

**CHAPTER - 18**  
**CONCLUSION – THE PERFECTION OF RENUNCIATION**

**BHAGAVAD-GITA 18.1**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.2**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.3**

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

## TRANSLATION

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

### BHAGAVAD-GITA 18.4

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

## TRANSLATION

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

### BHAGAVAD-GITA 18.5

yajña-dāna-tapaḥ-karma  
na tyājyaṁ kāryam eva tat  
yajño dānaṁ tapaś caiva  
pāvanāni manīṣiṇām

## TRANSLATION

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

### BHAGAVAD-GITA 18.6

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

## TRANSLATION

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

### BHAGAVAD-GITA 18.7

niyatasya tu sannyāsaḥ  
karmaṇo nopapadyate  
mohāt tasya parityāgas  
tāmasaḥ parikīrtitaḥ

#### TRANSLATION

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

### BHAGAVAD-GITA 18.8

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

#### TRANSLATION

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

### BHAGAVAD-GITA 18.9

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

#### TRANSLATION

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

### BHAGAVAD-GITA 18.10

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

#### TRANSLATION

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

### BHAGAVAD-GITA 18.11

na hi deha-bhṛtā śakyaṁ  
tyaktuṁ karmāṇy aśeṣataḥ  
yas tu karma-phala-tyāgī  
sa tyāgīty abhidhīyate

#### TRANSLATION

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

### BHAGAVAD-GITA 18.12

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

#### TRANSLATION

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

### BHAGAVAD-GITA 18.13

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

#### TRANSLATION

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

### BHAGAVAD-GITA 18.14

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

#### TRANSLATION

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

### BHAGAVAD-GITA 18.15

śarīra-vān-manobhir yat  
karma prārabhate naraḥ  
nyāyām vā viparītam vā  
pañcaite tasya hetavaḥ

#### TRANSLATION

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

### BHAGAVAD-GITA 18.16

tatraivaṁ sati kartāram  
ātmānaṁ kevalaṁ tu yaḥ  
paśyaty akṛta-buddhitvān  
na sa paśyati durmatih

#### TRANSLATION

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

### BHAGAVAD-GITA 18.17

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

#### TRANSLATION

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

### BHAGAVAD-GITA 18.18

jñānaṁ jñeyaṁ parijñātā  
tri-vidhā karma-codanā  
karaṇaṁ karma karteti  
tri-vidhaḥ karma-saṅgrahaḥ

#### TRANSLATION

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

### BHAGAVAD-GITA 18.19

jñānaṁ karma ca kartā ca  
tridhaiva guṇa-bhedaṭṭ  
procyate guṇa-saṅkhyāne  
yathāvac chṛṇu tāny api

#### TRANSLATION

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

### BHAGAVAD-GITA 18.20

sarva-bhūteṣu yenaikaṁ  
bhāvam avyayam ikṣate  
avibhaktaṁ vibhakteṣu  
taj jñānaṁ viddhi sāttvikam

#### TRANSLATION

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

### BHAGAVAD-GITA 18.21

ṛthaktvena tu yaj jñānaṁ  
nānā-bhāvān ṛthag-vidhān  
vetti sarveṣu bhūteṣu  
taj jñānaṁ viddhi rājasam

#### TRANSLATION

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

## BHAGAVAD-GITA 18.22

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

### TRANSLATION

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

## BHAGAVAD-GITA 18.23

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

### TRANSLATION

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

## BHAGAVAD-GITA 18.24

yat tu kāmepsunā karma  
sāhaṅkāreṇa vā punaḥ  
kriyate bahulāyāsaṁ  
tat rājasam udāhṛtam

### TRANSLATION

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



## BHAGAVAD-GITA 18.25

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

### TRANSLATION

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

## BHAGAVAD-GITA 18.26

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

### TRANSLATION

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

## BHAGAVAD-GITA 18.27

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

### TRANSLATION

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

### BHAGAVAD-GITA 18.28

ayuktaḥ prākṛtaḥ stabdhaḥ  
śaṭho naiṣkṛtiko 'lasaḥ  
viṣādī dīrgha-sūtrī ca  
kartā tāmasa ucyaṭe

#### TRANSLATION

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

### BHAGAVAD-GITA 18.29

buddher bhedaṃ dhṛteś caiva  
guṇatas tri-vidhaṃ śṛṇu  
procyamānam aśeṣeṇa  
pṛthaktvena dhanañjaya

#### TRANSLATION

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

### BHAGAVAD-GITA 18.30

pravṛttiṃ ca nivṛttiṃ ca  
kāryākārye bhayābhaye  
bandhaṃ mokṣaṃ ca yā vetti  
buddhiḥ sā pārtha sāttvikī

#### TRANSLATION

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

### BHAGAVAD-GITA 18.31

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

#### TRANSLATION

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

### BHAGAVAD-GITA 18.32

adharmaṁ dharmam iti yā  
manyate tamasāvṛtā  
sarvārthān viparītāṁś ca  
buddhiḥ sā pārtha tāmasī

#### TRANSLATION

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

### BHAGAVAD-GITA 18.33

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

#### TRANSLATION

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

**BHAGAVAD-GITA 18.34**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.35**

yayā svapnaṁ bhayaṁ śokaṁ  
viśādaṁ madam eva ca  
na vimuñcati durmedhā  
dhṛtiḥ sā pārtha tāmasī

**TRANSLATION**

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

**BHAGAVAD-GITA 18.36**

sukhaṁ tv idānīm tri-vidhaṁ  
śṛṇu me bharatarṣabha  
abhyāsād ramate yatra  
duḥkhāntaṁ ca nigacchati

**TRANSLATION**

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

**BHAGAVAD-GITA 18.37**

yat tad agre viṣam iva  
pariṇāme 'mṛtopamam  
tat sukhaṁ sāttvikaṁ proktam  
ātma-buddhi-prasāda-jam

**TRANSLATION**

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

**BHAGAVAD-GITA 18.38**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.39**

yad agre cānubandhe ca  
sukhaṁ mohanam ātmanaḥ  
nidrālasya-pramādotthaṁ  
tat tāmasam udāhṛtam

**TRANSLATION**

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

#### BHAGAVAD-GITA 18.40

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

#### TRANSLATION

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

#### BHAGAVAD-GITA 18.41

brāhmaṇa-kṣatriya-viśāṁ  
śūdrāṇāṁ ca parantapa  
karmāṇi pravibhaktāni  
svabhāva-prabhavair guṇaiḥ

#### TRANSLATION

Brāhmaṇas, ksatriyas, vaiśyas and śūdras are distinguished by the qualities born of their own natures in accordance with the material modes, O chastiser of the enemy.

#### BHAGAVAD-GITA 18.42

śamo damas tapaḥ śaucaṁ  
kṣāntir ārjavam eva ca  
jñānaṁ vijñānaṁ āstikyaṁ  
brahma-karma svabhāva-jam

#### TRANSLATION

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

### BHAGAVAD-GITA 18.43

śauryaṁ tejo dhṛtir dākṣyaṁ  
yuddhe cāpy apalāyanam  
dānam īśvara-bhāvaś ca  
kṣātraṁ karma svabhāva-jam

#### TRANSLATION

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

### BHAGAVAD-GITA 18.44

kṛṣi-go-rakṣya-vāṇijyaṁ  
vaiśya-karma svabhāva-jam  
paricaryātmakaṁ karma  
śūdrasyāpi svabhāva-jam

#### TRANSLATION

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

### BHAGAVAD-GITA 18.45

sve sve karmaṇy abhirataḥ  
saṁsiddhiṁ labhate naraḥ  
sva-karma-nirataḥ siddhiṁ  
yathā vindati tac chṛṇu

#### TRANSLATION

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

**BHAGAVAD-GITA 18.46**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.47**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.48**

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

**TRANSLATION**

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



**BHAGAVAD-GITA 18.49**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.50**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.51**

buddhyā viśuddhayā yukto  
dhr̥tyātmānaṁ niyamya ca  
śabdādīn viṣayāṁs tyaktvā  
rāga-dveṣau vyudasya ca

**BHAGAVAD-GITA 18.52**

vivikta-sevī laghv-āśī  
yata-vāk-kāya-mānasaḥ  
dhyāna-yoga-paro nityaṁ  
vairāgyaṁ samupāśritaḥ

### BHAGAVAD-GITA 18.53

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

### TRANSLATION

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

### BHAGAVAD-GITA 18.54

brahma-bhūtaḥ prasannātmā  
na śocati na kāñkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktiṁ labhate parām

### TRANSLATION

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

### BHAGAVAD-GITA 18.55

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

## TRANSLATION

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

### BHAGAVAD-GITA 18.56

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

## TRANSLATION

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

### BHAGAVAD-GITA 18.57

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

## TRANSLATION

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

### BHAGAVAD-GITA 18.58

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

## TRANSLATION

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

**BHAGAVAD-GITA 18.59**

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

TRANSLATION

If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare.

**BHAGAVAD-GITA 18.60**

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

TRANSLATION

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

**BHAGAVAD-GITA 18.61**

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

## TRANSLATION

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

### BHAGAVAD-GITA 18.62

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

## TRANSLATION

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

### BHAGAVAD-GITA 18.63

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

## TRANSLATION

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

### BHAGAVAD-GITA 18.64

sarva-guhyatamam bhūyaḥ  
śṛṇu me paramam vacaḥ  
iṣṭo 'si me dṛḍham iti  
tato vakṣyāmi te hitam

## TRANSLATION

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

#### BHAGAVAD-GITA 18.65

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

#### TRANSLATION

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

#### BHAGAVAD-GITA 18.66

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

#### TRANSLATION

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

#### BHAGAVAD-GITA 18.67

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

#### TRANSLATION

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

**BHAGAVAD-GITA 18.68**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.69**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.70**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.71**

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

**TRANSLATION**

**And one who listens with faith and without envy becomes free from sinful reactions and attains to the auspicious planets where the pious dwell.**

**BHAGAVAD-GITA 18.72**

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

**TRANSLATION**

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

**BHAGAVAD-GITA 18.73**

arjuna uvāca  
naṣṭo mohaḥ smṛtir labdhā  
tvat-prasādān mayācyuta  
sthito 'smi gata-sandehaḥ  
kariṣye vacanaṁ tava

**TRANSLATION**

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



## BHAGAVAD-GITA 18.74

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

### TRANSLATION

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

## BHAGAVAD-GITA 18.75

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

### TRANSLATION

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

## BHAGAVAD-GITA 18.76

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

### TRANSLATION

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

### BHAGAVAD-GITA 18.77

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

#### TRANSLATION

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

### BHAGAVAD-GITA 18.78

yatra yogeśvaraḥ kṛṣṇo  
yatra pāṛtho dhanur-dharaḥ  
tatra śrīr vijayo bhūtir  
dhruvā nītir matir mama

#### TRANSLATION

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