

अध्याय १२ — “भक्ति योग”

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरम् अव्यक्तं तेषां के योगवित्तमाः ॥१॥

श्रीभगवान् उवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥२॥

ये त्वक्षरम् अनिर्देश्यम् अव्यक्तं पर्युपासते ।
सर्वत्रगम् अचिन्त्यं च कूटस्थम् अचलं ध्रुवम् ॥३॥

सन्नियम् इन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

क्लेशो अधिकतरस्तेषाम् अव्यक्तसक्तचेतसाम् ।
अव्यक्ता हि गतिर् दुःखं देहवद्विर् अवाप्यते ॥५॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥

तेषाम् अहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात् पार्थ मय्यावेशितचेतसाम् ॥७॥

मय्येव मनः आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो माम् इच्छाप्तुं धनंजय ॥९॥

अभ्यासे अपि असमर्थो असि मत्कर्म परमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिम् अवाप्स्यसि ॥१०॥

अथैतदपि असक्तो असि कर्तुं मद्योगम् आश्रितः ।
सर्वकर्मफलत्यागम् ततः कुरु यतात्मवान् ॥११॥

श्रेयो हि ज्ञानम् अभ्यासाज् ज्ञानाद् ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्याग त्यागाच्छान्तिरनन्तरम् ॥१२॥

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१३॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर् यो मे भक्तः स मे प्रियः ॥१४॥

यस्मान्नो द्विजते लोको लोकान्नो द्विजते च यः ।
हर्षामर्षभयोद्वेगैर् मुक्तो यः स च मे प्रियः ॥१५॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ।
शुभाशुभ परित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्ण सुखदुःखेषु समः संगविवर्जितः ॥१८॥

तुल्यनिन्दास्तुतिर् मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिः भक्तिमान्मे प्रियो नरः ॥१९॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्ते अतीव मे प्रियाः ॥२०॥

(अध्याय १२ — “भक्ति योग” समाप्त)

Chapter 12 — Bhakti Yoga

Synopsis / Overview

[1-7] Personal worship vs. Impersonal worship

1. Arjuna asks which worship is better: personal or impersonal
2. Lord Krishna says personal worship is superior
- 3-5. Lord Krishna explains why impersonal worship is inferior
- 6-7. Lord Krishna explains why personal worship is superior

[8-12] Stages of bhakti

8. Fixing the mind and intelligence on God is the highest bhakti
9. If you cannot do above (8) then follow the regulative principles
10. If you cannot do above (9) then work for God
11. If you cannot do above (10) then surrender the results of your work
12. If you cannot do above (11) then cultivate knowledge, meditation, or renunciation

[13-20] Qualities of an elevated bhakta

- 13-14. Twelve qualities
15. Six more qualities
16. Six more qualities
17. Five more qualities
- 18-19. Ten more qualities
20. Lord Krishna praises the bhakta who accepts and follows this path

Arjuna said

1. Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?

Lord Krishna said

2. Those who fix their minds on My personal form and who are always engaged in worshiping Me with great and transcendental faith are considered by Me to be most perfect.

3-4. But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed and immovable—the impersonal conception of the Absolute Truth—by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

5. For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is always difficult for those who are embodied.

6-7. But those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation, being engaged in devotional service and always meditating upon Me, having fixed their minds upon Me, O son of Pṛthā—for them I am the swift deliverer from the ocean of birth and death.

8. Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus, you will live with Me always, without a doubt.

9. My dear Arjuna, O winner of wealth, if you cannot fix

your mind upon Me without deviation, then follow the regulative principles of devotional service. In this way develop a desire to attain Me.

10. If you cannot practice the regulations of devotional service, then just try to work for Me, for by working for Me you will come to the perfect stage.

11. If, however, you are unable to work in this consciousness of Me, then try to act giving up all the results of your work and try to be self-situated.

12. If you cannot take to this practice, then engage yourself in the cultivation of knowledge. However, better than knowledge is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

13-14. One who is not envious but is a kind friend to all living entities, who does not think oneself a proprietor, who is free from false ego, who is equal in both happiness and distress, who is tolerant, who is always self-satisfied, controlled, and engaged in devotional service with determination, whose mind and intelligence is fixed on Me—such a devotee of Mine is very dear to Me.

15. The devotee for whom no one is put into difficulty, who is not disturbed by anyone, who is equipoised in happiness and distress, fear and anxiety, is very dear to Me.

16. My devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and not striving for some result, is very dear to Me.

17. One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things—such a devotee is very dear to Me.

18-19. One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contaminating association, always silent and satisfied with anything, who does not care for any residence, who is fixed in knowledge and who is engaged in devotional service—such a person is very dear to Me.

20. Those who follow this imperishable path of devotional service and who completely engage themselves with faith, making Me the supreme goal of life, are very, very dear to Me.

(End of Chapter 12 — Bhakti Yoga)