CHAPTER XII

BHAKTIYOGA

# (12. The Yoga of Devotion)

#  द्वादशोऽध्यायः

अर्जुन उवाच —

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

arjuna uvāca —

ēvaṁ satatayuktā yē bhaktāstvāṁ paryupāsatē |

yē cāpyakṣaramavyaktaṁ tēṣāṁ kē yōgavittamāḥ || 12.1 ||

1. Arjuna said: Those devotees who thus by a constant union seek after

Thee, and those who seek after the unmanifest Immutable, which of

these have the greater knowledge of Yoga?

1. Arjuna dit : Ces dévots qui, par une union constante, recherchent

Toi, et ceux qui cherchez l’Immuable non manifesté, qui

ceux-ci ont la plus grande connaissance du Yoga ?

1. Arjuna a dit : Ces dévots qui recherchent ainsi, par une union constante,

Toi, et ceux qui recherchent l'Immuable non manifesté, lequel de

ceux-là ont-ils une plus grande connaissance du Yoga ?

୧. ଅର୍ଜୁନ ପଚାରିଲେ: ଯେଉଁ ଭକ୍ତମାନେ ନିରନ୍ତର ବ୍ୟକ୍ତିଗତ ମିଳନ ଦ୍ୱାରା ଆପଣ ଅନୁସନ୍ଧାନ କରନ୍ତି

ଏବଂ ଯେଉଁମାନେ ଅପ୍ରକାଶିତ ନୈବ୍ୟକ୍ତିକ ବ୍ରହ୍ମନ୍ ଆରାଧନା କରନ୍ତି, ସେମାନଂକ ମଧ୍ୟରୁ କିଏ ସର୍ବୋତ୍ତମ?

Restatement:

*“Arjuna said:* Those seekers of *Bhakti* *Yajna* who thus by a constant union seek after Thy personal Form and those seekers of *Jnana Yajna* who seek after Thy unmanifest Immutable impersonal Form, which of them are greater *Yajna*?” The Gita-12.1

श्रीभगवानुवाच —

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १२.२ ॥

śrībhagavānuvāca —

mayyāvēśya manō yē māṁ nityayuktā upāsatē |

śraddhayā parayōpētāstē mē yuktatamā matāḥ || 12.2 ||

2. The Lord said: Those who found their mind in Me and by constant

union, possessed of a supreme faith, seek after Me, I hold to be the

most perfectly in union of Yoga.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ १२.३ ॥

yē tvakṣaramanirdēśyamavyaktaṁ paryupāsatē |

sarvatragamacintyaṁ ca kūṭasthamacalaṁ dhruvam || 12.3 ||

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

saṁniyamyēndriyagrāmaṁ sarvatra samabuddhayaḥ |

tē prāpnuvanti māmēva sarvabhūtahitē ratāḥ || 12.4 ||

3-4. But those who seek after the indefinable unmanifest Immutable

omnipresent, unthinkable, self-poised, immobile, constant, they also

by restraining all their senses, by the equality of their understanding

and by their seeing of one self in all things and by their tranquil

benignancy of silent will for the good of all existences, arrive to Me.

Restatement:

“The Blessed Lord said those who are constantly most united, *nityayukta,* with Me and adore My manifest form, *Saguna Brahman,* emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga,* I consider them to be the greatest Yogi. And those *Jnana Yogis,* who seek after the Immutable, the Infinite, the Unmanifest, *Nirguna Brahman*, the Omnipresent, the Unthinkable, the high-seated Self, the Immobile, the Permanent, all their senses under control, equal visioned everywhere, intent on welfare of all beings, they also attain to My *Purushottama* state.” The Gita-12.2, 3, 4

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२.५ ॥

klēśō:'dhikatarastēṣāmavyaktāsaktacētasām |

avyaktā hi gatirduḥkhaṁ dēhavadbhiravāpyatē || 12.5 ||

5. The difficulty of those who devote themselves to the search of the

unmanifest Brahman is greater; it is a thing to which embodied souls

can only arrive by a constant mortification, a suffering of all the

repressed members, a stern difficulty and anguish of the nature.

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

yē tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ |

ananyēnaiva yōgēna māṁ dhyāyanta upāsatē || 12.6 ||

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२.७ ॥

tēṣāmahaṁ samuddhartā mr̥tyusaṁsārasāgarāt |

bhavāmi na cirātpārtha mayyāvēśitacētasām || 12.7 ||

6-7. But those who giving up all their actions to Me, and wholly devoted

to Me, worship meditating on Me with an unswerving Yoga, those

who fix on Me all their consciousness, O Partha, speedily I deliver

them out of the sea of death-bound existence.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२.८ ॥

mayyēva mana ādhatsva mayi buddhiṁ nivēśaya |

nivasiṣyasi mayyēva ata ūrdhvaṁ na saṁśayaḥ || 12.8 ||

8. On Me repose all thy mind and lodge all thy understanding in Me;

doubt not that thou shalt dwell in Me above this mortal existence.

अथ चित्तं समाधातुं
न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो
मामिच्छाप्तुं धनञ्जय ॥ १२.९ ॥

atha cittaṁ samādhātuṁ

na śaknōṣi mayi sthiram |

abhyāsayōgēna tatō

māmicchāptuṁ dhanañjaya || 12.9 ||

9. And if thou art not able to keep the consciousness fixed steadily in

Me, then by the Yoga of practice seek after Me, O Dhananjaya.

अभ्यासेऽप्यसमर्थोऽसि
मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि
कुर्वन्सिद्धिमवाप्स्यसि ॥ १२.१० ॥

abhyāsē:'pyasamarthō:'si

matkarmaparamō bhava |

madarthamapi karmāṇi

kurvansiddhimavāpsyasi || 12.10 ||

10. If thou art unable even to seek by practice, then be it thy supreme

aim to do My work; doing all actions for My sake, thou shalt attain

perfection.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२.११ ॥

athaitadapyaśaktō:'si kartuṁ madyōgamāśritaḥ |

sarvakarmaphalatyāgaṁ tataḥ kuru yatātmavān || 12.11 ||

11. But if even this constant remembering of Me and lifting up of your

works to Me is felt beyond your power, then renounce all fruit of

action with the self controlled.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२.१२ ॥

śrēyō hi jñānamabhyāsājjñānāddhyānaṁ viśiṣyatē |

dhyānātkarmaphalatyāgastyāgācchāntiranantaram || 12.12 ||

12. Better indeed is knowledge than practice, than knowledge,

meditation is better; than meditation, renunciation of the fruit of

action, on renunciation follows peace.

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

advēṣṭā sarvabhūtānāṁ maitraḥ karuṇa ēva ca |

nirmamō nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī || 12.13 ||

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

santuṣṭaḥ satataṁ yōgī yatātmā dr̥ḍhaniścayaḥ |

mayyarpitamanōbuddhiryō madbhaktaḥ sa mē priyaḥ || 12.14 ||

13-14. He who has no egoism, no I-ness and my-ness, who has

friendship and pity for all beings and hate for no living thing, who

has a tranquil equality to pleasure and pain, and is patient and

forgiving, he who has a desireless content, the steadfast control of

self and the firm unshakable will and resolution of the Yogin and a

love and devotion which gives up the whole mind and reason to Me,

he is dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२.१५ ॥

yasmānnōdvijatē lōkō lōkānnōdvijatē ca yaḥ |

harṣāmarṣabhayōdvēgairmuktō yaḥ sa ca mē priyaḥ || 12.15 ||

15. He by whom the world is not afflicted or troubled, who also is not

afflicted or troubled by the world, who is freed from the troubled

agitated lower nature and from its waves of joy and fear and anxiety

and resentment, he is dear to Me.

अनपेक्षः शुचिर्दक्ष
उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी
यो मद्भक्तः स मे प्रियः ॥ १२.१६ ॥

anapēkṣaḥ śucirdakṣa

udāsīnō gatavyathaḥ |

sarvārambhaparityāgī

yō madbhaktaḥ sa mē priyaḥ || 12.16 ||

16. He who desires nothing, is pure, skillful in all actions, indifferent to

whatever comes, not pained or afflicted by any result or happening,

who has given up all initiative of action, he, My devotee, is dear to

Me.

यो न हृष्यति न द्वेष्टि
न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी
भक्तिमान्यः स मे प्रियः ॥ १२.१७ ॥

yō na hr̥ṣyati na dvēṣṭi

na śōcati na kāṅkṣati |

śubhāśubhaparityāgī

bhaktimānyaḥ sa mē priyaḥ || 12.17 ||

17. He who neither desires the pleasant and rejoices at its touch nor

abhors the unpleasant and sorrows at its touch, who has abolished

the distinction between fortunate and unfortunate happenings

(because his devotion receives all things equally as good from the

hands of his eternal Lover and Master), he is dear to Me.

समः शत्रौ च मित्रे च
तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु
समः सङ्गविवर्जितः ॥ २२.१८ ॥

samaḥ śatrau ca mitrē ca

tathā mānāpamānayōḥ |

śītōṣṇasukhaduḥkhēṣu

samaḥ saṅgavivarjitaḥ || 22.18 ||

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

tulyanindāstutirmaunī santuṣṭō yēna kēnacit |

anikētaḥ sthiramatirbhaktimānmē priyō naraḥ || 12.19 ||

18-19. Equal to friend and enemy, equal to honour and insult, pleasure

and pain, praise and blame, grief and happiness, heat and cold (to all

that troubles with opposite affections the normal nature), silent,

content and well-satisfied with anything and everything, not

attached to person or thing, place or home, firm in mind (because it

is constantly seated in the highest self and fixed for ever on the one

divine object of his love and adoration), that man is dear to Me.

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

yē tu dharmyāmr̥tamidaṁ

yathōktaṁ paryupāsatē |

śraddadhānā matparamā

bhaktāstē:'tīva mē priyāḥ || 12.20 ||

20. But exceedingly dear to Me are those devotees who make Me (the

Purushottama) their one supreme aim and follow out with a perfect

faith and exactitude the immortalising Dharma (Law of truth) described in this

teaching.

Restatement: “The exceedingly dear, *atiba priya* devotee is he who makes *Purushottama* his one and only supreme aim of life and with full of faith, *sraddha,* follows the written truth of reconciling *karma, jnana* and *bhakti Yoga* in every detail. Or he obeys the Lord’s imperishable Supreme Truth (*Dharma)* entirely.”

Réaffirmation : « Le très cher dévot d'Atiba Priya est celui qui fait de Purushottama son seul et unique but suprême de la vie et qui, avec une foi pleine, sraddha, suit la vérité écrite de la réconciliation du karma, du jnana et du bhakti Yoga dans les moindres détails. Ou bien il obéit entièrement à la Vérité Suprême impérissable (Dharma) du Seigneur.»

ଅତ୍ୟନ୍ତ ପ୍ରିୟ, ଅତି ପ୍ରିୟ ଭକ୍ତ ହେଉଛନ୍ତି ସିଏ, ଯିଏ ପୁରୁଷୋତ୍ତମଙ୍କୁ ଜୀବନର ଏକମାତ୍ର ସର୍ବୋଚ୍ଚ ଲକ୍ଷ୍ୟ ଭାବରେ ଆରାଧନା କରିଥାନ୍ତି ଏବଂ ଶ୍ରଦ୍ଧାର ସହିତ କର୍ମ, ଜ୍ଞାନ ଓ ଭକ୍ତି ଯୋଗର ଲିଖିତ ସତ୍ୟକୁ ସମନ୍ଵୟ ଓ ଅନୁସରଣ କରନ୍ତି। କିମ୍ବା ସେ ସଦା ପ୍ରଭୁଙ୍କ ଅବିନାଶୀ ପରମ ସତ୍ୟ ଧର୍ମକୁ ସମ୍ପୂର୍ଣ୍ଣ ରୂପେ ମାନିଥାନ୍ତି।

Supporting Material to pursue Integral Yoga:

A *Sadhaka* is considered fit to pursue integral Yoga and will succeed if he satisfies this condition as indicated in *the Gita*.

During extreme adversity if one feels that what the Divine has decided for him is the best, then he has complete faith on the Divine.

Exceedingly dear is as indicated in *Savitri,* ‘Her consciousness grew aware of him (*Paramatma Satyavan*) alone.’ Savitri-

ॐ तत्सत् इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥१२॥

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgaśāstrē śrīkṛṣṇārjunasaṃvādē bhaktiyōgō nāma dvādaśō'dhyāyaḥ||