Chapter - IV

DOCTRINES INTERRELATED WITH THE CONCEPT OF DIVINE GRACE

Section - 1

There are some other doctrines which are intrinsic to the study of Divine Grace. Hence this chapter deals with doctrines such as Avatara, creation, Bhakti, and Karma which are inseparably related with the concept of Divine Grace.

As is usual in all religious systems, the concept of divine grace does not stand in isolation in Bhāgavata Purāṇa. In other words the concept of divine grace is intimately related to many other important doctrines, such as Avatāra, creation, Bhakti etc. Therefore, the intrinsic significance of the concept of divine grace in the BhP. can only be understood properly in its relation with the other doctrines mentioned above. Hence in this Chapter, I shall try to study the particular doctrine - grace
under the following heads: *Avatāra* and Divine Grace, Creation and Divine Grace, *Bhakti* and Divine Grace.

**Avatāra and Divine Grace**

The doctrine of *Avatāra* is so crucial to our study of divine grace because in it we see the unequivocal declaration of divine concern for the world, a constant divine watchfulness and a scheme of definite divine intervention. Literally an avatar, is a 'down coming' or a 'manifestation' of God in a particular form – human, semi human or animal form. Dr. Eric Lott says:

> to speak of a divine descent implies on the one hand a certain ontological distance between God, or the mythologically high locus of his celestial abode, and the world, the place to which he descends. On the other hand the descent symbol also implies the possibility of a divine sharing in mundane existence.¹

This down coming of God, according to BhP. is a true evidence of God’s continuing compassion for his people. As will see the doctrine of *avatāra* is one of the main concepts of BhP. The BhP. begins with many
queries relating to the doctrine of Avatāra. For example, it tries to answer the purpose of an avatara like Kṛṣṇa, the performance of the noble deeds of an avatara and the benefit the avatara leaves to humanity. And at the end, the BhP. notes with satisfaction:

Thus the initial questions have been fully answered in that the extraordinary deeds of incarnations have received adequate treatment in the body of the work.

Hence the doctrine of Avatāra plays an important role in the whole of BhP. In this Section, I am confined to pointing out the various avatārās of Viṣṇu as it is described in the BhP. and its definite purposes in relation to the grace divine. While discussing this we shall see the sharp contrast between the monistic and theistic understanding of avatāra and grace. Even though there are avatārās of various Gods, the doctrine, here, is particularly associated with Viṣṇu, whose qualities, actions and manifestations are endless. Having manifested the world, he enters it again as its guide and ruler.
The *Taittiriya Upaniṣad* puts it "Having created it, he entered it."⁴ The BhP. states that the *avatāra* is a down coming of the *parama-brahman,⁵* manifested through a body.⁶ The *avatara līla* of the Lord involves mainly two aspects, namely:

(a) The acceptance of humanity by a loving and gracious God and

(b) the self limitation or self-surrender of God to mankind. *Avatāra* is an act of the Lord by his own free will or we can say that it is a self-determined act. Here we see a God who is willing to accommodate Himself to his devotees. But this does not necessarily mean that God is merciful only to his devotees. Even sinners like Ajamila⁷ and Vṛtra⁸ are examples to those who tasted Hari’s grace and were consequently liberated. At all crucial moments of the world’s history the Lord appears as a particular individual who guides the evolution and destiny of the different orders of creation, of species and forms of life. Hence the story of his decents is endless. It would be
impossible to give a full account of the manifestations of God into this world of form. The BhP. states:

just as from an inexhaustible lake thousands of streams flow on all sides, so also from the remover of sorrow (Hari), sum of all reality, comeforth countless incarnations.⁹

This countless incarnations of the Lord is meant for all who find the fulfilment of his or her spiritual destiny beyond reach; consequently God has to assume new incarnations for each cycle to adapt the new conditions of the world.

With the purpose of protecting the earth, priests, gods, saints, and the scripture and righteousness and prosperity, the Lord takes a body.¹⁰

It is through his Māya that God incarnates himself to this mortal world. Though the various avatārās are named as līla-avatāra or kṛīḍa it is for the welfare (kṣemāya)¹² of the world he descends to this earth, and the BhP. explicitly states that each avatāra has a definite purpose to fulfil.¹³ A theological explanation of the
purpose of the *avatāra* is given in the Bhagavat Gita where Viṣṇu in the form of kṛṣṇa says:

> For protection of the virtuous
> for destruction of the wicked
> for the establishment of Dharma
> Age after age I come into being.\(^\text{14}\)

The BhP.'s explanation of the doctrine of *avatāra* also seems to be almost identical with the above when it says that the Lord is born where religions and moral decay exist.\(^\text{15}\)

Although the BhP. speaks of countless *avatārās*, the first *skandha* names twenty two.\(^\text{16}\) They are:

(a) Sanatkumāra, the eternal youth,

(b) Varāha, the Boar,

(c) the sage Nārada,

(d) the saints Nara and Nārāyana,

(e) the sage Kapila,

(f) Dattatreya, the magician,
(g) yajña, the sacrifice,

(h) Rṣabha the righteous King,

(i) Prthu, the first ruler,

(j) Matsya, the Fish,

(k) Kūrma, the Tortoise,

(l) Dhanvantari, the physician,

(m) Mohini, the enchantress,

(n) Nṛ-śimha, the Man-Lion,

(o) Vāmana, the Dwarf,

(p) Parasu-Rāma, the destroyer of the Kṣatriyās,

(q) Veda Vyāsa, the compiler of the Vedās,

(r) Rāma, the embodiment of righteousness,

(s) Bala-Rāma, the embodiment of princely virtues,

(t) Kṛṣṇa, the embodiment of love,

(u) Buddha, the embodiment of delusion,
(v) Kalki, the fulfiller.\textsuperscript{16}

All these major and minor \textit{avatārās} are the revelation of God's grace.

A brief mention of some of the \textit{Avatārās} is worth while in this context. When the earth was overwhelmed by a deluge, Viśnu appeared as a huge divine fish to warn Manu of the imminent danger. Thus God is seen as bestowing his love and mercy in a very special way to his bhakta. The Bhp. further relates that the fish fought in the ocean the demon Hayagriva who had stolen the \textit{Vedās} from \textit{Brahma}. He gave the \textit{Vedas} back to Manu in order to lead the human community to the right path.\textsuperscript{17} On another occasion of flood Viśṇu appeared as a tortoise (\textit{Kūrma}) to churn up the waters to recover some of the valuable things lost in the deluge.\textsuperscript{18} As the boar Viśṇu raised up the earth from the primeval waters and restored it to its right place.\textsuperscript{19} The Lord's appearance as a dwarf was aimed at thwarting the malevolent intentions of demons and to help the gods.\textsuperscript{20} The \textit{Nara-simha avatāra} of the lord was for protecting his \textit{bhakta}, Prahlada from the
invulnerable enemy Hiranyakasipu. As Parasu-Rama the Lord assumed human form as the son of a Brahmin to destroy the Kṣatriyās when the world was in danger of being completely governed by them. Apart from the divine concern of protecting the earth and humanity, there is another implicit significance in the doctrine of Avatārs. The Bhp. extols the avatāra kathas so much because by reciting and meditating upon these one can attain the ultimate goal immediately.

The Bhp. classifies the Avatārās according to gunas also. According to that, Brahma is of rajo-guna, Viṣṇu sattvaguna and maheswara tamoguna and their chief function is creation, preservation and destruction of the universe respectively.

**Avatāra Kṛṣṇa**

Among different types of Avatāras such as amsa, kala, amsa-kala-avatāras, Kṛṣṇa differs as the pūrnā-avatāra of the God head. Hence Bhp. categorises Him as the Lord Himself. The God Kṛṣṇa is perhaps the oldest
*avatar* and most prominent in the Bhp. Especially for many *vaisnavites* he is the only full incarnation of Viṣṇu. The story of Kṛṣṇa is the main subject of the Bhp. and it devotes two full books in order to provide a detailed account of Kṛṣṇa *Avatāra*. The story of Kṛṣṇa reveals to us a personal God who cares for men and women, and an embodiment of love and *bhakti*. The Kaliya episode demonstrates that the main purpose of the Kṛṣṇa *Avatāra* is to relieve the earth’s burdens by protecting her inhabitants from harm. The near destruction of Kaliya and the protection of Kṛṣṇa’s friends were viewed as deeds of mercy and compassion both by the inhabitants of Gokul and by the serpent Kaliya and his wives. This story firmly roots the motive of Bhagavān in taking an *avatāra* state in his concern for the protection and welfare of the world.

Even the birth of Kṛṣṇa was of special significance and the whole cosmos seemed to be in a festive mood to welcome its master. The *bhāla lilās* of Kṛṣṇa – *viśvarūpa darsana*, killing of Pūtana, uprooting of trees – etc.
revealed his super human nature. The futile struggle of Yaśoda to bind up Kṛṣṇa is a pointer to the highest mystery of his Lordship. But his limiting himself in allowing of himself to be bound shows that the Supreme Lord surrenders Himself to a reachable state for the sake of his bhaktās. Thus it is his great mercy that leads to his self-surrender. he is known as sva puruṣaiccha-anugṛhita rupa. Even though God is beyond the of change, by his grace alone he descends to this world and takes mortal forms. About the Kṛṣṇa avatāra Dr. Larry D. Shinn says: 

The stories of the Krishna avatara however emphasize Bhagavans omnipotence, beauty, gratuity and transcendence as having come to earth. With the pūrṇa avathāra or ‘perfect descent’ of Bhagavan in Krishna, the Supreme Deity becomes known to all who tell and hear of Krishna’s exploits. To know the full extent of Krishna’s power and position, therefore, one must know that he is a full embodiment of Bhagavan. And conversely, to experience the power, grace and beauty of Krishna in the Bhāgavatās tales is to encounter directly the power, grace and beauty of the Supreme God, Vishnu, consequently, the resplendent and Supreme Vishnu/Bhagavan is fully exposed in his avatāra Krishna and those who tell, hear or remember the Bhagavatas
many episodes of Krishna’s life encounter immediately the Supreme Lord Bhagavān.\textsuperscript{31}

The \textit{avatāra} are generally limited manifestations of the Supreme, though the \textit{Bhāgavata} makes an exception in favour of \textit{Krṣṇa} and makes him a full manifestation. The form and actions given to him is indicative of his all-comprehensiveness. Since God is viewed in \textit{BhP.} as the saviour of the whole of creation, He must manifest Himself whenever the forces of evil threaten to destroy the cosmic balance. The work of redemption which is an expression of God’s Grace, is a constant activity, though on occasions it becomes accentuated. The normal self-manifestation of God becomes emphatic when the world order grows disproportionately evil. ‘An \textit{avatār} is a descent of God into man, and not an ascent of man into God’.\textsuperscript{32} The entire life and \textit{līla} of an \textit{avatāra} is the revelation of divine grace.\textsuperscript{33}

While Madhava, Ramanuja and other \textit{Vaiṣṇavite} schools view the \textit{avatār} as evidence of God’s continuing compassion for his people, or help the world at large,
Saṅkara looks upon it as functioning in a revelatory level enlightening souls concerning their oneness with the Supreme self. Since all embodiments result from the kārmic process, God being subject to Karma is incompatible for Sankara. For him Kṛṣṇa is not a real embodiment but a partial manifestation of the Supreme Godhead. Saṅkara makes various qualifications concerning the avatāra of Kṛṣṇa.

Krishna is to be understood only ‘as if embodied’ (dehavan-iva),... In fact he only ‘appears to be born, while in reality it is by means of his illusory māya power that he so appears. His body is formed of this māya, for in reality he is the unborn Lord of all beings...

...To incarnate himself in this way the Supreme Being brought Krishna into being with a part of himself (amsenasam babhuva)... The transcendent being hidden behind the incarnation ‘is not manifest to all people’.34

In short the doctrine of avatāra and the divine grace poses a serious problem for Sankara’s absolutism and it takes only an insignificant role in the advaitic system. Whereas the BhP. places the Lord Kṛṣṇa as the pūrṇavatāra of the
Supreme Godhead, consequently Bhattacarya.\textsuperscript{35} unhesitatingly declares that \textit{Krśna} is not an incarnation of \textit{Viṣṇu}, the Godhead as ordinarily understood, but Bhagavān Himself and that \textit{Viṣṇu} is only an emanation of \textit{Krśna}.

In summing up we can say that the doctrine of incarnation is based on the concepts that God is greatly merciful and He is concerned about the maintenance of the rule of law, protection of those who have opted to abide by the rules of righteousness and punishment of those who violate the same. God makes his appearance out of His own will and with the superior power at His command. In His manifestation God retains his divinity, glory, and power, and embodies himself for devotees so as to be visible and meaningful. For, the motive for the \textit{avatārās} which was stressed as strongly and as often as the establishment of \textit{Dharma}, was God’s desire to show grace and do good to those who were devoted to Him and whom He loved.

S. Kulandran adds:
The doctrine of *avatārs* has not merely been a stimulus to Bhakti, but has been a witness to the doctrine of Grace in Hinduism. Bhakti is an expression of a certain attitude of man towards God. Grace is the expression of a certain attitude of God to man.\(^{36}\)

The doctrine of *avatāras*, therefore, stirring human devotion and expressing divine grace, has been basic to BhP. The conception of a God who does not merely remain as an indifferent and uninterested spectator of the world process but comes down into the cosmos to unravel problems by active involvement in it is so crucial and significant in BhP. and consequently in Vaisnavism as a whole.

**Section – 2**

**Creation and Divine Grace**

I alone was in the beginning, before the creation, there was nothing else at all, manifest or non manifest. What exists now as the universe is I Myself; what will remain in the end is also simply Myself.\(^{37}\)

It is reckoned that the lengthy work now known as the BhP. is merely a detailed elaboration, explanation and
illustration of the above verses commonly known as Catuhślokī Bhāgavata. It is God alone who is the cause of everything according to the BhP. Two pertinent questions relating to God and the cosmos are 1) How did God create the world? and 2) Why did God create the world? There are some schools of Hindu thought which do not at all regard the world as the handiwork of God. In the Advaita system the question of the otherness of the world from God does not arise. There is no real creation, because all else except Brahman is māya. The world is a false, imagined transformation of the Supreme being. The usual analogy used in this respect is, rope-snake analogy. From the ultimate point of view, there does not exist any distinct God as such apart from the impersonal, absolute Brahman; consequently, there is no creation at all.

But the BhP. emphasizes the reality of the created world and it presents two types of accounts narrating the origin of the universe. According to the mythical account, Viṣṇu is depicted as lying on a serpent (ananta-śayanan) and from his naval emerges a lotus in which Brahma is
born. Brahma worships this form of Viṣṇu, which the Lord assumes to shower his grace on all beings. The BhP. emphatically says that Brahma could do the work of creation only by the grace of the Supreme Lord.

The unborn God Brahma creates being and controls them through his grace. It is due to his favour that Brahma, born from the lotus out of his naval, could get a glimpse of his form.

Elsewhere Brahma humbly accepts the fact that it was only because of the Lord’s grace that he became an instrument of creation. The Lord Himself says to Brahma that it was his abundant grace that Brahma never despaired of the creation of the universe. From all these it seem to me that the divine grace is the undergirding principle in the act of creation.

Another cosmological theory which is distinct in Bhp. is the philosophical account of the sāmkhyān doctrine in a modified form. It is stated in Bhp. that by God’s anugraha the sāmkhyān categories of Prakṛti and puruṣa which were previously impotent, became
effective,\textsuperscript{42} and the gracious and guiding will of the Supreme gave the first impulse to \textit{prakṛti} to shake of its equilibrium. Hence the Supreme Lord is responsible for initiating the world process. The Bhp. considers \textit{purusa} as the Supreme Lord Himself and (\textit{para-puruṣa}) and \textit{māya} as his creative impulse. He associates with the \textit{gunās} only for the sake of creative purpose even though he is above all \textit{gunās}.\textsuperscript{44} Brahma, Viṣṇu and Maheswara are not three independent realities, but the same Lord – for Vaiṣṇavās, Lord Viṣṇu in association with \textit{Gunās}.\textsuperscript{45} Therefore creation, sustenance and dissolution are acts of Hari. God’s mercy is His original will to create and to become pervasive in and through all creation. God’s entering into the primal elements for helping them to create the gross universe implicitly declares that without the \textit{anugraha} of the Lord they are powerless and impotent. God is known as \textit{visvaatman} and his dynamic energy is present in all of his creations.

The creation is also presented as a divine sport. Since the creative process is a \textit{māya} of the lord, one
cannot grasp fully the mystery of the universe. *Māya* is the power of God and he is the Lord of *māya*. (*māya-īsa*). The Supreme Lord by his divine will brings into existence the universe, which is so wonderful to man's eye.\(^{46}\) The motive of God behind the creation is not his own benefit, but the benefit of all. The harmony and order of the cosmos is found on the *anugraha* of God. According to S. Ganguly,

> The definition of mercy is that it is God’s unending will or Energy which has created this universe and is maintaining it, and is leading it onward to the path of progress and realization.\(^{47}\)

In short, according to Bhp., the whole world process is an expression of divine grace and creation is an especial expression of this grace.
Section – 3

Bhakti and Divine Grace.

The Bhp. is a spiritual guide which describes the various śādhanās to be followed by the śādhaka to attain the śādhyā. At the very outset of the purāṇa, the author puts a pertinent question in the mouth of King Parikṣīt about the means of attaining realization and the answer provided by Śuka reveals the eternal truth that God is the final goal of man and attainment of Him alone will lead one to realization. Hence the Bhp. describes its spiritual concern within the frame work of bhakti. Although the Bhp. mentions various other mārgās, the Supreme priority is given to the Bhakti yoga which is the best way to attain God’s grace or we can say that bhakti for a personal gracious God constitutes the very kernel of Bhp.

Anugraha, or Grace, is a gift of God’s love and as such the most appropriate response from our part also should be love. The two aspects of love are dealt within the Bhp. i.e., God’s love for man and man’s love for God.
The former is called divine grace and the latter is called *bhakti*. *Bhakti* should be understood as an attitude full of love for God or in one word it is 'loving devotion'. The importance and efficacy of loving devotion to God is explained by Sri Kṛṣṇa himself. He says to Uddhava:

> O! Uddhava, Yoga, Sankhya, Dharma, the study of the Vedas, asceticism or charity do not lead so much to obtain me as devotion. I, the beloved self of all the righteous, can be captured through exclusive devotion, coupled with reverence.\(^4^8\)

The divine grace, being the attitude of love and favour of God toward the whole creation is without self interest and it is wholly altruistic one. According to the Bhp., *bhakti* also seeks not its own but the good pleasure of the beloved.\(^4^9\) *Bhakti* is conceived in Bhp. as a reciprocal relation between the Lord and the devotee or *bhakti* is undoubtedly the inherent relationship between man and God. The gratuitous act, God accomplishes for the creature is through *bhakti*. The votaries are the most beloved of God, says Bhāgavata.\(^5^0\) Though the Lord is all
independent, he is dependent on his devotees, and always willing to reveal himself, whenever he is called upon.\textsuperscript{51} Viṣṇu himself says regarding the intimacy between God and the \textit{bhakta}:

Righteous people (are so beloved to me that they as if) constitute my heart. I am (reciprocally so much dearer to them that I form) their heart. They do not recognize anything beside me. Nor do I know anything else than them.\textsuperscript{52}

This deep love and concern of the Lord towards the created beings is nothing but the expression of his grace.

\textbf{Bhakti – Open to All}

God is the God of love; who has no caste, or sex or nationality. The BhP. throws open the path of pure devotion to all. According to the \textit{Varnāśrama Dharma} a \textit{Śūdra} is not allowed to study the Vedas. Like that there were so many other limitations in the traditional \textit{Dharma śāstrās}.\textsuperscript{53} But the BhP. is emphatic in declaring that even the chandāla is purged of the impurity of his caste by firm devotion to God.\textsuperscript{54} Sincere faith and devotion alone can
uplift the soul to eternal communion with God, which does not depend upon physical, intellectual or moral qualities. Bhp. insists that birth alone cannot be the yardstick of man's greatness. The universality of Bhakti is emphasised in the following manner:

...merely being a twice born one or a Deva or a Rishi, one cannot; win the favour of Achyuta. Nor is mere adherence to moral rule not vast learning adequate.55

Anything that falls short of selfless bhakti is not pleasing to the Lord.56 An interesting note about the high value given to a Sudra given in the BhP. goes like this:

From the feet of the lord was born service for the achievement of religion. Formerly the Sudra class was born for the sake of service, whereby Hari is pleased.57

Elsewhere in the text it is said that Asurās, Yakṣās, Rakṣas, Women, Sūdrās, Gopās, birds, animals and sinful men have all attained Him through devotion. Thus it teaches once again that, all are eligible for divine grace. In the BhP. we read that by directing Narada to give a proper share of the sacrifice to the Sūdrās, Kṛṣṇa shows
his concern and love for them.\textsuperscript{58} Even the so called dog eaters also can love God.\textsuperscript{59}

Though Narada was born as \textit{Śūdra} through a maid servant, he was an honourable saint.\textsuperscript{60} The address of Yudhisthira to Vidura, a low caste man, reveals that one need not be born as a Brahmin or need not undergo any kind of \textit{saṃskārās} to become the devotee of the Lord. On the other hand, God is lovable and gracious to all. Yudhisthira says:

\begin{quote}
O Great one! God-lovers like you, having yourselves risen to the height of holiness sanctify the holy places you visit, by bringing the presence of the Narayana who resides in you.\textsuperscript{61}
\end{quote}

From the above discussion we can see that the Bhp. keeps the door open to all and invites everybody inspite of their caste to \textit{Bhakti}, without which God cannot accomplish his gratuitous act. The grace of God leads one to \textit{bhakti} and worship.
The Supreme Value in Religion

The *Bhagavata* religion is the religion of devotional love for God or loving communion with God, the Supreme person. According to BhP. the worship of God is the primary and most important duty of man. It preaches a cult of unmotivated devotion (*ahaituki bhakti*)⁶² to God which is considered to be the highest religion of man; such uninterrupted devotion to God fills the soul with bliss. Visnupuri who quotes from BhP. in his Bhaktiratnavali says thus:

He is a fool who takes shelter in anyone else than the Lord, who is not astonished, who is fully satisfied with all he has, who is unconditioned, who is void of passions and therefore tranquil. The man who resorts to anyone else for refuge wishes to cross the sea by taking hold of the tail of a dog.⁶³

*Bhakti* is the spontaneous attachment for the desired object – God – being entirely possessed by Him and being absorbed in Him. Divine love is the completion and perfection of devotion. J. Sinha says that ‘*Bhakti* is the burning faith in God.’⁶⁴ God alone should be the
object of all our desires. The BhP. elsewhere says that the mind of the devotee of Lord Krsna is engaged in meditating upon His lotus feet, his words are engaged in describing the glories of the abode of Visnu. Thus the whole being of the devotee is entirely dedicated to God. He does not live for himself but for God.

Akrura says:

He is no wise who seeks protection of anyone other than thee-thou who art grateful, friendly, truthful and affectionate towards thy devotees – thou who fulfillest the desires of all who serve thee thou – who offerest thy own self to them – and thou who art ever the same, suffering no increase.

From the above citation it is quite clear that the worship of a gracious God is the most important concern of life. Man should love God and follow Him. He should not be absorbed in the pursuits of the world which are transitory and fleeting. Devotion to God is the one real experience of ultimate value.
Kinds of Devotion

The BhP. describes three kinds of devotion namely *tamasa*, *rajasa* and *sāttvika* according to the dominance of particular *gunās*. These three *gunās* are actuated by natural inclinations. They are secondary type. But there is one primary type of devotion which transcends all *gunās* or it is devoid of *sattva*, *rajas* and *tamas*, and absolutely unmotivated. This highest kind of devotion is immediate devotion to the Supreme person. It is the spontaneous uninterrupte inclination of the mind towards God, the inner soul of all beings, which wells out as soon as one hears of the qualities of God. Different people tend towards the Lord under different compulsions, depending on their temperaments, needs and life situations. Thus they may concentrate their mind on *Bhagavān* through hatred, fear, affection, sexual urge, loss of wealth, disease etc. but they all ultimately become inseparably related with Him. But *bhakti* demands that this attachment to the Lord should not be a transcend affair, as long as ones selfish motive lasts. In the BhP. we
read of the Gopis attaining the God's feet initially through sexual urge. Śiśupāla through sheer hatred of God, Kamsa through fear, Yudhisthira through friendship, Vṛṣṇis through blood relationship, and persons like Narada through true devotion. But the highest type of bhakti is through selfless devotion shown in meditation and marked by the dominance of pure sattva and it leads to the experience of divine trances. A person who has this kind of devotion does not care for anything but service of God. He does not accept the gift of living in the same world with God (sālokya), supernatural powers of God (sarshti) being near God (sāmīpya), equality with God (sārūpya) and union with God (sāyujya) even if they are offered to him. The devotee who clings to the Lord with his whole soul does not crave even for absolute independence of the soul, not to speak of other things.

It is very significant that the BhP. speaks of the highest bhakti as Nirguna bhakti and in order to attain this highest bhakti one has to go beyond all the three gunas. This does not mean an artificial way of life, but on
the other hand it is natural to a bhakta who reaches this stage through constant practice.\textsuperscript{73} Just as an iron piece is naturally drawn to a magnet, so too the devotees heart and mind are drawn to the Lord.\textsuperscript{74} The bhakta loves bhagavan not because it has a profitable undertaking, but is moved by the Lord’s glory and love. Elsewhere we read in BhP. thus:

Let the high minded man worship the Supreme Spirit with devotion desiring nothing; nor praying for anything he wants: not with the view of attaining moksa.\textsuperscript{75}

Muchukunda also says that he does not desire any boon other than the service of God’s feet.\textsuperscript{76} Selfless bhakti which is the highest of all runs through the entire Bhāgavata. Another characteristic of this highest bhakti is that it is sufficiently strong to face all opposition. The withstanding of Prahlada in face of death from his own father is a noble example for this. It can be compared to the river Ganges, which flows to the sea unhampered by any obstacles.\textsuperscript{77} Finally this bhakti is so exclusive that its only object ultimately is the Lord Himself. BhP.
characterises the *bhakta* and the faithful wife by *ananya bhava*. Everything else in this world is to be loved only with reference to the Lord.

The Lord Himself taught thus:

> I am the self of all embodied souls, O Brahma, and the dearest of all dear ones. Therefore a man should bestow his love on Me alone, for the body and other things are dear only on My account.\(^78\)

When any other love becomes an impediment to the love of Bhagavan, then it must be abandoned.\(^79\)

**Bhakti – the fifth puruṣārtha and the highest Dharma.**

According to the early Indian tradition there are four *puruṣārthas* which are considered as the goals of human existence, namely, *Dharma* (virtue), *Artha* (wealth) *Kāma* (pleasure) and *Mokṣā* (liberation). The BhP. has added *Bhakti* as the fifth *puruṣārtha* (ultimate value) to the usually recognised four *puruṣārthās*. The BhP. rightly says that *bhakti* alone is the safest means to attain these four *arthās*. 
If one wishes to be blest with good fortune known as Dharma, Artha, Kāma and Moksa, worship of Hari's feet is the only course for attaining it.80

The one who possesses the Lord possesses all the arthās. This means that bhakti is not just a means to an end, but the end itself – the highest fulfilment of man. The BhP. says that loving devotion to the Lord is the highest artha in this world.81 Should one want anything else on having attained the Lord who is full of mercy and abundant goodness? 82 Thus according to the BhP., bhakti is not only the best means to fulfil the purusārthas, but is also the goal of all purusārthas – the highest point of all human endeavour.

The BhP. also identifies dharma with bhakti and it says:

That alone has been remembered (prescribed in the Dharma śāstra) as the highest Dharma (sacred duty) of all men in this world, viz., that they should cultivate devotion unto the Lord through the utterance of his name and other forms of bhakti.83
But the basic meaning of this term *dharma* traditionally is "the order of conventional practices, involving specific caste-division and caste duties".\footnote{84} or as P. V. Kane says:

> the privileges, duties and obligations of a man, his standard of conduct as a member of one of the castes, as a person in a particular stage of life.\footnote{85}

The second meaning of *dharma* in the BhP. (as well as Gita) is the even-minded devotion to God accompanied by absolute surrender. This second meaning of the term Dharma does not oppose the basic meaning, rather it accepts the basic Meaning as its precondition. The Bhagavata is of the opinion that *dharma* in its fullness can be understood only by one who is fully devoted to the Lord.\footnote{86} Consequently he who is *Kṛṣṇa Vimukha* automatically become *adharma-śīla*.\footnote{87} In short the BhP. clearly teaches that *bhakti* is man's highest *dharma* and God is the source of dharma (*dharma-yoni*), so He can be attained only through *Bhakti*. 
**Bhakti, the most excellent way to God.**

The BhP. holds *bhakti mārga* to be more pleasing to God than the paths of *Karma* or *Jñāna Mārga*. The problem which troubled Uddhava was the superior path to God realization. He asks to *Krṣṇa* that out of various expedients for attaining God, which is the foremost?88 *Krṣṇa* emphatically answers that no other way is equal to *bhakti* or loving devotion for obtaining Him.89 

The description about the sacrificial system, we find in the opening scene of the BhP. also teaches the futility of *Karma Mārga*. In Suta’s words, the fruit of the sacrificial system is uncertain and the lotus feet of Lord Govinda is most desirable.90 Though the BhP. elsewhere speaks of the Lord as *yagnā-hṛdaya*,91 it points only to the total surrender of the aspirant to God. When one is fully immersed in communion with the Lord in *Bhakti*, then all worldly actions become meaningless and unnecessary. 

This does not necessarily mean that *karma* is sheer waste, but it can be accepted as a preparatory way or an initial stage before attaining the Superior one - *Bhakti*. The
BhP. considers Jñāna also as a preparation for Bhakti. Jñāna is meaningless devoid of Bhakti. Or in other words Bhakti is the one way to realize the unrealized. Knowledge for the sake of knowledge is useless and that is why Vyasa even after attaining all knowledge felt sad and empty.\(^\text{92}\)

The BhP. speaks of devotion combined with knowledge and renunciation. Devotion must be enlightened by knowledge. ‘Devotion to the Lord gives rise to knowledge’. Again it says that is real wisdom which generates attachment (mati) to God.\(^\text{93}\) If the knowledge that brings fulfillment is about the highest reality, then it has to be penetrated by bhakti. Based on an isolated passage.\(^\text{94}\) which refers to the teaching of Kapila, Prof. Bhattacharya opines that the BhP. considers the path of knowledge and the path of devotion as one equal footing.\(^\text{95}\) But the above reference, that the two ways, though different, may reach the same destination does not necessarily mean that both ways are equally good. In BhP., it is signified to note that Jñāna Mārga and Yoga
are connected with *bhakti*, and is the outcome of divine *Anugraha*. But Bhattacharya himself says in another occasion thus:

But the *Bhagavata* seems to have dislodged both rituals and knowledge from their status of *dharma* and appropriated it instead in favour of devotion.\(^96\)

Thus contradicting his own statement made before.

*BhP.* also speaks of the supremacy of *Bhakti* to *Yoga*. The futility of the *astanga yoga* without *bhakti* is depicted in the teachings of *Krṣna*. *Bhakti* should be looked at as the cornerstone of all *yogās*. The peace attainable through *yoga* path is not the final end, but a means to the final goal that is Bhagavan. The *BhP.* says:

There is no other path of spiritual fulfillment, so easy and safe, for beings caught up in *samsara* as the path of devotion to the Lord.\(^97\)

In sum, the *BhP.* explicitly states that all other *margās* are subservient to *bhakti* and finally find its consummation in *Bhakti* alone.
The Rāsa Līla

Seeing that those nights were most delightful, with full blown jasmines of śarad (autumnal season), Bhagavan too assuming his yogamāya, decided to enact his long promised play with the Gopis.98

Interpreting the Gopi-Kṛṣṇa episodes have raised serious problems down through the years. The questions regarding the moral stature of Kṛṣṇa in relationship with the cowherdess and the propriety of inclusion of highly erotic materials in a devotional text like the BhP. is very crucial. So a convincing explanation for this amorous act is essential in our study of bhakti and divine grace. The question put forward by Pariksit himself points to this aspect. He could not understand why Kṛṣṇa, the protector of universal dharma, acted otherwise in inflicting outrage on the wives of others; being the embodiment of the Lord, he should be self-contented.99

The BhP’s answer is that just as no impurity affects fire which consumes everything, nothing causes blemish to Kṛṣṇa or persons of immense potency. Among the various theories, to get over this problem, the following three are
noteworthy. I.e. a) The whole episode of Kṛṣṇa and the Gopikas is symbolical and not literal. b) Since Kṛṣṇa was only a boy of ten or eleven years old, the erotic descriptions of his play with the cowherdess is only a poetical exaggeration and c) Although the historicity is accepted, there was nothing casual in their play because the Gopis were devoid of bodily consciousness and they met Kṛṣṇa at a spiritual level: Whether the explanations given above are fully convincing or not, one thing is certain, that the Rāsa-līlā episode stands as a model for Supreme Love. All aspects of love were involved in this loving relationship between Kṛṣṇa and the cowherdess. The most sublime love in human relationship is nothing but husband-wife relationship. Here in BhP. God-realization is symbolic in therasa-kṛīḍa episode. Hence various aspects of bhakti such as Madhurya bhakti, Viraha bhakti etc. are presented within the framework of Rāsa-līlā.

Divine grace seems to be central to the Gopi-Kṛṣṇa episode also. This is explicit in the statement that the
Lord engages in various krīdās in order to bestow His grace on men so that they may be attracted to Him.¹⁰¹

The Rāsa-līla also reveals another aspect of God's gratuitous act: it is the Lord Himself who takes initiative to draw all near to Him. The sweet music of his flute attracted the Gopis so much that they left all their domestic works undone and ran towards Kṛṣṇa.¹⁰² The immediate response of the Gopis is the most befitting example for an-anya-viṣaya bhakti or exclusive devotion. The cowherdess left all their loved ones only for the sake of Kṛṣṇa.¹⁰³ In order to make their loving devotion fully exclusive the Lord reminded them of their family and the sinfulness of extra-marital love. But they counter argued that serving the lotus feet of the Lord is equivalent to serving all their dear ones.¹⁰⁴ When the Lord gave Himself to be more intimate with them, they became proud, forgetting that it is all the grace of the Lord. Consequently Kṛṣṇa disappeared from their midst. The withdrawal of the Lord from the devote helps the later to realize his emptiness and to surrender completely to God
once again. The BhP. views this absence of the Lord as a divine \textit{anugraha}, an act of mercy.\textsuperscript{105} Even though the absence of the Lord is painful for a moment, it helps the devotee to purify himself and deepen his love towards God.\textsuperscript{106} The progression of the dance in its culmination and the joyous presence of the Lord with each woman according to their disposition, signified an important spiritual meaning that God by his infinite mercy draws men and women to Himself in varied ways and thus they find the fulfillment of their lives. In all his love-play the Lord maintains his transcendence. God is a God of love and mercy and by His divine will calls every body to realize the unrealized. \textit{Prapatti} or the absolute total self-surrender to God is the best way to attain Him and this form of \textit{bhakti} is a gratuitous gift of God irrespective of the merits of the supplicant.

From all the above discussion we can discern that God is a God of mercy and it is by his divine will that the world was created and pervaded, and it makes progress advances towards the consummation. He is the Lord of
creation and as such merciful. It is nothing but the Anugraha of God that the Supreme God limited Himself, to descent to this lower plane through various Avatārās. Avatāra is the fullest expression of divine love and concern for human kind.

If Grace is a gift of God’s love, our response should also be love. Hence bhakti or loving devotion and grace are inseparable. The divine Kṛpa is the means, which habilitates the bhaktha to the obtainment and practice of true bhakti; it brings about the gracious indwelling of the Lord in the heart of his servant and leads him to the final beatific communion with God.

In short the concept of divine grace may be regarded as the central pivot round which revolve all other doctrines such as, creation, Avatāra, Bhakti etc.
**Section – 4**

**Divine Grace and the Law of Karma**

Faith in the grace of God poses a major problem in relation to the fundamental nature – the law of *Karma*, which seems to be a serious contradiction of divine grace. The philosophical and religious thinking of India has always been influenced by the theory of *Karma* and *samsāra*. The Brhadaranyaka – Upaniṣad says "As a person intends, so he does; as he does, so he becomes" \(^{107}\)

If so, the soul’s destiny depends upon the actions of that particular soul; implying the simple formula which has guided the Indian mind throughout the centuries: ‘As one sows, so one reaps.’ *Karma* is believed to be the reason for births and rebirths, the inequalities in the universe and consequently the existential nature of all beings.

Does this belief in divine grace mean a denial of the law of *Karma*? Or does it mark a break in the working of the law of *Karma*? If *Karma* is unavoidable and inexorable, then the independence and freedom of God is
questionable. If God is subordinate to the law of \textit{karma}, he cannot be a god able to act according to his grace. Are we then to believe that as grace means unmerited favour, the effects of \textit{karma} are nullified in a most arbitrary manner by the mercy of God? So deeply impressive has been the doctrine of \textit{karma} in Indian philosophical and religious system that it has sometimes been equated with the cosmic laws and it has been held that the law of \textit{karma} governs not only the individual life, but also determines the social life and the course of physical nature. That being so, should we think of grace as something which will induce God Himself, according to His own whims and fancies to transgress the laws which He Himself has ordained. It is indeed very difficult to make any categorical answer to the question; does belief in divine grace defies the law of \textit{karma}? While the atheists believe that \textit{karma} itself could interpret the universe they reject the existence of a God. But we find in theistic scriptures, especially in Vaiṣṇavite literature statements which mean that the law of \textit{karma} has no
sway over a devotee of the Lord. Devotion to the Lord has
the power to counteract all the effects of *karma*. Apparently, however, the law of *karma* and the value of
merit have all been decried by those who believe in the
grace of God.

The BhP. says that invocation of the Hari’s name is
efficacious enough to free one from all sorts of sin.\(^{108}\) Invoking the name of Nārāyana has done full reparation of
Ajamila’s sins shows that the law of *karma* has no
command over the devotees.\(^{109}\) The name of the Lord is
like the fire which burns all impurity and it is like a
medicine which heals a sick one even when he is ignorant
of its efficacy.\(^{110}\) These passages definitely shows that the
ultimate agency vests in the Lord in matters of *karma*
samsara and salvation. The law of *karma* has only a
subservient position in relation to the almighty God. Yet
the idea of divine grace thrives against the background of
the law of *karma*.

In order to understand the full significance of
*karmavada* in the sphere of devotion and grace, we must
clearly understand the transformation undergone by the *karmavāda* itself in course of time. Probably the doctrine of *karma* might have emerged before the conception of a gracious God in Indian theological systems. The Buddhist accepts the law of *karma*; being itself all-powerful and sufficient enough to explain the universe, they do not see a place for God. The school of *Pūrva-Mīmāṃsā* gives utmost stress to the performance of good actions and guarantees a life of happiness to the true adherents of *karma*.

The Advaitic School emphasizes spiritual knowledge which itself is capable of burning away all the effects of *karma*. The incentive to *karma*, they believe, does not proceed from *Brahman*, the Absolute. It proceeds from *māya*, which is responsible for the whole cosmic process. The illusory powers of *māya* should be annihilated by true knowledge of the self; thus *karma* also will vanish away.

The Vaisnavites have a new attitude towards the law of *karma* and believe that *karma* is no way independent of God; rather it proceeds from God and is controlled by the
will of God. A bhakta is drawn towards God, not in violation of the law of karma, but according to His will which works both in natural and supernatural plane. The basis of man’s faith in the grace of God is that God’s will is working in our life to uplift us from our lower existence to a higher blissful state. Belief in grace proceeds from a strong belief in a personal saviour who is the sūtradhāra of the whole cosmic process. The doctrine of the grace of God and the nature of karma explained in Bhp. and in Gita, quite naturally coincides more with the Vaisnāvite theology of karma discussed above. The supreme one is the source and governor of karma at all times and in all ages.

The puṣṭi mārga of Vallabhacarya which is based on the concept of divine grace seen in Bhp. speaks of grace as the power which is capable of counteracting all the adverse forces including the law of karma and helps one to attain God. The Bhp. is of the view that the ultimate agency of karma is vested only in God not in karma itself or the doer of karma. In short, the belief in
a personal, gracious and loving God enables one to override the karmic law, which is subordinate to God and an instrument in His hands for the execution of goodness to all. It is no wonder that a scripture such as Bhp. which extols the supremacy of a gracious Lord and bhakti also postulates the ultimacy of divine will over against the law of karma in the whole world process.

When we speak of the abundant grace of God, we cannot but think about our free will. If salvation is through divine grace only, what is the role of human free will? Does grace cancel and nullify the human initiative? This was a universal problem which divided the Christian Churches in Europe and Hindu Schools of thought in India. For our present study the latter is important because two schools of thought – Tengalai (southern) and Vadagalai (northern) arose in Vaisnavism as a result of the dispute regarding the human effort, in matter of obtaining divine grace which is a gratuitous gift of God. While the Southern school which is known as prapatti school advocates the kitten analogy (mārjāra nyāya), the
northern school advocates baby monkey (markata nyāya) analogy in explaining their view points. Of these two analogies in the case of markata, the little one has to cling to his mother, even though the mother carries the child wherever necessary. So also though the real agency is vested only in the Lord, and He is doing everything by His gracious will, the bhakta has to hold fast to the Lord in order to face adverse times. Thus human co-operation or self-effort also is necessary for salvation. But in the case of mārjāra, the kitten has to do nothing except surrendering fully to the mother’s will. This absolute, unconditional surrender (prapatti) to the infinite mercy of the mother to whom it has the full confidence is the basis of its safety and well being. This they (Southern School) hold, to be the attitude of the devotee to his master. But the above views are pertinent in our study of man’s free will and God’s grace. Kṛṣṇa’s instruction to Uddhava is pertinent at this occasion:

Therefore O Uddhava, setting aside Sruti, Smriti, Nivritti, what ought to be heard and what is heard, dothou with whole minded devotion, seek refuge with me
only who am the soul of all creatures and be protected by Me.\textsuperscript{111}

We cannot deny the functioning of our free will, however limited it might be. One cannot escape fully from the responsibility of his actions.

Grace and free will is equally important in attaining salvation; grace of God to shower salvation and free will to receive the same. God's grace is evershining, but we have to turn towards God to receive it. Free will also is given to us by God and as we exercise it with wisdom and obedience, the same free will ultimately leads one towards attaining the goal. Hence one must be willing to partake the grace of God with fullest commitment.
Notes & References


2. sūta jānāsi bhadram to bhagavān sātvatam patih devakyāṁ vāsudevasya jāto yasya cikirsaya... tasya karmānyudarani parigitani suribhih. brūhi nah śraddadhananam lilayā dadhataḥ kalaḥ. Kṛtavāṁ kila karmāṇi saha rāmena keśavāḥ. atimarttyāni bhagavān gūdhāḥ kapala manusāḥ brūhi yogeśvarekrṣne brahmanyе dharma varmani svām kaṣṭham adhunopete dharmah kam śaranam gatah .. 1.1.12,17,20,23.

3. iti coktaṁ dvija-ārestha yat prsto/ham ihasmi vah līlavatāra-karmāṇi kirttitāmiha sarvaśah... 12.12.45

4. tatrśtvā tadēvānupraviṣat. 1.2.6.

5. tvam brahma paraman vyoma purusah prakṛteḥ parah, avatīrṇosī bhagavān svechopāttaprthagvapuh.
   11.11.28

6. yasyāvātarā jñayanto śarieśvaśaśaśinah. 10.10.34

7. 6.1-3.

8. 6.7-17.

10. gōviprasurasādhūnām ecandasāmapi cēśwarāh rakṣamichamstanurdatte dharmasyārthasya caiva hi. 8.24.5

11. nānyathā madbhāvam jñinanam martyalingena jāyate 10.3.44

12. 3.5.7 cf. 1.2.34b.

13. cintayāmasa bhagavān hariḥ kāraṇamānusah, taddeśā kālānugunam evāvatāraprayogananm. 10.50.6.


15. yada yadehe dharmasya ksayo vrddhisca papmanah tada tu bhagavanisa atmanam srjate hariḥ. 9.24.54.

16. 1.3.6-25.

17. 8.24.

18. 8.7.

19. cf. 3.13.

20. 8.17-22.

21. 7:8-10.
22. 9.15-16

23. svecohāvatāraceritracintyani jamāyayā kariṣyaty uttamaślokastad dhyayeddṛdayaṅgamam 4.8.57.

24. 3.7.28.

25. Kṛṣṇas-tu Bhagavan svayam. 1.3.28.

26. Sk: 10,11.

27. 10.15-16.

28. 10.6.1-4.

29. cf. 10.7.35-36, 10.6, 10.10.

30. 6.12.11


33. 1.11.10 - God’s gracious glance

3.2.33 - Govardhana-līla.

1.10.27 - Kṛṣṇa’s graceful movements.

1.18.1 - Kṛṣṇa rescued Parikṣit from death

10.16.67 - Kṛṣṇa frees Yamuna of its poison.

10.24.36 - as a mountain he devours the offerings
34. E.J. Lott: *Vedantic Approaches to God*. P. 155.
35. S. Bhattacarya. op. cit. Vol.1. p.68
36. S. Kulandran: *Grace*. P. 150
37. 2.9.32.
38. rūpam ... sadanugrahāya 3.9.2.
39. Aja srjathi bhūthāni bhūthātmā yadanugrahāthDadrse yena tadrūpam nabhipadmasamudbhavati 2.8.9.
40. 3.9.21.
41. 3.9.34
42. cf. 3.5.37 and 3.5.50.
43. ... svajīvamāyām prakṛtim sisrksatim 1.10.22a.
44. sattvam rajastama iti nirgunasya gunastraayah,sthitisarganirodhēsu āghita mayaya vibhoh. 2.5.18.
45. 4.7.50-51
46. parāvareśo manasaiva viśvam sṛjatyavatyategunairasangah. 1.5.6b.
48. na sādhayati mām yogo na sāmkhyam dharma uddhava, na svādhyaīyastapastyāgo yathā bhaktirmamorjita bhaktyaham ekaya grahyah
sraddhayatma priyah satam. 11.14.20.21a.

49. sarvam tadetat puruṣasya bhumno
vṛṇimahe te paritosāṇaya. 4.30.40b


51. aham bhaktaparādhīṇo hyasvatantra iva dvija,
sādhubhirgrastahṛdayo bhaktairbhaktajanapiyah.

52. sādhavo hṛdyammahyamsādhūnāmḥrdayamtvaham,
madanyatte na jānanti naham tebhyo maṇāgapi
9.4.68.

53. A detailed study of the Varnaśrama Dharma with all
its merits and demerits is given by Kane, in his work

54. 11.14.21.

55. Nāālam dvijatvam devatvamsitvam vasuratmajah
prīnanaya mukundasya na vṛttam na bahujñatha
7.7.51.

56. “priyate/malaya bhaktyā hariranyadvidambanam”
7.7.52b.

57. cf. 3.6.33.

58. cf. 10.24.28.

59. bhaktyāhamekayā grāhyah
sraddhyātma priyasatām
bhaktih punāti manniṣṭha
śvapākānapi sambhavat. 11.14.21.

60. cf. 1.5.52, 7.15:72
61. bhavadvidhā bhāgavatāsthīrthabhytah
svayam vibhoh,
thīrthikurvanti tirthāni svāntāḥstena
gadabhṛtā- 1.13.10.

62. Ahaituki bhakti denotes unmotivated devotion to God.

63. 6.9.22 – Fully treated in Bhakti Ratnavali (Allahabad. The Pamini Office, 1918) p.22.

64. “The Bhagavata Religion: The Cult of Bhakti”
Cultural Heritage of India, Vol. II (Calcutta) p. 53.

65. 10.29.15.

66. 10.48.26 (Bhakti Ratnavali: p. 144).


68. 3.29.7-10.

69. 3.29.12-12.

70. 7.1.30.

71. 3.29.13.

72. 11.20.34.

73. 7.4.36.

74. yathā bhramyatayo Brahman
svayamakarṣa samnidhau,
tathā me bhidyate
cetāścakrapañeryadṛechaya 7.5.14.
75. 2.3.10.
76. 10.51.55a.
77. 1.8.42.
78. ahamatmaṣṭmanām dhatāh
   preṣṭhaḥ san preyasāmapi,
   ato mayi rtim kuryad dehādiryakṛte priyah. 3.9.42.
79. mayyananyena bhāvena bhaktim
   kurvanti ye drdhām, matkṛte
tyaktakarmanastyaktasvajanabandhavaḥ.
80. dharmārthakāma moksākhyam
    icchecchreya ātmanah
ekameva harestatra kāraṇam padasevanam. 4.8.41.
81. 7.7.55.
82. bhaktim labdhavataḥ śadhoḥ kimanyadavasiśyate
    mayyanantaguṇe brahmanyānandanubhavātmanī.
83. etāvānevalokēsmin pumsām dharmaḥ paraḥ smṛtah
    bhaktiyogo bhagavati tannāmagahaṇadibhiḥ. 6.3.22.
86. nārāyanaparā viprā dharmaṃ guhyam psram viduh,
kuruṇāḥ śādhavaḥ śāutastvavidha nathathapara.
    7.11.4.
87. cf. 3.5.3a.

88. vadanti kṛṣṇa śreyānsi bahūníbrahmavādinah
teṣam vikalpaprādhānyamutahoe kāmukhyata.


89. 11.14.20
90. 1.18.12
91. 4.9.24a.
92. 1.5.4
93. 4.29.49.

94. bhakti-yoga's ca yogas' ca
mayāmanavuyudīritah
yayor ekatarenaiva puruṣah puruṣam vajet...

3.29.35.

95. S. Bhattacaryya, op.cit., Vol.II. P.11.
97. na hyato, nyāḥ sivah panthah visatah samsṛtaviha
Vasudeve bhagavati bhaktiyoṟg yato bhavet. 2.2.33.

98. bhagavān api tā rātriḥ śaradotphulla – mallikaḥ
vिक्ष्या रेंटुम मनाः स्वक्रे योगमयाम upasritah,

99. 10.33.27-29.

100. A detailed description of the various interpretation of
Rasa-līla is provided by Swami Tapasyananda in the
prologue of Bhāgavatās tenth skandha published by
Rama Krishna Math, Madras.
101. anugrahāya bhūtānām mānusam dehamāsthitah
bhajate tādrśīḥ kṛida ya śrutvā tatparo bhavet.

102. cf. 10.29.3-7.

103. 10.29.8

104. 10.29.32-33

105. tāsām tat saubhagamadam vīkṣya mānam ca kesava
prāsamāya prasādya tatraivaṃtaradhiyata 10.29.48.

106. 10.32. 20b-21a.

107. 4.4.5.

108. sarva-pāpa-pranāśana

109. athainam māpanayata kṛtāsēsāghaniskrtam,
yadasau bhagavannāma mriyamṇah samgrahit.

110. 6.12.18.

111. tasmāttvamuddhavotsṛjya cōdanām
    pradicoṇdanām
    prvrṭtam caṇivṛttam ca śrotavyam
    śrutameva ca,
    māmekamēva saranamātmānam
    servadehinam
    yāhi sarvātma bhāvena mayā syā
Chapter - V

CONCEPT OF DIVINE GRACE IN
CHRISTIANITY