

Connection between Chapter Eleven and Chapter Twelve

At the end of the second group of 6 Bhagavad-gita Chapters, Arjuna again wants to hear about devotion as he has heard at the beginning of this section. Arjuna thus asks Krsna to clarify his own position as a devotee, who actively works for Krsna, as opposed to the position of a jnani, who has renounced work.

CHAPTER TWELVE (Bhakti Yoga) - DEVOTIONAL SERVICE

[Bhakti-yoga, pure devotional service to Lord Krsna, is the highest and most expedient means for attaining pure love for Krsna, which is the highest end of spiritual existence. Those who follow this supreme path develop divine qualities.]

Srila Prabhupada's comments on this Chapter:

A. In this chapter, from verse 2 through the end, from 'mayy avesya mano ye mam' (fixing the mind on Me) through 'ye tu dharmamrtam idam' (this religion of eternal engagement), the Supreme has explained the process of transcendental service for approaching Him. Such processes are very dear to the Lord, and He accepts a person engaged in them. (12. 20 Purport)

Summary of the Sections:

A. BHAKTI OVER IMPERSONALISM (12. 1-7)

A worshiper of the impersonal is less perfect and undergoes more difficulty than one who worships Krsna with great faith and fixed attention. This is because Krsna Himself, personally delivers His devotees.

B. PROGRESSIVE STAGES OF DEVOTION (12. 8-12)

1. Living within Krsna by continuously fixing one's mind and intelligence upon Him. (8)
2. Practicing the regulative principles of bhakti-yoga to increase one's desire and ability to remember and obtain Krsna. (9)
3. Surrendering to Krsna one's work. (10)
4. Surrendering to Krsna the results of one's work. (11)
5. Cultivating meditation of knowledge. (12)

C. QUALITIES THAT ENDEAR ONE TO KRSNA (12. 13-20)

Possessing divine qualities make one dear to Krsna, and anyone who faithfully follows the path of devotional service, making Krsna the Supreme goal, is very dear to Him.

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(cn) This Chapter has only three sections. The first one describes how bhakti is superior to jnana or impersonalism, both in realization and in practice. The second section describes the

progressive stages within bhakti. And the third section describes qualities that endear one to Krsna.

Different acaryas had explained the Middle Section differently.

At the end of the 2nd group of six chapters in the Bhagavad-gita (which was specifically the most confidential of the groups of six chapters, which specially glorifies devotion), Arjuna wants to end speaking about bhakti, because the last chapter was filled with awe and reverence, and he was simply paying his obeisances again and again, and his hair was standing on end and he was fearful for most of the time. So, Arjuna wants to bring the topic right back to bhakti. He wants also to clarify something that has been talked about, so many times specially in the first six chapters, about jnana and bhakti and which path is superior: the path of work or the path of renunciation of work?

Since the result of the jnana path is the impersonal realization, and the result of the bhakti path is Krsna, Arjuna, to bring the point back to bhakti, to clarify his own position as superior, he asks:

[A. BHAKTI OVER IMPERSONALISM (12. 1-7)

1. One who fixes his mind on Krsna, worshiping Him with great transcendental faith, is considered more perfect than one who worships the unmanifest, inconceivable, impersonal. (1-2)]

TEXT 1

arjuna uvaca
evam satata-yukta ye
bhaktas tvam paryupasate
ye ca py aksaram avyaktam
tesam ke yoga-vittamah

arjunah uvaca--Arjuna said; evam--thus; satata--always; yuktah--engaged; ye--those who; bhaktah--devotees; tvam--You; paryupasate--properly worship; ye--those who; ca--also; api--again; aksaram--beyond the senses; avyaktam--the unmanifested; tesam--of them; ke--who; yoga-vit-tamah--the most perfect in knowledge of yoga.

TRANSLATION

Arjuna inquired: Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?

(cn) From the Purport: "Krsna has now explained about the personal, the impersonal and the universal and has described all kinds of devotees and yogis."

This question of Arjuna may also be understood that after the universal form was seen, although it is not exactly an impersonal form but still is not exactly a personal form, Arjuna is also making sure that no one becomes confused and thinks that this universal form is Supreme. Therefore he asks Krsna again, which is considered to be the more perfect.

What is his question? Which realization is higher or which is the better process?

The question is: "Which is the better process and also which is the better realization?" Srila Prabhupada says in his Purport: "Krsna has now explained about the personal, the impersonal and the universal and has described all kinds of devotees and yogis. Generally, the transcendentalists can be divided into two classes. One is the impersonalist, and the other is the personalist. The personalist devotee engages himself with all energy in the service of the Supreme Lord. The impersonalist also engages himself, not directly in the service of Krsna but in meditation on the impersonal Brahman, the unmanifested.

We find in this chapter that of the different processes for realization of the Absolute Truth, bhakti-yoga, devotional service, is the highest. If one at all desires to have the association of the Supreme Personality of Godhead, then he must take to devotional service.

Those who worship the Supreme Lord directly by devotional service are called personalists. Those who engage themselves in meditation on the impersonal Brahman are called impersonalists. Arjuna is here questioning which position is better. There are different ways to realize the Absolute Truth, but Krsna indicates in this chapter that bhakti-yoga, or devotional service to Him, is the highest of all. It is the most direct, and it is the easiest means for association with the Godhead.

In the Second Chapter of Bhagavad-gita, the Supreme Lord explained that a living entity is not the material body; he is a spiritual spark. And the Absolute Truth is the spiritual whole. In the Seventh Chapter He spoke of the living entity as being part and parcel of the supreme whole and recommended that he transfer his attention fully to the whole. Then again in the Eighth Chapter it was said that anyone who thinks of Krsna at the time of quitting his body is at once transferred to the spiritual sky, to the abode of Krsna. And at the end of the Sixth Chapter the Lord clearly said that of all yogis, one who always thinks of Krsna within himself is considered the most perfect. So in practically every chapter the conclusion has that one should be attached to the personal form of Krsna, for that is the highest spiritual realization.

Nevertheless, there are those who are not attached to the personal form of Krsna. They are so firmly detached that even in the preparation of commentaries to Bhagavad-gita they want to distract other people from Krsna and transfer all devotion to the impersonal brahmajyoti. They prefer to meditate on the impersonal form of the Absolute Truth, which is beyond the reach of the senses and is not manifest."

When the universal form came out, it actually disturbed Arjuna's love for Krsna. But if one actually knows Krsna, then he has love for Krsna and Paramatma simultaneously.

The two: being merged in the Brahman and serving Krsna with great 'priti' or affection, they are contradictory.

TEXT 2

sri-bhagavan uvaca

mayy avesya mano ye mam
nitya-yukta upasate
sraddhaya parayopetas
te me yuktatama matah

sri-bhagavan uvaca--the Supreme Personality of Godhead said; mayi--upon Me; avesya--fixing; manah--the mind; ye--those who; mam--Me; nitya--always; yuktah--engaged; upasate--worship; sraddhaya--with faith; paraya--transcendental; upetah--endowed; te--they; me--by Me; yukta-tamah--most perfect in yoga; matah--are considered.

TRANSLATION

The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are always engaged in worshiping Me with great and transcendental faith are considered by Me to be most perfect.

(cn) In his Purport, Srila Prabhupada says: "In answer to Arjuna's question, Krsna clearly says that he who concentrates upon His personal form and who worships Him with faith and devotion is to be considered most perfect in yoga. For one in such Krsna consciousness there are no material activities, because everything is done for Krsna. A pure devotee is constantly engaged. Sometimes he chants, sometimes he hears or reads books about Krsna, or sometimes he cooks prasadam or goes to the marketplace to purchase something for Krsna, or sometimes he washes the temple or the dishes--whatever he does, he does not let a single moment pass without devoting his activities to Krsna. Such action is in full samadhi."

Krsna immediatly answers the question of Arjuna: Those whose minds are fixed on Him with transcendental faith, they are considered the most perfect.

In the next two verses, Krsna puts the impersonal in perspective.

[2. Worshipers of the impersonal make advancement only with great difficulty. (3-5)]

TEXT 3-4

ye tv aksaram anirdesyam
avyaktam paryupasate
sarvatra-gam acintyam ca
kuta-stham acalam dhruvam

sanniyamyendriya-gramam
sarvatra sama-buddhayah
te prapnuvanti mam eva
sarva-bhuta-hite ratah

ye--those who; tu--but; aksaram--that which is beyond the perception of the senses; anirdesyam--indefinite; avyaktam--unmanifested; paryupasate--completely engage in worshiping; sarvatra-gam--all-pervading; acintyam--inconceivable; ca--also; kuta-stham--unchanging; acalam--immovable; dhruvam--fixed; sanniyamya--controlling; indriya-gramam--all the senses; sarvatra--everywhere; sama-buddhayah--equally disposed; te--they; prapnuvanti--achieve; mam--Me; eva--certainly; sarva-bhuta-hite--for the welfare of all living entities; ratah--engaged.

TRANSLATION

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed and immovable--the impersonal conception of the Absolute Truth--by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

(cn) Arjuna becomes very happy to hear Krsna's glorification of devotional service in Text 2, but he wants to know about the others, about those jnanis and impersonalists. What is the result of their actions, what do they obtain?

'Prapnuvanti mam', "achieve Me". 'Eva', "certainly".

"They certainly achieve Me." What does that mean? That they achieve Krsna? Does that mean that someone who worships the impersonal Brahman, fully satisfied in the impersonal Brahman, will go to Krsna? Yes!, they go to Krsna but they go to the 'nirvisesa' aspect of Krsna, His impersonal aspect. But it is Him, but formless, qualityless, activityless. They achieve Krsna but not the form that the devotees are interested in.

(DS) This verse explains those who don't directly worship Krsna and it also explains the process of worshiping the 'aksara' the unmanifested: controlling the senses, being equally disposed to everyone, etc...

TEXT 5

kleso 'dhikataras tesam
avyaktasakta-cetasam
avyakta hi gatih duhkham
dehavadbhir avapyate

klesah--trouble; adhika-tarah--very much; tesam--of them; avyakta--to the unmanifested; asakta--attached; cetasam--of those whose minds; avyakta--toward the unmanifested; hi--certainly; gatih--progress; duhkham--with trouble; deha-vadbhiih--by the embodied; avapyate--is achieved.

TRANSLATION

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

(cn) Here is the direct answer to Arjuna's question: Which path is superior?

Why is the path of bhakti superior? Because this other path is full of difficulties, and the result also is not superior, rather is inferior. Is not complete as understanding, knowing, and loving Krsna.

Why is the worship of Brahman, a difficult path?

Because one cannot understand something ununderstandable. Because the renunciation of activity is so difficult since the senses are so demanding.

One may say that it is also difficult for the devotees because they follow rules and regulations that restrain the activities of their senses too. But because the devotees have Krsna and feel His presence, their misery is mitigated by that. They have that understanding, that relationship with Krsna that makes them close to Him. Therefore their misery is extremely minimized, they feel happiness by not engaging their senses in maya.

And because the mayavadis they don't have any engagements for their senses, they feel just misery and they can't feel that the impersonal Brahman is with them and giving them special attention, because Brahman doesn't do that.

(DS) If bhakti-yoga is so easy why people in different ages take to difficult processes?

The process of bhakti-yoga is easier because it is easier to meditate on a form. Because form is also the constitution of the living entity. In one's conditional state is easier to meditate in form than in the unmanifest. But the application is difficult, because the condition of the heart must be pure. It is difficult to surrender. In fact the most difficult thing to give up is one's false ego. It is harder to give up than the senses because it is so subtle.

Because of the impure heart of the conditioned soul, even though the worship of the Lord is easier, due to envy, he cannot do it. Therefore in the initial state to transcend the material world, to get him detached from matter, he has to focus in something that is 'unmanifested, which doesn't threaten his false ego. But the only thing they get for their process is pain and difficulty.

Note: the fact that the bhakti process is easier because one has the concept of form even in the conditioned state, doesn't make the form of the Deity to be material. It suits the embodied soul but remains spiritual.

[3. Krsna personally delivers the devotees who are undeviatedly devoted to Him. (6-7)]

TEXT 6-7

ye tu sarvani karmani
mayi sannyasya mat-parah
ananyenai va yogena
mam dhyayanta upasate

tesam aham samuddharta

mrtyu-samsara-sagarat
bhavami na cirat partha
mayy avesita-cetasam

ye--those who; tu--but; sarvani--all; karmani--activities; mayi--unto Me; sannyasya--giving up; mat-parah--being attached to Me; ananyena--without division; eva--certainly; yogena--by practice of such bhakti-yoga; mam--upo dhyayantah--meditating; upasate--worship; tesam--of them; aham--I; samuddharta--the deliverer; mrtyu--of death; samsara--in material existence; sagarat--from the ocean; bhavami--I become; na--not; cirat--after a long time; partha--O son of Prtha; mayi--upon Me; avesita--fixed; cetasam--of those whose minds.

TRANSLATION

But those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, having fixed their minds upon Me, O son of Prtha--for them I am the swift deliverer from the ocean of birth and death.

(cn) Krsna Himself says that although may be some difficulties for a devotee but because he knows, he trusts, he has faith in Krsna's promises, that Krsna will take care personally of His devotees, they therefore are happy.

Srila Prabhupada explains in his Purport: "In the Varaha Purana this verse appears:

nayami paramam sthanam
arcir-adi-gatim vina
garuda-skandham aropya
yatheccam anivaritah

The purport of this verse is that a devotee does not need to practice astanga-yoga in order to transfer his soul to the spiritual planets. The responsibility is taken by the Supreme Lord Himself. He clearly states here that He Himself becomes the deliverer. A child is completely cared for by his parents, and thus his position is secure. Similarly, a devotee does not need to endeavor to transfer himself by yoga practice to other planets. Rather, the Supreme Lord, by His great mercy, comes at once, riding on His bird carrier Garuda, and at once delivers the devotee from material existence. Although a man who has fallen in the ocean may struggle very hard and may be very expert in swimming, he cannot save himself. But if someone and picks him up from the water, then he is easily rescued. Similarly, the Lord picks up the devotee from this material existence. One simply has to practice the easy process of Krsna consciousness and fully engage himself in devotional service. Any intelligent man should always prefer the process of devotional service to all other paths. In the Narayaniya this is confirmed as follows:

ya vai sadhana-sampatti h

purusartha-catustaye
taya vina tad apnoti
naro narayanasrayah

The purport of this verse is that one should not engage in the different processes of fruitive activity or cultivate knowledge by the mental speculative process. One who is devoted to the Supreme Personality can attain all the benefits derived from other yogic processes, speculation, rituals, sacrifices, charities, etc. That is the specific benediction of devotional service.

Simply by chanting the holy name of Krsna--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare--a devotee of the Lord can approach the supreme destination easily and happily, but this destination cannot be approached by any other process of religion.

The conclusion of Bhagavad-gita is stated in the Eighteenth Chapter:

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

One should give up all other processes of self-realization and simply execute devotional service in Krsna consciousness. That will enable one to reach the highest perfection of life. There is no need for one to consider the sinful actions of his past life, because the Supreme Lord fully takes charge of him. Therefore one should not futilely try to deliver himself in spiritual realization. Let everyone take shelter of the supreme omnipotent Godhead, Krsna. That is the highest perfection of life."

The idea is clearly stated by Krsna and Srila Prabhupada, that the material energy is so powerful and is as vast as the ocean. And as one cannot swim across the ocean on his own, it is impossible, no matter how one's powerful ability for swimming is. Similarly it is impossible to deliver oneself from maya. It is impossible.

Rather than attempting to become powerful and strengthen his abilities, so he can become free from maya, the devotee takes a different tactic: he simply develops his love for Krsna and his greed for serving Krsna. And then he puts the responsibility for freeing him from maya, on Krsna. The devotee actually he even looses his desire to become free from maya : 'janma janmanisvare ...',"all I want it is Your devotional service birth after birth". The devotee just cultivates his greed for serving Krsna and his attachment for Him, and then, when that attachment grows to a feverish pitch that he cannot live a moment without Krsna and he is undeviated in his affection for Krsna, he is 'ananya-bhakta', without having his affection reposed in anything else. Then Krsna sees that taste and attraction of the devotee and He blesses him.

On the other hand, one can practice devotional service for births and births, but if he doesn't have that 'ruci' and 'asakti' (taste and attachment), Krsna will not bless him with His pure devotional service. Therefore devotional service is called 'sudurlabhah' , very rare.

Two reasons, Jiva Goswami gives to explain why it is so rare:

(1) Krsna does not award pure devotional service easily because He becomes controlled by that pure devotional service. When one is 'ananya bhakta' and he is full of attachment to love and serve Krsna, then Krsna will award that, due to the taste and inflicting devotion of His devotee.

(2) Can only be achieved by 'sadhu-sangah', no other practice.

Krsna can give very easily any benediction, but to give pure devotional service is very, very rare. So we must hold out, making sure that we don't cultivate any other desires in our heart, other than to serve Krsna.

(DS) The all process of Krsna consciousness is directed to dependence on the Supreme Lord, like a child is dependent on his mother. We don't need to become expert in anything, we don't need to become strong or powerful, to become a jnani - we just have to become surrendered souls dependent on Krsna.

Now in the next section Krsna directs Arjuna.

[B. PROGRESSIVE STAGES OF DEVOTION (12. 8-12)

1. Living within Krsna by continuously fixing one's mind and intelligence upon Him. (8)

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TEXT 8

mayy eva mana adhatsva
mayi buddhim nivesaya
nivasisyasi mayy eva
ata urdhvam na samsayah

mayi--upon Me; eva--certainly; manah--mind; adhatsva--fix; mayi--upon Me; buddhim--intelligence; nivesaya--apply; nivasisyasi--you will live; mayi--in Me; eva--certainly; atah urdhvam--thereafter; na--never; samsayah--doubt.

TRANSLATION

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

(cn) "In Me", means "Near Me".

In jnana one fixes his mind on the fact that he is the soul. In Krsna consciousness one fixes his mind on Krsna. This is the ultimate process of bhakti according to Srila Rupa Goswami: 'never forget Krsna'. This is the first stage: fixing one's mind upon Krsna. The second stage is:

[2. Practicing the regulative principles of bhakti yoga to increase one's desire and ability to remember and obtain Krsna.(9)]

TEXT 9

atha cittam samadhatum
na saknosi mayi sthiram
abhyasa-yogena tato
mam icchaptum dhananjaya

atha-if, therefore; cittam--mind; samadhatum--to fix; na--not; saknosi--you are able; mayi--upon Me; sthiram--steadily; abhyasa-yogena--by the practice of devotional service; tatah--then; mam--Me; iccha--desire; aptum--to get; dhanam-jaya--O winner of wealth, Arjuna.

TRANSLATION

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.

(cn) There are different ways to explain these progressions. These one means that if one cannot fix one's mind upon Krsna without deviation, always be practicing, engaged in sadhana, in such that one is always practicing to fix his mind upon Krsna without deviation.

There is perfection and then practice - 'abhyasa-yogena'.

(DS) 'Abhyasa-yogena', the practice of the regulative principles of bhakti-yoga. This doesn't mean the practice of the four regulative principles, but the practice of fixing one's mind upon Krsna without deviation.

The first stage is out of spontaneous love for Krsna. The second stage is by practicing fixing the mind upon Krsna. This means to fight with the mind: never forget Krsna and always remember Him.

In B.r.s. an example is given to show how love for Krsna is something that is already there in the heart, is inherent. Like the child and his propensity for walking. That capacity is in the child and will come out by practice.

Devotional service is not the practice of something that one don't know, like practicing to learn musical instruments. Rather it is a practice of something that is inherent within oneself. In the same way the capacity to love Krsna is there within one's heart and it will come out by practicing to serve Krsna.

Practice means with mind, body and words.

In B.r.s. it is explained that the 'svarupa laksana' or the prime symptoms of bhakti are: 'Krsnanusilanam' and 'anukulyena'. Krsna means Krsna, His expansions - the object of love. 'Anusilanam' means 'activity' for Krsna with body mind and words. And with practice one comes to the stage of constantly thinking of Krsna without deviation.

This second stage is 'sadhana bhakti' where all activities are meant to stimulate thoughts of Krsna.

[3. Surrendering one's work to Krsna. (10)]

TEXT 10

abhyase 'py asamartho 'si
mat-karma-paramo bhava
mad-artham api karmani
kurvan siddhim avapsyasi

abhyase--in practice; api--even if; asamarthah--unable; asi--you are; mat-karma--My work;
paramah--dedicated to; bhava--become; mat-artham--for My sake; api--even;
karmani--work; kurvan--performing; siddhim--perfection; avapsyasi--you will achieve.

TRANSLATION

If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

(cn) This stage is: just work for Krsna. Working for Krsna is when one gives up his work and do what Krsna wants him to do. If one does that, he will come to the perfect stage of always thinking about Krsna. If one is not advanced enough to be always thinking of Krsna, then he should practice thinking of Krsna. But if he cannot even do that then he should work for Krsna. This would be 'niskama karma-yoga'

[4. Surrendering to Krsna the results of one's work. (11)]

TEXT 11

athaitad apy asakto 'si
kartum mad-yogam asritah
sarva-karma-phala-tyagam
tatah kuru yatatmavan

atha--even though; etat--this; api--also; asaktah--unable; asi--you are; kartum--to perform;
mat--unto Me; yogam--in devotional service; asritah--taking refuge; sarva-karma--of all
activities; phala--of the results; tyagam--renunciation; tatah--then; kuru--do;
yata-atma-van--self-situated.

TRANSLATION

If, however, you are unable to work in this consciousness of Me, then try to act giving up all results of your work and try to be self-situated.

(cn) This means 'sakama karma'. One keeps the work that he is attached to but he gives the results to Krsna.

(DS) The verses 8 and 9 deal with a more internal process of Krsna consciousness. Either always think of Krsna or try to think of Krsna. The verse 10 it is also for Krsna. Externally work for Krsna. The verse 11, if he cannot think always of Krsna or try to think of Him, or work externally for Him, then at least give Krsna the results of his work.

[5. Cultivating meditation or knowledge. (12)]

TEXT 12

sreyo hi jnanam abhyasaj
jnanad dhyanam visisyate
dhyanat karma-phala-tyagas tyagac chantir anantaram

sreyah--better; hi--certainly; jnanam--knowledge; abhyasat--than practice; jnanat--than knowledge; dhyanam--meditation; visisyate--is considered better; dhyanat--than meditation; karma-phala-tyagah--renunciation of the results of fruitive action; tyagat--by such renunciation; santih--peace; anantaram--thereafter.

TRANSLATION

If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

(cn) This practice means, either 'karma phala tyaga', giving up the fruits of one's work to Krsna, or if one cannot take to the practice of just being detached from the fruits of one's work (it is one step lower). If one get to the renunciation of the fruit of one's work, specially if he can give that fruit to Krsna, then ultimately he will go through the other stages by the results of that purification and then attain to Krsna - prema bhakti.

In this Section, Krsna is emphasizing 'karma phala tyaga' or 'niskama karma'. That is the basic platform that we preach on. 'Do your duty but be detached from the results.' This is the platform that ordinary people should come to.

But for the devotees, they should feel satisfied with just being attached to the work and being detached from the fruits of their work? - This is not for the devotees. The devotees should come to the higher platform of being surrendered in their work and do whatever Krsna wants.

The idea is to become elevated in our service mood, and ultimately we have to come to the point of loving Krsna because without love, service is not very tasteful to Krsna. Ultimately is the affection that is going to make the service attractive to Krsna. That will make Krsna to eat our offerings, or accept our service.

Here were presented different stages and ultimately one has to come to the point when it will not be a struggle to put one's mind on Kṛṣṇa.

In this verse 'dhyānat' means meditation on the Supersoul which is higher than jñāna. (DS) Kṛṣṇa has been promoting through the all Bhagavad-gīta, work. Even a bhakti yogi is not recommended to take to the meditational process. Here is clearly shown that work with renunciation from the fruits is superior to meditation. A person who works hard for Kṛṣṇa feels his mind very clear and easy to think about Kṛṣṇa.

[C. QUALITIES THAT ENDEAR ONE TO KṚṢṆA (12. 13-20)

1. The following qualities make one dear to Kṛṣṇa: non- enviousness, kindness, freedom from false ego, equality in happiness and distress, satisfaction, placing no one in difficulty, anxietylessness, independence from the ordinary course of activities, purity, expertise, freedom from lamentation, grasping of neither pleasure nor grief, equality with heat and cold, freedom from contamination, silence, establishment in knowledge, and satisfaction. (13-19)]

TEXT 13-14

advesta sarva-bhutanam
maitrah karuna eva ca
nirmamo nirahankarah
sama-duhkha-sukhah ksami

santustah satatam yogi
yatatma drdha-niscayah
mayy arpita-mano-buddhir
yo mad-bhaktah sa me priyah

advesta--nonenvious; sarva-bhutanam--toward all living entities; maitrah--friendly; karunah--kindly; eva--certainly; ca--also; nirmamah--with no sense of proprietorship; nirahankarah--without false ego; sama--equal; duhkha--in distress; sukhah--and happiness; ksami--forgiving; santustah--satisfied; satatam--always; yogi--one engaged in devotion; yata-atma--self-controlled; drdha- niscayah--with determination; mayi--upon Me; arpita--engaged; manah--mind; buddhih--and intelligence; yah--one who; mat-bhaktah--My devotee; sah--he; me--t priyah--dear.

TRANSLATION

One who is not envious but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self-controlled, and engaged in devotional service with determination, his mind and intelligence fixed on Me--such a devotee of Mine is very dear to Me.

(cn) This is a description of a pure devotee.

TEXT 15

yasman nodvijate loko
lokan nodvijate ca yah
harsamarsa-bhayodvegair
mukto yah sa ca me priyah

yasmat--from whom; na--never; udvijate--are agitated; lokah--people; lokat--from people; na--never; udvijate--is disturbed; ca--also; yah--anyone who; harsa--from happiness; amarsa--distress; bhaya--fear; udvegaih--and anxiety; mukta--freed; yah--who; sah--anyone; ca--also; me--to Me; priyah--very dear.

TRANSLATION

He for whom no one is put into difficulty and who is not disturbed by anyone, who is equipoised in happiness and distress, fear and anxiety, is very dear to Me.

(cn) The devotees are detached so the demons don't have fear of them because the devotees will not take away whatever they possess.

TEXT 16

anapeksah sucir daksa
udasi no gata-vyathah
sarvarambha-parityagi
yo mad-bhaktah sa me priyah

anapeksah--neutral; sucih--pure; daksah--expert; udasinah--free from care; gata-vyathah--freed from all distress; sarva-arambha--of all endeavors; parityagi--renouncer; yah--anyone who; mat-bhaktah--My devotee; sah--he; me--to Me; priyah--very dear.

TRANSLATION

My devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and not striving for some result, is very dear to Me.

(cn\DS) The devotee knows the essence of everything - its connection with Krsna. The essential knowledge of everything is that everything is Krsna's energy.

The devotee is expert because he knows the scriptures, he has knowledge. The devotee may be put in some kind of difficult situation, that situation may be there but by his reactions he doesn't become morose.

One of the first twenty items of devotional service is that one should not read too many books, construct big temples and should not take too many disciples. What this means is that the tendency is to do these things for prestige. Generally the devotee doesn't endeavor for these things but by the will of Krsna, someone gives him a big donation than he may build a big temple.

TEXT 17

yo na hrsyati na dvesti
na socati na kanksati
subhasubha-parityagi
bhaktiman yah sa me priyah

yah--one who; na--never; hrsyati--takes pleasure; na--never; dvesti--grieves; na--never; socati--laments; na--never; kanksati--desires; subha--of the auspicious; asubha--and the inauspicious; parityagi--renouncer; bhakti-man--devotee; yah--one who; sah--he is; me--to Me; priyah--dear.

TRANSLATION

One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things--such a devotee is very dear to Me.

(cn) Automatically the devotee develops good qualities just by engaging in Krsna consciousness. Just by acting as a devotee, a person understands that he is not this body, that his real identity is to be an eternal servant of Krsna. Therefore automatically he becomes tolerant, free from anxieties, detached from happiness or distress...

TEXT 18-19

samah satrau ca mitre ca
tatha manapamanayoh
sitosna-sukha-duhkhesu
samah sanga-vivarjitah

tulya-ninda-stutir mauni
santusto yena kenacit
aniketah sthira-matir
bhaktiman me priyo narah

samah--equal; satrau--to an enemy; ca--also; mitre--to a friend; ca--also; tatha--so; mana--in honor; apamanayoh--and dishonor; sita--in cold; usna--heat; sukha--happiness; duhkhesu--and distress; samah--equipoised; sanga-vivarjitah--free from all association; tulya--equal; ninda--in defamation; stutih--and repute; mauni--silent; santustah--satisfied; yena kenacit--with anything; aniketah--having no residence; sthira--fixed; matih--determination; bhakti-man--engaged in devotion; m Me; priyah--dear; narah--a man.

TRANSLATION

One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contaminating association, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and who is engaged in devotional service--such a person is very dear to Me.

[2. Anyone who faithfully follows the path of devotional service, making Krsna the Supreme goal, is very dear to Him. (20)]

TEXT 20

ye tu dharmamrtam idam
yathoktam paryupasate
sraddadhana mat-parama bhaktas te 'tiva me priyah

ye--those who; tu--but; dharma--of religion; amrtam--nectar; idam--this; yatha--as; uktam--said; paryupasate--completely engage; sraddadhanah--with faith; mat-paramah--taking Me, the Supreme Lord, as everything; bhaktah--devotees; te--they; ativa--very, very; me--to Me; priyah--dear.

TRANSLATION

Those who follow this imperishable path of devotional service and who completely engage themselves with faith, making Me the supreme goal, are very, very dear to Me.

(cn) Good association is necessary.

One who executes sadhana bhakti is very dear to Krsna, but one who can actually have those qualities which are a manifestation of pure bhakti, he is very, very dear to Krsna.

Summary of this Chapter:

In the beginning Arjuna has asked Krsna which is better. The conclusion is that devotional service is better. The goal is more complete and the process is simpler, it is joyfully performed. The process of impersonal meditation it is not joyfully performed, it is miserable because it involves abnegation which is practically a torture for the embodied

soul. And if one wants to take the impersonal realization and yet engage in devotional service - he is a muddha, a fool.

THUS ENDS THE STUDY OF CHAPTER TWELVE.