

SHRIMAD BHAGWAD GITA

Chapter 12

Arjuna uvaac: Evam satatayuktaa ye bhaktaastvaam paryupaasate.

Ye caapyaksharamavyaktam teshaaam ke yogavittamaah. (Ch.12, shloka 1)

Evam satatayuktaa ye bhaktaah tvaam paryupaasate. Ye ca api aksharam avyaktam teshaaam ke yogavittamaah.

Arjuna said: **Evam** (in this way) **teshaam** (between) **bhaktaah** (the devotees) **ye** (who) **satatayuktaah** (are always engrossed in yoga) [and] **paryupaasate tvaam** (worship You, {the one with corporeal gentle form} in every way) **ca** (and) **ye** (those who) **api** (just) {remember} **aksharam** (the imperishable) **avyaktam** (incorporeal (*avyakt*), extremely subtle *Jyotirlingam*¹ form), **ke** (who) **yogavittamaah** (knows the secret of yoga more)?

Shri Bhagwanuvaac: Mayyaaveshya mano ye maam nityayuktaa upaasate.

Shraddhayaa parayopetaaste me yuktatamaa mataah. (Ch.12, shloka 2)

Mayi aaveshya manah ye maam nityayuktaa upaasate. Shraddhayaa parayaa upetaah te me yuktatamaa mataah.

Shri God said: **Ye** (those who) **upaasate** (remember) **maam** (Me, {the Incorporeal Shiva in corporeal Shankar}) **aaveshya** (after stabilizing) **manah** ([their] mind) **mayi** (in Me), **nityayuktaah** (always being engrossed in yoga) [and] **upetaah** (being filled) **parayaa shraddhayaa** (with extreme faith), **te** (they) **mataah** (have been considered) **me yuktatamaah** (the best among all My yogis);

Ye tvaksharamanirdeshyamavyaktam paryupaasate.

Sarvatragamacintyam ca kuutasthamacalam dhruvam. (Ch.12, shloka 3)

Ye tu aksharam anirdeshyam avyaktam paryupaasate. Sarvatragam acintyam ca kuutastham acalam dhruvam.

Tu (but) **ye** (the {yogis} who) **paryupaasate** (remember) **acalam** (the constant), **dhruvam** (eternal) **ca** (and) **avyaktam** (incorporeal {subtle *Jyotirlingam* Shiva}), **kuutastham** (who stays on the peak {in the form of the Supreme Abode}), **acintyam** (who is unthinkable {by everyone}), **sarvatragam** (who can reach everywhere {through the power of thoughts}), **anirdeshyam** ([who is] indefinable) [and] **aksharam** (imperishable),

Sanniyamyendriyagraamam sarvatra samabuddhayah.

Te praapnuvanti maameva sarvabhoothahite rataah. (Ch.12, shloka 4)

Sanniyama indriyagraamam sarvatra samabuddhayah. Te praapnuvanti maam eva sarvabhoothahite rataah.

... **te** (the {yogis}) **rataah** (who remain engaged) **sarvabhoothahite** (in the welfare of all the living beings) **praapnuvanti maameva** (just find Me) **sanniyamyendriyagraamam** (after controlling all their *indriyaan*²) [and] **samabuddhayah** (becoming uniform) **sarvatra** (in all {the circumstances}).

Kleshodhikatarasteshaamavyaktaasaktacetasaam.

Avyaktaa hi gatirdukhkam dehavadbhiravaapyate. (Ch.12, shloka 5)

Kleshah adhikatarah teshaaam avyaktaasaktacetasaam. Avyaktaa hi gatih dukham dehavadbhih avaapyate.

Teshaam (the {yogis}) **avyaktaasaktacetasaam** (whose mind is attached to the incorporeal, {subtle point of light form}) **adhikatarah** (experience more) **kleshah** (difficulty) **hi** (because) **dehavadbhih** (the bodily beings) **avaapyate** (attain) **avyaktaa** (the incorporeal) **gatih** (fate, meaning stage) **dukkham** (sorrowfully);

Ye tu sarvaani karmaani mayi sannyasya matparaah.

Ananyenaiva yogena maam dhyayanta upaasate. (Ch.12, shloka 6)

Ye tu sarvaani karmaani mayi sannyasya matparaah. Ananyena eva yogena maam dhyayanta upaasate.

Tu (but) **ye** (the {yogis} who) **matparaah** (are devoted to Me), **sannyasya** (surrender) **sarvaani** (all) **karmaani** (the actions) **mayi** (to Me, {the Father of the *yagya*}) [and] **eva upaasate** (just remember)

¹ The form of light

² Includes *karmendriyaan*: parts of the body used to perform actions and *gyaanendriyaan*: the sense organs

maam (Me) *dhyaayanta* (while thinking [about Me]) *ananyena yogena* (with unadulterated remembrance),

Teshaamaham samuddhartaa mrityusansaarasaagaraat.

Bhavaami naciraatpaartha maiyyaaveshitacetasaam. (Ch.12, shloka 7)

Teshaam aham samuddhartaa mrityusansaarasaagaraat. Bhavaami naciraat paartha mayi aaveshitacetasaam.

Paartha (O lord of the Earth)! *Aham* (I) *bhavaami* (am) *samuddhartaa* (the Savior) *teshaam maiyyaaveshitacetasaam* (of those who focus their mind and intellect in Me) *mrityusansaarasaagaraat* (from the ocean of the mortal world) *naciraat* (very quickly).

Mayyeva mana aadhatsva mayi buddhim niveshaya.

Nivasishyasi mayyeva ata uurdhvam na sanshayah. (Ch.12, shloka 8)

Mayi eva mana aadhatsva mayi buddhim niveshaya. Nivasishyasi mayi eva ata uurdhvam na sanshayah.

Aadhatsva (engage) *manah* ([your] mind) *eva* (just) *mayi* (in My {form}), *niveshaya* (stabilize) *buddhim* ([your] intellect) *mayi* (in Me). *Atah* (in this way) *nivasishyasi eva* ([you] will just reside) *mayi* (in My {incorporeal form}) *uurdhvam* ({situated} in the Upper {Abode}). *Na sanshayah* (there is no doubt {in this}).

Atha cittam samaadhaatum na shaknoshi mayi sthiram.

Abhyaasayogena tato maamicchaaptum dhananjaya. (Ch.12, shloka 9)

Atha cittam samaadhaatum na shaknoshi mayi sthiram. Abhyaasayogena tatah maam iccha aaptum dhananjaya.

Dhananjaya (O the conqueror of the wealth of knowledge)! *Atha* (if) *na shaknoshi* ([you] are incapable) *sthiram samaadhaatum* (to firmly engage) *cittam* (the mind and intellect) *mayi* (in My {incorporeal form}), *tatah* (then) *iccha* (wish) *aaptum* (to attain) *maam* (Me) *abhyaasayogena* (through yoga in the form of the practice of remembrance again and again).

Abhyaasepyasamarthosi matkarmaparamo bhava.

Madarthamapi karmaani kurvansiddhimavaapsyasi. (Ch.12, shloka 10)

Abhyaase api asamarthah asi matkarmaparamah bhava. Madartham api karmaani kurvan siddhim avaapsyasi.

Asi {if} ([you] are) *asamarthah* (incapable) *abhyaase* (in the practice {in the form of continuous remembrance}) *api* (as well), {then} *bhava* (become) *matkarmaparamah* (the one who performs actions for Me, {the Father of the *yagya*}). *Avaapsyasi api* ([you] will also attain) *siddhim* (accomplishment {in the form of Vishnu}) *kurvan* (while performing) *karmaani* ({*alokik* (unworldly)} actions) *madartham* (for Me).

Athaitadapyashaktosi kartum madyogamaashritah.

Sarvakarmaphalatyaagam tatah kuru yataatmavaan. (Ch.12, shloka 11)

Atha etat api ashaktah asi kartum madyogam aashritah. Sarvakarmaphalatyaagam tatah kuru yataatmavaan.

Atha (if) *asi* ([you] are) *ashaktah* (incapable) *kartum* (to do) *api* (even) *etat* (this much), *tatah* (then) *madyogamaashritah* (by taking the shelter of all the relationships instructed by Me), *yataatmavaan* (while controlling yourself), *sarvakarmaphalatyaagam kuru* (renounce the fruits of all {the worldly} actions).

Shreyo hi gyaanamabhyaasaatgyaanaaddhyaanam vishishyate.

Dhyaanaatkarmaphalatyaagastyagaacchaantiranantaram. (Ch.12, shloka 12)

Shreyah hi gyaanam abhyaasaat gyaanaat dhyaanam vishishyate.

Dhyaanaat karmaphalatyaagah tyagaat shaantih anantaram.

Gyaanam (knowledge) *shreyo* (is higher) *abhyaasaat* (than practice {without knowledge}), *dhyaanam* (churning of the knowledge) *vishishyate* (is superior) *gyaanaat* (than knowledge), *karmaphalatyaagah* (renunciation of the fruits of action) {of Divine (*Ishwariya*) service is higher} *dhyaanaat* (than meditation {in the form of thinking}) *hi* (because) *anantaram* (immediately after) *tyagaat* (renouncing {the desire of fruits}) *shaantih* (peace) {is attained}.

**Adveshtaa sarvabhūtaanaam maitrah karuna eva ca.
Nirmamo nirahankarah samadukhasukhah kshamii. (Ch.12, shloka 13)
Santushtah satatam yogii yataatmaa dridhanishcayah.
Mayyarpitamanobuddhiryo madbhaktah sa me priyah. (Ch.12, shloka 14)**

*Adveshtaa sarvabhūtaanaam maitrah karuna eva ca. Nirmamah nirahankarah samadukhasukhah kshamii.
Santushtah satatam yogii yataatmaa dridhanishcayah. Mayi arpitamanobuddhiih yah madbhaktah sa me priyah.*

Yah (the {man} who) **karunah** (has sympathy) **ca** (and) **maitrah** (friendliness) **sarvabhūtaanaam** (for all the living beings) **adveshtaa** (after giving up enmity) **eva** (and) **nirmamah** (is free from affection), **nirahankarah** (who is egoless), **samadukhasukhah** (who remains uniform in happiness and sorrow), **kshamii** (who is forgiving), **santushtah** (who is a satisfied [person]), **satatam yogii** (who is always a yogi), **yataatmaa** (who controls himself), **dridhanishcayah** (who has firm faith) {such} **madbhaktah** (a devotee of Mine) **arpitamanobuddhiih** (who devotes [his] mind and intellect) **mayi** (to Me) **priyah** (is dear) **me** (to Me).

**Yasmaannodvijate loka lokaannodvijate ca yah.
Harshaamarshabhayodvegairmukto yah sa ca me priyah. (Ch.12, shloka 15)**

Yasmaat na udvijate lokah lokaat na udvijate ca yah. Harshaamarshabhayodvegaih muktah yah sa ca me priyah.

Yasmaat (the one from whom) **lokah** (the world) **na udvijate** (doesn't get troubled) **ca yah** (and the one who) **na udvijate** (doesn't get troubled) **lokaat** (by the world) **ca** (and) **yah** (the one who) **muktah** (is free) **harshaamarshabhayodvegaih** (from happiness, anger, fear and tension), **sah** (he) **priyah** (is dear) **me** (to Me).

**Anapekshah shucirdaksha udaasiino gatavyathah.
Sarvaarambhaparityaagii yo madbhaktah sa me priyah. (Ch.12, shloka 16)**

Anapekshah shucih dakshah udaasiinah gatavyathah. Sarvaarambhaparityaagii yah madbhaktah sa me priyah.

Yah (the {man} who) **anapekshah** (doesn't expect {desire} anyone else {except 'One Shivbaba'}) **shucih** ([is] pure), **dakshah** (skillful in actions), **udaasiinah** (impartial), **gatavyathah** (free from his mental distress) {and} **sarvaarambhaparityaagii** (is the one who gives up every kind of worldly action). {Such} **madbhaktah** (a devotee of Mine) **priyah me** (is dear to Me).

**Yo na hrishyati na dveshti na shocati na kaankshati.
Shubhaashubhaparityaagii bhaktimaan yah sa me priyah. (Ch.12, shloka 17)**

Yah na hrishyati na dveshti na shocati na kaankshati. Shubhaashubhaparityaagii bhaktimaan yah sa me priyah.

Yah (the {man} who) **na hrishyati** (is neither delighted), **na dveshti** (nor hates), **na shocati** ([who] neither grieves), **na kaankshati** (nor desires) {and} **yah** (the one who) **shubhaashubhaparityagii** (renounces both, good and bad) [and] **bhaktimaan** (is full of faith and devotion) {such a devotee of Mine} **me priyah** (is dear to Me).

**Samah shatrau ca mitre ca tathaa maanaapamaanayoh.
Shiitoshnasukhadukheshu samah sangavivarjitah. (Ch.12, shloka 18)
Tulyanindaastutirmaunii santushto yena kenacit.
Aniketah sthiraamatirbhaktimaanme priyo narah. (Ch.12, shloka 19)**

Samah shatrau ca mitre ca tathaa maanaapamaanayoh. Shiitoshnasukhadukheshu samah sangavivarjitah.

Tulyanindaastutih maunii santushtah yena kenacit. Aniketah sthiraamatih bhaktimaan me priyah narah.

Narah (the person) **samah** (who is equal) **shatrau** (to enemies) **ca** (and) **mitre** (friends), **tathaa** (similarly) [the one who remains stable] **maanaapamaanayoh** (in honor and dishonor), **samah** ([who is] stable) **shiitoshnasukhadukheshu** (in cold and heat, in sorrow and happiness) {too} **ca** (and) **sangavivarjitah** (is free from {any kind of} attachment), **tulyanindaastutih** ([who is] stable in criticism and praise), **maunii** ([who is] introspective), **santushtah** ([who is] satisfied) **yena kenacit** ({with} anything {that is easily available}), **aniketah** ([who] doesn't have a fixed place of residence), {still} **sthiraamatih** (has a steady intellect) [and] **bhaktimaan** (is full of faith and devotion), **me priyah** (is dear to Me);

Ye tu dharmyaamritamidam yathoktam paryupaasate.

Shraddhadhaanaa matparamaa bhaktaastetiiva me priyaah. (Ch.12, shloka 20)

Ye tu dharmyaamritam idam yathaa uktam paryupaasate. Shraddhadhaanaa matparamaa bhaktaah te atiiva me priyaah.

Tu (but) **ye shraddhadhaanaa** (the faithful ones who) **matparamaah** (are devoted to Me), **paryupaasate** (properly practice) **idam** (this) **dharmyaamritam** (*dhaaranaa*³ in the form of nectar) **yathoktam** (mentioned above); **te bhaktaah** (those devotees) **atiiva priyaah** (are very dear) **me** (to Me).

³ Practice of any religious concept, faith and beliefs; it also means putting in practice the divine virtues