



# BHAGAVAD GITA

*Chapter 12*

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## Chapter 12

### Bhakti Yoga – 20 Verses

Verse 1, 2

Verse 3 - 12

Verse 13 - 19

Verse 20

- Arjunas Question + Answer

- Prasada Buddhi
- Ishvara Arpana Buddhi
- Ishta Devata – Upasana.
- Virad Upasana
- Akshara Upasana (Jnana Yoga)

- Tracts of Parabhakta.
- Parabhakta Lakshana.

- Glory of the teaching.

## Verse 1 :

अर्जुन उवाच  
एवं सततयुक्ता ये  
भक्तास्त्वां पर्युपासते।  
ये चाप्यक्षरमव्यक्तं  
तेषां के योगवित्तमाः ॥ १२.१ ॥

**arjuna uvāca**  
**ēvam satatayuktā yē**  
**bhaktāstvāṁ paryupāsatē|**  
**yē cāpyakṣaramavyaktam**  
**tēṣāṁ kē yōgavittamāḥ || 12.1 ||**

**Arjuna said :** Those devotees who, ever steadfast, thus worship You, and also those who worship the imperishable, the unmanifested, which of them are better versed in Yoga? [Chapter 12 - Verse 1]

### a) Arjuna Uvacha :

- Arjuna asked.

### b) Ke Yogavittamah :

- Who are the best Yogis?

### c) Tesham Satata Yuktah Bhaktah Ye Paryupasate Tvam Evam :

- Among them, the ever steadfast devotees and those who, meditate upon you as described before.

### d) Cha Api Ye Aksharam Avyaktam :

- And those who meditate upon the imperishable, unmanifest Brahman?

- How devotee expresses his devotion?
- Arjuna with Sraddha and Bhakti expresses a doubt.

## 2 Types of Devotees

### Vishwaroopa Saguna Ishvara Upasakas

- Attached to protector, ever gracious Ishvara.
- Body, mind never wanders anywhere else.
- Creator, maintainer, destroyer Ishvara.
- Sophadika – Lord with attributes
- **Chapter 10 – Verse 9 :**  
Matchitta.....
- Dvaita Bhakta
- Everything is Bhagavan.
- Yoga Vittamaha?

### Achapyakshara Avyaktam

- Niruphadika
- Attributeless
- Formless
- Nirguna, pure Chaitanyam.
- Arupa, Unperceivable.
- Jnana Yoga Aspirants
- Advaita Bhakti
- Advaita Brahma Jnana.
- Paramartha Tattvam
- God is pure consciousness without names and forms.

मन्त्रिता मद्भूतप्राणाः  
बोधयन्तः परस्परम् ।  
कथयन्तश्च मां नित्यं  
तुष्यन्ति च रमन्ति च ॥ १०-९ ॥

**maccittā madgataprāṇāḥ  
bōdhayantah parasparam |  
kathayantaśca māṁ nityam  
tuṣyanti ca ramanti ca || 10-9 ||**

With their minds wholly resting in Me, with their sense absorbed In Me, enlightening one another and ever speaking of Me, they are satisfied and delighted. [Chapter 10 - Verse 9]

- Amongst these 2 Devotees who is superior?
- Vishwaroopa Upasaka or Arupa Upasaka?

## Verse 2 :

श्रीभगवानुवाच  
मस्यावेश्य मनो ये मां  
नित्ययुक्ता उपासते ।  
श्रद्धया परयोपेताः  
ते मे युक्ततमा मताः ॥ १२.२ ॥

śrībhagavānūvāca  
mayyāvēśya manō yē māṁ  
nityayuktā upāsatē ।  
śraddhayā parāyōpētāḥ  
tē mē yuktatamā matāḥ ॥ 12.2 ॥

The Blessed Lord said : Those who, fixing their mind one me, worship Me, ever steadfast and endowed with supreme faith, these, in My opinion, are the best in Yoga. [Chapter 12 - Verse 2]

### a) Sri Bhagavan Uvacha :

- Lord Krishna said.

### b) Aveshya Manah Mayi Upetah Paraya Sraddhaya :

- Fixing the Mind upon Me with great faith.

### c) Te Nityayuktah Ye Upasate Mam :

- Those ever steadfast devotees who meditate upon Me.

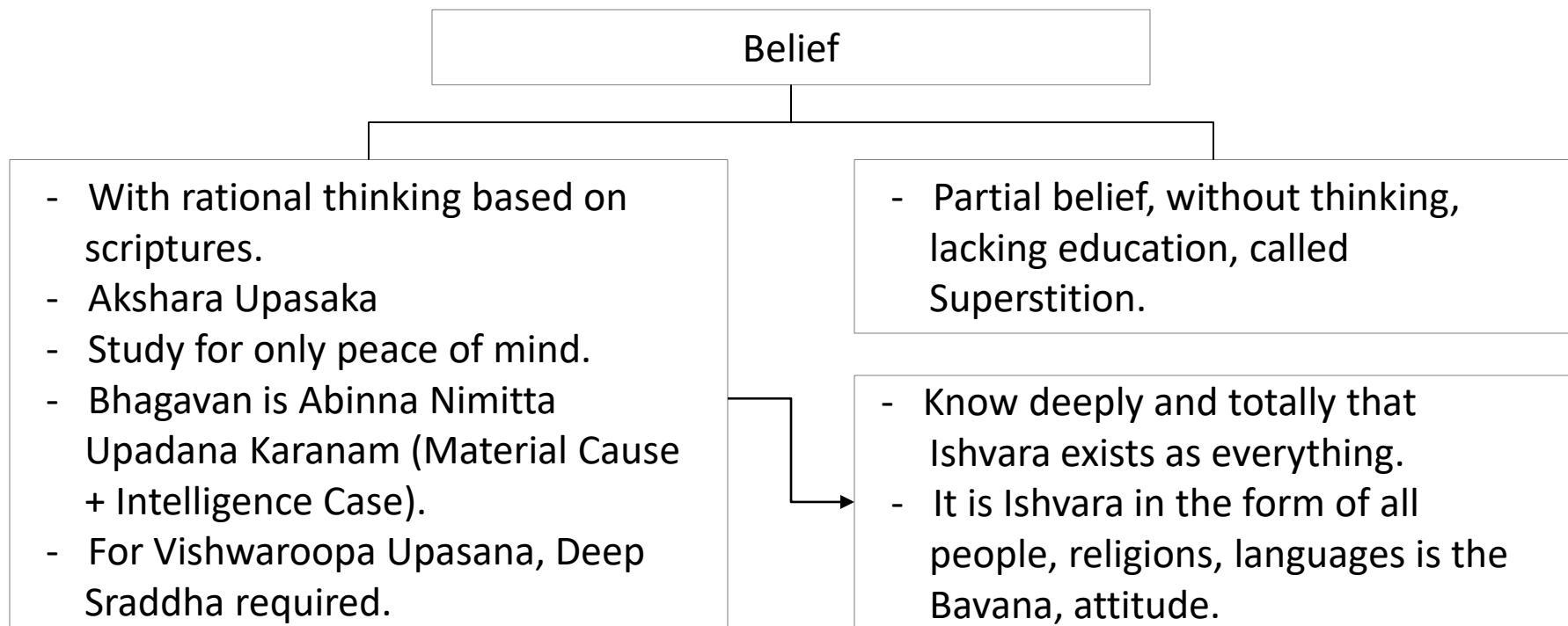
### d) Matah Yuktatamah Ma :

- Are considered to be the best Yogis by Me.
- Who is superior in the connection between Jivatma and Paramatma? Vishwaroopa Upasaka or Akshara Upasaka.

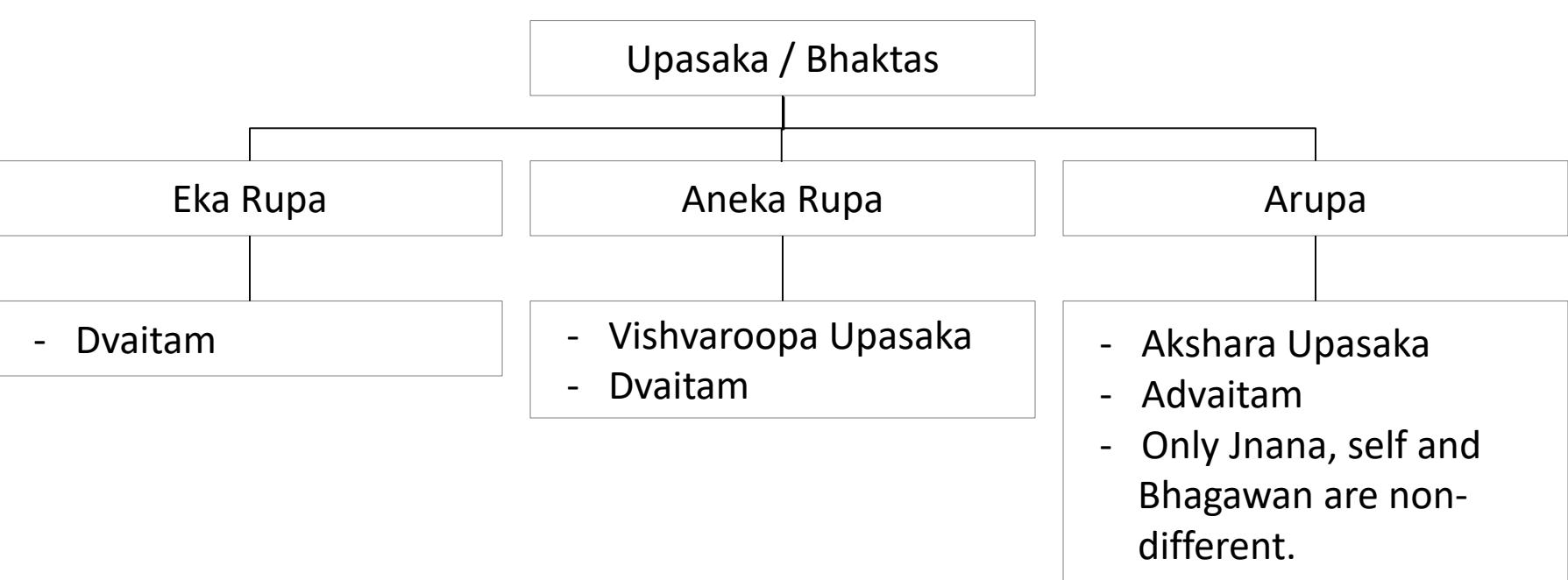
- Yogam means, being connected with spiritual path with Ishvara.
- **In spiritual path only knowing, understanding God as Pure Consciousness without Names and forms is involved, nothing beyond that.**

**Lord says :**

- Those who place their mind on Vishwaroopa form and meditate on Me, without selfish likes and dislikes are superior.
- Arupa Bhakti involves getting rid of wrong notions, internalizing, meditating on Real Nature, involves Jnanam not Puja Bhakti.
- Meditate on Tattvam, principles is Arupa Upasana.
- Deep Sraddha believing with Rational thinking totally, Ishvara as everything involved.



- **Vishwaroopa Upasakas don't have Advaita Jnanam - that Ishvara is not different from them.**
- Those who worship Me, are absorbed in Me, are superior.
- In Advaitam, we remove wrong notions by Knowledge.
- Bhagavan as Eka Rupa in temple.
- No superiority or inferiority among 2 Upasakas.
- Akshara Upasaka, Jnana Yogi who does Sravanam, Mananam, Nididhyasanam attains Moksha.
- **In this verse Lord praises Vishwaroopa Upasaka, above Eka Rupa Upasaka.**



## Verse 3 & 4 : Important Verse

ये त्वक्षरमनिर्देश्यं  
अव्यक्तं पर्युपासते ।  
सर्वत्रगमचिन्त्यच्य  
कूटस्थमचलं ध्रुवम् ॥ १२.३ ॥

**yē tvakṣaram anirdēśyam  
avyaktam paryupāsatē|  
sarvatrāgamacintyam ca  
kūṭastham acalam dhruvam || 12.3 ||**

Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the unthinkable, the unchangeable, the immovable and the eternal,.. [Chapter 12 - Verse 3]

सन्नियम्येन्द्रियग्रामं  
सर्वत्र समबुद्धयः ।  
ते प्राप्नुवन्ति मामेव  
सर्वभूतहिते रताः ॥ १२.४ ॥

**sanniyamyēndriyagrāmam  
sarvatra samabuddhayah |  
tē prāpnuvanti māmēva  
sarvabhūtahitē ratāḥ || 12.4 ||**

Having restrained all the senses, even-minded everywhere, rejoicing ever in the welfare of all beings, verily, they also come unto me. [Chapter 12 - Verse 4]

- Indicating factors of God for Arupa Dhyanam. (Level 1 – Bhakti – Nirguna Akshara Upasaka)

### a) Sanniyamya Indriya Gramam :

- Having restrained the sense organs.

**b) Samabuddhayah Sarvatra :**

- Being even-minded towards all.

**c) Ratah Sarvabhutahite :**

- And being interested in the welfare of all beings.

**d) Ye Tu Paryupasate :**

- Some devotees meditate upon.

**e) Aksharam :**

- The Imperishable Brahman.

**f) Anirdeshyam :**

- Which is indefinable

**g) Avyaktam :**

- Unmanifest.

**h) Sarvatragam :**

- All pervading.

**i) Achintyam :**

- Incomprehensible.

**j) Kutastham :**

- Immutable.

**k) Achalam :**

- Immovable

**l) Cha Dhruvam :**

- And eternal.

**m) Te Prapnuvanti Mam Eva :**

- They attain Me alone.

**Lord's 1<sup>st</sup> Answer :**

- Among Dvaita Bhaktas, Eka, Aneka, Vishwaroopa Bhaktas are superior.
- What is nature of Akshara Upasaka is explained in Verse 4.
- All 3 Bhaktis are necessary, stepping stones for reaching Goal of Moksha.
- It depends on level of Maturity to understand who is superior.
- **Nirguna, Akshara Avyakta Upasakas in the form of Sravanam, Mananam, Nididhyasanam alone gain Moksha.**
- There is no separate worship of formless, only gaining Jnanam.
- In Reality, we are formless.
- How can formless worship formless?
- Arupa, formless is Ekam, non-dual, not many.
- Silence, Mounam, only one.

- **Nature of individual and Bhagavan is formless Pure Consciousness, is the ultimate Teaching in Scriptures.**
- **Atma and Bhagavan are one formless entity, Reality.**

## I) Aksharam :

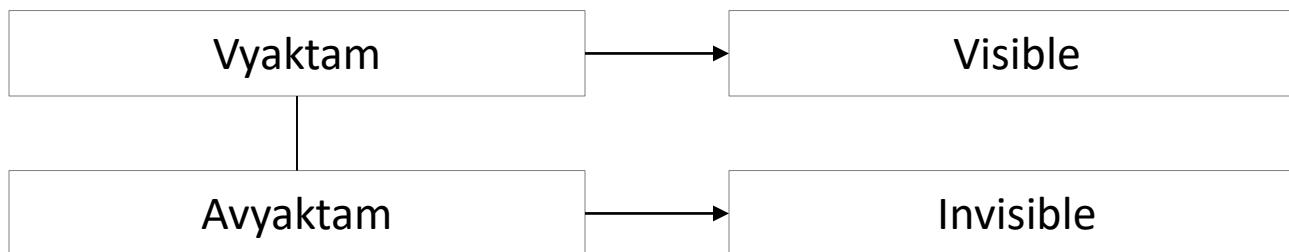
- Na Ksharam, indestructible, Pure Consciousness.

## II) Anirdeshyam :

- Inexplicable, indescribable, beyond words.

## III) Avyaktam :

- Not visible to eyes or to Mind.



## IV) Achintyam :

- Bhagavan can't be perceived with thought.

## V) Sarvtra Gam :

- All pervading, present everywhere.

## **VI) Kutastham, Achalam, Dhruvam :**

- Can't be moved.
- How to gain this Atma Jnanam?

## **VII) Sanni Yendriya Gramam :**

- Keeping group of sense organs – eyes, ears, nose, tongue, skin away from attachment to sensory perceptions.
- Keeping hearing, seeing, smelling, touching, tasting under control by spiritual practices.

## **VIII) Sanniyamya :**

- With devotion to Bhagavan.

## **IX) Sarvatra Sama Buddhaya :**

- Without desire for anyone or hating anything, no one superior or inferior, all are same category, sees Pure Consciousness in everyone.

## **X) Sarva Buta Hite Ratah :**

- Being happy to see welfare for Jiva in all bodies.
- They attain Me alone.
- **Attaining means understanding Pure Consciousness as the Self.**

## Bhagavans Answer in Nutshell

- Vishwaroopa Upasaka superior.

- Those who do Jnana Yoga, understand Bhagavan and self as pure consciousness, gain Moksha, eternal happiness.

Verse 3	Verse 4
<ul style="list-style-type: none"><li>- Describes formless nature.</li></ul>	<ul style="list-style-type: none"><li>- Gives eligibility criteria to understand Bhagavan.</li></ul>

Verse 5 :

क्लेशोऽधिकतरस्तेषां  
अव्यक्तासक्तचेतसाम् ।  
अव्यक्ताहि गतिर्दुःखं  
देहवद्विरवाप्यते ॥ १२.५ ॥

klēśō'dhikatarastēśām  
avyaktāsaktacētasām|  
avyaktā hi gatirduḥkham  
dēhavadbhiravāpyatē || 12.5 ||

Greater is their trouble whose minds are set on the unmanifest; for the goal, the unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

**a) Klesah Adhikatarah Tesam Avyaktasaktachetasam :**

- Difficulties are more for those devotees whose minds are committed to the pursuit of the unmanifest Brahman.

**b) Hi Gatih Avyakta Avaptyate Dukham Dehavadbhih :**

- For the goal of unmanifest Brahman is attained with difficulty by the people of bodily attachment.
- It is difficult for one without maturity to understand Bhagavan through Jnana Yoga Sadhana that Bhagavan is formless.
- **One who understands himself to be formless can understand Bhagavan also as formless.**
- **We have a form but we are not the form.**

- It is important to understand this fact.
- Mind does not have a form but we have a Mind.
- Fact can't be grasped by someone who thinks about gross things all the time.
- They don't have capacity to think subtly.
- Arupa Upasanam consisting of Sravanam, Mananam, Nididhyasanam gives Moksha.

## I) Kleshaha Adhika Traha :

- Difficult to comprehend subtle formless Bhagavan.
- To whom is it difficult?

## II) Avyakta Sakata Chetasam :

Vyaktam	Avyaktam
<ul style="list-style-type: none"> <li>- Comprehend through sense organs.</li> </ul>	<ul style="list-style-type: none"> <li>- Comprehensible only to a mature mind.</li> </ul>

- One can't perceive Bhagavan who is in the form of whole universe through 5 senses.
- He is beyond seeing, hearing, smelling, tasting, touching.

## III) Avyata Hi Gatih Dukham Deha Bhir Avaptyate :

- One who is attached to Body, thinks himself as the Body.

- Jiva with Body has attachment to worldly things and hence will find it difficult to understand this subtle Nature of Pure Consciousness.
- Hence do not teach them.
- Teach them to pray to Bhagavan with one form, Eka Rupa Upasana and then entire Universe as Ishvara.
- One requires some qualities to understand formless Ishvara – Chapter 12 – 13.
- It is difficult to gain these qualities.
- Do Jnana Yoga after getting Maturity in life.

Verse 6 :

ये तु सर्वाणि कर्माणि  
मयि सञ्च्यस्य मत्पराः ।  
अनन्येनैव योगेन  
मां ध्यायन्त उपासते ॥ १२.६ ॥

**yē tu sarvāṇi karmāṇi  
mayi sannyasya matparāḥ |  
ananyēnaiva yōgēna  
mām dhyāyanta upāsatē || 12.6 ||**

But, those who worship Me, renouncing all actions in Me, regarding me as the Supreme goal, Meditating on Me with single-minded devotion (Yoga)... [Chapter 12 - Verse 6]

**a) Matparah Sannyasa Sarvani Karmani Mayi :**

- Keeping Me as the primary goal and dedicating all actions unto Me.

**b) Ye Tu Upasate Dhyayantah Mam Ananyena Eva Yogena :**

- Meditating upon Me with undivided attention.
- Verse 6, 7, 8 = Vishwaroopa Upasana.

**Matpara :**

- One who is devoted to Bhagavan, embodiment of peace and happiness and keep him as the Goal.

मत्कर्मकृन्मत्परमः  
 मद्भक्तः सङ्घवर्जितः ।  
 निवैरः सर्वभूतेषु यः  
 स मामेति पाण्डव ॥ ५५ ॥

matkarmakṛṇmatparamaḥ  
 madbhaktaḥ saṅgavarjitaḥ ।  
 nirvairah sarvabhūteṣu  
 yaḥ sa māmeti pāṇḍava ॥ 55 ॥

He who does actions for me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards none, he comes to me, O Pandava.  
 [Chapter 11 - Verse 55]

- One who surrenders to Me, offering duties towards family, religious actions – Puja – Japa, reaches Me.

कर्मण्येवाधिकारस्ते  
 मा फलेषु कदाचन ।  
 मा कर्मफलहेतुर्भूः  
 मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikārastē  
 mā phalēṣu kadācana ।  
 mā karmaphalahēturbhūḥ  
 mā tē saṅgō'stvakarmaṇi || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

- Do duty without complaining, murmuring.

- Do as your role play in Ishvaras Drama.
- Sarva Karma Sannyasa as duty, towards Bhagavan, Ishvara.
- Ananya Yoga = Not relating to anything other than Bhagavan, the Absolute Principle, highest Goal.
- Not associating with Relative wealth, family, possessions, Body, Mind.
- Bhagavan is embodiment of peace and happiness, Pure Consciousness, present in all names and forms of Universe, exists in Macrocosm and Microcosm.
- Those who meditate on Vishwaroopa, keeping Me as Goal, and doing everything for Me.

## Verse 7 :

तेषामहं समुद्धर्ता  
मृत्युसंसारसागरात् ।  
भवामि न चिरात्पार्थ  
मम्यावेशितचेतसाम् ॥ १२.७ ॥

**tēṣāmahaṁ samuddhartā**  
**mṛtyusamsārasāgarāt |**  
**bhavāmi na cirāt pārtha**  
**mayyāvēśitacētasām || 12.7 ||**

For them, whose minds are set on me, verily, I become, ere-long, O Partha, the saviour, (To save them) out of the ocean of finite experiences; the samsara. [Chapter 12 - Verse 7]

### a) Tesham Aveshita Chetasam Mayi :

- For them whose Minds are set on Me.

### b) Aham Nachirad Bhavami Samuddharta :

- I shall soon become the savior.

### c) Mrtyusamsarasagarat Partha :

- From the Ocean of Samsara which is beset with death, Oh Arjuna!
- For those who surrender to Me, I bless them to Meditate on Nirguna Ishvara.
- Samsara Sagara - I liberate them from the Ocean of birth-death cycle.
- I give them competent Guru to explain Arupa Tatvam and get liberated.
- Very soon, not later.
- Their intellect always rests in Me, Parameshwara.
- I give clear Knowledge by which they understand Me as their inner Self.

## Verse 8 :

मथ्येव मन आधत्स्व  
मयि बुद्धिं निवेशाय।  
निवसिष्यसि मथ्येव  
अत ऊर्ध्वं न संशयः ॥ १२.८ ॥

mayyēva mana ādhatsva  
mayi buddhim nivēsaya |  
nivasiṣyasi mayyēva  
ata ūrdhvam na samśayah || 12.8 ||

Fix your mind on me only, place your intellect in Me; then, (Thereafter) You shall, no doubt, live in Me alone. [Chapter 12 - Verse 8]

### 2<sup>nd</sup> Level Bhakti : Vishwaroopa Upasaka – Virat Upasana

#### a) Adhatsva Manah Mayi Eva :

- Fix the Mind on Me alone.

#### b) Nivesaya Buddhim Mayi :

- Fix the Intellect on Me.

#### c) Atah Urdhvam Nivasisyasi Mayi Eva Na Samsayah :

- Thereafter, you will dwell in Me alone, there is no doubt.

#### I) Mayi Eva Mana Adhasva :

- Keep Mind on Saguna Ishvara.
- Let all your feelings including anger be directed towards Me.
- Develop attitude of offering everything to him as Vishwaroopa Ishvara.

## II) **Mayi Buddhim Niveshaya :**

- Fix the Mind on those portions of Veda which talk of Vishwa Rupa Ishvara.
- Perceive World with dispassion.
- Recall Chapter 10 – 11 of Gita.

## III) **Nivashisyasi Mei Eva :**

- With my grace, your Mind takes form of Vishwaroopa.
- Your dispassionate Mind resolves in my Svarupa.
- Mind gains Maturity and engages in study of Vedanta.
- Will get Moksha by Krama Mukti – Chapter 8.

## IV) **Urdhvam :**

- After experiencing one's Prarabda, after fall of Body, will get Mukti through Tattva Jnanam in next birth.

## V) **Na Samshaya :**

- No doubt about this.
- By Vishwaroopa Upasana, your Mind will get maturity and contemplation will start on higher nature.
- Moksha can be gained only through Arupa Jnanam.

### Levels of Bakti

(I) Nirguna Jnanam

(III) Eka Rupa Upasana

(V) Karma Yoga Phala Tyaga

(II) Vishwarupa Upasana

(IV) Karma Yoga

## Verse 9 :

अथचित्तं समाधातुं  
न शक्नोषि मयि स्थिरम् ।  
अभ्यासयोगेन ततः  
मामिच्छाप्तुं धनञ्जय ॥ १२.९ ॥

atha cittam samādhātum  
na śaknōṣi mayi sthiram |  
abhyāsayōgēna tatah  
mām icchāptum dhanañjaya || 12.9 ||

If you are unable to fix your mind steadily upon me, then by the Yoga of constant practice, seek to reach me, O Dhananjaya. [Chapter 12 - Verse 9]

- Eka Rupa Bhakti – 3<sup>rd</sup> level Ishta Deva Upasana

**a) Atha Na Saknosi Samadhatum Chittam Sthiram Mayi :**

- If you are not able to fix the Mind firmly on Me.

**b) Tatah Ichha Aptum Mam Abhyasayogena Dhananjaya :**

- Then, seek to attain Me by means of Abhyasayoga, Oh Arjuna.
- If you can't focus Mind on Vishwaroopa due to lack of adequate maturity, then worship Bhagawan in one specific form, inwardly in the Mind or outwards.
- Shiva Manasa Puja.
- Shiva Linga in the heart, perform Abhishekam with water of Pure heart taken from river of Sraddha, deep thoughts as flowers showered on him.

- Why do all this?
- So that, one is not reborn and subjected to sufferings, not attached to Body or World.

Body	Thought	Love	Mouth	‘5 Senses
<ul style="list-style-type: none"> <li>- Temple</li> <li>- Alter</li> </ul>	<ul style="list-style-type: none"> <li>- Incense stick</li> </ul>	<ul style="list-style-type: none"> <li>- Purifying Abhisheka Water</li> </ul>	<ul style="list-style-type: none"> <li>- Gopuram</li> <li>- Entrance</li> </ul>	<ul style="list-style-type: none"> <li>- 5 Lamps</li> </ul>

- Inwardly worship Shiva, Vishnu, Devi, Karthikeyan.
- Make Mind single pointed, do Eka Rupa worship, then after gaining maturity, do Vishwaroopa Dhyanam, study Vedanta, understand Arupa Tattvam, attributeless God principle and attain Moksha.
- Arupa Tattva Jnanam, Knowledge of Ishvara is ultimate Sadhana for Moksha.
- Know Knowledge of oneness between Jivatma and Ishvara by Arupa Tattva Jnanam to gain eternal peace, happiness and liberation.

## Verse 10 :

अभ्यासेऽप्यसमर्थोऽसि  
मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि  
कुर्वन्त्सिद्धिमवाप्स्यसि ॥ १२.१० ॥

abhyāsē'pyasamarthō'si  
matkarmaparamō bhava ।  
madarthatam api karmāṇi  
kurvan siddhim avāpsyasi || 12.10 ||

If you are unable even to practise Abhyasa-yoga, be you intent on performing actions for my sake; even by doing actions for My sake, you shall attain perfection. [Chapter 12 - Verse 10]

- 4<sup>th</sup> Level of Bhakti – Karma Yoga – Ishvara Arpana Buddhi

### a) Asi Asamarthah Abhyase Api :

- If you are incapable of Abhyasayoga also.

### b) Bhava Matkarmaparamah :

- Be devoted to my works.

### c) Api Kurvan Karmani Madarthatam Avapsyasi Siddhim :

- Even by doing works for my sake, you will attain liberation.

## Bhakti as means to Moksha

(1) Nirguna

(2) Vishwarupa Upasana

(4) Karma Yoga

- Sravanam / Mananam / Nididhyasanam.
- Jnana Yoga

- Inside

(3) Ekarupa

(5) Karma Yoga Phalam

- In the Mind
- Outside Puja

- Here Bhakti means Upasana, Sadhana connected with Ishvara.
- Upasana should be combined with Sraddha.
- If you can't do Eka Rupa Dhyanam, perform designated duties as ordained by Shastra.
- Perform Nitya, Naimitta Karmas, event based Karmas – like Marriage etc.
- This gives Maturity to do Eka Rupa Dhyanam.
- Parameshvara Preetyartham.
- Laukika Karma is done to protect body.
- Understand, Ishvara has given us opportunities to perform Karmas.
- Consider ourselves as Dasa, servant of Ishvara.
- To attain Siddhi, go step by step.

## Verse 11 :

अथैतदप्यशक्तोऽसि  
कर्तुं मद्योगमाश्रितः ।  
सर्वकर्मफलत्यागं  
ततः कुरु यतात्मवान् ॥ १२.११ ॥

**athaitadapyaśaktō'si**  
**kartum madyōgamāśritah |**  
**sarvakarmaphalatyāgam**  
**tatah kuru yatātmavān || 12.11 ||**

If you are unable to do even this, then taking refuge in Me, self-controlled, renounce the fruits of all actions. [Chapter 12 - Verse 11]

- 5<sup>th</sup> level of Bhakti – Surrender results of action – Prasada Buddhi.

### a) Atha Asi Asaktah Kartum Etad Api Tataha :

- If you are not able to do this also then.

### b) Asritah Madyogam Kuru Sarvakarmaphalatyagam Yatatmavan :

- Taking to my worship, renounce the result of all actions with self-restraint.

## Revision :

### I) Akshara Upasana :

- Knows Ishvara Arupa Tatvam.
- Attained spiritual Knowledge in full.
- Direct Sadhana to Moksha.
- Assimilate Knowledge deep inside Mind without doubts.

## **II) Vishwaroopa Ishvara Upasana :**

- Means to Nirguna Bhakti.
- Perceives Universe as Ishvara

## **III) Eka Rupa Upasana :**

## **IV) Karma Yoga :**

- Ishvara Arpana Buddhi – offer action.

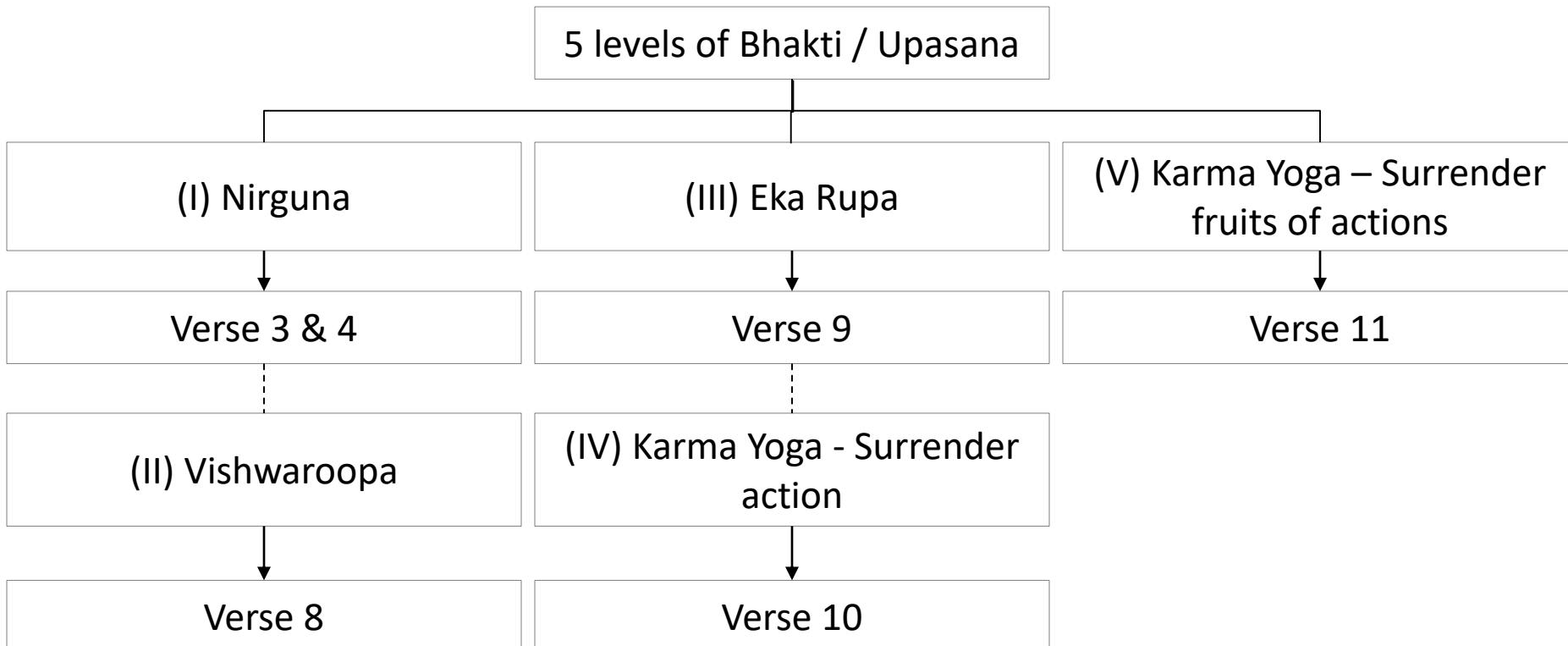
## **V) Karma Yoga :**

- Prasada Buddhi – offer results.
- If you can't think of Bhagawan at all times, offer actions.
- Desire Dharmic material benefits, don't do Adharma, will get punishment.
- There is a power above which bestows fruits of all actions, accept with total faith.
- Karomi Yasmai Sakalam, Parasmai, Narayaneya Samarpayami.
- With attitude of surrender, Mind gets purified and attains peace.
- Bhagawan gives opportunity to find a way to come to spirituality.
- Don't talk of world all the time, accept variety, follow path of elders for inner leisureliness, peace, carry always good thoughts.

## **Last method in this verse :**

- Mistaken actions, offer to Bhagawan and accept his result.

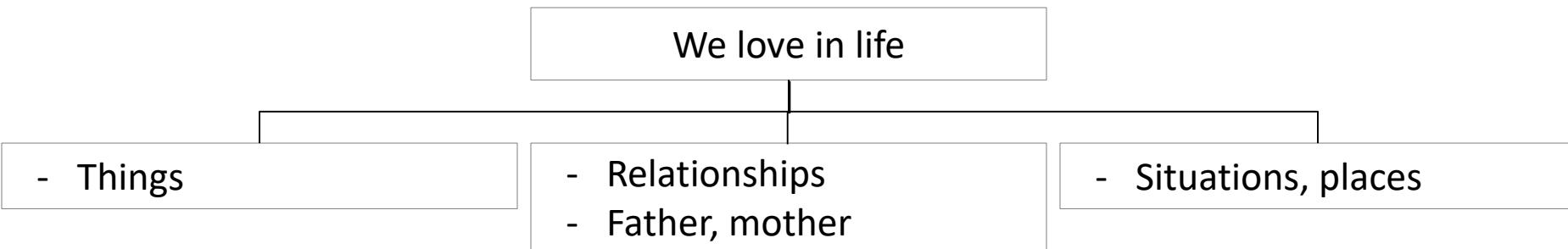
- Pray to Bhagawan to give us strength to bear the pain of punishment implied in this Sloka.
- Exercise self control, take effort to protect Body.
- Accept fruits of actions for worldly benefits as Ishvara Prasada and pray for strength to bear even if they cause sorrow.
- There is nothing lower than this 5<sup>th</sup> level.
- Pray to Bhagawan for his grace to contemplate on above.



## What is Bhakti?

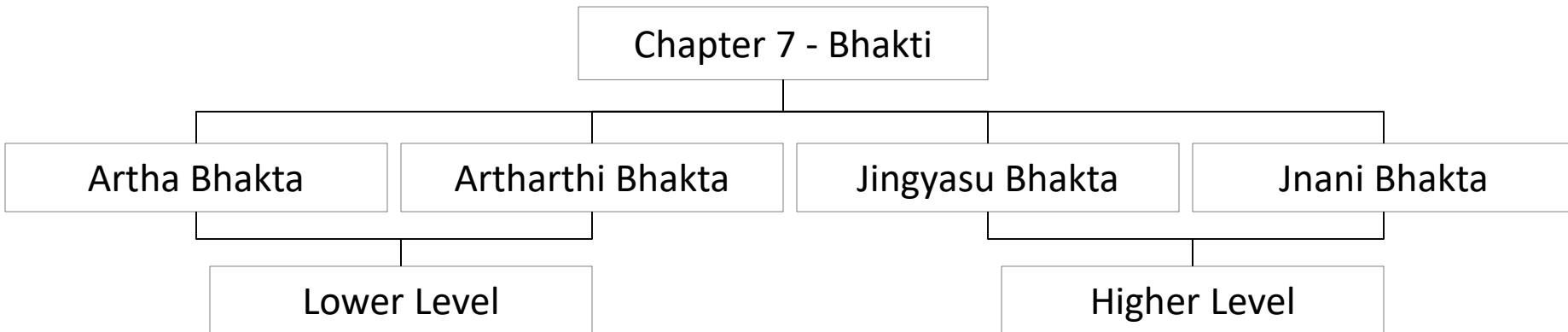
- Bhaj : To love

- It is love Jiva has for Ishvara who is the Life principle, Consciousness principle.

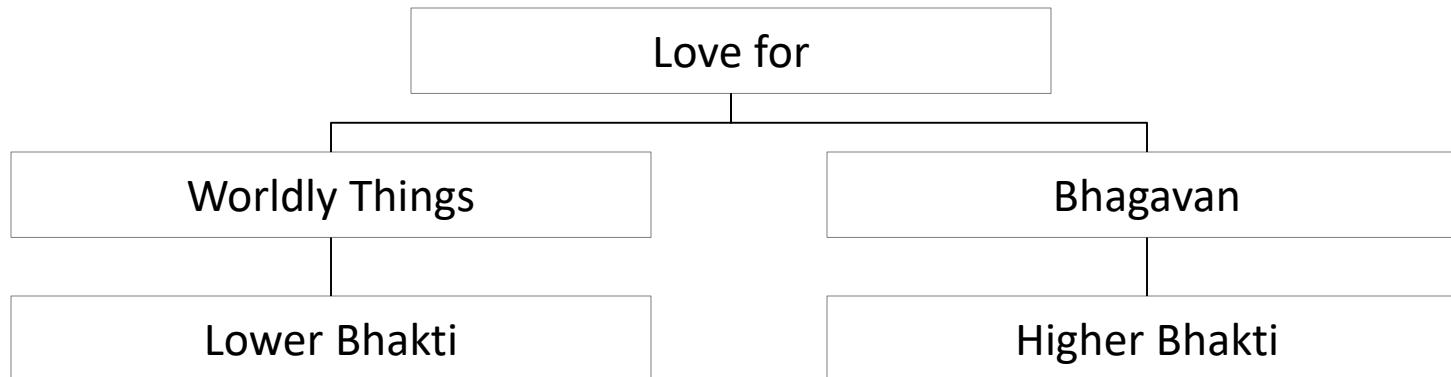


- We think all of them give us happiness.
- We do not have intellectual involvement in these relationships.
- Yatra Yatra Sukham, tatra tatra Preethi Bhavati.
- Where there is happiness, there love blossoms.
- It is only attachment, we call it Love.
- Love is emotion, it will last only if it is rational.
- If they do not live upto expectations, hatred develops.
- In life, for the sake of love, human beings depend on material, people, situations.
- **Analyse creation and conclude that there is a master of Universe who is eternal.**
- When we place our love on impermanent things, people, situations, it leads to sorrow.
- **In due course, we will understand :**
  - I. Worldly things and people are impermanent.
  - II. Our attachment towards them will gradually reduce.

- If we understand ourselves, our love will be directed towards Bhagawan, Ishvara Bhakti.



- If we pray to Bhagawan for worldly things, it is called Sadhana Bhakti.
- When Goal becomes Bhagawan, we rejoice in knowing and singing for Bhagawan, then depth of Bhakti grows.
- Bhagawan is cause of our happiness = Sadhyo Bhakti.



- **Realise Bhagawan is eternal happiness, develop immense love for Bhagawan.**
- **Know that there is nothing other than Bhagawan.**

- Bhagawan is my higher form, I am everything, there is no distinction between Bhagawan and myself.
- When there is clarity of Knowledge, it is called Siddha Bhakti or Para Bhakti, or Advaita Bhakti.

### Narada Bhakti Sutra :

- Constant love one has for praiseworthy Consciousness is called Bhakti.

### Narada Bhakti Sutra :

पूजादिष्वनुराग इति पाराशर्यः

pūjādiṣv anurāga iti pārāśaryah

Srila Vyäsadeva, the son of Parasara Muni, says that bhakti is fond attachment for worshiping the Lord in various ways. [Verse 16]

- To cultivate Bhakti, perform Karma Yoga having Bhagawan always in the Mind.
- When we meditate on Bhagawan in one form or other, it is called Upasana Rupa Bhakti.
- **When we intellectually contemplate and understand that there is nothing other than Bhagawan or Pure Consciousness, it is called Jnana Bhakti.**
- Jnana Yoga + Bhakti – Makes us understand the Self and Lord are one Pure Chaitanyam.
- Make Bhakti firm and unwavering.
- Here Bhakti not an emotional feeling.
- Sraddha = Faith in Knowledge of Shastra, Guru, Bhagawan is Bhakti.

## Verse 12 :

श्रेयो हि ज्ञानमभ्यासात्  
ज्ञानाद्ध्यानं विशिष्यते ।  
ध्यानात्कर्मफलत्यागः  
त्यागाच्छान्तिरनन्तरम् ॥ १२.१२ ॥

śrēyō hi jñānamabhyāsāt  
jñānād dhyānam viśiṣyatē ।  
dhyānāt karmaphalatyāgah  
tyāgācchāntiranantaram || 12.12 ||

Knowledge is indeed better than practice; meditation is better than knowledge; renunciation of the fruits of actions is better than meditation; peace immediately follows renunciation.  
[Chapter 12 - Verse 12]

### a) Jnanam Hi Sreyah Abhyasaat :

- Knowledge is indeed superior to Meditation without Knowledge.

### b) Dhyanam Visishyate Jnanat :

- Meditation with Knowledge is superior to mere Knowledge.

### c) Karmaphala Tyagah Dhyanat :

- Renunciation of the results of Actions is superior to Meditation.

### d) Shantih Anantaram Tyagat :

- There is peace after renunciation.
- To motivate people to begin spiritual journey Bhagawan presents new order of Bhakti.
- Aim is to praise one thing, not to lower other thing.

- We say to our children, you are better than others, to motivate them.
- Same message here.

I) Meditating with Knowledge is better than without Knowledge

- **Be aware everything is Consciousness and don't just know superficially.**

II) Doing rituals knowing meaning is better than doing without meaning.

III) Renunciation of results of action is superior to superficial listening to Satsang.

IV) Knowledge of attributeless Consciousness is Ultimate Renunciation which leads to Absolute peace.

- If you start practicing Karma Phala Tyaga, in due course of time, you are sure to attain Absolute peace, completeness, fulfilment and freedom.

## Topic 3 : Verse 13 – 19

Verse 13 – 19	Verse 20
Traits of Parabhakta	Para Bhakta Lakshanas

### Verse 13 :

अद्वेष्टा सर्वभूतानां  
 मैत्रः करुण एव च।  
 निर्ममो निरहङ्कारः  
 समदुःखसुखः क्षमी ॥ १२.१३ ॥

**advēṣṭā sarvabhūtānāṁ**  
**maitraḥ karuṇā ēva ca |**  
**nirmamō nirahaṅkāraḥ**  
**samaduḥkhasukhaḥ kṣamī || 12.13 ||**

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

#### I) Adreshta Sarvabutanam :

- My Devotee is non hater of all beings.

#### II) Maitrah :

- Is friendly.

#### III) Karunah Eva :

- Compassionate.

#### **IV) Nirmamah :**

- Free from Mine notion.

#### **V) Nirahankarah :**

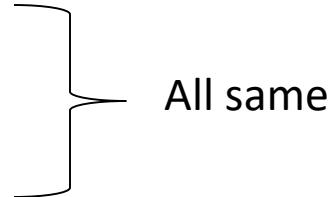
- Free from I-notion.

#### **VI) SamaDukhasukhah :**

- Same in confort as well as discomfort.

#### **VII) Cha Kshami :**

- And forbearing.
- Sthirapragnya – Chapter 2
- Parabhakta – Chapter 12
- Gunateeta – Chapter 14
- Parabhakta is Nirguna Bhakta, Nirguna Upasaka, has Nirguna Jnanam of formless Pure Consciousness.
- Everything is Param Brahma, is Knowledge of Para Bhakta.



All same

#### **I) Sarvabhuwanam Adveshta :**

- One who has no hatred to Jiva living in any body.
- Sarvatra Sama buddaha – (Verse 4 + 5).
- One who sees Atma in everything.

- Does not hate anything, circumstance or relationships.
- We infer that he does not desire anything.

## II) Maitra :

- Friend to all, no one stranger.
- Expresses love and does good to all.
- Follows Dharma in all transactions.

## III) Karunaha :

- ‘Compassionate’ to those in trouble and does his best to help them.

## IV) Nirmama:

- Has no feeling of Mine.

## V) Nir Ahamkara :

- Does not have feeling of I.

I	Mine
1 <sup>st</sup> feeling	Indicates possession

- In Reality, I am Pure Consciousness which is everywhere, understand Nirguna Tatvam, does not give importance to I notion and Mine notion, in the depth of his Mind.
- Does not give Reality to I and Mind by virtue of Knowledge and contemplation on Truth.
- Bears thought everything belongs to Bhagawan.

## **VI) Sama Dukha Sukhaha :**

- Unshaken, even to joys and sorrows.
- Has no likes and dislikes.
- Remains composed in the depth of his wisdom.

## **VII) Kshami :**

- Patient, tolerant about circumstances, Nature of people, ups and downs of life, forbearance.
- Tolerant to those who trouble him.
- He handles thought in superficial outer zone of his Mind.
- Not impacted by external circumstances, epitome of patience and peace.

## Verse 14 : 5 Qualities

सन्तुष्टः सततं योगी  
यतात्मा दृढनिश्चयः ।  
मन्यर्पितमनोबुद्धिः  
यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

santuṣṭaḥ satatam yōgī<sup>1</sup>  
yatātmā dṛḍhaniścayaḥ ।  
mayyarpitamanōbuddhiḥ  
yō madbhaktah sa mē priyah ॥ 12.14 ॥

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to me, he, My devotee, is dear to me. [Chapter 12 - Verse 14]

### VIII) Sah Madbhaktah Arpitam Manobuddhi Mayi :

- That devotee of mine whose Mind and Intellect are fixed upon Me.

### IX) Yah Satatam Santustah :

- Who is ever contented.

### X) Yogi :

- Tranquil

### XI) Yatatma :

- Self-restrained.

### XII) Drdhanishchayah :

- And with clear Knowledge is dear to Me.

## **VIII) Madbhakta Arpitam Manaha Buddhi :**

- Has always Mind and Intellect internally fixed on Pure Consciousness.

## **IX) Satatam Santushtaha :**

- Whether he gets what he needs to protect his Body, he is happy and joyous always, does not worry.

## **X) Satatam Yogi :**

- Meditates on spiritual principles; Nurtures Mind with good thoughts.
- Depth of Mind is always clean, Pure Consciousness.

## **XI) Yatatma :**

- Mind and Body always in control.
- Here, Atma is Body, Mind, Yata is efforts.
- Puts efforts to get Jnanam and become free.

## **XII) Vedanta Vigyana Su Nishchitartha :**

- Has doubtless clear Knowledge, even if others criticize his Knowledge, remains firm, unaffected.
- Has surrendered Mind and intellect to Knowledge of Pure Consciousness, resolved in it.

## **Heyo Upadeyo Varjita :**

- Neither desires or hates.

## **Madbhaktaha :**

- One who is devoted to Me.
- Jnana Lakshaya Bhakti, where there is no difference between Bhagawan and Self.

<b>Expressed Bhakti</b>	<b>Jnana Bhakti</b>
<ul style="list-style-type: none"><li>- Difference between Jiva and Ishvara exists.</li><li>- Chapter 7 – Verse 18</li></ul>	<ul style="list-style-type: none"><li>- Differences dropped.</li><li>- Understands, in essence he and Bhagavan are one Satchit Atma.</li></ul>

उदाराः सर्व एवैते  
ज्ञानी त्वात्मैव मे मतम् ।  
आस्थितः स हि युक्तात्मा  
मामेवानुक्तमां गतिम् ॥७-१८॥

**udārāḥ sarva ēvaitē  
jñānī tvātmaiva mē matam ।  
āsthitaḥ sa hi yuktātmā  
mām ēvānuttamāṁ gatim ॥७-१८॥**

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

## **Yaha Mad Bhakta Sa Me Priyaha :**

- One who is devoted to Me is dear to Me.
- Love said from transactional level.
- From Absolute Angle, Atma is dear to all.
- Priyaha means happiness.

## Verse 15 : 3 Qualities

यस्मान्नोद्विजते लोकः  
लोकान्नोद्विजते च यः ।  
हर्षामर्षभयोद्वैगैः  
मुक्तो यः स च मे प्रियः ॥ १२.१५ ॥

**yasmānnōdvijatē lōkah  
lōkānnōdvijatē ca yaḥ |  
harṣāmarṣabhayōdvēgaih  
muktō yaḥ sa ca mē priyah || 12.15 ||**

He, by whom the world is not agitated (Affected), and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety - He is dear to Me. [Chapter 12 - Verse 15]

### XIII) Sah Yasmat Lokaha Na Udvijate :

- He by whom the World is not disturbed.

### XIV) Yaha Cha Na Udvijate Lokat :

- He is not disturbed by the World.

### XV) Cha Yaha Muktah Harsha Marsha Bhaya Udvegaih :

- And one who is free from elation, envy, fear and anxiety.

### Priyah Me :

- Is dear to Me.

### XIII) Udvijate :

- One who is not subject to sorrow, suffering, fear, emotions of hurt.
- Ahimsa natural to him.
- **Considers everyone as Pure Consciousness.**

- Graceful to enemy, has no mental sufferings.

#### XIV) He is not hurt or troubled by the World

- Parabhakta is not affected by the World and does not affect the World.
- His firm Knowledge of Absolute Reality protects him from being troubled by anyone.
- **His emotions never overpower his Knowledge of Atma.**

#### XV) Udvegai Harsha, Udvegai Amarsha, Udvegai Bayam :

Udvegai Harsha	Udvegai Amarsha	Udvegai Bayam
<ul style="list-style-type: none"> <li>- Extreme joy, happiness.</li> <li>- Goose bumps in excitement.</li> <li>- Doesn't forget himself or his duties when immersed in happiness.</li> </ul>	<ul style="list-style-type: none"> <li>- Free from sorrow</li> </ul>	<ul style="list-style-type: none"> <li>- Free from fear</li> </ul>

- **No trouble for anything for one who has won over individuality and understands Pure Consciousness alone exists. No second thing that can cause him trouble.**
- One who understands Ishvara and Jiva are one entity is dear to Ishvara.
- At transactional level, he is free from emotions, genuinely happy, free from overpowering emotions, ever happy.
- Bhagawan is embodiment of Ananda and Ananda is evident in such Bhakta.

## Verse 16 : 6 Qualities:

अनपेक्षः शुचिर्दक्षः

उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी

यो मद्भक्तः स मे प्रियः ॥ १२.१६ ॥

anapēkṣah śucirdakṣah

udāsīnō gatavyathah |

sarvārambhaparityāgī

yō madbhaktah sa mē priyah || 12.16 ||

He, who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (Or commencements)he, who is (Thus) devoted to me, is dear to Me. [Chapter 12 - Verse 16]

### XVI) Saha Madbhaktah Yaha Anapeksah :

- That devotee of Mine who is independent.

### XVII) Shuchi :

- Pure.

### XVIII) Daksah :

- Resourceful.

### XIX) Udasinah :

- Impartial.

### XX) Gatha Vyathaha :

- Undisturbed.

## **XXI) Sarva Arambha Parityagi :**

- And a Renouncer of all actions.

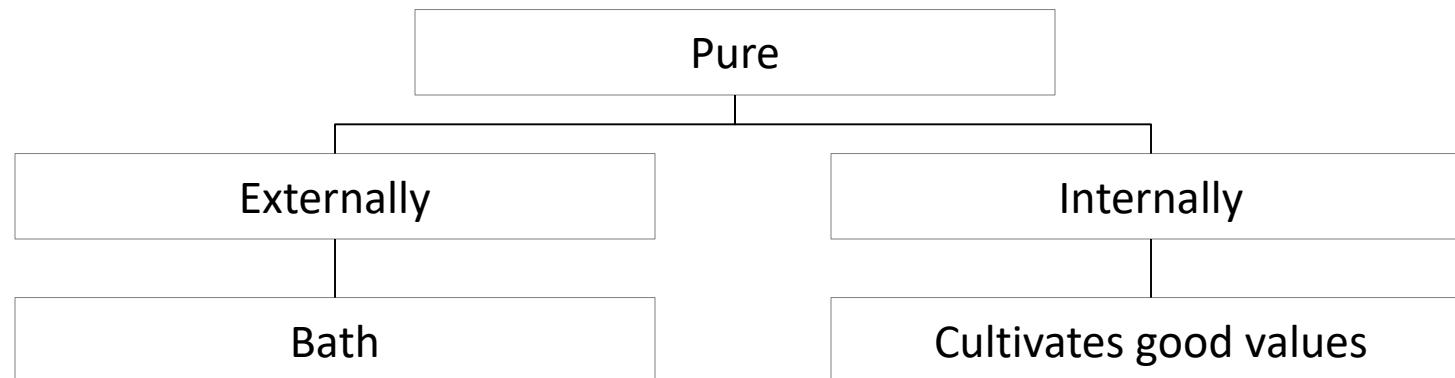
## **Priyah Me :**

- Is dear to Me.

## **XVI) Anapeksah :**

- No dependence on Body, senses, sense objects which facilitate enjoyment.
- Not dependent on relationships, circumstances.
- Ajnani afraid of losing money, house, status, on which he is dependent upon.
- Experiences sorrow, irritation on loss of such things.
- Has won over Desires.

## **XVII) Shuchihi :**



- Follows Dharmic, life style, good hygiene, things kept in orderly manner.
- All used items should be clean and in order.

## **XVIII) Dakshaha :**

- Capable to handle and overcome difficult situations in life.
- Dakshina Murti – Capable of creating and maintaining entire Universe.

## **XIX) Udasinah :**

- One who does not yield to likes and dislikes.
- State of Mind without likes and dislikes.

## **XX) Gathar Vyathaha :**

- Fearless one.
- Comes only from Knowledge, strength of Pure Consciousness, Paramartha Jnanam.
- Knowing Atma to be Pure Consciousness ensures one has no fears.
- Shivering is expression of fear.
- Fear goes by Advaita Jnanam alone, in the depth of the Mind.

## **XXI) Sarva Aramba Parityagi :**

- Does not initiate desire ridden actions of enjoyments, pleasures of the World.
- Parityagi : One who has left.
- Does neither Punyam or Papam.
- His Punyam goes to those, who worship him.
- Leaves both Punya and Papa Karmas.

सर्वधर्मान्परित्यज्य  
मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्याः  
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

**sarvadharmaṇ parityajya**  
**māmēkam̄ śaraṇam̄ vraja |**  
**ahaṁ tvā sarvapāpēbhyaḥ**  
**mōkṣyayiṣyāmi mā śucah || 18 - 66 ||**

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- Given up Nitya, Naimitta, Kamyā, Prayashchitta, Nishidha, Vachika, Manasa, Kahika Karmas in accordance with Shastra.
- Such a Jnani Bhakti who has left the world of actions and attached to pure consciousness is dear to me.

## Verse 17 : 5 Qualities

यो न हृष्टि न ह्वेष्टि  
न शोचति न काङ्क्षति ।  
शुभाशुभपरित्यागी  
भक्तिमान्यः स मे प्रियः ॥ १२.१७ ॥

yō na hr̥ṣyati na dvēṣṭi  
na śōcati na kāṅkṣati ।  
śubhāśubhaparityāgī  
bhaktimān yah sa mē priyah || 12.17 ||

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to me. [Chapter 12 - Verse 17]

### XXII) Sa Bhaktimaan Yah Na Hrsyati :

- That devotee who never rejoices.

### XXIII) Na Shochati :

- Nor grieves.

### XXIV) Na Kankshati :

- Neither desires.

### XXV) Na Dveshti :

- Nor hates.

### XXVI) Na Subha Ashubha Parityagi Priyah Me :

- And gives up good and evil is dear to Me.

### **XXIII) Na Hrishyati :**

- One who does not become joyous about relations, circumstances, and other objects of Joy.
- Does not mean they don't smile or laugh.
- Don't get overjoyed and forget duties.
- Doesn't get overjoyed when he gets what he desires.

### **XXIV) Na Dveshti :**

- Does not hate, person, circumstance.
- **Has burnt that state of Mind by Jnanam.**

### **XXV) Na Shochati :**

- Nor sorrowed, grieved by loss of objects, circumstances or people he desires.

### **XXVI) Na Kankshati :**

- Does not wish for any object, circumstance.
- Is contented, has Knowledge of Pure Consciousness.
- Since he looks at Joys and sorrows with the vision of Pure Consciousness, nothing affects him.

### **XXVII) Shubha Ashubha Pariytagi :**

- Does not do good or bad deeds as per Shastra.
- Nothing left to do.

- No connection between deeds and him (Chapter 4 – 5).
- Gives up all actions by giving up good or bad result of actions.

### Bhaktiman Saha Sa Me Priyaha :

- Such a devotee, Jiva, individual soul is dear to Me.
- Exists in transactional reality, but has Paramartika Jnanam, Knowledge of Absolute Reality.
- Knows Ishvara in transactional Reality.
- From Absolute angle Lord says he and I are embodiment of Sat Chit Ananda, not different.
- Wave and Ocean appear to be different.
- Bhagawan and Parabhakta appear to be different in transactional angle.
- From point of view of water, wave and ocean are non-different, one and same.
- Bhagawan and Parabhakta are one and same Reality SatChitAnanda.

### Vivekachoodamani : (in the beginning)

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।  
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ 31 ॥

*mokṣakāraṇasāmagryām bhaktireva garīyasī ।  
svasvarūpānusandhānam bhaktirityabhidhīyate ॥ 31 ॥*

Among the means and conditions necessary for liberation, devotion (Bhakti) alone is supreme. A constant contemplation of one's own Real Nature is called devotion. [Verse 31]

समः शत्रौ च मित्रे च  
तथा मानापमानयोः ।  
शीतोष्णसुखदुःखेषु  
समः सङ्गविवर्जितः ॥ १२.१८ ॥

samaḥ śatru ca mitrē ca  
tathā mānāpamānayōḥ |  
śītōṣṇasukhaduḥkhēṣu  
samaḥ saṅgavivarjitaḥ || 12.18 ||

He, who is the same to foe and friend and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment...[Chapter 12 - Verse 18]

### XVIII) Samah Mitre Cha, Cha Shatru :

- He is the same towards friend and foe.

### XXIX) Tatha mana Apamanayoh :

- As well as honour and dishonor.

### XXX) Samah Sitosna Sukha Dukhesu :

- He is the same in cold and heat as well as comfort and discomfort.

### XXXI) Sangha Varjitaḥ :

- He is free from attachment.

### XXVIII) Samaha Mitra, Shatru :

- Has same attitude towards friend and enemy.
- There is only one Pure Consciousness which is considered as one's friend or enemy. 51

- Due to this Knowledge, his Mind never gets disturbed or restless, Samaha.
- Mind never upset or tense.
- Because of his Knowledge, Mind becomes very strong.

#### **XXIX) Mana :**

- Respect shown by others and expression of such respect.

#### **Apamana :**

- Expression of disrespect in public by others.
- Parabhakta treats everyone equally, others will be unaware of the strength of their Knowledge.
- Those who know about his Jnanam will respect and worship him.
- Others will consider him as ordinary and disrespect him.

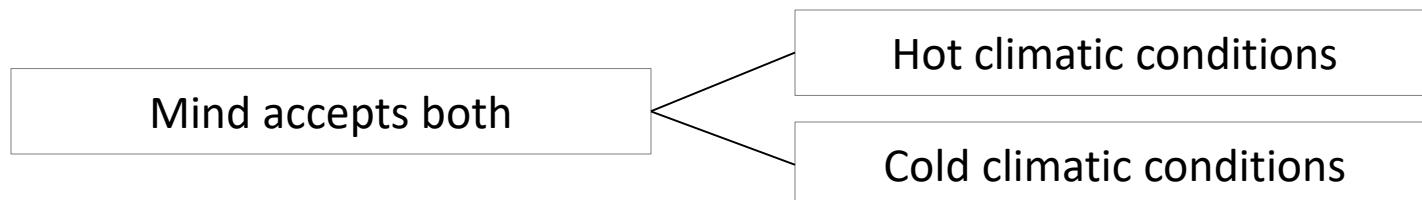
#### **Udasina :**

- He is not impacted by any of them, neither happy or unhappy about anything.
- We must check if we have these qualities.

#### **Aim :**

- Become Bhakta myself, not to check others Para Bhakti.

#### **XXX) Sheeta Ushna Dukheshu Samaha :**



- Hence Samaha, having balanced Mind, without Likes and dislikes, without restlessness.
- Brahma Jnanam deep in their Mind, is reason behind the balanced Mind.

### **XXXI) Sangha Varjitaḥa :**

- Not closely associated with anybody or anything.
- Not bound with objects of desire or living beings, woman or non-living sandals.
- Do not keep company of anyone, alone, peaceful.
- Loving to all, not dependent on anyone or bound to anyone.

## Verse 19 :

तुल्यनिन्दास्तुतिर्मानी  
सन्तुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिः  
भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

tulyanindāstutirmaunī  
santuṣṭo yēna kēnacit |  
anikētaḥ sthīrāmatih  
bhaktimān mē priyō naraḥ || 12.19 ||

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion - That man is dear to Me. [Chapter 12 - Verse 19]

### XXXII) Bhaktiman Tulya Ninda Stutih :

- That devotee who is the same towards censure and praise.

### XXXIII) Nara Mauni :

- Who is person of limited speech.

### XXXIII) Santushtah Yena Kenachit :

- Who is contented with.

### XXXIV) Aniketah Sthira Matih :

- Who is homeless, and who has firm Knowledge of the Self.

### Priyah Me :

- Is dear to Me.
- Jnani sees everything as Maya.

## **XXXII) Tulya – Balanced Samaha**

Nindha – criticism of others

Stutihi - Praise of others

- Praise and reproach alike.
- Not impacted by both because of his Jnanam.

## **XXXIII) Mauni :**

- Parabhakta does not talk much to communicate information.
- Substratum, substance of both silence and talking is Pure Consciousness.
- Mind is resolved by this Knowledge.
- Not many thoughts come to his Mind, hence not desirous of talking, has little to talk.

## **XXXIII) Yena Kena Chitu Santushtaha :**

- Does not expect luxuries to protect his Body.
- Does not give importance to expensive clothes or tasty food, happy with what he gets.

## **XXXIV) Aniketa :**

- Has no specific residence for this protection.
- **Don't give importance to 'I' – ego in the Body or for its protection.**
- By strength of his knowledge accept body and its condition as it is.

## Shankara :

Niketa	Nivasaha
- Dependence	- Not particular about location, comforts

## XXXV) Sthira Matih :

- Mind always dwelling on Pure Consciousness.
- **Thoughts never waiver, always on Pure Consciousness.**
- Naturally inclined to Pure Consciousness and resolves into Pure Consciousness.
- Such a devotee is dear to Me.

## Topic IV :

### Verse 20 : Conclusion - Glory of Teaching

ये तु धर्म्यामृतमिदं  
यथोक्तं पर्युपासते ।  
श्रद्धाना मत्परमा:  
भक्तास्तेऽतीव मे प्रियाः ॥ १२.२० ॥

**yē tu dharmyāmṛtam idam**  
**yathōktam paryupāsatē|**  
**śraddadhanā matparamāh**  
**bhaktāstē'tīva mē priyāḥ || 12.20 ||**

They indeed, who follow this immortal dharma (Law of life) as described above, endowed with faith, regarding me as their supreme goal-such devotees are exceedingly dear to me.  
[Chapter 12 - Verse 20]

#### XXXVI) Te Bhaktah Matparamah :

- Those devotees who keep Me as the primary Goal.

#### XXXVII) Tu Ye Sraddhadhanah Parupasate Idam Dharmya Amrutam Yathoktam :

- And who faithfully pursue this righteous and immortal teaching, as mentioned above.

#### Athiva Priyah Me :

- Are very dear to Me.

#### XXXVI) Te Bhaktah Matparah :

- Parabhaktas with Jnanam, who do Akshara Upasana, worship Pure Consciousness, formless.
- Those who follow all these keeping Me as that Goal

## Aim :

- Bhrahma Tattvam, Ishvara Tattvam, Principle of Absolute.

## XXXVII) Sraddha Dana :

- With complete faith in Shastra, Shastra gives clear Knowledge.

## XXXVIII) Dharmyam Amritam :

- Following Dharmya without violation, Amrutam is Jnanam which gives Moksha, values for living without violation gives eternal happiness.

## Verse 13 – 19 :

- Nirguna Bhakti, Vishwarupa Bhakti, Eka Rupa Bhakti, Karma Yoga Bhakti, Karma Yoga Tyaga Bhakti, values – give Jnanam and Mukti.

## Paryupasate :

- Those who follow these.

## Te Bhaktah Ateeva Me Priyaha :

- They are very dear to Me.
- Parabhaktas can never be separated from Bhagawan because of their Jnanam of Oneness.

तेषां ज्ञानी नित्ययुक्तः  
एकभक्तिर्विशिष्यते ।  
प्रियो हि ज्ञानिनोऽत्यर्थम्  
अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṁ jñānī nityayuktaḥ  
ēkabhaktirviśisyatē ।  
priyō hi jñāninō'tyartham  
aham sa ca mama priyah ॥ 7-17 ॥

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

- I am dear to such a Devotee and such a Devotee is dear to Me, by virtue of being same Consciousness in essence.
- Consciousness behind One individual body (Jiva) and behind whole Universe (Paramatma) is the same.
- No one can negate love for Oneself.

Dvaita Drishti	Advaita Drishti
<ul style="list-style-type: none"><li>- Transactional angle</li><li>- Devotee dear to Ishvara.</li></ul>	<ul style="list-style-type: none"><li>- Absolute angle, no second, only one, embodiment of Ananda.</li></ul>

**Shankara :**

- Those whose Goal is Moksha, should take conscious efforts to imbibe great qualities of Jnani's who have attained Jeevan Mukti.
- Those who follow the path of Dharma and act without violating Dharma, right way of living, partakers of the nectar of Knowledge of Pure Consciousness, which graces upon us the greatest Ananda and those devotees who have complete faith combined with intellectual understanding, take great effort, keeping Me as their Goal are dear to Me.

## Concluding Verse :

ॐ तत् सत् इति श्रीमद्भगवद्गीतासु  
उपनिषत्सु ब्रह्मविद्यायां  
योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
भक्तियोगो नाम द्वादशोऽध्यायः ॥

ōṁ tatsaditi śrīmadbhagavadgītāsu  
upaniṣatsu brahmavidyāyāṁ  
yogaśāstrē śrīkṛṣṇārjunasamvādē  
bhaktiyōgō nāma dvādaśō'dhyāyah||

Thus, in the Upanishads of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of Yoga, in the dialogue between Sri Krisna and Arjuna, the twelfth discourse ends entitled : The Yoga of Devotion.

- OM – TAT – SAT.
- Prayer to excuse us of any error which may have occurred in the study of this chapter, words, meanings etc.
- Chapter 12 – Bhakti Yoga, essence of Upanishads, Brahma Vidya, Knowledge of Absolute Reality and helps in gaining maturity of Mind.
- Divine dialogue between Krishna and Arjuna, title Bhakti Yoga ends here.
- Let my Life become purposeful.