Swamy Desikan’s
Tatparya Chandrika
(Gita Bhashyam – Chapter 12)

Annotated Commentary in English By
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Srimad Ramanuja Gita Bhashyam – 12th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ द्वाशोष्ध्यायः:

Sloka 12.1

भाष्यावतारिका -

भक्तियोगनिधानं प्रायःभूतस्य परस्य ब्रह्मणो भगवतो नारायणस्य निरंकुशीवर्य साधारणात्मकायाय अरुिनाय
अनविधकार्तिशय-कार्तिकीयत्र-सौभाष्याय-गुणसारणेन सत्यसंकल्पेन भगवता स्वभावस्य यथानुभूतं अवस्थितं दशितम्। उत्तरं
च तत्ततेऽभगवज्ञान-दर्शनप्रार्थीस्नाम् ऐकान्तिकास्नाक-भगवज्ञानस्यन्यात्मकायम्। अनन्तरम् आत्मप्राप्तिसाधनपूर्वतातु
आत्मप्रसादातु भक्तिकप्वस्य भगवंधुसांसनस्य स्वसाध्यतिस्वाने श्रीप्रातु सुकुस्मान्यावतानातु च श्रीप्रातु;
भगवंधुसांसनोपायं: च, तदस्तत्स्य अघ्निश्चताय तदर्शिताय: च उच्यते। भगवंधुसांसनस्य प्रायःभूतस्यप्रायःशैख्यातु, शैख्यातु
तु योगिनयमित सर्वेऽं महुःलेनान्तरायना। धार्मिक भजते थो मां स मे युक्तमय मतः।' (6-47) इत्यत्थ उक्तम्।

भक्तियोगनिधानं प्रायःभूतस्य परस्य ब्रह्मणो भगवतो नारायणस्य निरंकुशीवर्य साधारणात्मकायाय अरुिनाय – To
Arjuna, who wanted to get a direct perception of the unchallenged Supreme Lordship of Parabrahman who is none other than Bhagavan Narayana, the one to be attained by those steadfast in Bhaktiyoga,

अनविधकार्तिशय-कार्तिकीयत्र-सौभाष्याय-गुणसारणेन सत्यसंकल्पेन भगवता स्वभावस्य यथानुभूतं अवस्थितं दशितम् – The
Supreme Lordship was revealed as it is by Bhagavan who is of True Will and an ocean of attributes of unsurpassable excellence such as compassion, benevolence, affability etc.

उत्तरं च तत्ततेऽभगवज्ञान-दर्शनप्रार्थीस्नाम् ऐकान्तिकास्नाक-भगवज्ञानस्यन्यात्मकायम्। इत्ततो में तथा भगवंधुसांसनोपायं:
It was also told that the knowledge, vision and attainment of Bhagavan was possible only through absolute devotion that is single-minded and undiluted.
And then here in this chapter, superiority of the loving meditation on Bhagavan over the meditation on Jivatman for attaining the nature of the Individual Self because of yielding the desired fruit sooner and also being adoptable without difficulty,

Bhagavan and for one who is incapable of that, steadfastness on the Individual Self as the means and its requisites are all going to be told.

The superiority of meditation of Bhagavan – Bhagabudhapano is due to that fact of the superiority of the object of attainment itself;

That superiority was told in, 'Compared to all the Yogis told earlier and those steadfast in mere penance and other things, one who worships ME having established his mind on ME and has the urgency to attain, is superior among Yogis. That is my opinion'.

The aspect of superiority of Bhakti is told in this chapter. The reason why Bhagavan revealed HIS consic form is Arjuna’s desire to have such vision. The cause of gracing Arjuna with the vision of Cosmic form was Bhagavan’s divine qualities such as unlimited compassion and others. Bhashyakarar indicates that reason why Bhagabudhapano is superior is because of the superiority of the object of meditation. The main aspects of the teachings of this chapter are summarized in this भावमानितर्वा. Bhagavad Yamunacharya summarises the teachings of 12th chapter as:

The superiority of Bhakti and for those incapable of that, contemplation on Individual Self and the प्रकारs for karmayoga and others told as अद्वैत सवत् भूतानाम् etc and supreme loving devotion needed for Bhakti are told in this chapter.

अजुन उवाच

एवं सत्तायुक्ते ये भक्तास्तां पद्यासाते ।
In this way, the Bhaktiyogis who are always thinking of you as the utmost goal meditate on you totally and those who meditate on the nature of the Individual Self who is unseen by our eyes and other senses among these two types of meditators, who attains their goal sooner?

- 'तत्त्वोक्त' (11-55) इत्यादिना उक्तेन प्रकारणा, सततप्रकार: - भगवन्तव्यम् एव परं प्राप्य मन्तवान: , ये भक्तम: , ल्वा - सकलविभूतियुक्तम् अनवधिकातिष्ठः-सौन्दर्य-सौशील्य-सत्यसंकल्पत्राध्यायनसागरं परिपूर्णम् उपासते; ये च अधि अक्षरं - प्रत्यामशृवृणुः, तदेव च अघ्नं - चुरुराविक्रयः-अनन्यिन्यक्तस्वरूपम् उपासते; तेषां उपासयां के योगविष्माता: - के स्वसाध्यः प्रति शीष्मागमिनः: इत्याचः 'भवामि न विरास्तः मम्यावेशितवेतसाम्।' (12-7) इति उत्तरत योगविष्मात्व शैवार्थिः इति हि व्यङ्कोनः।

- 'तत्त्वोक्त' (11-55) इत्यादिना उक्तेन प्रकारणा, सततप्रकार: - भगवन्तव्यम् एव परं प्राप्य मन्तवानः - In this way, means in the way told in ‘one who performs karmas only for my sake’ and others, means knowing that you who are Bhagavan is the ultimate object of attainment, are an ocean on unlimited and unsurpassable infinite auspicious qualities such as सौन्दर्य, सौशील्य, सर्वशक्तिः and others,

- तेषां उपासयां के योगविष्माता: - के स्वसाध्यः प्रति शीष्मागमिनः: इत्याचः: - Among these two types of meditators who attains the goal the earliest? Is the meaning.

'भवामि न विरास्तः मम्यावेशितवेतसाम्।' (12-7) इति उत्तरत योगविष्मात्व शैवार्थिः इति हि व्यङ्कोनः इति हि व्यङ्कोनः इति हि व्यङ्कोनः - ‘Hey partha, I will uplift them who are have fixed their mind on ME very soon’ – is told later meaning is about how soon they attain the goal.
एवम् – This connects present sentence with previous and because there is proper relation, the meanings of the last sloka of previous chapter मपरमः मलरः: are mentioned here.

सततयुः: - Those who desire for unbroken, continuous yoga. That is explained as त्वामेव प्राण्य मन्तवाना: This is the same as मलरः: told earlier.

त्वाम् – Means you who are associated with all विषृंशिष्यिस् known from the prior teachings, and as perceived directly also.

पर्युपासते – The उपसगः परि here means सकल विषृंशिष्यिस् and explained as परिपूणिम् उपासते.

अवधरः – This word is used in the sense of प्रकृति and ईः also and in order to eliminate them in this context, bhashya is प्रत्येकात्मरूपम्.

अव्यत्तम् – This also indicates प्रत्यगाम or the Individual Self. The यमस्मृति चरण is पद्वनशिक्रमणाय पद्धति: पूर्वोऽतः: । एतत् जात्वा विमुख्यन्ते यतः: शान्त वुद्वय: and accordingly the 25th tatva is Jivatma tatva addressed as avyakta. In order to remove any doubts that अव्यक्त indicates अचित् here as it is told with अवधर, bhashya is तदेव च अव्यत्तम्.

योगवित्तमा: - The superiority told here is explained as के स्वसाध्यं प्रति शीघ्रगामिनः. The question is not about which of the two उपास्य or objects of upasana is superior. It is well known that भगवदुपासन is superior. That is known clearly from the slokas in this chapter भवाभम ौ चिरात् पार्थ (12-7) and क्लेशोऽधिकरस्तिपायम् (12-5) that भगवदिष्ये is superior to अवधरिष्ये.

It was told earlier that राजवित्त्या राजसूऽ वित्त्यमिदमुःतमम् । प्रत्यक्षावगमं धर्म्य सुसूखं कर्त्तृमवय्यम् ॥ It is सुसूखम् - very easy to perform and enjoyable.

So the question is – let us say two persons start upasana at the same time. One starts आत्मोपासना and the other, भगवदुपासना. Who reaches the goal earliest? Whether the आत्मोपासक attains जीवनमथायकार first or भगवदुपासक attains भगवसाधायकार first is the question. भगवदुपासना is easy to perform because Bhagavan has वित्त्यमिष्ट्यमर्गस्थ and one can do कीर्तन, यजन, प्रणाम etc. while जीवित्त्य does not have a form. One has to think of his essential nature as consciousness, different from body, sense and so on and it is extremely difficult and takes a long time. At the
end of that he will only attain जीवाद्वारातां द्वारातां and not भगवाद्वारातां. So Bhagavadupasaka is superior in all ways – the object of meditation itself is superior and one attains the fruits very soon.

*** additional notes

For Yogavittamaah...

Advaitis – The question raised here is whether saguna upasane is superior or nirguna upasane? Shankara says without sagunopasane one cannot do nirgunopasane at all. Nirgunopasane is better they say.

Madhva – avyaktam etc is lakshmi upasane. Question here is whether bhagavadupasane is superior or lakshmi upasane. *** No where in gita so far there is any mention of lakshmi and hence it cannot be justified.

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Sloka 12.2

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्यियुक्ताः उपासते ।

श्रद्धया परयोपेताः मे युक्तमा मनोऽः ॥ ॥

ये Those who मयि मन: आवेश: having fixed their mind on ME परव: श्रद्धया उपेत: being with supreme faith नित्यियुक्ता: माम् उपासते meditate on ME being incessantly-associated ते युक्तमा: they attain me soon. मे मता: They are dear to ME.
Having abundant love towards ME that cannot be expressed, having fixed their mind on ME, and having extreme faith, those who wanting eternal association with ME,

... Having abundant having abundant having abundant having abundant

meaning fixing their mind with the firm resolution to attain ME who is the object of attainment.

Even one who is steadfast in स्वातन्त्र्यम् thinks that Bhagavan is also means and fixes his mind on him. So because the aspect of fixing their mind on Bhagavan thus is common to both, the difference is indicated in bhashya as भक्ति त्यतंतछ. One who is steadfast on Bhagavan and has fixed his mind on Bhagavan with utmost faith with the resolution that ‘Bhagavan only is the goal and I should attain eternal union with HIM’. That is the meaning.

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Sloka 12.3, 4, 5

Controlling the group of senses completely स्वातन्त्र्यम् having a clear understanding that the self in all are equal as all are of the nature of consciousness engaged happily in the well being of all entities ये तु those who, अिनदः अिनदः अिनदः अिनदः not perceived by senses स्वातन्त्र्यम् can get all types of
bodies such as deva, manushya etc. अचित्तव्यम् impossible of being thought of as having those forms कृष्ट्वयम् and for that reason only being common to all अचलं not losing its extraordinary form भूयम् being eternal अचरं पर्याप्तते such nature of Pratyagatman or individual self they meditate on ते मात्रेव प्राप्तति they attain the essential nature of the individual self as similar to that of mine.

अच्छानत्वचेतसां तेषां For them who focus their mind intently on the nature of the Pratyagatman who is not perceived by senses अिच᭠᭜यः impossible of being thought of as having those forms कू ट᭭थम् and for that reason only being common to all अचलं not losing its extraordinary form भूयम् being eternal अᭃरं पयुᭅपासते such nature of Pratyagatman or individual self they meditate on ते मात्रेव प्राप्तति they attain the essential nature of the individual self as similar to that of mine.

ये तु अचरं - प्रत्यगात्मकरूपं, अनिर्देश्यं - देहार्द्यन्तया देवाविषयब्द-अनिर्देश्यम्, अत एव चसुधारिकरणानमित्यतः, सर्वस्मात् अचित्तव्यम् च देवाविदेशेतु वर्तमानपर्यं अपि तद्विसनसलीयताय तेन तेन रूपेण चिन्तातिवृत्तम् अपीलं, तत एव कृष्ट्वयम् - सर्वसाधारणं, तद्भवाध्यायार्थाकारांसंविद्धम् इत्यर्थः। अपरिणामित्वेन स्वाध्यायार्थाकाराति न चलिति, न च्चार्यते इति अचलं, तत एव भूतवेत - नित्यम्। सत्यम्यं इतिन्यायेमां च चसुधारिकरणम् इतिन्यायेमां सर्व तवापरेण्यं: सम्यं नित्यम्, सर्वग समबुधवेतः - सर्ववेदाविषयमार्गे देहेशु अवस्थितेपु आत्मसु शानुवार्तातिवृत्ताय तत एव चसुधारितीति रताः - सर्वश्वृतातिविस्तारन्तवृत्तत: निरृत्तत:। सर्वश्वृतातिविस्तारन्तवृत्तत्वं हि आत्मानो देवाविषयमार्गार्थमानित्यतम्। ये एवम् अवरथम् उपासते ते भूत मां प्राप्तवनि एव - मस्मानाकारम् असंसारिणम् आत्मा प्राप्तवनि एव इत्यर्थः। 'सम साधनमागता:' (1412) इति कथयते। भूतवेत च - 'निर्मुखंस्तु साधनं साम्यमुस्पैति' (मु. उ. 3-1-3) इति। तत्व अस्तरभावनिर्विद्यात् कृष्ट्वयम् अन्यवचो परस्य भ्रमणो ज्ञयते कृष्ट्वोत्क्रास्तर उच्यते।' (15-16) 'उसम्: पुरुषस्वतये' (15-17) इति। 'अथ परा यथा तदकर्मविधिगमयते' (मु. उ. 1-1-5) इति अक्षरविवधायात् तु अस्तरभावनिर्दिष्ट परस्य एव ब्रह्म, भूर्योगिनित्वादे:।

तेषां अच्छासत्वचेतसां तेषां तु अस्तित्वा: अच्छासत्वा हि महलया: - अच्छासत्वा मनोवृत्तिः, वेदवध्रि: -

देहार्द्यन्तयामुक्ते: दुःखेन अवाय्यते; देहवेति हि देहम् एव आत्मां मन्यते।

ये तु अचरं - प्रत्यगात्मकरूपं, - But those who meditate on Akshara - means the essential nature of Individual Self,

अनिर्देश्यं - देहार्द्यन्तया देवाविषयब्द-अनिर्देश्यम्, - which, being different from body and others can not be addressed as deva, manushya etc.
and because of that only not perceived by eye and other sense organs,

means though residing in deva, manushya and such bodies cannot be conceived in terms of those forms due to being of a different class from them,

means is common to all, that is, it is an entity not related to those extraordinary forms such as that of deva, manushya etc.

means is common to all, that is, it is an entity not related to those extraordinary forms such as that of deva, manushya etc.

means does not perish and for that reason only it is ध्वम् means eternal.

properly controlling the host of sense organs such as eye and others from their natural functions,

means look upon all beings of varying forms such as deva and others as equal due to understanding that the self residing in all of them is only of the form of consciousness,

from causing ill to all beings.

Those who meditate on akshara thus, they also definitely attain ME only. That means they realize the essential nature of the Individual Self who has the same from as ME when detached from samsara.
"मम साधनमागता:" (14-2) इति वचने - This is going to be told later as 'they attain attributes similar to MINE'.

शूरये च - 'स्न्युः परमां सामयुःयिति' (मु. उ. 3-1-3) इति – It is also told in shruti as 'untainted by sins, he attains supreme equality'.

तथा अक्षरश्वरविद्यात् कृष्णलथ अन्यत्त वर्ज्याणी वचने, - In the same way, the meditation on the Supreme Brahman is told as different from that of the Individual Self, the kootastha who is denoted by the term Akshara.

'कृष्णलथोऽन्ति कृष्णलथोऽन्ति कृष्णलथोऽन्ति कृष्णलथोऽन्ति' (15-16) 'उत्तमः पुरुषस्यव' (15-17) इति – 'Kootastha is denoted by the term akshara', 'But the Supreme Purusha is different from the Individual self'.

'अथ परा यथा तदल्लम्बितम्म्यग्य्यम्य' (मु. उ. 1-1-5) इति अक्षरविद्यायां तु अक्षरक्षरनिर्देशी परमः नि ज्ञ्ञा, - But one who is denoted by the term Akshara in 'Now the Paraa vidyaa by means of which that Akshara is attained' is none other then Supreme Brahman only.

भूत्योऽिन्यवाभूत्योऽिन्यवाभूत्योऽिन्यवाभूत्योऽिन्यवाभूत्या भूत्योऽिन्यवाभूत्याभूत्याभूत्याभूत्याभूत्याभूत्या - That is because that Akshara is told as the source of all beings etc.

तेपम् अष्टकास्क्षेत्रोऽन्ति विशेषः तु अधिकतरः, - For them, those whose minds are attached to avyakta or the unmanifest, greater is the difficulty.

अव्यक्ताः हि गति: - अव्यक्त विद्या मनोवृत्तिः, - their mind functions having the unmanifest as its object of thought.

वेदमृत्वः -वेदात्माभिमानपुराणाय: हुः भवन्तो भवन्तो हि वेदम् एव आत्मां मन्यन्ते – By embodied ones, that is those who are possessed with the idea of self in the body, it is attained with great difficulty. It is but natural that the embodied ones think of the body as the Self.

ये तु अक्षरम् अनिद्ययः – The fact that अक्षरनिद्यः is lowly is told here.

अनिद्ययः – This does not negate all kinds of denotation because that would be against what is taught. Though the Self is addressed as Deva and others through the body, denoting the pure
essential nature of the Individual Self that is detached from Prakruti with the words Deva and others is not possible and that is negated by this.

अव्यक्तम् – If it is said that the nature of Individual Self is totally unperceivable, then it cannot be said to be meditated upon at all. So the explanation is that it is imperceptible to sense organs such as eye and others.

सर्वनामम् – The essential nature of the Individual Self is said to be अणु or atomic or very subtle. So the pervasion told here is its nature of being capable of transmigration through all types of bodies such as deva, manushya, tiryak and sthavara.

अचित्त्यम् – It does not mean that it is impossible to meditate on it because it is ordained that one should meditate on the Atman. The meaning is though it exists in various types of bodies such as deva and others one cannot think of it as having the same form as deva and others as it is distinct and different from the body.

कूटस्थम् – The Individual Self is common to all because of being distinct and different from all kinds of bodies which he takes on. The extraordinary characteristics such as देवता, मनुष्यत्व etc do not apply to the Individual Self directly. The word कूटस्थ is normally used for the first person in a lineage as he is common to the entire stream of people in that lineage. Like we say Nammalwar is PrapannaJana Santana kuTastha. But here since the general nature of the Self is meant which is common to all, it is commented as सर्वमाध्यारणम्.

अचलम् – The Individual Self has movement from body to body and to Paramapada etc. So any movement cannot be negated for the Self. Since the Individual Self is अपरिणामि or immutable in his essential nature, he is called अचल meaning it is firm or does not move away from that extraordinary form. For that reason only it is ध्रुवम्. What is परिणामि or undergoes change is अध्रुव. What is not subjected to change is ध्रुव.

सत्यम्य इतिप्रायमणम् – The term उपासते indicates that the mind is controlled and hence this is explained as चच्छुरादि इतिप्रायमण नियमम्. Bhashya says सम्प्रदाय नियमम् – which means following अहिंसा.
सत्यम् अन्तेयं ब्रह्मच्यां अपरिग्रहं etc. What was told earlier as शुनि चैव श्रमणः च पण्डितः समदर्शिनः is told here as आत्ममु ज्ञानेकाकारतया समवदयः.

य एवं अधरम् पासते – This means those who meditate on the Individual Self denoted by the term अधर as the ultimate goal to be attained along with the idea that Paramatman is the प्राप्त of that goal – one who takes the meditator to the goal.

तेजस्मि – This means, even those who think that something other than ME is the goal of attainment.

मां प्रायःवन्येव – Means they attain that मूलस्वरूप which is inseparably associated with ME and has similar form as MINE. As told in Brahma sutra अर्थाभागेन दृष्टवत् for a mukta – is inseparably associated with Paramatman. They attain such समानाकार which a मुक्त attains with Paramatman. The pramanas are quoted for परमसाम्य.

अधरम् – This term denotes Supreme Brahman in some contexts such as अधर परा यद्यस्रिद्धस्मिन्ते, अधरमयोऽन्नते: (ब्र.सू. 1-3-9) etc. It is also used in the sense of Prakruti as in अधरत्व परत: पर.. In some other contexts it is used in the sense of Individual Self. In अधरात् हर: (अन्धे. 1-9), कृष्णस्योऽर उच्चतेव etc. the term अधर denotes Individual Self. SO here according to context, it denotes Jivatman.

बलेशोधिकतरः - To those who are interested in the Individual Self who is अव्यक्त imperceptible, the difficulty is greater. Because they have not fixed their mind on Bhagavan. The nature of fixing mind on the Self who is अव्यक्त is of the form of withdrawing all the senses from their functions. Since Jivatma does not have a form, there is no आलंबन for the mind like the दिव्यमुदगलिब्रह्म of Bhagavan. So it is very very difficult.

देहविष्णुः - The aspect of having a body is true in respect of great sages such as सन्तक and others who are always said to be in ब्रह्मचर्य. So those who have the wrong conception of Self in the body are addressed here and hence bhashya is देहायाभिमानगुणः.
Now it is very clearly going to be told that those who meditate upon Bhagavan attain their fruits very soon.

But those who, having surrendered all actions to ME, having ME only as the object of attainment, contemplating upon ME through Bhaktiyoga that does not have any fruit other than ME, meditate upon ME, I will uplift them without delay from this ocean of Samsara of the form of birth and death.

But those who perform all worldly actions such as eating and others that are needed for carrying on with the body and meant to support the body, and also the Vedic karmas such as Yaga, Daana, Homa, Tapas and others,
सकारणानि सोटिश्यानि अध्यात्मचेतसाः मथि संन्यस्य – having surrendered all those actions along with their causes and their purposes unto ME having fixed their mind on Paramatman,

मत्यारा: - मदेक्रपाप्या: अनन्ये एव योपेन – अनन्य प्रयोजनेन योपेन– having ME only as the object of attainment, अनन्येन योपेन means through Bhaktiyoga that has no other purpose,

मां ध्यायनः उपास्ते - ध्यानाच्छन्नप्रायार्थितन्तन्त्रार्थीमीति स्वयम् एव अत्यधिप्रयाणिः प्रायमतत्तमां कुर्वलो यामु उपास्ते

इत्यत्त: - मां ध्यायनः उपास्ते – means involve in contemplation, worship, prostrating, chanting my names and other such acts with the idea that they are equal to the object of attainment as they by themselves are most dear to them, and thus they meditate on ME is the meaning.

तेनां मदेक्रसिर्विशिष्ठत्वा मृथुपूतातु संसाराध्याया सागरादं भवम् अविश्वेष एव कालेन समुद्वत्ता भवानि - I will uplift them very soon from this ocean known as Samsara of the form of birth and death that is opposed to the attainment of their ultimate purpose.

लोकिकानि देह्यात्राशेषभूतानि - Karmas that are subordinated to देह्यात्राः - the purpose of carrying on with the body are farming and others. While the वैदिक कर्मांस are नित्यनैविक कर्मांस, कृष्कर्मांस of the form of आज्ञा and अनुज्ञा – those that are ordained to be done including the mandatory ones and those that are permitted but not mandated.

सोटिश्यानि - कर्मांस that are ordained with purposes such as attaining svarga and others.

सकारणानि – Means along with सत्यावन्दन and such karmas.

अध्यात्मचेतसाः – आत्मनि परमात्मनि चेत: यतु तदु अध्यात्मम्। तेन चेतसा अध्यात्मचेतसा is the vigraha vakya.

That means having their mind focused on Paramatman only and with no other interest such as attaining svarga and others.

मत्यारा: - The vigraha for this is अहं पर: परमैवं येषां ते मत्यारः. I am only the ultimate object of attainment for them. They are मत्याराः.

ध्यायनः - This indicates everything told earlier as सततं कीर्तित्यत्तमां यतन्त्राः दूषितत्तमां सम्मृतत्त्वः मां भक्तया नित्ययुक्ता उपास्ते (9-14) etc. So explained as ध्यानाच्छन्न प्रणाम स्तुति कीर्तित्यत्तमां.
स्वयमेव – Means for the sake of just performing them only and not expecting any fruit – without मनोबेद्वन.

मृयुसंसारसागरात् – Explained as मृयुभूतात् संसारायात् – Samsara itself is mrutyu. The adjective मृयु indicates it is deadly and to be rejected. While attaining Bhagavan is अमृतव. Because it is told as मृयु it can be understood that it is opposed to attainment of Bhagavan.

न चिरात् – The word न that is found separately in the sloka is taken along with चिरात् and explained as अन्तरज्ञेय कणेन.

**Sloka 12.8**

मन्येव मन आधित्व मनि बुद्धि निवेशय ।

निविष्ण्यसि मन्येव अत उद्धर्त न संशयः || 8 ||

मन: मन्यि एव आधित्व Keep your mind in ME only. बुद्धि मनि निवेशय Keep your buddhi in ME only. अत: उद्धर्त मन्येव निविष्ण्यसि After that you will be living in ME only. न संशयः There is no doubt in this aspect.

अत: अतिशयितुपुरुषार्थवतः, सुलभवतः, अविरलव्यवहात् च मनि एव मन आधित्व - मनि मन: समाधानं कुरु । मनि बुद्धि निवेशय - अहमु एव परमप्राप्य इति अध्यवसायं कुरु । अत उद्धर्त मनि एव निविष्ण्यसि - अहमु एव परमप्राप्य इति अध्यवसायपूर्वक-मनोनिष्ठनान्तरम् एव मनि निविष्ण्यसि इत्यथः: ||

अत: अतिशयितुपुरुषार्थवतः, सुलभवतः, अविरलव्यवहात् च – For that reason, because I am the most exalted benefit that is sought after, and also because I can be attained very soon,

मनि एव मन आधित्व - मनि मन: समाधानं कुरु – fix your mind in ME only firmly in ME.

मनि बुद्धि निवेशय - अहमु एव परमप्राप्य इति अध्यवसायं कुरु – have firm resolution that I am only the ultimate object of attainment.
Immediately on fixing your mind in ME with the form resolution that I am only the ultimate purpose, you will be living in ME.

In the previous sloka, the duties to be performed were told in general. Now Krishna addresses Arjuna and tells him ‘fix your mind on ME’. Considering what was told earlier and now, Bhashyakarar gives three reasons for doing so अतिशयतपुᱧषाथᭅ᭜वात्, सुलभ᭜वात्, अिचरल᭤य᭜वात् च.

मनि मान आध᭜᭭व – This indicates the start of समािध. Means fix your mind in ME preventing it from going elsewhere.

मनि बुᳲ᳍ िनवेशय – This is not repetition of समािध told already. So बुᳲ᳍ is explained as अ᭟यवसाय or दृढ़नि᳟य and applies to the object of attainment. So explained as अहमेव परमᮧा᭡य इित अ᭟यवसायं क ु ᱧ.

अत ऊ᭟वᭅम् – This does not mean immediately after this teaching and so explained as after fixing your mind with the firm resolution that I am only परमᮧा᭡य. The अवधारणा एव is taken with िनवेशनान᭠तरमेव.

मनि िनविस᭬यिस – You will stay in ME only in future is the meaning. The fact of paramatman being the support is always true. And that is known also through थ्रण. So here that is not what is meant. Here it means that once you fix your mind firmly on ME you will be like a liberated self is the meaning. Or it may mean that you can be without any fear just as a son is with father or a student with the Acharya having placed firm faith in them that they are the protectors in all ways seen and unseen.

So here Krishna is doing अनुशासन or ordaining him to have firm resolution about the fact that Bhagavan is the ultimate object of attainment having extolled the superiority earlier due to speed of attainment of purpose and being enjoyable by nature.

Sloka 12.9

अथ चित्तं समाधातुं न शक्षोषि मयि स्थिरतम्।
अथ मयि चित्रं स्थिरं समाधायुं न शक्रोपि If you are not able to fix your mind firmly in ME तत: for that reason only, धनेः Hey Arjuna, अथायासयोगेन by means of remembering ME again and again माम् आतुम् इच्छा desire to attain ME.

अथ सहसा एव मयि स्थिरं चित्रं समाधायुं न शक्रोपि, तत: अथायासयोगेन माम् आतुम् इच्छा –

स्वाभाविकान्विकातिकियं-सौन्दर्य-तौली-सौहार्द-वाताल्य-कारण्य-माधुर्य-गाँभीर्यार्थशीर्ष-बीर्य-पराक्रम-सार्थक-
सत्यकामतः-सत्यसंकल्पतः-सर्वेचरतः-सकलकारणवयांसंख्येकल्पणं-गुणसारे निखिल्हेय्यप्रत्यनि के मयि
निरतिश्चयःश्राया-स्मृतिभायासयोगेन स्थिरं चित्रसमाधायां लक्षवा मां प्रातुम् इच्छ।

अथ सहसा एव मयि स्थिरं चित्रं समाधायुं न शक्रोपि, - If you are not able to fix your mind firmly in ME at ONCE,

तत: अथायासयोगेन माम् आतुम् इच्छ – for that reason only desire to attain ME by means of repeated practice,

स्वाभाविकान्विकातिकियं-सौन्दर्य-तौली-सौहार्द-वाताल्य-कारण्य-माधुर्य-गाँभीर्यार्थशीर्ष-बीर्य-पराक्रम-सार्थक-
सत्यकामतः-सत्यसंकल्पतः-सर्वेचरतः-सकलकारणवयांसंख्येकल्पणं-गुणसारे निखिल्हेय्यप्रत्यनि के मयि – In ME who is an ocean of natural unsurpassable innumerable most exalted auspicious qualities such as सौन्दर्य-तौली-सौहार्द-वाताल्य-कारण्य-माधुर्य-गाँभीर्यार्थशीर्ष-बीर्य-पराक्रम-सार्थक-सत्यकामतः-सत्यसंकल्पतः-
सर्वेचरतः-सकलकारणवयांसंख्येकल्पणं गुणः, and of the nature opposed to everything defiling,

(beauty, affability, friendliness, affection, compassion, sweetness, majesty, magnanimity,
heroism, valour, might, omniscience)

निरतिश्चयःश्राया-स्मृतिभायासयोगेन स्थिरं चित्रसमाधायां लक्षवा मां प्रातुम् इच्छ – by means of स्मृति-अथायासयोग –

practice of repeated remembrance filled with incomparable prema or bhakti, having attained steady equanimity of mind, desire to attain ME.

****** additional notes

If chitta samadhaana has set in, one can move to bhaktiyoga directly. This comes out of Bhagavat-karmas. If one is engaged in bhagavat-karmas repeatedly (abhyaasa), it can lead to
chitta samaadhaana and then one can move to bhaktiyoga. This is a secret teaching in this chapter which is not expressed in words but can be inferred. Samyak aadheeyate is samaadhaanam – chitta samaadhaanam. -- ******

When the mind is snatched by the desire for senses, how can one get equanimity of mind in Paramatman who has not been seen so far? Knowing this thinking of Arjuna, Krishna tells him the means to attain चित्तसमाधान in this sloka.

If it was not possible to fix one’s mind in Paramatman Bhagavan would not have taught that in the first place. So what was taught as महेव मन आधित्त्व is not going to be futile. If one is not able to fix the mind at ONCE in paramatman in such a way, then Bhagavan says one should resort to this. The word सहसैव in bhashya is significant.

स्थिरस् – This is क्रियाविनोगण and does not quality mind because mind is always unsteady. So the anvaya here is स्थिरं समाधातुम्.

ततः - For that reason – that is not able to attain equanimity of mind at once.

Then what should be the object of remembrance and how is it possible is all explained as according to Bhagavan's qualities. Each and every quality of Bhagavan attracts the mind. The auspicious qualities of Bhagavan are listed in order to show that loving devotion and desire arises to attain such Lord as HE is the one who is capable and who is the cause of removing everything other than HIMSELF from our mind. The attribute सकलकारणत्त्व indicates that HE is the cause of all and so he has the natural love of a father towards all. And to remove any doubts that there is even an iota of defect, the attribute नितिक्षेप्यप्रत्यक्ष is added. His very nature is opposed to evil.

निरतिश्यप्रेमगर्भ – Indicates that there should be no विपरीताप्याम. The अभ्यास told is with loving devotion unlike Hiranya and others who also had अभ्यास but with hatred.
अभ्यासयोगेन – अभ्यास is establishing the mind again and again repeatedly in the आलम्बन or object of thought. That itself is योग or means. In Gita and योगानुशासन the means to controlling the mind is told as अभ्यास and वैरा‌ये‌य.

स्थिरं चित्तसमाधानं लक्ष्य्वा – It is not mere अभ्यास which leads to the goal but through equanimity of mind or चित्तसमाधान only is confirmed by this.

Sloka 12.10

अभ्यासेऽिप असमथः भव If you are incapable of practicing this kind of repeated contemplation also

मदीयािनमालयादीिन – If you are incapable of practicing this kind of repeated remembrance also

Also, वैरा‌ये‌य असमथः भव engage single-mindedly in acts performed for my sake. मदीयािनमालयादीिन you will attain your purpose when engaged in karmas performed only for my satisfaction.

अथ एवंिवधएवंिवध – If you are incapable of practicing this kind of repeated remembrance, involve in acts performed to please ME.

मदीयादीिनमालयादीिन – If you are incapable of practicing this kind of repeated remembrance, involve in acts performed to please ME.
Even by performing all these acts for my sake with great loving devotion you will attain equanimity of mind preceded by the practice of repeated remembrance and then you will attain the benefit of the form of attaining ME.

It as as though Arjuna is having doubts about practicing repeated remembrance of the most auspicious pure form of Bhagavan through the mind which is impossible to control. The mind is always wandering about sense objects which are directly perceived and easily available and it is used to engaging in such sense objects for long time. So it is not possible for one to practice even repeated remembrance of Bhagavan’s auspicious qualities and form etc. due to जनानिवासनाः in other aspects. So Krishna teaches Arjuna the means to अभ्यासयोग as the performance of Bhagavat karmas.

मकमपरमो भव – The karmas told here are qualified as मकम and hence they are the internal or closely related means for Bhakti – अन्तरहृद्योपायः. Bhashyakarar lists the kainkaryas which are well known and established in this shastra in सततं कीर्तिन्तो माम् etc. and also in इतिहास, पुराण and भगवद्गः. The word परम indicates that they have to performed with great love as they are most dear to Lord.

सिद्धिम्ब अवाप्पन्यसि – What was told in previous sloka as मामिज्ञासुम् is told as सिद्धि here. These कैकांकवर्द्ध कैकांकवर्द्ध कैकांकवर्द्ध कैकांकवर्द्ध कैकांकवर्द्ध कैकांकवर्द्ध means kainkaryas lead to attaining अभ्यासयोग which further leads to चित्तमाध्यम which ultimately leads to attainment of Bhagavan.

Each and every karma told here are most sacred and while performing each one of them one should be contemplating on Bhagavan and that is why they lead very quickly to अभ्यास. That is indicated as अचिरात् अभ्यासयोगपूर्वित्कम्.

Sloka 12.11
अथैतदप्रत्यक्षोत्सि करः मद्योममाध्यमः।
Having adopted my Yoga if you are not capable of performing this also – means having adopted Bhaktiyoga which is of the form of loving devotion only in ME, such love arising out of contemplation on MY auspicious qualities, - if you are incapable of performing karmas which sprout up to Bhaktiyoga, for that reason only, then adopt Bhaktiyoga or meditating on the nature of the Individual self as taught in the first six chapters and which leads to the Individual self as taught in the first six chapters and which leads to परभिᲦपरभिᲦ परभिᲦपरभिᲦ and renounce the and renounce the and renounce the and renounce the fruits of all karmas as its means.

The knowledge that I am only the ultimate goal due to being most dear - will that not arise only to one whose sins are destroyed completely?

So by means of karmas performed as my worship and without any desire in the fruits thereof,
सिद्धेन आत्मानेन नित्य-अविद्यादि सन्यतिरोधाने – the meditation of the Individual Self is attained and by that when all the defects such as avidya etc that are blocking are removed,
मन्न्येनत्तलरुपान प्रत्यगात्मनि साश्चात्कपे सन्ति – and when the nature of the Individual Self is perceived directly as of the essential nature of only subservient to ME,
मूषिपरामर्शिक्षः स्वयंमेवोक्ष्यते – the parabhakti towards ME arises by itself.

तथा इ विषये – ‘स्वर्णमण्डलय सिद्धि विन्यति मानवः’ (18-46) इत्यथावर्ग, ‘नियुत्तुष्य निर्मयः शान्तो ब्रह्मचर्य कल्पते’। ब्रह्मचूप: प्राणविद्मान न शोषणति न साधस्त्यति। सम: साधूपुरुषदुर्गुरुः माधुर्क कथते परार्थः।’ (18-53, 54) इति –

This is going to be told later here starting with ‘ humans attain the ultimate benefit by worshipping by means of the respective karmas prescribed for them’ (18-46), and further as, ‘Having got rid of selfish mind, being devoid of the idea of ownership, one experiences the Individual Self as is’ (18-53), ‘having realised the real true nature of the Self as subservience to Lord, having a calm mind, he does not feel sad or aspire for anything. Having realized the fact that all beings are equal in the aspect of deserving to be neglected, such a one attains parabhtk towards ME’ (18-54).

Arjuna may further ask a doubt – how can one get engaged in performing karmas for the sake of Bhagavan alone as the mind is deeply involved in performing acts for selfish purposes only? Expecting such doubt, Bhagavan teaches karmayoga here which is the काृका of उपायपरा or the final one in the chain of means leading to Bhaktiyoga.

मध्योमाधिरितिः - This is to be taken along with जयोदशरम्यकोक्षमि and not with अष्ठरयोग which is told in the second half of the sloka. That is explained in bhashya as अथ मध्योमाधिरित्य एतदिप कहूँ न शकोपि.

The karmas of the form of भगवद्गृहकर्मय told in previous sloka as मल्कम (परमो भव) are the अष्ठरयोग of Bhaktiyoga. It is not the state previous to the various specific states of bhaktiyoga.

मध्योमाधिरिति: indicates it is different from जीवायम्योग. So the meaning is : If you are not capable of involving in मल्कमs which are like अष्ठरयोग for MY Yoga, seek जीवायम्योग and engage in karmayoga which is the अष्ठर for it.
परभक्तिजननम् – अधरयोग is the contemplation of the nature of the Self. This is not a direct means to Moksha but it leads to परभक्ति.

पूर्वबक्तिरूपितम् – This indicates it is not the अधरयोग taught in the mid-6 chapters – मठ्यमपट्टक.

सर्वकर्मफलत्यागम् – This also does not lead to Bhaktiyoga directly. This is a means to Bhaktiyoga.

The आत्मसाधान्यान which is the result of this leads to start of bhakti.

वतात्मवान् – First Krishna said मनीष मन आधारत्व – which ordains fixing the mind in Paramatman only. For one who is incapable of that, karmas are taught that lead to अधरयोग. When one performs karmas as taught in the first six-chapters, one will be able to achieve मनोनियमन or control of mind. That is indicated in bhashya as यतमनवः.

सर्वकर्मफलत्यागम् – Renounce the fruits derived from karma but involve in साधनानुसार. That is explained as अननिषिद्धत्याग मदाराधनपेन. By this आत्मध्याय is attained.

सूत्रत अभियादिसर्वतिष्ठतान् – अभिया is the karma responsible for संसार. This is told in Vishnu Purana as अविद्या कर्मसंज्ञाय तृतीया शक्तिरिपयते। यथा वेणजशक्तिः वेणिताः. The word आदि in अभियादि indicates अत्यधार्मान, बिपरीतान्यान etc such as अनात्मवृत्तिः अस्वे नविनियमिति या मति: (वि.पु. 6-7-11). Or अविद्या can be taken as वेदात्मानम् also in which case आदि would indicate वासना, रूचि etc.

मन्न्द्रेषुतायेकस्मरुपेन प्रत्यागतात्मनि माधानातृतेः – If one has to attain परभक्ति, the aspect of the Self being subservient to Paramatman has to be realized. It is as per राजकुमारन्यान – a prince who is lost and grows up with hunters in the forest thinks he belongs to hunter tribe only. When some ministers some day see him and tell him he is a prince and has to go and reach his father, he realizes his real nature and feels immense love towards his real father and desires to reach his father. Similarly a seeker realizes through आचायोपदेश that the nature which is subservient to Bhagavan is similar to that of Bhagavan, he gets bhakti – or devotion towards Bhagavan. By this what was told as ये चापयादारम्थ्यक्तम् (12-1) – the Akshara Yoga, also helps in the generation of Parabhakti through realization of the nature of Akshara and further leads to attainment of Paramatman. This is only explained here as प्रविद्धमपट्टिकित अधरयोग.
A doubt is raised here: If one is incapable of adopting some means, other means which are to be taught should also give the same fruit. It is like नाना विधि नवं भवान् यदि। तद्भवासपरस्तस्मिन् कुरू यों दिवानिश्च।

Should this not be then साधनाम् is the doubt?

Answer – Karmayoga is not a direct means to Moksha but it leads to Jivatma and then to Bhaktiyoga. So Karmayoga is a means to Bhaktiyoga. This is told clearly in 18th chapter as मूलभूततंत्र. There is ample proof for this in Vishnu Dharma also तत्र चिन्त ज्ञात है न शक्ति भवान् यदि। तद्भवासपरस्तस्मिन् कुरू यों दिवानिश्च।

Sloka 12.12

श्रेयो हि ज्ञात्याज्ञानात्यायानं विशिष्यते।

ध्यानात्मकं फलवाक्यव्याख्यातिरितन्तरम् ॥ १२ ॥

अभ्यासात् Compared to the practice of repeated remembrance of Bhagavan without love ज्ञान श्रेयः हि is not the knowledge of the form of realization of Self better? ज्ञानात् Compared to the knowledge of the realization of Self that is not yet fructified ध्यानं विशिष्यते contemplation of the nature of the Individual Self is better. ध्यानात् Compared to such contemplation on the nature of the Self which is not perfected कर्मफलवाक्यं: karmas performed with the renouncing of fruits is better. त्यागात् अनन्तः शान्ति: After performance of karmas done with fruits renounced only peace of mind is achieved.

अत्यन्तीतिविरहितात् कर्मश्रृंगात् स्मृत्यभवात् अक्षरयात्मात्मात्मानुसंधानपूर्वकं तदापरोर्ज्ञानम् एव आत्महिततेविशिष्यते। आत्मारोर्ज्ञानादिपि अनिःश्रृंगात् तदुपयुक्त आत्मायानम् एव आत्महिततेविशिष्यते। तद्ध्यानादिपि अनिःश्रृंगात् तदुपयुक्त फलवाक्यम् अनुसंधानं कर्मं एव विशिष्यते। अनाश्रयितभक्तितदात् अभूतितात् कर्मण् अनन्तरम् एव निरस्तः पापत्तिः मनसः शान्ति: भविष्यति,शान्ते मनसि आत्मायानं संपत्त्वेत्; ध्यानाः तदापरोर्ज्ञात् परं भक्तिः, इति भक्तिष्याम्यसाधवकत्तम् आत्मनिधि एव श्रेयसी। आत्मनिःश्रृंगाच्छ आत्मानन्तरं निष्ठापासि, अनन्तं-आत्मान-अनयमीश्रुतफलकर्मनिधिः एव श्रेयसी:।
Compared to the practice of repeated contemplation of Bhagavan which seems harsh without extreme devotional love towards Lord, the knowledge of the realization of the nature of the Individual Self which follows the contemplation on the real nature of the Self is better for the good of the Self.

Compared to the direct perception of the nature of the Self that is still not perfected, the contemplation of the nature of the Self which is the means to such direct perception is better for the good of the Self.

Compared to such contemplation that is not fructified, the karma performed by renouncing the fruits which is the means to contemplation is better;

Only after performance of such karmas performed by renouncing the fruits, peace of mind sets in as the sins would have got destroyed.

Then once the mind is at peace, contemplation of the Self is achieved.

By such contemplation, direct perception of the nature of Self happens, after the nature of the Self is realized, it leads to parabhakti.

Thus, for one who is incapable of practicing bhaktiyoga, steadfastness in the Self only does all good.

And for one who is steadfast in the nature of the Self also, if mind is not at peace, in order to achieve steadfastness, performance of karmas without desire for fruits that includes the contemplation of the nature of the Self only is superior.
Here the means which successively lead to the ultimate means are taught for the sake of those who are incapable of adopting the final means so that they do not suffer by taking up what is not possible for them. The various means taught here are meant for respective adhikaris and the ease of adoption of these is also praised.

The ज्ञान told here is the means to परमायास. So it is about the Individual Self. This is attained through meditation and it is जीवात्मायासाधारण.

These words used in the sloka have same meaning. So bhashya explains as हितते विशिष्टते. It is said to be श्रेय: because of ease of adoption and not in primary sense.

Such karmas lead to tranquility of mind by removing राग and इश्व which occur due to रजस्, तमस्. This is explained in bhashya as निरपेक्षपापत्यां शान्तिः आत्मविविधति.

The meaning is ध्यान or contemplation is to be achieved through karma. It cannot be said that ध्यान is different from karma and that is achieved through karma just as it was told in case of ज्ञान, अयास, अयास-विचारम् etc. When mind becomes tranquil, meditation would be possible is told here. So tranquility of mind causes meditation which is achieved through karma.

The gist is this: In the beginning अथ चिन्तनमायासात् न शक्रो म (12-9) was told and अथैतदयश्योऽिस (12-11) was told and finally कर्मफलवान कृिि चिन्तमायास. So what is told here as ज्ञान and ध्यान are those that occur before अयास and after
कर्म is clear. So these are not about the परमात्मान or ध्यान. This is for those who are incapable of those is explained according to context.

**Sloka 12.12**

श्रेयो हि ज्ञानमभ्यासाज्ञानाद्यां विशिष्यते ।

ध्यानार्थकर्मसारस्याभ्यासाचार्यनिर्वर्तमाः ॥ १२ ॥

अभ्यासात् Compared to the practice of repeated remembrance of Bhagavan without love ज्ञान श्रेयः हि is not the knowledge of the form of realization of Self better? ज्ञानात् Compared to the knowledge of the realization of Self that is not yet fructified ध्यान विशिष्यते contemplation of the nature of the Individual Self is better. ध्यानात् Compared to such contemplation on the nature of the Self which is not perfected कर्मवक्षण: karmas performed with the renouncing of fruits is better. त्यागात् अनन्तरं शाितः After performance of karmas done with fruits renounced only peace of mind is achieved.

अत्यर्थक्षीतिविरहितात् कर्मश्रृंखलाः स्मृतिभ्यासात् अक्षरायथाभायायात्माद्यं संघात्पूर्वकं तदापरोद्धामानम् एव आत्माहितत्वे विशिष्यते । आत्मापरोद्धामानाद्पि अनिष्क्रियात् तदुपायभूतं आत्मध्यानम् एव आत्माहितत्वे विशिष्यते । तद्ध्यानाद्यपि अनिष्क्रियात् तदुपायभूतं फलवियोगेन अनुसिद्धतिः कर्म एव विशिष्यते । अनिष्क्रियता संहितलक्षणः अनन्तरात् एव निरस्तवियोगेन मनसः: शाितः भविष्यति, शाितः मनसि आत्मायं संपत्त्वते; ध्यानाङ्गु तदापरोद्धामानं, तदापरोद्धामानं परा भक्तः; इति भक्तियोगाभ्यासाचार्यात्मानं आत्मनिधि एव श्रेयसी । आत्मनिध्यायं अशान्तमनसी निभाप्राप्तेः, अनार्थ-आत्मानं-अनिष्क्रियतासंहितलक्षणनिधिः एव श्रेयसी इत्यवः।

Here the means which successively lead to bhaktiyoga. The various means taught here are meant for respective adhikaris and the ease of adoption of these is also praised.

श्रेयो हि ज्ञानमभ्यासात् – The word श्रेय: has to be understood properly here. Why is Jnana told to be better than Abhyasa? Abhyasa is the next higher state in the successive means and one has to attain abhyasa after jnana. Then why is Jnana told as shreyaha? It means if one is not able to do abhyasa properly, then instead of struggling to do abhyasa without love for Bhagavan, one should resort to Jnana. So abhyasa told is not प्रीतियुक्त-अभ्यास but dry remembrance. That means
this applies to one who is not capable of doing proper abhyasa because he has not yet become an adhikari. Bhashya explains this as अत्यधिषीनिविरहितात्. For one whose sins have not got destroyed, it is impossible to practice remembrance of Bhagavan with love. Then it becomes what Bhashyakarar says कर्मशृङ्खला।

Swamy Deshikan notes in Tatparya chandrika - अत्यधिष्टेनुकर्मनात्मतम् - just like when a boy wants the moon, it is shown through a mirror in hand and also in order to avoid someone venturing into what is impossible for them – व्यवहितेनं उपायानं यथाधिकारसः सौंक्यतिरिनेय प्रशंसन्।

The ज्ञान told here is the means to परमात्मायास. So it is about the Individual Self. This is attained through meditation and it is जीवात्मसारात्यास।

शेयं, विशिष्यते – These words used in the sloka have same meaning. So bhashya explains as हितर्विशिष्यते। It is said to be शेयं because of ease of adoption and not in primary sense.

फलत्वागेनात्यादितश्च, कर्मं – Such karmas lead to equanimity of mind by removing राग, वेष etc. which occur due to रजस्, तमस्।

यान्यात् शान्ति: - The meaning is ध्यान or contemplation is to be achieved through karma. It cannot be said that ध्यान is different from karma and that is achieved through karma just as it was told in case of ज्ञानम् अथवायास, शेयं etc. When mind becomes tranquil, meditation would be possible is told here. So tranquility of mind causes meditation which is achieved through karma.

यान्यात् शान्तिः – The हेतु-कार्यसार told here – cause and effect relation is applicable in all stages such as शान्ति-ध्यान, ध्यान-साधारणकार, ज्ञान-अथवायास, अथवायास-चित्तसाधारां।

The gist is this: In the beginning अथ चित्त समाधाश्चात्मतं (12-9) was told and अथवायासकोषिः (12-11) was told and finally कर्मफलत्वायां कुरु is taught. The same is told here as ध्यानात् कर्मफलत्वायां। So what is told here as ज्ञान and ध्यान are those that occur before अथवायास and after कर्म। So these are not about the परमात्मायास or ध्यान। This is for those who are incapable of those is explained according to context.
Slokas 12.13, 14

अनिभसंिहतफलकर्मनिधिः स्वपवियात् गुणान् आह –

For one who is steadfast in performance of karma without desire in the fruits thereof, the required qualities suitable for such performance are taught here.

So far it was taught that Bhakti is the ultimate means and for one who is not capable of adopting that आत्मनिधिः is prescribed as told by Sri Yamunacharya भक्तं: भैरवसं उपायोऽति: अशान्तस्य आत्मनिधिः (भी.सं. 16). The various modes of such steadfastness in the Self are taught here in seven slokas starting with अद्द्ठा सर्वभूतानां and finally in the last sloka, ये तु धर्मानुसूत्तमसंदेह the love that Bhagavan has in his devotees is told. This is also as per Sri Yamunacharya तत्त्वारास्तु अतिश्रीति: भक्तं: द्वारश उज्बते. The qualities to be acquired by one engaged in karmas are told in these slokas. Should it not be said that these are accessories to Bhakti as in each sloka यी मद्दृढः स मे प्रय: is told and how can they be said to be for a karmanishtha? We say it is not for a bhaktiyogi that is told here. Because these sloka follow what was told as ध्यानातु कर्मफलवायाः (12-12), they are to be taken as accessories to कर्मयोग only. What is told as मद्दृढः in these slokas is because bhakti is embedded in karmayoga also. Sri Alavandar says नवाणामपि योगामो तिमिरस्योन्यसह्याम्: (भी.सं. 24). निवक त्त्त्त, आत्मज्ञान, भक्ति are present in all the means but one is prominent in each. Without bhakti and atmajnana, karmayoga is not possible. Without nityanaimittika karma and bhakti jnanayoga is not possible and without karma and atma-jnana bhaktiyoga is not possible. At the end of this chapter, the actual bhaktiyogi is mentioned as ये तु धर्मानुसूत्तमसंदेह:. भक्तान्त्वे अत्रती भ्र मे प्रयाः:. So these are applicable to अनिभसंिहतफल कर्मनिधिः only is bhashyakarar’s view.

अद्द्ठा सर्वभूतानां मैत्रे: करुण एव च।

निर्मो: निरहुङ्कार: सम्भू: खुशः अभी || 13 ||

सन्तुष्ट: सततं योगी यतात्मा दृढ़निश्वयः।
सर्वभूतानां अद्वैता – He does not have any being – means with respect to those who hate him or do wrong to him, he has no hatred.

मदपराधानुगुणमृद्विष्टित:- He thinks that ‘these beings hate me being impelled by Bhagavan because of the wrongs done by me alone’

तेषु द्रिष्टतु अपकुर्वत्तु च सर्वभूतानां मैौहि मतिः कुर्वत्तु मैौहि; - with respect to all those who hate him or do wrong to him, he has a friendly disposition.

तेषु एव दुःखितेषु कृत्यं कुर्वत्तु कृत्यं; - Is compassionate about them only who are suffering,

निर्ममः:- Is with any selfish feeling with respect to body, senses and everything related to them – has no feeling of possession.
does not have the wrong notion of self in the body,
and for that reason only is without the feeling of happiness or distress towards the pleasures and pains that come due to ahankara and mamakara,
not being disturbed by the pleasure and pain that may come due to unavoidable contact with sense objects,
being content with whatever material he gets by chance to maintain the body,
is contemplating all the time the nature of the Self detached from matter,
having controlled the functions of the mind,
having firm belief in the teachings of adhyatma shastra – the branch of knowledge dealing with the nature of the Self,
having surrendered his mind and intellect unto ME – that is with the firm understanding that Bhagavan Vasudeva only is being worshipped through the karmas performed without any desire in fruits,
and being worshipped thus, Bhagavan Vasudeva only will lead to the fruit of direct perception of the nature of the Self,
means he who worships ME with kramyoga thus, he is most dear to ME.

Bhagavan and being worshipped thus, Bhagavan and being worshipped thus, Bhagavan and being worshipped thus, Bhagavan only will lead to the fruit of direct perception of the nature of the Self,
सवभूतानाम् – Here the adjective सव is explained as विद्रिपताम् अपकुर्वतामपि. Hatred is the function of the mind and अपकुर्वताम् indicates वाचिक and कायिक व्यापारस. So a karmayogi is not disturbed by any of these is the meaning.

तेषु द्विपत्तु अपकुर्वतस्तु शर्यूतेषु मैौरी मति कुर्वन् मैौर; तेषु एव दुःखिते रुषान्तः कुर्वन् करुणः;

मैौरः - It is not enough if a karmayogi does not hate others but he should also have a friendly disposition towards them is the bhaava.

मैौरी मति कुर्वन् – Wishing good to all. And the reason why a karmayogi should cultivate such a mind is because he should think that others hating him is the punishment given to him for his own wrong doings.

- करुणः - Should be compassionate and it should be निरुपा�руг्य – even towards those who hate him or do wrong to him.

निरम्मः - देहांत्रये तत्समश्चिः शुकर्मेण निरम्मः; निरहंकारः - देहामाधिमानरहितः;

निरम्मः - If one does not have देहात्माभिमान, one will be निरम्म: also. And the possibility of ममकार is in body, sense organs and all things related to them. All things we see such as house or car or relatives etc. are all due to body. In its essential nature Self is not related to any of these. Due to karma all these are present. That kind of अतुस्मुद्रां should be there.

निरहंकारः - Idea of possession in what is prohibited such as आत्मादिन्द्र in what is not आत्म. So bhashya is देहामाधिमानरहितः.

तत एव समुदःखुः - सुखुःशागमयोः सांकलप्यमयोः हृप्यंगससरहितः; क्रमी रूपस्थिरम्यभयमयो: अवर्जनीयमयो: अभित्यो: विकाररहितः;

धर्मी – This is not tolerance towards those who have done wrong to us. That is indicated by अन्त्रेऽ. What is reminded here is as told earlier ‘मात्रास्पर्शरस्तु कौलिने शीतोण्मुखुःक्षुः’ आगमापार्श्विनी अनित्या: तान् तितिक्षस्त्व भारत II. The सांपस्तिक द्रव्या or dualities which arise out of contact with external entities are to be tolerated by a yogi. And समुद:खुः - the sukha and dukha arise out of
ahankara and mamakara and so explained as सार्वत्रिपपूर्व: - सङ्कल्पप्रभवान् कामान् त्यक्तवा सर्वीन्
अथेषत: was told earlier.

संतुष्ट: - यदृछोपपतेन येन केन अर्थिद्वारणक्षणं संतुष्ट:;

संतुष्ट: - What was told in 4th chapter यदृछालनामसंतुष्ट: इद्वारातीती विमलः: (4-22) and संतुष्टो येनकेनस्थितः
(12-19) told later here – the same satisfaction or संतुष्टि is told with आदर here. This is explained
as यदृछोपपतेन येन केनार्थि. The meaning is when anything that is allowed as per shastra is gained
without any effort, one should not have feelings such as ‘it is more or less or good or bad’ etc. It
is told in bharata येन केनचिलिचिलियो येन केन विदारितः. यदृछ इचनशायी च तं देवा ब्रह्माणं विद्रः: (भा.मो. 251-
12). One who does not mind what he is wearing or eating or where he is lying down, gods treat
him as a brahma.

सततं योगी - सततं प्रकृतिभिःत्नात्मावृंधान्यपरः; - सततं योगी – Contemplating on the nature of the Self as
detached from matter which is useful for yoga. When one constantly contemplates thus he will
be able to achieve steadfastness.

यतात्मा - नियमितभाववृत्ति:; दृढिनिष्ठ: - अध्यात्मशास्त्रार्थिः अथेषु दृढिनिष्ठ:; - यतात्मा – Just as आत्मचिति: is
necessary for yoga, getting rid of अनात्मचिति: is also means to achieving yoga.

दृढिनिष्ठ: - Firm resolution for a yogi is with respect to everything where others have doubts. And
that is explained as अध्यात्मशास्त्र in which he has firm belief and faith. This is required for his
अनुष्ठान.

ममयोपितमनोकुम्भिः - भगवान् वासुदेव एव अनभिसंहितकलेन अनुष्ठितस्तु अराध्यते; आराध्यत्र गम आराध्यापदोऽनोऽनु
साध्वण्यति इति ममयोपितमनोकुम्भिः;

ममयोपित मनोकुम्भिः - Bhagavan told earlier अहं हि सर्वयज्ञानां भोक्ता ज प्रसरेत च (9-24) – a karmayogi
should know that Bhagavan is the object of worship of all yagnas and also the bestower of fruits.
Then a yogi will be able to surrender his mind and intellect unto HIM. Thinking that Bhagavan
only is आराध्य is surrendering the mind. And firm knowledge that Bhagavan is the bestower of
fruits is surrendering the intellect. Buddhi is explained elsewhere – the function of the mind when it
is deciding is called buddhi. Citta, buddhi are all various modes of functioning of mind.
एवं कर्मयोगेन मां भजानेव तत: स मे प्रियः \\
एवं कर्मयोगेन मां भजान: - The भजन told here is of a karmayogi. This explanation in bhashya clearly states that. Because the context here is to suggest the means to one who is incapable of adopting bhaktinishtha straight away, this is about karmayogi.

प्रियः - Means Bhagavan is telling that such a yogi is the object of HIS love and Bhagavan bestows whatever is desired to such a Yogi.

Sloka 12.15

यस्मात् कर्मनिभायते पुरुषाप्रिमितमभूतात् लोको न उद्दिजते, य: लोकोद्भवकर्म कर्म किंचिद्व अपि न करोति इत्यः। लोकात् च निमित्तभूतात् य: न उद्दिजते, यमू उद्दिश्य सर्वलोको न उद्भवकर्म कर्म करोति, सर्वाविशिष्टियित्वमिथात्। अत एवं कंजन प्रति ह्यस्य, कंजन प्रति अस्यस्य, कंजन प्रति भयेन, कंजन प्रति उद्भवेन मुक्तः: एवंभूतः: य: स: अपि मम प्रियः ।

यस्मात् कर्मनिभायते पुरुषाप्रिमितमभूतात् लोको न उद्दिजते, - Because of which person established in निष्कामकर्म, the world does not get distressed

य: लोकोद्भवकर्म कर्म किंचिद्व अपि न करोति इत्यः: – means one who does not resort to any act which causes stress to others,

लोकात् च निमित्तभूतात् य: न उद्दिजते, यमू उद्दिश्य सर्वलोको न उद्भवकर्म कर्म करोति, सर्वाविशिष्टियित्वमिथात् -

Because of the people of the world one who does not get distressed, means all beings of the world do not engage in any act which causes stress to such a person due to the understanding that he is not unfriendly to anyone,
अत एव कंचन प्रति हुपेण, कंचन प्रति अमपेण, कंचन प्रति भवेन, कंचन प्रति उद्देशेन मुक्तः एवंभूतः यः सः अभि मम प्रियः
– And for that reason only he does not show happiness towards anyone or anger or fear or stress. Such a person is also dear to ME.

The result of developing निर्मलतः is not engaging is any act which causes stress to others. The words यस्मात्, यः etc in sloka address the same अधिकारिः. One who is steadfast in karmayoga should be rid of acts causing stress to others. So this can be ordained in respect of a karmayogi. Not only acts but also he should not engage in any speech etc which can cause stress to others.

The bhaava is that a कर्मनितिः should act is such a way that the entire world treats him as not unfriendly towards anyone.

एवंभूतो यः - Even if such a one does not have all qualities such as करणल्व, मैत्रल्व etc as told earlier, if one does not engage in any act causing distress to others, just by such an act he becomes dear to me is the bhaava of सः मे प्रियः.

Sloka 12.16

अनपेक्षः: शुचिवद्व उदासीनो गत्वयः।
सर्वार्थपरित्यागी यो मद्दृकः स मे प्रियः।। 16 ||

अनपेक्ष: One who has not interest in anything other than the Atman शुचि: who is pure, दृष्टः capable of performing shastriya karmas उदासीनः: disinterested in other aspects गत्वयः: free from agony with difficulties faced while performing shastriya karmas सर्वार्थपरित्यागी does not engage in acts other than those told in shastra यः: मद्दृकः: सः मे प्रियः: such a devotee of mine is dear to ME.

अनपेक्ष: - आत्मव्यतिरिक्ते कृत्येऽवस्तुनि अनपेक्षः, शुचि: - शास्त्रविविधन्त्र्यवर्धितकायः, दृष्टः - शास्त्रीयक्रियोपादानसमर्थः
बन्धुः उदासीनः, गत्वयः - शास्त्रीयक्रियातिरिक्तो अवर्जनीय शीतोष्ण-पुष्पस्मार्दिवः: बेषु व्याधार्हितः,
सर्वार्थपरित्यागी - शास्त्रीयव्यतिरिक्त-सर्वकर्मार्थपरित्यागी, य एवंभूतो मद्दृकः स मे प्रियः।
Not having any desire or interest in any object other than the Atman,

- maintaining his body only with things prescribed in the shastras,
- capable of executing karmas ordained by the shastras and indifferent to others not enjoined by the shastras,
- does not feel pained by the agony caused due to heat, cold, contact with harsh objects etc which are unavoidable while performing karmas ordained by the shastras.

Such a one who is such is dear to ME.

Such a one who is steadfast in performance of karmas without any desire in fruits, desires to attain only Atman and so is very careful with respect to everything prescribed in the shastras and renounces everything not enjoined by the shastras.

- This is the result of karmanishtha. So it cannot be ordained. So what is responsible for attaining such fruit is mentioned here. That is using only things allowed by the shastra to maintain the body. That would lead to purity. Among sadhana saptakas mentioned विवेक, विमोक्त, अभ्यास, क्रिया, कल्याण, अन्त्रसाद and अनुषंस, the first one विवेक is explained as आहारशुिद्रूः अदुित्तकायः. शुिद्रूः is also like that. It is also said आहारशुिद्रूः सत्तमुिद्रूः, सत्तमुिद्रूः धुिबा स्मृितिः, etc., अत्रमयं हि सोम्य मनः and so on.

- Capability is needed only in respect of शाश्वियकमिकs and capability with respect to everything else is of no use for a karmanishtha. Such a one should be disinterested or indifferent to what is not prescribed and what is prohibited.

Since he is interested in Yogarambha, what is given up is everything other than that prescribed in the shastra - शाश्वियतिरितकमर्मs. This is
different from औदासी because this is about not beginning karmas which may be done willingly. Or it may mean indifference of the form of not putting any effort towards them. The karmas are those done with वाक and कार्य – speech and body.

And what is important is य एवंभूतो मद्दुः - all these should be qualified by bhakti in order to get Bhagavan’s grace.

**Sloka 12.17**

यो न हृष्टि न द्वेष्टि न शोचि न कांस्थति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ 17 ॥

यः A karmanishtha who न हृष्टि does not feel joy on attaining something which brings joy to normal persons न द्वेष्टि does not feel hatred due to causes that are undesirable to normal people of the world न शोचि does not grieve on attaining things which cause grief to people न कांस्थति does not desire for such things शुभाशुभ परित्यागी renounces fruits of the nature of good and evil यः भक्तिमान् he who is such a devotee सः मे प्रियः he is dear to ME.

यो न हृष्टि यत् मनुष्यां हृदयनिमित्तं प्रयजान्त तत् प्राप्य यः कर्मोऽपि न हृष्टि । यत् च अभिरि, तत् प्राप्य न द्वेष्टि; यत् च मनुष्यां शीतनिमित्तं भार्यापुत्ररतिक्षयादिकं, तत् प्राप्य न शोचि । तथाविधम् अप्रासं च न कांस्थति ।

शुभाशुभपरित्यागी - पापवत् पुपयम् अभि वस्मेतुस्वाभिषेषाद् उपाधिरताम् । यः एवंभूतो भक्तिमान् स मे प्रियः ।

यो न हृष्टि यत् मनुष्यां हृदयनिमित्तं प्रयजान्त तत् प्राप्य यः कर्मोऽपि न हृष्टि – That karmayogi who does not rejoice even on obtaining all the things that are causes of joy to people,

यत् च अभिरि, तत् प्राप्य न द्वेष्टि; - And having attained whatever is undesirable he does not feel hatred,

यत् च मनुष्यां शीतनिमित्तं भार्यापुत्ररतिक्षयादिकं, तत् प्राप्य न शोचि – does not grieve on attaining things which are causes of grief to men such as loss of wife, child, money etc.

तथाविधम् अप्रासं च न कांस्थति – And does not desire for such things if not obtained.
Shubhashumritam - passions for good and evil are equally responsible for bondage just as paapa and punya.

य: एवंभूतो मक्तिमान् स मे प्रियः – one who is such a devotee is dear to ME.

Sloka 12.18, 12.19

समः श्रृणौ च मिथ्रे च तथा मानापमानयोः।

शीतोण्यतुदुः वेषु समः सहासाविष्टितः। 18 ||

तुल्यतिन्द्रास्वतिर्मीः सनन्तो येन केनकितः।

अनिष्केतः स्तिष्यतिमकितम्ये प्रियो नरः। 19 ||

श्रृणौ च मिथ्रे च समः Being equally disposed towards a friend and a foe तथा मानापमानयोः: समः: and in the same way treating honour and dishhonour equally सहासाविष्टितः: not attached to anything तुल्यतिन्द्रास्वतिर्मीः: viewing praise and abuse equally मौनी keeping quiet by not praising or abusing anyone सनन्तो येन केनकितः being satisfied with whatever is obtained अनिष्केतः: not interested in house and others स्तिष्यतिमकितम्ये प्रियो नरः: मे प्रियः: such a Karmanishtha who has bhakti is dear to ME.

'अद्रेव श्रमृद्भानाम्' (12-13) ईत्यादित्वा श्यामिनारियु देवायिरहिष्टत्वम् उक्तम्। अन्त: तेषु सत्त्रहितेयु अपि समविष्टितः

ततः अपि अतिरिक्तो विशेष उच्यते। आत्मि स्वरमिळितवेन निकेतनादियु असतः इति अनिष्केतः: तत्त एव मानापमानादिवु अपि समः:। य एवंभूतो मक्तिमान् स मे प्रियः।

'अद्रेव श्रमृद्भानाम्' (12-13) ईत्यादित्वा श्यामिनारियु देवायिरहिष्टत्वम् उक्तम् – It was told previously as 'one who does not have hatred towards any being' (12-13) about not having hatred towards a friend or a foe in general.

�न्त: तेषु सत्त्रहितेयु अपि समविष्टितः: ततः अपि अतिरिक्तो विशेष उच्यते – Here what is told is about having equanimity of mind even when someone is actually confronting a firend or a foe. So this adds to what was told earlier.
आत्मनि स्थिरमतिवेच निकेतनादिषु अस्तक इति अनिषेः; तत एव मानापमानादिषु अपि समः – He is called अनिषेः because he is not interested in house and such things due to his frm understanding that the Self exists for ever unlike house and such things. And for that reason only he treats honour and dishonor equally.

य एवंसूतो मक्तिमान्, स मे प्रियः – A devotee who is such is dear to ME Krishna says.

In these two slokas, several kinds of equanimity of mind are told with proper reasoning.

Because the aspect of honour and dishonor is mentioned here which are संतः – means nearby or at hand. Compared to something that is far or unseen what is at hand is different. That is why Bhashyakarar explains the aspect of friend and foe told here as pertaining to that which is being actually faced. And when one faces such situations, it can cause lot of disturbance. That’s when a Karmanishtha has to be steady and have समचित्त्व.

समचित्त्वम्, ततोप्यतिरित्वम् – Maintaining equanimity of mind while confronting a friend or foe is more special and told as अतिरित्रित्विशेष.

तुल्यनिन्दास्टुति: - निन्दा or abuse leads to anger and स्तुति leads to love. Since a karmanishtha does not have both, ninda and stuti would not give any fruit for him and that way they are equal.

मौनी – Here मनन is not intended because that is already told as स्थिरमति:. It is also not about keeping quiet because chanting the holy names of Bhagavan is ordained. So it is keeping quiet when he is subjected to praise or abuse. It is commonly seen that one who praises others is praised and one who abuses is abused. A karmanishtha keeps quiet in both cases and he is also मन्तुष्यो येन केनचित् – so he is मौनि. If he is not satisfied with whatever he gets, in order to obtain such things he may praise someone or abuse someone etc. So another reason why he is mauni is explained thus by Swamy Deshika.

अनिषेः - This does not prohibit a Gruhastha from having a house etc. because they would be helpful for practicing yoga etc. What is prohibited here is attachment to such things. That is told in bhashya as अस्तकः.
Sloka 12.20

अमादा भ्यभि यथोपम्यथोपयुअपासतेपयुअपासते िैःिैः मेमे मेमे िैःिैः

Now establishing the fact that a Bhaktiyoganishtha is superior to this Atmanishtha, the teaching of this chapter is concluded in accordance with what was told in the beginning.

In the beginning of this chapter it was told that a भ्यभि is superior to अमादा. And for one who is incapable of performing Bhaktiyoga, Aksharayoga is the means leading to Bhakti finally. And the qualities or आत्मसुर्य to be inculcated by such a karmanishtha were taught. Now the answer to the question asked at the beginning is being told.

यथोपम्यथोपम् – Bhashya indicates that the teaching in this last sloka is the same as what was told in मयावे मनो ये माम् (12-2).

ये तु धर्मांमृतसिद्धं यथोक्तम् पर्युपासते।

श्रद्धानां मत्तेऽमां भक्तार्थेजीती मे प्रया: ॥ २० ॥

ये तु But those who इदं धर्मांमृतम् this Bhaktiyoga which is Dharma and is like nectar यथोक्तं in the way taught here श्रद्धाना: having faith मत्तेऽमां: पर्युपासते meditate having ME only as the ultimate goal to be attained ते भक्ता: such bhaktiyoganishthas मे अतीव प्रया: are most dear to ME.

धर्मः च अमृतं च हति धर्मामृतं, ये तु प्राप्यसम् प्राप्यसम् भक्तियोगं, यथोक्तं 'मय्यावेश्य मनो ये माम्' (12-2) इत्यादिना उक्तेन प्रकरणं उपासते। ते भक्ता अतिरिक्तं मे प्रिया:।

धर्मः च अमृतं च हति धर्मामृतं, ये तु प्राप्यसम् प्राप्यसम् भक्तियोगं, यथोक्तं 'मय्यावेश्य मनो ये माम्' (12-2) इत्यादिना उक्तेन प्रकरणं उपासते। ते भक्ता अतिरिक्तं मे प्रिया:।

धर्मामृत means it has Dharma and is also like nectar. Those who meditate treating the means that is Bhaktiyoga as equal to the goal as taught in ‘those who fixing their mind in ME’, such devotees are utmost dear to ME.
What was told as नित्यबुद्धि: in the second sloka is meant by मन्त्रम्: here. What was told as श्रद्धा: पररोपिता: is told as श्रद्धान्य: here. What was told as ते मे युक्ततमा मन्ता: is told as भज्ञम्ये: अतीच मे प्रिया: So the teaching in the beginning उपसंहार is concluded here in उपमहर.

ये तु – The word तु indicates the अधिकारि told here is different from the one addressed in previous slokas. By this sloka the main teaching of the middle six-chapters which is Bhaktiyoga is concluded.

धर्मौमृतम् – By the word धर्म it is said that Bhaktiyoga is a साधन or means. By अमृत it is meant that being the means to अमृतव, it is most enjoyable like अमृत which is the goal itself. That is told in bhashya as अमृतचयसमम्.

यथोत्तम् – This is not referring to Karmayoga which was addressed in previous slokas. To indicate that bhashya mentions मन्त्रवेश्य मनो ये माम् which is about Bhaktiyogi. And such Bhaktiyogis are told as भज्ञम्ये: here to differentiate from others who also have Bhakti. Towards Karmanishthas Bhagavan has प्रियत्व and उदारत्व while with respect to Bhaktiyoganishtha he says जानी ल्वातैच मे मतम्, so sloka says अतीच मे प्रिया: and explained as अतितरां मम प्रिया:.

ॐेतसदिति श्रीमद्भगवद्गीतातु उपनिषत्तु श्रद्धाविधायां योगशाखे श्रीकृष्णार्जुनसंबंधे भक्तियोगो नाम द्वादशोऽध्यायः