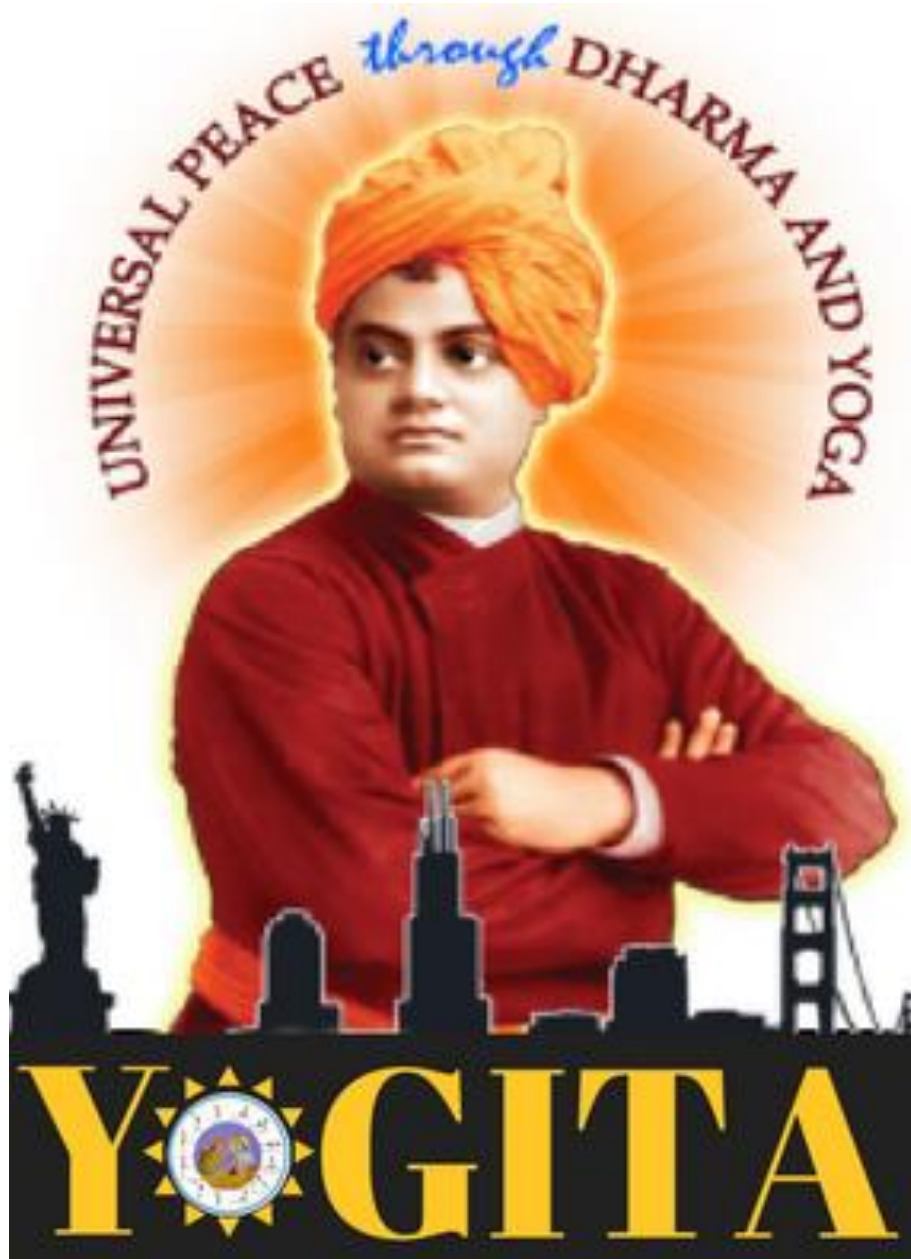


Hindu Swayamasevak Sangh, USA



Contest on Yoga and Gita

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Bhagawad Gita - Chapter 12

Bhakti Yoga – The Yoga of Devotion



In this chapter, Lord Krishna teaches that for most people, the worship of the Saguna aspect of God (God with form and attributes) is easier than that of the Nirguna aspect of God (God without form and attributes). Saguna worship will automatically lead one to Nirguna worship. A series of disciplines are outlined for developing unflinching devotion to God. The characteristics of a perfect devotee are given so that a Yogi may aspire to these and thus become very dear to God!

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१ ॥

arjuna uvāca ।

evaṃ satatayuktā ye bhaktās tvāṃ paryupāsate ।

ye cāpy akṣaram avyaktaṃ teṣāṃ ke yogavittamāḥ ॥12-1॥

Arjuna said: 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 ॥ १२-२ ॥

śrībhagavān uvāca ।

mayy āveśya mano ye māṃ nityayuktā upāsate ।

śraddhayā parayopetās te me yuktatamā matāḥ ॥12-2॥

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 ॥ १२-३ ॥

ye tv akṣaram anirdeśyam avyaktaṃ paryupāsate ।

sarvatragam acintyaṃ ca kūṭastham acalaṃ dhruvam ॥12-3॥

Those who worship me as the formless, as the unchanging, the imperishable, the unmanifest, and the Omnipresent ONE...

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४ ॥

saṁnīyamyendriyagrāmaṁ sarvatra samabuddhayaḥ ।
te prāpnuvanti mām eva sarvabhūtahite ratāḥ ॥12-4॥

Those who have restrained their senses, and endowed with balance of mind, engaged in the welfare of all the beings, verily they too attain Me.

क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२-५ ॥

kleśo 'dhikataras teṣām avyaktāsaktacetasām ।
avyaktā hi gatiḥ duḥkhaṁ dehavadbhir avāpyate ॥12-5॥

But for human beings, it is more difficult to realize the formless God than the One with form.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६ ॥

ye tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ ।
ananyenaiva yogena mām dhyāyanta upāsate ॥12-6॥

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

Story of Poosalar

(From Wikipedia)

Story about a great devotee of Lord Shiva who practiced manasa puja: In Thamizhnadu there is a place called Thiruninravur. In that place there lived a brahmana called Poosalar who is well trained in vedas and agamas. This brahmana had a burning desire. In that village there was no temple for Lord Shiva and Poosalar wanted to construct a temple. Even though he had the desire, he did not have the material resources to support it. But Poosalar had the knowledge of building a temple for Lord Shiva according to Agama vidhi. After a long contemplation on his inability to build a temple, Poosalar got an idea to accomplish what he desired.



(Sketch by Ishita Raghuvanshi, Kishori, Swami Vivekanandha Sakha, San Antonio Vibhag)

Poosalar thought even though he cannot build a temple outside, he can indeed build one in his mind. From that day onwards he started building the temple. Even though it was built in mind, he went through every step as if it was built normally. Every single detail, like amount of material needed and labor required was planned carefully and executed. Finally the construction was completed. It took Poosalar the same amount of time it will require to build the actual temple. After the completion, Poosalar fixed an auspicious time and date for kumbabhishekam and invited the Lord to be present and sanctify the ceremony.

It so happened that the Pallava king wanted to perform kumbabhishekam to the temple he constructed on the same date and began making arrangements for it. Lord who is present everywhere, to show the single mindedness of his devotee, appeared in the dream of the king and told the king that He has to go to the magnificent temple built by another devotee Poosalar in Thiruninravur and will be not available for the day the king had fixed for his temple and so asked to change the date of the kumbabhishekam. Next day, astonished Pallava king with his ministers started out to Thiruninravur in search of Poosalar and the temple he has built. After reaching Thiruninravur, he could not find the temple or any details about it from the local people. Finally, he and his ministers managed to locate Poosalar's house and asked him the details after telling him about the king's dream.

Poosalar was stunned and was overcome by waves of emotion. Tears veiled his eyes thinking about his Lord's love and grace. Finally after overcoming his emotions, when he narrated the details of his temple, the whole assembly was overcome with joy and emotion. King paid his respects to the great Poosalar and returned back to his capital. Poosalar is a great example of one with single minded devotion.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२-७ ॥

teṣām ahaṃ samuddhartā mṛtyusaṃsārasāgarāt ।
bhavāmi nacirāt pārtha mayy āveśitacetasām ॥12-7॥

O Partha (another name for Arjuna), for those whose minds are immersed in Me, I become their savior from the cycle of births and deaths, in a short time.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२-८ ॥

mayy eva mana ādhatsva mayi buddhiṃ niveśaya ।
nivasiṣyasi mayy eva ata ūrdhvaṃ na saṃśayaḥ ॥12-8॥

Focus your mind on Me alone, let your thoughts dwell in Me. By doing so, you will live in Me hereafter. Of this, there is no doubt.

Story of Radha

(Translated to English from a Tamil book “Bhakti Kathaigal”)

A story from Jathakasamhithai: Once Lord Sri Krishna came to a Chithshrama Thirtham . It so happened that Radha and her friends also came here. They all got together and had a nice time. Since Sri Krishna’s queens Rukmini and Satyabama had heard a lot about Radha and her devotion to Sri Krishna, they met her. Radha welcomes them with affection and told them that - like many stars around the moon, there are many devotees of Lord Krishna. They invited Radha to their palace and treated her with great affection and respect. After dinner, they asked Radha to have milk and then Radha returned to her place. That night as usual Rukmini sat next to Lord Krishna to massage his feet. At that time she was surprised to see blisters in the sole of his feet. Nobody had the courage to ask Lord Krishna how this happened. Finally when Lord Krishna woke up, he saw Rukmini with her attendants gathered there and asked them the reason. They all just showed him the blisters in his feet and wanted to know how it happened. After their insistence, Sri Krishna said my feet are always in the heart of Radha. When you gave Radha the hot milk, she did not refuse and drank it. Since the hot milk went close to her heart where my feet were, they got the blisters. Everyone realized the greatest devotion of Radha that Lord lives in her heart.



(Sketch by Vaishnav Punjala, Kishor, Swami Vivekanandha Sakha, San Antonio Vibhag)

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ १२-९ ॥

atha cittam samādhātum na śaknoṣi mayi sthiram ।

abhyāsayogena tato mām icchāptum dhanamjaya ॥12-9॥

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

A story by Sri Ramakrishna

(From The Bhagavad Gita by Swami Chidbhavananda Ji)

A man had a pet dog allowing him undue indulgence. One day when he was talking to a learned visitor, the dog jumped on the lap of his master and licked his face. The visitor said 'this is no good'. This comment produced the effect on the master who decided then and there that he will train the dog properly. Then on, every time the dog jumped on him, he would give the dog a knock with the paper instead of allowing him to stay there. Soon the dog learned that his master did not approve of this act. It changed its habit. Like that unwanted desire is like the unruly dog the master reared. It dominates over him. Repeated practice of good thoughts and ideas are the only way to replace the unwanted desires. Likewise repeated practice of fixing your mind on Lord is the way to reach Him.



(Sketch by Adway Raje, Kishor, Swami Vivekanandha Sakha, San Antonio Vibhag)

अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२-१० ॥

abhyāse 'py asamartho 'si matkarmaparamo bhava ।

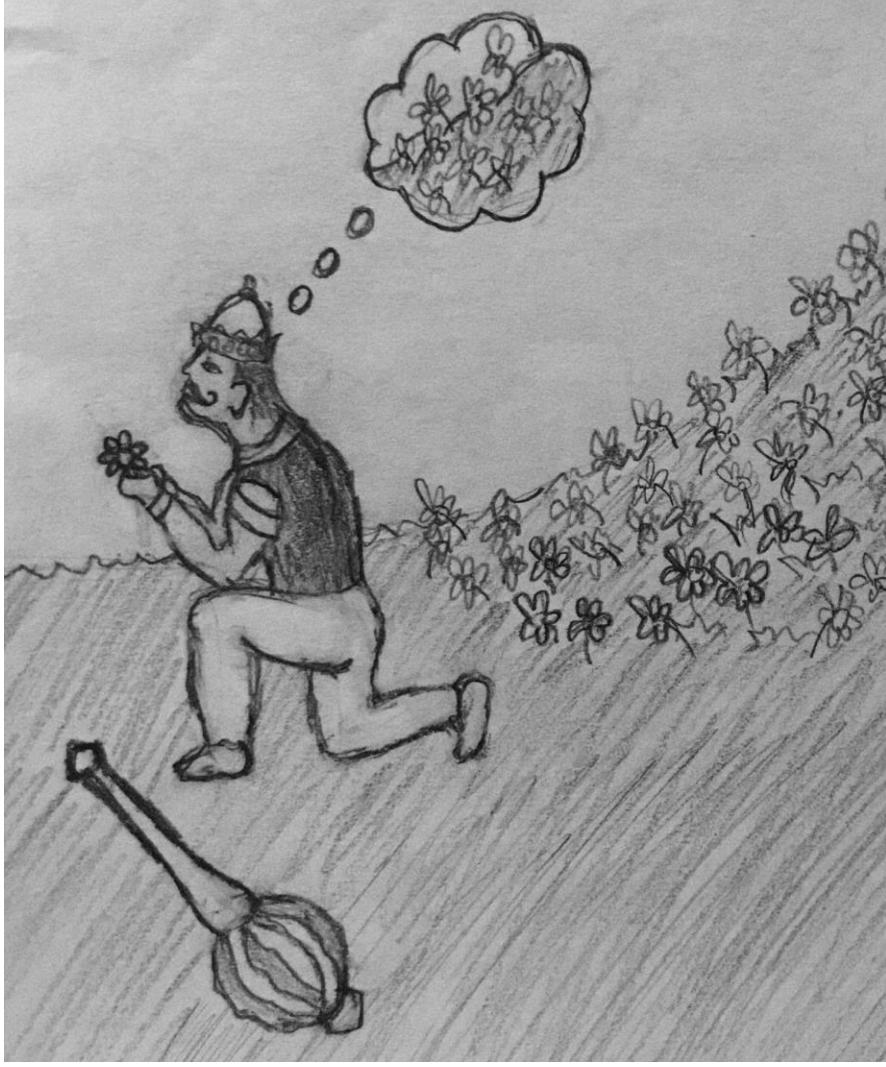
madartham api karmāṇi kurvan siddhim avāpsyasi ॥12-10॥

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.

Story of Bheemasena

(Translated to English from a Tamil book “Bhakti Kathaigal”)

Arjuna was Indra's son and was able to move freely to the heavens. Once on his way to the Shivaloka, he saw Shiva ganas drawing carts full of offerings. Surprised by this, Arjuna asked the Ganas if a lot of people had offered pooja to Lord Shiva. The Ganas replied “lot of people? No this is just from one person's pooja”. Arjuna was very surprised and thought he must be a very great devotee of Lord Shiva. When Arjuna said may I know who this great person is, the Ganas said “Bheemasena”. Arjuna could not believe it. He thought about his brother and how and when he could have done such a big pooja without his knowledge. So he asked “which Bheemasena”. The Ganas replied “he is the younger brother of Dharmaputra and elder brother of Arjuna of the pandava princes”. This surprised him even more as he could not remember his brother ever doing pooja . He thought if the pooja done by Bheemasena once in a while could collect so much offering, then the poojas he performed six times a day should have collected a lot more. So he eagerly asked the Ganas where was the offerings from Arjuna. They replied we already delivered a basket full of his offerings. Arjuna was now very confused. He asked the Ganas when and how did Bheemasena do all these poojas. They replied “oh don't ask. Normally one would go to the gardens, pick the flowers and go to the temple and do pooja offering flowers as they recite the names. But Bheemasena's pooja is very unique. Whenever Bheemasena sees a garden, he will offer all the flowers in the garden to the Lord in his mind. All those flowers will pile up here. If he sees a fruit orchard, he will offer all the fruits in the orchard to the Lord in his mind. All those will pile up here. We cannot keep up with just his offering.” Arjuna realized a great truth. Intent on offering everything to the Lord in mind is a greater pooja than doing pooja physically because mind has to be on the Lord all the time.



(Sketch by Adway Raje, Kishor, Swami Vivekanandha Sakha, San Antonio Vibhag)

अथैतदप्यशक्तो ऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२-११ ॥

athaitad apy aśakto 'si kartuṃ madyogaṃ' āśritaḥ ।

sarvakarmaphalatyāgaṃ tataḥ kuru yatātmavān ॥12-11॥

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 ज्ञानमभ्यासाज्ज्ञानाद्भ्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२-१२ ॥

śreyo hi jñānam abhyāsāj jñānād dhyānaṃ viśiṣyate ।

dhyānāt karmaphalatyāgas tyāgāc chāntir anantaram ॥12-12॥

Knowledge is better than formal practice (Abhyasa); and meditation (Dhyana) is better than knowledge; better than meditation is the renunciation of the fruit of the action (surrender in love); peace immediately follows from renunciation.

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca ।

nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī ॥12-13॥

He who hates no being, who is friendly and compassionate to all, who is free from the feeling of I and mine (attachment and egoism), forgiving and balanced in pain and pleasure. Such a devotee is dear to Me.

Story of Eknath

(Translated to English from a Tamil book “Bhakti Kathaigal”)

Eknath was a saint who hailed from Maharashtra. A man who had heard about the greatness of saint Eknath came to visit him. He was amazed at the simplicity and peace in Eknath’s life and the divine looks of the saint. He felt that Eknath’s life was most uncomplicated.

So he asked Eknath ‘Swami. I see peace and beauty in abundance in your life. There is no confusion and your life is like a clear stream. Your life is an example for purity and simplicity with no tremors. But we are struggling in our lives with hundreds of problems. There is a major difference in your life and our life. We live a life

surrounded by jealousy, anger, frustration, ego, and all the negative emotions. Is it possible to live a life like yours? Can you guide me?”

After listening to the man, Eknath said “dear sir, keep all these things aside for now. I want to tell you something very important right now. That is your end is coming close. You have only eight days to live”

This jolted the man and all he could think of was he will die in eight days. Without saying anything to Eknath he left, thinking that he had only eight days to live. So, he started to apologize to his wife for ignoring her and hurting her with unkind words. He told his children how much he loved them and how he regretted always getting mad at them. He asked forgiveness from his neighbors and friends whom he disrespected. So he was spending his time correcting all his errors.



(Sketch by Nishanth Punjala, Swami Vivekanandha Sakha, San Antonio Vibhag)

On the eighth day Eknath came to his house. The man prostrated at Eknath's feet and asked him if his time had come.

Eknath said "God only knows that. But I am curious to know how you spent the eight days? How many people you fought with, how many people you were unkind to and how many you hurt?"

The man said 'Swami. All I could think of was that I had only eight days to live. With this in mind, how do I fight with anyone? I barely had enough time to apologize to everyone I had hurt. Since I last saw you I have spent every moment in doing good deeds. '

Eknath said "Dear man. See the wonder? Since you thought you had only eight days to live, you did good deeds to benefit others. But I try to keep this in mind all the time and so I am able to live simply and in peace. I try to be kind and helpful to everyone all the time, keeping in mind that everything belongs to the Lord and use them only as tools to be shared with everyone. So my mind is calm and peaceful and able to meditate on the Lord.

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४ ॥

saṁtuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ ।

mayy arpitamanobuddhir yo madbhaktaḥ sa me priyaḥ ॥12-14॥

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.

Story of Prahalad

(Translated to English from a Tamil book “Bhakti Kathaigal”)

Hiranyakasibu tried many ways to kill his son Prahalad for worshipping Lord Narayana. When he tried to kick the pillar, Lord Narayana in the form of Narasimha came and killed Hiranyakasibu. Lord Narasimha’s form was very fierce with lion face, long nails and his tongue hanging. Everyone ran away from there. Lord Narasimha sat on Hiranyakasibu’s throne. His anger at Hiranyakasibu who troubled his devotee Prahalad, had not subsided even after killing him. It was like fire burning from his eyes. Devas, Lord Shiva and Lord Brahma tried to praise him and pacify him to become calm. But it did not work. They were worried about the disaster that can happen if his anger was not mellowed. They requested Mahalakshmi and she said she has never seen such a fierce form ever and was no way she would go even near the form let alone ask to calm down. Lord Brahma turned to the child, Prahalad and asked him to go to Lord Narasimha and try to calm him down. Prahad had no fear because his mind was fixed on Lord Narayana.

He went to Lord Narasimha and fell at his feet. Lord Narasimha lifted him and put him on his lap and licked him with affection. He calmed down. He apologized to Prahad for delay in coming to his rescue and how Prahalad had to suffer because of his delay. Then He asked Prahalad to ask for a boon. Prahalad said what could I ask for? I have surrendered myself to you who have come to liberate me. If you absolutely have to give me a boon, then make it like I am without any desires or wants. Lord Narasimha said so be it and still insisted on Prahalad asking for a boon. Prahalad felt since the Lord was insisting, he finally said even though my father disrespected you and made your devotee suffer, please remove his sins and make him pure. Lord Narasimha was very pleased and praised him for his firm conviction in his devotion to Lord Narayana and said that just by his devotion, he helped his father attain moksha.



(Sketch by Nishanth Punjala, Swami Vivekanandha Sakha, San Antonio Vibhag)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२-१५ ॥

yasmān nodvijate loko lokān nodvijate ca yaḥ ।

harṣāmarṣabhayodvegair mukto yaḥ sa ca me priyaḥ ॥12-15॥

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

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२-१६ ॥

anapekṣaḥ śucir dakṣa udāsīno gatavyathaḥ ।

sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ ॥12-16॥

He who has no wants, who is pure and prompt, unconcerned, untroubled, and who is selfless in all his undertakings, such a devotee is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२-१७ ॥

yo na hrṣyati na dveṣṭi na śocati na kāṅkṣati ।

śubhāśubhaparityāgī bhaktimān yaḥ sa me priyaḥ ॥12-17॥

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 मानावमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२-१८ ॥

samaḥ śatrau ca mitre ca tathā mānāvamānayoḥ ।
śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ ॥12-18॥

He who is the same to foe and friend, as well as to honor and dishonor, who remains balanced in cold and heat, to whom pleasure and pain are alike, who is free from attachments, such a devotee is dear to Me.

तुल्यनिन्दास्तुतिमौनी संतुष्टो येन केन चित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२-१९ ॥

tulyanindāstutir maunī saṁtuṣṭo yena kena cit ।
aniketaḥ sthiramatir bhaktimān me priyo naraḥ ॥12-19॥

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 धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्ते ऽतीव मे प्रियाः ॥ १२-२० ॥

ye tu dharmyāmṛtam idaṁ yathoktaṁ paryupāsate ।
śraddadhānā matparamā bhaktās te 'tīva me priyāḥ ॥12-20॥

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

Chapter 12 (Bhakti Yoga) Sanskrit Text

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१ ॥

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १२-२ ॥

ये ब्रह्मक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ १२-३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४ ॥

क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ १२-५ ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२-७ ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२-८ ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ १२-९ ॥

अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२-१० ॥

अथैतदप्यशक्तो ऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२-११ ॥

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्भ्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२-१२ ॥

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४ ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२-१५ ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२-१६ ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२-१७ ॥

समः शत्रौ च मित्रे च तथा मानावमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२-१८ ॥

तुल्यनिन्दास्तुतिमौनी संतुष्टो येन केन चित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२-१९ ॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्ते ऽतीव मे प्रियाः ॥ १२-२० ॥

Chapter 12 (Bhakti Yoga) English Transliteration

arjuna uvāca |

evaṃ satatayuktā ye bhaktās tvāṃ paryupāsate |
ye cāpy akṣaram avyaktaṃ teṣāṃ ke yogavittamāḥ ||12-1||

śrībhagavān uvāca |

mayy āveśya mano ye mām nityayuktā upāsate |
śraddhayā parayopetās te me yuktatamā matāḥ ||12-2||

ye tv akṣaram anirdeśyam avyaktaṃ paryupāsate |
sarvatragam acintyaṃ ca kūṭastham acalaṃ dhruvam ||12-3||

saṃnīyamyendriyagrāmaṃ sarvatra samabuddhayaḥ |
te prāpnuvanti mām eva sarvabhūtahite ratāḥ ||12-4||

kleśo 'dhikataras teṣāṃ avyaktāsaktacetāsām |
avyaktā hi gatiḥ duḥkhaṃ dehavadbhir avāpyate ||12-5||

ye tu sarvāṇi karmāṇi mayi saṃnyasya matparāḥ |
ananyenaiva yogena mām dhyāyanta upāsate ||12-6||

teṣāṃ ahaṃ samuddhartā mṛtyusaṃsārasāgarāt |
bhavāmi nacirāt pārtha mayy āveśitacetāsām ||12-7||

mayy eva mana ādhatsva mayi buddhiṃ niveśaya |
nivasiṣyasi mayy eva ata ūrdhvaṃ na saṃśayaḥ ||12-8||

atha cittam samādhātum na śaknoṣi mayi sthiram |
abhyāsayogena tato mām icchāptum dhanamjaya ||12-9||

abhyāse 'py asamartho 'si matkarmaparamo bhava |
madartham api karmāṇi kurvan siddhim avāpsyasi ||12-10||

athaitad apy aśakto 'si kartuṃ madyogam' āśritaḥ |
sarvakarmaphalatyāgaṃ tataḥ kuru yatātmavān ||12-11||

śreyo hi jñānam abhyāsāj jñānād dhyānaṃ viśiṣyate |
dhyānāt karmaphalatyāgas tyāgāc chāntir anantaram ||12-12||

adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca |
nirmamo nirahaṃkāraḥ samaduḥkhasukhaḥ kṣamī ||12-13||

saṃtuṣṭaḥ satataṃ yogī yatātmā dṛḍhaniścayaḥ |
mayy arpitamanobuddhir yo madbhaktaḥ sa me priyaḥ ||12-14||

yasmān nodvijate loko lokān nodvijate ca yaḥ |
harṣāmarṣabhayodvegair mukto yaḥ sa ca me priyaḥ ||12-15||

anapekṣaḥ śucir dakṣa udāsīno gatavyathaḥ |
sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ ||12-16||

yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati |
śubhāśubhaparityāgī bhaktimān yaḥ sa me priyaḥ ||12-17||

samaḥ śatrau ca mitre ca tathā mānāvamānayoḥ |
śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ ||12-18||

tulyanindāstutir maunī saṃtuṣṭo yena kena cit |
aniketaḥ sthiramatir bhaktimān me priyo naraḥ ||12-19||

ye tu dharmyāmṛtam idaṃ yathoktaṃ paryupāsate |
śraddadhānā matparamā bhaktās te 'tīva me priyāḥ ||12-20||

Resources

- **Srimad Bhagawad Geetha Audio:**

IIT Kanpur has developed this website on Sanathana Dharma literature with audio and commentaries from great scholars:

<https://www.gitasupersite.iitk.ac.in/>

- **Sanskrit Dictionary:**

<http://spokensanskrit.org/>

<http://sanskritdictionary.com/>

<http://andhrabharati.com/dictionary/sanskrit/index.php>