

Bhagavad Gita Chapter 12, Part 2 dated 12/12/2020 by Swami Dayatmanada
(Lecture delivered online from India.)



Subject: Chapter 11, Verses 55. Chapter 12 - V1,V2 and V3.
The Universal Form and The Divine Leela: The Vedanta philosophy is the solution to bring peace and harmony - Swami Vivekananda: Name, Form and quality go together: It is difficult to contemplate on the *Nirguna* Aspect of Brahman.

Illustrations:. Lord Narayan and Sage Narada: Crucification of Lord Jesus Christ: Raman Maharishi: Teachings of Sri Ramakrishna:The Conversation between Sri Ramakrishna and M: Narendranath (Swami Vivekananda) and Sri Ramakrishna:

Om Jananim Saaradam deviim,Raama-krishnam jagad-gurum

Paada-padme tayoh sriitvaa,prana-maami muhur-muhuh

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्। देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

Vasudeva sutham devam, Kamsa Chanura mardanam,
Devaki paramanandam, Krishnam vande jagat gurum

I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kansa and Chanura, and who is the bliss of Devaki.

सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः। पार्थो वत्सः सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

Sarvopanishado gaavo, dogdha gopala nandanaha|
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |

All the Upanishads are like cows. The milker is Krishna, the son of Nanda. Partha (Arjuna) is like a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं। यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

Mookam karoti vachalam pangum langhayate girim |
Yat-krupa tamaham vande paramananda madhavam ||

I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns dumb into eloquent speakers and enables the lame to cross mountains.

Recollection:

By the grace of the Lord, we have completed the Eleventh Chapter of the Bhagavad Gita. Now, we are in the Twelfth Chapter. At the end of the 11th Chapter, the Lord says, “This most marvellous, universal, divine vision of the *Parabrahman*/. the Impersonal Brahman, in the form of whatever we experience in the waking, dream, as well as dream state is collectively called *Vishwam*.” The Divine Lord is impersonal as well as personal. The Lord is without form and with an infinite number of forms, names and qualities.

- **What is the nature of this universe? The universe** comes into existence or manifestation at a particular time. It changes constantly, which we call the process of growth. The manifested universe returns to the unmanifest form from which it has come. The universe returns to its manifested form in the next cycle. How long will the cycle of manifest and unmanifest go on? Until we understand that we are not a finite being. We are the universal Divine Lord. *Nirguna*, *Nirakara*, *Nishkriya*, *Parabrahman*. Then we become completely free. That will be our last birth. That is what we have discussed in our previous classes.
- The Lord says, “ Many celestial, intelligent beings wish to experience My Universal Divine form.” In other words, they wish to experience the impersonal aspect of the Divine Lord with closed eyes and the personal aspect of the Divine Lord (with infinite names, forms and qualities) with open eyes. That is called Divine Leela. Sri Ramakrishna declares - that God is both with form, without form and beyond form and formlessness.
- Arjuna sees the Universal Form and feels extremely happy and blessed. But he gets frightened later on when he experiences the death part of the Universal Form. The suffering and death are also a part of the Divine Leela. Both comedy and tragedy are parts of the same Leela. We should accept and enjoy both aspects of the Divine Play.
- Arjuna requests, “I am unable to bear it. Because I am not equipped with the purity of mind to receive this highest wisdom.” So he becomes immediately frightened and prays, “O, Lord, please withdraw Your Universal Form.” The Divine Lord says, “You have experienced My Universal Form. You will attain this when you are fit to receive it. You will eternally perceive Me as form, without form, with name, without name, personal, and impersonal. You will see Me everywhere with closed eyes and open eyes. What exists is Me only. You will merge in Me - the highest reality.”

The Lord says, “I have bestowed the vision of My Universal Form to you. Many desire to experience it. However, very few have seen it.” So, what is the way?

(Please refer to the transcript of the Chapter 11, part 16.)

Bhagavad Gita: Chapter 11, Verse 55.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 55॥

*mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣhu yaḥ sa mām eti pāṇḍava*

mat-karma-kṛit—perform all duties for My sake; **mat-paramaḥ**—considering Me the Supreme goal; **mat-bhaktaḥ**—devoted to Me; **saṅga-varjitaḥ**—free from attachment, not attached to any worldly object; **nirvairaḥ**—without malice; **sarva-bhūteṣhu**—toward all entities; **yaḥ**—who; **saḥ**—he; **mām**—to Me; **eti**—comes; **pāṇḍava**—Arjuna, the son of Pandu.

Translation: O, Arjuna, those who perform all their duties for My sake. Who depend upon Me and are devoted to Me. Who look upon Me as the only Supreme goal. Who are free from attachment, are without malice toward all beings, such devotees certainly come to Me.

mat-karma-kṛit—perform all duties for My sake. All actions of those practising *Bhakti Yoga* get transformed into *Yagnas*. They understand that everything they do is for God and by the grace of God. A true *Bhakta*/devotee says, “My body, mind, devotion, non-devotion, knowledge, ignorance and everything belongs to the Lord.” He never feels I am doing anything. A *Bhakta* says, “The Divine Lord gets things done by Me.” *Nimitamatram Bhava* - You become an instrument.

mat-paramaḥ—considering Me the Supreme goal: The Divine Lord says, “I am the supreme goal, *Nirvikalpa Samadhi*, liberation, *Brahman Jnana* and everything.”

mat-bhaktaḥ—devoted to Me: A *Bhakta* understands - the Divine Lord is the supreme happiness. A true *Bhakta* does not desire anything except the Divine Lord. It reminds me of a beautiful story.

Lord Narayan and Sage Narada:

Once Lord Narayana became pleased with Sage Narada.

The Divine lord said, “Narada, I am pleased with you, ask me for a boon.”

Narada said, "I don't want anything. You have given me everything. You have given Yourself to me."

The Lord was even more pleased and said, "No, no, you must ask for a boon."

Narada said, "My Lord, may I have pure motiveless devotion to You. May I not want anything else."

The Lord was even more pleased. The Lord said, "Ask another boon." On our behalf, Narada requests, "May I never fall under the net of Your world bewitching Maya."

A true *Bhakta* does not love anybody except God. Once a person loves God, that means he loves the entire universe. Vishwaroopa Bhagawan. That means there is no enemy, no one is superior, and no one is inferior. That was what we were discussing in this Manusha Panchakam. Such a devotee sees only God/ Narayana or Shiva or Divine Mother everywhere. *Ya Devi Sarvabhuteshu, Devi Roopena Samsthita, Kali Roopena Samsthita, Lakshmi Roopena, Saraswati Roopena, Vidya Roopena, Buddhi Roopena, Shiva Roopena, Rama Roopena, Krishna Roopena, Bhagwat Roopena.* There is nothing else except God. There is no such thing as a world. It is the Divine Mother with so many infinite number of names, forms, and qualities.

What are the qualities required to become a true Devotee?

saṅga-varjitah—free from attachment, not attached to any worldly object: An aspiring spiritual seeker must not have a specific attachment towards a particular individual, object or place. That means they are not seeing God everywhere. Seeing God everywhere means loving the entire Universe as the manifestation of the Lord.

nirvairah—without malice; ***sarva-bhūteṣhu***—toward all entities:

A true devotee must develop another quality. What is that quality? Devotees/ spiritual people have no enemies. Non-devotional people may consider some people as their arch-enemies. But a spiritual aspirant has no enemy at all. A great lesson we learn from Jesus's life.

Crucifixion of Lord Jesus Christ:

Jesus was about to be crucified. He prayed to God, "Father, have mercy on them. They do not know what they are doing. These people do not know that there is nothing else except You. I am God/Divine, and they are also God/Divine. I know everything is God. But they do not know everything is God. Therefore, they think I am a human being, and they don't know I am God. They don't know that You manifest in the form of the Jesus body and mind and life. They want to crucify me. That means they don't know. They are crucifying themselves because they are crucifying God. God is none other than themselves." That is *Atmanojana/self-knowledge*.

The Verse 55 is the last verse of the Eleventh Chapter.

The Universal Form and The Divine Leela:

The Universal Form of The Divine Lord frightened Arjuna. The Universal Form is the most pleasant experience. How can it be enjoyable with the vision of death and *pralaya*? It is like watching a cinema. We see birth, death, happiness, unhappiness and much more in the cinema. A meteor comes and strikes. There are scenes with tremendous earthquakes or the ocean overflows and floods the whole world. There are *Rakshasas*/demons killing, butchering, cutting people, eating them, and looting them. We feel that we are frightened. At the same time, we enjoy it. We wish to have the same experience again. We buy the ticket and then go and watch it again. Not only that, we invite others also. It is a marvellous movie. Remember! There are certain fun rides in the amusement parks. You go up and up and your heart beats faster and faster. From thousands of feet high, suddenly, you plunge to the earth. These are thriller rides. But most people want to do it. Especially young people want to do it. Why? Because they know we are not going to die. It is a kind of fake it and then enjoy it. That is what happens. Similarly, a spiritual aspirant/realised person sees birth, happiness, unhappiness, old age, death and everything as a great Divine Leela/Divine Drama on a stage of the universe. Swamiji says: Life is a school. Life is a gymnasium. Life is a circus. So, this is *Brahma-Leela*. There is only one way to attain this - become a *Bhakta*.

Some questions come into Arjuna's mind. Why? In the second chapter, the Divine Lord extolls *Jnana* called *Sankhya* Yoga. In the third chapter, the Lord extolls *Karma* Yoga. In the fourth chapter, the Divine Lord extolls *Jnana* Yoga and says to convert all actions into sacrifices. In the sixth chapter, He extolls *Dhyana* Yoga. Now, the Divine Lord extolls *Bhakti* Yoga in the Twelfth Chapter. The Divine Lord

imparts this tremendous faith in him. You can realise Me through any one of these yogas.

The recording time is 15 minutes approx.

Bhagavad Gita: Chapter 12 - Bhakti Yoga

The Twelfth Chapter is called Bhakti Yoga. It is one of the smallest chapters in the Bhagavad Gita having only 20 verses. As I mentioned, the 15th chapter also has only 20 verses. Every other chapter has more than 20 verses. And I think the 18th Chapter has the largest number of verses.

Why is Arjuna confused?

Arjuna says, "O, Lord, You extolled *Karma Yoga* (Third Chapter), *Jnana Yoga* (Fourth Chapter), *Dyana Yoga* (Sixth Chapter) and now *Bhakti Yoga* (Twelfth Chapter). I am confused. Please tell me which Yoga is superior." Maybe Arjuna asks this question for our benefit.

Four Yogas:

We discussed this subject many times in our classes. We have got four faculties. These four yogas are related to our four faculties. These four faculties are - actions, emotions, willpower and intellect.

1. *Karma Yoga* - is based on actions.
2. *Bhakti Yoga* - is based on emotions.
3. *Jnana Yoga* - is based on intellect.
4. *Raj Yoga* - is based on willpower.

All Yogas are of equal significance. All roads lead to Rome. All paths lead to the same goal. We need to take one particular path suitable to our constitution and faculty. Make it supreme and take the help of other yogas. All four faculties are present in every human being in different gradations. (Not only every human being but even in animals.) Some are more emotional. Some are more active. Some have more willpower. Some have more true intellect. Activity, emotions, willpower or intellect dominate their lives. All four are present. However, one will be more dominant than the others. A true teacher understands the disciple and guides him in the correct direction. Very few people are qualified to follow the path of *Karma Yoga*, *Raja Yoga* and *Jnana Yoga*. My advice is - to follow the path of *Bhakti Yoga*,

be a good devotee and use other Yogas to assist you. A follower of *Jnana Yoga* thinks that only he is intelligent and others are fools. Every path is equal. God creates a definite path for us based on our constitution. So, we can go to Him.

The Twelfth Chapter begins with Arjuna's question.

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १॥

arjuna uvācha

*evam satata-yuktā ye bhaktās tvām paryupāsate
ye chāpy akṣharam avyaktaṁ teṣhām ke yoga-vittamāḥ*

arjunaḥ uvācha—Arjuna says; *evam*—thus; *satata*—steadfastly; *yuktāḥ*—devoted; *ye*—those; *bhaktāḥ*—devotees; *tvām*—you; *paryupāsate*—worship; *ye*—those; *cha*—and; *api*—also; *akṣharam*—the imperishable; *avyaktam*—the formless Brahman; *teṣhām*—of them; *ke*—who; *yoga-vit-tamāḥ*—more perfect in Yoga.

Translation: Arjun asks: Between those who are steadfastly devoted to Your manifested form (as indicated by You at the end of the Eleventh Chapter) and those who worship the imperishable, unmanifest Brahman, whom do You consider to be more perfect in Yoga? (Meaning, who are more spiritual and superior.)

The word 'superior' is not appropriate here. It is a loaded word. That indicates that something is superior and something is inferior. Arjuna should have said: You are my Guru. You know my nature. I surrender myself to You. Please tell me which path is easy, better and suitable for me?" The word superiority is a loaded word. That creates so many problems. Religions quarrel with each other. Why? My religion/ Prophet/ God/practices are superior to your God/practices. Just open your eyes and study the history. Endless arguments, killing people, annihilating whole nations, enslaving them, and endless atrocities happened in the name of Religion.

The Vedanta philosophy is the solution to bring peace and harmony - Swami Vivekananda:

Swami Vivekananda was a great student of history. He said, "The Vedanta is the only solution to bring harmony and peace?" Why did he make this comment? Because Vedanta accepts every religion and every lifestyle. What do I mean? Whether a person is a householder, a sanyasi, a *tamasic* person, a *rajasic* person

or a *sattvika* person, rich or poor, follows a professed religion or no religion at all, it doesn't matter. What does matter? Are you a sincere person or not? Sincerity is the main criterion and requirement. A spiritually sincere person reaches God. If a person is not sincere - whatever he may do externally, speak or think that will not take him to the goal. (Of course, ultimately, everybody goes to the same Divine Lord.)

Important points:

- 1) ***Jato Mat Tato Path***: Every path is equally significant and leads to God.
- 2) Our **path should be based on our predominant nature**. We should follow the path that is most suitable for us. A person may think that he is intellectual and superior in worldly wisdom to others. He may be better and more clever in worldly knowledge. But it does not mean that he is superior in spirituality as well. Often, it is just the opposite. Sri Ramakrishna used to say, "A simple, straightforward person who may lack worldly knowledge is nearer to God."
- 3) **Significance of a Spiritual Guru**: We do not know which path is the superior, easier, and most suitable path for us. *Jnana Marga* people often think that their path is straight. They think *Bhakti Marga* is alright but make a spiritual aspirant go round and round in a circle. They think *Jnana Marga* is the main road to reach God, and other paths are only side roads. Such stupidity exists even in this 21st century - I am shocked! Of course, it is Divine Mother's Leela. We cannot help it. What is the solution? Spiritual Guru is the solution. We need to find a Guru, pay reverence to him, have faith in him, accept his verdict, take his guidance and follow it sincerely. Remember! Guru is not a human being. The Divine Lord Himself is in the form of a Guru. Guru is none other than a spokesperson of God.
- 4) An aspirant should be sincere.

Who is a devotee? A devotee must acquire certain qualities. The Twelfth Chapter beautifully describes these qualities.

This chapter contains 20 verses. What is the conflict here between *Bhakta* and *Jnani*? Who is superior, the worshipper of God with form and attributes or the worshipper of the formless, attribute-less Brahman? Which is a better spiritual path? The Divine Lord says, "Everybody is treading My path. Everybody ultimately comes to Me. I bestow My grace equally upon everybody."

Name, Form and quality go together:

Every path is equally valid. Some think of God as formless, nameless and without qualities. We need to understand that form, name, and qualities go together. If there is no form, there will be no name. For example, we cannot give a name to the lump of clay except by calling it clay. Now, we make ten pots of various shapes, sizes and colours out of this lump of clay. One pot is square, another one is round or triangular and so on. Now, we can name these pots as round, square, or triangular pots and many more names. We can add colours like black, green, red, blue, and yellow pot. We can add different sizes - this is a small, medium or big pot. Now, the lump of clay has so many names. But that which is formless cannot have any specific name except a generic name. If there is no form, there will be no name. And if there is no form or name, there will be no quality.

It is difficult to contemplate on the *Nirguna* Aspect of Brahman:

The Divine Lord says, "A few devotees are inclined to adore and contemplate on Me without name, form or qualities. (They worship the *Parabrahma* *Nirguna Brahman*, not *Saguna Brahman*.) They also come to Me." There is a 'big But' for the worshippers of *Nirguna Brahman*. It is difficult to concentrate on the *Nirguna* aspect of God. One needs to go beyond the mind to contemplate the *Nirguna Brahman*. We cannot think of something impersonal with a personal mind. Why? Because the nature of the mind is personal. The mind consists of time, space and causation. A follower of *Jnana Marga* may try to think of Sat, Chit or Ananda. (That is what is called the path of knowledge.) Those who consider themselves as human beings with a body and mind. Those who think - I am intelligent, non-intelligent, rich, poor, or a middle-class family man. I am a *Brahmana*, *Kshatriya*, *Vaishya*, *Shudra*. They are attached to the Body-Mind complex. It is difficult for them to contemplate the Impersonal aspect of God. However, the Divine Lord does not exclude them. They reach the Divine Lord as well. I quote you a few examples to understand this point.

Raman Maharishi:

We take the example of Raman Maharshi. He was the worshipper of *Nirguna Brahman*. People misunderstood him and often question, "Why did he come to Arunachala? Even though he knew that Shiva is everywhere." Because he was also a kind of devotee of Shiva with form. Lord Shiva was present in the form of Arunachala for him. He used to say during *Prasada* distribution, "Mother has come. It is not *Prasada*. It is the Divine Mother Herself."

Teachings of Sri Ramakrishna:

The teachings of Sri Ramakrishna help us enormously to interpret and understand the Bhagavad Gita. Sri Ramakrishna used to say, “Sage Narada *Bhakti Yoga* is the best path in the Kali Yuga. Why? Because we are ‘*Kali Kaale Annagatha Prana*’. We think that we are the body, not even the mind or *prana*. We are ‘foodies’. That's why we are all fools.

Is *Bhakti Yoga* easy to follow?

It is not so easy to be a *Bhakta/devotee*. The Divine Lord describes the qualities of a *Bhakta* from Verse 13 until Verse 19. A person who has these qualities can be called a *Bhakta/devotee*. Who will certify a true *Bhakta*? Not Another devotee, a brother or sister or some *Peetha Deepathi*, God Himself gives the certificate to His *Bhakta*.

How does the divine Lord give the certificate?

- Not in the form of a golden plaque.
- God comes and grants ‘*Buddhi Yogam Dadhamiyam*’. He will give divine wisdom.
- He will grant divine attributes and increase or intensify the person's capacity to understand and concentrate.
- The devotee gets his memory back and will never forget God.
- That is the way God certifies His devotee.

A small illustration may clarify the point:

A child does something good and makes his mother highly pleased. What does the mother do? She will prepare a favourite dish for her child to express her appreciation and joy. She offers the dish to her child with a big smile. The child knows that my mother loves me and certifies me that I am a good child. The mother rewards and sometimes punishes her child for the child's benefit.

A devotee of Sri Krishna and Sri Ramkrishna should follow the path of Bhakti Yoga.

An important quality of a *Bhakta* is Detachment:

In this 12th chapter, the Lord beautifully describes all the characteristics of a real *Bhakta/devotee*. We need to understand. Many people take initiation from a Guru or select a mantra from a book. They do *japa* and meditation and seem to be quite sincere. They are deeply attached to their bodies, possessions, and families. They think and talk about these worldly subjects most of the time. They may

occasionally talk about God or the scriptures. They do not have the intellect to understand that everything belongs to God and nothing belongs to them. If anybody criticises them, they will not talk with them and will actively criticise them. If the person whom they don't like goes through any misfortune, they become joyful. I have seen these kind of people. They are blind people. How could they consider themselves as an intelligent person? The Lord makes it very clear. Do you want Me or your family, religion and possessions? These beautiful ideas are expounded in this twelfth chapter. We will dwell deeply on these ideas.

Recollection:

- At the end of the Eleventh Chapter, the Divine Lord says, “O, Arjuna, those who perform all their duties for My sake. Who depend upon Me and are devoted to Me. Who look upon Me as the only Supreme goal. Who are free from attachment, are without malice toward all beings, such devotees certainly come to Me.” The Divine Lord praises a spiritual aspirant devoted to the *Saguna -Brahman* (God with attributes, form and qualities.)
- That raises some confusion in Arjuna's mind. And he asks a question on our behalf. Please see above - C12, V1 - coming back to Verse 1.

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १॥

arjuna uvācha

*evam satata-yuktā ye bhaktās tvām paryupāsate
ye chāpy akṣharam avyaktaṁ teṣhām ke yoga-vittamāḥ*

Translation: Arjun asks: Between those who are steadfastly devoted to Your manifested form (as indicated by You at the end of the Eleventh Chapter) and those who worship the imperishable, unmanifest Brahman, whom do You consider to be more perfect in Yoga? (Meaning, who are more spiritual and superior.)

arjunaḥ uvācha—Arjuna says; *evam*—thus, Arjuna address Shri Krishna - as you mentioned earlier.

satata—steadfastly; **yuktāḥ**—devoted: Those devotees (meaning sincere spiritual aspirants) who are endowed with Yoga - constantly thinking and talking about You and doing everything as Your worship.

ye—those; **bhaktāḥ**—devotees; **tvām**—You; **paryupāsate**—worship - those who worship you in this personal way.

ye—those; **cha**—and; **api**—also; **akṣharam**—the imperishable; **avyaktam**—the formless, unmanifest Brahman - Those inclined and devoted to *Nirguna-Brahman* - God without form and attributes. Some spiritual aspirants follow the path of *Jyana-Yoga* (path of knowledge). God is impersonal (No name, form and no qualities - *Nirakara, Nishkriya, Nirguna, Eka, Advitya, Akhanda.*) they may or may not be fit to follow *Jyana Marga*. Let's recollect the conversation between Sri Ramakrishna and M from the Gospel of Sri Ramakrishna.

The Conversation between Sri Ramakrishna and M:

Sri Ramakrishna asks, “Which aspect of God appeals to you?”

“Only formless aspect, replies M.

Sri Ramakrishna teaches two lessons to M.

Sri Ramakrishna says, “ That is absolutely fine. You carry on in your way. (The first lesson is) Do not look down upon those who worship God with form, name and attributes. All are children of God. (The second Lesson is-) It is difficult to comprehend the formless aspect of God. God is with form, without form and beyond.”

NarendraNath (Swami Vivekananda) and Sri Ramakrishna:

Narendra Nath used to ask Rakhal, “Why do you go to the temple and do idol worship?” Sri Ramakrishna explained it to Narendra and said, “Everyone has a different constitution. Everyone has to progress. We choose our spiritual path based on our inner constitution. All are children of God. Everyone is moving towards God. A Guru and scriptures are instruments of God to take everyone towards a path as appropriate for us.”

Coming back to the Arjuna's question:

teṣhām—of them; **ke**—who; **yoga-vit-tamāḥ**—more perfect in Yoga.

“Arjun asks: Between those who are steadfastly devoted to Your manifested form (as indicated by You at the end of the Eleventh Chapter) and those who worship the imperishable, unmanifest Brahman, whom do You consider to be more perfect in Yoga? (Meaning, who are more spiritual and superior.) Who are superior in other words, who are going to reach the goal quickly. The Divine Lord says in the second verse.

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २॥

śhrī-bhagavān uvācha

mayy āveśhya mano ye mām nitya-yuktā upāsate

śhraddhayā parayopetās te me yuktatamā matāḥ

śhrī-bhagavān uvācha—the Lord says; **mayi**—on Me; **āveśhya**—fix; **manah**—the mind; **ye**—those; **mām**—Me; **nitya yuktāḥ**—always engaged; **upāsate**—worship; **śhraddhayā**—with faith; **parayā**—best; **upetāḥ**—endowed; **te**—they; **me**—by Me; **yukta-tamāḥ**—situated highest in Yoga; **matāḥ**—I consider.

Once again we see a most beautiful verse by Shri Krishna. (Krishna incarnated as Sri Ramakrishna to propagate the Bhagavad Gita and illuminate our understanding.)

Translation: Bhagwan says, “Oh Arjuna, those who have fixed their minds on Me. Those who are ever steadfast, endowed with supreme faith, and worship Me alone. I hold them to be perfect in yoga.

We need to notice. The Divine Lord does not say that *Jnana Yoga* or *Bhakti Yoga* or *Raja Yoga* or *Karma Yoga* is superior. The Lord says:

śhrī-bhagavān uvācha—the Lord says; **mayi**—on Me; **āveśhya**—fix; **manah**—the mind: The spiritual aspirant fixes his mind totally on Me. He knows - I am the goal, path, present, past and future. I am everything - good or bad, happiness or

unhappiness, friend or enemy, victory or defeat, respect or insult, or gain or loss, everything is by My will.

nitya yuktāḥ—uninterruptedly and unceasingly only devoted to Me. They strive for Me 24 hours with their ability. (Example is - like some children are crawling, some toddlers are taking faltering steps, some have learnt to run, some have learnt to jump very high, and some have learnt to travel in aeroplanes.) Their destination is only Me. They have no interest in praise and worldliness.

ye—those; **parayā**—best; **mām**—Me; **upāsate**—worship; **śhraddhayā**—with faith: Here comes something most important. We have to put a great emphasis on this. Whoever it may be, Christians, Muslims, Hindus, Buddhists or of no religion. They may follow *Karma Yoga*, *Bhakti*, *Raja*, or *Jnana Yoga*. It does not matter. What does matter? Those who are endowed and possess 100% *Shraddha* (*unshakable faith in Me*) **mām**—Me; **upāsate**—worship - Those who worship and contemplate on Me.

te—they; **me**—by Me; **yukta-tamāḥ**—situated highest in Yoga; **matāḥ**—I consider: The Lord says, “In my opinion they alone are true spiritual aspirants.”

Remember here, the Lord does not say - they are *Bhaktas* or *Jnanis*. They are spiritual people. They may follow any path or no path. They must strive for Me, keep their minds on Me and direct all their faculties only towards Me. Above all, they must possess *Shraddha*. This Sanskrit word ‘*Shraddha*’ has no parallel in the English language. The English word ‘faith’ is a very weak word. So I am not going to use it. The Divine Lord tells us a problem about the Path of Knowledge. What is the problem? Anybody can reach Me through any path. However, those who worship the unmanifest, imperishable, inexpressible, nameless and formless, their Path of Knowledge is much more difficult. Next Verse:

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
 सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥ 3॥
 सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
 ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ 4॥

ye tv akṣharam anirdeśhyam avyaktaṁ paryupāsate
sarvatra-gam achintyañcha kūṭa-stham achalandhruvam
sanniyamyendriya-grāmaṁ sarvatra sama-buddhayaḥ
te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ

ye—who; **tu**—but; **akṣharam**—the imperishable; **anirdeśhyam**—the indefinable; **avyaktam**—the unmanifest; **paryupāsate**—worship; **sarvatra-gam**—the all-pervading; **achintyam**—the unthinkable; **cha**—and; **kūṭa-stham**—the unchanging; **achalam**—the immovable; **dhruvam**—the eternal; **sanniyamya**—restraining; **indriya-grāmam**—the senses; **sarvatra**—everywhere; **sama-buddhayaḥ**—even-minded; **te**—they; **prāpnuvanti**—attain; **mām**—Me; **eva**—also; **sarva-bhūta-hite**—in the welfare of all beings; **ratāḥ**—engaged.

Translation: Those who have complete control on their senses and are of even mind under all conditions. They thus worship the imperishable, the ineffable, the unmanifest, the omnipresent, the incomprehensible, the immutable, the unchanging and the eternal. They devote themselves to the welfare of all beings, attain me alone and none else.

The Divine Lord says, “Those who contemplate on the impersonal aspect of Brahman. In one-word worship *Parabrahman*, *Nirguna*, *Nirakara*, *Nishkriya*, *Nirnama*, *Brahman*. At the same time, they are compassionate, full of kindness and engaged in the welfare of everybody are My true devotees.” However, if anyone says - They worship an impersonal God and are not compassionate, walk away saying ‘*Jagat Mithaya*’. They are worse than a worldly man. A Worldly man at least does not claim that he is spiritual.

We will discuss this beautiful Verse tomorrow in detail.

Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all.

Om Shanti Shanti Shanti

Kind regards

(Mamta Misra)