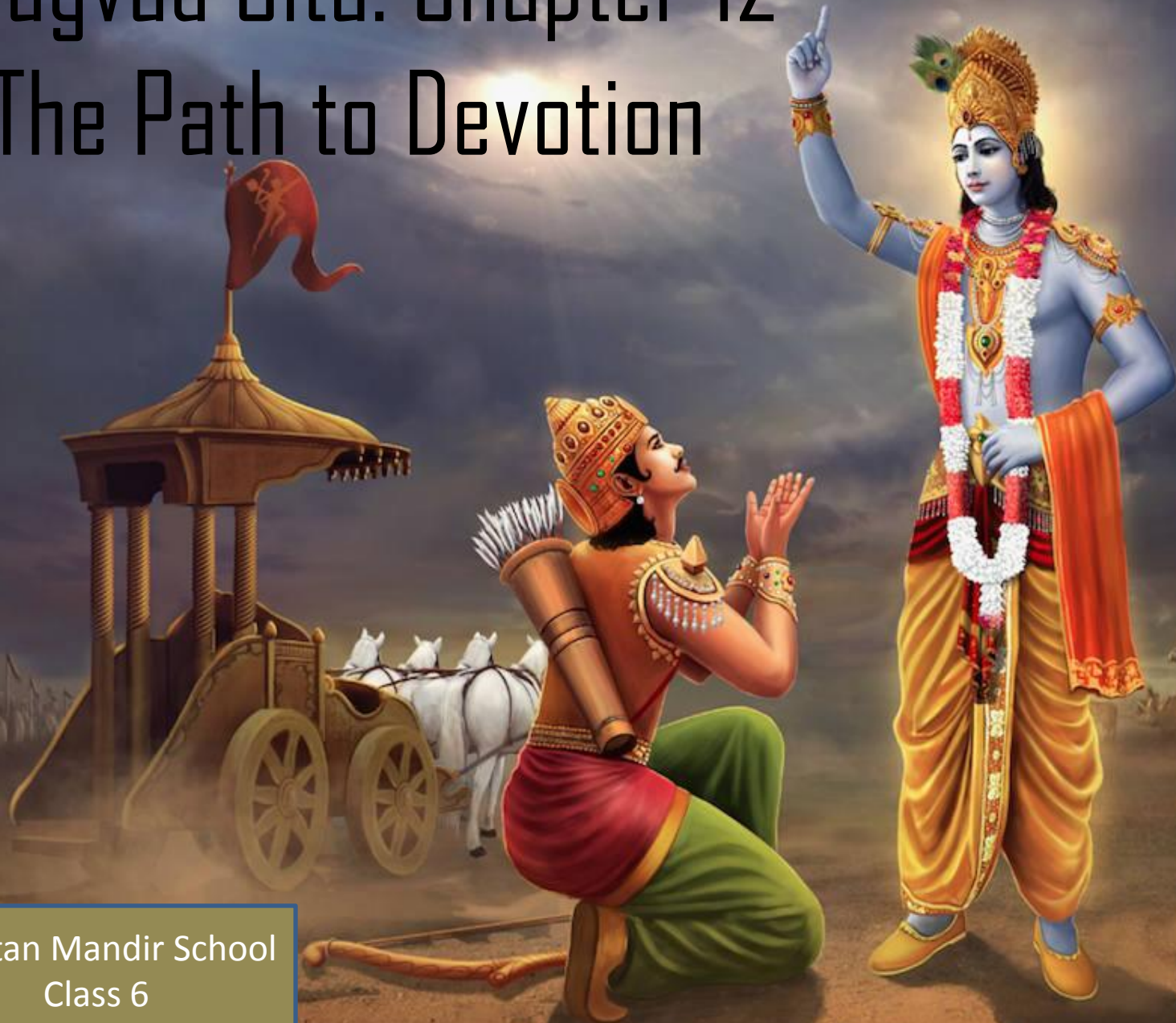


# Bhagvad Gita: Chapter 12

## The Path to Devotion



Sanatan Mandir School  
Class 6

# Shrimad Bhagavad-Gita

## Bhakti Yoga (Yoga of Devotion)

The Sanskrit word bhakti comes from the root bhaj, which means “to adore or worship God.” Bhakti yoga has been called “love for love’s sake” and “union through love and devotion.” Bhakti yoga, like any other form of yoga, is a path to self-realization, to having an experience of oneness with everything.

Bhakti yoga is the path of devotion, the method of attaining God through love and the loving recollection of God. The goal of the bhakta, the devotee of God, is to attain God-realization—oneness with the Divine. The bhakta attains this through the force of love, that most powerful and irresistible of emotions.

Love is accessible to everyone: we all love someone or something, frequently with great intensity. Love makes us forget ourselves, our whole attention being devoted to the object of our adoration. The ego loosens its grip as we think of our beloved’s welfare more than our own. Love gives us concentration: even against our will, we constantly remember the object of our love. In an easy and totally painless way, love creates the preconditions necessary for a fruitful spiritual life.

Vedanta therefore says, Don’t squander the power of love. Use this powerful force for God-realization. We must remember that when we love another we are really responding—though unconsciously—to the divinity within him or her. Our love for others becomes unselfish and motiveless when we are able to encounter divinity in them.

The point to remember is that God is our own, the nearest of the nearest and dearest of the dearest. The more our minds are absorbed in thoughts of Him—or Her as the case may be—the closer we shall be to attaining the goal of human life, God-realization.

वसुदेव सुतं देवं कंस चाणूर मर्दनम् ।  
देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥१॥

vasudeva sutam devam kamsa canuramardanam |  
devaki paramanandam krishnam vande jagadgurum ||

vasudeva sutam -- son of Vasudeva; devam -- the divine; kamsa canuramardanam -- killer of kamsa and canura; devaki paramanandam -- one who gives great joy to Devaki; krishnam -- to Kṛṣṇa; vande – praise, salutations; jagadgurum -- to the guru of the universe;

I offer my obeisance's to Lord Kṛṣṇa, the beloved son of Vasudeva, who killed the great demons Kamsa and Cāṇūra, who is the source of great joy to Mother Devakī; and who is indeed a world teacher and spiritual master of the universe.

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

*arjuna uvāca*

*evam satata-yuktā ye bhaktās tvām paryupāsate  
ye cāpy akṣaram avyaktaṁ teṣāṁ ke yoga-vittamāḥ*

Dear Lord, Who is better versed in Yoga - the ones who worship You in constant devotion with your form or the ones who worship You as the formless?

श्रीभगवानुवाच  
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

*śrī bhagavān uvāca*  
*mayy āveśya mano ye mām nitya-yuktā upāsate*  
*śraddhayā parayopetās te me yuktatamā matāḥ*

Sri Bhagavan said: Those who fix their minds on me and worship me (with form) ever with supreme faith, I consider them as perfect in Yoga. (Yoga meaning-- Union with God)

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।  
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

*ye tv akṣaram anirdeśyam avyaktaṁ paryupāsate  
sarvatra-gam acintyaṁ ca kūṭastham acalaṁ dhruvam*

But those who worship me as the formless, as the unchanging, the imperishable and the Omnipresent ONE...

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।  
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

*sanniyamyendriya-grāmaṁ sarvatra sama-buddhayaḥ  
te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ*

Those who have restrained their senses, who are even minded everywhere, who are engaged in the welfare of all the beings, verily, they also come to Me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।  
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

*kleśo 'dhikataras teṣām avyaktāsakta-cetasām  
avyaktā hi gatiṛ duḥkhaṁ dehavadbhir avāpyate*

But for human beings, it is more difficult to realize the formless God than the One with form. Greater is their trouble whose minds are set on the Unmanifested; for the goal—the Unmanifested—is very difficult for the embodied to reach.



ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।  
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

*ye tu sarvāṇi karmāṇi mayi sannyasya mat-parāḥ  
ananyenaiva yogena mām dhyāyanta upāsate*

But those who worship me, renouncing all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single minded devotion...

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।  
भवामि न चिरात् पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

*teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt  
bhavāmi na cirāt pārtha mayy āveśita-cetasām*

For them whose thought is so set on Me, O Partha (another name for Arjuna), I will become very soon, the One to deliver them from this cycle of birth and death.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।  
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

*mayy eva mana ādhatsva mayi buddhim niveśaya  
nivasisyasi mayy eva ata ūrdhvaṁ na saṁśayaḥ*

Fix your mind on Me alone, Let your thoughts dwell in Me. (By doing so)  
You will live in Me here after. Of this, there is no doubt.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।  
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

*atha cittam samādhātum na śaknoṣi mayi sthiram  
abhyāsa-yogena tato mām icchāptum dhanañjaya*

But if you are not able to fix your mind steadily on Me, O Dhananajaya (another name for Arjuna), then seek to reach Me by Abhyaasa Yoga (through constant practice).

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥

*abhyāse 'py asamartho 'si mat-karma-paramo bhava  
mad-artham api karmāṇi kurvan siddhim avāpsyasi*

If you are unable to do constant practice, be intent on doing all actions for my sake; even by performing actions for my sake, you will attain perfection.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।  
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

*athaitad apy aśakto 'si kartum mad-yogam āśritaḥ  
sarva-karma-phala-tyāgam tataḥ kuru yatātmavān*

If you are unable to do even this, surrender thyself to me in love, not worrying about the fruits of actions with the self subdued.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्‌ध्यानं विशिष्यते ।  
ध्यानात्‌कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

*śreyo hi jñānam abhyāsāj jñānād dhyānaṁ viśiṣyate  
dhyānāt karma-phala-tyāgas tyāgāc chāntir anantaram*

Better indeed is knowledge than formal practice; better than knowledge is meditation; better than meditation is the renunciation of the fruit of the action (surrender in love); peace immediately follows this.

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

*adveṣṭā sarva-bhūtānām maitraḥ karuṇa eva ca  
nirmamo nirahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī*

He who hates no being, who is friendly and compassionate to all, who is free from the feeling of I and mine, even-minded in pain and pleasure and forbearing...



सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

*santuṣṭaḥ satataṁ yogī yatātmā dṛḍha-niścayaḥ  
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ*

Ever content, steady in meditation, self controlled and possessed of firm conviction, with mind and intellect fixed on me, such a devotee is dear to me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।  
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

*yasmān nodvijate loko lokān nodvijate ca yaḥ  
harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ*

He by whom the world is not afflicted and whom the world cannot afflict, he who is free from joy, anger, fear and anxiety - he is dear to me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।  
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

*anapekṣaḥ śucir dakāa udāsīno gata-vyathaḥ  
sarvārambha-parityāgī yo mad-bhaktaḥ sa me priyaḥ*

He who has no wants, who is pure and prompt, unconcerned, untroubled, and who is selfless in all his undertakings, he who is thus devoted to Me, is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।  
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥

*yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati*  
*subhāśubha-parityāgī bhaktimān yaḥ sa me priyaḥ*

He who neither rejoices nor hates nor grieves nor desires, renouncing good and evil (treating both as the same), full of devotion, he is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।  
शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥ १८ ॥

*samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ  
śītoṣṇa-sukha-duḥkheṣu samaḥ saṅga-vivarjitaḥ*

He who is the same to foe and friend and also in honor and dishonor,  
who is the same in cold and heat, in pleasure and pain, who is free from  
attachment...

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

*tulya-nindā-stutir maunī santuṣṭo yena kenacit  
aniketaḥ sthira-matir bhaktimān me priyo naraḥ*

To whom blame and praise are equal, who is silent, content with anything, free of selfish attachment, steady-minded and full of devotion-such a one is dear to Me.

ये तु धर्मामृतमिदं यथोक्तं पर्युपासते ।  
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

*ye tu dharmāmṛtam idaṁ yathoktaṁ paryupāsate  
śraddadhānā mat-paramā bhaktās te 'tīva me priyāḥ*

Those, who follow this immortal dharma described above with devotion and faith, looking upon Me as the Supreme Goal, they are exceedingly dear to Me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासुपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम  
द्वादशोऽध्यायः ॥ १२ ॥

Om tatsditi Srimad Bhagavad Geetaasu Upanishadsu  
Brahma Vidyaayaam Yoga Shastrey  
Sri Krishaarjuna Samvaadey Bhakti Yogo Naama  
Dvaadshodhyaayaha || 12||  
Hari Om Tat Sat!