

# **SEMINAR ON THE BHAGAVAD-GITA** **DAY 6**

THE FOLLOWING IS A CLASS GIVEN BY HIS HOLINESS BHAKTI CHARU SWAMI ON BHAGAVAT GITA CHAPTER 12



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Audio Lecture Reference :

<http://www.bcswami.com/lectures/transc/Day6.Bhagavad%20Gita%20low.mp3>

Hare Krishna

So all the teams are in place? One day we did not have our interactive group discussion. It seems that so many days we did not have, so today which chapter we are going to do? You all are ready for that? So twelfth chapter is the chapter entitled: devotional service. Is it not wonderful? So devotional service is now culminating into this particular chapter.

BG 12.1

arjuna uvaca  
evam satata-yukta ye  
bhaktas tvam paryupasate  
ye capy aksharam avyaktam  
tesham ke yoga-vittamah

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?

If Arjuna asked this question to Prabhupada? Any way let see how Krsna is dealing with this question?

BG 12.2

sri-bhagavan uvaca  
mayy avesya manor ye mama  
nitya-yukta upasate  
sraddhaya parayopetas  
te me yuktatama matah

TRANSLATION

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

BG 12.3

ye tv aksharam anirdesyam  
avyaktam paryupasate  
sarvatra-gam acintyam ca  
kuta-stham acalam dhruvam  
sanniyamyendriya-gramam  
sarvatra sama-buddhayah  
te prapnuvanti mam eva  
sarva-bhuta-hite ratah

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.

Now there is one important consideration. At last achieve me, what is the meaning of “at last achieving me?” They become completely frustrated with that endeavor, and then they give up and surrender to Krsna. By impersonal concept one cannot actually reach the absolute. Impersonalism is not the ultimate goal. One has to come, like consider all the impersonalists, those who were impersonalist at the beginning; the classic examples are four Kumaras, Sukadev Goswami. So what happened to them? Did they continue and then ultimately achieve the spiritual perfection? Or they transcended the platform and came to the platform of devotional service? So that is the meaning of the word “at last coming to me”. But look at trouble they have to go through. First of all worshipping the unmanifested that which lies beyond the perception of the senses. You can not see, you can not feel, You cannot touch, I mean so difficult to worship something that is nothing actually, and then that is all pervading inconceivable, unchanging fixed, immovable, by controlling the various senses, yogis tries to control the senses, is it easy? It is so difficult. And In order to control your senses, what we have to do? The other day we had discussed, the yogis in order to control the mind, what they have to eventually do? They have to stop breathing. Give it a try and good luck. By controlling the various senses and being equally disposed to everyone, equally disposed to everyone which means, that you

have to become like a stone. No feeling at all .So, this is how difficult it is. Such person engaged in the welfare and they become engaged in the welfare of all, and at last achieve me. And how do they at last achieve me? Because why finally when they give up realizing that this is not going to work, then they surrender unto Krsna. Then the next verses confirming that: Next sloka.

BG 12.5

kleso 'dhikataras tesham  
avyaktasakta-cetasam  
avyakta hi gatir duhkham  
dehavadbhir avapyate

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.

Those who are embodied for them it is difficult, if you are a stone, it would have been all right, but unfortunately you are not a stone. I remembered that those who used to take intoxication, they used to use that expression, to get stunned, which means to become devoid of all senses, when your senses are active, then automatically you have your perception, you have your discrimination, and you have your natural tendency for reciprocation. Next sloka:

BG 12.6-7

ye tu sarvani karmani  
mayi sannyasya mat-parah  
ananyenaiva yogena  
mam dhyayanta upasate  
tesham aham samuddharta  
mrityu-samsara-sagarat  
bhavami na cirat partha  
mayy avesita-cetasam

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 Pritha — for them I am the swift deliverer from the ocean of birth and death.

So, isn't it wonderful? This is the advantage of surrendering to Krsna. You surrender to Krsna, and He will deliver you from the ocean of birth and death. mrityu-samsara-sagarat, it's a dangerous ocean of birth and death. Another way of looking at it is you remember the other day we gave the example: of Srila Prabhupada pointing asking the difference between a dog that has master and dog that do not have master. How do they look? Don't you immediately see the difference in them? Now what type of dog you want

to be? Do you want to be a dog with a master or without a master? With a master, So, that dog who has a master, they do have any worry, they do not have to look after where the food where the food will come, and they do not have to worry so much for defending themselves. Because they are always afraid of being attacked by others. But when the dog is with a master, and somebody attack the dog, the master stands on, defends the dog. So from that you can see if you surrender to Krsna then what will happen to us? Let somebody try to do something to us, Krsna will stand against us. When Krsna stands against us.

BG 12.8

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

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.

BG 12.9

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

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.

BG 12.10

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

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.

So this is how Krsna is making the things lighter and lighter for us and what is the trick? Somehow or other you start. Krsna's point is if you can not start at this point then start at this point, if you can not start this point start at this point. But start somewhere. If you will start then what will happen then gradually you will elevate.

BG 12.11

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

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.

See Krsna is making the things so easy for us. Is nt it? patram pushpam phalam toyam bg 9.26 what can be more simpler than that?

BG 12.12

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

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.

BG 12.13-14

adveshta sarva-bhutanam  
maitrah karuna eva ca  
nirmamo nirahankarah  
sama-duhkha-sukhah kshami  
santushtah satatam yogi  
yatatma dridha-niscayah  
mayy arpita-mano-buddhir  
yo mad-bhaktah sa me priyah

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.

BG 12.15

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

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

Now the question is when can one become, when can one attain such a state? Free from happiness and distress, free from all dualities, fear and anxiety, only when one properly surrendered to Krsna.

BG 12.16

anapekshah sucir daksha  
udasino gata-vyathah  
sarvarambha-parityagi  
yo mad-bhaktah sa me priyah

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.

BG 12.17

yo na hrishyati na dveshti  
na socati na kankshati  
subhasubha-parityagi  
bhaktiman yah sa me priyah

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.

BG 12.18-19

samah satrau ca mitre ca  
tatha manapamanayoh  
sitoshna-sukha-duhkheshu  
samah sanga-vivarjitah  
tulya-ninda-stutir mauni  
santushto yena kenacit  
aniketah sthira-matir  
bhaktiman me priyo narah

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.

BG 12.20

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

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.

So thus ends the twelfth chapter of Bhagavad Gita. So we get into the group discussion. The groups are in place? Okay, girls group one, who all are there? Who all are still there? Raise your hands, Group one. Okay, group is quite steady. Group two? Ah, anyway, group two, by the way new participants in the girl side three new participants they are Lilabati, Ruphal, and Jahnvi. Let us see group three, oh group three is this. Which one is group two? Okay. Okay girl's groups are all right. Now let's see the boy's groups. Group one. Which one is group one? That is group one. Okay. Group two? There is no group four? Okay, okay fine. Okay, group, Okay group four and group five? Dwarikadish can come to group five. And group four how many of you are there? Okay. And group six? Yeah, last group. It depends on which side you are looking at. Okay. Okay, so all the groups are in place? And the verses I will give, there are how many verses? Twenty verses. So, then we are left with two more.