

ciation brings instant peace to the spirit. (12)

A man should not hate any living creature. Let him be friendly and compassionate to all. He must free himself from the delusion of “I” and “mine.” He must accept pleasure and pain with equal tranquility. He must be forgiving, ever-contented, self-controlled, united constantly with me in his meditation. His resolve must be unshakable. He must be dedicated to me in intellect and in mind. Such a devotee is dear to me. (13–14)

He neither molests his fellow men, nor allows himself to become disturbed by the world. He is no longer swayed by joy and envy, anxiety and fear. Therefore he is dear to me. (15)

He is pure, and independent of the body’s desire. He is able to deal with the unexpected: prepared for everything, unperturbed by anything. He is neither vain nor anxious about the results of his ac-

tions. Such a devotee is dear to me. (16)

He does not desire or rejoice in what is pleasant. He does not dread what is unpleasant, or grieve over it. He remains unmoved by good or evil fortune. Such a devotee is dear to me. (17)

His attitude is the same toward friend and foe. He is indifferent to honor and insult, heat and cold, pleasure and pain. He is free from attachment. He values praise and blame equally. He can control his speech. He is content with whatever he gets. His home is everywhere and nowhere. His mind is fixed upon me, and his heart is full of devotion. He is dear to me. (18–19)

This true wisdom I have taught will lead you to immortality. The faithful practice it with devotion, taking me for their highest aim. To me they surrender heart and mind. They are exceedingly dear to me. (20)

Thus in the Srimad-Bhagavad-Gita, the Essence of the Upanishads, the Science of Brahman, the Scripture of Yoga, the Dialogue between Sri Krishna and Arjuna, ends the Twelfth Chapter, titled *The Way of Devotion*.

(gītā dhyānam)

om̐ pārthāya prati-bodhitām bhagavatā  
nārāyaṇena svayaṁ  
vyāsenā grathitām purāṇa-muninā  
madhye mahā-bhāratam ।  
advaitāmṛta-varṣiṇīm bhagavatīm aṣṭādaśādhyāyinīm  
amba tvām anu-sandadhāmi bhagavad-  
gīte bhavad-veṣiṇīm ॥  
vasudeva-sutaṁ devaṁ kaṁsa-cāṇūra-mardanam ।  
devakī-param-ānandaṁ kṛṣṇaṁ vande jagad-gurum ॥  
atha dvādaśo’dhyāyaḥ । arjuna uvāca ।  
evaṁ satata-yuktā ye bhaktās-tvām paryupāsate ।  
ye cāpyakṣaram avyaktaṁ teṣām ke yoga-vittamaḥ ॥ 1 ॥  
śrī bhagavān uvāca ।  
mayyāveśya mano ye mām nitya-yuktā upāsate ।  
śraddhayā parayopetāḥ te me yukta-tamā matāḥ ॥ 2 ॥  
ye tvakṣaram anirdeśyam avyaktaṁ paryupāsate ।  
sarvatra-gam acintyañca kūṭastham acalan-dhruvam ॥ 3 ॥  
sanniyamyendriya-grāmaṁ sarvatra sama-buddhayaḥ ।  
te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ ॥ 4 ॥  
kleśo’dhikataras-teṣām avyaktāsakta-cetasām ।  
avyaktā hi gatiḥ-duḥkham dehavadbhir-avāpyate ॥ 5 ॥  
ye tu sarvāṇi karmāṇi mayi samnyasya mat-parāḥ ।  
ananyenaiva yogena mām dhyāyanta upāsate ॥ 6 ॥  
teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt ।  
bhavāmi na cirāt pārtha mayyāveśita-cetasām ॥ 7 ॥  
mayyeva mana ādhatsva mayi buddhiṁ niveśaya ।  
nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ ॥ 8 ॥  
atha cittam samādhātum na śaknoṣi mayi sthiram ।  
abhyāsa-yogena tato mām icchāptum dhanañjaya ॥ 9 ॥

abhyāse'pyasamartho'si mat-karma-paramo bhava |  
 mad-artham api karmāṇi kurvan siddhim avāpsyasi || 10 ||  
 athaitad-apyasakto'si kartum mad-yogam āśritaḥ |  
 sarva-karma-phala-tyāgam tataḥ kuru yatātmavān || 11 ||  
 śreyo hi jñānam abhyāsaj-jñānād dhyānam viśiṣyate |  
 dhyānāt karma-phala-tyāgas-  
 tyāgāc-chāntir-anantaram || 12 ||  
 adveṣṭā sarva-bhūtānām maitraḥ karuṇa eva ca |  
 nirmamo nir-ahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī || 13 ||  
 santuṣṭaḥ satataṁ yogī yatātmā dṛḍha-niścayaḥ |  
 mayyarpita-mano-buddhir  
 yo mad-bhaktaḥ sa me priyaḥ || 14 ||  
 yasmān-nodvijate loko lokān-nodvijate ca yaḥ |  
 harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ || 15 ||  
 anapekṣaḥ śucir dakṣa udāsīno gatavyathaḥ |  
 sarvārambha-pari-tyāgī  
 yo mad-bhaktaḥ sa me priyaḥ || 16 ||  
 yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati |  
 śubhāśubha-pari-tyāgī bhaktimān yaḥ sa me priyaḥ || 17 ||  
 samaḥ śatrau ca mitre ca tathā mātāpamānayoḥ |  
 śītoṣṇa-sukha-duḥkheṣu samaḥ saṅga-vivarjitaḥ || 18 ||  
 tulya-nindā-stutir-maunī santuṣṭo yena kenacit |  
 aniketaḥ sthīramatir-bhaktimān me priyo naraḥ || 19 ||  
 ye tu dharmyāmṛtam idaṁ yathoktaṁ paryupāsate |  
 śraddadhānā mat-paramā bhaktās-te'tiva me priyāḥ || 20 ||  
 om tat sad iti śrīmad bhagavad-gītāsu upaniṣatsu brahma-  
 vidyāyām yoga-śāstre śrī kṛṣṇārjuna saṁvāde  
 bhakti-yogo nāma dvā-daśo'dhyāyaḥ ||

Om! O Bhagavad-Gitā, with which Pārtha was enlightened by the Lord Nārāyana Himself, and which was incorporated in the Mahābhārata by the ancient sage Vyāsa—the Blessed Mother, the Destroyer of rebirth, showering down the nectar of Advaita, and consisting of eighteen chapters—upon Thee, O Bhagavad-Gitā! O Loving Mother! I meditate.

Thou son of Vasudeva, Destroyer of Kamsa and Chānura, Thou supreme bliss of Devaki, Guru of the Worlds, Thee, O Krishna, as God, we salute!

*Arjuna said:*

Some worship You with steadfast love. Others worship God the unmanifest and changeless. Which kind of devotee has the greater understanding of yoga? (1)

*The Blessed Lord said:*

Those whose minds are fixed on me in steadfast love, worshipping me with absolute faith, I consider them to have the greater understanding of yoga. (2)

As for those others, the devotees of God the unmanifest, indefinable and changeless, they worship that which is omnipresent, constant, eternal, beyond thought's compass, never to be moved. They hold all the senses in check. They are tranquil-minded, and devoted to the welfare of humanity. They see the Atman in every creature. They also will certainly come to me. (3-4)

But the devotees of the unmanifest have a harder task, because the unmanifest is very difficult for embodied souls to realize. (5)

Quickly I come  
 To those who offer me  
 Every action,  
 Worship me only,

Their dearest delight,  
 With devotion undaunted. (6)

Because they love me  
 These are my bondsmen  
 And I shall save them  
 From mortal sorrow  
 And all the waves  
 Of Life's deathly ocean. (7)

Be absorbed in me,  
 Lodge your mind in me:  
 Thus you shall dwell in me,  
 Do not doubt it,  
 Here and hereafter. (8)

If you cannot become absorbed in me, then try to reach me by repeated concentration. If you lack the strength to concentrate, then devote yourself to works which will please me. For, by working for my sake only, you will achieve perfection. If you cannot even do this, then surrender yourself to me altogether. Control the lusts of your heart, and renounce the fruits of every action. (9-11)

Concentration which is practiced with discernment is certainly better than the mechanical repetition of a ritual or a prayer. Absorption in God—to live with Him and be one with Him always—is even better than concentration. But renun-