

(12)

## atha bhakti-yogo nāma dvādaśo'dhyāyaḥ

(śrī-śaṅkarācārya-bhagavat-pāda-kṛta-bhāṣyam)

dvitīyādhyāya-prabhṛtiṣu vibhūty-anteṣu adhyāyeṣu paramātmano brahmaṇo'kṣarasya vidhvasta-sarvopādhi-viśeṣasyopāsanam uktam | sarva-yogaiśvarya-sarva-jñāna-śaktimat-sattvopādher īśvarasya tatra copāsanam tatra tatroktam | viśva-rūpādhyāye tv aiśvaram ādyam samasta-jagad-ātma-rūpaṁ viśva-rūpaṁ tvadīyaṁ darśitam upāsanārtham eva tvayā | tac ca darśayitvā uktavān asi [mat-karma-kṛd](#) [Gītā 11.55] ity ādi | ato'ham anayor ubhayoḥ pakṣayor viśiṣṭatara-bubhutsayā tvām pṛcchāmīty arjuna uvāca –

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

evam ity atītānantara-lokena uktam artham parāmṛṣati [mat-karma-kṛd](#) ity ādinā | evam satata-yuktāḥ, nairantaryeṇa bhagavat-karmādau yathokte'rthe samāhitāḥ santaḥ pravṛttā ity arthaḥ | ye bhaktā ananya-śaraṇāḥ santas tvām yathā-darśitam viśva-rūpaṁ paryupāsate dhyāyanti | ye cānye'pi tyakta-sarveṣaṇāḥ samnyasta-sarva-karmāṇo yathā-viśeṣitam brahmākṣaram nirasta-sarvopādhitvād avyaktam akaraṇa-gocaram | yad dhi karaṇa-gocaram tad vyaktam ucyate, añjer dhātos tat-karmakatvāt | idam tv akṣaram tad-viparītam, śiṣṭau ca ucyamānair viśeṣanair viśiṣṭam, tad ye cāpi paryupāsate, teṣām ubhayeṣām madhye ke yogi-vittamāḥ ? ke'tiśayena yoga-vida ity arthaḥ ||12.1||

--o)0(o--

śrī-bhagavān uvāca – ye tv akṣaropāsakāḥ samyag-darśino nivṛttaiśaṇās te tāvat tiṣṭhantu | tān prati yad vaktavyam, tad upariṣṭād vaksyāmaḥ | ye tv itare –

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

mayi viśva-rūpe parameśvara āveśya samādhāya mano ye bhaktāḥ santaḥ, mām sarva-yoge varāṇām adhiśvaram sarvajñam vimukta-rāgādi-kleśa-timira-dṛṣṭim, nitya-yuktā atītānantarādhyāyāntokta-ślokartha-nyāyena satata-yuktāḥ santa upāsate śraddhayā parayā prakṛṣṭayopetāḥ, te me mama matā abhipretā yuktatamā iti | nairantaryeṇa hi te mac-cittatayāho-rātram ativāhayanti | ato yuktam tān prati yuktatamā iti vaktum ||12.2||

--o)0(o--

kim itare yuktatamā na bhavanti ? na | kiṁtu tān prati yad vaktavyam, tac chrṇu –

**ye tv akṣaram anirdeśyam avyaktam paryupāsate |**

sarvatra-gam acintyaṃ ca kūṭastham acalaṃ dhruvam ||3||

ye tv akṣaram anirdeśyam, avyaktatvād aśabda-gocareti na nirdeṣṭum śakyate, ato'nirdeśyam | avyaktaṃ na kenāpi pramāṇena vyajyata ity avyaktaṃ paryupāsate pari samantād upāsate | upāsanam nāma yathā-śāstram upāsyasyārthasya viśayī-karaṇena sāmīpyam upagamya taila-dhārāvāt samāna-pratyaya-pravāheṇa dīrgha-kālam yad āsanam, tad upāsanam ācakṣate | akṣarasya viśeṣaṇam āha – sarvatra-gam vyomavad vyāpy acintyaṃ cāvyaktatvād acintyaṃ | yad dhi karaṇa-gocaram, tan manasāpi cintyaṃ, tad-viparītatvād acintyaṃ akṣaram, kūṭastham dr̥śyamāna-guṇam antar-doṣam vastu kūṭam | kūṭa-rūpam kūṭa-sākṣyam ity ādau kūṭa-śabdaḥ prasiddho loke | tathā cāvidyādy-aneka-samsāra-bijam antar-doṣavan māyā-vyākṛtādi-śabda-vācyatayā māyām tu prakṛtiṃ vidyān māyinaṃ tu maheśvaram [ŚvetU 4.10], mama māyā duratyayā [Gītā 7.14] ity ādau prasiddham yat tat kūṭam, tasmin kūṭe sthitaṃ kūṭastham tad-adhyakṣatayā | athavā, rāśir iva sthitaṃ kūṭa-stham ata evācalam | yasmād acalam, tasmād dhruvam, nityam ity arthaḥ ||12.3||

--o)0(o--

samniyamendriya-grāmaṃ sarvatra sama-buddhayaḥ |  
te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ ||4||

samniyamya samyak niyamya upasamhṛtya indriya-grāmam indriya-samudāyaṃ sarvatra sarvasmin kāle sama-buddhayaḥ samā tulyā buddhir yeṣāṃ iṣṭāniṣṭa-prāptau te sama-buddhayaḥ | te ye evaṃ-vidhās te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ | na tu teṣāṃ vaktavyaṃ kimcit mām te prāpnuvantīti | jñānī tv ātmaiva me matam iti hy uktam | na hi bhagavat-svarūpāṇām satām yuktamatvam ayuktamatvam vā vācyam ||12.4||

--o)0(o--

kim tu –

kleśo'dhikataras teṣāṃ avyaktāsakta-cetasām |  
avyaktā hi gatir duḥkhaṃ dehavadbhir avāpyate ||5||

kleśo'dhikatarah | yadyapi mat-karmādi-parāṇām kleśo'dhika eva | kleśo'dhikataras tv akṣarātmanām paramārtha-darśinām dehābhimāna-parityāga-nimittaḥ | avyaktāsakta-cetasām avyakta āsaktaṃ ceto yeṣāṃ te'vyaktāsakta-cetasas teṣāṃ avyaktāsakta-cetasām | avyaktā hi yasmād yā gatir akṣarātmikā duḥkhaṃ sā dehavadbhir dehābhimānavadbhir avāpyate | ataḥ kleśo'dhikatarah | akṣaropāsakānām yad vartanam, tad upariṣṭād vaksyāmaḥ ||12.5||

--o)0(o--

ye tu sarvāṇi karmāṇi mayi samnyasya mat-parāḥ |  
ananyenaiva yogena mām dhyāyanta upāsate ||6||

ye tu sarvāṇi karmāṇi mayīśvare samnyasya mat-parā ahaṃ paro yeṣāṃ te mat-parāḥ santo'nanyenaivāvidyamānam anyat ālambanaṃ viśva-rūpaṃ devam ātmānaṃ muktva yasya

so'nanyas tenānanyenaiva | kena ? yogena samādhinā mām dhyāyantaś cintayanta upāsate  
||12.6||

--o)0(o--

teṣām kim ? –

**teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt |  
bhavāmi nacirāt pārtha mayy āveśita-cetasām ||7||**

teṣām mad-upāsanaika-parāṇām ahaṁ īśvaraḥ samuddhartā | kutaḥ ? ity āha – mṛtyu-  
saṁsāra-sāgarān mṛtyu-yuktaḥ saṁsāro mṛtyu-saṁsāraḥ, sa eva sāgara iva sāgaraḥ,  
dustaratvāt, tasmāt mṛtyu-saṁsāra-sāgarāt ahaṁ teṣām samuddhartā bhavāmi na cirāt | kim  
tarhi ? kṣipram eva he pārtha, mayi āveśita-cetasām mayi viśva-rūpa āveśitaṁ samāhitaṁ ceto  
yeṣām te mayy āveśita-cetasas teṣām ||12.7||

--o)0(o--

yata evam, tasmāt –

**mayy eva mana ādhatsva mayi buddhiṁ niveśaya |  
nivasiṣyasi mayy eva ata ūrdhvaṁ na saṁśayaḥ ||8||**

mayy eva viśva-rūpa īśvare manaḥ saṁkalpa-vikalpātmakaṁ ādhatsva sthāpaya | mayy  
evādhyavasāyam kurvatīm buddhiṁ ādhatsva niveśaya | tatas te kim syād iti sṛṇu – nivasiṣyasi  
nivatsyasi niścayena mad-ātmanā mayi nivāsaṁ kariṣyasi | evātaḥ śarīra-pātād ūrdhvaṁ | na  
saṁśayaḥ, saṁśayo'tra na kartavyaḥ ||12.8||

--o)0(o--

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

atha evaṁ yathāvocaṁ tathā mayi cittam samādhātum sthāpayitum sthiram acalam na  
śaknoṣi cet, tataḥ paścād abhyāsa-yogena | cittasyaikasmin ālambane sarvataḥ samāhṛtya  
punaḥ punaḥ sthāpanam abhyāsaḥ | tat-pūrvako yogaḥ samādhāna-lakṣaṇas tenābhyāsa-  
yogena mām viśva-rūpam iccha prārthayasva āptum prāptum | he dhanañjaya ||12.9||

--o)0(o--

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

abhyāse'py asamartho'sy aśakto'si, tarhi mat-karma-paramo bhava mad-artham karma mat-  
karma tat-paramaḥ mat-karma-paramaḥ, mat-karma-pradhāna ity arthaḥ | abhyāsenā vinā

mad-artham api karmāṇi kevalam kurvan siddhiṁ sattva-śuddhi-yoga-jñāna-prāpti-  
dvāreṇāvāpsyasi ||12.10||

--o)0(o--

**athaitad apy aśakto'si kartuṁ mad-yogam āśritaḥ |  
sarva-karma-phala-tyāgam tataḥ kuru yatātmavān ||11||**

atha punar etad api yad uktam mat-karma-paramatvam, tat kartum aśakto'si, mad-yogam,  
āśrito mayi kriyamāṇāni karmāṇi samnyasya yat karaṇam teṣām anuṣṭhānam sa mad-yogaḥ,  
tam āśritaḥ san, sarva-karma-phala-tyāgam sarveṣām karmaṇām phala-samnyāsam sarva-  
karma-phala-tyāgam tato'nantaram kuru yatātmavān samyata-cittaḥ san ity arthaḥ ||12.11||

--o)0(o--

idānīm sarva-karma-phala-tyāgam stauti –

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

śreyo hi praśasyataram jñānam | kasmāt ? viveka-pūrvakād abhyāsāt | tasmād api jñānāj  
jñāna-pūrvakam dhyānam viśiṣyate | jñānavato dhyānād api karma-phala-tyāgo viśiṣyata ity  
anuṣajyate | evam karma-phala-tyāgāt pūrva-viśeṣaṇavataḥ śāntir upaśamaḥ sa-hetukasya  
samsārasyānantaram eva syāt, na tu kālāntaram apekṣate |

ajñasya karmaṇi pravṛttasya pūrvopadiṣṭopāyānuṣṭhānāśaktau sarva-karmaṇām phala-tyāgaḥ  
śreyaḥ-sādhanam upadiṣṭam, na prathamam eva | atas ca **śreyo hi jñānam abhyāsād** ity  
uttarottara-viśiṣṭatvopadeśena sarva-karma-phala-tyāgaḥ stūyate, sampanna-  
sādhanānuṣṭhānāśaktau anuṣṭheyatvena śrutatvāt | kena sādharmyeṇa stutitvam ? yadā sarve  
pramucyanta iti sarva-kāma-prahāṇād amṛtatvam uktam | tat prasiddham | kāmās ca sarve  
śrauta-smārta-karmaṇām phalāni | tat-tyāge ca viduṣo dhyāna-niṣṭhasyānantaraiva śāntir iti  
sarva-kāma-tyāga-sāmānyam ajña-karma-phala-tyāgasyāstīti tat-sāmānyāt sarva-karma-phala-  
tyāga-stutir iyam prarocanārhā | yathāgastyena brāhmaṇena samudraḥ pīta itidānīm tanā api  
brāhmaṇā brāhmaṇatva-sāmānyāt stūyante, evam karma-phala-tyāgāt karma-yogasya śreyaḥ  
sādhanatvam abhihitam ||12.12||

--o)0(o--

atra cātmeśvara-bhedam āśritya viśva-rūpa īsvare cetaḥ-samādhāna-lakṣaṇo yoga uktāḥ,  
īśvarārtham karmānuṣṭhānādi ca | **athaitad apy aśakto'si** [Gītā 12.11] ity ajñāna-kārya-  
sūcanān nābheda-darśino'kṣaropāsakasya karma-yoga upapadyata iti darśayati | tathā karma-  
yogino 'kṣaropāsanānupapattim | **te prāpnuvanti mām eva** [Gītā 12.4] ity akṣaropāsakānām  
kaivalya-prāptau svātantryam uktvā, itareṣām pāratantryād īśvarādhīnatām darśitavān **teṣām  
aham samuddhartā** [Gītā 12.7] iti | yadi hīśvarasyātma-bhūtās te matā abheda-darśitvāt,  
akṣara-svarūpā eva ta iti samuddharaṇa-karma-vacanām tām praty apeśalam syāt | yasmāc

cārjunasyātyantam eva hitaiṣi bhagavān tasya samyag-darśanānanvitam karma-yogaṃ bheda-  
dṛṣṭimantam eva upadiṣati | na cātmānam īśvaraṃ pramaṇato buddhvā kasyacid guṇa-bhāvaṃ  
jigamiṣati kaścid, virodhāt | tasmād akṣaropāsakānāṃ samyag darśana-niṣṭhānāṃ  
samnyāsināṃ tyakta-sarveṣānānāṃ adveṣṭā sarva-bhūtānāṃ ity ādi-dharma-pūgaṃ sākṣād  
amṛtatva-kāraṇaṃ vakṣyāmīti pravartate –

**adveṣṭā sarva-bhūtānāṃ maitraḥ karuṇa eva ca |  
nirmamo nirahaṃkāraḥ sama-duḥkha-sukhaḥ kṣamī ||13||**

adveṣṭā sarva-bhūtānāṃ na dveṣṭā, ātmano duḥkha-hetum api na kimcid dveṣṭi, sarvāṇi  
bhūtāny ātmatvena hi paśyati | maitro mitra-bhāvo maitrī mitratayā vartata iti maitraḥ |  
karuṇa eva ca, karuṇā kṛpā duḥkhiteṣu dayā, tadvān karuṇaḥ, sarva-bhūtābhaya-pradaḥ,  
samnyāsīty arthaḥ | nirmamo mama-pratyaya-varjitaḥ | nirahaṃkāro nirgatāhaṃ-pratyayaḥ |  
sama-duḥkha-sukhaḥ same duḥkha-sukhe dveṣa-rāgayor apravartate yasya sa sama-duḥkha-  
sukhaḥ | kṣamī kṣamāvān, ākruṣṭo'bhihato vāvikriya evāste ||12.13||

--o)0(o--

**saṃtuṣṭaḥ satataṃ yogī yatātmā dṛḍha-niścayaḥ |  
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ ||14||**

saṃtuṣṭaḥ satataṃ nityaṃ deha-sthiti-kāraṇasya lābhe'lābhe ca utpannālaṃ-pratyayaḥ | tathā  
guṇa-val-lābhe viparyaye ca saṃtuṣṭaḥ | satataṃ yogī samāhita-cittaḥ | yatātmā samyata-  
svabhāvaḥ | dṛḍha-niścayo dṛḍhaḥ sthīro niścayo'dhyavasāyo yasyātma-tattva-viśaye sa dṛḍha-  
niścayaḥ | mayy arpita-mano-buddhiḥ saṃkalpa-vikalpātmakaṃ manaḥ, adhyavasāya-lakṣaṇā  
buddhiḥ, te mayy evārpite sthāpīte yasya samnyāsinaḥ sa mayy arpita-mano-buddhiḥ | ya  
īdṛṣo mad-bhaktaḥ sa me priyaḥ | priyo hi jñānino'ty artham ahaṃ sa ca mama priya iti  
saptame'dhyāye sūcitam, tad iha prapañcyate ||12.14||

--o)0(o--

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

yasmāt samnyāsino nodvijate nodvegaṃ gacchati na santapyate na saṃkṣubhyati lokaḥ, tathā  
lokān nodvijate ca yaḥ, harṣāmarṣa-bhayodvegair harṣaś cāmarṣaś ca bhayaṃ codvegaś ca tair  
harṣāmarṣa-bhayodvegair muktaḥ | harṣaḥ priya-lābhe'ntaḥ-karaṇasyotkarṣo  
romāñcanāsrupātādi-liṅgaḥ | amarṣo'sahiṣṇutā | bhayaṃ trāsaḥ | udvega udvignatā | tair  
mukto yaḥ sa ca me priyaḥ ||12.15||

--o)0(o--

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

dehendriya-viṣaya-saṁbandhādiṣu apekṣā-viṣayeṣu anapekṣo niḥspṛhaḥ | śucir bāhyena ābhyantareṇa ca śaucena saṁpannaḥ | dakṣaḥ pratyutpanneṣu kāryeṣu sadyo yathāvat pratipattum samarthaḥ | udāsīno na kasyacit mitrādeḥ pakṣam bhajate yaḥ, sa udāsīno yatiḥ | gata-vyatho gata-bhayaḥ | sarvārambha-parityāgī ārabhyanteti | ārambhā ihāmutra-phala-bhogārthāni kāma-hetūni karmāṇi sarvārambhāḥ, tām parityaktum śīlam asyeti sarvārambha-parityāgī yaḥ mad-bhaktaḥ saḥ me priyaḥ ||12.16||

--o)O(o--

kim ca –

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

yo na hr̥ṣyatīṣṭa-prāptau, na dveṣṭy anīṣṭa-prāptau, na śocati priya-viyoge, na cāprāptam kāṅkṣati, śubhāśubhe karmaṇi parityaktum śīlam asyeti śubhāśubha-parityāgī bhaktimān yaḥ sa me priyaḥ ||12.17||

--o)O(o--

**samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ |  
śītoṣṇa-sukha-duḥkheṣu samaḥ saṅga-vivarjitaḥ ||18||**

samaḥ śatrau ca mitre ca, tathā mānāpamānayoḥ pūjā-paribhavayoḥ, śītoṣṇa-sukha-duḥkheṣu samaḥ | sarvatra ca saṅga-vivarjitaḥ ||12.18||

--o)O(o--

kim ca –

**tulya-nindā-stutir maunī saṁtuṣṭo yena kenacit |  
aniketaḥ sthira-matir bhaktimān me priyo naraḥ ||19||**

**tulya-nindā-stutiḥ** | nindā ca stutiś ca nindā-stutī | te tulye yasya sa tulya-nindā-stutiḥ | maunī maunavān saṁyata-vāk | saṁtuṣṭaḥ yena kenacit śarīra-sthiti-hetu-mātreṇa | tathā coktam –

[yena kenacid ācchanno yena kenacid āśitaḥ |  
yatra kvacana śāyī syāt tam devā brāhmaṇam viduḥ || \[Mbh 12.245.12\] iti |](#)

kim ca, aniketo niketa āśrayo nivāso niyato na vidyate yasya so'niketaḥ, nāgāre ity ādi-smṛty-antarāt | sthira-matiḥ sthirā paramārtha-viṣayā yasya matiḥ saḥ sthira-matiḥ | bhaktimān me priyo naraḥ ||12.19||

--o)O(o--

[adveṣṭā sarva-bhūtānām](#) [Gītā 12.13] ity ādinākṣaropāsakānām nivṛtta-sarveṣaṇānām saṁnyāsinām paramārtha-jñāna-niṣṭhānām dharma-jātam prakrāntam upasaṁhriyate –

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

ye tu samnyāsino dharmyāmṛtam dharmād anapetaṁ dharmyaṁ ca tad amṛtam ca tat,  
amṛtatva-hetutvāt, idaṁ yathoktam, [adveṣṭā sarva-bhūtānām](#) ity ādinā paryupāsate'nutiṣṭhanti  
śraddadhānāḥ santaḥ mat-paramāḥ yathokto'ham akṣarātmā paramo niratīśayā gatir yeṣāṁ te  
mat-paramāḥ, mad-bhaktās cottamāṁ paramārtha-jñāna-lakṣaṇāṁ bhaktim āśritāḥ, te'tīva me  
priyāḥ | [priyo hi jñānino'ty artham](#) [Gītā 7.18] iti yat sūcitaṁ tat vyākhyāyehopasamhṛtam  
bhaktās te'tīva me priyā iti | yasmād dharmyāmṛtam idaṁ yathoktam anutiṣṭhan bhagavato  
viṣṇoḥ parameśvarasyātīva priyo bhavati, tasmād idaṁ dharmyāmṛtam mumukṣuṇā  
yatnato'nuṣṭheyaṁ viṣṇoḥ priyaṁ param dhāma jigamiṣuṇeti vākyārthaḥ ||12.20||

iti śrīmat-paramahaṁsa-parivrājakācāryasya śrī-govinda-bhagavat-pūjya-pāda-  
śiṣyasya śrīmac-chaṁkara-bhagavataḥ kṛtau śrīmad-bhagavad-gītā-bhāṣye  
dvādaśo'dhyāyaḥ ||

--o)O(o--