

श्रीमद् भगवद् गीता

Śrīmad Bhaga-vad Gī-tā Chapter 12

ॐ हरिः ॐ

om hariḥ om

श्री गुरुभ्यो नमः

śrī gu-ru-bhyo na-maḥ

हरिः ॐ

hariḥ om

ॐ श्री कृष्णपरमात्मने नमः

om śrī kṛṣṇa-pa-ra-māt-ma-ne namaḥ

श्रीमद् भगवद् गीता

śrīmad bha-ga-vad gī-tā

अथ द्वादशोऽध्यायः ।

a-tha dvā-da-śo'dhyā-yaḥ ।

भक्तियोगः ।

bhak-ti-yo-gaḥ ।

अर्जुन उवाच ।

ar-ju-na u-vāca ।

एवं सततयुक्ता ये

e-vaṁ sa-ta-ta-yuk-tā ye

भक्तास्त्वां पर्युपासते ।

bhak-tās-tvām par-yu-pā-sa-te ।

ये चाप्यक्षरमव्यक्तम्

ye cāp-yak-ṣa-ram-av-yak-tam

तेषां के योगवित्तमाः ॥ १ ॥

te-ṣām ke yo-ga-vit-ta-māḥ ॥ 12-1 ॥

Arjuna said:

Those devotees who, ever steadfast, thus worship you, and also those who worship the imperishable, the unmanifested – which of them are better versed in YOGA?

श्रीभगवानुवाच ।

śrī-bha-ga-vān-u-vā-ca ।

मय्यावेश्य मनो ये माम्

may-yā-veś-ya ma-no ye mām

नित्ययुक्ता उपासते ।

nit-ya-yuk-tā u-pā-sa-te ।

श्रद्धया परयोपेताः

śrad-dha-yā pa-ra-yo-pe-tāḥ

ते मे युक्ततमा मताः ॥ २ ॥

te me yuk-ta-ta-mā ma-tāḥ ॥ 12-2 ॥

The Blessed Lord said: Those who, fixing their mind on Me, worship Me, ever steadfast and endowed with supreme faith, these, in my opinion, are the best in YOGA.

ये त्वक्षरमनिर्देश्यम्

ye tvak-ṣa-ram-anir-deś-yam

अव्यक्तं पर्युपासते ।

av-yak-tam par-yu-pā-sa-te ।

सर्वत्रगमचिन्त्यं च

sar-va-tra-gam-a-cin-tyam ca

कूटस्थमचलं ध्रुवम् ॥ ३ ॥

kū-ṭas-tham-aca-lam dhru-vam ॥ 12-3 ॥

Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the unthinkable, the unchangeable, the immovable, and the eternal,...

सन्नियम्येन्द्रियग्रामम्

san-ni-yam-yen-dri-ya-grā-mam

सर्वत्र समबुद्धयः ।

sar-vat-ra sa-ma-bud-dha-yaḥ ।

ते प्राप्नुवन्ति मामेव

te prāp-nu-vanti mām-eva

सर्वभूतहिते रताः ॥ ४ ॥

sar-va-bhū-ta-hi-te ra-tāḥ ॥ 12-4 ॥

Having restrained all the senses, even-minded everywhere, rejoicing ever in the welfare of all beings – verily they also come unto Me.

क्लेशोऽधिकतरस्तेषाम् kle-śo'dhi-ka-ta-ras-te-ṣām
अव्यक्तासक्तचेतसाम् । av-yak-tā-sak-ta-ce-ta-sām ।
अव्यक्ता हि गतिर्दुःखम् av-yak-tā hi ga-tir-duḥ-kham
देहवद्भिरवाप्यते ॥ ५ ॥ de-ha-vad-bhi-ra-vāp-ya-te ॥ 12-5 ॥

Greater is their trouble whose minds are set on 'the Unmanifest'; for the goal, 'the Unmanifest', is very hard for the embodied to reach.

ये तु सर्वाणि कर्माणि ye tu sar-vā-ṇi kar-mā-ṇi
मयि संन्यस्य मत्पराः । ma-yi san-nyas-ya mat-pa-rāḥ ।
अनन्येनैव योगेन a-nan-ye-nai-va yo-ge-na
मां ध्यायन्त उपासते ॥ ६ ॥ mām dhyā-yan-ta u-pā-sa-te ॥ 12-6 ॥

But those who worship Me, renouncing all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded devotion (YOGA)...

तेषामहं समुद्धर्ता te-ṣām-aham sa-mud-dhar-tā
मृत्युसंसारसागरात् । mṛt-yu-saṁ-sā-ra-sā-ga-rāt ।
भवामि न चिरात्पार्थ bha-vā-mi na ci-rāt-pār-tha
मय्यावेशितचेतसाम् ॥ ७ ॥ may-yā-ve-śi-ta-ce-ta-sām ॥ 12-7 ॥

For them, whose minds are set on Me, verily I become, ere-long, O Pārtha, the Saviour (to save them) out of the ocean of finite experiences, the SAMSARA.

मय्येव मन आधत्स्व	may-ye-va ma-na ā-dhat-sva
मयि बुद्धिं निवेशय ।	ma-yi bud-dhim ni-ve-śa-ya ।
निवसिष्यसि मय्येव	ni-va-siṣ-ya-si may-ye-va
अत ऊर्ध्वं न संशयः ॥ ८ ॥	a-ta ūrdh-vam na saṁ-śa-yaḥ ॥ 12-8 ॥

Fix your mind on Me only, place your intellect in Me; then, (thereafter) you shall, no doubt, live in Me alone.

अथ चित्तं समाधातुम्	a-tha cit-tam sa-mā-dhā-tum
न शक्नोषि मयि स्थिरम् ।	na śak-no-ṣi ma-yi sthi-ram ।
अभ्यासयोगेन ततः	abh-yā-sa-yo-ge-na ta-taḥ
मामिच्छाप्तुं धनञ्जय ॥ ९ ॥	mām-ic-chāp-tum dha-nañ-jaya ॥ 12-9 ॥

If you are unable to fix your mind steadily upon Me, then by the YOGA of constant practice, seek to reach Me, O Dhananjaya.

अभ्यासेऽप्यसमर्थोऽसि	abh-yā-se'p-ya-sa-mar-tho'si
मत्कर्मपरमो भव ।	mat-kar-ma-pa-ra-mo bha-va ।
मदर्थमपि कर्माणि	ma-dar-tham-api kar-mā-ṇi
कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥	kur-van-sid-dhim-avāps-yasi ॥ 12-10 ॥

If you are unable even to practice Abhyasa-Yoga, be you intent on performing actions for My sake; even by doing actions for My sake, you shall attain perfection.

अथैतदप्यशक्तोऽसि

a-thai-ta-dap-ya-śak-to'si

कर्तुं मद्योगमाश्रितः ।

kar-tum mad-yo-gam-ā-śri-taḥ ।

सर्वकर्मफलत्यागम्

sar-va-kar-ma-pha-la-tyā-gam

ततः कुरु यतात्मवान् ॥ ११ ॥ ta-taḥ ku-ru ya-tāt-ma-vān ॥ 12-11 ॥

If you are unable to do even this, then taking refuge in Me, self-controlled, renounce the fruits of all actions.

श्रेयो हि ज्ञानमभ्यासात्

śre-yo hi jñā-nam-abh-yā-sāt

ज्ञानाद्ध्यानं विशिष्यते ।

jñā-nād-dhyā-naṁ vi-śiṣ-ya-te ।

ध्यानात्कर्मफलत्यागः

dhyā-nāt-kar-ma-pha-la-tyā-gaḥ

त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥ tyā-gāc-chān-ti-ra-nan-ta-ram ॥ 12-12 ॥

‘Knowledge’ is indeed better than ‘practice’; ‘meditation’ is better than ‘knowledge’; ‘renunciation of the fruits-of-actions’ is better than ‘meditation’; peace immediately follows ‘renunciation’.

अद्वेषा सर्वभूतानाम्

ad-veṣ-ṭā sar-va-bhū-tā-nām

मैत्रः करुण एव च ।

mai-traḥ ka-ru-ṇa eva ca ।

निर्ममो निरहङ्कारः

nir-ma-mo ni-ra-haṅ-kā-raḥ

समदुःखसुखः क्षमी ॥ १३ ॥ sa-ma-duḥ-kha-su-khaḥ kṣa-mī ॥ 12-13 ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving...

सन्तुष्टः सततं योगी san-tuṣ-ṭaḥ sa-ta-taṁ yo-gī
यतात्मा दृढनिश्चयः । ya-tāt-mā dṛ-ḍha-niś-ca-yaḥ ।
मय्यर्पितमनोबुद्धिः may-yar-pi-ta-ma-no-bud-dhiḥ
यो मद्भक्तः स मे प्रियः ॥१४॥ yo mad-bhak-taḥ sa me pri-yaḥ ॥12-14॥

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee, is dear to me.

यस्मान्नोद्विजते लोकः yas-mān-no-dvi-ja-te lo-kaḥ
लोकान्नोद्विजते च यः । lo-kān-no-dvi-ja-te ca yaḥ ।
हर्षामर्षभयोद्वेगैः har-ṣā-mar-ṣa-bha-yod-ve-gaiḥ
मुक्तो यः स च मे प्रियः ॥ १५ ॥ muk-to yaḥ sa ca me pri-yaḥ ॥ 12-15 ॥

He by whom the world is not agitated (affected) and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety – he is dear to me.

अनपेक्षः शुचिर्दक्षः ana-pek-ṣaḥ śu-cir-dak-ṣaḥ
उदासीनो गतव्यथः । u-dā-sī-no ga-ta-vya-thaḥ ।
सर्वारम्भपरित्यागी sar-vā-ram-bha-pa-ri-tyā-gī
यो मद्भक्तः स मे प्रियः ॥१६॥ yo mad-bhak-taḥ sa me pri-yaḥ ॥12-16॥

He who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (or commencements) – he who is (thus) devoted to Me, is dear to Me.

यो न हृष्यति न द्वेष्टि yo na hr̥ṣ-ya-ti na dveṣ-ṭi
न शोचति न काङ्क्षति । na śo-ca-ti na kāṅ-kṣa-ti ।
शुभाशुभपरित्यागी śu-bhā-śu-bha-pa-ri-tyā-gī
भक्तिमान्यः स मे प्रियः ॥१७॥ bhak-ti-mān-yaḥ sa me pri-yaḥ ॥12-17॥

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to Me.

समः शत्रौ च मित्रे च sa-maḥ śat-rau ca mit-re ca
तथा मानापमानयोः । ta-thā mā-nā-pa-mā-na-yoḥ ।
शीतोष्णसुखदुःखेषु śī-toṣ-ṇa-su-kha-duḥ-khe-ṣu
समः सङ्गविवर्जितः ॥ १८ ॥ sa-maḥ saṅ-ga-vi-var-ji-taḥ ॥ 12-18 ॥

He who is the same to foe and friend, and also in honor and dishonor, who is the same in cold and heat and in pleasure and pain, who is free from attachment...

तुल्यनिन्दास्तुतिर्मौनी tul-ya-nin-dā-stu-tir-mau-nī
सन्तुष्टो येन केनचित् । san-tuṣ-ṭo ye-na ke-na-cit ।
अनिकेतः स्थिरमतिः ani-ke-taḥ sthi-ra-ma-tiḥ
भक्तिमान्मे प्रियो नरः ॥ १९ ॥ bhak-ti-mān-me pri-yo na-raḥ ॥ 12-19 ॥

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion – that man is dear to Me.

ये तु धर्म्यामृतमिदम्

ye tu dhar-myā-mṛ-tam-idam

यथोक्तं पर्युपासते ।

ya-thok-tam par-yu-pā-sa-te ।

श्रद्धााना मत्परमाः

śrad-da-dhā-nā mat-pa-ra-māḥ

भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥ bhak-tās-te'-tī-va me pri-yāḥ ॥ 12-20 ॥

They indeed, who follow this 'Immortal DHARMA' (Law of Life) as described above, endowed with faith, regarding Me as their Supreme Goal – such devotees are exceedingly dear to Me.

ॐ तत्सत्

om tat-sat

इति श्रीमद्भगवद्गीतासु

iti śrīmad-bhaga-vad-gī-tā-su

उपनिषत्सु

upa-ni-ṣat-su

ब्रह्मविद्यायाम्

brahma-vid-yā-yām

योगशास्त्रे

yoga-śās-tre

श्रीकृष्णार्जुनसंवादे

śrī-kṛṣ-ṇār-juna-saṁ-vā-de

भक्ति योगो नाम

bhak-ti yo-go nā-ma

द्वादशोऽध्यायः ।

dvā-da-śo'dhyā-yāḥ ।

ॐ हरिः ॐ

om hariḥ om

श्री गुरुभ्यो नमः

śrī guru-bhyo namaḥ

हरिः ॐ

hariḥ om

Thus, in the UPANISHADS of the glorious Bhagawad-Geeta, in the Science of the Eternal, in the scripture of YOGA, in the dialogue between Sri Krishna and Arjuna, the twelfth discourse ends entitled: The Yoga of Devotion.

सर्वधर्मान्परित्यज्य

sar-va-dhar-mān-pari-tyaj-ya

मामेकं शरणं ब्रज ।

mām-ekaṁ śara-ṇaṁ vra-ja ।

अहं त्वा सर्वपापेभ्यः

ahaṁ tvā sar-va-pā-pebh-yaḥ

मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥ mokṣa-yiṣ-yā-mi mā śu-caḥ ॥18-66॥

Abandoning all DHARMAS, (of the body, mind, and intellect), take refuge in Me alone; I will liberate thee from all sins; grieve not.

श्री कृष्णार्पणमस्तु

Śrī kṛṣ-ṇār-paṇam-astu

