

Reflections from Shrimad Bhagavadgita– Part 117: Chapter 12, Verses 18-20

(July 29 – August 4, 2020)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

samaḥ śhatrau cha mitre cha tathā mānāpamānayoḥ

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२-१८ ॥

śhītoṣṇa-sukha-duḥkheṣhu samaḥ saṅga-vivarjitaḥ

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।

tulya-nindā-stutir maunī santuṣṭo yena kenachit

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२-१९ ॥

aniketaḥ sthira-matir bhaktimān me priyo naraḥ

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

ye tu dharmyāmṛitam idaṁ yathoktaṁ paryupāsate

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२-२० ॥

śhraddadhānā mat-paramā bhaktās te 'tīva me priyāḥ

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु

om tatsaditi shrimadbhagavadgitasu upanishatsu

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

*brahmavidyayaam yogashaastre
shrikrishnarjunasamvaade*

भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

vishvaroopadarshanayogo naama ekadashodhyaayah

TRANSLATION

- (18) Those, who are alike to friend and foe, equipoised in honor and dishonor, cold and heat, joy and sorrow, and are free from attachment; those who take praise and reproach alike, who are given to silent contemplation, content with what comes their way, without attachment to domestic life, whose intellect is firmly fixed in Me, and who are full of devotion to Me, such persons are very dear to Me.
- (19) Those who honor this nectar of wisdom declared here, have faith in Me, and are devoted and intent on Me as the supreme goal, they are exceedingly dear to Me.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 11th Chapter called "Bhakti Yoga".

<https://drive.google.com/file/d/1C2ks5DRy8VJBkAe8CMbswxRbp-4GX94L/view?usp=sharing>

Chapter 12

Verses 18 + 19:

One who is impartial to friend and foe alike, free from the influence of passion and hatred as well as honor and disgrace, who remain balanced in heat and cold, pleasure and pain and is free from attachment to anything not supportive of *bhakti* or exclusive loving devotion to the Supreme Lord Krishna, who is given to silence being of controlled speech, is content with whatever comes along unsought by its own accord without attachment to a fixed residence, of sober and stable mind and determinate in the teachings of the Vedic scriptures, such a devotee of Lord Krishna is very dear to Him. The word *aniketah* means unattached to home or fixed residence due to being firmly attached to *bhakti* or exclusive loving devotion to the Supreme Lord.

Verse 20:

Lord Krishna has categorically presented the essential virtues to be cultivated for His devotee desiring to serve Him with *bhakti* or exclusive loving devotion. Now He concludes this chapter with the affirmation that *bhakti* is the paramount path of *dharma* or eternal righteousness and immortality. *Amrtam* infers nectar of the gods which leads to immortality. Those devotees with firm faith whose sins have been eradicated by performing

renounced activities for thousands of previous births and who are imbued with the virtues given in the previous seven verses take to the path of *bhakti* with their minds completely focused upon Lord Krishna as the be all of their existence. This was alluded to in verse two of this chapter with *mayy-aveshya mano* meaning absorb themselves fully in thoughts of Him and in verse seven *mat-parah* meaning take full refuge in Him alone. In *ye tu* meaning and of all those persons the particle *tu* denotes that this last instruction takes precedence and is superior to all the individual virtues described in the previous seven verses. Such devotees of His who resolutely follow the righteous and noble path of *bhakti* are without a doubt the dearest to Him of all.