

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 tranquillity. 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*.

गीता ध्यानम्

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

अथ द्वादशोऽध्यायः । अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ २ ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥ ३ ॥

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

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

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

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

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

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छासुं धनञ्जय ॥ ९ ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्धानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धाधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥

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-