

Swamy Desikan's
Tatparya Chandrika

(Gita Bhashyam – Chapter 12)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this eBook in the Godha Series at Sadagopan.Org

Sri:

**Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 12)**

**Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy**



Viswaroopam
Art Work by Sau. R. Chitrakleha

Sri:

Srimad Ramanuja Gita Bhashyam – 12th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ द्वादशोऽध्यायः

Sloka 12.1

भाष्यावतारिका -

भक्तियोगनिष्ठानां प्राप्यभूतस्य परस्य ब्रह्मणो भगवतो नारायणस्य निरङ्कुशैश्वर्यं साक्षात्कर्तुकामाय अर्जुनाय अनवधिकातिशय-कारुण्यौदार्य-सौशील्यादि-गुणसागरेण सत्यसंकल्पेन भगवता स्वैश्वर्यं यथावद् अवस्थितं दर्शितम् । उक्तं च तत्त्वतो भगवज्ज्ञान-दर्शनप्राप्तिनाम् ऐकान्तिकात्यन्तिक-भगवद्भक्त्यैकलभ्यत्वम् । अनन्तरम् आत्मप्राप्तिसाधनभूतात् आत्मोपासनात् भक्तिरूपस्य भगवदुपासनस्य स्वसाध्यनिष्पादने शैघ्र्यात् सुसुखोपादानत्वात् च श्रेष्ठ्यम्; भगवदुपासनोपायः च, तदशक्तस्य अक्षरनिष्ठता तदपेक्षिताः च उच्यन्ते । भगवदुपासनस्य प्राप्यभूतोपास्यश्रेष्ठ्यात्, श्रेष्ठ्यं तु 'योगिनामपि सर्वेषां मद्भूतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ।' (6-47) इत्यत्र उक्तम् ।

भक्तियोगनिष्ठानां प्राप्यभूतस्य परस्य ब्रह्मणो भगवतो नारायणस्य निरङ्कुशैश्वर्यं साक्षात्कर्तुकामाय अर्जुनाय – To Arjuna, who wanted to get a direct perception of the unchallenged Supreme Lordship of Parabrahman who is none other than Bhagavan Narayana, the one to be attained by those steadfast in Bhaktiyoga,

अनवधिकातिशय-कारुण्यौदार्य-सौशील्यादि-गुणसागरेण सत्यसंकल्पेन भगवता स्वैश्वर्यं यथावद् अवस्थितं दर्शितम् – The Supreme Lordship was revealed as it is by Bhagavan who is of True Will and an ocean of attributes of unsurpassable excellence such as compassion, benevolence, affability etc.

उक्तं च तत्त्वतो भगवज्ज्ञान-दर्शनप्राप्तिनाम् ऐकान्तिकात्यन्तिक-भगवद्भक्त्यैकलभ्यत्वम् – It was also told that the knowledge, vision and attainment of Bhagavan was possible only through absolute devotion that is single-minded and undiluted.

अनन्तरम् आत्मप्राप्तिसाधनभूतात् आत्मोपासनात् भक्तिरूपस्य भगवदुपासनस्य स्वसाध्यनिष्पादने शैघ्र्यात् सुसुखोपादानत्वात् च श्रेष्ठ्यम्; - And then here in this chapter, superiority of the loving meditation on Bhagavan over the meditation on Jivatman for attaining the nature of the Individual Self because of yielding the desired fruit sooner and also being adoptable without difficulty,

भगवदुपासनोपायः च, तदशक्तस्य अक्षरनिष्ठता तदपेक्षिताः च उच्यन्ते – And the means to meditate on Bhagavan and for one who is incapable of that, steadfastness on the Individual Self as the means and its requisites are all going to be told.

भगवदुपासनस्य प्राप्यभूतोपास्यश्रेष्ठ्यात्, - The superiority of meditation of Bhagavan – भगवदुपासना is due to that fact of the superiority of the object of attainment itself;

श्रेष्ठ्यं तु 'योगिनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ।' (6-47) इत्यत्र उक्तम् – That superiority was told in, 'Compared to all the Yogis told earlier and those steadfast in mere penance and other things, one who worships ME having established his mind on ME and has the urgency to attain, is superior among Yogis. That is my opinion'.

The aspect of superiority of Bhakti is told in this chapter. The reason why Bhagavan revealed HIS consic form is Arjuna's desire to have such vision. The cause of gracing Arjuna with the vision of Cosmic form was Bhagavan's divine qualities such as unlimited compassion and others. Bhashyakarar indicates that reason why भगवदुपासना is superior is because of the superiority of the object of meditation. The main aspects of the teachings of this chapter are summarized in this भाष्यावतारिका. Bhagavad Yamunacharya summarises the teachings of 12th chapter as:

भक्तेः श्रेष्ठ्यम् उपायोक्तिरशक्तस्य आत्मनिष्ठता । तत्प्रकारास्त्वतिप्रीतिः भक्तेः द्वादश उच्यते ॥

The superiority of Bhakti and for those incapable of that, contemplation on Individual Self and the प्रकाराः for karmayoga and others told as अद्वेष्टा सर्वभूतानाम् etc and supreme loving devotion needed for Bhakti are told in this chapter.

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ 1 ॥

एवं In this way, सतत युक्ताः ये भक्ताः the Bhaktiyogis who are always thinking of you as the utmost goal त्वां पर्युपासते meditate on you totally च येऽपि and those अव्यक्तम् अक्षरं who meditate on the nature of the Individual Self who is unseen by our eyes and other senses तेषां के योगवित्तमाः among these two types of meditators, who attains their goal sooner?

एवं - 'मत्कर्मकृत्' (11-55) इत्यादिना उक्तेन प्रकारेण, सततयुक्ताः - भगवन्तं त्वाम् एव परं प्राप्यं मन्वानाः, ये भक्ताः, त्वां - सकलविभूतियुक्तम् अनवधिकातिशय-सौन्दर्य-सौशील्य-सार्वभ्य-सत्यसंकल्पत्वाद्यनन्तगुणसागरं परिपूर्णम् उपासते; ये च अपि अक्षरं - प्रत्यगात्मस्वरूपं, तदेव च अव्यक्तं - चक्षुरादिकरण-अनभिव्यक्तस्वरूपम् उपासते; तेषाम् उभयेषां के योगवित्तमाः - के स्वसाध्यं प्रति शीघ्रगामिनः इत्यर्थः । 'भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥' (12-7) इति उत्तरत्र योगवित्तमत्वं शैघ्रविषयम् इति हि व्यञ्जयिष्यते ।

एवं - 'मत्कर्मकृत्' (11-55) इत्यादिना उक्तेन प्रकारेण, सततयुक्ताः - भगवन्तं त्वाम् एव परं प्राप्यं मन्वानाः, - In this way, means in the way told in 'one who performs karmas only for my sake' and others, सततयुक्ताः means knowing that you who are Bhagavan is the ultimate object of attainment,

ये भक्ताः, त्वां - सकलविभूतियुक्तम् अनवधिकातिशय-सौन्दर्य-सौशील्य-सार्वभ्य-सत्यसंकल्पत्वाद्यनन्तगुणसागरं परिपूर्णम् उपासते; - those devotees who meditate totally on you who are associated with all excellences, are an ocean on unlimited and unsurpassable infinite auspicious qualities such as सौन्दर्य, सौशील्य, सर्वज्ञत्व, सत्यसङ्कल्पत्व and others,

ये च अपि अक्षरं - प्रत्यगात्मस्वरूपं, तदेव च अव्यक्तं - चक्षुरादिकरण-अनभिव्यक्तस्वरूपम् उपासते; - and those again who meditate on the nature of अक्षर - the Individual Self which is अव्यक्त the unmanifest - as it is not perceived by eye and other senses,

तेषाम् उभयेषां के योगवित्तमाः - के स्वसाध्यं प्रति शीघ्रगामिनः इत्यर्थः - Among these two types of meditators who attains the goal the earliest? Is the meaning.

'भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥' (12-7) इति उत्तरत्र योगवित्तमत्वं शैघ्रविषयम् इति हि व्यञ्जयिष्यते - 'Hey partha, I will uplift them who are have fixed their mind on ME very soon' - is told later meaning योगवित्तमत्त्व is about how soon they attain the goal.

एवम् – This connects present sentence with previous and because there is proper relation, the meanings of the last sloka of previous chapter मत्कर्मकृत् मत्परमः are mentioned here.

सततयुक्ताः - Those who desire for unbroken, continuous yoga. That is explained as त्वामेव प्राप्यं मन्वानाः. This is the same as मत्परमः told earlier.

त्वाम् – Means you who are associated with all विभूतिस known from the prior teachings, and as perceived directly also.

पर्युपासते – The उपसर्ग परि here means सकल विभूतियुक्तम् and explained as परिपूर्णम् उपासते.

अक्षरम् – This word is used in the sense of प्रकृति and ईश्वर also and in order to eliminate them in this context, bhashya is प्रत्यगात्मस्वरूपम्.

अव्यक्तम् – This also indicates प्रत्यगात्म or the Individual Self. The यमस्मृति वचन is पञ्चविंशकमव्यक्तं षड्विंशः पुरुषोत्तमः । एतत् ज्ञात्वा विमुच्यन्ते यतयः शान्त बुद्धयः and accordingly the 25th tatva is Jivatma tatva addressed as avyakta. In order to remove any doubts that अव्यक्त indicates अचित् here as it is told with अक्षर, bhashya is तदेव च अव्यक्तम्.

योगवित्तमाः - The superiority told here is explained as के स्वसाध्यं प्रति शीघ्रगामिनः. The question is not about which of the two उपास्यस or objects of upasana is superior. It is well known that भगवदुपासन is superior. That is known clearly from the slokas in this chapter भवामि न चिरात् पार्थ (12-7) and क्लेशोऽधिकतरस्तेषाम् (12-5) that भगवन्निष्ठे is superior to अक्षरनिष्ठे.

It was told earlier that राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् । प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ It is सुसुखम् – very easy to perform and enjoyable.

So the question is – let us say two persons start upasana at the same time. One starts आत्मोपासना and the other, भगवदुपासना. Who reaches the goal earliest? Whether the आत्मोपासक attains जीवात्मसाक्षात्कार first or भगवदुपासक attains भगवत्साक्षात्कार first is the question. भगवदुपासना is easy to perform because Bhagavan has दिव्यमङ्गलविग्रह and one can do कीर्तन, यजन, प्रणाम etc. while जीवात्म does not have a form. One has to think of his essential nature as consciousness, different from body, sense and so on and it is extremely difficult and takes a long time. At the

end of that he will only attain जीवात्मसाक्षात्कार and not भगवत्साक्षात्कार. So Bhagavadupasaka is superior in all ways – the object of meditation itself is superior and one attains the fruits very soon.

*** additional notes

For Yogavittamaah...

Advaitis – The question raised here is whether saguna upasane is superior or nirguna upasane? Shankara says without sagunopasane one cannot do nirgunopasane at all. Nirgunopasane is better they say.

Madhva – avyaktam etc is lakshmi upasane. Question here is whether bhagavadupasane is superior or lakshmi upasane. *** No where in gita so far there is any mention of lakshmi and hence it cannot be justified.

Sloka 12.2

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ 2 ॥

ये Those who मयि मनः आवेश्य having fixed their mind on ME परया श्रद्धया उपेताः being with supreme faith नित्ययुक्ताः माम् उपासते meditate on ME being incessantly-associated ते युक्ततमाः they attain me soon. मे मताः They are dear to ME.

अत्यर्थमत्प्रियत्वेन मनो मयि आवेश्य श्रद्धया परया उपेता नित्ययुक्ताः - नित्ययोगं काङ्क्षमाणाः ये माम् उपासते - प्राप्यविषयं मनो मयि आवेश्य ये माम् उपासते इत्यर्थः । ते युक्ततमा मे मताः - मां सुखेन अचिरात् प्राप्नुवन्ति इत्यर्थः ।

अत्यर्थमत्प्रियत्वेन मनो मयि आवेश्य श्रद्धया परया उपेता नित्ययुक्ताः - नित्ययोगं काङ्क्षमाणाः - Having abundant love towards ME that cannot be expressed, having fixed their mind on ME, and having extreme faith, those who wanting eternal association with ME,

ये माम् उपासते - प्राप्यविषयं मनो मयि आवेश्य ये माम् उपासते इत्यर्थः – those who meditate on ME – meaning fixing their mind with the firm resolution to attain ME who is the object of attainment.

ते युक्ततमा मे मताः - मां सुखेन अचिरात् प्राप्नुवन्ति इत्यर्थः – In my opinion they are युक्ततमस – that is they attain ME very soon without difficulty.

Even one who is steadfast in अक्षर thinks that Bhagavan is also means and fixes his mind on him. So because the aspect of fixing their mind on Bhagavan thus is common to both, the difference is indicated in bhashya as प्राप्यविषयं मनो मय्यावेश्य. One who is steadfast on Bhagavan and has fixed his mind on Bhagavan with utmost faith with the resolution that 'Bhagavan only is the goal and I should attain eternal union with HIM'. That is the meaning.

Sloka 12.3, 4, 5

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ 3 ॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ 4 ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ 5 ॥

इन्द्रियग्रामं सन्नियम्य Controlling the group of senses completely सर्वत्र समबुद्धयः having a clear understanding that the self in all are equal as all are of the nature of consciousness सर्वभूतहितेरताः engaged happily in the well being of all entities ये तु those who, अनिर्देश्यम् impossible of being addressed as so and so अव्यक्तं not perceived by senses सर्वत्रगम् can get all types of

bodies such as deva, manushya etc. अचिन्त्यम् impossible of being thought of as having those forms कूटस्थम् and for that reason only being common to all अचलं not losing its extraordinary form ध्रुवम् being eternal अक्षरं पर्युपासते such nature of Pratyagatman or individual self they meditate on ते मामेव प्राप्नुवन्ति they attain the essential nature of the individual self as similar to that of mine.

अव्यक्तासक्तचेतसां तेषां For them who focus their mind intently on the nature of the Pratyagatman who is not perceived by senses क्लेशः अधिकतरः the difficulties are much more. हि देहवद्धिः Because for them who still have the wrong idea of atman in the body, अव्यक्तागतिः the state of mind focusing on such nature of pratyagatman दुःखम् अवाप्यते is attained with great difficulty.

ये तु अक्षरं – प्रत्यगात्मस्वरूपं, अनिर्देश्यं - देहाद्यन्यतया देवादिशब्द-अनिर्देश्यम्, अत एव चक्षुरादिकरणानभिव्यक्तं, सर्वत्रगम् अचिन्त्यं च देवादिदेहेषु वर्तमानम् अपि तद्विसजातीयतया तेन तेन रूपेण चिन्तयितुम् अनर्हम्, तत एव कूटस्थं – सर्वसाधारणं, तत्तद्देवाद्यसाधारणाकारासंबद्धम् इत्यर्थः । अपरिणामित्वेन स्वासाधारणाकारात् न चलति, न च्यवते इति अचलं, तत एव ध्रुवं - नित्यम् । सन्नियम्य इन्द्रियग्रामं चक्षुरादिकम् इन्द्रियग्रामं सर्वं स्वव्यापारेभ्यः सम्यक् नियम्य, सर्वत्र समबुद्धयः - सर्वत्र देवादिविषमाकारेषु देहेषु अवस्थितेषु आत्मसु ज्ञानैकाकारतया समबुद्धयः, तत एव सर्वभूतहिते रताः - सर्वभूताहितरतित्वात् निवृत्ताः, सर्वभूताहितरतित्वं हि आत्मनो देवादिविषमाकाराभिमाननिमित्तम् । ये एवम् अक्षरम् उपासते ते अपि मां प्राप्नुवन्ति एव - मत्समानाकारम् असंसारिणम् आत्मानं प्राप्नुवन्ति एव इत्यर्थः । 'मम साधर्म्यमागताः' (14|2) इति वक्ष्यते । श्रूयते च - 'निरञ्जनः परमं साम्यमुपैति' (मु. उ. 3-1-3) इति । तथा अक्षरशब्दनिर्दिष्टात् कूटस्थाद् अन्यत्वं परस्य ब्रह्मणो वक्ष्यते, 'कूटस्थोऽक्षर उच्यते ।' (15-16) 'उत्तमः पुरुषस्त्वन्यः' (15-17) इति । 'अथ परा यया तदक्षरमधिगम्यते' (मु. उ. 1-1-5) इति अक्षरविद्यायां तु अक्षरशब्दनिर्दिष्टं परम् एव ब्रह्म, भूतयोनित्वादेः ।

तेषाम् अव्यक्तासक्तचेतसां क्लेशः तु अधिकतरः, अव्यक्ता हि गतिः - अव्यक्तविषया मनोवृत्तिः, देहवद्धिः - देहात्माभिमानयुक्तैः दुःखेन अवाप्यते; देहवन्तो हि देहम् एव आत्मानं मन्यन्ते ।

ये तु अक्षरं – प्रत्यगात्मस्वरूपं, - But those who meditate on Akshara – means the essential nature of Individual Self,

अनिर्देश्यं - देहाद्यन्यतया देवादिशब्द-अनिर्देश्यम्, - which, being different from body and others can not be addressed as deva, manushya etc.

अत एव चक्षुरादिकरणानभिव्यक्तं, - and because of that only not perceived by eye and other sense organs,

सर्वत्रगम् अचिन्त्यं च देवादिदेहेषु वर्तमानम् अपि तद्विसजातीयतया तेन तेन रूपेण चिन्तयितुम् अनर्हम्, - is सर्वत्रगम् अचिन्त्यम् means though residing in deva, manushya and such bodies cannot be conceived in terms of those forms due to being of a different class from them,

तत एव कूटस्थं – सर्वसाधारणं, तत्तद्देवाद्यसाधारणाकारासंबद्धम् इत्यर्थः – and for that reason only is कूटस्थ – means is common to all, that is, it is an entity not related to those extraordinary forms such as that of deva, manushya etc.

अपरिणामित्वेन स्वासाधारणाकारात् न चलति, न च्यवते इति अचलं, तत एव ध्रुवं - नित्यम् – not being subjected to change does not move away or change from its own extraordinary form. अचल means does not perish and for that reason only it is ध्रुवम् means eternal.

सन्नियम्य इन्द्रियग्रामं चक्षुरादिकम् इन्द्रियग्रामं सर्वं स्वव्यापारेभ्यः सम्यक् नियम्य, - सन्नियम्य इन्द्रियग्रामं means properly controlling the host of sense organs such as eye and others from their natural functions,

सर्वत्र समबुद्ध्यः - सर्वत्र देवादिविषमाकारेषु देहेषु अवस्थितेषु आत्मसु ज्ञानैकाकारतया समबुद्ध्यः, - सर्वत्र समबुद्ध्यः means look upon all beings of varying forms such as deva and others as equal due to understanding that the self residing in all of them is only of the form of consciousness,

तत एव सर्वभूतहिते रताः - सर्वभूताहितरतित्वात् निवृत्ताः, सर्वभूताहितरतित्वं हि आत्मनो देवादिविषमाकाराभिमाननिमित्तम् – for that reason only engaged in well being of all. Means retiring from causing ill to all beings.

य एवम् अक्षरम् उपासते ते अपि मां प्राप्नुवन्ति एव - मत्समानाकारम् असंसारिणम् आत्मानं प्राप्नुवन्ति एव इत्यर्थः – Those who meditate on akshara thus, they also definitely attain ME only. That means they realize the essential nature of the Individual Self who has the same from as ME when detached from samsara.

'मम साधर्म्यमागताः' (14-2) इति वक्ष्यते – This is going to be told later as 'they attain attributes similar to MINE'.

श्रूयते च - 'निरञ्जनः परमं साम्यमुपैति' (मु. उ. 3-1-3) इति – It is also told in shruti as 'untainted by sins, he attains supreme equality'.

तथा अक्षरशब्दनिर्दिष्टात् कूटस्थाद् अन्यत्वं परस्य ब्रह्मणो वक्ष्यते, - In the same way, the meditation on the Supreme Brahman is told as different from that of the Individual Self, the kootastha who is denoted by the term Akshara.

'कूटस्थोऽक्षर उच्यते ।' (15-16) 'उत्तमः पुरुषस्त्वन्यः' (15-17) इति – 'Kootastha is denoted by the term akshara', 'But the Supreme Purusha is different from the Individual self'.

'अथ परा यया तदक्षरमधिगम्यते' (मु. उ. 1-1-5) इति अक्षरविद्यायां तु अक्षरशब्दनिर्दिष्टं परम् एव ब्रह्म, - But one who is denoted by the term Akshara in 'Now the Paraa vidyaa by means of which that Akshara is attained' is none other than Supreme Brahman only.

भूतयोनित्वादेः - That is because that Akshara is told as the source of all beings etc.

तेषाम् अव्यक्तासक्तचेतसां क्लेशः तु अधिकतरः, - For them, those whose minds are attached to avyakta or the unmanifest, greater is the difficulty.

अव्यक्ता हि गतिः - अव्यक्तविषया मनोवृत्तिः, - their mind functions having the unmanifest as its object of thought.

देहवद्भिः - देहात्माभिमानयुक्तैः दुःखेन अवाप्यते; देहवन्तो हि देहम् एव आत्मानं मन्यन्ते – By embodied ones, that is those who are possessed with the idea of self in the body, it is attained with great difficulty. It is but natural that the embodied ones think of the body as the Self.

ये तु अक्षरम् अनिर्देश्यम् – The fact that अक्षरनिष्ठा is lowly is told here.

अनिर्देश्यम् – This does not negate all kinds of denotation because that would be against what is taught. Though the Self is addressed as Deva and others through the body, denoting the pure

essential nature of the Individual Self that is detached from Prakruti with the words Deva and others is not possible and that is negated by this.

अव्यक्तम् – If it is said that the nature of Individual Self is totally unperceivable, then it cannot be said to be meditated upon at all. So the explanation is that it is imperceptible to sense organs such as eye and others.

सर्वत्रगम् – The essential nature of the Individual Self is said to be अणु or atomic or very subtle. So the pervasion told here is its nature of being capable of transmigration through all types of bodies such as deva, manushya, tiryak and sthavara.

अचिन्त्यम् – It does not mean that it is impossible to meditate on it because it is ordained that one should meditate on the Atman. The meaning is though it exists in various types of bodies such as deva and others one cannot think of it as having the same form as deva and others as it is distinct and different from the body.

कूटस्थम् – The Individual Self is common to all because of being distinct and different from all kinds of bodies which he takes on. The extraordinary characteristics such as देवत्व, मनुष्यत्व etc do not apply to the Individual Self directly. The word कूटस्थ is normally used for the first person in a lineage as he is common to the entire stream of people in that lineage. Like we say Nammalwar is PrapannaJana Santana kuTastha. But here since the general nature of the Self is meant which is common to all, it is commented as सर्वसाधारणम्.

अचलम् – The Individual Self has movement from body to body and to Paramapada etc. So any movement cannot be negated for the Self. Since the Individual Self is अपरिणामि or immutable in his essential nature, he is called अचल meaning it is firm or does not move away from that extraordinary form. For that reason only it is ध्रुवम्. What is परिणामि or undergoes change is अध्रुव. What is not subjected to change is ध्रुव.

सन्नियम्य इन्द्रियग्रामम् – The term उपासते indicates that the mind is controlled and hence this is explained as चक्षुरादि इन्द्रियग्रामं नियम्य. Bhashya says सम्यक् नियम्य – which means following अहिंसा

सत्यम् अस्तेयं ब्रह्मचर्या अपरिग्रहः etc. What was told earlier as शुनि चैव श्रुपाके च पण्डिताः समदर्शिनः is told here as आत्मसु ज्ञानैकाकारतया समबुद्धयः.

य एवम् अक्षरमुपासते – This means those who meditate on the Individual Self denoted by the term अक्षर as the ultimate goal to be attained along with the idea that Paramatman is the प्रापक of that goal – one who takes the meditator to the goal.

तेऽपि – This means, even those who think that something other than ME is the goal of attainment.

मां प्राप्नुवन्त्येव – Means they attain that मुक्तस्वरूप which is inseparably associated with ME and has similar form as MINE. As told in Brahma sutra अविभागेन दृष्टत्वात् for a mukta – is inseparably associated with Paramatman. They attain such समानाकार which a मुक्त attains with Paramatman. The pramanas are quoted for परमसाम्य.

अक्षरम् – This term denotes Supreme Brahman in some contexts such as अथ परा यदक्षरमधिगम्यते, अक्षरमम्बरान्तधृतेः (ब्र.सू. 1-3-9) etc. It is also used in the sense of Prakruti as in अक्षरात् परतः परः. In some other contexts it is used in the sense of Individual Self. In अमृताक्षरं हरः (श्वे. 1-9), कूटस्थोऽक्षर उच्यते etc. the term अक्षर denotes Individual Self. SO here according to context, it denotes Jivatman.

क्लेशोऽधिकतरः - To those who are interested in the Individual Self who is अव्यक्त imperceptible, the difficulty is greater. Because they have not fixed their mind on Bhagavan. The nature of fixing mind on the Self who is अव्यक्त is of the form of withdrawing all the senses from their functions. Since Jivatma does not have a form, there is no आलम्बन for the mind like the दिव्यमङ्गलविग्रह of Bhagavan. So it is very very difficult.

देहवद्भिः - The aspect of having a body is true in respect of great sages such as सनक and others who are always said to be in ब्रह्मभावना. So those who have the wrong conception of Self in the body are addressed here and hence bhashya is देहात्माभिमानयुक्तैः.

Sloka 12.6, 7

भगवन्तम् उपसीनानां युक्ततमत्वं सुव्यक्तम् आह –

Now it is very clearly going to be told that those who meditate upon Bhagavan attain their fruits very soon.

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 6 ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात् पार्थ मय्यावेशितचेतसाम् ॥ 7 ॥

ये तु But those who, सर्वाणिकर्माणि मयिसन्न्यस्य having surrendered all actions to ME, मत्पराः having ME only as the object of attainment, अनन्येनैव योगेन मां ध्यायन्तः contemplating upon ME through Bhaktiyoga that does not have any fruit other than ME उपासते meditate upon ME, मय्यवेशितचेतसां तेषां such devotees who have fixed their mind firmly in ME alone, मृत्युसंसारसागरात् अहं न चिरात् समुद्धर्ता भवामि I will uplift them without delay from this ocean of Samsara of the form of birth and death.

ये तु लौकिकानि देह्यान्नाशेषभूतानि देहधारणार्थानि च अशनादीनि कर्माणि, वैदिकानि च यागदानहोमतपःप्रभृतीनि सर्वाणि सकारणानि सोद्देश्यानि अध्यात्मचेतसा मयि संन्यस्य, मत्पराःमदेकप्राप्याः अनन्येन एव योगेन – अनन्य प्रयोजनेन योगेन मां ध्यायन्तः उपासते - ध्यानार्चनप्रणामस्तुतिकीर्तनादीनि स्वयम् एव अत्यर्थप्रियाणि प्राप्यसमानि कुर्वन्तो माम् उपासते इत्यर्थः । तेषां मत्प्राप्तिविरोधितया मृत्युभूतात् संसाराख्यात् सागराद् अहम् अचिरेण एव कालेन समुद्धर्ता भवामि ।

ये तु लौकिकानि देह्यान्नाशेषभूतानि देहधारणार्थानि च अशनादीनि कर्माणि, - But those who perform all worldly actions such as eating and others that are needed for carrying on with the body and meant to support the body,

वैदिकानि च यागदानहोमतपःप्रभृतीनि सर्वाणि– and also the Vedic karmas such as Yaga, Daana, Homa, Tapas and others,

सकारणानि सोद्देश्यानि अध्यात्मचेतसा मयि संन्यस्य – having surrendered all those actions along with their causes and their purposes unto ME having fixed their mind on Paramatman,

मत्पराः - मदेकप्राप्याः अनन्येन एव योगेन – अनन्य प्रयोजनेन योगेन– having ME only as the object of attainment, अनन्येनैव योगेन means through Bhaktiyoga that has no other purpose,

मां ध्यायन्तः उपासते - ध्यानाचर्चनप्रणामस्तुतिकीर्तनादीनि स्वयम् एव अत्यर्थप्रियाणि प्राप्यसमानि कुर्वन्तो माम् उपासते
इत्यर्थः - मां ध्यायन्तः उपासते – means involve in contemplation, worship, prostrating, chanting my names and other such acts with the idea that they are equal to the object of attainment as they by themselves are most dear to them, and thus they meditate on ME is the meaning.

तेषां मत्प्राप्तिविरोधितया मृत्युभूतात् संसाराख्यात् सागराद् अहम् अचिरेण एव कालेन समुद्धर्ता भवामि – I will uplift them very soon from this ocean known as Samsara of the form of birth and death that is opposed to the attainment of their ultimate purpose.

लौकिकानि देहयात्राशेषभूतानि - Karmas that are subordinated to देहयात्रा - the purpose of carrying on with the body are farming and others. While the वैदिक कर्मसः are नित्यनैमित्तिक कर्मसः, कैङ्कर्यसः of the form of आज्ञा and अनुज्ञा – those that are ordained to be done including the mandatory ones and those that are permitted but not mandated.

सोद्देश्यानि – कर्मसः that are ordained with purposes such as attaining svarga and others.

सकारणानि – Means along with सन्ध्यावन्दन and such karmas.

अध्यात्मचेतसा – आत्मनि परमात्मनि चेतः यत् तत् अध्यात्मम् । तेन चेतसा अध्यात्मचेतसा is the vighraha vakya. That means having their mind focused on Paramatman only and with no other interest such as attaining svarga and others.

मत्पराः - The vighraha for this is अहं परः परमप्राप्यं येषां ते मत्पराः. I am only the ultimate object of attainment for them. They are मत्पराः.

ध्यायन्तः - This indicates everything told earlier as सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते (9-14) etc. So explained as ध्यानाचर्चन प्रणाम स्तुति कीर्तनादीनि.

स्वयमेव – Means for the sake of just performing them only and not expecting any fruit – without फलापेक्षे.

मृत्युसंसारसागरात् – Explained as मृत्युभूतात् संसाराख्यात् – Samsara itself is mrutyu. The adjective मृत्यु indicates it is deadly and to be rejected. While attaining Bhagavan is अमृतत्व. Because it is told as मृत्यु it can be understood that it is opposed to attainment of Bhagavan.

न चिरात् – The word न that is found separately in the sloka is taken along with चिरात् and explained as अचिरेणैव कालेन.

Sloka 12.8

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 8 ॥

मनः मयि एव आधत्स्व Keep your mind in ME only. बुद्धिं मयि निवेशय Keep your buddhi in ME only. अतः ऊर्ध्वं मय्येव निवसिष्यसि After that you will be living in ME only. न संशयः There is no doubt in this aspect.

अतः अतिशयितपुरुषार्थत्वात्, सुलभत्वात्, अचिरलभ्यत्वात् च मयि एव मन आधत्स्व - मयि मनः समाधानं कुरु । मयि बुद्धिं निवेशय - अहम् एव परमप्राप्य इति अध्यवसायं कुरु । अत ऊर्ध्वं मयि एव निवसिष्यसि - अहम् एव परमप्राप्य इति अध्यवसायपूर्वक-मनोनिवेशनानन्तरम् एव मयि निवसिष्यसि इत्यर्थः ।

अतः अतिशयितपुरुषार्थत्वात्, सुलभत्वात्, अचिरलभ्यत्वात् च – For that reason, because I am the most exalted benefit that is sought after, and also because I can be attained very soon,

मयि एव मन आधत्स्व - मयि मनः समाधानं कुरु – fix your mind in ME only firmly in ME.

मयि बुद्धिं निवेशय - अहम् एव परमप्राप्य इति अध्यवसायं कुरु – have firm resolution that I am only the ultimate object of attainment.

अत ऊर्ध्वं मयि एव निवसिष्यसि - अहम् एव परमप्राप्य इति अध्यवसायपूर्वक-मनोनिवेशनानन्तरम् एव मयि निवसिष्यसि इत्यर्थः – Immediately on fixing your mind in ME with the firm resolution that I am only the ultimate purpose, you will be living in ME.

In the previous sloka, the duties to be performed were told in general. Now Krishna addresses Arjuna and tells him 'fix your mind on ME'. Considering what was told earlier and now, Bhashyakarar gives three reasons for doing so अतिशयितपुरुषार्थत्वात्, सुलभत्वात्, अचिरलभ्यत्वात् च.

मयि मन आधत्स्व – This indicates the start of समाधि. Means fix your mind in ME preventing it from going elsewhere.

मयि बुद्धिं निवेशय – This is not repetition of समाधि told already. So बुद्धि is explained as अध्यवसाय or दृढनिश्चय and applies to the object of attainment. So explained as अहमेव परमप्राप्य इति अध्यवसायं कुरु.

अत ऊर्ध्वम् – This does not mean immediately after this teaching and so explained as after fixing your mind with the firm resolution that I am only परमप्राप्य. The अवधारणा एव is taken with निवेशनानन्तरमेव.

मयि निवसिष्यसि – You will stay in ME only in future is the meaning. The fact of paramatman being the support is always true. And that is known also through श्रवण. So here that is not what is meant. Here it means that once you fix your mind firmly on ME you will be like a liberated self is the meaning. Or it may mean that you can be without any fear just as a son is with father or a student with the Acharya having placed firm faith in them that they are the protectors in all ways seen and unseen.

So here Krishna is doing अनुशासन or ordaining him to have firm resolution about the fact that Bhagavan is the ultimate object of attainment having extolled the superiority earlier due to speed of attainment of purpose and being enjoyable by nature.

Sloka 12.9

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छामुं धनञ्जय ॥ 9 ॥

अथ मयि चित्तं स्थिरं समाधातुं न शक्नोषि If you are not able to fix your mind firmly in ME ततः for that reason only, धनञ्जय Hey Arjuna, अभ्यासयोगेन by means of remembering ME again and again माम् आसुम् इच्छ desire to attain ME.

अथ सहसा एव मयि स्थिरं चित्तं समाधातुं न शक्नोषि, ततः अभ्यासयोगेन माम् आसुम् इच्छ –
स्वाभाविकानवधिकातिशय-सौन्दर्य-सौशील्य-सौहार्द-वात्सल्य-कारुण्य-माधुर्य-गाम्भीर्यौदार्यशौर्य-वीर्य-पराक्रम-सार्वज्ञ-
सत्यकामत्व-सत्यसंकल्पत्व-सर्वेश्वरत्व-सकलकारणत्वाद्यसंख्येयकल्याण-गुणसागरे निखिलहेयप्रत्यनीके मयि
निरतिशयप्रेमगर्भ-स्मृत्यभ्यासयोगेन स्थिरं चित्तसमाधानं लब्ध्वा मां प्रासुम् इच्छ ।

अथ सहसा एव मयि स्थिरं चित्तं समाधातुं न शक्नोषि, - If you are not able to fix your mind firmly in ME at ONCE,

ततः अभ्यासयोगेन माम् आसुम् इच्छ – for that reason only desire to attain ME by means of repeated practice,

स्वाभाविकानवधिकातिशय-सौन्दर्य-सौशील्य-सौहार्द-वात्सल्य-कारुण्य-माधुर्य-गाम्भीर्यौदार्यशौर्य-वीर्य-पराक्रम-सार्वज्ञ-
सत्यकामत्व-सत्यसंकल्पत्व-सर्वेश्वरत्व-सकलकारणत्वाद्यसंख्येयकल्याण-गुणसागरे निखिलहेयप्रत्यनीके मयि – In ME
who is an ocean of natural unsurpassable innumerable most exalted auspicious qualities such
as सौन्दर्य-सौशील्य-सौहार्द-वात्सल्य-कारुण्य-माधुर्य-गाम्भीर्यौदार्यशौर्य-वीर्य-पराक्रम-सार्वज्ञ-सत्यकामत्व-सत्यसंकल्पत्व-
सर्वेश्वरत्व-सकलकारणत्वाद्यसंख्येयकल्याण गुणs, and of the nature opposed to everything defiling,
(beauty, affability, friendliness, affection, compassion, sweetness, majesty, magnanimity,
heroism, valour, might, omniscience)

निरतिशयप्रेमगर्भ-स्मृत्यभ्यासयोगेन स्थिरं चित्तसमाधानं लब्ध्वा मां प्रासुम् इच्छ – by means of स्मृति-अभ्यासयोग –
practice of repeated remembrance filled with incomparable prema or bhakti, having attained
steady equanimity of mind, desire to attain ME.

***** additional notes

If chitta samadhaana has set in, one can move to bhaktiyoga directly. This comes out of Bhagavat-karmas. If one is engaged in bhagavat-karmas repeatedly (abhyaasa), it can lead to

chitta samaadhaana and then one can move to bhaktiyoga. This is a secret teaching in this chapter which is not expressed in words but can be inferred. Samyak aadheeyate is samaadhaanam – chitta samaadhaanam. -- *****

When the mind is snatched by the desire for senses, how can one get equanimity of mind in Paramatman who has not been seen so far? Knowing this thinking of Arjuna, Krishna tells him the means to attain चित्तसमाधान in this sloka.

If it was not possible to fix one's mind in Paramatman Bhagavan would not have taught that in the first place. So what was taught as मय्येव मन आधत्स्व is not going to be futile. If one is not able to fix the mind at ONCE in paramatman in such a way, then Bhagavan says one should resort to this. The word सहसैव in bhashya is significant.

स्थिरम् – This is क्रियाविशेषण and does not quality mind because mind is always unsteady. So the anvaya here is स्थिरं समाधातुम्.

ततः - For that reason – that is not able to attain equanimity of mind at once.

Then what should be the object of remembrance and how is it possible is all explained as स्वाभाविकानवधिकातिशय-सौन्दर्य-सौशील्य-सौहार्द-वात्सल्य-कारुण्य-माधुर्य-गाम्भीर्योदार्यशौर्य-वीर्य-पराक्रम-सार्वज्ञ-सत्यकामत्व-सत्यसंकल्पत्व-सर्वेश्वरत्व-सकलकारणत्वाद्यसंख्येयकल्याण-गुणसागरे निखिलहेयप्रत्यनीके मयि.

Each and every quality of Bhagavan attracts the mind. The auspicious qualities of Bhagavan are listed in order to show that loving devotion and desire arises to attain such Lord as HE is the one who is capable and who is the cause of removing everything other than HIMSELF from our mind. The attribute सकलकारणत्व indicates that HE is the cause of all and so he has the natural love of a father towards all. And to remove any doubts that there is even an iota of defect, the attribute निखिलहेयप्रत्यनीके is added. His very nature is opposed to evil.

निरतिशयप्रेमगर्भ – Indicates that there should be no विपरीताभ्यास. The अभ्यास told is with loving devotion unlike Hiranya and others who also had अभ्यास but with hatred.

अभ्यासयोगेन – अभ्यास is establishing the mind again and again repeatedly in the आलम्बन or object of thought. That itself is योग or means. In Gita and योगानुशासन the means to controlling the mind is told as अभ्यास and वैराग्य.

स्थिरं चित्तसमाधानं लब्ध्वा – It is not mere अभ्यास which leads to the goal but through equanimity of mind or चित्तसमाधान only is confirmed by this.

Sloka 12.10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 10 ॥

अभ्यासेऽपि असमर्थोऽसि If you are incapable of practicing this kind of repeated contemplation also मत्कर्मपरमः भव engage single-mindedly in acts performed for my sake. मदर्थं कर्माणि कुर्वन्नपि सिद्धिम् अवाप्स्यसि you will attain your purpose when engaged in karmas performed only for my satisfaction.

अथ एवंविध-स्मृत्यभ्यासे अपि असमर्थः असि, मत्कर्मपरमो भव - मदीयानि कर्माणि आलयनिर्माणोद्घानकरण-प्रदीपारोपण-मार्जनाभ्युक्षणोपलेपन-पुष्पाहरण-पूजाप्रवर्तन-नामसंकीर्तन-प्रदक्षिण-स्तुति-नमस्कारादीनि, तानि अत्यर्थप्रियत्वेन आचर । अत्यर्थप्रियत्वेन मदर्थं कर्माणि कुर्वन् अपि अचिराद् अभ्यासयोगपूर्विकां मयि स्थिरां चित्तस्थितिं लब्ध्वा मत्प्राप्तिरूपां सिद्धिम् अवाप्स्यसि ।

अथ एवंविध-स्मृत्यभ्यासे अपि असमर्थः असि, मत्कर्मपरमो भव – If you are incapable of practicing this kind of repeated remembrance, involve in acts performed to please ME.

मदीयानि कर्माणि आलयनिर्माणोद्घानकरण-प्रदीपारोपण-मार्जनाभ्युक्षणोपलेपन-पुष्पाहरण-पूजाप्रवर्तन-नामसंकीर्तन-प्रदक्षिण-स्तुति-नमस्कारादीनि, तानि अत्यर्थप्रियत्वेन आचर – Perform acts associated with ME - such as building my temple, laying out flower gardens, lighting lamps, cleaning temples, purifying by sprinkling sacred punyaha waters, sweeping temple floors, gathering flowers for worship, involving in worship, chanting the holy names of Bhagavan, circumambulating, praying, prostrating before ME etc – doing all these with utter loving devotion towards ME.

अत्यर्थप्रियत्वेन मदर्थं कर्माणि कुर्वन् अपि अचिराद् अभ्यासयोगपूर्विकां मयि स्थिरां चित्तस्थितिं लब्ध्वा मत्प्राप्तिरूपां सिद्धिम् अवाप्स्यसि – Even by performing all these acts for my sake with great loving devotion you will attain equanimity of mind preceded by the practice of repeated remembrance and then you will attain the benefit of the form of attaining ME.

It as as though Arjuna is having doubts about practicing repeated remembrance of the most auspicious pure form of Bhagavan through the mind which is impossible to control. The mind is always wandering about sense objects which are directly perceived and easily available and it is used to engaging in such sense objects for long time. So it is not possible for one to practice even repeated remembrance of Bhagavan's auspicious qualities and form etc. due to अनादिवासना in other aspects. So Krishna teaches Arjuna the means to अभ्यासयोग as the performance of Bhagavat karmas.

मत्कर्मपरमो भव – The karmas told here are qualified as मत्कर्म and hence they are the internal or closely related means for Bhakti – अन्तरङ्गोपायः. Bhashyakarar lists the kainkaryas which are well known and established in this shastra in सततं कीर्तयन्तो माम् etc. and also in इतिहास, पुराण and भगवच्छास्त्रः. The word परम indicates that they have to performed with great love as they are most dear to Lord.

सिद्धिम् अवाप्स्यसि – What was told in previous sloka as मामिच्छामुम् is told as सिद्धिं here. These कैङ्कर्यः of Bhagavan are परम्परया उपायः or successively means to attainment of Bhagavan. That means kainkaryas lead to attaining अभ्यासयोग which further leads to चित्तसमाधान which ultimately leads to attainment of Bhagavan.

Each and every karma told here are most sacred and while performing each one of them one should be contemplating on Bhagavan and that is why they lead very quickly to अभ्यासः. That is indicated as अचिरात् अभ्यासयोगपूर्विकाम्.

Sloka 12.11

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 11 ॥

अथ मद्योगमाश्रितः If having taken up the Yoga of the form of Bhakti एतदपि कर्तुम् अशक्तोऽसि you are incapable of performing such kankaryas of the form of my worship, ततः for that reason only यतात्मवान् having controlled your mind सर्व कर्म फलत्यागं कुरु renounce the fruits of all karmas.

अथ मद्योगमाश्रित्य एतदपि कर्तुं न शक्नोषि – मद्गुणानुसन्धानकृत – मदेक प्रियत्वाकारं भक्तियोगम् आश्रित्य भक्तियोगाङ्कुररूपम् एतन्मत्कर्मापि कर्तुं न शक्नोषि, ततः अक्षरयोगम् आत्मस्वभावानुसन्धानरूपं परभक्तिजननं पूर्वषट्कोदितम् आश्रित्य तदुपायतया सर्वकर्मफलत्यागं कुरु । मत्प्रियत्वेन मदेक प्राप्यताबुद्धिर्हि प्रक्षीणाशेषपापस्यैव जायते । यतात्मवान् – यतमनस्कः । ततोऽनभिसंहितफलेन मदाराधनरूपेण अनुष्ठितेन कर्मणा सिद्धेन आत्मध्यानेन निवृत्त-अविद्यादि सर्वतिरोधाने मच्छेषतैकस्वरूपे प्रत्यगात्मनि साक्षात्कृते सति मयि पराभक्तिः स्वयमेवोत्पद्यते । तथा च वक्ष्यते – ‘स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः (18-46) इत्यारभ्य, ‘निर्मुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते । ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ॥ समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ (18-53, 54) इति ।

अथ मद्योगमाश्रित्य एतदपि कर्तुं न शक्नोषि – मद्गुणानुसन्धानकृत – मदेक प्रियत्वाकारं भक्तियोगम् आश्रित्य – Having adopted my Yoga if you are not capable of performing this also – means having adopted Bhaktiyoga which is of the form of loving devotion only in ME, such love arising out of contemplation on MY auspicious qualities, भक्तियोगाङ्कुररूपम् एतन्मत्कर्मापि कर्तुं न शक्नोषि, - if you are incapable of performing karmas which sprout up to Bhaktiyoga,

ततः अक्षरयोगम् आत्मस्वभावानुसन्धानरूपं परभक्तिजननं पूर्वषट्कोदितम् आश्रित्य तदुपायतया सर्वकर्मफलत्यागं कुरु – for that reason only, then adopt अक्षरयोग or आत्मावलोकन of the form of meditating on the nature of the Individual self as taught in the first six chapters and which leads to परभक्ति and renounce the fruits of all karmas as its means.

मत्प्रियत्वेन मदेक प्राप्यताबुद्धिर्हि प्रक्षीणाशेषपापस्यैव जायते – The knowledge that I am only the ultimate goal due to being most dear - will that not arise only to one whose sins are destroyed completely?

यतात्मवान् – यतमनस्कः - यतात्मवान् means one who has controlled his mind.

ततोऽनभिसंहितफलेन मदाराधनरूपेण अनुष्ठितेन कर्मणा – So by means of karmas performed as my worship and without any desire in the fruits thereof,

सिद्धेन आत्मध्यानेन निवृत्त-अविद्यादि सर्वतिरोधाने – the meditation of the Individual Self is attained and by that when all the defects such as avidya etc that are blocking are removed,

मच्छेषतैकस्वरूपे प्रत्यगात्मनि साक्षात्कृते सति – and when the nature of the Individual Self is perceived directly as of the essential nature of only subservient to ME,

मयि पराभक्तिः स्वयमेवोत्पद्यते – the parabhakti towards ME arises by itself.

तथा च वक्ष्यते – ‘स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः (18-46) इत्यारभ्य, ‘निर्मुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते । ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ॥ समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ (18-53, 54) इति – This is going to be told later here starting with ‘ humans attain the ultimate benefit by worshipping by means of the respective karmas prescribed for them’ (18-46), and further as, ‘Having got rid of selfish mind, being devoid of the idea of ownership, one experiences the Individual Self as is’ (18-53), ‘having realised the real true nature of the Self as subservience to Lord, having a calm mind, he does not feel sad or aspire for anything. Having realized the fact that all beings are equal in the aspect of deserving to be neglected, such a one attains parabhakti towards ME’ (18-54).

Arjuna may further ask a doubt – how can one get engaged in performing karmas for the sake of Bhagavan alone as the mind is deeply involved in performing acts for selfish purposes only? Expecting such doubt, Bhagavan teaches karmayoga here which is the काष्ठा of उपायपरम्परा or the final one in the chain of means leading to Bhaktiyoga.

मद्योगमाश्रितः - This is to be taken along with अथैतदपशक्तोऽसि and not with अक्षरयोग which is told in the second half of the sloka. That is explained in bhashya as अथ मद्योगमाश्रित्य एतदपि कर्तुं न शक्नोषि.

The karmas of the form of भगवत्कैङ्कर्यं told in previous sloka as मत्कर्म (परमो भव) are the अङ्कुररूप of Bhaktiyoga. It is not the state previous to the various specific states of bhaktiyoga.

मद्योगमाश्रितः indicates it is different from जीवात्मयोग. So the meaning is : If you are not capable of involving in मत्कर्म's which are like अङ्कुररूप for MY Yoga, seek जीवात्मयोग and engage in karmayoga which is the अङ्कुर for it.

परभक्तिजननम् – अक्षरयोग is the contemplation of the nature of the Self. This is not a direct means to Moksha but it leads to परभक्ति.

पूर्वषट्कोदितम् – This indicates it is not the अक्षरयोग taught in the mid-6 chapters – मध्यमषट्क.

सर्वकर्मफलत्यागम् – This also does not lead to Bhaktiyoga directly. This is a means to Bhaktiyoga. The आत्मसाक्षात्कार which is the result of this leads to start of bhakti.

यतात्मवान् – First Krishna said मय्येव मन आधत्स्व – which ordains fixing the mind in Paramatman only. For one who is incapable of that, karmas are taught that lead to अक्षरयोग. When one performs karmas as taught in the first six-chapters, one will be able to achieve मनोनियमन or control of mind. That is indicated in bhashya as यतमनस्कः.

सर्वकर्मफलत्यागम् – Renounce the fruits derived from karma but involve in साधनानुष्ठान. That is explained as अनभिसंहितफलेन मदाराधनरूपेण. By this आत्मध्यान is attained.

निवृत्त अविद्यादिसर्वतिरोधाने – अविद्या is the karma responsible for संसार. This is told in Vishnu Purana as अविद्या कर्मसंज्ञान्या तृतीया शक्तिरिष्यते । यया क्षेत्रज्ञशक्तिस्सा वेष्टिता'. The word आदि in अविद्यादि indicates अन्यथाज्ञान, विपरीतज्ञान etc such as अनात्मनि आत्मबुद्धिर्या अस्वे स्वमिति या मतिः (वि.पु. 6-7-11). Or अविद्या can be taken as देहात्मभ्रमे also in which case आदि would indicate वासना, रुचि etc.

मच्छेषताइकस्वरूपे प्रत्यगात्मनि साक्षात्कृते – If one has to attain परभक्ति, the aspect of the Self being subservient to Paramatman has to be realized. It is as per राजकुमारन्याय – a prince who is lost and grows up with hunters in the forest thinks he belongs to hunter tribe only. When some ministers some day see him and tell him he is a prince and has to go and reach his father, he realizes his real nature and feels immense love towards his real father and desires to reach his father. Similarly a seeker realizes through आचार्योपदेश that the nature which is subservient to Bhagavan is similar to that of Bhagavan, he gets bhakti – or devotion towards Bhagavan. By this what was told as ये चाप्यक्षरमव्यक्तम् (12-1) – the Akshara Yoga, also helps in the generation of Parabhakti through realization of the nature of Akshara and further leads to attainment of Paramatman. This is only explained here as प्रथमषट्कोदित अक्षरयोग.

A doubt is raised here: If one is incapable of adopting some means, other means which are to be taught should also give the same fruit. It is like स्नानान्तर विधि. If one is not able to perform अवगाहन स्नान, other kinds of bath are prescribed for such a person. Here for one who is incapable of performing भगवत्कर्म's which lead to Bhaktiyoga, finally karmayoga is prescribed. Should this not be then साक्षात्मोक्षसाधन is the doubt?

Answer – Karmayoga is not a direct means to Moksha but it leads to Jivatma साक्षात्कार and then to Bhaktiyoga which finally leads to Moksha. So Karmayoga is a means to Bhaktiyoga. This is told clearly in 18th chapter as मद्भुक्तिं लभते पराम्. There is ample proof for this in Vishnu Dharma also तत्र चित्तं समावेष्टुं न शक्नोति भवान् यदि । तदभ्यासपरस्तस्मिन् कुरु योगं दिवानिशम् । तत्राप्यसामर्थ्यवतः क्रियायोगो महात्मनः and so on.

Sloka 12.12

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छ्रान्तिरनन्तरम् ॥ 12 ॥

अभ्यासात् Compared to the practice of repeated remembrance of Bhagavan without love ज्ञानं श्रेयः हि is not the knowledge of the form of realization of Self better? ज्ञानात् Compared to the knowledge of the realization of Self that is not yet fructified ध्यानं विशिष्यते contemplation of the nature of the Individual Self is better. ध्यानात् Compared to such contemplation on the nature of the Self which is not perfected कर्मफलत्यागः karmas performed with the renouncing of fruits is better. त्यागात् अनन्तरं शान्तिः After performance of karmas done with fruits renounced only peace of mind is achieved.

अत्यर्थप्रीतिविरहितात् कर्कशरूपात् स्मृत्यभ्यासात् अक्षरयाथात्म्यानुसंधानपूर्वकं तदापरोक्ष्यज्ञानम् एव आत्महितत्वे विशिष्यते । आत्मापरोक्ष्यज्ञानादपि अनिष्पन्नरूपात् तदुपायभूत आत्मध्यानम् एव आत्महितत्वे विशिष्यते । तद्ध्यानादपि अनिष्पन्नरूपात् तदुपायभूतं फलत्यागेन अनुष्ठितं कर्म एव विशिष्यते । अनभिसंहितफलात् अनुष्ठितात् कर्मणः अनन्तरम् एव निरस्तपापतया मनसः शान्तिः भविष्यति, शान्ते मनसि आत्मध्यानं संपत्स्यते; ध्यानाच्च तदापरोक्ष्यं, तदापरोक्ष्यात् परा भक्तिः, इति भक्तियोगाभ्यासाशक्तस्य आत्मनिष्ठा एव श्रेयसी । आत्मनिष्ठस्यापि अशान्तमनसो निष्ठाप्राप्तये, अन्तर्गत-आत्मज्ञान-अनभिसंहितफलकर्मनिष्ठा एव श्रेयसी इत्यर्थः ।

अत्यर्थप्रीतिविरहितात् कर्कशरूपात् स्मृत्यभ्यासात् अक्षरयाथात्म्यानुसंधानपूर्वकं तदापरोक्ष्यज्ञानम् एव आत्महितत्वे विशिष्यते – Compared to the practice of repeated contemplation of Bhagavan which seems harsh without extreme devotional love towards Lord, the knowledge of the realization of the nature of the Individual Self which follows the contemplation on the real nature of the Self is better for the good of the Self.

आत्मापरोक्ष्यज्ञानादपि अनिष्पन्नरूपात् तदुपायभूत आत्मध्यानम् एव आत्महितत्वे विशिष्यते – Compared to the direct perception of the nature of the Self that is still not perfected, the contemplation of the nature of the Self which is the means to such direct perception is better for the good of the Self.

तद्ध्यानादपि अनिष्पन्नरूपात् तदुपायभूतं फलत्यागेन अनुष्ठितं कर्म एव विशिष्यते – Compared to such contemplation that is not fructified, the karma performed by renouncing the fruits which is the means to contemplation is better;

अनभिसंहितफलात् अनुष्ठितात् कर्मणः अनन्तरम् एव निरस्तपापतया मनसः शान्तिः भविष्यति, - Only after performance of such karmas performed by renouncing the fruits, peace of mind sets in as the sins would have got destroyed.

शान्ते मनसि आत्मध्यानं संपत्स्यते; - then once the mind is at peace, contemplation of the Self is achieved.

ध्यानाच्च तदापरोक्ष्यं, - by such contemplation, direct perception of the nature of Self happens, तदापरोक्ष्यात् परा भक्तिः, - after the nature of the Self is realized, it leads to parabhakti.

इति भक्तियोगाभ्यासाशक्तस्य आत्मनिष्ठा एव श्रेयसी – thus, for one who is incapable of practicing bhaktiyoga, steadfastness in the Self only does all good.

आत्मनिष्ठस्यापि अशान्तमनसो निष्ठाप्राप्तये, अन्तर्गत-आत्मज्ञान-अनभिसंहितफलकर्मनिष्ठा एव श्रेयसी इत्यर्थः – And for one who is steadfast in the nature of the Self also, if mind is not at peace, in order to achieve steadfastness, performance of karmas without desire for fruits that includes the contemplation of the nature of the Self only is superior.

Here the means which successively lead to the ultimate means are taught for the sake of those who are incapable of adopting the final means so that they do not suffer by taking up what is not possible for them. The various means taught here are meant for respective adhikaris and the ease of adoption of these is also praised.

श्रेयो हि ज्ञानमभ्यासात् – The अभ्यास told here is not the proper practice of the repeated contemplation of Bhagavan. Because compared to that the realization of the knowledge of the Self cannot be superior. So what is told here is that practiced by one who is not capable of doing that because he has not yet become an adhikari. Bhashya explains this as अत्यर्थप्रीतिविरहितात्. For one whose sins have not got destroyed, it is impossible to practice remembrance of Bhagavan with love. Then it becomes what Bhashyakarar says कर्कशरूपात्.

The ज्ञान told here is the means to परमात्माभ्यास. So it is about the Individual Self. This is attained through meditation and it is जीवात्मसाक्षात्कारज्ञान.

श्रेयः, विशिष्यते – These words used in the sloka have same meaning. So bhashya explains as हितत्वे विशिष्यते. It is said to be श्रेयः because of ease of adoption and not in primary sense.

फलत्यागेनानुष्ठितं कर्म – Such karmas lead to tranquility of mind by removing राग and द्वेष which occur due to रजस्, तमस्. This is explained in bhashya as निरस्तपापतया मनसः शान्तिर्भविष्यति.

त्यागात् शान्तिः - The meaning is ध्यान or contemplation is to be achieved through karma. It cannot be said that ध्यान is different from karma and that is achieved through karma just as it was told in case of ज्ञानम् अभ्यासात् श्रेयः etc. When mind becomes tranquil, meditation would be possible is told here. So tranquility of mind causes meditation which is achieved through karma.

त्यागाच्छान्तिरनन्तरम् – The हेतु-कार्यभाव told here – cause and effect relation is applicable in all stages such as शान्ति-ध्यान, ध्यान-साक्षात्कारज्ञान, ज्ञान-अभ्यास, अभ्यास-चित्तसमाधान.

The gist is this: In the beginning अथ चित्तं समाधाआतुम् न शक्नोषि (12-9) was told and अथैतदप्यशक्तोऽसि (12-11) was told and finally कर्मफलत्यागं कुरु was taught. The same is told here as ध्यानात् कर्मफलात्यागः. So what is told here as ज्ञान and ध्यान are those that occur before अभ्यास and after

कर्म is clear. So these are not about the परमात्मज्ञान or ध्यान. This is for those who are incapable of those is explained according to context.

Sloka 12.12

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12 ॥

अभ्यासात् Compared to the practice of repeated remembrance of Bhagavan without love ज्ञानं श्रेयः हि is not the knowledge of the form of realization of Self better? ज्ञानात् Compared to the knowledge of the realization of Self that is not yet fructified ध्यानं विशिष्यते contemplation of the nature of the Individual Self is better. ध्यानात् Compared to such contemplation on the nature of the Self which is not perfected कर्मफलत्यागः karmas performed with the renouncing of fruits is better. त्यागात् अनन्तरं शान्तिः After performance of karmas done with fruits renounced only peace of mind is achieved.

अत्यर्थप्रीतिविरहितात् कर्कशरूपात् स्मृत्यभ्यासात् अक्षरयाथात्म्यानुसंधानपूर्वकं तदापरोक्ष्यज्ञानम् एव आत्महितत्वे विशिष्यते । आत्मापरोक्ष्यज्ञानादपि अनिष्पन्नरूपात् तदुपायभूत आत्मध्यानम् एव आत्महितत्वे विशिष्यते । तद्ध्यानादपि अनिष्पन्नरूपात् तदुपायभूतं फलत्यागेन अनुष्ठितं कर्म एव विशिष्यते । अनभिसंहितफलात् अनुष्ठितात् कर्मणः अनन्तरम् एव निरस्तपापतया मनसः शान्तिः भविष्यति, शान्ते मनसि आत्मध्यानं संपत्स्यते; ध्यानाच्च तदापरोक्ष्यं, तदापरोक्ष्यात् परा भक्तिः, इति भक्तियोगाभ्यासाशक्तस्य आत्मनिष्ठा एव श्रेयसी । आत्मनिष्ठस्यापि अशान्तमनसो निष्ठाप्राप्तये, अन्तर्गत-आत्मज्ञान-अनभिसंहितफलकर्मनिष्ठा एव श्रेयसी इत्यर्थः ।

Here the means which successively lead to bhaktiyoga. The various means taught here are meant for respective adhikaris and the ease of adoption of these is also praised.

श्रेयो हि ज्ञानमभ्यासात् – The word श्रेयः has to be understood properly here. Why is Jnana told to be better than Abhyasa? Abhyasa is the next higher state in the successive means and one has to attain abhyasa after jnana. Then why is Jnana told as shreyaha? It means if one is not able to do abhyasa properly, then instead of struggling to do abhyasa without love for Bhagavan, one should resort to Jnana. So abhyasa told is not प्रीतियुक्त-अभ्यास but dry remembrance. That means

this applies to one who is not capable of doing proper abhyasa because he has not yet become an adhikari. Bhashya explains this as अत्यर्थप्रीतिविरहितात्. For one whose sins have not got destroyed, it is impossible to practice remembrance of Bhagavan with love. Then it becomes what Bhashyakarar says कर्कशरूपात्.

Swamy Deshikan notes in Tatparya chandrika - अव्यवहित-उपाय-अनधिकार-निमित्त-खेद-निवृत्त्यर्थम् – just like when a boy wants the moon, it is shown through a mirror in hand and also in order to avoid someone venturing into what is impossible for them – व्यवहितेनेव उपायान् यथाधिकारम् सौकर्यातिशयेन प्रशंसन्.

The ज्ञान told here is the means to परमात्माभ्यास. So it is about the Individual Self. This is attained through meditation and it is जीवात्मसाक्षात्कारज्ञान.

श्रेयः, विशिष्यते – These words used in the sloka have same meaning. So bhashya explains as हितत्वे विशिष्यते. It is said to be श्रेयः because of ease of adoption and not in primary sense.

फलत्यागेनानुष्ठितं कर्म – Such karmas lead to equanimity of mind by removing राग, द्वेष etc. which occur due to रजस्, तमस्.

त्यागात् शान्तिः - The meaning is ध्यान or contemplation is to be achieved through karma. It cannot be said that ध्यान is different from karma and that is achieved through karma just as it was told in case of ज्ञानम् अभ्यासात् श्रेयः etc. When mind becomes tranquil, meditation would be possible is told here. So tranquility of mind causes meditation which is achieved through karma.

त्यागाच्छान्तिरनन्तरम् – The हेतु-कार्यभाव told here – cause and effect relation is applicable in all stages such as शान्ति-ध्यान, ध्यान-साक्षात्कारज्ञान, ज्ञान-अभ्यास, अभ्यास-चित्तसमाधान.

The gist is this: In the beginning अथ चित्तं समाधात्तुम् न शक्नोषि (12-9) was told and अथैतदप्यशक्तोऽसि (12-11) was told and finally कर्मफलात्यागं कुरु is taught. The same is told here as ध्यानात् कर्मफलात्यागः. So what is told here as ज्ञान and ध्यान are those that occur before अभ्यास and after कर्म. So these are not about the परमात्मज्ञान or ध्यान. This is for those who are incapable of those is explained according to context.

Slokas 12.13, 14

अनभिसंहितफलकर्मनिष्ठस्य उपादेयान् गुणान् आह –

For one who is steadfast in performance of karma without desire in the fruits thereof, the required qualities suitable for such performance are taught here.

So far it was taught that Bhakti is the ultimate means and for one who is not capable of adopting that आत्मनिष्ठा is prescribed as told by Sri Yamunacharya भक्तेः श्रेष्ठ्यम् उपायोक्तिः अशक्तस्य आत्मनिष्ठता (गी.सं. 16). The various modes of such steadfastness in the Self are taught here in seven slokas starting with अद्वेष्टा सर्वभूतानाम् and finally in the last sloka, ये तु धर्म्यामृतमिदम् the love that Bhagavan has in his devotees is told. This is also as per Sri Yamunacharya तत्प्रकारास्तु अतिप्रीतिः भक्तेः द्वादश उच्यते. The qualities to be acquired by one engaged in karmas are told in these slokas. Should it not be said that these are accessories to Bhakti as in each sloka यो मद्भक्तः स मे प्रियः is told and how can they be said to be for a karmanishtha? We say it is not for a bhaktiyogi that is told here. Because these sloka follow what was told as ध्यानात् कर्मफलत्यागः (12-12), they are to be taken as accessories to कर्मयोग only. What is told as मद्भक्तः in these slokas is because bhakti is embedded in karmayoga also. Sri Alavandar says त्रयाणामपि योगानां त्रिभिरन्योन्यसङ्गमः (गी.सं. 24). निष्काम कर्म, आत्मज्ञान, भक्ति are present in all the means but one is prominent in each. Without bhakti and atmajnana, karmayoga is not possible. Without nityanaimittika karma and bhakti jnanayoga is not possible and without karma and atma-jnana bhaktiyoga is not possible. At the end of this chapter, the actual bhaktiyogi is mentioned as ये तु धर्म्यामृतमिदम्.. मत्परमाः भक्तास्ते अतीव मे प्रियाः.. So these are applicable to अनभिसंहितफल कर्मनिष्ठs only is bhashyakarar's view.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ 13 ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ 14 ॥

सर्वभूतानाम् अद्वेष्टा Not hating any being मैत्रः having friendly disposition करुण एव च being compassionate towards all निर्ममः not being selfish निरहङ्कारः not having the notion of self in the body समदुःखसुखः treating happiness and grief as same without getting disturbed mentally क्षमी having the quality of tolerance सन्तुष्टः being satisfied with unexpected gains सततं योगी contemplating all the time on the nature of the self detached from matter यतात्मा exercising control over mind दृढनिश्चयः having firm belief in the teachings regarding the Self मय्यर्पितमनोबुद्धिः having surrendered mind and intellect to ME मद्भक्तः worshipping me through karmayoga यः सः मे प्रियः one who is such is most dear to ME.

अद्वेष्टा सर्वभूतानां - विद्विषताम् अपकुर्वताम् अपि सर्वेषां भूतानाम् अद्वेष्टा - मदपराधानुगुणम् ईश्वरप्रेरितानि एतानि भूतानि द्विषन्ति अपकुर्वन्ति च इति अनुसंदधानः, तेषु द्विषत्सु अपकुर्वत्सु च सर्वभूतेषु मैत्रीं मतिं कुर्वन् मैत्रः, तेषु एव दुःखितेषु करुणां कुर्वन् करुणः, निर्ममः - देहेन्द्रियेषु तत्सम्बन्धिषु च निर्ममः, निरहङ्कारः - देहात्माभिमानरहितः, तत एव समदुःखसुखः - सुखदुःखागमयोः सांकल्पिकयोः हर्षोद्वेगरहितः, क्षमी रूपस्पर्शप्रभवयोः अवर्जनीययोः अपि तयोः विकाररहितः, संतुष्टः - यदृच्छोपनतेन येन केन अपि देहधारणद्रव्येण संतुष्टः, सततं योगी - सततं प्रकृतिवियुक्तात्मानुसंधानपरः, यतात्मा - नियमितमनोवृत्तिः, दृढनिश्चयः - अध्यात्मशास्त्रोदितेषु अर्थेषु दृढनिश्चयः, मय्यर्पितमनोबुद्धिः - भगवान् वासुदेव एव अनभिसंहितफलेन अनुष्ठितेन कर्मणा आराध्यते; आराधितश्च मम आत्मापरोक्ष्यं साधयिष्यति इति मय्यर्पितमनोबुद्धिः, स एवं भूतो मद्भक्तः - एवं कर्मयोगेन मां भजमानो यः, स मे प्रियः ।

अद्वेष्टा सर्वभूतानां - विद्विषताम् अपकुर्वताम् अपि सर्वेषां भूतानाम् अद्वेष्टा - He does not have any being - means with respect to those who hate him or do wrong to him, he has no hatred,

मदपराधानुगुणम् ईश्वरप्रेरितानि एतानि भूतानि द्विषन्ति अपकुर्वन्ति च इति अनुसंदधानः, He thinks that 'these beings hate me being impelled by Bhagavan because of the wrongs done by me alone'

तेषु द्विषत्सु अपकुर्वत्सु च सर्वभूतेषु मैत्रीं मतिं कुर्वन् मैत्रः, - with respect to all those who hate him or do wrong to him, he has a friendly disposition.

तेषु एव दुःखितेषु करुणां कुर्वन् करुणः, - Is compassionate about them only who are suffering,

निर्ममः - देहेन्द्रियेषु तत्सम्बन्धिषु च निर्ममः, - Is with any selfish feeling with respect to body, senses and everything related to them - has no feeling of possession.

निरहंकारः - देहात्माभिमानरहितः, - does not have the wrong notion of self in the body,

तत एव समदुःखसुखः - सुखदुःखागमयोः सांकल्पिकयोः हर्षोद्वेगरहितः, - and for that reason only is without the feeling of happiness or distress towards the pleasures and pains that come due to ahankara and mamakara,

क्षमी रूपस्पर्शप्रभवयोः अवर्जनीययोः अपि तयोः विकाररहितः, - not being disturbed by the pleasure and pain that may come due to unavoidable contact with sense objects,

संतुष्टः - यदृच्छोपनतेन येन केन अपि देहधारणद्रव्येण संतुष्टः, - being content with whatever material he gets by chance to maintain the body,

सततं योगी - सततं प्रकृतिवियुक्तात्मानुसंधानपरः, - is contemplating all the time the nature of the Self detached from matter,

यतात्मा - नियमितमनोवृत्तिः, - having controlled the functions of the mind,

दृढनिश्चयः - अध्यात्मशास्त्रोदितेषु अर्थेषु दृढनिश्चयः, - having firm belief in the teachings of adhyatma shastra – the branch of knowledge dealing with the nature of the Self,

मय्यर्पितमनोबुद्धिः - भगवान् वासुदेव एव अनभिसंहितफलेन अनुष्ठितेन कर्मणा आराध्यते; - having surrendered his mind and intellect unto ME – that is with the firm understanding that Bhagavan Vasudeva only is being worshipped through the karmas performed without any desire in fruits,

आराधितश्च मम आत्मापरोक्ष्यं साधयिष्यति इति मय्यर्पितमनोबुद्धिः, - and being worshipped thus, Bhagavan Vasudeva only will lead to the fruit of direct perception of the nature of the Self,

स एवं भूतो मद्भक्तः – एवं कर्मयोगेन मां भजमानो यः, स मे प्रियः – my devotee who is such – means he who worships ME with kramyoga thus, he is most dear to ME.

अद्वेष्टा सर्वभूतानां - विद्विषताम् अपकुर्वताम् अपि सर्वेषां भूतानाम् अद्वेष्टा - मदपराधानुगुणम् ईश्वरप्रेरितानि एतानि भूतानि द्विषन्ति अपकुर्वन्ति च इति अनुसंधानः,

सर्वभूतानाम् – Here the adjective सर्व is explained as विद्विषताम् अपकुर्वतामपि. Hatred is the function of the mind and अपकुर्वताम् indicates वाचिक and कायिक व्यापारः. So a karmayogi is not disturbed by any of these is the meaning.

तेषु द्विषत्सु अपकुर्वत्सु च सर्वभूतेषु मैत्रीं मतिं कुर्वन् मैत्रः, तेषु एव दुःखितेषु करुणां कुर्वन् करुणः,

मैत्रः - It is not enough if a karmayogi does not hate others but he should also have a friendly disposition towards them is the bhaava.

मैत्रीं मतिं कुर्वन् – Wishing good to all. And the reason why a karmayogi should cultivate such a mind is because he should think that others hating him is the punishment given to him for his own wrong doings.

- करुणः - Should be compassionate and it should be निरुपाधिक – even towards those who hate him or do wrong to him.

निर्ममः - देहेन्द्रियेषु तत्सम्बन्धिषु च निर्ममः, निरहंकारः - देहात्माभिमानरहितः,

निर्ममः - If one does not have देहात्माभिमान, one will be निर्ममः also. And the possibility of ममकार is in body, sense organs and all things related to them. All things we see such as house or car or relatives etc. are all due to body. In its essential nature Self is not related to any of these. Due to karma all these are present. That kind of अनुसन्धान should be there.

निरहंकारः - Idea of possession in what is prohibited such as आत्मबुद्धि in what is not आत्म. So bhashya is देहात्माभिमानरहितः.

तत एव समदुःखसुखः - सुखदुःखागमयोः सांकल्पिकयोः हर्षोद्वेगरहितः, क्षमी रूपस्पर्शप्रभवयोः अवर्जनीययोः अपि तयोः विकाररहितः,

क्षमी – This is not tolerance towards those who have done wrong to us. That is indicated by अद्वेष्टा. What is reminded here is as told earlier 'मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनो अनित्याः तान् तितिक्षस्व भारत ॥. The सांस्पर्शिक द्वन्द्वs or dualities which arise out of contact with external entities are to be tolerated by a yogi. And सम दुःखसुखः - the sukha and dukha arise out of

ahankara and mamakara and so explained as साङ्कल्पिकयोः - सङ्कल्पप्रभवान् कामान् त्यक्त्वा सर्वान् अशेषतः was told earlier.

सन्तुष्टः - यदृच्छोपनतेन येन केन अपि देहधारणद्रव्येण सन्तुष्टः,

सन्तुष्टः - What was told in 4th chapter यदृच्छालाभसन्तुष्टः द्वन्द्वातीतो विमत्सरः (4-22) and सन्तुष्टो येनकेनचित् (12-19) told later here – the same satisfaction or सन्तुष्टि is told with आदर here. This is explained as यदृच्छोपनतेन येन केनापि. The meaning is when anything that is allowed as per shastra is gained without any effort, one should not have feelings such as ‘it is more or less or good or bad’ etc. It is told in bharata येन केनचिदाच्छन्नो येन केन चिदाशितः । यत्र क्वचनशायी च तं देवा ब्राह्मणं विदुः (भा.मो. 251-12). One who does not mind what he is wearing or eating or where he is lying down, gods treat him as a brahmana.

सततं योगी - सततं प्रकृतिवियुक्तात्मानुसंधानपरः, - सततं योगी – Contemplating on the nature of the Self as detached from matter which is useful for yoga. When one constantly contemplates thus he will be able to achieve steadfastness.

यतात्मा - नियमितमनोवृत्तिः, दृढनिश्चयः - अध्यात्मशास्त्रोदितेषु अर्थेषु दृढनिश्चयः, - यतात्मा – Just as आत्मचिन्तने is necessary for yoga, getting rid of अनात्मचिन्तने is also means to achieving yoga.

दृढनिश्चयः - Firm resolution for a yogi is with respect to everything where others have doubts. And that is explained as अध्यात्मशास्त्र in which he has firm belief and faith. This is required for his अनुष्ठान.

मय्यर्पितमनोबुद्धिः - भगवान् वासुदेव एव अनभिसंहितफलेन अनुष्ठितेन कर्मणा आराध्यते; आराधितश्च मम आत्मापरोक्ष्यं साधयिष्यति इति मय्यर्पितमनोबुद्धिः,

मय्यर्पित मनोबुद्धिः - Bhagavan told earlier अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च (9-24) – a karmayogi should know that Bhagavan is the object of worship of all yagnas and also the bestower of fruits. Then a yogi will be able to surrender his mind and intellect unto HIM. Thinking that Bhagavan only is आराध्य is surrendering the mind. And firm knowledge that Bhagavan is the bestower of fruits is surrendering the intellect. Buddhi is explained elsewhere – the function of the mind when it is deciding is called buddhi. Citta, buddhi are all various modes of functioning of mind.

स एवं भूतो मद्भक्तः – एवं कर्मयोगेन मां भजमानो यः, स मे प्रियः ।

एवं कर्मयोगेन मां भजमानः - The भजन told here is of a karmayogi. This explanation in bhashya clearly states that. Because the context here is to suggest the means to one who is incapable of adopting bhaktinishtha straight away, this is about karmayogi.

प्रियः - Means Bhagavan is telling that such a yogi is the object of HIS love and Bhagavan bestows whatever is desired to such a Yogi.

Sloka 12.15

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ 15 ॥

यस्मात् Due to which karmayogi लोकः नोद्विजते the people of the world do not get stressed, यः लोकात् नोद्विजते and that karmayogi who does not get stressed due to the people, यः हर्षामर्षभयोद्वेगैः मुक्तः who is rid of happiness, anger, fear and stress सः मे प्रियः such a yogi is dear to ME.

यस्मात् कर्मनिष्ठात् पुरुषान्निमित्तभूतात् लोको न उद्विजते, यः लोकोद्वेगकरं कर्म किञ्चिद् अपि न करोति इत्यर्थः । लोकात् च निमित्तभूताद् यः न उद्विजते, यम् उद्दिश्य सर्वलोको न उद्वेगकरं कर्म करोति, सर्वाविरोधित्वनिश्चयात् । अत एव कंचन प्रति हर्षेण, कंचन प्रति अमर्षेण, कंचन प्रति भयेन, कंचन प्रति उद्वेगेन मुक्तः एवंभूतः यः सः अपि मम प्रियः ।

यस्मात् कर्मनिष्ठात् पुरुषान्निमित्तभूतात् लोको न उद्विजते, - Because of which person established in निष्कामकर्म, the world does not get distressed

यः लोकोद्वेगकरं कर्म किञ्चिद् अपि न करोति इत्यर्थः – means one who does not resort to any act which causes stress to others,

लोकात् च निमित्तभूताद् यः न उद्विजते, यम् उद्दिश्य सर्वलोको न उद्वेगकरं कर्म करोति, सर्वाविरोधित्वनिश्चयात् - Because of the people of the world one who does not get distressed, means all beings of the world do not engage in any act which causes stress to such a person due to the understanding that he is not unfriendly to anyone,

अत एव कंचन प्रति हर्षेण, कंचन प्रति अमर्षेण, कंचन प्रति भयेन, कंचन प्रति उद्वेगेन मुक्तः एवंभूतः यः सः अपि मम प्रियः
– And for that reason only he does not show happiness towards anyone or anger or fear or stress. Such a person is also dear to ME.

The result of developing निर्ममत्व is not engaging is any act which causes stress to others. The words यस्मात्, यः etc in sloka address the same अधिकारि. One who is steadfast in karmayoga should be rid of acts causing stress to others. So this can be ordained in respect of a karmayogi. Not only acts but also he should not engage in any speech etc which can cause stress to others.

The bhaava is that a कर्मनिष्ठ should act in such a way that the entire world treats him as not unfriendly towards anyone.

एवंभूतो यः - Even if such a one does not have all qualities such as करुणत्व, मैत्रत्व etc as told earlier, if one does not engage in any act causing distress to others, just by such an act he becomes dear to me is the bhaava of स च मे प्रियः.

Sloka 12.16

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ 16 ॥

अनपेक्षः One who has not interest in anything other than the Atman शुचिः who is pure, दक्षः capable of performing shastriya karmas उदासीनः disinterested in other aspects गतव्यथः free from agony with difficulties faced while performing shastriya karmas सर्वारम्भपरित्यागी does not engage in acts other than those told in shastra यः मद्भक्तः सः मे प्रियः such a devotee of mine is dear to ME.

अनपेक्षः - आत्मव्यतिरिक्ते कृत्स्ने वस्तुनि अनपेक्षः, शुचिः - शास्त्रविहितद्रव्यवर्धितकायः, दक्षः - शास्त्रीयक्रियोपादानसमर्थः अन्यत्र उदासीनः, गतव्यथः - शास्त्रीयक्रियानिवृत्तौ अवर्जनीय शीतोष्ण-परुषस्पर्शादिदुःखेषु व्यथारहितः, सर्वारम्भपरित्यागी - शास्त्रीयव्यतिरिक्त-सर्वकर्मपरित्यागी, य एवंभूतो मद्भक्तः स मे प्रियः ।

अनपेक्षः - आत्मव्यतिरिक्ते कृत्स्ने वस्तुनि अनपेक्षः, - Not having any desire or interest in any object other than the Atman,

शुचिः - शास्त्रविहितद्रव्यवर्धितकायः, - maintaining his body only with things prescribed in the shastras,

दक्षः - शास्त्रीयक्रियोपादानसमर्थः अन्यत्र उदासीनः, - capable of executing karmas ordained by the shastras and indifferent to others not enjoined by the shastras,

गतव्यथः - शास्त्रीयक्रियानिर्वृत्तौ अवर्जनीय शीतोष्ण-परुषस्पर्शादिदुःखेषु व्यथारहितः, - does not feel pained by the agony caused due to heat, cold, contact with harsh objects etc which are unavoidable while performing karmas ordained by the shastras.

सर्वारम्भपरित्यागी - शास्त्रीयव्यतिरिक्त-सर्वकर्मारम्भपरित्यागी, - has renounced all karmas and does not even start anything other than those prescribed in the shastras

य एवंभूतो मद्भक्तः स मे प्रियः – a devotee who is such is dear to ME.

Such a निष्काम कर्मनिष्ठ – one who is steadfast in performance of karmas without any desire in fruits, desires to attain only Atman and so is very careful with respect to everything prescribed in the shastras and renounces everything not enjoined by the shastras.

शुचिः - This is the result of karmanishthaa. So it cannot be ordained. So what is responsible for attaining such fruit is mentioned here. That is using only things allowed by the shastra to maintain the body. That would lead to purity. Among sadhana saptakas mentioned विवेक, विमोक, अभ्यास, क्रिया, कल्याण, अनवसाद and अनुद्धर्ष, the first one विवेक is explained as आहारशुद्धि – अदुष्टादन्नात् कायशुद्धिः. शुचिः is also like that. It is also said आहारशुद्धौ सत्वशुद्धिः, सत्वशुद्धौ ध्रुवा स्मृतिः, etc., अन्नमयं हि सोम्य मनः and so on.

दक्षः - Capability is needed only in respect of शास्त्रीयकर्म's and capability with respect to everything else is of no use for a karmanishtha. Such a one should be disinterested or indifferent to what is not prescribed and what is prohibited.

सर्वारम्भपरित्यागी - शास्त्रीयव्यतिरिक्त-सर्वकर्मारम्भपरित्यागी – Since he is interested in Yogarambha, what is given up is everything other than that prescribed in the shastra - शास्त्रीयव्यतिरिक्तसर्वकर्म's. This is

different from औदासीन्य because this is about not beginning karmas which may be done willingly. Or it may mean indifference of the form of not putting any effort towards them. The karmas are those done with वाक् and काय – speech and body.

And what is important is य एवंभूतो मद्भक्तः - all these should be qualified by bhakti in order to get Bhagavan's grace.

Sloka 12.17

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ 17 ॥

यः A karmanishtha who न हृष्यति does not feel joy on attaining something which brings joy to normal persons न द्वेष्टि does not feel hatred due to causes that are undesirable to normal people of the world न शोचति does not grieve on attaining things which cause grief to people न काङ्क्षति does not desire for such things शुभाशुभ परित्यागी renounces fruits of the nature of good and evil यः भक्तिमान् he who is such a devotee सः मे प्रियः he is dear to ME.

यो न हृष्यति - यत् मनुष्याणां हर्षनिमित्तं प्रियजातं तत् प्राप्य यः कर्मयोगी न हृष्यति । यत् च अप्रियं, तत् प्राप्य न द्वेष्टि; यत् च मनुष्याणां शोकनिमित्तं भार्यापुत्रवित्तक्षयादिकं, तत् प्राप्य न शोचति । तथाविधम् अप्राप्तं च न काङ्क्षति । शुभाशुभपरित्यागी - पापवत् पुण्यस्य अपि बन्धहेतुत्वाविशेषात् उभयपरित्यागी । यः एवंभूतो भक्तिमान् स मे प्रियः ।

यो न हृष्यति - यत् मनुष्याणां हर्षनिमित्तं प्रियजातं तत् प्राप्य यः कर्मयोगी न हृष्यति – That karmayogi who does not rejoice even on obtaining all the things that are causes of joy to people,

यत् च अप्रियं, तत् प्राप्य न द्वेष्टि; - And having attained whatever is undesirable he does not feel hatred,

यत् च मनुष्याणां शोकनिमित्तं भार्यापुत्रवित्तक्षयादिकं, तत् प्राप्य न शोचति – does not grieve on attaining things which are causes of grief to men such as loss of wife, child, money etc.

तथाविधम् अप्राप्तं च न काङ्क्षति – And does not desire for such things if not obtained.

शुभाशुभपरित्यागी - पापवत् पुण्यस्य अपि बन्धहेतुत्वाविशेषात् उभयपरित्यागी – renounces both punya and paapa as punya is also equally responsible for bondage just as paapa.

यः एवभूतो भक्तिमान् स मे प्रियः – one who is such a devotee is dear to ME.

Sloka 12.18, 12.19

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ 18 ॥

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ 19 ॥

शत्रौ च मित्रे च समः Being equally disposed towards a friend and a foe तथा मानापमानयोः समः and in the same way treating honour and dishonour equally सङ्गविवर्जितः not attached to anything तुल्यनिन्दास्तुतिः viewing praise and abuse equally मौनी keeping quiet by not praising or abusing anyone सन्तुष्टो येन केनचित् being satisfied with whatever is obtained अनिकेतः not interested in house and others स्थिरमतिः believing that the Self is eternal भक्तिमान् नरः मे प्रियः such a Karmanishtha who has bhakti is dear to ME.

'अद्वेषा सर्वभूतानाम्' (12-13) इत्यादिना शत्रुमित्रादिषु द्वेषादिरहितत्वम् उक्तम् । अत्र तेषु सन्निहितेषु अपि समचित्तत्वम् ततः अपि अतिरिक्तो विशेष उच्यते । आत्मनि स्थिरमतित्वेन निकेतनादिषु असक्त इति अनिकेतः, तत एव मानापमानादिषु अपि समः | य एवभूतो भक्तिमान्, स मे प्रियः ।

'अद्वेषा सर्वभूतानाम्' (12-13) इत्यादिना शत्रुमित्रादिषु द्वेषादिरहितत्वम् उक्तम् – It was told previously as 'one who does not have hatred towards any being' (12-13) about not having hatred towards a friend or a foe in general.

अत्र तेषु सन्निहितेषु अपि समचित्तत्वम् ततः अपि अतिरिक्तो विशेष उच्यते – Here what is told is about having equanimity of mind even when someone is actually confronting a friend or a foe. So this adds to what was told earlier.

आत्मनि स्थिरमतिव्वेन निकेतनादिषु असक्त इति अनिकेतः, तत एव मानापमानादिषु अपि समः – He is called अनिकेत because he is not interested in house and such things due to his firm understanding that the Self exists for ever unlike house and such things. And for that reason only he treats honour and dishonor equally.

य एवंभूतो भक्तिमान्, स मे प्रियः – A devotee who is such is dear to ME Krishna says.

In these two slokas, several kinds of equanimity of mind are told with proper reasoning.

Because the aspect of honour and dishonor is mentioned here which are सन्निहित – means nearby or at hand. Compared to something that is far or unseen what is at hand is different. That is why Bhashyakarar explains the aspect of friend and foe told here as pertaining to that which is being actually faced. And when one faces such situations, it can cause lot of disturbance. That's when a Karmanishtha has to be steady and have समचित्तत्व.

समचित्तत्वम्, ततोप्यतिरिक्तम् – Maintaining equanimity of mind while confronting a friend or foe is more special and told as अतिरिक्तविशेष.

तुल्यनिन्दास्तुतिः - निन्दा or abuse leads to anger and स्तुति leads to love. Since a karmanishtha does not have both, ninda and stuti would not give any fruit for him and that way they are equal.

मौनी – Here मनन is not intended because that is already told as स्थिरमतिः. It is also not about keeping quiet because chanting the holy names of Bhagavan is ordained. So it is keeping quiet when he is subjected to praise or abuse. It is commonly seen that one who praises others is praised and one who abuses is abused. A karmanishtha keeps quiet in both cases and he is also सन्तुष्टो येन केनचित् – so he is मौनि. If he is not satisfied with whatever he gets, in order to obtain such things he may praise someone or abuse someone etc. So another reason why he is mauni is explained thus by Swamy Deshika.

अनिकेतः - This does not prohibit a Gruhastha from having a house etc. because they would be helpful for practicing yoga etc. What is prohibited here is attachment to such things. That is told in bhashya as असक्तः.

Sloka 12.20

अस्मादात्मनिष्ठात् भक्तियोगनिष्ठस्य श्रेष्ठं प्रतिपादयन् यथोपक्रमम् उपसंहरति –

Now establishing the fact that a Bhaktiyoganishtha is superior to this Atmanishtha, the teaching of this chapter is concluded in accordance with what was told in the beginning.

In the beginning of this chapter it was told that a भक्तियोगनिष्ठ is superior to अक्षरनिष्ठ. And for one who is incapable of performing Bhaktiyoga, Aksharayoga is the means leading to Bhakti finally. And the qualities or आत्मगुणः to be inculcated by such a karmanishtha were taught. Now the answer to the question asked at the beginning is being told.

यथोपक्रमम् – Bhashya indicates that the teaching in this last sloka is the same as what was told in मय्यावेश्य मनो ये माम् (12-2).

ये तु धर्म्यामृतमिदं यथोक्तम् पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ 20 ॥

ये तु But those who इदं धर्म्यामृतम् this Bhaktiyoga which is Dharma and is like nectar यथोक्तं in the way taught here श्रद्धधानाः having faith मत्परमाः पर्युपासते meditate having ME only as the ultimate goal to be attained ते भक्ताः such bhaktiyoganishthas मे अतीव प्रियाः are most dear to ME.

धर्म्यं च अमृतं च इति धर्म्यामृतं, ये तु प्राप्यसमं प्रापकं भक्तियोगं, यथोक्तं 'मय्यावेश्य मनो ये माम्' (12-2) इत्यादिना उक्तेन प्रकारेण उपासते | ते भक्ता अतितरां मे प्रियाः ।

धर्म्यं च अमृतं च इति धर्म्यामृतं, ये तु प्राप्यसमं प्रापकं भक्तियोगं, यथोक्तं 'मय्यावेश्य मनो ये माम्' (12-2) इत्यादिना उक्तेन प्रकारेण उपासते | ते भक्ता अतितरां मे प्रियाः ।

धर्म्यामृत means it has Dharma and is also like nectar. Those who meditate treating the means that is Bhaktiyoga as equal to the goal as taught in 'those who fixing their mind in ME', such devotees are utmost dear to ME.

What was told as नित्ययुक्ताः in the second sloka is meant by मत्परमाः here. What was told as श्रद्धया परयोपेताः is told as श्रद्धधानाः here. What was told as ते मे युक्ततमा मताः is told as भक्तास्ते अतीव मे प्रियाः. So the teaching in the beginning उपक्रम is concluded here in उपसंहार.

ये तु – The word तु indicates the अधिकारि told here is different from the one addressed in previous slokas. By this sloka the main teaching of the middle six-chapters which is Bhaktiyoga is concluded.

धर्म्यामृतम् – By the word धर्म it is said that Bhaktiyoga is a साधन or means. By अमृत it is meant that being the means to अमृतत्व, it is most enjoyable like अमृत which is the goal itself. That is told in bhashya as प्राप्यसमम्.

यथोक्तम् – This is not referring to Karmayoga which was addressed in previous slokas. To indicate that bhashya mentions मय्यावेश्य मनो ये माम् which is about Bhaktiyogi. And such Bhaktiyogis are told as ते भक्ताः here to differentiate from others who also have Bhakti. Towards Karmanishthas Bhagavan has प्रियत्व and उदारत्व while with respect to Bhaktiyoganishtha he says ज्ञानी त्वात्मैव मे मतम्, so sloka says अतीव मे प्रियाः and explained as अतितरां मम प्रियाः.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः