for liberation - that is the ultimate fruit of the mode of goodness.

TEXT 38

visayendriya-samyogad
yat tad agre 'mrtopamam
pariname visam iva
tat sukham rajasam smrtam

visaya--of the objects of the senses; indriya--and the senses; samyogat--from the combination; yat--which; tat--that; agre--in the beginning; amrta-upamam--just like nectar; pariname--at the end; visam iva--like poison; tat--that; sukham--happiness; rajasam--in the mode of passion; smrtam--is considered.

TRANSLATION

That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion.

TEXT 39

yad agre canubandhe ca
sukham mohanam atmanah
nidralasya-pramadottham
tat tamasam udahrtam

yat--that which; agre--in the beginning; ca--also; anubandhe--at the end; ca--also; sukham--happiness; mohanam--illusory; atmanah--of the self; nidra--sleep; alasya--laziness;

pramada--and illusion; uttham--produced of; tat--that; tamasam--in the mode of ignorance; udahrtam--is said to be.

TRANSLATION

And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

(cn) Next verse is the conclusion of this section. We should keep in mind that this tree of material life is all-pervading within the material world and no situation exists in this world other than being in this banyan tree of material existence. There are just different combinations of the three modes of material nature.

[7. All activities within the universe are controlled by the three modes of material nature. (40)]

TEXT 40

na tad asti prthivyam va
divi devesu va punah sattvam prakrti-jair mukta
yad ebhiih syat tribhir gunaih

na--not; tat--that; asti--there is; prthivyam--on the earth; va--or; divi--in the higher planetary system; devesu--amongst the demigods; va--or; punah--again; sattvam--existence; prakrti aih--born of material nature; mukta--liberated; yat--that; ebhiih--from the influence of these; syat--is; tribhir--three; gunaih--modes of material nature.

TRANSLATION

There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from these three modes born of material nature.

(cn) Srila Prabhupada explains in his Purport that the modes of material nature are determining all activities, high, low, medium and in between, in each of the planetary systems throughout the entire universe. They are doing everything in one sense but in other hand they are inert, so they are not doing anything.

After describing how to get free from the reactions of work (in the two first sections) and then describing how everything is simply controlled by the three modes of material nature and everyone is forced to work according to these modes, now Krsna is going to explain how to gain liberation. He is going to start climbing the yoga-ladder, bottom-most rangs to the top-most rangs of this yoga-ladder.

Krsna is going to describe how, although one is in the modes of material nature, one can transcend those modes using the work that is controlled by those modes. Krsna just describe that all activities in this material world are controlled by the modes, so therefore the question will be: 'how can one get out? Because everything I do is controlled by the modes.' Here Krsna is going to describe specifically that, how can get out of the modes of material nature using work according to those modes.

At the bottom rang of the yoga-ladder there is sakama karma- yoga where one works with fruitive desires. He has desires but he is working according to sastra. That means that he does his prescribed duty according to his varna and asrama.

Here, when one is attached to the work and their fruits in the modes of material nature, how to get free by following varna- asrama is described.

Summary: the two first sections describe how to become free through detached work and then through jnana where one understands that he is not doing anything. And then, in the third section, if one is not doing anything , who is doing? - the modes. And the fourth section is how to become free from the modes of material nature by using the modes of material nature.

[D. WORSHIPPING THE LORD THROUGH ONE'S OCCUPATIONAL WORK IS TRUE RENUNCIATION AND BRINGS FREEDOM FROM REACTIONS (18. 41-48)

1. Thus being controlled by the modes, the brahmana is peaceful, self controlled, austere, tolerant, honest, wise, and religious. The ksatriya is determined, generous, resourceful, and courageous. The vaisya naturally tends towards business, farming, and cow protection, while the sudra tends towards labor and service to others. (41-45)]

TEXT 41

brahmana-ksatriya-visam
sudranam ca parantapa
karmani pravibhaktani
svabhava-prabhavair gunaih

brahmana--of the brahmanas; ksatriya--the ksatriyas; visam--and the vaisyas; sudranam--of the sudras; ca--and; parantapa--O subduer of the enemies; karmani--the activities; pravibhaktani--are divided; svabhava--their own nature; prabhavaih--born of; gunaih--by the modes of material nature.

TRANSLATION

Brahmanas, ksatriyas, vaisyas and sudras are distinguished by the qualities born of their own natures in accordance with the material modes, O chastiser of the enemy.

TEXT 42

samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma-karma svabhava-jam

samah--peacefulness; damah--self-control; tapah--austerity; saucam--purity;
ksantih--tolerance; arjavam--honesty; eva--certainly; ca--and; jnanam--knowledge;
vijnanam--wisdom; astikyam--religiousness; brahma--of a brahmana; karma--duty;
svabhava-jam--born of his own nature.

TRANSLATION

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

TEXT 43

sauryam tejo dhrtir daksyam
yuddhe capy apalayanam
danam isvara-bhavas ca
ksatram karma svabhava-jam

sauryam--heroism; tejah--power; dhrtih--determination; daksyam--resourcefulness;
yuddhe--in battle; ca--and; api--also; apalayanam--not fleeing; danam--generosity; isvara--of
leadership; bhavah--the nature; ca--and; ksatram--of a ksatriya; karma--duty;
svabhava-jam--born of his own nature.

TRANSLATION

Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the ksatriyas.

TEXT 44

krsi-go-raksya-vanijyam
vaisya-karma svabhava-jam
paricaryatmakam karma
sudrasyapi svabhava-jam

krsi--plowing; go--of cows; raksya--protection; vanijyam--trade; vaisya--of a vaisya;
karma--duty; svabhava jam--born of his own nature; paricarya--service;
atmakam--consisting of; karma--duty; sudrasya--of the sudra; api--also; svabhava-jam--born
of his own nature.

TRANSLATION

Farming, cow protection and business are the natural work for the vaisyas, and for the sudras there is labor and service to others.

TEXT 45

sve sve karmany abhiratah
samsiddhim labhate narah
sva-karma-niratah siddhim
yatha vindati tac chrnu

sve sve--each his own; karmani--work; abhiratah--following; samsiddhim--perfection; labhate--achieves; narah--a man; sva-karma--in his own duty; niratah--engaged; siddhim--perfection; yatha--as; vindati--attains; tat--that; srnu--listen.

TRANSLATION

By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

(cn) What is perfect means? - It means becoming free from the reactions to one's work and becoming free from the modes of material nature.

[2. Every man can become perfect by worshipping the Lord through his occupational work which is born of the modes of material nature. This work, even if faultily done, is better than accepting another's occupation. Prescribed duties are never affected by sinful reaction. (46-48)]

TEXT 46

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

yatah--from whom; pravrttih--the emanation; bhutanam--of all living entities; yena--by whom; sarvam--all; idam--this; tatam--is pervaded; sva-karmana--by his own duties; tam--Him; abhyarcya--by worshipping; siddhim--perfection; vindati--achieves; manavah--a man.

TRANSLATION

By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work.

TEXT 47

sreyan sva-dharmo vigunah
para-dharmat sv-anusthitat
svabhava-niyatam karma
kurvan napnoti kilbisam

sreyan--better; sva-dharmah--one's own occupation; vigun. ah--imperfectly performed; para-dharmat--than another's occupation; su-anusthitat--perfectly done; svabhava-niyatam--prescribed according to one's nature; karma--work; kurvan--performing; na--never; apnoti--achieves; kilbisam--sinful reactions.

TRANSLATION

It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions.

(cn) Here is what Kṛṣṇa is talking about: how to do work in the service of the Lord, according to one's nature and one will not attain any sinful reactions by doing this work. Again how to become free from sinful reactions through working.

TEXT 48

saha-jam karma kaunteya
sa-dosam api na tyajet
sarvarambha hi dosena
dhumenagnir ivavrtah

saha-jam--born simultaneously; karma--work; kaunteya--O son of Kunti; sa-dosam--with fault; api--although; na--never; tyajet--one should give up; sarva-arambhah--all ventures; hi--certainly; dosena--with fault; dhumena--with smoke; agnih--fire; iva--as; avrtah--covered.

TRANSLATION

Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore one should not give up the work born of his nature, O son of Kunti, even if such work is full of fault.

(cn) Krsna here is telling Arjuna plainly, that he should fight. "Yes", Krsna is saying, "there may be some faults in what you are going to be doing, you'll have to kill so many people, from one point of view that is very faulty to kill relatives and friends, but one should not give up the work born of his own nature. Rather one should worship the Lord through that work and I'm telling you directly that you should fight!"

Even though superficially Arjuna was saying that was better for him to live by begging because there is no killing involved in such act, so it seems to be a better occupation - but Krsna is explaining here that is better to do one's own work rather than to perform the duty of others.

(cn) REVIEW:

Krsna begins to summarize the entire Bhagavad-gita in the Eighteenth Chapter and He begins by starting with one of the main points of how to work in such a way that one can be free from reaction to that work; and the basic way is doing it in a detached way, which is called *niskama karma*. And to under that, Arjuna asked a question about *sannyasa* and *tyaga* and Krsna's conclusion was that, the renouncing order of life and renunciation of the fruits of one's activities, are exactly the same. Therefore one should work and do his duty.

The second section describes how that same position of renunciation or rather freedom from reaction is obtained through *jnana*. The first was through *karma* and here is through analytical knowledge of action one can actually become free from the fruits of reaction - that is *jnana*. And that *jnana* brings one to understand the sanctioner of all actions. After analyzes his actions minutely and breaks them up into the five components parts, one understands that the ultimate sanctioner of all actions, is the Supersoul and He is the Supreme Lord one should surrender to that Supersoul, and then when one is free, naturally, from all reactions to his work.

Then, if one understands that he is not the doer (because that 2nd section begins by describing that we are not the doer) the question is: 'who is doing it?'. So the third section describes how sacrifice, charity, austerity, determination, etc, which have been recommended earlier, can be done through the three modes of material nature, and the material nature is the doer. According to one's situation in the modes one acts or does in a particular way.

After explaining in the 3rd section how the modes are doing everything, in the 4th section it describes how one can achieve liberation, or freedom from reactions, or elevate himself even though he is in the modes of material nature. We are talking about becoming free, becoming liberated and yet how one can do it because he is bound? The 4th section describes how, by acting properly as a *brahmana*, *ksatriya*, *vaisya* or *sudra*, any man by worshipping the Lord, through those prescribed duties, through acting according to the Vedic rites, through those modes of material nature which put him in a particular *varna*, then every man can become perfect. Therefore it is better to do one's own duty even if imperfectly, than to do the duty of another even if perfectly.

[E. FROM JNANA-YOGA TO PURE DEVOTIONAL SERVICE (18. 49-55)]

1. By following the process of self control, which includes purification of intelligence, giving up sense gratification, as well as attachment, hatred, and false ego, one realizes the

Supreme Brahman and becomes fully detached from all material things. This self-realized position is called brahma-bhuta, the joyous platform upon which pure devotional service is practiced. (49-54)]

(cn) After describing in the previous section how one, through performance of his prescribed duty and worshiping of the Lord, in other words, niskama karma, one gets free from reactions then this section is how to become elevated further, from freedom of reactions to the higher stage of freedom.

TEXT 49

asakta-buddhih sarvatra
jitatma vigata-sprhah
naiskarmya-siddhim paramam
sannyasenadhi gacchati

asakta-buddhih--having unattached intelligence; sarvatra--everywhere; jita-atma--having control of the mind; vigata-sprhah--without material desires; naiskarmya-siddhim--the perfection of nonreaction; paramam--supreme; sannyasena--by the renounced order of life; adhi gacchati--one attains.

TRANSLATION

One who is self-controlled and unattached and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.

TEXT 50

siddhim prapto yatha brahma
tathapnoti nibodha me
samasenai va kaunteya
nistha jnanasya ya para

siddhim--perfection; praptah--achieving; yatha--as; brahma--the Supreme; tatha--so; apnoti--one achieves; nibodha--try to understand; me--from Me; samasena--summarily; eva--certainly; kaunteya--O son of Kunti; nistha--the stage; jnanasya--of knowledge; ya--which; para--transcendental.

TRANSLATION

O son of Kunti, learn from Me how one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarize.

(cn) When one is purified, detached and yet acting, one can come to the next stage of Brahman realization by acting or working in the way that Krsna is going now to summarize.

There are different stages here. Practically speaking it describes the yoga-ladder: how one rises from just working through following the vedic formulas, to detached work (by offering one's fruits to the Lord), then this detached work puts one, naturally, in the mode of goodness and then by working further in a detached way one comes to the platform of full knowledge (knowing that he is not his body) and when he understands the Supersoul then he can actually attain liberation.

Here is the process to bring one from the platform of detached work, through actually jnana-yoga, to the platform of Brahman:

TEXT 51-53

buddhya visuddhaya yukto
dhrtyatmanam niyamy ca
sabdadin visayams tyaktva
raga-dvesau vyudasya ca

vivikta-sevi laghv-asi
yata-vak-kaya-manasah
dhyana-yoga-paro nityam
vairagyam samupasritah

ahankaram balam darpam
kamam krodham parigraham
vimucya nirmamah santo
brahma-bhuyaya kalpate

buddhya--with the intelligence; visuddhaya--fully purified; yukta--engaged; dhrtya--by determination; atmanam--the self; niyamy--regulating; ca--also; sabda-adin--such as sound; visayan--the sense objects; tyaktva--giving up; raga--attachment; dvesau--and hatred; vyudasya--laying aside; ca--also; vivikta-sevi--living in a secluded place; laghu-asi--eating a small quantity; yata--having controlled; vak--speech; kaya--body; manasah--and mind; dhyana-yoga-parah--absorbed in trance; nityam--twenty-four hours a day; vairagyam--detachment; samupasritah--having taken shelter of; ahankaram--false ego; balam--false strength; darpam--false pride; kamam--lust; krodham--anger; parigraham--and acceptance of material things; vimucya--being delivered from; nirmamah--without a sense of proprietorship; santah--peaceful; brahma-bhuyaya--for self-realization; kalpate--is qualified.

TRANSLATION

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, and peaceful--such a person is cert elevated to the position of self-realization.

(cn) In his Purport, Srila Prabhupada says: "When one is purified by intelligence, he keeps himself in the mode of goodness. Thus one becomes the controller of the mind and is always in trance. He is not attached to the objects of sense gratification, and he is free from attachment and hatred in his activities. Such a detached person naturally prefers to live in a secluded place, he does not eat more than what he requires, and he controls the activities of his body and mind. He has no false ego because he does not accept the body as himself. Nor has he a desire to make the body fat and strong by accepting so many material things. Because he has no bodily concept of life, he is not falsely proud. He is satisfied with everything that is offered to him by the grace of the Lord, and he is never angry in the absence of sense gratification. Nor does he endeavor to acquire sense objects. Thus when he is completely free false ego, he becomes nonattached to all material things, and that is the stage of self-realization of Brahman. That stage is called the brahma- bhuta stage. When one is free from the material conception of life, he becomes peaceful and cannot be agitated. This is described in Bhagavad-gita (2.70):

apuryamanam acala-pratistham
samudram apah pravrisanti yadvat
tadvat kama yam pravrisanti sarve
sa santimn apnoti na kama-kami

“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.”

TEXT 54

brahma-bhutaḥ prasanna-
atma na socati na kanksati
samah sarvesu bhutesu
mat-bhaktim labhate param

brahma-bhutaḥ--being one with the Absolute; prasanna-atma--fully joyful; na--never; socati--laments; na--never; kanksati--desires; samah--equally disposed; sarvesu--to all; bhutesu--living entities; mat-bhaktim--My devotional ser labhate--gains; param--transcendental.

TRANSLATION

One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.

(cn) By coming to the detached platform one can then come to the Brahman platform and then, on the Brahman platform free from the three modes of material nature, free from even goodness, then and only then one can actually pure devotional service unto the Lord - "Mad bhaktim labhate param".

[2. Krsna can be known only through devotional service. Thus protected by Krsna, the pure devotee reaches Krsna-loka. (55)]

TEXT 55

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

bhaktya--by pure devotional service; mam--Me; abhijanati--one can know; yavan--as much as; yah ca asmi--as I am; tattvatah--in truth; tatah--thereafter; mam--Me; tattvatah--in truth; jnatva--knowing; visate--he enters; tat-anantaram--thereafter.

TRANSLATION

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

(cn) By devotion and devotion only, when one is pure, one can actually enter into the Kingdom of God - that is called pure devotional service.

Here we have heard how to go from the platform of niskama karma, through complete detachment, to knowledge to Brahman, and then on the Brahman platform, render devotional service. What will make one stop at Brahman or go up to devotional service? - The answer is: one's desire.

If one is acting and performing jnana-yoga to simply achieve the Brahman platform (sahujya mukti), to merge into the effulgence of the Lord, one will not come to the platform of devotional service. But if one is acting in such a way, performing Krsna conscious activities, attempting to achieve the lotus feet of the Lord, one will come to the Brahman platform and will understand that Krsna is the source of that Brahman - and his devotional service will begin on that platform. All depends on one's desire. If one desires Krsna,

Krsna will not force that devotee to merge into Brahman. And on the other hand if one is desiring to merge into Brahman, Krsna will not force that 'brahmajyoti walla' to render service unto Him.

In his Purport, Srila Prabhupada explains: "After attainment of the brahma-bhuta stage of freedom from material conceptions, devotional service begins by one's hearing about the Lord. When one hears about the Supreme Lord, automatically the brahma-bhuta stage develops, and material contamination--greediness and lust for sense enjoyment--disappears. As lust and desires disappear from the heart of a devotee, he becomes more attached to the service of the Lord, and by such attachment he becomes free from material contamination. In that state of life he can understand the Supreme Lord. This is the statement of Srimad-Bhagavatam also. After liberation the process of bhakti, or transcendental service, continues. The Vedanta-sutra (4.1.12) confirms this: a- prayanat tatrapi hi drstam. This means that after liberation the process of devotional service continues. In the Srimad-Bhagavatam, real devotional liberation is defined as the reinstatement of the living entity in his own identity, his own constitutional position. The constitutional position is already explained: every living entity is a part-and-parcel fragmental portion of the Supreme Lord. Therefore his constitutional position is to serve. After liberation, this service is never stopped. Actual liberation is getting free from misconceptions of life."

Now, after describing this yoga-ladder, Krsna is going to describe in the next section, working in devotional service on this level and then He gives Arjuna a choice.

[F. WORKING IN PURE DEVOTIONAL SERVICE (18. 56-60)

One surrendering to Krsna by working under Krsna's protection, depending upon Krsna, and being fully conscious of Krsna overcomes all obstacles by the Lord's grace. If, however, one avoids acting under Krsna's directions, the particular modes of nature that dominate one will compel him to act.]

TEXT 56

sarva-karmany api sada
kurvano mad-vyapasrayah
mat-prasadad avapnoti
sasvatam padam avyayam

sarva--all; karmani--activities; api--although; sada--always; kurvanah--performing; mat-vyapasrayah--under My protection; mat- prasadat--by My mercy; avapnoti--one achieves; sasvatam--the eternal; padam--abode; avyayam--imperishable.

TRANSLATION

Though engaged in all kinds of activities, My pure devotee, under My protection, reaches the eternal and imperishable abode by My grace.

TEXT 57

cetasa sarva-karmani
mayi sannyasya mat-parah
buddhi-yogam upasritya
mac-cittah satatam bhava

cetasa--by intelligence; sarva-karmani--all kinds of activities; mayi--unto Me; sannyasya--giving up; mat-parah--under My protection; buddhi-yogam--devotional activities; upasritya--taking shelter of; mat-cittah--in consciousness of Me; satatam--twenty-four hours a day; bhava- just become.

TRANSLATION

In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.

TEXT 58

mac-cittah sarva-durgani
mat-prasadat tarisyasi
atha cet tvam ahankaran
na srosyasi vinanksyasi

mat--of Me; cittah--being in consciousness; sarva--all; durgani--impediments; mat-prasadat--by My mercy; tarisyasi--you will overcome; atha--but; cet--if; tvam--you; ahankarat--by false ego; na srosyasi--do not hear; vinanksyasi--you will be lost.

TRANSLATION

If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

TEXT 59

yad ahankaram asritya
na yotsya iti manyase
mithyaisa vyavasayas te
prakrtis tvam niyoksyati

yad--if; ahankaram--of false ego; asritya--taking shelter; na yotsye--I shall not fight; iti--thus; manyase--you think; mithya esah--this is all false; vyavasayah--determination; te--your; prakrtih--material nature; tvam--you; niyoksyati--will engage.

TRANSLATION

If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare. (cn) It is interesting to note here what Krsna has just said, that Arjuna, by his nature whether he desires to surrender to Krsna or not, what will his activities be: fight! Yet, Krsna has been preaching to Arjuna through 17 and 1/2 chapters, telling him to surrender and fight again and again, here Krsna says: "Even if you don't surrender, by your own nature you have to fight!"

Was it necessary for Krsna to preach to Arjuna to fight? - Yes. But He just said that even he don't surrender, he will have to be engaged in warfare; so he is gone have to fight anyway.

It is not to get Arjuna to fight exactly, that Krsna has been preaching all this time, it is to get him to fight in the proper consciousness, in Krsna consciousness. Therefore Krsna tells him to surrender. And surrender means: "You fight on My order!" These people, has Krsna already explained, Bhishma, Karna, Drona, etc..., "all these warriors are already killed by Me", "Time I am, I have come to destroy all of them." Krsna has already killed them, He doesn't need Arjuna to fight, to win the battle, but it is in Arjuna's interest to become a servant of Krsna. It is in the interest of all living entities to serve Krsna. It is not in Krsna's interest. It is in our interest to surrender to Krsna and fight for Him.

Srila Prabhupada once said in a conversation: "We want 'Arjunas' or we want no one." We have to be ready to surrender and then after surrendering then work on behalf of Krsna - that is bhakti. This is the difference between bhakti and niskama karma. Bhakti is: 'you surrender and then you work'. Niskama karma is: 'you work and then you surrender the results'. That attachment to work is there and if not, ultimately is considered bhakti it leads to bhakti if one is in a proper association.

TEXT 60

svabhava-jena kaunteya
nibaddhah svena karmana
kartum necchasi yan mohat
karisyasy avaso 'pi tat

svabhava-jena--born of your own nature; kaunteya--O son of Kunti; nibaddhah--conditioned; svena--by your own; karmana--activities; kartum--to do; na--not; icchasi--you like; yat--that which; mohat--by illusion; karisyasi--you will do; avasah--involuntarily; api--even; tat--that.

TRANSLATION

Under illusion you are now declining to act according to My direction. But, compelled by the work born of your own nature, you will act all the same, O son of Kunti.

(cn) Kṛṣṇa is preaching to all living entities to surrender to Him for their own interest.

Now, after describing how to come to the Brahman platform and then engage in devotional service, the next section describes the Supersoul platform.

[G. SURRENDER TO THE SUPERSOUL (18. 61-63)

The Supreme Lord is in everyone's heart, therefore, surrender to Him and attain His eternal abode. This is the most confidential knowledge, and Arjuna should deliberate on it before acting.]

TEXT 61

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

isvarah--the Supreme Lord; sarva-bhutanam--of all living entities; hrd-dese--in the location of the heart; arjuna--O Arjuna; tisthati--resides; bhramayan--causing to travel; sarva-bhutani--all living entities; yantra--on a machine; arudhani--being placed; mayaya--under the spell of material energy.

TRANSLATION

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

TEXT 62

tam eva saranam gaccha
sarva-bhavana bhārata
tat-prasadat param santim
sthanam prapsyasi sasvatam

tam--unto Him; eva--certainly; saranam gaccha--surrender; sarva- bhavana--in all respects; bhārata--O son of Bharata; tat-prasadat--by His grace; param--transcendental; santim--peace; sthanam--the abode; prapsyasi--you will get; sasvatam--eternal.

TRANSLATION

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

(cn) This 'sarva-bhavana bhārata' is also mentioned in Chapter Fifteen, Text 19: 'Yo mam evam asammudho/ janati purusottamam/sa sarva-vid bhajanti mam/ sarva-bhavana bhārata' - "Whoever knows Me as the Supreme Personality of Godhead, without doubting, is the knower of everything. He therefore engages himself in full devotional service to Me, O son of Bhārata." 'Sarva-vid', 'he knows everything', 'bhajanti mam', therefore because of his knowledge, 'he worships Me', how? 'Sarva-bhavana bhārata', in all respects - that is surrender. Surrender doesn't mean that one surrender something and holds back something else - that is not surrender, nor that so-called surrender ever blossom into prema or love. One has to surrender in all respects and then that will blossom, grow into prema-bhakti.

TEXT 63

iti te jñanam akhyatam
guhyat guhyataram maya
vimrsyaitad asesena
yathecchasi tatha kuru

iti--thus; te--unto you; jñanam--knowledge; akhyatam--described; guhyat--than confidential; guhya-taram--still more confidential; maya--by Me; vimrsya--deliberating; etat--on this; asesena--fully; yatha--as; icchasi--you like; tatha--that; kuru--perform.

TRANSLATION

Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do what you wish to do.

(cn) Srila Prabhupada says in his Purport: "The Lord has already explained to Arjuna the knowledge of brahma-bhuta. One who is in the brahma-bhuta condition is joyful; he never laments, nor does he desire anything. That is due to confidential knowledge. Kṛṣṇa also discloses knowledge of the Supersoul. This is also Brahman knowledge, knowledge of Brahman, but it is superior.

Here the words yathecchasi tatha kuru--"As you like, you may act"--indicate that God does not interfere with the little independence of the living entity. In Bhagavad-gita, the Lord has explained in all respects how one can elevate his living condition. The best advice imparted to Arjuna is to surr unto the Supersoul seated within his heart. By right discrimination, one should agree to act according to the order of the Supersoul. That will help one become situated constantly in Kṛṣṇa consciousness, the highest perfectional stage of human life. Arjuna is being directly ordered by the Personality of Godhead to fight. Surrender to the Supreme Personal Godhead is in the best interest of the living entities. It is not for the interest of the Supreme. Before surrendering, o free to deliberate on this subject as far as the intelligence goes; that is the best way to accept the instruction of the Supreme Personality of Godhead. Such instruction comes also through the spiritual master, the bona fide representative of Kṛṣṇa."

Now Krsna has just explained the most confidential knowledge, which is surrender to the Supersoul. But He will tell a even more confidential knowledge next.

[H. THE MOST CONFIDENTIAL KNOWLEDGE OF ALL:

BECOME A PURE DEVOTEE OF KRSNA (18. 64-66)

Always think of Krsna, become Krsna's devotee, worship Krsna, offer all homage unto Krsna, and thus come to Krsna. Surrender only to Krsna; do not fear sinful reactions.]

TEXT 64

sarva-guhyatamam bhuyah
srnu me paramam vacah
isto 'si me drdham iti
tato vaksyami te hitam

sarva-guhya-tamam--the most confidential of all; bhuyah--again; srnu--just hear; me--from Me; paramam--the supreme; vacah--instruction; istah asi--you are dear; me--to Me; drdham--very; iti--thus; tatah--therefore; vaksyami--I am speaking; te--for your; hitam--benefit.

TRANSLATION

Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.

TEXT 65

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam eva syasi satyam te
pratijane priyo 'si me

mat-manah--thinking of Me; bhava--just become; mat-bhaktah--My devotee; mat-yaji--My worshiper; mam--unto Me; namaskuru--offer your obeisances; mam--unto Me; eva--certainly; esyasi--you will come; satyam--truly; te--to you; pratijane--I promise; priyah--dear; asi--you are; me--to Me.

TRANSLATION

Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

(cn) In the end of Chapter Nine, almost exactly the same verse is there:

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi yuktvai vam
atmamam mat-parayanah

mat-manah--always thinking of Me; bhava--become; mat--My; bhak tah--devotee;
mat--My; yaji--worshiper; mam--unto Me; namaskuru--offer obeisances; mam--unto Me;
eva--completely; esyasi--you will come; yuktvai--being absorbed; evam--thus; atma-
nam--your soul; mat-parayanah--devoted to Me.

TRANSLATION: "Engage your mind always in thinking of Me, become My devotee, offer
obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come
to Me."(9.34)

And that Chapter was entitled: "The most confidential knowledge". And here is that 'most
confidential knowledge' summarized by Krsna.

In his Purport, Srila Prabhupada says: "The most confidential part of knowledge is that
one should become a pure devotee of Krsna and always think of Him and act for Him. One
should not become an official meditator. Life should be so molded that one will always
have the chance to think of Krsna. One should always act in such a way that all his daily
activities are in connection with Krsna. He should arrange his life in such a way that
throughout the twenty-four hours he cannot but think of Krsna. And the Lord's promise is
that anyone who is in such pure Krsna consciousness will certainly return to the abode of
Krsna, where he will be engaged in the association of Krsna face to face. This most
confidential part of knowledge is spoken to Arjuna because he is the dear friend of Krsna.
Everyone who follows the path of Arjuna can become a dear friend to Krsna and obtain the
same perfection as Arjuna.

These words stress that one should concentrate his mind upon Krsna--the very form with
two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in His
hair. There are descriptions of Krsna found in the Brahma-samhita and other literatures.
One should fix his mind on this original form of Godhead, Krsna. One should not even
divert his attention to other forms of the Lord. The Lord has multiforms as Visnu, Narayana,
Rama, Varaha, etc., but a devotee should concentrate his mind on the form that was present
before Arjuna. Concentration of the mind on the form of constitutes the most confidential
part of knowledge, and th disclosed to Arjuna because Arjuna is the most dear frie Krsna's."

TEXT 66

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

sarva-dharman--all varieties of religion; parityajya--abandoning; mam--unto Me; ekam--only; saranam--for surrender; vraja--go; aham--I; tvam--you; sarva--all; papebhyah--from sinful reactions; moksayisyami--will deliver; ma--do not; sucah--worry.

TRANSLATION

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

[I. PREACHING AND STUDYING THE BHAGAVAD-GITA (18. 67-71)

For one who explains this knowledge of Bhagavad-gita to austere, unenvious devotees, pure devotional service and going back to Godhead is guaranteed. Those who study Bhagavad-gita worship Krsna with their intelligence, and faithful and unenvious hearers become free from sinful reactions.]

(cn) We are moving from the most confidential knowledge of all to become a pure devotee of Krsna and always think of Him, to the next section about 'preaching and studying the Bhagavad-gita'.

TEXT 67

idam te natapaskaya
nabhaktaya kadacana
na casusrusave vacyam
na ca mam yo 'bhyasuyati

idam--this; te--by you; na--never; atapaskaya--to one who is not austere; na--never; abhaktaya--to one who is not a devotee; kadacana--at any time; na--never; ca--also; asusrusave--to one who is not engaged in devotional service; vacyam--to be spoken; na--never; ca--also; mam--toward Me; yah--anyone who; abhyasuyati--is envious.

TRANSLATION

This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

TEXT 68

ya idam paramam guhyam
mad-bhakteshv abhidhasyati
bhaktim mayi param krtva
mam evaisyaty asamsayah

yah--anyone who; idam--this; paramam--most; guhyam--confidential secret; mat--of Mine; bhaktesu--amongst devotees; abhidhasyati--explains; bhaktim--devotional service; mayi--unto Me; param--transcendental; krtva--doing; mam--unto Me; eva--certainly; esyati--comes; asamsayah--without doubt.

TRANSLATION

For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me.

(cn) Srila Prabhupada explains in his Purport: "Generally it is advised that Bhagavad-gita be discussed amongst the devotees only, for those who are not devotees will understand neither Krsna nor Bhagavad-gita. Those who do not accept Krsna as He is and Bhagavad-gita as it is should not try to explain Bhagavad-gita whimsically and become offenders. Bhagavad-gita should be explained to persons who are ready to accept Krsna as the Supreme Personality of Godhead. It is a subject matter for the devotees only and not for philosophical speculators. Anyone, however, who tries sincerely to present Bhagavad-gita as it is will advance in devotional activities and reach the pure devotional state of life. As a result of such pure devotion, he is sure to go back home, back to Godhead."

TEXT 69

na ca tasman manusyesu
kascin me priya-krttamah
bhavita na ca me tasmad
anyah priyataro bhuvi

na--never; ca--and; tasmad--than him; manusyesu--among men; kascit--anyone; me--to Me; priya-krt-tamah--more dear; bhavita--will become; na--nor; ca--and; me--to Me; tasmad--than him; anyah--another; priya-tarah--dearer; bhuvi--in this world.

TRANSLATION

There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

TEXT 70

adhyesyate ca ya imam
dharmyam samvadam avayoh
jnana-yajnena tenaham
istah syam iti me matih

adhyesyate--will study; ca--also; yah--he who; imam--this; dharmyam--sacred; samvadam--conversation; avayoh--of ours; jnana--of knowledge; yajnena--by the sacrifice; tena--by him; aham--I; istah--worshiped; syam--shall be; iti--thus; me--My; matih--opinion.

TRANSLATION

And I declare that he who studies this sacred conversation of ours worships Me by his intelligence.

TEXT 71

sraddhavan anasuyas ca
srnuyad api yo narah
so 'pi muktah subhal lokan
prapnuyat punya-karmanam

sraddha-van--faithful; anasuyah--not envious; ca--and; srnuyat--does hear; api--certainly; yah--who; narah--a man; sah--he; api--also; muktah--being liberated; subhan--the auspicious; lokan--planets; prapnuyat--he attains; punya-karmanam--of the pious.

TRANSLATION

And one who listens with faith and without envy becomes free from sinful reactions and attains to the auspicious planets where the pious dwell. (cn) Not only one who studies but even one who hears, as long as he hears without envy, is greatly benefited.

And Srila Prabhupada explains in his Purport: "In the sixty- seventh verse of this chapter, the Lord explicitly forbade the Gita's being spoken to those who are envious of the Lord. In other words, Bhagavad-gita is for the devotees only. But it so happens that sometimes a devotee of the Lord will hold open class, and in that class not all the students are expected to be devotees. Why do such persons hold open class? It is explained here that although not everyone is a devotee, still there are many men who are not envious of Krsna. They have faith in Him as the Supreme Personality of Godhead. If such persons hear from a bona fide devotee about the Lord, the result is that they become at once free from all sinful reactions and after that attain to the planetary system where all righteous persons are situated. Therefore simply by hearing Bhagavad-gita, even a person who does not try to be a pure devotee attains the result of righteous activities. Thus a pure devotee of the Lord gives everyone a chance to become free from all sinful reactions and to become a devotee of the Lord."

[J. ARJUNA IS FIRMLY FIXED (18. 72-73)

After hearing the Bhagavad-gita, Arjuna is fixed and determined to act according to Krsna's instructions.]

TEXT 72

kaccid etac chrutam partha
tvayai kagrena cetasa
kaccid ajnana-sammohah
pranastas te dhananjaya

kaccit--whether; etac--this; srutam--heard; partha--O son of Prtha; tvaya--by you; eka-agrena--with full attention; cetasa--by the mind; kaccit--whether; ajnana--of ignorance; sammohah--the illusion; pranastah--dispelled; te--of you; dhananjaya--O conqueror of wealth (Arjuna).

TRANSLATION

O son of Prtha, O conqueror of wealth, have you heard this with an attentive mind? And are your ignorance and illusions now dispelled?

(cn) If Krsna, the teacher, is asking Arjuna, His student: "Do you understand now what you have to do? Have you heard properly?"

And why is Krsna asking this? - Because, out of His great patience and affection for His student Arjuna who was surrender to Him, if Arjuna haven't been able to understand, Krsna was fully prepared to explain the entire Bhagavad-gita again.

TEXT 73

arjuna uvaca
nasto mohah smrtir labdha
sthito 'smi gata-sandehah
karisye vacanam tava
tvat-prasadan mayacyuta

arjunah uvaca--Arjuna said; nastah--dispelled; mohah--illusion; smrtih--memory; labdha--regained; tvat-prasadat--by Your mercy; maya--by me; acyuta--O infallible Krsna; sthitah--situated; asmi--I am; gata--removed; sandehah--all doubts; karisye--I shall execute; vacanam--order; tava--Your.

TRANSLATION

Arjuna said: My dear Krsna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions.

(cn) After surrendering to Krsna and hearing from Him then Arjuna was prepared to fight according to Krsna's instructions in proper consciousness, Krsna consciousness.

[K. SANJAYA'S PREDICTIONS (18. 74-78)]

Sanjaya ecstatically thinks of the wondrous form of Kṛṣṇa and predicts victory for Arjuna, the supreme archer, and Kṛṣṇa, the master of all mystics.]

TEXT 74

sanjaya uvaca
ity aham vasudevasya
parthasya ca mahatmanah
samvadam imam asrausam
adbhutam roma-harsanam

sanjaya uvaca--Sanjaya said; iti--thus; aham--I; vasudevasya--of Kṛṣṇa; parthasya--and Arjuna; ca--also; maha-atmanah--of the great soul; samvadam--discussion; imam--this; asrausam--have heard; adbhutam--wonderful; roma-harsanam--making the hair stand on end.

TRANSLATION

Sanjaya said: Thus have I heard the conversation of two great souls, Kṛṣṇa and Arjuna. And so wonderful is that message that my hair is standing on end.

TEXT 75

vyasa-prasadac chrutavan
etad guhyam aham param
yogam yogesvarat kṛṣṇat
saksat kathayatah svayam

vyasa-prasadat--by the mercy of Vyasa; srutavan--have heard; etad--this; guhyam--confidential; aham--I; param--the supreme; yogam--mysticism; yoga-isvarat--from the master of all mysticism; kṛṣṇat--from Kṛṣṇa; saksat--directly; kathayatah--speaking; svayam--personally.

TRANSLATION

By the mercy of Vyasa, I have heard these most confidential talks directly from the master of all mysticism, Kṛṣṇa, who was speaking personally to Arjuna.

TEXT 76

rajan samsmrtya samsmrtya
samvadam imam adbhutam
kesavari unayoh punyam
hrsyami ca muhur muhuh

rajan--O King; samsmrtya--remembering; samsmrtya--remembering; samvadam--message; imam--this; adbhutam--wonderful; kesava--of Lord Krsna; arjunayoh--and Arjuna; punyam--pious; hrsyami--I am taking pleasure; ca--also; muhuh muhuh--repeatedly.

TRANSLATION

O King, as I repeatedly recall this wondrous and holy dialogue between Krsna and Arjuna, I take pleasure, being thrilled at every moment.

TEXT 77

tac ca samsmrtya samsmrtya
rupam aty-adbhutam hareh
vismayo me mahan rajan
hrsiami ca punah punah

tat--that; ca--also; samsmrtya--remembering; samsmrtya--remembering; rupam--form; ati--greatly; adbhutam--wonderful; hareh--of Lord Krsna; vismayah--wonder; me--my; mahan--great; rajan--O King; hrsiami--I am enjoying; ca--also; punah punah--repeatedly.

TRANSLATION

O King, as I remember the wonderful form of Lord Krsna, I am struck with wonder more and more, and I rejoice again and again.

TEXT 78

yatra yogesvarah krsno
yatra partho dhanur-dharah
tatra srih vijayo bhutih
dhruva nitir matir mama

yatra--where; yoga-isvarah--the master of mysticism; krsnah--Lord Krsna; yatra--where; parthah--the son of Prtha; dhanuh-dharah--the carrier of the bow and arrow; tatra--there; srih--opulence; vijayah--victory; bhutih--exceptional power; dhruva--certain; nitih--morality; matih mama--my opinion.

TRANSLATION

Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

(cn) There, Sanjaya is speaking to Dhrtarastra, who is wondering what is going to happen in this battle, who is going to win? are the Kauravas going to defeat the Pandavas?, despite the fact that they are opposing Krsna. And Dhrtarastra was so eager, (if we remember way back from the beginning of Bhagavad-gita) when Sanjaya informed him that Arjuna had put down his Gandiva bow and his arrows and was standing in the middle of the battlefield perplexed, and now after hearing the entire Bhagavad-gita, Dhrtarastra being informed by Sanjaya that there is no hope for his sons to win. Because wherever there is Krsna there will be victory and all opulence and extraordinary power and morality. That is the opinion of Sanjaya.

Srila Prabhupada says in his Purport: " From Bhagavad-gita we can understand that to realize oneself by philosophical speculation and by meditation is one process, but to surrender unto Krsna is the highest perfection. This is the essence of the teachings of Bhagavad-gita. The path of regulative principles according to the orders of social life and according to the different courses of religion may be a confidential path of knowledge. But although the rituals of religion are confidential, meditation and cultivation of knowledge are still more confidential. And surrender unto in devotional service in full Krsna consciousness is the most confidential instruction. That is the essence of the Eighteenth Chapter."

And then by the end: "In Bhagavad-gita five principal subject matters have been discussed: the Supreme Personality of Godhead, material nature, the living entities, eternal time and all kinds of activities. All is dependent on the Supreme Personality of Godhead, Krsna. All conceptions of the Absolute Truth--impersonal Brahman, localized Paramatma and any other transcendental conception--exist within the category understanding the Supreme Personality of Godhead. Although superficially the Supreme Personality of Godhead, the I entity, material nature and time appear to be different, nothing is different from the Supreme. But the Supreme is always different from everything. Lord Caitanya's philosophy is that "inconceivable oneness and difference." This system philosophy constitutes perfect knowledge of the Absolute Truth.

The living entity in his original position is pure spirit. He is just like an atomic particle of the Supreme Spirit. Thus Lord Krsna may be compared to the sun, and the living entities to sunshine. Because the living entities are the marginal energy of Krsna, they have a tendency to be in contact either with the material energy or with the spiritual energy. In other words, the living entity is situated between the two energies of the Lord, and because he belongs to the superior energy of the Lord, he has a particle of independence. By proper use of that independence he comes under the direct order of Krsna. Thus he attains his normal condition in the pleasure-giving potency."

Thus end the Bhaktivedanta Purports to the Eighteenth Chapter of the Srimad Bhagavad-gita in the matter of its Conclusion--the Perfection of Renunciation.

(cn) Right in the end a very nice point was made by Srila Prabhupada, how the living entity is marginal. If he associates with matter he will become wet, he will become 'matter-conscious'. But yet on the other hand, if he associates with the spiritual energy, he will become elevated in Krsna consciousness. This is the secret of Krsna consciousness - it

is association. If one drips away, like a riven cloud, one will dissipate - but not really because whatever one gains it will be always his benefit.

THUS ENDS THE STUDY OF CHAPTER EIGHTEEN.