

śrī-madhusūdana-sarasvatī-praṇītam

śrī-bhagavad-bhakti-rasāyaṇam

tad-viracitā prathamollāsasya ṭikā-matallikā ca |

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Text used : (ed.) Janardan Shastri Pandeya. Vidyabhavan prācyā-vidyā-grantha-mālā 91.
Varanasi : Chowkhamba Vidyabhavan, 1998 (3rd edition).

prathama ullāsaḥ

nava-rasa-militam vā kevalam vā pum-artham
paramam iha mukunde bhakti-yogam vadanti |
nirupama-sukha-saṁvid-rūpam asprṣṭa-duḥkham
tam aham akhila-tuṣṭyai śāstra-drṣṭyā vyanajmi ||1||

ṭikā:

pada-nakha-niviṣṭa-mūrtibhir ekādaśatām ivāvahann iṣṭām |
yam samupāste giriśas tam vande nanda-mandire kaṁcit ||

granthārambhe sambhāvita-vighna-nivāraṇa-buddhyā bhagavad-anudhyāna-rūpa-maṅgalm
aṅgīkurvann ādau prekṣā-pūrvakāri-pravrṭty-aṅgatayābhidheya-prayojana-sambandhān ācaṣṭe
śiṣṭāgraṇī-grantha-kāro nava-raseti |

karma-yogo'stāṅga-yogo jñāna-yogo bhakti-yoga iti catvāraḥ pumarthatvena prasiddhā
yogaḥ—

yogās trayo mayā proktā nṛṇām śreyo-vidhitasayā |
jñānam karma ca bhaktiś ca nopāyo'nyo'sti kutrācit || (11.20.6)

iti bhagavad-vacanenāṣṭāṅga-yogo'pi jñāna-yogāntargato draṣṭavyaḥ |

mana ekatra saṁyuñjyāj jita-śvāso jitāsanah |
vairāgyābhyāsa-yogena dhriyamāṇam atandritaḥ || (11.9.11)

ity api tasyāpi vyutpādanāt | tatra—garbhādhāna-puṁsavana-simantonnayana-jātakarma-
nāma-karaṇāna-prāśana-caulopanayanāni, catvāri veda-vratāni, snānam sahadharma-cāriṇī-
saṁyogaḥ, pañca-mahā-yajñānām anuṣṭhānam aṣṭakāpārvaṇa-śrāddha-śrāvanyāgrahāyaṇī
caitry-āśva-yujī ceti sapta-pāka-yajña-saṁsthā, agnyādheyam agnihotra-darśa-paurṇamāsāv
āgrayaṇam cāturmāsyaṇī nirūḍha-paśu-bandhaḥ sautrāmaṇī ceti sapta havir-yajñasthāḥ,

agniṣṭomo'tyagniṣṭome ukthyaḥ ṣoḍaśī vājapeyo'tirātrāptor yāma iti sapta soma-yajña-saṁsthās ca ity ādi-śāstra-vihito varṇāśrama-dharma-rūpaḥ karma-yogo'ntaḥ-karaṇa-śuddhi-sādhanatvena tāvat-paryantam anuṣṭheyaḥ—

tāvat karmāṇi kurvīta na nirvidyeta yāvata |
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate || (11.20.9)

iti bhagavad-vacanāt |

antaḥ-karaṇa-śuddhi-sādhanatvaṁ ca—tasya dharmeṇa pāpam apanudati tasmād dharmam paramam vadanti, yena kena yajñenāpi vā darvi-homenānupahata-manā eva bhavati ity ādi śruti-siddham |

tataś cādrutacittasyanirveda-pūrvakam tattva-jñānam | druta-cittasya tu bhagavat-kathā-śravaṇādi-bhāgavata-dharma-śraddhā-pūrvikā bhaktir ity avadhitvena dvayam apy upāttam | tato'ntaḥ-karaṇa-śuddhyāṣṭāṅga-yogam anuṣṭhāya taila-dhārāvad avicchinnā-bhagavad-ekākāra-pratyaya-paramparātmakaikāgratā-yogyaṁ manaḥ sampādayet |

yad-ārambheṣu nirviṇṇo viraktaḥ samyatendriyaḥ |
abhyāsenātmanā yogī dhārayed acalaṁ manaḥ ||
dhāryamāṇam mano yarhi bhrāmyad āśv anavasthitam |
atandrito'nurodhena mārgenātma-vaśam nayet || (11.20.18-19)

ity ādi-bhagavad-vacanāt |

tasmimś ca sati amānitvam adambhitvam ity ārabhya etaj jñānam iti proktam [gītā 13.7-11] ity antena granthena śrīmad-bhagavad-gītopaniṣad-upadiṣṭo jñāna-yogaḥ pratiṣṭhito bhavati dehendriyādy-anāsaṅgātmakaḥ | asya ca jñāna-yogasya bhakti-yogo'vadhiḥ |

sāṅkhyena sarva-bhāvānām pratilomānulomataḥ |
bhavāpyayāv anudhyāyen mano yāvat prasīdati ||
nirviṇṇasya viraktasya puruṣasyokta-vedinaḥ |
manas tyajati daurātmyam cintitasyānucintayā ||
yamādibhir yoga-pathair ānvīksikyā ca vidyayā |
mamārcopāsanābhir vā nānyair yogyaṁ smaren manaḥ || (11.20.22-24)

ity ādi-bhagavad-vacanāt |

proktena bhakti-yogena bhajato māsaḥ muneh |
kāma hrdayā naśyanti sarve mayi hr̥di sthite || (11.20.29)

ity ādi-bhagavad-vacanānusāriṇyā sādhana-bhakti-niṣṭhayā nikhilam api viśaya-niṣṭha-premānam bhagavaty eva pratiṣṭhāpayataḥ sakala-viśaya-vimukha-manaso mahābhāgasya kasyacid bhagavad-guṇa-garima-granthana-rūpa-grantha-śravaṇa-janita-druti-rūpāyām manovṛttau sarva-sādhana-phala-bhūtāyām gr̥hīta-bhagavad-ākārāyām vibhāvānubhāva-

vyabhicāri-saṁyogena rasa-rūpatayābhivyakto bhagavad-ākāratā-rūpo raty-ākhyā-sthāyi-
bhāvaḥ paramānanda-sākṣātkārātmakaḥ prādurbhavati | sa eva bhakti-yoga iti taṁ paramaṁ
niratiśayaṁ puruṣārthaṁ vadanti rasajñāḥ |

tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ |
na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha ||
yat karmabhir yat tapasā jñāna-vairāgyataś ca yat |
yogena dāma-dharmaṇa śreyobhir itarair api ||
sarvaṁ mad-bhakti-yogena mad-bhakto labhate'ñjasā |
svargāpavargaṁ mad-dhāma kathaṁcid yadi vāñchati ||
na kiñcit sādhave dhīrā bhaktā hy ekāntino mama |
vāñchanty api mayā dattaṁ kaivalyaṁ apunar-bhavam ||
nairapekṣyaṁ paraṁ prāhur niḥśreyasaṁ analpakam |
tasmān nirāśiṣo bhaktir nirapekṣasya me bhavet ||
na mayy ekānta-bhaktānāṁ guṇa-doṣodbhavā guṇāḥ |
sādhūnāṁ sama-cittānāṁ buddheḥ param upeyuṣāṁ || (11.20.31-36)

ity ādi-vacanāni, tad-anubhavitāraś ca |

duḥkhāsambhinna-sukhaṁ hi paramaḥ puruṣārtha itī sarva-tantra-siddhāntaḥ dharmārtha-
kāma-mokṣāś catvāraḥ puruṣārthā itī prasiddhis tu [lāṅgalaṁ mama jīvanam](#) itivat sādhanē
phalātva-vacanād aupacārikī | ato na sukhaṁ eva puruṣārtha itī pakṣa-hāniḥ |

sukhaṁ duḥkhābhāvaś ca dvau puruṣārthāv itī tārkiḁāḥ | tan na, lāghavena sukha-
mātrasyaiva puruṣārthatva-kalpanāt | icchā-janakatve hi jñānasya sukha-viśayakatvaṁ
evāvacchedakam | na tu sukha-duḥkhābhāvānyatara-viśayakatvaṁ gauravāt | duḥkhābhāvasya
tu sukha-paricāyakatvenaivopayogaḥ |

yat tu nyāya-nibandhana-kāraiḥ śāṅkitam—duḥkhābhāvasya
sukhārthatvenaivopayoge'bhīhite sukhasyāpi duḥkhābhāvārthatvenopayogo vaktuṁ śakyate,
vyāpya-vyāpaka-bhāvasyaiva vinigamakātvāt | yadā sukhaṁ tadā duḥkhābhāva itī hi vyāptiḥ
sarva-sammatā, nirupādhi-sahacāra-darśanāt | ato duḥkhābhāvasya sukha-
kāle'vaśyambhāvitvāt, sukha-paricāyakatvaṁ upapadyate, tad-vyāpakātvāt tasya | yadā
duḥkhābhāvas tadā sukhaṁ itī na tad-vyāptiḥ | suṣupti-pralayādaḥ vyabhicārāt | ato
duḥkhābhāvasya sukhāvvyāpyatvān na tat-paricāyakatvaṁ sukhasya | vyāpakaṁ hi vyāpya-
sthiti-hetutvenānyathā-siddham | sukhaṁ ca na duḥkhābhāva-vyāpakam atas tad eva
svatantraḥ puruṣārthaḥ |

duḥkhābhāvasya sukhārthatvenopayoge sarva-sukha-sūnyasya duḥkhābhāvasya mokṣasya
puruṣārthatvaṁ na syād itī cet, dīyatāṁ jalāñjalīś tasmai | paramānanda-rūpatvena tu tasya
puruṣārthatvaṁ vedānta-vido vadanti |

ato bhagavad-bhakti-yogasyāpi duḥkhāsambhinna-sukhatvenaiva parama-puruṣārthatvaṁ itī
āha—nirupama-sukha-saṁvid-rūpaṁ asprṣṭa-duḥkham itī |

etena bhaktir na puruṣārtho dharmārtha-kāma-mokṣeṣv anantarbhāvād ity ādikam sarvam apāstam | dharmārtha-kāmānām svataḥ puruṣārthatvābhāvāt taj-janya-sukhasyaiva puruṣārthatve gauravādananugamāc ca dharmajanyatvādi-viśeṣaṇam parityajya sukhamātram puruṣārtha iti sthite samādhi-sukhasyeva bhakti-sukhasyāpi svatantra-puruṣārthatvāt | tasya mokṣa-samīpa-varitayā mokṣāntarbhūtatve yogaja-dharmajanyā dharmāntar-bhūtatve vā bhakti-sukhasyāpi bhāgavata-dharma-janyatayā dharmāntarbhāvāsya śraddhā-jaḍān prati vaktum śakyatvāt | bhaktasya saṁsāra-mokṣasyāvaśyakatvān mokṣāntar-gato vā bhakti-yogaḥ | tasmāt puruṣārtha-catustayaāntargatatvena vā svātantryeṇa vā bhakti-yogaḥ puruṣārthaḥ paramānanda-rūpatvād iti nirvivādam |

tasya paramānanda-rūpatām upapādayann avāntara-vibhāgam āha—nava-rasa-militam vā kevalam veti | spaṣṭam etad upariṣṭāt kariṣyate | mukunda iti bhakti-yogasya viśaya-nirdeśaḥ | sarvāntaryāmī sarveśvara eva bhakti-rasāmbana-vibhāva iti vakṣyate | granthādu cedam maṅgalam ācaritam |

sarvadā sarva-kāryeṣu nāsti teṣām amaṅgalam |
yeṣām hṛdi-stho bhagavān maṅgalāyatanam hariḥ || iti smṛteḥ |

tam aham vyanjmi ity abhidheya-sambandha-nirdeśaḥ śāstra-drṣṭyety amūlatva-nivāraṇam | akhila-tuṣṭyai iti prayojana-nirdeśaḥ | sādḥūnām hi tuṣṭiḥ svābhāviki | anyeṣām apy etad granthokta-yuktibhir asambhāvanā-viparīta-bhāvanādi-nivṛttyāntaḥ-karaṇa-śuddher hetor ity abhiprāyaḥ |

ke punar bhakti-yogasya pumarthatva-vādāḥ ? śṛṇu tān—

na hy ato'nyaḥ śivaḥ panthā viśataḥ saṁsṛtāv iha |
vāsudeve bhagavati bhakti-yogo yato bhavet || (2.2.33)

dharmāḥ svanuṣṭhitaḥ puṁsām viśvaksena-kathāsu yaḥ |
notpādayed yadi ratim śrama eva hi kevalam || (1.2.8)

dāna-vrāta-tapo-homa- japa-svādhyāya-samyamaiḥ |
śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate || (10.47.24)

bhagavān brahma kārtsnyena trir anvikṣya maṁśayā |
tad adhyavasyat kūṭa-stho ratir ātman yato bhavet || (2.2.34)

etāvān eva loke'smin puṁsām niḥśreyasodayaḥ |
tivreṇa bhakti-yogena mano mayy arpitaṁ sthiram || (3.25.44)

yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |
sā brahmaṇi sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt || (4.9.10) ity ādayaḥ |

atra hi sarva-sukṛta-sādhyatvena tātparya-viṣayatvena cārthān niḥśreyasa-nirvṛti-śabdābhyāṁ
ca sāḅśād eva puruṣārthatvaṁ darśitam | śrīmad-bhagavad-gītāsu ca—

yogināṁ api sarveṣāṁ mad-gatenāntarātmanā |
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ || (gītā 6.47) ity ādinā |

nanu bhakti-yogasya sādhanatvam api bodhayanty anye vādāḥ—

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ |
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam || (1.2.7)

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |
tivreṇa bhakti-yogena yajeta puruṣaṁ param || (2.3.10)

kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ |
aghaṁ dhunvanti kārtsnyena nihāram iva bhāskaraḥ || (6.1.15)

śrīmad-bhagavad-gītāsu ca—

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |
tato mām tattvato jñātvā viśate tad-anantaram || (11.55) ity ādayaḥ |

atrānya-sādhanatvena sāḅśād apuruṣārthatvaṁ spaṣṭam evoktam |

atrocyate—phala-sādhana-bhedena bhakti-dvaividhyopapatter adoṣaḥ | tathā hi—bhajanam
antaḥ-karaṇasya bhagavad-ākāratā-rūpaṁ bhaktir iti bhāva-vyutpattiyā bhakti-śabdena
phalam abhidhīyate | tasya ca niratiśaya-pumarthatvāt pūrvokta-vādānāṁ prāmāṇyam
avyāhatam | tathā—bhajyate sevyate bhagavad-ākāram antaḥkaraṇaṁ kriyate'nayeti karaṇa-
vyutpattiyā bhakti-śabdena śravaṇa-kīrtanādi-sādhanam abhidhīyate, tasya
puruṣārthatvābhāvāt sādhanatva-vādānāṁ api prāmāṇyam aviruddham | yathā—**vijñaptir
vijñānam** iti bhāva-vyutpattiyā **vijñānam ānandaṁ brahma** [bṛ.ā.u. 3.9.2] ity atra vijñāna-
śabdo brahmaṇi vartate | vijñāyate'neneti karaṇa-vyutpattiyā **vijñānaṁ yajñam tanute** [tai.u.
2.5.1] ity ādāv antaḥkaraṇe vartate tadvat | etac ca spaṣṭīkṛtaṁ prabuddhena—

smarantaḥ smārayantaś ca mitho'ghaughā-haraṁ harim |
bhaktyā sañjātayā bhaktyā bibhraty utpulaḅkām tanum || (11.3.31) iti |

atra karaṇa-vyutpattiyā prathama-bhakti-śabdo bhāgavata-dharmeṣu prayuktaḥ, dvitīyas tu
bhāva-vyutpattiyā phale |

iti bhāgavatān dharmān śikṣaṇ bhaktyā tad-utthayā |
nārāyaṇa-paro māyām añjas tarati dustarām || (11.3.33)

ity upasaṁhāre prathama-bhakti-pada-sthāne bhāgavata-dharma-śabda-prayogāt | na
cayathādhyayanasyākṣare-grahaṇātmakasyāpy akṣara-grahaṇam eva phalam | gurv-adhīnatva-
tad-anadhīnatvābhyāṁ viśeṣāt | evam atrāpi bhāgavata-dharma-rūpā bhaktir eva gurv-

adhīnatvena sādhanam | tad-anadhīnatvena ca niṣṭhām prāptā satī saiva phalam iti na
sādhanā-phala-bhedena bhakti-dvaividhyopapattir iti vācyam |

kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ |
nṛtyanti gāyanty anuśīlayanty ajam
bhavanti tūṣṇīm param etya nirvṛtāḥ || (11.3.32)

iti madhye kṛta-kṛtyatva-parāmarśāt |

yadā hy adhyayana-phalasyākṣara-grahaṇasyārtha-jñānānuṣṭhānādivad bhāgavata-dharma-
janitāyā bhakter api phalāntare sādhanatvam abhaviṣyat, tadā param puruṣārtham prāpya
nirvṛtās tūṣṇīm bhavantīti kṛtārthatām nāvakṣyat | api tu, tad-anantaram anuṣṭheyānantaram
niradekṣyat, na ca niridśati | tasmāt sādhanā-phala-bhedena bhakti-dvaividhyopapatteḥ
sādhanatva-vacanānām phalatva-vacanānām ca viṣaya-vibhāgena sarvatrāvirodhaḥ siddhaḥ |
agham dhunvanti kārtsnyena ity ādi tu phala-sādhanayoḥ samānam | phala-rūpāyā api
bhakter dr̥ṣṭa-phalakatāyā vakṣyamāṇatvāt | evam ca—

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ |
avicyuto'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam || (1.5.22)

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt |
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt || (10.1.4)

ity ādau sādhanā-vacanām phala-paratayā yojanīyam | gobhiḥ śrīṇīta matsaram itivat | tatra hi
go-prabhavaiḥ kṣīrair matsaram soma-rasam miśrayed ity arthaḥ sthitaḥ pūrva-tantre | uttara-
tantre ca mahataḥ param avyaktam ity atrāvvyakta-śabdāḥ tat-prabhava-śarīram ācaṣṭa iti
sthita-mānuṣa-mānikādhikaraṇe sūkṣmaṁ tu tad-arthatvāt ity atra | evam atrāpi
guṇānuvarṇana-guṇānuvāda-śabdau ca taj-janya-prīti-paratayā yojyau | anyathā para-
puruṣārthatvāyogāt |

nanu tarhi nānāntareṇa brahma-vidyāiva bhagavad-bhaktir ity uktam | tathā hi—tam etam
vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasā'nāśakena ity ādi śrutyā sarva-
sukṛta-sādhyatvena brahma-vidyā pratipādītā | sarvāpekṣādhikaraṇe ca tathāiva nirṇītā | ihāpi
pūrvodāhṛta-vacanaiḥ sarva-sukṛta-sādhyatvena lakṣaṇena bhagavad-bhakter brahma-vidyā-
rūpatāyāḥ pratipādanāt tasyās ca niratiśaya-pumarthatvasya caturlakṣaṇa-
mīmāṁsayāpratipatti-vipratipatti-nivāraṇena vyavasthāpitatvād vyartha'yaṁ vicārāmbha iti
cet ?

na, svarūpa-sādhanā-phalādhikāri-vailakṣaṇyād bhakti-brahma-vidyayoḥ | dravī-bhāva-
pūrvikā hi manaso bhagavad-ākāratā savikalpaka-vṛtti-rūpā bhaktiḥ |

dravi-bhāvānupetādvitīyātma-mātra-gocarā nirvikalpaka-mano-vṛttir brahma-vidyā |
bhagavad-guṇa-garima-granthana-rūpa-grantha-śravaṇam bhakti-sāadhanam | tat tvam asy ādi
vedānta-mahā-vākyam brahma-vidyā-sāadhanam | bhagavad-viṣayaka-prema-prakarṣo bhakti-
phalam | sarvānārtha-mūlājñāna-nivṛttir brahma-vidyā-phalam | prāṇi-mātrasya bhaktāv
adhikāraḥ | brahma-vidyāyām tu sādhana-catuṣṭaya¹-sampannasya paramahaṁsa-
parivrājakasya |

yajña-dānādi-sarva-sukṛta-sādhyatvam tu samānam bhakti-brahma-vidyayoḥ svarga-
vividiṣayor iva | yathā, [svarga-kāmo darśa-pūrṇamāsābhyām yajeta](#) iti sthita eva svarga-
sāadhanatve [svargebhyaḥ kāmebhyo darśa-paurṇamāsau](#) iti vākyena phalāntaratvam api
bodhyate | tathā, [tam etaṁ vedānuvacanena](#) [br.ā.u. 4.4.22] ity ādinā vividiṣā-sāadhanatvam
api saṁyoga-prthaktva-nyāyena bodhyate, tathā bhakti-brahma-vidyayor api bhaviṣyati |
sāmagryaikyam hi kāryaikye na tu kāraṇa-mātraikye, atiprasaṅgāt | evam bhakti-brahma-
vidyayor api svarga-vividiṣayor iva phala-sādhana-bhāvābhāvaś ca tulya-sādhana-sādhyatvam
ca bhaviṣyati |

nanu, brahma-vidyātiriktatve bhakteḥ svargādivan niratiśaya-puruṣārthatvam na syād iti cen
na, svargāder niyata-deśa-kāla-śarīrendriyādi-bhogyatvena sarvatropabhoktum aśakyatvāt
kṣayitva-pāratantrya-lakṣaṇa-duḥkha-dvayānubiddhatvena niratiśayatvābhāve'pi bhakti-
sukha-dhārāyāḥ sarva-deśa-kāla-śarīrendriyādi-sādhāraṇyena brahmavidyā-phalavad
upabhoktum śakyatvāt kṣayitva-pāratantrya-lakṣaṇa-duḥkha-dvayānuvedhābhāvena
niratiśayatvopapatteḥ |

tad uktam—

[tyaktvā sva-dharmam caraṇāmbujam harer](#)
[bhajann apakvo'tha patet tato yadi |](#)
[yatra kva vābhadram abhūd amuṣya kim](#)
[ko vārtha āpto'bhajatām sva-dharmataḥ ||](#)

[tasyaiva hetoḥ prayateta kovido](#)
[na labhyate yad bhramatām upary adhaḥ |](#)
[tal labhyate duḥkhavad anyataḥ sukham](#)
[kālena sarvatra gabhīra-rāṁhasā ||](#)

[na vai jano jātu kathaṅcanāvrajen](#)
[mukunda-sevy anyavad aṅga saṁsṛtim |](#)
[smaran mukundāṅghry-upagūhanam punar](#)
[vihātum icchen na rasa-graho janaḥ || \(1.5.17-19\)](#)

[sakraṁ manaḥ kṛṣṇa-padāravindayor](#)
[niveśitam tad-guṇa-rāgi yair iha |](#)

¹ nityānitya-vivekaḥ ihāmutrārtha-phala-bhoga-virāgaḥ śamo mokṣaś ceti sādhana-catuṣṭayam vedāntibhiḥ
kathyate |

na te yamañ pāsa-bhṛtaś ca tad-bhaṭāñ
svapne'pi paśyanti hi cīrṇa-niṣkṛtāḥ || (6.1.19) ity ādi |

ata evāpattāv api duḥkhāsañsparaśitva-pratipādanāyāsprṣṭa-duḥkham iti viśeṣaṇam upāttam |
ata eva ca na pariṇati-virasena svargādinā sāmyam | etena laukika-rasa-vailakṣaṇyam api
vyākhyātam | tasyāpi śāstrāvihitatvena pāpa-kṣayāhetutvenāpattau duḥkha-sañsparaśitvat |
bhaktes tu dṛṣṭādṛṣṭa-phalatayā mahāñ viśeṣo vakṣyate |

nanv evaṃ sati bhakti-sukhād vairāgyāsambhavena mumukṣutvāsambhavāt tad-adhikārika-
catur-lakṣaṇa-mīmāñsārambho na syād iti cet, satyam | bhakti-sukhāsaktāñ prati tasyā
anārambhāt | bhajanīya-svarūpa-nirṇayārtham bhaktāñam api tad-vicāraśyāvaśyakatvāc ca |
bhakti-sukhād vairāgyam na syād iti tv iṣṭam eva nāpāditam |

ātmārāmāś ca munayo nirgranthā apy urukrame |
kurvanti ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ || (1.7.10)

ity ādinā jīvan-muktāñam api bhagavad-bhakti-pratipādanāt ||1||

[iti vakṣyamāṇa-sarvārtha-saṅgraha-rūpa-prathama-kārikā-vivaraṇam ||

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**samsāra-rogeṇa balīyasā cirañ
nipīditais tat-praśame'tiśikṣitam |
idam bhavadbhir bahudhā vyayātigam
nipīyatām bhakti-rasāyanam budhāḥ ||2||**

tasmād asya granthasya nāmakānathadvārā prayojanam upadiśati—samsāreti | spaṣṭam ||2||

--o)0(o--

**drutasya bhagavad-dharmād dhārāvāhikatām gatā |
sarveśe manaso vṛttir bhaktir ity abhidhīyate ||3||**

bhagavad-bhakte rasa-rūpatayā pumarthatām vaktum prathamam sāmānya-lakṣaṇam
ācaṣṭad—drutasyeti | bhagavad-dharmo'tra bhagavad-guṇa-śravaṇam | na tu dharam-buddhyā
tad-anuṣṭhāna-paryantam vivakṣitam | **tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet** ity
atrāpi kenāpy upāyenetī dharmā-buddhyā'nuṣṭhitenāyatna-siddhena vā bhagavad-guṇa-
śravaṇenety arthaḥ | tena śīsupālādau nāvyaṅgīḥ bhagavad-guṇa-śravaṇena vakṣyamāṇa-
kāma-krodhādyud-dīpana-dvārā dravāvasthām prāptasya cittasya dhārāvāhikī yā sarveśa-
viśayā vṛttīḥ | bhagavad-ākāratety arthaḥ | tad-ākārataiva hi sarvatra vṛtti-śabdārtho'smākañ
darśane | sā bhaktir ity abhidhīyate śāstra-vidbhiḥ | tathā ca śāstram—

mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye |

mano-gatir avicchinnā yathā gaṅgāmbhaso'mbudhau ||
lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam |
ahaituky avyavahitā yā bhaktiḥ puruṣottame || (3.29.11-12)

atrāvicchinneti dhārāvāhikatā darśitā | yathā gaṅgāmbhasa iti dṛṣṭāntena dārṣṭāntike'pi manasi
dravāvasthā | mayi sarva-guhāśaye mano-vṛttir iti sarveśākāratā | tenādravāvasthāyām
dhārāvāhiky api vṛtti-dravāvasthāyām apy āśu vināśinī sā | dravatva-dhārāvāhikatva-yuktāpy
asarveśa-viṣayā na bhaktir ity uktam ||3||

--o)0(o—

**citta-dravyam hi jatuvat svabhāvāt kaṭhinātmakam |
tāpakair viṣayair yoge dravatvam pratipadyate ||4||**

tad eva spaṣṭayitum citta-ceṣṭitam ācaṣṭe—citteti | jatuno hi dahanātmaka-tāpaka-yogam
antareṇa kāṭhinya-śāntir na bhavati | saurālokādi-yoge tu śīthilī-bhāva-mātram na drutir iti
sarva-siddham | evam cittasyāpi vakṣyamāṇa-kāmādi-viṣayātmaka-tāpaka-samyoge vinā na
dravībhāvo, viṣaya-mātra-saṅge tu śīthilībhāva-mātram iti tāpaka-padopādānena sūcitam ||4||

--o)0(o--

**kāma-krodha-bhaya-sneha-harṣa-śoka-dayādayaḥ |
tāpakās citta-jatunas tac-chāntau kaṭhinam tu tat ||5||**

tān eva tāpakān āha—kāmeti | eṣām pratyeka-lakṣaṇa-bhedānīs ca vakṣyati | yad-viṣaye
kāmādinām udrekas tad-viṣaye cittasya dravībhāvaḥ | punar viṣayāntara-saṅcārādinā kāmādi-
tirobhāve kāṭhinyam evety arthaḥ ||5||

--o)0(o—

**drute citte vinikṣipta-svākāro yas tu vastunā |
saṃskāra-vāsanā-bhāva-bhāvanā-śabda-bhāg asau ||6||**

dravībhāva-prayojanam āha—druta iti | na tu vinaśyatā jñānena janitas tārikādi-parikalpita
ātma-guṇa ity arthaḥ ||6||

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**śīthilī-bhāva-mātram tu mano gacchaty atāpakaiḥ |
na tatra vastu viśati vāsanātvena kimcana ||7||**

nañ iṣad-arthaḥ | atāpakair iṣat tāpakaiḥ saurālokādi-sthānīyair viṣayair yoge sati manaḥ
kiñcid avayava-viśaraṇa-mātram prāpnoti | ataḥ śithilībhūte jatunīva tādr̥ṣe manasi na kiñcid
vastu vāsanātvena viśati | kintu vāsanā-vailakṣaṇyena tad-ābhāsatvenaiva viśatīty arthaḥ ||7||

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**dravatāyām praviṣṭam sad yat kāṭhinya-daśām gatam |
cetaḥ punar drutau satyām api tan naiva muñcati ||8||**

citta-drutau bhavati vāsanā, śithilī-bhāve tu vāsanābhāsa ity atra vinigamakam āha—
dravatāyām iti | dravāvasthā-praviṣṭa-hiṅgulādi-raṅgasya jatunaḥ punaḥ kāṭhinyāpanayena
kāṣṭhādi-samyoge jāyamāne yathā sa eva raṅgaḥ pratibhāsate, śaithilyāvasthā-praviṣṭas tu
raṅgo na tathā | evaṁ dravāvasthe cetasi yad vastu-svarūpaṁ praviṣṭam sat kāṭhinya-daśā-
paryantaṁ sthitaṁ tat punar dravībhāvāntareṇa viṣayāntare gr̥hyamāṇe'pi prakāśamānatvāc
cetasā na tyajyate | ataḥ sā vāsanety ucyate śaithilyāvasthā-praviṣṭam tu kāṭhinyāvasthā-
paryantaṁ na tiṣṭhati | tiṣṭhad vā viṣayāntara-grahaṇa-samaye cittena tyajyata iti sa
vāsanābhāsa ity arthaḥ | ata eva yasyaikadā drute citte bhagavad-ākāratā praviṣṭā, sa sarvadā
tad-bhānāt kṛta-kṛtyo bhavatīty uktam—

[sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ |
bhūtāni bhagavaty ātmany eṣa bhāgatottamaḥ || \(11.2.45\) iti |](#)

sarva-bhūta-grahaṇa-samaye'pi dravāvasthā-praviṣṭa-bhagavad-ākāratāyā eva prakāśamānatvāc
jatur aṅgavat sarva-bhūteṣu bhagavad-bhānopapattiḥ | sa ca bhāgatottamaḥ, etādr̥ṣa-
saṁskārasya vināśitvād iti bhāvaḥ | ata eva brahmavid evaitādr̥ṣa ity apāstam | tasya
brahmavidō dravāvasthāyā anapekṣitatvenottama-madhyama-prākṛta-bhakteṣv aḡaṇanīyatvāt
| atra tu dravāvasthā-paripuṣṭau sarva-bhūteṣu yaḥ paśyed ity avasthāyām bhāgatottama
uktaḥ | iṣad-dravāvasthā-yutān vāsanābhāsenā—

[īsvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca |
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ || \(11.2.46\) ity uktaḥ |](#)

etādr̥g-avasthāvato'gre dravāvasthāyā utpatsyamānatvād ity arthaḥ | yasya tu citte na
dravāvasthā puṣṭā, nāpīṣad utpannā, kintu svayaṁ tad-arthaṁ bhāgatavata-dharmān
śraddhayānutiṣṭhati, sa kāṭhinyāvasthā-vināśa-sāmagrī-viśiṣṭaḥ—

[arcāyām eva haraye pūjām yaḥ śraddhayehate |
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ || \(11.2.47\) ity uktaḥ |](#)

prakṛtir ārambhas tasyām vartamānaḥ prākṛtaḥ | sāmpratam prārabdha-bhakti-
sādhanaṁ nuṣṭhāna ity arthaḥ | iyam eva ca dravāvasthā praṇayānurāga-snehādi-śabdair api
saṅkīrtiyate | yathā—

[visṛjati hṛdayam na yasya sāksād](#)

dharir avasābhīhito'py aghaughā-nāśaḥ |
praṇaya-rasanayā dhṛtānghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ || (11.2.55)

praṇayo dravāvasthā sa eva raśanā rajjuvad bandhana-sādhanam | tasyām dravāvasthāyām
praviṣṭasya punar nirgamanābhāvād ity arthaḥ | dravāvasthā-praviṣṭa-bhagavat-svarūpa-
bhānasya trividhatvād uttama-bhāgavato'pi trividhaḥ | tatrādyam prapañca-satyatva-bhāna-
sahitam, yathā—

kham vāyum agniṁ salilam mahīm ca
jyotīṁṣi sattvāni diśo drumādīn |
sarit-samudrānś ca hareḥ śarīram
yat kiṁ ca bhūtam praṇamed anyanyaḥ || (11.2.41) ity ādi |

anena prakṛto bhāgavatottamaḥ | dvitīyam prapañca-mithyātva-bhāna-sahitam, yathā—

tasmād idam jagad aśeṣam asat-svarūpam
svapnābham asta-dhiṣaṇam puru-duḥkha-duḥkham |
tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad api yat sad ivāvabhāti || (10.14.22)

anena madhyamo bhāgavatottamaḥ | tṛtīyam prakāra-dvayenāpi prapañca-bhāna-rahitam,
yathā—

dhyāyataś caraṇāmbhojam bhāva-nirjita-cetasā |
autkaṅthyāśru-kalākṣasya hṛdy āsīn me śanair hariḥ ||
premātibhara-nirbhinna- pulakāṅgo'tinirvṛtaḥ |
ānanda-samplave lino nāpaśyam ubhayam mune || (1.6.17-18)

anenottamo bhāgavatottamaḥ | nirantara-sādhanābhyāsa-paripākeṇottama-bhūmi-lābhaḥ ||8||

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**sthāyi-bhāva-girā'to'sau vastv-ākāro'bhidhīyate |
vyaktaś ca rasatām eti parānandatayā punaḥ ||9||**

dravāvasthā-praviṣṭa-viśayākārasyaṇapāyitve sthāyi-śabdo'pi tatra mukhya eva na pārībhāṣika
ity āha—sthāyīti | vibhāvānubhāva-vyabhicāri-samyogenābhivyaktaḥ sthāyi-bhāva eva
sabhyābhineyayor bheda-tirodhānena sabhya-gata eva san paramānanda-sākṣātkāra-rūpeṇa
rasatām āpnotīti rasa-vidām maryādā | tad uktam ācārya-bharatena—**vibhāvānubhāva-
vyabhicāri-samyogād rasa-niṣpattiḥ** iti | ato bhakter api rasatām vaktum sthāyi-bhāvo
nirūpyata iti bhāvaḥ ||9||

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**bhagavān paramānanda-svarūpaḥ svayam eva hi |
mano-gatas tadākāro rasatām eti puṣkalam ||10||**

sthāyibhāvasya rasatvopapattaye paramānanda-rūpatām upapādayati—bhagavān iti | bimbam eva hy upādhi-niṣṭhatvena pratiyamānaṁ pratibimbam ity ucyate | paramānandaś ca bhagavān manasi pratibimbata-sthāyi-bhāvatām āsādyā rasatām āsādayatīti bhakti-rasasya paramānanda-rūpatvaṁ nirvivādam | nāpy ālambana-vibhāva-sthāyi-bhāvayor aikyam, bimba-pratibimba-bhāvena bhedasya vyavahāra-siddhatvād īśa-jīvayor iva ||10||

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**kāntādi-viṣaye'py asti kāraṇaṁ sukha-cid-dhanam |
kāryākāratayā'bhāne'py āvṛtaṁ māyayā svataḥ ||11||**

nanv evaṁ bhagavad-ākārasya paramānanda-rūpasya sthāyi-bhāvatvena bhakti-rasasya paramānanda-rūpatvam astu | kāntādi-viṣayāṇāṁ tu śṛṅgārādi-rasāṇāṁ atathātvāt kathaṁ paramānanda-rūpam ety ata āha—kāntādīti | [ānandād dhy eva khalv imāni bhūtāni jāyante | ānandena jātāni jīvanti | ānandaṁ prayanty abhisamviśanti](#) [tai.u. 3.6] ity ādi śrutyā hi paramānanda-rūpaṁ brahma jagad-upādānam iti pratipāditam | [janmādy asya yataḥ](#) [ve.sū. 1.1.2] iti nyāyena tathaiva nirṇītam | upādānābhinnāṁ ca sarvaṁ kāryaṁ mṛd-abhinna-ghaṭavat sarvatra dṛṣṭam | [sarvaṁ khalv idaṁ brahma, idaṁ sarvaṁ yad ayam ātmā](#) [chā.u. 3.15], [sad eva somyedam agra āsīt](#) [chā.u. 6.2] ity ādi [cchāndogyādi](#)-śrutibhiś ca tathaiva pradipāditam | tad-ananyatvam ārambhaṇa-śabdādibhya ity nyāyena ca nirṇītam | evaṁ saty akhaṇḍānandādvayākāreṇa tad-abhāne hetū māyā-nimittāv āvaraṇa-vikṣepāv ity āha—kāryeti | akāryasyāpi kāryākāreṇa bhānaṁ vikṣepaḥ | akhaṇḍānandākāreṇa svato'bhānvam āvaraṇam | tad uktam—

[rte'rthaṁ yat pratiyeta na pratiyeta cātmani |
tad vidyād ātmano māyāṁ yathābhāso yathā tamaḥ || \(2.9.33\) iti ||11||](#)

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**sad-ajñātaṁ ca tad brahma meyaṁ kāntādi-mānataḥ |
māyā-vṛtti-tirobhāve vṛtṭyā sattvasthayā kṣaṇam ||12||**

kathaṁ tarhi tasya bhānam ity ata āha—sad iti | ajñāta-jñāpakatvenaiva hi sarveṣāṁ mānānāṁ mānatā, anyathā smr̥ter api mānatāpatteḥ | ajñātaṁ ca sva-prakāśatayā bhāsamāna-caitanyam eva na jaḍam | tasya bhānāprasaktyā tatrāvaraṇa-kṛtyābhāvāt | ataḥ kāntādi-gocara-mānānāṁ ajñāta-jñāpakatvena prāmāṇyāya tat-tad-avicchinna-caitanyam eva viṣayo vācyāḥ, anyathā tad-ayogāt | tathā ca sāttvikyā pramāṇa-janitāparokṣa-vṛtṭyāvaraṇa-tirobhāve sati tat-tad-viṣayāvachinnatvena bhāstate | vastutaḥ paramānanda-rūpa-viṣayopādāna-caitanyam | anavacchinna-svarūpābhānāc ca na sadyo-muktiḥ sva-prakāśatva-bhaṅgo vā ||12||

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**atas tad eva bhāvatvaṃ manasi pratipadyate |
kim ca nyūnāṃ ca rasatāṃ yāti jāḍya-vimiśraṇāt ||13||**

tataḥ kim ? ata āha—ata iti | viṣayāvachchinnā-caitanyam eva dravāvastha-mano-
vṛttyārūḍhatayā bhāvatvaṃ prāpya rasatāṃ prāpnotīti na laukika-rasasyāpi paramānanda-
rūpatvānupapattiḥ | ata evānavachchinnā-cid-ānanda-ghanasya bhagavataḥ sphuraṇād bhakti-
rase'tyantādhikyam ānandasya | laukika-rase tu viṣayāvachchinnasyaiva cid-
ānandāṃśasyāsphuraṇāt tatrānandasya nyūnataiva | tasmād bhakti-rasa eva laukika-
rasānupekṣya sevya ity arthaḥ ||13||

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**iti vedānta-siddhānte sthāyino rasatoditā |
sāṅkhya-siddhāntam āsṛityāpy adhunā pratipadyate ||14||**

pratipādyata iti | sthāyīnā rasatety anuṣaṅgaḥ ||14||

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**tamo-rajah-sattva-guṇā moha-duḥkha-sukhātmaḥ |
tan-mayī prakṛtir hetuḥ sarvaṃ kāryaṃ ca tan-mayam ||15||**

etāvad evopapādayitūṃ vyutpādayati—tamo-rajah-sattveti | tathā hi sāṅkhyā evam ācakṣate—
sarve bhāvāḥ sukha-duḥkha-mohātmaka-sāmānya-prakṛtikāḥ | sukha-duḥkha-
mohātmakatvena pratīyamānatvāt | ye yad-ātmakatvena pratīyante te tad-ātmaka-sāmānya-
prakṛtikāḥ | yathā, mṛd-ātmakatayā pratīyamānā mṛt-sāmānya-prakṛtikā ghaṭa-śarāvādayaḥ |
anugata-kāraṇātirikta-sāmānyānabhyupagamamān na ghaṭatvādinā vyabhicāraḥ | sukha-
duḥkha-mohātmakatvena caite pratīyante | tasmāt tat-sāmānya-prakṛtikā ity anumānena
sukha-duḥkhātmaḥ prakṛti-siddhiḥ | tatra yat sukhaṃ tat sattvam | yad duḥkhaṃ tad rajo,
yo moho viśādaḥ sa tama iti tasyās triguṇātmaḥ siddhiḥ |

na ca paramāṇubhir brahmaṇā cārthāntaratā, paramāṇu-vāde kārya-kāraṇayor
bhedābhyupagamena teṣāṃ atīndriyatvena ca tadātmakatayā kasyāpi kāryasya
pratīyamānatvābhāvāt paramāṇuṣu pramāṇābhāvāc ca | sargādyā-kālīna-
kāryopādānānumānasya lāghava-tarka-sahakāreṇaikopādāna-viśayakatvāt kṣity-ādi-kartr-
anumānasyaika-kartr-viśayakatvavat | brahma-vādināṃ kārya-kāraṇayor
abhedābhyupagame'pi na jagato brahmātmanā pratīyamānatvaṃ sambhavati, brahmaṇaḥ
sarvalaukika-mānāgocaratvābhyupagamāt | sad-rūpeṇa brahmāpi sarva-pramāṇāgocaraḥ |
tathā ca sad-ātmanā kāryasya pratīyamānatvam asty eveti cet, kim anenākāṇḍa-tāṇḍavana ?
brahmaṇo niḥsāmānya-viśeṣatvena nānā-rūpāsambhava iti sāṅkhya-sāṅkhyāvatām
abhimānaḥ ||15||

--o)0(o--

**triguṇātmakam ekaikam vastu try-ākāram ikṣyate |
nija-mānasa-saṅkalpa-bhedena puruṣais tribhiḥ ||16||**

nanu bhavatām apy asiddho hetuḥ, sukha-duḥkha-moha-nāmāntarāṇām bāhya-ghaṭādi-
tādātmya-sambhavāt | sambhave vā sarvaṁ vastu sarvaṁ pramātāraṁ prati try-ākāratayā
prathetety ata āha—triguṇeti | na tāvad āntara-bāhyayos tādātmya-sambhavaḥ | bāhyānām eva
manaḥ-pratibimbitatvenāntaratvāt | nāpi sarvān prati tulya-bhāna-prasaṅgaḥ | tat-tad-vāsanā-
rūpa-sahakāri-bhedāt ||16||

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**kāminyāḥ sukhatā bhartrā sapatnyā duḥkha-rūpatā |
tad-alābhāt tathānyena mohatvam anubhūyate ||17||**

etad evodāharati—kāminyā iti | bhartāraṁ prati hi kāminyāḥ sattvāṁśa evodricyate |
sapatnīm prati tu rajo'mśa eva | tām kāmayamānam anyam ca tām avindantaṁ prati tamo'mśa
eva | ataḥ krameṇa teṣu sukha-duḥkha-viśādāḥ prārdubhavanty ato vyavasthōpapattiḥ |
vāsanā-bhedenaikasminn api bhāna-bhedo bhāṭṭācāryair apy uktam—

[parivrāt-kāmuka-śunām ekasyām pramadā-tanau |
kuṇapaḥ kāmīnī bhakṣyam iti tisro vikalpanāḥ || iti ||17||](#)

--o)0(o--

**evaṁ sati sukhākāraḥ praviṣṭo mānase yadā |
tadā sa sthāyi-bhāvatvam pratipadya raso bhavet ||18||**

phalitam āha—evaṁ satīti | krodhādi-bhāvasyāpi rajas-tamo-miśrita-sattvodreka-nibandhana-
citta-druti-phalitatvāt sukhamayatvam ity abhiprāyaḥ | dravībhāvasya sattva-dharmatvāt tam
vinā ca sthāyibhāvāsambhavāt sattva-guṇasya ca sukhamayatvāt sarveṣāṁ bhāvānām
sukhamayatve'pi rajas-tamo'mśa-miśraṇāt tāratamyam avagantavyam | ato na sarveṣu raseṣu
tulya-sukhānubhavaḥ | upariṣṭāc ca spaṣṭīkarīṣyate ||18||

--o)0(o--

**paramāṅv-eka-rūpaṁ tu cittam na viṣayākṛti |
ity ādi matam anyeṣāṁ aprāmāṅyād upekṣitam ||19||**

atrāhus tārikāḥ—nityam niravayavam aṅu-parimāṇam manaḥ | tasya katham sāvayava-jatu-
dṛṣṭāntena dravībhāva-dvārā viṣayākāra-pariṇāmo vaktum śakyate ? na hi niravayavasya
hrāsa-vṛddhī sambhavataḥ | tasmād ukta-sthāyi-bhāva-nirūpaṇam asaṅgatam iti | tatrāha—
parameti | ādi-śabdād vibhur mana iti prābhākaraṇām, samanantara-pratyaya evottara-jñāna-
kāraṇatayā mana iti saugatānām ca matam saṅgrhītam |

ayaṃ bhāvaḥ—karaṇatvāt paraśvādivad indriyatvāc cakṣur-ādivan manaso madhyama-
 parimāṇatvam anumīyate | na cāṇutvānumāne kiṃcil liṅgam asti | nāpi nityendriyatvāc
 chortavad vibhutvānumānam, nityatvasyāsiddhatvāt | ākāśasyāpi nityatvābhāvena tat-kārya-
 śrotrasya sutarāṃ nityatvābhāvāc ca | ata eva janyasya vibhutvābhāvān madhyama-
 parimāṇatvānumānasya śrotre na vyabhicāraḥ | yad-indriyaṃ yad-guṇa-grāhakaṃ tad-
 indriyaṃ tad-guṇavad-bhūtārabdham iti vyāpter yathā cakṣur-ādeḥ svagrāhya-guṇavad
 bhūtārabhyatvaṃ sādhyate tathā manaso'pi pañca-mahā-bhūta-guṇa-grāhakatvena svagrāhya-
 guṇavat-pañca-bhūtārabhyatvaṃ sādhyatām, viśeṣābhāvāt | na ca vijātīyānām
 anārambhakatvaṃ viśeṣaḥ, suvarṇa-sūtraīḥ paṭṭa-sūtraīḥ kārpaśa-sūtraīś ca vijātīyair eka-
 paṭārambha-darśanāt | tatrāvayavy-anaṅgikāre'nyatrāpi tathānaṅgikāra-sambhavād avayavino
 tat-tajalāñjalitā-prasaṅgāt | tasmād apañcikṛta-pañca-bhūtārabdham sattva-pradhānam
 saṅkoca-vikāsa-śīlaṃ svaccha-dravyaṃ cakṣurvan-mūrta-dravyaābhighāta-yogyam ca deha-
 parimāṇam mano'bhyupagantavyam, siddhānte sukha-duḥkhecchā-jñānādīnām tad-
 āśrayatvābhyupagamāt teṣāṃ ca sarva-śarīra-vyāpitvenopalambhāt tad-āśrayasya manaso'pi
 sarva-śarīra-vyāpitvāt | aṇutvābhāve yugapat sarvendriyeṇaikadaikam eva jñānam janyata iti
 niyamas tāvad āvayoḥ samaḥ | anyathā yugapac cākṣuṣa-jñāna-dvayotpattiḥ kiṃ na syāt ?
 nānendriya-janya-jñānānām tu yugapad utpattir iśyata eva, dīrgham śuṣkulīm bhakṣayataḥ
 śabda-sparśa-rūpa-rasa-gandhānām yugapad anubhavāt | suṣupty-anyathānupapattyā tvañ-
 manaḥ-samyogasya jñāna-mātre karaṇatvena tvayābhyupagamād rasanāvachchinnatvak-
 samyuktasya guḍasya yugapad-rasa-sparśopalambhas tavāpi durnivāraḥ | tasmān nāsmad-
 abhyupagata manasi śruti-smṛti-nyāya-siddhe vimatiḥ sambhavati | samanantara-pratyayas tv
 atiniryuktikatvād upekṣitaḥ | vistaras tv asmadiya-vedānta-kalpa-latāyām anusandheyaḥ ||19||

--o)0(o--

**grhṇāti viśayākāraṃ mano viśaya-yogataḥ |
 iti vedāntibhiḥ sāṅkhyair api samyañ nirūpitam ||20||**

ataḥ svaccha-svabhāvasya sāvayavasya manaso darpaṇādivad-viśayākāra-grāhakatvaṃ
 vedānta-śāstre sāṅkhya-śāstre ca yan nirūpitam, tat prāmāṇikatvāt samicīnam evety āha—
 grhṇātīti | yadyapi sāṅkhyānām āhaṅkārikaṃ manaḥ brahma-vādinām tu mate bhautikam iti
 mahān viśeṣas tathāpi viśayākāra-grāhakatvaṃ samānam iti tulyavad ubhayor upanyāsaḥ ||20||

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**mūṣāsiktaṃ yathā tāmraṃ tan-nibhaṃ drśyate tathā |
 ghaṭādi vyāpnuvac cittaṃ tan nibhaṃ jāyate dhruvam ||21||**

dravībhāva-pūrvakaṃ cittasya viśayākāra-bhajanam ity atra bhāṣya-kāra-vacanam udāharati—
 mūṣeti | mūṣā puṭa-pāka-yantram | tad-dvārā dravībhūtaṃ tāmraṃ yatra pratimādyākāra-
 ghaṭitodare mṛd-ādi-samsthāna-viśeṣe siktam bhavati, tat-tad-udara-stha-samsthānākāraṃ
 bhavati drutatvāt | eva rāga-dveṣādīnā dravībhūtaṃ cittaṃ cakṣur-ādi-dvārā yatra siktam
 bhavati svayam api tad-viśayākāraṃ bhavatīti kārikārthaḥ | yadyapy asmin vākye sāmānyata

eva dravībhāva uktas tathāpy anubhava-balād rāga-dveṣādi-viṣaye vyavasthāpyate, tad-abhāve tu śītilībhāva-mātram ity uktam adhastāt ||21||

--o)0(o--

**vyañjako vā yathā”loko vyañyasyākāratām iyāt |
sarvārtha-vyañjakatvād dhīr arthākārā pradṛśyate ||22||**

mano viṣayākāram | viṣaya-gatāvaraṇa-nivartakatvād ālokavad ity anumānam asminn arthe pramāṇam āha—vyañjako veti | vyañjakasya tad-ākāratvābhāve tad-gatāvaraṇa-nivṛtter adarśanād ity arthaḥ ||22||

--o)0(o--

**bhagavat-pūjyapādānām iyam uktiḥ sayuktikā |
tathā vārtika-kārai apy ayam artho nirūpitaḥ ||23||**

bhagavad iti | vyañjako vety ādy uktir vārtika-kārāṇām api | yuktir anumāna-rūpā darsitā ||23||

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**mātur mānābhiniṣpattir niṣpannam meyam eti tat |
meyābhisaṅgataṁ tac ca meyābhatvaṁ prapadyate ||24||**

vārtika-kārāṇām vākyāntaram udāharati—mātur iti | mātuś cid acid granth-rūpāt sacitkād antaḥ-karaṇāt vṛtti-jñānākhyasya dravībhāva-pūrvakasya mān-śabda-vācyasya parṇāma-viśeṣasyābhiniṣpattir bhavati | tac ca pariṇāma-viśeṣātmakam māna-niṣpannam sac-caḥsur-ādi-dvārā ghaṭādi-viṣaya-paryantam gacchati śarīrāvacchinnam antaḥ-karaṇam atyajad eva kulyā-jalavat | tac ca ghaṭādi-sambaddham sad-ghaṭādy-ākāratām prāpnoti | tataś ca tatra caitanyābhivyaktyā ghaṭādy-upalabha iti kārikārthaḥ | sarvā ceyam prakriyāsmābhir vistareṇa [siddhānta-bindau](#) pratipāditā ||24||

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**evam etādṛśam vākyam udāhāryam anekāśaḥ |
cittasya viṣayākāra-grāhakatvopapādane ||25||**

evam iti | grantha-gaurava-bhayān nodāhriyata iti bhāvaḥ ||25||

--o)0(o--

**ato māmsa-mayī yoṣit kācid anyā mano-mayī |
māmsa-mayyā abhede’pi bhidyate’tra mano-mayī ||26||**

pañcadaśyām vidyāraṇya-pādair apy ayam artho darśitaḥ | tam upasamhāra-vyājenāha—ato māṁsa-mayīti | mano-mayy-ākāra-bhedam vinaikasmin bhautike piṇḍe bheda-pratyayāyogād ity arthaḥ ||26||

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**bhāryā snuṣā nanāndā ca yātā mātety anekadhā |
jāmātā śvaśuraḥ putraḥ pitety ādi pumān api ||27||**

bheda-pratītim eva sarva-siddhām udāharati—bhāryeti | bhidyate ity anuṣaṅgaḥ ||27||

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**bāhya-piṇḍasya nāśe'pi tiṣṭhaty eva mano-mayaḥ |
ataḥ sthāyīti vidvadbhir ayam eva nirūpitaḥ ||28||**

ekānekatva-vaidharmyam uktvā vināśitvāvināśitva-vaidharmyāntaram āha—bāhyeti | mano-mayo'vyavahita evety arthaḥ ||28||

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**evaṁ sāmānyato bhāva-svarūpam upadarśitam |
viśeṣeṇa tu sarveṣāṁ lakṣaṇaṁ vakṣyate pṛthak ||29||**

manomayī viśayākāra evāvināśitvāt sthāyi-bhāva iti kathitam | tasya tu rati-hāsādi-rūpeṇa bhades tal-lakṣaṇaṁ ca vakṣyate'nantarollāsa ity arthaḥ ||29||

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**bhagavantaṁ vibhum nityaṁ pūrṇaṁ bodha-sukhātmakam |
yad grhṇāti drutaṁ cittaṁ kim anyad avasiṣyate ||30||**

yasmād druta-citta-praviṣṭo viśayākāro'napāyī, tasmād ity āha—bhagavantam ity ādi | vibhum iti sarva-deśa-vyāpakatvam | nityam iti sarva-kāla-vyāpakatvam | pūrṇam ity advitīyatayā sarva-dvaita-bhramādhiṣṭhānatvam | bodha-sukhātmakam iti niratiśaya-pum-arthatvaṁ darśitam | etādṛṣeṇa bhagavad-ākāreṇa manogatenānādi-kāla-praviṣṭāsaṅkhya-viśayākārāṇāṁ kavalīkaraṇāt tan-mātra-parisphūrtyā kṛta-kṛtyo bhavatīty arthaḥ ||30||

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**kaṭhinā śithilā vā dhīr na grhṇāti na vāsyate |
upekṣājñānam ity āhus tad-budhāḥ prastarādiṣu ||31||**

dravībhāvasya prayojanam pūrvoktam eva smārayati tatra prayatna-dārḍhyāya—kāṭhineti |
kāṭhinā dhīr na grhṇāty eva | śīthilā tu grhṇāty api na vāsyate dravībhāvābhāvād itaḥ pūrvam
evoktam | iṣad apy adravī-bhāvāḥ kāṭhinyam iṣad-dravatvam śaithilyam | tac ca dravāvasthā-
kārya-bhūta-sāttvika-bhāvābhāvād avaseyam | te ca—

[stambhaḥ svedo'tha romāncāḥ svāra-bhaṅgo'tha vepathuḥ |](#)
[vaivarṇyam āsru pralaya ity aṣṭau sāttvikā matāḥ || ity abhihitāḥ |](#)

ata eva bhagavad-viṣaye kāṭhinyam nigadyate—

[tad āsma-sāram hṛdayam batedam](#)
[yad grhyamāṇair hari-nāma-dheyaiḥ |](#)
[na vikriyētātha yadā vikāro](#)
[netre jalam gātra-ruheṣu harṣaḥ || \(2.3.24\)](#)

[katham vinā roma-harṣam dravatā cetasā vinā |](#)
[vinānandāsru-kalayā śudhyed bhaktyā vināśayaḥ || \(11.14.23\)](#)

bhaktyā vinā katham āśayaḥ śudhyet ? bhaktiś ca dravatā cetasā vinā katham syāt ? dravac-
cittam ca katham romaharṣam vinā”nandāśru ca vinā jñāyetety arthaḥ | āsru-pulakayor
abhidhānam stambha-svedādīnām apy upalakṣaṇam | yato dravatvābhāve cittam na vāsyate |
ato budhāḥ paṇḍitāḥ kāma-krodhādy-anāspadī-bhūtāpāśānādi-jñānam upekṣājñāna-
samskārajanakam ity āhuḥ | tathā cāhur [nyāya-vārttika](#)-kṛtaḥ—[yan na sukha-sādhanam na](#)
[duḥkha-sādhanam, tad evopekṣaṇīyam](#) iti | sukha-sādhane rāgaḥ samskāra-hetur duḥkha-
sādhane dveṣas tathā tad-ubhayābhāve tu citte dravatvābhāvān na jāyate samskāra ity arthaḥ |
etāvān hi sarveṣāṃ śāstrāṇāṃ rahasya-bhūto'rtho yad-viṣayākāratā-nirākaraṇa-pūrvakam
cittasya bhagavad-ākāratāsampādanam, sarveṣāṃ api śāstrāṇāṃ atraiva vyāpāra-bhedena
paryavasānāt ||31||

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kāṭhinyam viṣaye kuryād dravataṃ bhagavat-pade |
upāyaiḥ śāstra-nirdiṣṭair anukṣaṇam ato budhāḥ ||32||

nanv anādi-kāla-dravac-citta-praviṣṭa-tat-tad-iṣṭāniṣṭa-viṣaya-koṭi-saṅkirṇatā cittasya
svabhāva-bhūtā śītateva toyasyoṣṇateva dahanasya saṅcariṣṇuteva pavanasya katham
nivartatām, dharminī sati svabhāvopamardāsmabhāvād ity ata āha—kāṭhinyam iti |

viṣayākāratā hi na cittasya svabhāva-bhūtā, tasyā āgantuka-hetu-janyatvāt | tathā hi—sthūla-
viṣayākāratā-hetur indriya-sannikarṣādir jāgarāṇe, sūkṣma-viṣayākāratā-hetur manogata-
vāsanā svapne, tad-ubhayābhāve tu susuptivan nirviṣayam eva cittam bhavati | susuptau citta-
layābhidhānam tu nirviṣayakatvābhīprāyakam eva | etac ca bhagavatā sūtra-kāreṇaiva
pradarśitam—[tadā'pīteḥ samsāra-vyapadesāt](#) [bra.sū. 4.2.8] | apītir layaḥ | maryādāyām ān |

apītiṃ layaṃ maryādīkṛtya, tasya manaso layāt pūrva-kāle saṃsāra-vyapadeśaḥ | na tu tal-laye
satīti sūtrārthaḥ | tathā ca susuptāv api punar utthānena saṃsāra-vyapadeśasya sattvān na
mano-layaḥ | vivaraṇa-kārāṇāṃ tu **keyaṃ sūkṣmatā nāma** ity ādinā yan-mano-
layābhidhānaṃ, tat paramatābhiprāyeṇa na tu sva-matānusāreṇa sūtra-virodhāt iti bhāvaḥ |

bhagavad-ākāratā tu cittasya svābhāvīkī tasya citta-kāraṇī-bhūta-sūkṣma-kāraṇānirvacanīya-
vicitrāneka-śaktiman-māyādhiṣṭhānasya nityasya vibhoḥ sarvāntaryāmiṇaḥ
sarvatrānugatavāt, yathā ghaṭasya jalādi-pūrṇatā kāraṇa-sādhyā, ākāśa-pūrṇatā tu svataḥ,
tasya sarva-vyāpakatvāt, tadvat | tad uktaṃ **vārtikā**-kāra-pādaiḥ—

viyad-vastu-svabhāvānurodhād eva na kārakāt |
viyat-sampūrṇatotpattaḥ kumbhasyaivaṃ daśā dhiyāṃ ||
sukha-duḥkhādi-rūpatvaṃ dhiyāṃ dharmādi-hetutaḥ |
svataḥ siddhātma-sambodha-vyāptir vastv-anurodhataḥ || iti |

cittasya bhagavad-ākāratāyāḥ svābhāvīkatvena hetv-anapekṣyā śāstrasya kopa-yoga iti ced
anyākāratā-virodhi-bhagavad-ākāratā-sampādana ity avehi | yā hi svābhāvīkī bhagavad-
ākāratā cittasya, sā viśayākāratā-sahacaritavāt tat-sadhakatvāc ca na tad-virodhinī | śāstra-
janyā tu sādhanopakrame parokṣeva bhāsamānābhyāsa-krameṇa viśayākāratāṃ śanaiḥ śanais
tirodadhatī sādhanā-paripākeṇāparokṣatāṃ nītā satī tāṃ samūla-ghātam upahanti | ata
evoktam—

yarhy abja-nābha-caraṇaiṣaṇayoru-bhaktyā
ceto-malāni vidhamed guṇa-karma-jāni |
tasmin viśuddha upalabhyata ātma-tattvaṃ
sākṣād yathāmala-dṛṣoḥ savitr-prakāśaḥ || (11.3.40)

yathāgninā hema malaṃ jahāti
dhmātaṃ punaḥ svaṃ bhajate ca rūpaṃ |
ātmā ca karmānuśayaṃ vidhūya
mad-bhakti-yogena bhajaty atho mām ||

yathā yathātmā parimṛjyate'sau
mat-puṇya-gāthā-śravaṇābhidhānaiḥ |
tathā tathā paśyati vastu sūkṣmaṃ
cakṣur yathaivāñjana-samprayuktam ||

viśayān dhyāyataś cittam viśayeṣu viśajjate |
mām anusmarataś cittam mayy eva pravilīyate ||
tasmād asad-abhidhyānaṃ yathā svapna-manoratham |
hitvā mayi samādhasva mano mad-bhāva-bhāvitam || (11.14.25-28)

etāvān yoga ādiṣṭo mac-chiṣyaiḥ sanakādibhiḥ |
sarvato mana ākṛṣya mayy addhāveśyate manaḥ || (11.13.14)

sa ca śrī-kapila-devenoktaḥ—

animitta-nimittena sva-dharmenāmalātmanā |
tīvrayā mayi bhaktyā ca śruta-sambhṛtayā ciram ||
jñānena dṛṣṭa-tattvena vairāgyeṇa balīyasā |
tapo-yuktena yogena tivreṇātma-samādhinā ||
prakṛtiḥ puruṣasyeha dahyamānā tv ahar-nīsam |
tiro-bhavitṛī śanakair agner yonir ivāraṇiḥ || (3.27.21-23)

prakṛtiḥ svābhāviki viśayākāratety arthaḥ | haṁsa-gītāsu ca—

guṇeṣv āviśate ceto guṇāś cetasi ca prabho |
katham anyonya-santyāgo mukukṣor atititṛṣoḥ || (11.13.17)

iti sanakādi-prāśnasyottaram bhagavān uvāca—

manasā vacasā dṛṣṭyā gṛhyate'nyair apīndriyaiḥ |
aham eva na matto'nyad iti budhyadhvam añjasā || (11.13.24)

jāgrat svapnaḥ suṣuptam ca guṇato buddhi-vṛttayaḥ |
tāsām vilakṣaṇo jīvaḥ sākṣitvena viniścitaḥ ||
yarhi saṁsṛti-bandho'yam ātmano guṇa-vṛtti-daḥ |
mayi turye sthito jahyāt tyāgas tad guṇa-cetasām ||
ahaṅkāra-kṛtam bandham ātmano'rtha-viparyayam |
vidvān nirvidya saṁsāra- cintām turye sthitas tyajet ||
yāvan nānārtha-dhīḥ puṁso na nivarteta yuktibhiḥ |
jāgarty api svapann ajñāḥ svapne jāgaraṇam yathā ||
asattvād ātmano'nyeṣām bhāvānām tat-kṛtā bhidā |
gatayo hetavaś cāsyā mṛṣā svapna-dṛśo yathā || (11.13.27-31)

yo jāgare bahir anukṣaṇa-dharmino'rthān
bhuṅkte samasta-karaṇair hṛdi tat-sadrkṣān |
svapne suṣupta upasamharate sa ekaḥ
smṛty-anvayāt tri-guṇa-vṛtti-drg indriyeśaḥ || (11.13.32)

evam vimṛśya guṇato manasas try-avasthā
man-māyayā mayi kṛtā iti niścitārthāḥ |
sañchidya hārdam anumāna-sad-ukti-tīkṣṇa-
jñānāsīnā bhajata mākhila-saṁśayādhim || (11.13.33)

evam jijñāsyaḥpohya nānātva-bhramam ātmani |
upārameta virajam mano mayy arpya sarva-ge || (11.11.21) ity ādi |

ayam atra niṣkarṣaḥ—citte svākāra-samarpakā ye viśayās te bhagavad-vyatiriktā na bhavanti,
bhagavaty adhyastatvāt | bhagavata eva sad-rūpatayā ghaṭaḥ san paṭaḥ san nityādi-sad-
ākāreṇaiva sarva-viśayānām sphuraṇāt | sarvam khalv idam brahma taj jalān [chā.u. 3.14.1] iti
śrutyā bhagavad-ekodbhavatvena bhagavad eka-sthītitvena bhagavad-eka-layatvena ca mṛd-

ghaṭavad abodhanāt | svapnādi-prapañcavad-bādhyatvāc ca | ata eva bhagavad-ākāra-sphūrtyā te sarve nivartamānās tad-rūpā eva bhavanti, adhiṣṭhāna-jñāna-nivartyatvād adhyastānam |

evam ca sati viṣaya-niṣṭhaḥ sarvo'pi premā bhagavaty evārpito bhavati, tad-
vyatirikṭāsphuraṇāt | etādṛśī cāvasthā prahlādena prārthitā—

yā prītir avivekānām viṣayeṣv anapāyinī |
tvām anusmarataḥ sā me hṛdayān nāpasarpatu || [ViP 1.20.19] iti |

tasmād etādṛśa-yukty-anusandhānena sarvādhiṣṭhāna-san-mātram paripūrṇa-sac-cid-ānanda-ghanam bhagavantam advayam ātmānam niścinvantaḥ svāpnika-viṣayeṣv iva jāgrad-viṣayeṣv api tucchatvānusandhānena vairāgyam mahad upajāyate vaśikārākhyam | etac ca sūtritam bhagavatā patañjalīnā—[dṛṣṭānuśravika-viṣaya-vitr̥ṣṇasya vaśikāra-samjñā vairāgyam](#) [yo.sū. 1.15] iti | caturvidham hi vairāgyam sādhya-sādhana-bhāvāpannam āgama-prasiddham | tatra mahatā prayāsenāpi citta-doṣān avaśyam nirākarīṣyāmīty adhyavasāyātmakam prathamam yatamāna-samjñā-vairāgyam | tato nirantaram upāyānuṣṭhāne kriyamāṇa etāvanto doṣā idānīm kṣīṇā etāvantaś cāvaśīyanta iti cikitsakavat pratikṣaṇam avadhānam dvitīyam vyatireka-samjñā-vairāgyam | evam pratikṣaṇam bhūmikā-dvayābhyāsam kurvataḥ sarvato-bhāvena bahir indriyāṇām viṣayeṣv apravṛttir yā'ntaḥ-karaṇe vāsanāyām satyām api, sā tṛtīyam ekendriya-samjñā-vairāgyam | evam bhūmikā-trayābhyāsād dṛṣṭeṣu vanitādiṣv ānuśravikeṣu svargādiṣu cendriyair grhyamāneṣv api doṣa-darśana-paripāka-janyāsprhātmikā yā citta-vṛttiḥ sā caturtham vaśikāra-samjñā-vairāgyam |

tad api dvividham aparam param ca | dvitīyam sūtritam patañjalīnā—[tat-param puruṣa-khyāter guṇa-vaitr̥ṣṇyam](#) [yo.sū. 1.16] iti | puruṣa-khyātir ātma-jñānam | tad-anantaram yat guṇeṣu śabdādi-viṣayeṣu vaitr̥ṣṇyam vairāgyam tat param śreṣṭham, phala-rūpatvāt | tataḥ pūrvam tv aparam, sādhana-rūpatvād ity arthaḥ | tasya ca liṅgam itara-phala-nirapekṣatvena mokṣa-mātra-spr̥hayālutvam | yathā mucukundasya—

na kāmāyēnyam tava pāda-sevanād
akiñcana-prārthyatamād varam vibho |
ārādhya kas tvām apavarga-dam hare
vṛñīta āryo varam ātma-bandhanam ||

tasmād visṛjyāśiṣa īśa sarvato
rajas-tamaḥ-sattva-guṇānubandhāḥ |
nirañjanam nirguṇam advayam param
tvām jñapti-mātram puruṣam vrajāmy aham ||

ciram iha vṛjinārtas tapyamāno'nutāpair
avitṛṣa-ṣaḍ-amitro'labdha-śāntiḥ kathañcit |
aśaraṇa-da samupetas tvat-padābjam parātman
abhayam amṛtam aśokam pāhi māpannam īśa || (10.51.55-57)

etādṛśa-daśāyām ca bhagavat-premā na parākāṣṭhām adhirohatīti tad-arthaṁ tam prati bhagavatoktam—

kṣātra-dharma-sthito jantūn nyavadhīr mṛgayādibhiḥ |
samāhitas tat tapasā jahy aghaṁ mad-upāśritaḥ ||
janmany anantare rājan sarva-bhūta-suhr̥ttamaḥ |
bhūtvā dvija-varas tvaṁ vai mām upaiśyasi kevalam || (10.51.62-63) iti |

apara-vairāgyaṁ ca sūtritaṁ patañjalīnā—dṛṣṭānuśravika-viśaya-vitr̥ṣṇasya vaśīkāra-samjñā vairāgyam [yo.sū. 1.15] iti | tena na prema-paramākāṣṭheti na tadānīm eva kṛtārthatā, para-vairāgyābhāvena bhakti-prakarṣābhāvāt | tasyaiva kṛta-kṛtyatā-hetutvād ity arthaḥ | para-vairāgyasya liṅgaṁ mokṣa-paryanta-sakala-phala-nirapekṣatvam, yathā—

imaṁ lokaṁ tathaivāmum ātmānam ubhayāyinaṁ |
ātmānam anu ye ceḥa ye rāyaḥ paśavo gṛhāḥ ||
visṛjya sarvān anyānś ca mām evaṁ viśvato-mukham |
bhajanty ananyayā bhaktyā tān mṛtyor atipāraye || (3.25.39-40)

sālokya-sārṣṭi-sāmīpya- sārūpyaikatvam apy uta |
dīyamānaṁ na gṛhṇanti vinā mat-sevanaṁ janāḥ || (3.29.13)

naikātmatām me sṛḥayanti kecin
mat-pāda-sevābhīratā mad-ihāḥ |
ye'nyonyato bhāgavataḥ prasajya
sabhājayante mama pauraṣāṇi || (3.25.34)

na pārameṣṭhyaṁ na mahendra-dhiṣṇyaṁ
na sārva-bhaumaṁ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṁ vā
mayy arpitātmecchati mad vinānyat || (11.14.14)

prahlādaḥ—

ahaṁ tv akāmas tvad-bhaktas tvaṁ ca svāmy anapāśrayaḥ |
nānyathehāvayor artho rāja-sevakayor iva || (7.10.6)

prthuḥ—

na kāmāye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ |
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ || (4.20.24)

dhruvaḥ—

yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṁ tv antakāsi-lulitāt patatām vimānāt || (4.9.10)

mahiṣyaḥ—

na vyaṃ sādhi sāmraḃyaṃ svāraḃyaṃ bhaujyaṃ apy uta |
vairāyaṃ pārameṣṭhyaṃ ca ānantaṃ vā hareḥ padam ||
kāmayāma etasya śrīmat-pāda-rajāḥ śrīyaḥ |
kuca-kuṅkuma-gandhāṭhyaṃ mūrdhnā voṭhuṃ gadā-bhrtaḥ || (10.83.41-42)

indraḥ—

pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākraṅtaṃ hṛdaya-kamalaṃ tad-gṛhaṃ pratyabodhi |
kāla-grastaṃ kiyaḍ idam aho nātha śuśrūṣatām te
muktis teṣām na hi bahumatā nārasimhāparaiḥ kim || (7.8.42)

tathā—

yasya bhaktir bhagavati harau niḥśreyaseśvare |
vikṛīdato'mṛtāmbhodhau kim kṣudraiḥ khātakodakaiḥ || (6.12.22)

vṛtraḥ—

na nāka-pṛṣṭhaṃ na ca pārameṣṭhyaṃ
na sārva-bhaumaṃ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṃ vā
samañjasa tvā virahayya kāṅkṣe || (6.11.25)

śrutayaḥ—

duravagamātma-tattva-nigamāya tavāta-tanoś
carita-mahāmṛtābdhi-parivarta-parīśramaṅḥ |
na parilaṣanti kecid apavargam apīśvara te
caraṇa-saroja-haṃsa-kula-saṅga-viśṣṭa-gṛhāḥ || (10.87.21)

evam anyad apy ūhanīyam | etādrśe mokṣa-paryanta-sakala-phala-nirapekṣatva-rūpe para-
vairāgye sati phalāntare premṇo'nudayāt paramānanda-rūpe paramātmāny eva premā parām
kāṣṭhām ārohati | yathā vṛtrasya—

ajāta-pakṣā iva mātaraṃ khagāḥ
stanyaṃ yathā vatsatarāḥ kṣudh-ārtāḥ |
priyaṃ priyeva vyūṣitaṃ viṣaṅṅā
mano'ravindākṣa didṛkṣate tvām || (6.11.26) iti |

ata eva jñānaṃ vinā para-vairāgyābhāvāt tad-ṛte ca bhagavat-prema-parākāṣṭhābhāvāt tad-
artham jñāna-vairāgye dṛḍhikartavye | tad uktam—

asevayāyaṃ prakṛter guṇānām
jñānena vairāgya-vijṛmbhitena |
yogena mayy arpitayā ca bhaktyā
mām pratyag-ātmānam ihāvarundhe || (3.25.27)

jñāna-vairāgya-yuktena bhakti-yogena yoginaḥ |
kṣemāya pāda-mūlam me praviśanty akuto-bhayam || (3.25.43)

ity acyutānghriṃ bhajato'nuvṛtṭyā
bhaktir viraktir bhagavat-prabodhaḥ |
bhavanti vai bhāgavatasya rājams
tataḥ parām śāntim upaiti sāksāt || (11.2.43)

bhāgavatasya bhagavad-dharmānuṣṭhātuḥ prathamam bhagavat-prabodhas tataḥ parām
vairāgyam tataḥ prema-lakṣaṇā bhaktir ity arthaḥ | etac ca darśitam uddhavāya śrī-
bhagavatā—

jñāninas tv aham eveṣṭaḥ svārtho hetuś ca sammataḥ |
svargaś caivāpavargaś ca nānyo'rtho mad-ṛte priyaḥ ||
jñāna-vairāgya-samsiddhāḥ padam śreṣṭham vidur mama |
jñānī priya-tamo'to me jñānenāsau bibharti mām || (11.19.2-3)

kīdrśam taj jñānam ity ākāṅkṣāyām saṅkṣepeṇa tad uktam—

tvayy uddhavāśrayati yas tri-vidho vikāro
māyāntarāpatati nādy-apavargayor yat |
janmādayo'sya yad amī tava tasya kim syur
ādy-antayor yad asato'sti tad eva madhye || (11.19.7)

bhagavad-vyatiriktaṃ sarvaṃ āgamāpāyitvāt svapnavan māyikaṃ tucchaṃ duḥkha-rūpaṃ ca
heyam | bhagavān eva satyaḥ sva-prakāśa-paramānanda-rūpo nityo vibhuś copādeya iti
jñānam ity arthaḥ | śrīmad-bhagavad-gītāsu ca tad evoktam—

teṣāṃ jñānī nitya-yukta eka-bhaktir viśiṣyate |
priyo hi jñānino'tyartham aham sa ca mama priyaḥ ||
udārāḥ sarva evaite jñānī tv ātmaiva me matam |
āsthitaḥ sa hi yuktātmā mām evānuttamām gatim ||
bahūnām janmanām ante jñānavān mām prapadyate |
vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ || (gītā 7.17-19) iti |

vāsudevātiriktaṃ sarvaṃ satyaṃ nāsti māyikatvāt | vāsudeva evātmavāt priyatamaḥ satya ity
arthaḥ | etādrśa-jñāna-pūrvaka-vairāgyam ca darśitam—

śrutiḥ pratyakṣam aitihiyam anumānam catuṣṭayam |
pramāṇeṣv anavasthānād vikalpāt sa virajyate ||
karmanām pariṇāmitvād ā-viriñcyād amaṅgalam |
vipāscin naśvaram paśyed adrṣtam api drṣṭa-vat || (11.19.17-18)

tathānyatra—

karmāny ārabhamāṇānām duḥkha-hatyai sukhāya ca |

paśyēt pāka-viparyāsaṁ mithunī-cāriṇām nṛṇām ||
nityārta-dena vittena durlabhenātma-mṛtyunā |
grhāpatyāpta-paśubhiḥ kā prītiḥ sādhitais calaiḥ ||
evaṁ lokam param vidyān naśvaram karma-nirmitam |
sa-tulyātīśaya-dhvaṁsam yathā maṇḍala-vartinām || (11.3.18-20)

kīdrśī bhagavad-dharmānuṣṭhātur jñāna-vairāgya-pūrvikā bhagavati bhaktir udeṭīty
ākāṅkṣāyām uktam—

yady anīśo dhārayitum mano brahmaṇi niścalam |
mayi sarvāṇi karmāṇi nirapekṣaḥ samācara ||
śraddhālur mat-kathāḥ śṛṇvan su-bhadrā loka-pāvanīḥ |
gāyann anusmaran karma janma cābhinayan muhuḥ ||
mad-arthe dharma-kāmārthān ācaran mad-apāśrayaḥ |
labhate niścalām bhaktim mayy uddhava sanātane || (11.11.22-24)

tathā—

bhakti-yogaḥ puraivoktaḥ prīyamāṇāya te'nagha |
punaś ca kathayisyāmi mad-bhakteḥ kāraṇam param ||
śraddhāmṛta-kathāyām me śaśvan mad-anukīrtanam |
pariniṣṭhā ca pūjāyām stutibhiḥ stavanam mama ||
ādarāḥ paricaryāyām sarvāṅgair abhivandanam |
mad-bhakta-pūjābhyadhikā sarva-bhūteṣu man-matiḥ ||
mad-artheṣv aṅga-ceṣṭā ca vacasā mad-guṇeraṇam |
mayy arpaṇam ca manasaḥ sarva-kāma-vivarjanam ||
mad-arthe'rtha-parityāgo bhogasya ca sukhasya ca |
iṣṭam dattam hutam japtam mad-artham yad vratam tapaḥ ||
evaṁ dharmair manusyāṇām uddhavātma-nivedinām |
mayi sañjāyate bhaktiḥ ko'nyo'rtho'syāvaśiṣyate || (11.19.19-24)

tathānyatra—

tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam |
śābde pare ca niṣṇātam brahmaṇy upaśamāśrayam ||
tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ |
amāyayānuvṛtṭyā yais tuṣyed ātmātma-do hariḥ ||
sarvato manaso'saṅgam ādau saṅgam ca sādhuṣu |
dayām maitrīm praśrayam ca bhūteṣv addhā yathocitam ||
śaucaṁ tapas titikṣām ca maunaṁ svādhyāyam ārjavam |
brahma-caryam ahimsām ca samatvam dvandva-samjñayoḥ ||
sarvatratmeśvarānvikṣām kaivalyam aniketatām |
vivikta-cīra-vasanam santoṣam yena kenacit ||
śraddhām bhāgavate śāstre'nindām anyatra cāpi hi |
mano-vāk-karma-daṇḍam ca satyam śama-damāv api ||
śravaṇam kīrtanam dhyānam harer adbhuta-karmaṇaḥ |
janma-karma-guṇānām ca tad-arthe'khila-ceṣṭitam ||

iṣṭam dattam tapo japtam vṛttam yac cātmanah priyam |
dārān sutān gr̥hān prāṇān yat parasmai nivedanam ||
evam kṛṣṇātma-nātheṣu manuṣyeṣu ca sauhṛdam |
paricaryām cobhayatra mahatsu nṛṣu sādhuṣu ||
parasparānukathanam pāvanam bhagavad-yaśah |
mitho ratir mithas tuṣṭir nivṛttir mitha ātmanah ||
smarantaḥ smārayantaś ca mitho'ghaughā-haram harim |
bhaktyā sañjātayā bhaktyā bibhraty utpulakām tanum || (11.3.21-31)

kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ |
nṛtyanti gāyanty anuśīlayanty ajam
bhavanti tūṣṇīm param etya nirvṛtāḥ || (11.3.32)

iti bhāgavatān dharmān śikṣan bhaktyā tad-utthayā |
nārāyaṇa-paro māyām añjas tarati dustarām || (11.3.33) iti |

tasmād evamvidhaiḥ śāstrīyair upāyair manaḥ-suddhim sampādayed ity arthaḥ ||

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**upāyāḥ prathama-skandhe nāradenopavarṇitāḥ |
sañkṣepāt tān aham vakṣye bhūmi-bheda-vibhāgataḥ ||33||**

śāstrīyān evopāyān pratipanna-jana-buddhi-saukaryāya bhūmikābhedenā vaktum
pratijānīte—upāyā iti | spaṣṭam ||33||

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**prathamam mahatām sevā tad-dayā-pātratā tataḥ |
śraddhātha teṣām dharmeṣa tato hari-guṇa-śrutiḥ ||34||
tato raty-aṅkurotpattiḥ svarūpādhigatis tataḥ |
prema-vṛddhiḥ parānande tasyātha sphuraṇam tataḥ ||35||
bhagavad-dharma-niṣṭhā'taḥ svasmims tad-guṇa-śālitā |
preṇo'tha paramā kāṣṭhety uditā bhakti-bhūmikā ||36||**

tān evāha prathamam ity ādi | yathā vyāsa-nārada-saṁvāde nāradaḥ—

aham purātīta-bhave'bhavam mune
dāsyās tu kasyāścana veda-vādinām |
nirūpito bālaka eva yoginām
śusrūṣaṇe prāvṛṣi nirvivikṣatām ||

te mayy apetākhila-cāpale'rbhake
dānte'dhṛta-kṛīdanake'nuvartini |
cakruḥ kṛpām yadyapi tulya-darśanāḥ
śuśrūṣamāṇe munayo'lpa-bhāṣiṇi ||

ucchiṣṭa-lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ |
evaṁ pravṛttasya viśuddha-cetasas
tad-dharma evātma-ruciḥ prajāyate ||

tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavaṁ manoharāḥ |
tāḥ śraddhayā me'nupadaṁ viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ ||

tasmiṁs tadā labdha-rucer mahā-mate
priyaśravasy askhalitā matir mama |
yayāham etat sad-asat sva-māyayā
paśye mayi brahmaṇi kalpitam pare ||

itthaṁ śarat-prāvṛṣikāv ṛtū harer
viśṛṇvato me'nusavaṁ yaśo'malam |
saṅkīrtyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma-rajās-tamopahā ||

tasyaivaṁ me'nuraktasya praśritasya hatainasaḥ |
śraddadhānasya bālasya dāntasyānucarasya ca ||
jñānaṁ guhyatamaṁ yat tat sāksād bhagavatoditam |
anvavocan gamiṣyantaḥ kṛpayā dīna-vatsalāḥ ||
yenaivāhaṁ bhagavato vāsudevasya vedhasaḥ |
māyānubhāvam avidaṁ yena gacchanti tat-padam ||
etat saṁsūcitam brahmaṁs tāpa-traya-cikitsitam |
yad īsvare bhagavati karma brahmaṇi bhāvitam ||
āmāyo yaś ca bhūtānāṁ jāyate yena suvrata |
tad eva hy āmayam dravyam na punāti cikitsitam ||
evaṁ nṛṇāṁ kriyā-yogāḥ sarve saṁsṛti-hetavaḥ |
ta evātma-vināśāya kalpante kalpitāḥ pare ||
yad atra kriyate karma bhagavat-paritoṣaṇam |
jñānaṁ yat tad adhīnaṁ hi bhakti-yoga-samanvitam ||
kurvāṇā yatra karmāṇi bhagavac-chikṣayāsakṛt |
gṛṇanti guṇa-nāmāni kṛṣṇasyānusmaranti ca ||
om namo bhagavate tubhyaṁ vāsudevāya dhīmahi |
pradyumnāyāniruddhāya namaḥ saṅkarṣaṇāya ca ||
iti mūrty-abhidhānena mantra-mūrtim amūrtikam |
yajate yajña-puruṣaṁ sa samyag darśanaḥ pumān ||

imañ sva-nigamañ brahmann avetya mad-anuṣṭhitam |
adān me jñānam aiśvaryam svasmin bhāvaṃ ca keśavaḥ || (1.5.23-39)

(1) mahat-sevā dvividhā—bhagavad-bhakta-sevā sāksād bhagavat-sevā ca | tatrādyā, yathā—

mahat-sevām dvāram āhur vimuktes
tamo-dvāram yoṣitām sañgi-saṅgam |
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhaso ye ||

ye vā mayīśe kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu |
gṛheṣu jāyātmaja-rātimatsu
na prīti-yuktā yāvad-arthās ca loke || (5.5.2-3)

yathā—

prasaṅgam ajaram pāsam ātmanaḥ kavayo viduḥ |
sa eva sādhuṣu kṛto mokṣa-dvāram apāvṛtam ||
titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām |
ajāta-śatravaḥ śāntāḥ sādhaso sādhu-bhūṣaṇāḥ ||
mayy ananyena bhāvena bhaktim kurvanti ye dṛḍhām |
mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ ||
mad-āśrayāḥ kathā mṛṣṭāḥ śṛṇvanti kathayanti ca |
tapanti vividhās tāpā naitān mad-gata-cetasaḥ ||
ta ete sādhaso sādhuḥ sarva-saṅga-vivarjitāḥ |
saṅgas teṣv atha te prārthyaḥ saṅga-doṣa-harā hi te || (3.25.20-24)

yathā—

yat-pāda-saṃśrayāḥ sūta munayaḥ praśamāyanāḥ |
sadyaḥ punanty upasprṣṭāḥ svardhuny-āpo'nusevayā || (1.1.15)

tulayāma lavenāpi na svargañ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ || (1.18.13)

yathā—

durlabho mānuṣo deho dehinām kṣaṇa-bhaṅguraḥ |
tatrāpi durlabham manye vaikuṅṭha-priya-darśanam ||
ata ātyantiko kṣemañ pṛcchāmo bhavato'naghāḥ |
saṃsāre'smin kṣaṇārdho'pi sat-saṅgaḥ śevadhir nṛṇām || (11.2.29-30)

yathā—

no rodhayati mām yogo na sāṅkhyam dharma eva ca |
na svādhyāyas tapas tyāgo neṣṭā-pūrtam na dakṣiṇā ||
vratāni yajñās chandāmsi tīrthāni niyamā yamāḥ |
yathāvarundhe sat-saṅgaḥ sarva-saṅgāpaho hi mām ||

sat-saṅgena hi daiteyā yātudhānā mṛgāḥ khagāḥ |
gandharvāpsaraso nāgāḥ siddhās cāraṇa-guhyakāḥ ||
vidyādharā manuṣyeṣu vaiśyāḥ sūdrāḥ striyo'ntyajāḥ |
rajas-tamaḥ-prakṛtaya tasmims tasmin yuge yuge ||
bahavo mat-padam prāptās tvāṣṭra-kāyādhavādayaḥ | (11.12.1-5)

sākṣād bhagavat-sevā, yathā—

vṛṣaparvā balir bāṇo mayas cātha vibhīṣaṇaḥ ||
sugrīvo hanumān ṛkṣo gajo gṛdhro vaṇik-pathaḥ |
vyādhaḥ kubjā vraje gopyo yajña-patnyas tathāpare ||
te nādhīta-śruti-gaṇā nopāsita-mahat-tamaḥ |
avratātapta-tapaso mat-saṅgān mām upāgatāḥ ||
kevalena hi bhāvena gopyo gāvo nagā mṛgāḥ |
ye'nye mūṭha-dhiyo nāgāḥ siddhā mām iyur añjasā ||
yam na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ |
vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api || (11.12.5-9)

mat-kāmā ramaṇam jāram asvarūpa-vido'balāḥ |
brahma mām paramam prāpuḥ saṅgāc chata-sahasraśaḥ ||
tasmāt tvam uddhavotsṛjya codanām praticodanām |
pravṛttiṁ ca nivṛttiṁ ca śrotavyam śrutam eva ca ||
mām ekam eva śaraṇam ātmānam sarva-dehinām |
yāhi sarvātma-bhāvena mayā syā hy akuto-bhayaḥ || (11.12.13-15)

tad ayam atra niṣkarṣaḥ—bhagavat-saṅgam vā bhagavat-saṅgi-saṅgam vā yathā-yogyam
antareṇa na bhagvati bhaktir udeti | etāvāms tu viśeṣaḥ—bhagavat-saṅginām kṛtārthatvān
nānya-saṅgāpekṣeti vyākhyātā dvividhā mahat-sevā |

(2) **tad-dayā-pātratā** tataḥ | teṣām mahatām dayā sva-viṣayā svakīyaiḥ suśīlatādi-guṇair
bhavati | te ca guṇā bhagavatoktāḥ—

kṛpālur akṛta-drohas titikṣuḥ sarva-dehinām |
satya-sāro'navadyātmā samaḥ sarvopakāraḥ ||
kāmair ahata-dhīr dānto mṛduḥ śucir akiñcanaḥ |
anīho mita-bhuk sāntaḥ sthīro mac-charaṇo muniḥ ||
apramatto gabhīrātmā dhṛti-māñ jita-ṣaḍ-guṇaḥ |
amānī māna-daḥ kalyo maitraḥ kāruṇikaḥ kaviḥ || (11.11.29-31)

tathā—

yamān abhikṣṇam seveta niyamān mat-parah kvacit |
mad-abhijñam guruṁ sāntam upāsīta mad-ātmakam ||
amāny amatsaro dakṣo nirmamo dṛṭha-sauhrdaḥ |
asatvaro'rtha-jijñāsur anasūyur amogha-vāk ||
jāyapatya-grha-kṣetra- svajana-draviṇādiṣu |
udāsīnaḥ samam paśyan sarveṣv artham ivātmanaḥ || (11.10.5-7) ity ādi |

udāharaṇam prahlādaḥ | yathā—

tasya daitya-pateḥ putrās catvāraḥ paramādbhutāḥ |
prahrādo'bhūn mahāms teṣāṃ guṇair mahad-upāsakaḥ ||
brahmaṇyaḥ śīla-sampannaḥ satya-sandho jitendriyaḥ |
ātmavat sarva-bhūtānām eka-priya-suhṛttamaḥ ||
dāsavat sannatāryāṅghriḥ pitṛvad dīna-vatsalaḥ |
bhrātrvat sadṛṣe snigdho guruṣv īśvara-bhāvanaḥ |
vidyārtha-rūpa-janmādhyo māna-stambha-vivarjitaḥ || (7.4.30-32)

nodvigna-citto vyanesaḥ niḥspṛhaḥ
śruteṣu dṛṣṭeṣu guṇeṣv avastu-dṛk |
dāntendriya-prāṇa-śarīra-dhīḥ sadā
prasānta-kāmo rahitāsuro'suraḥ || (7.4.33)

etādṛśa-śiṣya-guṇābhāve tu jāto'pi mahattama-saṅgo nirarthaka iti tad-dayā-pātratā bhavati
dvitīyā bhūmikā | sāpi dvividhā—sva-prayatnānapekṣā tat-sāpekṣā ca | tatrādya, yathā—

tarhy eva sarasas tasmān niṣkrāmantaṃ sahānugam |
upagīyamānam amara- pravaraṃ vibudhānugaiḥ ||
tapta-hema-nikāyābhaṃ śīti-kaṅṭhaṃ tri-locanam |
prasāda-sumukhaṃ vikṣya praṇemur jāta-kautukāḥ ||
sa tān prapannārti-haro bhagavān dharma-vatsalaḥ |
dharma-jñān śīla-sampannān prītaḥ prītān uvāca ha ||
śrī-rudra uvāca
yūyam vedīśadaḥ putrā viditāṃ vaś cikīrṣitam |
anugrahāya bhadrāṃ va evaṃ me darśanaṃ kṛtam ||
yaḥ param raṃhasaḥ sāksāt tri-guṇāj jīva-samjñitāt |
bhagavantaṃ vāsudevaṃ prapannaḥ sa priyo hi me ||
sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ param hi mām |
avyākṛtaṃ bhāgavato'tha vaiṣṇavaṃ
padaṃ yathāhaṃ vibudhāḥ kalātyaye ||
atha bhāgavatā yūyam priyāḥ stha bhagavān yathā |
na mad bhāgavatānām ca preyān anyo'sti karhicit ||
idaṃ viviktaṃ japtavyaṃ pavitraṃ maṅgalaṃ param |
niḥśreyasa-karaṃ cāpi śrūyatām tad vadāmi vaḥ ||
ity anukrośa-hṛdayo bhagavān āha tā' chivaḥ |
baddhāñjalīn rāja-putrān nārāyaṇa-paro vacaḥ || (4.24.24-32)

ity ādau rudra-pracetasa-saṃvāde | yathā vā--te mayy apatākhila-cāpale'rbhake (1.5.24) ity
atra | sva-prayatnānapekṣā, yathā dhruva-nārada-saṃvāde dhruva uvāca—

so'yaṃ śamo bhagavatā sukha-duḥkha-hatātmanām |
darśitaḥ kṛpayā puṃsām durdarśo'smad-vidhais tu yaḥ ||

athāpi me'vinītasya kṣātrraṁ ghoram upeyuṣaḥ |
surucyā durvaco-bāṇair na bhinne śrayate hr̥di ||
padaṁ tri-bhuvanotkr̥ṣṭaṁ jigīṣoḥ sādhu vartma me |
brūhy asmat-pitṛbhir brahmann anyair apy anadhiṣṭhitam ||
nūnam bhavān bhagavato yo'ṅgajaḥ parameṣṭhinaḥ |
vitudann aṭate vīṇām hitāya jagato'rkavat ||

maitreya uvāca—

ity udāhr̥tam ākarṇya bhagavān nāradas tadā |
prītaḥ pratyāha taṁ bālam sad-vākyam anukampayā ||

nārada uvāca—

jananyābhihitaḥ panthāḥ sa vai niḥśreyasasya te |
bhagavān vāsudevas taṁ bhaja taṁ pravaṇātmanā ||
dharmārtha-kāma-mokṣākhyaiṁ ya icchec chreya ātmanaḥ |
ekaṁ hy eva hares tatra kāraṇaṁ pāda-sevanam ||
tat tāta gaccha bhadraṁ te yamunāyās taṭaṁ śuci |
puṇyaṁ madhuvanāṁ yatra sānnidhyaṁ nityadā hareḥ || (4.8.35-42)

(3) śraddhā'tha teṣāṁ dharmeṣu | pūrvokta-guṇa-sampannasya mahattamān
sevamānasyaitadr̥śa-dharmānuṣṭhānād aham api kṛtārtho bhaveyam iti ruci-viśeṣa-rūpā
śraddhā tad-dharmeṣu bhavati | tad uktam—

yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam |
chindanti kovidās tasya ko na kuryāt kathā-ratiṁ ||
śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ |
syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevanāt || (1.2.15-16)

jñānaṁ yad āpratiniṣṭa-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ |
kaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratiṁ na kuryāt || (2.3.12) ity ādi |

hari-kathā-padam anyeṣāṁ api bhāgavata-dharmāṇām upalakṣaṇam | yathāha brahmā—

tad astu me nātha sa bhūri-bhāgo
bhave'tra vānyatra tu vā tiraścām |
yenāham eko'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam || (10.14.30)

ity atra pāda-sevanam | evam anyad apy ūhyam | iyaṁ ca śraddhā sādhana-paripākeṇa
vardhamānaihikāmuṣmika-sarva-viṣayārucim upajanayanti bubhukṣeva bhakṣyamātraika-
śaraṇaṁ bhagavad-dharmācaraṇaika-jīvanaṁ puruṣam āpādayati | yathā parīkṣitaḥ—

naiṣātiduḥsahā kṣun māṁ tyaktodam api bād hate |
pibantaṁ tvan-mukhāmbhoja- cyutaṁ hari-kathāmṛtam || (10.1.13)

ity ādibhyaḥ | yathā vā śaunikādīnām—

āyur harati vai puṁsām udyann astaiḥ ca yann asau |
tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā || (2.3.17)

bile batorukrama-vikramān ye
na śṛṅvataḥ karṇa-puṭe narasya |
jihvāsati dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ ||

bhāraḥ param paṭta-kirīta-juṣṭam
apy uttamāṅgam na namen mukundam |
śāvau karau no kurute saparyām
harer lasat-kāñcana-kañkaṇau vā ||

barhāyite te nayane narāṇām
līṅgāni viṣṇor na nirīkṣato ye |
pāḍau nṛṇām tau druma-janma-bhājau
kṣetrāṇi nānuvrajato harer yau ||

jīvañ chavo bhāgavatāṅghri-reṇum
na jātu martyo'bhilabheta yas tu |
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasaṅ chavo yas tu na veda gandham ||

tad aśma-sāram hṛdayam batedam
yad grhyamāṇair hari-nāma-dheyaiḥ |
na vikriyetātha yadā vikāro
netre jalam gātra-ruheṣu harṣaḥ || (2.3.20-24) ity āḍau |

śraddhā-vihīnās tu kecid viṣaya-bhoga-parāḥ | kecit paṇḍityādi-garveṇa bhagavad-bhikata-
nindāparāḥ santo niraye'pi nindanīyā eva bhavanti | tatra prathame, yathā—

yan na vrajanty agha-bhido racanānuvādāc
chṛṅvanti ye'nya-viṣayāḥ kukathā mati-ghnīḥ |
yās tu śrutā hata-bhagair nṛbhir ātta-sārās
tāms tām kṣipanty aśaraṇeṣu tamaḥsu hanta || (3.15.23)

taravaḥ kiṁ na jīvanti bhastrāḥ kiṁ na śvasanty uta |
na khādanti na mehanti kiṁ grāme paśavo'pare ||
śva-vid-varāhoṣṭra-kharaiḥ samstutaḥ puruṣaḥ paśuḥ |
na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ || (2.3.18-19) ity ādi |

bhagavad-bhakta-nindā-parā, yathā—

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha |
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak ||
ya eṣāṁ puruṣaṁ sāksād ātma-prabhavam īśvaram |
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ ||
dūre hari-kathāḥ kecid dūre cācyuta-kīrtanāḥ |
striyaḥ sūdrādayaś caiva te'nukampyā bhavādrśām || (11.5.2-4)

rajasā ghora-saṅkalpāḥ kāmukā ahi-manyavaḥ |
dāmbhikā māninaḥ pāpā vihasanty acyuta-priyān ||

vadanti te'nyonyam upāsita-striyo
gṛheṣu maithunya-pareṣu cāśiṣaḥ |
yajanty asṛṣṭānna-vidhāna-dakṣiṇāṁ
vṛtṭyai paraṁ ghnanti paśūn atad-vidaḥ ||

śriyā vibhūtyābhijanena vidyayā
tyāgena rūpeṇa balena karmaṇā |
jāta-smayenāndha-dhiyaḥ saheśvarān
sato'vamanyanti hari-priyān khalāḥ ||

sarveṣu śaśvat tanu-bhṛtṣv avasthitāṁ
yathā kham ātmānam abhīṣṭam īśvaram |
vedopagītāṁ ca na śṛṇvate'budhā
mano-rathānāṁ pravadanti vārtayā || (11.5.7-10)

hitvātma-māyā-racitā gṛhāpatya-suhṛt-striyaḥ |
tamo viśanty anicchanto vāsudeva-parān-mukhāḥ || (11.5.18)

na bhajati kumaṇiṣiṇāṁ sa ijjāṁ
harir adhanātma-dhana-priyo rasa-jñāḥ |
śruta-dhana-kula-karmaṇāṁ madair ye
vidadhāti pāpam akiñcaneṣu satsu || (4.31.21)

evam anyad apy ūhanīyam | tasmād bhagavad-dharma-śraddhā bhavati tṛtīyā bhūmikā |

(4) tato **hari-guṇa-śrutih**, yathā—

ittham parasya nija-vartma-rirakṣayātta-
līlā-tanos tad-anurūpa-vidambanāni |
karmāṇi karma-kaṣaṇāni yadūttamasya
śrūyād amuṣya padayor anuvṛttim icchan ||

martyas tayānusavam edhitayā mukunda-
śrīmat-kathā-śravaṇa-kīrtana-cintayaiti |
tad-dhāma dustara-kṛtānta-javāpavargam

grāmād vanam̐ kṣīti-bhujo`pi yayur yad-arthāḥ || (10.90.49-50)

samsāra-sindhūm ati-dustaram uttīrṣor
nānyaḥ plavo bhagavato puruṣottamasya |
līlā-kathā-rasa-niṣevanam antareṇa
pumso bhaved vividha-duḥkha-davārditasya || (12.4.40)

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt |
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt || (10.1.4)

ko nu rājann indriya-vān mukunda-caraṇāmbujam |
na bhajet sarvato-mṛtyur upāsyann amarottamaiḥ || (11.2.2)

tac ca bhajanam̐ vivṛtam—

śravaṇam̐ kīrtanam̐ viṣṇoḥ smaraṇam̐ pāda-sevanam |
arcanam̐ vandanam̐ dāsyam̐ sakhyam̐ ātma-nivedanam ||
iti pumsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā |
kriyeta bhagavaty addhā tan manye'dhītam uttamam || (7.5.23-24)

tad eva saṅkṣiptam—

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ |
śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam || (2.1.5)

kramenodāharaṇam—

patitaḥ skhalitaś cārtaḥ kṣuttvā vā vivaśo gr̥ṇan |
haraye nama ity uccair mucyate sarva-pātakāt ||

sankīrtiyamāno bhagavān anantaḥ
śrutānubhāvo vyasanam̐ hi pumsām |
praviśya cittam̐ vidhunoty aśeṣam̐
yathā tamo'rko'bhrām ivāti-vātaḥ ||

mṛṣā giras tā hy asatīr asat-kathā
na kathyate yad bhagavān adhokṣajaḥ |
tad eva satyam̐ tad u haiva maṅgalam̐
tad eva puṇyam̐ bhagavad-guṇodayam ||

tad eva ramyam̐ ruciram̐ navam̐ navam̐
tad eva śāśvan manaso mahotsavam |
tad eva śokārṇava-śoṣaṇam̐ nṛṇām̐
yad uttamaśloka-yaśo'nugīyate ||

na tad vacaś citra-padam̐ harer yaśo

jagat-pavitram pragṛṇīta karhicit |
tad dhvāṅkṣa-tīrtham na tu haṁsa-sevitam
yatrācyutas tatra hi sādhave'malāḥ ||

tad vāg-visargo janatāgha-samplavo
yasmin prati-ślokaṁ abaddhavaty api |
nāmāny anantasya yaśo'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhaveḥ ||

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alaṁ nirañjanam |
kutaḥ punaḥ śaśvad abhadram īsvare
na hy arpitam karma yad apy anuttamam ||

yaśaḥ-śriyām eva pariśramaḥ paro
varṇāśramācāra-tapaḥ-śrutādiṣu |
avismṛtiḥ śrīdhara-pāda-padmāyor
guṇānuvāda-śravaṇadarādibhiḥ ||

avismṛtiḥ kṛṣṇa-padāravindayoḥ
kṣiṇoty abhadraṇi ca śaṁ tanoti |
sattvasya śuddhim paramātma-bhaktim
jñānam ca vijñāna-virāga-yuktam || (12.12.47-55)

smarataḥ pāda-kamalam ātmānam api yacchati |
kim nv artha-kāmān bhajato nāty-abhīṣṭān jagad-guruḥ || (10.80.11)

dr̥ṣṭam tavāṅghri-yugalam janatāpavargam
brahmādibhir hṛdi vicintyam agādha-bodhaiḥ |
saṁsāra-kūpa-patitottaraṇāvalambam
dhyāyamś carāmy anugṛhāṇa yathā smṛtiḥ syāt || (10.69.18)

taṁ naḥ samādiśopāyam yena te caraṇābjayoḥ |
smṛtir yathā na viramed api saṁsaratām iha || (10.73.15)

tasmād rajo-rāga-viṣāda-manyu-
māna-spr̥hā-bhayadainyādhimūlam |
hitvā gr̥ham saṁsṛti-cakravālam
nṛsimha-pādam bhajatākutobhayam iti || (5.18.14)

aho amīśam kim akāri śobhanam
prasanna eṣām svid uta svayam hariḥ |
yair janma labdham nṛṣu bhāratājire
mukunda-sevaupayikam spr̥hā hi naḥ || (5.19.21)

yāḥ samparyacaran premṇā pāda-saṁvāhanādibhiḥ |
jagad-gurum bhartṛ-buddhyā tāsām kiṁ varṇyate tapaḥ || (10.90.27)

vaidikas tāntriko miśra iti me tri-vidho makhaḥ |
trayāṅgām īpsitenaiva vidhinā mām samarcayet || (11.27.7)

evaṁ kriyā-yoga-pathaiḥ pumān vaidika-tāntrikaiḥ |
arcann ubhayataḥ siddhiṁ matto vindaty abhīpsitām || (11.27.49)

yat-pādayor aśaṭha-dhīḥ salilaṁ pradāya
dūrvāṅkurair api vidhāya satīm saparyām |
apy uttamām gatim asau bhajate tri-lokīm
dāśvān aviklava-manāḥ katham ārtim ṛcchet || (8.22.23)

yady uttamaśloka bhavān mameritaṁ
vaco vyalikam sura-varya manyate |
karomy ṛtam tan na bhavet pralambhanam
padaṁ ṛtīyam kuru śīrṣṇi me nijam || (8.22.2)

tat te'nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtam vipākam |
hṛd-vāg-vapurbhir vidadhan namas te
jiveta yo mukti-pade sa dāya-bhāk || (10.14.8)

mamādyāmaṅgalaṁ naṣṭam phalavāṁś caiva me bhavaḥ |
yan namasye bhagavato yogi-dhyeyāṅghri-pankajam || (10.38.6)

patitaḥ skhalitaś cārtaḥ kṣuttvā vā vivaśo gṛṇan |
haraye nama ity uccair mucyate sarva-pātakāt || (12.12.47)

natāḥ sma te nātha padāravindam
buddhīndriya-prāṇa-mano-vacobhiḥ |
yac cintyate'ntar hṛdi bhāva-yuktair
mumukṣubhiḥ karma-mayoru-pāśāt || (11.6.7)

śrīmad-bhagavad-gītāsu ca—

man-manā bhava mad-bhakto mad-yājī mām namaskuru |
mām evaiśyasi satyam te pratijāne priyo'si me || [gītā 18.65]

yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ |
tasya tīrtha-padaḥ kiṁ vā dāsānām avaśīsyate || (9.5.16)

kiṁ citram acyuta tavaitad aśeṣa-bandho
dāseṣv ananya-śaraṇeṣu yad ātma-sāttvam |
yo'rocayat saha mṛgaiḥ svayam īśvarāṅgām

śrīmat-kirīṭa-taṭa-pīḍita-pāda-pīṭhaḥ || (11.29.4)

kāyena vācā manasendriyair vā
buddhyātmanā vānuṣṭa-svabhāvāt |
karoti yad yat sakalam parasmai
nārāyaṇāyeti samarpayet tat || (11.2.36)

aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām |
yan-mitram paramānandaṁ pūrṇam brahma sanātanam || (10.14.32)

ittham satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena |
māyāśritānām nara-dārakeṇa
sākam vijahruḥ kṛta-puṇya-puñjāḥ || (10.12.11)

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīṣito me |
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai || (11.29.34)

dharmārtha-kāma iti yo'bhihitas tri-varga
īkṣā trayī naya-damau vividhā ca vārtā |
manye tad etad akhilaṁ nigamasya satyam
svātmārpaṇam sva-suhṛdaḥ paramasya puṁsaḥ || (7.6.26)

devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇī ca rājan |
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ parihṛtya kartam || (11.5.41)

tasmād evam-rūpeṇa yathā-śakti bhāgavata-dharmānuṣṭhāne bhavati caturthī bhūmikā | etac-
catuṣṭayam sādhanam eva |

(5) tato **raty-anūkurotpattiḥ** | ratir nāma bhakti-rasa-sthāyi-bhāvo druta-citta-praviṣṭa-
bhagavad-ākāratā-rūpaḥ saṁskāra-viśeṣa iti vakṣyate | sa evānkuro bhāgavata-
dharmānuṣṭhānātmaka-bijasya | tad uktam—

satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati || (3.25.25)

śraddhā bhakti-rasānubhave, tato ratiḥ sthāyi-bhāvaḥ, tataḥ sa eva bhakti-rasatām
prāpto'nukrameṇa bhaviṣyatīty arthaḥ |

evam manaḥ karma-vaśam prayuṅkte
avidyayātmany upadhīyamāne |
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat || (5.5.6)

bhavāpavargo bhramato yadā bhavej
janasya tarhy acuta sat-samāgamah |
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ || (10.51.53)

tvayi me'nanya-viṣayā matir madhu-pate'sakṛt |
ratim udvahatād addhā gaṅgevaugham udanvati || (1.8.42)

karmabhir bhrāmyamāṇānām yatra kvāpīśvareccayā |
maṅgalācaritair dānai ratir naḥ kṛṣṇa īsvare || (10.47.67)

iyam ca pañcamī bhūmikā bhakteḥ svarūpam | etasyā eva paripāka-viśeṣād anyāḥ ṣaḍ-
bhūmikāḥ phala-bhūtāḥ |

(6) svarūpādhigatis tataḥ | pratyagātma-svarūpasya sthūla-sūkṣma-deha-dvayātirikatvena
sākṣātkārah ṣaṣṭhī bhūmikā | anyathā dehendriyādi-vikṣepeṇa jātāyā api rater anirvāhāt | tad
uktam—

jñānam niḥśreyasārthāya puruṣasyātma-darśanam |
yad āhur varṇaye tat te hṛdaya-granthi-bhedanam ||
anādir ātmā puruṣo nirguṇaḥ prakṛteḥ paraḥ |
pratyag-dhāmā svayam-jyotir viśvam yena samanvitam ||
sa eṣa prakṛtiṃ sūkṣmām daivīm guṇamayīm vibhuḥ |
yadṛcchayaivopagatām abhyapadyata līlayā ||
guṇair vicitrāḥ sṛjatīm sa-rūpāḥ prakṛtiṃ prajāḥ |
vilokya mumuhe sadyaḥ sa iha jñāna-gūhayā ||
evam parābhidyānena kartṛtvaṃ prakṛteḥ pumān |
karmasu kriyamāṇeṣu guṇair ātmani manyate ||
tad asya saṃsṛtir bandhaḥ pāra-tantryam ca tat-kṛtam |
bhavaty akartur īśasya sākṣiṇo nirvṛtātmanah || (3.26.2-7)

tathā—

ātmā nityo'vyayaḥ śuddha ekaḥ kṣetra-jña āśrayaḥ |
avikriyaḥ sva-dṛg hetur vyāpako'saṅgy anāvṛtaḥ ||
etair dvādaśabhir vidvān ātmano lakṣaṇaiḥ paraiḥ |
aham mamety asad-bhāvam dehātau mohajaṃ tyajet || (7.7.19-20)

evam śuddhe tvam-pada-lakṣye'vagata tat-pada-lakṣyeṇa sahābheda-jñānam bhavati | etad apy
uktam—

kṛṣṇam enam avehi tvam ātmānam akhilātmanām |

jagad-dhitāya so'py atra dehīvābhāti māyayā || (10.14.55) ity ādi |

etādṛśa-jñānasya ca bhakty-uttara-kālatvaṁ darśitam—

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ |
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam || (1.2.7)

śreyaḥ-srutim bhaktim udasya te vibho
klīsyanti ye kevala-bodha-labdhaye |
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām || (10.14.4) ity ādi |

(7) etādṛśa-tattva-jñāne sati **vairāgya-dārdhyād bhagavati premṇo vṛddhir bhavatīti saptamī**
bhūmikā, yathā—

nyasta-kṛīḍanako bālo jaḍavat tan-manastayā |
kṛṣṇa-graha-grhītātmā na veda jagad īdṛśam ||
āśinaḥ paryatann aśnan śayānaḥ prapiban bruvan |
nānusandhatta etāni govinda-parirambhitaḥ ||
kvacid rudati vaikuṅṭha- cintā-śabala-cetanaḥ |
kvacid dhasati tac-cintā- hlāda udgāyati kvacit ||
nadati kvacid utkaṅṭho vilajjo nṛtyati kvacit |
kvacit tad-bhāvanā-yuktas tan-mayo'nucakāra ha ||
kvacid utpulkas tūṣṇīm āste saṁsparśa-nirvṛtaḥ |
aspanda-praṇayānanda- salilāmīlitekṣaṇaḥ ||

sa uttama-śloka-padāravindayor
niṣevayākiñcana-saṅga-labdhayā |
tanvan parām nirvṛtim ātmano muhur
duḥsaṅga-dīnasya manaḥ śamaṁ vyadhāt || (7.4.37-42)

sa prahlādaḥ, tathā—

evaṁ nirjita-ṣaḍ-vargaiḥ kriyate bhaktir īsvare |
vāsudeve bhagavati yayā saṁlabhyate ratiḥ ||

nīśamya karmāṇi guṇān atulyān
vīryāṇi līlā-tanubhiḥ kṛtāni |
yadātiharṣotpulakāśru-gadgadaṁ
protkaṅṭha udgāyati rauti nṛtyati ||

yadā graha-grasta iva kvacid dhasaty
ākrandate dhyāyati vandate janam |
muhur śvasan vakti hare jagat-pate
nārāyaṇety ātma-matir gata-trapaḥ ||

tadā pumān mukta-samasta-bandhanas
tad-bhāva-bhāvānukṛtāśayākṛtiḥ |
nirdagdha-bījānuśayo mahīyasā
bhakti-prayogeṇa samety adhokṣajam ||

adhokṣajāmbham ihāsubhātmanah
śārīriṇah saṁsṛti-cakra-śātanam |
tad brahma-nirvāṇa-sukham vidur budhās
tato bhajadhvam hṛdaye hṛd-īśvaram || (7.7.33-37)

evam anyad apy ūhanīyam | etādrśa-saptamī-paryanta eva sādhanābhyāsaḥ | ataḥ parantu
bhūmikā-catuṣṭayam ayatna-sādhyam |

(8) tasyātha sphuraṇam | tasya premāspadībhūtasya bhagavataḥ sāksātkāra-premātiśaya-
hetuko'ṣṭamī bhūmikā | tad uktam—

naikātmatām me spṛhayanti kecin
mat-pāda-sevābhiratā mad-ihāḥ |
ye'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi ||

paśyanti te me rucirāṇy amba santaḥ
prasanna-vaktrāruṇa-locanāni |
rūpāṇi divyāni vara-pradāni
sākaṁ vācam spṛhaṇīyām vadanti ||

tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ |
hṛtātmano hṛta-prāṇānīs ca bhaktir
anicchato me gatim aṇvīm prayunkte || (3.25.34-36)

evam anyad apy ūhyam |

(9) tataḥ bhagavad-dharma-niṣṭhā | yathā śrī-viṣṇu-purāṇe—
śālagrāme mahābhāgo bhagavan nyasta-mānasaḥ |
sa uvāsa ciraṁ kālāṁ maitreya pṛthivī-patiḥ ||
ahiṁsādiṣv aśeṣeṣu guṇeṣu guṇinām varaḥ |
avāpa paramām kāṣṭhām manasaś cāpi saṁyame ||
yajñeśācyuta govinda mādhavānanda keśava |
kṛṣṇa viṣṇo hṛṣīkeśa vāsudeva namo'stu te ||
iti rājāha bharato harer nāmāni kevalam |
nānyaj jagāda maitreya kiñcit svapnāntare'pi ca |
etat padaṁ tad-arthaṁ ca vinā nānyad acintayat ||
samiṭ-puṣpa-kuśādānaṁ cakre deva-kriyā-kṛte |
nānyāni cakre karmāṇi niḥsaṅgo yoga-tāpasāḥ || [vi.pu. 2.13.7-11]

pr̥thivī-patir bharataḥ | śrīmad-bhāgavate ca—

ambarīṣo mahā-bhāgaḥ sapta-dvīpavatīm mahīm |
avyayām ca śriyam labdhvā vibhavam cātulam bhuvi ||
mene'tidurlabham puṁsām sarvam tat svapna-saṁstutam |
vidvān vibhava-nirvāṇam tamo viśati yat puṁmān ||
vāsudeve bhagavati tad-bhakteṣu ca sādhuṣu |
prāpto bhāvam param viśvam yenedam loṣṭravat smṛtam ||

sa vai manaḥ kṛṣṇa-padāravindayor
vacāmsi vaikuṅṭha-guṇānuvarṇane |
karau harer mandira-mārjanādiṣu
śrutim cakārācyuta-sat-kathodaye ||

mukunda-liṅgālaya-darśane dṛṣau
tad-bhṛtya-gātra-sparśe'ṅga-saṅgamam |
ghrāṇam ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanām tad-arpite ||

pādaḥ hareḥ kṣetra-padānusarpaṇe
śiro hr̥ṣīkeśa-padābhivandane |
kāmaḥ ca dāsye na tu kāma-kāmyayā
yathottamaśloka-janāśrayā ratiḥ ||

evam sadā karma-kalāpam ātmanaḥ
pare'dhiyajñe bhagavaty adhokṣaje |
sarvātma-bhāvam vidadhan mahīm imām
tan-niṣṭha-viprābhīhitaḥ śaśāsa ha || (9.4.15-21)

yathā vā,

taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īṣe |
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alāṁ gāyata viṣṇu-gāthāḥ ||

punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu |
mahatsu yām yām upayāmi sṛṣṭim
maitry astu sarvatra namo dvijebhyaḥ ||

iti sma rājādhyavasāya-yuktaḥ
prācīna-mūleṣu kuṣeṣu dhīraḥ |
udañ-mukho dakṣiṇa-kūla āste
samudra-patnyāḥ sva-suta-nyasta-bhāraḥ ||

rājā parīkṣit |

evam ca tasmin nara-deva-deve
prāyopaviṣṭe divi deva-saṅghāḥ |
praśasya bhūmau vyakiran prasūnair
mudā muhur dundubhayaś ca neduḥ || (1.19.15-18)

yathā vā—

vayaṁ tv iha mahā-yogin bhramantaḥ karma-vartmasu |
tvad-vārtayā tariṣyāmas tāvakair dustaram tamaḥ || (11.6.48)
tvayopabhukta-srag-gandha- vāso-'lankāra-carcitāḥ |
ucchiṣṭa-bhojino dāsās tava māyām jayema hi || (11.6.46)

evam anyad apy ūhanīyam | bhagavad-dharma-niṣṭhā prayanta-pūrvikā sādhanam | svataḥ
siddhā tu bhagavad-dharma-niṣṭhā bhavati phala-bhūtā navamī bhūmikā |

(10) ataḥ svasmiṁs tad-guṇa-sālitā, yathā—

atho vibhūtiṁ mama māvāvinas tām
aiśvaryam aṣṭāṅgam anupravṛttam |
śriyam bhāgavatīm vāspṛhayanti bhadrām
parasya me te'snuvate tu loka ||

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me'nimiṣo leḍhi hetiḥ |
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam || (3.25.37-38)

evam avinaśvara-bhagavat-tulya-guṇāvīrbhāvo bhavati daśamī bhūmikā |

(11) premṇo'tha paramā kāṣṭhā | prāṇa-parityāgāvadhī-virahāsahiṣṇutā-rūpā, yathā—

gopīnām paramānanda āsīd govinda-darśane |
kṣaṇam yuga-śatam iva yāsām yena vinābhavat || (10.19.16)

aṭati yad bhavān ahni kānanam
truṭir yugāyate tvām apaśyatām |
kuṭīla-kuntalam śrī-mukham ca te
jaḍa udīkṣitām pakṣma-kṛt dṛśām || (10.31.15)

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhrd-didṛkṣayā |
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
ravīm vinākṣṇor iva nas tavācyuta || (1.11.9)

antar-gr̥ha-gatāḥ kāścid gopyo'labdha-vinirgamāḥ |
kṛṣṇam tad-bhāvanāyuktā dadhyur mīlita-locanāḥ ||
duḥsaha-preṣṭha-viraha-tīvratāpa-dhutāśubhāḥ |
dhyānaprāptācyutāśleṣa-nirvṛtyā kṣīṇamaṅgalāḥ ||
tam eva paramātmānam jāra-buddhyāpi saṅgatāḥ |
jahur guṇamayam deham sadyaḥ prakṣīṇa-bandhanāḥ || (10.29.9-11)

ity ādi | diṅ-mātram ihodāhṛtam | anantarollāse punar etat saprapañcam udāhariṣyate premety
uparamyate ||34-36||

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**lakṣaṇam bhagavad-bhakteḥ sādhanam sopapattikam |
sabhūmikam svarūpam ca yathā-buddhīha varṇitam ||37||**

iti śrī-paramahaṁsa-parivrājakācārya-varya-viśva-viśruta-sarva-tantra-svatantratāka-
śrī-madhusūdana-sarasvatī-yativara-viracite śrī-bhagavad-bhakti-rasāyane
bhakti-sāmānya-nirūpaṇam nāma
prathama ullāsaḥ
||1||

iti śrī-paramahaṁsa-parivrājakācārya-varya-viśva-viśruta-sarva-tantra-svatantratāka-
śrī-madhusūdana-sarasvatī-viracite śrī-bhagavad-bhakti-rasāyana-prathamollāsasya tādṛśa-
yati-varair eva viracitā ṭikā-matallikā |

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dvitīya ullāsaḥ

drute citte praviṣṭā yā govindākāratā sthirā |
sā bhaktir ity abhihitā viśeṣas tv adhunocyate ||1||
citta-druteḥ kāraṇānām bhedād bhaktis tu bhidyate |
tāny uktāni tu saṅkṣepād vyākhyāyante'dhunā sphuṭam ||2||
kāmaḥ śarīra-sambandha-viśeṣa-spr̥hayālutā |
saṁnidhānāsaṁnidhāna-bhedena sa bhaved dvidhā ||3||
taj-janyāyām drutau citte yā syāc chrī-kṛṣṇa-niṣṭhatā |
sambhoga-viprayogākhyā ratiḥ sā sā kramād bhavet ||4||
krodha īrṣyā-nimittam tu cittābhijvalanam bhavet |
taj-janyāyām drutau sā tu dveṣa-śabdena gr̥hyate ||5||
atra cetovyakulatvam sopadrāvaka-darśanāt |

upadrāvaka-nāsārtham tat-prīty-artham ca tad dvidhā ||6||
 tatrādyam dveṣa eva syād dvitīyam rati-śabda-bhāk |
 upariṣtāt tad ubhayam mayā spaṣṭīkarīṣyate ||7||
 dveṣā-hetuḥ svamantūttham vaiklavyam cittagam tu yat |
 taj-janyāyām drutau yā'ste ratiḥ sā bhayam ucyate ||8||
 snehaḥ putrādi-viṣayaḥ pālya-pālaka-lakṣaṇaḥ |
 sevyā-sevaka-bhāvo'nyaḥ so'py uktas trividho budhaiḥ ||9||
 bhagavad-dāsyā-sakhyābhyām miśritam cāparam jaguḥ |
 yā kṛṣṇākārātā citte taj-janya-druti-śālini ||10||
 pālya-pālaka-bhāvena sā vatsala-ratir bhavet |
 sevyā-sevaka-bhāvena preyo-ratir itīryate ||11||
 harṣaś citta-samullāsaḥ kathyate sa caturvidhaḥ |
 ekaḥ parānanda-mayaḥ śrīśa-māhātmya-kāraṇāt ||12||
 taj-janyāyām drutau śuddhā ratir govinda-gocarā |
 etad-antaḥ hi śāstreṣu sādhanāmnānam iṣyate ||13||
 vṛidā-vikṛta-vāg-veṣa-ceṣṭā"di-janito'paraḥ |
 taj-janyāyām drutau ceto-vikāso hāsa ucyate ||14||
 lokottara-camatkāri-vastu-darśanaḥ paraḥ |
 taj-janyāyām drutau ceto-vikāso vismayo mataḥ ||15||
 yuddhābhipāta-janito vīraṇām jāyate paraḥ |
 tataś cittasya vistāro drutasyotsāha ucyate ||16||
 iṣṭa-viccheda-janito yaś citte kliṣṭatodayaḥ |
 taj-janyāyām drutau viṣṭā ratatā śoka ucyate ||17||
 dayā ghrṇā syād viṣaya-tucchatva-jñāna-pūrvikā |
 tayā drute tu manasi jugupsā jāyate tridhā ||18||
 pūti-vraṇādi-viṣaye kathitodveginī budhaḥ |
 śmaśānottha-piśācādi-viṣayā kṣobhiṇī bhavet ||19||
 dehendriyādi-duḥkhatva-vicāraṇa-puraḥsarā |
 ghrṇā śuddheti kavibhiḥ sā jugupsā prakīrtitā ||20||
 yā tu śocyasya rakṣā'rthe pravṛttir anukampayā |
 tayā drute tu manasi dayotsāhaḥ smṛto budhaiḥ ||21||
 sarvasvam api dāsyāmi prārthayeti ca yo mahān |
 udyamo druta-cittasya dānotsāhaḥ sa ucyate ||22||
 tathā svadharma-rakṣā'rthe yā pravṛttiḥ prayatnataḥ |
 tayā cittasya vistāro dharmotsāho drutau bhavet ||23||
 vaśikārākhyā-vairāgyam yat kāmāspṛhatā"tmakam |
 tena drutasya cittasya prakāśaḥ śama ucyate ||24||
 ito'nyathā tu cittasya na drutir vidyate kvacit |

tad-abhāvāt tu bhāvo na niruktānyo'sti kaścana ||25||
 yāvatyō drutayaś citte bhāvās tāvanta eva hi |
 sthāyino rasatām yānti vibhāvādi-samāśrayāt ||26||
 dharmotsāho dayotsāho jugupsā trividhā śamaḥ |
 ṣaḍ apy ete na viṣayā bhagavad-viṣayā na hi ||27||
 dharma-vīro dayā-vīro bībhatsaḥ śānta ity amī |
 ato na bhakti-rasatām yānti bhinnāspadatvataḥ ||28||
 īrṣyāja-bhayāja-dveṣau bhagavad-viṣayāv api |
 na bhakti-rasatām yātaḥ sāksād druti-virodhataḥ ||29||
 śuddho raudra-rasas tatra tathā raudra-bhayānakaḥ |
 nāsvādyāḥ sudhiyā prīti-virodhena manāg api ||30||
 kāmaje dve ratī śokaḥ prītir bhī-vismayas tathā |
 utsāho yudhi dāne ca bhagavad-viṣayā amī ||31||
 vyāmīśra-bhāva-rūpatvam yānty ete kṣīra-nīravat |
 vibhāvādi-samāyoge tathā bhakti-rasā api ||32||
 śṛṅgāraḥ karuṇo hāsyas tathā prīti-bhayānakaḥ |
 adbhuto yuddha-vīraś ca dāna-vīraś ca miśritāḥ ||33||
 śuddhā ca vatsala-ratiḥ preyo-ratir iti trayī |
 bhāvāntarāmiśritatvād amiśrā ratir ucyate ||34||
 viśuddho vatsalaḥ preyān iti bhakti-rasās trayāḥ |
 rasāntarāmiśritatās te bhavanti paripuṣkalāḥ ||35||
 śṛṅgāro miśritatve'pi sarvebhyo balavattaraḥ |
 tīvra-tīvrataratvam tu rates tatraiva vīkṣyate ||36||
 kecit kevala-saṅkīrṇāḥ kecit saṅkīrṇa-miśritāḥ |
 kecit kevala-miśrās ca śuddhās ca syuś caturvidhāḥ ||37||
 tatra kevala-saṅkīrṇā raudro raudra-bhayānakaḥ |
 dharma-vīro dāna-vīro bībhatsaḥ śānta ity api ||38||
 miśrā evānya-viṣayāḥ proktāḥ saṅkīrṇa-miśritāḥ |
 bhagavad-viṣayās te tu khyātāḥ kevala-miśritāḥ ||39||
 śuddhās trayāḥ purevoktāḥ saṅkīryante na kenacit |
 evam nirūpitā bhaktiḥ saṅkṣeipād ucyate punaḥ ||40||
 rājasī tāmasī śuddha-sāttvikī miśritā ca sā |
 īrṣyāja-dveṣajādyā syād bhayāja-dveṣajā parā ||41||
 harṣajā śuddha-sattvotthā kāma-śokādijetarā |
 sattvajatve tu sarvāsām guṇāntara-kṛtā bhidā ||42||
 tatra te ratitām naiva yātaḥ sukha-virodhataḥ |
 rati-śabdām tu bhajataḥ sukha-mayyau pare drutī ||43||
 bhaktiś caturvidhā'py eṣā bhagavad-viṣayā sthīrā |

dr̥ṣṭādr̥ṣṭobhayaikaika-phalā bhaktis tridhā bhavet ||44||
 rājasī tāmasī bhaktir adr̥ṣṭa-phala-mātra-bhāk |
 dr̥ṣṭādr̥ṣṭobhaya-phalā miśritāḥ bhaktir iṣyate ||45||
 śuddha-sattvodbhavā'py evaṁ sādhaḥkeṣv asmad-ādiṣu |
 dr̥ṣṭa-mātra-phalā sā tu siddheṣu sanakadiṣu ||46||
 dr̥ṣṭādr̥ṣṭa-phalā bhaktiḥ sukha-vyakter vidher api |
 nidāgha-dūna-dehasya gaṅgā-snāna-kriyā yathā ||47||
 rajas tamo'bhībḥūtasya dr̥ṣṭāmśaḥ pratibadhyate |
 śītavātāturasyeva nādr̥ṣṭāmśas tu hīyate ||48||
 tathaiva jīvan-muktānām adr̥ṣṭāmśo na vidyate |
 snātvā bhuktavatām bhūyo gaṅgāyām krīdatām yathā ||49||
 vartamāna-tanu-prāpyam phalam dr̥ṣṭam udāhṛtam |
 bhāvi-dehopabhogyam yat tad adr̥ṣṭam udīritam ||50||
 rajas-tamaḥ-pracaṇḍatve sukha-vyaktir asat-samā |
 tīvra-vāyu-vinikṣipta-dīpa-jvāleva bhāsate ||51||
 tasmāt svayam-prabhā'nandākārā'pi mati-santatiḥ |
 pratibandhaka-vaśān na syāt sukha-vyakti-padāspadam ||52||
 rajaḥ prabala-sattvāmśād īrṣyāja-dveṣa-miśritā |
 mano-vṛttiḥ parānande caidyasya na sukhāyate ||53||
 tamaḥ-prabala-sattvāmśād bhītija-dveṣa-miśritā |
 mano-vṛttiḥ parānande kaṁsasya na sukhāyate ||54||
 tayor bhāvi-śarīre tu pratibandha-kṣaye sati |
 saiva citta-drutir bhakti-rasatām pratipadyate ||55||
 adhunāpi bhajanto ye dveṣāt pāsupatādayaḥ |
 teṣām apy evam eva syād athavā vena-tulyatā ||56||
 drutau satyām bhaved bhaktr adrutau tu na kiñcana |
 citta-druter abhāvena venas tu katamo'pi na ||57||
 rajas-tamo-vihīnā tu bhagavad-viṣayā matiḥ |
 sukhābhivyañjakatvena ratir ity abhidhīyate ||58||
 rajas-tamaḥ-samuccheda-tāratamyena gamyate |
 tulye'pi sādhanābhyāse tāratamyam rater api ||59||
 virahe yādr̥ṣam duḥkham tādr̥ṣī dr̥ṣyate ratiḥ |
 mṛdu-madhyādhimātratvād viśeṣo'pi hi vakṣyate ||60||
 vaikuṅṭhe dvārakāyām ca śrīmad-vṛndāvane tathā |
 mṛdu-tīvrā madhya-tīvrā tīvra-tīvrā ca sā kramāt ||61||
 iyam nisarga-samsargaupamyādhyātmābhīyogajā |
 samprayogābhīmānābhyām samārope sthitā tathā ||62||
 sparśe śabde tathā rūpe rase gandhe ca kevale |

samuccite ca sã tatrety ekaikã ãad-vidhã bhavet ||63||
 suddhã vyãmisritã ceti punar eãã dvidhã bhavet |
 tatrãnopãdhih suddhã syãt sopãdhir miãritoditã ||64||
 anupãdhih parãnanda-mahimaika-nibandhanã |
 bhajanãya-guñãnantyãd eka-rũpaiva socyate ||65||
 kãma-sambandha-bhayatah sopãdhis trividhã bhavet |
 vibhãvãdi-samãyoge suddha-bhakti-raso bhavet ||66||
 sringãra-miãritã bhaktih kãmajã bhaktir iãyate |
 sambandhajã ratir yãti pũrvoktãrã rasatãrã dvayoh ||67||
 eko vatsala-bhakty-ãkhyah preyo-bhaktis tathã'parã |
 bhayajã ratir adhyãste rasam prãti-bhayãnakam ||68||
 ekadaiva yadi vyaktam idam rati-catuãtayam |
 tadã tu pãnaka-rasa-nyãyena paramo rasaã ||69||
 eka-dvy-ãdi-rasa-vyakti-bhedãd rasa-bhidã bhavet |
 tasmãt kvacit tad-abhyãsam kuryãd rati-catuãtaye ||70||
 vraja-devãsu ca spaãtam dããtam rati-catuãtayam |
 tac-cittãlambanatvena sva-cittam tãdããsam bhavet ||71||
 rasãntara-vibhãvãdi-sankãrñã bhagavad-ratih |
 citra-rũpavad anyãdãrg rasatãrã pratipadyate ||72||
 rasãntara-vibhãvãdi-rãhitye tu svarũpa-bhãk |
 daãsamim eti rasatãrã sanakãder ivãdhikãrã ||73||
 ratir devãdi-vããayã vyabhicãrã tathorjitaã |
 bhãvah prokto raso neti yad uktaã rasa-kovidaih ||74||
 devãntareãu jãvatvãt parãnanda-prakããanãt |
 tad yojyam paramãnanda-rũpe na paramãtmani ||75||
 kãntãdi-vããayã vã ye rasãdyãã tatra nedããsam |
 rasatvam puãyate pũrña-sukhãsparãitva-kãrañãt ||76||
 paripũrña-rasã kãudra-rasebhyo bhagavad-ratih |
 khadyotebhyã ivãditya-prabheva balavattarã ||77||
 krodha-ãoka-bhayãdãnãrã sãkããat sukha-virodhinãrã |
 rasatvam abhyupagatãrã tathãnubhava-mãtrataã ||78||
 ihãnubhava-siddhe'pi sahasra-guñito rasaã |
 jadeneva tvayã kasmãd akasmãd apalapyate ||79||

sãri-paramahãmsa-parivrãjakãcãrya-varya-vããva-vããruta-sarva-tantra-svatantratãka-
 sãri-madhusũdana-sarasvatã-viracite sãri-bhagavad-bhakti-rasãyane
 bhakti-vãããã-nirũpanãrã nãma
 dvitãyollãããã
 ||2||

tr̥tīya ullāsaḥ

nanu ko'yam raso nāma kim niṣṭho vā bhaved asau |
asya pratyāyakaḥ ko vā pratītir api kīdr̥sī ||1||
vibhāvair anubhāvaiś vyabhicāribhir apy uta |
sthāyī bhāvaḥ sukhatvena vyajyamāno rasaḥ smr̥taḥ ||2||
sukhasyātma-svarūpatvāt tad-ādharo na vidyate |
tad-vyañjikāyā vṛttes tu sāmājika-manah̥ prati ||3||
kāryārtha-niṣṭhā raty-ādyā sthāyinaḥ santi laukikāḥ |
tad-boddhṛ-niṣṭhās tv aparaṁ tat-samā apy alaukikāḥ ||4||
bodhya-niṣṭhā yathā-svam te sukha-duḥkhādi-hetavaḥ |
boddhṛ-niṣṭhās tu sarve'pi sukha-mātraika-hetavaḥ ||5||
ato na karuṇādīnām rasatvam pratihanyate |
bhāvānā;m boddhṛ-niṣṭhānām duḥkhā-hetutva-niścayāt ||6||
tatra laukika-raty-ādeḥ kāraṇam laukikam ca yat |
kāvyopadarśitam tat tu vibhāva iti kathyate ||7||
laukikasyaiva raty-āder loka yat kāryam īkṣitam |
kāvyopadarśitam tat syād anubhāva-padāspadam ||8||
laukikasyaiva raty-āder ye bhāvāḥ sahakāriṇaḥ |
kāvyopadarśitās te tu kathyante vyabhicāriṇaḥ ||9||
alaukikasya raty-ādeḥ sāmājika-nivāsinaḥ |
udbodhe kāraṇam jñeyam trayam etat samuccitam ||10||
jñāta-sva-para-sambandhād anye sādharmaṇātmanā |
alaukikam bodhayanti bhāvam bhāvās trayo'py amī ||11||
bhāva-tritaya-samsṛṣṭa-sthāyi-bhāvāvagāhinī |
samūhālambanātmaikā jāyate sāttvikī matiḥ ||12||
sānanta-rakṣaṇe'vaśyam vyanakti sukham uttamam |
tad rasaḥ kecid ācāryās tām eva tu rasam viduḥ ||13||
teṣām pratyeka-vijñānam kāraṇatvena tair matam |
sthāyī bhāvo rasa iti prayogas tūpacārataḥ ||14||
evam avyavadhānena kramo yasmān na lakṣyate |
asamlakṣya-krama-vyañgya-dhvanim̥ tasmād imam̥ viduḥ ||15||
vyavadhānāt kramo lakṣyo vas tv alaṅkārayor dhvanau |
lakṣya-vyañgya-kramam̥ tasmād dhvanim̥ etam̥ pracakṣate ||16||
rasa-bhāva-tad-ābhāsa-bhāva-śānti-ādir akramaḥ |

ananta-rakṣaṇe yasmād vyajyate'vaśyam eva saḥ ||17||
 śruti-duṣṭādayo doṣā ye rasa-pratibandhakāḥ |
 tad-abhāvo'pi sāmāgryām nivīṣṭo'niṣṭa-hānikṛt ||18||
 yā rītayo ye ca guṇās taj-jñānam api kāraṇam |
 alaṅkāraś ca vijñātā bhavanti pariṣakāḥ ||19||
 guṇālaṅkāra-rītānām bhāvānām ca nivedakāḥ |
 tasya pratyāyakaḥ śabdo vṛtṭyā vyañjana-rūpayā ||20||
 vṛtṭiḥ kāryāparokṣāsyā śabdasya sukha-garbhini |
 daśamas tvam asīty ādi-vākyottham ativṛttivat ||21||
 nityam sukham abhivyaktaṁ raso vai sa iti śruteḥ |
 pratītiḥ sva-prakāśasya nirvikalpa-sukhātmikā ||22||
 kārya-jñāpyādi-vaidharmyam yat tu kaiścin nirūpitam |
 tad apy etena mārgeṇa yojyam śāstrāvirodhataḥ ||23||
 paramānanda ātmaiva rasa ity āhur āgamāḥ |
 śabdātas tad-abhivyakti-prakāro'yaṁ pradarsitaḥ ||24||
 arthavādādhikaraṇe vana-śailādi-varṇanam |
 śrotṛṇām sukha-mātrārtham iti bhāṭṭair udāhṛtam ||25||
 kāryānvitatva-vāde'pi na virodho'sti kaścana |
 yasmāt kṛtīpsitatvena kāryam sukham apīśyate ||26||
 alaukika-niyoge tu na kimcin mānam iksyate |
 loke vācām ca sarveṣām tat-paratvam na yujyate ||27||
 prayojanavad ajñāta-jñāpakatvam ca mānatā |
 śabdasya kārya-paratā tv ācāryair eva khaṇḍitā ||28||
 devatādhikṛti-nyāyāt padair anya-parair api |
 prayojana-vad ajñātābādhitārtha-matir bhavet ||29||
 tasmād anya-paratve vā svātantrye vā padāni naḥ |
 vyañjayanti parānandaṁ sahakāryānurūpyataḥ ||30||

iti śrī-paramahaṁsa-parivrājakācārya-varya-viśva-viśruta-sarva-tantra-svatantratāka-
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 bhakti-viśeṣa-nirūpaṇam nāma
 tṛtīyollāsaḥ
 ||3||