

Bhagavad Gita

Chapter 18

Conclusion—The Perfection of Renunciation

Moksa Yoga

Section – I

Summary of Chapter 1 to 6
– Karma Section (1-12)

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.1 ||

arjuna uvāca
sannyāsasya mahā-bāho
tattvam icchāmi veditum
tyāgasya ca hr̥ṣīkeśa
pṛthak keśi-niṣūdana

Arjuna said: O Mighty-armed one (**mahā-bāho**), controller of the senses (**hr̥ṣīkeśa**), killer of Keśi (**keśi-niṣūdana**), I desire to know the true meaning of sannyasa (**sannyāsasya tattvam veditum icchāmi**) and the different meaning of tyāga (**tyāgasya ca pṛthak**).

Arjuna said: O Mighty-armed one (**mahā-bāho**), controller of the senses (**hr̥ṣīkeśa**), killer of Keśi (**keśi-niṣūdana**), I desire to know (**veditum icchāmi**) the difference between sannyāsa and tyāga (**sannyāsasya tattvam tyāgasya ca pṛthak**).

- The eighteenth chapter speaks of the three types of sannyāsa, jñāna and karma, defines liberation, and indicates bhakti as the highest secret of all.
- “You stated in the previous chapter ‘Uttering the word tat, without seeking results, sacrifices, austerities and charities are performed by those with desire for liberation from the material world.’ Those with a desire for liberation are sannyāsīs. But there seems to be others who are detached from all the results of their work, as mentioned by You when you said sarva-karma-phala-tyāgam tataḥ kuru yatātmavān: give up all the result of your work with great attention. (BG 12.11) What is the tyāga of these others?”
- Wanting to know the distinction, Arjuna asks a question in this verse.

SVCT

- “If the words sannyāsa and tyāga have different meanings, I desire to know the distinct essence of these two. But if they mean the same thing, in Your opinion or others’ opinion, I desire to know what is that one meaning as well.
- “O controller of the senses (hṛṣīkeśa), you have made this doubt arise in me since You are the instigator of my intelligence.
- O killer of Keśī (keśī-nisūdana), You will kill this doubt of mine just as You killed Keśī. O Mighty-armed one (mahā-bāho), You have great strength in Your arms, and I have insignificant strength in my arms.
- You have become friendly with an expansion such as me, rather than with Your other expansions with vast knowledge.
- Therefore I am not afraid to ask this question, since You have become somewhat friendly with me.”

Baladeva

- In the eighteenth chapter, the Lord, summarizing all the topics of the Gītā, speaks about the most secret aspect of devotion and surrender within devotion.
- The doubting Arjuna asks about the meaning of the word sannyāsa mentioned in statements such as sarva-karmāṇi manasā sannyasyāste sukhaṁ vaśī (BG 5.13) and the meaning of tyāga mentioned in such statements as tyaktvā karma-phalāsaṅgaṁ (BG 4.20).
- Do the two words have completely different meanings such as trees and stones, or do they have similar meanings like Kurus and Pāṇḍavas.

Baladeva

- If the words are completely different, then I want to know the different natures (pṛthak tattvam) of sannyāsa and tyāga.
- If they are two alternative words describing the same thing, I want to know that.
- O mighty-armed Kṛṣṇa, Hṛṣīkeśa, because You stimulate the function of intelligence, You alone have produced my doubt.
- You are also the killer of Keśi, and therefore You can kill my doubt.

Srila Prabhupada

- Actually the Bhagavad-gītā is finished in seventeen chapters.
- The Eighteenth Chapter is a supplementary summarization of the topics discussed before.
- In every chapter of Bhagavad-gītā, Lord Kṛṣṇa stresses that devotional service unto the Supreme Personality of Godhead is the ultimate goal of life.
- This same point is summarized in the Eighteenth Chapter as the most confidential path of knowledge.
- In the first six chapters, stress was given to devotional service: yoginām api sarveṣām... . "Of all yogīs or transcendentalists, one who always thinks of Me within himself is best."
- In the next six chapters, pure devotional service and its nature and activity were discussed.

Srila Prabhupada

- In the third six chapters, knowledge, renunciation, the activities of material nature and transcendental nature, and devotional service were described. It was concluded that all acts should be performed in conjunction with the Supreme Lord, represented by the words om tat sat, which indicate Viṣṇu, the Supreme Person.
- The third part of Bhagavad-gītā has shown that devotional service, and nothing else, is the ultimate purpose of life. This has been established by citing past ācāryas and the Brahma-sūtra, the Vedānta-sūtra.
- Certain impersonalists consider themselves to have a monopoly on the knowledge of Vedānta-sūtra, but actually the Vedānta-sūtra is meant for understanding devotional service, for the Lord Himself is the composer of the Vedānta-sūtra and He is its knower. That is described in the Fifteenth Chapter.
- In every scripture, every Veda, devotional service is the objective. That is explained in Bhagavad-gītā.

Srila Prabhupada

- As in the Second Chapter a synopsis of the whole subject matter was described, in the Eighteenth Chapter also the summary of all instruction is given.
- The purpose of life is indicated to be renunciation and attainment of the transcendental position above the three material modes of nature.
- Arjuna wants to clarify the two distinct subject matters of Bhagavad-gītā, namely renunciation (tyāga) and the renounced order of life (sannyāsa). Thus he is asking the meaning of these two words.
- Two words used in this verse to address the Supreme Lord—Hr̥ṣīkeśa and Keśi-niṣūdana—are significant.

Srila Prabhupada

- Hṛṣīkeśa is Kṛṣṇa, the master of all senses, who can always help us attain mental serenity.
- Arjuna requests Him to summarize everything in such a way that he can remain equipoised.
- Yet he has some doubts, and doubts are always compared to demons.
- He therefore addresses Kṛṣṇa as Keśi-niṣūdana.
- Keśi was a most formidable demon who was killed by the Lord; now Arjuna is expecting Kṛṣṇa to kill the demon of doubt.

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.2 ||

śrī-bhagavān uvāca
kāmyānām karmaṇām nyāsam
sannyāsam kavayo viduḥ
sarva-karma-phala-tyāgam
prāhus tyāgam vicakṣaṇāḥ

The Lord said: The learned know (**kavayo viduḥ**) that sannyāsa means (**sannyāsam**) to give up all actions performed for personal benefit (**kāmyānām karmaṇām nyāsam**). The learned say (**vicakṣaṇāḥ prāhuh**) that tyāga means (**tyāgam**) giving up the results of all actions (**sarva-karma-phala-tyāgam**).

SVCT

- Taking up the former idea first, the Lord explains the different derivations of the two words.
- To renounce (nyāsa) at the very root activities performed for fulfilling personal desires (kāmyānām karmaṇām) is called sannyāsa. Personal desires are indicated in such statements as the following:

putra-kāmo yajeta, svarga-kāmo yajeta

One with a desire for a son should worship. One with desire for Svarga should worship. Āpastamba Śrauta Sūtra 3.9.4, 19.10.14

- This does not mean that one should reject daily obligatory activities (nitya-karma) such as sandhya worship.

SVCT

- [Note: Nitya-karmas are activities ordered by the scriptures as obligatory for certain persons. Kāmya-karmas are activities described in the scriptures for persons having certain desires such as desire for wealth or sons. These are not obligatory for anyone, but are performed according to personal desire.]
- Tyāga means that one should give up the results of all activities in performance of actions with personal desire (kāmya-karma) or in performance of obligatory actions (nitya-karma), rather than to give up those activities completely.
- For the śrutis also promise results even for the obligatory actions (nitya-karma).

karmaṇā pitṛloka

By the obligatory actions one goes to Pitṛloka. Bṛhad Āraṇyaka Upaniṣad 1.5

dharmeṇa pāpam apanudati

By following dharma, one eradicates sin. Mahānārāyaṇa Upaniṣad

SVCT

- Therefore, in tyāga, one should perform all kām̐ya-karmas and nitya-karmas without seeking results, whereas in sannyāsa one performs only obligatory duties (nitya-karma) without the desire for results, and completely rejects rituals for personal gratification (kām̐ya-karma).
- This is the distinction of the two words sannyāsa and tyāga.

Srila Prabhupada

- The performance of activities for results has to be given up. This is the instruction of Bhagavad-gītā.
- But activities leading to advanced spiritual knowledge are not to be given up. This will be made clear in the next verses.
- In the Vedic literature there are many prescriptions of methods for performing sacrifice for some particular purpose.
- There are certain sacrifices to perform to attain a good son or to attain elevation to the higher planets, but sacrifices prompted by desires should be stopped.
- However, sacrifice for the purification of one's heart or for advancement in the spiritual science should not be given up.

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.3 ||

tyājyaṃ doṣa-vad ity eke
karma prāhur manīṣiṇaḥ
yajña-dāna-tapaḥ-karma
na tyājyaṃ iti cāpare

Some learned persons say (**eke manīṣiṇaḥ prāhur**) that all actions should be given up (**karma tyājyaṃ ity**) because they are all faulty (**doṣa-vad**). Others say (**apare**) that activities like sacrifice, charity and austerity (**yajña-dāna-tapaḥ-karma**) should not be given up (**na tyājyaṃ iti**).

SVCT

- In this verse, the Lord describes other opinions about the meaning of tyāga.
- The sāṅkhya philosophers (eke maṇiṣiṇaḥ) say that all activities described in the scripture, because of being defective by inclusion of violence or other bad qualities, should be given up completely.
- On the other hand, the Mīmāṃsakas (apare) say that activities such as sacrifice cannot be given up because they are prescribed by the scriptures.

Srila Prabhupada

- There are many activities in the Vedic literature which are subjects of contention.
- For instance, it is said that an animal can be killed in a sacrifice, yet some maintain that animal killing is completely abominable.
- Although animal killing in a sacrifice is recommended in the Vedic literature, the animal is not considered to be killed. The sacrifice is to give a new life to the animal.
- Sometimes the animal is given a new animal life after being killed in the sacrifice, and sometimes the animal is promoted immediately to the human form of life.
- But there are different opinions among the sages. Some say that animal killing should always be avoided, and others say that for a specific sacrifice it is good. All these different opinions on sacrificial activity are now being clarified by the Lord Himself.

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.4 ||

niścayaṁ śṛṇu me tatra
tyāge bharata-sattama
tyāgo hi puruṣa-vyāghra
tri-vidhaḥ samprakīrtitaḥ

Hear from Me (**śṛṇu me**) the conclusion regarding tyāga (**tyāge niścayaṁ**), O best descendent of Bharata (**bharata-sattama**). O tiger among men (**puruṣa-vyāghra**), tyāga is said to have three types (**tyāgo hi tri-vidhaḥ samprakīrtitaḥ**).

SVCT

- In this verse the Lord states His opinion. Tyāga has three types: in sattva, rajas and tamas.
- The Lord delays describing these three types till verse seven, and then starts with a description of tyāga in the mode of tamas.
- From the use of the word sannyāsa in describing tamasic tyāga in that verse, it is understood that tyāga and sannyāsa have the same meaning in the opinion of the Lord.

Srila Prabhupada

- Although there are differences of opinion about renunciation, here the Supreme Personality of Godhead, Śrī Kṛṣṇa, gives His judgment, which should be taken as final.
- After all, the Vedas are different laws given by the Lord.
- Here the Lord is personally present, and His word should be taken as final.
- The Lord says that the process of renunciation should be considered in terms of the modes of material nature in which it is performed.

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.5 ||

yajña-dāna-tapaḥ-karma
na tyājyaṃ kāryam eva tat
yajño dānaṃ tapaś caiva
pāvanāni manīṣiṇām

Sacrifice, charity and austerity (**yajña-dāna-tapaḥ-karma**) should not be given up (**na tyājyaṃ**) but should be performed (**kāryam eva tat**), since they purify even the wise (**yajño dānaṃ tapaś caiva pāvanāni manīṣiṇām**).

SVCT

- According to the Lord, even among kāmīya-karmas (optional), those sacrifices, charities and austerities which are sattvic in nature, should be performed without desire for results.
- [Note: In the second verse, sannyāsa was defined as giving up kāmīya-karmas.]
- This is explained in this verse.
- Sacrifice, austerity and charity must be done, because they cause purification of the consciousness.

Srila Prabhupada

- The yogīs should perform acts for the advancement of human society. There are many purificatory processes for advancing a human being to spiritual life.
- The marriage ceremony, for example, is considered to be one of these sacrifices. It is called vivāha-yajña. Should a sannyāsī, who is in the renounced order of life and who has given up his family relations, encourage the marriage ceremony?
- The Lord says here that any sacrifice which is meant for human welfare should never be given up.
- Vivāha-yajña, the marriage ceremony, is meant to regulate the human mind so that it may become peaceful for spiritual advancement.

Srila Prabhupada

- For most men, this vivāha-yajña should be encouraged even by persons in the renounced order of life.
- Sannyāsīs should never associate with women, but that does not mean that one who is in the lower stages of life, a young man, should not accept a wife in the marriage ceremony.
- All prescribed sacrifices are meant for achieving the Supreme Lord.
- Therefore, in the lower stages, they should not be given up.
- Similarly, charity is for the purification of the heart. If charity is given to suitable persons, as described previously, it leads one to advanced spiritual life.

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.6 ||

etāny api tu karmāṇi
saṅgam tyaktvā phalāni ca
kartavyānīti me pārtha
niścitaṁ matam uttamam

These actions (**etāny api tu karmāṇi**) must be done (**niścitaṁ kartavyāni iti**), but without the misconception of being the doer (**saṅgam tyaktvā**) and without longing for results (**tyaktvā phalāni**). This is My final opinion (**me uttamam matam**).

Baladeva

- In this verse, the Lord speaks of how the sacrifices and other acts are purifying.
- Having given up the idea of being the agent (saṅgam) and giving up all the results (phalāni) which the actions are said to produce, such as going to pitṛloka, one should do the actions only with the thought that they are worship of the Lord.
- This is the highest conclusion (uttamam matam) discerned by Me (niścitam).
- This conclusion of the Lord about tyāga is the best because it includes additionally renunciation of being the doer.

Srila Prabhupada

- Although all sacrifices are purifying, one should not expect any result by such performances.
- In other words, all sacrifices which are meant for material advancement in life should be given up, but sacrifices that purify one's existence and elevate one to the spiritual plane should not be stopped.
- Everything that leads to Kṛṣṇa consciousness must be encouraged. In the Śrīmad-Bhāgavatam also it is said that any activity which leads to devotional service to the Lord should be accepted. That is the highest criterion of religion.
- A devotee of the Lord should accept any kind of work, sacrifice or charity which will help him in the discharge of devotional service to the Lord.

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.7 ||

niyatasya tu sannyāsaḥ
karmaṇo nopapadyate
mohāt tasya parityāgas
tāmasaḥ parikīrtitaḥ

It is not recommended (**na upapadyate**) that even the sannyāsī (**sannyāsaḥ tu**) give up daily rituals (**niyatasya karmaṇah**). Rejection arising from lack of knowledge (**mohāt tasya parityāgaḥ**) ends in the mode of ignorance (**tāmasaḥ parikīrtitaḥ**).

Baladeva

- Now the Lord speaks of the three types of tyāga that He promised to explain, in three verses.
- One should give up kāmīya karmas because they lead to bondage.
- But one should not renounce nitya and naimittika karmas such as the five daily sacrifices.
- [Note: These are the pañca mahā yajñas: offerings to brahman by chanting the Vedas, offerings to the devas by arcana, offerings to the pitṛs by tarpaṇa, offerings to guests by food, and offerings to animals by food. Nitya karmas are those prescribed for daily performance and naimittika are those prescribed periodically, such as monthly or yearly.]

Baladeva

- These should not be given up because they produce liberation through the knowledge inherent in them from aiming at ātmā, and they enable one to continue to support the material body.
- A person worshipping the devatās who are vibhūṭis of the Lord can accomplish maintenance of his body for pursuing knowledge of the truth, by taking the purified remnants.
- If a person does the opposite of what was stated in Chapter three, in such statements as niyataṁ kuru karma tvam, and gives up those duties completely (parityāgaḥ) out of lack of knowledge (mohāt), thinking they will cause bondage, it is in the tamasic mode, since that moha is the quality of the mode of ignorance.

Srila Prabhupada

- Work for material satisfaction must be given up, but activities which promote one to spiritual activity, like cooking for the Supreme Lord and offering the food to the Lord and then accepting the food, are recommended.
- It is said that a person in the renounced order of life should not cook for himself.
- Cooking for oneself is prohibited, but cooking for the Supreme Lord is not prohibited.
- Similarly, a sannyāsī may perform a marriage ceremony to help his disciple in the advancement of Kṛṣṇa consciousness.
- If one renounces such activities, it is to be understood that he is acting in the mode of darkness.

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.8 ||

duḥkham ity eva yat karma
kāya-kleśa-bhayāt tyajet
sa kṛtvā rājasam tyāgam
naiva tyāga-phalam labhet

One who gives up the obligatory actions (**yat karma tyajet**) out of fear (**bhayāt**) of bodily pain (**duḥkham**), thinking it is an unnecessary inconvenience for the body (**kāya-kleśa**), performs tyāga in the mode of rajas (**sa kṛtvā rājasam tyāgam**), and does not attain the intended result of that tyāga (**naiva tyāga-phalam labhet**).

Baladeva

- Even knowing that performing prescribed actions with no desire is a cause of liberation, if the desirer of liberation gives up those actions out of fear of bodily pain (kāya kleśa bhāyāt), such as having difficulties to obtain the materials for sacrifice or disliking the discomfort of a morning bath, his renunciation is in the mode of passion, since such experience of discontent is the quality of the mode of passion.
- Having given up the actions, that person will not attain steadiness in jñāna (tyāga phalam), which is the result of performance of the action.

Srila Prabhupada

- One who is in Kṛṣṇa consciousness should not give up earning money out of fear that he is performing fruitive activities.
- If by working one can engage his money in Kṛṣṇa consciousness, or if by rising early in the morning one can advance his transcendental Kṛṣṇa consciousness, one should not desist out of fear or because such activities are considered troublesome.
- Such renunciation is in the mode of passion.
- The result of passionate work is always miserable.
- If a person renounces work in that spirit, he never gets the result of renunciation.

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.9 ||

kāryam ity eva yat karma
niyatam kriyate 'rjuna
saṅgam tyaktvā phalam caiva
sa tyāgaḥ sāttviko mataḥ

O Arjuna (**arjuna**), that tyāga (**sa tyāgaḥ**) in which obligatory actions (**yat niyatam karma**) are performed out of duty (**kāryam ity eva kriyate**), without sense of doership and desire for results (**saṅgam tyaktvā phalam caiva**), is considered tyāga in the mode of sattva (**sāttviko mataḥ**).

Baladeva

- As much as prescribed actions are done daily with the idea that they should be done (kāryam), they should be performed giving up identification as the doer (saṅgam) and giving up all the results (phalam).
- That type of renunciation is in the mode of goodness, since such awareness is in the mode of goodness.

Srila Prabhupada

- Prescribed duties must be performed with this mentality.
- One should act without attachment for the result; he should be disassociated from the modes of work.
- A man working in Kṛṣṇa consciousness in a factory does not associate himself with the work of the factory, nor with the workers of the factory.
- He simply works for Kṛṣṇa.
- And when he gives up the result for Kṛṣṇa, he is acting transcendently.

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.10 ||

na dveṣṭy akuśalaṁ karma
kuśale nānuṣajjate
tyāgī sattva-samāviṣṭo
medhāvī chinna-saṁśayaḥ

The wise renunciate (**medhāvī tyāgī**) situated in sattva (**sattva-samāviṣṭo**), devoid of doubt (**chinna-saṁśayaḥ**), does not hate uncomfortable duties (**na dveṣṭy akuśalaṁ karma**) nor prefer comfortable duties (**kuśale na anuṣajjate**).

Baladeva

- This verse describes the quality of a renunciate in the mode of goodness. He does not hate that which gives pain (akuśalam) such as taking bath in the winter. He is not attached to that which gives comfort (kuśale), such as bathing during the summer heat.
- This is because he is firmly fixed in sattva (sattva samāviṣṭaḥ), and thus very discerning, that intelligence is steady (medhāvī), and because he does not doubt that performance of prescribed actions under difficult circumstances will produce knowledge (chinna saṁśayaḥ). [Note: Seeing things as they are is the quality of sattva.]
- Such a person is known as a renunciate in the mode of goodness.

Srila Prabhupada

- A person in Kṛṣṇa consciousness or in the mode of goodness does not hate anyone or anything which troubles his body.
- He does work in the proper place and at the proper time without fearing the troublesome effects of his duty.
- Such a person situated in transcendence should be understood to be most intelligent and beyond all doubts in his activities.

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.11 ||

na hi deha-bhṛtā śakyam
tyaktum karmāṇy aśeṣataḥ
yas tu karma-phala-tyāgī
sa tyāgīty abhidhīyate

As it is not possible for one with a body (**na hi deha-bhṛtā śakyam**) to give up all actions completely (**tyaktum karmāṇy aśeṣataḥ**), he who gives up the results of action (**yas tu karma-phala-tyāgī**) is considered a tyāgī (**sa tyāgī ity abhidhīyate**).

Baladeva

- “But it is better to completely give up actions than simply to give up the results, because that complete renunciation of action will produce steadiness in jñāna without disturbances.”
- Actions cannot be given up at any time by one who is embodied. That has been said before: na hi kaścit kṣaṇam api. (BG 3.5)
- Therefore the person who performs activities but gives up the results, is actually the tyāgī.
- The person on the level of saniṣṭha, devoid of the conception of being the doer and devoid of desire for results, should perform all actions to the best of his ability with the object of attaining jñāna. This is the conclusion of the Lord.

Srila Prabhupada

- It is said in Bhagavad-gītā that one can never give up work at any time.
- Therefore he who works for Kṛṣṇa and does not enjoy the fruitive results, who offers everything to Kṛṣṇa, is actually a renouncer.
- There are many members of the International Society for Krishna Consciousness who work very hard in their office or in the factory or some other place, and whatever they earn they give to the Society.
- Such highly elevated souls are actually sannyāsīs and are situated in the renounced order of life. It is clearly outlined here how to renounce the fruits of work and for what purpose fruits should be renounced.

Section-I Summary of Chapter 1 to 6 – Karma Section (1-12)

|| 18.12 ||

aniṣṭam iṣṭam miśram ca
tri-vidhaṃ karmaṇaḥ phalam
bhavaty atyāginām pretya
na tu sannyāsinām kvacit

Those who do not renounce in the prescribed way (**atyāginām**) get results in the form of hellish suffering, heavenly enjoyment or human birth (**aniṣṭam iṣṭam miśram ca tri-vidhaṃ karmaṇaḥ phalam bhavaty**) in the next life (**pretya**). This is not so for one who renounces in the correct manner (**na tu sannyāsinām kvacit**).

Baladeva

- This verse explains the fault in not having such renunciation.
- For those who do not renounce in the way described by Me (atyāginām), after death (pretya), there are three types of results: suffering in the form of hell (aniṣṭam); happiness in the form of svarga (iṣṭām); and a mixture of happiness and suffering in a human birth (miśram).
- This is not so for the persons who renounce as I have declared.
- They attain liberation by the jñāna contained with the actions.
- That is the real result of tyāga that I have explained.

Srila Prabhupada

- A person in Kṛṣṇa consciousness acting in knowledge of his relationship with Kṛṣṇa is always liberated.
- Therefore he does not have to enjoy or suffer the results of his acts after death.

Section – II

Summary of Chapter 13-18 – Jnana Section (13-18)

Section-II Summary of Chapter 13-18 – Jnana Section (13-18)

|| 18.13 ||

pañcaitāni mahā-bāho
kāraṇāni nibodha me
sāṅkhye kṛtānte proktāni
siddhaye sarva-karmaṇām

O Mighty-armed one (**mahā-bāho**), learn from Me (**nibodha me**) the five factors (**pañcaitāni kāraṇāni**) necessary for completion of action (**siddhaye sarva-karmaṇām**), which are mentioned in the Vedānta (**sāṅkhye proktāni**), which speaks about the destruction of karma (**kṛtānte**).

O Mighty-armed one (**mahā-bāho**), learn from Me (**nibodha me**) the five factors (**pañcaitāni kāraṇāni**) necessary for completion of action (**siddhaye sarva-karmaṇām**), which are mentioned in the Vedānta (**sāṅkhye proktāni**), which gives the conclusion of the scriptures (**kṛtānte**).

SVCT

- “But how can doing action not give karmic results?”
- In order to establish that there is no contamination of karma when performing actions without false identification, the Lord speaks five verses.
- For the completion (siddhaye) of all actions, know these five factors from My words (me).
- Sāṅkhya means to speak (khyā) directly (samyak) about the Paramātmā.
- These five causes are mentioned in the Vedānta scriptures (sāṅkhye), whose purpose is to destroy karma (kṛtānte).

Baladeva

- “But why do those who perform actions (and renounce the results) not obtain results (which are binding to this world)?”
- “This happens because such a person renounces the concept of being the doer himself, and has the conviction that the Supreme Lord is the main doer.”
- Five verses explain this principle.
- Know (nibodha) from Me the five causes for the accomplishment (siddhaye) of all actions, O Mighty-armed one! The Lord then mentions the proof for this.
- This is described in that which produces knowledge—sāṅkhya—the Vedānta scripture (sāṅkhye).

Baladeva

- How is it described?
- It produces conclusions (kṛtānte).
- Vedānta concludes that paramātmā is the initiator of all other causes of action.
- He is known as antaryāmi- brahman, the brahman within.
- This has also been stated in the Gītā in verses such as sarvasya cāhaṁ hr̥di (BG 15.15), and will be stated later in other verses such as īśvaraḥ sarva-bhūtānām (BG 18.61)

Srila Prabhupada

- A question may be raised that since any activity performed must have some reaction, how is it that the person in Kṛṣṇa consciousness does not suffer or enjoy the reactions of work?
- The Lord is citing Vedānta philosophy to show how this is possible.
- He says that there are five causes for all activities, and for success in all activity one should consider these five causes.
- Sāṅkhya means "a discourse of knowledge," and Vedānta is the final discourse of knowledge accepted by all leading ācāryas.
- Even Śaṅkara accepts Vedānta-sūtra as such. Therefore such authority should be consulted.

Srila Prabhupada

- The ultimate control is invested in the Supersoul.
- As it is stated in the Bhagavad-gītā, sarvasya cāham hr̥di sanniviṣṭaḥ [Purport. 15.15].
- He is engaging everyone in certain activities by reminding him of his past actions.
- And Kṛṣṇa conscious acts done under His direction from within yield no reaction, either in this life or in the life after death.

Section-II Summary of Chapter 13-18 – Jnana Section (13-18)

|| 18.14 ||

adhiṣṭhānam tathā kartā
karaṇam ca pṛthag-vidham
vividhāś ca pṛthak ceṣṭā
daivam caivātra pañcamam

These five factors are (**atra pañcamam**) the body, the false ego (**adhiṣṭhānam tathā kartā**), the senses of various types (**karaṇam ca pṛthag-vidham**), the life airs with various functions (**vividhāś ca pṛthak ceṣṭā**), and the Supersoul (**daivam**).

Baladeva

- This verse enumerates the five causes.
- That which is ruled (adhiṣṭhīyate) by the jīva is called the adhiṣṭhānam. This indicated the body.
- The doer (kartā) is the jīva. The śrutis state that the jīva is the knower and doer, in statements such as eṣa hi draṣṭā sraṣṭā: he is the seer and doer. (Praśna Upaniṣad 4.9)
- The author of the Vedānta also says jñō'ta eva: the jīva is the knower (Vedānta Sūtra 2.3.18); kartā śāstrārthavattvāt: he alone is the agent, not prakṛti, because this gives the scriptures a use. (Vedānta Sūtra 2.3.31).
- [Note: The scriptures are meant for humans, giving them directions for action. If the jīva is not a agent, what is the use of scripture. Scripture is of no use to give directions to prakṛti, if prakṛti is the only agent.]

Baladeva

- Karaṇam refers to the senses like the ear, and the mental faculties. They have differing functions (pṛthag vidham) in accomplishing the actions.
- Pṛthag ceṣṭā refers to the differing functions of various types of prāṇa. [Note: Ceṣṭā cannot mean “activity” because activity is the subject which is constituted of the five factors.]
- Daivam refers to the param brahma, worthy of worship by all.
- He is the fifth element in the accomplishment of action, among the causes of action (atra). This means that the Lord, Hari, the antaryāmī is the chief cause.
- Those who are convinced that the body, senses, prāṇas and jīva are only assistant causes, and that the Lord is the initiator of action; those people who thus reject the desire for results for themselves and the concept of being the doer— are consequently not bound by actions. This is the meaning.

Baladeva

- “But if the jīva’s actions depend on the Lord, his action becomes mere engagement by the Lord, in fulfillment of the Lord’s goal. Jīva is simply like a piece of wood. The rules and prohibitions of scripture meant for the jīva would then be useless. It would not be possible to initiate action by ones own intelligence, since it is seen that the jīva is simply made to act by the Lord.”
- The jīva is the substratum of body, senses and prāṇas which are given by the Lord, whose powers bestowed by the Lord alone.
- Being the possessor of these bestowed powers, the jīva rules over his body and senses by his own desires alone, for accomplishing his actions.

Baladeva

- The Supreme Lord, situated within all the jīvas, giving His permission for action to the jīva, sets the actions of the jīva in motion.
- The jīva by his intelligence can chose to act or not to act. He is not at all forced to act in one particular way by the Lord.
- This is supported by the author of Vedānta. parāt tat tac chakteḥ (Vedānta Sūtra 2.3.40): his powers come from the Supreme Lord.
- “But then at least the liberated jīva should not be the agent, because he no longer has a body, senses and prāṇas.”
- No, that is not so, because the liberated souls have spiritual senses and body, by which to accomplish their desires.

Srila Prabhupada

- The word adhiṣṭhānam refers to the body.
- The soul within the body is acting to bring about the results of activity and is therefore known as kartā, "the doer."
- That the soul is the knower and the doer is stated in the śruti.
- Eṣa hi draṣṭā sraṣṭā (Praśna Upaniṣad 4.9). It is also confirmed in the Vedānta-sūtra by the verses jñō 'ta eva (2.3.18) and kartā śāstrārthavattvāt (2.3.33).
- The instruments of action are the senses, and by the senses the soul acts in various ways.
- For each and every action there is a different endeavor.

Srila Prabhupada

- But all one's activities depend on the will of the Supersoul, who is seated within the heart as a friend.
- The Supreme Lord is the supercause.
- Under these circumstances, he who is acting in Kṛṣṇa consciousness under the direction of the Supersoul situated within the heart is naturally not bound by any activity.
- Those in complete Kṛṣṇa consciousness are not ultimately responsible for their actions.
- Everything is dependent on the supreme will, the Supersoul, the Supreme Personality of Godhead.

Section-II Summary of Chapter 13-18 – Jnana Section (13-18)

|| 18.15 ||

śarīra-vāñ-manobhir yat
karma prārabhate naraḥ
nyāyyam̐ vā viparītam̐ vā
pañcaite tasya hetavaḥ

These five (**pañcaite**) are the causes (**hetavaḥ**) of all actions (**tasya karma**) both dharmic and adharmic (**nyāyyam̐ vā viparītam̐ vā**) that man performs (**prārabhate naraḥ**) with his body, words or mind (**śarīra-vāñ-manobhir**).

Srila Prabhupada

- The words "right" and "wrong" are very significant in this verse.
- Right work is work done in terms of the prescribed directions in the scriptures, and wrong work is work done against the principles of the scriptural injunctions.
- But whatever is done requires these five factors for its complete performance.

Section-II Summary of Chapter 13-18 – Jnana Section (13-18)

|| 18.16 ||

tatraivaṃ sati kartāram
ātmānam kevalam tu yaḥ
paśyaty akṛta-buddhitvān
na sa paśyati durmatih

Though these five are the causes of action (**tatra evaṃ sati**), the unintelligent fool (**yaḥ durmatih**), who, because of not attaining that knowledge (**akṛta-buddhitvāt**), sees only himself as the doer (**paśyaty ātmānam kevalam kartāram**), does not see (**sah na paśyati**).

Baladeva

- Then what happens?
- Though the jīva's acting as doer takes place only with permission of the Lord, and depends upon the body and senses given by the Lord (evam), he who sees only the jīva as the doer in his action (tatra), called a fool, (durmatih) because of lack of that knowledge, does not see.
- He is like a blind man.

Srila Prabhupada

- A foolish person cannot understand that the Supersoul is sitting as a friend within and conducting his actions.
- Although the material causes are the place, the worker, the endeavor and the senses, the final cause is the Supreme, the Personality of Godhead.
- Therefore, one should see not only the four material causes but the supreme efficient cause as well.
- One who does not see the Supreme thinks himself to be the doer.

Section-II Summary of Chapter 13-18 – Jnana Section (13-18)

|| 18.17 ||

**yasya nāhaṅkṛto bhāvo
buddhir yasya na lipyate
hatvāpi sa imāḥ lokān
na hanti na nibadhyate**

He who does not think he is the doer (**yasya na ahaṅkṛto bhāvo**), and is not attached to actions thinking them good or bad (**buddhir yasya na lipyate**), does not kill all these people (**sah imān lokān na hanti**), even though he kills them (**hatvāpi**), and is not contaminated by the killing (**na nibadhyate**).

Baladeva

- Who then is the wise man who has eyes to see?
- That person who has powers to think (bhāvaḥ), knowing that his action is dependent on the Lord, and thus does not think that he is the only doer (na ahaṅkṛtaḥ), whose intelligence is not contaminated by desires for results of his actions (na lipyate), even though he has killed not just Bhīṣma but all others (imāl lokān), does not kill them.
- Nor is he contaminated by the action of killing all of them.

Srila Prabhupada

- 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 super-sanction 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 Kṛṣṇa consciousness.

Srila Prabhupada

- Anyone who is acting in Kṛṣṇa 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.

Section-II Summary of Chapter 13-18 – Jnana Section (13-18)

|| 18.18 ||

jñānam jñeyam parijñātā
tri-vidhā karma-codanā
karaṇam karma karteti
tri-vidhaḥ karma-saṅgrahaḥ

The rules for action are (**tri-vidhā karma-codanā**) the process for knowledge, the object of knowledge and the knower (**jñānam jñeyam parijñātā**). The factors in performance of action (**tri-vidhaḥ karma-saṅgrahaḥ**) are the instrument, the object and the subject (**karaṇam karma kartā iti**).

Knowledge, the object of knowledge, and the knower (**jñānam jñeyam parijñātā**) are the three factors that motivate action (**tri-vidhā karma-codanā**); the senses, the work and the doer (**karaṇam karma kartā iti**) are the three constituents of action (**tri-vidhaḥ karma-saṅgrahaḥ**).

SVCT

- The sattvic tyāga or sannyāsa just described and approved by the Lord is for the jñānīs.
- The bhaktas however reject karma-yoga by its very nature. In the Eleventh Canto of Bhāgavatam it is said:

**ājñāyaiva guṇān doṣān mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān mām bhajet sa ca sattamaḥ**

He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities. SB 11.11.32

SVCT

- Śrīdhara Svāmī has explained the meaning of the Bhāgavatam verse as follows.

“He who giving up his duties prescribed by Me in the form of the Vedas and worships Me is the best. Is not such a person ignorant or an atheist? No, though knowing that following the principles of dharma has good qualities like purification, and on the other hand, knowing the sin of not following dharma, he gives up these practices with the firm conviction that just by being My devotee, all will be accomplished, as these other things cause distraction to meditation upon Me.”

- “Giving up dharma” in the verse does not mean mere giving up the results of those practices. It should be understood that there is no loss at all in giving up the results of those practices.

SVCT

- The meaning is this. Understanding of the statements of Bhāgavatam and the explanations of the commentators requires purity of the consciousness.
- In proportion to the degree of purification of the heart by niṣkāma-karma, there will be an awakening of knowledge. There is no other way.
- Therefore for attaining the awakening of knowledge even the sannyāsīs must perform karma-yoga.
- However, such karma is no longer necessary for those who have attained complete purification of the heart by such karma.

**āruruḡṣor muner yogaṁ karma kāraṇam ucyate
yogārūḡhasya tasaiva śamaḡ kāraṇam ucyate**

For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who is already elevated in yoga, cessation of all material activities is said to be the means. BG 6.3

SVCT

**yas tv ātma-ratir eva syād ātma-tr̥ptaś ca mānavaḥ
ātmany eva ca santuṣṭas tasya kāryam na vidyate**

But for one who takes pleasure in the self, whose human life is one of self-realization, and who is satisfied in the self only, fully satiated—for him there is no duty. BG 3.17

- But bhakti, being independent, supreme and most powerful, does not rely on purification of the heart.
- It is said:

**vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito yaḥ śṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati parilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ**

Anyone who faithfully hears or describes the Lord's playful affairs with the young gopīs of Vṛndāvana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.

SVCT

- Supreme bhakti enters from the beginning of practice (sādhana-bhakti) into a person afflicted with material disease, which causes suffering, and removes lust and other impurities.

**praviṣṭaḥ karṇa-randhrena svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ salilasya yathā śarat**

The sound incarnation of Lord Kṛṣṇa, the Supreme Soul [i.e. Śrīmad-Bhāgavatam], enters into the heart, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water. SB 2.8.5

- Thus, if bhakti alone can purify the heart in such a way, why should the devotees perform prescribed duties?

SVCT

- Now let us get back to the text at hand.
- The process of knowledge means to do acts with understanding that one is different from his body (jñānam). The object of knowledge (jñeyam) is the whole subject of ātmā.
- The shelter of such knowledge is a jñānī, the knower (parijñātā). But this is not all.
- These three are related to action. Thus these should be understood by the sannyāsī. The verse explains this.
- The word codana means “rule.”

SVCT

- The learned say that codana means teaching or rule.
- The first half of the verse is explained in the second half as follows. Knowledge (jñāna) is the means of action or instrumental case (karaṇa), since knowledge literally means “that by which something is known.”
- What is to be known (jñeyam), jīvātmā-tattva, is the object of action (knowing) or the accusative case (karma).
- The knower (parijñātā) is the subject (kartā) or nominative case. These—the instrumental, the accusative, and the nominative—are the three factors in bringing about action (trividham).
- These three are accepted in the performance of niṣkāma-karma (karma saṁgrahaḥ). Karma-saṁgraha therefore acts as an explanation of karma-codana.
- Thus, the process of knowledge, the object of knowledge and the knower act as a base for performance of niṣkāma-karma.

Srila Prabhupada

- There are three kinds of impetus for daily work: knowledge, the object of knowledge, and the knower.
- The instruments of work, the work itself and the worker are called the constituents of work.
- Any work done by any human being has these elements.
- Before one acts, there is some impetus, which is called inspiration.
- Any solution arrived at before work is actualized as a subtle form of work.
- Then work takes the form of action.

Srila Prabhupada

- First one has to undergo the psychological processes of thinking, feeling and willing, and that is called impetus.
- The inspiration to work is the same if it comes from the scripture or from the instruction of the spiritual master.
- When the inspiration is there and the worker is there, then actual activity takes place by the help of the senses, including the mind, which is the center of all the senses.
- The sum total of all the constituents of an activity are called the accumulation of work.

Section – III

Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.19 ||

jñānam karma ca kartā ca
tridhaiva guṇa-bhedaḥ
procyate guṇa-saṅkhyāne
yathāvac chṛṇu tāny api

Hear (**śṛṇu**) about the three types of knowledge, action and the knower (**jñānam karma ca kartā ca tridhaiva guṇa-bhedaḥ**), which are described in the scriptures dealing with the guṇas (**tāny api yathāvat procyate guṇa-saṅkhyāne**).

Baladeva

- In analyzing and explaining the guṇas in the fourteenth chapter with words such as tatra sattvaṁ nirmalatvād (BG 14.6) the Lord showed the different types of bondage resulting from the guṇas.
- In the seventeenth chapter with words like yajante sātṭvikā devān (BG17.4), the Lord explained the differing natures or impressions according to the guṇas.
- Now, according to the guṇas, the Lord will explain the three types of knowing, action and agent.

Srila Prabhupada

- In the Fourteenth Chapter the three divisions of the modes of material nature were elaborately described.
- In that chapter it was said that the mode of goodness is illuminating, the mode of passion materialistic, and the mode of ignorance conducive to laziness and indolence.
- All the modes of material nature are binding; they are not sources of liberation. Even in the mode of goodness one is conditioned.
- In the Seventeenth Chapter, the different types of worship by different types of men in different modes of material nature were described.
- In this verse, the Lord says that He wishes to speak about the different types of knowledge, workers and work itself according to the three material modes.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.20 ||

sarva-bhūteṣu yenaikaṁ
bhāvam avyayam īkṣate
avibhaktam vibhakteṣu
taj jñānam viddhi sātत्वikam

Know that the process of knowledge is of sattva guṇa (**taj jñānam viddhi sātत्वikam**) by which (**yena**) one sees (**īkṣate**) the indestructible soul (**ekaṁ avyayam bhāvam**) travelling into all types of bodies (**sarva-bhūteṣu**), undivided (**avibhaktam**) though he takes up separate bodies (**vibhakteṣu**).

Baladeva

- This verse speaks of knowing in sattva guṇa.
- That knowledge by which one sees one indestructible (avyayam ekam) jīva presiding successively in various destructible bodies (sarva bhūteṣu) of devatās, men and other creatures as a result of accepting results of various karmas, by which one sees the one jīva (avibhaktam) in mutually different temporary bodies (vibhakteṣu)—know that such knowledge of the ātmā which is non-different from the knowledge in the Upaniṣads, to be knowledge in sattva guṇa.
- [Note: Knowledge was defined in verse 18 as that by which something is known.]

Srila Prabhupada

- A person who sees one spirit soul in every living being, whether a demigod, human being, animal, bird, beast, aquatic or plant, possesses knowledge in the mode of goodness.
- In all living entities, one spirit soul is there, although they have different bodies in terms of their previous work.
- As described in the Seventh Chapter, the manifestation of the living force in every body is due to the superior nature of the Supreme Lord.
- Thus to see that one superior nature, that living force, in every body is to see in the mode of goodness.

Srila Prabhupada

- That living energy is imperishable, although the bodies are perishable.
- Differences are perceived in terms of the body; because there are many forms of material existence in conditional life, the living force appears to be divided.
- Such impersonal knowledge is an aspect of self-realization.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.21 ||

pr̥thaktvena tu yaj jñānam
nānā-bhāvān pr̥thag-vidhān
vetti sarveṣu bhūteṣu
taj jñānam viddhi rājasam

Know that knowledge to be of raja guṇa (**taj jñānam viddhi rājasam**) by which one understands (**vetti**) various types of knowledge (**pr̥thaktvena tu yaj jñānam**) and various opinions concerning a soul (**nānā-bhāvān**) presumed to be different in each body it accepts (**sarveṣu bhūteṣu pr̥thag-vidhān**).

Baladeva

- This verse speaks of knowledge in the mode of passion.
- That knowledge which accepts that a different jīva (pṛthaktvena) assumes successive forms of deva, man and other creatures, where the jīva is destroyed with the destruction of each body; that knowledge by which one accepts various types of opinions (nānā vidhān bhāvān), such as Lokāyata, Jain, Buddhist, Māyavāda, or logic, is knowledge in the mode of passion.

Srila Prabhupada

- The concept that the material body is the living entity and that with the destruction of the body the consciousness is also destroyed is called knowledge in the mode of passion.
- According to that knowledge, bodies differ from one another because of the development of different types of consciousness, otherwise there is no separate soul which manifests consciousness.
- The body is itself the soul, and there is no separate soul beyond the body.
- According to such knowledge, consciousness is temporary.

Srila Prabhupada

- Or else there are no individual souls, but there is an all-pervading soul, which is full of knowledge, and this body is a manifestation of temporary ignorance.
- Or beyond this body there is no special individual or supreme soul.
- All such conceptions are considered products of the mode of passion.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.22 ||

yat tu kṛtsna-vad ekasmin
kārye saktam ahaitukam
atattvārtha-vad alpaṁ ca
tat tāmasam udāhṛtam

That knowledge which is without reason (**yat tu ahaitukam**), attached to one action (**kṛtsna-vad ekasmin kārye saktam**), not concerned with truth (**atattva artha-vad**), which is scant (**alpaṁ ca**), is known as knowledge in tama guṇa (**tat tāmasam udāhṛtam**).

Baladeva

- This verse speaks of knowledge in the mode of ignorance.
- That method of knowledge which is just according to ones nature (ahaitukam), not arising from scripture, and involved in one material action only (ekasmin) and nothing else (kṛtsna-vad), such as bathing, or eating or associating with women, with no attachment to Vedic actions such as sacrifice or charity; which does not have the goal of arriving at truth (atattvārtha-vad); which is insignificant like that of an animal (alpam), concerning only material bathing or eating, is called knowledge in the mode of ignorance.

Srila Prabhupada

- The "knowledge" of the common man is always in the mode of darkness or ignorance because every living entity in conditional life is born into the mode of ignorance.
- One who does not develop knowledge through the authorities or scriptural injunctions has knowledge that is limited to the body.
- He is not concerned about acting in terms of the directions of scripture.
- For him God is money, and knowledge means the satisfaction of bodily demands.
- Such knowledge has no connection with the Absolute Truth.

Srila Prabhupada

- It is more or less like the knowledge of the ordinary animals: the knowledge of eating, sleeping, defending and mating.
- Such knowledge is described here as the product of the mode of darkness.
- In other words, knowledge concerning the spirit soul beyond this body is called knowledge in the mode of goodness, knowledge producing many theories and doctrines by dint of mundane logic and mental speculation is the product of the mode of passion, and knowledge concerned only with keeping the body comfortable is said to be in the mode of ignorance.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.23 ||

niyatam saṅga-rahitam
arāga-dveṣataḥ kṛtam
aphala-prepsunā karma
yat tat sāttvikam ucyate

That action (**yat karma**) which is done regularly (**niyatam**), without the conception of being the agent (**saṅga-rahitam**), without attachment or repulsion (**arāga-dveṣataḥ kṛtam**), without desire for results (**aphala-prepsunā**), is called sattvika (**tat sāttvikam ucyate**).

Baladeva

- Now the Lord discusses action according to the three modes in three verses.
- Action prescribed by ones varṇa and āśrama (niyatam), devoid of the concept of being the agent (saṅga rahitam), which is not done out of attraction for fame or hatred of dishonor, and devoid of the desire for results, performed as worship of the Lord, is called action in the mode of goodness.

Srila Prabhupada

- 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 Kṛṣṇa consciousness for the satisfaction of the Supreme, without self-satisfaction or self-gratification, are called actions in the mode of goodness.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.24 ||

yat tu kāmepsunā karma
sāhaṅkāreṇa vā punaḥ
kriyate bahulāyāsam
tad rājasam udāhṛtam

That work which is performed with desire for results (**yat tu kāmepsunā karma**), with the conception of being the agent (**sāhaṅkāreṇa vā punaḥ**), with plenty of trouble (**kriyate bahula āyāsam**), is called rajasic work (**tad rājasam udāhṛtam**).

Baladeva

- Action done with desire for results, with the conception of being the doer (sa ahaṅkareṇa), with plenty of trouble (bahula āyāsam), is called work in the mode of passion.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.25 ||

**anubandham kṣayam hiṁsām
anapekṣya ca pauruṣam
mohād ārabhyate karma
yat tat tāmasam ucyate**

That work (**yat karma**) leading to bondage (**anubandham**), which is destructive, harmful to other (**kṣayam hiṁsām**), performed by force and without consideration of anyone (**anapekṣya ca pauruṣam**), out of illusion (**mohād ārabhyate**), is called tamasic work (**tat tāmasam ucyate**).

Baladeva

- That action which later (anu) causes bondage by the king or Yamarāja, which destroys such things as dharma, that afflicts other living entities, which is done forcibly (pauruṣam), that is, without consideration of anyone, and out of illusion, is called action in the mode of ignorance.

Srila Prabhupada

- One has to give account of one's actions to the state or to the agents of the Supreme Lord called the Yamadūtas.
- Irresponsible work is destructive because it destroys the regulative principles of scriptural injunction.
- It is often based on violence and is distressing to other living entities.
- Such irresponsible work is carried out in the light of one's personal experience.
- This is called illusion.
- And all such illusory work is a product of the mode of ignorance.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.26 ||

mukta-saṅgo 'naḥam-vādī
dhr̥ty-utsāha-samanvitaḥ
siddhy-asiddhyor nirvikāraḥ
kartā sāttvika ucyate

The agent (**kartā**) free from attachment (**mukta-saṅgo**) and false ego (**anaham-vādī**), endowed with fortitude and enthusiasm (**dhr̥ty-utsāha-samanvitaḥ**), unperturbed in success or failure (**siddhy-asiddhyor nirvikāraḥ**), is in sattva guṇa (**sāttvika ucyate**).

Baladeva

- Now the three types of doers are explained.
- Devoid of desire for results and the concept of being the doer (mukta saṅgaḥ); devoid of self-praise (anahaṁ-vādī); tolerating the unavoidable suffering caused by the fruition of old karmas in this present life (dṛti); having enthusiasm in the performance of the action (utsāha); devoid of happiness or distress (nirvikāraḥ) when he attains or does not attain the results of the action—such a person is an agent in the mode of goodness.

Srila Prabhupada

- A person in Kṛṣṇa 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.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.27 ||

rāgī karma-phala-prepsur
lubdho himsātmako 'śuciḥ
harṣa-śokānvitaḥ kartā
rājasah parikīrtitaḥ

The agent (**kartā**) who is attached to his work (**rāgī**), who desires the results of his actions (**karma-phala-prepsuh**), who is attached to the enjoyment of the sense objects (**lubdhah**), who gives pain to others (**himsātmakah**), who is unclean (**aśuciḥ**) and subject to joy and sorrow (**harṣa-śokānvitaḥ**), is known to be in the mode of rajas (**rājasah parikīrtitaḥ**).

Baladeva

- The person attached to wife and children (ragī); who has extreme desires for the results of his actions in the form of animals, sons, food or svarga; who is reluctant to spend money on the ingredients necessary for the ritual (lubdhaḥ); and who causes pain to others in doing his action (himsātmakaḥ); who is devoid of the cleanliness necessary for the particular rite (aśuciḥ); who feels joy on receiving the results of his action and lamentation on not receiving results—such an agent is in the mode of passion.

Srila Prabhupada

- A person is too much attached to a certain kind of work or to the result because he has too much attachment for materialism or hearth and home, wife and children.
- Such a person has no desire for higher elevation in life.
- He is simply concerned with making this world as materially comfortable as possible.
- He is generally very greedy, and he thinks that anything attained by him is permanent and never to be lost.
- Such a person is envious of others and prepared to do anything wrong for sense gratification.

Srila Prabhupada

- Therefore such a person is unclean, and he does not care whether his earning is pure or impure.
- He is very happy if his work is successful and very much distressed when his work is not successful.
- Such is the worker in the mode of passion.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.28 ||

ayuktaḥ prākṛtaḥ stabdhaḥ
śaṭho naiṣkṛtiko 'lasaḥ
viśādī dīrgha-sūtrī ca
kartā tāmāsa ucyate

One who does what should not be done (**ayuktaḥ**), whose acts according his nature (**prākṛtaḥ**), who is not humble (**stabdhaḥ**), who hides his abilities (**śaṭho**), who offends others (**naiṣkṛtiko**), who is lazy (**alasaḥ**), dejected (**viśādī**), and delays the work (**dīrgha-sūtrī ca**) is known as a tamasic worker (**kartā tāmāsa ucyate**).

SVCT

- One who does what should not be done is ayuktaḥ.
- One who acts according his nature, so that whatever occurs in his mind he does, rather than according to the instruction of the guru is called prākṛtaḥ.
- One who offends others is naiṣkṛtikaḥ.
- The jñānīs must perform the sattvic tyāga described here, must take shelter of the knowledge fixed in sattvic karma, must perform sattvic work, and must become a sattvic doer. This is the sannyāsa of the jñānī. This is essential meaning of the section.
- The knowledge (jñānam) possessed by the devotees however is beyond the guṇas.
- Their work (karma) for Me, called bhakti-yoga, is beyond the guṇas. The doers (bhaktas) are also beyond the guṇas.

SVCT

- This is stated by the Lord in the Bhāgavatam:

**kaivalyaṁ sattvikam jñānam rajo vaikalpikam tu yat
prākṛtaṁ tāmasaṁ jñānam man-niṣṭhaṁ nirguṇam smṛtam**

Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon Me, however, is understood to be transcendental. SB 11.25.24

lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam

The characteristics of bhakti-yoga which is beyond the guṇas are manifested. SB 3.29.11

**sattvikah kāraṅko 'saṅgī rāgāndho rājasaḥ smṛtaḥ
tāmasaḥ smṛti-vibhraṣṭo nirguṇo mad-apāśrayaḥ**

A worker free of attachment is in the mode of goodness; a worker blinded by personal desire is in the mode of passion; and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature. SB 11.25.26

SVCT

- Not only these three items—the knowledge, action (bhakti-yoga) and doer (bhakta)—are beyond the guṇas, but rather everything related to bhakti is beyond the guṇas according to the philosophy of bhakti.

**sāttviky ādhyātmikī śraddhā karma-śraddhā tu rājasī
tāmasy adharme yā śraddhā mat-sevāyām tu nirguṇā**

Faith directed toward spiritual life is in the mode of goodness, faith rooted in fruitive work is in the mode of passion, faith residing in irreligious activities is in the mode of ignorance, but faith in My devotional service is purely transcendental. SB 11.25.27

**vanam tu sāttviko vāso grāmo rājasa ucyate
tāmasam dyuta-sadanam man-niketaṁ tu nirguṇam**

Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is transcendental. SB 11.25.25

SVCT

**sattvikam sukham ātmottham viṣayottham tu rājasam
tāmasam moha-dainyottham nirguṇam mad-apāśrayam**

Happiness derived from the self is in the mode of goodness, happiness based on sense gratification is in the mode of passion, and happiness based on delusion and degradation is in the mode of ignorance. But that happiness found within Me is transcendental. SB 11.25.29

- Thus, for the devotees who are beyond the guṇas, things related to bhakti such as knowledge, action, faith, residence and the happiness derived from it, are all beyond the guṇas.

SVCT

- For the jñānīs who are in the mode of sattva, things related to jñāna are all in the mode of sattva.
- Everything related to karmīs acting in the mode of rajas is rajasic.
- For the unrestrained person in the mode of tamas, everything related to their action is tamasic. This should be understood by looking over the contents of the Gītā.
- It has also been stated in the fourteenth chapter that even the jñānī, at the last stage, after giving up jñāna, attains a position beyond the guṇas only by the power of pure bhakti, which remains at that point.

Srila Prabhupada

- In the scriptural injunctions we find what sort of work should be performed and what sort of work should not be performed.
- Those who do not care for those injunctions engage in work not to be done, and such persons are generally materialistic.
- They work according to the modes of nature, not according to the injunctions of the scripture.
- Such workers are not very gentle, and generally they are always cunning and expert in insulting others.
- They are very lazy; even though they have some duty, they do not do it properly, and they put it aside to be done later on.
- Therefore they appear to be morose. They procrastinate; anything which can be done in an hour they drag on for years.
- Such workers are situated in the mode of ignorance.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.29 ||

**buddher bhedaṁ dhṛteś caiva
guṇatas tri-vidhaṁ śṛṇu
procyamānam aśeṣeṇa
pṛthaktvena dhanañjaya**

O conqueror of wealth (**dhanañjaya**), listen to the three types of intelligence and determination (**śṛṇu buddher dhṛteś caiva guṇatas tri-vidhaṁ bhedaṁ**), which will be discussed completely and individually (**procyamānam aśeṣeṇa pṛthaktvena**).

Now after explaining knowledge, the object of knowledge, and the knower, in three different divisions according to the modes of material nature, the Lord is explaining the intelligence and determination of the worker in the same way.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.30 ||

pravṛttiṁ ca nivṛttiṁ ca
kāryākārye bhayābhaye
bandhaṁ mokṣaṁ ca yā vetti
buddhiḥ sā pārtha sāttvikī

The intelligence of sattva guṇa (**sā sāttvikī buddhiḥ**) understands (**yā vetti**) the difference between dharma and adhdarma (**pravṛttiṁ ca nivṛttiṁ ca**), what should be done and what should not be done (**kāryākārye**), what is to be feared and not feared (**bhayābhaye**), and the difference between bondage and liberation (**bandhaṁ mokṣaṁ ca**).

Baladeva

- In three verses the Lord describes intelligence according to the three guṇas.
- That intelligence which knows what to do (dharma) and what not to do (adharma); which knows that niṣkarma karma should be performed and sakāma karma should not be performed (kāryākārye); which knows fear of doing what is not mentioned in the scripture and knows no fear of doing what is prescribed by the scriptures (bhayābhaye); which knows the nature of saṁsāra (bandham) and what destroys it (mokṣa)—that intelligence is in the mode of goodness.
- The sentence structure should actually be “That knowledge by which one knows dharma and adharma” The instrument is used as the agent, as when we say the axe cuts the tree, when we mean that the man cut the tree using the axe.

Srila Prabhupada

- Performing actions in terms of the directions of the scriptures is called pravṛtti, or executing actions that deserve to be performed.
- And actions which are not so directed are not to be performed.
- One who does not know the scriptural directions becomes entangled in the actions and reactions of work.
- Understanding which discriminates by intelligence is situated in the mode of goodness.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.31 ||

yayā dharmam adharmaṁ ca
kāryam cākāryam eva ca
ayathāvat prajānāti
buddhiḥ sā pārtha rājasī

That intelligence is of raja guṇa (**sā pārtha rājasī buddhiḥ**), which does not understand completely (**yayā ayathāvat prajānāti**) what is dharma and adharma (**dharmam adharmaṁ ca**), and what is to be done as duty and what is not to be done as duty (**kāryam cākāryam eva ca**).

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.32 ||

adharmam dharmam iti yā
manyate tamasāvṛtā
sarvārthān viparītāmś ca
buddhiḥ sā pārtha tāmasī

That intelligence is in tama guṇa (**sā buddhiḥ pārtha tāmasī**) by which one considers (**yā manyate**) adharma to be dharma (**adharmam dharmam iti**), and sees all things contrary to the truth (**tamasā āvṛtā sarvārthān viparītāmś ca**).

Baladeva

- This verse describes intelligence in the mode of ignorance.
- That intelligence which takes everything in the opposite way, considering what is right to be wrong, what is wrong to be right; considering what is the supreme truth not to be the supreme truth, and what is not supreme truth to be the supreme truth, is intelligence in the mode of ignorance.

Srila Prabhupada

- Intelligence in the mode of ignorance is always working the opposite of the way it should.
- It accepts religions which are not actually religions and rejects actual religion.
- Men in ignorance understand a great soul to be a common man and accept a common man as a great soul.
- They think truth to be untruth and accept untruth as truth.
- In all activities they simply take the wrong path; therefore their intelligence is in the mode of ignorance.

Section-III Summary of the Yoga ladder
Part-1
The Modes Control All Activities (19-40)

|| 18.33 ||

dhṛtyā yayā dhārayate
manaḥ-prāṇendriya-kriyāḥ
yogenāvyabhicāriṇyā
dhṛtiḥ sā pārtha sāttvikī

Determination by which (**yayā dhṛtyā**) one engages the mind, life airs and senses (**dhārayate manaḥ-prāṇendriya-kriyāḥ**) in activities of yoga, using unswerving concentration of mind on the Lord (**avyabhicāriṇyā yogena**), is in the mode of sattva (**sā dhṛtiḥ pārtha sāttvikī**).

Baladeva

- Three verses now describe determination in the three modes.
- That determination is in the mode of goodness by which a person continues to engage the mind, prāṇas and senses in activities of yoga.
- What type of yoga is it?
- It is contemplating the Supreme Lord, without accepting any other object (yogena avyabhicāriṇyā).

Srila Prabhupada

- Yoga is a means to understand the Supreme Soul.
- One who is steadily fixed in the Supreme Soul with determination, concentrating one's mind, life and sensory activities on the Supreme, engages in Kṛṣṇa consciousness.
- That sort of determination is in the mode of goodness.
- The word avyabhicāriṇyā is very significant, for it indicates that persons who are engaged in Kṛṣṇa consciousness are never deviated by any other activity.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.34 ||

yayā tu dharma-kāmārthān
dhṛtyā dhārayate 'rjuna
prasaṅgena phalākāṅkṣī
dhṛtiḥ sā pārtha rājasī

That determination by a person desiring results (**yayā phalākāṅkṣī dhṛtyā**), through association with similar persons (**prasaṅgena**), engaging the senses and mind in actions to attain dharma, artha and kāma (**dharma-kāmārthān dhārayate**), is in the mode of rajas (**sā dhṛtiḥ pārtha rājasī**).

Baladeva

- That determination by which a desirer of results (phalākāṅkṣī), by association with persons experienced in fulfilling their desires (prasaṅgena), engages the mind, prāṇas and senses in activities to attain dharma, artha and kāma, is determination in the mode of passion.

Srila Prabhupada

- Any person who is always desirous of fruitive results in religious or economic activities, whose only desire is sense gratification, and whose mind, life and senses are thus engaged is in the mode of passion.

Section-III Summary of the Yoga ladder
Part-1
The Modes Control All Activities (19-40)

|| 18.35 ||

yayā svapnam bhayam śokam
viśādam madam eva ca
na vimuñcati durmedhā
dhṛtiḥ sā pārtha tāmasī

That determination by which (**yayā**) one does not free oneself (**durmedhā na vimuñcati**) from sleep, fear, lamentation (**svapnam bhayam śokam**), dejection and passion (**viśādam madam eva ca**) is in the mode of tamas (**sā dhṛtiḥ pārtha tāmasī**).

Baladeva

- That determination is in the mode of ignorance by which the fool engages his senses, mind and prāṇas in actions for sense objects which are causes of sleep, fear, lamentation, depression and arrogance arising from sense enjoyment (madam), and which bring these results, is determination in the mode of ignorance.

Srila Prabhupada

- It should not be concluded that a person in the mode of goodness does not dream.
- Here "dream" means too much sleep.
- Dreaming is always present; either in the mode of goodness, passion or ignorance, dreaming is a natural occurrence.
- But those who cannot avoid oversleeping, who cannot avoid the pride of enjoying material objects, who are always dreaming of lording it over the material world, and whose life, mind and senses are thus engaged, are considered to have determination in the mode of ignorance.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.36-37 ||

sukham tv idānīm tri-vidham śṛṇu me bharatarṣabha
abhyāsād ramate yatra duḥkhāntam ca nigacchati

yat tad agre viṣam iva pariṇāme 'mṛtopamam
tat sukham sāttvikam proktam ātma-buddhi-prasāda-jam

O best of Bharata (**bharatarṣabha**), hear from Me (**śṛṇu me**) the three types of happiness (**sukham tv idānīm tri-vidham**). That happiness which brings joy (**yatra ramate**) and destroys sorrow (**duḥkhāntam ca nigacchati**) with practice (**abhyāsād**), which appears to be poison in the beginning (**yat tad agre viṣam iva**) but becomes nectar (**pariṇāme amṛtopamam**), which arises from purity of intellect related to ātmā (**ātma-buddhi-prasāda-jam**), is in the mode of sattva (**tat sukham sāttvikam proktam**).

Baladeva

- The Lord next promises to tell about the three types of happiness in the first half the verse. [Note: Happiness is the goal of actions.]
- He describes happiness in the mode of goodness in one and a half verses starting with abhyāsād ramate.
- That happiness in which there is satisfaction arising from repeated practice (abhyāsāt), not a sudden appearance of satisfaction as in contact with sense objects; enjoying which one crosses saṁsāra (duḥkhantam nigacchati); which in the beginning (agre) appears to be poison, filled with lots of suffering, because of the difficulty in controlling the mind because of ātmā separate from the body has not yet manifested itself; but which becomes sweet, like the falling of streams of nectar, with the attainment of samādhi (pariṇāme), from manifestation of the ātmā as separate from the body; which arises from purity of the intelligence related to ātmā—such happiness is in the mode of goodness.
- Purity here means complete extinction of the contamination arising from contact with material objects.

Srila Prabhupada

- A conditioned soul tries to enjoy material happiness again and again. Thus he chews the chewed.
- But sometimes, in the course of such enjoyment, he becomes relieved from material entanglement by association with a great soul.
- In other words, a conditioned soul is always engaged in some type of sense gratification, but when he understands by good association that it is only a repetition of the same thing, and he is awakened to his real Kṛṣṇa consciousness, he is sometimes relieved from such repetitive so-called happiness.

Srila Prabhupada

- In the pursuit of self-realization, one has to follow many rules and regulations to control the mind and the senses and to concentrate the mind on the self.
- All these procedures are very difficult, bitter like poison, but if one is successful in following the regulations and comes to the transcendental position, he begins to drink real nectar, and he enjoys life.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.38 ||

viṣayendriya-samyogād
yat tad agre 'mṛtopamam
pariṇāme viṣam iva
tat sukham rājasam smṛtam

That happiness which (**yat sukham**), arising from contact with objects of the senses (**viṣaya indriya-samyogād**), is like nectar in the beginning (**agre amṛtopamam**) and like poison in the end (**pariṇāme viṣam iva**), is known to be in the mode of rajas (**tat rājasam smṛtam**).

Baladeva

- That happiness which arises from relationship(samyogāt) of the senses such as the eye and skin with the sense objects such as youthful form or touch, and which in the beginning is like nectar, being very enjoyable, but which becomes full of suffering like poison, because of causing one to attain hell, is happiness in the mode of passion.

Srila Prabhupada

- A young man and a young woman meet, and the senses drive the young man to see her, to touch her and to have sexual intercourse.
- In the beginning this may be very pleasing to the senses, but at the end, or after some time, it becomes just like poison.
- They are separated or there is divorce, there is lamentation, there is sorrow, etc.
- Such happiness is always in the mode of passion.
- Happiness derived from a combination of the senses and the sense objects is always a cause of distress and should be avoided by all means.

Section-III Summary of the Yoga ladder

Part-1

The Modes Control All Activities (19-40)

|| 18.39 ||

yad agre cānubandhe ca
sukham mohanam ātmanaḥ
nidrālasya-pramādottham
tat tāmasam udāhṛtam

That happiness is said to be of tama guṇa (**tat sukham tāmasam udāhṛtam**), which arises from sleep, laziness and inattention (**yad nidrālasya-pramādottham**), and is an illusion for the self (**ātmanaḥ mohanam**) at the beginning and in its maturity (**agre ca anubandhe ca**).

Baladeva

- That happiness which from its inception (agre) and in its maturity, is an illusion for the self, covering the truth nature of things (mohanam ātmanaḥ), and which arises from sleep, laziness, and inattention, is happiness in the mode of ignorance.
- Ālasya means lethargy concerning use of the senses.
- Pramāda means lack of attention to what should be done and what should not be done.

Srila Prabhupada

- One who takes pleasure in laziness and in sleep is certainly in the mode of darkness, ignorance, and one who has no idea how to act and how not to act is also in the mode of ignorance.
- For the person in the mode of ignorance, everything is illusion.
- There is no happiness either in the beginning or at the end.
- For the person in the mode of passion there might be some kind of ephemeral happiness in the beginning and at the end distress, but for the person in the mode of ignorance there is only distress both in the beginning and at the end.

Section-III Summary of the Yoga ladder
Part-1
The Modes Control All Activities (19-40)

|| 18.40 ||

na tad asti pṛthivyām vā
divi deveṣu vā punaḥ
sattvaṁ prakṛti-jair muktaṁ
yad ebhiḥ syāt tribhir guṇaiḥ

There is no living entity or object (**na tad asti sattvaṁ**) on earth or in heaven (**pṛthivyām vā divi deveṣu vā punaḥ**) who is free from (**yad muktaṁ syāt**) these three guṇas arising from prakṛti (**ebhiḥ tribhir prakṛti-jair guṇaiḥ**).

Baladeva

- Summarizing the meaning of this topic, the Lord includes here all other things that He did not mention.
- In this world, among men, in the heavens of svarga, among the devas, among all creatures in creation from Brahmā down to immovable entities, there is no living entity (sattvam) and no object which is free of the three guṇas arising from prakṛti.
- Among all things made of the three guṇas, those in the mode of goodness should be accepted because they alone are useful, and those things in the lower modes should be rejected.

Srila Prabhupada

- The Lord here summarizes the total influence of the three modes of material nature all over the universe.

Section – III

Summary of the Yoga ladder

Part-2

Sakama to Niskama Karma Yoga (41-48)

Section-III Summary of the Yoga ladder

Part-2

Sakama to Niskama Karma Yoga (41-48)

|| 18.41 ||

**brāhmaṇa-kṣatriya-viśāṃ
śūdrāṇāṃ ca parantapa
karmāṇi pravibhaktāni
svabhāva-prabhavair guṇaiḥ**

O afflicter of enemies (**parantapa**), the activities of the brāhmaṇas, kṣatriyas, vaiśyas and śūdras (**brāhmaṇa-kṣatriya-viśāṃ śūdrāṇāṃ ca karmāṇi**) have been designated precisely (**pravibhaktāni**) according to the guṇas arising from birth (**svabhāva-prabhavair guṇaiḥ**).

O afflicter of enemies (**parantapa**), the activities of the brāhmaṇas, kṣatriyas, vaiśyas and śūdras (**brāhmaṇa-kṣatriya-viśāṃ śūdrāṇāṃ ca karmāṇi**) have been divided precisely (**pravibhaktāni**) according to the guṇas arising from previous impressions (**svabhāva-prabhavair guṇaiḥ**).

SVCT

- However, the living body filled with the three guṇas becomes successful by worshipping the Supreme Lord by prescribed activities according to the person's nature.
- This is described in six verses.
- These activities or duties, designated precisely (pravibhaktāni) by the guṇas of sattva, rajas and tamas, which manifest by birth (svabhāvena), are prescribed for the brāhmaṇas, kṣatriyas, vaiśyas and śūdras.

Baladeva

- Though all things are composed of the three guṇas, if the four varṇas perform their prescribed activities with the thought of worshiping the Lord, those activities will produce steadiness in jñāna and lead to liberation.
- In order to express this idea, the Lord begins a new topic, explaining it in six verses.
- The word śūdrāṇam is separated from the compound of the other three varṇas to indicate that śūdras are not twice born.

Baladeva

- The actions of the four varṇas are divided by scripture according to the guṇas which appear from impressions coming from previous lives of the individual (svabhāva prabhavaih).
- [Note: According to Rāmāṅjua anubhavajā smṛti hetuḥ vāsanā. Saṁskāras or impressions, also called vāsanās, are the modifications of knowledge which cause memory of previous experience. They exist as knowledge, which is an attribute of the jīva, and produce memories of previous experience under certain conditions.]
- Thus the four varṇas endowed with the guṇas have the activities discussed in the next verses.

Baladeva

- A person is classed as brāhmaṇa, with a predominance of sattva, because of his peaceful nature.
- One is classed as kṣatīrya, predominantly raja guṇa with sattva as a secondary mode, because of having the nature of controlling others.
- One is classed as vaiśya, predominantly of rajas mode, with tamas as secondary mode, because of a predominance of dealing with money.
- One is classed as śūdra, predominantly of tama guṇa with rajas as a secondary mode, because of nature of foolishness.
- The activities of each will be described next.

Section-III Summary of the Yoga ladder

Part-2

Sakama to Niskama Karma Yoga (41-48)

|| 18.42 ||

śamo damas tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam
brahma-karma svabhāva-jam

The natural activities of the brāhmaṇa (**brahma-karma svabhāva-jam**) are control of the mind, control of the external senses, austerity, cleanliness (**śamo damas tapaḥ śaucam**), tolerance, honesty (**kṣāntir ārjavam eva ca**), knowledge of scripture, and realization, and faith in the scriptures (**jñānam vijñānam āstikyam**).

Baladeva

- This verse describes the natural activities (generated through his previous impressions) of the brāhmaṇa.
- His activities are: controlling the internal sense—antaḥ karaṇa (śamaḥ); controlling the external senses (damaḥ); accepting pains to the body which are prescribed by scripture; cleanliness of two types, internal and external (śaucam); tolerance (kṣāntiḥ); straightforward dealings, not being crooked (arjavam); understanding the superior and inferior categories of existence from scripture (jñāna); realizing the ultimate process defined in the scriptures (vijñāna); having firm faith in the truth presented in scripture (āstkiyam)— that the Supreme Lord Hari is to be understood by all the Vedas; that He alone is the cause of everything; that He is to be worshipped by actions prescribed by Himself; that He is to be satisfied by devotion; and that one should offer everything including oneself to Him.

Baladeva

- These are the actions of the brāhmaṇa which arise as his nature.
- Even if these type of actions appear (occasionally) in a kṣatriya or other varṇa with an increase of sattva, these actions are mentioned in relation to the brāhmaṇa because his predominance of sattva.
- Thus it is said in Viṣṇu Smṛti:

**kṣamā satyaṁ damaḥ śaucaṁ dānam indriya-samyamaḥ
ahimsā guru-śuśrūṣā tīrthānusaraṇam dayā
ārjavam lobha-śūnyatvam deva-brāhmaṇa-pūjanam
anabhyasūyā ca tathā dharma-sāmānya ucyate**

Forgiveness, truthfulness, control, cleanliness, charity, restraint of the senses, non violence, service to guru, visiting holy places, compassion, straightforwardness, freedom from greed, worship of devas and brāhmaṇas, and freedom from envy are the general qualities of the brāhmaṇa. Viṣṇu Smṛti 2.16-17

Section-III Summary of the Yoga ladder

Part-2

Sakama to Niskama Karma Yoga (41-48)

|| 18.43 ||

śauryam tejo dhṛtir dākṣyam
yuddhe cāpy apalāyanam
dānam īśvara-bhāvaś ca
kṣātram karma svabhāva-jam

The natural activities of the kṣatriya (**kṣātram karma svabhāva-jam**) are courage, confidence, fortitude, expertise in completing his job (**śauryam tejo dhṛtir dākṣyam**), not fleeing from battle (**yuddhe cāpy apalāyanam**), charity and controlling others (**dānam īśvara-bhāvaś ca**).

Baladeva

- This verse describes the activities of the kṣatriya.
- He is not afraid in battle (śauryam).
- He cannot be surpassed by others (tejaḥ).
- Even in times of great stress, his senses do not become fatigued (dhr̥tiḥ).
- He is expert in accomplishing his tasks (dākṣyam).
- Even if his death is certain, he does not flee, turning his back to the enemy.
- Without restriction, he gives up his wealth (dānam).
- He shows powers of domination amongst those who should be controlled and transgress the law, for protection of the citizens (īśvara bhāvaḥ). These are the natural activities of the kṣatriya.

Section-III Summary of the Yoga ladder

Part-2

Sakama to Niskama Karma Yoga (41-48)

|| 18.44 ||

**kr̥ṣi-go-rakṣya-vāṇijyam
vaiśya-karma svabhāva-jam
paricaryātmakam karma
śūdrasyāpi svabhāva-jam**

The natural duties of the vaiśya (**vaiśya-karma svabhāva-jam**) are agriculture, raising cows, and commerce (**kr̥ṣi-go-rakṣya-vāṇijyam**). The natural duty of the śūdra (**śūdrasyāpi svabhāva-jam**) is service to the other varṇas (**paricaryātmakam karma**).

Baladeva

- The activities of the vaiśya are described.
- He tills the land with a plough for producing food crops.
- He raises and protects animals.
- He engages in buying and selling.
- Loaning money to increase wealth is also included.
- These are the natural activities of the vaiśya.
- Then the activity of the śūdra is described.
- The activity of the śūdra is to serve the twice born, those of the other three varṇas.
- These descriptions are representative of the activities of the four āśramas (not an exhaustive list).

Section-III Summary of the Yoga ladder

Part-2

Sakama to Niskama Karma Yoga (41-48)

|| 18.45 ||

sve sve karmany abhirataḥ
samsiddhim labhate narah
sva-karma-nirataḥ siddhim
yathā vindati tac chṛṇu

Man achieves complete success, attainment of jñāna (**samsiddhim labhate narah**), being engaged in his particular duties (**sve sve karmany abhirataḥ**). Hear how (**tac śṛṇu**) one attains success (**yathā siddhim vindati**) by engagement in one's duties (**sva-karma-nirataḥ**).

Baladeva

- These activities give rise to knowledge.
- Engaging in activity prescribed according to ones varṇa and āśrama, the performer attains steadiness in jñāna (samsiddhim), which manifests from within the activities, like a lotus flower arising from its root in the mud.
- “But how can actions which are said to cause bondage lead to steadiness in jñāna which is the cause of liberation from bondage?”
- The Lord then explains that this can happen by particular intelligence in the action.

Section-III Summary of the Yoga ladder

Part-2

Sakama to Niskama Karma Yoga (41-48)

|| 18.46 ||

yataḥ pravṛttir bhūtānām
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

Men achieve steadiness in jñāna (**siddhiṁ vindati mānavaḥ**) by worshiping the Lord (**tam abhyarcya**) who is the origin of all entities (**yataḥ pravṛttir bhūtānām**) and is spread everywhere (**yena sarvam idaṁ tatam**), through mentally offering their prescribed duties (**sva-karmaṇā**).

Baladeva

- From the Lord arise (pravṛttiḥ) all the living entities.
- By Him the whole universe is pervaded (tatam).
- Worshipping that Lord who is situated as the soul of all the devatās such as Indra by ones activities— offering the act to Him after performing them by thinking “May the Lord be satisfied with the act,” men attain steadiness in jñāna (siddhim).

Srila Prabhupada

- As stated in the Fifteenth Chapter, all living beings are fragmental parts and parcels of the Supreme Lord.
- Thus the Supreme Lord is the beginning of all living entities. This is confirmed in the Vedānta-sūtra-janmādy asya yataḥ [SB 1.1.1].
- The Supreme Lord is therefore the beginning of life of every living entity.
- And as stated in the Seventh Chapter of Bhagavad-gītā, the Supreme Lord, by His two energies, His external energy and internal energy, is all-pervading.
- Therefore one should worship the Supreme Lord with His energies.
- Generally the Vaiṣṇava devotees worship the Supreme Lord with His internal energy.

Srila Prabhupada

- His external energy is a perverted reflection of the internal energy.
- The external energy is a background, but the Supreme Lord by the expansion of His plenary portion as Paramātmā is situated everywhere.
- He is the Supersoul of all demigods, all human beings, all animals, everywhere.
- One should therefore know that as part and parcel of the Supreme Lord one has his duty to render service unto the Supreme.
- Everyone should be engaged in devotional service to the Lord in full Kṛṣṇa consciousness.
- That is recommended in this verse.

Srila Prabhupada

- Everyone should think that he is engaged in a particular type of occupation by Hṛṣīkeśa, the master of the senses.
- And by the result of the work in which one is engaged, the Supreme Personality of Godhead, Śrī Kṛṣṇa, should be worshiped.
- If one thinks always in this way, in full Kṛṣṇa consciousness, then, by the grace of the Lord, he becomes fully aware of everything.
- That is the perfection of life.
- The Lord says in Bhagavad-gītā (12.7), teṣāṁ ahaṁ samuddhartā. The Supreme Lord Himself takes charge of delivering such a devotee. That is the highest perfection of life.
- In whatever occupation one may be engaged, if he serves the Supreme Lord he will achieve the highest perfection.

Section-III Summary of the Yoga ladder

Part-2

Sakama to Niskama Karma Yoga (41-48)

|| 18.47 ||

śreyān sva-dharmo viguṇaḥ
para-dharmāt sv-anuṣṭhitāt
svabhāva-niyataṁ karma
kurvan nāpnoti kilbiṣam

It is better to perform one duties according to nature (**śreyān sva-dharmah**) which are inferior (**viguṇaḥ**) than to perform another's duties which are superior (**para-dharmāt sv-anuṣṭhitāt**). Doing your own duties according to your nature (**svabhāva-niyataṁ karma kurvan**), you do not receive sin (**nāpnoti kilbiṣam**).

Baladeva

- “Because the duties of the kṣatiryas and others are composed of the lower guṇas, people, losing taste for those duties, should perform the duties of the brāhmaṇas in sattva guṇa.”
- Undertaking one's own dharma which may be inferior (viguṇaḥ) is better than doing more perfectly another dharma which is superior or more attractive.
- It is much preferred because it is prescribed by the scriptures (to do those duties corresponding to one's qualities.)
- One should not think that subsisting on grains fallen in the field as a brāhmaṇa is a superior dharma to one's own dharma as a kṣatriya which has violence, or as a vaiśya which involves untruthfulness, because the brāhmaṇa's work lacks those faults.

Baladeva

- That is because in doing ones dharma with its faults, which are prescribed by scriptures according to ones nature (svabhāva nihitam karma), one does not incur sin.
- Just as there is no fault in the violence of sacrificing animals because it is ordained by scripture, so there is no fault in the violence or untruthfulness which is part of fighting or business, because it is ordained as duty by scripture.
- This has been explained in detail in the third chapter.

Srila Prabhupada

- One's occupational duty is prescribed in Bhagavad-gītā.
- As already discussed in previous verses, the duties of a brāhmaṇa, kṣatriya, vaiśya and śūdra are prescribed according to their particular modes of nature.
- One should not imitate another's duty.
- A man who is by nature attracted to the kind of work done by śūdras should not artificially claim to be a brāhmaṇa, although he may have been born into a brāhmaṇa family.
- In this way one should work according to his own nature; no work is abominable, if performed in the service of the Supreme Lord.

Srila Prabhupada

- The occupational duty of a brāhmaṇa is certainly in the mode of goodness, but if a person is not by nature in the mode of goodness, he should not imitate the occupational duty of a brāhmaṇa.
- For a kṣatriya, or administrator, there are so many abominable things; a kṣatriya has to be violent to kill his enemies, and sometimes a kṣatriya has to tell lies for the sake of diplomacy.
- Such violence and duplicity accompany political affairs, but a kṣatriya is not supposed to give up his occupational duty and try to perform the duties of a brāhmaṇa.

Srila Prabhupada

- One should act to satisfy the Supreme Lord.
- For example, Arjuna was a kṣatriya. He was hesitating to fight the other party.
- But if such fighting is performed for the sake of Kṛṣṇa, the Supreme Personality of Godhead, there need be no fear of degradation.
- In the business field also, sometimes a merchant has to tell so many lies to make a profit. If he does not do so, there can be no profit.
- Sometimes a merchant says, "Oh, my dear customer, for you I am making no profit," but one should know that without profit the merchant cannot exist.

Srila Prabhupada

- Therefore it should be taken as a simple lie if a merchant says that he is not making a profit.
- But the merchant should not think that because he is engaged in an occupation in which the telling of lies is compulsory, he should give up his profession and pursue the profession of a brāhmaṇa. That is not recommended.
- Whether one is a kṣatriya, a vaiśya, or a śūdra doesn't matter, if he serves, by his work, the Supreme Personality of Godhead.
- Even brāhmaṇas, who perform different types of sacrifice, sometimes must kill animals because sometimes animals are sacrificed in such ceremonies.

Srila Prabhupada

- Similarly, if a kṣatriya engaged in his own occupation kills an enemy, there is no sin incurred.
- In the Third Chapter these matters have been clearly and elaborately explained; every man should work for the purpose of Yajña, or for Viṣṇu, the Supreme Personality of Godhead.
- Anything done for personal sense gratification is a cause of bondage.
- The conclusion is that everyone should be engaged according to the particular mode of nature he has acquired, and he should decide to work only to serve the supreme cause of the Supreme Lord.

Section-III Summary of the Yoga ladder

Part-2

Sakama to Niskama Karma Yoga (41-48)

|| 18.48 ||

saha-jam karma kaunteya
sa-doṣam api na tyajet
sarvārambhā hi doṣeṇa
dhūmenāgnir ivāvṛtāḥ

O son of Kuntī (**kaunteya**), one should not give up (**na tyajet**) work, which is according to your nature (**saha-jam karma**), even if it has some fault (**sa-doṣam api**). All undertakings are covered by fault (**sarvārambhā hi doṣeṇa āvṛtāḥ**), as fire is covered by smoke (**dhūmena agnir iva**).

Baladeva

- There is never any fault in the activities of the lower varṇas such as fighting for the kṣatriya.
- The brāhmaṇa dharma is similar.
- Prescribed actions related to one's nature (arising from impressions of previous lives), even if mixed with faults such as violence, should never be rejected.
- Rather, they should be done, thinking that they are faultless, thinking of them as activities of brahmān.
- Because they are prescribed one should do them.
- The activities of all the varṇas, including those of the brāhmaṇa, are spread with some fault, since they are all composed of the guṇas and must be accomplished by material ingredients.

Baladeva

- It is just like smoke covering fire.
- By removing the smoke which is a portion of the fire, the heat portion is used to eliminate the cold.
- Thus removing the fault by offering the actions to the Lord, one should utilize the remaining portion which generates jñāna in order to realize the ātmā.

Srila Prabhupada

- In conditioned life, all work is contaminated by the material modes of nature.
- Even if one is a brāhmaṇa, he has to perform sacrifices in which animal killing is necessary.
- Similarly, a kṣatriya, however pious he may be, has to fight enemies. He cannot avoid it.
- Similarly, a merchant, however pious he may be, must sometimes hide his profit to stay in business, or he may sometimes have to do business on the black market. These things are necessary; one cannot avoid them.
- Similarly, even though a man is a śūdra serving a bad master, he has to carry out the order of the master, even though it should not be done.
- Despite these flaws, one should continue to carry out his prescribed duties, for they are born out of his own nature.

Srila Prabhupada

- A very nice example is given herein.
- Although fire is pure, still there is smoke. Yet smoke does not make the fire impure.
- Even though there is smoke in the fire, fire is still considered to be the purest of all elements.
- If one prefers to give up the work of a kṣatriya and take up the occupation of a brāhmaṇa, he is not assured that in the occupation of a brāhmaṇa there are no unpleasant duties.
- One may then conclude that in the material world no one can be completely free from the contamination of material nature.
- This example of fire and smoke is very appropriate in this connection.

Srila Prabhupada

- When in wintertime one takes a stone from the fire, sometimes smoke disturbs the eyes and other parts of the body, but still one must make use of the fire despite disturbing conditions.
- Similarly, one should not give up his natural occupation because there are some disturbing elements.
- Rather, one should be determined to serve the Supreme Lord by his occupational duty in Kṛṣṇa consciousness. That is the perfectional point.
- When a particular type of occupation is performed for the satisfaction of the Supreme Lord, all the defects in that particular occupation are purified.
- When the results of work are purified, when connected with devotional service, one becomes perfect in seeing the self within, and that is self-realization.

Section – III

Summary of the Yoga ladder

Part-3

Confidential Knowledge: From
Reaction-Free Work Through
Jnana-Yoga to the Brahman
Platform and Pure Bhakti (49-55)

Section-III Summary of the Yoga ladder

Part-3

Confidential Knowledge: From Reaction-Free Work Through Jnana-Yoga to the Brahman Platform and Pure Bhakti (49-55)

|| 18.49 ||

**asakta-buddhiḥ sarvatra
jitātmā vigata-spr̥haḥ
naiṣkarmya-siddhiṁ paramām
sannyāsenādhigacchati**

He whose intelligence is unattached (**asakta-buddhiḥ sarvatra**), whose mind is under control (**jitātmā**), and who is devoid of desire for material happiness (**vigata-spr̥haḥ**), attains (**adhigacchati**) the highest perfection (**naiṣkarmya-siddhiṁ paramām**) by complete renunciation of action (**sannyāsenā**).

SVCT

- The first type of sannyāsī gives up the faults in his work, characterized by attachment to being the doer and attachment to the results.
- When that sannyāsī perfects his sādhana over time, then he reaches the yogārūḍha stage.
- Then he gives up actions completely. That is the second type of sannyāsa, mentioned here.
- He whose intelligence is free from all attachments to material objects (asakta- buddhiḥ), whose mind is under control (jitātmā), who has no desire for the happiness even of Brahmaloḥka (vigata-spr̥haḥ), then, by complete renunciation of all activities (sannyāsenā), attains the highest perfection of no action at all (naiṣkarmyam).
- In other words, at the stage of yogārūḍha (no actions), with attainment of naiṣkarmyam, one reaches the highest perfection.

Baladeva

- The aspirant for liberation (arurukṣa), a sanīṣṭha fixed in doing his duties, after having realized his svarūpa by being fixed in karma which contains jñāna within it, should give up completely that level of karma. That is explained in this verse.
- He whose intelligence is unattached (asakta buddhiḥ) to all things except ātmā (sarvatra), because his mind is under control from tasting the bliss of ātmā (jitātmā), and because he is devoid of desires for the varieties of happiness derived from objects other than ātmā (vigata spr̥haḥ), attains the highest perfection called yogārūḍha, characterized by non-action, through renouncing completely (sannyāsenā) all actions, which are causes of disturbance in tasting of ātmā.
- This has also already been stated in the third chapter: yas tv ātma-ratir eva syād (BG 3.17)

Srila Prabhupada

- Real renunciation means that one should always think himself part and parcel of the Supreme Lord and therefore think that he has no right to enjoy the results of his work.
- Since he is part and parcel of the Supreme Lord, the results of his work must be enjoyed by the Supreme Lord.
- This is actually Kṛṣṇa consciousness.
- The person acting in Kṛṣṇa consciousness is really a sannyāsī, one in the renounced order of life.
- By such a mentality, one is satisfied because he is actually acting for the Supreme.

Srila Prabhupada

- Thus he is not attached to anything material; he becomes accustomed to not taking pleasure in anything beyond the transcendental happiness derived from the service of the Lord.
- A sannyāsī is supposed to be free from the reactions of his past activities, but a person who is in Kṛṣṇa consciousness automatically attains this perfection without even accepting the so-called order of renunciation.
- This state of mind is called yogārūḍha, or the perfectional stage of yoga.
- As confirmed in the Third Chapter, yas tv ātma-ratir eva syāt: one who is satisfied in himself has no fear of any kind of reaction from his activity.

Section-III Summary of the Yoga ladder

Part-3

Confidential Knowledge: From Reaction-Free Work Through Jnana-Yoga to the Brahman Platform and Pure Bhakti (49-55)

|| 18.50 ||

**siddhim prāpto yathā brahma
tathāpnoti nibodha me
samāsenaiiva kaunteya
niṣṭhā jñānasya yā parā**

Understand from Me in brief (**samāsenā eva nibodha me**), O son of Kuntī (**kaunteya**), how a person, having attained cessation of all work (**yathā siddhim prāptah**), attains Brahman (**tathā brahma āpnoti**), the final attainment of jñāna (**niṣṭhā jñānasya yā parā**).

Understand from Me in brief (**samāsenā eva nibodha me**), O son of Kuntī (**kaunteya**), how a person attains meditation on ātmā (**yathā siddhim prāptah**), by which he realizes ātmā (**tathā brahma āpnoti**), and hear also about the conclusion of knowledge concerning the Supreme Lord (**niṣṭhā jñānasya yā parā**).

SVCT

- Understand by which method (yathā) one attains or realizes Brahman.
- This is the very highest stage of jñāna (jñānasya niṣṭhā parā).
- According to the Amara Kośa, niṣṭhā means consummation or final attainment.
- The meaning is as follows: “Please understand the method by which, with the cessation of ignorance, and undertaking even the cessation of knowledge (vidyā)— giving up even the process of jñāna completely—a person will realize Brahman.”

Baladeva

- Having worshipped Hari by ones prescribed actions, and consequently having attained renunciation of all actions, one attains the level of meditation on ātmā (siddhim) through the mercy of the Lord.
- By being situated in that process, one realizes ones svarūpa endowed with eight qualities (brahma āpnoti).
- Please understand this process by which this happens from Me, who will relate it in brief.
- I will also speak to you about the conclusion of knowledge concerning the Supreme Lord (jñānasya parā niṣṭhā).
- Hear that also.

Srila Prabhupada

- The Lord describes for Arjuna how one can achieve the highest perfectional stage simply by being engaged in his occupational duty, performing that duty for the Supreme Personality of Godhead.
- One attains the supreme stage of Brahman simply by renouncing the result of his work for the satisfaction of the Supreme Lord.
- That is the process of self-realization.
- The actual perfection of knowledge is in attaining pure Kṛṣṇa consciousness; that is described in the following verses.

Section-III Summary of the Yoga ladder

Part-3

Confidential Knowledge: From Reaction-Free Work Through Jnana-Yoga to the Brahman Platform and Pure Bhakti (49-55)

|| 18.51-53 ||

**buddhyā viśuddhayā yukto dhṛtyātmānam niyamyā ca
śabdādīn viśayāms tyaktvā rāga-dveṣau vyudasya ca**

**vivikta-sevī laghv-āśī yata-vāk-kāya-mānasah
dhyāna-yoga-paro nityam vairāgyam samupāśritah**

**ahaṅkāram balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ
vimucya nirmamaḥ śānto brahma-bhūyāya kalpate**

That person who is endowed with sattvic intelligence (**buddhyā viśuddhayā yukto**), with mind controlled by sattvic determination (**dhṛtyātmānam niyamyā ca**); who has given up all the sense objects such as sound (**śabdādīn viśayāms tyaktvā**); who has eliminated attachment and repulsion (**rāga-dveṣau vyudasya ca**); who resorts to solitude, eats little (**vivikta-sevī laghv-āśī**), controls speech, body and mind (**yata-vāk-kāya-mānasah**); who is completely absorbed in contemplating the Lord (**dhyāna-yoga-paro nityam**); who has taken shelter of detachment (**vairāgyam samupāśritah**); who is free from false ego (**vimucya ahaṅkāram**); who is devoid of strength related to material attachment, devoid of pride, lust, anger, and possessions (**balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ**); who is free from possessive instinct (**nirmamaḥ**); and who has reached a cessation of sattva guṇa (**śānto**), can attain Brahman (**brahma-bhūyāya kalpate**).

Section-III Summary of the Yoga ladder

Part-3

Confidential Knowledge: From Reaction-Free Work Through Jnana-Yoga to the Brahman Platform and Pure Bhakti (49-55)

|| 18.51-53 ||

**buddhyā viśuddhayā yukto dhṛtyātmānam niyamyā ca
śabdādīn viśayāms tyaktvā rāga-dveṣau vyudasya ca**

**vivikta-sevī laghv-āśī yata-vāk-kāya-mānasah
dhyāna-yoga-paro nityam vairāgyam samupāśritah**

**ahaṅkāram balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ
vimucya nirmamaḥ śānto brahma-bhūyāya kalpate**

That person who is endowed with sattvika intelligence (**buddhyā viśuddhayā yukto**), with mind controlled by sattvika determination (**dhṛtyātmānam niyamyā ca**); who has given up all the sense objects such as sound (**śabdādīn viśayāms tyaktvā**); who has eliminated attachment and repulsion (**rāga-dveṣau vyudasya ca**); who resorts to solitude, eats little (**vivikta-sevī laghv-āśī**), controls speech, body and mind (**yata-vāk-kāya-mānasah**); who is completely absorbed in contemplating the Lord (**dhyāna-yoga-paro nityam**); who has taken shelter of detachment (**vairāgyam samupāśritah**); who is free from false ego (**vimucya ahaṅkāram**); who is devoid of impressions which increase the false ego; who is, devoid of pride, lust, anger, and possessiveness (**balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ**)—that person, free from worldly connections (**nirmamaḥ**), realizes ātmā (**śānto**) and is situated in peace (**brahma-bhūyāya kalpate**).

SVCT

- One should be endowed with sattvic intelligence (buddhyā viśuddhayā), controlling the mind (ātmānam niyamya) with similar sattvic determination.
- One should be completely devoted to thinking of Bhagavān (dhyāna-yoga-paraḥ).
- One should be devoid of strength (bala) related to material attachment and desire, rather than devoid of physical strength.
- With the cessation of ignorance (avidyā) characterized by freedom from ahaṅkāra, pride, lust, anger and possessions, there is also the cessation of sattva-guṇa (śāntaḥ).

SVCT

- This is the achievement of jñāna-sannyāsa, giving up jñāna itself.
- This is understood from the statement in the Eleventh Canto of Bhāgavatam jñānam ca mayi sannyaset: one should offer all jñāna to Me.
- This means that without the cessation of both ignorance and knowledge (ajñāna and jñāna), there can be no attainment of Brahman realization.
- Being freed from all these, it is possible (kalpate) to realize (bhūyāya) Brahman.

Baladeva

- These verses describe the process. Utilizing sāttvika intelligence (viśuddhayā buddhyā) and similar determination (dhṛtyā), restricting the mind (ātmānam niyamya), making it suitable for samādhi, dealing with the collection of sense objects such as sound, rejecting at a distance (vyudasya) attraction and repulsion which are directed to the sense objects, living alone (vivikta sevī), controlling eating (laghvāśī), turning voice, body and mind towards the object of meditation, constantly (nityam) absorbing the mind in thinking of the Lord (dhyāna yoga paraḥ), renouncing all things other than ātmā (vairāgyam), freed from identification with body (ahaṅkāraḥ), freed from the impressions which increases that identification (balam), freed from pride (darpaḥ) which is caused by strengthening the false identity with the body, freed from hankering (kāmaḥ) for enjoyable items which have been taken away by the force of finished prārabdha karmas, freed from anger when ones possessions have been stolen by others, freed from possessing things, which is the action resulting from false identification, freed from worldly connections (nirmamaḥ), one realizes the form of ones ātmā with eight qualities (brahma bhūyāya kalpate). That person is peaceful like an ocean without waves (śantaḥ).

Srila Prabhupada

- 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.

Srila Prabhupada

- 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 from false ego, he becomes non-attached to all material things, and that is the stage of self-realization of Brahman.
- That stage is called the brahma-bhūta stage [SB 4.30.20]. When one is free from the material conception of life, he becomes peaceful and cannot be agitated.

Srila Prabhupada

- This is described in Bhagavad-gītā (2.70):

āpūryamāṇam acala-pratiṣṭham
samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāma-kāmī

"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."

Section-III Summary of the Yoga ladder

Part-3

Confidential Knowledge: From Reaction-Free Work Through Jnana-Yoga to the Brahman Platform and Pure Bhakti (49-55)

|| 18.54 ||

**brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām**

Having attained the state of Brahman (**brahma-bhūtaḥ**), being a pure soul (**prasannātmā**), he does not lament in loss of what he had nor does he desire what he does not have (**na śocati na kāṅkṣati**), and looks upon all beings as equal (**samaḥ sarveṣu bhūteṣu**). He then manifests prema-bhakti (**mad-bhaktim labhate parām**).

Having attained realization of ātmā (**brahma-bhūtaḥ**), being a pure soul (**prasannātmā**), he does not lament for or desire anything except Me (**na śocati na kāṅkṣati**), and looks upon all beings as equal (**samaḥ sarveṣu bhūteṣu**). He then realizes Me (**mad-bhaktim labhate parām**).

SVCT

- With the removal of all misconceptions or appearances (upādhi), one attains the state of Brahman (brahma-bhūtaḥ), by being in a state of uncovered consciousness.
- Because of the disappearance of the contamination of the guṇas, he is said to be pure (prasanna) and he is the soul (ātmā).
- And because of absence of misconceptions of body, when he loses something he does not lament and when he fails to attain something he does not hanker for it (na śocati na kaṅkṣati), unlike his previous state.
- Like an innocent child, he regards all beings as equal whether good or bad, without looking at the externals.

SVCT

- With the cessation of jñāna, like a fire which dies without fuel, he attains indestructible bhakti to Me in the form of hearing chanting and other processes, arising after the cessation of jñāna, because, through the action of My svarūpa-śakti, bhakti alone does not disappear even with the disappearance of vidyā and avidyā, being different from the māyā-śakti.
- It is called param, being far superior to jñāna.
- Remaining after the disappearance of niṣkāma-karma, jñāna and any other process, it surpasses all others, and remains exclusively, pure.
- Thus param is equal to the word kevalam.

SVCT

- Though bhakti was previously present in a small proportion during practices such as jñāna and vairāgya, just in order to bring about liberation, bhakti was not clearly visible, being like the antaryāmī in all beings.
- Therefore the word labhate, meaning “discovers,” is the suitable word rather than produces, since it was already present within the person.
- Though a golden jewel remains hidden when mixed among grains of yellow dhal, when the grains are destroyed, separated from them, the indestructible golden jewel becomes kevalā, attaining its pure state.

SVCT

- At this particular time, there is also the possibility of attaining complete prema bhakti.
- The result of their practice in this case is not sāyujya.
- [Note: Viśvanātha explains in the commentary on next verse that some jñānīs who also worship the Lord with genuine bhakti, by association of devotees attain prema.]
- Thus, in that case, the phrase param bhaktim should be explained as meaning prema bhakti in this verse.

Baladeva

- This verse speaks of the attainment after realizing ātmā.
- Having realized his svarūpa with eight qualities (brahma bhūtaḥ), being extremely pure (prasannātmā) because of the deparature of desire which matures as karma and suffering, he thus does not lament for, or hanker after anything except Me.
- He considers equal all high and low entities other than Me, thinking then all inferior like earth or wood.
- In this state, he attains supreme bhakti in the form of realization of Me, the perfected bhakti in which one attains a form similar to Mine.
- I previously mentioned this bhakti with the words niṣṭhām jñānasya yā parā: the conclusion of knowledge concerning Me. (BG 18.50)
- The word prasanna is used in the sense of very pure as in the phrase prasanna salilā, very pure water.

Srila Prabhupada

- To the impersonalist, achieving the brahma-bhūta stage, becoming one with the Absolute, is the last word.
- But for the personalist, or pure devotee, one has to go still further, to become engaged in pure devotional service.
- This means that one who is engaged in pure devotional service to the Supreme Lord is already in a state of liberation, called brahma-bhūta [SB 4.30.20], oneness with the Absolute.
- Without being one with the Supreme, the Absolute, one cannot render service unto Him.
- In the absolute conception, there is no difference between the served and the servitor; yet the distinction is there, in a higher spiritual sense.

Srila Prabhupada

- In the material concept of life, when one works for sense gratification, there is misery, but in the absolute world, when one is engaged in pure devotional service, there is no misery.
- The devotee in Kṛṣṇa consciousness has nothing for which to lament or desire.
- Since God is full, a living entity who is engaged in God's service, in Kṛṣṇa consciousness, becomes also full in himself.
- He is just like a river cleansed of all dirty water.
- Because a pure devotee has no thought other than Kṛṣṇa, he is naturally always joyful.

Srila Prabhupada

- He does not lament for any material loss or aspire for gain, because he is full in the service of the Lord.
- He has no desire for material enjoyment, because he knows that every living entity is a fragmental part and parcel of the Supreme Lord and therefore eternally a servant.
- He does not see, in the material world, someone as higher and someone as lower; higher and lower positions are ephemeral, and a devotee has nothing to do with ephemeral appearances or disappearances.
- For him stone and gold are of equal value. This is the brahma-bhūta stage [SB 4.30.20], and this stage is attained very easily by the pure devotee.

Srila Prabhupada

- In that stage of existence, the idea of becoming one with the Supreme Brahman and annihilating one's individuality becomes hellish, the idea of attaining the heavenly kingdom becomes a phantasmagoria, and the senses are like serpents whose poison teeth are broken.
- As there is no fear of a serpent with broken teeth, there is no fear from the senses when they are automatically controlled.
- The world is miserable for the materially infected person, but for a devotee the entire world is as good as Vaikuṅṭha, or the spiritual sky.
- The highest personality in this material universe is no more significant than an ant for a devotee.
- Such a stage can be achieved by the mercy of Lord Caitanya, who preached pure devotional service in this age.

Section-III Summary of the Yoga ladder

Part-3

Confidential Knowledge: From Reaction-Free Work Through Jnana-Yoga to the Brahman Platform and Pure Bhakti (49-55)

|| 18.55 ||

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

Only by bhakti can a person know Me as Brahman (**bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ**). Then, knowing Me as Brahman by that bhakti (**tato mām tattvato jñātvā**), he merges with Me (**viśate tad-anantaram**).

Only by devotion does a person know Me as I am (**bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ**). Having known Me in truth (**tato mām tattvato jñātvā**), he then enters Me (**viśate tad-anantaram**).

SVCT

- “After attaining bhakti, then what happens to that person?”
- Giving a particular case of the general rule, the Lord speaks this verse.
- By bhakti alone one knows Me truly as either “that” or as “Me”.
- Thus, the jñānī knows Me as tat (Brahman) and the various devotees know Me as mām (Bhagavān).
- Since I have said that only by pure bhakti am I known (bhakyāham ekayā grahyaḥ), then the jñānī under discussion, after that (tad-anantaram), by that bhakti alone which functions after the cessation of vidyā, knowing Me, enters Me.
- He realizes the happiness of merging with Me (sāyujya).
- The meaning is that since I am beyond māyā and vidyā is part of māyā, I (even in the form of Brahman) cannot be known by vidyā.

SVCT

- But there may be objection, for in the Nārada Pañcarātra it is said:

**sāṅkhya-yogau ca vairāgyam tapo bhaktiś ca keśave pañca-
parvaiva vidyā**

Oh Keśava, there are five types of knowledge: sāṅkhya, yoga, vairāgya, tapas and bhakti.

- Bhakti is thus said to be a function of vidyā in this verse.
- However, this actually means that some small portion of the hlādinī-śakti of bhakti enters into vidyā in order to give vidyā its results, just as bhakti also enters into karma-yoga in order give results of karma.

SVCT

- This can be said because there are many statements saying that karma, jñāna, yoga and other processes are just useless labor without bhakti.
- Since nirguṇa bhakti is not a function of vidyā filled with sattva-guṇa, though vidyā is the cause of extinguishing avidyā, the cause of knowledge of tat is bhakti alone.
- Moreover, the smṛti says sattvāt sañjayate jñānam: sattva gives rise to jñāna. (BG 14.17)
- Knowledge, which arises from sattva, is called sattva. Just as the word sattva indicates vidyā, so knowledge arising from bhakti is often called bhakti.

SVCT

- Sometimes it is called bhakti and other times it is called jñāna.
- Therefore, one should see that there are two types of knowledge.
- Giving up the first type of knowledge (sattva), by the second type of knowledge (bhakti), one will attain brahma-sāyujya.
- This can be understood by consulting the Bhāgavatam 11, twenty-fifth chapter.
- Now, those who presume to be jñānīs, desiring sāyujya, by executing jñāna alone without bhakti at all, obtain only suffering as their fruit.
- They are the most heavily condemned.

SVCT

- There are others also who, knowing that one cannot attain liberation by jñāna alone without bhakti, practice jñāna mixed with bhakti.
- But they consider the form of bhagavan as a falsity (upādhi) created by māyā, and consider that the body of the Lord is made of the guṇas.
- Reaching the state of yogārūḍha, they think themselves liberated.
- They too are condemned.

- It is said:

**mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak**

Each of the four social orders, headed by the brāhmaṇas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.

SB 11.5.2

**ya evaṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ**

If any of the members of the four varṇas and four āśramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life. SB 11.5.3

SVCT

- The meaning is that both those who do not worship Me and as well those who do worship Me but also disrespect Me, even if they are sannyāsīs, have all their knowledge destroyed and fall.
- It is also said:

**ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ**

O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet. SB 10.2.32

SVCT

- The word “foot” (aṅghri) should be taken to indicate “with bhakti.”
- Thus the phrase would mean “those who do not accept Your feet with devotion.”
- They accept the Lord, but in the wrong way.
- The phrase anādr̥ta-yuṣmad-aṅghraya means that they disrespect the Lord by thinking that the Lord’s body is material.
- It is also said:

avajānanti mām mūḍhā mānuṣīm tanum āśritam

The fools do not know Me. They think I have taken the body of a material human. BG 9.11

SVCT

- Actually His form is human, but it is also sat-cid-ānanda. That form can be seen only by the influence of the Lord's inconceivable kṛpā-śakti.
- It is said in the Nārāyaṇa Adhyātma:
**nityāvyakto'pi bhagavān īkṣ(y)ate nija-śaktiḥ
tām ṛte paramānandaṁ kaḥ paśyet tam imaṁ prabhum**

The Lord who is eternal and invisible can be seen through His own śakti. Other than by that means, who can see that Lord of the highest bliss?

SVCT

- That the Lord has a sat-cid-ānanda body is confirmed in the Gopāla Tāpanī Upaniṣad (1.33) with sat-cid-ānanda-vigraham śrī-vṛndāvana-sura-bhūruha-talāsīnam: that form of the Lord which is eternity knowledge and bliss was seated at the base of a desire tree in Vṛndāvana.

darśayām āsa taṁ kṣattah śābdaṁ brahma dadhad vapuḥ

The Lord showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas. SB 3.21.8

SVCT

- Thus in the śrutis and smṛtis there are thousands of such authoritative statements indicating the Lord's transcendental body.
- However, by such statements as the following, these jñānīs think that the Lord, Bhagavān, is a false creation of māyā (upādhi).

māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram

Know this nature to be māyā. The great lord is also made of this māyā. Śvetāśvatara Upaniṣad 4.2

- However, this statement means that the Lord is endowed with an eternal śakti called māyā arising from His own svarūpa.

SVCT

- Madhvācārya quotes śruti to explain this statement.
ato māya-mayaṁ viṣṇuṁ pravādanti sanātanam

Thus they call the eternal Viṣṇu māyamayaṁ.

- Thus the word māyām in the Śvetāśvatara verse refers to the cit-śakti arising from the svarūpa of the Lord, not to the śakti of the three guṇas, which does not arise from His svarūpa.
- (The meaning would then be: Know this cit-śakti and the great lord who is the master of this śakti.)
- They do not consider this meaning of the śruti statement.
- Nor do they consider that the statement could mean “Durgā is māyā and Śiva is the possessor of māyā”.

SVCT

- Thus, though these jñānīs attain the status of jīvan-mukta, they fall down because of aparādha to the Lord.
- It is said in the Pariśiṣṭa Vacana of the Vāsanā Bhāṣya:
**jīvan-muktā api punar yānti saṁsāra-vāsanām
yady acintya-mahā-śaktau bhagavaty aparādhinaḥ**

The jīvan-muktas, if they are offenders to the Lord of inconceivable great śakti, again enter the illusions of saṁsāra.

SVCT

- The jīvan-muktas, if they are offenders to the Lord of inconceivable great śakti, again enter the illusions of saṁsāra.
- Attaining their goal, they think sādhana is no longer proper, and thus at the time of rejecting jñāna, they reject not only jñāna, but also guṇī bhūtā bhakti, thinking that tangible realization (of form and qualities) is false.
- [Note: The small amount of bhakti they perform along with jñāna sādhana.]
- After bhakti disappears along with jñāna, because of offense to the form of the Lord, it cannot be again attained.
- Because they cannot realize tat without bhakti, they are therefore known only as persons who think they are liberated, having only false samādhi.
- This is stated in the verse ye 'nye 'ravindākṣa vimukta-māninaḥ.

SVCT

- But those who practice jñāna mixed with bhakti, and at the same time respect the sat-cid-ānanda form of Bhagavān, gradually, with the cessation of vidyā and avidyā, attain parā bhakti.
- Those liberated souls are of two types.
- One type, performing bhakti for obtaining sāyujya, attains sāyujya in the Lord's form, realizing tat.
- These persons are praiseworthy.
- The other type of person, such as Śukadeva, being greatly fortunate, gives up the desire for liberation by the influence of unpredicted association with kind, elevated devotees, and submerges himself completely in the taste of the sweetness of bhakti rasa.
- This is the most praiseworthy type.

SVCT

- It is said:

**ātmārāmāś ca munayo nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim itthambhūta-guṇo hariḥ**

All different varieties of ātmārāma, those who take pleasure in [the self, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, bondage; desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls. SB 1.7.10

- Thus there are four types of jñānīs: two, reproachable, fall; and two, praiseworthy, cross saṁsāra.

Baladeva

- This verse further explains the condition.
- By supreme, pure bhakti to Me, he realizes (abhijānāti) Me, to what extent (yāvān) I exist (yaḥ āsmi) with My svarūpa, qualities and powers (tattvataḥ).
- Then (tataḥ), having realized (mām jñātvā) Me in terms of form, qualities and powers, as I am (tattvataḥ), by means of the process of supreme bhakti, he is united with Me (viśate) because of having that realization (tad anantaram).
- When a person enters a city, it is perceived that he merges into the city.
- However, he does not become the city. This is the usage of the word viśate, to enter.

Baladeva

- It should be understood that what is stated here is that bhakti alone is the cause of both realizing the Lord in truth, and joining Him.
- This is understood from the previous statement bhaktyā tv ananyayā śakyah. (BG 11.54)
- Tad anantaram means “after that.” Therefore the sentence means “Having truly realizing My form, qualities and vibhūti, only after that (tad anantaram), he joins Me.”
- Or tad anantaram can mean “taking that bhakti alone.”
- The whole sentence would then mean “Then (tataḥ) understanding Me in truth by pure bhakti ((mām tataavato jñātvā), taking that bhakti alone (tad anantaram), he joins Me (viśate).”

Baladeva

- It is stated by the author of Vedānta that even in liberation bhakti still exists: āprāyaṇāt tatrāpi hi dṛṣṭam: it is seen in the scriptures that after liberation (āprāyaṇāt), even then (tatrāpi), in liberation, bhakti continues to exist, because this is seen from scriptural statements (hi dṛṣṭam). (Vedānta Sūtra 4.1.12)
- For those who have destroyed ignorance through bhakti, the taste for bhakti increases, just as for those who take sugar candy and destroy jaundice, sugar candy becomes sweet.
- This is the conclusion of those who know the most secret knowledge.
- In this way, the method of practice (sādhana) and attainment (sādhyā) has been stated for the sa niṣṭha bhaktas. [Note: The saniṣṭhā bhaktas are those situated in the varṇāśrāma system.]

Srila Prabhupada

- The Supreme Personality of Godhead, Kṛṣṇa, and His plenary portions cannot be understood by mental speculation nor by the nondevotees.
- If anyone wants to understand the Supreme Personality of Godhead, he has to take to pure devotional service under the guidance of a pure devotee.
- Otherwise, the truth of the Supreme Personality of Godhead will always be hidden.
- As already stated in Bhagavad-gītā (7.25), *nāhaṁ prakāśaḥ sarvasya*: He is not revealed to everyone.
- No one can understand God simply by erudite scholarship or mental speculation. Only one who is actually engaged in Kṛṣṇa consciousness and devotional service can understand what Kṛṣṇa is.
- University degrees are not helpful.

Srila Prabhupada

- One who is fully conversant with the Kṛṣṇa science becomes eligible to enter into the spiritual kingdom, the abode of Kṛṣṇa.
- Becoming Brahman does not mean that one loses his identity.
- Devotional service is there, and as long as devotional service exists, there must be God, the devotee, and the process of devotional service.
- Such knowledge is never vanquished, even after liberation.
- Liberation involves getting free from the concept of material life; in spiritual life the same distinction is there, the same individuality is there, but in pure Kṛṣṇa consciousness.

Srila Prabhupada

- One should not mistakenly think that the word viśate, "enters into Me," supports the monist theory that one becomes homogeneous with the impersonal Brahman.
- No. Viśate means that one can enter into the abode of the Supreme Lord in one's individuality to engage in His association and render service unto Him.
- For instance, a green bird enters a green tree not to become one with the tree but to enjoy the fruits of the tree.
- Impersonalists generally give the example of a river flowing into the ocean and merging.

Srila Prabhupada

- This may be a source of happiness for the impersonalist, but the personalist keeps his personal individuality like an aquatic in the ocean.
- We find so many living entities within the ocean, if we go deep.
- Surface acquaintance with the ocean is not sufficient; one must have complete knowledge of the aquatics living in the ocean depths.
- Because of his pure devotional service, a devotee can understand the transcendental qualities and the opulences of the Supreme Lord in truth.
- As it is stated in the Eleventh Chapter, only by devotional service can one understand.
- The same is confirmed here; one can understand the Supreme Personality of Godhead by devotional service and enter into His kingdom.

Srila Prabhupada

- After attainment of the brahma-bhūta [SB 4.30.20] 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-bhūta 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 Śrīmad-Bhāgavatam also.

Srila Prabhupada

- After liberation the process of bhakti, or transcendental service, continues.
- The Vedānta-sūtra (4.1.12) confirms this: ā-prāyaṇāt tatrāpi hi dr̥ṣṭam.
- This means that after liberation the process of devotional service continues.
- In the Śrīmad-Bhāgavatam, 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.

Section – III

Summary of the Yoga ladder

Part-4

Working in Pure Devotion (56-60)

Section-III Summary of the Yoga ladder

Part-4

Working in Pure Devotion (56-60)

|| 18.56 ||

sarva-karmāṇy api sadā
kurvāṇo mad-vyapāśrayaḥ
mat-prasādād avāpnoti
śāśvataṁ padam avyayam

But that person, who, though performing all types of actions (**sarva-karmāṇy api sadā kurvāṇaḥ**), also takes shelter of Me predominantly (**mad-vyapāśrayaḥ**), attains My indestructible, eternal abode (**śāśvataṁ padam avāpnoti**), by My mercy (**mat-prasādād**).

SVCT

- It has thus been said that the jñānī step by step giving up the results of work, work itself and then jñāna, attains sāyujya. Now hear from Me how My devotee attains Me.
- That devotee takes shelter of Me, even with evident material desires (vi apa āśrayaḥ).
- Vi stands for viśeṣataḥ, meaning “particularly,” and apa stands for apakṛṣṭa, meaning “low.”
- He is not even a niṣkāma-bhakta, for he performs all actions even material ones such as protecting wife and children as well as nitya, naimittika and kāmya-karmas.
- What is the question of his giving up karma, yoga, jñāna, worship of devatās, or other desires?

SVCT

- The word āśrayate means he completely serves. The prefix “ā” emphasizes the predominance of service.
- The use of the word api indicates inferiority of these other actions.
- Thus he performs these other activities, but as secondary actions.
- Thus, he has bhakti mixed with karma, rather than karma mixed with bhakti, which was already described in the first six chapters.
- There is no overlapping of actions with the previous descriptions.
- That bhakta attains My eternal dhāmas (padam), such as Vaikuṅṭha, Mathurā, Dvārakā, and Ayodhyā.
- [Note: The karma miśra bhakta gets sālókya.]
- “But will those dhāmas remain after the pralaya?”

SVCT

- “They are indestructible (avyayam). At the time of mahāpralaya, My dhāmas will not disappear, because of My inconceivable power.”
- “The jñānī, after many births, having undergone much suffering and austerities, having stopped the action of senses for sense objects, attains naiṣkarmya, and then sāyujya. How does this devotee, performing actions and having desires, attain Your eternal dhāmas just by taking shelter of You?”
- “He attains it by My mercy (mat-prasādāt). Know that My mercy is inconceivable and most powerful.”

Baladeva

- Now the Lord describes the process for the pariniṣṭha bhakta in two and half verses.
- He who performs all his prescribed actions as a secondary interest, as much as he feels convenient (indicated by api), and who takes shelter of Me alone (mad vyapāśrayaḥ) as his main interest, by My extreme mercy (mat prasādāt) attains the eternal (śāśvatam) spiritual world (padam) composed of unchanging pure knowledge and bliss (avyayam).
- The author of Vedānta explains sarvathāpi tatra vobhaya-liṅgāt: the pariniṣṭha devotee in all cases performs service to the Lord as a primary duty, because of indications to that effect in śruit and smṛti. (Vedānta Sūtra 3.4.34)

Srila Prabhupada

- The word mad-vyapāśrayaḥ means under the protection of the Supreme Lord.
- To be free from material contamination, a pure devotee acts under the direction of the Supreme Lord or His representative, the spiritual master.
- There is no time limitation for a pure devotee.
- He is always, twenty-four hours a day, one hundred percent engaged in activities under the direction of the Supreme Lord.

Srila Prabhupada

- To a devotee who is thus engaged in Kṛṣṇa consciousness the Lord is very, very kind.
- In spite of all difficulties, he is eventually placed in the transcendental abode, or Kṛṣṇaloka.
- He is guaranteed entrance there; there is no doubt about it.
- In that supreme abode, there is no change; everything is eternal, imperishable and full of knowledge.

Section-III Summary of the Yoga ladder

Part-4

Working in Pure Devotion (56-60)

|| 18.57 ||

**cetasā sarva-karmāṇi
mayi sannyasya mat-parah
buddhi-yogam upāśritya
mac-cittaḥ satataṁ bhava**

Offering all your activities to Me (**cetasā sarva-karmāṇi mayi sannyasya**), making Me your only goal of life (**mat-parah**), taking shelter of bhakti-yoga with fixed intelligence (**buddhi-yogam upāśritya**), remember Me always, while doing your actions and at all other times (**mac-cittaḥ satataṁ bhava**).

Offering all your activities to Me (**cetasā sarva-karmāṇi mayi sannyasya**), making Me your only goal of life (**mat-parah**), taking shelter of buddhi yoga (**buddhi-yogam upāśritya**), remember Me always while doing your actions (**mac-cittaḥ satataṁ bhava**).

SVCT

- “Now, what are you indicating to Me particularly? Am I an ananya-bhakta? Or am I the sakāma-bhakta just mentioned by You?”
- “You do not have the strength to become the most excellent ananya-bhakta.
- And you should not be the sakāma-bhakta, the lowest among all the devotees.
- Therefore, be a madhyama devotee, a devotee intermediate between these two.
- While offering to Me all of your occupational activities and your duties of āśrama, you whose goal of life is only to attain Me (mat-parah), in other words, being niškāma, remember Me always (mat-cittaḥ bhava), while doing those activities and at any other time also (satatam), being endowed with fixed intelligence, vyavasāyātmika buddhi (buddhi-yogam upāśritya).”

SVCT

- The Lord has previously said the same:

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam

Whatever you do, whatever you eat, whatever you sacrifice,
whatever you give, whatever austerity you perform, offer it to Me,
O son of Kuntī. BG 9.27

Baladeva

- (This continues the description of the pariniṣṭha bhakta.)
- Because you have such a nature, having offered (sannyasya) all your prescribed activities to Me your master, with consciousness devoid of the concept of being the doer (cetasā), taking Me alone as the one goal (mat paraḥ), taking shelter of alone Me, of buddhi yoga, be conscious of Me (mat cittaḥ) while performing your actions (satatam).
- [Note: The implication seems to be that the goal of spiritual intelligence (buddhi yoga) is exclusive surrender to the Lord.]
- As I have already said this to you before, with the words yat karoṣī yad aśnāsi (BG (9.27), having offered the activities to Me, you do those activities, rather than doing them and then offering them.
- [Note: To do the activities and then offer them is karma yoga.]

Srila Prabhupada

- When one acts in Kṛṣṇa consciousness, he does not act as the master of the world.
- Just like a servant, one should act fully under the direction of the Supreme Lord.
- A servant has no individual independence.
- He acts only on the order of the master.
- A servant acting on behalf of the supreme master is unaffected by profit and loss.
- He simply discharges his duty faithfully in terms of the order of the Lord.

Srila Prabhupada

- Now, one may argue that Arjuna was acting under the personal direction of Kṛṣṇa but when Kṛṣṇa is not present how should one act?
- If one acts according to the direction of Kṛṣṇa in this book, as well as under the guidance of the representative of Kṛṣṇa, then the result will be the same.
- The Sanskrit word mat-paraḥ is very important in this verse. It indicates that one has no goal in life save and except acting in Kṛṣṇa consciousness just to satisfy Kṛṣṇa.
- And while working in that way, one should think of Kṛṣṇa only: "I have been appointed to discharge this particular duty by Kṛṣṇa."

Srila Prabhupada

- While acting in such a way, one naturally has to think of Kṛṣṇa. This is perfect Kṛṣṇa consciousness.
- One should, however, note that after doing something whimsically he should not offer the result to the Supreme Lord. That sort of duty is not in the devotional service of Kṛṣṇa consciousness.
- One should act according to the order of Kṛṣṇa. This is a very important point.
- That order of Kṛṣṇa comes through disciplic succession from the bona fide spiritual master. Therefore the spiritual master's order should be taken as the prime duty of life.
- If one gets a bona fide spiritual master and acts according to his direction, then one's perfection of life in Kṛṣṇa consciousness is guaranteed.

Section-III Summary of the Yoga ladder

Part-4

Working in Pure Devotion (56-60)

|| 18.58 ||

mac-cittaḥ sarva-durgāṇi
mat-prasādāt tariṣyasi
atha cet tvam ahaṅkārān
na śroṣyasi vinaṅkṣyasi

Fixing your mind on Me (**mac-cittaḥ**), you will cross over all obstacles (**sarva-durgāṇi tariṣyasi**) by My mercy (**mat-prasādāt**). If, on the other hand (**atha cet**), you do not listen out of pride (**ahaṅkārān na śroṣyasi**), you will perish (**vinaṅkṣyasi**).

Baladeva

- Thus with consciousness fixed in Me, by My mercy alone, you will cross over all the sufferings of saṁsāra, which is difficult to cross (sarva durgāṇi).
- You should not worry about this.
- I, the friend of My devotee, will remove all of those sufferings, and I will give Myself to that devotee.
- Thus the method of practice and attainment for the pariniṣṭita bhakti has been stated.
- But if you do not hear what I have said out of thinking that you know what is to be done and what is not to be done (ahāṅkārāt), you will be deviated from your goal (viinaṅkṣyasi).
- There exists no one other than I, among living beings, who knows what is to be done and what is not to be done, who knows what is beneficial.

Srila Prabhupada

- A person in full Kṛṣṇa consciousness is not unduly anxious about executing the duties of his existence.
- The foolish cannot understand this great freedom from all anxiety.
- For one who acts in Kṛṣṇa consciousness, Lord Kṛṣṇa becomes the most intimate friend.
- He always looks after His friend's comfort, and He gives Himself to His friend, who is so devotedly engaged working twenty-four hours a day to please the Lord.
- Therefore, no one should be carried away by the false ego of the bodily concept of life.

Srila Prabhupada

- One should not falsely think himself independent of the laws of material nature or free to act.
- He is already under strict material laws.
- But as soon as he acts in Kṛṣṇa consciousness, he is liberated, free from the material perplexities.
- One should note very carefully that one who is not active in Kṛṣṇa consciousness is losing himself in the material whirlpool, in the ocean of birth and death.
- No conditioned soul actually knows what is to be done and what is not to be done, but a person who acts in Kṛṣṇa consciousness is free to act because everything is prompted by Kṛṣṇa from within and confirmed by the spiritual master.

Section-III Summary of the Yoga ladder

Part-4

Working in Pure Devotion (56-60)

|| 18.59 ||

yad ahaṅkāram āśritya
na yotsya iti manyase
mithyaiṣa vyavasāyas te
prakṛtis tvām niyokṣyati

If, influenced by false ego (**yad ahaṅkāram āśritya**), you think “I will not fight,” (**na yotsya iti manyase**) that resolve is useless (**eṣa vyavasāyah mithyā**). Your nature will engage you in fighting (**te prakṛtiḥ tvām niyokṣyati**).

SVCT

- “For me, a kṣatriya, the highest dharma is to fight. But being afraid of the sin incurred from killing friends, I do not desire to start fighting.”
- The Lord scolds Arjuna in this verse.
- “Your nature (prakṛtiḥ) will make you fight.
- Now you do not respect My words.
- But when your irrepressible natural desire to fight arises, then while fighting, and automatically killing your elders like Bhīṣma, you will smile at Me!”

Srila Prabhupada

- Arjuna was a military man, and born of the nature of the kṣatriya. Therefore his natural duty was to fight.
- But due to false ego he was fearing that by killing his teacher, grandfather and friends he would incur sinful reactions.
- Actually he was considering himself master of his actions, as if he were directing the good and bad results of such work.
- He forgot that the Supreme Personality of Godhead was present there, instructing him to fight. That is the forgetfulness of the conditioned soul.
- The Supreme Personality gives directions as to what is good and what is bad, and one simply has to act in Kṛṣṇa consciousness to attain the perfection of life.

Srila Prabhupada

- No one can ascertain his destiny as the Supreme Lord can; therefore the best course is to take direction from the Supreme Lord and act.
- No one should neglect the order of the Supreme Personality of Godhead or the order of the spiritual master, who is the representative of God.
- One should act unhesitatingly to execute the order of the Supreme Personality of Godhead—that will keep one safe under all circumstances.

Section-III Summary of the Yoga ladder

Part-4

Working in Pure Devotion (56-60)

|| 18.60 ||

svabhāva-jena kaunteya
nibaddhaḥ svena karmaṇā
kartuṁ necchasi yan mohāt
kariṣyasi avaśo 'pi tat

Being bound (**nibaddhaḥ**) by actions arising from your nature (**svena svabhāva-jena karmaṇā**), helplessly (**avaśah api**), you will do (**yad kariṣyasi**) what you do not want to do (**tat kartuṁ na icchasi**) out of bewilderment (**mohāt**).

SVCT

- Here the Lord expands the meaning of what he has just said.
- You are fettered by your actions arising from previous life impressions that give you qualities of the kṣatriya (svabhāva-jena).

Srila Prabhupada

- If one refuses to act under the direction of the Supreme Lord, then he is compelled to act by the modes in which he is situated.
- Everyone is under the spell of a particular combination of the modes of nature and is acting in that way.
- But anyone who voluntarily engages himself under the direction of the Supreme Lord becomes glorious.

Section – III

Summary of the Yoga ladder

Part-5

More Confidential Knowledge:
Surrender to the Supersoul (61-
63)

Section-III Summary of the Yoga ladder

Part-5

More Confidential Knowledge: Surrender to the Supersoul (61-63)

|| 18.61 ||

**īśvaraḥ sarva-bhūtānām
hr̥d-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā**

O Arjuna (**arjuna**), the Lord is situated in the heart of all living entities (**īśvaraḥ sarva-bhūtānām tiṣṭhati**). He engages them in action (**bhrāmayan sarva-bhūtāni**) by His energy (**māyayā**), like dolls moving by strings (**yantrārūḍhāni**).

O Arjuna (**arjuna**), the Lord is situated in the heart of all living entities (**īśvaraḥ sarva-bhūtānām tiṣṭhati**). By His energy (**māyayā**), He engages them (**bhrāmayan sarva-bhūtāni**), mounted in their bodies, in action (**yantrārūḍhāni**).

SVCT

- Having stated the views of the advocates of innate nature (svabhāva) in two verses, the Lord now states His own view.
- [Note: According to the theory of Svabhāva-vāda, nature and its properties are the cause of everything.]
- The Lord, Nārāyaṇa, is the antaryāmī.

**yaḥ pṛthivyām tiṣṭhan pṛthivyā antaro, yaṁ pṛthivī na veda,
yasya pṛthivī śarīram, yaḥ pṛthivīm antaro yamayati**

He is situated within the earth. The earth does not know Him. The earth is His body. He controls the earth from within. **Bṛhad
Āraṇyaka Upaniṣad 3.6.3**

SVCT

**yac ca kiñcij jagaty asmin drśyate śrūyate'pi vā
antar-bahiś ca tat sarvaṃ vyāpya nārāyaṇaḥ sthitaḥ**

- Nārāyaṇa is spread everywhere inside and outside of everything seen or heard of in the universe. Mahānārāyaṇa Upaniṣad 13.5
- As is stated in these śrutis, the Lord is situated in the heart.
- What does He do? By His own śakti (māyayā) He makes all living entities engage in their respective actions (bhrāmayan).
- [Note: Svabhāva by itself cannot make the living entities do anything.]
- The living entities, like artificial dolls attached to a device with strings, are made to move by māyā.
- Or another meaning is: all living entities mounted in their bodies are made to move by māyā.

Baladeva

- Seeing that Arjuna still seemed to have the false concept of thinking he knew everything, and because of Arjuna's inability to give that up, the Lord then teaches in a different way in two verses
- O Arjuna, though you think that your knowledge is your own, you know that only through the Supreme Lord as the antaryāmi.
- That Lord is situated in the hearts of all beings from Brahmā down to the non-moving creatures, and He makes them wander about by His śakti (māyayā).
- He describes these living entities. They are mounted on the apparatus characterized by body, senses and prāṇas (yantra ārūḍhāni), constructed by māyā according to their karmas (māyayā).

Baladeva

- A comparison is suggested using the ornament called rūpaka (metaphor).
- The Lord makes the living entities move about just as a puppeteer mounts artificial beings on wooden devices with strings attached (yantra ārūḍhāni) and makes them move about.

Srila Prabhupada

- Arjuna was not the supreme knower, and his decision to fight or not to fight was confined to his limited discretion. Lord Kṛṣṇa instructed that the individual is not all in all.
- The Supreme Personality of Godhead, or He Himself, Kṛṣṇa, as the localized Supersoul, sits in the heart directing the living being.
- After changing bodies, the living entity forgets his past deeds, but the Supersoul, as the knower of the past, present and future, remains the witness of all his activities.
- Therefore all the activities of living entities are directed by this Supersoul.
- The living entity gets what he deserves and is carried by the material body, which is created in the material energy under the direction of the Supersoul.

Srila Prabhupada

- As soon as a living entity is placed in a particular type of body, he has to work under the spell of that bodily situation.
- A person seated in a high-speed motorcar goes faster than one seated in a slower car, though the living entities, the drivers, may be the same.
- Similarly, by the order of the Supreme Soul, material nature fashions a particular type of body to a particular type of living entity so that he may work according to his past desires.
- The living entity is not independent. One should not think himself independent of the Supreme Personality of Godhead.
- The individual is always under the Lord's control. Therefore one's duty is to surrender, and that is the injunction of the next verse.

Section-III Summary of the Yoga ladder

Part-5

More Confidential Knowledge: Surrender to the Supersoul (61-63)

|| 18.62 ||

**tam eva śaraṇam gaccha
sarva-bhāvena bhārata
tat-prasādāt parām śāntim
sthānam prāpsyasi śāśvatam**

O descendent of Bharata (**bhārata**), take refuge in the Paramātmā alone (**tam eva śaraṇam gaccha**) with complete devotion (**sarva-bhāvena**). Having extinguished both avidyā and vidyā (**parām śāntim**), by My mercy (**tat-prasādāt**), you will attain the eternal spiritual abode (**śāśvatam sthānam prāpsyasi**).

SVCT

- This verse explains the purpose of the knowledge just revealed: take shelter of that Lord.
- You will attain the cessation of vidyā and avidyā (parām śāntim) and then you will attain My eternal place Vaikuṅṭha (śāśvataṁ sthānam).
- This surrender to the antaryāmī is for worshippers of the antaryāmī (Paramātmā) whereas the worshippers of Bhagavān surrender to Bhagavān, which will be explained later.
- [Note: The direct process of bhakti and realization of Bhagavān are described in verse 65 and 66.]
- This is the opinion of some concerning this verse.

SVCT

- “My Lord Śrī Kṛṣṇa, is my guru, and gives me instructions which are beneficial for my bhakti. I surrender unto Him.” In this way, a person will think.
- Uddhava says:

**naivopayanty apacitiṁ kavayas taveśa
brahmayusāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo’ntar-bahis tanu-bhṛtām aśubhaṁ vidhunvan
ācārya-caitya-vapuṣā sva-gatiṁ vyanakti**

O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the ācārya and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You. SB 11.29.6

Baladeva

- Therefore surrender to the Lord (tam) with body, mind and all other elements (sarva bhāvena).
- Then what happens?
- You will attain the eternal place (śāśvatam sthānam), with absence of all suffering (parām śāntim), the abode of the Lord glorified in the śrutis as tad viṣṇoḥ paramam padam.
- That person (tam) is none other than I, your companion.
- This has been stated by Me before with sarvasya cāham hr̥di sanniviṣṭaḥ: I, Kṛṣṇa, am seated in everyone's heart. (BG 15.15)

Baladeva

- It has also been stated by you and accepted by the devas and ṛṣis with the statement param brahma param dhāma: You (Kṛṣṇa) are the supreme brahman and the supreme form. (BG 10.12)
- I have also showed that to you directly in showing you the universal form. Therefore remain fixed in My teachings.

Srila Prabhupada

- A living entity should therefore surrender unto the Supreme Personality of Godhead, who is situated in everyone's heart, and that will relieve him from all kinds of miseries of this material existence.
- By such surrender, not only will one be released from all miseries in this life, but at the end he will reach the Supreme God.
- The transcendental world is described in the Vedic literature (Ṛg Veda 1.22.20) as tad viṣṇoḥ paramam padam.
- Since all of creation is the kingdom of God, everything material is actually spiritual, but paramam padam specifically refers to the eternal abode, which is called the spiritual sky or Vaikuṅṭha.

Srila Prabhupada

- In the Fifteenth Chapter of Bhagavad-gītā it is stated, sarvasya cāham hṛdi sanniviṣṭaḥ: [Purport. 15.15] the Lord is seated in everyone's heart.
- So this recommendation that one should surrender unto the Supersoul sitting within means that one should surrender unto the Supreme Personality of Godhead, Kṛṣṇa.
- Kṛṣṇa has already been accepted by Arjuna as the Supreme.
- He was accepted in the Tenth Chapter as param brahma param dhāma.
- Arjuna has accepted Kṛṣṇa as the Supreme Personality of Godhead and the supreme abode of all living entities, not only because of his personal experience but also because of the evidence of great authorities like Nārada, Asita, Devala and Vyāsa.

Section-III Summary of the Yoga ladder

Part-5

More Confidential Knowledge: Surrender to the Supersoul (61-63)

|| 18.63 ||

iti te jñānam ākhyātam
guhyād guhyataram mayā
vimṛśyaitad aśeṣeṇa
yathecchasi tathā kuru

Thus I have explained a scripture (**iti mayā te ākhyātam**) more secret than the secret knowledge of karma, jñāna and aṣṭāṅga-yoga (**guhyād guhyataram jñānam**). Considering this thoroughly (**vimṛśyaitad aśeṣeṇa**), do as you wish to do (**yathecchasi tathā kuru**).

Thus I have explained a scripture (**iti mayā te ākhyātam**) more secret than secret knowledge of mantras (**guhyād guhyataram jñānam**). Considering this thoroughly (**vimṛśyaitad aśeṣeṇa**), do as you wish to do (**yathecchasi tathā kuru**).

SVCT

- Here the Lord concludes the whole subject of Gītā.
- Jñāna or knowledge consists of karma-yoga, aṣṭāṅga-yoga and jñāna-yoga.
- The word jñāna means “that by which one knows.” Thus jñāna refers to a process, in this case scriptures, which produce knowledge of these sādhanas.
- I have revealed a scripture, jñāna, which is more secret than those scriptures (guhyād guhyataram), a process that has not been revealed in the scriptures written by authors such as Vasiṣṭa, Bādarāyaṇa or Nārada.

SVCT

- Another meaning is: In relation to their omniscience, I am infinite.
- Thus they cannot understand the knowledge because of its most confidential nature.
- I also did not teach them at all because of its intensely confidential nature.
- Considering this thoroughly (aśeṣeṇa), as is suitable to your taste, do what you want to do.
- Thus, the last six chapters concerning jñāna have been completed.

SVCT

- These three groups of six chapters, the Gītā, the crown jewel of all knowledge, are the box containing the most valuable secret treasure of bhakti.
- The first six chapters, concerning karma, are the lower covering made of gold. The last six chapters, concerning jñāna, are the lid made of gold and studded with jewels.
- Within the middle six chapters, resting within the container and the lid, shines the most excellent jewel of bhakti, more valuable than anything in the three worlds—which brings Śrī Kṛṣṇa under control.
- Bhakti's servants consisting of two verses (65 and 66) of sixty-four syllables (jewels) embedded on the lid of the box (last six chapters) should also be understood to be pure.

Baladeva

- The Lord now concludes the scripture.
- Thus in the manner just spoken (iti), I have declared to you this knowledge (jñānam), the scripture of the Gītā, the means of understanding karma, bhakti and jñāna.
- Jñāna means “that which something is known.” It is more secret than the scriptures which teach secret mantras. It should be kept secret.
- After reflecting on this scripture fully (aśeṣena), do as you wish.
- The intended meaning is “Reviewing this scripture thoroughly, your ignorance will be destroyed and you will be steadfast in My words.”

Srila Prabhupada

- The Lord has already explained to Arjuna the knowledge of brahma-bhūta [SB 4.30.20].
- One who is in the brahma-bhūta 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 tathā kuru—"As you like, you may act"—indicate that God does not interfere with the little independence of the living entity. In Bhagavad-gītā, the Lord has explained in all respects how one can elevate his living condition.

Srila Prabhupada

- The best advice imparted to Arjuna is to surrender 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 Personality of Godhead is in the best interest of the living entities. It is not for the interest of the Supreme.
- Before surrendering, one is 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.

Section – III

Summary of the Yoga ladder

Part-6

Most Confidential Knowledge:
Become a Pure Devotee of Krsna
(64-66)

Section-III Summary of the Yoga ladder

Part-6

Most Confidential Knowledge: Become a Pure Devotee of Krsna
(64-66)

|| 18.64 ||

sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dr̥ḍham iti
tato vakṣyāmi te hitam

Again hear from Me (**bhūyaḥ śṛṇu me**) the highest words (**paramaṁ vacaḥ**), the supreme secret (**sarva-guhyatamaṁ**), since you are very dear to Me (**iṣṭo asi me**) and you have faith in its authority (**dr̥ḍham iti**). I will speak for your benefit (**tato vakṣyāmi te hitam**).

SVCT

- Glancing at Arjuna, His very dear friend, standing silently as he began to review the very deep meaning of the Gītā scripture, the Lord, His heart melting like butter due to His mercy, spoke.
- “O My dear friend Arjuna, I will now speak the essence of the whole scripture in eight verses. Forget about the difficulties in having to review everything in order to understand it.”
- Again (bhūyaḥ) hear the most secret knowledge.
- [Note: This knowledge is therefore more secret than that discussed in verse 62, which was more secret than the knowledge of karma, jñāna and yoga.]

SVCT

- He says “again” because He said the same thing at the end of the ninth chapter:

**man-manā bhava mad-bhakto mad-yājī mām namaskuru
mām evaiṣyasi yuktvaivam ātmānam mat-parāyaṇaḥ BG 9.34**

- Those are the highest words (paramam vacaḥ), the most secret (guhvatamam), the essence of even the Gītā, which is the essence of the meaning of all scriptures. There is no secret greater than this, in any place, from any cause, by any means.
- He then gives the reason for speaking this. Because you are very (dr̥ḍham) dear (iṣṭaḥ), My friend, I speak for your benefit.
- Without having such friendship no one speaks any most confidential topic.
- Dr̥ḍha-matiḥ (with fixed mind) instead of dr̥ḍham iti is another reading of the text.

Baladeva

- The Lord will now explain the process and attainment of the nirapekṣa bhakta.
- First He praises this process of the nirapekṣa bhakta.
- Among all secrets, this is the most secret (sarva guhyatamam). Hear this again, for in the ninth chapter, I have already stated this (man manā bhava mad bhakto), but because it is very dear to Me, at the end, listen as I say I again. It is the supreme (paramam) statement, the essence of the Gītā, which is the essence of all other scriptures.
- What is the reason for saying it again?
- You are the dearest to Me (iṣṭaḥ). You have faith that My words possess all authority (dṛḍham iti).
- Therefore I will speak for your benefit. Therefore, you should act upon this. This is the implied meaning.

Srila Prabhupada

- The Lord has given Arjuna knowledge that is confidential (knowledge of Brahman) and still more confidential (knowledge of the Supersoul within everyone's heart), and now He is giving the most confidential part of knowledge: just surrender unto the Supreme Personality of Godhead.
- At the end of the Ninth Chapter He has said, man-manāḥ: "Just always think of Me."
- The same instruction is repeated here to stress the essence of the teachings of Bhagavad-gītā.
- This essence is not understood by a common man, but by one who is actually very dear to Kṛṣṇa, a pure devotee of Kṛṣṇa.
- This is the most important instruction in all Vedic literature.
- What Kṛṣṇa is saying in this connection is the most essential part of knowledge, and it should be carried out not only by Arjuna but by all living entities.

Section-III Summary of the Yoga ladder

Part-6

Most Confidential Knowledge: Become a Pure Devotee of Krsna
(64-66)

|| 18.65 ||

man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

Being My devotee (**bhava mad-bhakto**), offer your mind to Me (**man-manā**). Offer articles to Me in worship (**mad-yājī**). Offer respects to Me (**mām namaskuru**). I promise (**pratijāne**) that you will come to Me without doubt (**mām evaiṣyasi satyaṁ te**), for you are most dear to Me (**priyah asi me**).

SVCT

- The phrase bhava mad-bhaktō means “Being My devotee, think of Me.” The Lord says this to exclude the other possibilities. He does not mean, “Be a jñānī or be a yogī and meditate on Me.”
- Or the phrase man-manā can mean: “Give your mind as a gift to Me, Śyāmasundara, with moon-like face, with shining locks of hair and beautiful eye brows, raining nectar in the form of glances of sweet mercy.”
- And then bhava mad-bhaktāḥ can mean, “And give all your senses such as the ears to Me. Perform worship of Me (bhava mad-bhaktāḥ) using all the senses with such services as hearing, chanting, seeing My mūrti, cleaning and anointing My temple, picking flowers, and offering Me garlands, ornaments, umbrella and cāmara.”

SVCT

- And then the Lord says, “Give Me objects such as gandha, flowers, incense, lamp and naivedya. Be My worshipper. Perform My worship.” (mad-yājī).
- And then Lord says, “O, just give Me respects (mām namaskuru). Falling on the ground with the whole body, offer respects, by touching the body to the ground with eight limbs.”
- “Of these four—thinking of Me with the mind, serving Me with the senses, worshipping Me with items and offering respects to Me with the whole body—do all of them or any of them, and you will attain Me (mām eva eṣyasi).

SVCT

- Make an offering of your mind, your senses, or items of worship unto Me, and I make an oath to you (te satyam): I will give Myself to you.”
- [Note: Kṛṣṇa said, “You will come to me.” Another way of saying this is “I will give Myself to you.”]
- The word satyam implies something of which there is no doubt. According to the Amara Kośa, satyam means an oath and truth.
- “Well, the people born in the land of Mathurā make such oaths in every sentence.” [Note: Here is a reference to Kṛṣṇa promising to return to Vraja.]
- That is true. In that case, under oath (pratijāne) I declare, “You are dear to Me. No one cheats a person dear to himself.”

Baladeva

- Now the Lord gives the instruction.
- This has been explained before (BG 9.34).
- By concentrating your mind on Me, worshipping Me and offering respects to Me, you will attain only Me, Kṛṣṇa, with human form, the son of Devakī, most affectionate to you, with dark complexion, the color of the blue lotus—not the universal form with a thousand heads, nor the form of paramātmā, the size of a thumb, nor Nrsimha or Varāha.
- I will give Myself, your friend, to you.
- I make this oath to you (te satyam).
- The Nānārtha Varga says satyam śapatha-tathyayoḥ: satyam means an oath or the truth.
- You should not have doubt about this.

Baladeva

- “But my doubt is not destroyed, because even when you made a vow, you did not return from Mathurā to Vraja.”
- “Therefore I have said this after making an admission (pratijāne): you are dear to Me.
- If the resident of Mathurā, having an affectionate mind, does not cheat the one He loves, what then to speak of one He loves the most?
- I have great affection for he who has great affection for Me.
- I cannot tolerate separation from him.
- I have already said this with words like priyo hi (BG 7.17).
- Therefore have faith in My words: you will certainly attain Me.”

Srila Prabhupada

- The most confidential part of knowledge is that one should become a pure devotee of Kṛṣṇa 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 Kṛṣṇa.
- One should always act in such a way that all his daily activities are in connection with Kṛṣṇa.
- He should arrange his life in such a way that throughout the twenty-four hours he cannot but think of Kṛṣṇa.
- And the Lord's promise is that anyone who is in such pure Kṛṣṇa consciousness will certainly return to the abode of Kṛṣṇa, where he will be engaged in the association of Kṛṣṇa face to face.

Srila Prabhupada

- This most confidential part of knowledge is spoken to Arjuna because he is the dear friend of Kṛṣṇa.
- Everyone who follows the path of Arjuna can become a dear friend to Kṛṣṇa and obtain the same perfection as Arjuna.
- These words stress that one should concentrate his mind upon Kṛṣṇa—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 Kṛṣṇa found in the Brahma-saṁhitā and other literatures.
- One should fix his mind on this original form of Godhead, Kṛṣṇa.
- One should not even divert his attention to other forms of the Lord.

Srila Prabhupada

- The Lord has multiforms as Viṣṇu, Nārāyaṇa, Rāma, Varāha, etc., but a devotee should concentrate his mind on the form that was present before Arjuna.
- Concentration of the mind on the form of Kṛṣṇa constitutes the most confidential part of knowledge, and this is disclosed to Arjuna because Arjuna is the most dear friend of Kṛṣṇa's.

Section-III Summary of the Yoga ladder

Part-6

Most Confidential Knowledge: Become a Pure Devotee of Krsna
(64-66)

|| 18.66 ||

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

Giving up all dharmas (**sarva-dharmān parityajya**), just surrender unto Me alone (**mām ekaṁ śaraṇaṁ vraja**). I will deliver you from all sins (**ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi**). Do not worry (**mā śucaḥ**).

SVCT

- “Am I supposed to perform the meditation and other processes along with my varṇa āśrama duties or without them?”
- “Giving up all duties of varṇa and āśrama (sarva-dharmān parityajya), surrender only to Me.”
- One should not say that parityajya means sannyasya, to adopt the sannyāsa order, because Arjuna was a kṣatriya, not qualified for sannyāsa.
- As well it should not be said the Lord used Arjuna just to instruct all other people who are not kṣatriyas to take sannyāsa, for Arjuna was qualified to be the recipient of the Lord’s instructions which could not be taught to others.
- Nor should one explain the meaning of parityajya in this verse as merely “give up all the results of activities.”

SVCT

- For it is said:

devarṣi-bhūtāpta-nṛṇām pitṛṇām
nāyam kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundam parihṛtya kartam

Anyone who has taken shelter of the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers. SB 11.5.41

SVCT

**martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai**

A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences. SB 11.29.35

**tāvat karmāṇi kurvīta na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate**

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kīrtanam viṣṇoḥ [SB 7.5.23] one has to act according to the regulative principles of the Vedic injunctions. SB 11.20.9

SVCT

ājñāyaiva guṇān doṣān
mayādiṣṭān api svaḥ kān
dharmān santyajya yaḥ sarvān
mām bhajet sa ca sattamaḥ

He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities. SB 11.11.37

SVCT

- The meaning of the word should thus be explained using all these statements of the Lord with no contradiction.
- The meaning can indeed be understood correctly by the prefix pari which means “completely.”
- “Surrender only to Me (mām ekaṁ śaraṇam vraja).”
- This means that there should be no worship of devatās, aṣṭāṅga-yoga, jñāna or dharma or other elements in that surrender.

SVCT

- “Previously I have said that you were not qualified for ananyā bhakti, the highest type of bhakti, and that you were qualified for karma-miśra-bhakti, when I said ‘Whatever you do, whatever you eat, do it as an offering to Me.’
- But now, by My great mercy, you have qualification for ananyā bhakti.
- That ananyā bhakti can only be attained by the causeless mercy of My ekāntika-bhakta.
- Though that is a rule I myself have made, I am now giving the mercy Myself, breaking My own vow, as I did in the fight with Bhīṣma.

SVCT

- “And by following My orders you should not fear some loss on your part in giving up nitya and naimittika-karmas.
- The order to perform these nitya-karmas was given by Me in the form of the Vedas.
- Now, I am ordering you to give them all up completely.
- Is there sin in not performing your nitya-karmas?
- No, rather the opposite—in performing nitya-karmas you will commit sin, because of disobeying My direct order.”
- “If someone surrenders to You, he becomes dependent, like an animal purchased for a price.

SVCT

- He does whatever You make him do.
- If You put him in one place, he stays there.
- If You offer him food, he eats.
- These are the characteristics of surrender.

SVCT

- But the Vāyu Purāṇa says:

**ānukūlyasya saṅkalpaḥ pratikūlyasya varjanam
rakṣiṣyatīti viśvāso gopṛtve varaṇam tathā
ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ**

Ānukūlya means conduct which is pleasing to the Lord and according to the scriptures. Pratikūlya means the opposite. Gopṛtva means to think of the Lord and no one else as ones protector. One should have faith (viśvasaḥ) that in times when ones own existence is threatened, the Lord will give protection, as in the case of Gajendra or Draupadī. Niḥkṣepaṇam means employment of ones gross and subtle bodies for Kṛṣṇa's service. Akārpaṇya means that one should not make a show of ones own humility. Surrender (śaraṇa-gati) consists of performance of these six items in relation to the Lord.”

SVCT

- Then starting today, if I surrender to You, I should then do whatever You say whether it is good or bad.
- If You make me perform dharma, then I will not worry at all.
- But if You engage me in adharma, since You are the Supreme Lord and can do what You want, then what will happen to me? Please tell me.”
- “I will free you from all sinful reactions—from whatever reactions exist from the far past and recent past, and from whatever reactions arise from acts I will make you perform in the future.

SVCT

- This is not impossible for Me to do, though it cannot be done by anyone else to whom you surrender.
- Taking you as the means, I am giving instructions to the whole world.
- Do not feel grief for your own welfare or that of others. May you and all other people, giving up all dharmas—your own and everyone else’s—absorbing your thoughts and actions in Me, surrendering to Me, remain in contentment.
- I Myself have accepted the burden of freeing you from sin, and freeing you from saṁsāra.

SVCT

**ananyāś cintayanto mām ye janāḥ paryupāsate
teṣām nityābhiyuktānām yoga-kṣemaṁ vahāmy aham**

But I carry the burden of supply and maintenance of those who desire constant association with Me, and who, thinking only of Me, worship only Me. BG 9.22

- Do not lament thinking ‘Oh, I have thrown my own burden on my master!’ It is no strain at all for Me, who am most affectionate to My devotee. Nothing else remains to be instructed.”
- Thus the scripture has been concluded.

Baladeva

- “How is it possible for men whose hearts are contaminated with unlimited sins in the form of ancient karmas to perform pure bhakti to You, as worship and respect as described in the last verse, unless those unlimited sins, being contrary to bhakti, are first destroyed by following prescribed dharma with atonements such as mortification of the body?”
- Giving up completely (parityajya), in their very essence, all dharmas along with prescriptions such as austerities to atone for past sins, just surrender to Me, the Lord of all, Kṛṣṇa, who previously appeared in many forms such as Nṛsimha and Rāma, who is perceived through pure bhakti, and who destroys all desires, and even avidyā (the cause of the conditioned jīva).

Baladeva

- Surrender to Me alone (mām ekam) and not to others such as Śiva. I, the lord of all, worthy object of surrender (aham), will free you who have surrendered (tvām), from all past karmas (sarva pāpebhyaḥ).
- The Lord shows the mutual actions to be done by Himself and the devotee.
- You should not lament (mā śucaḥ), thinking that it is impossible for you, with short lifespan, to perform difficult, extreme austerities which will bring about the desired result of purification of the heart after a very long time.
- I have stated that in surrender to Me, this is not required.

Baladeva

- The śrutis also say this:

na karmanā na prajayā dhanena tyāgenaike'mṛtatvam ānaśuḥ

Not by prescribed duties or by progeny or wealth can one attain immortality. It is only gained by some, through self surrender. Mahānārāyaṇa Upaniṣad 86, Kaivalya Upaniṣad 3

- The method of attaining the Lord is stated by such verses as this:

śraddhā-bhakti-dhyāna-yogād avaiti

One knows the Lord by faith, bhakti and meditation. Kaivalya Upaniṣad 2

Baladeva

- Now, if you are a saniṣṭha bhakta, you perform dharma for purification of the heart. If you are a pariniṣṭhita bhakti, you perform dharmas to teach others. Performance of dharma is required for these types of bhakti.
- This is understood from the śrutis:

**tam etam veda anuvacanena brāhmaṇa vividiṣanti yajñena dānena
tapasā anāśakena**

The brāhmaṇas seek to know the Lord by study of the Vedas, by sacrifice, by charity, by penance and by observing vows of fasting. Brhad Āraṇyaka Upaniṣad 4.4.22

satyena labhyas tapasā hy eṣa ātmā

This Lord is attained by true knowledge arising from scriptures and constant celibacy. Muṇḍaka Upaniṣad 3.1.5

Baladeva

- There is another explanation of the words mā sucaḥ.
- You should not worry because of the sin incurred by giving up your prescribed duties.
- This explanation however is not acceptable, since there is no sin for rejecting dharmas.
- The sannyāsī renounces the fire sacrifice by the order of the Veda.
- Similarly the surrendered soul renounces his prescribed duties by the order of the Lord, since they are unsuitable for him.
- Moreover, by not obeying this order of the Lord, a devotee will incur sin.

Baladeva

- One should not try to explain that this verse to mean that one should not completely give up all dharmas, because there is sin involved in doing so, but one should rather just give up the results of the dharmas.
- This is not acceptable because there is no sin involved in not performing dharma in this process.
- Therefore, the meaning is that the surrendered soul should give up all dharmas completely at the root.

Baladeva

- Nor should one argue that a person must perform his prescribed dharma based upon the reasoning that every one must act: na hi kaścit kṣaṇam api (BG 3.5).
- This rule does not apply because, following that rule, the surrendered person is absorbed in worship of the Lord which is also action.
- Moreover, just as the practice of dharmas for the saniṣṭha bhakta culminates in realization of ātmā, and the practice of dharmas for the pariniṣṭha bhakta culminates in realization of paramātmā, so the practice of surrender alone (not practising dharmas) for the surrendered soul culminates in purity.

Baladeva

- This is stated in the Bhāgavatam Eleventh Canto.

**tāvat karmāṇi kurvīta na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate**

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kīrtanam viṣṇoḥ [SB 7.5.23] one has to act according to the regulative principles of the Vedic injunctions. SB 11.20.9

**jñāna-niṣṭho virakto vā mad-bhakto vānapekṣakaḥ
saliṅgānāśramāms tyaktvā cared avidhi-gocaraḥ**

A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation—both neglect those duties based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations. SB 11.18.28

Baladeva

- This surrender, also called śaraṇagati, has six elements:
**ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam
rakṣiṣyatīti viśvāso gopṭṛtve varaṇam tathā
ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ**

Surrender has six factors: accepting what is favorable, rejecting what is unfavorable, having faith that the Lord will protect one, accepting dependence on the Lord, [Note: Jīva Gosvāmī explains in Bhakti Sandarbha 236 that gopṭṛtve varaṇam, accepting the Lord as master, is the very definition of surrender, and is therefore the main item. All other five items are its assistants. Ātmanikṣepa means to have no independence from the Lord. “Whatever he orders, I do.” Kārpaṇya means complete humility. “No one is more merciful than you, and no one is more fallen than I.” On the other hand Vedānta Deśikan takes ātma nikṣepa, placing responsibility for ones maintenace in the Lord , as the main item. Gopṭṛtve varaṇam is praying for protection, which is similar to rakṣayīṣyatīte viśvasaḥ, faith that the Lord will protect one. Kārpaṇya is feeling hopeless and incapable, and therefore with humility surrendering to the Lord.] placing oneself fully to the Lord, and meekness. Vāyu Purāṇa

Baladeva

- Actions pleasing to the Lord that are prescribed by the scriptures are called ānukūlya or favorable.
- Opposite actions, displeasing to the Lord, not prescribed by the scriptures, are called prātikūlya or unfavorable. Ātma nikṣepa means “to place responsibility for ones maintenance in the object of surrender, the Lord.”
- Kārpaṇya means “not bold.”
- Sometimes the line reads nikṣepaṇam akārpaṇyam.
- In that case, akārpaṇya means “not showing ones miserable position to others.” The rest is clear.

Srila Prabhupada

- The Lord has described various kinds of knowledge and processes of religion—knowledge of the Supreme Brahman, knowledge of the Supersoul, knowledge of the different types of orders and statuses of social life, knowledge of the renounced order of life, knowledge of nonattachment, sense and mind control, meditation, etc.
- He has described in so many ways different types of religion.
- Now, in summarizing Bhagavad-gītā, the Lord says that Arjuna should give up all the processes that have been explained to him; he should simply surrender to Kṛṣṇa.
- That surrender will save him from all kinds of sinful reactions, for the Lord personally promises to protect him.

Srila Prabhupada

- In the Seventh Chapter it was said that only one who has become free from all sinful reactions can take to the worship of Lord Kṛṣṇa.
- Thus one may think that unless he is free from all sinful reactions he cannot take to the surrendering process.
- To such doubts it is here said that even if one is not free from all sinful reactions, simply by the process of surrendering to Śrī Kṛṣṇa he is automatically freed.
- There is no need of strenuous effort to free oneself from sinful reactions.
- One should unhesitatingly accept Kṛṣṇa as the supreme savior of all living entities.
- With faith and love, one should surrender unto Him.

Srila Prabhupada

- The process of surrender to Kṛṣṇa is described in the Hari-bhakti-vilāsa (11.676):

ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatīti viśvāso
gopṛtve varaṇam tathā
ātma-nikṣepa-kārpaṇye
ṣaḍ-vidhā śaraṇāgatiḥ

- According to the devotional process, one should simply accept such religious principles that will lead ultimately to the devotional service of the Lord.
- One may perform a particular occupational duty according to his position in the social order, but if by executing his duty one does not come to the point of Kṛṣṇa consciousness, all his activities are in vain.

Srila Prabhupada

- Anything that does not lead to the perfectional stage of Kṛṣṇa consciousness should be avoided.
- One should be confident that in all circumstances Kṛṣṇa will protect him from all difficulties.
- There is no need of thinking how one should keep the body and soul together. Kṛṣṇa will see to that.
- One should always think himself helpless and should consider Kṛṣṇa the only basis for his progress in life.
- As soon as one seriously engages himself in devotional service to the Lord in full Kṛṣṇa consciousness, at once he becomes freed from all contamination of material nature.

Srila Prabhupada

- There are different processes of religion and purificatory processes by cultivation of knowledge, meditation in the mystic yoga system, etc., but one who surrenders unto Kṛṣṇa does not have to execute so many methods.
- That simple surrender unto Kṛṣṇa will save him from unnecessarily wasting time.
- One can thus make all progress at once and be freed from all sinful reactions.
- One should be attracted by the beautiful vision of Kṛṣṇa.
- His name is Kṛṣṇa because He is all-attractive.
- One who becomes attracted by the beautiful, all-powerful, omnipotent vision of Kṛṣṇa is fortunate.

Srila Prabhupada

- There are different kinds of transcendentalists—some of them are attached to the impersonal Brahman vision, some of them are attracted by the Supersoul feature, etc., but one who is attracted to the personal feature of the Supreme Personality of Godhead, and, above all, one who is attracted by the Supreme Personality of Godhead as Kṛṣṇa Himself, is the most perfect transcendentalist.
- In other words, devotional service to Kṛṣṇa, in full consciousness, is the most confidential part of knowledge, and this is the essence of the whole Bhagavad-gītā.
- Karma-yogīs, empiric philosophers, mystics and devotees are all called transcendentalists, but one who is a pure devotee is the best of all.
- The particular words used here, mā śucaḥ, "Don't fear, don't hesitate, don't worry," are very significant.
- One may be perplexed as to how one can give up all kinds of religious forms and simply surrender unto Kṛṣṇa, but such worry is useless.

Section – IV

Whom to and Whom Not to
Preach Bhagavad Gita to (67-71)

Section-IV Whom to and Whom Not to Preach Bhagavad Gita to (67-71)

|| 18.67 ||

idaṁ te nātapaskāya
nābhaktāya kadācana
na cāśuśrūṣave vācyaṁ
na ca mām yo 'bhyasūyati

This is not to be spoken (**idaṁ na vācyaṁ**) to one without control of his senses (**atapaskāya**), to one without true devotion (**abhaktāya**), to one who does not render humble service (**aśuśrūṣave**), or to one who envies Me, thinking that I am material (**yah mām abhyasūyati**).

SVCT

- Having given the instructions of the scripture of the Gītā, the Lord now indicates the process for passing on the information, starting a sampradāya. Atapaskāya refers to one who does not control his senses.
- The smṛti says:
manasaś cendriyāṇām ca aikāgryam paramam tapaḥ
- Concentration of the mind and senses on one object is the greatest austerity. Mahābhārata, Śānti Parvā, 23
- Even if a person controls the senses, if he is not a devotee, he should not be taught. Even if he is qualified with three good qualities just mentioned (sense control, devotion and obedience), he should not be taught if he is envious. If he thinks that I am a combination of material qualities contaminating the pure Brahman.

Baladeva

- In this verse the Lord instructs that the teachings of the Gītā which He Himself has taught should be given to qualified candidates only, not the unqualified.
- This scripture should not be spoken by you to a person who does not have sense control (atapaskāya).
- Even if he does control the senses, it should to be given to the non-devotee, who has no devotion to you, the teacher of the scripture, and to Me, the Supreme Lord, the maker of the scripture.
- And even if he controls the senses, and has devotion to you and Me, you should not teach to him if he has no desire to hear it.
- You should never speak it to that person who envies Me, the Supreme Lord, who possesses eternal form and eternal qualities, to that person who attributes material form and qualities to Me.

Baladeva

- The declension, nominative case (yaḥ) is used for the envious person instead of dative case which was used for the others in the list (atapaskāya, abhaktāya, aśuśrūṣave) to point out his particular degraded nature.
- The author of Vedānta says anāviṣkurvann anvayāt: the teacher should tell the disciple not to reveal the knowledge to the unqualified person, because that is the custom. (Vedānta Sūtra 3.4.50)

Srila Prabhupada

- Persons who have not undergone the austerities of the religious process, who have never attempted devotional service in Kṛṣṇa consciousness, who have not tended a pure devotee, and especially those who are conscious of Kṛṣṇa only as a historical personality or who are envious of the greatness of Kṛṣṇa should not be told this most confidential part of knowledge.
- It is, however, sometimes found that even demoniac persons who are envious of Kṛṣṇa, worshiping Kṛṣṇa in a different way, take to the profession of explaining Bhagavad-gītā in a different way to make business, but anyone who desires actually to understand Kṛṣṇa must avoid such commentaries on Bhagavad-gītā.

Srila Prabhupada

- Actually the purpose of Bhagavad-gītā is not understandable to those who are sensuous.
- Even if one is not sensuous but is strictly following the disciplines enjoined in the Vedic scripture, if he is not a devotee he also cannot understand Kṛṣṇa.
- And even when one poses himself as a devotee of Kṛṣṇa but is not engaged in Kṛṣṇa conscious activities, he also cannot understand Kṛṣṇa.
- There are many persons who envy Kṛṣṇa because He has explained in Bhagavad-gītā that He is the Supreme and that nothing is above Him or equal to Him.

Srila Prabhupada

- There are many persons who are envious of Kṛṣṇa. Such persons should not be told of Bhagavad-gītā, for they cannot understand.
- There is no possibility of faithless persons' understanding Bhagavad-gītā and Kṛṣṇa.
- Without understanding Kṛṣṇa from the authority of a pure devotee, one should not try to comment upon Bhagavad-gītā.

Section-IV Whom to and Whom Not to Preach Bhagavad Gita to (67-71)

|| 18.68 ||

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ

One who teaches this supreme secret (**ya idaṁ paramaṁ guhyaṁ abhidhāsyati**) to My devotees (**mad-bhakteṣu**), attains the highest bhakti (**mayi parāṁ bhaktiṁ kṛtvā**), and finally attains Me without doubt (**mām evaiṣyaty asaṁśayaḥ**).

SVCT

- This verse and the next state the results of giving instructions on bhakti.
- The instructor first attains supreme bhakti (parām bhaktim) and then the Lord Himself (mām eva eṣyati).

Srila Prabhupada

- Generally it is advised that Bhagavad-gītā be discussed amongst the devotees only, for those who are not devotees will understand neither Kṛṣṇa nor Bhagavad-gītā.
- Those who do not accept Kṛṣṇa as He is and Bhagavad-gītā as it is should not try to explain Bhagavad-gītā whimsically and become offenders.
- Bhagavad-gītā should be explained to persons who are ready to accept Kṛṣṇa 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-gītā 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.

Section-IV Whom to and Whom Not to Preach Bhagavad Gita to (67-71)

|| 18.69 ||

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvī

Among men (**manuṣyeṣu**), there is no one who has satisfied Me as much (**na ca me tasmān kaścin me priya-kṛttamaḥ**) and never will there be in the future (**bhavitā na ca me**). There has never been one dearer to Me than he in this world, and there will never be in the future (**anyaḥ priyataro bhuvī**).

SVCT

- Among all men, there has never been one who satisfies Me (priya kṛttamaḥ) as much as the teacher of the Gītā, nor will there be such a person in the future.
- There has been no one dearer to Me in this world in the past, and there will be no one dearer in the future.

Srila Prabhupada

- Generally it is advised that Bhagavad-gītā be discussed amongst the devotees only, for those who are not devotees will understand neither Kṛṣṇa nor Bhagavad-gītā.
- Those who do not accept Kṛṣṇa as He is and Bhagavad-gītā as it is should not try to explain Bhagavad-gītā whimsically and become offenders.
- Bhagavad-gītā should be explained to persons who are ready to accept Kṛṣṇa 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-gītā 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.

Section-IV Whom to and Whom Not to Preach Bhagavad Gita to (67-71)

|| 18.70 ||

adhyeṣyate ca ya imaṁ
dharmyaṁ saṁvādam āvayoḥ
jñāna-yajñena tenāham
iṣṭaḥ syām iti me matiḥ

It is my conviction (**me matiḥ**) that he who studies (**yah adhyeṣyate**) this sacred conversation between us two (**imaṁ āvayoḥ dharmyaṁ saṁvādam**) will have worshipped Me (**tena aham iṣṭaḥ syām**) through the sacrifice of knowledge (**jñāna-yajñena**).

[Note: In chapter four Kṛṣṇa stated the the sacrifice of knowledge was superior to the sacrifice of materials.]

Baladeva

- This verse describes the results for one who studies the Gītā.
- I will have been worshipped (iṣṭaḥ) by the jñāna yajña described previously in chapter four, just by the study of the Gītā.
- This is my opinion.
- I am easily attained by the person who studies the Gītā.

Section-IV Whom to and Whom Not to Preach Bhagavad Gita to (67-71)

|| 18.71 ||

śraddhāvān anasūyaś ca
śṛṇuyād api yo naraḥ
so 'pi muktaḥ śubhāl lokān
prāpnuyāt puṇya-karmaṇām

And that person who (**yo naraḥ**), being full of faith, without envy (**śraddhāvān anasūyaś ca**), just hears this teaching (**śṛṇuyād**) will become free of sin (**sah api muktaḥ**) and attain the auspicious world of devotees (**prāpnuyāt puṇya-karmaṇām śubhāl lokān**).

Baladeva

- This verse describes the result for the hearer of the Gītā.
- He who hears with faith alone, without envy—not finding fault in it by thinking “What is the purpose of his reciting?” or “Why does he recites an inaccurate text in a loud voice,” becomes free of all sins, and will attain the planets of those who perform aśvamedha sacrifices, or the planets of the devotees such as Dhruvaloka, the variety of vaikunṭhas.

Srila Prabhupada

- In the sixty-seventh verse of this chapter, the Lord explicitly forbade the Gītā's being spoken to those who are envious of the Lord.
- In other words, Bhagavad-gītā 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 Kṛṣṇa. They have faith in Him as the Supreme Personality of Godhead.

Srila Prabhupada

- 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-gītā, 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.

Srila Prabhupada

- Generally those who are free from sinful reactions, those who are righteous, very easily take to Kṛṣṇa consciousness.
- The word puṇya-karmaṇām is very significant here.
- This refers to the performance of great sacrifices, like the aśvamedha-yajña, mentioned in the Vedic literature.
- Those who are righteous in performing devotional service but who are not pure can attain the planetary system of the polestar, or Dhruvaloka, where Dhruva Mahārāja is presiding.
- He is a great devotee of the Lord, and he has a special planet, which is called the polestar.

Section – V

Arjuna's Realizations (72-73)

Section-V Arjuna's Realizations (72-73)

|| 18.72 ||

kaccid etac chrutaṁ pārtha
tvayaikāgreṇa cetasā
kaccid ajñāna-sammohaḥ
praṇaṣṭas te dhanañjaya

O son of Pṛthā (**pārtha**), have you heard this (**kaccid etat śrutaṁ tvayā**) with close attention (**ekāgreṇa cetasā**)? O conqueror of wealth (**dhanañjaya**), have your ignorance and bewilderment been destroyed (**kaccid te ajñāna-sammohaḥ praṇaṣṭah**)?

Baladeva

- Thus the scripture and glorification of speaking and hearing it have been spoken.
- The Lord now asks about the comprehension of the meaning of the scripture and the realization of the scripture.
- kaccid is an indeclinable particle indicating a question.
- If you have not completely understood, then I will again teach it.
- That is the intention of the question.

Srila Prabhupada

- The Lord was acting as the spiritual master of Arjuna. Therefore it was His duty to inquire from Arjuna whether he understood the whole Bhagavad-gītā in its proper perspective.
- If not, the Lord was ready to re-explain any point, or the whole Bhagavad-gītā if so required.
- Actually, anyone who hears Bhagavad-gītā from a bona fide spiritual master like Kṛṣṇa or His representative will find that all his ignorance is dispelled.
- Bhagavad-gītā is not an ordinary book written by a poet or fiction writer; it is spoken by the Supreme Personality of Godhead.
- Any person fortunate enough to hear these teachings from Kṛṣṇa or from His bona fide spiritual representative is sure to become a liberated person and get out of the darkness of ignorance.

Section-V Arjuna's Realizations (72-73)

|| 18.73 ||

arjuna uvāca

naṣṭo mohah smṛtir labdhā
tvat-prasādān mayācyuta
sthito 'smi gata-sandehah
kariṣye vacanam tava

Arjuna said: My delusion has been destroyed (**mayā mohah naṣṭah**), and my correct vision has been restored (**smṛtir labdhā**) by Your mercy (**tvat-prasādāt**), O Acyuta (**acyuta**). I remain without doubts (**gata-sandehah sthito asmi**), and will follow Your instructions (**kariṣye vacanam tava**).

SVCT

- “What else can I ask? Having given up all duties, surrendering to You completely, without worries, I now completely trust You.” Thus he speaks this verse.
- “I am ready to follow You, who are worthy of surrender. That is the duty of me, who have surrendered to You. I have no use for following my varṇa and āśrama, nor jñāna-yoga or other processes. Starting today, I have given them all up.”
- “Oh My dear friend Arjuna, I have some remaining work to do in relieving the burden of the earth. I want you to do that work.”
- When the Lord said this, Arjuna, with Gāṇḍīva bow in hand, rose to fight.

Baladeva

- Being asked by Kṛṣṇa, Arjuna answers that he has understood, by reciting the results. Ignorance (mohaḥ), the opposite of knowledge, has disappeared, by Your mercy alone.
- I have understood correctly the nature of things (smṛtiḥ labdhā). I have had all my doubts now cleared. I will follow your instructions.
- What he has said is this.
- All the living entities such as devas and men have the conception of being their bodies, and being independent in their actions.
- Men worship the devas, and the devas bestow on men what they desire.

Baladeva

- But who is the real Lord?
- I previously had the illusion, the opposite of knowledge, that prakṛti is the cause of the world.
- In contrast to that, I thought the Lord was without qualities and form, and was indifferent to men's affairs. That illusion has been destroyed by the teachings acquired from You.
- I have now true knowledge of that Lord who is the famous possessor of form and powers, a form of knowledge and bliss; who is an ocean of good qualities such as omniscience, omnipotence, and satya saṅkalpa; who is the friend of His devotees, though the Lord of all; who creates the variegated bodies in the universe according to the karmas of the jīvas just by His will, through His energies of jīva, time and prakṛti; who treasures the selfless devotee to whom He gives even Himself.

Baladeva

- And I understand that the Lord is You, the son of Vasudeva, situated as my friend.
- Therefore I surrender to You. You will never abandon me.
- This doubt has been destroyed.
- If You have Your goals to achieve of ridding the earth of its burden, and You want me who have surrendered to You to do it, then I will obey Your words.
- Thus Arjuna rose with bow in hand.

Srila Prabhupada

- The constitutional position of a living entity, represented by Arjuna, is that he has to act according to the order of the Supreme Lord. He is meant for self-discipline.
- Śrī Caitanya Mahāprabhu says that the actual position of the living entity is that of eternal servant of the Supreme Lord.
- Forgetting this principle, the living entity becomes conditioned by material nature, but in serving the Supreme Lord he becomes the liberated servant of God.
- The living entity's constitutional position is to be a servitor; he has to serve either the illusory māyā or the Supreme Lord.
- If he serves the Supreme Lord he is in his normal condition, but if he prefers to serve the illusory, external energy, then certainly he will be in bondage.

Srila Prabhupada

- In illusion the living entity is serving in this material world.
- He is bound by his lust and desires, yet he thinks of himself as the master of the world. This is called illusion.
- When a person is liberated, his illusion is over, and he voluntarily surrenders unto the Supreme to act according to His desires.
- The last illusion, the last snare of māyā to trap the living entity, is the proposition that he is God.
- The living entity thinks that he is no longer a conditioned soul, but God.

Srila Prabhupada

- He is so unintelligent that he does not think that if he were God, then how could he be in doubt? That he does not consider. So that is the last snare of illusion.
- Actually to become free from the illusory energy is to understand Kṛṣṇa, the Supreme Personality of Godhead, and agree to act according to His order.
- The word moha is very important in this verse. Moha refers to that which is opposed to knowledge. Actually real knowledge is the understanding that every living being is eternally a servitor of the Lord, but instead of thinking oneself in that position, the living entity thinks that he is not a servant, that he is the master of this material world, for he wants to lord it over the material nature.

Srila Prabhupada

- That is his illusion. This illusion can be overcome by the mercy of the Lord or by the mercy of a pure devotee.
- When that illusion is over, one agrees to act in Kṛṣṇa consciousness. Kṛṣṇa consciousness is acting according to Kṛṣṇa's order.
- A conditioned soul, illusioned by the external energy of matter, does not know that the Supreme Lord is the master who is full of knowledge and who is the proprietor of everything.
- Whatever He desires He can bestow upon His devotees; He is the friend of everyone, and He is especially inclined to His devotee. He is the controller of this material nature and of all living entities.

Srila Prabhupada

- He is also the controller of inexhaustible time, and He is full of all opulences and all potencies.
- The Supreme Personality of Godhead can even give Himself to the devotee.
- One who does not know Him is under the spell of illusion; he does not become a devotee, but a servitor of māyā. Arjuna, however, after hearing Bhagavad-gītā from the Supreme Personality of Godhead, became free from all illusion.
- He could understand that Kṛṣṇa was not only his friend but the Supreme Personality of Godhead.
- And he understood Kṛṣṇa factually.

Srila Prabhupada

- So to study Bhagavad-gītā is to understand Kṛṣṇa factually.
- When a person is in full knowledge, he naturally surrenders to Kṛṣṇa.
- When Arjuna understood that it was Kṛṣṇa's plan to reduce the unnecessary increase of population, he agreed to fight according to Kṛṣṇa's desire.
- He again took up his weapons—his arrows and bow—to fight under the order of the Supreme Personality of Godhead.

Section – VI

Sanjaya's Predictions (74-78)

Section-VI Sanjaya's Predictions (74-78)

|| 18.74 ||

sañjaya uvāca
ity ahaṁ vāsudevasya
pārthasya ca mahātmanah
saṁvādam imam aśrauṣam
adbhutaṁ roma-harṣaṇam

Sañjaya said: Thus I have heard (**ity ahaṁ aśrauṣam**) this remarkable, hair-raising conversation (**imam adbhutaṁ roma-harṣaṇam saṁvādam**) between Vāsudeva and the son of Pṛthā (**vāsudevasya pārthasya ca**), a great devotee of the Lord (**mahātmanah**).

Baladeva

- The scripture is concluded. Sañjaya speaks to Dhṛtarāṣṭra to finish the story.
- This discourse is astonishing to the consciousness (adbhūtam), because it has never appeared before among men.
- It has caused my body hair to stand on end (romaharṣaṇam).

Srila Prabhupada

- In the beginning of Bhagavad-gītā, Dhṛtarāṣṭra inquired from his secretary Sañjaya, "What happened on the Battlefield of Kurukṣetra?"
- The entire study was related to the heart of Sañjaya by the grace of his spiritual master, Vyāsa.
- He thus explained the theme of the battlefield.
- The conversation was wonderful because such an important conversation between two great souls had never taken place before and would not take place again.

Srila Prabhupada

- It was wonderful because the Supreme Personality of Godhead was speaking about Himself and His energies to the living entity, Arjuna, a great devotee of the Lord.
- If we follow in the footsteps of Arjuna to understand Kṛṣṇa, then our life will be happy and successful.
- Sañjaya realized this, and as he began to understand it, he related the conversation to Dhṛtarāṣṭra.
- Now it is concluded that wherever there is Kṛṣṇa and Arjuna, there is victory.

Section-VI Sanjaya's Predictions (74-78)

|| 18.75 ||

vyāsa-prasādāc chrutavān
etad guhyam ahaṁ param
yogaṁ yogeśvarāt kṛṣṇāt
sākṣāt kathayataḥ svayam

By the mercy of Vyāsa (**vyāsa-prasādāt**), I have heard this supreme secret of bhakti-yoga (**ahaṁ etad param guhyam yogaṁ**), directly from the master of yoga Kṛṣṇa (**yogeśvarāt kṛṣṇāt**) while He personally spoke it (**sākṣāt kathayataḥ svayam**).

Baladeva

- In this verse Sañjaya speaks of his own qualification for hearing the conversation that just took place.
- By the mercy of Vyāsa, attaining a form with transcendental eyes and ears given by him, I have heard this secret.
- What is this secret? It is the yoga—karma yoga, jñāna yoga and bhakti yoga—which manifests the supreme entity (param).
- I have heard it from the controller (īśvāra) of all beings, who has a natural fellowship with all living entities such as devas and men (yoga).
- I have heard it from the original form (svayam), Kṛṣṇa, from His own mouth as He spoke it (kathayataḥ), not from another person indirectly. Sañjaya celebrates his own good fortune.

Srila Prabhupada

- Vyāsa was the spiritual master of Sañjaya, and Sañjaya admits that it was by Vyāsa's mercy that he could understand the Supreme Personality of Godhead.
- This means that one has to understand Kṛṣṇa not directly but through the medium of the spiritual master.
- The spiritual master is the transparent medium, although it is true that the experience is still direct.
- This is the mystery of the disciplic succession.
- When the spiritual master is bona fide, then one can hear Bhagavad-gītā directly, as Arjuna heard it. There are many mystics and yogīs all over the world, but Kṛṣṇa is the master of all yoga systems.

Srila Prabhupada

- Kṛṣṇa's instruction is explicitly stated in Bhagavad-gītā-surrender unto Kṛṣṇa.
- One who does so is the topmost yogī.
- This is confirmed in the last verse of the Sixth Chapter. Yoginām api sarveṣām.
- Nārada is the direct disciple of Kṛṣṇa and the spiritual master of Vyāsa.
- Therefore Vyāsa is as bona fide as Arjuna because he comes in the disciplic succession, and Sañjaya is the direct disciple of Vyāsa. Therefore by the grace of Vyāsa, Sañjaya's senses were purified, and he could see and hear Kṛṣṇa directly.

Srila Prabhupada

- One who directly hears Kṛṣṇa can understand this confidential knowledge.
- If one does not come to the disciplic succession, he cannot hear Kṛṣṇa; therefore his knowledge is always imperfect, at least as far as understanding Bhagavad-gītā is concerned.
- In Bhagavad-gītā, all the yoga systems—karma-yoga, jñāna-yoga and bhakti-yoga—are explained. Kṛṣṇa is the master of all such mysticism.
- It is to be understood, however, that as Arjuna was fortunate enough to understand Kṛṣṇa directly, so, by the grace of Vyāsa, Sañjaya was also able to hear Kṛṣṇa directly.

Srila Prabhupada

- Actually there is no difference between hearing directly from Kṛṣṇa and hearing directly from Kṛṣṇa via a bona fide spiritual master like Vyāsa.
- The spiritual master is the representative of Vyāsadeva also.
- Therefore, according to the Vedic system, on the birthday of the spiritual master the disciples conduct the ceremony called Vyāsa-pūjā.

Section-VI Sanjaya's Predictions (74-78)

|| 18.76 ||

rājan saṁsmṛtya saṁsmṛtya
saṁvādam imam adbhutam
keśavārjunayoḥ puṇyam
hr̥ṣyāmi ca muhur muhuḥ

O King (**rājan**), remembering (**saṁsmṛtya saṁsmṛtya**) this wonderful, sacred conversation (**imam adbhutam puṇyam saṁvādam**) between Keśava and Arjuna (**keśava arjunayoḥ**) again and again (**muhur muhuḥ**), I rejoice again and again (**hr̥ṣyāmi ca muhur muhuḥ**).

Baladeva

- O king, O Dhṛtarāṣṭra, remembering this wonderful conversation which destroys all faults of the hearer, and destroys even avidyā—the cause of our existence in this world (puṇyam), at every moment (muhur muhuḥ) my hairs are standing on end.

Srila Prabhupada

- The understanding of Bhagavad-gītā is so transcendental that anyone who becomes conversant with the topics of Arjuna and Kṛṣṇa becomes righteous and he cannot forget such talks.
- This is the transcendental position of spiritual life.
- In other words, one who hears the Gītā from the right source, directly from Kṛṣṇa, attains full Kṛṣṇa consciousness.
- The result of Kṛṣṇa consciousness is that one becomes increasingly enlightened, and he enjoys life with a thrill, not only for some time, but at every moment.

Section-VI Sanjaya's Predictions (74-78)

|| 18.77 ||

tac ca saṁsmṛtya saṁsmṛtya
rūpam aty-adbhutam hareḥ
vismayo me mahān rājan
hr̥ṣyāmi ca punaḥ punaḥ

O King (**rājan**), remembering also, again and again (**saṁsmṛtya saṁsmṛtya**), that amazing form of Hari, the universal form (**tad aty-adbhutam hareḥ rūpam**), I am filled with wonder (**mahān vismayo me**), and my hairs stand on end again and again (**hr̥ṣyāmi ca punaḥ punaḥ**).

Baladeva

- Tat here refers to the universal form which was shown to Arjuna.

Srila Prabhupada

- It appears that Sañjaya also, by the grace of Vyāsa, could see the universal form Kṛṣṇa exhibited to Arjuna.
- It is, of course, said that Lord Kṛṣṇa had never exhibited such a form before.
- It was exhibited to Arjuna only, yet some great devotees could also see the universal form of Kṛṣṇa when it was shown to Arjuna, and Vyāsa was one of them.
- He is one of the great devotees of the Lord, and he is considered to be a powerful incarnation of Kṛṣṇa.
- Vyāsa disclosed this to his disciple Sañjaya, who remembered that wonderful form of Kṛṣṇa exhibited to Arjuna and enjoyed it repeatedly.

Section-VI Sanjaya's Predictions (74-78)

|| 18.78 ||

yatra yogeśvara kṛṣṇo
yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama

Where there is Kṛṣṇa, the master of yoga (**yatra yogeśvara kṛṣṇo**), and where there is Arjuna, the holder of the bow (**yatra pārtho dhanur-dharaḥ**), there will be unfailing prosperity, victory, ever-increasing wealth, and righteousness (**tatra śrīr vijayo bhūtir dhruvā nītir**). That is my conviction (**matir mama**).

SVCT

- As for the commentary on the last five verses, which brings out the purport of the whole Gītā, they were written on two pages, which have been taken away by the carrier of Ganeśa (a rat).
- I have not bothered to write them again. They were a trifling matter. Let that be.
- Thus the commentaries on the Bhagavad Gītā called Sārārtha Darśinī have been completed.
- May this shower of meanings of the essence of scripture, which give benefit to the whole world, delight the devotee cātaka birds with its sweetness and may the pleasure they derive from it light up my heart.
- Thus end the commentaries on the eighteenth chapter of the Gītā for the pleasure of the devotees' hearts, by the mercy of the ācāryas.

Baladeva

- This being so, give up the desire for the victory of your sons.
- Where there is the master who is related to all beings (yogeśvārah, explained above), who brings into motion and maintains the forms of all other living entities just by His will, where there is Kṛṣṇa, the son of Vasudeva, who takes the role of a helper even as the charioteer of Arjuna, and where there is Arjuna, the son of Pṛthā, your father's sister, who is the avatāra of Nara, the pure devotee of Kṛṣṇa, the holder of the bow Gāṇḍīva which cannot be cut (dhanur dharah)—at that place alone, where Kṛṣṇa and Arjuna are situated, siding with Yudhiṣṭhira, there will also be secured the wealth of kings (śrī), victory (vijaya)—great superiority causing the defeat of the enemy, the constant increase of that royal wealth (bhūtiḥ), and the permanent (dhruvā) sense of justice (nītiḥ).
- [Note: Kṛṣṇa's father, Vasudeva, was the sister of Pṛthā. Both were children of king Śūrasena. Pṛthā was adopted by King Kuntibhoja and called Kuntī. She married Pāṇḍu and gave birth to Arjuna.]

Baladeva

- One should not worry that this scripture is favoring war. It is not so.
- The instructions are man-manā bhava mad-bhakta and sarva-dharmān parityajya. It is clear that the prescribed actions according to the four varṇas and āśramas (including fighting) have been delineated for purification of the heart, and for teaching the populace.
- [Note: These instructions are for the saniṣṭha and pariniṣṭhita devotee.]
- There are many methods, but among them, surrender (prapatti), along with the attitude of being a servant, quickly pleases Viṣṇu. This is the conclusion of the eighteenth chapter.

Baladeva

- In the Gītā, the supreme truth Kṛṣṇa, filled with all spiritual qualities, who drunk the breast milk of Yaśodā, who became the charioteer of Arjuna, is glorified.
- Attaining the fulfillment of my desires, I immersed myself in the milk ocean of the Gītā, but I have not been able to lift the jewel of very wonderful meanings out of the ocean, though I have understood to some degree.
- In this way, my master, the joyful son of Nanda, with great delight, shows His affection for me.
- With care Vidyābhūṣana has attended upon this commentary called Śrīmad Gītā Bhūṣaṇa.
- O devotees who are greedy for the sweetness of prema of Śrī Govinda, filled with mercy, please purify this work.

Srila Prabhupada

- The Bhagavad-gītā began with an inquiry of Dhṛtarāṣṭra's. He was hopeful of the victory of his sons, assisted by great warriors like Bhīṣma, Droṇa and Karṇa.
- He was hopeful that the victory would be on his side.
- But after describing the scene on the battlefield, Sañjaya told the King, "You are thinking of victory, but my opinion is that where Kṛṣṇa and Arjuna are present, there will be all good fortune."
- He directly confirmed that Dhṛtarāṣṭra could not expect victory for his side.
- Victory was certain for the side of Arjuna because Kṛṣṇa was there.

Srila Prabhupada

- Kṛṣṇa's acceptance of the post of charioteer for Arjuna was an exhibition of another opulence.
- Kṛṣṇa is full of all opulences, and renunciation is one of them.
- There are many instances of such renunciation, for Kṛṣṇa is also the master of renunciation.
- The fight was actually between Duryodhana and Yudhiṣṭhira. Arjuna was fighting on behalf of his elder brother, Yudhiṣṭhira. Because Kṛṣṇa and Arjuna were on the side of Yudhiṣṭhira, Yudhiṣṭhira's victory was certain.
- The battle was to decide who would rule the world, and Sañjaya predicted that the power would be transferred to Yudhiṣṭhira.

Srila Prabhupada

- It is also predicted here that Yudhiṣṭhira, after gaining victory in this battle, would flourish more and more because not only was he righteous and pious but he was also a strict moralist. He never spoke a lie during his life.
- There are many less intelligent persons who take Bhagavad-gītā to be a discussion of topics between two friends on a battlefield.
- But such a book cannot be scripture.
- Some may protest that Kṛṣṇa incited Arjuna to fight, which is immoral, but the reality of the situation is clearly stated: Bhagavad-gītā is the supreme instruction in morality.

Srila Prabhupada

- The supreme instruction of morality is stated in the Ninth Chapter, in the thirty-fourth verse: man-manā bhava mad-bhaktaḥ.
- One must become a devotee of Kṛṣṇa, and the essence of all religion is to surrender unto Kṛṣṇa (sarva-dharmān parityajya mām ekaṁ śaraṇam vraja).
- The instructions of Bhagavad-gītā constitute the supreme process of religion and of morality.
- All other processes may be purifying and may lead to this process, but the last instruction of the Gītā is the last word in all morality and religion: surrender unto Kṛṣṇa. This is the verdict of the Eighteenth Chapter.
- From Bhagavad-gītā we can understand that to realize oneself by philosophical speculation and by meditation is one process, but to fully surrender unto Kṛṣṇa is the highest perfection.

Srila Prabhupada

- This is the essence of the teachings of Bhagavad-gītā.
- 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 Kṛṣṇa in devotional service in full Kṛṣṇa consciousness is the most confidential instruction. That is the essence of the Eighteenth Chapter.
- Another feature of Bhagavad-gītā is that the actual truth is the Supreme Personality of Godhead, Kṛṣṇa. The Absolute Truth is realized in three features—impersonal Brahman, localized Paramātmā, and ultimately the Supreme Personality of Godhead, Kṛṣṇa. Perfect knowledge of the Absolute Truth means perfect knowledge of Kṛṣṇa.

Srila Prabhupada

- If one understands Kṛṣṇa, then all the departments of knowledge are part and parcel of that understanding.
- Kṛṣṇa is transcendental, for He is always situated in His eternal internal potency. The living entities are manifested of His energy and are divided into two classes, eternally conditioned and eternally liberated.
- Such living entities are innumerable, and they are considered fundamental parts of Kṛṣṇa.
- Material energy is manifested into twenty-four divisions. The creation is effected by eternal time, and it is created and dissolved by external energy. This manifestation of the cosmic world repeatedly becomes visible and invisible.
- In Bhagavad-gītā five principal subject matters have been discussed: the Supreme Personality of Godhead, material nature, the living entities, eternal time and all kinds of activities.

Srila Prabhupada

- All is dependent on the Supreme Personality of Godhead, Kṛṣṇa.
- All conceptions of the Absolute Truth—impersonal Brahman, localized Paramātmā and any other transcendental conception—exist within the category of understanding the Supreme Personality of Godhead.
- Although superficially the Supreme Personality of Godhead, the living 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 of "inconceivable oneness and difference."
- This system of philosophy constitutes perfect knowledge of the Absolute Truth.

Srila Prabhupada

- The living entity in his original position is pure spirit.
- He is just like an atomic particle of the Supreme Spirit.
- Thus Lord Kṛṣṇa may be compared to the sun, and the living entities to sunshine.
- Because the living entities are the marginal energy of Kṛṣṇa, 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 Kṛṣṇa. Thus he attains his normal condition in the pleasure-giving potency.