

॥ श्री कृष्ण पर ब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ द्वादशोऽध्यायः । भक्ति योगः

**Sri Krishna Para BrahmaNe Nama: = Bhagavath-Githa**

**Chapter - 12: Bhakthi - Yoga:**

अर्जुन उवाच । एवं सतत युक्ता ये - भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं - तेषां के योगवित्तमाः ॥ १२-१॥

**Arjuna uvaacha = evam sathatha yukthaa ye – bhakthaa: thvaam paryupaasathe  
ye cha api aksharam avyaktham - theshaam ke yoga viththamaa: 12-1**

Arjuna said: Those devotees, who are always desiring to be united with You and meditate on You, and those who meditate on the Imperishable ( akshara , the individual Self ) and Unmanifest ( whose nature can not be grasped by external senses ) – which of these have a greater knowledge of the Yoga ( will attain their goal soon ) ?

श्रीभगवानुवाच । मय्यावेश्य मनो ये मां - नित्य युक्ता उपासते ।

श्रद्धया परयोपेताः - ते मे युक्ततमा मताः ॥ १२-२॥

**Sri Bhagavaan uvaacha = mayi aaveSyam mano ye maam – nithya yukthaa upaasathe  
SraDhdhaya parayopethaa: - the me yukthathama mathaa: 12-2**

Bhagavaan Sri-Krishna said: Those who are desiring to be united with Me forever and possessed of supreme faith, worship Me, focusing their minds exclusively on Me only, are considered by Me as the highest ( best ) among the Yogis ( those striving for God-realization ).

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यञ्च - कूटस्थमचलन्ध्रुवम् ॥ १२-३॥

**Ye thu aksharam anirdheSyam - avyaktham paryupaasathe  
sarvathragam achinthyam cha - kuutasTham achalam Dhruvam. 12-3**

But, those who meditate on the Imperishable ( the Self ), the indefinable ( not comprehensible by senses ), the unmanifest, Omnipresent, unthinkable, common to all beings, immovable and eternal ( they too come to Me ).

सन्नियम्येन्द्रियग्रामं - सर्वत्र सम बुद्धयः ।

ते प्राप्नुवन्ति मामेव - सर्व भूत हिते रताः ॥ १२-४॥

**sanniyamya indhriya graamam - sarvathra sama buDhdhaya:  
the praapnuvanthi maam eva – sarva bhuutha hithe rathaa: 12-4**

Those who have subdued all their senses, always even-minded towards all sentient beings and engaged in the welfare of all beings all the time, will also come to Me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्त चेतसाम् ॥

अव्यक्ता हि गतिर्दुःखं - देहवद्भिरवाप्यते ॥ १२-५॥

**kleSa:-aDhikathara: theshaam – avyaktha aasaktha chethasaam  
avyakthaa hi gathi: dhu:kham – dhehavadbhi: avaapyathe. 12-5**

But, it is of much greater difficulty for those whose minds are attached to the Unmanifested Soul ( the nature of which is beyond the grasp of the senses ). Because, the way of the Unmanifested Self is very hard to reach by the embodied beings ( who identify the Soul with the body ).

( Akshara is applicable to both individual Self and the Supreme Self and in this case individual Self is more appropriate. Sarvathragam achinthyam because the Soul can take any of the different kind of bodies as Sura, Nara, Thiryak and SThaavara – gods, human, animals and trees. There is a lot of difference between Self-Realization and God-realization ).

ये तु सर्वाणि कर्माणि - मयि संन्यस्य मत्परः ।

अनन्येनैव योगेन - मां ध्यायन्त उपासते ॥ १२-६॥

**yethu sarvaaNi karmaaNi - mayi samnyasya mathpara:  
ananyaena eva yogena - maam Dhyaayantha upaasathe. 12-6**

For those devotees ( unlike those who resort to Self-Realization ) who dedicate all their actions to Me only, and who hold Me as their Supreme goal, and completely intent on Me ( Me being their sole object of worship ) and worship Me , meditating on Me with exclusive loving devotion ( Lord Sri-Krishna will become their savior, as given in the next verse ).

तेषामहं समुद्धर्ता - मृत्यु संसार सागरात् ।

भवामि नचिरात्पार्थ - मय्यावेशित चेतसाम् ॥ १२-७॥

**theshaam aham samuDhdharthaa – mruthyu samsaara saagaraath  
bhavaami nachiraath PaarTha – mayi-aaveSitha chethasaam. 12-7**

Very soon, I ( Lord Sri-Krishna ), will become their Savior from the ocean of mortal life for those devotees whose minds are completely focused on Me only ( exclusively on Lord Sri-Krishna, as mentioned in the previous verse ).

मय्येव मन आधत्स्व - मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव - अत ऊर्ध्वं न संशयः ॥ १२-८॥

**Mayyeva mana aaDhathsva - mayi buDhdhim niveSaya  
nivasishyasi mayyeva - atha uurDhvam na samSaya: 12-8**

Focus your mind on ME alone and let your intellect enter into Me ( with the firm conviction that, I, Lord Sri-Krishna is the ONLY Supreme Goal to be attained ). Then you will live with Me only and let there be no doubt about this.

**अथ चित्तं समाधातुं - न शक्नोषि मयि स्थिरम् ।**

**अभ्यास योगेन ततो - मामिच्छासुं धनञ्जय ॥ १२-९॥**

**aTha chiththam samaDhaathum - na Saknoshi mayi sThiram  
abhyaasa yogena thatho - maam iChchaapthum Dhanamjaya. 12-9**

O Dhananjaya ( Arjuna, who conquered all wealth ), If you can not focus your mind firmly on Me in deep meditation, then try to reach Me by the practice of repetition ( of My Holy Nmaes and activities, with immense love ).

**अभ्यासेऽप्यसमर्थोऽसि - मत्कर्म परमो भव ।**

**मदर्थमपि कर्माणि - कुर्वन्सिद्धिमवाप्स्यसि ॥ १२-१०॥**

**abhyaasa:-api asamarTha:-asi - math karma paramo bhava  
madharTham api karmaaNi - kurvan siDhdhim avaapsyasi. 12-10**

If you are incapable of even this practice of repetition ( of My Holy Names and activities with deep love ), then devote yourself to My service. Because, by working for Me also, you will attain perfection ( in spiritual life ).

( Bhagavaan Sri Krishna's service includes such activities like constructing His Temples, laying out flower and Thulasi Gardens for Him, lighting the lamps in His Temples, sweeping the Temple floors and decorating the Temple premises, Chanting His names, doing pradhakshinas around His Shrines, Prostrating in front of His Temples ( so that the dust from the feet of the devotees of the Lord will stick to our head and thereby we will get rid of our karma-banDhanaas, etc...).

**अथैतदप्यशक्तोऽसि - कर्तुं मद्योगमाश्रितः ।**

**सर्वं कर्म फल त्यागं - ततः कुरु यथात्मवान् ॥ १२-११॥**

**aThaithath api aSaktha:-asi - karthum madhyogam aaSritha:  
sarva karma phala thyaagam – thatha: kuru yathaathmavaan. 12-11**

If you are unable to do My service also, take refuge in My Yoga, with sense-control and renouncing the fruits of all actions, ( and You will certainly reach Me )

( Actions done for Lord Sri-Krishna's sake will form the sprouts of Bhakthi-Yoga, as will be seen in the next few verses and the 32 Vidhyas of Bhakti-Yoga will be explained later, gleaned from various Upanishaths ).

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२-१२॥

**Sreyo hi jnaanam abhyaasaath - jnaanaath Dhyaanam viSishyathe  
Dhyaanaath karma phala thyaaga: - thyaagaath Saanthi: anantharam. 12-12**

Knowledge of the Self is better than the Abhyaasa ( repeated practice of chanting the Lord's names and His remembrance ). Meditation is much better than this knowledge of the Self ( that is achieved without any perfection ). Renouncing the fruits of all actions is much more better than the imperfect Meditation on the Self. Eternal peace is obtained only from such renunciation of the fruits of all actions.

( Attaining perfection in Bhakthi-Yoga is very similar to a fruit that can be enjoyed, as it changes from a raw state to a fully ripened state. The 32 Vidhyas associated with Bhakthi-Yoga that are to be practiced to attain perfection in Bhakthi-Yoga, are given here ).

### The 32 Brahma-Vidhyaas of Bhakthi-Yoga from the Upanishaths:

**( please NEVER practice these Brahma-Vidhyas all by yourself .  
You MUST get UPADHESAM from a BONAFIDE ACHARYA from a  
Sat-Saampradhaayam, before you even attempt to practice any of  
these 32 Brahma-Vidhyaas, as part of Bhakthi-Yoga. )**

**1: Sath Vidhya:** Brahman as the Universal Cause, ( - सदेव सोम्येदमग्र

आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं

तस्मादसतः सज्जायत ॥ ६.२.१॥

कुतस्तु खलु सोम्यैव स्यादिति होवाच कथमसतः सज्जायेतेति । सत्त्वेव सोम्येदमग्र

आसीदेकमेवाद्वितीयम् ॥ ६.२.२॥ Chaandhogya, VI-2-1 & 2 )

**2: Anthar-aadhithya Vidhya:** Brahman as the Purusha in the Sun ( अथ यदेवैतदादित्यस्य

शुक्लं भाः सैव साथ यत्रीलं परः कृष्णं तदमस्तत्सामाथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो  
दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणस्वात्सर्व एव सुवर्णः ॥ १.६.६ ॥ Chaandhogya, I.vi.6).

**3: AkaaSa Vidhya:** Brahman as the Celestial Ether, (अस्य लोकस्य का गतिरित्याकाश इति

होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो  
ह्येवैभ्यो ज्यायानकाशः परायणम् ॥ १.९.१ ॥ Chaandhogya, I.ix.1 ).

**4: PraaNa Vidhya:** Brahman as the PraaNa ( Vital ) Breath, ( प्राण इति होवाच सर्वाणि ह

वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां  
चेदविद्वान्प्रास्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ १.११.५ ॥ Chaandhogya, I.xi.5 ).

**5: Paramjyothi Vidhya:** Brahman as the Supreme Light ( अथ यदतः परो दिवो

ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे  
ज्योतिः ॥ ३.१३.७ ॥ Chaandhogya, III.xiii.7 ).

**6: Saandilya Vidhya:** Sandilya's Teachings on Brahman, ( सर्वकर्मा सर्वकामः सर्वगन्धः

सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः

प्रेत्याभिसम्भवितास्मीति यस्य स्यादद्वा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥

३.१४.४ ॥ Chaandhogya, III.xiv.7 ).

**7: Upakosala Vidhya:** Teachings to Upakosala on Brahman ( उपकोसलो ह वै कामलायनः

सत्यकामे जाबाले ब्रह्मचार्यमुवास तस्य ह द्वादश वार्षाण्यग्रीन्यरिचचार स ह

स्मान्यानन्तेवासिनः समावर्तयन्तं ह स्मैव न समावर्तयति ॥ ४.१०.१ ॥ Chaandhogya, IV.x-1 ).

**8: VaiSvaanara Vidhya:** Brahman as the Universal Being, ( ते ह सम्पादयाञ्चक्रुरुद्दालको  
वै भगवन्तोऽयमारुणिः सम्प्रतीममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्याजग्मुः

॥ ५.११.२ ॥ Chaandhogya, V.xii - 2 ).

**9: Bhuuma Vidhya:** Brahman as the Supreme One ( यत्र नान्यत्पश्यति नान्यच्छृणोति  
नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा  
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ॥

७.२४.१ ॥ Chaandhogya, VII-24-1 ).

**10: Sathyakaama Vidhya:** Teachings to Satyakaama Jaabaala ( सत्यकामो ह जाबालो  
जबालां मातरमामन्त्रयाञ्चक्रे ब्रह्मचर्यं भवति विवत्स्यामि किङ्गोत्रो न्वहमस्मीति ॥ ४.४.१

Chaandhogya-4-4-1 )

**11: Dhahara Vidhya:** Brahman as Akasa within the Heart ( अथ यदिदमस्मिन्ब्रह्मपुरे दहरं  
पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥

८.१.१ ॥ Chaandhogya, VIII-1-1 ).

**12: MaDhu Vidhya:** Brahman as Honey in Vedas ( असौ वा आदित्यो देवमधु तस्य द्यौरैव  
तिरश्चीनवशोऽन्तरिक्षमपूपो मरीचयः पुत्राः ॥ ३.१.१ ॥ तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो  
मधुनाड्यः । ऋच एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता वा एता ऋचः ॥ ३.१.२ ॥

Chaandhogya, III.i-1 & 2... ).

**13: Samvarga Vidhya:** Brahman as Vaayu, the swallower (वायुर्वाव संवर्गो यदा वा अग्निरुद्धायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥ ४.३.१॥ Chaandhogya, IV.iii-1 ).

**14: Gaayathri Vidhya:** Brahman as the Gayatri ( गायत्री वा ईदं सर्वं भूतं यदिदं किं च वाग्वै गायत्री वाग्वा इदं सर्वं भूतं गायति च त्रायते च ॥ ३.१२.१॥ Chaandhogya, III.xii-1 )

**15: Panchaagni Vidhya:** Brahman Meditated with Five Fires ( श्वेतकेतुर्हारुणेयः पञ्चालानां समितिमेयाय तं ह प्रवाहणो जैवलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु हि भगव इति ॥ ५.३.१॥ Chaandhogya, V.iii to x). ( BruhadhaaraNyaka -6-2-1 - श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम । ... )

**16: Akshi Vidhya:** Brahman within the Eye ( य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति वर्त्मनी एव गच्छति ॥ ४.१५.१॥ Chaandhogya, IV.xv.1 ).

**17: Antharyaami Vidhya:** Brahman as the Inner Controller ( सा होवाच यदूर्ध्वम् याज्ञवल्क्य दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते आचक्षते कस्मिन्स्तदोतं च प्रोतं चेति ॥ BruhadhaaraNyaka, III.vii-3 ).

**18: Akshara Vidhya:** Brahman as the Imperishable ( स होवाचैतद्वै तदक्षरऽ गार्गि ब्राह्मणा अभिवदन्त्य् अस्थूलमनण्व् अहस्वमदीर्घम् अलोहितमस्नेहम्

अच्छायमतमोऽवायनाकाशम् असङ्गम् अचक्षुष्कम् अश्रोत्रम् अवाग् अमनोऽतेजस्कम्  
अप्राणम् अमुखम् अमात्रम् अनन्तरम् अबाह्यं न तदश्राति किं च न तदश्राति कश्चन ।

BruhadhaaraNyaka, III.viii.8 ).

**19: Jyothishaam jyothi Vidhya:** Brahman as Light ( यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ।

तद्देवा ज्योतिषां ज्योतिर् आयुर्होपासतेऽमृतम् ॥ १६ ॥ BruhadhaaraNyaka, IV.iv.16 ).

**20: Maithreyi Vidhya:** Brahman as taught to Maitreyi by Yajnyavalkya ( मैत्रेयीति होवाच

याज्ञवल्क्य उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि । हन्त तेऽनया कात्यायन्याऽन्तं करवाणीति

॥ १ ॥ BruhadhaaraNyaka, II.iv-1 ).

**21: Sarvaanthetaathma Vidhya:** Brahman as Inner Self ( अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ ।

याज्ञवल्क्येति होवाच यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस् तं मे व्याचक्ष्वेत्य् एष त आत्मा

सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरो । यः प्राणेन प्राणिति स त आत्मा सर्वान्तरो

योऽपानेनापानिति स त आत्मा सर्वान्तरो यो व्यानेन व्यानिति स त आत्मा सर्वान्तरो य

उदानेनोदानिति स त आत्मा सर्वान्तर एष त आत्मा सर्वान्तरः ॥BruhadhaaraNyaka, III.iv-1 ).

**22: Aanandhamaya Vidhya:** Brahman as Bliss, ( आनन्दो ब्रह्मेति व्यजानात् ।

आनन्दाध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं  
प्रयन्त्यभिसंविशन्तीति । सैषा भार्गवी वारुणी विद्या । Taittiriyam - Anandavalli ).

**23: Vaaruni Vidhya:** Brahman as taught by Varuna to Bhrugu (भृगुर्वै वारुणिः । वरुणं

पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अत्रं प्राणं चक्षुः श्रोत्रं मनो

वाचमिति । त होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।

यत्प्रयन्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा

Taittiriyam - Bhriguvalli ).



**24: Nyaasa Vidhya:** Brahman through Self-Surrender, ( सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

Bhagavad-Gita-18-66 ).

**25: Parama-Purusha Vidhya:** Brahman as the Supreme Person ( ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे । छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्रयो ये च त्रिणाचिकेताः ॥ १ ॥

KaTa – Upanishat - I.iii ).

**26: Nachiketa Vidhya:** Brahman through the Naciketa fire ( अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः । तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

KaTa Upanishath, I.ii ).

**27: AngushTa-pramitha Vidhya:** Brahman, size of Thumb ( एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति । तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम्

॥ १२ ॥ KaTa Upanishath, II.iv.12 ).

**28: Paryanka Vidhya:** Brahman in the Supreme Abode ( स होवाच ये वैके चास्माल्लोकात्प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति तेषां प्राणैः पूर्वपक्ष आप्यायतेऽथापरपक्षे न प्रजनयत्येतद्वै स्वर्गस्य लोकस्य द्वारं यश्चन्द्रमास्तं यत्प्रत्याह तमतिसृजते य एनं प्रत्याह तमिह वृष्टिर्भूत्वा वर्षति स इह कीटो वा पतङ्गो वा शकुनिर्वा शार्दूलो वा सिंहो वा मत्स्यो वा परश्वा वा पुरुषो वान्यो वैतेषु स्थानेषु प्रत्याजायते यथाकर्म यथाविद्यं तमागतं पृच्छति कोऽसीति तं प्रतिब्रूयाद्विचक्षणादृतवो रेत आभृतं पञ्चदशात्प्रसूतात्पित्र्यावतस्तन्मा पुंसि कर्तर्येरयध्वं पुंसा कर्त्रा मातरि मासिषिक्तः स जायमान उपजायमानो द्वादशत्रयोदश उपमासो द्वादशत्रयोदशेन पित्रा सन्तद्विदेहं प्रतितद्विदेहं तन्म ऋतवो मर्त्यव आरभध्वं तेन सत्येन तपसर्तुरस्म्यार्तवोऽस्मि कोऽसि त्वमस्मीति तमतिसृजते ॥ २ ॥ Kaushitaki Upanishath, I ).

**29: Pratardhana Vidhya:** Brahman as taught to Pratardana ( प्रतर्दनो ह वै दैवोदासिरिन्द्रस्य प्रियं धामोपजगाम युद्धेन पौरुषेण च तं हेन्द्र उवाच प्रतर्दन वरं ते ददानीति स

होवाच प्रतर्दनस्त्वमेव वृणीश्व यं त्वं मनुष्याय हिततमं मन्यस इति तं हेन्द्र उवाच न वै वरं परस्मै वृणीते त्वमेव वृणीश्वेत्यवरो वैतर्हि किल म इति होवाच प्रतर्दनोऽथो खल्विन्द्रः सत्यादेव नेयाय सत्यं हीन्द्रः स होवाच मामेव विजानीह्येतदेवाहं मनुष्याय हिततमं मन्ये यन्मां विजानीयां त्रिशीर्षाणं त्वाष्टमहनमवाङ्मुखान्यतीन्सालावृकेभ्यः प्रायच्छं बह्वीः सन्धा अतिक्रम्य दिवि प्रह्लादीनतृणमहमन्तरिक्षे पौलोमान्पृथिव्यां कालकाश्यांस्तस्य मे तत्र न लोम च नामीयते स यो मां विजानीयात्रास्य केन च कर्मणा लोको मीयते न मातृवधेन न पितृवधेन न स्तेयेन न भ्रूणहत्याया नास्य पापं च न चकृषो मुखान्नीलं वेत्तीति ॥ १॥ Kaushitaki Upanishath, III).

**30: Baalaaki Vidhya:** Brahman as taught to Baalaaki ( गाग्यो ह वै बालाकिरनूचानः संस्पष्ट आस सोऽयमुशिनरेषु संवसन्मत्स्येषु कुरुपञ्चालेषु काशीविदेहेष्विति सहाजातशत्रुं काश्यमेत्योवाच ब्रह्म ते ब्रवाणीति तं होवाच अजातशत्रुः सहस्रं दद्वस्त एतस्यां वाचि जनको जनक इति वा उ जना धावन्तीति ॥ १॥ Kaushitaki Upanishath, IV ).

**31: Aksharapara Vidhya:** Brahman as the Imperishable ( ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता । स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १॥ Mundaka Upanishath, I ).

**32: ISaavaasya Vidhya:** Brahman as taught in Isavasya Upanishath ( ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ १॥ ).

अद्वेषा सर्व भूतानां - मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः - सम दुःख सुखः क्षमी ॥ १२-१३॥

adhveshtaa sarva bhuuthaanaam – maithra: karuNa eva cha  
nirmamo nirahankaara: - sama dhu:kha sukha: kshamii. 12-13

That devotee who never hates any being, who is friendly with everyone, who is very compassionate to all, who is free from the egoistic feelings of I and MINE ( not identifying the body with the Self ), who treats pain and pleasure as the same and who is forgiving ( enduring ) ( is very dear to Me, as seen in the next verse ).

सन्तुष्टः सततं योगी - यतात्मा दृढ निश्चयः ।

मय्यर्पित मनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४॥

**Santhushta: sathatham yogii - yathaathmaa dhruDa niSchaya:  
mayi-arpitha mano-buDhdhi: - yo math-bhaktha: sa me priya: 12-14**

That devotee who is ever content, who is always in meditation ( on the Self, which is different from the body ), who is self-controlled, who is firm in one's convictions on the teachings of the Vedhaas and Upanishats and who has his mind and intellect completely surrendered to Me, is very dear to Me.

यस्मान्नोद्विजते लोको - लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२-१५॥

**yasmaanno dhvijathe loko - lokaanno dhvijathe cha ya:  
harshaamarsha bhayodhvegai: - muktho ya: sa cha me priya: 12-15**

That devotee who is not at all a cause of any fear to anyone in this world and who is not frightened by the world, who is free from joy, impatience ( anger ), fear and repulsion ( aversion ), is very dear to Me.

अनपेक्षः शुचिर्दक्ष- उदासीनो गत व्यथः ।

सर्वारम्भ परित्यागी - यो मद्भक्तः स मे प्रियः ॥ १२-१६॥

**anapeksha: Suchi: dhaksha: - udhaasiino gatha vyaTha:  
sarvaarambha parithyaagii - yo math bhaktha: sa me priya: 12-16**

That devotee who is free from all desires, who is pure, who is an expert ( in performing all ordained duties by the Scriptures ), indifferent to all other actions not ordained by Scriptures, free from all anxiety and who has renounced every undertaking ( as kaamyaa-karmaas – desire-motivated actions and all other actions that are not prescribed by Scriptures ), is very dear to Me.

( Pure means, Pure in thought, speech and all bodily actions and nourishing the body ONLY with Prasaadham that is offered to the Lord, prepared in a pure condition, by pure devotees, with materials permitted by the Scriptures ).

यो न हृष्यति न द्वेष्टि - न शोचति न काङ्क्षति ।

शुभाशुभ परित्यागी - भक्तिमान्यः स मे प्रियः ॥ १२-१७॥

**yo na hrushyathi na dhveshti - na Sochathi na kaankshathi  
Subha-aSubha parithyaagii - bhakthimaan ya: sa me priya: 12-17**

That devotee who neither rejoices nor hates, neither grieves ( by such common sorrows, like - death of a relative or loss of wealth etc., ), nor desires ( hankering for such common pleasures, like - spouse, children, wealth or prosperity etc., ), and who

renounces all good and evil and full of loving devotional service to Me, is very dear to Me.

( If evil is like shackles made of iron, good is like the same shackles made of Gold, both are keeping a person as a bonded slave to this Samsaara. If evil leads to hell for punishment, good leads to heaven for enjoyment and rebirth, and both are obstacles in the path of attaining Salvation – Sri-VaikunTa praapthi ).

समः शत्रौ च मित्रे च - तथा मानापमानयोः ।

शीतोष्ण सुख दुःखेषु - समः सङ्ग विवर्जितः ॥ १२-१८॥

**Sama: Sathrau cha mithre cha - thaThaa maana-avamaanayo:  
Siitha-ushna sukha dhu:kheshu – sama: sanga vivarjitha: 12-18**

That devotee who is the same to an enemy or a friend, who treats equally honour and dishonor, who is indifferent to the dualities like cold-and-heat or pleasure-and-pain and who is free from all attachments ( to spouse, children, wealth, possessions etc., ) is very dear to Me.

तुल्य निन्दा स्तुतिर्मौनी - सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिर मतिर्भक्तिमान्मे प्रियो नरः ॥ १२-१९॥

**thulya nindhaa sthuthi: maunii - santhushto yena kenachith  
aniketha: sThira mathi: - bhakthimaan me priyo nara: 12-19**

That devotee who treats blame and praise the same, who is silent ( being in meditation or chanting ), who is content with whatever is obtained ( as ordained by Lord Sri-Krishna ), who has no attachment to home ( no address of his own ), who is firm in his faith and ever devoted to Me, is very dear to Me.

( aniketha: for a GruhasTha - house-holder , is NO attachment for home. And for a VaanaprasThaa or a Sannyaasi, as practiced by pure devotees, where they have no home of their own, or their own address. When a person has a own home or own address, say, 8-Lincoln Court, New-York, NY, USA, it means – this is my house, I bought it, I can live there, rent it or sell it etc..., and when the same person as a VaanaprasTha or a Sannyaasi, and says, I have no home and no address, and my only address is – care of Sri Maha-Lakshmi Temple or an ASram, it means, I do some service there in that Temple or ASram, and eat whatever Prasaadham is given to me, sleep there to get rejuvenated for the next day's service to the Lord – I can not sell that Temple, or rent it etc..., that is “aniketha: “, where there is NO feeling of I and MINE . )

ये तु धर्म्यामृतमिदं - यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा - भक्तास्तेऽतीव मे प्रियाः ॥ १२-२०॥

**ye thu Dharmya-amrutham idham - yaThoktham paryupaasathe  
SraDhdhaDhaanaa math-paramaa – bhakthaa: the-athiiva me priyaa: 12-20**

But, those devotees who follow this nectar-like Bhakthi-Yoga, with virtuous conduct ( not at all deviating from the path of ordained Dharmaas ), as taught above, with full faith and who treat Me as the Supreme goal ( the Supreme Purusha to be attained ), are exceedingly dear to Me.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे  
भक्ति योगो नाम द्वादशोऽध्यायः ॥ १२॥

ithi srimath Bhagavath-giithaasu Upanishathsu Brahmha vidhyaayaam Yoga Saasthre  
Sri Krishna-Arjuna samvaadhe Bhakthi-Yogo naama dhvaadhasa:-aDhyaaya:

Thus ends the Twelfth Chapter named Bhakthi Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

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Guide to Sanskrit Pronunciation: **a** like **a** in that; **aa** like **a** in call; **i** like **i** in ink, **ii** like **ee** in peel, **u** like **u** in put, **uu** like **o** in col, **e** like **e** in when, **o** like **o** in go, **k** like **k** in king, **g** like **g** in go, **ch** like **ch** in child, **j** like **j** in jug, **n** like **n** in no, **N** like **N** in indian name veNu, **th** like **th** in through, **d** like **d** in dor, **dh** like **th** in that, **s** like **s** in sit, **S** like **S** in Indian name Santhanu, **sh** like **sh** in she. ( all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: **Th** like in thunder ).