Brief summary for Tuesday 2nd September (12.20 summary session)

We must thank all our teachers for their contribution to what has been written below. These are things we have learned and heard from other gracious souls whose teachings are expressed along with our own words/understanding.

If you missed part 202, check out the notes here.

You can find all the previous notes here.

In verse 12.20 Krishna says: Indeed, I love those who, endowed with faith in my supremacy, are devoted to me. Those devotees who take refuge in Me with sublime faith and worship this ambrosial path of devotion, who engage in exclusive devotion to Me with firm faith and who worship this nectarean religion that I have described are adored by Me as My very own. They are exceedingly dear to Me. Here is the essence of dharma: those who are my bhaktas, who have taken me into their hearts with faith, are the most dearly loved by me among all. Those who faithfully follow this eternal path of devotion, making me their Supreme Goal, are dearly beloved to me. Lord Krishna has categorically presented the essential virtues to be cultivated for His devotee desiring to serve Him with bhakti or exclusive loving devotion. Now He concludes this chapter with the affirmation that bhakti is the paramount path of dharma or eternal righteousness and immortality.

Collating all the previous recommendations Lord Krishna concludes this chapter. Summarizing the qualities fixed in various types of his devotees which he has just mentioned, concluding His description of the many characteristics of His own devotees, who are steadily fixed on Him, the Lord now describes the result of hearing and considering these qualities by persons desirous of completely obtaining all those qualities. He explains the result attained by those who hear, study or meditate on these instructions with a desire to actualize them.

These qualities, which arise from sense control (santi, mentioned in verse 12), which in turn arises from bhakti, are not material qualities. These characteristics are all born of bhakti and bring peace. They are not material qualities. Krishna is pleased by bhakti, not by good qualities. Krsna is pleased only by bhakti, not by any material qualities. Such statements are innumerable in the scriptures.

In concluding this chapter, Bhagavan Sri Krishna says, “Those who are devoted to Me and endowed with faith thoroughly worship this nectarean dharma of immortality, as described by Me. Such devotees are very dear to Me.” Bhagavan is only pleased by bhakti, not merely by a person’s material qualities. All good qualities naturally manifest in devotees by the influence of bhakti. There is no possibility of good qualities arising in non-devotees who are averse to Hari.

Srimad Bhagavatam (5.18.12) says:

“All the demigods along with their superior qualities manifest within one who has developed selfless, pure bhakti to Sri Bhagavan. But that person in whom bhakti is absent is devoid of any good qualities because he is absorbed in mundane action. He runs with his mental speculations and consequently, he has no choice but to submit to the external potency of the Supreme Lord. Where is the possibility of noble qualities residing in such a person?”

“All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord’s external energy. How can there be any good qualities in such a man?”

Tu or the word but here indicates differentiation, to show a different subject. It indicates the introduction of a new idea. The various devotees previously mentioned were fixed in their individual natures with certain qualities. The devotees described up to this point have each perfectly cultivated one aspect of their personalities. But those practitioners who desire all of the qualities of all the types of devotees are superior to those mentioned, who have attained some of the qualities. Those mentioned in this verse, however, are desirous of perfecting all these qualities. Devotees who have the above-stated characteristics are fixed in certain good qualities. But practitioners of bhakti who desire all these qualities are superior to perfected mystics. Therefore, the word atlva (surpassingly) is used. Such devotees, who take up all the qualities, are even dearer to me. Therefore, even during the stage of sadhana, they are superior to those on other paths even if those individuals have achieved the perfected stage of their paths. For this reason the word ativa ('extremely' or 'very, very') is used in this verse."

Describing those who keep him in their hearts as "most dear" is not sectarian. Krishna loves all beings, but it is natural to give extra attention to those whose reciprocation is full-hearted.

The astonishing qualities of bhakti, which is supreme and blissful, which can be practiced by all, and is easy to perform, have been explained in this chapter. Bhakti is supreme, pleasurable and the most easily achievable of all goals. Though it has been shown that jnana is bitter like nima fruit and bhakti is sweet like grape juice, still, these two processes are taken up by their respective followers who crave that particular taste. Jnana has been described to be like bitter neem leaf and bhakti like sweet grapes. Sadhakas who are greedy for their respective tastes accept one of these, according to their desires.

The nectar-like spiritual culture (dharmamrtam) is prema-dharma. Dharma means "one's intrinsic characteristic." The wetness of water is its dharma. In this sense the dharma of the individual soul is service. In material life the soul renders service to material objects. When a fortunate soul reposes its

inherent serving tendency in the perfect object of service and love—Krsna—it experiences dharma as both perpetual and sweet.

The word amrta means both eternal and ambrosial. When the soul expresses its serving nature in relation to temporary material objects, such service is neither eternal nor sweet. Although this improperly directed service is perpetual in the sense that in material life one continues to serve one material object after another, it is not sweet. The fruit of this life is repeated birth and death, not the nectar of immortality and divine love.

Ramanujacarya says that the seven verses under discussion in this section refer to Krsna's devotees who come to bhakti through karma-yoga. He understands verses 13 through 19 to refer to the karma-yogi, whereas he sees verse 20 to be a reference to the bhakti-yogi. All of these verses follow the glorification of karma-yoga in verse 12.

However, verse 20 is distinguished from the rest by the word tu, which can mean "but" or "however." It is also distinguished from the others in this section by the word ativa (extremely). There is no doubt that the devotee proper, as opposed to one whose devotion is mixed with worldly involvement (karma), is dearest to Krsna. Thus Ramanuja sees a devotional gradation in this section that reaches its zenith in the final verse.

While Ramanujacarya plays down Krsna's repeated emphasis on his devotees in verses 13 through 19, Visvanatha Cakravarti Thakura sees all of the qualities mentioned in verses 13 through 19 to be present in the special devotee mentioned in verse 20. He understands each of the preceding verses to refer to a particular devotee who possesses only the qualities mentioned in that verse. Thus like Ramanuja, Visvanatha Cakravarti also sees a gradation of devotion within these verses, but his reading finds room only for bhakti-yoga in all of the verses under discussion.

However, both Ramanujacarya and Visvanatha Cakravarti agree that the karma-yoga that Krsna has spoken of in previous chapters and in verse 11 of this chapter leads naturally to bhakti-yoga and that bhakti is undoubtedly the supreme form of practice and attainment.

In ye tu meaning and of all those persons the particle tu denotes that this last instruction takes precedence and is superior to all the individual virtues described in the previous seven verses. Such devotees of His who resolutely follow the righteous and noble path of bhakti are without a doubt the most dear to Him of all.

Srila Sridhar Swami has written that the intention of the Twelfth Chapter is to determine which worship of Sri Bhagavan is superior, nirguna (impersonal) or saguna (personal).

Dharma or eternal righteousness is amrtam or nectarian, together with their derivatives are being now concluded. They are called nectarian because they lead to immortality. Those devotees of the Supreme Lord Krishna who follow and practice the spiritual principles of eternal righteousness with faith and determination while taking full refuge in Him as the ultimate goal of attainment are very dear to Lord Krishna.

In conclusion the worship of the abstract, unmanifest, impersonal aspect of the Supreme Lord is extremely difficult to succeed and is only finally achieved after the greatest of efforts. A person blessed with spiritual intelligence should embark upon the easier and noble path of bhakti or exclusive loving devotion unto the Supreme Lord Krishna.

Dharma is eternal righteousness and is infused by the Supreme Lord Krishna and anything pertaining to Him is also dharma. Reflection upon Him is dharma, worship of Him is dharma, glorification of Him is dharma. Also study of the Vedic scriptures which originate from Him is dharma. Dharma is conducive to meditation upon the Supreme Lord which has the power to terminate samsara or the perpetual cycle of birth and death and therefore dharma is known to be immortal. The word sraddadhanah means endowed with faith. The root of sraddha or faith is srad which means being receptive. Those who are receptive to the revelations of the Vedic scriptures are sraddadhanah.

Casting away all things undesirable which do not lead to bhakti or exclusive loving devotion to the Supreme Lord Krishna, such a devotee becomes very dear to Him. Collating and applying all of the recommendations given

in these past seven verses His devotee becomes especially dear to Lord Krishna. Bhakti is completely independent and alone is considered the goal.

Srila Baladeva Vidyabhusana writes, “Among the various types of sadhana, only suddha-bhakti, which is supremely effective and performed without any difficulty, quickly bestows attainment of Bhagavan. This is the essence of this chapter.”

Srila Bhaktivinoda Thakura quotes Krsna as saying:

“Those who are devoted to Me faithfully worship, hear, study, contemplate and practise this nectarean dharma as I have described it, from beginning to end. Only they are My devotees and therefore very dear to Me. A jiva attains pure love free from all motivation (nirupadhika-prema) by following this gradual, step-by-step process, as described by Me.”

This chapter is titled the easy path of bhakti yoga, or the better path. The final section is verses 13 through 20. The last lines of the 12th verse take us into that where Krishna speaks about the efficacy of bhakti when it reaches the stage of lila smaranam, dhyana, rati in bhava bhakti. Also how that which is sought to be accomplished and to be very closely connected with the goal of the jnani: sense control, withdrawing of the senses, detachment from the fruits of bad and good results. This is the beginning stages of bhakti.

In yoga sadhana we clear the citta of any vrttis, waves, impressions from the ocean of the mind that make it disturbed. In bhakti sadhana this is hardly the goal or end. That happens but by way of bhakti vrtti. The wave of impressions of bhakti; the form of bhava. Coming on and riding on the mind. Taking over the mind.

Rupa Goswami says hladini and samvit, corresponding to a particular type of love of Krishna takes over the mind and the body. As this sadhaka deha is so absorbed, the siddha deha naturally arises and it is cultured in bhava

bhakti. This chapter is about what is better, the jnana marg or the bhakti marg. Krishna is quite emphatic about it.

From many different ways He has spoken as to why Bhakti is better. Why He is better than brahman although that is Him too. The jnani in one sense, when senses are controlled, he is no longer interacting with the sense objects in a way that bring about repercussions. He is waiting for his prarabdha, manifest karma to play itself out. The idea is he attains mukti thereby.

Jivan mukta in the jnana marg is one thing but He wants to say in the bhakti marg, when one attains a liberated status in this world, it is analogous to the jivan mukta, but bhakti is not over. The kind of bhakti in particular that He is describing here requires a cultivation of Prema. Bhava turning into Prema.

This is very much the central focus in higher stages. That stage is smaranam. Albeit it is supported by kirtan and arising out of kirtan but this is not characteristically what we find in Vaidhi bhakti. There is no necessity for smaranam. Smaranam is an aspect, one of the limbs of vaidhi bhakti but in raga bhakti it is necessary. It is necessary as you have the eligibility to engage in it.

Krishna has been speaking about levels of eligibility within bhakti in the previous section. He ends that section by emphasising that the life of a devotee in smaranam, in rati, in bhava bhakti is so comprehensive in terms of uprooting the tendency toward attraction to sense objects and the attachment that accrues from that. The idea of bhakti is we dig a hole and cover it up and build a temple on top so nothing can come up. We dance in the temple, so no chance for anything coming up.

It is said in Bhakti-rasamrita-sindhu that one of the qualities of bhakti in bhava is it makes liberation look insignificant. It makes it very unappealing. Before bhava the devotee will know theoretically and lose interest in renunciation as he progresses from nistha to ruci to asakti. But in bhava bhakti he finds it insignificant.

Srila Vishvanatha Cakravarti Thakura says liberation is like hell. I'd rather be in hell than attain sayujya mukti. A strong statement. This is one of the characteristics of bhakti as it reaches the budding stage of bhava. He wants to say that bhakti picks up where liberation leaves off. It makes small of it.

This is the goal of the jnanis. Krishna recommends rather if you can't do bhakti, do niskama karma yoga with devoting the fruits to Me. He doesn't say do jnana. That kind of niskama karma yoga with some bhakti factored into it will bring one to vaidhi bhakti in due course. Jnana marg won't unto itself.

He concludes the section with emphasis on the efficacy of bhakti and with regard to controlling the senses and liberation which is the goal of the jnanis. It is another way of making the jnana marg look small. Not only is it troublesome for the embodied, its goal is difficult to explain or talk about, only speaking with negatives: neti neti, not this not that. Here Krishna is making an ontological statement as well indirectly. That the personality of Godhead, Bhagavan is ontologically a more comprehensive, more complete manifestation of divinity than brahman.

It is not just that bhakti is easier — that would be enough. You need all the help you can get. If you can take the elevator, why take the stairs. The goal of the ideal is ontologically superior too though.

Having said all that, He ends the final section, which is a list of different qualities of different devotees. Not all devotees will have all the qualities but some devotees have these qualities, some have those qualities. Basically they are very desirable qualities and the point is they come out of this having controlled senses by way of having their senses focused on Krishna and thereby permanently or very effectively restrained from sense objects.

These qualities we can hear about them, we can think about them. You see them to some extent here and there. But He is saying these are qualities in devotees, He means they arise out of a spiritual discipline of bhakti, where

mind and senses are focused on Me. They are different from the same qualities found in other people.

This is an Interesting point. The idea is that for example we would call them shadows of what we find in the nondevotee, these qualities. After robbing the bank the thieves insist on dividing the loot honestly, fairly. Lets divide the loot honestly. This speaks to us of the fact that there are virtues universally built into nature, or human psychology at least. That which is virtuous. Regardless of how unvirtuous might be on one side, those virtues show up. So there is honesty among thieves.

But what is that? How much will we honor that and consider the person truly honest if he has honesty in the context of thievery. The idea of these qualities (devotee qualities) are mentioned in many places. They are mentioned here over 7-8 verses. They are Mentioned in Bhagavatam, Uddhava speaks to Krishna, 26 qualities are mentioned. These qualities are repeated by Krishna dasa Kaviraja Goswami in Caitanya Caritamrita. He remunerates them with regard to Haridasa pandit, who was influential in Vrindavana. Srila Prabhupada writes in his purport to Srimad Bhagavatam 5.18.12:

“The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.” All living entities are part and parcel of Kṛṣṇa, and therefore when they revive their original Kṛṣṇa consciousness, they possess all the good qualities of Kṛṣṇa in a small quantity. When one engages himself in the nine processes of devotional service (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*), one’s heart becomes purified, and he immediately understands his relationship with Kṛṣṇa. He then revives his original quality of Kṛṣṇa consciousness.
In the *Ādi-līlā* of *Caitanya-caritāmṛta,* Chapter Eight, there is a description of some of the qualities of devotees. For example, Śrī Paṇḍita Haridāsa is described as being very well-behaved, tolerant, peaceful, magnanimous and grave. In addition, he spoke very sweetly,

his endeavors were very pleasing, he was always patient, he respected everyone, he always worked for everyone's benefit, his mind was free of duplicity, and he was completely devoid of all malicious activities. These are all originally qualities of Kṛṣṇa, and when one becomes a devotee they automatically become manifest. Śrī Kṛṣṇadāsa Kavirāja, the author of *Caitanya-caritāmṛta,* says that all good qualities become manifest in the body of a Vaiṣṇava and that only by the presence of these good qualities can one distinguish a Vaiṣṇava from a non-Vaiṣṇava. Kṛṣṇadāsa Kavirāja lists the following twenty-six good qualities of a Vaiṣṇava: (1) He is very kind to everyone. (2) He does not make anyone his enemy. (3) He is truthful. (4) He is equal to everyone. (5) No one can find any fault in him. (6) He is magnanimous. (7) He is mild. (8) He is always clean. (9) He is without possessions. (10) He works for everyone's benefit. (11) He is very peaceful. (12) He is always surrendered to Kṛṣṇa. (13) He has no material desires. (14) He is very meek. (15) He is steady. (16) He controls his senses. (17) He does not eat more than required. (18) He is not influenced by the Lord's illusory energy. (19) He offers respect to everyone. (20) He does not desire any respect for himself. (21) He is very grave. (22) He is merciful. (23) He is friendly. (24) He is poetic. (25) He is expert. (26) He is silent."

Rupa Goswami speaks of 64 qualities of Krishna, 50 of which are attainable to a minute degree by jivas. By jivas who become devotees. As a reminder, in the Bhagavatam verse 5.18.12 that we read earlier, Prahlad says:

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the

service of the Lord’s external energy. How can there be any good qualities in such a man?"
This makes the contrast between the two. Qualities of devotees that are of a spiritual character and the semblance of them, facsimile of them, shadow of them that can be found in nondevotees that are not arising out of the sense control and absorption in meditation on Bhagavan. So they are different. The genesis is different.

This here is not a description of how to go out and get good qualities, influence friends or people. How to make friends and influence people. That is not what it is about. It is about bhakti and the efficacy of bhakti, the effect of bhakti, that among other things these good qualities come in a devotee.

Prahlad said all the devas, the gods and goddesses reside in the body of a devotee. One way to understand, by pleasing Krishna, all the gods are pleased. These gods are also partial manifestations of Bhagavan. They are the consciousness factor behind the movements of nature. We certainly differentiate the gods and goddesses from Bhagavan but they are also positions of empowerment that have some divinity to them. They are good qualities. By way of serving Bhagavan, they become pleased, and implication is the devotee develops all the good qualities of the gods.

By contrast Prahlad says those who aren’t devotees, they ride on the chariot of the mind. These qualities are coming out of a different kind of mind. A meditative mind. By contrast to those not absorbed in such a discipline as bhakti or other spiritual disciplines whose efficacy is dependent on some element of bhakti.

This has come up many times. Yoga requires some bhakti in order for it to be efficacious in the full sense. Jnana marg requires some bhakti. In this chapter the contrast has been given between jnana and bhakti and each time that Arjuna and Krishna speak about jnana and its ideal (as explained here, of sayujya mukti) they speak of worship of Brahman (upasate). The implication is some sattviki bhakti is factored in. This makes jnana

efficacious, makes it effective. This is the point that is being brought out in this chapter.

What to speak about bhakti unto herself. Other paths with regard to transcendence (karma, yoga) to be effective, some bhakti has to be there. So if the path is only bhakti, what then, and this is the subject. Ananya bhakti. Not even mixed bhakti really but ananya bhakti.

This is the last of the 6 chapters about bhakti. It is kind of a summary in a sense of what has come before it. Qualities arising out of a controlled mind. Really controlled. The best defense is a good offense. The idea of bhakti, how you will restrain (defence) against the attraction of the world? By a good offence. It is not difficult to become attracted to Radha Madhava. Or to devotees. Real devotees with all these qualities that are mentioned.

Prahlad says: The qualities of the world by contrast, that we find in people, they are riding on the chariot of the mind. They are absorbed in that which is asat and so from that perspective their life is meaningless. From that perspective they have no good qualities. Because they are absorbed in that which is unreal.

We may ask: Seems like some nondevotees have good qualities. Some of them have better qualities than devotees. They are not that good devotees on one hand. But what is the meaning of honesty amongst thieves. If we don't recognise the proprietorship of Bhagavan, if we are not preoccupied with that which is real, meaningful, what is the value of the good qualities?

It is thought that in the devotees, in the full sense of the term, and this is speaking of accomplished devotees. This is where we have come to in the text. Then we find only good qualities. In non-devotees we might find some good qualities but we find bad qualities there too. That is another way of thinking about the difference. And then again, the good qualities they have, what are they being used for? So the analogy, honesty amongst thieves

Lets say you are learned and you have the quality you can study the scripture and understand the theoretical meaning, but then you use that just to attract followers or make a living, make the head fat rather than

heart soft, what is the value of that? What to speak of other good qualities people may have. They are ultimately bad. What are they using them for? What is their purpose? You have a good quality and you use it for a purpose that is for your own self is bad. It is not in your ultimate interest. That is kind of the thievery.

Bhagavatam is not about kaitava dharma, not about cheating the self. Non-envious is first quality mentioned. The devotee is non-envious of anyone. Very beautiful.

These verses (of Gita) have sometimes been put into song by the devotees and are sung as a meditation. You can do that if you like. It is the concluding section of this chapter that asks what is better, devotion or jnana and concludes with a beautiful glorification of those who are accomplished devotees. Meditating upon them, and their qualities as discussed here, that will bring good qualities in you.

The refrain as we go through the list of qualities, is “Is dear to Me” “Is dear to Me” “Is very dear to Me”. He concludes the list by implying these are different qualities of different devotees, all of whom are dear to Me. Then there are some devotees who have all these qualities and they are very dear to Me. They have all. Therefore they are extremely dear to Me.

Dharmartam is a nice word. Dharma is not thought to be in a general sense of the term to be that which is ambrosial neither eternal. Dharma is thought of something which one engages in to give up to attain immortality. Dharma means varnasrama. The goal of it in and of itself is renunciation of the dharma. Do for the fruits, then without the desire for the fruits, then you can come to jnana and sannyasa, etc.

Mahaprabhu has a different idea beyond sannyasa, beyond mukti. It Is Prema. Prema Prayojana, the 5th goal of life. When you put together dharma and knowledge, dharma and eternality, dharma and nectar, dharma is not particularly ambrosial or nectarine.

It can be very painful to do the right thing in this world. It can cause one some difficulty in the short term. Only in terms of the extent to which the

dharmic eventually become pure at heart and detached, and can forgo the dharma does dharma lead to eternality. But generally these two themes, jnana and karma, are separate.

Karma marg done right is performing the duties without attachment to the result so it purifies the heart so that jnana can come in. Wisdom can enter in and then that can be cultivated, sitting in dhyana, meditation and so on. Because now you can sit because you have walked in such a way that you no longer have any attachment to the fruits of your work. There is no reason to get up, no reason to move. So dharma leads to jnana and jnana leads to immortality.

The immortality of dharma, what is that? We find in the Gita, in Chapter 9, where Krishna says raja vidya…Here He is speaking about knowledge. It doesn't take much to find out that the knowledge He is talking about (if you study the chapter) that the king of knowledge is bhakti. A very emotional chapter and culminates this instruction at end of chapter, man mana…., become my devotee. This is the highest knowledge.

Prema, love, is pregnant with knowledge, a kind of knowledge that is essential, not extra knowledge. When you love you know what to do. Love is action well informed. It is intuitive action. It is beyond thinking. A knowing beyond thinking. It is not because we can think we can know. Thinking is getting in the way of our knowing. Knowledge in Prema. Prema is the highest knowledge.

Prema Madhurya, His lila there is a kind of ignorance. If you are omniscient and know everything, the problem is boredom. The solution is play. Make up something. That is lila. But in His play there is an unknowing. Otherwise you can't play. If you know it is going to happen, you can't play. So there is an unknowing that constitutes a greater knowing than His omniscience. It is the knowing of loving that is actually fulfilling.

Knowledge is not something to just have around. It has a purpose. Knowledge should inform action by which we become satisfied. We get what we need. We become fulfilled. We become happy. In Prema there is

movement. It is a kind of dharma. Prema dharma, paro dharma. Big distinction in the Bhagavatam that repeatedly contrasts prema dharma with the dharma marg, varnasrama. It steps on the head of that repeatedly. Says that is a waste of time, no gain in that. This is paro dharma. Prema dharma in the language of Caitanya Mahaprabhu and His followers.

When He speaks about this in the Gita in ninth chapter, Krishna is saying this knowledge is dharmic. Wait, you transcend the dharma when you have knowledge. Don't want obligation to dharma in jnana marg. What to speak of in bhakti marg. He has called his bhakti the highest knowledge and its dharmic.

This juxtaposition of dharma and knowledge is curious because normally they are separate paths. One leads to the other. On arriving at jnana from dharma on the karma marg, that is left behind. He is describing the bhakti marg as dharmic and as the highest knowledge. Same idea is given here with the word dharmamrtam. He is speaking about Prema bhakti. It is dharma that is eternal and it is nectar.

Amrta means deathless, immortality, nectar. This is not just immortality but the nectar of immortality. It is a nice word He is using. However (He says): there are those engaged in the dharmamrtam. Worshipping Me with great faith. Taking Me as the Supreme. Indeed, there are devotees who have all these qualities. I love them. They are endowed with Faith in my supremacy and are devoted to Me. This is the conclusion.

The easy way. That which is easily accomplished. Natural path of bhakti. As opposed to the effort based path of jnana. Effort based path, torturous, arduous. Success is not assured (we heard about 4 types of jnanis). Two are successful, two are not. No mention of some devotees being successful, some not being successful. Krishna says there is no question of them not being successful. I make them successful. I create their success. I deliver them. They are not delivering themselves so it is not an issue.

Will I be successful is not a good question for bhakti. It is not about you being successful. It is about Krishna delivering you. Will He deliver Me? Of

course, He says that here. When? That is another thing. If you understand how good the ideal is…Good things are worth waiting for. So that is what we do. Practice, wait, make endeavour for grace.

Otherwise jnana marg, yoga marg are very effort based. Can't get in with those. Can't kick down the doors and get out of material existence. Some grace has to be there. The deeper you go in transcendence, the deeper the experience. The more is the yoga vittama (the question at the beginning of the chapter). More is the connection with the Absolute. The penetration into transcendence. And the more one has this connection, these qualities arise in the devotee naturally.

Srila Prabhupada summarizes this chapter in his purport:

"In this chapter, from verse 2 through the end—from mayy avesya mano ye mam ("fixing the mind on Me") through ye tu dharmamritam idam ("this religion of eternal engagement")—the Supreme Lord has explained the processes of transcendental service for approaching Him. Such processes are very dear to the Lord, and He accepts a person engaged in them. The question of who is better—one who is engaged in the path of impersonal Brahman or one who is engaged in the personal service of the Supreme Personality of Godhead—was raised by Arjuna, and the Lord replied to him so explicitly that there is no doubt that devotional service to the Personality of Godhead is the best of all processes of spiritual realization."

Next time we will have a summary session of chapter 12 to tie all these topics on pure devotion together.