

Notes on Bhagavad Gita

Chapter 12

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Based on Classes
By
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अध्याय - १२ भक्तियोगः ।

Verse 1	Arjun's summary of what he learned from chapters 1-6
Verse 2	
Verses 3-5	5 th level of devotion - अक्षरोपासना – निर्गुणईश्वरोपासना
Verses 6-8	4 th level of devotion - सगुणईश्वरोपासना – विश्वरूपईश्वरोपासना अष्टमूर्तिईश्वरः
Verse 9	3 rd level of devotion - सगुणईश्वरोपासना – ईष्टदेवताउपासना Krishna calls it अभ्यासयोगः
Verse 10	2 nd level of devotion – मत्कर्मपरमो भव । निष्कामकर्माणि, परोपकारकर्माणि । ईश्वरार्पणबुद्धिः ।
Verse 11	1 st level of devotion – सकामकर्माणि with taking कर्मफलम् as ईश्वरप्रसादः ।
Verses 13-19	Benefit of devotion.
Verse 20	Conclusion of benefit – everyone needs to go through all five levels of devotion, those who do it are the dearest to the Lord.

भक्तियोग: is a range of साधनाs				
कर्मयोगलक्षणा Extroverted mind		उपासनायोगलक्षणा Introverted mind		ज्ञानयोगलक्षणा
Level 1	Level 2	Level 3	Level 4	Level 5
प्रसादबुद्ध्या सकाम कर्मानुष्ठानम् Does selfish action, not interested in liberation सकामकर्म कर्मफल त्यागः	ईश्वरार्पणभावनया कर्मानुष्ठानम् परोपकारानुष्ठानम् selfish actions become lesser and lesser, finds time to help people निष्कामकर्म मत् कर्म	एकरूप-ईश्वरध्यानम् ईष्टदेवतारूप- ईश्वरध्यानम् Study puranas अभ्यासयोगः	अनेकरूप-ईश्वरध्यानम् Study Gita chapters 7,9,10,11 मयि सर्वकर्माणि संन्यस्य अनन्येन योगेन मयि एव मनः बुद्धिं	वेदान्त श्रवण-मनन- निदिध्यासनम् Enquiry into formless God श्रवणम् study into निर्गुणईश्वर मननम् removal of intellectual doubts निदिध्यासनम् removal of emotional obstacles संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ज्ञानयोगः – अक्षरोपासना
Considers result as ईश्वरप्रसादः	Does action with ईश्वरार्पणभावना	सगुण-ईश्वरध्यानम् ज्ञानयोग्यताप्राप्तिः		निर्गुण-ईश्वरध्यानम्
Purity in trickle	Purity at faster level	Focusing mind inwards	Expansion of mind	अहं ब्रह्म अस्मि

Arjun's question – Is सगुणभक्तः or निर्गुणभक्तः superior?

सगुणभक्ताः त्वां पर्युपासते । devotees meditating on formed

सतत् युक्ताः । steadfastly, constantly

एवम् । अनेकरूपईश्वरः as described in chapter 11, as in पुरुषसुक्तम्, रुद्रम् ।

ये अक्षरम् । also as specified in the 8th chapter परं ब्रह्म – निर्गुणब्रह्म

अव्यक्तम् । not perceptible by sense organs सर्वेन्द्रियागोचरम्

पर्युपासते । some meditated upon. How ? As subject itself आत्मा ब्रह्मन्

तेषां के योगवित्तमा । who is superior सगुण or निर्गुण devotee ?

There cannot be comparison between सगुण and निर्गुण as both are different.

A shirt cannot be compared with a pant. सगुण is stepping stone to निर्गुण ।

Without सगुण निर्गुण is impossible

Without निर्गुण सगुण is incomplete

सगुण leading to निर्गुण is culmination of साधना ।

Lord Krishna says nicely सगुणध्यानकर्ता is superior निर्गुणध्यानकर्ता will reach me.

सगुणभक्ताः are superior

मयि आवेश्य मनः ये मां (सगुणकृष्णं – एकरूपं वा विश्वरूपं) उपासते । some meditate on me

नित्ययुक्ताः । not in fits and starts, but steadfast, ever committed, consistently without fail.

परया श्रद्धया उतेताः । they are endowed with intense faith in me. The benefit is inner growth,

purity of mind. The benefit is not material, it is non quantifiable, so we have to have faith that the result will transform my inner personality, so they perform सगुणध्यानम् (on एकरूप or विश्वरूप)

ते मे युक्ततमा मताः । such devotees doing सगुणध्यानम् are indeed great people.

निर्गुणभक्ताः do निर्गुणईश्वरध्यानम् (निदिध्यासनम्)

ये तु अक्षरम् पर्युपासते । who meditate on निर्गुणईश्वरम् ।

The description of निर्गुणईश्वरः । not an object

अव्यक्तम् । सर्वेन्द्रियागोचरम् not perceptible by any sense organs. Each sense organ perceives one sense object, universe is nothing but a blend of sense objects; namely; sound, touch, form, taste, and smell , so it is called प्रपञ्चः world consisting of five segments. You close the sense organs, the five segmented world disappears. निर्गुण does not have sense attributes, so it is imperceptible

अचिन्त्यम् । मनोजोचरम् inconceivable. The perceptible can be conceived by the mind, but the निर्गुणईश्वरः cannot even be conceived by the mind.

अनिर्देश्यम् । indescribable by speech

In Summary, निर्गुण is unobjectifiable सर्वप्रमाणागोचरम्, it is अप्रमेयम् ।

निर्गुण is not an object, but it exists as:

सर्वत्रगमम् । is everywhere, all pervading. Since all pervading:

अचलम् । does not move, does not come and go, so देशपरिच्छेदरहितः देशातीतः

कूटस्थम् । निर्विकारम् free from all modifications caused by time, so कालातीतः change less, so धृवम् । eternal

Qualifications of person who meditates on निर्गुणईश्वरम्

They are साधनचतुष्टयसम्पन्नाः endowed with discrimination, dispassion, discipline and desire.

इन्द्रियग्रामं संनियम्य । one has to master external sense organs – they carry the mind around. निर्गुण is unobjectifiable, is not an object. It is not an object, but exist then it must be a subject

itself. It is the observer, the experiencer alone. The निर्गुणकृष्ण is none other than me lone

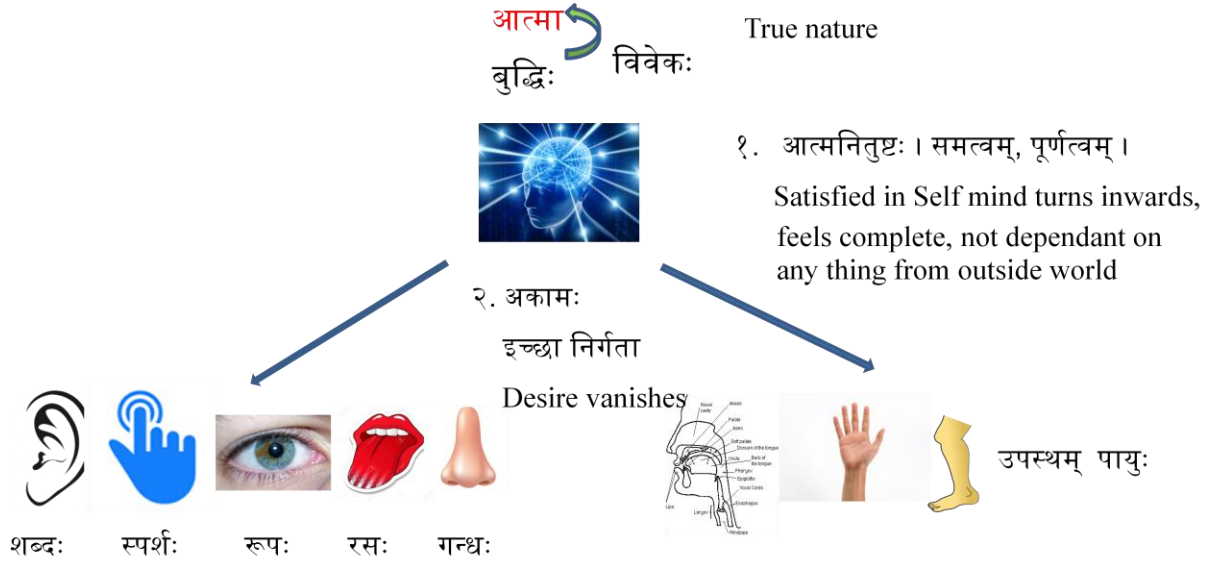
सर्वत्र समबुद्धयः । maintain equanimity, poise, balanced mind without strong रागद्वेष under all circumstances.

सर्वभूतहिते रताः । committed to wellbeing of all living beings, not narrow mind, but an expanded mind. Do one prayer everyday and distribute the punya to all , this will make the mind sensitive. Without sensitive mind one cannot come to ब्रह्मज्ञानम् ।

They reach the Lord, liberation

ते माम् एव प्राप्नुवन्ति । such meditator reach me alone, they attain liberation मोक्षः

स्थितप्रज्ञः । Person with steady wisdom



इन्द्रियनिग्रहः । Sense discipline to prevent world from disturbing mind
मनोनिग्रहः । Thought discipline, deliberately nip the thought in bud.
निदिध्यासनम् । Dwelling upon the Gita teaching, assimilation.

Meditation on निर्गुणईश्वरम् is extremely difficult

क्लेशः अधिकतरः । difficulties are abound, obstacles are innumerable for:
अव्यक्त असक्त चेतसाम् । non perceptible committed mind, mind committed to
निर्गुणईश्वरध्यानम् । extremely difficult like walking on razors edge. Because
अव्यक्ता गतिः दुःखम् अवाप्यते । the destination of formless one is indeed difficult, for
देहवद्धिः । ordinary people, for the majority of people. The common obstacle is देहाभिमानम् strong
attachment to physical body which makes the mind the grossest one. I am obsessed with the
protection of body, earnings, retirement, inflation, diseases, etc. All the time I am worried about
physical security. Such a mind cannot transcend itself, stronger the body attachment, more
difficult ज्ञानयोगः । ज्ञानयोगः is अक्षरोपासना । अक्षरम् = निर्गुणईश्वरः उपासना = श्रवनम् मननम्
निदिध्यासनम् । ज्ञानयोगः is difficult because the Lord is not available for objectification, mental
conception. The lord can be received in the form of myself सोऽहम् ज्ञानम् । निर्गुणः अहं सः इति
ज्ञानम् । If ज्ञानयोगः is difficult, you need to qualify yourself by getting ज्ञानयोग्यता प्राप्तिः । Once I
become fit, ज्ञानयोगः is easy as mentioned by Lord in chapter 9 सुसुखं कर्तुम् अव्ययम् ।

If ज्ञानयोगः is difficult, come down to the 4th level विश्वरूपईश्वरध्यानम्

For the majority of the people, it is difficult, so Krishna specifies to go down to the 4th level of
devotion सगुणईश्वरउपासना meditation on the Lord with attributes विश्वरूपईश्वरध्यानम् and dedicate
your actions to the विश्वरूपईश्वरः, so
ये तु । those on the 4th rung of the ladder, so

सर्वाणि कर्माणि मयि संन्यस्य । they dedicate their actions to Lord's feet which are everywhere. I have control over actions कर्मणि एव अधिकारः once I have completed an action, it becomes part of this universe, the god विश्वरूपईश्वरः । The Lord will reshape my action and according to the laws of karma appropriate and just result will come, I mentally prepare to accept any consequence. For me the laws of कर्म are the hands of the Lord. The inner receptivity of the consequence is called ईश्वरार्पणभावना ।
मत् पराः । I remember my end goal to qualify for the 5th level - निर्गुणईश्वरज्ञानम् ।
अनन्येनैव योगेन । a spiritual life in which I never get detached from the goal.
मां ध्यायन्तः उपासते । विश्वरूपध्यानेन ते मां पूजयन्ति they meditate on me in the form of universal form.

Reaching from the 4th level to the 5th level

मयि आवेशितचेतसाम् । they make the lord as the end, not the means ईश्वरे न तु साधनबुद्धिः किन्तु साध्यबुद्धिः । जिज्ञासुबुद्धिः अनन्यबुद्धिः निष्कामबुद्धिः । Then
तेषाम् अहं अमुद्धर्ता भवामि । I become their savior
मृत्युसंसारसागरात् । from the संसार with the biggest problem of mortality.
नचिरात् । before long. I will remember the ones on the 4th ladder to make them fit for the 5th ladder. I will provide them with necessary means for the qualification, I will provide them with a guru. So commit to विश्वरूपउपासना । by
मयि एव मनः आधत्स्व । you depend on me विश्वरूपईश्वरे for emotional needs. Don't ask anything from the world or people, use them for rehearsal of giving, take your requirement from me. Be god dependent for the result.
मयि बुद्धिं निवेश्य । have firm conviction regarding विश्वरूप nature of God as the cause and effect कार्यरूपम्-जगत् कारणरूपात्-ईश्वरात् भिन्नं भवितुं न अर्हति । If you don't have it, develop by scriptural study – chapters 7, 10 and 11 of BhagavadGita. Continue the study until you are convinced.
निवसिष्यसि मयि एव । I am never separate from the Lord like wave is never away from the ocean, you will reach that supreme
अतः उद्ध्वं न संशयः । after this practice of विश्वरूपउपासना there is no doubt at all.

If the 4th level is difficult, come down to the 3rd level एकरूपध्यानम्

अथ । on the other hand, if you are not fit for the 4th level, expansion of mind is difficult because of strong रागद्वेषः । so
मयि । in me विश्वरूपईश्वरे
चित्तं समाधातुं । उपासना कर्तुम् to practice meditation
स्थिरं । consistently, steadily, unwaveringly
न शक्नोमि । not able to do, then
अभ्यासयोगेन । come down to एकरूपईश्वरउपासना ईष्टदेवताउपासना any personal god of your choice. This form of bhakti is available only through पुराण श्रवणम् where personal god comes down in varieties of activities ईश्वरलीला । Krishna calls it अभ्यासयोगः ।
माम् आमुम् । may you strive to reach me by gradually coming to level 4 and then level 5.

If the 3rd level is difficult, come down to the 2nd level मत् कर्म

एकरूपोसना is mental activity, it is मानसकर्म, physical body has to be passive, person should not be extrovert person. If you are extrovert, lord Krishna says I will come down to the 2nd level in which you become highly active, come down from उपासना to कर्म – a life of achievement.

अभ्यासे अपि असमर्थः । if unfit for अभ्यासयोगः

मत्कर्मपरमो भव । you may be committed to the life of activity निष्कामकर्माणि, परोपकारकर्माणि, निष्कामकर्मप्रधानकर्मयोगः taking the very society as ईश्वरः take to पञ्चमहायज्ञाः, dedicate your life to contribute to society परोपकाराय वहन्ति नद्यः ... may you be like a tree which gives and gives तिष्ठन्ति स्वयम् आतपे ... Have a proper attitude to avoid arrogance by looking at the society as ईश्वरः ।

मदर्थं कर्माणि कुर्वन् । when you live a life of service, contribution परोपकारः

सिद्धिम् अवाप्स्यसि । you will certainly attain liberation by making mind ready for the 3rd level, to 4th level, to 5th level.

If the 2nd level is difficult, come down to the 1st level, take कर्मफलम् as ईश्वरप्रसादः ।

What if I cannot practice निष्कामकर्म ? I have got many desires for my own person happiness, also for my family members. Krishna says you fulfill your desires, there is nothing wrong in it, do सकामकर्म you serve yourself. When you enjoy the benefits, don't call it कर्मफलम् but take it as ईश्वरप्रसादः ।

अथ । on the other hand

एतत् मद्योगम् अपि कर्तुम् अशक्नोसि । if you are not ready for life of service to society

सर्वकर्मफलत्यागम् । काम्य and inevitable निषिद्धकर्म like killing germs in the house to keep the house clean and cooking also kills germs.

ततः कुरु यतात्मवान् । do them with sincere effort. Take the result as gift of the Lord. Doing thus I will take you to level 2 to level 3 to level 4 to level 5.

Levels of devotion for majority of people

Four levels of साधना			
Level 1 अभ्यासः	Level 2 ज्ञानम्	Level 3 ध्यानम्	Level 4 कर्मफलत्यागः
ईश्वरध्यानम् without knowing what God is. This is Mechanical practice.	One understands God by thorough study of scriptures, but does not practice that ज्ञानम्	Combination of अभ्यास and ज्ञानम् dwells on Lord after getting knowledge	Dedicate all action to the Lord and enjoy the results as gifts from the Lord ईश्वरप्रसादः
Knowledge less meditation	Meditation less knowledge	Meditation with knowledge	प्रसादबुध्या सकाम कर्मानुष्ठानम्

Majority of people cannot reach the 5th level of the devotion specified previously, so in order to encourage them, Lord has promoted कर्मफलत्यागः to the highest level. This is called अतिशयोक्तिः exaggeration of साधना ।

त्यागात् । by giving up resistance, enjoying results as gifts from lord
शान्तिः । समत्वं योगः उच्चयते equanimity of mind is reached
अनन्तरम् । immediately

Characteristics of the highest devotee who has reached the 5th level

परभक्तलक्षणानि, अद्वैतज्ञानीलक्षणानि, स्थितप्रज्ञलक्षणानि, जीवनमुक्तलक्षणानि ।

यानि ज्ञानिनः लक्षणानि तानि अज्ञानिनः साधनानि भवन्ति । list of virtues of a liberated person are the virtues to be cultivated by the seekers.

The list:

अद्वेष्टा सर्वभूतानाम् । freedom from hatred, never justifies hatred. He/she does not hate anyone, nor the actions of anyone because every जीवात्मा is नित्यशुद्धबुद्धमुक्त परमात्मा । Hatred does not change the person, but it damages the mind of the person who hates. Take appropriate action of साम दान भेद डण्ड with love.

मैत्रः । friend to all, not close to some and away from others.

भर्तृहरिः says a friend is one who

पापात् निवारयति । guides and directs me if I am going on wrong path

योजयते हिताय । puts me on righteous path

गुह्यम् निगुहयति । you can share your most intimate secret

गुणान् प्रकटिकरोति । shares my virtues with other

आपद्गतम् च न जहाति । does not leave you in bad times.

ददाति काले । gives help – money, time, consolation etc

करुणः । compassionate, enjoys a sensitive mind capable of putting himself in other person's position. Helps in terms of time, money, prayer, etc.

निर्ममः । does not have ownership ममकारः । शरीरभिन्नाभिमानः ममकारः । identification with external is ममकारः ।

1) religious method: everything I have, including my body, is given for my temporary use which I have to give back. I use it for growth, when there is time to give back I give back with thank you note

2) Vedantic method: I am Atma which is असङ्गः नित्यसम्बन्धरहितः how can I be connected to anyone ?

निरहंकारः । ownership and identification with body is called अहंकारः । शरीरत्रयाभिमानः अहंकारः । identification with BMC complex is ego.

भर्तृहरिः in वैराग्यशतकम् offers gratitude to all 5 elements for allowing parts of them to be used to build this body, by using the body one attains liberation. This attitude is निरहंकारः

Thanking all five elements at the time of death भर्तृहरिशतकम्

मातर्मेदिनि तात मारुत सखे तेजः सुबन्धो जल भ्रातर्व्योम निबद्ध एव भवतामन्त्यः प्रणामाञ्जलिः ।

युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मलज्ञानापास्तसमस्तमोहमहिमा लीये परब्रह्मणि ॥ १००

O Earth, my mother! O Wind, my father! O Fire, my friend! O Water, my good relative! O

sky, my brother! here is my last salutation to you with clasped hands! Having cast away infatuation with its wonderful power, by means of an amplitude of pure knowledge resplendent with merits developed through my association with you all, I now merge in Supreme Brahman.

समदुःखसुखः । equanimous, well poised in happiness and sorrow. Life has happy road as part of punyam and road with pot holes as papam part. ज्ञानम् is the shock absorber. How do I do that ?

- 1) By vedantic method: अहं सत्यम् everything else is मीथ्या a dream. दुःखम् is a dream सुखम् is a dream
- 2) By religious method: Everything in creation is given by the lord and has purpose, something appears purposeful, something is not evident. We need to apply this faith and look at दुःखसुखः as integral part of creation, the purpose of them is for my own inner refinement, for my own mental balance.

क्षमी । one who has got क्षमा otherwise called तितीक्षा । If situation is not favorable, we try to change it to favorable one with violent method, e.g by getting angry or hitting. A क्षमावान् person postpones this method and tries his best to adopt a non-violent method.

संतुष्टः सततम् । always, eternally contented because of पूर्णत्वज्ञानम् अहं ब्रह्मास्मि । he does not lack anything in life, physically, emotionally or intellectually. He is सम्यक् तुष्टः his activity is from complete mind, they are called lila. Ignorant person's activity is struggle.

योगी । one who has got मोक्षज्ञानम् । Yoga is derived from युज् meaning to unite, to bring together. ज्ञानम् removes distance between जीवात्मा and परमात्मा । The distance is caused by ignorance, so distance is removed by knowledge. So knowledge is uniting process योगः ।

यतात्मा । यतः = regulated, well managed, mastered, well controlled. आत्मा in this context mean BMC which is two bodies (gross and subtle), sense organs and mind कार्यकरणसंघात (शरीरद्वयम्, इन्द्रियाणि, अन्तःकरणम् मनः) ।

यतात्मा knows how to use BMC as his instrument. Wealth of six virtues समादिसम्पत्तिः is indicated by यतात्मा । अष्टाङ्गयोगः is for self-discipline where यमनियम is for character integration, आसन is for physical integration, प्राणायामः is for energy integration, and धारणा-ध्यान-समाधिः is for mental integration. Integration is required for Vedantic study. Because of this he is

दृढनिश्चयः । दृढः निश्चयः यस्य सः one who has got knowledge with conviction. Listen to Vedantic teaching systematically for some time without raising question like a cow chewing fodder श्रवणम् । As you listen more and more, keep the doubts aside which will be cleared in time with मननम् । Then one is convinced and is clear about vedantic knowledge, he is दृढनिश्चयः and study is assimilated. He progresses from एकरूपईश्वर to Lord as cause of the universe अनेकरूपईश्वरः to the Lord appears as the world अरूपईश्वरः । We need एकरूपईश्वरः for the emotional needs and need अनेकरूपईश्वरः to satisfy intellectual need to know the real nature of God who doesn't have any form but is substratum of everything, God as ब्रह्मन् । So

मयि अर्पित मनोबुद्धिः । Both the emotional (personal) and rational intellectual minds are at the feet of the Lord. ईष्टदेवताभक्तिः is done by study of पुराणम् ।

यः मद् भक्तः । such a devotee who appreciated एक, अनेक, and अरूपईश्वरः is

मे प्रियः । dearest to me, he is me ज्ञानी तु मम आत्मैव मतम् ।

Two types of people

- 1) People with rock like life, stone like heart. Nothing affects them. Advantage with this type is that they are not hurt by any situation, but disadvantage is that they keep on hurting every other person.
- 2) People with rose like tender heart. They have got empathy, they sense other people's pain. They do not hurt other. But they get very easily hurt, most of the time they are hurt.

ज्ञानी is like flower when he contribute to the world, and is like a rock when he receives from the world. As a कर्ता he is like flower, as a भोक्ता he is like a rock. He has understanding that different people have different level of sensitivity and maturity. So

यस्मात् न द्विजते लोकः । he does not hurt people deliberately, he is अहिंसकः he is tender like a flower.

लोकात् न द्विजते यः । he does not get hurt by people, his heart is harder than diamond when he is receiving experiences. Since he does not hurt anyone he is free from guilt. Hurt and guilt are the two powerful mind disturbances, ज्ञानी is free from both.

मुक्तः । he is free from internal disturbances like

हर्षः अमर्षः भयम् उद्वेगः । These are constantly fluctuating emotions.

हर्षः is over excitement, elation in which I loose my discriminative power.

अमर्षः irritability, intolerance, dynamic impatience. More perfect a person is more disturbed person is. पर-उत्कर्षं दृष्ट्वा जायमानः संतापः अमर्षः jealousy, envy is also called अमर्षः । Inner leisure is freedom from अमर्षः ।

भयम् fear, insecurity which is innate in everyone. Physically we are never 100% secure. Fear is because we hold onto wrong things. भर्तृहरिवैराग्यशतकम् - ३१

भोगे रोग भयं कुले च्युतिभयं वित्ते नृपालाद्भयं मौने दैन्यभयम् बले रिपुभयं रूपे जराया भयम् ।

शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं सर्वे वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥

In enjoying all sense pleasures, there is fear of disease; if proud of family, there is fear of falling from grace; in wealth, there is fear of government; when in fame, the fear of dishonor; in power, the fear of enemy; if I love my body and beauty, there is fear of old age; if committed to scriptural studies, there is fear of challengers; in virtue, there is fear of wicked people; in body, there is fear of death. वैराग्यम् self confidence, strengthening your personality, don't lean on anyone. One who does not lean upon anyone, he does not have any fear.

उद्वेगः । mental disturbance, sorrow, anxiety caused by अमर्ष or भयम् । One who

is free from these is परभक्तः अद्वैतभक्तः । He gradually gets to this level. He becomes world dependent to God dependent. Then he discovers that he is God, then God dependence = self-dependence, he is free मुक्तः such a person

स मे प्रियः । is dear to me

अनपेक्षः । one who is not dependent emotionally on any external factors to be happy, so there is no expectation. Freedom from dependence = freedom from expectation. Resilience of mind, capacity to come out of sorrow is needed.

शुचिः । clean externally and internally, thoughts are in keeping with धर्मः । he has धार्मिकवृत्तयः ।

दक्षः । efficient in all situations, does not take impulsive action nor avoids action in the name of compassion. Takes action without being carried away by रागद्वेषः ।

उदासीनः । indifferent, one who is not partial, he is not पक्षपाति, he does not belong to any group, but he belongs to all.

गतव्यथः । free from sorrow regardless of experiences he faces. We don't have any control over experiences, they depend on देशः कालः and प्रारब्धः each one of them bring favorable and unfavorable situations. After knowledge, he gets healthy attitude to all situations. He is not concerned about future.

यः न हृस्यति न शोचति । not overpowered by elation and sorrow. Happiness and sorrow are natural, but they should not be so intense that they overpower intellect विवेकशक्तिः

न द्वेष्टि न काङ्क्षति । freedom from binding रागद्वेषः । Nobody can be totally free from expectation; रागद्वेषः is natural, have expectation but be prepared for their fulfillment and non-fulfillment. Hope for the best, be prepared for the worst. This shock absorber is referred as freedom from रागद्वेषः ।

शुभाशुभपरित्यागी । given up punyam and paapam, both are bondage only. Punyam is golden shackle, paapam is iron shackle.

यः भक्तिमान् स मे प्रियः । such devotee is dear to me

शत्रो मित्रे च समः । same attitude towards a friend and a foe, ज्ञानी does not have enemy, but other people may consider a ज्ञानी as friend or foe, towards both ज्ञानी is समः रागद्वेषवर्जितः । This does not mean ज्ञानी puts up with wrong action, he takes steps without an iota of hatred द्वेषः to him. Compassion does not mean putting up with non-sense.

तथा मानापमानयोः समः । same in honor and dishonor. Honor/dishonor are at the action level, we cannot totally avoid them so better go through them

शीतोष्णसुखदुःखेषु समः । Same is all the pairs of opposites द्वन्द्वः which nobody can escape, need to prepare the mind to absorb them by ज्ञानम् via ईष्टदेवताभक्तिः ।

सङ्गविवर्जितः । enjoys favorable condition but knows that this favorable condition need not last forever. As things come, take them as भगवान्'s gift. भगवान् gives it and when भगवान् takes return it with thanks. This state of mind – enjoyment without attachment is असङ्गत्वम् ।

निन्दा स्तुतिः तुल्यः । they are at word level. You cannot escape from others comments on whatever you do, ज्ञानी ignores them and does what he needs to do

सन्तुष्टः येन केनचित् । he is easy to please. One who has finer रागद्वेषः is most difficult to please, e.g. a perfectionist persons are particular about every things. They generally irritated because they are disturbed by slight variation. ज्ञानी does properly but puts up with all imperfections. Learn to be happy with anything.

अनिकेतः । निकेतः means house. He is not a house holder. He is संन्यासी । He gets mental strength because of

स्थिरमतिः doubtless self-knowledge that अहं ब्रह्म अस्मि ।

भक्तिमान् मे प्रियः नरः । such is devotee is dear to me.

Conclusion of the list of characteristics of the highest devotee

इदं यथोक्तं (भक्तियोगं) पर्युपासते । suppose a seeker goes through 5-staged भक्तियोगः mentioned above which

अमृतम् । leads to immortality and which is
धर्म्यम् । वेदाविरुद्धम् keeping with Vedas which is primary source of knowledge
श्रद्धाना । if person follows with faith in the efficacy of the teaching
मत् परमा । मुमुक्षुः keeping me as the supreme goal, not the materialistic goal.
ते भक्ताः मे अतीव प्रियाः । they are exceedingly dear to me.

Benefit of knowledge

The benefit of any knowledge is freedom from ignorance. Knowledge of physics remove ignorance regarding physics, knowledge mathematics removes ignorance regarding mathematics, similarly self-knowledge removes ignorance regarding self.

Direct benefit: The direct benefit of knowledge is at the intellect level.

Indirect benefit: As a corollary, indirect benefit will be at the emotional level.

Connection between Intellectual and emotional level:

Vedanta reveals that पूर्णत्वम् is my real nature, self sufficiency is my real nature, but we don't know we are पूर्ण । We are born with ignorance, as we learn one by one ignorance goes away, e.g. ignorance of language, physics, etc. go away as we learn them. When I don't know I am पूर्णः, I will mistake myself as अपूर्णः । Ignorance leads to erroneous conviction that I am incomplete person अपूर्णः । अज्ञानम् belongs to the intellect, then I have desire to complete myself via various methods. I go on thinking this will make me complete that will make me complete, thus the whole life goes. This is kama कामः which is at the emotional level. अपूर्णत्वम् to कामः is shifting the problem from intellect to emotional level. Obstruction leads to anger क्रोधः fulfillment leads to greed लोभः । Thus we are in trap of काम क्रोधः लोभः मोहः मद मात्सर्यम् ।

Benefit of knowledge is transformation at all three levels

Intellect level

अपूर्णत्वम् →

(erroneous conclusion)

पूर्णत्वम् →

(knowledge)

Emotional level

कामः → क्रोधः लोभः मोहः मद मात्सर्यम्

समत्वम्, रागद्वेषरहितम्

Transformation at all three levels of transaction:

१. कर्ता as doer

- I will do actions out of fulfillment, there is no concern, no tension.
- When I am full and complete, I express in the form of love and compassion for others
- Since the action is without concern but from love, the performance of action is better, every action is दक्षः ।

२. भोक्ता as receiver: since he operates from strength, he is not vulnerable to emotional disturbances. He has got shock absorber. He is emotionally immunized.

३. प्रमाता as an observer my perspective is creation is समत्वम्, mind energy is समत्वम् tranquility, not subject to रागद्वेषः ।

फलम् is जीवनमुक्तिः