

such cases where it is difficult to be equanimous. If a striver becomes equanimous in such cases, it will not be difficult for him to be equanimous in other cases. To remain unaffected is 'samatā' (equanimity).

Though from the viewpoint of a devotee, there is no entity besides God, yet from the viewpoint of other people a devotee appears to be alike to foe and friend. In spite of having the knowledge of friendship and enmity, he remains even minded.

'Śītoṣṇa sukha duḥkheṣu'—A devotee remains equanimous in favourable and unfavourable circumstances pertaining to the body, the senses, the mind, the intellect and also to opinions and principles etc. He is neither attached to the favourable circumstances nor has an aversion to the unfavourable ones.

'Yo madbhaktaḥ sa me priyaḥ', 'bhaktimānme priyo naraḥ'—These expressions mean that they are loving to God because of their devotion for Him, not because of virtues (marks). Virtues are not significant but his devotion is significant.



Link:—In the preceding seven verses the Lord mentioned thirty-nine marks of enlightened devotees. Now in the next verse He answers Arjuna's question clearly.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

ye tu dharmyāmṛtamidaṁ yathoktaṁ paryupāsate
śraddadhānā matparamā bhaktāste'tīva me priyāḥ

And those, who with faith, hold Me as their supreme goal, and follow this nectar of wisdom (law or doctrine), such devotees, are exceedingly dear to Me. 20

Comment:—

'Ye tu'—The term 'Ye' (who), has been used for those

devotees, about whom the question was put, in the first verse by Arjuna. In response to his question, the Lord in the second verse, declared the worshippers of the Lord, with attributes, to be the most perfect, in Yoga. Then, He explained the means to perform that worship, and afterwards having explained the marks of enlightened devotees, now He concludes, the topic.

Here, the term 'Ye', stands for those strivers, who having supreme faith in God, depend on Him and follow spiritual practice, by treating the marks of enlightened devotees, as model virtues.

The term 'Tu', has been used to show the distinction, between enlightened devotees and devotees, who are on the way to, God-realization. By the use of this term, it appears as if the Lord, loves the striver devotees, more than perfect devotees.

'Śraddadhānāḥ'—In the marks of the perfect devotees, there is no mention of faith, because faith is required, only so long as a striver, does not realize God. Therefore, the term stands for, strivers who have faith in God, and who try to translate immortal wisdom (which has been preached by Him from the thirteenth to the nineteenth verses), into practice, in order to realize God.

Though, in the path of devotion, there is importance of faith and love (devotion), while in the path of knowledge, there is importance of discrimination, yet it does not mean, that there is no importance of discrimination, in the path of devotion and no importance of faith, in the path of knowledge. In fact, faith and discrimination, play an important role, in all spiritual paths. Discrimination enhances devotion. Similarly, faith in God and in scriptures induces a striver, to follow the path of knowledge. Therefore, faith and discrimination, are helpful in both the paths, of devotion and knowledge.

'Matparamāḥ'—Strivers, following the path of God-realization, regard the Lord as their supreme goal, in order to, cultivate

model virtues of enlightened devotees. Thus by thinking of Him, and by depending upon Him, all those virtues are, naturally, cultivated in them.

This fact, of regarding the Lord as the supreme goal, has already been pointed out, in the fifty-fifth verse of the eleventh chapter, and in the sixth verse of the twelfth chapter. In this verse, it has been repeated again. It proves, that it plays an important role, in the path of devotion. When a striver, regards the Lord, as the supreme goal, by God's grace, he is naturally inspired to practise spiritual discipline, and all the stumbling blocks, to his spiritual progress vanish.

'Dharmyāmṛtamidaṁ yathoktam'—The five groups, consisting of thirty-nine marks, of enlightened devotees, are full of righteousness or wisdom, having no trace of unrighteousness. Such a, discipline is like nectar. So it has been called 'Dharmyāmṛta' (the nectar of wisdom). But, this path can be followed only, when a striver has the only aim of God-realization, without hankering after riches, honour, praise, prosperity and pleasure etc.

In every group, all the marks are full of nectar of wisdom. So a striver, can follow anyone of the groups, by regarding those virtues, as model.

Every striver, possesses these virtues partly, and he also possesses, evils. Every being possesses both virtues and vices. One can renounce vices totally, but it is not possible for him to renounce virtues, totally. An enlightened soul, possesses only virtues, according to his spiritual path and temperament. So virtues, have been divided into five groups. But vices are to be renounced totally, so these are not divided, into groups.

A striver, keeps good company, but he does not totally avoid, bad company. He has self-control, but he also, loses it. He practises spiritual practice, but also indulges in, anti-spiritual activities. So he does not attain perfection, he remains, like

common mundane people. Moreover, so long as, he possesses vices also, with virtues, he is proud of virtues; and pride, is the root of wicked nature. Therefore, a striver should follow this nectar of wisdom, by renouncing all vices, otherwise he will not realize, God. He should try his best, to do away with evils. If he finds himself unable, to get rid of these, he should pray to God, with restlessness.

All the virtues and virtuous feelings, are born by having affinity for the real (God), while all the vices and evil feelings come from affinity, for the unreal world. Even the vilest person, cannot totally lack virtues, because he has affinity for the real (God), whose fragment he is. So, he possesses virtues and virtuous feelings, to some extent or the other. When he realizes God, his affinity for the unreal, is totally renounced and then all his vices and evil feelings, vanish.

Virtues are a divine endowment. The more, a striver is inclined to God or he holds Him, as supreme goal, the more, the virtues and good feelings, are revealed in him and the vices and evil feelings, vanish. When he realizes God, his affinity for the unreal is renounced, and all vices and evil feelings, totally go away.

Attachment and aversion, pleasure and pain, desire and wrath, are modifications of the mind, they are not permanent features, (Gītā 13/6), like the heat in the sun. The heat cannot be separated, from the sun and so, affinity between the sun and the heat, is eternal and imperishable, while modifications, such as desire and anger do not remain permanently, even in common men these decrease in strivers and are totally absent in enlightened souls. Had these modifications, been innate, they would have remained uniform and would not have vanished, till the inner sense remained. Therefore, they are not innate, and rather come and go. The more a striver, advances towards his

destination, of God-realization, the evils such as attachment and aversion become less and less and when God is realized, and these totally disappear.

The Lord, in the Gītā time and again, has exhorted Arjuna to renounce attachment and aversion, (3/34, 2/64, 18/51) totally. It means, that they can be renounced, otherwise the Lord would not direct Arjuna, to renounce them.

In the Gītā, there is also mention, that an enlightened soul, is totally free from evils, such as attachment and aversion etc. These evils are transitory. Had these not been transitory, how could one have been free from them? In this chapter, from the thirteenth verse to the nineteenth verses, the Lord, has explained time and again, that enlightened devotees, are totally free from evils, such as attachment and aversion etc., because they have total disinclination, for the unreal. The Lord, has mentioned this nectar of wisdom, so that strivers, may follow this by regarding the enlightened devotees, as their model.

'Paryupāsate'—Strivers have great reverence, for enlightened devotees. Because, of their natural attraction (devotion) for God, enlightened devotees, are naturally endowed with divine traits. But, strivers follow perfect devotees, in order to cultivate their virtues by totally renouncing evils. They, may not be able to cultivate all their virtues, but whatever virtue is cultivated, should be created thoroughly and with faith. No opposite tendency should be allowed to stay. For instance, strivers may not be compassionate, thoroughly, but they should not have cruelty, towards anyone. Strivers, do not possess these virtues completely, so they have been asked to follow these virtues (nectar of wisdom), as described, from the thirteenth to the nineteenth verses of this chapter, with faith. This is the meaning of 'Paryupāsate'. If they possess, all virtues of anyone of the five contents, they will attain, the status of perfect devotees.

When a striver, has a burning desire and restlessness, for God-realization, all his evils get destroyed, because desire and restlessness destroy those evils. Then, he practises spiritual discipline, naturally and realizes God, quickly and easily.

'Bhaktāste'tīva me priyāḥ'—Here, the term 'Bhaktāḥ' stands, for strivers who follow the path of devotion, by depending on God.

The Lord, in the fifty-third verse of the eleventh chapter, having declared that He cannot be seen, either by the study of Vedas or austerity or charity or sacrifice, in the fifty-fourth verse, mentioned that He can be known and seen by a single-minded devotion. In the fifty-fifth verse, He explained the form of single-minded devotion, by mentioning the marks of his devotees. Then, in the first verse of this chapter, Arjuna asked, "Those devotees who, ever earnest, worship Thee and again, those who worship the Imperishable and the Unmanifested—which of them are better versed in Yoga?" The Lord, in the second verse, answered the question, "Those who fixing their mind, on Me, worship Me, ever earnest and endowed with supreme faith, are the most perfect in Yoga." Here, while concluding the topic, the Lord uses the term 'Bhaktāḥ', for those strivers.

The Lord, calls such strivers exceedingly dear to Him, while He calls enlightened devotees only dear to Him. Why?

(1) The enlightened devotees, have attained perfection or God-realization; but strivers even without realizing Him, hold Him as their supreme goal.

(2) Perfect devotees, are like His grown up (wise) sons, while strivers are like His small innocent sons, (Mānasa 3/43/4).

As a baby is loving to everyone, so is a striver, loving to God.

(3) The Lord, becomes free from the debt of perfect devotees, by enabling them to have His vision, while He holds that He is

indebted to the strivers, because He has not yet enabled, them to behold Him. So, He declares, that they are exceedingly dear, to Him.

Appendix—Duty is called ‘dharma’. Not to deviate from dharma is called ‘dharmya’. ‘All is God’—No other principle can be equal to this principle, therefore this is ‘dharmya’ (Gītā 9/2).

A striver keeps faith. But a God-realized soul needs no faith as he has a direct experience that there is no other entity besides God. When all is God, then who should have faith and in whom? A striver holds that there is another entity, so he follows the virtues possessed by God-realized devotees but he has also the feeling that if there is anything else besides God, that is His pastime.

In spite of the assumption of the other entity, a striver depends on God, and none else but God is his beloved, therefore he is exceedingly dear to God. Until he realizes ‘All is God’, God Himself feels indebted to him.

In Śrīmadbhāgavata the Lord declares—

**yāvat sarveṣu bhūteṣu madbhāve nopajāyate
tāvadevamupāsīta vānmanaḥ kāyavṛttibhiḥ**

(11/29/17)

Until a devotee really holds that all beings are God’s manifestations viz., ‘All is God’, he should worship Me with all the activities (dealings) of his mind, speech and body.

**sarvaṁ brahmātmahaṁ tasya vidyayā”tmamaniṣayā
paripaśyannuparamet sarvato mukta saṁśayaḥ**

(11/29/18)

‘The devotee by following the above mentioned discipline becomes determined—‘All is God’. Then he by this spiritual knowledge, being free from all doubt beholding God everywhere,

should become calm viz., he should not even think of 'All is God', but he should have a clear vision of God'.



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

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasaṁvāde bhaktiyogo nāma
dvādaśo'dhyāyaḥ*

Thus with Om, Tat, Sat the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the twelfth discourse is designated: "The Yoga of Devotion."

In this chapter, the Lord, having described devotion to God with different means to realize Him, has mentioned the marks of enlightened devotees. Moreover, this chapter begins with devotion and also ends with devotion. In the third, the fourth and the fifth verses, there is description of the Discipline of Knowledge, in order to prove the superiority of devotion to knowledge, by comparing them. So the chapter has been entitled "The Yoga of Devotion."

Words, letters and Uvāca (said) in the Twelfth Chapter—

(1) In this chapter, in 'Atha dvādaśo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are four words, in verses, there are two hundred and forty-four words and there are thirteen concluding words. Thus the total number of words, is two hundred and sixty-four.

(2) In this chapter in 'Atha dvādaśo'dhyāyaḥ' there are seven letters, in 'Arjuna Uvāca' etc., there are thirteen letters, in verses, there are six hundred and forty letters and there are forty-five concluding letters. Thus the total number of letters,

is seven hundred and five. In this chapter in each verse, there are thirty-two letters.

(3) In this chapter the term 'Uvāca' (said) has been used twice 'Arjuna Uvāca', once and 'Śrībhagavānuvāca', once.

Metres Used in the Twelfth Chapter—

Out of the twenty verses of this chapter, in the third quarter of the ninth verse 'bha-gaṇa', being used there is 'bha-vipulā' metre; in the third quarter of the nineteenth verse 'na-gaṇa' being used there, is 'na-vipulā' metre; in the first quarter of the twentieth verse 'na-gaṇa' and in the third quarter 'bha-gaṇa', being used there, is 'saṁkīrṇa-vipulā' metre. The remaining seventeen verses are possessed of the characteristics of right 'pathyāvaktra', Anuṣṭup metre.

