

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 12: Bhakti-Yoga

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## The Gentle Ladder of Divine Love: From Complex to Simple Paths of Devotion

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

***jñānaṁ(vṁ) vijñānasahitaṁ(yṁ), yajjñātvā mokṣyase'śubhāt||9.1||***

The Bhagavad Gītā defines both knowledge (gyan) and science (vigyan) in their unique ways. Science is that which is ever-changing. What existed yesterday may not exist today, as new discoveries continue to emerge.

Consider how our means of communication have evolved: Twenty years ago, we had to book trunk calls to speak on landlines. Then came pagers with their single-line messages, followed by fax machines printing entire pages from distant locations. Mobile phones arrived with 1G technology, and now we've progressed to 5G and 6G. We can easily share photos and videos, and connect with each other effortlessly. This is the nature of change. If someone fifty years ago had suggested we would carry phones in our pockets, they would have been called crazy. Back then, phones didn't even have dialers - one had to press buttons to call an operator. Such is the nature of scientific progress.

But knowledge - true wisdom - is experiential. It is what we feel within, what we realize in our hearts. This wisdom remains unchanged whether it was 5000 years ago or today. It is the experience of profound knowledge, and Bhagavān Shri Krishna says that without faith (shraddha), this experience of knowledge is impossible.

***śraddhāvāṁllabhate jñānaṁ(n)***

This is why Bhagavān speaks of both science and wisdom in the Gītā - some things that change with time and others that are eternal and unchanging. From this perspective, every chapter of the Bhagavad Gītā holds immense significance, but the 12th chapter is especially beautiful. In every chapter, Bhagavān sings the glory of devotion, and being a song, it's easily memorized. Just as we hum the tune we hear in the morning throughout the day; if we begin our morning with the Bhagavad Gītā, its sacred song will resonate in our minds all day long.

## **santuṣṭaḥ(s) satataṃ(yam) yogī, yatātmā dr̥ḍhaniścayaḥ**

Take just one verse from the 12th chapter, and your life can become sweeter. Each word is extraordinary, containing such magic that it can transform your life. This is why the Bhagavad Gita is a scripture of yoga, a science of living. It is unique as the only scripture delivered on a battlefield, just before war. While other scriptures were written in ashrams, forests, Himalayan caves, valleys, or by riverbanks, this divine song was sung on the battlefield.

And don't think that with the end of the Mahabharata war, all wars ended. No, external wars continue - take the instance of Russia and Ukraine or Palestine and Israel. But as Saint Tukaram said, we fight battles day and night within ourselves. Some wars are external, others internal. Some rage in our minds when intellect says one thing and the heart another, creating tension. Just as a rope pulled in two directions creates tension - like the one we use to hang clothes to dry - when mind and intellect pull in opposite directions, we experience what we now call stress.

Sant Tukaram Maharaj ji's quote:

जिवाहि आगोज पडती आघात। येऊनिया नित्य नित्य वारि।।

If there's a supreme scripture for stress management, it is the Bhagavad Gītā. Arjuna faced the same dilemma. His heart said, "How can I kill my own relatives? I must uphold family duty." His intellect argued, "No, you must fulfill your warrior's duty. Those who humiliated Draupadi in court, like Dushasana, Duryodhana, and Karna, must be punished." One side held family duty, the other warrior's duty. His mind upheld family values while his intellect emphasized warrior dharma.

**gāṇḍīvaṃ(m) sraṃsate hastāt, tvakcaiva paridahyate|  
na ca śaknomyavasthātum(m), bhramatīva ca me manaḥ||1.30||**

This conflict made Arjuna's bow, the Gāṇḍīva, fall from his hands. His mind became confused, his throat parched, his body burned, and his limbs trembled. It was a complete state of tension and anxiety. It was then that Bhagavān revealed this scripture of the Bhagavad Gita. As the Bhagavān Himself says, He wasn't telling anything new - He stated this Himself in the 4th chapter.

Bhagavān spoke these timeless verses:

**imaṃ vivasvate yogaṃ proktavān aham avyayam  
vivasvān manave prāha manur ikṣhvākave 'bravīt  
evaṃ paramparā-prāptam imaṃ rājarṣhaya viduḥ  
sa kāleneha mahatā yogo naṣṭaḥ parantapa  
sa evāyaṃ mayā te 'dya yogaḥ proktaḥ purātanaḥ  
'bhakto 'si me sakhā cheti rahasyaṃ hyetad uttamam  
(You are not just my devotee, you are my beloved friend)**

Bhagavān says, "**bhakto 'si me sakhā cheti**" - I am telling you this because you are my friend, my sakha. You love me deeply, and I love you. This is a matter of devotion - *bhakto 'si'*. They say devotion emerges from separation (Vibhakta). **What is Vibhakta?** That which is divided into two parts. Here, God is one and the devotee is one - separate entities. But when God and devotee become one, that's when true devotion begins. The journey from separation to unity marks the beginning of devotion. Because then no difference remains.

As it is said:

मुझ में तुझ में बस भेद यही, मैं नर हूँ तुम नारायण हो।  
मैं हूँ संसार के हाथों में, संसार तुम्हारे हाथों में॥

(The only difference between you and me is that I am human and you are Narayana). Just this small difference needs to be erased. When I become the form of Narayan myself, when I become so absorbed in devotion that I lose my own awareness - this is the glory of Bhakti Yoga. Bhakti Yoga is that path where you trust in God and move forward. You don't need excessive knowledge, nor the Vedas. No need for extensive reading or searching through Puranas. You just need trust. Move forward with faith.

### ***śraddhāvāṁllabhate jñānam(n)***

This intimate scripture is the supreme text for stress management. That's why we have come to learn it. The transformation will come, have faith. Life becomes peaceful, gentle, and joyful. In our search for this joy, we often chase after pleasure, but pleasure is momentary, and so is pain. But true bliss is eternal. One who dives into the lake of bliss finds only bliss. And such bliss can be found by diving into the lake of the Bhagavad Gita.

The 12th chapter was initiated by Arjuna. We should be deeply grateful to Arjuna. He asked many questions that arise in our own minds, and thus Bhagavan provided answers. Arjuna asks:

### **12.1**

**arjuna uvāca**

**evam(m) satatayuktā ye, bhaktāstvām(m) paryupāsate,  
ye cāpyakṣaRāmavyaktaṁ(n), teṣāṁ(ñ) ke yogavittamāḥ. 12.1**

Arjuna said : The devotees exclusively and constantly devoted to you in the manner stated just earlier, adore You as possessed of form and attributes, and those who adore as the supreme reality only the indestructible unmanifest Brahma (who is Truth, Knowledge and Bliss solidified) of these two types of worshippers who are the best knowers of Yoga?

These devotees who are constantly united with You (as described in the 55th verse of Chapter 11), who remain steadfastly engaged - **satatayuktā ye**. Steadfastly absorbed in You, dissolved in You, surrendering themselves to You completely. '**Tvam**' means **in You - in that Supreme Being**, in the form with attributes (saguna sakar).

God has many forms - some love Govardhan Girdhari, some love Radha Vallabh, some love Balkrishna Lal, some love Laddu Gopal. But all these forms are visible divine forms that our eyes can see. And there's something beautiful about these forms - they were all created by different devotees according to their own experiences, shaped according to their preferences. All are in human form because the avatar takes human form, and thus we can relate to it. We can connect ourselves with God because there is this tangible human form.

The verse continues with "**api—also; akṣharam—the imperishable.**" Some worship the form with attributes, while others worship the **aksara avyakta** - that which cannot be destroyed and cannot be manifested. What I speak will vanish in the air, but what I write will remain forever. Similarly, akṣaRāmavyakta is that which cannot be destroyed and cannot be manifested. You cannot describe it. Its eyes, Its form. It exists in creation - in trees and plants, in mountains and caves, in rivers and streams. It is in the sky, in the earth. It flows in the wind, and comes as a fragrance. It exists in flowers, in birds, in all beings. Such is its indescribable form - avyakt.

**"teṣāṁ(ñ) ke yogavittamāḥ" - teṣhām means "of them," ke means "who," yoga-vit-tamāḥ means "more perfect in Yoga."** Who among them is the superior yogi? Who better knows yoga - the one who worships the form with attributes or the one who worships the formless? The one who follows the path of Sankhya Yoga, Gyana Yoga, or the one who follows the path of devotion?

This question is like asking a mother who has two children, "I will take one of your children - tell me which one you love more? Which one should I leave with you?" The mother becomes helpless. What can she say? Such a question has no answer. Both children are equally dear to a mother. Similarly, both types of devotees are equally dear to God - so what answer can be given?

But in such a situation, what might a helpless mother say? She might say, "Take the elder one - they can somewhat express themselves now. When hungry, they can say they're hungry. But this little one only knows how to cry. They cannot even speak. I have to understand why they're crying - whether they're hungry, whether a mosquito bit them, or whether they need a change. You won't be able to understand them. So take the elder one, let the younger one stay with me." This doesn't mean the younger one is loved more. It may appear so, but a mother's love is absolutely equal for both children. Similarly, the Bhagavān gave a spontaneous answer.

The Supreme Bhagavān spoke:

## 12.2

**śrībhagavān uvāca  
mayyāveśya mano ye mām(n), nityayuktā upāsate,  
śraddhayā parayopetāḥ(s), te me yuktatamā matāḥ. 12.2**

Śrī Bhagavān said : I consider them to be the best Yogīs, who endowed with supreme faith, and ever united through meditation with Me, worship Me with their mind centred on Me.

The Bhagavan says **"mayyāveśya" - fix your mind on Me.** Just as one invests money in a bank or in business, similarly, one should invest their mind in the Bhagavan. One who places their mind within Me. But there's a condition - "nityayuktā". It won't happen just like that. Nitya means not just daily, but every moment. One who invests themselves in Me every moment, every day, who worships My form with attributes (saguna) with supreme faith - **"te me yuktatamā matāḥ" - such ones are, in My opinion, the highest yogis.**

The Bhagavan has made it absolutely clear here. He has given a great message for all of us - that the path of devotion is the easiest path. No need to know the Vedas, no need for reading, no need for doing anything else. Just do one thing - learn to trust in God. The trust should be like how we trust a boatman and sit in his boat. We don't sit thinking he might drown us or overturn the boat. We trust that the boatman will take us safely across. Even without knowing him, we have faith that he will take us safely. Similarly, even without seeing God, we must have faith that He will take us across the ocean of existence.

**"Nityayuktā" - every moment, every day.** What are we like? We have neither patience nor faith. It's a matter of patience - complete trust in God. It's possible that something wrong happened with me today, but God might have some other plan for me. It's God's decision, I accept it. I must accept that even if something bad has happened to me, God must have some plan. It's God's will, I accept it.

This is exactly what happened with the boatman. When Bhagavān Ram reached the banks of the Ganga and requested the boatman to help them cross, the boatman refused. "Why?" they asked. "You

help everyone cross the Ganga, why won't you help us?" The boatman replied, "I know you are Bhagavān Ram. The dust of Ram's feet turned stone into Ahilya. If your feet touch my boat and it turns into a woman, what will become of my livelihood? What will happen to my home where my wife lives? It will become very difficult. Therefore, I won't help you cross Mother Ganga. However, if you must cross, I have one condition - I will wash your feet. I will bring river water and wash your feet thoroughly. Not a single particle of dust should remain."

The Bhagavān said, "As you wish." The boatman called his wife and children, saying Bhagavān had arrived and they would wash His feet. He brought plenty of water and thoroughly washed the Bhagavān's feet. Lakshman and Sita Ma watched in amazement. This had never happened before - the Bhagavān had never allowed even them or King Janak to wash His feet during the wedding ceremony. And today, see the boatman's fortune - he's thoroughly washing the Bhagavān's feet. He even drank that water, gave it to his children to drink, sprinkled it everywhere in his house and on his boat, saying fortune had smiled upon them.

Then the Bhagavān entered the boat. As the boat started moving, Mother Ganga began to rise, for she too wanted to touch the Bhagavān's feet. The boatman was singing but the boat was moving backward as Ganga's flow increased. The boatman began singing to Mother Ganga, asking her to be patient. Singing devotional songs, the boatman managed to take the boat across.

In Maharashtra the epic Ramayana is written in a lyrical form by Śrī

G. D. Madgulkar and composed musically by Śrī Sudhir Phadke - a collection of 56 Marathi songs based on incidents from the Ramayana. One of the songs was quoted that describes the boatman's earnest request to Ganga mata to allow them a smooth journey forward:

**नकोस नौके, परत फिरू ग, नकोस गंगे, ऊर भरू  
श्रीरामांचे नाम गात या श्रीरामाला पार करू  
जय गंगे, जय भागीरथी  
जय जय राम दाशरथी**

When they reached the other side, Bhagavān immediately reached for something - they had left all their jewelry behind, but the boatman had helped them cross, so some payment was due. Sita Maa knew Bhagavān wanted to give something, so she removed her ring and placed it in the Bhagavān's hand to give to the boatman.

Bhagavān offered it, saying, "This is for your labor." The boatman began to cry. He said, "What are you saying? This cannot be. No, I won't accept this. It was my greatest fortune that you sat in my boat - what greater fortune could there be?" "But boatman, this is your profession, your business, please accept it." "No, no, I won't accept it." The boatman was crying and refusing. Bhagavān insisted, "No, boatman, you must accept it. Consider it my request, my order, you must accept it."

With folded hands, as Bhagavān tried to place the ring in his hand, the boatman absolutely refused, saying, "I cannot commit this sin. When two people of the same profession help each other, payment isn't accepted." "Same profession? What are you saying, boatman? I am a warrior, fighting is my duty. You are a boatman, how are we in the same profession?" The boatman said, "Bhagavān, don't pretend. Today you came to my door, I helped you cross by boat, and one day when I come to your door, you must help me cross the ocean of existence. Then, don't ask anything from me. Let this debt remain. I will surely come, then help me cross."

The crying boatman was praying. See how much love the Bhagavān has - 14 years later, when He returned and they were preparing the list of who to call for the coronation, the Bhagavān woke up at midnight and told Bharat, "One person is missing - my boatman is missing, call him." Just love Bhagavān a little bit, and He never forgets.

And here, Bhagavān Krishna is saying the same thing - "**nityayuktā upāsate**" - **one who worships Me constantly is the highest yogi**, understand this. Bhagavān further elaborates while also containing the essence of this truth.

### 12.3

#### **ye tVākṣaRāmanirdeśyaṁ(m), avyaktaṁ(m) paryupāsate, sarvatragamacintyaṁ(ñ) ca, kūṭasthamacalaṁ(n) dhruvam. 12.3**

Those, however, who fully controlling all their senses and even-minded towards all, and devoted to the welfare of all beings, constantly adore as their very self the unthinkable,

Like trying to grasp the infinite expanse of the cosmos, some seekers pursue the formless (**nirguna**) aspect of the Divine. They meditate upon that which cannot be defined or described (**anirdeśyam**), that which remains forever unmanifest (**avyaktam**) to mortal eyes. This is the eternal truth that pervades all existence (**sarvatraga**), beyond the grasp of ordinary thought (**acintyam**). It is like an immovable mountain peak (kūṭastham), unchanging through the ages (**achalam**), as constant as the North Star (**dhruvam**).

This path of pursuing the formless Divine is like trying to swim across a vast ocean without seeing the shore - it requires immense strength of conviction and unwavering focus. The devotees who choose this path are like astronomers gazing into the deepest reaches of space, knowing there is something profound beyond what eyes can see.

### 12.4

#### **sanniyamyendriyagrāmaṁ(m), sarvatra śamabuddhayaḥ, te prāpnuvanti māmeva, sarvabhūtahite ratāḥ. 12.4**

Controlling all their senses, equal-minded towards all, and devoted to the welfare of all beings, assuredly they come to Me only.

This verse reveals the method and fruit of such pursuit. These seekers must first master their senses (sanniyamyendriyagrāmam) - all six of them, including the mind which Bhagavān Krishna calls the sixth sense in Chapter 15. Like a skilled charioteer controlling six wild horses, they must reign in:

- **srotra-:** hearing (ears)
- **tvak-:** touching (skin)
- **chakshu-:** seeing (eyes)
- **rasana-:** tasting (tongue)
- **ghrana-:** smelling (nose)

plus the mind- **Manas**

The tongue presents a unique challenge as it serves two masters - both taste and speech. It requires double the vigilance, like guarding two doors at once.

These dedicated seekers develop equal vision towards all (**sarvatra samabuddhayaḥ**), weighing

everything on the same scale of wisdom, showing no partiality. Their hearts overflow with love for all beings (**sarvabhūtahite ratāh**), seeing the same Divine presence in every creature.

**And what is their reward? ...."te prāpnuvanti māmeva" - they too reach Me, declares Bhagavān.**

Just as all rivers eventually merge into the ocean, whether they flow straight or wind through valleys, both the seekers of the formless and the seekers of the form reach the same Divine destination. The paths may differ - like climbing Mount Everest from different sides - but the summit remains the same. The key is to know where you stand and choose your path accordingly, with Bhagavān revealing that the path of devotion (Bhakti) is the gentlest slope to climb.

In the path of devotion, Bhagavān Himself becomes the boatman, just as He did for the simple ferryman who washed His feet before carrying Him across the Ganges. While other paths require swimming across on one's own strength, in Bhakti, one need only surrender to the Divine boatman with complete trust, like a child in its mother's arms.

## 12.5

**kleśo'dhikatarasteṣām(m), avyaktāsaktacetāsām,  
avyaktā hi gatirduḥkham(n), dehavadbhiravāpyate. 12.5**

Of course, the strain is greater for those who have their mind attached to the Unmanifest, as attunement with the Unmanifest is attained with difficulty by the body-conscious people.

Like a sailor attempting to navigate through dense fog without a compass, those whose minds are fixed upon the unmanifest (**avyaktāsaktacetāsām**) face greater tribulations (**kleśo'dhikatarā**). For embodied beings, the path to the unmanifest (**avyaktā gati**) is fraught with profound difficulties (**duḥkham**), like trying to embrace the wind or catch one's own shadow.

This verse reveals a profound truth through a beautiful metaphor: When swimming across a river, one must use their own strength, constantly battling the current. But when sitting in a boat, it's the boatman who does the hard work while you simply need to trust and sit still. Similarly, while all spiritual paths lead to the Divine, the path of formless meditation requires tremendous personal effort - like swimming across on your own. How does one meditate on that which cannot be imagined? How does one focus on that which has no form to hold onto?

Let's understand this through a touching story of a blind saint named Sarnanand Swami, who could "see" with divine vision. Each day, he would visit a stone, speak to it lovingly, and promise to return. When a skeptical devotee tested him by moving the stone to a completely different location, the saint still found it, explaining that even stones have life energy (Prāṇa) and consciousness - one merely needs the faith to awaken it.

This story illuminates a profound truth: **Through devotion (bhakti), even stone can speak, even the lifeless can come alive.** Consider the Govardhan mountain, where millions bow their heads in devotion - how much divine energy must be contained in that stone, accumulated through centuries of faithful worship!

The verse compassionately acknowledges that while some great souls may have the strength to pursue the formless absolute, for most embodied beings, this path brings greater hardship. It's like

trying to explain the taste of honey to someone who has never tasted sweetness. But with form-based devotion (saguna bhakti), there is something tangible to love - the divine flute, the lotus hands, the peacock crown, the enchanting form that naturally captures the heart. Sometimes the gentlest path is also the most profound.

**This teaching contains both practical wisdom and deep compassion** - while all paths lead to the same summit, **why choose the steepest route when a gentler path is available?**

Bhagavān, **like a loving parent, simply points out** that for most of us, **love flows more naturally when we have something to love, just as a child learns to walk better when holding a parent's finger rather than trying to balance in empty space.**

## 12.6

**ye tu sarvāṇi karmāṇi, mayi sannyasya matparāḥ,  
ananyenaiva yogena, mām(n) dhyāyanta upāsate. 12.6**

On the other hand, those depending exclusively on Me, and surrendering all actions to Me, worship Me (God with attributes), constantly meditating on Me with single-minded devotion.

Like a river offering its every droplet to the ocean, there are those who dedicate all their actions (**sarvāṇi karmāṇi**) to the Divine. They are like artists who see each brushstroke as an offering, making their entire life a canvas of devotion. These souls make Bhagavān their supreme goal (**matparāḥ**), like sunflowers that constantly turn their faces toward the sun.

With undivided devotion (**ananyenaiva yogena**), they meditate upon and worship the Divine. This is not partial devotion - it's not like dipping just one toe in the water. It's complete immersion, like a sugar crystal dissolving entirely in water, leaving no trace of separation. Their meditation (**dhyāyanta**) becomes their very breath, and their worship (**upāsate**) becomes their very essence.

## 12.7

**teṣāmahaṁ(m) samuddhartā, mṛtyusaṁsārasāgarāt,  
bhavāmi nacirātpārtha, mayyāveśitacetasām. 12.7**

O Arjuna! Who fix their mind on Me, I rescue them from the ocean of birth and death.

Here comes Bhagavān's beautiful promise, dripping with divine love. To those whose consciousness is united with Him (**mayyāveśitacetasām**), Bhagavān becomes their divine lifeguard (**samuddhartā**) in the ocean of birth and death (**mṛtyusaṁsārasāgarāt**).

"O Partha," says the Bhagavān with tender affection, "I shall deliver them swiftly (**nacirāt**)." This is not a distant promise - it's like a mother rushing to lift her child who has stumbled. Bhagavān becomes their divine boatman, saying, "Don't worry, just trust me and step into my boat. I am your ferryman across this vast ocean of existence."

It's like the embrace of a parent who says, "Close your eyes and jump - I will catch you." Bhagavān promises quick deliverance, but this is not without condition. The devotee must first merge their consciousness with the Divine, like a river losing its separate identity as it merges with the ocean.

12.6 and 12.7 verses presents one of the most touching aspects of the Bhakti path - the beautiful

exchange between the devotee who offers everything, and the Divine who promises complete protection. It's the ultimate spiritual insurance - you surrender all your actions to the Divine, and in return, the Divine promises to be your rescuer, your protector, your eternal guardian across the treacherous ocean of worldly existence.

Just as the simple ferryman who washed Bhagavān Rama's feet was carried across not just the physical Ganges but the ocean of existence itself, these verses promise that sincere devotees who offer their all will be carried safely across the waters of mortality by the Divine Boatman Himself.

## 12.8

### **mayyeva mana ādhatsva, mayi buddhiṁ(n) niveśaya, nivasīyasi mayyeva, ata ūrdhvaṁ(n) na saṁśayaḥ. 12.8**

Therefore, fix your mind on Me, and establish your intellect in Me alone; thereafter you will abide solely in Me. There is no doubt about it.

Fix your mind upon Me alone, surrender your intellect to Me. There is no doubt that thereafter you shall dwell in Me alone.

This verse reveals a profound spiritual truth: the journey requires both the heart's devotion and the mind's surrender. **When Śrī Krishna says "Fix your mind upon Me," He speaks of dedicating our consciousness completely.** The mind tends to surrender more easily - it can fall in love, it can believe, it can trust. But **the intellect (buddhi) is more challenging to surrender, for it is the seat of questioning and reasoning.**

Consider a devotee passing by a temple on their bicycle. They stop, turn towards the temple, and offer prayers even though they cannot enter at that moment. To our intellectual mind, this might seem strange or irrational. "Why pray from outside? What's the point of such a brief gesture?" But their heart and intellect are both surrendered to the Divine, so even this momentary prayer reaches its destination. They might think, "I cannot come inside now, but I will return in the evening. For now, let me at least offer my respects."

The path to dwelling in the Divine consciousness begins with simple daily practices. Each morning, before starting your day, sit before the Divine for just two minutes. Take deep, mindful breaths while mentally reciting "**Śrī Krishna Sharanam Mamah**" - surrendering to Krishna with each inhale and exhale. Do this ten times, letting your breath become even and balanced. Then bow down with such complete devotion that you become overwhelmed with divine love, until tears of joy flow from your eyes, until you feel you have truly met your beloved Bhagavān.

One who stands in such complete absorption, even for two minutes, naturally begins to carry this divine awareness into every action throughout the day. Everything becomes an offering, every moment a remembrance. This is when the Bhagavān's promise in this verse becomes fulfilled - there remains no doubt that such a devotee dwells in divine consciousness alone.

The key is the dual surrender - both **manas** (mind/heart) and **buddhi** (intellect). The mind may readily believe, but the intellect raises questions: "**Can God really reside in this stone idol?**" **The answer comes: "Yes, have patience, keep faith."** When both the questioning intellect and the believing heart move in the same direction toward the Divine, spiritual elevation (**urdhvagati**) is assured. Such a unified consciousness naturally finds its home in the Divine.

**This total offering of both mind and intellect is perhaps the most challenging spiritual practice. But for those who achieve it, Bhagavān promises - without any doubt permanent residence in divine consciousness.**

## 12.9

**atha cittam(m) samādhātum(n), na śaknoṣi mayi sthiram,  
abhyāsayogena tato, māmicchāptum(n) dhanañjaya. 12.9**

If you cannot steadily fix the mind on Me, O Arjuna! then seek to attain Me through the Yoga of practice.

O Dhananjaya (Arjuna), if you cannot fix your mind steadily on Me, then seek to reach Me by the practice of constant devotion.

Śrī Krishna, with infinite compassion, understands the struggles of the human mind. He says, "If you find it difficult to keep your mind focused on Me throughout the day, if maintaining unwavering consciousness of the Divine seems impossible, then let me share an easier path."

This is the yoga of practice (**abhyāsa yoga**). **Begin with simple practices - when reciting prayers or verses, synchronize them with your breath. With each verse, take four balanced breaths - inhaling and exhaling with awareness. Through this practice, miracles begin to unfold in one's life.**

As the ancient saying goes:

**मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं -**

"The mute becomes eloquent, the lame crosses mountains." There are instances where people who couldn't speak began reciting the Bhagavad Gītā through their breath alone. After just two or three chapters of such practice, their voice returned. All that's needed is faith. Those who have fallen internally, whose minds have collapsed, can gain the strength to climb mountains and accomplish the impossible through this practice.

It's a gradual journey of consistent practice, where even the smallest sincere effort brings you closer to the Divine.

## 12.10

**abhyāse'pyaṣamartho'si, matkarmaparamo bhava,  
madarthamapi karmāṇi, kurvansiddhimavāpsyasi. 12.10**

If you are unable even to the pursuit of such practice, be intent to work for Me; you shall attain perfection (in the shape of My realization) even by performing actions for My sake.

If you are unable even to practice such remembrance, then dedicate yourself to working for Me. Even by performing actions for My sake, you shall attain perfection.

Here, Śrī Krishna offers an even simpler path - if consistent practice feels overwhelming, then **transform every action into divine service**. When you wake up, think "Bhagavān has awakened me." When you bathe, consider that you're cleansing the temple where the Divine resides. While cooking, feel you're preparing offerings for Bhagavān. When walking, imagine you're

circumambulating the Divine. When sleeping, think you're entering into divine Samādhī.

This is beautifully captured in Adi Shankaracharya's śiva Manasa Puja:

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं  
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।  
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो  
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्

This verse teaches that every action can become worship: You are my soul, my intellect is Your consort Parvati, my life breaths are Your attendants, my body is Your temple. All enjoyments become Your worship, sleep becomes absorption in You, walking becomes circumambulation around You, all words become Your praise, and whatever action I perform becomes Your worship, O Shambhu.

When we begin to see the Divine in everything and everyone, there remain no enemies, no separateness. Every face becomes His face, every form His form. This is true devotion. When we achieve this state, our spiritual evolution becomes Bhagavān's responsibility. We move from being a liability to being an asset in His divine plan.

The ultimate message is simple yet profound - offer your mind and intellect with complete faith, and spiritual knowledge will dawn naturally. Transform every action into worship, and perfection will surely come.

## Questions and Answers

**Bajrang Ji:**

**Question:** I want to ask - if someone avoids bad deeds, takes good care of this, prays within the 24 hours and pays attention to their actions - is this enough?

**Answer:** Good and bad actions are very relative concepts. When Bhagavān Śrī Krishna asks Arjuna to fight, He's asking him to engage in what some might see as killing. What's good in one person's eyes might be bad in another's. Therefore, these distinctions of good and bad actions aren't absolute. What matters is our trust in the Divine and thinking about collective benefit - what serves the greater good. Every action has some imperfection. There is no purely perfect action. Even when you light a lamp - which seems like a pure act - many tiny insects die around that flame. Killing happens there too. This is why even lighting sacred fires and performing rituals can have some negative aspects, and why some ascetics (sanyasis) are advised to avoid touching fire altogether. Even our act of lighting a lamp could be considered harmful. But what's important is to keep our discrimination awake and our mind focused on God - when we light the lamp for the Divine, even imperfect actions become purified. Every action we perform will have some imperfection. This doesn't mean we should stop acting - rather, we should avoid harm where possible and maintain the consciousness that we're doing everything for the Divine. This naturally protects us.

**Geeta Ji:**

**Question:** We don't offer onion and garlic to God because He doesn't like them, but isn't everything that goes inside us also going to the Divine? Isn't God residing within us too?

**Answer:** The restriction on onion and garlic is specifically for those following a path of deep spiritual practice. However, if we're on an active path of creation and need energy for our work, we might need certain foods as medicine. Onion and garlic are like medicines that increase our active energy and bring alertness to our work. So while these are prohibited for deep spiritual practitioners and meditation, they aren't harmful for regular daily work. In fact, everything we eat involves some harm - using a knife, killing plants, insects. There's some imperfection in every action. We need to learn to

use our discrimination wisely.

**Subhash Ji:**

**Question:** My mind doesn't engage in devotion. Can you please guide me about this?

**Answer:** The mind is naturally restless - this is not just your situation, even Arjuna faced this challenge. Bhagavān answered him by emphasizing consistent practice and effort. If you practice regularly, today your mind might wander after 2 minutes or 5 minutes, but at least begin the practice. Synchronize your mantra with your breath - one mantra as you breathe in, one as you breathe out. Since you're moving from the path of action to the path of devotion, use the action of breathing as support. You might maintain focus for just a minute initially, but it gradually increases. Also, you need a guru who can guide you on this path. Start by reading the Bhagavad Gītā - it will continue to guide you.

**Ravina Ji:**

**Question:** What are the rules for wearing a Tulsi mala?

**Answer:** While there are many rules in different traditions, the essential thing to remember is to keep the Tulsi mala away from impurity. Don't touch it with unclean hands. Keep your mind pure when wearing it. Naturally, Śrī Krishna comes closer to our throat when wearing it, making it easier to recite the Gītā, which is also a form of the Divine. Where there is Tulsi, there is Bhagavān - this is certain.

**Purvi Ji:**

**Question:** How do we know if our **Viveka** (conscience) is awakened, or if a decision comes from the mind or intellect?

**Answer:** The nature of conscience is that it awakens but also falls asleep very quickly. This awakening and sleeping of conscience happens frequently. We need to repeatedly awaken it, and to awaken this conscience, we need to stabilize our intellect. Bhagavān beautifully explains this at the end of the second chapter of the Gītā. When we reach that chapter, we'll easily understand the verses about stabilizing the intellect.

The session concluded with prayers and chanting Hanuman Chalisa.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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