

Śrīdhara's concept of Bhakti: A study of *Subodhinī* commentary on *Bhaktiyoga* chapter of *Bhagavadgītā*

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Abstract:

Śrīdhara, a non-dualist, is the renowned author of a commentary *Bhāvārtha Dīpikā* on *Bhāgavata Purāṇa*, *Ātmaprakāśa* on *Viṣṇu Purāṇa* and *Subodhinī* on *Bhagavadgītā*. Though he was a non-dualist and said to be Śāṅkara Vedāntin, he adopted devotion towards Viṣṇu-Kṛṣṇa through his commentaries. He brought the confluence of Advaita Vedānta and *Vaiṣṇavism*. Though it is so, Śrīdhara's standpoint is not the same as Rāmānuja. Śrīdhara's peculiar standpoint embracing Advaita and Bhakti differs from the above commentators' views.

This paper compares *Subodhinī* commentary with the commentaries of Śāṅkara and Rāmānuja to know his philosophical distinct. The scope of this research paper is limited to the twelfth chapter of *Bhagavadgītā*, which focuses on modes of worshipping qualified Brahman with devotion. It eulogizes a devotee and advises devotion appropriate to one's ability and psychology.

Keywords: Śrīdhara, Bhakti, *Subodhinī* commentary, *Bhagavadgītā*

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2.Introduction:

2.1 Śrīdhara (1350-1450 C.E.¹): Śrīdhara is known as the commentator of *Bhāgavata Purāṇa* (Bh.P.), *Viṣṇu Purāṇa* (Vi.P.) and *Bhagavadgītā* (Bh.G.). Śrīdhara belonged to the school of Śāṅkara, but his inclination towards bhakti of Viṣṇu-Kṛṣṇa makes his standpoint different from that of absolute monism. According to Karunakara Das, Śrīdhara was a disciple of Advaita preceptor Śrīrāmakṛṣṇasvāmin and the head of the Advaita maṭha in Kapilāsa, Orissa² based on inscriptional record. The author derives from the local sources that Śrīdhara was a devotee of the Nṛsimha as well as used to chant mantras from *Gopālatāpinī* and *Atharvaveda* (*Paippalāda Śākhā*). He not only reconciled worshipping of Śaiva and Vaiṣṇava traditions but also adapted Śaiva and Śākta tantra.³ The author supposes his philosophy was having reconciliation of knowledge and devotion i.e. *Jñānamīśrabhaktivāda*. Ravi Gupta states that - 'And yet there is a commentarial play in Śrīdhara's conservative method- willingness to dance between opposite poles of dualism and non-dualism, to push the boundaries of *Sampradāya*, to dabble in emerging theories of *Bhakti-rasa*, to follow *Bhāgavatas* narratives wherever they might lead.'⁴ For this reason, according to him, Śrīdhara remains a puzzle. Thus, there is ambiguity about Śrīdharasvāmin's philosophical standpoint.

A comparative analysis of significant verses in the commentaries of Śrīdhara, Śāṅkara and Rāmānuja shows the distinct Bhakti perspective of Śrīdhara.

2.2 Bhagavadgītā: *Bhagavadgītā* is later than the Upaniṣadic period and before the development of philosophical systems and *Sūtras*⁵. This smārta text is among the triple canons of *Vedānta*, which is vital for studying theistic tradition and Indian philosophy. It is the earliest exposition of the system of devotion or *Ekāntika Dharma*⁶. It absorbs teachings and views from Vedas and *Upaniṣads*, mainly *Iśa*, *Kaṭha*, *Muṇḍaka*, *Chāndogya*, *Śvetāśvatara* and *Mahābhārata*. *Bh.G.* is interpreted from different perspectives by commentators and scholars.

A study of commentaries on this scripture can unscramble the thoughts and beliefs of the commentator. *Ācāryas* of different schools of *Vedānta* interpret the passages according to their doctrine, with religious and philosophical aspects. *Gītā Śāṅkarabhāṣya* is the oldest extant commentary⁷; Therefore, it becomes a reference text for comparison.

When Arjuna had a feeling of dejection, Lord Kṛṣṇa expounded on Brahman

activism give the same result. To conquer the mind, He advised practising meditation with asceticism, knowing that all the manifested and unmanifested things are Brahman. Lord Kṛṣṇa revealed His cosmic form to Arjuna and clarified his doubt about whether the worshiper of manifested or unmanifested Brahman is superior. He recommended devotion according to the ability and psychology of a devotee. The remaining chapters enlighten about body and soul, threefold Modalities, the Ultimate Person, Godly-Ungodly Assets, and threefold Faith. The eighteenth chapter concludes that renunciation and the sacrifice of the fruit of action lead to the liberation of a wise seeker.

2.3 Bhaktiyoga Chapter in Bhagavadgītā: *Bh.G.* mentions the twelfth chapter as *Bhaktiyoga*, in which the Lord clarifies Arjuna's doubt about whether worshippers of qualified Brahman or formless Brahman are superior. Those who contemplate on Him with devotion are superior because worshipping formless is extremely difficult for the embodied; however, worshippers of the formless also attain Him. Next, He reveals diverse ways to reach the Supreme Reality according to the steadiness of the devotee's mind. He advocates modes of attaining peace with ascending order of their superiority. The chapter concludes with the qualities of a devotee dear to the Lord.

3. Concepts of Bhakti :

Various paths of devotion prescribed by the Lord are meditation, constant practice of concentration of mind, performing desireless actions and surrendering to God with renunciation of all the fruits of actions. The commentarial texts of the three *Ācāryas* are compared based on the terminologies, their meaning and evaluation of philosophical and religious aspects. The following concepts are prominently observed in this part of *Subodhinī* commentary.

3.1 Grace of God: While commenting on the verses explaining methods of devotion and characteristics of the devotee (*Bh.G* 12.6-13), Śrīdhara highlights the necessity of the grace of God to achieve the result of these paths⁸. Śāṅkara and Rāmānuja do not emphasize it while commenting on these verses. However, Rāmānuja in *Śrībhāṣya* highlights the significance of the grace of God⁹.

Śrīdhara says that the path of meditation results in knowledge by the grace of God. The renouncement of the fruits of his actions also leads to the final goal with His grace. Thus, for Śrīdhara, be it a path of meditation or renunciation of

fruits of the actions, God's grace is the key element to secure liberation effortlessly. Non-attachment to the fruit of the action and God's grace are the two elements that lead to the cessation of the cycle of rebirth. According to him, a devotee's virtues help him receive the Grace of God quickly, and he becomes dear to God. *Bh.G.* (7.14) teaches that the only way to get over the major obstacle standing in the way of liberation is to seek the grace of God by self-surrender¹⁰. Śrīdhara describes the grace of God in a similar way as in the story of King Uparicara (*Nārāyaṇīya* section of *Mahābhārata*). Uparicara's devotion resulted in God's grace and hence the attainment of the highest region of Brahman instantly (*añjasā*)¹¹. *Nārada bhaktisūtra* also gives equal importance to this factor. It states that devotion can germinate only through the grace of God, even if it is present to a slight extent¹².

S.M.S. Chari discusses the antiquity of the doctrine of *Prapatti* and mentions that it was only in the post-Rāmānuja period it was expounded with all details in written works. He states that 'the doctrine of *Prapatti* is based on the concept of God's grace and intimate relation of *Jiva* and *Paramatman*, as *Śeṣa* and *Śeṣī*.' Sridhara seems to believe in the grace of God but he has not mentioned about *Śeṣa-Śeṣī* relationship. According to Swami Shivananda, 'non-dualists lay stress on self-effort for developing devotion, whereas followers of the path of devotion always advocate the doctrine of God's grace'¹³.

The importance of grace of God plays an essential role in Śrīdhara's commentary, as seen in *Bh.G.*, Uparicara's episode (*Mahābhārata*), *Nārada bhaktisūtra* and *Viśiṣṭādvaita*.

3.2 Devotion to the sole object: Lord Kṛṣṇa mentions the method to meditate on Him as the sole object of devotion, that is *Ananya yoga* (*Bh.G.* 12.6), which results in liberation from the cycle of rebirth. Śāṅkara interprets *Ananyayoga* as *Samādhi yoga*, which means worshipping God's cosmic form as the only object of devotion¹⁴. In his other works, he defines *Samādhi* as the merging of mental activities in Brahman¹⁵ and Bhakti as seeking after one's real nature¹⁶. (He believes that devotion to the qualified Brahman is an initial stage of liberation.) Rāmānuja explains *Ananya yoga* as adoring God without any other object of devotion. He describes worshipping Him through meditation, worship, prostration, praises, and hymns¹⁷.

Śrīdhara explains *Ananyayoga* as *Ekāntabhaktiyoga*¹⁸. The meaning of the word *Ananya* (no other than God) and *Ekānta* (God is the final goal) is

identical. Then why might Śrīdhara have used this specific word? Examination of *Bh.P.* shows that Pralhāda explains the nature of *Ekāntabhakti*, which is the aim of one's life¹⁹. In the same *Purāṇa*, the same word appears when *Rudra* eulogizes the Supreme Being (4.25.55), Śuka praises Saṅkarṣaṇa (5.25.4) and King Ambariṣa's episode (9.4.28). There are many instances in this scripture where words like *Ekāntabhakta*, *Ekānta*, *Ekāntittva* and *Ekāntin* are scattered throughout. *Nārādhakṣisūtra* distinguishes the devotee following *Mukhyabhakti* as *Ekāntin*.²⁰ *Śāṇḍilyabhaktisūtra* specifies Bhakti as *Ekāntabhāva*.²¹ The *Nārāyaṇīya* section (*Mahābhārata*, *Śāntiparva*) narrates the same concept named *Ekāntadharmā*. *Bṛhaspati*, the leading priest of King Uparicara's horse sacrifice, could not see *Bhagavān* taking his share. Then sages named Ekata-Dvita-Trita narrated their experience at *Śvetadvipa*, where devotees of God resided. These devotees were so engrossed in the one-pointed devotion that no one honoured the three sages. Despite austere penances, they could not see Him. God revealed himself only to devotees called *Ekāntins*,²² whose sole object of devotion is God. According to R.G. Bhandarkar, *Ekāntadharmā* is the same as that communicated to Arjuna at the beginning of war²³. S. N. Dasgupta also speculates that the doctrine of *Bhagavadgītā* was the *Ekāntin* doctrine which had at least four different forms²⁴.

The above investigation shows that Śaṅkara used non-dualistic terms to describe devotion to the sole object, whereas Śrīdhara's concept and terminology show a close connection with the *Nārāyaṇīya*, *Nārādhakṣisūtra*, *Śāṇḍilyabhaktisūtra* and especially *Bh.P.*

3.3 Mystic spell: Lord Kṛṣṇa explains that the devotee who fixes his mind and intellect on God will live in Him forever (*Bh.G.12.8*). According to Śaṅkara, the nature of the mind is of indecision and the nature of intellect is of decision. Both should be focused on the cosmic form of God alone.

Śrīdhara follows Śaṅkara and adds results of this practice. He believes that such devotee receives the grace of God, gains knowledge and dwells in God. Śrīdhara quotes a scriptural verse, probably from *Nṛsiṃhapūrvatāpanīyopaniṣad*,²⁵ which says, God redeems instruction at the time of death²⁶. This is a minor *Vaiṣṇava* Upaniṣad from *Atharvaveda*. This scripture expounds the *Nārasimha Anuṣṭubha mantra* in praise of Lord Nṛsiṃha, its utility as a liberating spell to cross the ocean of worldly existence and its details such as *Śakti* and *Bīja*.²⁷ In his commentary on this *Upaniṣad*,

Śaṅkara explains that the mystic spell is the chanting of *Praṇava*²⁸.

Purāṇas and Tantrism also mention Mystic spells. In *Bh.P.*, sage *Ārvihotri* recommends Vedic and *tāntric* ways of worship to King *Janaka* (11.3.47)²⁹.

The *Śivagītā* (16.9) explains that a competent devotee who visits holy places like Kāśī receives a mystic syllable at the time of death, enabling him to cross the ocean of worldly existence through God's grace. *Gurugītā* (1.25) also mentions Śiva of Kāśī as *Tāraka* Brahman. Mantras are a significant part of *Āgama* texts. There are various *Tāraka* mantras in *Pañcarātra* texts, such as *Lakṣmītantra*.

In this way, Śrīdhara believes that practising meditation enables the devotee to receive a mystic spell at the time of death. Chanting of mantras is observed in non-dualistic and theistic interpretations as well as tantrism and *Vaiṣṇava Purāṇas*. Along with these scriptures, Śrīdhara's faith and practice of chanting such mantras might have influenced his commentary.

3.4 Remembrance of God: Lord Kṛṣṇa explains the path of constant practice, *Abhyāsayoga* (*Bh.G.*12.9). The mind and the intellect are the two inner instruments where there is a continuous flow of thought modifications. Constant practice of focusing thoughts on one deity helps to achieve a cessation of these modifications and steadiness of mind. Patañjali defines this technique as Yoga and describes its eight limbs, *Aṣṭāṅgayoga*³⁰. Śaṅkara explains this method of devotion as *Samādhānalakṣaṇa Abhyāsayoga*. The non-dualistic meaning of *Abhyāsa* is *Nididhyāsana*, which is the constant thinking of Brahman. In *Aparokṣānubhūti*, this method is explained with fifteen components³¹, which includes Patañjali's eight limbs of Yoga. In the same text, *Samādhāna* is defined as the concentration of the mind on the only object *Sat (Brahman)*³². In this way here, Yoga is included implicitly.

Rāmānuja interprets *Abhyāsayoga* as practising remembrance of God's attributes with immense love³³ and enlists God's attributes. S.M.S. Chari mentions that Rāmānuja advised a sevenfold ethical discipline known as *Sāadhanā Saptaka* on the authority of an ancient commentator. One of them is *Abhyāsa*, which means a repeated reflection of God. The author observes that instead of directly mentioning about limbs of *Aṣṭāṅgayoga*, Rāmānuja has quoted a verse from *Vi.P.*, which explicitly states *Dhyāna* with the first six components of Yoga³⁴. Thus, Rāmānuja acknowledges Yoga indirectly.

Śrīdhara interprets *Abhyāsayoga* as *Anusmaraṇalakṣaṇa Yogābhyāsa*. Unlike the other two commentators, he uses the word *Yogābhyāsa* instead of

Abhyāsayoga. In *Bh.P.*, God explains *the Dhyānavidhi* of fixing the mind on God with continuous remembrance of Him³⁵. It continues to describe *Yogāṅgas*, such as control of breath while chanting *Om*, controlling sense organs, remembering God³⁶, and *Yama-Niyamas* (*Bh.P.* 11.19). From a similar arrangement and tone in Śrīdhara's explanation, he appears to have summed up the above verses as *Yogābhyāsa*. In the Dhṛva's episode in *Vi.P.*, sages explain Dhṛva worshipping God by withdrawing senses from their objects and then focusing the mind on Him (*Vi.P.* 1.11.52). In *Ātmaprakāśa* commentary on this verse, Śrīdhara explains that sages are advising Dhṛva to repeat a mantra with a concentration of mind achieved by *Aṣṭāṅgayoga*³⁷. Like this, Śrīdhara might be suggesting *Aṣṭāṅgayoga* by saying *Yogābhyāsa*. Remembrance of God is one of the nine-fold ways of Bhakti, as mentioned in *Bh.P.* In this scripture, the root *Smṛ* with the prefix *anu* occurs almost fifty-five times. The above investigation and selection of words like *Anusmaraṇa* and *Yogābhyāsa* show the influence of *Bh.P.*

3.5 Vows and Chanting God's name: The Lord advises the path of performing desireless acts to attain perfection (*Bh.G.* 12.10). Śaṅkara explains that such actions result in the purification of the devotee's mind leading to Knowledge and he attains perfection. He does not suggest any specific list of actions like Rāmānuja, who explicitly mentions twelve devotional acts to attain Him. Some of these actions are constructing temples, chanting Lord's names (*Nāmakīrtana*), praising Lord and prostrating before God³⁸.

Though Śrīdhara follows Śaṅkara, he explicitly mentions observing *Ekādaśī* and chanting of Lord's name³⁹. In *Bh.P.*, Nārada explains Yudhiṣṭhira, a householder's virtuous conduct to be performed on specific days⁴⁰. While preaching Uddhava, the Lord mentions observance of vows. The *Ekādaśī* vow⁴¹ is eulogized and explained in many *Purāṇas* like *Padma Purāṇa*, which tells the story of its birth. Rāmānuja supplies an extensive list of actions but misses to mention this vow.

Nāmasaṁkīrtana, the performance of *Japa* collectively, is a contribution of the *Bh.P.*, says T.S. Rukmani. She opines that the concept of chanting God's name gains the final stage of development in *Bh.P.*, where clear proclamation and illustration are given with examples. Ravi Gupta rightly asserts that Śrīdhara has a special regard for *Bhāgavata*⁴². Thus, it appears that Śrīdhara's commentary is influenced by the religious acts prescribed by *Purāṇas*,

particularly by *Bh.P.*

3.6 Absolute Surrender: Lord Kṛṣṇa advises renouncing the fruits of all the actions (*Bh.G.* 12.11). Śāṅkara explains this very succinctly, and Rāmānuja suggests practising *Akṣarayoga* (the path described in the first six chapters of *Bh.G.*). According to Rāmānuja, by meditating on the nature of the individual's self, the devotee realizes himself as Śeṣa leading to the highest devotion⁴³. The renouncement of the fruit of every action is a means to

practice *Akṣarayoga*.

According to Śrīdhara, if a devotee cannot follow *Bhagavaddharma* (the path of performing actions for God), he should renounce the fruits of all the actions with absolute surrender to God, knowing that the result is in His hands⁴⁴. In *Bhāvārtha Dīpikā*, Śrīdhara explains *Bhagavaddharma as performing religious acts like observing Dvādaśī, which pleases the Lord*⁴⁵. In the same scripture, he describes the term as 'Adoration of God.' In *Ātmaprakāśa* commentary (*Vi.P.3.7.1*), while explaining the pure actions which free people from subjection to *Yama*, Śrīdhara explains the pure deeds as *Tāntrikadharmā* and mentions the good fortune of the living beings who follow *Bhagavaddharma*⁴⁶. *Bhagavaddharma* (*Tāntrikadharmā*) is performing the acts prescribed by the scriptures to please God. *Bh.P.* recommends *Tāntrika* ways of worship along with Vedic practices and also uses the term *Bhagavaddharma* repeatedly. An ancient name of the *Vaiṣṇava* religion is *Bhāgavata* or *Pāñcarātramata*⁴⁷. Thus *Bhagavaddharma* mentioned by Śrīdhara can be the religion of *Bh.P.* and *Mahābhārata*. In the case of *Bh.P.*, nine-fold *Bhakti* is considered a perfect religion.

The devotion of the cowherd women and King *Bali* narrated in *Bh.P.* are examples of the *Ātmanivedana* form of devotion, which means absolute surrender to God. In *Viśiṣṭādvaita*, *Ātmanikṣepa* means total surrender to God. It is a significant and principal component strongly associated with the other five components of *Prapatti*. S.M.S. Chari recognizes it as a specific mental state qualified by three important notions, namely, *Svarūpa-Samarpaṇa*, *Bhāra-Samarpaṇa* and *Phala-Samarpaṇa*⁴⁸. Likewise, in *Śaraṇāgatigadya*, Rāmānuja seeks protection and surrenders himself unto the lotus feet of the Lord⁴⁹. It can be found in *Pāñcarātra* treatises like *Lakṣmītantra*. Rāmānuja explains the path of absolute surrender with ontological relation between *Jiva* and *Brahman*, whereas Śrīdhara gives a *Bhakti*-centric explanation.

Conclusion:

Śrīdhara's structural design of commentary is the same as Śaṅkara's commentary, but he replaces Advaita terminology with Bhakti-related explanations. The choice of words is different from the commentary of Rāmānuja. E.g. Rāmānuja mentions *Abhyāsayoga* as *Niratiśayapremagarbhasmṛtyabhyāsayoga*, whereas Śrīdhara calls it *Anusmaraṇalakṣaṇa Yogābhyāsa* to bring yogic practices. Rāmānuja explains that the path of absolute surrender engenders contemplation of the individual self. When *Jīva* visualizes himself as the nature of *Śeṣa* to the Lord, and when the veil of nescience consisting in identifying the self with the body is removed, then supreme Bhakti to Him will originate by itself. Śrīdhara avoided using words such as *Śeṣa*, which are philosophically loaded. Śrīdhara mentions the following terms at different places: *Ekāntabhakti* for explaining meditation on God as the sole object (*Gītā* 12.6), *Ekādaśī* as an action done for God (*Gītā* 12.10) and *Bhagavaddharma* for describing the path of performing actions for God (*Gītā* 12.11). Rāmānuja has not mentioned these words in his commentary on these particular verses. This indicates the approach of Śrīdhara as a commentator was to draw bhakti elements from *Gītā* and not to philosophise it with different schools.

It seems that Śrīdhara was greatly influenced by *Bh.P.* than other bhakti texts like the *Nārayaṇīya* section, *Nāradaḥkṛtisūtra* and *Śaṇḍilyabhaktisūtra*. The influence of *Vaiṣṇava* Upaniṣads, such as *Nṛsimhatāpaniyopaniṣad* and *mantropāsana* cast light on Śrīdhara's faith.

Gītā expounds *Ekānta* religion of *Mahābhārata*. *Bh.P.* is an expansion of *Gītā*. The philosophical part of *Bh.P.* is Advaita oriented, and the practical aspect is pure devotion⁵⁰. From the study and analysis of the terms used in this commentary, the concepts reflected in it, and their way of presentation, it seems that the commentary reflects pure devotion. Strong belief in God's grace and doctrine of *Ātmanikṣepa* reflected in *Subodhinī* are the same as *Viśiṣṭādvaita*. However, it is more inclined and focused on the Bhakti element in *Gītā* and *Bh.P.* than doctrines of a specific school of *Vedānta*. It seems that Śrīdhara has attempted to deliver the message of *Gītā* without moulding it into the philosophical frame of *Advaita* or *Viśiṣṭādvaita*. Further study of his annotations on philosophical concepts like *Māyā*, *Jīva*, and *Jagat*, amongst others, can reveal the nature of his philosophy in the true sense.

References:

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- ² Karanuakara Das, *Śrīdharasvāmī: Ekam Adhyayanam*, New Bharatiya Book Corporation, New Delhi, 2022, p. 22
- ³ *Ibid.*, p. 23
- ⁴ Ravi M. Gupta, *Why Śrīdhar svāmī? The Makings of a Successful Sanskrit Commentary* in MDPI, religions-11-00436-v2, Basel, Switzerland, 2020, p.12
- ⁵ S. Radhakrishnan, *Bhagavadgītā*, London, George Allen & Unwin Ltd., 1963, p.14
- ⁶ R.G. Bhandarkar, *Vaiṣṇavism Saivism and Minor Religious Systems*, Verlag Von Karl J. Trübner, Strausburg, 1913, p.14
- ⁷ S. Radhakrishnan, *op. cit.*, p.15
- ⁸ *Subodhinī* 12.6, 8, 11, 12, 13
 ..मद्भक्तानां मत्प्रसादादनायासत एव सिद्धिर्भवतीत्याह...।
 ..एवं कुर्वन्मत्प्रसादेन लब्धज्ञानः सन्नत ऊर्ध्वं देहान्ते मरणान्तरं मय्येव निवसिष्यसि।
 ..फलासक्तिं परित्यज्य वर्तमानो मत्प्रसादेन कृतार्थो भविष्यसीति तात्पर्यम्।
 ..तस्मादेवं भूतात्कर्मफलत्यागात्कर्मसु तत्फलेषु चासक्तिनिवृत्त्या मत्प्रसादेन च समनन्तरमेव संसारशान्तिर्भवति।
 ..क्षिप्रमेव परमेश्वरप्रसादहेतून्धर्मानाह...।
- ⁹ *Śrībhāṣya*, 1.1.1
 प्रियतम एव हि वरणीयो भवति ।
- ¹⁰ S.M.S. Chari, *Vaiṣṇavism- Its Philosophy, Theology and Religious Discipline*, Motilal Banarsidass, Delhi, 2017, p.112
- ¹¹ *Mahābhārata, Śāntiparva* 5.336.64, 65
 नारायणपरो भूत्वा नारायणजपं जपन् । तस्यैव च प्रसादेन पुनरेवोत्थितस्तु सः ॥
 महीतलाद् गतः स्थानं ब्रह्मणः समनन्तरम् । परां गतिमनुप्राप्त इति नैष्ठिकमञ्जसा ॥
- ¹² *Nārada bhaktisūtra* 38, 40
 ..मुख्यतस्तु महत्कृपयैव महत्कृपालेशाद्वा,
 ..लभ्यते तत्कृपयैव
- ¹³ Sri Swami Sivananda, *Narad Bhakti Sutras*, The Yog-Vedanta Forest University, Rishikesh, 1957, p.117

¹⁴ *Gītā Śāṅkarabhāṣya* 12.6

.. अविद्यमानम् अन्यत् आलम्बनं विश्वरूपं देवम् आत्मानं मुक्त्वा यस्य सः अनन्यः
तेन अनन्येनैव केन योगेन समाधिना मां ध्यायन्तः चिन्तयन्तः उपासते।

¹⁵ *Aparokṣānubhūti* 124

निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः । वृत्तिविस्मरणं सम्यक् समाधिर्ज्ञानसंज्ञकम् ॥

¹⁶ *Vivekacūḍāmaṇi* 31

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते।

¹⁷ *Gītā Rāmānujabhāṣya* 12.6

.. अनन्यप्रयोजनेन योगेन मां ध्यायन्तः उपासते ध्यानार्चनप्रणामस्तुतिकीर्तनादीनि
स्वयम् एव अत्यर्थप्रियाणि प्राप्यसमानि कुर्वन्तो माम् उपासते इत्यर्थः ।

¹⁸ *Subodhinī* 12.6

..एकान्तभक्तियोगेनोपासत इत्यर्थः ।

¹⁹ *Bh.P.* 7.7.55

एतावानेव लोकेऽस्मिन्पुंसः स्वार्थः परः स्मृतः । एकान्तभक्तिर्गोविन्दे यत् सर्वत्र
तदीक्षणम् ॥

²⁰ *Nāradaḥbhaktisūtra* 67

भक्ता एकान्तिनो मुख्याः ।

²¹ *Śāṅḍilyabhaktisūtra* 2.2.83

सैकान्तभावो गीतार्थप्रत्यभिज्ञात् ।

²² *Mahābhārata, Śāntiparva* 336. 28, 30

एकान्तभावोपगास्ते भक्ताः पुरुषोत्तमम् ।

एकान्तिनस्ते पुरुषाः श्वेतदीपवासिनः.....।

²³ R. G. Bhandarkar, *op.cit.* p.7

²⁴ S. N. Dasgupta, *A History of Indian Philosophy*, Vol. II, Cambridge University Press,
London, 1932, p. 546

²⁵ *Nṛsiṃhapūrvatāpanīyopaniṣad Śāṅkarabhāṣya* 1.7

...यत्र कुत्रापि म्रियते देहान्ते देवः परमं ब्रह्म तारकं व्याचष्टे येनासावमृतीभूत्वा
सोऽमृतत्वं च गच्छति ।

²⁶ ...तथाच श्रुतिः देहान्ते देवस्तारकं परब्रह्म व्याचष्टे इति ।

²⁷ T. R. Srinivasa Ayyangar (Tr), *The Vaiṣṇavopaniṣad-s*, The Adyar Library, The Vasanta
Press, Adyar, 1945, p.215

²⁸ *Ibid*

देवः परं तारकं प्रणवस्थं सामाङ्गं प्रणवेन व्याख्यातम् ।

²⁹ *Bh.P.* 11.3.47

य आशु हृदयग्रन्थिं निर्जिहीर्षुः परात्मनः । विधिनोपचरेद् देवं तन्त्रोक्तेन च केशवम् ॥

³⁰ *Yogasūtra* 1.2, 2.29

योगश्चित्तवृत्तिनिरोधः ।

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ।

³¹ *Aparokṣānubhūti* 100, 101

त्रिपञ्चाङ्गानयथो वक्ष्ये पूर्वोक्तस्य हि लभ्यते । तैश्च सर्वे सदा कार्यं निदिध्यसनमेव तु ॥

नित्याभ्यासादृते प्राप्तिर्न भवेत् सच्चिदात्मनः । तस्माद् ब्रह्म निदिभ्यासेज्जिज्ञासुः श्रेयसे चिरम् ॥

³² *Ibid* 8

चित्तैकाग्र्यं तु सल्लक्ष्ये समाधनमिति स्मृतम् ॥

³³ *Gītā Rāmānujabhāṣya* 12.9

...निरतिशयप्रेमगर्भस्मृत्यभ्यासयोग...

³⁴ S.M.S. Chari, *op.cit.* p.112

³⁵ *Bh.P.* 11.14.27

विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते । मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ॥

³⁶ *Ibid* 11.14.32 – 37

सम आसन आसीनः समकायो यथासुखम् । हस्तवृत्तसङ्ग आधाय स्वनासाग्रकृतेक्षणः ॥

प्राणस्य शोधयेन्मार्गं पूरककुम्भकरचकैः । विपर्ययेणापि शनैरभ्यसेन्निर्जितेन्द्रियः ॥

हृदयविच्छिन्नमोङ्कारं घण्टानादं बिसोर्णवात् । प्राणेनोदीर्य तत्राथ पुनः संवेशयेत् स्वरम् ॥

एवं प्रणवसंयुक्तं प्राणमेव समभ्यसेत् । दशक्रुत्वस्त्रिषवणं मासादवाङ्गं जितानिलः ॥

हृत्पुण्डरिकमन्तःस्थमोर्ध्वनालमधोमुखम् । ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सकर्णिकम् ॥

कर्णिकायां न्यसेत् सौर्यसोमाग्नीमुत्तरोत्तरम् । वह्निमध्ये स्मरेद् रूपं ममैतद् ध्यानमङ्गलम् ॥

³⁷ *Ātmaprakāśa Vyākhyā* on *Vi.P.* 1.11.52

बाह्यार्थानित्यादिना अष्टाङ्गयोगसाध्यचित्तसमाधानपूर्वकं मन्त्रजपम् उपदिशन्ति ।

³⁸ *Gītā Rāmānujabhāṣya* 12.10

मदीयानि कर्माणि

आलयनिर्माणोद्यानकरणप्रदीपारोपणमार्जनाभ्युक्षणोपलेपनपुष्पापहरणपूजनोद्वर्तननामकीर्तन-

प्रदक्षिणनमस्कारस्तुत्यादीनि तानि अत्यर्थप्रियत्वेन आचर ।

³⁹ *Subodhinī* 12.10

मत्प्रीत्यर्थानि यानि कर्माण्येकादश्युपवासव्रतचर्यानामसंकीर्तनादीनि तदनुष्ठानमेव परमं यस्य

तादृशो भव ।

⁴⁰ *Bh.P.* 7.14.23

..तिसृष्वेकादशी वाऽऽसु जन्मर्क्षश्रोणयोगयुक् ।

⁴¹ *Ibid* 11.11.37

यात्रा बलिविधानं च सर्ववार्षिकपर्वसु । वैदिकी तान्त्रिकी दीक्षा मयि व्रतधारणम् ॥

⁴² Ravi M. Gupta, *op. cit.*, p.8

⁴³ *Gītā Rāmānujabhāṣya* 12.11

ततः अक्षरयोगम् आत्मस्वभावानुसंधानरूपं परभक्तिजननं पूर्वषट्कोदितम् आश्रित्य तदुपायतया सर्वकर्मफलत्यागं कुरु । ...आत्मज्ञानेन निवृत्ताविद्यादिसर्वतिरोधाने मच्छेषतैकस्वरूपे प्रत्यगात्मनि साक्षात्कृते सति मयि परा भक्तिः स्वयम् एव उत्पद्यते।

⁴⁴ *Subodhinī* 12.11

अत्यन्तं भगवद्धर्मपरिनिष्ठायामशक्तस्य पक्षान्तरमाह .. फलं पुनर्दृष्टमदृष्टं वा परमेश्वराधीनमित्येवं मयि भारमारोप्य फलासक्तिं परित्यज्य वर्तमानो मत्प्रसादेन कृतार्थो भविष्यसीति तात्पर्यम् ।

⁴⁵ *Bhāvārtha Dīpikā* 1.9.27, 3.32.2

भगवद्धर्मान् हरितोषणान् द्वादश्यादिनियमान् ।

सोऽपि भगवदाराधनरूपाद्धर्मात्पराङ्मुखः सन् ..।

⁴⁶ *Ātmaprakāśa Vyākhyā* on *Vi. P.* 3.7.1

अथ तान्त्रिकधर्मश्च सेतिहासोऽत्र वर्ण्यते । ..सद्गतिस्तस्थजन्तूनां भगवद्धर्मसङ्गतः ।

उक्तमभिनन्दन् श्रुतिस्मृतिसारभूतं धर्मं पृच्छति -...।

⁴⁷ Baladev, Upadhyaya. *Vaiṣṇava Sampradayaonka Sahitya aur Siddhanta*, Chaukhamba Amarbhārati Prakashan, Varanasi, 1978, p. 64

⁴⁸ S.M.S. Chari, *op.cit.*, p.273

⁴⁹ *Śaraṇāgati Gadya* 12

अनन्यशरणस्त्वत्पादारविन्दयुगलं शरणमहं प्रपद्ये ।

⁵⁰ Baladev, Upadhyaya. *op. cit.*, p.130