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## atha bhakti-yogo nāma dvādaśo'dhyāyah

(śrī-rāmānujācārya-pāda-kṛta-bhāṣyam)

bhakti-yoga-niṣṭhānām prāpya-bhūtasya parasya brahmaṇo bhagavato nārāyaṇasya niraṅkuśaiśvaryam sāksāt-kartu-kāmāyārjunāyanavadhikātisaya-kāruṇyaudārya-śīlyādi-guṇa-sāgareṇa satya-saṅkalpena bhagavatā svaiśvaryam yathāvad avasthitam darśitam | uktam ca tattvato bhagavaj-jñāna-darśana-prāptinām aikāntikātyantika-bhagavad-bhakty-ekalabhyatvam | anantaram ātma-prāpti-sādhana-bhūtād ātmopāsanād bhakti-rūpasya bhagavad-upāsanasya sva-sādhyā-niṣpādane śaighryāt sukhopādānatvāc ca śraīṣṭhyam bhagavad-upāsanopāyāś ca tad-aśaktasyākṣara-niṣṭhatā tad-apekṣitāś cocyante | bhagavad-upāsanasya prāpya-bhūtopāsyā-śraīṣṭhyāt | śraīṣṭhyam tu –

yoginām api sarveṣām mad-gatenāntarātmanā |  
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ || [Gītā 6.47] ity atroktam |

evam satata-yuktā ye bhaktās tvām paryupāsate |  
ye cāpy akṣaram avyaktam teṣām ke yoga-vittamāḥ ||1||

evam [mat-karma-kṛt](#) [11.55] ity-ādinīkṭena prakāreṇa satata-yuktā bhagavantam tvām eva param prāpyam manvānā ye bhaktās tvām sakala-vibhūti-yuktam anavadhikātisaya-saundarya-sauśīlya-sārvajñya-satya-saṅkalpatvādy-ananta-guṇa-sāgaram paripūrṇam upāsate, ye cāpy akṣaram pratyag-ātma-svarūpam tad eva cāvyaaktam cakṣur-ādi-karaṇenānabhivyakta-svarūpam upāsate, teṣām ubhayeṣām ke yoga-vittamāḥ ke sva-sādhyam prati śīghra-gāmiṇaḥ ity arthaḥ | [bhavāmi na cirāt pārtha mayy āveśita-cetasām](#) [12.7] ity uttaratra yogavittamā-tvam śaighrya-viṣayam iti hi vyañjayiṣyate ||12.1||

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śrībhagavān uvāca

mayy āveśya mano ye mām nitya-yuktā upāsate |  
śraddhayā parayopetās te me yuktatamā matāḥ ||2||

atyartha-mat-priyatvena mano mayy āveya śraddhayā parayopetā nitya-yuktā nitya-yogam kāṅkṣamāṇā ye mām upāsate, prāpya-viṣayam mano mayy āveya ye mām upāsata ity arthaḥ | te yuktatamā me matāḥ | mām sukhenācirāt prāpnuvantīty arthaḥ ||12.2||

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ye tv akṣaram anirdeśyam avyaktam paryupāsate |  
sarvatra-gam acintyam ca kūṭastham acalam dhruvam ||3||  
saṁniyamendriya-grāmaṁ sarvatra sama-buddhayaḥ |

te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ ||4||

ye tv akṣaram pratyag-ātma-svarūpam anirdeśya-dehād anyatayā devādi-śabdānirdeśyam |  
ataeva cakṣur-ādi-karaṇānabhivyaktam sarvatra-gam acintyam ca sarvatra devādi-deheṣu  
vartamānam api tad-visajātīyatayā tena tena rūpeṇa cintayitum anarham, tata eva kūṭa-sṭham  
sarva-sādhāraṇam tat-tad-devādy-asādhāraṇākārāsambandham ity arthaḥ | aparīṇāmitvena  
svāsādhāraṇākārān na calati, na cyavate ity acalam tata eva dhruvam nityam sanniyamya  
indriya-grāmaṁ cakṣur-ādikam indriya-grāmaṁ sarva-sva-vyāpārebhyaḥ samyak niyamya  
sarvatra sama-buddhayaḥ sarvatra devādi-viśamākāreṣu deheṣv avasthiteṣv ātmasu  
jñānaikākāratayā sama-buddhayaḥ | tata eva sarva-bhūta-hite ratāḥ sarva-bhūtāhita-ratitvāt  
nivṛttāḥ, sarva-bhūtāhita-ratitvam hy ātmano devādi-viśamākārābhimāna-nimittam, ya evam  
akṣaram upāsate te'pi mām prāpnuvanty eva | mat-samānākāram asaṁsāriṇam ātmānam  
prāpnuvanty eva ity arthaḥ | [mama sādharmaḥ āgatāḥ](#) [14.2] iti vakṣyate | śrūyate ca —  
[nirajānaḥ paramaṁ sāmyamupaiti](#) [MuṇḍU 3.1.3] iti |

tathākṣara-śabda-nirdiṣṭat kūṭasthād anyatvam parasya brahmaṇo vakṣyate | [kūṭastho'kṣara  
ucyate](#) [15.16] [uttamaḥ puruṣas tv anyaḥ](#) [15.17] iti | atha parā yathā [tad-akṣaram  
adhigamyate](#) [MuṇḍU 1.1.5] ity akṣara-vidyāyām tv akṣara-śabda-nirdiṣṭam param eva  
brahma, bhūta-yonitvād eva ||12.3-4||

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kleśo'dhikataras teṣām avyaktāsakta-cetasām |  
avyaktā hi gatir duḥkham dehavadbhir avāpyate ||5||

teṣām avyaktāsakta-cetasām kleśas tv adhikatarāḥ | avyaktā hi gatir avyakta-viśayā mano-vṛttir  
dehavadbhir dehātmanābhimāna-yuktair duḥkhenāvāpyate | dehavanto hi deham eva ātmānam  
manyante ||12.5||

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bhagavantam upasīnānām yuktamatvam suvyaktam āha —

ye tu sarvāṇi karmāṇi mayi saṁnyasya mat-parāḥ |  
ananyenaiva yogena mām dhyāyanta upāsate ||6||  
teṣām aham samuddhartā mṛtyu-saṁsāra-sāgarāt |  
bhavāmi nacirāt pārtha mayy āveśita-cetasām ||7||

ye tu laukikāni deha-yātrā-śeṣa-bhūtāni deha-dhāraṇārthāni cāsanādīni karmāṇi, vaidikāni ca  
yāga-dāna-homa-tapaḥ-prabhṛtīni sarvāṇi sa-kāraṇāni soddeśyāny adhyātma-cetasā mayi  
saṁnyasya, mat-parāḥ mad-eka-prāpyā ananyenaiva yogena mām dhyāyanta upāsate,  
dhyānārcana-praṇāma-stuti-kīrtanādīni svayam evātyartha-priyāṇi prāpya-samāni kurvanto  
mām upāsate ity arthaḥ | teṣām mat-prāpti-virodhitayā mṛtyu-bhūtān saṁsārākhyāt sāgarād  
aham acireṇa eva kālena samuddhartā bhavāmi ||12.6-7||

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**mayy eva mana ādhatsva mayi buddhiṃ niveśaya |  
nivasīsyasi mayy eva ata ūrdhvaṃ na saṃśayaḥ ||8||**

ato'tiśayita-puruṣārthatvāt sulabhatvād acira-labhyatvāc ca mayy eva mana ādhatsva — mayi manaḥ samādhānaṃ kuru, mayi buddhiṃ niveśaya — aham eva parama-prāpya ity adhyavasāyaṃ kuru | ata ūrdhvaṃ mayy eva nivasīsyasi | aham eva parama-prāpya ity adhyavasāya-pūrvaka-mano-niveśanānantaram eva mayi nivasīsyasīty arthaḥ ||12.8||

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**atha cittam samādhātum na śaknoṣi mayi sthiram |  
abhyāsa-yogena tato mām icchāptum dhanamjaya ||9||**

atha sahasā eva mayi sthiram samādhātum na śaknoṣi, tato'bhyāsa-yogena mām āptum iccha | svābhāvikanavadhikātiśaya-saundarya-sauśīlya-sauhārda-vātsalya-kāruṇya-mādhurya-gāmbhīryaudārya-śaurya-vīrya-parākrama-sarvajñatva-satyakāmatva-satya-saṃkalpatva-sarveśvaratva-sakala-kāraṇatvādy-asamkhyeya-kalyāṇa-guṇa-sāgare nikhila-heya-pratyanīke mayi niratiśaya-prema-garbha-smṛty-abhyāsa-yogena sthiram citta-samādhānaṃ labdhvā mām prāptum iccha ||12.9||

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**abhyāse'py asamartho'si mat-karma-paramo bhava |  
mad-artham api karmāṇi kurvan siddhim avāpsyasi ||10||**

athaivam-vidha-smṛty-abhyāse'py asamartho'si mat-karma-paramo bhava | madiyāni karmāṇy ālaya-nirmāṇodyāna-karaṇa-pradīpāropana-mārjanābhyukṣaṇopalepana-puṣpāpaharaṇa-pūjanodvartana-nāma-saṅkīrtana-pradakṣiṇa-namaskāra-stuty-ādīni, tāny atyartha-priyatvena ācara | atyartha-priyatvena mad-artham karmāṇi kurvan apy acirād abhyāsa-yoga-pūrvikāṃ mayi sthiram citta-sthitim labdhvā mat-prāpti-rūpam siddhim avāpsyasi ||12.10||

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**athaitad apy aśakto'si kartum mad-yogam āsritaḥ |  
sarva-karma-phala-tyāgaṃ tataḥ kuru yatātmavān ||11||**

atha mad-yogam āsrityaitad api kartum na śaknoṣi, mad-guṇānusandhāna-kṛtam mad-eka-priyatvākāraṃ bhakti-yogam āsṛitya bhakti-yogaṅga-rūpam etad mat-karmāpi kartum na śaknoṣi | tato'kṣara-yogam ātma-svabhāvānusandhāna-rūpam para-bhakti-jananaṃ pūrva-ṣaṭkoditam āsṛitya tad-upāyatayā sarva-karma-phala-tyāgaṃ kuru | mat-priyatvena mad-eka-prāpyatā-buddhir hi prakṣiṇāśeṣa-pāpasyaiva jāyate | yatātmavān yata-manaskaḥ | tato'nabhisamhita-phalena mad-ārādhana-rūpeṇānuṣṭhitena karmaṇā siddhenātma-jñānena

nivṛttāvidyādi-sarva-tirodhāne mac-cheṣataika-svarūpe pratyag-ātmani sākṣāt-kr̥te sati mayi parā bhaktiḥ svayam evotpadyate |

tathā ca vakṣyate — [sva-karmaṇā tam abhyarcaya siddhim vindati mānavaḥ](#) [18.46] ity ārabhya,

[vimucya nirmamaḥ śānto brahma-bhūyāya kalpate |](#)  
[brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |](#)  
[samaḥ sarveṣu bhūteṣu mad-bhaktim labhate parām ||](#) [18.53-54] iti ||12.11||

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śreyo hi jñānam abhyāsaj jñānād dhyānam viśiṣyate |  
dhyānāt karma-phala-tyāgas tyāgac chāntir anantaram ||12||

atyartha-prīti-virahitāt karkaśa-rūpāt smṛty-abhyāsād akṣara-yāthātmyānusandhāna-pūrvakam tad-āparokṣya-jñānam evātma-hitatve viśiṣyate | ātmāparokṣya-jñānād apy aniṣpanna-rūpāt tad-upāya-bhūtātma-dhyānam evātma-hitatve viśiṣyate | tad-dhyānād apy aniṣpanna-rūpāt tad-upāya-bhūtaṁ phala-tyāgenānuṣṭhitam karmaiva viśiṣyate |

anabhisamhita-phalād anuṣṭhitāt karmaṇo'nantaram eva nirasta-pāpatayā manasaḥ śāntir bhaviṣyati | śānte manasy ātma-dhyānam saṁpatsyate | dhyānāj jñānam jñānāc ca tad-āparokṣyam tad-āparokṣyāt parā bhaktiḥ | iti bhakti-yogābhyāsāsaktasya ātma-niṣṭhā eva śreyasī | ātma-niṣṭhasyāpy aśānta-manaso niṣṭhā-prāptaye'ntar-gatātma-jñānānabhisamhita-phala-karma-niṣṭhā eva śreyasī ity arthaḥ ||12.12||

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anabhisamhita-phala-karma-niṣṭhasyopādeyān guṇān āha —

[adveṣṭā sarva-bhūtānām maitraḥ karuṇa eva ca |](#)  
[nirmamo nirahamkāraḥ sama-duḥkha-sukhaḥ kṣamī ||13||](#)  
[santuṣṭaḥ satatam yogī yatātmā dṛḍha-niścayaḥ |](#)  
[mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ ||14||](#)

[adveṣṭā sarva-bhūtānām](#) vidviṣatām apakurvātām api sarveṣām bhūtānām [adveṣṭā](#) mad-[aparādhānugūṇam](#) īśvara-preritāny etāni bhūtāni dviṣanty apakurvanti cety anusandadhānaḥ |  
teṣu dviṣatsv apakurvatsu ca sarva-bhūteṣu maitrīm matim kurvan [maitraḥ](#) | teṣv eva  
duḥkhiteṣu karuṇām kurvan [karuṇaḥ](#) | [nirmamo](#) dehendriyeṣu tat-sambandhiṣu ca  
nirmamaḥ | [nirahamkāro](#) dehātmābhīmāna-rahitaḥ | tata eva [sama-duḥkha-sukhaḥ](#) sukha-  
duḥkhāgamayoḥ sāmkalpikayor harṣodvega-rahitaḥ | [kṣamī](#) sparśa-prabhavayor avarjanīyayor  
api tayor vikāra-rahitaḥ | [santuṣṭaḥ](#) yadṛcchopanatena yena kenāpi deha-dhāraṇa-dravyena  
santuṣṭaḥ | [satatam yogī](#) satatam prakṛti-viyuktātmānusandhāna-paraḥ | [yatātmā](#) niyamita-  
mano-vṛttiḥ | [dṛḍha-niścayaḥ](#) adhyātma-śāstroditeṣv artheṣu dṛḍha-niścayaḥ | [mayy arpita-](#)  
[mano-buddhir](#) bhagavān vāsudeva evānabhisamhita-phalenānuṣṭhitena karmaṇārādhyate |

ārādhitāś ca mamātmāparokṣyaṁ sādhaiṣyatīti mayy arpita-mano-buddhiḥ | evaṁ-bhūto  
mad-bhaktaḥ evaṁ-bhūtena karma-yogena mām bhajamāno yaḥ sa me priyaḥ ||12.13-14||

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yasmān nodvijate loko lokān nodvijate ca yaḥ |  
harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ ||15||

yasmāt karma-niṣṭhāt puruṣān nimitta-bhūtāl loko nodvijate, yo lokodvega-karam karma  
kiṁcid api na karotīty arthaḥ | lokāc ca nimitta-bhūtād yo nodvijate, yam uddīśya sarva-loko  
nodvega-karam karma karoti, sarvāvirodhitva-niścayāt | ataeva kaṁcana prati harṣeṇa,  
kaṁcana praty amarṣeṇa, kaṁcana prati bhayena, kaṁcana praty udvegena muktaḥ | evaṁ-  
bhūtaḥ yaḥ so'pi me priyaḥ ||12.15||

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anapekṣaḥ śucir dakṣa udāsīno gata-vyathaḥ |  
sarvārambha-parityāgī yo mad-bhaktaḥ sa me priyaḥ ||16||

anapekṣa ātma-vyatirikte kṛtsne vastuny anapekṣaḥ | śuciḥ śāstra-vihita-dravya-vardhita-  
kāyaḥ | dakṣaḥ śāstrīya-kriyopādāna-samartho'nyatra udāsīnaḥ | gata-vyathaḥ śāstrīya-kriyā-  
nirvṛttāv avarjanīya-śiṭoṣṇa-paruṣa-sparsādi-duḥkheṣu vyathā-rahitaḥ | sarvārambha-  
parityāgī śāstrīya-vyatirikta-sarva-karmārambha-parityāgī | ya evaṁ-bhūto mad-bhaktaḥ sa  
me priyaḥ ||12.16||

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yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati |  
śubhāśubha-parityāgī bhaktimān yaḥ sa me priyaḥ ||17||

yo na hr̥ṣyati yan manuṣyāṅām harṣa-nimittam priya-jātam tat prāpya yaḥ karma-yogī na  
hr̥ṣyati, yac cāpriyam tat prāpya yo na dveṣṭi, yac ca manuṣyāṅām śoka-nimittam bhāryā-  
putra-vitta-kṣayādikaṁ, tat prāpya na śocati | tathā-vidham aprāptam ca na kāṅkṣati yac ca  
manuṣyāṅām harṣa-nimitta-bhāryā-vittādi, tad aprāptam ca na kāṅkṣatīty arthaḥ |  
śubhāśubha-parityāgī pāpavat puṇyasyāpi bandha-hetutvāviśeṣād ubhaya-parityāgī | yaḥ  
evaṁ-bhūto bhaktimān sa me priyaḥ ||12.17||

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samaḥ śatrau ca mitre ca tathā mātāpamānayoḥ |  
śiṭoṣṇa-sukha-duḥkheṣu samaḥ saṅga-vivarjitaḥ ||18||  
tulya-nindā-stutir maunī saṁtuṣṭo yena kenacit |  
aniketaḥ sthira-matir bhaktimān me priyo naraḥ ||19||

[adveṣṭā sarva-bhūtānām](#) [12.13] ity ādinā śatru-mitrādiṣu dveṣādi-rahitatvam uktam | atra teṣu sannihiteṣv api sama-cittatvam, tato'py atirikto viśeṣa ucyate | ātmani sthira-matitvena nīketanādiṣv asakta ity anīketaḥ | tata eva mānāpamānādiṣv api samaḥ | ya evaṁ-bhūto bhaktimān sa me priyaḥ ||12.18-19||

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asmād ātma-niṣṭhāt mad-bhakti-yoga-niṣṭhasya śraiṣṭhyaṁ pratipādayan yathopakramam upasaṁharati —

**ye tu dharmyāmṛtam idaṁ yathoktaṁ paryupāsate |  
śraddadhānā mat-paramā bhaktās te'tīva me priyāḥ ||20||**

dharmyaṁ cāmṛtam ceti dharmyāmṛtaṁ | ye tu prāpya-samaṁ prāpakaṁ bhakti-yogam yathoktaṁ [mayy āveśya mano ye mām](#) [12.2] ity ādinoktena prakāreṇa upāsate, te bhaktā atitarāṁ me priyāḥ ||12.20||

iti śrī-rāmānujācārya-kṛta-śrīmad-bhagavad-gītā-bhāṣye dvādaśo'dhyāyaḥ ||11||