CHAPTER II

Treatment of Bhakti in Bhāgavata
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TREATMENT OF BHAKTI IN BHAGAVATA.

In order to have a comprehensive view of the Bhakti cult of Bhagavata, it is necessary to know in brief outline the contents of the Bhagavata and to have an insight for the purpose. The Purāṇas are many, but the one that is most important is the Bhagavata Purāṇa. It is one of the greatest Classics in the sacred literature of India, and is the chief basis of the philosophical schools of the Vaisnava ācāryas.

Bhagavata is believed to be the inspired production (Jñānartha) of Sage Vyāsa, an Avatāra of Lord Viṣṇu. It consists of twelve books, 335 Cantos, 18,000 Verses and 5,76,000 letters. It chiefly treats of the following ten topics viz. -

1. God (नमः शिवाय)
2. Creation (देव)
3. Recreation (प्रमोद)
4. Divine Regulation of the Cosmos (विशेषज्ञता)
5. Divine Grace (प्रेम भक्ति),
6. Desires leading to metempsychosis (उत्सर्जन)
7. Manu Periods and the Divine Government (मनुसंहिता),
8. Life stories of Divine Descents and Devotees - Saints, Sages and Saviours of mankind,

9. The way to God (निरोधन), and

10. Redemption or beatitude (मुनिकृत्त).

The Chief and the all embracing topic of the above mentioned ten topics is God or the God-head (अन्नमदित्य), for all the remaining nine topics are intended to serve as an aid to the realisation or attainment of the Divine, the Refuge of one and all, high or low.

The main aim of the above mentioned ten-fold topics is to awaken the soul and to enable him to turn back to God, the source and solace of one and all (अन्नमदित्य). The origin of the Bhāgavata is due to the contact of Sage Nārada with Vyās, while the latter was in a pensive mood. Śri Nārada told him to sing the glory of God so as to be within the reach of all - the classes as well as the masses (राजनायक लेकिन भगवान भूलन), and related to him the four-versed (रत्नां च नामस्य) Bhāgavata revealed to him by Brahma, and advised
him to amplify it (तत्त्वमात्रत्र औपनिवेशिक कृतसंग्रहम्).

The Bhagavata equates Śrī Kṛṣṇa with Bhagavān.

The Bhagavata Purāṇa, the most notable of eighteen Mahā-Purāṇas is the practical demonstration of a sublime philosophy of religion incorporated in the Pithy statement that Kṛṣṇa is all in all.

[Prayer]

1. अनह सृष्टिः पश्चात् नान्यथा तदलपत्त्यम्।
   प्रज्ञायद्वै विदेशश्च विद्वानरक्षयेऽऽक्षयः॥
   अतेक्षे कत्व प्रतिश्लेषते कथा प्रतिश्लेष प्राप्तम्।
   तत् विधातादनमि माया अधामाभो लमः॥
   अथा महान्ति मृतनामि भूतोऽयमायानि वेष्यानु।
   प्रेक्ष्यान्य प्रविशति तथा लोकु न लोकायह॥
   अन्तःकर्णय जित्यायं च विनिष्ठानिनम्।
   अन्तःकर्णय नित्यायं अवलोक्त्य्ययः वर्हात्मानर्यः सर्वदा॥

2. कृष्णरतः भगवान् श्रवम्। र्ह 2.9.32।।35।।
   भ. 1-3-28
However, Swami Digambarji believes that we should not speak of Kṛṣṇa-vatāra as perfect and other avatāras as partial (अन्य अवताराओऽयोः), because God is perfect and indivisible and only the perfect comes out of the perfect as revealed in the Śruti. Bhagavān of the Bhāgavata is the highest metaphysical reality and the Bhāgavata is so called, because it deals with Bhagavān. It not only deals with the life of Kṛṣṇa, but it also describes what he preached through his life, deeds and statements. The climax of Divine sport is reached when all blissful nature of Bhagavān finds its consummation in what the Bhāgavata calls Rasalīlā. The Bhagavān is viewed in the Bhāgavata

not so much as the God of philosophical speculation as the God of Grace such as the heart and the soul need and seek, who inspires personal trust and love, reverence and loyal surrender.

The dominant note of the Bhāgavata is not appeal to reason; but to faith and love, for it believes that the way of Love leads the devotee straight to the Goal, endowing him at once with the deepest insight and highest strength. Sincere love alone can integrate humanity and divinity in indissoluble union. The Bhāgavata asserts again and again that the Divine does come down in man from age to age to help humanity in evolving Godward. The Divine descent may be indirect through inspired agents (i.e. Super men) or direct through incarnation (i.e. saviours). De facto, the whole of the Bhāgavata centres round Bhagavān, the summum bonum of human life, and the essence of all the episodes of the Bhāgavata lies in everlasting God-consciousness and in transcending the dualism ( ) and the pairs of opposites.

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6. [Reference to a passage or text that is not visible in the image]
Bhakti is the main topic of the Bhāgavata and that is why there is frequent repetition of the aphorism - "Imprison God in the immost heart" (निरहृदयन्ति दिलास्या क्षितार्जुन ) and the advice to treat all the episodes as अस्तेयम् - either eulogistic or defamatory, for they are intended to bring into lime light love-devotion. The episodes are not to be regarded as true in the literal sense, but they should be taken in metaphorical sense; otherwise they will seem irrational because of exaggerations and impossibilities involved in them. The last thing to be borne in mind is this that the exploits of child Kṛṣṇa are full of wonders and miracles as Śrī Kṛṣṇa is depicted in the Bhāgavata as the omnipotent, omnipresent and omniscient God of the universe. Nothing is impossible to the Lord; it is a sort of play to Him ( अवैधनम् मनोयमय नमद्यतः ).

In order to attain to Bhagavān i.e. for God-realisation, Bhāgavata insists on Bhakti, for the way of love is open to all and the easiest and the safest way to approach God. Mumukṣutva ( मुमुक्षुर्वन् ), Desire for Release is the minimum qualification.
which entitles one to the Path of Devotion. 8

The Bhakti cult of the Bhagavata is catholic and universal. It is the religion for all. It is a perfectly democratic religion; for the Bhagavata-God is the God of Love who has no caste or sex or nationality. 9

Bhakti is defined variously by the advocates of Bhakti as shown below :-

1. Dr. Rādhākrṣṇan holds that Bhakti is derived from the root ये - to serve, and means service of the Lord. 10

2. According to Nārada, it is intense love for God. 11 Higher love does not mean the love which

8. ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च ये च

N. B. S. 33


10. तिः राधाकृष्णेऽवस्तुः " अहंकारं की भक्तिकारा रिहिः स्वदोष दधि " करोद्योगी अहंकारस्वामिमहि जनं राधकृष्णं उक्तः - पु 24.

11. तत् तत् (परमं) परमेश्वरपाति |

N. B. S 2.
seeks a return or expects a reward, but the love which, mounting higher and higher in the face of tribulation, aims at the complete mergence of the lover in the beloved. The devotee is indifferent to pleasure and pain, fame or calumny and recognises no other interest, whether of family, nation, religion or ethics, for the higher love of God is his very life-essence. He may be able to live without breathing, but not without the remembrance of the Lord.  

3. Sāndilya defines it as loving attachment to God. For Sāndilya, it is supreme longing for God for its own sake.

4. According to Patañjali, it is i.e. meditation on God.


13. sBH s. 2.

14. Ṛtirnāyau eyam prajñānāt ma 
   Ṛgveda, 10. 136. 2.
5. Parāśarya (i.e. Vyās) defines Bhakti as loving worship of the Divine.  
6. Gargacārya defines Bhakti as love for listening to the stories of the exploits of God. Hemādrīdeva defines Bhakti as the steadying and absorption of the mind in Bhagavan. Sri Madhusūdana Sarasvatī defines Bhakti as the mind’s assumption of the Divine Form in its state of liquidity.
7. Sri Śaṁkara (in his commentary on Gītā - VIII: 19, XIV: 26) says that worship is Bhakti.

15. पृष्ठादीख्यवताग इति पाराशार्यः।

16. क्यादिक्षिन्ति गर्भः।

17. भगवतसमस्तः रेखस्तिकरणं भक्तिरिदिति लक्षणार्थः।
हेमाद्रिदेवः "मुनोत्पलः" - व । प. 43।

18. हरिभक्तिविविधं अलसो अभयदास्तर्ता
रामेश्वरकर्णके दृष्टिनिब्द्या भक्ति।।
दुर्भवस्य भगवद्युगम्या द्वारावासिणिकः गता।
सन्तोमतेतस्सृति भक्तिसत्त्वताय भक्तिवृत्तोति।
महेन्द्रन सशस्त्राकारः भक्तिवसागरः।

19. A.K. Majumdar: "Bhakti Renaissance" - प. 4।
8. According to Śrī Rāmānuja, continuous meditation of Dhyāna is Bhakti which is a synonym of Upāsana. 20

9. According to Śrī Madhva, Bhakti and Jñāna are practically synonymous terms (अवस्था भागभत्तिः तत्त्वं), and the supremacy of Bhakti is made clear by him in his commentary on the Brahma-Sūtra (III.2.19). 21

10. Bhakti is defined in Viṣṇu Purāṇa as the same intensity of love for God as the ignorant worldly minded have for sense-objects and sensual pleasures. 22

11. Narendranāth Law holds that the essence of Bhakti lies in the establishment of a personal nexus between the devotee and the Deity, and the expression of the heart's devotion to Him in and through that relation, which becomes to him a


22. विभक्तं पुराणां अधृतं विभक्तं नर विकारविभी।
त्वमेव व्यक्तविभं शिवमेव भयेऽर्थाय संपूर्ण।
विभक्तं पुराण अधृत १-२०-४६
never-failing source of attraction and inspiration, 
 colouring all his actions and outlook on life.
12. In his Pañcarātra, Nāmāda defines Bhakti as 
 the worship of the Lord with a purified and concen-
trated mind. 24 Pañcarātra believes Bhakti to be 
 the worship of Lord Kṛṣṇa in his four-fold form 
 \( \text{पञ्चरत्र} \) - बलुङ्ग, संकृत्य, गुरुत्व, और उत्तरक्षेत्र . The Pañcarātra Samhitā deals with 
 the five topics viz. परमतात्त्व, भूक्ति, भूक्ति, 
 अजीम और विषय ( संकार ). It is hence that 
 it is called Pañcarātra. 25
13. According to Rūpa Goswāmī, Bhakti means loving 
 and constant meditation on nothing but one-Lord Kṛṣṇa.
Rūpa Goswāmī also defines Bhakti as the natural and

23. Narendra Nath Law: "Nuktaphala" - Prefatory 
 Dissertation - P. xviii.

24. समेरिक लिंग विषयक तत्तात्त्विक सिद्धान्त | 
 अल्प एवं तत्त्त्विक सिद्धान्त चहले। अल्प एवं 
 तत्त्विक सिद्धान्त चहले।

25. रूपा गोस्वामी ज्ञान - भक्ति का विकास "पी 25"
spontaneous flow of love towards God.  

14. Bhakti means always to be in the company of God according to Caitanya.  

15. According to Sri Ramana Maharshi, Love unbroken like a stream of oil is devotion.

It will thus be seen that conventional devotion marked by affectionate regard may be considered as the first rung in the ladder of devotion which falls in a hierarchy of Parental regard (काल्यण), friendship (अनुभव) and amorous love (कान्ताभाष्य) recorded by the Bhāgavata as रघु नर, तोड़कर्म and काय respectively.

26. अन्याय्याशिलाशिलाधिकारायं भक्ति कर्मीर्द्वैतात्।
अतु वृद्धेयम् बुध्यान्तु शेषस्त्र भक्तिः कर्मम्॥
-सर्वगोस्वामी "भक्ति दया शुभायं" भुविनि चुकिति कीर्ति कार्याय महस्तिश्वरी विषाणी हिदिवते॥
लाचित भक्ति तुस्यस्मान कर्ममने भुविते। भक्तिः कीर्तकातृतिष्ठितं तुस्यस्मान।
-रघुपरमार्गी "भक्तिस्य शुभायं" पुरबेलदी-2-17।

27. कर्मयाक्ष भक्तिः अंक ३-३३।


However, for the purpose of widening the scope of Bhakti, the Bhagavata has taken into account the attitudes such as - relation (of the Vṛṣṇis), fear (of Kamsa), hatred (of Sisupāla), friendliness (of the Pāṇḍavas) and intimacy (of the Gopīs). In order, therefore, to accommodate hatred etc. in the general pattern of devotion to Bhagavān Kṛṣṇa, the Bhagavata redefines devotion as the application and absorption of the mind in Bhagavān Kṛṣṇa. Broadly speaking, it may be said that the Supreme Reality may be pursued either as an object of love or as an object of hatred, the end in view being the same in both, that is, to set the mind firmly on Kṛṣṇa by any means whatsoever.

30. God is so overflowing with mercy that He gave redemption even to the wicked monstress 'Pūtana' who came with the evil motive of poisoning Him, and to

31. God is so overflowing with mercy that He gave redemption even to the wicked monstress 'Pūtana' who came with the evil motive of poisoning Him, and to

32. God is so overflowing with mercy that He gave redemption even to the wicked monstress 'Pūtana' who came with the evil motive of poisoning Him, and to
others like Aghāsura, Bakāsura etc. who were ungodly and quite averse to Him. According to Bhāgavata, what matters is the goal, the complete absorption of the mind in Bhagavān by any means whatsoever, and not what serves as its immediate stimulus. In short, Bhakti is that which unifies Bhakta with Bhagavān, and a true Bhakta is a Gopī who drinks the divine nectar in all possible ways with all his organs. (कृष्णलिंग अन्यक्षेरित अवति-रोपी). As a matter of fact, Bhakti is an emotional approach to God, and is specially intended for those in whom emotion is the predominant element. The devotee has a sense of utter humility and God loves meekness – the utter prostration of the self.

As a rule, the particular qualities associated with bhakti; love and devotion, mercy and tenderness are to be found more in women than in men. As bhakti emphasizes humility, obedience, readiness to serve, compassion and gentle love, as the devotee longs to surrender himself, renounce self-will and experience passivity, it is said to be more feminine in character. Women expect, suffer, hope and receive. They long for compassion, mercy, peace.
In the Bhāgavata, it is said that the girls prayed to the Supreme Goddess, Kātyāyanī, to get for them Kṛṣṇa as their husband. When they are most truly themselves, women give everything, claim nothing. There is a feminine element in all beings; for the true characteristic of a woman is to love and to be loved. Accordingly Rādhā typifies the loving soul. In relation to God, the devotees are rather like women. The supreme Lord or Bhagavān is the only Man; all others from Brahma downwards are like women (who longed to be united with Him). The origin of this type of Bhakti is seen in the South, the land of Dravīḍa, Saint Saṭhakopāswāmī, one of the most famous twelve Alwārs may be considered the true founder of the Bhakti cult of Sri Rāmānuja. He has written a treatise on Bhakti viz. (Bhagavatārtha-viṣaya), and it is regarded as the best book on Bhakti, and in the South, it is believed to be equal

33. कात्यायनी महामायेन महायोगिनी श्रीकृष्णरि।
जयं देवी सुम्भवी तस्मि मे श्रृङ्खलाये तत्त्वः।
कित 10. 2. 4.

34. Dr. Rādhākrishnan: "The Bhagavadgītā" - P. 61-62.
in authority to the Vedas, and is known as Dravida Veda. In this Dravida Veda, he looks upon God as the only man and all others are like women. He preaches love devotion of the Radha type or like that of the Gopis. Bhakti is the utmost love and regard for God as the ignorant have for the sense objects. In fact when we are emptied of ourself (i.e. egoism), God takes possession of us. What is most needed in Bhakti is self-surrender i.e. Ātmanivedana.

We should distinguish here between Bhakti and Prapatti i.e. self-surrender. The difference between Bhakti and Prapatti according to Rāmānuja, is symbolised by the ape-way (i.e. संबंधिताम्य) and the cat-way (संबंधितमय). The young ape clings fast to the mother and is saved. A little effort on the part of the young one is called for. The mother-cat takes the young one in her mouth. The young one does nothing to secure its safety.

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35. यह भविष्यकाल में राक्षसपूजा मिश्रित अनन्य भक्ति के एक अन्तराकारभाष्ट्र भविष्यकाल में राक्षसपूजा मिश्रित अनन्य भक्ति के एक अन्तराकारभाष्ट्र
Likewise, in Bhakti Grace is earned to an extent, in Prapatti it is freely bestowed. However, man's effort is involved in the total surrender to the Supreme. It cannot be unintentional or effortless. The Supreme is the same to all beings. The doctrine of grace is not to be interpreted as one of special election. 36

In brief, Bhakti is to believe in God, to love Him, to be devoted to Him and to enter into Him. 37 It is its own reward. 38

According to Narada and others, the essential features of true Bhakti are as under:

(1) We require first of all faith ( ॐ ॐ ॐ ॐ ॐ ॐ ॐ ). The Highest Reality has to be assumed or taken on faith

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36. Dr. Radhakrsnan: "The Bhagavadgita" - P. 64.


38. कामसंस्पर्शस्वात्
    मृ. 3. 26.

तथा जीवा संसे संसे संसे तथा।
अगुणगुणात्मी "संसा०" - कनी कलिया।

यू. के. गुरु
till it reveals itself in the devotee’s consciousness. 39

(2) The object of devotion should be Bhagavân or Purusottama who is immanent in as well as transcendent over the cosmos.

(3) The devotee must have a sense of utter humility. In the presence of the Ideal, he feels that he is nothing. God loves meekness. 40

(4) Devotion expresses itself as either love for God ( अल्पित ) or acute pain due to the absence of God ( निरूप ). 41

(5) There is the continual desire in the devotee to serve the Ideal. He talks only about Him; and

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39. य इद्द नारदोऽतोऽन्तिकाकामानि तवप्राप्तीमयोऽपि ऐ देशेऽपि लभ्ये त्येऽपि लभ्ये दूति।

N.B.S. 44

40. इश्चरोन्यायाभिमानं हृदिहीत्तात् दश्यायिनिष्ठानद्याद्या।

N.B.S. 27.

41. नारदस्तु नदर्षिताशिष्यवर्ता भारतलोकारन्तरितस्माद् परसमाश्वुद्धेऽति।

N.B.S. 19.
thinks only of Him. Whatever he does, he does for the glory of God. It is an utter self-giving to the transcendent.

(6) The Eternal Infinite presents itself to the human soul in a variety of aspects. In the eye of the true devotee, the lower Gods are forms or aspects of the One Supreme; and the world is a purposive order where the individual obtains whatever he desires. The true devotee feels the

42. तताध्य तदेवात्माकारिता तदेव शुद्धोद्विती तदेव भावभिति तदेव भिमभितिः। N. ४ ५ ५।।
एक्ष्य अन्तरो शार्मित तुष्टिति च दर्शनिति च।।
ते तवत्तमुन्तुमत्तानां भावनी। प्रीति पूर्वकाः।
ददामि पुण्यक्रेण ते सेष आगुंपंवानिर्ले
ते कामेण नुक्षयस्ते। ग्राममेयास्यवृत्ति शोणिते व भाष्यते।।

इति। १०। ९। ११।

43. शुभाशुः केलार्द्वेषौ केलेश्वले कर्मकर्मोऽस्ति।।
सन्न्यासायनोऽयुक्तत्तत्त्वो निमुक्तो गात्रस्वास्थ्यः।।

-इति। ९। २४।
force of the truth of the oneness of God in the universe. A true Bhakta is one who sees the oneness of all life.

(7). The forms which Bhakti takes are contemplation of God's power, wisdom and goodness; conversing about His qualities with other persons, singing His praises with fellowmen and doing all acts as His service.

(8). Logical discussions are not of much avail. It is constant and unmotivated.

44. वासुदेवः सन्धीनितः

45. शर्मस्वेतः या परमेवः भगवदुच्यतमः

46. म: कर्मचकितः स्वाधिकारिणी सत्यार्थिति

न.भ.स. 495 + 50
(The devotion that matters most, 47) There is no commercial spirit of barter in which the devotee gives Bhakti to the Lord in expectation of the good things of the world. The spirit of take and give is condemned both in the Gita and the Bhagavata.

(9) The end of the devotee is not an immersion (a merger) in the Eternal Impersonal, but the
union with the Purusottama. Like the Gīṭā, the Bhāgavata recognises both the types of Bhakti—Nirguna (the Formless Divine) as well as the Saguna (the Divine with Form); but it believes that when devotion is perfected, Bhakta and Bhagavān reveal themselves as aspects of one life. It is called Para-Bhakti in the Bhāgavata like that of Gopis and the Bhāgavatottamas.

In a word, all virtue, strength, self-denial and sublimity are born of Bhakti. Bhakti is, thus, quite as efficacious as any other method, and it is sometimes said to be greater than others, since it is its own fruition, while others are means to some other ends.

Sri Saṅkeracārya believes that Bhakti is emotional attachment distinct from knowledge or action. According to some, Jñāna or knowledge is instrumental in the production of Bhakti, while

48. जन्तुरोक्षियां ते वेदेऽक्षेत्राय शास्त्रसपति कर्मचिद्रेशाय।
कस्मिष्टा साधनस्ते अवकल्या तत्त्व श्रुद्धिकान्तः कुशः?

49. तत्त्वं शास्त्रस्य साधनस्ते सत्त्वं बहिः।
N (3.3. - 2)
others say that they are mutually dependent. 50
However sage Nārada believes that Bhakti is an end
in itself. 51 The voice of God in the Gītā declares,
"This is my word of promise, that he who loveth Me
shall not perish. 52 Even if a man of evil conduct
turns to Me with a sole and entire love, he must
be regarded as a saint", 53 because he has turned
to God with a settled will and has therefore become
a soul of righteousness. In fact, the nature of love

50. अन्योऽन्योऽन्ये सम भाग्यविषयं तत्वमस्ति ज्ञाता च मनुष्यम्।
निषेध्यो भाग्यविषयद्वन्द्वो यथा विविधयो भ्रमयो बल वर्गमे ते स्वभावते तु मात्रे।
भ. 3. 25-27.
किं भक्षणु धार्मिकं शास्त्रविषयं समाहितं विश्ववैज्ञानिकीं।
कोण्ये ज्ञातं च अस्ति न भो भक्षणु ज्ञातस्य द्विष्यति। -वि. 3. 31.
श्रुतिकोण्यरेकं समाहितं यथाश्च विविध्यता समाहितं ज्ञातं।
नस्कर्तव्यं भक्षणुपरिभाषाः नाम भक्षणुपरिभाषाः।
भ. 3. 25-27.

51. देवस्वप्न शलोकमात्राऽर्थं सुधाः पुजारः। नि. 3. 20.

52. अथो विवृतां सम भाग्यविषयं तत्वमस्ति ज्ञाता च मनुष्यम्।
निषेध्यो भाग्यविषयद्वन्द्वो यथा विविधयो भ्रमयो बल वर्गमे ते स्वभावते तु मात्रे।
भ. 3. 25.

53. अथो विवृतां सम भाग्यविषयं तत्वमस्ति ज्ञाता च मनुष्यम्।
निषेध्यो भाग्यविषयद्वन्द्वो यथा विविध्यता समाहितं ज्ञातं।
नस्कर्तव्यं भक्षणुपरिभाषाः नाम भक्षणुपरिभाषाः।
नस्कर्तव्यं भक्षणुपरिभाषाः नाम भक्षणुपरिभाषाः।
भ. 3. 20.
towards God is indescribable just as the taste of the dumb person. It is said in the Bhāgavata that God gives redemption (सुहित), but not Bhakti Yoga, for Muktī is the handmaid of Bhakti. Thus Bhakti is said to be superior to Mukti.

Moreover, in the glorification of Bhāgavata, Jñāna and Vairāgya are said to be the offspring of Bhakti. This implies that Bhakti is superior to Jñāna.

Besides, Bhakti alone leads to beatitude as revealed in the dialogue between Kapila and his mother Devahūti. Broadly speaking, the devotees do not

54. अभिन्नतथासीम प्रेमस्वरूपः सुकार्यस्य अनवरतः।

55. अवस्तेयलं इत्भवाय भजन्ति शुकुलो शुचिः सन्तति
कार्यसिद्धतम न भक्तिभोगस्म। भ. 5 6 18.
यदि भक्तिशुकुलो भक्तमानस्वयंभावः।
सददारतिः परंतु अत्यंत लाभः जनमे॥"भक्तिमहासुतिः"

56. अर्थर्थज्ञानी स्वयंत्र इत्येवे आत्मयोगभबो
कान्ते तेर्वनुमातो साधकोपायो॥

57. "बिरुद्ध्य सम्रात्नयक्षेत्राय मागेयं विज्ञानवोधयम्।
अत्यन्त्यन्त्यो भक्त्या तन्मूलः वसोऩ्तिः॥"

bh. 3 25.40.
wish to be one with God, but love to serve God in all possible ways. Bhakti is defined here as the natural and unmotivated flow of the concentrated mind towards God dominated by the quality of Sattva. Bhakti is said to be far superior to the perfections (सिद्धि) attained by the Yoga discipline. The cause of Samsāra in fact is want of Devotion and not knowledge. Parā-Bhakti, Parama-Prema, Supreme love is the primary object to which the devotee aspires. It burns to ashes all the actions of the conscious and the unconscious mind; and frees the soul from the round of birth and death.

58. संक्षिप्तकपीतिः कष्टिकस्मात् देवीकी भविष्यति।
   भ. 3 25. 34.

59. संस्कृतिरेवे अभिप्रेतः: स्वयऽन्नास्फलतात् कारणा रिहेऽः।
   S. 35.

60. सत्यं वेयक्षमानं वृत्ति: स्वाभाविकं तु यथा।
   असिद्धिता भावात्मी भक्तिः: विद्वेषीयसिस्य।
   अत्रस्वेत्याशु या केष्ठं निर्माणस्मात् यथा॥
   भ. 35. 32. 2 33.
Bhakti arises from the giving up of the objects of the senses and of attachment to them, from constant worship, from listening to, and singing the glories of the Lord in assemblies of men. But principally it is obtained through the kindness of the great ones, i.e. the successful devotees, or through Divine grace. Companionship of the great however, is difficult to obtain. It can be obtained only through the mercy of God, in-as-much-as there is no difference between God

61. तत्तु विभयप्रायाभोज शून्याच्छाय घय।
   N.B.S. 35.

62. अत्यावसृत अवसात।
   N.B.S. 36.

63. हलोकेविपि भगवद्दयुगु अवयणकीर्तिसतात।
   N.B.S. 37.

64. सुभाष्यतुः सदान्तियोजयां भगवतेचुः शालाजा।
   N.B.S. 38.

65. सदालंकुस्ततुः दैविको गः वदो दोषकल।
   N.B.S. 39.

66. अभयस्तेपि लक्ष्मणेष्व।
   N.B.S. 40.
and His goodmen. Evil company should be forsaken by all means, as it is the source of evil tendencies. The evil tendencies like lust, anger, delusion etc., though ordinarily playing in ripples under the breeze of Maya, behave like the sea by association with the whirlwind of evil company. Only he crosses over Maya who avoids evil company, attends upon Godly men and becomes selfless - who retires into solitude, roots out all worldly attachments, does not yield

67. तबिभक्तजने भेदभावान्तः।
   न. ब. स. ४१।

68. कुःकुः सर्वप्रेयोः व्यासः।
   न. ब. स. ४३।

69. साग ब्रह्मोद्वर्त्तिनः स्वयंसाधनस्वयंसाधन।
   न. ब. स. ४४।

70. तर्काक्वित्ता अभोमेव ब्रह्मवचः।
   न. ब. स. ४५।

71. कस्तर्कस्तर्क किंतु भगवान्। सन्तासहस्तानं
   यो महाब्रह्माय संहते सर्वं भक्तिः।
   न. ब. स. ४६।
to the influences of the three gunas and gives up both acquisition and preservation⁷² - who renounces the fruits of his action, dedicates all actions to God, and thereby rises above the influence of duals (such as pleasure and pain, heat and cold),⁷³ - who puts aside the Vedas and acquires pure, uninterrupted attachment to the Lord⁷⁴. He not only himself crosses over Mayā, but also helps others to cross over their Mayā.⁷⁵

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72. यो विद्विज्ञाताः सोऽशो शो लोकलोक्यनुसूचीतिः, तिशुषुमुचवो भवति अवधोक्षधीपाति। N.B.S. 47

73. यद अनिमित्तम् तत्कालिका कुसौपिणी संवेदक्षरति ततो सिद्धः स्वतः भवति। N.B.S. 58.

74. उत्तिष्ठस्वरूपम् विचारी शिष्यति शंक्तम् तुद्रत्या। तत्राभ्यां भावाम् अस्तरति उस्त्राभ्यां। भक्ति 11.3 33

लेखनिप्त संवेदक्षरति अवधोक्षधीपितविंत्यानुसूचीतां सम्बन्धते। N.B.S. 49.

75. अ तरति त तरति सं लोकस्तर्यामिति। N.B.S. 50.
The aspirant should not listen to talks about women, wealth and the conduct of atheists. He should give up egoism, pride etc. He should avoid argumentation, and should make God the object of his lust, anger, pride etc. Not a single moment of life should be wasted. The sun, by his rising and setting, reduces the days of life of mortal man. He who, therefore, passes his moments without listening to the glories of the Lord, wastes them in vain. Harmlessness,

76. सचिवनालयति केवल-परिवं न अवशीयम्।

N.B.S. 63

77. आभिमानसम्बन्धिके त्यागम्।

N.B.S. 64.

78. पादे नायकन्याम्।

N.B.S. 74

79. तदर्पणार्थतवतात्वकः यन्त् कामक्रोधाभिमानादिकं

लक्षश्रेष्ठ नेच करणीम्।

N.B.S. 65.

80. शुद्धं दुःस्य-उचच्चत्वादित्यकेन दुःस्य

प्रतिक्रियामः ज्ञाताहि-मधि वर्षं न नेच्यम्।

N.B.S. 77.

81. आद्युक्तस्य संगृहेऽद्यूरुद्दि-यस्तैः

अन्तर्गाहितते वास्तवायु तत्त्वमः।

N.B.S. 17.

Bh 3.3.17.
Truthfulness, Purity, Kindness, Faith and other excellences of character should be observed. After all the Lord alone should be worshipped at all times, with the whole heart and in a faithful spirit.

De facto, Para-Bhakti and Para Jñāna are one in essence, because Para-Bhakti ends in self-surrender and Para Jñāna ends in self-knowledge and the ultimate experience of both is self-realisation or God-realisation. In fact, God is impersonal, but assumes form (i.e. becomes रामणुज, सरस्वती) for the sake of the devotee as revealed in the Divine Descents of the Bhāgavata.
In essence there is no difference between Personal and Impersonal God, as is seen in ice and water. God is realisable by the interior and not by the exterior; for in the Gītā mind is said to be superior to the senses, intellect is said to be superior to mind and the immost self or Ātman is said to be superior to intellect; and hence, only the interior states of Jñāna or Bhakti can apprehend or comprehend the immost self or God. The self or the Ātman is beyond the reach of the mind and senses or the speech.

Bhakti is said to be superior to Karma.

Karma may be broadly classified as Sakāma and

85. इति गीतायुद्धस्य पराभृत्वम् स्मरणे विनिर्देशने। परं भवं। मनः सा। समस्यास्य परा वृक्ष्या शुद्धी। परेऽस्मि सा॥

86. क्यों न कपोलेऽवधेऽ वधेऽ वधेऽ। तत्वः तत्वः। कम. व. 1:3.

87. अस्य: अन्योन्यो धृतं न भलावतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवतिर्भवति।

अंशकोषकम्यत्तत्त्वावधेऽ वधेऽ वधेऽ। कम. 1:5:12.
Niskāma. Sakāma may be divided into शार-शानवृत्त (as prescribed in the scriptures) and आर-आश-स्वरूप (as proscribed in the scriptures). According to Bhāgavata, Niskāma Karma means action done not for him or her but for the Supreme i.e. dedicated to God. Such disinterested action (Niskāma Karma) purifies the heart and evokes love for God i.e. Bhakti. Karma is thus a means to an end, while Bhakti is an end in itself as shown above. Hence, Bhakti is superior to Karma.

The Bhāgavata is par excellence the Purāṇa which emphasises the value of Bhakti (devotion) as is revealed and illustrated in the dialogue between (a) Kapila and Devahūti (3rd Skaṃḍha), (b) Nārada and Yudhiṣṭhira (7th Skaṃḍha), (c) King Nimi and the nine Yogesvaras (11th Skaṃḍha), (d) Kṛṣṇa and Uddhava (11th Skaṃḍha). Bhakti is also glorified especially in the prayers (स्तुतिः) of (a) Bhīṣma and Kuntī (1st Skaṃḍha), (b) Dhruva (4th Skaṃḍha) and (c) Prahlāda (8th Skaṃḍha). Nārada says to Yudhiṣṭhira, "One should absorb one's mind in Lord Kṛṣṇa, whether it be by fear as in the case of Kaṁsa, or by malice as in the case of Kings like Sisupāla or by sex instinct
as in the case of the Gopis or by relation as in
the case of the Yadavas or by love as in the case
of Yudhishthira or by Devotion as is the case with
me. Yogesvara Kavi says to king Nimi that a
true devotee dedicates all that he does by means
of thought, word or deed to God and regards
himself as an instrument in the hands of God,
atatts beatitude. Yogesvara Hari says that the

88. कामाद हेमाद भावत सच्चाद मया भक्तिकोशायरे गन्तव्य
आचार्यम तदवे दिली वर्तवस्तुकुलिं नवतम्।
भोजण: कामाद भावत हेमाद हुमाद-केतीय तुफाण।
तत्त्वातु कौमायुपायो नमः। कुलो तिघयेमेऽति।

89. कामेन वाच्या मनोकथा मेघस्त्र सुट्टियाः (अन्या
वागुरुस्त्रस्त्र भावात्।
क्षेत्र: अन् यत् तकले परस्मे सांगमणियति
सम्यक्षेति।)

90. इदम्-सुमुलादुस्वरूपिणे भजलोकः सुमुलादुस्वरूपिणे
भावति के अभ्यंतवस्त्र राजे स्त्वः परस् भावति-
सुमुलादुस्वरूपिणे राजशीति॥

Bh. 7.1. 29-31.

Bh. 11.2. 36

Bh. 11.2. 43.
best devotee is he who sees the Divine in every being. Avirhotra says that one who worships God in the cosmos or the self seated in one's heart is freed from the round of birth and death in no time. Other Yogesvaras speak in the same strain praising Bhakti as the best means to God-realisation. Lord Krsna says to Uddhava, "A true devotee cares not for Divinity, Indrahood (सत्यात्मक)".

91. सच्चेत्तेन च पश्चयेद भगवद्भावमालन।
भृतातिर भगवत्यक्षेष भागवतोत्सम।। (3.11.3.45,
सुवीर्यापि त्रिक्षुरचात्मकेः न देहित न हृदयात।
विधीमीयासिद्धं प्रश्यन्ति स्व भागवतोत्सम॥ (3.11.3.46,
पावृत्तिः प्रागसहोधियों यो जनाध्यायं मुदूभयं तर्क्कृतं॥
संसार धर्मरितिवेतुभागमान। स्वदल्ल इते भोगते पदकां॥
स नाम कर्मविनाशो सर्वस्य वेदिति संभव॥
वाजुरेश्वरविनित्यः तु भागवतोत्सम॥ (3.11.2.50,
न सर्वस्य आच: यात्र इति विशेषात्मकेऽविधा।
संविवेद्यं व: आच: तु भागवतोत्सम॥ (3.11.2.52,

92. यज्ञर्मात्मामनस्वनिर्विशेषता विचयते हि सः (3.11.3.55.)
Sovereignty of the earth or of the nether world.
He cares neither for the psychic powers (मोगिस्तिपत्तन) attained by the Yoga discipline nor for redemption, but his mind is centred only in Me. Such a devotee is dearer to me than Brahmā, सर्वपरशुराम, Sri (श्री) or my very self. As fire burns the fuel to the ashes, so devotion to Me burns all actions to ashes.

93. अकिंचन्नत्वं दान्तक्ष्य अन्तर्वक्ष्य समवेशतः ।
यथा सृष्टिकर्मणं सत्यं सुरवमयं दिशा ॥
न पारमेष्टिः सं महेश्वरः समस्यीत्वमेव स्वाधिपत्यम् ॥
न मोगिस्तिपत्तनं भवेत्तात् ज्ञात्मितां मृत्युत्तरं ॥

94. न तथा मे त्रिमण्डलं आत्मायोगिनिः श्रद्धाः ।
न न राजानां न भृत्तिज्ञानं न च यथा अभावी ॥

95. यथाभविभि: नुशास्त्यार्थिः करोऽस्मीं शीर्षीं भ्रमस्वातः ।
तथा मनुष्याः अवित्कर्ष्येनांति करुणाः ॥

Bh. 11.14.13, 14, 15.
Yoga, Sākhya, Dharma, Svādhyāya, Tapa, Tyāga
as easily as by Bhakti. It would not be too
much to say that God is fully realised only by
devotion and grace and by no other means as
revealed in the śruti, for Bhakti purifies
even the worst of sinners and the outcasts. A
true devotee purifies the world; as fire
purifies gold. A true devotee cares for nothing
but God. He is calm and quiet; and has a tender
regard for all life, for he is equi-visioned towards all. God ever follows the
footsteps of such a devotee to purify Himself
by the dust of his true devotees. Here is seen
the glorification and the climax of the Bhakti
cult of the Bhagavata. In the episode of devotee
Ambariṣa, in response to Durvāśa’s prayer, Lord Sri Kṛṣṇa says to Durvāśa, "I am as it were
dependent on my true devotee, for the true devotee
captures my heart by virtue of his single-minded
devotion. Because of his constant remembrance of Me, I am in essence the heart of the devotee and
vice versa; for the true devotees efface every­thing from their hearts and are ever rooted and

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98. मदुनित्यकुटो भुवनं पुनः कि! (Bh. 11. 15. 34).

99. निरपेक्षं भुवि शालं निपते रत्नमुद्री स्वभू जनम! अनुः जनानम्ब्रत्नं न नित्यं भक्ते स्तयोऽर्जुनश्रीभिः (Bh. 11. 14. 16).
centred in Me, regardless of everything else. Hence they make Me subservient to their will, as a true beloved conquers her husband." 100

In a word, true Bhakti means ever to be united with God, and never to be separated from Him.

100. अर्थात् अनन्य विषयानि अन्यत्तत्त्वेत तथा (श्रीम.;)
साधृभित्वं तुद्देहो अनौपेनंक्ति अत्यंत्यं।
नाममात्मनामभाष्याः साधृभित्वं।
मीत्रेयं वात्स्याचिका बुधुन् तेषां नितिरेषं परम॥

ते द्रष्यकर्तुणिध्वान् सुभाषं विलितत्वम् परम्।
हिंसा मां अरद्ध यात्रा कर्मं तार्क्यनक्तु कुस्तिसे।

समीन्ततुमुक्तः नर्म्याः: साधवः सामस्वरः।
वशी कुर्वेनिति मां भक्त्या सोपिताय अल्पतिः यथा॥
साधवेः वात्स्याचिका वान्येव विलितावधेः।
कृपाय अरद्ध यात्रा कर्मं तार्क्यनक्तु कुस्तिसे।

सामस्वर: ते अल्पत्वम् महां साधवां उद्देशे तवपम॥

गर्भस्त्कृते न अल्पत्वम् मां तेजामुखे सन्तापि॥

Bh. 9.4.63॥६॥

ते मथा मां प्रवर्तिक्ते तात्स्थत्वेऽव्यत्सर्थम।
भम वत्तमालानुवल्लत्ते सनुक्तः: पञ्चौ सन्तैः॥

कृपाय ५.॥
In brief, for God realisation, the physical vital nature is to be cleansed. The mental - intellectual nature is to be purified and then the spiritual nature finds its satisfaction. De facto, man is a complex of vision, will and emotion. He can reach the end by a knowledge of the Supreme reality or by love and adoration of the Supreme Person or by the subjection of his will to the Divine purpose. The several aspects reach their fulfilment in the integral Divine life. God Himself is Sat, Cit and Ānanda - (reality, truth and bliss) or life, light and love are the inseparable three phases - of the same reality. Karma Yoga postulates Sat. All the three systems of Yoga are given due recognition in the Bhāgavata and all of them culminate in Yogesvara Lord Kṛṣṇa. When the three merge in Ātmanubhava, man becomes one with God. The more one understands God, the more one loves Him. Love and knowledge are in fact the obverse and the reverse of the same fact of Godhood, as heat and light are of the Sun. That is why the
Bhāgavata culminates in Para-Bhakti. Human progress is, as a matter of fact, correlated and not dissociated development. Knowledge, feeling and will are different aspects of the one movement of the soul. Self-perfection is the goal in life and Yoga is a means to it. Bhakti may be compared to a bird which has two wings (of love and wisdom) and a tail for its flight. The soul is endowed with Bhakti and Jñāna to serve as two wings. Karma Yoga serves as the tail that maintains the balance.\(^1\) It should however, be noted that in the Bhāgavata, Jñāna and Karma are subservient to Bhakti, as Bhakti is the predominant element in the Bhāgavata.\(^2\)


102. *कालेश्यं वर्णनानि दिश्यन्तिस्सि इत्यथा।* निपटति चुरियेत्याश्री उर्येबाहिनिरेऽका।।
*चरिरण नित्य नहोऽस्त्रवित्तिको नित्याय।*
*प्रविष्टति तुंडि तेज भक्तिशुद्धोपनस्॥॥* 
*Bh. (3. 7)।*

सच साहसिरागभवेत चाहिरे महत्मागतिश्रृः।
*तत्त्ववेदनं प्रभवते नित्यायणापरे भक्तियोगेनेव॥॥* 
*Bh. (3. 8)।*
God who is difficult to attain by the embodied ones is easily attained by the single-minded devotees.\textsuperscript{103} There are three types of devotees according to Bhāgavata.

1. The best devotee (भगवतोत्सम) is he who sees God in every being;
2. The second type of devotee (गद्यम) is he who has love for God, friendliness towards the Godly ones, mercy towards the childish and indifference towards the enemies;
3. The third type of (आकृति) devotee is he who sees and worships God only in the idol and nowhere else.\textsuperscript{104}
The devotees are most dear to God, for on seeing true devotion God leaves his own abode and dwells in the hearts of his devotees. To favour his devotee Vidura, Lord Krishna left the royal house of Duryodhana and went to Vidura’s home for dinner. Likewise, He went to the cave of Mucukunda to favour him and stood before Bhisma who was on the point of death to favour him with His grace. Such is

105. अथ बौध्यविलेषु दक्ष्ट्वा भवितस्मृतिकृत्तिः।
सिद्ध लोकं परित्यागं भगवानः भवत्वत्सलम्॥

Bh. 7. 4. 1.

106. लघुमेलस्य पुरा दृश्यो मैथेयो भवावान किल।
शिल्प वर्तं प्रविष्टो तथावन रघुसृष्टिति॥

भ 3. 1. 22.

107. तथावयो कालभक्तेषु पद्यं भूपारुक्मिणम्।
यथेत रूस्त्यज्ञात: साक्षा त्रूक्तो सर्वं सागरः॥

Bh. 1. 9. 22 23.
the greatness of the true devotees of God that
they are said to purify even the pure and the
holy places (तीर्थिकी) because of the presence
of God in their hearts. Even an outcast devotee
is said to be superior to a Brāhmaṇ.109

According to Rūpānagāvāmī, the glory of Bhakti
lies in its six-fold power as shown below:-

(1) It removes all miseries;
(2) It gives the highest good;
(3) It regards even mokṣa as not worth
having.

108. भक्तिदेशा भानवतास्तीर्थिकीपूर्वता: स्वयं विहो।
      तीर्थिकीपुरीतिः तीर्थिकीस्वाह्यतः: स्वयं ज्ञानपूर्वता॥
      (भ. 1. 13. 10.)

109. विप्रादृः जिष्क्ष्णुपुतादरविन्दुनाबपादारविन्दु।
      विमुखः ज्ञातर्विनिविविधम्।
      (भ. 7. 9. 10.)

अन्धों ज्ञातापोतो अरीयान् यदि ज्ञातें वर्त्तं
सातां तुम्भम्।
लोपस्तोर्ते ज्ञातं, ज्ञातं ज्ञातं ज्ञातं सुभाष्म्
शुभासित करे॥
      (भ. 3. 33. 7.)

-हाणांतो सक्ष जिष्क्ष्णेत्र विज्ञुमानतो विज्ञुमानतो विज्ञुमानतो
      भक्तिविधीनां भक्तिविधीनां भक्तिविधीनां
      (भ. 7. 32. 39.)
(4) It is very rare;
(5) It is joy incarnate, and
(6) It draws God to itself.

In the Bhagavata, Bhakti is classified in various ways. It is spoken of as त्रिपुरसिंह, निमिस, शकुन्नी, उत्सव, दानव, द्वारका, दुर्योधन and अलकंदादेवी as shown below:-

(1) Bhakti is divided into two classes अपरा (secondary) and परा (Primary) or कैसी and रामगणितक or रामायण & according to Caitanya. कैसी means full of rituals, whereas love is the soul of रामगणितक like that of Radhā for Kṛṣṇa.

In रामगणितक, there is continuous faith and self-surrender.

110. कविते भङ्गुति भवना अंशालस्यतादेव तुमुःतास्तास्ताः।
शांकरानंद विशेषाक्षरचति जयंति कक्षपी धर्मा।

111. भक्ति

<table>
<thead>
<tr>
<th>Parā (Primary)</th>
<th>Apara (Secondary)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premākṣaṇā</td>
<td>Navadā Bhakti.</td>
</tr>
<tr>
<td>Parā-Bhakti.</td>
<td></td>
</tr>
</tbody>
</table>

Bhakti.
Bhakti is classified into three classes according to three Gunas viz. Sattva, Rajas, Tamas.  

Bhakti is divided into four classes viz. Sattvika, Rajasi, Tamasi and Nirguna.

112. अभिसंधिय भो देवसैं दरमें मातृस्यंजय वा।
संप्रभृ शिल्प हुर्भां सहि आसात्त तासकः।
विवशाशयस्याय तथा देवस्युभाय वा।
अधृतत्वः क्रियोऽसः मृत्युवर्णवः कः। सोऽसः।
कामनिहोरुक्तिः परविन्नाः वा तद्धेषणः।
वाज्यात्मकस्यविलिः वा दुष्यभावः से मातृस्येः।

113. Vide Bh 3-29-9 112
(4) The nine-fold Bhakti is related as follows:

(a) Listening to the name of God (भजन्);
(b) Chanting His Name (कौटिल्य);
(c) Recollection of Him (स्मरण);
(d) Serving Him (पादस्थवन्);
(e) Worshipping Him (अर्पण);
(f) Saluting Him (प्रणाम);
(g) Servitude (साध्य);
(h) Friendship (सरस्य) and
(i) Self-dedication or self-surrender (आत्मसिद्धेदन).

(5) The tenth is Love devotion (Premalakṣaṇa-Bhakti - प्रेमलक्षणभक्ति).

(6) The eleventh is Para-Bhakti - Bhakti par excellence according to Bhagavata; and according to Narada also, it is eleven-fold.

114. भजन् कौटिल्ये विषये कौटिल्ये पादस्थवन्।
अर्पणे कन्दले दार्श्यं सरस्यमात्मनि स्थितः (भ 7 5 53).

115. शुचममान्यसार्थात्मकंसहस्तात्मकंप्राप्तात्मकं
संसारात्मकं सरस्यात्मकं सर्वात्मात्मकं सार्थात्मकं -
नास्ति तयाः सार्थात्मकं सर्वात्मात्मकं सार्थात्मकं -
प्राप्त चिदात्मकं न प्राप्तं सर्वात्मात्मकं शुचात्मकं अर्पणं।
N 85 83.
(7) It is also divided into eighteen classes as follows :- 116.

116.

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Bhakti (भक्ति)  

प्रियंता  

उत्संगिता  

मिश्रा  

सुंदरा  

क्रमिका  

कार्यकर्ता  

लाभकारी  

उज्ज्वला  

सािमाना  

सारणकारी  

विश्वासी  

आश्रयी  

माध्यम  

अध्यात्म  

विस्माय  

दर्पण  

आश्रयी  
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It is also divided into eighteen classes as follows :- 116.
In the treatment of the Bhakti of the Bhagavata, I have reviewed so far the different definitions of Bhakti, the relation of Bhakti to Karma and Jñāna, the beatitude resulting from Bhakti and the glorification of Bhakti in general, as expounded by the well-known advocates of Bhakti and the classification of Bhakti.