

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 12: Bhakti-Yoga

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YouTube Link: <https://youtu.be/zoCk5LKGD78>

The Devotee's Journey: Unveiling the Qualities of True Devotion

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

It holds profound significance as it lays out the path of devotion, which is considered the simplest and most accessible path to realizing the Divine. Today's session commenced with the ceremonial lighting of the holy lamp, followed by an invocation to Śrī Bhagavān and offering reverence to Gurudev.

It is by Śrī Bhagavān's grace that we are engaged in this study of the Gītā, an opportunity that many receive due to the merits of past lives, the blessings of our ancestors, or the grace of a saint. As saints often say, the Bhagavadgītā does not choose us by chance; Bhagavān Himself selects those who are ready to receive its teachings.

This sacred text is the only scripture in the world whose **Jayanti** (birth anniversary) is celebrated. The next **Gītā Jayanti** falls on **Wednesday, December 11, 2024**, which coincides with **Mokshada Ekadashi**.

The Bhagavadgītā is unique for several reasons:

- It is the only scripture delivered directly by Śrī Bhagavān on a battlefield, the Kurukshetra, during a critical moment in the **Mahābhārata**.
- It forms a part of the Mahābhārata within the **Bhīṣma Parva**, spanning chapters **25 to 42**, comprising **700** verses. These include **1** verse spoken by Dhṛtarāṣṭra, **41** by Sanjaya, **84** by Arjuna, and the remaining 574 by Bhagavān Himself.

Some people insist on understanding the meaning of every verse before they begin reciting the Gītā, but as Swami Maharaj explains, the Gītā's verses carry a sacred energy of their own. Even without fully understanding the meaning, reciting these verses can bring about transformative changes in one's mind and soul. This is evident in the experiences of many members of the Gītā Pariwar, who have reported life-changing results, including improved behavior and even recovery from physical and emotional ailments.

Swami Govinddev Giri Ji Maharaj has beautifully summarized our responsibility towards the Gītā with the

guiding principle:

गीता पढ़ें, पढ़ाएँ, जीवन में लाएँ

Learn Gītā, Teach the Gītā, and Implement it in Life.

While we are all learning to read the Gītā, it is also essential to spread its teachings to friends, family, and the larger community. One way to do this is by teaching the Gītā to children, ensuring that its wisdom is passed on to future generations. As we continue on this path, we must strive to implement at least one takeaway from each Vivechan session into our daily lives.

The 12th chapter begins with **Arjuna** seeking clarity from Śrī Bhagavān:

के योगवित्तमा?

"O Bhagavān, which path is superior—Jnana Yoga (the path of knowledge) or Bhakti Yoga (the path of devotion)?"

In response, Bhagavān answers:

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते |
श्रद्धया परयोपेताः ते मे युक्ततमाः मताः ॥

Those who, with their minds fully absorbed in Me, always engaged in My service, and worship Me with supreme faith, are considered the most accomplished yogīs.

Bhagavān emphasizes that while both the **Path of Knowledge** and the **Path of Devotion** lead to the Divine, **Bhakti Yoga** is more accessible and easier to follow for most people. He encourages regular self-assessment on the spiritual journey and provides a practical checklist to help devotees evaluate their progress.

A useful analogy often shared by saints helps clarify this idea:

"When we visit a chemist's shop, we only take the medicine that we need, not everything available. Similarly, while reading the Gītā, we must focus on the teachings that are most relevant to us."

The Gītā offers wisdom that speaks to people of all walks of life and spiritual capacities, providing solutions for a range of life's challenges.

Bhagavān further explains that one can live in the world and still achieve spiritual progress, just as the lotus flower blooms in water but remains untouched by it. He says:

जो जग में रहो तो ऐसे रहो,
जो जल में कमल का फूल रहे।

Live in the world like a lotus flower in water, remaining untouched by the world's impurities.

This metaphor captures the essence of spiritual life: one does not need to renounce the world to attain spiritual growth. Instead, one can live within the world, fulfilling responsibilities without becoming attached to worldly desires. Bhagavān concludes by providing Arjuna with multiple paths to reach Him, depending on an individual's ability, thus making spiritual progress attainable for everyone.

In this chapter, Bhagavān shows that whether through knowledge or devotion, the ultimate goal is the same—union with the Divine. However, **Bhakti Yoga**, the path of pure devotion, is especially favoured for its simplicity, accessibility, and its ability to transform hearts and minds.

12.11

athaitadapyaśakto'si, kartuṁ(m) madyogamāśritaḥ, sarVākarmaphalatyāgaṁ(n), tataḥ(kh) kuru yatātmavān. 12.11

If, taking recourse to the Yoga of My realization, you are unable even to do this, then, subduing your mind and intellect etc., relinquish the fruit of all actions.

In this verse, Śrī Bhagavān provides an alternative for those who find it difficult to follow earlier suggested spiritual practices like meditation, selfless action, or constant devotion. He encourages relinquishing attachment to the outcomes of actions as a simpler yet effective spiritual practice.

- **athaitadapyaśakto'si**: If one is unable to follow the earlier practices—such as meditation or selfless devotion—this verse offers another option.
- **kartuṁ madyogamāśritaḥ**: If one cannot take full refuge in the Yoga of constantly focusing on Bhagavān, an alternative is given.
- **sarvākarmaphalatyāgaṁ**: Bhagavān suggests performing duties without being attached to their outcomes. This action cultivates detachment and helps the individual progress spiritually.
- **tataḥ kuru yatātmavān**: With self-discipline and control, performing actions without attachment to results can lead to spiritual advancement, preparing the mind for deeper understanding.

Key Insights:

1. **Detachment from Results**: The verse highlights the importance of renouncing attachment to the outcomes of one's actions. This cultivates inner peace and freedom from the cycle of desire and disappointment.
2. **Path of Self-Control**: One can still grow spiritually by controlling the mind and performing duties without attachment, helping to purify the mind.
3. **Accessible Path**: Bhagavān acknowledges that not everyone has the same capacity for spiritual practice and offers this alternative path, making spiritual growth attainable for all.

By providing this option, Śrī Bhagavān ensures that every individual, regardless of their spiritual capacity, can progress on the path to self-realization.

12.12

śreyo hi jñānamabhyāsāj, jñānāddhyānaṁ(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.

In this verse, Śrī Bhagavān describes a hierarchy of spiritual practices, emphasizing how each step builds on the previous one, leading to inner tranquility through the renunciation of attachment to results.

- **śreyo hi jñānam abhyāsāj**: Bhagavān explains that knowledge (jñāna) is superior to mechanical practice (abhyāsa). While performing rituals or actions without deeper insight can

be beneficial, knowledge adds purpose and clarity to one's practice.

- **jñānād dhyānam viśiṣyate**: Meditation (dhyāna) is even higher than knowledge. While knowledge engages the intellect, meditation brings experiential wisdom, allowing the practitioner to absorb and internalize the knowledge gained.
- **dhyānāt karmaphalatyāgaḥ**: Superior to meditation is the renunciation of the fruits of actions (karmaphala tyāga). Surrendering attachment to the outcomes of actions frees the mind from anxiety and expectations, fostering detachment.
- **tyāgāc chāntir anantaram**: Renunciation leads directly to peace (śānti). Once the attachment to results is let go, the mind becomes tranquil and unaffected by success or failure, leading to immediate peace.

Key Insights:

1. **Hierarchy of Spiritual Practices**: This verse outlines a progression from basic practice without knowledge to wisdom, meditation, and finally renunciation of the fruits of action. Each stage leads to deeper spiritual growth.
2. **Renunciation as the Highest Practice**: Surrendering the outcomes of actions is seen as the most advanced practice because it liberates the individual from attachment and anxiety, leading to true peace.
3. **Path to Peace**: While knowledge and meditation are crucial, Bhagavān emphasizes that lasting peace comes from performing selfless actions while relinquishing attachment to their results.

Though it may seem like Bhagavān is placing one path above the other, He clarifies that all paths are important and interconnected. The practices of **Abhyāsa** (consistent practice) and **Vairāgya** (detachment) are crucial steps in this journey, especially in controlling the **Indriyas** (senses) and refining the mind.

Arjuna, acknowledging the difficulty of controlling the mind, said in Chapter 6, Verse 34:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

The mind is restless, turbulent, strong, and obstinate, O Krishna! I consider it as difficult to control as the wind.

In response, Śrī Bhagavān reassured Arjuna in 6.35:

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

Undoubtedly, O mighty-armed Arjuna, the mind is difficult to control and is restless. But it can be controlled by practice (abhyāsa) and detachment (vairāgya).

As continuous practice and detachment bring the mind under control, this principle is reinforced by Kabir's doha:

करत-करत अभ्यास के जड़मति होत सुजान ।
रसरी आवत जात ते सिल पर परत निशान ॥

Through continuous practice, even a dull mind becomes wise. Just as the constant rubbing of a rope leaves a mark on the stone.

The intellect is more subtle and powerful than the mind, and knowledge sharpens the intellect. **Dhyāna** (meditation) refines the **Chitta** (mind), leading to greater control over one's thoughts and emotions. As

Patanjali describes in the **Yoga Sutras**:

योगः चित्त-वृत्ति निरोधः

Yoga is the cessation of the fluctuations of the mind.

Beyond meditation lies renunciation, where one surrenders not only attachment to results but also the **Ahankara** (ego). This surrender is captured beautifully in the mantra:

**सीता राम-सीता राम-सीता राम कहिए।
जाहि विधि राखे राम, ताहि विधि रहिये।।**

Chant the names of Sita and Ram repeatedly. Live contentedly in whatever way Lord Ram keeps you.

This mantra emphasizes the essence of surrender and trust in God's will, accepting whatever life brings with patience and faith, knowing that it is all part of the divine plan.

Furthermore, Sri Bhagavān reminds us that **we have the authority and power to change only ourselves, not others**. By mistake, we often try to control others, but this approach does not work. **"It is like trying to use the remote control of a TV to operate an air conditioner—an exercise in futility."**

Finally, in the upcoming verses, Bhagavān **lists 39 characteristics of a true devotee** (from Verses 13 to 19). These traits are not based on external appearance but on inner qualities that reflect spiritual progress. These characteristics are meant for self-assessment, not for judging others.

Let us now proceed to explore the qualities of a true devotee in the following verses.

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.

In this verse, Śrī Bhagavān begins outlining the qualities of an ideal devotee, which serve as a guide to cultivating a higher spiritual nature and fostering harmonious relationships with all beings.

- **adveṣṭā sarvabhūtānām**: A true devotee holds no malice or ill-will (**adveṣṭā**) towards any living being. This reflects universal love, non-violence, and an open heart free from hatred or jealousy. Malice can often arise from a sense of competition or ego, but the ideal devotee transcends such negative emotions.

Rahim Ji illustrates this beautifully:

**रूठे सुजन मनाइए, जो रूठे सौ बार,
रहिमन फिर-फिर पोइए टूटे मुक्ता-हार।**

Reconcile with the dear ones, even if they get upset a hundred times. Just like Rahim, who mends the broken pearl necklace over and over again.

Rahim Ji's message speaks of the importance of maintaining relationships, showing patience, and making repeated efforts to heal any fractures, just as one would continuously repair a broken necklace to preserve its beauty.

- **maitraḥ karuṇa eva ca**: The devotee is friendly (**maitraḥ**) and compassionate (**karuṇa**). **Friendliness** indicates a warm and positive disposition, welcoming others with kindness. **Compassion**, however, goes deeper. It involves not only feeling empathy for the suffering of others but also acting to alleviate that suffering. Maharishi Patanjali, in his **Yoga Sutras**, describes this as part of a process to purify the mind:

मैत्री करुणा मुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातः चित्तप्रसादनम् ॥

Friendliness towards the happy, compassion towards the suffering, joy in the virtuous, and indifference towards the wicked purify the mind.

Bhagavan Buddha and the Bhagavad Gītā take this further, advocating that friendship should be extended to both the happy and the virtuous, while compassion should be shown towards both the suffering and the sinful. Compassion (**Karuna**) differs from **Daya** (pity); **Daya** may be circumstantial and often accompanied by a sense of superiority, while **Karuna** is more expansive, embracing all beings without judgment.

- **nirmamaḥ nirahaṅkāraḥ**: The devotee is free from the sense of possessiveness (**nirmama**) and egoism (**nirahaṅkāra**). This detachment from personal attachments and the egoistic sense of "I" and "mine" is vital for spiritual growth. When one believes, "This is mine," suffering follows. The more deeply we cling to people or objects as our own, the more we suffer when things do not go our way.

For example, when Mr. Gupta saw a refrigerator labeled with his name, it instantly became 'his,' causing him concern when it was handled roughly, even though the transaction was not yet complete. Such attachments bring distress, and a devotee transcends these by realizing that everything belongs to the Divine.

- **ṣamaduḥkhasukhaḥ kṣamī**: The true devotee remains balanced (**ṣama**) in both joy and sorrow, treating life's ups and downs with equanimity. **Forgiveness** (**kṣamī**) is another natural quality of a devotee, who does not harbor grudges or dwell on past wrongs. Forgiveness brings inner peace and reflects the understanding that everyone, including oneself, makes mistakes. Pathik Maharaj captures this well in his bhajan:

मनुष्य गलती का पुतला है,
जो अक्सर हो जाती है।
माना गलती उसकी होती है,
पर भगवान की मर्जी हो जाती है ॥

A human is a puppet of mistakes, which often happen. Though the mistake is his, it aligns with the will of God.

The message here is that we should not obsess over the errors of others or even our own. Mistakes are a part of life, and through forgiveness, both of ourselves and others, we can rise above negativity and continue on the path of devotion.

Key Insights:

1. **Non-Malice and Compassion:** A true devotee embodies friendliness and compassion, never harboring ill-will towards anyone. Compassion, unlike pity, is all encompassing, reflecting deep empathy and a desire to relieve suffering.
2. **Detachment from Ego and Possessiveness:** By letting go of the feelings of 'I' and 'mine,' the devotee achieves humility and freedom from attachment, recognizing that all belongs to the Divine.
3. **Equanimity in Dualities:** The devotee remains calm and balanced in both joy and sorrow, and practices forgiveness, understanding that mistakes are part of the human experience.

Through this verse, Śrī Bhagavān highlights seven key virtues of a true devotee: non-malice (**adveṣṭā**), friendliness (**maitraḥ**), compassion (**karuṇa**), freedom from possessiveness (**nirmamaḥ**), freedom from ego (**nirahaṅkāraḥ**), balance in joy and sorrow (**śamaduḥkhasukhaḥ**), and forgiveness (**kṣamī**). So far, **7 qualities** are identified out of the total **39**.

12.14

santuṣṭaḥ(s) satataṁ(ṅ) 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.

In this verse, Śrī Bhagavān further elaborates on the attributes that endear a devotee to Him. These qualities emphasize inner contentment, self-control, and unwavering dedication, along with the complete surrender of one's mind and intellect to the Divine.

- **santuṣṭaḥ satataṁ yogī:** The true devotee is always content (**santuṣṭaḥ**), finding fulfillment within, regardless of external circumstances. This contentment is a hallmark of the spiritual aspirant (**yogī**) who is no longer swayed by worldly desires or material gain. It reflects a state of deep satisfaction, where the heart is in harmony with the will of Bhagavān. As the verse says:

गो-धन, गज-धन, वाजि-धन और रतन-धन खान।
जब आवत सन्तोष-धन, सब धन धूरि समान॥

*Cattle wealth, elephant wealth, horse wealth, and the treasure of jewels,
When the wealth of contentment arrives, all other wealth becomes like dust.*

Until a person attains inner contentment, no amount of material wealth can bring lasting peace. But once this inner wealth of contentment is gained, all external riches pale in comparison.

- **yatātmā dṛḍhaniścayaḥ:** A devotee controls their mind, body, and senses (**yatātmā**) and is firm in their resolve (**dṛḍhaniścayaḥ**), showing steadfast determination on the spiritual path. One's devotion should be unwavering, much like the determination of Mata Parvati in her penance to attain Bhagavān Shiva. Despite the attempts of the **Saptarishis** to dissuade her, even criticizing Shiva's ascetic appearance and suggesting she worship Bhagavān Vishnu instead, Parvati remained resolute. She declared her commitment to her guru's instruction:

गुरु के वचन प्रतीति न जेही।
सपनेहुँ सुगम सुलभ सुख तेही॥

जन्म कोटि लागि रगर हमारी।
बरउँ संभु न रहउँ कुमारी॥

*One who does not have faith in the words of their guru,
Will not find success or happiness even in their dreams.
For many lifetimes, I have endured suffering and hardships,
But I will marry Shiva or remain unmarried forever.*

Even if Bhagavān Shiva Himself appeared and asked her to stop, Parvati would not have wavered from her penance, exemplifying her unshakable determination and devotion.

- **mayyarpitamanobuddhiḥ**: The devotee has surrendered both their mind (**manas**) and intellect (**buddhi**) to Śrī Bhagavān, entrusting all thoughts, decisions, and reasoning to the Divine. This is a sign of total devotion, where one's entire being aligns with God's will. The story of **Sutikshna Muni** in the **Ramayana** illustrates this perfectly. Absorbed in his meditation on Bhagavān Rama, Sutikshna did not even realize that Bhagavān was physically present before him. Bhagavān Himself had to shift the Muni's focus to reveal His presence. Tulsidas captures this deep level of surrender beautifully:

नहिं सतसंग जोग जप जागा।
नहिं दृढ़ चरन कमल अनुरागा॥
एक बानि करुनानिधान की।
सो प्रिय जाके गति न आन की॥

*I have neither done Satsang, nor practiced yoga, nor performed any sacrifice.
Not only that, I do not even have a firm attachment to the lotus feet of Bhagavān.
But I know that I have no other refuge but Bhagavān.
The one who has no other support is dear to the compassionate Bhagavān.*

- **yo madbhaktaḥ sa me priyaḥ**: Such a devotee, who embodies these virtues of contentment, self-control, firm resolve, and surrender, is deeply loved by Bhagavān.

The devotee is **santuṣṭaḥ** (ever content), **satatam yogī** (always engaged in spiritual practice), **yatātmā** (self-controlled), **dṛḍhaniścayaḥ** (firm in resolve), and has **mayyarpitamanobuddhiḥ** (surrendered their mind and intellect to Bhagavān).

This verse covers **5 qualities**.

So far, **12 qualities** out of the **39** have been identified.

12.15

**yasmānnoḍvijate loko, lokānnoḍvijate 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.

In this verse, Śrī Bhagavān highlights additional qualities of a true devotee who is dear to Him,

emphasizing the importance of maintaining peace, emotional balance, and non-harm in daily life.

- **yasmān nodvijate loko:** A true devotee is someone who does not cause harm or distress to others. Their presence, actions, and words do not disturb or trouble anyone. This quality represents a deep sense of kindness and empathy toward all living beings, ensuring that others feel safe and at ease around them.

It is often easy to resolve not to disturb others, but much harder to remain unaffected by the disturbances caused by others. **Bhartrihari Muni** in his **Nīti Śataka** reflects on this idea:

मृगमीनसज्जनानां तृणजलसन्तोषविहितवृत्तीनाम् ।
लुब्धकधीवरपिशुना निष्कारणवैरिणो जगति ॥

"Deer, fish, and virtuous people live contentedly on grass, water, and satisfaction, yet hunters, fishermen, and wicked individuals cause them harm without reason."

Just as the deer lives peacefully on grass and the fish survives in water, without troubling anyone, yet both are hunted and harmed, virtuous people often face undeserved trouble. Despite this, they remain calm and unshaken by such adversities, displaying true greatness. In the same way, a true devotee does not harm others and remains peaceful even when troubled by others.

- **lokān nodvijate ca yaḥ:** Likewise, this devotee is not disturbed by the actions or behavior of others. Even when facing difficult people or adverse circumstances, they maintain their inner peace and are not swayed by external challenges. This reflects a high level of emotional resilience and maturity.

Our **distress often arises not from others but from our expectations of them**. When we let go of expectations, no one can disturb us. A stranger on the street cannot trouble us because we expect nothing from them. However, we often feel disturbed by family or friends because of the expectations we place on them. This sentiment is beautifully captured in the following bhajan:

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, तेरे स्वामी को रहती है, तेरे हर बात की चिंता ॥ 1 ॥

हमारे साथ श्री रघुनाथ तो...॥

न खाने की, न पीने की, न मरने की, न जीने की।
रहे हर स्वास, रहे हर स्वास में भगवान के प्रिय नाम की चिंता ॥ 2 ॥

हमारे साथ श्री रघुनाथ तो...॥

विभीषण को अभय वर दे किया लंकेश पल भर में।
उन्ही का हौं, उन्ही का कर रहे गुणगान तो किस बात की चिंता ॥ 3 ॥

हमारे साथ श्री रघुनाथ तो...॥

हुई भक्त पर किरपा, बनाया दास प्रभु अपना।
उन्ही के हौं, उन्ही के हाथ में अब हाथ तो किस बात की चिंता ॥ 4 ॥

हमारे साथ श्री रघुनाथ तो...॥



"With Lord Raghunath by our side, what is there to worry about?
Once we've surrendered at His feet, what concern remains?
Why do you worry day and night about things that don't matter?"

Your Lord takes care of every concern for you."

- **harṣāmarṣabhayodvegaiḥ muktaḥ**: The true devotee is free from extreme emotions like excessive joy (**harṣa**), envy (**amarṣa**), fear (**bhaya**), and anxiety (**udvega**). This reflects emotional equilibrium, where the person is not easily swayed by fluctuations in external circumstances. Whether experiencing moments of joy or facing difficult situations, they maintain a balanced and calm state of mind.
- **sa ca me priyaḥ**: Such a person, who neither causes harm nor is affected by others, and who is free from emotional disturbances, is dear to Bhagavān. This is the result of embodying these qualities, not an additional quality itself.

Key Insights:

1. **Non-Harming Nature**: A true devotee does not cause distress or discomfort to others. They live in harmony with the world, ensuring that their presence brings peace and calmness to those around them. This is a manifestation of the principle of **ahimsa** (non-violence) in thought, word, and action.
2. **Emotional Resilience**: The devotee remains undisturbed by external circumstances or the behavior of others. They maintain equanimity and poise in the face of challenges, displaying inner strength and emotional maturity.
3. **Freedom from Emotional Extremes**: The devotee is free from excessive emotions like joy, envy, fear, and anxiety. They remain centered and balanced, able to handle life's ups and downs with grace and composure.

Through this verse, Śrī Bhagavān emphasizes that a person who embodies these qualities of non-harming, emotional resilience, and freedom from emotional extremes is dear to Him. These virtues not only bring inner peace but also make the devotee a source of harmony and calm in the world.

This verse covers **6** qualities: one who **does not cause distress to others** (yasmān nodvijate loko), one who **is not disturbed by others** (lokān nodvijate ca yaḥ), and one who is **free from joy, envy, fear, and anxiety** (harṣāmarṣabhayodvegaiḥ muktaḥ).

So far, **18** qualities out of the **39** have been identified.

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.

In this verse, Śrī Bhagavān continues to list the qualities of a devotee who is dear to Him. These qualities emphasize detachment from desires, purity of heart and action, skillfulness in life, emotional stability, and renunciation of the ego.

- **anapekṣhaḥ**: A true devotee has no expectations or desires. This quality reflects freedom from worldly cravings and attachments. Such a person lives in a state of inner contentment, unaffected by external circumstances. This desirelessness signifies the state of being fulfilled from within.
- **śhuchir**: The devotee is pure in both mind and body. **Internal purity** means having a clean conscience, free from ill-will or negative intentions, while **external purity** refers to cleanliness in daily habits and actions. Both forms of purity are essential for spiritual progress, as they enable the devotee to maintain focus on the Divine.
- **dakṣha**: The devotee is skillful and efficient. Wisdom guides their actions, and they are able to navigate life with discernment and focus. This wisdom comes from an understanding of one's role in the world, free from emotional entanglements. It's not just about being practical, but about acting with deep purpose and awareness.

There's an illustrative experience from childhood: In the Geeta Bhavan at Rishikesh, the word "Sāvadhān" (Be Careful) was written outside every room. Initially, it seemed to be a precaution against electrical hazards or monkeys. However, a brahmachari (monk) explained its deeper meaning—reminding devotees that a true seeker must live life with utmost care and alertness, with no lapses in their spiritual practice or devotion.

In this context, a story illustrates the importance of **wisdom and discernment** in life:

Once, three merchants from different villages met in a guest house. While having their meal, one merchant had not brought any food and pretended to sleep to avoid sharing. However, after some persuasion, he agreed to share the others' meal. One merchant had five rotis (bread) and the other had three rotis. They divided each roti into three pieces, resulting in 24 pieces. All three ate eight pieces each.

The next morning, the merchant who hadn't brought food left behind eight gold coins. The two remaining merchants disputed how the coins should be divided—equally or based on their roti contributions. They sought the wisdom of a village headman renowned for his fairness. The headman gave seven coins to the merchant with five rotis and one coin to the merchant with three.

When asked for an explanation, the headman said that the merchant with three rotis consumed eight pieces himself and gave only one piece to the others, hence deserving one coin. The other merchant, who had five rotis, gave seven pieces away, and therefore deserved seven coins. This story highlights the importance of understanding and efficiency in duty. Often, we question the wisdom of scriptures and great souls, but true understanding comes only through devotion and discernment.

- **udāsīnaḥ**: The devotee remains impartial and unaffected by success or failure, praise or blame. **Udāsīn** does not mean sad or indifferent; rather, it means to remain detached and above the emotional fluctuations of the world. The word *udāsīn* is derived from *ud* (above) and *āsīn* (seated), implying a higher perspective, much like a judge who delivers justice from a higher seat. Bhagavān encourages the devotee to act with the same impartiality, witnessing life without becoming emotionally entangled.
- **gata-vyathaḥ**: The devotee is free from pain or sorrow. Through wisdom and detachment, they transcend emotional suffering, maintaining peace and stability even in difficult circumstances.

When Gandhari cursed Śrī Krishna at the end of the Mahabharata war, Bhagavān Krishna remained undisturbed. Similarly, in the **Ayodhya Kāṇḍa** of the Ramcharitmanas, Tulsidas ji praises Bhagavān Rama

for maintaining equanimity when receiving both joyous and painful news:

प्रसन्नता म्य न गता अभिषेकात्,
तथा न ममले वनवासदुःखदा।
मुखं मम श्रीरघुनन्दनस्य,
मे सदा तु स्यात् मञ्जुलप्रदा ॥

"Happiness did not increase for me upon hearing of the coronation,
Nor did sorrow touch me upon hearing of the painful exile.
May my face, like that of Śrī Raghunandan (Bhagavān Rama),
Always remain calm and serene, bestowing grace upon all."

This verse reflects Bhagavān Rama's inner peace and detachment from the dualities of life, whether it was the news of his coronation or his exile.

- **sarvārambha-parityāgī**: The devotee renounces all sense of doership in their actions. They understand that Bhagavān is the ultimate doer, and they perform their duties without attachment to the results. This renunciation of ego brings true freedom and inner peace. A higher example of this is from the life of Mahavir Swami, who once changed his direction while walking due to strong winds. When asked why, he simply responded, "The wind changed, so did I." This shows a high state of non-attachment and surrender to the flow of life.
- **yo mad-bhaktaḥ sa me priyaḥ**: Such a devotee, who embodies these qualities of detachment, purity, wisdom, impartiality, and renunciation, is truly dear to **Bhagavān**.

Key Insights:

- **Desirelessness**: The true devotee is free from expectations and material desires, living in a state of inner contentment.
- **Purity**: Both internal and external purity are essential for spiritual progress. The devotee's mind is free from malice, and their actions are clean and righteous.
- **Wisdom and Efficiency**: The devotee is wise and skillful, acting with purpose and discernment, without being driven by emotional attachments.
- **Detachment and Impartiality**: The devotee remains indifferent to worldly outcomes, rising above dualities such as joy and sorrow, success and failure.
- **Risen Above Pain and Sorrow**: The devotee, having mastered detachment, is free from suffering and emotional pain, demonstrating spiritual maturity (**gata-vyathaḥ**).
- **Renunciation of Doership**: The devotee renounces the ego, understanding that all actions are ultimately carried out by **Bhagavān**. This brings freedom from attachment to results and cultivates a sense of surrender.

Through this verse, Śrī Bhagavān teaches that a person who cultivates these qualities is dear to Him. These attributes help a devotee live a peaceful, meaningful life while maintaining a focused spiritual practice.

This verse covers **6** qualities: one who is **free from desires** (anapekṣhaḥ), **pure** (śhuchir), **skillful and efficient** (dakṣha), **impartial and detached** (udāsīnaḥ), and one who has **risen above sorrow and renounced doership** (gata-vyathaḥ, sarvārambha-parityāgī).

So far, **24** qualities out of the **39** have been identified.

12.17

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

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

In this verse, Śrī Bhagavān continues to illustrate the characteristics of a true devotee. Here, the focus is on emotional balance, detachment, and equanimity in life's circumstances, whether favorable or unfavorable.

- **yo na hr̥ṣyati:** A devotee does not become overly joyful. This implies that the devotee does not get excessively elated by successes or favorable situations. The person remains composed and doesn't allow emotions to dominate their actions.
- **na dveṣṭi:** Likewise, the devotee does not harbor hatred toward anyone, even those who may have wronged them. The absence of ill will or aversion is a hallmark of the devotee's pure heart, allowing them to rise above negativity.
- **na śocati:** The devotee does not grieve over losses or painful situations. Instead, they accept everything with equanimity, recognizing that every event is part of the divine plan. This attitude reflects a deep faith in Bhagavān's wisdom.
- **na kāṅkṣati:** A devotee is free from desires. They are not driven by material cravings or worldly ambitions. This freedom from desire leads to detachment from outcomes, allowing the devotee to remain centered in the present moment.
- **śubhāśubhaparit̥yāgī:** The devotee renounces attachment to both good (śubha) and bad (aśubha) actions. This signifies that the person is beyond the dualities of success and failure, right and wrong. They perform their duties selflessly, without concern for the results, recognizing that both good and bad actions are ultimately to be transcended.
Just as one thorn is used to remove another and both are discarded, bad actions are overcome by performing good actions, but the devotee eventually lets go of both, no longer being bound by them. For instance, early in a devotee's journey, community feasts (Bhandara) or acts of service may be essential. However, as the devotee progresses, external rituals become less important, and inner devotion takes precedence.
- **bhaktimānyaḥ sa me priyaḥ:** Such a person, who embodies these qualities of emotional detachment, equanimity, and selfless devotion, is dear to Bhagavān.

Key Insights:

1. **Emotional Equanimity:** A true devotee does not get swayed by either joy or hatred, remaining balanced in all situations. This quality reflects mastery over emotional extremes.

2. **Freedom from Grief and Desire:** The devotee neither grieves over past losses nor desires future gains. This acceptance of both outcomes as part of the divine will leads to inner peace.
3. **Renunciation of Attachment to Good and Evil:** A devotee gives up attachment to both good and bad actions. They recognize that it is the intent and devotion behind the action that matter, not the outcome or judgment of the action itself.
4. **Devotion as the Core:** The heart of this verse lies in **devotion**. It is this unshakable devotion that enables the devotee to transcend the dualities of life—success and failure, pleasure and pain.

In this verse, Śrī Bhagavān describes the ideal qualities of a true devotee, one who has mastered their emotions, remains detached from both good and bad outcomes, and performs actions with a spirit of surrender and selfless devotion. Such a person is very dear to Bhagavān.

This verse covers **6** qualities: one who neither rejoices nor hates (**yo na hṛṣyati na dveṣṭi**), one who neither grieves nor desires (**na śocati na kāṅkṣati**), and one who renounces attachment to both good and evil actions (**śubhāśubhaparitāgī** counted as two separate qualities).

So far, **30** qualities out of the 39 have been identified.

12.18

ṣamaḥ(ś) śatrau ca mitre ca, tathā mānāpamānayoḥ, śītoṣṇasukhaduḥkheṣu, ṣamaḥ(s) saṅgavivarjitāḥ. 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.

In this verse, Śrī Bhagavān elaborates on the qualities of a true devotee, emphasizing the importance of maintaining equanimity and detachment in all situations, regardless of external circumstances. A true devotee remains undisturbed by both favorable and unfavorable conditions, demonstrating balance and impartiality.

- **ṣamaḥ śatrau ca mitre ca:** The devotee treats both friends and foes with the same attitude of equanimity. This quality reflects an absence of bias or emotional favoritism. While one's behavior (vyavahār) may differ depending on the context, the inner feeling (bhāv) of equality towards both friend and foe remains the same. For instance, the way we interact with a guru differs from how we greet others, yet the underlying attitude of respect is consistent. While it may not be possible to control how others perceive us, we can ensure that we harbor no feelings of hostility toward anyone, regardless of whether they are friends or foes.
- **mānāpamānayoḥ:** The devotee remains unaffected by honor or dishonor. Whether praised or insulted, they maintain emotional stability, not allowing either to disturb their mental state. The true devotee does not seek external validation nor is disheartened by criticism. This reflects a deep sense of inner contentment and self-worth that is independent of worldly opinions.
- **śītoṣṇa-sukha-duḥkheṣu:** The devotee is equanimous in the face of dualities such as heat and cold, pleasure and pain. These opposites represent the inevitable fluctuations of life, both physical

and emotional. A true devotee remains steady and balanced through all these experiences, accepting them with grace and detachment.

- **ṣamaḥ saṅga-vivarjitaḥ**: The devotee is free from attachment to worldly possessions, relationships, or outcomes. This detachment (saṅga-vivarjitaḥ) allows the person to perform their duties without personal desires or expectations. The devotee understands that everything in the material world is temporary and, as such, avoids clinging to them.

Key Insights:

1. **Impartiality**: A true devotee remains impartial towards both friends and enemies, treating everyone with the same sense of respect and non-judgment. This quality demonstrates a deep-rooted understanding of equality and fairness.
2. **Emotional Stability**: Whether facing praise or insult, the devotee remains emotionally stable, unaffected by honor or dishonor. They do not rely on external recognition or feel hurt by negative feedback.
3. **Equanimity in Dualities**: Life is full of dualities like heat and cold, pleasure and pain. A true devotee accepts both with equal grace, recognizing the transient nature of all experiences.
4. **Detachment from the World**: Free from attachment, a devotee performs actions without personal gain or desire, resulting in inner peace and fulfillment. This detachment from material outcomes enables the devotee to remain calm in all situations.

Through this verse, Śrī Bhagavān underscores the importance of impartiality, emotional stability, and detachment as essential qualities for a true devotee. These qualities allow the devotee to remain focused on their spiritual path, unaffected by the ups and downs of life.

This verse covers **5** qualities: one who is equal towards friends and foes (**ṣamaḥ śatrau ca mitre ca**), balanced in honor and dishonor (**mānāpamānayoḥ**), equanimous in heat and cold, pleasure and pain (**śītoṣṇa-sukha-duḥkheṣu**), and one who is free from attachment (**ṣamaḥ saṅga-vivarjitaḥ**).

So far, **35** qualities out of the 39 have been identified.

12.19

**tulyanindāstutirmaunī, santuṣṭo yena kenacit,
aniketaḥ(s) sthīRāmatih̄(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.

In this verse, Śrī Bhagavān concludes the description of the qualities that make a devotee dear to Him, focusing on maintaining balance in all circumstances, simplicity, and detachment from worldly ties.

- **tulyanindāstutir**: A true devotee treats both praise and criticism equally. Whether praised or blamed, they remain unshaken and unaffected by the opinions of others. They do not seek external validation nor feel dejected by criticism, staying calm and balanced.

चाहे करे निन्दा कोई, चाहे कोई गुणगान रे,
फूलों से सत्कार करें काँटों की चिन्ता न धरें।
मान और अपमान ही दोनों, जिसके लिए समान रे
वो सच्चा इन्सान रे।

Whether someone criticizes or praises,
Welcome them with flowers, and don't worry about the thorns.
For one who treats both honor and dishonor equally,
That person is truly a genuine human being.

- **maunī**: The devotee is contemplative, practicing inner silence and minimizing unnecessary speech. This quietude helps the devotee reflect inwardly, fostering spiritual growth and avoiding idle talk.
- **santuṣṭaḥ yena kenacit**: The devotee is content with whatever they receive, whether little or much. This attitude of simplicity reflects an acceptance of whatever life provides, without craving or longing for material wealth.

सीता राम सीता राम सीताराम कहिये
जाहि विधि राखे राम ताहि विधि रहिये

*"Chant the name of Sita and Ram, Sita and Ram, Sita and Ram.
Live contentedly in whatever way Lord Ram keeps you."*

This verse encourages the remembrance of Bhagavān while accepting life's circumstances with grace and faith, emphasizing surrender and trust in divine will.

- **aniketah**: The devotee is not attached to any dwelling place. This reflects non-attachment to material possessions or places, recognizing the transient nature of all things. The devotee understands that no physical place is permanent and remains unattached to any residence.
- **sthiramatiḥ**: The devotee has a firm and steady mind. This indicates unwavering commitment to spiritual goals and a steadfastness in devotion to Bhagavān, regardless of external challenges or changes in life.

Key Insights:

1. **Equanimity in Praise and Criticism**: A true devotee remains unaffected by praise or criticism, maintaining inner peace and not swayed by the opinions of others.
2. **Contemplative Nature**: Practicing inner silence (maunī) helps the devotee focus on self-reflection and spiritual growth, avoiding distractions from idle speech.
3. **Contentment with Simplicity**: The devotee accepts whatever life offers with humility and gratitude, showing no desire for material excess and being satisfied with minimal provisions.

4. **Non-Attachment to Dwelling:** Understanding the temporary nature of material possessions, the devotee does not cling to any place or residence, remaining detached from worldly ties.
5. **Steady Mind and Firm Resolve:** The devotee maintains a steady mind and unwavering focus on Bhagavān, irrespective of life's ups and downs, ensuring that devotion remains at the center of their life.

Through this verse, **Śrī Bhagavān** emphasizes that qualities of equanimity, silence, contentment, detachment, and firm devotion make a devotee dear to Him.

This verse covers **4** qualities: one who treats praise and criticism equally (**tulyanindāstutir**), one who is contemplative and silent (**maunī**), one who is content with whatever they receive (**santuṣṭaḥ yena kenacit**), and one who is not attached to any dwelling (**aniketah**).

Thus, **39** qualities out of the 39 have been identified.

12.20

**ye tu dharmyāmṛtam(ṛ), yathoktam(m) paryupāsate,
śraddadhānā matparamā, bhaktāste'tiva me priyāḥ.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.

In this concluding verse of the chapter, Śrī Bhagavān emphasizes the ultimate form of devotion for those who embrace the wisdom and teachings provided in the previous verses. These devotees, through faith and unwavering dedication, become dearest to Him.

- **dharmyāmṛtam:** "Dharmya" refers to righteousness, and "amṛta" means nectar, signifying immortality or divine bliss. The teachings in this chapter are likened to nectar, offering the path to spiritual righteousness and eternal peace. The devotees who practice these teachings without attachment to personal gain are beloved to Bhagavān.
- **yathoktam paryupāsate:** This refers to devotees who practice the teachings as described in this chapter. They worship Bhagavān with the virtues and qualities outlined in the previous verses, following the path of devotion without seeking selfish rewards.
- **śraddadhānā:** A devotee must possess unwavering faith. Faith is the foundation of devotion and the belief that through Bhagavān's grace and by following His teachings, they will attain liberation and eternal peace.
- **matparamā:** These devotees have Bhagavān as their highest goal, focusing all their thoughts and actions on Him. This represents total surrender and dedication, where everything in life is aligned toward serving and loving Bhagavān.
- **bhaktāste'tiva me priyāḥ:** Such devotees, who possess these qualities—faith, devotion, and selflessness—are extremely dear to Bhagavān. Their devotion is pure, selfless, and unwavering,

making them closest to Him.

Story of Hanuman Ji's Devotion:

A person who has immense faith in the words of the Guru and scriptures is the one who attains true devotion. There is a story from the Ramayana that highlights Hanuman's intense devotion to Bhagavān Sri Ram.

After the defeat of Ravana, Bhagavān Sri Ram returned to Ayodhya with Sita and Lakshman. Along with them, the brave warriors of the monkey army—Sugriva, Jambavan ji, Hanuman ji, Angad, and others—also accompanied them. After Bhagavān Sri Ram's coronation, He began bidding farewell to the guests. Gradually, everyone departed, but Hanuman ji did not want to leave. He wished to stay in Ayodhya, at the feet of Bhagavān Sri Ram, and Bhagavān granted his wish.

One day, Hanuman saw Mother Sita applying sindoor (vermilion) to her forehead. Curious, Hanuman ji asked why she was doing it. Mother Sita, in simple words, explained that she applied sindoor because it pleased Bhagavān Sri Ram. Upon hearing that it was something Bhagavān liked, Hanuman ji went to a large shop in the town and found sacks full of sindoor. He took one sack, poured the entire contents over himself, and returned to the palace to see Mother Sita. On the way back, the sindoor began to fall off. When Mother Sita saw him, she asked why he had done this. Hanuman ji replied that he applied the sindoor, but it did not stay. He then asked how Mother Sita's sindoor remained intact. She explained that it stayed when mixed with ghee. Hanuman ji returned to the shop, poured two large cans of ghee over himself, and then covered himself with sindoor again. This time, it stayed. Hanuman ji had covered his entire body with sindoor because it pleased Bhagavān.

This story illustrates the depth of Hanuman's devotion. True devotees do only what pleases Bhagavān, and this kind of devotion makes them beloved to Him. Sometimes, what the intellect cannot grasp, devotion can.

Key Insights:

1. **The Nectar of Wisdom:** The teachings in this chapter are described as nectar, offering the wisdom that leads to spiritual fulfillment, righteousness, and eternal peace.
2. **Unwavering Faith:** Devotion is incomplete without faith. It is through śraddhā, or unwavering belief in Bhagavān and His teachings, that devotees overcome doubt and proceed confidently on their spiritual path.
3. **Complete Devotion:** The phrase "*matparamā*" underscores total surrender. The devotees who dedicate their lives to Bhagavān and place Him as their ultimate goal are dearest to Him.
4. **Disinterested Practice:** True devotees practice without attachment to rewards or outcomes. Their actions are pure, driven only by love for Bhagavān.

In this final verse of **Bhakti Yoga**, Śrī Bhagavān summarizes the essence of devotion. Those who follow the qualities of a true devotee as outlined in this chapter, with full faith and pure devotion, are the ones most beloved to Him.

Thus, the explanation of the **Bhakti Yoga** in Chapter 12 comes to a close.

Hari Sharanam | Hari Sharanam | Hari Sharanam | Hari Sharanam

Question and Answer

Utpal Ghosh Ji

Q: I am from Bangladesh and would like to express my deep gratitude for this noble effort in spreading the message of the Gītā. It is helping us find courage and stay united.

A: In these difficult times, unity is essential. We are deeply concerned about the situation in Bangladesh and extend our full support to your struggles. Stay strong and let the wisdom of the Gītā be your guide, helping you remain steadfast and courageous.

Sanjay Gandhi Ji

Q: Throughout life, we were taught that in order to progress, we should not be content but must always strive for more. However, the Gītā teaches us to be content with whatever we have. This seems hard to reconcile. Can you please explain?

A: The key difference lies in the intention behind the action. When actions are performed for personal gain, they are often driven by desires, as you mentioned. However, when actions are performed with the understanding that they are for Bhagavān, true progress is achieved. For example, Bharat Ji made extensive preparations to bring Śrī Rama back from exile, seeing himself only as a humble servant, with no attachment to the wealth or power of Ayodhya. Devotees who act with this sense of surrender and detachment dedicate all their efforts to Bhagavān, finding contentment and fulfillment in serving Him. In this selfless devotion, true progress unfolds naturally, and contentment follows as a byproduct of this higher purpose.

Indra Dixit ji

Q: Should we perform the duty for the happiness of human beings or for the happiness of Bhagavān?

A: Both attitudes mean the same. Bhagavān becomes happy when the human being keeps the divine residing within oneself is happy. Our focus should be on HIM and not on the human being. By pleasing a human being, expectations arise for a reciprocation from him. An obligation in turn for an obligation. And when it does not happen as expected sorrow and sadness creeps in. Hence if one does an act intending it to be for the Divine then expectations do not arise.

Vikas ji

Q: How to choose a Guru to embark on the path of devotion?

A: Generally, four things should be found out about the person whom you have faith in. Since when and how has the Guru's legacy been continuing? Or is it some self-proclaimed Guru established himself / herself? It should be our ancient Sanatan Guru lineage, or it should be an ancient Guru lineage coming from some sect or a matha. He should be well versed in reading and teaching the scriptures. It should also be known whether he makes the disciple worship him or the Divine. He should not be a self-proclaimed Guru, he should be authorized by some ancient Guru tradition, should be proficient in the scriptures, should be devoted to God.

Bharat is a land of Divinity. Many many great Gurus can be sought who have these four qualities. To avoid a hypocrite, if you test the aforementioned four things, then you will be able to tell the difference between the milk and the water. It is the injunction of the scriptures that one should test the Guru practically and theoretically. A person who wants to see God does not talk about his own benefit or worldly matters.

Madhubala Singh Ji

Q: How can we show compassion towards terrorists?

A: We should have compassion towards them by praying to the Divine that they be graced with wisdom and tread on righteous path. The government has to decide the procedure according to Rajdharma. The one who follows Rajdharma should follow Rajdharma only. The king is not allowed to show compassion to a wicked person, but a common man should show compassion to him. These two things are different. If I am not a king, then Rajdharma does not apply to me. If my brother usurps a part of my land, then it does not matter, I will leave it, a brother should not fight with a brother. If any

other country moves towards our border, then there will be a war according to Rajdharma. This will keep us secure and we can also continue to perform our duty.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṃ(ṁ) yogaśāstre śrīkr̥ṣṇārjunasaṃvāde
bhaktiyogo nāma dvādaśo'dhyāyaḥ.**



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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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