

to grief or destruction. Being both an ardent devotee and a staunch practiser of dharma, he is the dearest to the Lord.

Bhakti is of two kinds—the *Vaidika bhakti* and the *Prema bhakti*. To conform to the injunctions in the Scripture, to chant the name of the Lord as many times as prescribed, to fast and pray, to go on pilgrimage, to perform ritualistic worship with the aid of the enjoined materials — all these belong to the former kind. An earnest pursuance of these means leads the devotee ultimately into the latter, the *Prema bhakti*, in which there is no place for any kind of earthly attachment. The *Bhakta* gives himself over entirely to the Lord. This whole-hearted offering is graciously accepted by the Lord and the devotee becomes His own.

— Sri Ramakrishna

The path of karma in the first six chapters and the path of *Bhakti* in the second six get united here. In the following six chapters the path of *Jñāna* remains to get united with these two.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम
द्वादशोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrī kṛṣṇārjuna saṁvāde bhaktiyogo
nāma dvādaśo 'dhyāyaḥ ॥*

In the Upanishad of the Bhagavad Gita, the knowledge of Brahman, the Supreme, the science of Yoga and the dialogue between Sri Krishna and Arjuna, this is the twelfth discourse designated:

THE YOGA OF DEVOTION