
अथ द्वादशोऽध्यायः

Chapter 12

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

Arjuna uvāca

evam satatayuktā ye
bhaktāstvām paryupāsate
ye cā`py akṣaramavyaktam
ṭeṣām ke yogavittamāḥ [1]

Translation — Arjuna said, "Those devotees who worship You in this way and those who worship only the Unmanifest and the Imperishable, who between them is possessed of superior wisdom?"

Exposition — The great souls, who awaken the immensity of their mind and who are established thereby in the consciousness of the Void by having achieved hṛidaya-granthsī-bheda and get a direct darshan of Vasudev who resides in everybody's mind; and those who perceive thereafter the unbearable brilliant immense and frightful form of the Time, becoming Time-Conscious by the blessings of the Time Itself; who among the knowers of these stages of this ancient yoga is greater?

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ये मे युक्ततमा मताः ॥ २ ॥

śrībhagavān uvāca

mayyaveśya mano ye mam
nityayuktā upāsate
śraddhayā parayo`petās-
ste me yuktatamā matāḥ [2]

Translation — Śrī Bhagawan said, "With their mind instilled in Me, the yogis who always worship Me with utmost devotion, are recognized as accomplished."

Exposition — Those great souls, who pass the second stage practice of hṛidaya-granthsī-bheda of this ancient yoga and are successful in establishing themselves in the consciousness of the Void, can get a direct darshan of the shining, extremely beautiful four armed human figure of Vāsudev. Such great souls are the eminent among the sādhakas.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

ye tvakṣaram anirdeśyam
avyaktam paryupāsate
sarvatragamacintyam ca
kūṭasthamacalam dhruvam [3]

samniyamye'ndriyagrāmam
sarvatra samabuddhayāḥ
te prāpnuvanti māmeva
sarvabhūtahite ratāḥ [4]

Translation — Those who exercise a proper control on all the sense organs, and worship the Esoteric, the Omnipresent, the Kutashta¹, the Perpetually Resolute, the Immovable, the Unmanifest, the Imperishable; such even-minded persons, dedicated to the cause of all creatures, verily attain Me.

Exposition — These great yogis, while surpassing the limitations of the body, awaken the entire consciousness of their mind and get established in the consciousness of the Void. Following this, they, by concentrating their awakened immense consciousness into the verity of truth that is immanent in the Void, take a direct darshan of the brilliance of all brilliance, the brilliant immense Kūtashta. Thereby they know Its true character and become Its devotees, and become Viśvātmā² because of their union with the unmanifest imperishable Brahma, the great shining Time. Such great persons are known as the Kūtashta-conscious great souls.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५ ॥

kleśodhikatarasteṣām
avyaktāsaktacetāsām
avyaktā hi gatiḥ duḥkham
dehavadbhiravāpyate [5]

Translation — Extra hard work is expedient to the one who is seeking the Unmanifest because the unmanifest destiny is hard to come by for a physically limited soul.

Exposition — Eager to take a direct darshan of the immense brilliant form of the Time, the yogis do a sedulous practice of yoga to become Time-Conscious. When liberated from the physical limits, this practice of yoga appears to be ultimately auspicious to the yogis who awaken their dormant consciousness. And the common people who have a physically limited intellect and cannot even think of the Unmanifest, for them, this ancient yoga that yields great results, is a painful experience.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

¹ Unchangeable

² Universal Soul

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

ye tu sarvāṇi karmāṇi
mayi samnyasya matparāḥ
ananyenaiva yogena
mām dhyāyanta upāsate [6]

Translation — The one who, by giving up all his karma for My cause takes refuge in Me, worships Me by recalling Me with undivided devotion.

Exposition — The great souls, who could achieve hṛdaya-granthi-bheda by practicing this ancient yoga, obtain a direct darshan of the shining four armed human embodiment of Vasudev and completely immersed in His thought, by knowing death, realize Me - the Time, in a Nishkam state.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

ṭeṣāmaham samuddhartā
mrtyusamsārasāgarāt
bhavāmi na cirātpārtha
mayy āveśitacetasām [7]

Translation — Oh Partha! Those with their mind instilled in Me, I cause their upliftment from this mortal ocean of creation rather soon.

Exposition — Sthitaprajna great beings, the worshipers of the Time, concentrate their consciousness into the consciousness of the Time that is immanent in the Conscious Void. Thereby knowing the true character of the Time they become fearless by the blessings of the shining Time. Fearless, they behold everywhere the play of the Time Itself, and are established in that Unmanifest Imperishable Truth.

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

mayyeva mana ādhatsva
mayi buddhim niveśaya
nivasisyasi mayyeva
ata ūrdhvam na samśayaḥ [8]

Translation — Place your mind upon Me, fix your intellect on Me, you will then exist in Me. There is no doubt about this.

Exposition — The great souls know the true character of the Time by concentrating their mind with its entire immensity in the Time Consciousness. And by viewing the Time in the entire creation, they reside in the Time Itself. Such Time Conscious great souls overstep death by yogic strength at the end of their life and are established in immortality in union with the Time.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यसयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥

atha cittam samādhātum
na śaknoṣi mayi sthiram
abhyāsayogena tato
māmicchā'ptum dhanamjaya [9]

Translation — Oh Dhananjaya! If you cannot concentrate your mind unbudglingly upon Me, then think of attaining Me by practicing yoga.

Exposition — Those great yogis who have not been able to realize the Time and are eager to get a direct darshan of the great shining form of the Time, they, after achieving hṛdaya-granthi-bheda, continue to do a sedulous practice of the third stage of this ancient yoga.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥
abhyāse'pyasamartho'si
matkarmaparamo bhava
madarthamapi karmāṇi
kurvansiddhimavāpsyasi [10]

Translation — If you are unable even to practice, then inure yourself to do karma only for the cause of Mine. You will achieve accomplishment even by doing karma for My cause.

Exposition — If a yogi is not able to take a direct darshan of the brilliant immense form of the Time by practicing the last stage of yoga in his present life, even then, having already achieved hṛdaya-granthi-bheda and being established in the consciousness of the unmanifest Void, he remains satisfied within himself by directly viewing Vasudev who resides in everybody's mind.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥
athaitadapyaśakto'si
kartum madyogamāśritaḥ
sarvakarmaphalatyāgam
tataḥ kuru yatātmavān [11]

Translation — And if you are unable to do even this, then be a restrained soul devoted to Me and shun the fruits of karma.

Exposition — Unable to achieve hṛdaya-granthi-bheda, if a yogi is not able to establish in the consciousness of the Void and is not able to take darshan of the four-armed figure of Vasudev, even then, through his valorous practice of yoga he becomes desireless and becomes aware of the immensity of his mind. He rises above physical limitations and continues with the valorous practice to attain hṛdaya-granthi-bheda.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्भ्रयानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥
śreyo hi jñānamabhyāsāj
jñānāddhyānam viśiṣyate

dhyānātkarmaphalatyāgas-
tyāgācchāntiranantaram [12]

Translation — Wisdom is superior to practice, dhyana excels wisdom, and giving up the fruits of karma excels dhyana. Renunciation gives immediate peace.

Exposition — Wisdom arises by an awakening of the consciousness of the mind by practicing yoga. Attaining the knowledge of that Immense Truth and having a darshan of Vasudev causes a continual dhyana of Vasudev. A yogi becomes desireless by dhyana and thereby rises above the desire for the fruits of karma. Such a great soul lives in peace.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

adveṣṭā sarvabhūtānām
maitraḥ karuṇa eva ca
nirmamo nirahamkāraḥ
samadukhasukhaḥ kṣamī [13]

Translation — He, who is friendly, compassionate and has no envy towards any creature, has no feeling of possession and no ego, and is tolerant in happiness and sorrow.

Exposition — That great soul, in a state of supreme peace, beholds himself and all creatures as the manifestations of the immense unmanifest Time; and though he is himself beyond the feeling of meum, he is full of friendship and compassion for all the creatures. Such a man, having already crossed the physical limitations, cherishes no ego for his corporeal presence. He understands the relativity of happiness and sorrow, and by rising above these remains in equanimity.

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

santusthaḥ satatam yogī
yatātmā dṛḍhaniścayaḥ
mayyarpitamanobuddhir
yo madbhaktaḥ sa me priyaḥ [14]

Translation — The yogi who is always satisfied, is self-restrained and firmly determined and who has placed his mind and intellect upon Me; such a devotee of Mine is dear to Me.

Exposition — The yogis, by rising above the physical limitations through their continuous practice of yoga, are established in the consciousness of the Void and focus their awakened immense consciousness in the unmanifest, imperishable Supreme Time. Thereby they get a direct darshan of the brilliant immense form of the Time; and surrendered to the Time, they become dear to the Time thereby becoming dear to themselves.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

yasmānno`dvijate loko
lokānno`dvijate ca yaḥ
harṣāmarṣabhayodvegair
mukto yaḥ sa ca me priyaḥ [15]

Translation — One, who does not cause affliction to the world nor is himself afflicted, and who remains free from delight, envy, fear and other afflictions, he is dear to Me.

Exposition — United with the entire creation, a Time Conscious great soul does not afflict anybody, nor can anybody cause affliction to him. Having already known everything, there is no existence of delight for him. Beholding himself in the entire creation, there is no cause of fear for him. Having overstepped all boundaries, such a great person unites with the unmanifest consciousness of the Time and becomes dear to himself.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

anapekṣaḥ śucirdakṣa
udāsīno gatavyathāḥ
sarvārambhaparityāgī
yo madbhaktaḥ sa me priyaḥ [16]

Translation — He, who has no expectations from anybody, is pure, attentive, resigned, beyond the reach of distress, and does not undertake anything; such a devotee of Mine is dear to Me.

Exposition — A great soul who is eager to know the unmanifest, imperishable Time becomes fulfilled by knowing Its true character by a valorous practice of yoga. All his vexations come to rest. Such a sacred soul, the Great who has known everything by knowing the true character of the Time and has shunned all karma because of accomplishing the objective of undertaking yoga, accomplishes all his desires, and self-satisfied, becomes dear to himself by uniting with the Time.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

yo na hrṣyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubhaparityāgī
bhaktimānyah sa me priyaḥ [17]

Translation — He, who is neither delighted nor envious, neither aggrieved nor desirous, who gives up the auspicious as well as the inauspicious, such a devotee of Mine is dear to Me.

Exposition — Having already achieved everything, such a great soul has a desire for nothing. The feelings like delight, envy, auspicious and inauspicious have no place for him. Being in union with the Time, he himself is an epitome of the Time, and devoted to himself he becomes dear to himself.

समः शत्रौ च मित्रे च तथामानापमानयोः ।

शीतोष्णसुखदुःखेषु समःसङ्गविवर्जितः ॥ १८ ॥

samaḥ śatrau ca mitre ca
tathā mānāpamānayoḥ
śītoṣṇasukhaduḥkheṣu
samāhsangavivarjitāḥ [18]

Translation — He who is impartial towards friends and foes, honor and dishonor, heat and cold, happiness and sorrow and who remains aloof.

Exposition — A Time Conscious great person becomes one with the entire world. Being a Viśvātmā; he realizes the relativity of the feelings of honor and dishonor, friendship and enmity, joy and grief, heat and cold, and, beyond these he beholds himself in the entire creation. By beholding himself in the universal aggregate, it is as if he becomes a unique manifestation of the brilliance of brilliance, the unmanifest, imperishable Brahma – the Time.

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।

अनिकेत स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

tulyanindāstutirmaunī
santuşṭo yena kenacit
aniketāḥ sthīramatir
bhaktimānme priyo naraḥ [19]

Translation — He, who sees no difference between criticism and praise, is reticent, is satisfied in every condition and is abode-less, such a firm-minded devotee is dear to Me.

Exposition — The great soul who beholds himself in the entire world, despite appearing as a manifestation in the creation, remains established in the unmanifest that lies beyond. By remaining resolute in the unmanifest immensity, he becomes silent. Already self-satisfied, he becomes dispassionate towards honor and dishonor, criticism and praise. For such a Time Conscious great person, there is no assigned abode in the entire world as he is already living in union with the entire creation. He becomes extremely dear to the unmanifest Time, the Parameshwar.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

ye tu dharmyāmṛtamidam
yathoktam paryupāsate
śraddadhānā matparamā
bhaktāste'tīva me priyāḥ [20]

Translation — Dedicated to Me, My devotees who avail of the immortal wisdom of Dharma thus pronounced by Me, are extremely dear to Me.

Exposition — The great souls, firmly determined to know the unmanifest Time, put in a valorous practice of the ancient yoga to awaken their dormant immense consciousness, and they become conscious themselves. Thereby they realize the true character of the Time. Devoted to the Time Itself and surrendered to the Time, they realize death by means of the body and are established as immortal

beings beyond the realm of death. Such great souls attain union with the luminance of all luminance, the frightful Time and become extremely dear to the Time.

Thus ends the twelfth chapter named Bhakti Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.