CHAPTER IV

Different types of Bhakti

(Pūdu-sevā, Arcana and Vandana
Dāsyu, Sakhya and Ātmanivedana)
CHAPTER IV.

DIFFERENT TYPES OF BHAKTI
(Continued)

(Pāda-Sevā, Arcana and Vandana -
Dāsya, Sakhya and Ātmanivedana).

4. PĀDA-SEVĀ - Serving the feet of the Lord.

The Bhāgavata believes in the sovereignty of the path of devotion. It extols Pāda-sevā even above the achievement of unity with God. It may therefore be taken as the goal of the supreme religion. One who resorts to the lotus-feet of the Lord is beyond fear and attains to

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1. "सुभाषिताकों देस्या देववोहिनि देहिनाम्। स्वयं वनस्पते देवतादृश्यं विद्या हुः राजेष्वरीव। ततुत्त्वांसे अ कर्त्तव्यो भव्यो आनुवर्त्यात् परम्। न तथा यथात्र खं त्रें मुकुन्द चरणाभ्युजं।"

भ. 7. 6. 384

चन्द्रि 5. कुलविहित-स्याम रथु-लतस्य, पादचिन्हे श्रीपानीमभवत्र गित्यम्।

उद्धारुपमः रसोतामसंभावाय, (रमणायनं भव नियतति अः॥)

भ 11: 2: 33
ever-lasting bliss. Pādasevana literally means serving the feet of the Lord, as is done by the Goddesses Lākṣmī and Pārvatī.² No mortal being is so blessed as to have the good fortune to practise this type of Bhakti; for the Lord is not visible to the physical eyes. In the context of personal God, Pādasevā may plausibly mean clinging to the lotus feet of the Lord, and it is possible to serve the feet of the Lord in the image of God, or the God in the form of this universe. In a wider sense, Pādasevā is the service of humanity, specially the sick, the poor and the needy, for at bottom service of the world is service of the Lord. If one cannot serve human beings, one must serve animals and plants to lighten the burden of Karma and to

². साधनायिनीं गेभाया ध्यानारम्भम्
श्रद्धास्थनमातरीतं अश्वाध्यायं
उद्वृण-सकल-कालस्य-स्थल-कायः
विशेषत: ग्रन्थार्थकारम्

ि. 3: 28: 21
realise the divine presence in all beings. Pādasevā from the metaphysical standpoint is a very noble concept. If the cosmic Puruṣa, as the Puruṣa Sūkta tells us, consists in four Pādas of which the entire universe is one, the doctrine of universal selfless service and tender regard for all life find fruition in the service of the universe. It is really the first step towards realising the goal of Pādaseva. The Bhāgavata has held out Pādasevā as the target of its universal religion. The service of the universe is its own reward, for through it the votary enjoys the pulsating presence of God. Devotion of Pādasevā is the easiest means to achieve the goal of life. God is omnipresent. He pervades all. To love Him we must love all. To see Him

we must see all in Him. We exult in Him and consequently we cannot hate anybody as He is in all. We realise oneness in diversity. Thus a true devotee sees the Supreme in the individual soul.4

The devotees clinging to the lotus feet of the Lord do not aspire for identity with the Lord. They care not even for the four-fold Mokṣa (साधनेय, साधी, साधाय and आत्माय); as revealed in the Bhāgavata.5


5. स्वाभाविक साधारण साधारण क पनानुपन | दीयावान न अरुम्पति विनासंतृप्ति जो जाना || 9

कृपया ध्यान दें के इसलिए स्थानां प्रायः स्थलार्थ मणिः ||

केह आत्मानी आमदलाल प्रत्यय समा जयवति मंग भैरवाणि ||

पुष्प. 3-25-34.
They ever wish to drink the nectar of the lotus feet of the Lord. The Pādasevā alone is able enough to grant all the fourfold desires of man viz. Dharma, Artha, Kāma and Mokṣa. Whether the devotee be a Deva or an Āsura, a Yakṣa or Gāndharva, he will earn his happiness by serving at the feet of Mukunda. The lotus feet of the Lord are the boat to cross the`.

6. दृष्टिकृत्यां महाभारतो रमणेषु पादसेवा मात्र ||
    दुःखमुक्तिक्षेत्रायं करणं पादसेवलयं ||

Bh 4: 8: 41

7. दैवी 5 शून्यं मनुष्यं क्षे महाभारत उव न ||
    अजनौ भुक्तिवर्यं स्वरूपमानं श्यायं वर्षा वनम् ||

Bh. 7-7-50
ocean of Pragmatism, and the perennial source of peace and pleasure, and hence the votaries cling to them for all time to come. Once the mind sticks to the lotus feet like a bee, their intrinsic sweetness is so seductive that they do not allow the mind to wander away in worldly
objects. God's lotus feet open up new horizons of spiritual attainments - the essential - knowledge and glory of the Lord. The devotee wishes to have the great good fortune either in this life or in any other even if he be born among lower animals, to serve God's Lotus feet. The devotee clinging to the Lotus feet of the Lord attain everlasting peace and beatitude, and become detached from all the fleeting objects of this world.

10. अश्यपि ली दीय विषादु अमीरादु नैसारु श्रीदेव हिति | आनान्धन लाभवं भक्तज्ञनाधिश्च वन्य एकादशीं (यज्ञ- 9) \ patriotism //

लव्यस्य मे नाथे ते भुक्तिभूत अर्यी क्रिया धर्म तुया स्मरणार्थं \ मेलाधरकमुखं प्रभृत्य नातनं दश्यथा क्रियन्ते तत साधारण्यः ||

भा. 10: 14: 29 & 30.

11. इत्यत्स्वुत्तवः भगवतो संस्कृतस्य भविष्यविविधवन्यासोऽधिकारः

अन्यानि भविष्यति श्रामास्ततातः परं श्रायति गुप्तपति सारसः

भा. 11: 2: 43.

नामाचित्तं सं पदोऽन्यायश्च भक्तेयां गुणवशी युक्ते।

अन्यायविचारिण्यां पदं परं पदं पदं पदं यदु ध्वजां गलिकाः।

भा. 10-14-58.
Pandit Sri Govind Narhari equates Guru with God and insists on serving the Lotus feet of the Guru (the preceptor) who gives the saving-word (Gurumantra) with a spiritual insight. He holds that a Sadguru is a necessity for freeing the soul from the round of birth and death. God is beyond the ken of the mind and the senses and hence, God is realisable through the embodied God in the form of the Guru; for Guru is believed to be the saviour of man. Saint Kabir who was devoted to the devotion of the Formless God speaks very highly of the Padasevana Bhakti. He believes in mental devotion and in the meditation on the Lotus feet of the Lord seen in the interior. He advises the devotee to meditate on God constantly, if he wishes to be...

12. ॥ ॥ ॥ ॥ ॥

-:- 167 -:-
free from the bondage of Mayā and to realise God.  

Saint Tulsidasji too believes that a devotee can cross over the worldly ocean (Samsāra) and attain to beatitude by clinging to the Lotus feet of Lord Rāma.

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13. उर्फ कृष्णदेव यह जाने तो समकाल गुप्त गारे। फ़्राँवं भक्ति ले लोगे। फ़्राँवं भक्ति। जयं रामा! जयं जयं! हाँ भक्ति की हाँ ज्ञान की। सत्यानाम रामप्रेरण द्राह्म, सत्यानाम रामप्रेरण द्राह्म। प्रवाही रामानुजकरण किया, काजनाया सिरकुटिय। प्रवाही रामानुजकरण किया, काजनाया सिरकुटिय। जयं राम! जयं जयं! जयं राम! प्रदेश। मुनिराम शार्मा। भक्तिका विकाय।

14. [अभय दिति अभय दिति अभय दिति। जयं भक्तिका। विनन्ध 135।

प्रवेशित प्राण तामूर गन निलखौं। कमल यम बोल! विनन्ध 135।

साधन स्वेद राम पढ़ यथा। मोही ज्ञानविपरीत सत्महं यथा। अबोध। 290

डॉ. मुश्किराम शार्मा। भक्तिका विकाय।

प्रवेशित प्राण तामूर गन् निलखौं। कमल यम बोल! विनन्ध 135।

डॉ. मुश्किराम शार्मा। भक्तिका विकाय।
All the above mentioned are the different forms of serving the Lord's feet, as revealed in the Purusa Sūkta of the Rg-Veda. In fact, Pādasevā metaphysically consists in the enjoyment of all the four Pādas, revealed in the Śruti.
and for that the votary cannot stop at one or the other Pāda but has to move forward until he reaches the fourth and the last Pāda i.e. the Absolute. Each step of the votary is a new phase of emancipation, indicative of the progressive deepening of relationship between the devotee and his adorable.\textsuperscript{17}

Human body is a rarity in the countless series of births and deaths and so if a man plays the game of self-deception by whiling away his time in worldly trifles, he misses the rare chance and is involved in the round of infinite births and deaths.\textsuperscript{18} One is born with a human appropriate body for devotion to God and thereby

\textsuperscript{17} Siddhāsvarā Bhaṭṭācārya: "The Philosophy of The Śrīmad-Bhāgavata." - Vol. II - P. 128 and 129.

\textsuperscript{18} ए के भात्तरहुः जनमा: | 
I. U. 7644: 3
ईद्योऽद्यदेहिक्य अत्यन्तिकिति न एद्योऽद्यदेहिक्यिस्मृति: \textsuperscript{18}
Ka. U. 2: 5.
for realising God. Having obtained this God-
given human incarnation, the man who has not
subjugated his passions nor worships God's
feet, has simply cheated himself. He is an
object of pity. The devotee will never
forsake the lotus feet of the Lord and waste
his life by neglecting God.

19. देवदृष्टांतः नाश्च, स्तुत्वोक्षमितः त्यः ॥
ओ कारणातं भयं वा, यो शंक्तिः द्वाण्वस्तवः ॥

20. कै च त्यं चेतनामीप्रेमविदितं (विश्वेश्वरं) पुषयन् ॥
नित्यिक्षरोऽख्यनां शास्त्ट्यां नां शुक्लोऽं मस्त्यश्च अहं ॥

Bh. 10-63-41

Bh. 10-46-33.

मनुष्यं जीवितं परित्य गत्ती सहस्त्तेऽधिकार
द्येस्वं केलेन ॥

Bh. 4-24-61.
The devotee who has found shelter under the blessed dust of feet of the discus-holder Nārāyaṇa, does not hanker after the heavenly regions, nor the sovereignty of the earth, nor the position of Brahma nor the domain of Pātāla, neither the superhuman powers of Yoga nor even Mokṣa. One can therefore ill-afford to squander it away. 21 With his superior intelligence, man...
has to choose between the humdrum of endless life of misery and the ever-lasting peace of the Life Divine. The devotee does not desire any boon other than the service of the feet of the Lord. 22

Till man has not found the refuge of Lord's feet, he will remain subject to the fear of the loss of property, friends and his body; he will be subject to hankerings, thwartings, greed and griefs. Till then will remain also the root of all sufferings and distresses viz. the false belief in "Me-ness". 23
Mortal man, afraid of the serpent (death),
takes to flight and finds no security in all
the worlds. But he who takes refuge in God's
lotus feet, sleeps in ease. Death flies away
from him. Therefore, what person, that is
in possession of his sense, would not worship
the feet of Mukunda, adored by the greatest
Gods? Man should therefore, take to the
service of the lotus feet of Nrsimha and leave
worldly life, the home of passion, attachment,
sorrow, anger, pride, desire, helplessness,
fear and mental distresses – leading men to move in the circle of incarnations. Even a Gāndāla, if he has consecrated his mind, speech, desires, wealth and life to the service of the Lord, is superior to the Brāhmin even if the latter is possessed of the dozen great mental excellences but who turns his back to Nārāyana.

The pure desire for the service of His lotus feet increasing every day, washes away the impurities of the heart that accumulated in the course of numberless incarnations, just as

26. एकाकाल जोगशालाकन भुगतान शुद्धान्तर भिन्न भक्ति सो भक्ति सर्वत्र।
हितमा चूर्ण अपूर्व तिथियोजनल (छटिनदल) अजलाकूटो भक्ति प्रदि।

有利于 5. 18. 14

27. विनाश नागर्जुनादिर (महाकालेश्वर) विनम्रिविश्विक्ष प्रवर्तित
केवल संदर्भ समाधान दिलार्थार्ण पुनरूत्तम कृपिय कृपिय

有利于 7. 9. 10
the holy river Ganga issuing from the toe of His foot, washes away the sins of men. The man whose impurities of the heart have been washed away is not subject to the miseries of successive births and deaths. He is firm in his realization of non-attachment. He abides at the feet of the Lord. 28

Man must be awakened to the fact that unreserved dedication of the mind to God will lead to the total annihilation of all evils by the active intervention of God Himself. 29

28. यदयाद्वित्यम् भविष्यानां शीतां सेषिती प्रायोंत मलोऽधिय।
    मध्यः द्विजोत्स्वरुपेद्ध सती यथा पदवः कृपा सदस्यं
    विनिर्धारण्य श्रीमण्डलम् नुस्सलम् (द्वारासे विश्वेष कृत्यकिलं)
    यदोः दिगम्बरे मूलोऽकेतु: युनोः न समृतोऽग्निशाश्वं प्रपलोः
    भ. ४: २१: ३२-३४

29. इत्यपि उक्तं अजग्य: निश्चय ऐसं क्रम एकाख्यस्य श्री: प्रीति
    (वकमं जातीयस्ततं कर्माणि धूनिधि समं हृदि
    शातिरभाषन:)
    भ. ११: ५: ४२.
5. **ARCANA — Worship of the Lord.**

From Pūdasevā, we shall now pass on to Arcana Bhakti. Once the love for the Lotus feet of the Lord has been able to install God in the temple of Man's mind, worship (अन्धन) begins. The Bhāgavata recognises three types of worship — purely Vedic, purely Tāntrika and the mixture of the two. The Bhāgavata is in favour of the third kind in so far as the best of each may be brought to bear upon its whole process. Just as the watering of the root feeds the trunk and branches, so the worship of Viṣṇu serves as the worship of all the Gods. Worship purifies and ennobles the interior of the worshipper and fulfils all his desires. 30

30. यात्रा (त्वं सम्मतं शाश्वतं न यस्मिन् सूक्ष्ममात्राय इति)

**Bhāg. 4:5:49.**

यात्रा (त्वं सम्मतं शाश्वतं न यस्मिन् सूक्ष्ममात्राय इति)

**Bhāg. 4:13:14.**
Arcana really means the worship of the Lord. It should be done methodically as prescribed in the scriptures. It may be done with body, speech and mind, as well as with all the available materials, with a pure and sincere heart. It may be five-fold (षष्ठीपदार्थों) or sixteen fold (चतुर्दशीपदार्थों) or sixty-four-fold (षौमययोग्यउपचारों) or infinite fold (अनंतयोग्यउपचारों). In the case of the worship of an external symbol, the symbol should as far as practicable, be bathed, cleaned and annointed. Thus does a man who worships God according to Vaidic and Tantrika rites earns his wished for success in both the worlds.  

31 Therefore, with

31 एवं क्रियायोगादिः, युक्तं वैदिक लाखि के।
अयं कथैनु भवति निर्गुणं भूतं विन्दत्य अविद्य लाभे।

Bh. 11. 27. 89.
materials available according to the means of
the worshipper, it should be worshipped. 32
Worship may be mental too. Guru too may be worshipped like God as shown above.  

It should not however be reduced to the exhibition of one's pomp. Mere tips of grass or a leaf or water, fruit, flower are quite adequate to incur God's pleasure. Arcana is thus the worship of God whether through an image or a picture or a mental form, it can be done either with external materials or merely through interior sentiment (अभाष).  

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33. प्रः अभिगृहिण्य अभरः "सुग्रीवस्वरूपे जलकस्वरूपे"—मैऽ

अभिकलनः कल्पना। अभिकल संक्षे ५। २०

34. लदरि अनकु दृश्यपालकानां प्रकटात न जनः। ग्रहः ९। २६

अन्तःपूज्यस्वरूपेण सकलिग्द द्वारां प्रवेशम्

नूतनेतरस्मिन् द्वारां सुपरसर्वम्।

अपहरताय माता सावित्री अस्माय जिल्लों की

श्रावणस्मादेवोमणाः कथामातिनिर्देशै।

विधा ८। २२। २३
The latter is specially meant for advanced souls whose minds and intellects are purified and illumined. The main purpose of worship is to purify the heart through egolessness and thus to please God. De facto God is all pervasive and manifests Himself in all forms of being. In essence the whole universe is the Viśva-rūpa of God and hence selfless service of the world is service of God, provided the devotee has the subjective attitude of seeing God in all beings, as revealed in the Upaniṣads. Worship can be done either in a temple or in one's own house or at any other place. During worship, the mind of the devotee should always be concentrated on the divine form of God. King Praśu and Ambarīśa pleased God by practising

35. 

Arcana Bhakti. They were immersed in the love of God and they wanted nothing but God. They did not crave for worldly things from God but wanted only His grace. They wanted to please God and serve God. Nothing else did they want. God demands complete self-surrender from His devotees. Such should be the devotion of all Bhaktas of selfless motive. Yogakṣema of the devotee is vouch-safed by the Lord. God protected King Ambarīṣa from the curse of sage Durvāṣa and gave him emancipation. Likewise God appeared before king Pruthu and blessed him with plenty. What counts in worship is the spiritual insight and the feeling of love for God, and not the materials that are offered to Him; for God is perfect and needs nothing but Love. The Bhog offered to the Lord during worship is actually taken away by Him when it is offered with sincere feeling. There are cases where devotees with burning love for
God offered food to God and God actually appeared before them in His Supreme form and partook of the food offered to Him. These are rare cases, but it must be known that true devotees are very rare in this world. Offerings to God need not necessarily be rich and costly things. What did the Lord of elephants (Gajendra) offer? Only a flower from the tank. Draupadi offered a vegetable leaf and Sabari some wild plums. But the Lord was pleased. It is the feeling of love for God that God takes into account and not the material that is offered. He is pleased even with leaves and mere water.

Bhakti is the natural flight of the soul towards the Lord. It is not that the Lord is benefitted by it but the truth is that the glorification and beautification of the Lord come in glory and loveliness back to the soul.
which is the image of Lord. 36

According to the Bhāgavata, there are eight kinds of images of God. They are - those made of stones, wood, metals, earth, sands and jewels, and those painted and conceived in the mind. 37 These images of God are mainly two fold - movable and immovable; and these are temples of God. While adoring the immovable image, there is neither invocation (अभ्यंत्र) nor the act of putting away the idol (विन्दलन).

In the case of movable images, these (अन्वलक्षण आदि)

36. नामामि नृपं प्रकृतिः नामं नृपं भूतिः भूतिः नामं
   अंतमा (विविधं) कक्षिके वेदीते।
   जादृ अभ्यंत्र अभ्यंत्रि विन्दलण शरणा
   तर्कांकलिघिष्यम् कथा भुविन्दरः॥
   ब्रह्म 7.7.7॥

37. श्रीनीवासम लंकिति लोकं लोकं य लोकं
   अन्तरं अन्तरं अल्लं विलासंख्या लोकं॥
   ब्रह्म 11:27:12।
Worship makes for the inner excellence of the worshipper. The Upaniṣadic worship of symbols degenerated into idolatory, when the physical locus was mistaken for God Himself. The Bhāgavata approves of the worship of image only in so far as it is employed as a stepping stone to the realisation of the soul, as the all-embracing Reality. Image worship should be in conformity with the universal or divine outlook. That is why the Bhāgavata in the three-fold classification (उप्र, मधुम or मधु) of devotees considers the image worshippers as of the third category (मधु or मधु). 38

38. उप्रमधुमधुमति द्विधिका श्राद्धा आणि एवं मन्त्रिश्रम [उप्रमधुमधुमति वेदसर्वात्मकात्मकम्] 

39. अत्यो श्राद्धां वर्तना श्राद्धां श्राद्धां श्राद्धां [तः तद्यथाय श्राद्धां श्राद्धां श्राद्धां] 

Bh. 11-27-13.

Bh. 11-2-47.
6. VANDANA - Bowing down to God.

Vandana (ईलक  ) literally means bowing down to God, or स्वरूपा. सम्प्रति i.e. humble prostration touching the earth with the eight limbs of the body before the form of God with an attitude of reverence and love. The Bhāgavata opens with the glorification of Lord Kṛṣṇa who is addressed as Sat, Cit and Ananda (अच्छिदतारी- . ), as the greatest cause of the universe (चिन्तनकात्यपद भूतत्व ), the destroyer of the three-fold pain (लाग्न्ध नितिसिद्ध ),

In her prayer, Kuntī addresses God as Kṛṣṇa, Vāsudeva, Devakīnandana, Nandgopakumāra and

40. अलंकुरास्त्र वलसि । वेदोधिलस श्रुत्यफळ वाद्यश्रुती! तापब्रम्हस्वायत्व श्रीकृष्णाय ध्वनि नुसदः॥

Brāhmaṇa 1:1:1:
Govinda and bows down to Him in reverential attitude. \(^{41}\) God is all pervasive, because God is all in all. He is wind (\(^{\ast}\) वात ), death (\(^{\ast}\) मृत ), fire (\(^{\ast}\) आग ), water (\(^{\ast}\) पानि ), moon (\(^{\ast}\) मणि ), the creator (\(^{\ast}\) तत्त्वज्ञानी ) and the Great Grand Father (\(^{\ast}\) प्रभुत्वाचा ), and so, the devotee should bow down before every body thinking that he is bowing down before God Himself. In the Gītā, Arjuna is represented as bowing down before the Cosmic Form (\(^{\ast}\) विश्वलक्षण ) of God in a most reverential attitude. \(^{42}\)

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41. कुर्यादाय आदिदेवाय के वर्तीनन्दनः या \\
नामन्यैपुकुच्चायो नामज्ञाय नामैः नामैः \\
नामैः परतु नामाय नामाः पुरुषोः पुरुषोः \\
नामैः पुरुषोः नामाय नामस्ये पुरुषाः पुरुषाः \(^{41}\)

42. आयु के वस्तुः विश्वकृताः शस्त्राः प्रजापतिस्व विष्णुमित्रश्वाय \\
नामैः नामस्ये दर्शु सरस्ते दर्शकत्वे दुर्गोपीकरण आयुः नामस्ये \\
नामैः पुरुषाः दर्शु सरस्ते नामैः दर्शु ने अनाले (ए) सर्वे \\
अन्तः तव सौभाग्याश्चात्रमृत्युं भवैः सावधानी शत्तोः शिवविलयाः \\
\(^{42}\)
It means —

"Salutations to Thee in front,
Salutations to Thee at back;
Salutations to Thee on every side.
O All ! Unlimited in power and
immeasurable in prowess,
Thou pervadest all and therefore,
Thou art all."

Knowing all things to be the body of Hari,
making no difference between them and Hari,
man should bow down to the sky, the air, the
water, the fire, the earth, the luminaries,
the living beings, the trees, the rivers and
seas. 43 Lord Krsna says to Uddhava, "Giving no
attention to those who laugh in ridicule,
forgetting the body and insensible to shame,
one should prostrate and bow down to all beings,
even to the dog, the ass, the Candala and the

43. 

(Bh. 11-2-4)
cow. All is Myself and nothing is but Myself”.

He who lives ever thinking of God's mercy, enjoying the fruits of his own acts, making obeisance to the Lord with his speech, body and mind - such a man earns a title to Mokṣa. When falling or slipping, when in pain, when sneezing, if as man voluntarily or involuntarily ejaculates the words "Salutation to Hari" (Hare Kṛṣṇa), He drives away all evils.

44. तत्स्व-दुःखपूर्वकः सुस्माकांभोजेः शुभोऽन्ति एवालेभ्वलः पूर्वपापः ||
    हरे हरे हरे वर्धित्वं कः स्वरूपं भवेत् स द्वायराजः ||

45. भ. १०.१४.८
Bhisma speaks very highly of Vandana Bhakti. He says, "One bend of the head (Vandana) to Lord Krsna is equal in merit to the performance of ten horse-sacrifices (аркишад). The latter does not bring about liberation, but the former makes one God Himself. It is even superior to the अर्किषाद, because it leads to Mokṣa, i.e. the cessation of round of birth and death." Saint Tulsidas too speaks very highly of Vandana Bhakti, and advises the devotee to bow down to God and Guru for pleasing them. Akrūra practised Vandana Bhakti and divine grace.

46. एको नये कुर्ममयी कूटः प्राप्तमो बसाध्रार्थी कारोणे हुक्केः / दशा जाध्रार्थी हुसरोति नमस कृष्णं प्राप्त्रामी अपुत्तरायण || भास्मत्वराजकु ||

47. तस्य नून महत प्रभुम ह्यामुद् आत्मुः / स्वरूपके प्राप्तमे कबे अवस्थामुः ||
   दे निशाचतुं समुदायं समृद्धस्ते ||
   जैने अटकि लारि चुजपि मूलमुः ||
   निधित्व ह्यं || भृ. ६२
descended upon him. Akrūra says, "This day my ill luck has disappeared, my life is blessed for I shall bow to the feet of the Lord which is the object of meditation by Yogis."

Overwhelmed with his devout love, Akrūra quickly jumped down from the chariot and fell prostrate like a pole at the feet of Balarāma and Śrī Kṛṣṇa. The ego or māyā is effaced out completely through devout prayer and prostration to God.

It is said in the Mahābhārata that there is nothing which is more auspicious than Bhagavān Vāsudeva, there is nothing more purifying than Vāsudeva and there is no Deva, worthy of being worshipped higher than Vāsudeva. He who offers

48. भमाधानमहुःनः नम्न कल्याणीः से मे भवत्
     वनमस्थे भगवती दण्डेयाहै (क्रमक्तम्)  ||
     ब्र. १०-३३-६

स्तवं हि छायमिः हिँ से भवले भ्रातृत् प्रातुदिरपिष्टै
     ष्टुया भ्रातृद भगवानसाति तत्रेत् दण्डेयाविलेन  ||
     ब्र. २७-४५
his salutations to Vāsudeva suffers no afflictions.

In fact, Vandana Bhakti means salutations to God, His Form, one's Guru and Saints methodically as prescribed in the Śāstras. It leads to humility, dissolves doubts, steadies faith and purifies the heart. Even the fallen rise by virtue of Vandana Bhakti. It illumines the intellect. However, Vandana should be without any kind of hypocracy and with a good will and pure heart towards the object of reverence. Vandana Bhakti is said to be the very best means to please God among the fourfold means viz. Vandana (वांदन), Vinaya (विनय), Viveka (विवेक) and Ševā (सेवा). Vandana is compared to heaven and its fragrance never fades.49 The object of purpose of this form of Devotion is to realise God through exclusive love. The Divine grace descends upon the devotee and man becomes God.

49. जी कोरानाते २० अक्षरे: "श्रीतु ज्योतिषत
श्रीनिवास कुमार
श्रीकृष्ण देवराज" — ति. र
7. DĀSYA - Servitude of God.

Pādasevana, Arcana and Vandana (i.e. taking shelter in God's lotus feet, followed by His worship and salutations) sublimate devotion to a point when the votary feels that he belongs to God. Nothing is wanting to the servants of the Lord. As a result of six-fold devotion, the sense of servitude is generated in the devotee. Once this sense of service (कर्मभाव ) dawns upon the votary, the higher stages of devotion are bound to appear. Dāsyā Bhakti literally means devotional love for God through servant sentiment (दासभाव ) i.e. Dāsyā bhāva is the servant bhāva entertained by the devotee towards the Lord. In the Dāsyā Bhakti, the devotee considers himself a slave (निपर ) of God, the Supreme Master. It is dominated by the

50. याम्बृतमव्याप्तयुक्ते पुण्यतः भवति (निर्मलेऽि)।
कर्मभाववदिशिदं (फळो दास-नामवर्षयते)॥ ब्रह्म. ९.५.१६
the Master-servant relation. To a Dāsya-Bhakta, Kṛṣṇa is his Lord and saviour. The Dāsya-Bhakta always considers himself as inferior to God. He considers it his duty to worship and love God, for God is his master. The master should take care of the servant.

The Dāsya Bhakti includes service and worship of the images of God in temples, sweeping the temples, serving the saints and sages, the poor and the sick with Ātmabhāva, meditating on God and acting according to the injunctions of the Vedas. The purpose behind Dāsya Bhakti is to be ever with God in order to offer service to Him, and win His Divine Grace and thereby to attain immortality.  

51 In the Gītā, Arjuna prays to Lord Kṛṣṇa with the sentiment and attitude of a servant and a disciple.  

52 Hanumān, Bharata, 

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52. कार्याविश्वासः । दृष्टिनात्मकत्वं धार्मिकः भक्तिवैधान्यः ।

जापेव अविलोकितः कथावेदः कृष्णः तन्ने 

झ्यास्तेषित्वं शाश्वस्ते भक्तिवैध्यं प्रेमाभ्यम्‌ ।

Gitā 2:7
Angada, Lakshmana, Vidura who embraced the servant attitude are the towering examples of Dasya Bhakti. Hanuman spent his whole life in serving Lord Rama, and his total self-surrender has been the ideal of Dasya Bhakti. In fact, the servant loses nothing, but gains everything through the service of God either in his transcendent aspect or immanent aspect. In course of time, the attitude of ultimately leads to , and then in the last analysis the attitude of leads to the state of i.e. egoless state as beautifully revealed in the popular verse. Hanuman's excellence of service

53. वे देवदास दु राजसेवक श्रीघर्ष-वा धर्म संवर्धनः।
वसंतकल्याणं संगीतादमु मेके निर्माणाङ्ग वर्धिनः।।
- एनुमानोऽन्नकुमारः
is highly spoken of by Saint Tulsidas in the
following words. Saint Tulsidas believes
that one cannot be freed from the round of birth
and death without developing the sense of master
and servant relationship between the Jiva and
Isvara. It is shown in the Bhagavata that
the devotees of God wish for nothing but servitude.
Prahlāda extols divine service above everything else. The Dāsya Bhakti is beautifully revealed in the wishful utterances of Vṛtra, the arch enemy of God Indra:—

"O Lotus-eyed ", exclaimed the demon,
"my mind longs to see you in the same way as the tiny little birds, whose wings are yet to grow long to see their mother; as the hungry calves tied to the post pine for the mother's breast; or as the sullen wife craves for the sight of her husband gone abroad." 58

57. नैशः प्रायास्तरत्नवर्धिता नमुः स्वाध्वरस्त्री योः ॥ अतुसुते अनकुशपापेषु मनोधिगाम गत्वा स्वधीर गुरुस्युखम् ॥ चतुरस्त्रयविपिनो उदयस्तु यस्य कर्पस्तस्तः ॥
सतीदिं द्विजो त्यिन्निदं छ तु द्रवकानोऽस्य ॥
किं भृतिः कर्मविश्वासो परं देशानां भावते ॥

Bk. 7-9-27 8,50

58. असमतपश्चा सुप्रभातरुक्तं श्रवणं स्तन्यः स्तवथा अन्धवस्त्रा शुद्धांतः
प्रवचन्तः प्रसोंयं द्युधितं दिखता भगवद्विद्यशी दिशि स्वरे त्वम् ॥

Bk. 6-11-26.
Jīvāgospārī in the Satsamdarbha (सतसमदर्भ) reveals the progressive advance of the devotees longing for God in the above three analogies offered by the Bhāgavata. According to him, the longing of the birdlings for their mother suggests that the mother is the only prop in their helplessness; that she is ever ready with her kindness for her babies, that such kindness is only spontaneous and that they are naturally fond of their mother as she is fond of them, yet they are after food—some insects or such other things; and so, they long for the mother. In the second example, however, the longing acquires a higher significance because it is a longing for the mother’s breast which is a part of the mother and not something extreneous to her, as in the first case. The third analogy represents much deeper longing or feeling than the feeling in the first two examples. The wife who is separated from her beloved lover for a long interval is constantly possessed by the acute sense of separation in his absence. She wistfully
pines away every moment to be locked in his
darshan for ever and ever. Such longing grows
to a sublime pitch when twinklings are considered
obstructions to God's sight, and a moment's
separation is looked upon as bereavement for an
era; as seen in the case of the Gopis for their
beloved Krsna. In fact, for the purpose
of God-realisation the vacuum in the mind
has to be infinite, so that the infinite could
be accommodated therein. It demands self-surrender
in toto as revealed in the prayer of Yrtra -

" O Lord, let me be the humblest servant
to your Lotus feet. Let my mind be absorbed
in your merits, let my tongue chant your
glories and let my body be dedicated to
the performance of your deeds." 61

60. जीवजी, परमात्मा आत्मानम् आदिहृदायर्हि
   अजं भुगतिशीतिः भावः वै हेमाण्यवतृतः
   भा. १०-१९-३६.
61. अवेषः तपः जयेण्य व्रद्धिः तानमत्रोऽसुसुः
   शब्दसृष्टिः श्वरुतील भावकार्मकः स्वेदः
   भा. ६: ११: २४.
"O Lord, I don't crave for heaven, nor for the sovereignty of the upper or the lower worlds, nor do I wish for the perfections attained through Yoga discipline. I only pine for Thee." 62

"I, therefore, pray that my mind be detached from all sense objects and be ever devoted to your Lotus feet." 63

Lord Gauranga too thinks very highly of Dasa Bhakti. He believes that loving devotion of master-servant relation is the only way to attain to beatitude. De facto, the Jiva is an eternal slave of Lord Krishna (निर्माणलालका) 62

62. न भक्तोऽपि न भक्तोऽपि परमेश्वरं न शाक्ते भावं न शाक्ते परमेश्वरं।
न भक्तोऽपि परमेश्वरं न शाक्ते भावं न शाक्ते परमेश्वरं।

 Bh. 6:11:25

63. भक्तोऽपि परमेश्वरं न भक्तोऽपि परमेश्वरं न भक्तोऽपि परमेश्वरं।
भक्तोऽपि परमेश्वरं न भक्तोऽपि परमेश्वरं न भक्तोऽपि परमेश्वरं।

 Bh. 6:11:27
The Jīva is atomic (अणु), while the Lord is all-pervasive (एकतम). Hence in point of Git, both - Jīva and Īśvara are one; but there is a difference between the two. From the viewpoint that the Jīva is atomic, while the Lord, the controller of all, is all-pervading. Tulsīdāsa too believes in the loving service of God Rāma and glorifies Dāsya Bhakti in eloquent terms. He says that Hanumān devoted to Rāma was the best of devotees, and he sincerely believes that without the sense of Dāsya Bhakti no body can be freed from the round of birth and death. Even a devotee of the formless God like Kabīr glorifies Dāsya-Bhakti and says that God is almighty and that he can raise an atom to a mountain and can reduce a

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64. तब जीव अणुपूर्ण सत्यत्वादिक शरीरस्ये —
   भरतम् विलोक्या श्रवणं — २ २०२

65. अस्मि अशीयाम नाथ जनि भोरं ||
   मोक्षिक ध्रुपाल वाल मोरं ||
   तुम्हारे नीले गुलामे गुलारं ||
   अलौकिक श्री लोकमनि मृत्युकोल || ३४ ४ २२
   — अन्नकुल वर्मासु ु १९४२
mountain to an atom. Hence, the best kind of devotion is that of master and servant.\(^{66}\) The Dāsya Bhakti endows the devotee with inner strength and as a result of it the devotee resorts to none but God. To the devotee, God is all in all - Guru, Prophet and Master.

Before man becomes the servant of the Lord his passions used to rob him of his right - understanding. But after he becomes His servant his passions become a means of help to his devotion. His hostility towards his enemies is turned against his sins. His house is an asylum and home for saintly men and is no longer the scene of vain and troublesome labours; and his attachment to his relations becomes a means of his own spiritual uplift by reason of

\(^{66}\) ॥ **রাজে সৰ্ব্ব রাজে সৰ্ব্ব সৰ্ব্ব সৰ্ব্বাৰ্ত্তে সৰ্ব্ব সৰ্ব্বাৰ্ত্তে সৰ্ব্বাৰ্ত্তে সৰ্ব্বাৰ্ত্তে সৰ্ব্বাৰ্ত্তে সৰ্ব্বাৰ্ত্তে ॥**

— *অনন্তকা বিকাসে*
his leading them to the path of devotion by the loving influence he exercises over them. 67
Man should consecrate every action of his to the Lord uttering the salutation "Nārāyaṇa" every action he does with his speech, body and mind. 68

The true utility of human life lies in the reverential service of God.

67. नायदुःखायां ज्ञाता स्तवणूर्युस्तम | कारणमुद्रा ज्ञाता आपात ज्ञाता न ते अनोऽह॥

Bk. 10 - 14 = 36.

68. लक्षण लाभि कर्मोपयोगम पदवुस्तः भवनी धर्मः|
कर्मोक्षत्वस्तुर्लीभितां विदेषं कस्या सतेऽह॥

Bk. 11 - 31 = 5

कार्यवशम आद्या अन्त्येण देवतेभवनी ज्ञातने भवनी | कर्मोक्षत्वस्तुर्लीभितां विदेषं कस्या सतेऽह॥

Bk. 11 - 2 - 36.
8. SAKHYA - Intimate companionship and friendship of the Lord.

From Dasya Bhakti, we shall now pass on to Sakhya Bhakti. Sakhya means friendship and accordingly Sakhya Bhakti is the cultivation of the friend-sentiment with God. Once God is sure of man's humility, He allows Himself to be handled freely. God is for ever the friend of all. Though he is worshipped by all the celestials with all humility, yet He was so gracious as to make the monkeys His friends.

Whether he be a deva or a daitya, a man or lower than man, can worship God with a whole-heart. It is wonderful that God identified Himself with His servants who took refuge in Him. He chose a monkey (Sugrīva) for His friend and ally - though mighty kings placed their crowned

(Contd.... P. 205)
heads at his feet. He gives Himself up to the votary. The votary is thus introduced to the privilege of His chosen friend. The inmates of the family of Nanda-Gopa cultivated this Bhakti. Blessed were Nanda, the Gopas and the residents of Vraja who had as their friend, the Eternal Infinite Lord Himself. Friendship is the stage when the votary feels that all

69. सुरीकिन्नरी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी वाङ्करी

70. अन्तः आयुक्ति बोधयः अन्तः आयुक्ति बोधयः अन्तः आयुक्ति बोधयः अन्तः आयुक्ति बोधयः अन्तः आयुक्ति बोधयः अन्तः आयुक्ति बोधयः अन्तः आयुक्ति बोधयः 

महामाया 

Bh. 10-14-32
his wishes are being favourably responded to by God. From the rung of servitude, the votary comes closer to God, when he recognises God not only as his master, but also as his dear friend, for the devotees who have centred their hearts in God and are equi-visioned win over God as a good wife wins her husband. To treat Him as one's dear most friend, to be in His company at all times, to love Him as one's own self are the chief characteristics of the Sakhyा Bhakti of the Bhāgavata. Even Kabīr speaks

71. कौन्ते तारं करणे सुखालका दर्दुपासने की तरी विदेष वसनः।
    प्रयासयो कौंते सरस्वतीं देविनां सामीयोहस्तः॥
    [सम्येपात्मकम्] ॥

    बहु ७-७-३८।

72. अभिनिवेशयोहि अवार्ततः अमरसनुभािः।
    अशी कुर्विगि स्मृ भवन्यां सत्सनायः सत्यतिः धर्मा॥

    बहु ७-५-६६।
very highly of Sakhya Bhakti. The devotee of the friendly grade always does that which pleases God in all respects. He does not want to leave the Lord even for a moment. He considers that his existence and the existence of what belongs to him is fruitful only if it is useful in the service of God, for he cannot live without God. To live without God is an impossibility.

With the development of universal vision, he considers all as God, and treats every being of the world as his own friend, and thus becomes a Cosmic Friend. He has a tender regard and

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73. आरा महान न सुकि नाटे, सो दोस्ति किया अलेस || अ १३ ताल ६२
कर्मों श्रीमान न अमोकिया, जिसे अनित भाल करेगा।
क्षय प्रेम दीवारी धोढ़ मरे, तो से रीका न लाये || २९, १२, १२, ४२, ४२, ४२, ४२, ४२, ४२, ४२, ४२, ४२
पतनियों वीचि उतारको, सो दोस्ति करों किये || २९, ४२, ४२
— अनुक्रमिका-विरक्त ४ ४५

74. दो रागों धारिल्पर चन्दनसेंक जयंति भक्ति ||
उद्धर अयोदेशुलकों ज्योत्या मां शाहिर्ष ध्वजीति ||
G ५. २४
good will for all and is always satisfied with what is ordained by God. He loses his "I, Me and Mine" (अपम् और मेम्) in the love of his Beloved Friend. De facto God is the innermost and the dearest friend of all beings, here or there. All friends may desert a person, but God will never desert His devotees. The most dominant Sakhya Bhaktas of Lord Śrī Rāma and Śrī Kṛṣṇa were Vibhīṣaṇa, Sugrīva, Udźhava, Arjuna and Sudāma.

9. ĀTMA HI VEDANA ~ Self-dedication to God.

Last of all comes Ātma-Nivedana i.e. the devotion of self-surrender or the giving up of "I, Me and Mine" (i.e. अपम् and मेम्). It is the culmination of the nine-fold devotion (Navadhā Bhakti) referred to above. Desire and egoism are two obstacles to self-surrender.

75. कालं वा अयु अनुसर्णर्गि त्रिकृतद्विमीत्रीन्
   किंचिदेन्त्राय वृत्त अति समपर्धाये भर्तर्गे
   नास भक्ति अति सस्पर्धिते समर्पणोऽवतं

   Bhā., 11-2-36.
Self-surrender comes out of intense love and unshakable faith in God. God demands complete self-surrender from His devotees. In the Ātma-Nivedana Bhakti, the devotee offers everything to God, including his body, mind and soul. De facto, after dedication, the devotee has no personal and independent existence. He has become part and parcel of God. God takes care of him and treats him as Himself. The devotee believes himself to be an instrument in the hands of God. His constant prayer is "Let thy will be done, not mine". He does not feel —

76. 

**Gujarati Text:**

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धर्मं सर्वं भवति
वेदमा ज्ञातमक
ज्ञनं दत्तम कारी,
कालं गौरवं कारी,
भगवदं गौरवं कारी,
सन्नं गौरवं कारी,
श्रवणं गौरवं कारी,
दर्शनं गौरवं कारी,
आसनं गौरवं कारी,
कृपां गौरवं कारी.
```

**Translation:**

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All is religion
Known in the Vedas
Given knowledge
Honourable in time
Honourable in the Vedas
Honourable in the Vedas
Honourable in the Vedas
Honourable in the Vedas
Honourable in the Vedas
Honourable in the Vedas
Honourable in the Vedas
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**Notes:**

- 76. G. L. S. Shastri, *Gujarati Vachan*
- The passage is a part of a larger religious text, likely a devotional or philosophical work.
egoistic, for he has no ego. He has, so to speak, no independent existence apart from God. He does not adore or love his body or his connectives, for it is God's business to see to it. He is beyond fear (अभय), for God is there to help him at all times and places. He has no cares and worries of life; He is "Mr. Carenot" who cares not even for his salvation. In the eye of the devotee, "God is the store-house of all that is beautiful, the Abode of the marvellous in all the worlds, of all radiant splendours the true abiding Source, of Bliss overflowing the very Life, the Essence of ambrosia, of fair-eyed damsels, the highest Fortune incarnate. It is to Him

77. श्रावणमेध समवसंधानं सप्तविलासं।
वाहिक सर्वरत्नशाली मया स्यालकुली अयस।||

पदः ॥ १२:१५॥
who is the Supreme Good, and highest Divinity
of the self-controlled that he surrenders himself. 78
He merely wants God and nothing but God. 79 God is

78. अवधिमोयजेन्द्रः निरिस्कल्पं गुणोद्देश्यन्तवः
(अिभियोक्ति गोपस्मृतिनिरर्थिकं निश्चित्यसटत्वसः)
सुधा धाराम् उत्सुकत्वप्रवर्तके समाजेवं
पुर्वदेवाः सार्वत्तमः स्वयम् महाब्रह्मेऽवतित्त्वम् || ४५ ||
कुमार्यवत्तमहाभरतः ॥ २४-३५ ॥

79. मत्यो यथा व्यक्तिस्तं कस्यमतिकरमि निरिदित्तमा पदार्थिकृतम्
लक्षणाय प्रतिपादितामि सत्या तथा अयस्याय न कुमारः
भा. ॥ २९-३४

मृणांगनामेनेन संस्कृतं निरधोषस्तम्भम् अवस्थतः
सत्या तथा अयस्य तदनं कुलक्षणेण स्वयम् विद्यास्मातमाणि
अक्षरानां शास्त्रायं अध्यग्नेन शास्त्रेऽवस्थितम्
सत्या तथाप्रविवेकस्मात्सत्यायं सुसंकर्मम् दिशाः

न पाब्देनायमैं न महाभिशंक्यः
न महाभ्योऽसि न सापाधिपत्यम्
न वैद्यविने पुरुषोपनेश्वरः
स विविधतास्मै दशहि माध्यमायेऽ

भा. ॥ १४: १२-१४ ॥
all in all to him. The devotee feels that there is more joy in loving God than in becoming God. He does not, therefore, want to become sugar, but he wants to taste sugar. This very doctrine of self-surrender is preached by Śrī Kṛṣṇa to Arjuna at the end of the teaching of the Gītā. It is the firm belief of the devotee that self-surrender, total and exclusive, alone can give eternal peace and relieve the devotee from all sins. This is why Lord Kṛṣṇa says to Arjuna, "Renounce all Dharmas and take refuge in Me alone. I shall absolve you from all sins; don't grieve." The devotee of the Ātma-Nivedana stage is the most blessed person, for to him the whole world appears divine and as such it becomes a source of bliss; instead of a source of three-fold pain.

80. शर्त्याल्मृताय भानिः सागरं श्रीयम् | अद्वितं सर्वपापत्यां मैथिलविषविधि मा शुचिं ॥

81. अद्वितं शर्त्याल्मृतं लवणम् अवश्यं श्रीयश्च नियमाण तदान अवश्यं कर्ज्ञे ॥
Self-surrender is the annihilation of individual consciousness and the attainment of Absolute consciousness. The wave subsides in the ocean. The spark becomes one with fire. The ray is absorbed into the sun. The mind merges in the Atmā. The individual loses itself in the Absolute. The devotee becomes one with God. Worldly consciousness vanishes into Universal Consciousness. Man becomes God and the mortal becomes immortal. The emperor Bali practised this type of Bhakti and attained the Supreme.\footnote{82} In the words of Sri Rāmakṛṣṇa, the state of complete self-surrender is like the longing and taking rest after the day's hard toil. It is free from care and grief, undefinable bliss which emanates from it.\footnote{83}

\footnote{82} अंतिम अनन्यता कल्याण प्रदर्शन आत्माकर्पितीतिः समाहितीत। \textit{अर्धकालोपनस्त्यां कुमारी जनावरण अन्य नहीं वृषभ देव परसु भूप्तरं}। \textit{भ १३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २३ २ ov

\footnote{83} आनवर्तीसौवी स्वामि चिन्मानुवदं। प. ९६२
In brief, the votary dies to his false-self to live up to his real self. He, thus becomes fit for oneness with God, enters the portals of Immortality.84

To sum up, the above discussed nine modes of Bhakti are the ways and means whereby a devotee attains the supreme ideal of life. The nine modes of Bhakti are graded series of Divine Love. The ninefold Bhakti is common to all the sects (Sampradāya) of Bhakti-mārga. Any devotee can take up any of these paths and reach blessedness. The path of Bhakti slowly and gradually takes the individual to the supreme without self-extinction. Nine-fold devotion involves the worship of the Personal God. In order to respond to the tenderest feelings, God has been conceived in most intimate

84. ॥ ॥

Bh. 11-29-34
terms. From being the disinterested on-looker, God condescends to the votary as his Master, his Friend, nay his Beloved. In other words, the progress of devotion is matched by the transition of God from the impersonal to the most personal. In his Bhaktiśāstra, Swāmī Sivananda says that the nine-fold cult of devotion follows the STS'r 3FRY of logic instead of the of the Vedāntists. It is not a direct assertion of God, but a progressive realisation of him by the withdrawal of the senses from worldly objects and focussing them on God. The Bhakti cult is not a negative way, but a positive way of God-realisation.

Swāmī Bhagavadācārya is of opinion that Bhakti is not nine-fold, but only one-fold (चुक्ति).

85. Swāmī Sivananda: "Essence of Bhakti Yoga" - P. 47.
and that the above mentioned eight modes of Bhakti are external and serve only as means to the internal and true mode of Bhakti designated as self-dedication or self-surrender. It is only through self-surrender that a devotee realises God and in no other way.

In the Bhagavata, the above mentioned nine-fold Bhakti is also spoken of as in accordance with the pre-dominance of the quality of Sattva, Rajas or Tamas in the mode of worshipping God. If the motive behind Bhakti be malevolence or ill-will, it is termed Tamasa (i.e. ) dominated by the principle of darkness. If the motive behind Bhakti be the desire of fame, wealth, sex or any other worldly object of enjoyment, it is termed Rajasa ( ) i.e. dominated by the principle of activity and if the motive behind Bhakti be to do one's duty or to please God, it is termed Sattvika ( ) i.e. dominated by the principle of illumination.

As distinguished from the above mentioned nine-fold (अष्टक) or the three-fold (रूपक) Bhakti which is secondary (प्रथम), the tenth kind of Bhakti (दशर्थक) or the (आनंदक) or गुणलेख (i.e. beyond the three qualities of Sattva, Rajas and Tamas) is the unmotivated Bhakti (अनदेशक) is designated as the primary or highest devotion (प्रथमकथा अष्टादशक्ति or धर्मकथि).

It is love for love's sake (प्रेमप्रेमकथि अष्टादशक्ति or धर्मकथि) without any ulterior motive of profit, gain or reward or recognition or even of Moksha. It is the spontaneous, uninterrupted and unmotivated flow of the pure and sincere heart towards God. The detailed description is given in the sequel.