



## श्रीमद्भगवत् गीता

### भक्ति योगः

### Chapter 12

### Volume 6

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहङ्कारः समदुःख सुखः क्षमी ॥	12 - 13
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Sri Krishna has been talking about the various modes of worship of परमेश्वर - ईश्वर उपासन, through which any ईश्वर भक्त - any devotee of परमेश्वर, can naturally and ultimately reach मोक्ष स्थानं in oneself, and thus become a ज्ञानी - a person of wisdom.

Now, how to know whether a person has really reached That मोक्ष स्थानं in oneself? In other words, what are the लक्षणस - the never-changing distinguishing marks of a ज्ञानी - a self-realized person?

For all external appearances, a ज्ञानी is like everybody else, living in the same environment, and doing whatever he needs to do in terms of his own daily life. The real difference between a ज्ञानी and one who is not yet a ज्ञानी, lies in the disposition of one's अन्तःकरण - mind and बुद्धि.

Therefore, in today's verses, भगवान् talks about the disposition of the mind and बुद्धि of a ज्ञानी - a person of wisdom, a person who is already at the मोक्ष स्थानं, a person who has already reached विष्णोः परमं पदं already in oneself.

About the disposition of the अन्तःकरण - mind and बुद्धि of such a ज्ञानी, भगवान् says

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहङ्कारः समदुःख सुखः क्षमी ॥ 12 - 13

संतुष्टः सततं योगी यतात्मा दृढ निश्चयः ।  
मय्यर्पितमनोबुद्धिः यो मद्भक्तः स मे प्रियः ॥ 12 - 14

अद्वेष्टा सर्वभूतानां - The अन्तःकरण of a ज्ञानी does not entertain any hatred for anybody or anything, because of सर्वात्मकत्वं in his बुद्धि, which means the ज्ञानी sees all beings as oneself only. Everything he encounters is nothing but अहं आत्मा. The knowledge of "I" he has in himself, does not exclude anybody or anything that exists. Consequently, the absence of hatred in the अन्तःकरण arises from his पूर्ण ईश्वर ज्ञानं.

मैत्रः means मित्र-भावः. The ज्ञानी is spontaneously friendly with everyone. Why? For the same reason, namely, सर्वात्मकत्वं - the realization of identity with every one. To be



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spontaneously friendly and helpful is प्राज्ञ धर्म – natural for a ज्ञानी, because nobody is really a stranger for him. Further, a ज्ञानी has no अहंकार – no ego, to inhibit him from being friendly and helpful.

करुण एव च – करुण is दया, कृपा – compassion, sympathy

करुण is the spontaneous urge that arises in the अन्तःकरण of a person to offer refuge and fearlessness to those who suffer any kind of pain or sorrow at any time, under any circumstances. Thus, offering fearlessness and security for all those who approach him is the लक्षण – natural disposition of a ज्ञानी.

निर्ममः – The अन्तःकरण of a ज्ञानी is free from the notion of “mine” with respect to any object, including one’s own body. The मम बुद्धि – the “my” notion signifies bondage. On the other hand, the notion of “ न मम” (निर्ममः) signifies मोक्ष – liberation from bondage.

निरहङ्कारः – the अन्तःकरण of a ज्ञानी is totally free from अहंकार the notion of doership, enjoyership, etc. अहंकार disappears only in the wake of अनन्य ईश्वर भक्ति – पूर्ण ईश्वर ज्ञानं, which is the लक्षण of a ज्ञानी.

समदुःख सुखः – the अन्तःकरण of a ज्ञानी remains the same in both दुःख and सुखः – pain and pleasure, which means दुःख and सुखः are not capable of producing any hatred or attachment in the अन्तःकरण of a ज्ञानी. समदुःख सुखः for a ज्ञानी is not a matter of behavior discipline. It is simply a matter of आत्मज्ञानं – Self-knowledge. आत्मा is असंगः, so is a ज्ञानी. The ज्ञानी remains independent of दुःख and सुखः.

क्षमी – is one who has क्षमा – forbearance, forgiveness and one who can retain one’s composure even in hostile situations. This state of अन्तःकरण also arises from सर्वात्मक ज्ञानं – knowledge of oneself as the SELF of all beings. That SELF is never subject to change, whereas all situations involving forbearance, forgiveness, etc. are transient and ever subject to change. For a ज्ञानी, there is, in fact, nothing to forgive. There is only natural accommodation for all.

संतुष्टः सततं – The अन्तःकरण of a ज्ञानी is always happy, as happy as happiness can be. Happy about what? As भगवान् said earlier, यदृच्छा – लाभ – संतुष्टः (4 – 22) - the



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ज्ञानी is happy with whatever he gets to meet his needs, without going after anything or craving for something. The ज्ञानी being the very embodiment of परमेश्वर Itself, he is also the very embodiment of पूर्ण आनन्द – ब्रह्मानन्द at all times.

सततं योगी – the अन्तःकरण of a ज्ञानी is always समाहित चित्तः – naturally steady in recognition of one's identity with the changeless परमेश्वर.

यतात्मा means संयत स्वभावः – The one whose स्वभावः - nature is ever maintained. The स्वभाव of the अन्तःकरण of a ज्ञानी is शुद्ध – purity. Therefore, यतात्मा means the अन्तःकरण of a ज्ञानी ever remains pure.

दृढ निश्चयः means आत्मतत्त्व विषये दृढनिश्चयः – The अन्तःकरण of a ज्ञानी has दृढ निश्चयः – clear, well ascertained conclusive knowledge in the matter of आत्मतत्त्व – the essential nature of oneself.

मय्यर्पित मनो बुद्धिः – The mind and बुद्धि of a ज्ञानी always remains dedicated to परमेश्वर, being totally surrendered to परमेश्वर with अनन्य ईश्वर भक्ति – पूर्ण ईश्वर ज्ञानं and पूर्ण ईश्वर ज्ञानं totally devoid of अहंकार. Consequently, there is no conflict between the functions of the mind and those of बुद्धि of a ज्ञानी, which means the mind does not doubt and the बुद्धि is not vague with reference to the clarity of knowledge regarding one's identity with परमेश्वर. Thus the mind and the बुद्धि of a ज्ञानी, the entire अन्तःकरण of the ज्ञानी, stands totally resolved in its identity with परमेश्वर.

यः मद्भक्तः सः मे प्रियः – That kind of ईश्वर भक्त whose अन्तःकरण has लक्षणस – the distinguishing marks of a ज्ञानी described above, That ज्ञानी-kind of ईश्वर भक्त is dear to Me, is identical with Me, is identical with परमेश्वर, says Sri Krishna.

Continuing the description of the अन्तःकरण of the ज्ञानी, भगवान् says:

यस्मात् न उद्विजते लोको लोकात् न उद्विजते च यः ।  
हर्षामर्ष भयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

12 - 15

The अन्तःकरण of the ज्ञानी is such that



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यस्मात् न उद्विजते लोकः – from whom this world of beings is not subject to any kind of affliction, from whom this world of beings has nothing to fear. Similarly also

लोकात् न उद्विजते च यः – who does not get disturbed by the world, who is not afraid of the world either. Thus The अन्तःकरण of the ज्ञानी is such that the ज्ञानी is neither a source of disturbance to the world, nor is he disturbed by the world. This लक्षण of a ज्ञानी arises from the fact that the अन्तःकरण of the ज्ञानी is totally pervaded by असंग आत्मा, which, ever remains unbound to the transient realities of the world of changes.

हर्ष – अमर्ष – भय उद्वेगैः मुक्तः – the अन्तःकरण of a ज्ञानी is freed from the hold of हर्ष – अमर्ष – भय and उद्वेग. हर्ष means excessive elation, excessive emotion of every kind अमर्ष means असहिष्णुता – incapacity to tolerate certain things as they happen. In other words, intolerance arising from jealousy, hatred, etc. भय is fear. Freedom from fear is possible only when one recognizes, by knowledge, that आत्मा has nothing to fear, because there is nothing other than आत्मा. उद्वेग means उद्विग्नता – agitation, depression, pain, sorrow, anxiety, etc.

तैः मुक्तैः – one who is freed from all the above. Therefore

हर्ष – अमर्ष – भय उद्वेगैः मुक्तः : means the अन्तःकरण of the ज्ञानी is already freed from excessive emotions, intolerance, fear and agitations of various kinds.

यः स च मे प्रियः – the one whose अन्तःकरण has the above लक्षणs, such a devotee of परमेश्वर, a ज्ञानी is dear to Me, is Myself, the परमेश्वर.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

12 – 16

The अन्तःकरण of the ज्ञानी is such that

अनपेक्षः – it is ever free from any sense of dependence on any object, like देह, इन्द्रिय, विषय, etc. Such freedom from any sense of dependence on any object arises from the fact that the बुद्धि of a ज्ञानी recognizes, by knowledge, that आत्मा – the SELF, remains independent of all objects.



शुचि : – The अन्तःकरण of the ज्ञानी is ever pure, being free from impurities arising from the forces of likes, dislikes, and notions of doership, enjoyership, etc.

दक्ष : refers to spontaneous ability to decide and do what needs to be done in any given situation. The ज्ञानी is able to do that, because, the अन्तःकरण of the ज्ञानी has no conflicts between mind and बुद्धि.

उदासीन : – the अन्तःकरण of the ज्ञानी does not take sides on any issue. It ever remains unbound as आत्मा is.

गतव्यथः means गतभयः . The अन्तःकरण of the ज्ञानी is totally freed from the forces of fear. In the wake of आत्मज्ञानं, all kinds of fear have disappeared from the अन्तःकरण of the ज्ञानी.

सर्वारम्भपरित्यागी – for a human being, every action has a beginning (आरम्भ). The अन्तःकरण of the ज्ञानी is such that, while doing whatever action needs to be done, the ज्ञानी renounces, gives up the results of such actions to परमेश्वर Itself, where they belong. Therefore सर्वारम्भपरित्यागी is only सर्वकर्मफलत्याग, which is natural to the अन्तःकरण of the ज्ञानी .

यो मद्भक्तः स मे प्रियः – that kind of ईश्वर भक्त, whose अन्तःकरण has the लक्षणस – the distinguishing marks of a ज्ञानी described above, that ज्ञानी kind of ईश्वर भक्त is dear to Me, is identical with Me, is identical with परमेश्वर, says Sri Krishna.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभ परित्यागी भक्तिमान्यः स मे प्रियः ॥

12 - 17

न हृष्यति न द्वेष्टि

इष्ट प्राप्तौ न हृष्यति , अनिष्ट प्राप्तौ न द्वेष्ट : च – the ज्ञानी does not get elated on getting something that is desired, nor does he get hostile or frustrated when something undesirable happens, which means the अन्तःकरण of the ज्ञानी is free from the hold of राग द्वेष forces, forces of likes and dislikes.

न शोचति – the अन्तःकरण of the ज्ञानी has no grief over any loss, dispossession or disassociation, because it already enjoys असंगत्यं and पूर्णत्वं of आत्मा and, consequently



न काङ्क्षति - the अन्तःकरण of the ज्ञानी does not crave for anything. It ever remains full – पूर्णम्. The ज्ञानी ever remains fully satisfied with whatever he has, because he always has whatever he needs, for the time being.

शुभाशुभ परित्यागी – the अन्तःकरण of the ज्ञानी has the natural disposition for सर्वकर्मपरित्याग – which is the attitude of कर्मयोग, namely मत्कर्म परमो भव. Whatever the कर्म is, शुभकर्म or अशुभकर्म – auspicious or inauspicious कर्म, and whether the कर्म is, पुण्य कर्म or पापकर्म, for a ज्ञानी, every कर्म is ईश्वर कर्म – ईश्वर अर्पित कर्म – ईश्वर कैङ्कर्य कर्म – कर्म done in the service of परमेश्वर. Doing such कर्म is Itself being in मोक्षस्थानं – विष्णोः परमं पदं – being in परमेश्वर in oneself as परमेश्वर Itself.

भक्तिमान् यः स मे प्रियः – such an ईश्वर भक्त who is a ज्ञानी, is dear to Me, is Myself, is परमेश्वर Itself

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविचर्जितः ॥ 12 – 18

समः शत्रौ च मित्रे च – The disposition of the अन्तःकरण of the ज्ञानी remains the same, remains pure, with respect to enemy or friend. In this transient world of plurality, everybody, including ज्ञानीs, has enemies and friends, but their attitudes and actions do not affect those of a ज्ञानी.

तथा मानापमानयोः – similarly, the अन्तःकरण of the ज्ञानी remains unchanged with respect to praise or censure, expression of respect or disrespect.

समः शीतोष्णसुखदुःखेषु – the अन्तःकरण of the ज्ञानी remains unaffected by cold and heat, pleasure and pain, and indeed with respect to all pairs of opposites - success, failures, etc.

सङ्गविचर्जितः – आत्मा is असंगः – Being identical with आत्मा, a ज्ञानी remains uninvolved, unconnected, and unbound to all transient realities of this ever changing world. Such असंगत्वम् is a लक्षण of a ज्ञानी.

तुल्य निन्दास्तुति मूर्खानां संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिः भक्तिमान् मे प्रियो नरः ॥ 12 – 19



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तुल्य निन्दास्तुति : – For a ज्ञानी, निन्दा and स्तुति are equal. निन्दा is censure or adverse comment, and स्तुति is praise or words of respect. Both do not affect the disposition of the ज्ञानी because, the अन्तःकरण of the ज्ञानी is पूर्णः – ever full like an ocean.

मौनी – a ज्ञानी is a मौनी, because आत्मा is मौनी, मौनी is one who remains silent. A ज्ञानी is a मौनी does not mean that he does not speak. He speaks only when something needs to be spoken, and when he speaks, his speech is well disciplined, and he means what he says. As the Upanishad says

चाङ् मे मनसि प्रतिष्ठिता , मनो मे वाचि प्रतिष्ठितं ।

There is always clarity and identity in thought and expression.

संतुष्टो येन केनचित् – the ज्ञानी is happy with whatever he has, or whatever he gets, for the maintenance of his body, because, the disposition of the अन्तःकरण of the ज्ञानी is happiness – आनन्द Itself. The needs of a ज्ञानी are only those which are necessary for the maintenance of his body, so that it can exhaust all its प्रारब्धकर्मफल s in full. For that purpose, whatever he gets under the circumstances of his life, he is happy.

अनिकेतः – a ज्ञानी is one who has no निकेत, meaning निवास – a permanent place to stay. A ज्ञानी has no permanent address, which simply means he does not call any place of residence as his own.

स्थिरमतिः – with reference to his own identity as आत्मा, a ज्ञानी has स्थिरमतिः – a firm knowledge, a knowledge free from doubt

भक्तिमान् मे प्रियो नरः - such a person is a ज्ञानस्वरूप भक्तिमान् - a devotee who is the very embodiment of पूर्ण आत्मज्ञानं – पूर्ण इश्वर ज्ञानं - that भक्तिमान् is dear to Me. That भक्तिमान् ज्ञानी सि परमेश्वर Itself.

In conclusion, भगवान् says

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥

12 – 20

ये तु – indeed those ज्ञानयोगीs - true संन्यासीs

पर्युपासते – who worship परमेश्वर through अक्षर ब्रह्म उपासन indicated earlier





धर्म्यामृतमि इदं यथोक्तं – totally in accordance with the Eternal मोक्ष धर्म – the ज्ञान लक्षण ईश्वर भक्ति described in the last seven verses starting with (12 – 13)

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च, etc this मोक्ष धर्म is the natural lifestyle of a ज्ञानी, arising from the natural disposition of the अन्तःकरण of the ज्ञानी, who is still in human form in this world of plurality, apparently involved in the process of exhausting his प्रारब्धकर्मफलs as a human being

श्रद्धधाना : (सन्तः) – those who are doing worship of परमेश्वर in the mode of अक्षर ब्रह्म उपासन, with unqualified श्रद्धा, the श्रद्धा here is only in terms of ज्ञान स्वरूप अनन्य ईश्वर भक्ति

मत्परमा : भक्ताः – such ज्ञान उपासकाs are devotees totally at home in union with परमेश्वर in every aspect of their daily lives. Such union with परमेश्वर is Itself विष्णोः परमं पदं – The मोक्ष स्थानं for those भक्तs.

ते अतीव मे प्रियाः – those भक्तs are the most dear to Me, they are Myself, they are already one with परमेश्वर Itself.

Thus concludes the 12<sup>th</sup> chapter of भगवत् गीता called भक्तियोग.

By God's grace, during the past 12 months, we have been reading the second group of six chapters of the भगवत् गीता (chapters 7 to 12) where the focus of attention is परमेश्वर Itself. In these six chapters, Sri Krishna has integrated कर्मयोग and भक्तियोग into ONE all-inclusive कर्मयोग or all-inclusive भक्तियोग (both terms now being identical) and such भक्तियोग involves

- simultaneous cultivation of कर्मयोग बुद्धि and अनन्य ईश्वर भक्ति
- simultaneous cultivation of सर्वकर्मफलत्याग and the attitude of पूर्ण ज्ञान शरणागति, and
- simultaneous cultivation of ईश्वर प्रसाद बुद्धि – total commitment to the dictates of one's own innermost conscience in daily life.



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## ब्रह्मविद्या **Brahma Vidya**

Such all-inclusive भक्तियोग is the means open to every person to reach the मोक्षस्थानं - विष्णोः परमं पदं, The आत्मा, the परमेश्वर already within oneself, realize one's identity with the all-pervading परमेश्वर Itself, and thus gain total fulfillment in life.

Sri Krishna's enlightening and uplifting teachings continue in the next and the final six chapters of the भगवत् गीता, which we will see a little later. For now, we are going to stop here and return to Upanishad readings next time.

Our next Upanishad is तैत्तिरीय उपनिषत्, which is also one of the well-known 10 principal Upanishads. It is perhaps the most often recited Upanishad on all auspicious occasions. It is particularly an extraordinary Upanishad in terms of its context and the method of communication of Upanishad knowledge. For these reasons, this Upanishad, in its entirety, is an essential part of our ब्रह्मविद्या scripture reading program and its mission.

I expect that we will be reading this Upanishad for the next few months. After completing this Upanishad, we will return to भगवत् गीता, start with chapter 13 and continue, We will take up तैत्तिरीय उपनिषत् next time.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम  
द्वादशोऽध्यायः ॥