

अथ द्वादशोऽध्यायः
atha dvādaśo'dhyāyah
CHAPTER-12

अर्जुन उवाच
arjuna uvāca
Arjuna said:

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तम् तेषां के योगवित्तमाः ॥ १ ॥

evam satatayuktā ye bhaktās-tvāṁ paryupāsate
ye cāpyakṣaram-avyaktam teṣāṁ ke yogavittamāḥ . 1 .

XII. 1 Those devotees who, ever steadfast, thus worship You, and also those who worship the Changeless, the Unmanifest, which of them are better versed in yoga?

श्रीभगवानुवाच
śrībhagavānūvāca
The Blessed Lord said:

मर्यावेश्य मनो ये माम् नित्ययुक्ता उपासते ।

श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ २ ॥

mayyāveśya mano ye mām nityayuktā upāsate
śraddhayā parayopetās-te me yuktatamā matāḥ . 2 .

XII. 2 In my opinion, those who, fixing their mind on Me, worship Me, ever steadfast and endowed with supreme faith, are the best in yoga.

ये त्वक्षरमनिर्देश्यम्

अव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च

कूटस्थमचलं ध्रुवम् ॥ ३ ॥

ye tvakṣaram-anirdeśyam-avyaktam paryupāsate
sarvatragam-acintyaṁ ca kūṭastham-acalam dhruvam . 3 .

XII. 3 Those who worship the Changeless, the Indefinable, the Unmanifest, the Omnipresent, the Unthinkable, the Unmovable, the Firm ...

संनियम्येन्द्रियग्रामम्

सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव

सर्वभूतहिते रताः ॥ ४ ॥

saṁniyamyendriyagrāmam sarvatra samabuddhayaḥ
te prāpnuvanti mām-eva sarvabhūtahite ratāḥ . 4 .

XII. 4 Having restrained all the senses, even-minded everywhere, rejoicing ever in the welfare of all beings truly they also come to Me.

क्लेशोऽधिकतरस्तेषाम्

अव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखम्

देहवद्विरवाप्यते ॥ ५ ॥

kleśo'dhikataras-teṣām-avyaktāsaktacetasaṁ
avyaktā hi gatir-duḥkham dehavadbhīr-avāpyate . 5 .

XII. 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.

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

ye tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ
ananyenaiva yogena māṁ dhyāyanta upāsate . 6 .

XII. 6 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 नचिरात्पार्थ	मय्यावेशितचेतसाम् ॥ ७ ॥

teśām-ahaṁ samuddhartā mṛtyusamāśārasāgarāt
bhavāmi nacirāt-pārtha mayyāveśitacetasām . 7 .

XII. 7 O Arjuna (Pārtha), for those whose minds are set on Me, truly before long, I become, the Savior; I save them from the ocean of finite experiences the saṁsāra.

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

mayyeva mana ādhatsva mayi budghim̄ niveśaya
nivasiyasi mayyeva ata ūrdhvam̄ na samśayah̄ . 8 .

XII. 8 Fix your mind on Me only, place your intellect in Me; thereafter, no doubt you shall live in Me alone.

अथ चित्तं समाधातुम्

न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततः

मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

atha cittam̄ samādhātum̄ na śaknoṣi mayi sthiram
abhyāsayogena tato mām-icchāptum̄ dhanañjaya . 9 .

XII. 9 O Arjuna (Dhanañjaya) if you are unable to fix your mind steadily upon Me, then by the yoga of constant practice, seek to reach Me.

अभ्यासेऽप्यसमर्थोऽसि

मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि

कुर्वन्त्सद्विमवाप्स्यसि ॥ १० ॥

abhyāse'pyasamartho'si matkarmaparamo bhava
madaratham-api karmāṇi kurvan-siddhim-avāpsyasi . 10 .

XII. 10 If you are unable even to do the yoga of—constant practice, perform all actions for My sake. You shall attain perfection even by doing actions for My sake.

अथैतदप्यशक्तोऽसि

कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागम्

ततः कुरु यतात्मवान् ॥ ११ ॥

athaitad-apyaśakto'si kartum̄ madyogam-āśritah
sarvakarmaphalatyāgam̄ tataḥ kuru yatātmavān . 11 .

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

श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्वयानं विशिष्यते ।

ध्यानात्कर्मफलत्यागः त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

śreyo hi jñānam-abhyāsāj-jñānād-dhyānam viśiṣyate
dhyānāt-karmaphalatyāgas-tyāgāc-chāntir-anantaram . 12 .

XII. 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.

अद्वेष्टा सर्वभूतानाम् मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

adveṣṭā sarvabhūtānām maitraḥ karuṇa eva ca
nirmamo nirahaṁkāraḥ samaduhkhasukhaḥ kṣamī . 13 .

XII. 13 He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, who is balanced in pleasure and pain, and forgiving ...

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिः यो मद्भक्तः स मे प्रियः ॥ १४ ॥

saṁtuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayah
mayyarpitamanobudghir-yo madbhaktaḥ sa me priyah . 14 .

XII. 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.

यस्मान्नोद्विजते लोकः लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैः मुक्तो यः स च मे प्रियः ॥ १५ ॥

yasmān-nodvijate loko lokān-nodvijate ca yah
harṣāmarṣabhadhayodvegair-mukto yah sa ca me priyah . 15 .

XII. 15 He by whom the world is not agitated (affected), and who is not agitated by the world, who is freed from joy, envy, fear, and anxiety—he is dear to me.

अनपेक्षः शुचिर्दक्षः उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

anapekṣah śucir-dakṣa udāśīno gatavyathah
sarvārambhaparityāgi yo madbhaktaḥ sa me priyah . 16 .

XII. 16 He who has no expectations, who is pure, alert, unconcerned, untroubled, and who has renounced all undertakings he, My devotee, is dear to Me.

यो न हृष्यति न द्रेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubhaparityāgi bhaktimān-yah sa me priyah . 17 .

XII. 17 He who neither rejoices, nor hates, nor grieves, nor desires, who has renounced good and evil, full of devotion, is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

samah śatru ca mitre ca tathā mānāpamānayoh
śitoṣṇasukhaduḥkheṣu samah saṅgavivarjitaḥ . 18 .

XII. 18 He who is the same to foe and friend, in honor and dishonor, who is the same in cold and heat and in pleasure and pain, who is free from attachment ...

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिः भक्तिमान्मे प्रियो नरः ॥ १९ ॥

tulyanindāstutir-mauniḥ samtuṣṭo yena kenacit
aniketaḥ sthiramatir-bhaktimān-me priyo naraḥ . 19 .

XII. 19 To whom criticism and praise are equal, who is silent and content with anything, who considers no place as home (attachment to one's dwelling place), who is steady-minded, and full of devotion, that man is dear to Me.

ये तु धर्म्यामृतमिदम् यथोक्तं पर्युपासते ।

श्रद्धाना मत्परमा: भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

ye tu dharmyāmṛtam-idaṁ yathoktaṁ paryupāsate
śraddadhānā matparamā bhaktās-te'tīva me priyāḥ . 20 .

XII. 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.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवा
दे भक्तियोगो नाम द्वादशोऽध्यायः ॥

Om tat-sad-iti śrīmad-bhagavad-gītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrī-kṛṣṇārjunasaṁvāde bhaktiyogo nāma dvādaśo'dhyāyah

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