

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 12: Bhakti-Yoga

2/2 (Ślōka 12-20), Sunday, 11 August 2024

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YouTube Link: <https://youtu.be/fS9qqgl-bp0>

## Good practises of a devotee dear to Bhagavān.

The 12th chapter of the Bhagavadgītā is **Bhakti Yoga - Yoga of Devotion**.

The session started with customary prayer and lighting of the lamp.

This chapter is in continuation of Bhakthi yoga which was being discussed last week. In today 's session we will see the characteristics to be imbibed by a devotee worship in a manner which is pleasing to Bhagavān.

There are 2 types of devotees: the ones who worship the 'saguna sakara' the Bhagavān visualised in the idol form and go to temples, perform puja and give offerings.

The other type are the ones who worship the formless which is the 'Nirguna nirakara'.

For us the 'saguna sakara' bhakti is more appropriate as it is easier for people like us to understand, focus and follow.

**It is not necessary that one has to sit all day and do puja and offerings for worshipping. One can even prostrate in front of God before leaving to school, before starting some work or some may be joining for chanting Bhajans. It is good to follow a routine of daily worship as it gives us positive energy and takes us through the day in a pleasant manner.**



12.12

**śreya hi jñānamabhyāsāj, jñānāddhyānam(ṽ) viśiṣyate,  
dhyānātkarmaphalatyāgaḥ(s), tyāgācchāntiranantaram.12.12.**

Knowledge is better than practice without discernment, meditation on God is superior to knowledge, and renunciation of the fruit of actions is even superior to meditation; for, peace immediately follows from renunciation.

- **Jñāna-** Knowledge
- **abhyāsā-** Practice.

One may keep practising their lessons by memorising everything in the book. But without understanding the deeper concepts the lessons learnt from practice will not be of any help.

**Eg:** In order to measure the area the formula used will be Length X Breadth. It is necessary to understand the purpose for which we need to compute and the uses of formula. How much ever the formula is memorised without knowing the application it will become useless.

- Firstly, Bhagavān said that **knowledge is superior to practice.**
- Secondly, that the **‘dhyana’ or meditating with concentration is more important than Knowledge.**
- Thirdly, **not having any expectation of the result for the effort of action that we perform is more important than ‘dhyana’.**

**It is necessary to let go of the attachment to results and have no such expectation when we engage ourselves in any task and this should be kept in mind.**



**Effort for preparation to excel in exams is important but expectation of desired result and keeping the mind engaged in waiting for the results should be given up. Effort is important and whatever is the result will come when it has to come and in the manner it has to come.**

12.13

**adveṣṭā sarvabhūtānām(m), maitraḥ(kh) karuṇa eva ca,  
nirmamo nirahaṅkāraḥ(s), śamaduḥkhasukhaḥ kṣamī. 12.13**

He who is free from malice towards all beings, friendly and compassionate, and Free from the feelings of 'I' and 'mine', balanced in joy and sorrow & forgiving by nature.

A devotee should follow some good practices which are given in this sloka as advised by Bhagavan to be dear to HIM.

- **Adveṣṭā**- Free from hatred. A devotee should be affectionate towards others. Backbiting or expressing hatred should not be even in the mind.
- **Maitraḥ**- Friendly disposition towards others. Be friendly with classmates, neighbours and in general people around us. Never quarrel with anyone and distance oneself from anyone out of malice and hatred
- **karuṇa**- Kind natured. Be kind to all creatures, even animals, feed a hungry dog, and place water for them to quench their thirst. The kindness should be coming from within to care for other creatures. Leave some water on the roof or balconies for the birds. Be kind to the brothers and sisters and by not quarrelling and getting into unnecessary arguments with them or hurting them. This nature of being kind is very much pleasing to Bhagavān.
- **nirmamo**- Free from feeling of ownership for everything. One should not always think of oneself and learn to share without always referring to self by saying 'me', 'mine', 'I' all the time. If anything we have with us is useful to others also, they should be shared
- **nirahaṅkāraḥ**- Free from pride. It is not good to be proud of achievements. Exhibiting extreme joy when topped in class or won a competition to show off to others about the achievements to make others feel put down and low is 'ahaṅkāraḥ' or pride. It is important to be humble and people around us will also like us and be good to them.
- **śama-duḥkha-sukhaḥ**- Balanced when either happy or sad. When something good happens one should not keep jumping with joy and display extreme happiness and if something goes wrong one should not display sadness. Sometimes small skirmishes happen between sisters or siblings when such behaviour can be avoided.
- **kṣamī**- Forgiveness If someone accepts their mistake and apologises one should forgive and move on without harbouring ill will or pride in mind because the other person accepted their mistake. Bhagavān said the devotee who worshipped HIM by being good natured as above is his dearest.

**Gītā teaches us all these good behaviours which can be practised by us.**



**12.14**

**santuṣṭaḥ(s) satataṁ(ṡ) yogī, yatātmā dṛḍhaniścayaḥ,  
mayyarpitamanobuddhiḥ(r), yo madbhaktaḥ(s) sa me priyaḥ.12.14.**

The Yogī who is Ever-concentrated and mentally united with Me, nay, who has subdued his mind, senses and body, has a firm resolve, and has surrendered his mind and reason to Me—that devotee of Mine is dear to Me.

- **Santuṣṭaḥ**- Satisfied.

When school reopens, children have a desire to buy all new things like the bag, uniform, books, pencil, pens and so on. The desire for all new things indicates expectations and will not bring satisfaction. A cartoon character as an example where the character keeps asking for everything the friend has and is never satisfied.

Arjuna had asked for only half of the Kingdom but Duryodhana was so greedy that he refused to give even a miniscule portion of land. One must be like Arjuna content and not like Duryodhana.

- **yatātmā**- Self control.

When the TV is ON one wants to see the cartoons and another wants to see another channel and someone else wants to watch Bhajan. Self control is important by which the good counsel to divide the time among all and being in control of these demands can be practised.

- **dr̥ḍhaniścayaḥ**- Being firm and determined.

If the resolve is to practise yoga everyday it should be carried out with determination. It is not right to start for a few days and then give up wanting to sleep in the mornings. Determined mind can also help while learning Gītā by chanting at least 1 or 2 sloka every day or 1 chapter every day and follow that diligently. Swamiji was saying that if one keeps procrastinating for every task then everything will shift for tomorrow.

- **Mayyarpitamanobuddhiḥ**- Apply mind and intellect in Bhagavan.

**Bhagavan is the supreme for us. He is above our parents. We must surrender our mind and intellect to Bhagavān.**



**12.15**

**yasmānnodvijate loko, lokānnodvijate ca yaḥ,  
harṣāmarṣabhayodvegaiḥ(r), mukto yaḥ(s) sa ca me priyaḥ 12.15**

He who is not a source of annoyance to his fellow-creatures, and who in his turn does not feel vexed with his fellow creatures, and who is free from delight and envy, perturbation and fear, is dear to Me.

- **yasmānnodvijate loko, lokānnodvijate**- We should neither trouble others not get troubled by others.

If someone wants to trouble us, we must learn to ignore it. If we react they will increase their troubling behaviour. Similarly we should also not trouble others by making fun of them.

- **Harṣā-** Being extremely happy.

One must be happy but not take it to the extremes and be balanced in all situations

- **amarṣa-** Free from jealousy.

If someone else comes first or wins the competition one should not be feeling jealous. Be appreciative, congratulate and do not let the feeling of jealousy in mind.

- **aBhaya-** Free from Fear.

One need not fear anything. If we have to succeed we must be free from the feeling of fear.



Eg: Some may get scared of seeing lizards. The fear can be removed from the mind by visualising the Lizard as a beautiful creature nice and harmless when the fear will leave us. If the cockroach looks fearful it can be visualised differently and set to rest the fearful feeling in mind.

हमारे साथ श्री रघुनाथ तो,  
किस बात की चिंता,  
शरण में रख दिया जब माथ तो,  
किस बात की चिंता ॥  
किया करते हो तुम दिन रात क्यों,  
बिन बात की चिंता  
तेरे स्वामी को रहती है,  
तेरी हर बात की चिंता  
हमारे साथ श्री रघुनाथ तो,  
किस बात की चिंता ॥  
ना खाने की ना पीने की,  
ना मरने की ना जीने की  
रहे हर स्वास पर भगवान के,  
प्रिय नाम की चिंता  
हमारे साथ श्री रघुनाथ तो,  
किस बात की चिंता ॥  
विभिषण को अभय वर दे किया,  
लंकेश पल भर में  
उन्ही का कर रहे गुणगान तो,  
किस बात की चिंता  
हमारे साथ श्री रघुनाथ तो,

किस बात की चिंता ॥  
हुई ब्रजेश पर किरपा,  
बनाया दास प्रभु अपना  
उन्ही के हाथ में अब हाथ तो,  
किस बात की चिंता  
हमारे साथ श्री रघुनाथ तो,  
किस बात की चिंता ॥  
हमारे साथ श्री रघुनाथ तो,  
किस बात की चिंता,  
शरण में रख दिया जब माथ तो,  
किस बात की चिंता ॥



When Bhagavan is with us why should we worry or fear about anything. He is within us, in our mind and there is no need to fear. When we are with parents we do not feel fear. Likewise when Bhagavan is with us also we need not fear.

- **udvegaiḥ**- agitated

One should not become agitated and aggressive very soon for anything that happens around us.

**12.16**

**napekṣaḥ(ś) śucirdakṣa, udāsīno gatavyathaḥ,  
sarvārambhaparityāgī, yo madbhaktaḥ(s) sa me priyaḥ. 12.16**

He who wants nothing, who is both internally and externally pure, is wise and impartial and has risen above all the distractions, and who renounces the sense of doership in all undertakings—such a devotee of Mine is dear to Me.

- **anapekṣaḥ**- Free of expectations.

Desire to get something like maybe a cycle or a video game and so on. Such feelings of expectation make us sad. One must desire only that which is required for living.

- **Śuci**- Cleanliness.

One must be clean externally but also keep our mind clean by not having any bad opinion on others, having bad thoughts and so on. Externally we must also get into the habit of keeping surroundings clean.

- **Dakṣa**- Concentration.



Work to perfection whether writing or drawing, or carrying out any task. Some write very neatly and some do it in a haphazard manner. It happens because of lack of concentration.

- **Udāsīno-** Balanced approach.

By sensing a feeling of impartialness about whatever happens either feeling good when something good happens or feeling bad when something does not go as desired. One must not feel either too happy or too sad and practise a balanced approach in any situation.

- **Gatavyathaḥ-** free of feeling of sadness.

Not feeling sad or anxious about anything. If someone takes away the pen or pencil or anything it is better not to take it to heart and start feeling sad and disturbed for losing.

- **Sarvārambhaparityāgī-** Not getting into the feeling of taking credit for activities initiated.



## 12.17

**yo na hr̥ṣyati na dveṣṭi, na śocati na kāṅkṣati,  
śubhāśubhaparityāgī, bhaktimānyaḥ(s) sa me priyaḥ. 12.17**

He who neither rejoice nor hates, nor grieves , nor desires, and who renounces both good and evil actions and is full of devotion, is dear to Me.

- **na hr̥ṣyati-** Free from extreme joy
- **na dveṣṭi-** Free from extreme sad feeling
- **na śocati-** Free from grief

Some things may not happen as we expect. Not to grieve in such circumstances. na kāṅkṣati- Free from desires

- **śubhā-aśubha parityāgī-** Renounce good and bad actions

Every action should be carried out but the results of action should be renounced and whether it is good or bad. Detachment from results is to be practised.

## 12.18

**ṣamaḥ(ś) śatrau ca mitre ca, tathā mānāpamānayoḥ,  
śītoṣṇasukhaduḥkheṣu, ṣamaḥ(s) saṅgavivarjitaḥ. 12.18**

He who deals equally with friend and foe, and is the same in honour and ignominy, who is alike in heat and cold, pleasure and pain and other contrary experiences, and is free from attachment.

- **ṣamaḥ śatrau ca mitre**- Think of the friend and foe alike

**Eg:** When the list for birthday invites are being prepared and suddenly one person is left out because she or he is not liked. This should not happen. Whether we like them or not we should think of all alike and not harbour ill will.

- **mānā-apamānayoḥ**- Praise or insult should be felt in a balanced manner

When punishment is given in school or parents chide for some reason, one must not get upset. Accept it in a balanced manner.

- **śīto-uṣṇa-sukha-duḥkheṣu**- Cold or Hot and in happiness or sorrow one must be balanced in thoughts.

When it is very cold complaining about it and when it is too hot complaining about it will not happen if all situations are accepted with a balanced manner.

- **Saṅgavivarjitaḥ**- Not being attached to anything.

If for some reason not being able to go out as planned it should not affect the mind negatively. Whatever happens accept it and let go of negative feelings.

**12.19**

**tulyanindāstutirmaunī, santuṣṭo yena kenacit,  
aniketaḥ(s) sthīRāmatih(r), bhaktimānme priyo naraḥ. 12.19**

He who takes praise & criticism alike, and is given to contemplation and is contented with any means of subsistence available, entertaining no sense of ownership and attachment in respect of his dwelling-place and is full of devotion to Me, that person is dear to Me.

- **Tulyanindāstutir maunī**- Balanced approach to praise or humiliation.

Our friends may praise us but the ones who do not know us so well may speak ill of us behind us. Such instances should also be taken in equal measure. maunī-Silent thoughts.

Some silently think of very nice and good thoughts. A devotee should be thoughtful and keep thinking.

- **Santuṣṭa**- Be satisfied all the time
- **aniketaḥ**- Not being attached to home.

Students will have to leave home and stay in hostels, and some even cry everyday not wanting to leave home and go to school. Attachment should not be there even to one's own home.

- **sthīRāmatih**- stable minded.

When sitting and studying, focus should be on studies. Mind should not wander around thinking of cricket, TV shows and friends.



12.20

**ye tu dharmyāmṛtamidaṁ(ŷ), yathoktaṁ(m) paryupāsate,  
śraddadhānā matparamā, bhaktāste'tīva me priyāḥa.12.20.**

Those devotees, however, who partake in a disinterested way of this nectar of pious wisdom set forth above, endowed with faith and solely devoted to Me, they are extremely dear to me.

Bhagavān said that if a devotee follows and worships by practising as HE has advised such a devotee is very very dear HIM. One must try to follow all these and keep practising to reach perfection by imbibing all these characteristics.

**Question and answer:**

**Lalitji**

**Question:** What is **dharmyāmṛtamidaṁ**?

**Answer:** The words said by Bhagavān means that all these teachings are like nectar and energises the devotee.

**Vandanaji**

**Question:** what is **śubhāśubhaparityāgī**?

**Answer:** To ensure that 'āśubha' actions are not followed and no harm comes to others. And only think of good for others. A sant only thinks of others but we ordinary people can first think of not doing wrong actions.

**Poorviji**

**Question:**Why was Arjuna chosen for Bhagavadgītā and not yudhiṣṭhira?

**Answer:** Though yudhiṣṭhira was the eldest, Arjuna was friend of Bhagavān Sri Krishna and when he went to ask for help before the war he asked only for Bhagavān and not HIS army or HIS weapons. He only wanted an unarmed Bhagavān Sri Krishna and HIS guidance with which he was confident to win the war. Arjuna was a person who did not have any negativity and was a good disciple and friend to Bhagavān Sri Krishna. He was sinless and these qualities was not in yudhiṣṭhira although he was a follower of dharma.

**Awayamji**

**Question:**I follow a balanced approach when anyone praises and do not get excited about all this. But my parents say that I am not making friends and I should go out and have friends.

**Answer:** It is important to have friends around us as in society and we do need guidance at times or help. When we need help we should have people to be around us. We should make friends with proper persons.

**Dhrithi**

**Question:** How to control the brain?

**Answer:** Bhagavān said with practice and one can control the mind. If one wants to eat or read or play at the right time, the mind should be trained to control for doing the right thing at the right time. One must understand that we are the master of the mind and hence the mind should listen to the master.

**Devasettyji**

**Question:** Why should we read Gita?

**Answer:** Gita is the song of God and direct spoken words of Bhagavān. When we chant this divine Gītā, the intellect gets sharper, memory improves and a person will learn a lot and develop himself to be a good person by imbibing all the characteristics and good practises taught in Gītā. It brings divinity in us.



**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyām(ṁ) yogaśāstre śrīkṛṣṇārjunasaṁvāde  
bhaktiyogo nāma dvādaśo'dhyāyaḥ.**



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**Thank you-For reading the summary**

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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