CHAPTER III

Different types of Bhakti in the Bhāgavata.

(śravana, kīrtana and smarana)
CHAPTER III.
DIFFERENT TYPES OF BHAKTI
IN THE BHAGAVATA.

Love for God, illumined by Divine wisdom is the essence of Bhakti as shown in the foregoing chapter. The Bhagavata emphasises Bhakti and teaches the cult of unmotivated (अव्रेलल्ल) and uninterrupted (अवधविहित) love devotion to God i.e. Bhagavān or Puruṣottama. That is called man's Dharma which generates in him constant and unfailing devotion to Viṣṇu. This devotion has no selfish ends. It makes the mind serene and happy. It is for this reason that poets (seers and prophets) practise constant devotion to Vāsudeva with exceeding delight which gives peace and security to the mind.

1. तन कै पुष्पं परिखले भरो अनली भलिः भाषितविण्याम।
   अव्रेलल्लौ विदिव्या भवात नादान्रयन्तिः || Bhā.1: 2: 6

2. दलों कै तन्तुभे निम्ने भलिः भस्मस्य हुया।
   नामस्येनि भगवपि भविष्यति प्रवाहिनीम् || Bhā.1: 2: 2: 22
Broadly speaking, the Bhāgavata classifies Bhakti into two main classes:

1) Primary (प्राचर्य or प्राचर्यित); 
2) Secondary (अतीतित). 

The Primary is classified into:

(a) Passionate love-devotion, and 
(b) Transcendental love-devotion.

i.e. the love devotion of both types is regarded as Primary. The Secondary is also classified into nine-fold Bhakti (Navadhā Bhakti).

The Secondary nine-fold devotion is as follows:

(1) Listening to the praise of God (अल्लाह); 
(2) Chanting His name and exploits (लिंगलिप्त); 
(3) Recollection of Him or remembering God's name (रेरेख); 
(4) Serving His feet (प्रथाप); 
(5) Worshipping His Form (लिंग); 
(6) Saluting Him (दार्दन); 
(7) His servitude (दार्दन); 
(8) His friendship (स्वास्य), and
(9) Self surrender to Him (अब्दिनिनिर्विशेषतः).

If the above nine-fold devotion cannot be practised simultaneously for some reason or other, any one of the nine is efficacious enough to lead to beatitude, as will be seen from the illustrations of the nine-fold devotion given below:

1. Parīkṣit, Uddhava, Janmejaya and others were devoted to Sravana (आराधना).
2. Nārada, Sarasvatī, Śāmkara, Śeṣa and Śukadeva were devoted to Kīrtana (नादपति).
3. Dhruva, Prahlāda, Jatāyu, Viḍura, Viṣṇu and others were devoted to Smarana (मृदुगा).
4. Lakṣmī, Śītā, Niṣadraja were devoted to Paḍsevanam (पिन्नीतन).
5. Pruthu, Dhana, Miśra, Nāmadeva and others were devoted to Arcana (जन्मत).
6. Akrūra and others were devoted to Vandana (पदिन).

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3. आदं भवेन विशेषतः: ज्ञे मोक्षार्ज्ञानी प्रज्ञानी।
| भवनम मन्दनम श्रद्धाम विद्यमानविद्येवनम। |
| Bh. 7:5:22 |
7. Hanumāna, Viḍūra, Bharata and others had adopted servitude.

8. Arjuna, Udhava, Sugrīva, Guha and others had adopted friendliness.

9. Balirāja and the Gopīs dedicated themselves entirely to God i.e. they adopted self-surrender.

Parallel sentiments of the nine-fold devotion have been voiced by Saint Tulsīdāsa.
Srimad Bhagavadgita, Srimad Bhagavata and Sri Bhismastavaraja.

6. पुनः भोज्यं नाम्भोज्यं नामोऽन्नामस्तु । गीता: 11:37
लब्धं भक्तिपरिवर्त्यम् सत्यमेव शाहारे श्राति ।
सुखं त्यसः लभ्यायाम् सङ्कुचित्याः स्वम् मृत: । गीता: 15:66

7. शचिन्तयेत्सङ्गवेन अवर्गाहो विकर्तान
व्रतं श्रातिस्मरेर्वं कहुँ नाकाम ।
कर्मं त्यस्य चित्तं करारं चक्षुनलतः
क्रोऽन्नातिराहुल महादुर्गम-धकाराम ।
भ. 3.28.21

8. उपेक्षिते नृत्याधेस्त्व कृतः प्रणामो
देवायपेक्षालूभ्येष्मेण तुतमः ।
रूपायपेक्षे पुनःदेहि श्राति नन्म
कृष्णं प्रणामी ने पुनःनमस्ति । बत. 71
In the Ramayana too nine-fold devotion is preached to lady saint Sabari. The nine-fold devotion of the Ramayana is as under:

1. Sat-sang (सत्संग) - company of God-men;
2. Listening to the Divine stories (दर्शन);
3. Service of the Master (कर्मचारी);
4. Singing the glories of God (हरिगुपाल);
5. Recitation of saving word of God (गुरुनमस्तंभ);
6. Right living (धीरता);
7. Seeing God in all (रामसह लोक);
8. Contentment with what one has (सन्तोष);
9. Straightforwardness - No crookedness (नरुरिहित).

Each of the nine-fold devotion is described in detail as under:

A devotee can practice any mode of Bhakti mentioned above which should seem best, for he will attain divine illumination through any one of them as shown in the outstanding examples of King Pariksit, sage Sukadeva, the best of the devotees - Prahlada, Goddess Laksmi, King Ambarisa, devotee.

Akrūra, the best of the servants Hanumāna, ideal friend Arjuna and King Bali.

De facto Bhakti, like the Ganges is one-fold (नेन्द्रियाण) and not nine-fold; only the nine different aspects of it are here indicated by the nine-fold classification. At bottom the current of love for God is one. The special characteristics of each are as under:

1). **Hearing** (स्रवण).

Sravana literally means listening to the names of God. It also includes hearing of God's manifold virtues, glorified sports and stories connected with His Divine Name and Form. When the devotee is absorbed in listening to Divine stories, his mind is merged in the thoughts of the Divine; it cannot then think of undivine things; for the mind is one. In course of time, the mind loses its charm for worldly things and sense-objects. He then remembers God even in his dreams. For the purpose of cultivating and perfecting Sravana devotion, the devotee should seek the company of God-men or saints and hear from them the stories.
of the Divine with rapt attention and with a sincere devoted heart. In fact, it is company that matters most in the rise or fall of a man.\(^\text{10}\)

The devotee should avoid criticism or fault-finding in others and he should try his very best to live up to the ideals preached by the advocates of Devotion such as the Bhakti Sūtras of sages like Nārada and Śāṅkilya. One cannot attain the fruit of Sravana-Bhakti without the company of the saints or God-men and without having a true insight from them. Mere reading of the scriptures by one-self and for oneself without matured understanding is of much use. A number of doubts will crop up in the mind and they cannot be solved by one's own unaided efforts. A Sad-guru or a man of God-realisation, is therefore, a vital necessity in the initial stages of Sravana-Bhakti to instruct the devotee in the

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10. "It's company all - intakes a Man,
To downest down from High Above;
'ALONE' the word, inmakes the man,
All-one-alone-Abáve's ABOVE."

Poem No. 6, P. 197.
right path and to guide him aright in his spiritual
discipline i.e. Sādhanā. This is why the great
Saṅkaracārya lays much stress on the company of
God-men. The saints who have renounced the world,
who are full of quietude, who are firmly fixed in
their realisation of Brahma, sanctify the world
they dwell in. They remove the sins of others
by the mere contact of their body because Hari,
the destroyer of sins, is in them. 12

It means that the company of the wise even
for a moment serves the purpose of the boat to
cross across the ocean of Samsāra (i.e. the round
of birth and death). In fact the fort of Sādhanā
should be built on the foundation of Satsanga. That
is why it is said in the तात्त्विक साहित्य that
the best Dharma in this world is to hear Lord's
glories as is beautifully illustrated in the case
of King Parīkṣit. By hearing the glories of the
Divine from the mystic master sage Şukadeva king
Parīkṣit's heart was purified, illumined and
concentrated on God; and thus he attained to
beatitude and enjoyed the supreme bliss. The nectar
of hearing of the God's stories (हरिराधासूत्र) is

12 तात्त्विक साहित्य दानिल कृहिष्ठा लोकप्रवन्ते।
हरिराधासूत्र लोकानां संस्कारमयोऽविनिधरि।।

भ. ७. ७: ६
far superior to the nectar of the Gods; for the Gods offered their nectar (नमकता) to Parīkṣit but he rejected it in preference to the nectar of God's stories. The Gods' nectar can at best give long life (स्वर्गमयिका) but cannot free a man from the great malady of round of birth and death (मृत्यू). It is hence that the Bhāgavata speaks so highly of the Śravaṇa-Bhakti. They who fill the cavities of their ears with the nectar of the glory of the Lord, the life and soul of the saints, they purify their own hearts which are polluted by the worldly pleasures, and reach the lotus feet of the Lord. Kṛṣṇa enters the hearts of his devotees through their ears and washes off its impurities just as the Sarat season (autumn) clears the water of rivers and tanks of its muddy dirt.

13. विनम्रतिः प्रेमात्मक नाचन्ति स्तनां कथापूर्वतः रामाधुर्येषु स्नेहलुकः। ज्ञातिः लोकस्थितिः आनन्तरं स्वरूपमनन्तिः॥ स्म. २. २. ३७

14. प्रीतिः अन्नद्वयस्य स्वायता ज्ञातो नासिकसेरसः। मुनिन्ति शान्ति-सुभाषं शिष्यमं महोदये इति॥ स्म. २. ८. ५
other side of the ocean of life — so hard to get across — than the hearing of the playful adventures of the Lord. Nor is there any balm like it to soothe the pain of the person scorched by the forest fire of life. The nectar of God's praise is life to the afflicted. Poets eulogize it. It destroys sins, it is beneficial to those who hear it. They who sing the God's praise and spread His glory on the earth, scatter spiritual gifts in profusion. By once hearing His name even the Cāndāla is saved. Who that knows the best of

15. संसारिकूल दूसरे पुलिते भक्तजोति: यद्य परितम पुराणसंग्रहः।
लोकाज्ञातिरिजखंजतरं दृष्टे पदमसिंहं
पुरुषदार्पितिर्यम् II Bh. 12: 4-40

16. तन्नलन्तविसिद्धार्थकृतं कल्पितातिकं कल्पवाणीयः।
शापणागो शीतालतेप बुधि गुणादिन न हैं
वृद्धिः अजानाः II Bh. 10: 31: 9

17. नष्ट गुणवाल भक्तिविव लघुकल्पगृहानुकोटसारः।
दकास सम्बुधारुपपावुद्धाराधिनिकुरुजं लोकार्जणाः
Bh. 6: 16: 44
the aims of life, who that has drunk the nectar of the narrations of the glorious deeds of the Lord, the hearing of which puts an end to the miseries of continuous incarnations — who would not prefer it to the many (secular) narratives chronicled in old writings, or would cease from hearing it; unless he is other than a man (i.e. a beast)?  

They are cursed by the gods who cast aside the nectar of the praise of Acyuta to listen to wicked stories. They are like the swine that take delight in feeding on filth.  

Kriṣṇa's glorious deeds sung constantly, confer well-being to those that hear them. If any one

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18. जय नाथ लक्ष्मण पुराणकथानि निष्ठुराणि अयोध्या पशुवनम् ।  
   साहित्यम् गणपतिन्यितिब्रह्माण्डलको विवशेष दिना नतेनावं ।  
   क्षणे ॥ भ. ३ । । १३ । । ५ ।

19. गुरु देवेन निष्ठुला । किं च । मारुपून मदुसुबाम ।  
   केष्ठा नारकालसूक्तिः पुराणिनि निःप्रत्युत्त व ॥  
   क्षणे ॥ भ. ३ । । ३२ । । १७
is desirous to attain to Kṛṣṇa's devotion, he
should unceasingly hear His praise. 20 The
essence of Sravana-Bhakti lies in avoiding all
that is transitory and receiving and adopting
all that is immortal and pertaining to the Ātman
or Parmātman; for Bhakti (अभिलाषा) really
means avoidance and rejection of Vibhakti
(विभिक्त) i.e., the separateness of the self
(Jīva) and God (Śiva) and acceptance of the
identity between the self and God (अभिलाषा =
विभिक्तता का करण ). 21 Parīkṣit says to Sukadeva,
"This hunger which is hard to bear and this
thirst, does not oppress me much, because I am
drinking the nectar of the praise of the Lord
Hari which is dropping from your lips. My heart

20. यस्तस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽसस्तेऽসস্তে শাস্ত্রগুলিতের বিভিন্ন প্রকাশনামূলক পাল্পা \\

21. তথা ভূমিকার সংক্ষেপঃ ইহার পরিক্ষেত্রে কনিষ্ঠ ও প্রাচীন অনুসন্ধানের পাল্পাঃ — পাল্পাঃ অনুসন্ধান: তথা ২০৫
is fixed on the Lord in whom I have taken refuge. Let the goddess Ganga also know it. You go on praising the Lord. Let the treacherous serpent Takṣaka, set on by the Brāhmaṇa, bite me. I do not care it."

22

2. KIRTANA - Glorification of God.

The second type of devotion is Kirtana which literally means the singing of the glories of God. While doing Kirtana, the devotee is thrilled with divine emotion which rises upto ecstasy (Masti) while singing the praises of God, the voice of the devotee often becomes choked and gradually he flies into a state of

22. जैय शली चोतिकां शुरुनां विभक्तश्रवणि आपते ।
धिया ता न ब्रह्मविश्वास्याम् कहिसि सुधानु ॥

भ. १०:१३

तथा चौद्रूणां प्र昌ितनु सिपा गदु न कै सिद्धि
स्तुतिचुलनीशो।

विनामिर्गत: कुमाकरय्याः ना नेतान्ते गामले
नित्यवाच्या: ॥

भ. १५:१५
Divine Bhāva (दिवन भाव) as was seen in the case of Narasiṣṭha Mehta and Mīṟānbāḷ who were continually singing and dancing in ecstasy and were making others dance to their tune. The emotional type of Bhakti is characteristic of the Bhāgavata Purāṇa, and through its influence it became widely prevalent. If the heart be pure, sincere and straightforward, Kīrtana-Bhakti is the easiest of all modes of approach to God. The three advantages of the Kīrtana-Bhakti are as under:

1. God is pleased,
2. One's mind is purified,
3. It leads to the uplift of many.

In the Kīrtana-Bhakti described in the Bhāgavata, the nucleus (कीर्तनभक्ति) is Lord Kṛṣṇa, the

23. नवप दिना रोगहरू अद्वय घेन दिना दिना।
विनाकरणं श्रूधु श्रुधुदैर्गतश्च।।
पारु गाई नवमेव धिरं गाय गायमधीक्रियः।
गायस्तु नवमेव धिरं गाय गायमधीक्रियः।।

Bh. II: 14: 23-24
exciting conditions (उपस्थिति) are the full moon, the fragrance of flowers etc., the expressive conditions (अनुभव) are the different gestures of Gopis and the fluctuating conditions (संवाद अवस्था or वदंभिता आवश्यक) are the different moods of the Gopis and the permanent sentiment which culminates in ecstasy in self-dedication to God (उपासना उत्साह अनालविश्वास). Enjoyment of ecstasy per se is beyond all descriptions. Because of the presence of all the factors viz. उपासना, उपस्थिति, अनुभव, and वदंभिता in the sentiment of Bhakti, वदंभिता अनालविश्वास concludes that like the nine sentiments (नव रजन) Bhakti is an independent sentiment in itself. 24 The theories on

24. एक उपासक साहित्य : "आविष्कार" - श्री 935
aesthetic experience ( त्रयो ) have all disowned the claim of devotion as a sentiment. Devotion to a God as to the parents or the king is at best just a mood ( भाव ) without its being developed into a full-fledged sentiment. Against this general coldness towards devotion, it is consoling to find tranquil sentiment ( शान्ति रस ) being recognised by Bharata himself and admitted by others who followed him. 25

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25. रत्नशाली (स्रोत) : नाना जोगोला।
स्रोत: "लाइब्रेरिया" - ५.४८

26. अयोक्ता नाम शारस्त्विधिमात्रायं को बोधेयत्वम्।
भाषण नामसाराय - ६ : ५२
It was left to the Bengal School of Vaisnavism to propound the view that devotion was as much an aesthetic sentiment as Śrīgāra (Śrīgāra). In fact, it was Śrīgāra, idealized with all the attendant factors. That is why Śrī Śrī Bhagavadacārya holds that Bhakti is a sentiment in itself.

The Bhāgavata believes that Kirtana alone is the best means to realise God in this iron age of materialistic outlook wherein "gold" is believed to be superior to God. In this age all objects of desire are obtained by the men singing of Hari's praise. No other means is equal to it for men lost in the mazes of worldly life. In Kirtana Bhakti the mind is all the while absorbed in singing Lord's names and glories and it has no occasion or time to take

27. बनिं तमाजण्यात साधनातीत सृष्टिः कारभारिः।
| गतं आत्मनिर्वाते लक्ष्यं व्याधिरिच्छिति देवीं।
| न तेषाः प्रकृतो वाक्योऽद्विष्टं तस्मिन्नामस्ताः।
| वल्लो निर्देशे परमेषु शालिरं नरदल संस्कृतं॥

Śrī 5:36-37
any interest whatsoever in mundane affairs. Day and night the dancing devotee feels the presence of God and thus the sense of egoism is rooted out in course of time. He becomes pure at heart and is god-minded from morn till night. It is hence that a great sinner like Ajāmila could cross the ocean of Samsāra by merely repeating Lord's name. They are the fortunate among men, they are the blessed, they who remember the name of Hari and make others remember it in this age of Kali. 28

Caitanya also lays great stress on Kīrtana Bhakti in Kali Yuga. Kīrtana and Japa are said to be the most potent means of God-realisation.
in this iron age. The Kali Yuga is the store house of vices. Despite the manifold defects of the dark iron age, it has an outstanding merit that the chanting of mere names of Bhagavan fulfills all desires. In fact, the chanting of Lord's name (Kirtana) is the characteristic Dharma of this age, like contemplation in the golden age, sacrifice in the silver-age and worship in the copper-age.
The hymning of the praise of Hari is the ship to carry across the troubled sea of life people whose hearts are oppressed by the hankering after the objects of pleasure. They who at the moment of death in sheer helplessness utter the names of Hari, significant of the deeds of his many incarnations, cast off their sins all at once and attain to the true, the unborn Brahma. It is said in the Bible that the name of the Lord is a strong tower, the righteous runneth into it and is safe. Even Sukadeva says

32. एतद्विरहित्विकलानि नामावस्थितं ज्ञापयि ।
   सत्येन निर्विविकलतात्त्वमात्त्वमात्रे होऽि ॥
   Bh. 1:6:35

33. पुरुषात्मातिरिक्तमिहिरुपक्षतामि नानाधिकं ननमेव विश्वासामयूथमेव लाभाय प्रदेष्ये ॥
   Bh. 3:9:15
that Lord's name brings divine bliss to everybody. God's form is the permanent feast to the eyes of a devotee; once it takes shape in the mind of the votary, it becomes indelible acquisition. And once the God's form is seen, one is bound to merge oneself into it.

Chanting of God's merits is the consummation of all spiritual aspirations, but the chanting reaches its climax when coupled with God's exploits. Prophets and poets have said that the unfailing fruit of man's religious penances, sacrifices, learning, wisdom and charity is his

34. रामनं यथं प्रतिविनिष्ठतमुपपामि
   चक्षुसम्प्रभु दृष्टि उन भवे शुभोऽशुभः ||
   कवचार्मित यथिस्वातं भविष्यं एवं को
   निर्मितं हृदिकथितं दृष्टं ते कृपयेन्द्रो ||
   ॥ ३:२:१२ ॥

35. प्रत्याक्रृतं नवयज्ञापलं यथं तथेनं न दोषं
   कृष्णनिष्ठं न तस्य तस्मात् यथं सतामहं नु नमः
   ॥ ३:६:३ ॥
giving himself up to the praising the excellences
of Him of the highest name. 36 As if invited by
this chanting, God enters the mind of the votary. 37
God's benign presence purifies the heart. 38
Those words are uttered in vain; that talk is wicked which do not relate to Adhoksaja (Viṣṇu).
That is true, blessed and worthy speech which gives expression to the excellences of the Lord. 39
The chanting of God's glory is lovely; it is ever new; it is the constant festival of the heart; it dries the ocean of grief, viz. the praise of the glories of the Lord. 40 A place without chanting of the Lord may be a paradise for crows but it is
shunned from a far by the swans to the lotus feet of the Lord. The nectar of God's episodes flowing from the vital spring of the living experience of the best devotees purifies and divinises all.

It is well known that Kirtana-Bhakti makes use of music and dance; and the magic effect of music on human heart is too well known. If it is directed towards God instead of towards sensual

41. न अशुभ-क्रियापारे हेवेसे अमरकर्मिन!
    प्राणसीती कृपिचिते ।
    तद्विभेदं नैवधिकालित मार्गिता।
    स अभ्र हुःः गिरिम-चुः इति ।।
    तद्विधर्मवर्धेऽनन्तराये विदुषाये
    अभिमन्ने प्रतिप्रेणाः क्रुः अन्तर्तपि
    जीवावस्थाविन्वते यथोऽस्य विनि
    अहं-भुज्येण आक्षित गुरुत्वम् आविच। ||

42. विस्मृतः महमुक्तिज्ञान स्वभूविज्ञाति -
    पीयुषक्रीय असितः युरितः अविनाय ।
    तो मे पिंडः विनिनुष्ठ भूण आः -
    कृद्विस्मृते सुभूतद्रापः अनुभेके अकेकोऽहः ||
    भाग. 4: 29: 40
enjoyments, it can change the heart of even a stony-hearted person. Kirtana is so sweet and pleasant that it easily moves the heart. Mystic master Sukadeva was fully in the state of ecstasy at the time of reciting the Bhagavata and so the Gods came down from heaven to take part in the Kirtana with various musical instruments, as for example, Narada played his Vina, Indra played the Mrdanga, Prahlada danced with cymbals and Lord Siva danced in ecstasy. All those who had assembled there were thrilled by the occasional dance of sage Sukadeva himself. Kirtana has thus a double effect - on the interior (mind and heart) as well as on the external body movements. It is, therefore, the
best mode of Bhakti suited for people of all sorts without any distinction whatsoever. Those who wish eternal life should sing the virtues and deeds of the Mighty Lord. The words that go to form the auspicious narrative of his birth, deeds and virtues, having the power of destroying all sins, such words animate, adorn and sanctify the world. Imprisoned in the meshes of worldliness, the man is set free at once if he hymns the name of the Lord. For terror—Death—is himself afraid of the Lord.

44. जय जय भक्तं भक्तिनि श्रीकर्मणि।
श्रीकर्मणि श्रीरिहेन। भक्तिसबिंदुः प्रकटिः। ॥

45. अरसे कीलालमभवस्य अनुमेहं विशभ कृष्णकृष्णमृगः।
श्रीकृष्णं मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुনिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मुनिर्मु
Ajāmila has expiated and freed himself from the sins of a million incarnations. For he uttered the name of Narayana in the helpless condition of his death. And this utterance not only served as an act of penance but the means of effecting his final emancipation. When he uttered the four letters occurring in his call (O Narayana, come) the expiation of all sins were made by him. Thus, by virtue of the utterance of this name which is one of the many names of Viṣṇu, he was saved after his death from falling into the clutches of Yama's myrmidons.

The expiation of the sin of all the sinners viz.

47. अजां च तुल्यालिकते अजस्मातां हृ-अमपि यदृ जोगावस्य विवेके नागे उन्मन्यानी दोरे।
तु नेन्दन अस्मेऽऽक्षेत्रेऽश्चैं खेत्र तेहस्य विना अभिनम्।
वर्तेऽवसमस्येव अजजय स्वकृतिनम्॥

737 6.2: 7.8.4
the thief, the wine-drinker, the betrayer of his friend, the killer of a Brāhmaṇ, the polluter of the bed of his Guru, the killer of a woman and of a cow, a regicide, a patricide and other sinners – is made by the uttering the name of Viṣṇu. The sinner is not washed off of his sins so clean by penances; nor by performance of religious rites and ceremonies (as prescribed by the Dharma-Śāstras) as by the utterance of the name of Hari, which are significant of his illustrious qualities. Penances cannot effect
radical purification. For even after the performance of the penance, it is possible that the mind may run after evil ways. Therefore, people who desire to effect complete annihilation of their sins should praise the Lord which causes the purification of the heart. He has effected entire purification of Ajāmila's sins; for at the moment of his death, he uttered the name of Bhagavān. Whether uttered in calling some one who hears that name, or uttered in jest, or uttered in filling a stop in a tune while singing, or uttered insultingly in disrespect, the name of Hari has been spoken of as destructive of sins. 49 When slipping and falling, when his

49. ।

nākāśṭhāṁ tadbhūtvā labhate manā
pūnāyākāśā yāvadastu dṛṣṭe ।

tākāśaṁ bhūtānāṁstāṁ hāre bhuḥnuvādyāṁ tatrā
yaḥ bhavanti ॥

ākāśāṁ utpadyate kūtāraṇyā viparitānudguḥ ।

arṣe bhuḥ bhava-nāma mṛtyumāṇaḥ samābhīte ।

arya iva paricchedaṁ va ślokeṁ tāntare vā
dhūkṛtye bhuḥ bhava-vācaśādhaṁ vinā ॥

73. ॥ ॥ ॥

73. ॥ ॥ ॥ ॥ ॥ ॥
limbs are fractured, when bitten, beaten and otherwise afflicted, the man who ejaculates the name of Hari even involuntarily does not merit punishment for his sins. The great Rṣis in their plenary possession of knowledge of all things, have prescribed small and great penances for small and great sins proportionately. By the performance of these penances, their sins are washed away. But their hearts can only be cleansed by the service of the feet of the Lord. 50 Whether uttered willingly or
unwillingly, consciously or unconsciously, the name of Hari consumes the sin of man as fire consumes fuel. Just as a powerful drug taken produces effect though its medicinal virtues may not have been known to the patient, so does a Mantra when rightly uttered produce its effect.51

Ajamila himself confesses, "There is no doubt that there is an auspicious cause which has produced this vision of the Supreme, placed to one like me who am so unworthy, a vision which has made my mind so serenely happy. Otherwise without previous merit (acquired in former births), the tongue of this paramour of

51. अज्ञानादृढः अज्ञानादृढः अज्ञातस्तमं नोकनाम अस्ति। अज्ञातस्तमं नोकनाम अस्ति। अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति। अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति।
अज्ञातस्तमं नोकनाम अस्ति。”

Bh. 6: 2: 18 और अ.
a Sudra slave woman is not fit to utter the name of Narayana. Vast is the distance between me, the shameless, the sinner, the treacherous, the murderer of Brahmans and the ineffable name of the Lord. Thus was Ajamila, the paramour of his female slave, he who had trodden down all religious injunctions, rites and ceremonies, who had fallen by his reproachful conduct, who was on the point of being cast into hell - thus was he saved by the utterance of the name of

52. अधापि से वर्षंग्रस्य विपुर्णो रससदियनि ||
भक्तिलक्ष्यं अदुलोभ्यं बनाल्यमि मे प्रसीदति ||
अपूर्वः निश्चलार्थसमुज्वे वैहृत्रोपदते ||
ते कुप्पुर्व नाम श्रद्धां निश्चिता विशदो निरहसाति ||
क्लो-काले किंतुः पापोऽवृद्धेन निरहसातुः ||
वक्त-वा तारायणे स्त्रयेऽहितसनामः अदुलोभ्यम् ||

Bh. 6: 2: 32-34.
Greater is the title to the reward of that person who sings Hari's praise in full faith. The utterance of Lord's name makes up all that is wanting in the invocation of a Mantra or wanting in Tantra or wanting in place, time and materials of worship, - all these differences are made up by the utterance of God's name.

53. शुचे मं विपत्ता कित्म कार्यते: पिति: पतितो मर्त्यं कर्मज। निपत्तामामि निवृत्ति भवमान: श्रद्धेन विमुक्ती
श्रवणम् ॥ Bh. 6:2:45

54. अजा मिलि कुक्षा जाम भुवनं ॥
Bh. 6:2:49

55. मा तमसः तत्त्वदिष्टः संपरमशोभा निर्मितः देशकालाकृष्टरूपस्मृतः ॥
नामसंज्ञात्तेन तव ॥
Bh. 6:23:16
He who having got a tongue does not praise Viṣṇu—
that fool does not ascend the ladder of Mokṣa
which is in his command. It is an infliction
and a misfortune to keep a cow that has ceased
to give milk, to have a wife that is unfaithful,
a body that is another man's slave, children
that are wicked, to give away wealth to an
unworthy person, and to have a tongue that does
not praise God. Let not a wise man have a tongue
that is not used in singing God's glorious works.

56. जिः स बुद्धास्ति तो विष्णु कीर्तिनीयं न कीर्तियेत्।
जनवरस्म भोजनिः गुरुं भाषित तुष्मितः।
गर्भाशायिन् शुद्धोद्वर् ॥ ५५ ॥

57. गाँ दुरुर्द्वनाशम सलीं च आर्याः श्रद्धाः पापयोनिमालाः
प्रजाः च। विन्यते व्यतिकृतमम् भवेः ठीकाः मथा रसाति
उठेऽर्थव् यदी ॥
यस्याः नो भो मायायुक्तः कम्य स्मृतेऽव्यवाज्जनः
न्यायात्मांदेस्मिन्नेतज्ञम् श्रोतां धर्मं ततं
(बिश्रोते भो धर्मं) ॥ ॥ १७ ॥ २०
It is wonderful that even a murderer of a Brahmin, of his own mother, teacher and a cow, an eater of dog's carrion should be so elevated by reason of his tongue uttering Lord's name. They who sing Lord's praise have virtually performed penances, have poured oblations on fire, have bathed in sacred rivers, have recited the Vedas. They have become ennobled.

Blessed are the women of Vraja who with their minds riding on the thoughts of Viṣṇu and with their voice choked with the flow of tears, sing his praise with all their hearts, while going through their domestic work of milking and churning, grinding and pounding, sweeping and besmearing, swinging and lullabying crying

58. ब्रह्मण पुजू मौर्य मानुष कार्य ध्यानं ! क्षणं पुक्कशके त्वार्थं तुप्रेरतं यस्मि भीमानं ||
भ. 6:13:4
ओ नमु भवयोतिह गरीयोत्यस क्रिया विनाशी अर्थरती नाम उपबन्धः
तपस्येन लघुक्षणं समाज्ञ्यो लघुक्षणां ब्रह्मणं युः गृहणि देवि ते ||
Bh. 3:33:7
babies, and watering plants and trees. No body
would like to cease from the talk of Krsna.
The wives of the chiefs will sing in the midst
of their domestic duties, Lord's great service,
 viz. the killing of their enemy and the release
of their husbands by the Lord. Likewise do the
Gopīs sing of singular services of killing their
enemy Śankhachuda by the Lord and of the elephant's
release by the Lord from the alligator; and of
the release of Jānaki from the prison of Rāvana
and of the release of Vāsudeva and Devakī from the

59. या कृष्णनाथेन्द्रीये मध्यविकल्पम् दुर्योगे रुपितो कृष्णस्वामीदा

60. कं उत्सवं संतोष्कुण्डुमाण भुषाहिः समिदेशः

Bh. 10-44-15

Bh. 10-47-48
prison of Kamsa. 61

As shown in the Bhāgavata, the mind constantly tortured by worldly sorrows, pants for nectarine episodes of God to submerge itself in the depth of their pleasures.

3. SMARANA - Remembering God's name.

The third type of Bhakti is Smarāṇa (स्मरण) or the remembrance of God. It is said to be the climax of the process of purification, for by constant remembrance the whole stock of action (कार्यः) is burnt to ashes, as gold is purified in fire. 62 The inner man does not obtain that complete purification by learning by ascetic practices, by restraint of his breath, by universal friendliness, pilgrimages, ablutions, alms-giving and

61. स्मार्तरूपः कं प्रभुविधमं चिन्मोक्षः स्मरः।
श्रीकृष्णं ये केहवर्येन कामनाय जायसि
पित्तवेत्यं कं रघुशरणं शुन्तरशरणं || Bh. 1.6.1-2.

62. यथा रूपः स्मरन्ति वर्णं हरियांर्वचनं दलित धातुजनः।
खिर्मान्तो गति (यथा गृहिजान) शुभास्थिति || Bh. 12.3.47
repeating of mantras, which he finds by holding the Lord in his heart. The Lord Purusottama present in the heart drives away all the vices of men caused by the influence of Kali Yuga and by the uncleanliness of offerings, of the place where offerings are made, and of their own minds. Being crystallized by remembrance, the mind is then able to develop an enhanced stage of devotion marked by the knowledge that exposes the transitory

Śrīmad Bhāgavatam: 1.12.3

63. नारायणसंवेदव: न भविष्यतात्माः रावणनाथ जनये जनये भगवान जनये |
अवसमस्य दर्शने भगवान दीर्घकाल प्रशस्ते ||
Bh. 12 - 3 - 48

64. तु पंडितश्रुप गणितार्थ सत्यवेदयात्रा सार्ववाच | 
सत्यार्थश्रुति वित्तासि भगवानु खुशी जो दाने ||
Bh. 12 - 3 - 45
character of material objects. By constant remembrance the mind discovers the permanent shelter that abides through all vicissitudes of life. Life without God-remembrance is no life. Life is on constant wane, changing from state to state. By the constant remembrance of God's Name, obstacles are removed; worldly worries are ended and in the end one attains to beatitude. The glory of the Name is best realised by God Śiva who drank up the poison, by the best of devotees Śrī Prahlāda who successfully passed through seviour ordeals. It was by the magic of God's Name that the stones

65. अबर्त्तितं: कृष्ण पदार्थविद्यां (अतः अभूति शर्म तन्त्रित यं) अत्यन्तोऽहुँ रश्मं तस्मात्प्रकटं विरस्व विराज शुष्कम् ||

Pbh. 12-12-54

66. महमेनं कृष्ण पदार्थविद्यां (वेदान्तश्चितं तदू पुरस्व चैव इति) || नै हि वेद नावेन्नावतथा तद्भवाय वेदवृत्तिः पश्चात् पुरस्वतः ||

Pbh. 6:1:19.
were floating over water, while the Rāmasētu
was being constructed in the silver age by Lord
Rāma. Sidney Spencer says, "God's name should
be repeated in all circumstances regularly and
continuously. All difficulties are destroyed
by this practice if it is accompanied by love.
The remembrance of God's name is said to be
Brahman; it leads to the loss of self in -
rapture. The Śmarāṇa Bhakti is open to all,
young or old. While doing Śmarāṇa Bhakti, one
should mentally visualize the form of God. Even
trees do live and bellows breathe, animals eat
and do everything to keep themselves going.
Should man then identify himself with all these?
Should nostrils be reduced to a pair of cavities,
the tongue a mere croaking frog, the decorated
head a burden, the pair of hands dead limbs, the
eyes peacock feathers, the feet a pair of roots?

67. Sidney Spencer: "Mysticism in World Religion"
P. 49.
He also dead is the man who can in no way receive divine touch. Dead is the stony heart which had never the privilege to blossom in the direction of God. Man should, therefore,
engage all his senses and mind in the remembrance of and the activities for God. Smarana really means the remembrance of the Lord at all times. It is the unbroken memory of the Name and Form of God. By constant meditation on the glories of God, His virtues and majesty, the devotee forgets himself as was seen in the cases of Dhrusa and Prahlada, the best of the devotees.
Saint Dadu preaches that remembrance of God should be from within, and whole-hearted. Just as a miser is ever-mindful of his wealth, so should a devotee be ever-mindful of God. As one addicted to woman or wine constantly thinks of it or her; so should a devotee ever think of God. Even the enemies of Krsna got rid of their sins by the constant thought on Him. Just as the insect leaves its own form and takes to that of the bee on whom it unceasingly fixed his thought. The mind in thinking of

70. সুখনাল মূলি বুঝইয়া, সুরম্যু সঠিক ন আচেন, 
হালকতা না হইয়া, অতঃতর তা বুঝিয়া 
সুখনাল অঘু ঝুঁকি করিয়া, মরিমাণ তোলায়, 
ধারিত নিত্য নিত্য, পচি পচি করার রাখায়।

নিত্য নিত্য মিছিল নাম, লোকজে মিছিল নাম, 
নিত্য নিত্য মিছিল, পুলে পুলে মিছিল নাম।

(৯, ২ অংশ ৩)

" অনাহ্ল আছেন" - শাক্ত, ২।
মু: ২৪ অংশ ২৪২
objects of enjoyment becomes attached to them.
Likewise, the mind of him who thinks on Bhagavān
becomes lost in Bhagavān. 71 The mind should
be fixed wholly on God. 72 Saint Sāgar too

71. अदृश्यस्य स्तितिस्य बहुधर्मविरिण्य ॥
Bh. 7-10-39.

72. छुवायो योह आपद्यो परिचित्यः। अनकादिभः ।
अलंकतेन मनं आपद्यं मध्यंकालप्रविष्टं ॥
Bh. 11-13-14.
insists on the constant remembrance of God. He teaches that a devotee should repeat it for the purification of his heart. By constant repetition and irresistible concentration the trifling ding-dongs of the transitory world will become totally worthless. He advises the devotee to reflect over the interior of his own self, never to criticise others, to devote
in Bhajana all his hours of leisure, never to be talkative and to be always righteous in words and deeds.

Japa too comes under the category of Smaraṇa Bhakti, for it is an aid to remembrance. Japa is the repetition of any Mantra or Name of the Lord. In this iron age, Japa is an easy way for God realisation. Tukārāma, Prahlāda, Vālmiki, Dhruva and several others attained salvation by Japa alone. Lord Kṛṣṇa says in Gīṭā, "Among the Yagnas, I am Japa-Yagna." There are three kinds of Japa viz.

1). Verbal or loud Japa (ढीरास्ती);
2). Semi-verbal Japa (उपांशु) or humming; and
3). Mental Japa (मान्यसिक) or silent repetition through mind.

74. Saint Sāgar : "Eternal Reflections" - (Bunch of Jewels) - P. 5 and 6.

75. अष्टांगो उपशोकधर्मसः | G. 10-25
Mental Japa is very powerful. It gives a reward ten thousand times more than the loud Japa. When the mind wanders aimlessly, one should take to loud Japa. Japa must become habitual in course of time. Besides, it must be done with Sāttvika or Divine Bhāva or feelings and with purity, love and faith. There is an indescribable power in it. Every Divine Name is filled with countless potencies. Practice of Japa removes the impurities of mind, just as soap cleanses the cloth of its impurities. Japa destroys the sins and brings the devotee face to face with God. One must, however, be regular in Japa. De facto, the name of God chanted correctly or incorrectly, knowingly or unknowingly, carefully or carelessly, with Bhāva or without Bhāva, is sure to bring the desired fruit. The Bhāva will come itself after some time. The glory of the name of God cannot be established through reasoning and intellect. It can be experienced or realised only through devotion, faith and constant repetition of the Name. It is enough
if one has reverence for and faith in the name of God. In fact name and the named (अांख) are inseparable. And so, a devotee should take refuge in the Name. In this iron age, Japa is the easiest, quickest, safest and surest way to reach God and attain immortality and perennial joy. We should glorify God and His name as beautifully described in the episode of Ajāmila.

The best kind of Japa is spontaneous from within the self, for one who repeats the word through one's mouth is called a human being (भ्रत), one who repeats the word with the heart is called a Śādhu, and one who repeats the word spontaneously and uninterruptedly is called a saint. 76

In brief, the mind possessed by the remembrance of God undergoes complete orientation, as seen in the prayers of Uttara, Kunti, Bhīṣma (first Skanda).
Dhruva (fourth Skāmdha) and Prahlāda (eighth Skāmdha). Since the devotee's heart has wilfully held Hari within it, his words are not uttered in vain nor does his mind act without effect. And his senses are never employed in wicked use.  

The devotees have no other object in view than the remembrance of God's lotus feet. 

The supreme object of life acquired by Sāmkhya and Yoga, and diligent attachment to
one's Dharma, is that at the time of death the mind may remember Narayana. Therefore, Sukadeva says to Parikṣit, "O King Parikṣit, let Kesava be treasured in your heart so that at the time of death you are careful as to what you are about. It is, then, that you reach the great God. At the time of death, remember the Lord, the Supreme. He, the soul of all, He on whom all rest, metamorphoses such as one into his own likeness." 80

79. गुणावलोकना श्रीकृष्णचरितम् विध्वंसपरिवर्तितम् ।
अजातकः प्रदु: पुजामन्ति नामायणस्वरूपः ॥

Bh. 2.1.6

80. परमेश्वरं अवस्थानं श्रीकृष्ण शरद्विनिर्विश्वासः कृपया कृपयाम् ।
धीर्याय अपरिव्वलताः आशि परं आनितः ॥

भृगुमातिवर्षिकाम् अग्निहोत्रं परमेश्वरं ।
उत्सुक्यमातं शरद्विनिर्विश्वासं अवस्थानं ॥

Bh. 12.3.49 & 50.
If the Kings Sisupāla, Paundra and others with their feelings of hostility towards Kṛṣṇa meditated on His figure, and if by dwelling upon such thoughts concerning Him they were transformed into His own self. Much more is the chance to be one with Him who constantly contemplates on Him. The Vṛṣṇis who were lost in their thoughts of Kṛṣṇa in their intercourse with Him, entirely forgot their own separate existence. It is hence that the world

81. ॐ उपलयः द्वितीयहि भ्रातव्यययः
अति भक्तिमयः क्षत्रियोऽभी
सागरं आपलितमि कर्मावलंसहि
लोकाय्यतं दयव्यययः भक्तं रामं।

82. ॐ वर्गस्य वातश्रयं ते गोरवं वारसिः
षुं वदनाम वादानवरसं शुक्लं विविश।
honours the Gopis because they have fixed their mind on the Lord Vāsudeva. 83

God is ever-ready with His grace; only one has to come up to Him to receive it as will be seen from the prayers of Uttara to Lord Kṛṣṇa to save her son in embryo even at the cost of her life from the terrible dread of the Brahmāstra (अङ्गाकोष) of Asvatthāma. 84 Kuntī prays to Lord Kṛṣṇa always to send calamities to her, for it is only in times of troubles that the Lord

83. अहै युधि द्वित भवत्य भक्तो मनीषतित | आनारैयं उत्तरवित्तमानसिविधायितः भेजः ॥

bh. 10-1-7-23

84. पाणि पाणि भलोजितः रैवैय भगवन्त | आनानि तददार्शैं परि व न श्रील वर्षा: पुर्वसम ||
आज्जिवलित शम्भर श्रमणायप्याधिकारिणी|
काशी दृष्टित हि गवि सं भै गर्भं निपत्तिलाम ॥

bh. 1: 8: 9 & 10.
comes to rescue of the devotees, and favours him
with His vision.\textsuperscript{85}

Bhīṣma who was on the point of death, was
on the point of death, was so much moved and
filled with joy at the timely arrival of Lord
Krṣṇa to grace him that he requested the Lord
to stand in front of Him unto the last till he
shuffled off the mortal coil.\textsuperscript{86} In his prayer,
Bhīṣma reveals three things, faith, love and

\textsuperscript{85} \textit{किफ़् णः दुःखः न: सः ज्ञातचन्द नस अगुणः।}
\textit{भवली देवरी अन्तरे आश्चर्यं पुरुषवदेशित।}\textsuperscript{11}

\textit{भ. 1: 8: 25}

\textsuperscript{86} \textit{रथयापदेशित मैथुः कपिलः पप्पतः कृपाय फलित।}
\textit{इह ॥ आत्मानं योगात्मानं युज्योगाय देशेन मार्गे ॥}

\textit{भ. 1: 9: 22.}

\textit{अवतर्यत सत्यं नमः यात्रां भक्तिः भाव: भवने भार्तोपि}
\textit{तथोपरवर्तिता! वत्सः शुभो धर्मोऽभिषेकितं ॥}

\textit{भ. 1: 9: 23.}
self-surrender, and praises God in manifold ways. Dhruva, by constant meditation on Lord

87. Dhruva, by constant meditation on Lord...
Vasudeva, had become unified with Him, who is the soul of the universe. His concentration was such that, though the Lord represented Himself before his eyes, he did not see Him. The Lord then withdrew His Form from the mental vision of Dhruva. Perceiving such disappearance of the Lord's form from his mind, Dhruva at once -- started to his feet and opening his eyes he beheld the outwardly visible form of the Lord, which he had so long been viewing within himself. Seeing the Reverend Lord so externally manifested before his eyes, Dhruva's joy knew no bounds. He prostrated himself before Him, and seemed to drink the Lord with his eyes. Being but an infant of five years old, he knew not exactly how to glorify God. So, the Lord touched Dhruva's two cheeks with the conch. Thereafter, in a spirit of reverence and love, Dhruva began to sing the wonderful glories of Lord Sri Hari as
revealed in his prayer, consisting of twelve verses. 88
In order to save Prahlāda, the best of the devotees of Lord Viṣṇu who was most persecuted by his father, the Daitya Hrīṇyakaśipū (ह्रीणयकशिपु), the brain fever of the three worlds, was slain by Lord Hṛṣimha (ह्रीषिम्ह), to the great joy and gratitude of the celestials (Gods). Because of the tyranny inflicted on Prahlāda, the Lord was so angered that none could approach him, not even God Brahmā and Śrī Lākṣmī. The Lord was only pacified at the approach of Prahlāda. Prahlāda prostrated himself before the Lord and sang His glories in eloquent terms in forty-three verses therein.

89. अन्यायान्यायं भवायते प्रभायालयं प्रकटमति विश्वं गुरूमहापतिः प्रेमिकाप्रेमिकाः अति लोकायतीम्।
द्वियाकालान्तरस्तूनिः प्रभायान्यायं भवायते प्रकटमति विश्वं गुरूमहापतिः प्रेमिकाप्रेमिकाः।
मन्त्रवर्तीयो विद्यायायेऽपि द्वियाकालान्तरस्तूनिः प्रभायान्यायं भवायते प्रकटमति विश्वं गुरूमहापतिः।
प्रेमिकाप्रेमिकाः।

प्रभायान्यायं भवायते प्रकटमति विश्वं गुरूमहापतिः प्रेमिकाप्रेमिकाः।

अयिः परं पुरुषं ते तत्सत्तेवर्तियां वाल्ला अवतर्जुनं न धनं नु दुःखमन्त्रानां।

उ. 7:9; 9, 10 & 46.
he says to the Lord that He is the best refuge of the embodied ones as the mother saves the child, as medicine removes the malady and as the Navigator (नावाधिक) takes to the other bank of the river, so the Lord alone is the saviour of mankind. Prahlāda complains about the evil nature of his mind. The naughty (चानूढ़) mind is affected by passion (आगमालुः) joy (उघोलु), grief (शीवमारुः), fear (भामालुः), malice (चचर्णार्ग) and other joys, desires and as such it takes man to downest down and hence he requests the Lord to take

90. अनाटमलय यात्रा शद्य जितने दुःखित
अग्रजली भागमुक्त्यलिभ भाग्यस्थी मी मुमुरुषारोऽपि
अनाटमलय अनुपालितायि इन्राजमेष्ट्यांवरूँ
धिञ्ज नन्दुपूवली व्यये रीत्यमयम् ||

91. भक्ष. ७: ५: १९
महापापसम्म प्रस्तामु विक्षुष्नानाथ
अभन्नायणि दक्षिणापुरमायुरु वायुम ||
आगमालुः वर्षसीक्षकायि चापार्ध नामिनः
आयं त्रय गली भ्रमिष्टामि २१०: ||

भक्ष. ७: ५: ३९
entire possession of his mind by His Divine presence. He says that even creatures of inferior species as birds, deers etc. can attain to beatitude and win immortality by the constant remembrance of God. True remembrance
of God leads to the summum bonum of life. Though tempted by very many boons capable of exciting the temptation of all beings, Prahlāda desired none of them, because he was unflinchingly attached to the Lord with a singleness of purpose.

93.

अलं द्विः उल्लुक्तं कृत्यश्रुतिकुल्लवं आभुवलोकनम्।
प्रमृता भृकुटिस्य न धूर्तम् न अदृष्टादिलाम्।
अ शुद्धं न तपी अभिप्रय ते कृत्यं न पूर्वायुं।
प्रीतविस न भक्तम भक्तवर्जन विरहवर्जनः।
ता तस्व भगवति गुरुं नूतन राज्यं।
आद्यप्रेमस्य अद्यन्त आत्मगृहुलालाभविषयः।
धृतिः शरत्युर्विन्द्रकिमं ब्रह्मं सूक्तं दुर्मुखः।
अष्टं हुर्गं प्राप्यं। अभिप्रायं अर्जुमुलस्तत॥
उल्लासाणिः स्वानक्ष परः अभिवर्जनः।
अस्पष्टां अभिप्रायं अस्पष्टां अन्तः अर्जुमुलां॥

भ 7, 7, 51–55.
It is his sincere belief that by the sixfold sincere devotion consisting of Namaskara - (नमस्कार), Stuti (स्तुति), Puja - (पूजा), Smrta (स्मृति), Pad-sevana - (पदसेवन) and Sravana (आयन), the devotee attains the status of a परमध्येश.

He believes that for true Bhakti, the state of non-attachment or internal renunciation must be obtained and practically experienced any how. To live in Love means to live desireless. It is the most important problem to be solved by every traveller of true religion. If one has one strongest desire of love, all other desires will be no more living. At the rise of the Eternal sun of Love, in the interior world,

94. कलं आः सैन्तम नमः मुनिवर्मः पूज्यम् वर्धं श्रमणं आधारां।
अमैवावधि व्यायां विवैल्यं बद्धं।
किं भविष्यं अन्दः प्रमदेष्वगैः कल्लेक।

वृ. १: ९: ५०
the little stars of worldly desires appear no longer.\textsuperscript{95}

In response to his prayer Lord Nrsimha says to Him that wherever there are true devotees of steadfast wisdom of holy conduct, even the insects are purified.\textsuperscript{96} Broadly speaking, God.

\vspace{1cm}

\textsuperscript{95} अर्थात् अज्ञाते भगवान् जलमेव करदर्शनः ।
अगमानी क्षयग्रंथीं भविष्यति भूलेन धर्मः ॥

\textsuperscript{96} अन्तः यथा व भृतत्वा युक्तां व तदान्यन्ना: 
कर्मेऽवत्ताय अन्तः नृपस्वास्ततः ॥

\textsuperscript{95} \textsuperscript{96} Bh. \textsuperscript{7} \textsuperscript{10} : \textsuperscript{9} - \textsuperscript{10}.

\vspace{1cm}

\textsuperscript{95} अर्थात् अज्ञाते भगवान् जलमेव करदर्शनः ।
अगमानी क्षयग्रंथीं भविष्यति भूलेन धर्मः ॥

\textsuperscript{96} अन्तः यथा व भृतत्वा युक्तां व तदान्यन्ना: 
कर्मेऽवत्ताय अन्तः नृपस्वास्ततः ॥

\textsuperscript{95} \textsuperscript{96} Bh. \textsuperscript{7} \textsuperscript{10} : \textsuperscript{9} - \textsuperscript{10}.
is seen by the devotee wherever and whenever he sincerely remembers Him with Bhava, as revealed in the Bhajan of Banarsī. 97
God is an ocean of mercy. Seeing the devout leader of elephants in trouble, the Lord, melted in mercy, came down from the heaven and dragged out both the elephant and the alligator and - cutting off the head of the latter with His discus, delivered the former who sung his glory in eloquent terms.98

It will be seen from the above that the Bhāgavata has adopted three landmarks (, , ) in the evolution of devotion. The mind is first caught up in faith ( ) or love ( ). It then deepens into passion ( ), and it culminates

98. जायते पुष्यम् परमात्मानां विद्याय सुधाक्षरायणं क्षणम् अयोध्ये क्षयनुभूतमणि अतीतकर्त्तारम् भजने इत्यस्य अगम्यम्।
   अत्रमात्रा पुरुषस्कलित वल्लभूर उपचार गुणवत्कल्यांतिष्ठा
   अत्रवस्तवान: अयोध्ये पश्चातस्तिस्त मनोवतिमने वनस्यादि नाम
   श्रीमद्भगवदं ||

9. नित्यसमाने नाबिन्नमयम् किमान्तरसि मयूरं श्रीलोकार्यम् |
9. श्रीरामविकारेन न केष्वं किमप्रकाशकं श्रीमयुक्तात्सम्प्रदायम् ||

श्र. 8:3:17, 18 & 25
in Bhakti. The Bhāgavata places the mental worship above the physical one and the barriers of the inward and the outward are broken as under in the all-embracing presence of God. 99

The name of God occupies an important place in the scheme of nine-fold devotion, as will be seen from the prayers (अष्टोत्तर) described above and as seen in the episode of Ajāmila.

Ajāmila was delivered of his sins by a single utterance of the name of Viṣṇu; although he intended to call his son bearing that name, at the sight of the messengers of death (समृद्ध). The Bhāgavata thus brings out the glory of God's name on the following grounds :-

89. अष्टोत्तरं चर्चा अथ अर्ध्य वीर्यानि च अर्थायामात्मन विहिष्यति: ||

Bk. II: 27: 48
Fire consumes fuel; medicine works upon the patient, and the Mantra shows its powers, irrespective of what people concerned might think about them (i.e., fire, medicine and mantra). Such is the nature of God's Name. In fact, the emphasis on Lord's Name on the ground of its natural efficacy is traced to the philosophical idea that the Name and the Named are one and the same. 100
To sum up, the nine-fold devotion may be distributed into three trinities of —

(a) Sravana, Kirtana and Smarana, like the vedic three — Sravana, Manana and Nididhyāsana;

(b) Pādasevā, Arcana and Vandana like the Tantric three which centre round the idol worship; and

(c) Dāsa, Sakhya and Ātmanivedana which are more achievements than means.

The inclusion in the nine-fold devotion of the Tantric three by the side of the Vedic three demonstrates the synthetic genius of the Bhāgavata. Besides, there is a hierarchy in the nine-fold devotion, whereby the interior of the soul is first purified, then concentrated and lastly united with God. The attitude of humility (दर्शने) to the majesty of the Divine was the original base on which is built the super-structure of devotion, the inter-action between man and his God (or personal deity), effected with the two
trinities aid to heighten the fundamental attitude of servitude (जीवन) to friendship (अन्न). Lastly, this friendship deepens into the unity between the devotee and his God, or as revealed in the Bhāgavata in the total surrender of the devotee to his God. The last three, therefore, of nine-fold devotion comprised the progressive journey of the spirit of submissiveness to God - through the indissoluble tie of unity between the votary and his object of reverence. These three are as much means as ends by themselves, and tend to corroborate the observation of Nārada¹⁰¹ that in devotion both the means and the end coalesce.¹⁰²

101. नाराद कविता

In conclusion, the practice of the nine-fold devotion reaches its climax in the surrender of the pragmatic self to the Supreme Person, the Bhagavān of the Bhāgavata.