# CHAPTER – 2

**Bhakti**

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1 What is Bhakti?</td>
<td>67</td>
</tr>
<tr>
<td>2.2 The Origin of Bhakti</td>
<td>74</td>
</tr>
<tr>
<td>2.3 Bhakti Cults</td>
<td>85</td>
</tr>
<tr>
<td>2.4 Bakti in Vedas</td>
<td>99</td>
</tr>
</tbody>
</table>
CHAPTER – 2

Bhakti

3.5 What is Bhakti?

The intense love towards adorable God is devotion

*Sa Paranuraktiriishware ||

The one that attracts the grace of God, the one that turns all the desires towards God. It means that the real meaning of Bhakti is intense love towards God.

Devotion itself unveils its contents. The centre of devotion is Lord God. When the devotee follows the path of devotion God incarnates. To have the vision of God we need not control our habits and senses.

It means ignoring all knowledge based karmas (works), ignoring all desires and lust, forgetting the pleasure and pain of life, forgetting what is righteous and what is non-righteous, single minded affection towards God is bhakti.

"Bhakti yoga is the only way by which God who is the very epitome of Satchitananda and is rasaswaroop (Whose form is very charming) could be attained". 2

"By applying the collyrium to the eyelashes, the collyrium of 'bhava'. We can have the realization of God through all the senses". 3

- Internal Space

1 || Sa Paranuraktiree Shrekare || (Shandilya Sutra)
2 Shri Krishna Prasangô Gopinath Kaviraj.
3 Shri Krishna Prasangô Gopinath Kaviraj.
A yogi has the vision within himself and a devotee has a vision in the outer space.

Moreover yogi has the vision of God in the form of illumined being within his heart and soul. On the other hand a devotee gets the vision of God in outerworld as a being perceived by the senses, "Bhava-sanskrut, Indriya gochar' God.

"Along with the power of all the senses the quintessential 'bhava' of the mind is known as Bhakti".¹

Therefore Bhakti could be called as the "ekantiki swamukhiwali" will power.

The foremost aim of a human being is realization of Atma or Brahma, this Atma itself is Brahmaswaroop. Atma is God and Atma alone is the one worth knowing.

With all the feelings of the heart a pure love towards that Almighty is highest devotion leading to the realization of the soul.

The great devotee Prahlada once said -

" Just as imprudent people have intense attachment towards the objects of the senses, O lord we may not have such attachment in our heart for you".²

Ya preetiravivekinam vishayeshvanavasini |
Twamanusmaratah sa me Hridyanmapsarpatu ||

¹ (Premik Guru) Swami Shree Nigamanandaji.
² Vishnu Puran.
The devotion in which one doesn't desire for any returns and devote oneself with a vacant mind is "Prakrit Bhakti".

From grammatical point of view if we look at the origin of Bhakti then -

Bhakti word has originated from "bhaj" dhaatu, it means "to serve" and "Bhajja Amardane". The word bhakti is defined in three ways - "Bhajanam Bhakti", "Bhago Bhakti" and "Bhanjan Bhakti".

In "Bhajanam Bhakti" a bhakta (devotee) time and again recalls the great play and the great traits and qualities of God. He relishes them.

"Nam bhajanam, bhajanam nam rasnam".1

It has been said that recalling the name of God, Chanting His name is the achievement of devotion.

In "Bhago bhakti" a bhakta makes himself a part of God, to became a part of God it the distinct feature here. A devotee denies the existence at the worldly plane. According to Shrimad Bhagvat Bhajanam. Bhakti is also disinterested, entire (Akhanda) devotion. Like an everflowing pure Ganga bhakti is joyous in rememberance of the Gunas (traits) of God.

Drutasya bhagvadbharda dhara vahikatam gata|
Sarveshe manaso vrittirbhaktirityarabhidhiyate||2

When the heart melts remembering the grace, greatness and gunas (traits) of God. Like an everflowing stream all the desires of mind turn towards God is Bhakti (devotion).

---

1 (Gopal Tapneeeya Upanishad)
2 (31 25 32) Shrimadbhagwat.
Bhakti is to get back something dear that was lost. When bliss occupies the whole space between the bright sky and humble earth. It is as if there is re-establishing of self.

There is a never-ending desire of the "Anuchaitanya Jeevatma" (Brahma which remain as cosmic consciousness in every atom of this existing world) to reach to its origin and abode. There are three paths by which one could reach from the world to the master of this world (from world to vishwanath, from the world of senses to Jagannath). These paths are: - Karma (Work), Gyan (Knowledge) and Bhakti (devotion).

Bhakti (devotion) is the most simplest path to become one with the divine God.

Bhakti has been blessed by the Almighty, without bhakti yoga, knowledge and religion do not blossom."¹

It means 'Dharma (religion) is not an escapa from life, it is a step towards going deep into the truth of life.

Drinking all the flavours of life so as to satiate the thirst of the soul is Bhakti.

"Bhakti or devotion means - to attain the bhagdheya (destiny). The scattered human mind roaming in the objects of sensual pleasures becomes condensed and contracted. With single mindedness the mind may run towards its centre. This is the supreme fruit of devotion."²

¹ (Page 6) Shree Bhakti Chintamani.
² (Page 8 & 9) Shree Bhakti Chintamani.
"The path of devotion is - surrender of the ego, the "I", to "you" (God), combining this "I" with "you" one attains supreme bliss and gets complete satiation for the desire of love".¹

Thus the origin of Bhakti or devotion is from 'bhava'. Every consciousness of the world arises from 'bhava'. 'Bhava' is validated by action.

Devotion is the search of the sources of eternal truth and bliss. It is the practice to imbibe them. It is the apex of supreme joy and supreme richness".²

Finally, in devotion a devotee is able to hear the hidden music of his heart in the whole world.

There is no need for any other authenticity for devotion because devotion itself is the validation of feasibility, self illumination and 'rasarupata'.

Devotion is "swasanvedha" at the same time it is Shantiroopa and Paramanandaswaroop.³

There is no discrimination between God and devotion because when one realises God the tendencies are also converted into bhagwad swaroop. Therefore the result of devotion is devotion only.

¹ (Page 19) Shree Bhakti Chintamani.
² Page 19 Shree Bhakti Chintamani.
³ Bhakti Rasamrit Sindhu Parva, 1 9.
Brahmanando bhavedeshu chet parardhagunikritah |
Naitee bhakti sukhambhoge paramanutulamapi || 1

It means bhakti in itself is blissful, when it reaches its pinnacle, devotion is spectacular in form and blissful. In devotion as compared to Brahmananda attained in Samahi, there is boundless, spectacular, bliss, intense chinmaya joy and the joy that comes with the palpitation of heart. These attributes and experiences are not found even in smallest degree in the joy of Brahmananda.

The intensity arising in the heart from devotion leads to divine bliss of 'chitrelaela (beautiful scene) in the existing mental state.

"Peaceful quiet joy is "Brahm state" and the joy which is hundred thousand time exposition with quick motion of joyous dancing is bhakti or devotion. 2

The persistent presence of man in God is devotion. A devotee becomes an ansha, a part of God.

A Devotion is not the realisation of chitta. Infact devotion endows "Alhadini Samvidatmika Swaroop Shakti" that gives eternal chinmaya and self-enlightened attributes to it. For this reason it is not perceptible by the natural five senses, when 'anushthan' of sadhan bhakti and its parts (Shravan, Kirtan, Smaran etc.) is done - the mind is purified. In that state the chinmaya self- illumined devotion blooms, and blossoms in itself and gives synchronisation or co-relation to the five senses. It makes the natural fives senses as chinmaya and aprakrit (unnatural).

1 Shree Bhakti Chintamani Page 7.
2 (Page 19) Shree Bhakti Chintamani.
In shrimadbhagvat the rise of bhakti has been described in the following words: -

"To have faith in my immortal saga and stories, to sing my glory, to be eager in worship, my 'swadhan' by eulogies, love to serve me, to offer salutation to me using all the body parts, to worship me with my bhaktas, to see God in all beings, to develop desire for 'sampurna angas' to sing my glory, to keep the mind in me only, to leave all desires, to renounce the pleasures of money and worldly happiness, whatever yagya, donation, havan, japam, austerities and fasts should be observed, it should be done for me only. This is the fundamental form of all bhakti."\(^1\)

When two bodies meet, the joy arising out of that is Kama (physical love). When two minds meet and there is flowing joy, it is worldly love. Mind creates many webs. When the soul meets with divine souls there is the never ending flow of nectar and joy. It is devotion.\(^2\)

When the ego sublimates one is able to step into the temple of bhakti. The first condition of bhakti is that the I doesn't remain. Lust binds a person, bhakti liberates.

"The synonyms of bhakti are austerity, faith, yoga, devotion, service and worship. They should be taken in one sense."\(^3\)

"Often times the vaidiki worship is called "Upasana" and Pauranik worship is called as bhakti or devotion".\(^1\)

---

\(^1\) Bhagwat 11 / 19 / 20 ï 24.  
\(^2\) Page 92, Shree Bhakti Chintamani.  
\(^3\) Page 8, Krishna Bhakti Kavya Me Sakhi Bhava.
"Bhakti infers to the establishment of loving consciousness in God"
"Ananya mamata vishnau mamta premsangata |
Bhaktirityuchate bheeshma prehladoldavanaradaih ||"

- Panchratra to Haribhakti Rasamrita Sindhu, 115

"Yasyadave para Bhaktihyatha deve tatha gurau |
Tasyait kathita harthah prakshante mahatman ||"

- Shwetashwetar Upanishad 6/63

"The one who has 'para bhakti' towards God and just like God there is devotion towards Guru also, in the heart of such a person there is the divin light as mentioned in the Upanishads."^2

|| Tatprem tatva madhurya yato gyaneapi vismratih |
Dhanya dhanyamanirdashya manyanmanyamahe vayam ||

- Narada Bhakti 23rd Sutra

The two elements love and melody (madhurya) are there in Bhakti, Gyan (Knowledge) and forgetfulness both are there, these are the two distinct elements that are present in Bhakti.

There is Bhakti with various emotions, loving devotion holds an amazing sway over all kinds of devotions. A person is one with the Ishta, forgetting oneself. Bhakti is the fruit; bhakti is the instrument (sadhan).

1.2 The Origin of Bhakti:
A being is born selfish, at times one worships God so as to satisfy one's desires. Yet there is the birth of Bhakti (devotion) when a being unselfishly holds a loving relationship with God.

---

1 Page 12, Upasana Ki Avashyakta, Upasana anka, Vrindavan.
2 Page 19, Bhakti Shastra, II Part.
According to the Anushruti of Padma Puran bhakti related the story of its birth and development to Naradji - "I was born in Dravida, brought up in Karnataka, remained in Maharashtra for sometimes and then went to Gujrat in old age."  

According to kabeer panthi communities Bhakti was born in Dravid State of South India. Swami Ramananda brought it to North India. Then, Sages like Kabeer widely spread it.

"There is elaborate discussion of karmamarga in vaidik sanhita and brahman bhaga, in Aranyak and upanishads gyanmarg has been described. Though there are seeds of Bhaktimarg in them too."

The mantras to worship Agni, Indra, Varun, Rudra, Savita, all these Gods of Samhitas, reflects devotion and the heart of devotee, because of the humility (Vinay-Bhawana) expressed in them.

Twamaskam Twasmasi (Rigveda 8-81-32) It means you are mine and I am yours.

"Yatranandasp modasch mudah pramud asate....." 

Meaning - O Lord ! Always keep me and my mind in the state of bliss, joy delight and happiness.

In mantras when there is the description of the intimate feelings of the worshipper towards the object of worship and the grace and compassion of object of worship, then it is a symbol of the sowing of the seeds of Bhakti.

- Pg-140 Braj Ke Dharma Sampradaya

---

1 Page 139, Braj Ke Dharma Sampradaya.
2 Page 139, Braj Ke Dharma Sampradaya.
3 Page 139, Braj Ke Dharma Sampradaya.
4 Tatra Mamritam Kradhi ī 11, Rigveda 9 ī 113 ī 11.
Nayamatma pravachanen labhyo, na meghaya, na bahuna shruten |
Yamaiveshe vrinuto ten labhyastasyeish Atma vivrunute tanu swayam ||

- Kathopnisha 1-2-23

Meaning: This soul is realized neither by discourses nor intelligence or deep studies. It is realized by the one who accepts it. For such a being the soul itself expresses its true nature.¹

Here it is quite evident that if one completely surreners oneself to the grace of God then the impossible also becomes possible.

Here there is a hint of the element of devotion.

Shri Madbhagwat and Geeta are the scriptures of absolute devotion.

"The Bhakti Marga Dharma was propogated by the yadavas of shoorsen Janapada. This was accepted and promoted by the creation of sensitive verser and eulogies by the Alvars (Vaishnavas) of southern India and Jayanar (Shaiva) devotees. This was the first phase of the path of Bhakti."²

The second phase of Bhakti path began with the commencement of the upasana of Alavar bhaktas of southern India and their verses in Tamil language full of bhava and bhakti.³

This period from 5th century to 11th century in South India was the period of widespread movement of Bhaktimarg. Earlier there was dominance of the renunciation path of knowledge of Budhism and Jainism before this period.

¹ Page 140, Braj Ke Dharma Sampradaya.
² Page 140, Braj Ke Dharma Sampradaya.
³ Page 140, Braj Ke Dharma Sampradaya.
With the division of the path of bhakti, vaishnav and shaiva religions came into prominence.\(^{1}\)

From the fifth century to tenth century of vikram samvat there were many Alvar devotees.

Alvar is a word of Tamil language that means, "A great being absorbed in spirituality, knowledge and devotion towards God."

The tradition of alvar remained up till tenth century followed by the period of Vaishnav acharyas.

"The basis of the devotion of Alvars was ardent - pure devotion on the other hand the crux of lives of the Acharyas was a beautiful union of work and worship."\(^{2}\)

The varkari saint Gyaneshwar and Namdeva strengthened the Bhakti movement of 13\(^{th}\) and 14\(^{th}\) century.

Adiguru Shankaracharya himself has written Bhashyas on geeta and vishnu Sahastranam and treatise like Prabodh Sudhakaidi which are devotional scriptures. He has written: -

\[
\text{Yadyapi Sakaro ayam tatheikadeshi vibhati yadunathah} \\
\text{Sarvagatah sarvatma tatha pyayam satchitanandah} \]

It means: If we consider yadunath shri Krishna as God with form then also he is not ekdeshiya (applicable is one instance only). He is Sarvantaryami (omnipresent) Satchidananda God himself."\(^{1}\)

\(^{1}\) Page 140, Braj Ke Dharma Sampradaya.
\(^{2}\) Bhagwat Sampradaya Page 186, Braj Ke Dharma Sampradaya.
Maitreyi has described devotion as, “The complete reliance of the mind on ultimate Truth” (11.25.32 Shri Madbhagwat).

Bhakti validates that God is anonymously, invisibly present in every soul. According to Maharishi Narada there are two main causes of the rise of devotion: "The grace of saints and the grace of God" (Bhakti tatva kalyanmal yantra).

There are three stages in the practice of devotion

1. Pravartak sadhna (nam sadhana), state of sadhak and Sidhawastha (state of the realized one). God is chidananda en dowed with Achintyabhakti because the name of God itself is Swatahchaitanyamaya. The mercy and grace of God uprises by this name only.  

"A pure body is bhavaveda. The state of the Pravartak is in worshipping God by working, this is sadhna bhakti, Similarly taking God object of worship) as the centre of all desires an all the waves of mind the state of sadhan is sahaka State. When there is oneness with God, i.e. the 'I' is completely lost in God, then the boy is kept only so that the senses may also enjoy the name and beauty (nam and rupa) of God.

Bhakti is Ahladini (delighting) bhakti, living in the Prakrat body of the 'bhavadeha' remains apart, this is the nature of a devotee. This creates a mutual relationship between the Akriti and Prakriti (Bhakti Tatva).

As the momentum of devotion increases the attachment of the devotee towards kirtan (singing the glory of God) also increases. The devotee becomes extremely affectionate.

1 Page 144, Braj Ke Dharma Sampradaya.
2 Page 144, Braj Ke Dharma Sampradaya.
3 Page 144, Braj Ke Dharma Sampradaya.
4 Bhakti Tatva.
Swami Karpatriji has remarked about devotion and knowledge that after the realization of Gyan also without devotion their is no elegance of Gyan. Gyan, renunciation, work religion all are glorified by "Prem-lakshana" devotion only.

_Aham bhakt paradheeno haya swatantra iva wij |
Sadhu bhirgasthirdayon bhakte bhakti jana priya ||_

- Bhakti Tatva 9ī 4.63.66

God himself says that He remains suborinate to his evotees:

_Chaturvidya bhajante maam janah sukrito Arjun |
Arto jigyasushyaarthir gyani cha Bharatarshabh ||^2_

- Geeta (7ī 16)

Their are four kinds of devotees mentioned in the Geeta ī Artharthi, Jigyasu, Arta and Gyani. By controlling and obstructing ego a devotee is privileged to receive the divine love of God.3

It means when all efforts are turned towards God then Bhakti is born

_Sadgun shrui maitrena maryi sarvaguhashruye |
Manogati ravichchina yatha Gangam bhaso ambudhau ||
Laksham bhakti yogasya nirgunasya hayudalatam |
Ahetukyavyavahita ya bhaktih purushottame ||_

- Shrimabhagvat 11-29, 11-12

---

1 Patanjal Yoga Shastra (2 ī 39).
2 Page 7 ī 16, Geeta Bhakti Tatva.
3 Page 10, Bhakti Tatva.
Shri Krishna himself says that the mind is attracted towards me when one hears my attributes. I am the treasurehouse of all upeyaksha. This eternal flow of the mind should be like Ganges. That which flows incessantly like an ocean is Bhuvateet Bhakti yoga.

Basically, devotion is that mental state which is satiated only by serving God.

For this reason once the process of bhakti begins, then there is immense probability that the end of this process would be the achievement of ultimate goal.¹

In order to have the vision of the unknown the imagination has to wear the clothes of such traits that are found in the things known to us. Infact, the great Shankaracharya had also declared that though Brahma is formless without any attributes yet in takes a form for the sake of upasana (worship).²

Tantras, Purans and other religious scriptures have imagined the supreme God as particular Ishta devata. Sometimes as Shiva, Shakti, Vishnu, Ram or Krishna.

"These are the forms of Brahma with attributes (Sagara Brahma). A devotee selects any of these forms as per the interest of his mind and does bhakti towards this form.

Basically God is one only. God with form (sagun brahma) helps the devotee to reach to the highest level of devotion.

¹ Page 19 Dharma Darshan.
² Page 19 (Dharma Darshan).
About a devotee there is a statement of Bhagvat,

"The ultimate truth who is God is the objects of the meditation and contemplation of the devotee."¹

For a devotee the word "Ananyata" means except God, renunciation of all other sustenance or support,

|| **Anyashrayanam tyagoananyata ||**
- Narada bhakti sutra, pg 25, swami prabhupada

"Naradastu tadarpitakhilacharata tadvismarane paramvyakulteti ||
- 19th sutra Narada Bhakti Sutra, pg 45

It means, Narada says, to offer all the karmas at the feet of God and to overwhelm by forgetting them is devotion.

- Prabhupadaji "The fruit of all means (sadhana) is devotion or bhakti. Bhakti is both Sadhan and Sadhya (means and end). All other methods or processes are worthwhile only when they make us reach bhakti. This is the foremost reason of the excellence of devotion."²

*Kanthaavarodharomashrumih parasparam lapmanah

pavayanti kulani prithvim cha |

- 68th sutra Narada Bhakti Sutra, pg 153

With thwarted throat (hindered voice) in excitement and flowing tears the intimate devotees of God communicate with God. They purify not only their descent but the whole earth. Thus the origin of devotion fulfills its purpose of goal.

---
¹ Page 12, Shrimadbhagwat, Dharma Darshan, Page 19.
² Page 19, Dharma Darshan.
"Devotion has deeply affected Indian religion, life, society, literature and culture."

The concept of religion an its flow is in the streams of gyan, karma and bhakti.¹

Gopinath Kaviraj has remarked that if there is Gyan, an if this gyan or knowledge reaches its pinnacle and their is uprise of devotion- if this gyan gets converted into vigyan - "Gyan-Vigyan-Triptatma", as Lord Krishna says in Gita not only Gyan (Knowledge) but vigyan (Vishishta gyan).

Here Ḭ "Vishishta Gyan" (distinct knowledge) means knowledge with devotion. It means when knowledge takes the shape of devotion then Parbrahmagyan doesn't remain the knowledge of 'tvam' element it becomes the knowledge of 'Tat' element.²

'Tat' element means - God. By the grace of Guru if a person is blessed with devotion, it means, when Gyan or knowledge takes the form of devotion, at such an instant the infinite resides in the undivided ordinary things Ḭ a devotee could see this, this is the visi on of devotion.

The samvid (sense) of the swaroop shakti of God i.e. chitshakti and his hridayini shakti, the shakti by which God relishes joy when both of them are united, their crux is devotion or bhakti.³

As compared to the intricate and difficult path of knowledge and dry path of karma, bhakti is melodious and sweet as it is enodwed with

¹ Page 194, Bhakti Tatva.
² Page 61, Shakti Ka Jagaran Aur Kundalini.
³ Page 62, Shakti Ka Jagaran Aur Kundalini.
emotional feelings. It connects the devotee to God by its emotional relationship. It could be done in any form, at any place and in any conditions.

Devotions doesn’t need any rituals, yagya, havan, flower and philosophic discussions. It doesn’t need the renunciation of the world or family. By doing the routine activities, one can easily do bhakti along with worldly karmas. Bhakti is the asset of the common people of the common man, due to attachments with maya, they forget devotion.¹

There are diverse opinions about the origin and development of devotion.

"In the early part of Middle Ages there was widespread promulgation of Bhakti in South India. It became an integral part of the religious life of people. In this age it recived a new bloom, its philosophical and intellectual base was also strengthened. Later it came to India through Acharya Ramananda.

In the Middle Ages Kabeer, Meera, Dadoo, Nanak, Chaitanya, Mahaprabhu, Raidas, Soor, Tulsee, Meera, Narasinha Mehta took it to be pinnacle by their bhavas. They widely glorified it. From North India, it again came to south India. Saint Samartha Ramdasa, Gyaneshwar, Saint Tukaram, Janabayeek, Chokhamela, all of them made the common man dip in the ocean of bhakti. In the early Middle Ages the beauty of devotion was established in South India."²

---

¹ Page 195, Shakti Ka Jagaran Aur Kundalini.
² (Page 180) Dr. Sharad Pagange Purva Madhyayugi Asthayen.
The early middle ages Bhakti tradition, is the gift of the traditional religious thoughts and philosophy.\(^1\)

The Indus valley civilization reflects the antiquity of devotion as the worship of Shiva and Shakti was popular at that time.\(^2\) According to Dr. V. Ch. Pandeya:

"Basically Bhakti is a post Aryan tendency."\(^3\)

After the coming of Aryans, when the Dravids settled in South Indian they came with the bhakti of Shiva and Shakti. Thus, in its initial stage bhakti had its focus on Shiva and Shakti.\(^4\)

Later on importance was given to Lord Vishnu and his incarnations as well in devotion.\(^5\)

The bhakti movement of middle ages is the next step of Early Middle Ages and it is the second period of its regeneration.\(^6\)

The early Middle Ages bhakti actually developed in South India.

The saints of the early middle ages made devotion a mode of popular public movement and social reformation.\(^7\)

On the one hand the saints endowed it with the simplicity and surrender of emotions, on the other hand the Acharyas endowed it with a philosophic base.

---

\(^1\) Page 195 Bhakti Tatva.
\(^2\) Page 75 Pracheen Bharat Ka Rajneitik Sanskritik Itihaas.
\(^3\) Page 29, Dinkar Sanskriti Ke Chaar Adhyaya.
\(^4\) Page 5, Dr. Tarachand, Influence of Islam on Indian Culture.
\(^5\) Page 5, Dr. Influence of Islam on Indian Culture, Dr. Tarachand.
\(^6\) Page 183, Bhagwat Sampradaya. (Dr. Baldev Upadhayay).
\(^7\) Page 185 Bhagwat Sampradaya. (Dr. Baldev Upadhayay).
With the birth of human heart bhakti also took birth naturally. Devotion is as old as human heart. With the passage of time the form of Bhakti developed more and more. But the basic form of devotion is as old as man, the base of devotion of faith. This faith is prevalent right from the beginning of creation.\(^1\)

\(\text{Bhakti is accumulated, cherished intense love for God.}\)\(^2\)

### 2.3 Bhakti Cults:

When the aspiration of the vision of God becomes so intense that it becomes impossible to live without him then one has the vision of God. When the tripartite pairing of Dhyata\(\ddash\)dhyan\(\ddash\)dhyeya Gyata\(\ddash\)gyan\(\ddash\)gyeye and drishta\(\ddash\)drishya\(\ddash\)darshan ends then there is no separate existence of the individual. This state is known as state of self realization or God realization\(\ddash\)this state is beyond words\(\ddash\)it could only be experienced.

Intellect cannot enter into that state. The end of body\(\ddash\)mind (deha\(\ddash\)manolaya) and ego is the background of the realization of the soul.

To realize God there should be intense aspiration. God himself delightens the devotee by the various colours of devotion.

The scriptures that describe the supremacy of Lord Vishnu have also mentioned the \(\text{Chit} \ddash \text{Shakti}\) along with \(\text{Para mattrv}\) of God\(\ddash\).

\(\text{God is omnipotent, omnipresent. In the Leela Vil as Bhumi}\) of God all are present. The aim of his play is the Alhad (delight) of God and nothing else.\(^1\)

---

\(^1\) Page 116, Dharma Darshan, Dr. Ramnarayan Vyas.
\(^2\) Page 116, Dharma Darshan, Dr. Ramnarayan Vyas.
At the base of bhakti the ĖChit Shaktiô is present in the form of Soddeshyata (similar goal). ô

The five basic scriptures of Vaishnav dharma (Panchratra dharma) includes Æ Bhagvat Purana, Mahabharata, Harivansha Purana, Vaivarta Purana and Narad Panchratra. In the Shantiparva of Mahabharata ôSatvatô, ÕBhagwatô, Narayan and Panchratra dharma have been mentioned. In the last eighteen chapters of the shantiparva of Mahabharata, the worship of vasudeva in vaishnav dharma has been counted as foremost.

“Yada bhagvatoavyarthamasipraja mahan Vasuh |
Kimartha sa paribhrashto vivesh vivaram bhuvah ||

Mahabharat (Shantiparva) chapter-337 shloka-1

Narayan param satmritam narayanatmakan |
Narayanaparo dharmah punaravritti durlabhah ||

Mahabharat (Shantiparva) chapter 348 sloka 83.

As per the ôAsthadhyayeeô of panini Shri Bhandarkar and Dr. Roy Choudhary and other scholars have mentioned the time of ôVasudev Poojaô as 7th Century B.C. ô

Sarvesha bhashrayo vishnuaishvarya vidhimasthitah
| Sarvabhu krîtvaso vasudeviti chaauchyate ||

- Mahabharat (Shantiparva) Chapter 347 sloka 94.

The above sloka validates that Vishnu has been worshipped as Vasudeva. It means the vaishnavas who worship Vishnu are the

---

1 (Page 12), Hindi Vangamaya Me Radha Tatva Chint an Ki Parampara.
2 (Page 12), Hindi Vangamaya Me Radha Tatva Chint an Ki Parampara.
3 (Page 21) (Madhyayugeen Vaishnava Sampradayo Me Sangeet, Dr. Rakesh Bala Saxena.)
worshippers of vasueva. Thus in Vaishnava religion, with the passage of time Vishnu was established as vasudeva.

ñVasudeva is Narayana and Narayana is Vasudeva. Bo th are the two divine forms of Vishnu.Ô¹

The principal God of Vaishnava religion was Vishnu. Later on he was established as the Vasudeva of Mahabharata. Some facts helped in establishing vasudeva as Krishna. Such as :î

ñAccording to Dr. Bhandarkar in the time period between the Ekantik Dharma before Christ and the literature related to Gopal Krishna, some such incident must have occurred that connected the Krishna of Bhagvadgeeta to ñGopal Krishna.Ô He further remarks that this incident must have occurred when the people of Abheer community, coming from Western India scattered in the area from Mathura to Saurashtra. The most adorable object of worship of this community was a boy, who was assimilated Vasudeva Krishna up till 10th Century. This community domesticated cows, took them to pastures for grazing and did the business of dairy farming. This was the ñKrishna of Abhiras.Ô²

BalKrishna or Gopal meaning the one who fostered up and protected cows. Gopal, the one who is the master of the senses, who is able to lead the senses towards right direction. The word ñGovind has come in Shrimadbhagvadgeeta also.

- Shrimadbhagwadgeeta Chapter II, Slokas

¹ (Page 21) Madhyayugeen Vaishnava Sampradayo Me Sangeet, Dr. Rakesh Bala Saxena.
² (Page 49 ñ 52) Dr. Bhandarkar, Vaishnavism and Shivism.
On the basis of Vedas we can say that Krishna Gopal, Govind BalKrishna, Vasudeva Krishna all are the names of Vishnu. Due to popular traditions only the names had changed. Geeta, Mahabharata and Harivanshapurana are the evidences that prove that these names are similar and synonymous to each other. In Geeta if there is Krishna then in Mahabaharata there is BalKrishna GopalKrishna that reflects the same personality.

Śrī Krishna is considered to be the greatest man of India. He was a politician, the creator of Geeta, the Kanhaiya of Radha and Gopal, as popularly called by people. The vaidik God Narayan and Vishnu also became one with him.

In the development of bhakti Vishnu, Narayan, Vasudeva and Krishna symbolizes the successive spiritual tradition. Brahma is beyond the world. People who receive special grace of God reach to Brahmāsварoopa after this attain swaroop shakti and chit shakti, At that a being realises not only Brahma, but the impact of chidrupa swaroopashakti and its successive roaming realises it in vīśwatmak form as well.¹

Thus an absolute loving surrender towards God alone could make one realise complete oneness with the form of God.

Brahma bhava is vīśwatteet (beyond the world). But after the attainment of chit shakti and with the help of the so called chaitanya shakti there is vivartan of the chinmaya element existing in Sampadan roop of Achit satta. This is the path of love in which the whold world assimilates

¹ Shree Sadhana, Jayadevasingh, Page 65.
its roopa (form). All its state are vishwatmak (the whole world is included in it).  

There are three main powers or shaktis of God.

1. Chit Shakti (Sandhini)
2. Aalhadini Shakti

God is the founder of the whole world. A being is the founder God of its own body. The main shakti is Alhadini. The development of Chitshakti blooms from the mental plane to vital force and the five senses. This is called merriment of exposition.

This is the pinnacle of devotion. This devotion relieves a human being from ennui and torpor. The senses attain chinmayatva (divinity). By the flow of Alhadini shakti in its 'Vishayabhat' existence Chidananda Swaroop is attained, while as the existence remains on the gross level the distinct feature is this that in one existence on the whole five gunas of Kalyan are expressed. Together there is the creation of rupa, rasa, gandham, spastha and shabda. It is called Bhagvad experience. This experience leads to the inner realisation of divine rasa, divine fragrance etc. It is unnatural and Nityasiddha.

- Shree Sadhna, 67

This is the manifestation of the Atmaprakash of Purnabrahma and loving God. While as 'kaal' is pacified forever.

---

1 Shree Sadhana, Jayadevasingh, Page 65.
This 'Alhadini Shakti' of God is Radha. 'Radha' the one who gives liberation. Here liberation means the state in which a soul is liberated from all the bondages of this world and plays with God in eternal bliss.

Without 'Radha' and 'Gopis' (The milkmaids of Gokul) when we talk of shri Krishna, we are able to envision shri Krishna as a chivalrous warrior and adapt politician. Radha alone establishes shri Krishna as a lover, the Gopis (milkmaids) are the extension of this Alhadini Shakti Radha. The real meaning of the world Gopi is 'Concealment', the one who conceals herself.

In the Mahabharata also a reference comes when the 'Gopa' and 'Gopis' of Brajbhumi meets Shri Krishna on the battlefield.

In the Geeta Lord Krishna has said: -

"Sarvadharman parityajya mamekam sharanam vraj"

Meaning leave everything and live in my shelter and auspices.

"Aham tvam sarvapapebhyah mokshayishyami"

I will relieve you of all sins and would render liberation to you.¹

The four stages of a devotee as mentioned in Geeta are Arta, Jigyasu, Artharthi and Gyani". The Gopis are well established in these states but they keep the memory of their beloved Krishna in their heart with complete indifference.

This 'bhava' of the milkmaids of Gokul remains as the strength of the Jeeva. It makes us reach to God or Vishnu or Vasudeva or Krishna.

¹ Page 101, Shree Sadhana.
On the basis of popular beliefs the various sects of devotion have originated. In some sects only the devotion towards Shri Krishna has been emphasized, in other sects worship of both 'Radha-Krishna' is there.

The following are the various forms of Krishna worship on the basis of his varied 'leela rupas' (Spectacular plays): -

1. The worship of Shri Krishna along with all other incarnations of God like a common folk.
2. Considering all incarnations as equal the worship of Shri Krishna with 'shanta bhava' (peaceful attitude)
3. Worshipping Shri Krishna as parbrahma, and worshipping him like a servant (dasya bhava).
4. Fondness for baby Krishna 'vatsalya bhava'
5. Affection towards Shri Krishna as a friend 'Sakhya bhava'
6. The worship of Shri Krishna along with Rukmini, Satyabhama and Other sages with the feeling of 'kanta bhava'.
7. The worship of 'RadhaKrishna' with the bhava of a gopi.
8. Worship of Golok or Brindaban Bihariji along with the upasana of Brajbhava.
9. Worshipping Radha-Krishna as friend with 'Sakhi bhava and then accept them as one of Braj.Ô
10. Worshipping Shri Krishna like a lover by Radha and Gopis with ômadhur bhavaô¹

According to various 'bhavas' there are different different forms of devotion. From the point of evolution if we see everything then the various sects established themselves with the passage of time. They united their followers.

¹ Page 24, Madhyayugeen Vaishnava Sampradaya Me Sangeet, Dr. Rakeshbala Saxena.
"The time period of 8th Century and its preceding years was the time of extreme unrest and disorder."

With the end of the Gupt Dynasty shaiva and Buddha Religion regained momentum during the reign of the king of North India Emperor Vardhan (1630) Bhagvat religion was not much followed. Buddhist and shaivites promoted their rules, regulation and religion. It lead to the birth of devotion in Southern India. Through Alavar Bhaktas devotion was promoted in Tamil Language.¹

By the efforts of Shankarcharya, at this juncture, devotion gained new amplitudes. In this age the age old religion of Vedas and Upanishads and vaishnav cults of devotion imbibed in themselves both illumination and renunciation.

On one hand shankaracharya established Advaitism still, devotion was seated by him on the highest plane:

"Mokshakaran samprayam bhaktiraiva gariyasi"
Swasroopanusandhanam bhaktiritya mithahatate"
- Vivek Chudamani (Shloka 31)

In this way devotion was crowned on the highest throne.

The devotional feelings of vaishnavacharyas of South India were deeply affected by the loving verses of Alvar devotees.²

Vaishnav cult become synonymous to bhakti cult. God is the origin of Advaita Philosophy and vaishnav philosophy. It has naturally been proved.

¹ Dr. Vijayendra Snatak Ḍradha Vallabh Sampradaya : Siddhant Aur Sahitya, Page 22. (Reference, Madhyayugeen Vaishnava Sampradayo Me Sangeet, Dr. Saxena).
² Page 3, Madhyayugeen Vaishnava Sampradayo Me Sangeet, Dr. Saxena.
The advaita stream of knowledge was promoted by Shukadeva. Shuka, Gaudpada, Govind, Bhagvadpada, Shankarcharya, these are the chieftains acharya traditions of Advaita path.

There are four major sects of Vaishnava religion - Shree Sect, Brahma sect, Rudra Sect and Sanak sect. These sects respectively originated from Lakshmi, Rudra, Brahma and Sanadkumar.¹

All the four vaishnav sects are followers of Panchratra Siddhant.²

The vision by devotion have been expressed by all the four sects as per their faith and beliefs.

Dr. K.C. Vardachari has explained the meaning of the word 'ratri' used in 'Pancharatra'as Paksha, Ayan and ratriyan. There is an important fact related to vaishnav sects and bhakti cults: "The birth of Lord Krishna is related to Pancharatris:"

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Somvansh</td>
</tr>
<tr>
<td>2.</td>
<td>Dakshinayan</td>
</tr>
<tr>
<td>3.</td>
<td>Krishnapaksha</td>
</tr>
<tr>
<td>4.</td>
<td>Madhyaratri</td>
</tr>
<tr>
<td>5.</td>
<td>Rohini Nakshatra.</td>
</tr>
</tbody>
</table>

The five life forces as consciousness and rashi which is 'achetan'. They have respectively been called Aditya and Chandrama. Prana (life force) gives liberation. 'Ravi' is the one than binds the soul.

¹ Page 25, Bharatiya Darshan (Padmabhushan Acharya Baladeva Upadhyaya).
² Page 1, Bharatiya Sadhana Ki Dhara, Mahamahopadhyaya, Dr. Gopinath Kaviraj.
"Krishna" is the Lord of all kinds of darkness."1

Therefore as per "Panchatra" such a sect and ritual are followed in which the whole 24 hours days have been divided into five parts. The modus operandi of every time duration of rituals is fixed. Panchatra includes time period from sunrise to the later part of night. The rituals are - Abhigaman, Upadaan, Ijyaa, Swadhyaya and Yoga Kala. These have been mentioned in the scriptures related to panchatra.2

The four major vaishnav sects and their beliefs are :i

<table>
<thead>
<tr>
<th>Vaishnava Cult Sect</th>
<th>Philosophical Opinion</th>
<th>Chief Propagator</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Shri Sampradaya Pravartika (Lakshmi)</td>
<td>Vishishtadvaita</td>
<td>Shri Ramanujacharya</td>
</tr>
<tr>
<td>2. Hansa Sampradaya (Sankadi Pravartit)</td>
<td>Dwaitadwait</td>
<td>Shri Nimakacharya</td>
</tr>
<tr>
<td>3. Brahma Sampradaya (Pravartak Brahma)</td>
<td>Dwait</td>
<td>Shri Manmadhava Charyajee</td>
</tr>
<tr>
<td>4. Rudra Sampradaya (Adiguru Rudradeva)</td>
<td>Shudhadwait</td>
<td>Vishnu Swami Later Vallabhacharya</td>
</tr>
</tbody>
</table>

On the name of Chaitanyadeva, there is no separate vaishnava sect.

"Customarily Gaudiya sampradaya or cult is included in Madhava Sampradaya or cult. As per the Guru Parampara the saint, who was the Guru of Chaitanya deva was Guru Keshava Bharati of Madhava Sampradaya. He was initiated by Ishwarpuriji and his sanyasa guru was keshav bharatiji, Both are the disciples of Manmadhvendrapuri."3

---

1 Page 13, Bhaktitatva, Kalyanmal Loddha.
2 Page 94, Bhaktitatva, Kalyanmal Loddha.
3 Page 1, Baratiya Sadhana Ki Dhara (Mahamahopadhy aya Gopinath Kaviraj).
There is no unity of opinion between the principles laid down by Madhavacharya and Shri Chaitanya. There are differences in the modus operandi of worship and ideals.

In this way, keeping apart the four main Vaishnav sects there are many other sects also that hold their sway in the reign of devotion.

The treatise 'Bhakti Vishisht Advaitvadi Principle" by Madhusudan Saraswati distinctly elaborated the philosophical concept of Vaishnav Cult. But, the Shaiva Cult whose God of worship is Shiva, imbibes in itself very deep intense and austere philosophy.

"In the Narayaniya bhava of Mahabharat there is the description of Pashupat Cult". (Shantiparva, 349, 94)\(^1\)

The shiva of the shaiva cult, symbolises laya (destruction) out of the three — "Creation (Srishti)- Preservation (Stit hi) - Destruction (Laya)"

According to Vayupuran (Chapter 23) and Lingapurana (Chapter 24) :î

"Lord Maheshwar says to Brahma deva, in the twenty eighth kaliyuga, at the time of Krishna Dwaipayan Vyas, When vasudeva Krishna would be the sun of vasudeva he will enter in an original body and descend by the name Lakuleesh, as a celibate. Lakuleesh will have four disciples: Kushik, Garg, Mitra and Korushya."\(^2\)

The predicament of Shaiva Cult have also been interpreted and described by other writers. This proves that the principle of Rudra-Shiva was very supportive in the formation of Shiva Cult.

---

1 Page 544, Bharatiya Darshan Ki Chintan Dhara.
2 Page 545, Bharatiya Darshan Ki Dhara (Pandit Rammurti Sharma).
"There are three major principles of Shaiva Cult pati, pashu and pash. Lord Shiva himself is pati. Pashu is a creature. By the benign grace of Shiva creature, who is like an animal is liberated from 'pash' i.e. bondage. They reach to the realization of Shiva.ò¹

Regarding the formative influences of various sects, some cults consider Shiva as their object of worship, some Shakti and some other Ganesh. The Shakti sampradaya worships Goddess Bhagwati as Shakti. The people who promoted this cult are the propagators of Shakti cult. Shakti cult favours agam process and tantra sadhana.

"Tantra is that practice by which following a distinct path of austerities one gets both bhoga (worldly enjoyment) as well as liberation."²

Tantra has been a distinguished feature of almost all sects such as: Shaiva, cult, Shakti cult and Vaishnav cult. Yet in their modus operandi all the three are completely different from each other and have an independent existence.

In Shakti philosophical tradition the place of Brahma has been taken by Shakti. In Shakti philosophy Shakti itself is "Brahma Swarupini".

Just as Brahma is Sat, Chit and Ananda roop, similarly Shakti is also Satchitananda Swarupini.

Ref:- To the shakti Maya is the mother mahamaya - who is herself (svarupa) is the consciousness and who by her maya appears to be unconscious. (Mahamaya page 100 FN)

¹ Page 546, Bharatiya Darshan Ki Chintan Dhara.
² Page 566, Bharatiya Darshan Ki Chintan Dhara.
In addition to shakta sampradaya Gadpatya skand and sour cult are also Bhakti cults. The ancient facts about these sects proves them to be old and ancient sects. "Ganpatya sect is also a shaiva sect. Marut sects are called the ganas of shiva. The master of these ganas is Ganapati.

"Namo Ganebhyo ganapatibhyasyach vo namah."¹

"In the Mahabharat the word vinayak has been used with Ganpati."
- Mahabharat Anu Pg. 152/29

Vinayaka is the one, who is the hero, who removes all the obstacles i.e. the one who does the work of a leader.

Along with Vaishnava cult, these sects also flowed like strains. Infact, Vaishnava, Shiva and Shakti principles adhere to different different rules. Still, in all the three devotion is the fundamental base.

Shankaracharya, who is the propagator of Advaita has laid primary importance to bhakti in his Bhashya on Geeta and Vishnu Sahastranam.

In the devotional cults of Vaishnava religion, ka rma has been emphasized, taking into consideration this world as truth and human birth as a reality. Whileas shankaracharya has considered the existing world as unreal and false and has laid emphasis on the importance of knowledge.

In vaishnav religion there is a desire for rebirth so that one could serve God (one object of worship) In shankara belief liberation (no rebirth) has been considered as beneficial."¹

¹ Bharatiya Darshan Ki Chintan Dhara, Yajurveda Samhita. Page 577
The above statement proves that a being enjoys the play of God with form. In the 'maya' of lifeless existence one remains unhappy and waits for such a bliss which is never ending. This eternal vivacious, vibrant bliss is in God with form only.

If we look at the philosophical aspect of Bhakti sampradaya then we come to know that, "Science is the study of material things, Philosophy is the science of things that have consciousness. These are two divisions of philosophy: Vedic and Avedic. These two have subparts Ishwarwadi and Anishwarwadi."

In this way there are four divisions of philosophy: -

1. Ishwarwadi vedic philosophy
2. Anishwarwadi vedic philosophy
3. Ishwarwadi aedic philosophy
4. Anishwarwadi aedic philosophy.  

The 'nirvishesh brahmavad' is called "Advaitvada" in it and savishesh Brahmavaad includes:

1. Vishnu Parak  
2. Shiva Parak  
3. Shakti Parak  
4. Surya Parak  
5. Ganapati Parak

The four philosophical sects of vishnuparak brahmavad are the four vaishnav sects. These four vaishnav cults and their philosophical rules could be seen further.

---

1 Page 144, Braj Ke Dharma Sampradayo Ka Itihas Prabhudayal Meetal.  
2 Page 145, Darshanik Vibhag, Braj Ke Dharma Sampradayo Ka Itihas.
2.4 Bhakti in Vedas:

Vedas are the prana (life force) of Indian religion and philosophy. The primary reason behind the life force so prominent in Indian religion are vedas. Vedas are mansarovar (lake) of eternal thoughts, from this lake the concept and thoughts of vedas flow like streams and make the Indian brain fertile. It is dependent on the same origin for its existence.¹

- Drishtavya Sayankrit Taitiriya Samhita Manya Bhumika, Page2

Vedas are the scriptures that tell us the way to attain the Ishta (One's desired God) and abandon or cure the ominous.

"Devotion not only establishes God on a sublime, spiritual heights, but has the power to save the devotee, save him from rebirth and liberate his soul."²

This milieu of devotion is not seen in the period of the beginning of Vedic Kal Samhita, Brahman and rituals like Kalipooja. There were no temples or idols of deities at that time. In this age God was prayed to accept the offering and 'tarpan' offered on the vedis.

People of vedic era prayed to God for a blissful life and to fulfill their requirement and needs. They prayed to God for their long life.

Manu has said that -

"Vedoakhilo Dharmamulam| Sarvagyanmayohi sah |"³

"It means vedas are the base of religion, they are endowed with all knowledge."

¹ Page 27, Bharatiya Darshan, Pandit Baladeva Upadhyaya.
² Page 14, Bhakti Tatva, Bhakti Aur Veda, Sukumari Bhattacharya.
³ Manusmriti, 2 16, 2 17.
"The seers of India, by their "Chitrawali" (picturesque) contemplation, reflection and experience lead to the realisation of supreme truth, the invocation of which is 'veda'.¹

As per Etymology the word veda means - Gyan (Knowledge).

"The eternal knowledge propagated by the seers of past in "mantra and richas" has been presented in the form of "veda". The rituals mentioned in it comes under vedic-dharma.²

Since vedic dharma was based on vedas for this reason it was named so.

"Since it is the prime realisation of versatile and eminent people from ages past; this being the eternal truth has also been called "Sanatan Dharma".³

The supreme truth realised by the "mantradrashta" seers of India are called "shruti" They are named so because the mantras, in the form of richas, were learnt by heart, as per the guru-shishya tradition.

"God almighty is the supreme element of our vedswaroopa sanatana tradition - Devotion is its heart, its 'hridayadhaam'.

Yagya-yoga-taap, gyan, chhand, arts, poetry, music, dance all are the vibhutiyoaga of that Mahabhagwat existence. The great poetry of Indian culture, from all of our corners begins from it and ends on it, it is its paramveda - "Chandansi yasya parnani" Thi is the great Ganapati - This is its Aditya, destroying all darkness - "Bhargodevasya dhimahi".

¹ Page 4, Braj Ke Dharma Sampradaya.
² Page 4, Braj Ke Dharma Sampradaya.
³ Page 4, Braj Ke Dharma Sampradaya.
Music and dance reach to their pinnacle and absorbed in its "chetghanvigraha".

"Satyam param dhimahi" the enormous majesty of rasaswaroopa bhakti in the form of a big ocean. "Satyam param dhimahi" becomes "Bhagwadakar" when it dips into this ocean - this is Advaita".¹

The vedas expirated from God are the base of Indian Culture.

"The vedas glorify God with from (Sagun Swaroop) of God - they express God's "Vigrah Vishwaroop". The devotees have very well sung the glories of "Sagun Sakar Roop" of God, have seen have touched God. They have been able to live in God."² In the Geeta God has stated :ī

"Bhakti twananya shakya ahamevam vidhau Arjun |
Gyatum drashtum cha tatven praveshtum cha paramtap |

- Geeta (11 ī

54) There are two important subdivision of vedic religion:
1. Deva Element (Devatatva)
2. Yagya Element (Yagya Tatva)³

Devatatva :

These natural powers, which were taken as parts of the wholesome Infinite God by Vedic seers and their greatness was realized by them.

There were ī Agni, Indra, Varuna, Surya, Savita, U sha etc.

In the Rigveda, Indra, Varun and Savita were considered as devatas (Gods) and human chariots were also fancied. Yet their primary natural form was not forgotten.

¹ Page 39 (Bhakti Tatva).
² Page 39 (Bhakti Tatva).
³ Page 4, Braj Ke Dharma Sampradayon Ka Itihas.
Mantra Brahmantmako Vedah (It means Vedas have been divided into two sub divisions : Mantra and Brahmana).

Mantra is an Ārtha Smarak phrase used in the eulogy of a God. Brahman is a scripture which elaborately describes the rituals and procedures, the Doś and Donś of Yagyas.

A group of mantras is called Samhita. There are four Samhitas Ī Rig Samhita, Sam Samhita, Yajur Samhita and Atharva Samhita.

According to Puranas REFERRED ATOMATA Chatushtaya was composed by Maharishi Vedvyas, to fulfill the needs of Yagya. (Drashtavya)

- Shree Madbhagat Skandh 1/4/19-22

Pratarka Devata Stuti Pradhana Rigved Vyahi Madhye Karmanushthanatma Yajurvedaday / Sayam Vigyanti hetu geet pradhana, Samveda Pradhanteti Pratidinam Sthitih ||

- Samvapam Vathika

It means the first scripture for the worship of Gods is Rigveda.

The mantras to complete the anushthan (rituals) of karmas are in Yajurveda.

Samveda includes mantrasthat are sung for mental peace.

To perform a Yagyanushthan 4 rishis are required Ī Hotaa, Upgata, Ardhvaryu and Brahma.

Hota (invocator or caller) : One who chants the mantras in praise of the concerned God and does the invocation. Rigveda includes the ōmantra samudaya required for ōshetra Karya
Udgata does the work of an exact singer, striking the right note so as to sing the richas correctly. Samveda has been composed for this work.

Yaju Sanhita is used to duly arrange the various anga and upan rituals.

Brahma is the supervisor who duly supervises the whole Yagya. The special veda of Brahma is Atharvaveda.¹

The gayan geeti of richas is called Sama, mantra s woven in chandhas along with instruments is given the term Rik. The prose sentences are different from them are called Yaju.²

Teshamriga Yatrarthvashen Padavyavastha / geetish Samakhya/ Shashe Yaju Shabdah.

Vedas Rig, Yaju and Sam, together are called Trayee.

For this reason the religion propagated by Vedas is Trayee dharma. There are 33 Vedic Devatas (Gods) divided into three categories.

The first category is of the devatas of sky : Surya, Varun, Savita, Usha, Vishnu etc. The Second Category is of Gods of the universe such as Indra, Vayu, Rudra. The Third Category is of Gods of Prithvi (earth) including Agni, Soma etc.

The seers of Vedic age did imagine various Gods in the form of natural forces or powers, yet, at the end they declared that the base of all divinity is a mool tatva(basic element). That is present in all devatas and beyond them too.³

¹ Pandit Baldeva Upadhyaya, Bharatiya Darshan, Pg. No. 28
² Jemini Sutra (2/1/35-37)
³ Braj ke Dharma Sampradayan ka Itihaas, Pg. 5
Unity in diversity is clearly reflected in the statement ōEkam, Sadvipra Bahuda Vadantiö. ¹

The expression of unity and eternity in Indian philosophy could be clearly seen in the mantra of Rigveda. Where the holder of the sixth plain is said to be oneö own.ö - Rigveda 1/164/46

The almighty in whom the world as a unit is present, there is the preconcept of the Yagya roopa of that Divine God in Rigvedaö. ²

The important philosophy of the life of vedikas is preserved in Yagyasö. ³

The yagyas whose parataxis are specially included in the vedic dharma are Soma, Agnishtoya, Atroryam, Agnyadhuya, Bhavamayan, Ashvamedha and Rajsuya.

The natural powers that are considered as Divine powers, have their yagyas as well. The devatas were prayed and worshipped. To satisfy them and to fulfill oneö own desires yagyas were organized.ö ⁴

Rigveda is the oldest and the most important religious ritual.

In Yajurveda there are prose mantras related to Yagyakhanda.

It has two parts Shukla Yajurveda and Krishna Yajurveda.

In Atharvaveda there are mantras for the fulfillment of worldly desires and works. Ucchatan ï mohan ï maran ï mantra a tantra, protection, basic austerities related to Siddhi, Rakshas ï Pees hach, all these and their powers have been mentioned in it.

¹.8.5  Dr. Ramamurti Sharma, Bhartiya Darshan ki Chintan Dhara, Pg. 8
¹.8.6  Braj ke Drama Sampradayo ka Itihaas, Pg. 5
¹.8.7  Ibid, 40
¹.8.8  Ibid, 6
In Vedic Samhitas the divine element has been called Sat. In Upanishad it has been called as Brahma.Ô

Vedang refers to the Vedic literature collected in the form of various treatises.


On the basis of sutras various hymns have been composed. Amongst them Manu Smriti and Yagyavalkya Smriti are distinct ones.

The thoughts of Upanishads were elaborated by philosophy. Religion and Philosophy are closely related to each other and are complementary to each other.

There are six darshans (Philosophical Sects).²

<table>
<thead>
<tr>
<th>1.8.6</th>
<th>Sankhya</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.8.7</td>
<td>Yoga</td>
</tr>
<tr>
<td>1.8.8</td>
<td>Vaisheshik</td>
</tr>
<tr>
<td>1.8.9</td>
<td>Nyaya</td>
</tr>
<tr>
<td>1.8.10</td>
<td>Mimansa</td>
</tr>
<tr>
<td>1.8.11</td>
<td>Vedant</td>
</tr>
</tbody>
</table>

In Philosophy Vedant is most important, it is also called Brahmasutra. In the Vedic ideology the chief modes of ablutions are î Upanishad, Geeta and Brahmasutra. These are called Prasthanatrayee.

---

1.8.7  Ibid, 6
1.8.8  Braj ke Drama Sampradaya, Pg. 7
Two scriptures that have greatly affected the religious life of India are: Valmiki's Ramayana and Dwaipayan Vyas Pancha m Veda.

Rigveda has two branches, yajurveda has 100 branches, Samveda has 1000 branches and Atharveveda has 9 branches. The obscure element which is the formative element behind unity in diversity, that one God could be perceived with many names - Prajapati, Hir anyagarbh, Purush etc.

Hiranyagarbhah Samvartatagre Bhutasya Jatah Parirek Asseet |
Sa dadhar prithvim dhayatemam kasmai devaya havisham vidhem ||
- Rigveda ō 10 / 121 / 1

This sukta is given great importance because it carries within itself a great philosophical ideology.

Prajapati has been symbolized here by Čah( d%) because he is an embodiment of joy, his form is indescribable. This Hiranyagarbh birth is foremost preceding all. It is one unique Lord of all. It possesses the whole universe and sky.

It has earlier been mentioned that there are 33 devatas (Gods), amongst them Prajapati is the 34th God i.e. the foremost God. As per Indian Philosophy: Ģ Purusham evedam sarva yad bhutam yaks ha bhavyam

It means what Indian philosophy says : Ģ

“Pursham evedam sarva yad bhutam yacch bhavyam”.

Meaning: Whatever is in the present, whatever was been in the past and whatever will be born in future is Param Purush only. ¹

¹ Acharya Padmabhushan Baladeva Upadhyaya, Baratilla Darshan, Pg. 32
According to Vedas there was neither Asat nor Heaven, which was beyond it. Who has covered it? Where was it? Under whose protection was it? Was there any deep tranquil water at that time, there was no birth, no death and there was no separation of day and night, there was only one, which could breathe without air or oxygen.

That one has been addressed as Brahma, Parmatma, God, Hiranyagarbh, Prajapati etc.

God is omnipresent (Vishwanug), at the same time God is beyond the world as well (Vishwottirna). - Drishtavya Vedant Sutra, 11, 1, 27

Just as a river merges into ocean, similarly, a soul (Jeevatma) merges into Parmatma (God). This state of the unconsciousness of the soul has been explained in the Upanishads.

Basic Vedas Whose four Samhitas have been mentioned are:

1. Rigveda,
2. Yajurveda,
3. Samveda,
4. Atharvaveda.

As per Pathadi Bhed (difference in the style of singing) there are 1133 branches of these Vedas. There are four Upavedas of the basic Vedas. The Upaveda of Rigveda is Atharvaveda. Brahman Scriptures To perform yagya rituals and to follow dharma, there are four Brahman Scriptures. Avareya is of Rigveda, Shatpath is of Yajurveda, Tandava Brahman is of Samveda and Gopath Brahman is of Atharvaveda.

The primary meaning of Upanishad is Brahm Vidya. Upanishads are scriptures that propogate Brahma Vidya.
There are eleven major upanishads:

<table>
<thead>
<tr>
<th>1. Ishopanishad</th>
<th>7. Taitiriyaupanishad</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Kenopanishad</td>
<td>8. Etareyopanishad</td>
</tr>
<tr>
<td>4. Prashnopanishad</td>
<td>10. Chandogyaupanishad</td>
</tr>
<tr>
<td>6. Mandukyopanishad</td>
<td></td>
</tr>
</tbody>
</table>

The various parts of the vedas have been discussed earlier.

The investigation and determination (mimansa) of knowledge of vedas have been done in the form of sutras of philosophy by sages.

Darshan (philosophy) word means -- "Drishyate anena iti darshanam" the one by which the essential element of a thing could be known and seen.

There are four established topics of philosophy:

2. Heya - What is the real form of sorrow, which is 'Heya' meaning worth renouncing.

3. Heya hetu - From where did sorrow took birth? What is the reason behind sorrow or unhappiness.

4. Haan - What is entire destitution of sorrow.

5. Hanopaya - What is the way by which one can overcome entire sorrow?
Amongst these darshanas six are the major darshan:

|---------------|------------|------------|

Three main elements:

1. Chetan Element: - Soul, living creature, (One with consciousness)
2. Jada-element-nature (State of ineritia)
3. Chetan element - God, Paramatma, Brahma

These darshanas of Vedant are called Upang:

Samyak darshan sampanna karmabhirnanibridhayate

/ Darshanen Vihinastu Sansaram Pratipatyate ||

- Manusmriti 6.7.4

In manusmriti 'Darshan' has been inferred as Samyak Darshan and has been approved for the realisation of the soul.  

Everyone has to see and see only, it means the meaning of Darshan is, "To have one unmistakable feeling towards every being and every creature".  

The sweet milk in all calamity and distress is philosophy (Darshan Shastra).  

---

1 Page 12, Bhartiya Darshno Me Kya He (Praveen Saxena).
2 Page 13, Bhartiya Chintan Dhara (Vidhya Nivas Mishra).
3 Sexpear, Romio and Juliat 3/3.
Darshan is an impartial intellectual human endeavor, by which it tries to understand the world in completeness. "Basically philosophy is that science, which contemplates on truth".\(^1\) (Arastu)

On the basis of one's faith in vedas Indians have been divided into two sub divisions - Astik (one who believes in God) and Nastik (atheist).

In sanskrit literature 'Astik' is the 'one who has faith in the authenticity and words of Vedas'.\(^2\)

\[\text{Indian Philosophy}\]

\[
\begin{array}{c}
\text{Astik} \\
\text{Based on Vedic scriptures} \\
\text{Karmakandi Gyankandi Nyaya Vaisheshik Sankhya Yoga (Meemansa)} \\
\end{array}
\begin{array}{c}
\text{Nastik} \\
\text{Independent and free} \\
\text{Charvaka} \\
\text{Jain} \\
\text{Bauddha} \\
\end{array}
\]

The first phrase (sutra) of Vedant Philosophy is :-

"\text{
Athato Brahma Jigyasa"
}

It means now we will start our contemplation on Brahma.

\(^{1}\) Page 16, Bhartiya Darshno Me Kya He ?
\(^{2}\) Page 16, Bhartiya Darshno Me Kya He ?
The second sutra of Vedant is - 'Janmadyasya Yatah' the one by which the birth, preservation and Laya (destruction) of the world, Brahma is the root cause of the three.

"Yato va imani bhutani jayante yen jatani jeevanti / yatprayantibhi samvishanti |

"Taad vijigyasasva tat brahma" the one from which all living creatures have been born, after getting birth would live, and when die would be merged into it. Try to have the curiosity to know that one. That is the truth, that is brahm.Ø

"The parmatma tatva in Vedant - Brahm has been described in the two ways - one is the description of its pure form which is separate from nature, its own nirgun pure form."

It is 'Sarvatathairvishudham' meaning it is embellished by all its elements. The second one is ÙGod with formØ.

Brahma has been described as Ù Samashti and Vyashti Ù i discrimination.

To begin with, to see its glory in the whole universe, to have the vision of its Samashti form.

It has three divisions :-

1. Virat Ù (Conscious element + material world)
2. Hiranyagarbh (Conscious element + subtle world)
3. God Ù (Concious element + karan jagat)

---

1 Page 7, Shakt Saurabh. Dr. Rammurti Tripathi.
2 Page 7, Shakt Saurabh. Dr. Rammurti Tripathi.
Brahma has been described in vedand as:-

"Tatvamasi, Ahambrahmasmī & Ayamatmabrahma. Etymologically the word "Brahma' has been formed from 'Briha' dhatu (verb). That which expands, the one in which all meanings of expansion have been included is called Brahma". ¹

Bhakti (devotion) has a meaning 'divided part' thus a bhakta is a part of that divine God.

"We have been formed of three elements - tamas, rajas and satva. In the vedas these three elements have respectively been related to Agni, Vayu and Aditya, material world from Agni, Kriya from Vayu Tatva and knowledge from Aditya element have been formed. Every material is a small form of Samashti.

Agni is the God of earth, Vayu of the Universe and Aditya of Dyoloka.

Material element is 'Vak', Kriya is prana (life force) and Gyan (knowledge) is mind.

This Vak, prana and mind is the soul of every element. It is representing one "Aشارma Sampurna Anshi'.

By one 'Shana' (moment) of food (anna) the whole world is being represented. Its 'dhanabhaga', which has been called Dadhi in Vedas, has been made from Prithvi Loka. There is softness in it that comes from universe (Antariksha loka).

¹ Page 7, Shakt Saurabh. Dr. Rammurti Tripathi.
The sweetness of food comes from Dyoloka.

“In one grain comes the essence of all three worlds .

The essence of all three worlds is in one grain.”

Rupam rupam pratiroopo babhuv tadasya rupam prati shanaya |

Indro mayabhih pururupa eeyate yukta ghusya harayah shatadash |

- Rigveda 6.47.18

One takes many forms. Basically, there is no second element apart from this one. This one has so much power that it could take various forms. This shakti (power) is maya.

"When the devotion of Vedic sages is on its peak, then it takes the form of kirtan of present days (devotional songs and dances).

Vishva hi do namasyani vandha, Namani deva ut yagyiyani vah.

- Rigveda 10.63.2

In devotion chanting of God's name is very important. The sages say that the names of all devatas (Gods) are venerable, fit to be worshipped.

Archat prarchat priyamedhasu archat |

Archantu putra ka uta puram na grushnavarchat ||

- Rigveda 8.69.8

---

1 Page 18, Bhakti Tatwa Dayanand Bhargava.
2 Page 19, Bhakti Tatwa.
3 Page 19, Bhakti Tatwa.
4 Page 20, Bhakti Tatwa.
The musical flow of devotion is primary in this mantra Priyamesa says - "all may sing, sing loudly, children may sing, in praise of it which is like a strong fort, it always protects us".\textsuperscript{1}

In the Bhagvad Geeta the first six chapters are on Karmayoga and chapter thirteen to eighteenth are based on Gyanyoga. Between the two Bhaktiyoga has been kept, which is extended from seventh chapter to twelfth chapter.

In the opinion of Madhusudan, a Bhaktiyoga is kept in the middle because bhakti (devotion) is connected to both karma (work) and gyan (knowledge). It stays in between the two.\textsuperscript{2}

\textit{Vedoakhilo dharmamulam (Manusmriti)}

It means the base of the whole Indian culture and Sadhana of India are vedas. "If vedas are shruti, then Bhagavadgita is smriti. Smriti never opposes shruti, it always follows it.\textsuperscript{3}

The base of the three yogas discussed in Geeta is in shruti only.

There are three cantos of vedas - Karmakanda, Gya nkanda and Upasanakand. In the Geeta Karmayoga, Gyanyoga and Bhaktiyoga all are one.\textsuperscript{4}

\textit{Kashchid dheerah pratyagat munmaikshad |}
\textit{Avritta chakshurmritatvam icchan ||}

- Kathopanishad 2/1/1

\textsuperscript{1} Page 21, Bhakti Tatwa.  
\textsuperscript{2} Page 21, Bhakti Tatwa.  
\textsuperscript{3} Page 22, Bhakti Tatwa.  
\textsuperscript{4} Page 22, Bhakti Tatwa.
That is 'Pratyagatma', some rare, sagacious and patient person looks within and have its vision.

That is perennial, sanatan drishta, it resides within not outside, for this reason it could not be seen with one's eyes.\footnote{Page 22, Bhakti Tatwa.}

"The sole way for the introduction of inner self or heart it is 'antarmilan' or the realisation of Hriday dwar (door to heart). It is Bhakti".\footnote{Page 23, Bhakti Tatwa.}

Bhaktya mambhijanati yavan yaschariya tatvat | (Geeta 18/55)

"Yasya deve parabhaktiryatha deve tatha Gurau |
Tasyeite kathitaharyah prakashante mahatmanah ||

- Shweta shwetar Upanishad 6/23

It means noble souls express all these topics only before those people who have parabhakti. Just like devata, similarly in guru i.e. the parabhakti towards devata (God) and guru is the way by which one could attain the knowledge of the Upanishads.

"Sa twasmin param prem roopa".

- Narad Bhakti Sutra

"This extremely dense impervious experience, which could be realised by deep intense affection or devotion. Its hints are present everywhere in upanishads."\footnote{Page 25, Bhakti Tatwa.}

This pure love or devotion, which is the height of Sadhana has been approved by Upanishads. It could be attained only by the realisation of the soul or God.
In the Upanishads there is a direct hint of devotion or worship of the God.

"Dwe wava brahmano oope murtam chaiva murtam cha stitham cha yaccha saccha tyachha".

- Brihadaranyak Upanishad

It means the param tatva is accomplished with sat, chit and ananda.

- Brihadaranyak Upanishad 2/4/12

The 'chid' attribute of Brahm is a symbol of knowledge and light.

Ye tu sarvani karmani mayi sanyasya matparah |
Ananyeahi yogen mam dhyayantu paryupasate || (Geeta 12.6)
Teshamaham Samuddharrta Mrityu Sansar Sagarat || (Geeta 12.7)

"This is the essence of the philosophy of bhakti inherent in the Geeta : a devotee should offer one's everything to God. In this way the one who offers all the karmas to God, keeping one's mind in God, contemplates and meditates on him, worships God. Such a being is taken across the ocean of this world by God himself." 2

"This is the specific feature of the preaching of Geeta that as per the 'bhava' of the devotee they attain me with that bhava".

"Ye yatha mam prapadyante tanstnathaiva bhajamyaham.

- Geeta

4.11 In the Upanishads there are five forms of the Atma (soul)

1. Annamaya Soul,
2. Pranamaya Soul,

1 Page 19, Bhartiya Darshan Ki Chintan Dhara Dr. Rammurti Sharma.
2 Page 38, Bhartiya Darshan Ki Chintan Dhara Dr. Rammurti Sharma.
3. Manomaya Soul,  
4. Vigyanamaya Soul,  
5. Anandamaya Soul.

There are three forms of the Atma in the Chandogya Upanishad: -

1. Sharirik Atma  
2. Jeevatma  
3. Sarvochha atma or Parmatma.

In the Mandukya Upanishad shuddha atma has been called 'Turiya' :-

\[ \textit{Atmanam Rathinam Buddhi Shariram Rathmeva tu |} \]
\[ \textit{Buddhi tum sarathi viddhi manah prigraham eva cha} \]
\[ || \textit{Indriyani hayanaavishyasteshu gocharan} || \]
\[ \textit{Atmendriyamanoyuktam bhoktelyahuryanvinah} || \]

- Kathopanishad 1/3-4

\(\int\)This body is a chariot, buddhi (intellect) is the chariot rider, mind is the pragraha (bridle), senses are the horses, that runs on the path of the objects of the senses, soul is the master of the chariot.\(\int\)

Kutastha is that one where the outward world is at peace, Atma is understood in its real form. Omkar is the symbol of this Atma only.

"Acharya Shankarshruti has been propagator of 'Nirgun brahma, but Acharya Ramanuj calls him as the promoter of sagun brahma, but the param tatva (God) is one only, it is sagun or nirgun."\(^2\)

"The twofold attributes and traits of God with form are found in the Upanishads".\(^3\)

Brahma has a 'Nirvishesh guna'. It means it cannot be described by any adjective.

\(^1\) Page 42, Bhartiya Dharshan, Pt. Baldev Upadhyay.  
\(^2\) Page 40, Bhartiya Dharshan, Pt. Baldev Upadhyay.  
\(^3\) Page 42, Bhartiya Dharshan, Pt. Baldev Upadhyay.
*Parabrahma is 'Nirvikalp' and 'Nirupadhi'.*

Shruti describes it in the words 'neti neti'.

"E Esha neti neti atma"

- Brihadakhyak shruti 4/4/22

In Brihadaranyak Upanishad (3/8/81) While giving the sermon to Gargi the swaroop of 'Akshara' has been elaborated. That is Akshar Brahma.\(^1\)

"The chanting of the name and glory of God is foremost in bhakti sadhana. This kirtan takes one to great heights. In the pretext of sublime consciousness, it takes one in proximity with God and keeps the devotee or sadhak stable therein. The sign or symbol of the basic rupa of that kirtan could be expressed by Udgeeth in the Upanishad. Udgeeth is the essence of the chandomayi voice of Rik :

'Rika saam rasah, samna udgeetho rasah |'

Initially, the resort of chanda is taken on 'Rik'. The notes of chanda in Sam at the end reaches from Sam to udgeeth and from udgeeth to udgaan. This singing takes one to the highest level of consciousness so as to accomplish its position.\(^2\)

On the basis of the above statement we could say that vedas are strong pillars of 'Bhakti Dhara' (Stream of devotion).

"The state in which a Brahmi reaches by intellect, reason (argument) and knowledge the state of Brahmagyan, that Brahmi state is very easily and by chance realised by a devotee".

---

\(^1\) Page 43, Bhartiya Dharshan, Pt. Baldev Upadhyay.

\(^2\) Page 27, Bhakti Tatva.
Just as a Gyani (realised soul) looks at Brahma everywhere, everything in Brahma, just as a gyani lives in Parabrahma and parabrahma in gyani, similarly, in the state of samabhava a devotee lives in God and God lives in the devotee. For a Gyani the path to reach Brahma is a difficult path, for a devotee it is an easy and feasible path.

The conclusion of Geeta is complete surrender and Praprapati (procurement).

There is one very important thing told in the upanishad i.e. devotion for one's guru. Only those people who have intense and great devotion toward God and are equally devoted to their guru, have the vision of Brahma.

- Shvetashivatar 11:17

The formless element of Vedas existed in past and still exists. Yet with the coming of Vaishnav religion devotion with form (Sagun Brahma) was perceived and accepted by people with an open heart and mind. The āsā and āhava of bhakti satiated the heart of devotees.