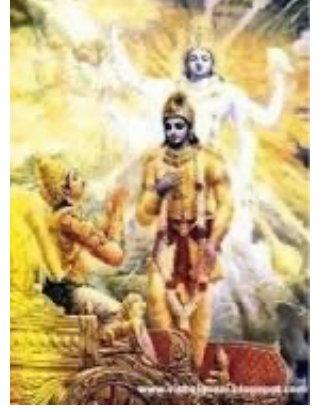


**Bhagavad Gita Chapter 12, Part 11, dated 10_01_2021 by
Swami Dayatmanada (Lecture delivered online from India.)**



Subjects: C12, Verse 17, 18 and 19. Who is a devotee? What is meant by a habit? Everything is God's Will. Three Causes of Suffering. Be the Master of Duality: Summary of the 12th Chapter 13-19 Verses.

Illustrations: Shri Krishna and Shishupala: Teaching of Shri Ramakrishna for Householders and Sanayasins: The story of Brahmachari and Snake: Story of Upamanyu; Illustration of A Beggar who lost both legs and a Gentleman who lost one leg: "The Cup" a poem by Swami Vivekanada: Illustration of an Anvil and Hammer by Shri Ramakrishna: Story of Kshudhiram:

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 nandanahal

parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat I

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 I

Yat-krupa tamaham vande paramananda madhavam II

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:

We have been studying the 12th Chapter of the Bhagavad Gita. Almost we have come to the very end of this 12th Chapter. We discussed last night the 18th and 19th verses/*shlokas* of the 12th Chapter. Let us remember from the 13th *shloka* until the 19th *shloka*.

- **Who is a devotee?** Bhagawan Krishna graphically describes what qualities a devotee should acquire. And who is a devotee? He who is striving to develop these qualities enumerated by Bhagawan Krishna. And how do we know? The Lord Himself says, “Only a person who is endowed with these qualities alone deserves to be called a *Bhakta* and a devotee. Such a person alone is dear to Me.” Dear means very near to Me. What is meant by very near to Me? Means ultimately He is going to attain Me to become one with Me.
- **What is meant by a habit?** Of course, we need to practice these qualities slowly. We must make these qualities our own. That means, what does it mean? Making these qualities our own means that the more we practise, it will become a habit. Habit means we do not need to think. Unconsciously it becomes our nature. That's why in the English language we call a habit second nature. We need not think about it. A good habit saves us from trouble and it makes us better people. If it is evil, it drags us down. The common thing is that habit is that about which we need not consciously think but go on behaving according to that habit. Every negative habit has been developed assiduously through constant practice. What is the remedy? The remedy is now to practise the opposite quality assiduously until the old habit is replaced with the new habit. In the 18th and 19th verses, we have been discussing especially that the mind must be kept equanimous.
- ***Samatvam yoga uchyate* is** one of the definitions of yoga. It means that the mind doesn't unduly get excited nor unduly become despondent or depressed. That is what Bhagawan Ramanuja says, “*naati harshaha naati shokaha*.” He is neither unduly excited nor depressed. Because unduly means we have lost control of our body and mind. Body and mind control us. Yoga means - to gradually become masters of our own body and mind.

Bhagavad Gita: Chapter 12, Verse 18,19.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ 18॥

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ 19॥

*samaḥ śhatrau cha mitre cha tathā mānāpamānayoh
śhītoṣṇa-sukha-duḥkheṣhu samaḥ saṅga-vivarjitaḥ
tulya-nindā-stutir maunī santuṣṭo yena kenachit
aniketaḥ sthira-matir bhaktimān me priyo naraḥ*

samaḥ—alike; **śhatrau**—to a foe; **cha**—and; **mitre**—to a friend; **cha tathā**—as well as; **māna-apamānayoh**—in honour and dishonour; **śhīta-uṣhṇa**—in cold and heat; **sukha-duḥkheṣhu**—in joy and sorrow; **samaḥ**—equipoised; **saṅga-vivarjitaḥ**—free from all unfavourable association; **tulya**—alike; **nindā-stutiḥ**—reproach and praise; **maunī**—silent contemplation; **santuṣṭaḥ**—content; **yena kenachit**—with anything; **aniketaḥ**—without attachment to the place of residence; **sthira**—firmly fixed; **matih**—intellect; **bhakti-mān**—full of devotion; **me**—to Me; **priyaḥ**—very dear; **naraḥ**—a person

Translation: Those, who are alike to friend and foe, equipoised/unaltered in honour and dishonour, cold and heat, joy/pleasure and sorrow/pain, and are free from all unfavourable association/attachments; those who are unchanged by praise and blame alike, who are silent and content with whatever they have, content with what comes their way, without attachment to the place of residence, whose intellect is firmly fixed in Me, and who are full of devotion to Me, such persons are very dear to Me. Such a devotee in the end is none other than Me.

Everything is God's Will.

Why do we issue such a statement? At the end of the 10th chapter, we read - that if a person is evil, that is also by God's will. He wants to sport like that. If a person turns towards spiritual life, that is also God's will. Whatever auspicious qualities a person acquires, that acquisition is nothing but God's will and is acquiring Godly qualities in the final say, in the final vision. We discussed an important point in the Tenth Chapter of the Bhagavad Gita. A devotee, an aspiring *sadhaka* is a God-man. Before realisation he is an aspirant, after realisation, he is a

God-man. He keeps his mind equanimous. Remember, he does not have enemies. However, some people may not like him, hate him, try to dishonour him, degrade him or even do away with him but he does not have an enemy. Jesus Christ was crucified by His people. An attempt was made to kill Swamiji and Chaitanya Mahaprabhu. Devadatta attempted to kill Lord Buddha. Criticism is a common thing. There is nobody in this world who is not insulted. Ravana insulted Rama. Kauravas insulted Shri Krishna endlessly.

Shri Krishna and Shishupala:

[Shishupala was a king of Chedi and a cousin of Lord Krishna who was destined to be killed by Shri Krishna. Born with three eyes and four arms, a prophecy stated his extra body parts would disappear when placed in his future killer's lap, a fate confirmed when he was placed on Krishna's lap as a baby. Krishna promised Shishupala's mother he would forgive 100 of Shishupala's insults. On the 101st, Krishna beheaded him with the Sudarshana Chakra during a great sacrifice (Rājasūya Yagya)]

There is an interesting story, in the Mahabharata about Shri Krishna and His relative, Shishupala and Dantavakra, especially Shishupala. Shishupala abused Shri Krishna in the court of Indraprastha. Shishupala's mother was a great lady who loved and adored Krishna. She begged Krishna to forgive Shishupala's faults. Krishna said, "I will keep 100 pebbles with me. Every time he abuses me, I will throw away one pebble. When my collection of pebbles gets emptied, I know the time has come, I will take action(kill him), but 100 times I will forgive him completely." The mother had to be satisfied with that boon and Krishna kept his promise. Yudhishtira decided to worship Bhagavan Krishna at the end of the Rajasuya Yaga in Indraprastha. Shishupala started abusing Krishna right and left. For the sake of Shishupala's own good, Krishna beheaded him with his Chakra. This is the story we get in the Mahabharata. Even today Ignorant people abuse Bhagwan Krishna every single day. We use some inappropriate epithets for Him - *Jara*, a promiscuous fellow: *Chora*, a thief. The devotees may use these words lovingly. I don't know - it is good or bad. We know these are the most lovely things in the hearts of a devotee. Ignorant people criticise Rasa Leela. Not many can understand the depth of Rasa-Leela in the world.

Who is not dishonoured?

Many people dishonoured the Holy Mother? Lakshmi Devi, Ramlal, Golappa and her disciples dishonoured her. Even though they took the initiation/ Mantra *Deeksha* from her. What is the lesson we have to learn? Even God can not escape dishonour, abuse, and criticism. If that is the status and condition of God himself, what about us? We have to forbear.

Once I mentioned something interesting and significant.

Three Causes of Suffering.

1. **The first cause is of course the nature of the world.** What is the nature of the world? In winter it is very cold. In summer it is hot. There are places full of danger. There are certain countries in this world where no man can walk fearlessly. There are rascals, mafia and drug dealers who can do whatever they like. They rape, kidnap and dictate whatever they like fearlessly. Life in these countries is horrible and a living hell. On this earth these places are a living hell, you can imagine. Hinduism posits the existence of seven special places//*lokas* called *Narakas*, gradually becoming worse and worse and worst. This is the very fabric of the world. This is one of three causes of suffering. Saints or sinners if it is cold or hot they have to bear it.
2. **The second cause of suffering is our own Prarabdha Karma.**
3. **The third cause of suffering which people may be surprised to hear, is God's grace.** That is what Holy Mother is referring to, misery is the gift of God. God uplift us by sending a special type of misery. We learn our lessons. God will never give us suffering - that we do not have the power to withstand. Along with the suffering, God also provides us with the wisdom and the capacity to put up with that suffering. He does it like a loving mother punishing the child or like a surgeon cutting off a limb or two of the body of his patients so that they can survive and live happily.

Be the Master of Duality:

In this world, it is impossible to avoid both good and bad. Every spiritual aspirant should learn how to keep his mind composed without being affected. That

means even when the circumstances are unfavourable, the mind will be trained in such a way that the person will not be affected much. That is what we are discussing in this verse be a master of the dualities. “Those who are alike to friend and foe, equipoised/unaltered in honour and dishonour, cold and heat, joy/pleasure and sorrow/pain, and are free from all unfavourable association/attachments; those who are unchanged by praise and blame alike, who are silent and content with whatever they have, content with what comes their way, without attachment to the place of residence, whose intellect is firmly fixed in Me, and who are full of devotion to Me, such persons are very dear to Me. Such a devotee in the end is none other than Me.”

Teaching of Shri Ramakrishna for Householders and Sanayasins: The story of Brahmachari and Snake:

Something we have to understand. A spiritual person doesn't have enemies but there will be people who consider that person an enemy. What should he do? Now here is where Shri Ramakrishna gives beautiful advice. Spiritual aspirants in the beginning should follow the advice of the Brahmachari/Monk to the snake, hiss. Hiss means protect yourself by using energy but do not harm. Soldiers, police and military personnel use force required to protect innocent people and their country. A *sadhaka* does it with that motive in view, he will not incur any sin. Of course, the law of any country may catch such a person. You are not supposed to do it. Funny things happened when I was in the UK. The police used to advise people, if a thief enters and threatens you with a knife, you give him whatever he wants but do not fight otherwise you may die, we won't be able to help you. And the situation has degraded to such an extent that even the police will not come unless it is a serious thing like a death threat or death. Anyway, every country has its own laws to protect citizens but most often they protect the criminals, which is a tragedy especially in democratic countries

What I am trying to tell you, at the beginning of our spiritual *sadhana*, we have to oppose. That is called Satyagraha. Gandhiji had formulated it. Swami Vivekanand says: “Only he who has the capacity to resist, has the right to practise Satyagraha really speaking. You first acquire the power to resist and then refrain from using it.” The Brahmachari advised the snake, ‘Hiss’. I expanded it - not only ‘Hiss’ but strike before the other person harms you. This applies to beginners only. Who is a beginner? My ego is strong. I am quite stubborn and strong. I am not in a

position to yield. If we yield physically, mentally we keep on remembering it, that is hypocrisy - you express it. Especially for the householders, he should stand up and fight if necessary, may cause some injury. That is a very important point, he must at least protest. But there comes a time when a person totally is unaffected, he depends totally upon God. For such a mentality, even hissing is not permitted, everything is left in the hands of God. Whatever God wants to do, let that happen. This is the essence of what we have discussed.

maunī—silent contemplation: A small note, *Mauni*: Practising the presence of God continuously through thought is called *Mauna*. It is not merely shutting the mouth. People shut their mouths and then either go to sleep or think about all irrelevant things - this is not *Mauna*.

santushṭah—contentment: Develop a complete sense of happiness. A baby is content with whatever the mother gives. The baby is content. The baby does not demand milkshake, he is happy with milk.

Story of Upamanyu;

[Upamanyu (Sanskrit: उपमन्यु) is a rishi (sage) in Hinduism, best known for being a devotee of the deity Shiva. In the Shiva Purana, Upamanyu is stated to be the son of Sage Vyāghrapāda. Once, he drank his fill of milk at his uncle's ashrama and urged his mother to offer him milk as well. Dejected that she could not offer her son milk because of their family's poverty, she offered him a milk substitute (rice water) instead, which he rejected. Upamanyu's mother then told him to devote himself to Shiva, who would grant him what he wished. The boy resolved to perform a penance to Shiva to ask for an ocean of milk, to which his mother offered her consent. He travelled to the Himalayas, where he built a lingam and started to chant the Panchaksharam. Greatly pleased, Shiva offered his devotee all the milk he desired, and endowed him with sacred rites and knowledge.]

Upamanyu complained to his mother. He said, “Now, I know what real milk is. You are giving me only rice water. I know what real milk is.” His mother advised him to worship Shiva, only Shiva can fulfil your desire. Upamanyu prayed to Shiva. Shiva gave him the boon.

What am I trying to tell you? A spiritual aspirant knows my Divine Mother/God is there for me. She knows what is best for my physical and mental health. I am happy with whatever I have obtained - called *Madhukari*. Sooner or later every spiritual aspirant must develop this attitude. Such a person is not only making spiritual progress but is also the most cheerful person in the whole world.

Illustration of A Beggar who lost both legs and a Gentleman who lost one leg:

I remember a beautiful incident. I forgot where it happened. One day a gentleman was walking on the street. He saw a beggar on the road. The beggar was covered with his cloths and blanket. The beggar seemed to be happy and cheerful. He said to the gentleman, "Good morning, Sir." He greeted this gentleman. The gentleman was hobbling with the help of a stick. (He was a soldier, lost one leg in war. So he was limping with the help of these crutches.) When the beggar greeted him, this fellow scowled and said, "I have nothing to greet you with good morning. What is good about this morning?" The beggar asked, "Sir what has happened?" The gentleman replied, "Are you blind? Are you not able to see? I lost one of my legs. How can a man without one leg be cheerful? The beggar was also a former soldier. He lost both his legs in war, but used to keep them covered up with a blanket. The beggar smiled, removed his blanket and said, "Sir, I have more reason to be gloomy than you. I have learnt my lesson. God has given me life to enjoy. Yes, I have some handicaps, but I can express myself in so many ways. I try to be cheerful and cheer up the other people. You are more fortunate than I, at least you have one leg left. You have no reason to be miserable." This is a beautiful incident, we do not know what happened to the gentleman, whether he learnt the lesson or not.

Morale: The important point is - whatever comes, we have a beautiful life. God is with us. He gives us the opportunity to think of Him and move closer to Him.

So we should learn how to be content with whatever we get. I don't mean only food, whatever comes, honour or food or cloths or money or health, whatever comes, because we don't know the divine secrets why some people are better than other people. This was what so beautifully Swami Vivekananda expresses in his inimitable poem, The Cup. Please go through that poem, The Cup, that will be the most wonderful thing we have to understand.

“The Cup” a poem by Swami Vivekananda:

This is a philosophical poem by Swami Vivekananda.

**This is your cup — the cup assigned
to you from the beginning.
Nay, My child, I know how much
of that dark drink is your own brew**

[The first four lines tell of the use of the metaphoric language with the application of the simile as life has been compared to the cup and the draughts of drink.]

**This is your road — a painful road and drear.
I made the stones that never give you rest.
I set your friend in pleasant ways and clear,
And he shall come like you, unto My breast.
But you, My child, must travel here.**

[The lovely lines from the second stanza tell of the road of life and the pains to be undertaken in journeying on the roadway of life.]

**This is your task. It has no joy nor grace,
But it is not meant for any other hand,
And in My universe hath measured place,
Take it. I do not bid you understand.
I bid you close your eyes to see My face.**

[This is your cup, you have to take it. The whole universe is the playfield of His. The Lord too does not wish to indulge you in vague discussion, but what can He do? This is the way of the man and the world. There is no escape from it. He wants you to close your eyes to see Him. God is always ready to bless you.]

What an inspiring and beautiful poem. Next is:

aniketaḥ—without attachment to the place of residence: *Niketa*, means a place of dwelling, a home. Of course, householders should be content whether it is a rented house or their own house. It all depends upon the *Prarabdha-Karma*. For a

Sannyasin/monk, home is, wherever God makes him spend his night to sleep. But the real home is God only. What is home? Where we feel very happy, free, and have no restrictions that is home. Home in other words, is where we can be completely ourselves. A *Sannyasin* doesn't own his house, but he lives wherever God makes arrangements for him. This is called **Aniketaha**.

Two meanings of **Aniketaha**:

Two meanings can be derived from here.

1. The first meaning is that our real home is only God. Let us learn how to live in God, that is called *Manachalo Nija Niketane*. Mind, let us go to our own abode. You should not imagine that you go to Vaikuntha; it is a palatial house made of gold studded with diamonds. It is completely air-conditioned, and all the sweets are diabetic sugar-free. You will enjoy day and night, but that is not the idea. The idea is to place the mind only in God all the time in whatever condition we are, that is called the real home, that is the first meaning.
2. The second meaning is if there is a comfortable house, let us thank God. If the dwelling is not comfortable, let us thank God. If we have to live under a tree, let us thank God, that is also His ordination. Shri Ramakrishna, used to remove his clothes and spend most of his time in *Panchavati*. Do you think that at that time mosquitoes were absent or were recognising that here is a holy man, we should never trouble him? What mosquitoes are supposed to do, they were doing. But Shri Ramakrishna was completely oblivious to that. I wonder - why he never contracted malaria, etc. His health was robust during his *sadhana* period. At the end of the *Nirvikalpa-Samadhi* - he suffered from dysentery and his stomach became sensitive and delicate. The next is:

sthira—firmly fixed; **matih**—intellect:

Illustration of an Anvil and Hammer by Shri Ramakrishna:

Shri Ramakrishna used to compare the habituated fixed mind of a devotee to an anvil. An anvil is a hard steel surface. It is used to shape hard metals. The metal is



heated to a high temperature. It is made red hot and placed on the anvil. The hot metal is struck with a hammer to shape it. Various weapons and objects can be made with the help of an anvil. Nothing happens to the anvil, blow after blow, year after year, centuries together. That is compared to the fixed mind. In *Sthiramati*, the mind is absolutely fixed, super-glued only to God. The fixed and concentrated mind of a devotee does not change even after the blows of the ups and downs of life. When a spiritual aspirant acquires these nine qualities plus all the other qualities, more than 20 spiritual qualities, such a person alone deserves to be called a devotee. Shri Krishna says, "He becomes dear to God. He is My own. He is none other than Me. So, O Arjuna, O spiritual aspirant, try to develop these qualities." As I mentioned, when we try to develop one particular good quality, we need all the other qualities. (One good quality attracts other meritorious qualities.)

Story of Kshudhiram:

Hopefully, you remember our discussion about it in my past classes. We know the story of Shri Ramakrishna's father - Kshudhiram. He was a truth-speaking person. He knew that he should not bear false witness. He said, "I can't bear false witness." He was not a fool. He knew the consequences of his action were. He was a courageous person and ready to accept the consequences. As we know, he lost all his property. That tremendous courage is needed to support truthfulness. This courage springs only from complete faith in God - God is there and is looking after me. He will protect me. Whatever he ordains alone comes true. It is not this Jamindar/landlord who is going to deprive me. I hold on to truth, then truth itself will protect me. *Dharmo Rakshati Rakshithaha*. When we protect Dharma/righteousness, that protected Dharma protects us and to those who observe and live a *Dharmic*/righteous life. This faith in God requires faith in the scriptures. Where did Kshudhiram get this faith in God? He learnt it from his elders that in the Vedas, Upanishads, Gita and Puranas, the same truth is told again and again, reiterated. What is it? Place your faith in truthfulness. God is *Satyam*/truth and God will protect you. Simple words, you trust God and God trusts you. God will protect you. You take one step towards God, he takes 100 steps towards you. Kshudhiram proved this truth 100%. So if we wish to practise one good quality, then all the other good qualities are necessary to support that one good quality. So the same law applies to the evil qualities. One evil quality leads a person to other evil qualities.

Bhagwan Krishna calls the qualities enumerated from the 13th verse to the 19th verse as *Amruta*. Not only *Amruta*, but also *Dharmiya Amruta*. We know the gods and demons fight because they want to occupy the highest position. And the demons always win. They only win because their will is much stronger and they have not yet become addicted to pleasures and other things. Whenever people become too refined through civilisation, that means they are addicted to sweet food, sweet drinks and what is called tasty food and tasty drinks and depend only upon the slaves and workmen. Such people soon become weak both physically and mentally. Then the barbarians come and declare war against them, because of their superior strength and the cooperation they will defeat. Now, they tragically occupy the place of their conquered people. Now they become addicted to the same easy life. And in turn, they also become weak and then again they will be conquered and thrown out, made slaves by the next marauding tribe. This is how civilisations rise and fall. With the increase of luxuries, man becomes weaker both physically, intellectually and morally. And in the course of time, a time must come when such persons go down and then another tribe takes over. This is called history. What is history? Repetition of the same story again and again and again. That's why we have to learn our lessons, but history teaches us that we never learn from them.

Coming back,

If any *sadhaka* wants to go nearer to God, he must develop these qualities. Why? Because going to God means these are godly qualities. If he wants to become God, then he must acquire godly qualities. And when you understand you are none other than God, then you will realise I am none other than Brahman. These *Ishwara's* qualities are called *Sarvamangal-mangalye*, all the most auspicious qualities, which become very natural to each one of the realised souls.

What are the difficulties? To acquire these qualities takes time. They become natural and without effort with practice. These qualities will manifest themselves without any effort. That is what the Lord is telling, "O Arjuna, O spiritual aspirant, if you wish to become a devotee, go on drinking, not ordinary drink, but this drink called *Dharmiya Amruta*, that which makes you a *Dharmiya* that means godly like." Because this *Amruta* is like medicine. There are two meanings. 1) The medicine which kills all the evil, all the diseases called *Samsara Roga*. 2) Another meaning is that this becomes our nature, God's nature.

We realise God through truth speaking - *Sathya*, through *Samyak* Jnana, and through continuous practice of *Brahmacharya*. We realise - I am nothing but *Ananda*. *Sath-Chit-Ananda*, *Sathyam-Jnanam-Anantam-Brahma*. This is what I am going to realise. What does Bhagwan Krishna tell in the concluding verse of this 12th chapter? Such persons become exceedingly dear to Me. *Ativa* means you have a little quality, then you are a little dear to Me. You have 50% of these qualities, you are 50% dear to Me. You have 70% of these qualities, you are 75% dear to Me. You have 100%, then you become Me. These people alone deserve to be called *Bhaktas*.

Bhagavad Gita: Chapter 12, Verse 20.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ 20॥

*ye tu dharmyāmṛitam idaṁ yathoktaṁ paryupāsate
śhraddadhānā mat-paramā bhaktās te 'tīva me priyāḥ*

ye—who; **tu**—indeed; **dharma**—wisdom; **amṛitam**—nectar; **idaṁ**—this; **yathā**—as; **uktam**—declared; **paryupāsate**—exclusive devotion; **śhraddadhānāḥ**—with faith; **mat-paramāḥ**—intent on Me as the supreme goal; **bhaktāḥ**—devotees; **te**—they; **atīva**—exceedingly; **me**—to Me; **priyāḥ**—dear

Translation: Those who honour this nectar of wisdom declared here, have faith in Me, and are devoted and intent on Me as the supreme goal, they are exceedingly dear to Me.

dharma—wisdom; **amṛitam**—nectar; **idaṁ**—this: This Amrita, nectar called spiritual teaching, **idaṁ**—this; **yathā**—as; **uktam**—declared; as has been expounded to you; **śhraddadhānāḥ**—having complete faith; **mat-paramāḥ**—intent on Me as their supreme and only goal; such people **paryupāsate**—they constantly, assiduously, (during waking, dream as well as dreamless states) go on practising these qualities. What happens to such people? They become my great devotees. They become My greatest dear and near people. Ultimately, they will become Me. The essence of this mantra is - we must practise all these 20 spiritual qualities as

far as possible. These qualities have been enumerated in this 12th chapter. With this, we have come to the end of this 12th chapter.

Summary of the 12th Chapter:

I give you a summary of this chapter. This chapter starts with an ignorant question asked by Arjuna: “Oh Bhagawan, who are dearer to You? And which path is superior? The path of Bhakti, devotion or the path of knowledge? (It includes Karma-Yoga and Raja Yoga together as well.) Which path is superior? Which devotees are superior? That is an illogical question. The Lord say, “Both paths lead to the same goal. If someone is fit to practise Jnana-Yoga, then that would be the natural path for him. That will bring them equally to Me. Similarly, most people are only suited to the Bhakti-Yoga, a slightly easier path. Not comparatively easy, but for those people who follow Bhakti-Yoga that is easy within their capacity to practise, that will equally bring them closer to Me.” But is there any difference? Yes, there is a difference. *Jnana Marga* is more suitable for those who have no body consciousness. Bhakti-Yoga is more suitable for those who have body consciousness.

(Please refer to the transcript of C12, P5.)

Bhagavad Gita: Chapter 12, Verse 5.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ॥

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ 5॥

*kleśho 'dhikataras teṣhām avyaktāsakta-chetasām
avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate*

[For those whose minds are attached to the unmanifest, the path of realisation is full of tribulations. Worship of the unmanifest is exceedingly difficult for embodied beings.]

What does it mean? I am the body and mind. By proxy, what does it mean? It means this world is real, my body is real, my mind is real. God is not real. *Brahma*

Satyam? No. *Jagat Satyam Brahma Mithya*. The person has some faith in the scriptures and the Guru. He believes but he has not yet progressed. For such a person feels I am the body-mind. Because there is a law, whatever we know to be true, that alone our mind runs after. If this world alone is the truth, then my body and mind accept this world as truth, and whatever is in the world, we desire. Nobody ever desires anything that they think is unreal. Just as a person seeing a heap of gold on a cinema screen, even the greatest thief doesn't rush to obtain it.

Bhagavad Gita: Chapter 12, Verse 13.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ 13॥

*adveṣṭā sarva-bhūtānām maitraḥ karuṇa eva cha
nirmamo nirahankāraḥ sama-duḥkha-sukhaḥ kṣhamī*

Bhagavad Gita: Chapter 12, Verse 14.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ 14॥

*santuṣṭaḥ satataṁ yogī yatātmā dṛiḍha-niśhchayaḥ
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ*

Bhagavad Gita: Chapter 12, Verse 15.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ 15॥

*yasmān nodvijate loko lokān nodvijate cha yaḥ
harṣhāmarṣha-bhayodvegair mukto yaḥ sa cha me priyaḥ*

Bhagavad Gita: Chapter 12, Verse 16.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ 16॥

*anapekṣhaḥ śhuchir dakṣha udāsīno gata-vyathaḥ
sarvārambha-parityāgī yo mad-bhaktaḥ sa me priyaḥ*

Bhagavad Gita: Chapter 12, Verse 17.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ 17॥

*yo na hṛiṣhyati na dveṣṭī na śhochati na kāṅkṣhati
śhubhāśhubha-parityāgī bhaktimān yaḥ sa me priyaḥ*

Bhagavad Gita: Chapter 12, Verse 18, 19.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ 18॥
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ 19॥

*samaḥ śhatrau cha mitre cha tathā mānāpamānayoḥ
śhītoṣṇa-sukha-duḥkheṣhu samaḥ saṅga-vivarjitaḥ
tulya-nindā-stutir maunī santuṣṭo yena kenachit
aniketaḥ sthira-matir bhaktimān me priyo naraḥ*

Bhagavad Gita: Chapter 12, Verse 20.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ 20॥

*ye tu dharmyāmṛitam idaṁ yathoktaṁ paryupāsate
śhraddadhānā mat-paramā bhaktās te 'tīva me priyāḥ*

These are the most memorable *shlokas* in this 12th Chapter. In my opinion, this is one of the best chapters of the Bhagavad Gita for all the aspirants. That is the path advocated by Narada, Shri Ramakrishna, Holy Mother and Swami Vivekananda in his beautiful talks on Bhakti Yoga. There are two separate sets of lectures on Bhakti Yoga by Swami Vivekananda. Many people miss one particular series of his talks. I advise you to read both series of his talks. They complement each other. Because Swamiji gave some special points in each one of these talks. The popular book Bhakti Yoga contains only one series of talks but the other is found I think in the fourth volume of the complete works of Swamiji. This is our path. We should strive sincerely to acquire these qualities. That is the only way for anybody, any spiritual aspirant, let it be of any religion, any yoga, then we are sure to come nearer to God and become blessed. With this, we have completed the 12th Chapter.

Vv In our next class, we will begin with one of the most challenging chapters of the Bhagavad Gita. The 13th Chapter is aptly titled as *Kshetra Kshetragna Vibhaga Yoga Trayodasha Adhyayaha*.

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)