

## CHAPTER 12

### *Twelfth chapter named 'Bhaktiyoga'*

*[Shloka 1 to 12: Conclusion between the superiority of the worshippers of the corporeal one and the Incorporeal One and the topic of the method of attaining God]*

**Arjuna uvaac: Evam satatayuktaa ye bhaktaah tvaam paryupaasate.  
Ye ca api aksharam avyaktam teshaam ke yogavittamaah. (Ch.12, shloka 1)**

<b>Teshaam ye bhaktaah evam paryupaasate tvaam</b>	[Arjuna said:] In between those {worshippers of saguna [and] nirguna, [i.e.]} the devotees like this who worship Your {corporeal, gentle form} in every way
<b>satatayuktaa ca ye</b>	{through the body, mind, wealth, relations etc.} while always being engrossed in yoga and those who {always remember}
<b>aksharam avyaktam api ke yogavittamaah</b>	the imperishable, invisible, {incorporeal light of Shiva} too, who knows the essence of yoga more?

**Shri Bhagavaanuvaac: Mayi aaveshya mano ye maam nityayuktaa upaasate.  
Shraddhayaa parayaa upetaah te me yuktatamaa mataah. (Ch.12, shloka 2)**

<b>Ye aaveshya manah mayi</b>	[Shri God said:] Those who are always engrossed in yoga after stabilizing {their inconstant} mind in Me {in an unadulterated way}
<b>upaasate maam upetaah parayaa shraddhayaa</b>	[and] remember Me, {the Light of Shiva in the permanent chariot of particularly Arjuna} by being filled with extreme faith,
<b>te me mataah yuktatamaa</b>	they, {the eight personalities placed on} My {head} have been considered the best among all the {16108} yogis {in the Purushottam sangam[yug]*};

**Ye tu aksharam anirdeshyam avyaktam paryupaasate.  
Sarvatragam acintyam ca kuutastham acalam dhruvam. (Ch.12, shloka 3)**

<b>Tu ye paryupaasate aksharam</b>	but {the yogis with quiet mind and intellect} who properly remember the One who doesn't {ever} become impure {because of being abhoktaa},
<b>anirdeshyam sarvatragam</b>	[the One who] can't be described {because of being extremely or equally subtle}, [the One who] reaches everywhere {because of being Trikaaldarshii*},
<b>acintyam avyaktam ca</b>	[the One who is] unthinkable {by all the deities in general}, the incorporeal, {hence always abhoktaa Light of Shiva} and
<b>acalam dhruvam kuutastham</b>	the immovable, {unshakable [and] living} Pole star on {the Everest} mountain peak {[or] the topknot Brahmin highest in [making] purushaarth*},

**Sanniyamya indriyagraamam sarvatra samabuddhayah.  
Te praapnuvanti maam eva sarvabhoothahite rataah. (Ch.12, shloka 4)**

<b>Te rataah sarvabhoothahite samabuddhayah</b>	those {bodiless yogis} who are engaged in the welfare of all {the inferior or superior} living beings, who have an equal vision
<b>sarvatra sanniyamya indriyagraamam</b>	{with the mind and intellect that has become stable} for all {the current circumstances} after completely controlling all the eleven indriyaan*,
<b>eva praapnuvanti maam</b>	just find Me, {Ekling <sup>1</sup> God with an unadulterated feeling for many births}.

**Kleshah adhikataarah teshaam avyaktaasaktacetasaam.  
Avyaktaa hi gatih dukham dehavadbhiih avaapyate. (Ch.12, shloka 5)**

<b>Teshaam avyaktaasaktacetasaam adhikataarah kleshah</b>	Those {yogis} who are attached to the avyakt*, incorporeal {subtlest atom [with] an unthinkable form} experience more difficulty,
<b>hi avyaktaa gatih avaapyate</b>	because the incorporeal stage {through bodily ego} is attained

<sup>1</sup> Lit. means one ling; another name of Shivaling

<b>dehavadbhiih dukham</b>	by {all} the body conscious {vidharmi*, videshi* or irreligious (adharmi) religious fathers} sorrowfully {[and] with great effort after suffering misfortune for [the establishment of] the religion};
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**Ye tu sarvaani karmaani mayi sannyasya matparaah.  
Ananyena eva yogena maam dhyayanta upaasate. (Ch.12, shloka 6)**

<b>Tu ye matparaah sannyasya</b>	but {the yogis} who {don't desire the fruits of [offering their] body, wealth etc. [and]} are dependent {on} My {personified Shankar}, completely offer
<b>sarvaani karmaani mayi dhyayantah</b>	all the actions {along with the mind and intellect} to Me, {Yogishwar, the Father of the yagya}, absorb in the meditation [of] {avyaktmuurti}
<b>ananyena yogena upaasate maam eva</b>	with an unadulterated remembrance [and] worship [Him] {easily [and] constantly because of being} My very {personality (muurti) whom [I] enter},

**Teshaam aham samuddhartaa mrityusansaraagaraat.  
Bhavaami naciraat paartha mayi aaveshitacetasaam. (Ch.12, shloka 7)**

<b>Teshaam aaveshitacetasaam mayi</b>	those who engage their mind and intellect in Me {alone [according to] 'madbhakto ... maam namaskuru' (Gita ch.9, shloka 34)},
<b>paartha aham bhavaami samuddhartaa saagaraat</b>	O king of the Earth! I, {the Ocean of Happiness} am the One who completely uplift [them] from the ocean {of vices in the form of}
<b>mrityusansaraat naciraat</b>	the world {with the sorrow} of {birth, old age [and]} death {to half a kalpa of the Golden and Silver [Age] without the trace of sorrow} 'very quickly, {[i.e.] within 50-60 years itself}.

\*{'Kshipram bhavati dharmaatmaa'} (Gita ch.9, shloka 31) {'Kshipram...siddhirbhavati'} (Gita ch.4, shloka 12) {'...hi aashu buddhih paryavatishtate'} (Gita ch.2, shloka 65)

**Mayi eva mana aadhatsva mayi buddhim niveshaya.  
Nivasishyasi mayi eva ata uurdhvam na sanshayah. (Ch.12, shloka 8)**

<b>Aadhatsva mana mayi eva</b>	Engage [your] mind in Me, {the Point of light Shiva, who has entered the body of vyakt (corporeal) Adam [or] Arjuna} alone.
<b>niveshaya buddhim mayi ata</b>	Stabilize {your mind [and]} intellect {that has become inconstant} in Me. In this way, {with attachment in the heart [you]}
<b>nivasishyasi mayi eva uurdhvam na sanshayah</b>	will reside {for many births as well} in Me alone, {the form of Pancaanan* Parambrahm*} facing upwards; there is no doubt {in this}.

**Atha cittam samaadhaatum na shaknoshi mayi sthiram.  
Abhyaasayogena tato maam iccha aaptum dhananjaya. (Ch.12, shloka 9)**

<b>Dhananjaya atha na shaknoshi samaadhaatum cittam</b>	O the conqueror of the wealth of knowledge! If [you] are incapable of {always} engaging the mind
<b>mayi sthiram tatah iccha aaptum maam</b>	in My {form [of] subtle atom, the avyakt* form constantly,} firmly, then have the wish to find Me, {the avyakt Light of Shiva very easily in the permanent chariot}
<b>abhyaasayogena</b>	through the practice of yoga {of repeated remembrance along with detachment out of the immediate atomic great destruction}.

**Abhyaase api asamarthah asi matkarmaparamo bhava.  
Madartham api karmaani kurvan siddhim avaapsyasi. (Ch.12, shloka 10)**

<b>Asi asamarthah abhyaase api bhava matkarmaparamah</b>	[If you] are incapable of {this} practice {of yoga} as well, {then} become the one who performs actions for Me, {the Supreme Father + Supreme Soul}
<b>api kurvan karmaani</b>	in the form of Mahaarudra, the Deity of the deities + the Lord of the Rudra yagya who have paired up}. Even while performing actions
<b>madartham avaapsyasi siddhim</b>	for My {corporeal form}, [you] will attain {the abode of Vishnu's} accomplishment {of the super sensuous joy in vaikunth*}.

**Atha etat api ashaktah asi kartum madyogam aashritah.  
Sarvakarmaphalatyaagam tatah kuru yataatmavaan. (Ch.12, shloka 11)**

<b>Atha asi ashaktah kartum api etat</b>	{Because of the heart becoming weak out of inferiority complex,} if [you] are incapable to do even this much {for the accomplishment of vaikunth},
<b>tatah aashritah madyogam</b>	then take the shelter {of all the relationships [like that of] a father, a son, a wife and so on} related to Me [and]

<b>kuru sarvakarmaphalatyaagam yataatmavaan</b>	renounce {the desire of} all the fruits of actions while controlling your {mind from the perishable world}.
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**Shreyo hi gyaanam abhyaasaat gyaanaat dhyaanam vishishyate.  
Dhyaanaat karmaphalatyaagah tyaagaat shaantih anantaram. (Ch.12, shloka 12)**

<b>Gyaanam shreyo abhyaasaat</b>	The knowledge {of the Gita [given] by the basic [knowledge] Brahmins, obtained from Brahma with four heads} is superior than the practice {of yoga without knowledge of the ignorant ones}.
<b>dhyaanam vishishyate gyaanaat</b>	To churn {the advance knowledge of the Gita [given] by the living Ocean of Knowledge} is superior [to] {listening and reading the basic} knowledge.
<b>karmaphalatyaagah dhyaanaat</b>	Complete {alaukik*} renunciation of the fruits of action {of the service of yagya in the Brahmin birth obtained} through thinking {is superior};
<b>hi shaantih anantaram tyaagaat</b>	because {definite} peace {of the future position} is attained {in the soul conscious stage} immediately after renouncing.

**[Shloka 13 to 20: Signs of men who have attained God]**

**Adveshtaa sarvabhutaanaam maitrah karuna eva ca.  
Nirmamo nirahankaarah samadukhasukhah kshamii. (Ch.12, shloka 13)  
Santushtah satatam yogii yataatmaa dridhanishchayah.  
Mayi arpitamanobuddhih yah madbhaktah sa me priyah. (Ch.12, shloka 14)**

<b>Yah adveshtaa sarvabhutaanaam</b>	The one who is free from the feeling of hatred towards all the living beings {including} the wrathful, violent, non-violent or innocent,
<b>maitrah ca karuna eva nirmamah nirahankaarah</b>	has friendliness and sympathy {and} doesn't have attachment {towards bodily relatives, things etc.}, who is egoless,
<b>samadukhasukhah kshamii santushtah</b>	uniform in sorrow and happiness, who is {tolerant [and]} forgiving {towards everyone}, who is satisfied {even with small amount [of something]},
<b>satatam yogi yataatmaa dridhanishchayah</b>	who is a constant yogi, who controls [his] mind, who has firm faith {in Me, [My] family and My directions},
<b>arpitamanobuddhih mayi sa madbhaktah priyah me</b>	who is devoted to Me through the mind and intellect, that one with faith and devotion for Me {in this way} is dear to Me.

**Yasmaat na udvijate loko lokaat na udvijate ca yah.  
Harshaamarshabhayodvegaih muktah yah sa ca me priyah. (Ch.12, shloka 15)**

<b>Yasmaat lokah na udvijate ca</b>	The one by whom people aren't troubled {even at the time of the great destruction} and {in the same way,}
<b>yah na udvijate lokaat ca yah muktah</b>	the one who isn't troubled {like a mother} by the people {in the entire world like family} and the one who is free
<b>harshaamarshabhayodvegaih sa priyah me</b>	from happiness, anger, fear {and} excitement {after becoming 'icchaamaatram avidyaa' forever}, he is dear to Me, {the form of Shiva}.

**Anapekshah shucih dakshah udaasiino gatavyathah.  
Sarvaarambhaparityaagi yo madbhaktah sa me priyah. (Ch.12, shloka 16)**

<b>Yah anapekshah shucih</b>	The one who doesn't need {anyone else except My personality}, who is pure {through the body, mind and wealth},
<b>dakshah udaasiinah gatavyathah</b>	who is skillful, impartial {to his relatives and strangers, [to] the dear and hated ones}, free from distress {of his body, mind etc.}
<b>sarvaarambhaparityaagi sa madbhaktah priyah me</b>	[and] the one who properly gives up all {worldly} tasks, that devotee of Mine is dear to Me.

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

<b>Yah na hrishyati na dveshti na shocati</b>	The one who is neither pleased {by [something] dear}, nor is displeased {by [something that] he hates}, [the one who] neither grieves {for anything},
<b>na kaankshati yah shubhaashubhaparityaagi</b>	nor does [he] wish {for any person or [any] thing and} [the one] who {always} properly renounces auspicious and inauspicious,
<b>bhaktimaan sa priyah me</b>	the one who has {firm} faith and devotion {in 'yogakshemam' (Gita ch.9, shloka 22) through Me in this way}, he is dear to Me.

**Samah shatrau ca mitre ca tathaa maanaapamaanayoh.**  
**Shiitoshnasukhadukheshu samah sangavivarjitah. (Ch.12, shloka 18)**

**Tulyanindaastutih mauni santushto yena kenacit.**

**Aniketah sthiramatih bhaktimaan me priyo narah. (Ch.12, shloka 19)**

<b>Samah shatrau ca mitre tathaa maanaapamaanayoh</b>	[The one who is] uniform towards {the hated} enemies and {loving} friends, similarly, in {any kind of} honour and dishonour,
<b>samah shiitoshnasukhadukheshu ca sangavivarjitah</b>	uniform in {the contrasts [like]} cold and heat, happiness and sorrow and is completely free from attachment,
<b>tulyanindaastutih mauni</b>	[who is] uniform in criticism {by the foes} and praise {by the flatterers}, [who is] introspective {through the mind as well},
<b>santushtah yena kenacit aniketah</b>	[the one] who is satisfied with anything {that [he] effortlessly [and] easily gets or not, according to his own actions}, {a completely homeless [or] a beggar} who doesn't have a house,
<b>sthiramatih narah bhaktimaan priyah me</b>	[the one with] a stable intellect {free from inconstant mind}, {such} a human being with {firm} feeling of devotion is {always} dear to Me;

**Ye tu dharmyaamritam idam yathaa uktam paryupaasate.**

**Shraddhadhaanaa matparamaa bhaktaah te atiiva me priyaah. (Ch.12, shloka 20)**

<b>Tu ye shraddhadhaanaah matparamaa paryupaasate</b>	but the ones with faith who are dependent {on} My {head [of]} Param{brahma* alone}, who are proper worshippers
<b>idam yathaa uktam dharmyaamritam</b>	of this above mentioned nectar of dhaaranaa*, {'tumhahin chaadi gati duusari naahiin (there is no destiny other than You)' in this way},
<b>te bhaktaah atiiva priyaah me</b>	those devotees are extremely dear to Me {like a legitimate, obedient and honest son [is dear] to his father}.