

BHAGAVAD-GĪTĀ: CHAPTER 12. DEVOTIONAL SERVICE

TEXT 1

अर्जुन उवाच
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
येचाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

arjuna uvāca
evam satata-yuktā ye
bhaktās tvām paryupāsate
ye cāpy akṣaram avyaktam
teṣām ke yoga-vittamāḥ

arjunah uvāca—Arjuna said; *evam*—thus; *satata*—always; *yuktāḥ*—engaged; *ye*—those who; *bhaktāḥ*—devotees; *tvām*—You; *paryupāsate*—properly worship; *ye*—those who; *ca*—also; *api*—again; *akṣaram*—beyond the senses; *avyaktam*—the unmanifested; *teṣām*—of them; *ke*—who; *yoga-vit-tamāḥ*—the most perfect in knowledge of *yoga*.

Arjuna inquired: Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?

TEXT 2

श्री भगवानुवाच ।
मय्यवेय मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

śrī-bhagavān uvāca
mayy āveśya mano ye mām
nitya-yuktā upāsate
śraddhayā parayopetās
te me yuktatamā matāḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *mayi*—upon Me; *āveśya*—fixing; *manah*—the mind; *ye*—those who; *mām*—Me; *nitya*—always; *yuktāḥ*—engaged; *upāsate*—worship; *śraddhayā*—with faith; *parayā*—transcendental; *upetāḥ*—endowed; *te*—they; *me*—by Me; *yukta—tamāḥ*—most perfect in *yoga*; *matāḥ*—are considered.

The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are always engaged in worshipping Me with great and transcendental faith are considered by Me to be most perfect.

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TEXT 3-4

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूतस्थमचलं ध्रुवम् ॥ ३ ॥

सन्नियमेन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

ye tv akṣaram anirdeśyam
avyaktam paryupāsate
sarvatra-gam acintyaṁ ca
kūṭa-stham acalam dhruvam

sanniyamyendriya-grāmaṁ
sarvatra sama-buddhayaḥ
te prāpnuvanti mām eva
sarva-bhūta-hite ratāḥ

ye—those who; *tu*—but; *akṣaram*—that which is beyond the perception of the senses; *anirdeśyam*—indefinite; *avyaktam*—unmanifested; *paryupāsate*—completely engage in worshiping; *sarvatra-gam*—all—pervading; *acintyam*—inconceivable; *ca*—also; *kūṭa-stham*—unchanging; *acalam*—immovable; *dhruvam*—fixed; *sanniyamya*—controlling; *indriya-grāmaṁ*—all the senses; *sarvatra*—everywhere; *sama-buddhayaḥ*—equally disposed; *te*—they; *prāpnuvanti*—achieve; *mām*—Me; *eva*—certainly; *sarva-bhūta-hite*—for the welfare of all living entities; *ratāḥ*—engaged.

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed and immovable—the impersonal conception of the Absolute Truth—by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

TEXT 5

क्लेशोऽधिकतरस्तेषाम् अव्यक्तासक्त चेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवप्यते ॥ ५ ॥

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatiḥ duḥkham
dehavadbhir avāpyate

kleśaḥ—trouble; *adhika-taraḥ*—very much; *teṣām*—of them; *avyakta*—to the unmanifested; *āsakta*—attached; *cetasām*—of those whose minds; *avyaktā*—toward the unmanifested; *hi*—certainly; *gatiḥ*—progress; *duḥkham*—with trouble; *deha-vadbhiḥ*—by the embodied; *avāpyate*—is achieved.

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

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TEXT 6-7

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

ye tu sarvāṇi karmāṇi
mayi sannyasya mat-parāḥ
ananyenaiva yogena
mām dhyāyanta upāsate

teṣām ahaṁ samuddhartā
mṛtyu-saṁsāra-sāgarāt
bhavāmi na cirāt pārtha
mayy āveśita-cetasām

ye—those who; tu—but; sarvāṇi—all; karmāṇi—activities; mayi—unto Me; sannyasya—giving up; mat—parāḥ—being attached to Me; ananyena—without division; eva—certainly; yogena—by practice of such *bhakti-yoga*; mām—upon Me; dhyāyantaḥ—meditating; upāsate—worship; teṣām—of them; ahaṁ—I; samuddhartā—the deliverer; mṛtyu—of death; saṁsāra—in material existence; sāgarāt—from the ocean; bhavāmi—I become; na—not; cirāt—after a long time; pārtha—O son of Pṛthā; mayi—upon Me; āveśita—fixed; cetasām—of those whose minds.

But those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, having fixed their minds upon Me, O son of Pṛthā—for them I am the swift deliverer from the ocean of birth and death.

TEXT 8

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

mayy eva mana ādhatsva
mayi buddhim niveśaya
nivasisyasi mayy eva
ata ūrdhvaṁ na saṁśayaḥ

mayi—upon Me; eva—certainly; manaḥ—mind; ādhatsva—fix; mayi—upon Me; buddhim—intelligence; niveśaya—apply; nivasisyasi—you will live; mayi—in Me; eva—certainly; ataḥ ūrdhvaṁ—thereafter; na—never; saṁśayaḥ—doubt.

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

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TEXT 9

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

atha cittam samādhātum
na śaknoṣi mayi sthiram
abhyāsa-yogena tato
mām icchāptum dhanañjaya

atha—if, therefore; *cittam*—mind; *samādhātum*—to fix; *na*—not; *śaknoṣi*—you are able; *mayi*—upon Me; *sthiram*—steadily; *abhyāsa-yogena*—by the practice of devotional service; *tataḥ*—then; *mām*—Me; *icchā*—desire; *āptum*—to get; *ghanam-jaya*—O winner of wealth, Arjuna.

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.

TEXT 10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

abhyāse 'py asamartho 'si
mat-karma-paramo bhava
mad-artham api karmāṇi
kurvan siddhim avāpsyasi

abhyāse—in practice; *api*—even if; *asamarthaḥ*—unable; *asi*—you are; *mat-karma*—My work; *paramaḥ*—dedicated to; *bhava*—become; *mat-artham*—for My sake; *api*—even; *karmāṇi*—work; *kurvan*—performing; *siddhim*—perfection; *avāpsyasi*—you will achieve.

If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

TEXT 11

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

athaitad apy aśakto 'si
kartum mad-yogam āśritaḥ
sarva-karma-phala-tyāgam
tataḥ kuru yatātma-vān

atha—even though; *etat*—this; *api*—also; *aśaktaḥ*—unable; *asi*—you are; *kartum*—to perform; *mat*—unto Me; *yogam*—in devotional service; *āśritaḥ*—taking refuge; *sarva-karma*—of all activities; *phala*—of the results; *tyāgam*—renunciation; *tataḥ*—then; *kuru*—do; *yata-ātma-vān*—self—situated.

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If, however, you are unable to work in this consciousness of Me, then try to act giving up all results of your work and try to be self-situated.

TEXT 12

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

śreya hi jñānam abhyāsāj
jñānād dhyānam viśiṣyate
dhyānāt karma-phala-tyāgas
tyāgāc chāntir anantaram

śreyaḥ—better; *hi*—certainly; *jñānam*—knowledge; *abhyāsāt*—than practice; *jñānāt*—than knowledge; *dhyānam*—meditation; *viśiṣyate*—is considered better; *dhyānāt*—than meditation; *karma-phala-tyāgaḥ*—renunciation of the results of fruitive action; *tyāgāt*—by such renunciation; *śāntiḥ*—peace; *anantaram*—thereafter.

If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

TEXT 13-14

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

सन्तुष्ट सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

adveṣṭā sarva-bhūtānām
maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ
sama-duḥkha-sukhaḥ kṣamī

santuṣṭaḥ satataṁ yogī
yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir
yo mad-bhaktaḥ sa me priyaḥ

adveṣṭā—nonenvious; *sarva-bhūtānām*—toward all living entities; *maitraḥ*—friendly; *karuṇaḥ*—kindly; *eva*—certainly; *ca*—also; *nirmamaḥ*—with no sense of proprietorship; *nirahaṅkāraḥ*—without false ego; *sama*—equal; *duḥkha*—in distress; *sukhaḥ*—and happiness; *kṣamī*—forgiving; *santuṣṭaḥ*—satisfied; *satatam*—always; *yogī*—one engaged in devotion; *yata-ātmā*—self-controlled; *dṛḍha-niścayaḥ*—with determination; *mayi*—upon Me; *arpita*—engaged; *manaḥ*—mind; *buddhiḥ*—and intelligence; *yaḥ*—one who; *mat-bhaktaḥ*—My devotee; *saḥ*—he; *me*—to Me; *priyaḥ*—dear.

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One who is not envious but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self-controlled, and engaged in devotional service with determination, his mind and intelligence fixed on Me—such a devotee of Mine is very dear to Me.

TEXT 15

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

yasmān nodvijate loko
lokān nodvijate ca yaḥ
harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyaḥ

yasmāt—from whom; *na*—never; *udvijate*—are agitated; *lokaḥ*—people; *lokāt*—from people; *na*—never; *udvijate*—is disturbed; *ca*—also; *yaḥ*—anyone who; *harṣa*—from happiness; *amarṣa*—distress; *bhaya*—fear; *udvegaiḥ*—and anxiety; *muktaḥ*—freed; *yaḥ*—who; *saḥ*—anyone; *ca*—also; *me*—to Me; *priyaḥ*—very dear.

He by whom no one is put into difficulty and who is not disturbed by anyone, who is equipoised in happiness and distress, fear and anxiety, is very dear to Me.

TEXT 16

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

anapekṣaḥ śucir dakṣa
udāsīno gata-vyathaḥ
sarvārambha-parityāgī
yo mad-bhaktaḥ sa me priyaḥ

anapekṣaḥ—neutral; *śuciḥ*—pure; *dakṣaḥ*—expert; *udāsīnaḥ*—free from care; *gata-vyathaḥ*—freed from all distress; *sarva-ārambha*—of all endeavors; *parityāgī*—renouncer; *yaḥ*—anyone who; *mat-bhaktaḥ*—My devotee; *saḥ*—he; *me*—to Me; *priyaḥ*—very dear.

My devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and not striving for some result, is very dear to Me.

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TEXT 17

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

yo na hr̥ṣyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubha-parityāgī
bhaktimān yaḥ sa me priyaḥ

yaḥ—one who; *na*—never; *hr̥ṣyati*—takes pleasure; *na*—never; *dveṣṭi*—grieves; *na*—never; *śocati*—laments; *na*—never; *kāṅkṣati*—desires; *śubha*—of the auspicious; *aśubha*—and the inauspicious; *parityāgī*—renouncer; *bhakti*—*mān*—devotee; *yaḥ*—one who; *saḥ*—he is; *me*—to Me; *priyaḥ*—dear.

One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things—such a devotee is very dear to Me.

TEXT 18-19

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

samaḥ śatrau ca mitre ca
tathā mānāpamānayoḥ
śītoṣṇa-sukha-duḥkheṣu
samaḥ saṅga-vivarjitah

tulya-nindā-stutir maunī
santuṣṭo yena kenacit
aniketaḥ sthira-matir
bhaktimān me priyo naraḥ

samaḥ—equal; *śatrau*—to an enemy; *ca*—also; *mitre*—to a friend; *ca*—also; *tathā*—so; *māna*—in honor; *apamānayoḥ*—and dishonor; *śīta*—in cold; *uṣṇa*—heat; *sukha*—happiness; *duḥkheṣu*—and distress; *samaḥ*—equipoised; *saṅga-vivarjitah*—free from all association; *tulya*—equal; *nindā*—in defamation; *stutiḥ*—and repute; *maunī*—silent; *santuṣṭaḥ*—satisfied; *yena kenacit*—with anything; *aniketaḥ*—having no residence; *sthira*—fixed; *matir*—determination; *bhakti*—*mān*—engaged in devotion; *me*—to Me; *priyaḥ*—dear; *naraḥ*—a man.

One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contaminating association, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and who is engaged in devotional service—such a person is very dear to Me.

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TEXT 20

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

ye tu dharmyāmṛtam idam
yathoktaṁ paryupāsate
śraddadhānā mat-paramā
bhaktās te 'tīva me priyāḥ

ye—those who; *tu*—but; *dharma*—of religion; *amṛtam*—nectar; *idam*—this; *yathā*—as; *uktam*—said; *paryupāsate*—completely engage; *śraddadhānāḥ*—with faith; *mat-paramāḥ*—taking Me, the Supreme Lord, as everything; *bhaktāḥ*—devotees; *te*—they; *atīva*—very, very; *me*—to Me; *priyāḥ*—dear.

Those who follow this imperishable path of devotional service and who completely engage themselves with faith, making Me the supreme goal, are very, very dear to Me.