

Gītā Chapter XII Yoga of Devotion

ॐ श्रीपरमात्मने नमः

Om Śrīparamātmāne Namaḥ

अथ द्वादशोऽध्यायः

Atha Dvādaśo'dhyāyaḥ

अर्जुन उवाच

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

Arjuna Uvāca

evaṁ satatayuktā ye bhaktāstvām paryupāsate
ye cāpyakṣaramavyaktaṁ teṣāṁ ke yogavittamāḥ ॥1॥

Those devotees who, ever-steadfast, thus worship You, and those also who worship the Imperishable, the Unmanifested – which of them are better versed in Yoga?

श्रीभगवानुवाच

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

Śrībhagavānuvāca

mayyāveśya mano ye mām nityayuktā upāsate ।
śraddhayā parayopetāḥ te me yuktatamā matāḥ ॥ 2॥

Those who, fixing their mind on Me, worship Me, ever steadfast and endowed with Supreme faith, these in my opinion are best in Yoga.

ये त्वक्षरमनिर्देश्यं अव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

ye tvakṣaramanirdeśyaṁ avyaktaṁ paryupāsate ।
sarvatragamacintyaṁ ca kūṭasthamacalaṁ dhruvam ॥3॥

Those who worship the Imperishable, the Indefinable, the Unmanifest, the Omnipresent, the Immovable and the Eternal; Unchangeable, Unthinkable,

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

**Sanniyamyendriyagrāmaṁ sarvatra samabuddhayaḥ ।
te prāpnuvanti māmeva sarvabhūtahite ratāḥ ॥ 4॥**

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

क्लेशोऽधिकतरस्तेषां अव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५ ॥

**kleśo'dhikatarasteṣāṁ avyaktāsaktacetāsām ।
avyaktā hi gatirduḥkhaṁ dehavadbhīravāpyate ॥ 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 मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

**ye tu sarvāṇi karmāṇi mayi sannyasya matparāḥ ।
ananyenaiva yogena mām dhyāyanta upāsate ॥ 6॥**

But those who worship Me, renouncing all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single minded goal,

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

**teṣāmahaṁ samuddhartā mṛtyusaṁsārasāgarāt ।
bhavāmi nacirātpārtha mayyāveśitacetāsām ॥ 7॥**

For them whose minds are set on Me, verily I become, ere long; O Pārtha, the saviour out of the ocean of finite experiences; the Saṁsāra.

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

**mayyeva mana ādhatsva mayi buddhiṁ niveśaya ।
nivasīṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ ॥ 8॥**

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

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

**atha cittam samādhātum na śaknoṣi mayi sthiram ।
abhyāsayogena tataḥ māmicchāptum dhanañjaya ॥ 9॥**

If you are unable to fix your mind steadily on Me, then by the Yoga of constant practice you do seek to reach Me, O Dhanañjaya.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

**abhyāse'pyasamartho'si matkarmaparamo bhava ।
madarthamapi karmāṇi kurvansiddhimavāpsyasi ॥ 10॥**

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

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

**athaitadapyaśakto'si kartuṁ madyogamāśritaḥ ।
sarvakarmaphalatyāgaṁ tataḥ kuru yatātmavān ॥11॥**

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

श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागः त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

**śreyo hi jñānamabhyāsāt jñānāddhyānaṁ viśiṣyate ।
dhyānātkarmaphalatyāgaḥ tyāgācchāntiranantaram ॥12॥**

Better indeed is knowledge than practice; than knowledge meditation is better; than meditation renunciation of the fruits of actions; peace immediately follows renunciation.

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

**adveṣṭā sarvabhūtānāṁ maitraḥ karuṇa eva ca ।
nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī ॥ 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 यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिः यो मद्भक्तः स मे प्रियः ॥ १४ ॥

**santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ ।
mayyarpitamanobuddhiḥ yo madbhaktaḥ sa me priyaḥ ॥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 लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैः मुक्तो यः स च मे प्रियः ॥ १५ ॥

**yasmānnodvijate lokaḥ lokānnodvijate ca yaḥ ।
harṣāmarṣabhayodvegaiḥ mukto yaḥ sa ca me priyaḥ ॥15॥**

He by whom the world is not agitated (afflicted) and who cannot be agitated by the world; who is freed from joy, envy, fear and anxiety- he is dear to Me.

अनपेक्षः शुचिर्दक्षः उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

anapekṣaḥ śucirdakṣaḥ udāsīno gatavyathaḥ ।

sarvārambhaparit̥yāgī yo madbhaktaḥ sa me priyaḥ ॥16॥

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

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati ।

śubhāśubhaparit̥yāgī bhaktimānyaḥ sa me priyaḥ ॥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 तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ ।

śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ ॥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;

तुल्यनिन्दास्तुतिमौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिः भक्तिमान्मे प्रियो नरः ॥ १९ ॥

tulyanindāstutirmaunī santuṣṭo yena kenacit ।

aniketah sthira matiḥ bhaktimānme priyo narah ॥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 धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमाः भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

ye tu dharmyāmṛtamidaṁ yathoktaṁ paryupāsate ।

śraddadhānā matparamāḥ bhaktāste'tīva me priyāḥ ॥20॥

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

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम
द्वादशोऽध्यायः ॥

Om tatsat iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām

yogaśāstre Śrīkṛṣṇārjunasaṁvāde bhaktiyogo nāma dvādaśo'dhyāyaḥ॥