

अथ द्वादशोऽध्यायः

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥

*evaṃ satata-yuktā ye bhaktās-tvāṃ paryupāsate ।
ye cāpy-akṣaram-avyaktaṃ teṣāṃ ke yoga-vittamāḥ ॥ (12.1)*

Those devotees, worshipping the supreme Reality with continuous, all-fold mental attunement, and the others given to exclusive contemplation upon the Imperishable Self – which of the two kinds does attain the fruition of Yoga best?

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥

*mayy-āveśya mano ye mām nitya-yuktā upāsate ।
śraddhayā parayopetās-te me yukta-tamā matāḥ ॥ (12.2)*

There is no doubt that those, with their mind attuned to the Supreme, through constant infusion, impelled by the highest attitude and aim, are the most united.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

*ye tvakṣaram-anirdeśyam-avyaktaṃ paryupāsate ।
sarvatragam-acintyaṃ ca kūṭastham-acalaṃ dhruvam ॥
sanniyamyendriyagrāmaṃ sarvatra sama-buddhayaḥ ।
te prāpnuvanti mām-eva sarva-bhūta-hite ratāḥ ॥ (12.3, 4)*

Those, on the other hand, given to the all-fold contemplation of the Imperishable also reach the supreme Reality alone. Although they are given to contemplate upon the qualities of the Imperishable, namely unthinkability, all-permeation, ineffability, eternality, immobility, unmanifestness and immutability, they should be imbued with ample sense-restraint and equal-vision. They must equally foster a constant note for the welfare of all creatures.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

*kleśo'dhikataras-teṣām-avyaktāsakta-cetasām ।
avyaktā hi gatir-du:khaṃ dehavadbhir-avāpyate ॥ (12.5)*

The hindrance is more for those who are given to the path of contemplation on the Imperishable. Because of identity with their bodies, it is very difficult for them to get attuned to the imperishable goal.

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥

*ye tu sarvāṇi karmāṇi mayi sannasya matparāः ।
ananyenaiva yogena mām dhyāyanta upāsate ॥
teṣām-ahaṃ samuddhartā mṛtyu-saṃsāra-sāgarāt ।
bhavāmi na cirāt-pārtha mayyāveśita-cetasām ॥ (12.6, 7)*

For those who surrender all their actions to the Supreme and worship the Supreme with exclusive unwavering meditation, the Supreme very soon becomes a deliverer from the death-ridden worldly life. For, O son of Pritha, such people are attuned to the Supreme wholesomely.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

*mayy-eva mana ādhatsva mayi buddhiṃ niveśaya ।
nivasishyasi mayy-eva ata ūrdhvaṃ na saṃśayaः ॥ (12.8)*

Fix your mind on the Supreme alone, and then establish the intelligence too in the same Supreme. If you do so, you will abide in the Supreme from that moment onwards. There is no doubt at all.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥

*atha cittam samādhātum na śaknoṣi mayi sthiram ।
abhyāsa-yogena tato mām-icchāptum dhanañjaya ॥ (12.9)*

If you cannot devote your mind fully to the Supreme in an attitude of devotional resignation and acceptance, the next best step will be to take to yoga of practice. Thereby aspire to reach the Supreme.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

*abhyāse'py-asamartho'si mat-karma-paramo bhava ।
mad-artham-api karmāṇi kurvan-siddhim-avāpsyasi ॥ (12.10)*

Even if you are unable to take to any practice, surrender all actions to the Supreme. Doing all actions for the sake of the Supreme, you will attain fulfilment.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥

*athaitadapy-aśakto'si kartum mad-yogam-āśritaः ।
sarva-karma-phala-tyāgaṃ tataः kuru yatātmavān ॥ (12.11)*

If remaining attuned to the Supreme, you are unable to do even this, then take to the practice of self-control and abandon inwardly all kinds of subjective results accruing from actions

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्दधानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

*śreyo hi jñānam-abhyāsāj-jñānād-dhyānaṃ viśiṣyate ।
dhyānāt-karma-phala-tyāgas-tyāgācchāntir-anantaram ॥ (12.12)*

Knowledge is surely better than practices, and meditative introspection is superior to mere knowledge. From such reflective meditation, results renunciation of the internal results of action, and from that follows peace or contentment.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

*adveṣṭā sarva-bhūtānāṃ maitraḥ karuṇa eva ca ।
nirmamo nirahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī ॥
santuṣṭaḥ satataṃ yogī yatātmā dṛḍha-niścayaḥ ।
mayy-arpita-mano-buddhir-yo mad-bhaktaḥ sa me priyaḥ ॥ (12-14)*

Free of hatred to all beings, friendly and kind to all, free of possessiveness and egoism, equal in unhappiness and happiness, forbearing, ever contented, inwardly integrated with senses and mind well-disciplined, having firm conviction, with mind and intelligence fully resting on the Supreme – such a devotee is dear to the Supreme.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

*yasmān-nodvijate loko lokān-nodvijate ca yaḥ ।
harṣāmarṣa-bhayodvegair-mukto yaḥ sa ca me priyaḥ ॥ (12.15)*

One by whom the world is not troubled and who does not feel troubled by the world, who is freed from the clutches of delight and hatred, fear and anxiety, is very dear to the Supreme.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

*anapekṣaḥ śucir-dakṣa udāsīno gata-vyathaḥ ।
sarvāraṃbhaparityāgī yo mad-bhaktaḥ sa me priyaḥ ॥ (12.16)*

The devotee, who is free of expectations, pure outwardly and inwardly, efficient, moderate and impartial, free of any strong afflictions, keeps away all sense of doership in all that he does or proposes to do, is dear to the Supreme.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥

*yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati ,
śubhāśubha-parityāgī bhaktimān-ya: sa me priya: . (12.17)*

He, who does not either revel or resent, gives vent to neither grief nor desire, who relinquishes the sense of auspicious and inauspicious on the ground of his devotion to the Supreme, becomes naturally dear to the Supreme.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥
तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

*sama: śatrau ca mitre ca tathā mānāpamānayo: /
śītoṣṇa-sukha-du:kheṣu sama: saṅga-vivarjita: //
tulya-nindā-stutir-maunī santuṣṭo yena kenacit /
aniketa: sthira-matir-bhaktimān-me priyo nara: // (12.18, 19)*

Looking at the enemy and friend with equalness, reacting to respect and disrespect with evenness, receiving with equanimity *sukha* and *duhkha* like cold and heat, remaining free of wrong identification, even-minded to blame and praise, given to spiritual silence and indifference, contented with whatever comes or goes, having no special attachment to any place, and with the mind unwavering – such a one is dear to the Supreme.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥

*Ye tu dharmyāmṛtamidaṃ yathoktaṃ paryupāsate /
śraddadhānā matparamā bhaktāstē'tīva me priyā: // (12.20)*

In conclusion, Krishna adds that his description of the 'dear devotee' and 'essence of devotional life' constitutes a full-fledged dharma, meaning a code of conduct or pursuit which has the capacity to sustain and enrich human life on earth. For one given to follow this dharma, no other aid, assistance or reinforcement is needed. Those who take to this with love, affinity, assiduousness and piety are extremely virtuous and dear to the Supreme, he assures.

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥

*Om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgāśāstre
śrīkṛṣṇārjunasaṃvāde bhaktiyogo nāma dvādaśo'dhyāya: ॥*

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