

CHAPTER : III

Different types of Bhakti in the Bhāgavata

(*śravaṇa, kīrtana and smaraṇa*)

CHAPTER III.

DIFFERENT TYPES OF BHAKTI

IN THE BHĀGAVATA.

Love for God, illumined by Divine wisdom is the essence of Bhakti as shown in the foregoing chapter. The Bhāgavata emphasises Bhakti and teaches the cult of unmotivated (अहैलुकी) and uninterrupted (अन्धवह्निः) 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.¹ 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.²

1. स देवै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।
अहैलुक्यप्रतिहता यथाऽऽत्मा सम्प्रसीयति ॥
Bh.1:2:6

2. जलो देवै कवयो नित्यं भक्तिं परमया मुदा ।
वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥ Bh.1:2:22

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Broadly speaking, the Bhāgavata classifies Bhakti into two main classes :-

- 1) Primary (पुरुष or पराभक्ति);
- 2). Secondary (गौणी भक्ति).

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 (श्रवणम्);
- (2) Chanting His name and exploits (कीर्तनम्);
- (3) Recollection of Him or remembering God's name (स्मरणम्);
- (4) Serving His feet (पादसेवनम्);
- (5) Worshipping His Form (आर्चनम्);
- (6) Saluting Him (वन्दनम्);
- (7) His servitude (दास्यम्);
- (8) His friendship (सख्यम्), and

(9) Self surrender to Him (आत्मनिवेदनम्)³

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 Śravaṇa (श्रवणं).
2. Nārada, Sarasvatī, Śaṅkara, Śeṣa and Śukadeva were devoted to Kīrtana (क्रीर्तनं).
3. Dhruva, Prahlāda, Jātāyu, Vidura, Vālī and others were devoted to Smaraṇa (स्मरणं).
4. Lakṣmī, Sītā, Niṣadrājā were devoted to Pādsevanam (पादसेवनम्).
5. Pruthu, Dhannā, Mīrān, Nāmadeva and others were devoted to Arcana (अर्चनम्).
6. Akrūra and others were devoted to Vandana (वन्दनम्).

3. श्रवणं क्रीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं शिष्यमात्मनिवेदनम् ॥

7. Hanumāna, Viṣṇu, Bharata and others had adopted servitude (दास्य).
8. Arjuna, Udhava, Sugrīva, Guha and others had adopted friendliness. (सख्य).
9. Balirāja and the Gopīs dedicated themselves entirely to God i.e. they adopted self-surrender (आत्मनिवेदन)⁴

Parallel sentiments of the nine-fold devotion have been voiced by Saint Tulsīdās, ⁵

4. श्रीविष्णोः श्रवणे पश्यद्विषयवद् दैवासक्तिः कीर्तने
प्रह्लादः स्मरणे लवङ्गप्रियतने लक्ष्मीः प्रपु पूजने ।
अक्रूरस्त्वभिवन्दने कपिलनिवास्येऽथ सख्येऽर्जुनः
स्वस्वात्मनिवेदने बलिरभूत् कृष्णाप्तिरेषां परम् ॥ Pd: 53

5. छिनु छिनु प्रभुपद कमल दिलोकी ।
रहिहँ मुदित दिवस जिति कोकी ॥
पद पश्वारि जलु पान करि ।
बडभागी अंगद हनुमाना । चरन कमल चाँपत बिधि माना ।
चरनकमल रज चाहनी ।
आगे पश गीधपति देखी ।
सुमरित राम चरन निरु रेखा ॥
राम चरन दृष्ट प्रीति करि कलि कीन्ह लनु त्याग ।
तेरे सुनि सरन सामुहँ आए । सकल प्रजाप किहँ अपनाजे ।
ते सिर कटु नूपरि समतूला । जे न नमत हरि गुरु पद मूला ॥

तुलसीदास : रामायण

¹Śrīmad Bhagavadgītā⁶, ¹Śrīmad Bhāgavata⁷ and ¹Śrī
Bhīṣmavarāja⁸.

- नम्रो नमस्तेऽस्तु सहस्रकृत्यः ‡
6. पुनश्च भूयोऽपि नम्रो नमस्ते । Gītā: ॥ ३९
सर्वधर्मनिपरित्यक्त्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ Gītā: १८:६६

7. सञ्चिन्तयेन्नगलश्चरणारविन्दं
वज्राङ्कुशध्वजसरोरुहलाञ्छनारथम् ।
उत्तुङ्गरक्तविलसन्नखचक्रवाल
ज्योत्स्नाभिराहतमहदधृदयान्धकारम् ॥
Bh. 3 : 28 : 21

8. एकोऽपि कृष्णस्य कृतः प्रणामो
दशाश्वमेधावभृथेन तुल्यः ।
दशाश्वमेधी पुनरेति जन्म
कृष्णप्रणामी न पुनर्भविष्य ॥ B.S. १।

In the Rāmāyana too nine-fold devotion is preached to lady saint Śabarī. The nine-fold devotion of the Rāmāyana is as under :-

1. Sat-sang (संतसंग) - company of God-men;
2. Listening to the Divine stories (हरिकथा);
3. Service of the Master (गुरुसेवा);
4. Singing the glories of God (हरिगुणगान);
5. Recitation of saving word of God (गुरुमंत्रजप);
6. Right living (द्वालि);
7. Seeing God in all (राममय जगत्);
8. Contentment with what one has (सन्तोष);
9. Straightforwardness - No crookedness (चल्परहितता).⁹

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 - Parīkṣit, sage Śukadeva, the best of the devotees - Prahlāda, Goddess Lakṣmī, King Ambarīṣa, devotee

9. Kalyan Bhakti Anka - P. 92.

શ્રી . જ્ઞાની જ્ઞાન "સાધના" - અરબિકાંડ : ૫૮ : ૩ અને ૮
અરબિકાંડ : ૫૮ : ૧૬ થી ૩
૫ . ૬૪૧ - ૬૪૨ .

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

De facto Bhakti, like the Ganges is one-fold (एक) 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 (श्रवण).

Śravaṇa 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 Śravaṇa 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.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 Sāṅdilya. One cannot attain the fruit of Śravaṇa-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 not 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 Śravaṇa-Bhakti to instruct the devotee in the

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

Poem No. 6, P. 197.

સાગર : " દિવાને સાગર , ૧૬૮૨ બીજી " - ૫. ૧૬૭

right path and to guide him aright in his spiritual discipline i.e. Sādhana. This is why the great / Samkarācārya lays much stress on the company of God-men.¹¹ The saints who have renounced the world, who are full of quietude, who are firmly fixed in

-
- त्रिजगति सङ्गतिरसंगतिरेका
 11. भवति भवार्णवितरणे नौका ।
 शंकराचार्यः भज-गोविन्दः Verse : 13
 तुल्यमत्र लवेनापि न स्वर्गं नापुनर्भविष्य ।
 अपाययति गोविन्दपादपङ्कजं तद्भु- ॥
 Bh. I : 18 : 13
 दुर्लभो मानुषो देहो देहिनां कणमङ्कुरः ।
 तत्रापि दुर्लभं मन्ये वैकुण्ठं प्रियदर्शितम् ॥
 अत्र आत्यन्तिकं क्लेशं पृच्छामो भवतोऽनघाः ।
 संसारेऽस्मिन् कणाधोऽपि सत्सङ्गाः शेषधिर्नृणाम् ॥
 Bh. II : 2 : 29 & 30
 न शोधयति तां योगो न सांख्यं धर्म एव च ।
 न स्वाध्यायस्तपस्त्यागो नेष्टापूतं न दक्षिणा ॥
 त्रैलोक्यं यद्वा दृष्टं नृणां लीक्षति निदना यथाः ।
 यथानरुन्धे सत्सङ्गाः सर्वसङ्गापहो हि माम् ॥
 Bh. II : 12 : 1 & 2
 अथापि संवदिष्यामो भवान्येतैन साधुना ।
 अयं हि परमो लाभो नृणां साधुसमागमः ॥
 Bh. 12 : 10 : 7
 भूतानां देवचरितं दुःस्वाय च सुस्वाय च ।
 सुस्वायैव हि साधूनां त्वाद्दृष्टामच्युतात्मनाम् ॥
 Bh. II : 2 : 5

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 Saṁsāra (i.e. the round of birth and death). In fact the fort of Sādhanā should be built on the foundation of Satsaṅga. That is why it is said in the भागवत माहात्म्य 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 Śukadeva 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 (हरिकथामृत) is

12 साधनो न्यासिनः शान्ता ब्रह्मिष्ठा लोकावना ।
हरंत्यद्यं सैंगसंगाच्चैस्त्वस्ते ह्यभिधरि ॥
Bh. 9. 9: 6

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far superior to the nectar of the Gods ; for the Gods offered their nectar (अमृत) to Parīkṣit but he rejected it in preference to the nectar of God's stories. The Gods' nectar can at best give long life (दीर्घयुध) but cannot free a man from the great malady of round of birth and death (मवशोग). It is hence that the Bhāgavata speaks so highly of the Śravana-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.¹³ Kṛṣṇa enters the hearts of his devotees through their ears and washes off its impurities just as the Śarat season (autumn) clears the water of rivers and tanks of its muddy dirt.¹⁴ There is no other ship to carry to the

13. पिबन्ति भगवत ज्ञानमनः सतां कथापूतं
शवणपुटेषु संभृतम् ।

पुनन्ति ते विषयाविदूषिताशयं व्रजन्ति तद्भरणं
सशेरुहान्तिकम् ॥ Bh २ : २ : ३७

14. प्रविष्टः कर्णद्वारेण स्वानां श्रवणशेरुहम् ।
धुनोति शालं कृष्णः सलिलस्य यथा शरत् ॥
Bh. २ : ४ : 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.¹⁵ 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.¹⁶ By once hearing His name even the Cāṇḍāla is saved.¹⁷ Who that knows the best of

15. संसारसिन्धुमतिदुस्तरमुत्तितीर्षेन्नान्यः प्लवो भगवतः
पुरुषोत्तमस्य ।
लीलाकधारमुनिषेवसंतरेण पुंसो भवेद्विदि-
दुःखदवादितस्थ ॥ Bh. 12 : 4 : 40

16. तवकथापूततप्तजीवनं कश्चिन्निरीडितं कल्मषापहम् ।
श्रवणभोगं आपदातनं भुवि गृणति ये
श्रिता जनाः ॥ Bh. 10 : 31 : 9

17. नहि भगवन् धरितमिदं त्वद्वदनिर्गुणान्तरितं पापजयम् ।
यत्रात्र सकृच्छ्रवणान्पुनस्तस्मादपि विमुच्यते संसारात् ॥
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) ? ¹⁸ 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. ¹⁹ Kriṣṇa's glorious deeds sung constantly, confer well-being to those that hear them. If any one

18. को नाम लोके पुरुषार्थशारित्पुराकथानां भगवत्कथा
शुधाम् ।
आपीय कणमिलिभिर्भाषहामहो विरज्येत विना
नरेतरम् ॥ Bh. 3 : 13 : 50

19. नूनं दैवेन विहता ये चाच्युतकथाशुधाम् ।
हित्वा कृण्वन्त्यसङ्गायाः पुरीषानिव निड्भुजः ॥ १
~ Bh. 3 : 32 : 19

is desirous to attain to Kṛṣṇa's devotion, he should unceasingly hear His praise.²⁰ The essence of Śravaṇa-Bhakti lies in avoiding all that is transitory and receiving and adopting all that is immortal and pertaining to the Ātman or Parmātmā; for Bhakti (भक्ति) really means avoidance and rejection of Vibhakti (विभक्ति) i.e. the separateness of the self (Jīva) and God (Śiva) and acceptance of the identity between the self and God (भक्ति = दिभक्ति का त्याग).²¹ Parīkṣit says to Śukadeva, " 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. यश्चूचमश्लोकगुणानुवादेः संगीयतेऽभीक्ष्णमपडगलदनः ।
तमेव नित्यं क्षुण्णयादभीक्ष्णं कृष्णेऽपत्तां भक्ति - १
मभीक्ष्णतानः ॥ Bh 12 : 3 : 15

21. पं. श्रीगोविन्द नरहरिः शानेश्वरी और वासुदेवने-
भक्ति " - भक्ति अंकः पृ. २०६

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
Taksaka, set on by the Brāhmaṇa, bite me. I do
not care it." 22

2. KĪRTANA - Glorification of God.

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

22. नैषानि दुःसहा कुन्तां त्यक्तोदमपि वाधते ।

पिबन्तं त्वन्दुरवाभोजच्युतं हृदिकथामृतम् ॥

Bh. 10 : 1 : 13

तं नोपधातं प्रतियन्तु विप्र गङ्गा च देवी
धृतचित्तमीशो ।

द्विजोपशृष्टः कुहकस्तक्षको वा दशत्वलं गायत

विष्णुगाथाः ॥

Bh. I : 19 : 15

Divine Bhāva (दिव्यभाव)²³ as was seen in the case of Narasimha Mehtā and Mīrānbāī 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 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 (कालम्बन) is Lord Kṛṣṇa, the

23. कथं विना शेषहर्ष इवता चेतसा विना ।
विनाऽऽनन्दोऽशुफलयोऽशुध्येद् भक्त्या १
विनाऽऽशयः ॥
वाग् गङ्गाया इवते यश्च चित्तं सद्यस्मीक्ष्य १
हसति क्वचिच्च ।
विलङ्घ्योऽजायति वृन्दते च भङ्गवियुक्तो भुवनां
पुनरिति ॥ Bh. 11:14:23 & 24

exciting conditions (उद्दीपन) are the full moon, the fragrance of flowers etc., the expressive conditions (अनुभाव) are the different gestures of Gopis and the fluctuating conditions (स्नेहाशीभाव or व्यभिचारीभाव) are the different moods of the Gopis and the permanent sentiment which culminates in -- ecstasy in self-dedication to God (स्वार्पणपूर्वक आत्मनिवेदन). Enjoyment of ecstasy per se is beyond all descriptions. Because of the presence of all the factors viz. आत्मभजन , उद्दीपन , अनुभाव , व्यभिचारीभाव and स्नेहाशीभाव in the sentiment of Bhakti, स्वामी भगवदाचार्यजी concludes that like the nine sentiments (नव रस) Bhakti is an independent sentiment in itself. ²⁴ The theories on

24. स्वामी जी भगवदाचार्य : "भक्ति शास्त्र" -

aesthetic experience (रस) 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. ²⁵ Against this general coldness towards devotion, it is consoling to find tranquil sentiment (शान्त रस) being recognised by Bharata himself and admitted by others who followed him. ²⁶

25. रतिदेवादि निष्प्रया भावः प्रोक्तः ।
प्रश्नर. " काव्यप्रकाश " - ५.४८

26. अथ शांतो नाम शमस्त्यादिभावात्मको
प्रोक्षप्रवर्त्तकः ।
भरत नाट्यशास्त्र - ६ : ८३

It was left to the Bengal School of Vaiṣṇavism to propound the view that devotion was as much an aesthetic sentiment as Śṛṅgāra (शृंगार). In fact, it was Śṛṅgāra, idealized with all the attendant factors. That is why Swāmī Śrī -- Bhagvadācārya holds that Bhakti is a sentiment in itself.

The Bhāgavata believes that Kīrtana 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.²⁷ In Kīrtana 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. कलिं सभाजयन्त्यार्थं गुणज्ञाः स्तारभाणिः ।
यत्र संकीर्तनेनैव सर्वः स्वार्थोऽभिलक्ष्यते ॥
न ह्यत्र पश्यतो लाभो देहिनां प्राप्यतामिह ।
यतो विन्देत पशतां शान्तिं नश्यति संसृतिः ॥
Bh ॥ 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.²⁹ Kīrtana and Japa are said to be the most potent means of God-realisation

ते सभाष्य। मनुष्येषु कृतार्था नृप निश्चितम् ।
28. स्मरन्ति स्मरन्त्यन्तौ ये हरेन्मि कल्को युगे ॥
Bh.

फलैर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः ।
29. वीरिनादेव कृष्णस्य मुक्तसङ्गः परं ब्रजेत् ॥
Bh. 12. 3. 51

हरे नाम हरेन्मि हरेन्मिवै केवलम् ।
नास्त्येव नास्त्येव कल्को नास्त्येव शक्तिर्यथा ॥ ५
चैतन्य

in this iron age.³⁰ 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 - Bhagavān fulfills all desires. In fact, the chanting of Lord's name (Kīrtana) is the -- characteristic Dharma of this age, like contemplation in the golden age, sacrifice in the silver-age and worship in the copper-age.³¹

30 सत्त्वादित्रियुगे बोधवैशग्यो मुक्तिसाधको ।
कल्मसौ तु केवला भक्तिब्रह्मसाधुन्यन्धारिणी ॥

Bh. M. 2: 4

कृष्णकृष्णोति कृष्णोति नित्यं ज्ञातुं स्वपंश्च यः ।
कीर्तयेत्तु फलौ चैव कृष्णश्री भवेद्धि सः ॥ १
स्कन्दपुराण, द्वा. मा. ३९/९ (S.P. ३१.१)

31. कृते यद् ध्यायतो विष्णुं प्रेलायां यजतो मरुतैः ।
द्वापरे परिचययिां कल्मसौ तद्धरिकीर्तनात् ॥

Bh. 12: 3: 52

यत् कृते दशभिवर्षे श्वेतायां हायनेन तत् ।
द्वापरे तच्च मासेन ह्यहोरात्रेण तत् कल्मसौ ॥

V P 6: 2: 15

कल्मसौ संकीर्त्य केशवम्

V P 6: 2: 17

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.³² 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.³³ 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. एतद् ध्यातुरचितानां पात्रास्पर्शच्छया मुहुः ।
भवसिन्धुप्लवो दृष्टो हरिचयनिवर्णनम् ॥
Bh. 1:6:35

33. यस्यावतारगुणकर्मविडम्बनानि नामानि योऽसु-
विगमे विवशा गृणन्ति ।
ते नैकजन्तशतलं सहस्रैव हित्वा
संयान्त्यपावृतमृतं तपसां प्रपद्ये ॥
Bh. 3:9:15

that Lord's name brings divine bliss to everybody.³⁴ 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.³⁵

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. स्नानं यदा प्रतिनिवृत्तगुणोर्मि -
चक्रमात्मप्रसादे उत यत्र गुणेष्वशुभैः ।
कैवल्यसंमत पथस्त्वय भक्तियोगः को
निवृत्तो हरिकथयु रतिं न कुर्यात् ॥
Bh. 2:3:12.

35. प्रत्याकृष्टं नयेनमबला यत्र लग्नं न शेकु.
कर्णविष्टं न सरति ततो यत् सतमात्मलग्नम् ।
Bh ॥ 30:3.

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

36. इदं हि पुंसस्तपसः श्रुतस्य वा स्विष्टस्य
सूक्तस्य च बुद्धिदत्तयोः ।
अविच्युतोऽर्थः कविभिर्निरूपितो
यदुत्तमश्लोकं गुणानुवर्णनम् ॥ Bh. 1.5.22.

37. प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः ।
आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥
Bh 1:6 34

38. भृण्वतः श्रद्धया नित्यं गृणतश्च स्वचोष्टितम्
कालेन नातिदीर्घेण भगवान् विशते हृदि ॥
Bh 2:8:4

चेतोद्वेषणमार्जनं भवमहादेवाग्निं निर्वापणं
श्रेयः कैरवचन्द्रिका वितरणं विद्यावर्धू जीवनम् ।
आनन्दाम्बुधिबर्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वस्मरणं परं विजयते श्रीकृष्णसंकीर्तनम् ॥
—चैतन्य

Those words are uttered in vain; that talk is wicked which do not relate to Adhokṣaja (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

39. मुक्ता गिरस्ता हसनीरसत्कथा न कथ्यते
यद् भगवानधोक्षिजः ।

तदेव सत्यं तद् हृदं मङ्गलं तदेव पुण्यं
भगवद् गुणोदयेम् ॥ Bh 12:12:48

40. तदेव स्म्यं रुचिरं नवं नवं तदेव
शश्वन्मनसो महोत्सवम् ।
तदेव श्लोकविशेषणं गुणं
यदुत्तमश्लोक यशोऽनुगीयते ॥

Bh 12.12.49

shunned from a far by the swans to the lotus feet of the Lord.⁴¹ The nectar of God's episodes flowing from the vital spring of the living experience of the best devotees purifies and divinises all.⁴²

It is well known that Kīrtana-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

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41. न यद्वचस्त्रिपदं हरेर्यज्ञो जगत्पवित्रं
प्रगृणीत कर्हिचिन् ।
तद्वायसं नीधमिहान्ति मानसा
न यत्र हंसा निरमन्त्युद्दिग्दिवा ॥
तद्वाग्विस्मयो जनताघविल्लयो
यस्मिन् प्रतिस्मोकमवद्यवत्यपि
नामान्यन्नान्तरस्य यज्ञोऽङ्गितानि
यच्छृण्वन्ति आवन्ति शृण्वन्ति सार्वकः ॥
Bh. 1:5:10 & 11.
42. तस्मिन् महन्मुखरिता मर्कुभिश्चरित्र-
पीयूषशोषं शरितः परितः श्रवन्ति ।
ता ये पिबन्त्यवितृषो नृप ग्राह-
कौस्तान्त्वा स्पृशन्त्यशनवृद्धभवे श्लोकमोहाः ॥
Bh. 4:29:40

enjoyments, it can change the heart of even a stony-hearted person. Kīrtana is so sweet and pleasant that it easily moves the heart. Mystic master Śukadeva was fully in the state of -- ecstasy at the time of reciting the Bhāgavata and so the Gods came down from heaven to take part in the Kīrtana with various musical -- instruments, as for example, Nārada played his Vīṇā, Indra played the Mrdaṅga, Prahlāda danced with cymbals and Lord Śiva danced in ecstasy. 43 All those who had assembled there were thrilled by the occasional dance of sage Śukadeva himself. Kīrtana has thus a double effect - on the interior (mind and heart) as well as on the external body movements. It is, therefore, the

43. प्रह्लादस्तोत्रधारी तरलगतितया योद्धवः कांस्यधारी
वीणाधारी सुरर्षिः स्वरकुशलतया रागकर्तुर्गुणोऽभूत् ।
इन्द्रोऽवादीन्मुदङ्गं जयजयश्रुक्ताः कीर्तने ते
कुमारः यत्राद्ये भावक्यता सरस्वतनया व्यासपुत्रो वभूव ॥
Bh M 6.86.

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.⁴⁴ 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.⁴⁵ 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.⁴⁶

44. या याः कथा भगवतः कथनीया रुक्मणिः ।
गुणैः कमक्षिणः पुम्भिः संसेवयन्ति वभूषिभिः ॥ १
Bh. 1.18:10.

45. यस्माद्विवर्त्तमाना विमिश्रा गुणकर्मजन्मभिः ।
प्राणान्ति शुम्भन्ति पुनन्ति वै जगद् यस्तिद्विरुक्ताः
इवक्षोभना मताः ॥ Bh 10.38:12

46. आपन्ने संश्रुतिं धीरां यन्नाम विवक्षो गुणान् ।
तेन सद्यो विमुच्येत यद्विभेति स्वयं भवेत् ॥ ७
Bh 1.1:14.

Ajāmila has expiated and freed himself from the sins of a million incarnations. For he uttered the name of Nārāyaṇa 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 Nārāyaṇa, come) the expiation of all sins were made by him. ⁴⁷ 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. अथ हि कृतनिर्वेशो जन्मकोटयं ह्यसामपि
यद् ध्याजहार विद्यशो नाम स्वस्वयेनं हरेः ॥
कुनेनैव ह्यधोनोऽस्य कृतं स्यादधनिष्कृतम् ।
यदा नारायणं वेति जगाद चतुरक्षरम् ॥
Tbh 6.2: 7 & 8

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.⁴⁸ Penances cannot effect

48. स्वेन सुशपो मित्रधुम्ब्रह्महा गुरुतल्पहा ।
स्त्रीराजपितृगोहन्ता ये य पात किनोऽपरे ॥
सर्वेषामप्येवमिदमेव सुनिष्कृतम् ।
नाम आहरणं विष्णोर्यत्स्वतः द्विषया मतिः ॥
न निष्कृतैरेतैर्द्विष्यैर्ब्रह्मवादिभिस्तथा विशुद्ध-
यत्यर्थवान् प्रतापिभिः ।
यथा हरेर्नामपदैरुवा हृतैस्तदुत्तमं श्लोके-
गुणोपलम्भकम् ॥

टिप्पणी 6:2 . १८ ॥

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 Ajāmīla'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. नैकान्विकं तद्धि कृतेऽपि निष्कृते मनः
पुनर्धयति चेदसत्यधे ।
तत्कर्म निहरिमभीप्सतां हरे गुणानुपादेः श्वलु
सत्त्वभावनः ॥
अक्षिणं मापनयेव कृताशेषार्पिनिष्कृतम् ।
यदेक्षी भगवन्नाम म्रियेमाणः समग्रहीत् ।
साङ्केत्यं पारितस्थं वा स्तोमं हेल्लनमेव वा ।
वैकुण्ठं नाम शरणमशेषाधरं विदुः ॥
Bh 6:2. 12 k14.

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 Rsis 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 --

50. पलितः स्वपलितो भग्नः संदष्टस्तप्त आहतः ।
हरिरित्यवशेनाह पुमान्नाईति यातनाम् ॥
गुरुणां च लघूनां च गुरुणि च लघूनि च ।
प्रायश्चित्तानि पापानां ब्राह्मणोक्तानि षडर्षिभिः ॥
लोस्तान्यधानि पृथक्ते तपोदान जपादिभिः ।
ना धर्मजं तद्दृष्ट्यं तदपीशाङ्गिसेवया ॥

श्लो. 2: 6: 15-17

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

Ajāmila 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. अज्ञानादथवा ज्ञानादुत्तमलोकनाम यत् ।
सङ्कीर्तितमद्यं पुंसो दहे देहो यथानलः ॥
यथागदं वीर्यतममुपयुक्तं यदृच्छया ।
अजानतो ऽव्यात्मगुणं कुर्यान्मन्त्रो ऽप्युदाहृतः ॥

Bh. 6:2:18 & 19.

a Śūdra slave woman is not fit to utter the name of Nārāyaṇa. Vast is the distance between me, the shameless, the sinner, the treacherous, the murderer of Brāhmins and the ineffable name of the Lord. 52 Thus was Ajāmila, 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. અધાપિ મે દુર્ભગસ્ય વિષુદ્ધો લભ્યર્શને ।

ભવિત્વ્યં મદ્ગુલેન યેનાત્મા મે પ્રસીદતિ ॥

અમ્યથા ત્રિયમાળસ્ય નાશુ-ચૈર્વૃષભીપતેઃ ।

વૈકુળ્ઠનામ ગ્રહણં જિહ્વા વક્તુમિહાર્હતિ ॥

વ્ય-ચાર્હં કિતવઃ પાપો બ્રહ્મલ્લો નિરપત્રપઃ ।

વ્ય-ચ નારાયણેત્યેતદ્ગવન્નામ મદ્ગુલમ્ ॥

Bh. 6 : 2 : 32-34.

the Lord.⁵³ Greater is the title to the reward of that person who sings Hari's praise in full faith.⁵⁴ 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.⁵⁵

53. इयं स विष्णुवितस्यधिर्मा दास्याः पतिः पतितो
गर्भकर्मजा।
निपात्यमानो निरयै एतन्नतः सद्यो विमुक्तो
भगवन्नाम गृणन् ॥ Bh. 6:2:45

54. अजात्रिलोऽप्यग्राहाम किं पुनः श्रद्धया
गृणन् । Bh. 6:2:49

55. मन्त्रतस्तत्रतश्छिद्रं देशकालवस्तुतः । ?
सर्वं करोति निश्छिद्रं नामसङ्कीर्तनं तव ॥
Bh. 8:23:16

He who having got a tongue does not praise Viṣṇu-
that fool does not ascend the ladder of Mokṣa
which is in his command.⁵⁶ 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.⁵⁷

56. जिह्वां लब्ध्वापि यो विष्णुं कीर्तनीयं न कीर्तयेत् ।
लब्ध्वापि मोक्षनिः श्रेणीं स नाशेरति दुर्मतिः ॥
रश्मिपति सुधोदयै - ४:५

57. गां दुग्धदोरम सतीं च भार्यादीरं पराक्षेपनमसत्
प्रजां च ।
वित्तं त्यक्तीर्क्षकृतमङ्गं वाचं लीनां मया रक्षति
दुःखदुःखी ॥
यस्यां नमै पापनमङ्गं कर्म स्थित्युद्भवप्राणनिरोधमस्य
लीलावतारैः पितृजन्म वा स्याद् बन्ध्यां गिरं तां
विभृथोज्ञ क्षीरः ॥

Bh. ॥: ॥: १९ & २०

It is wonderful that even a murderer of a Brāhmin, 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.⁵⁸

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 पित्र्य गौध्नौ मातृलचार्यराधयान् ।
श्वादः पुक्वशकी वापि शुद्ध्यैरन् यस्य कीर्तनात् ॥ ?
Bh. 6:13:8

अथै वत श्वपचोडितौ गरीयान्यस्य जित्वाग्नी
वर्तते नाम तुभ्यम् ।
तैपुस्तपस्ते जुषुतुः सस्वुशर्था ब्रह्मन्नुचुर्नाम
गृणन्ति ये ते ॥ Bh. 3:33:7

babies, and watering plants and trees.⁵⁹ No body would like to cease from the talk of Kṛṣṇa.⁶⁰ 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 Śāṅkhachuda by the Lord and of the elephant's release by the Lord from the alligator; and of the release of Jānakī from the prison of Rāvaṇa and of the release of Vāsudeva and Devakī from the

59. या दौर्लभैऽचरन्ती मधुनीपलेपप्रेतैः दुःखैः नाभि रुदितो क्षणमार्जनादौ ।
गायन्ति यैनमबुपत्तयिष्यैऽश्रुकंठ्या धन्या प्रजस्त्रिय उरुकम-
चित्तयानाः ॥ Bh. 10-44-15

60. कः उत्सरेव सत्यकवुमुचमश्लोकसंविदम् ।
अनिच्छतौऽपि यस्य श्रीरङ्गाभ व्ययते काचिन् ॥

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 Smarana (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 (संचित) 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

गायन्ति ते विशदकर्म शृणु दैव्यौ
61. राक्षोः स्वशत्रुपदमात्मविमोक्षणं च ।
गोप्यः च कुञ्जरपतेर्जनकात्मजायाः
पित्रोश्च लब्धशरणा मुनयो वयं च ॥ Bh-10-71-9.

62. यथा रेन्नि स्थितो वल्लिर्दुर्वर्जं लन्ति धातुजम् ।
द्विमात्मगती विष्णुयौगिनाम् शुभाशयम् ॥ Bh.12-3-47

repeating of mantras, which he finds by holding the Lord in his heart.⁶³ The Lord Puruṣottama present in the heart drives away all the vices of men caused by the influence of Kali Yuga and by the uncleanness of offerings, of the place where offerings are made, and of their own minds.⁶⁴ Being crystallized by remembrance, the mind is then able to develop an enhanced stage of devotion marked by the knowledge that exposes the transitory

63. विद्यातपः प्राणनिरोधमैश्वरीर्थाभिषेकप्रतदानजेष्यैः ।
नात्यन्तशुद्धिं लभतेऽन्तरात्मा यथा हृदिस्थी भगवत्यनन्ती ॥

Bk. 12 - 3 - 48

64. पुंसां कलिकृतान् यौघान् द्रव्यदेशात्मसम्भवान् ।
सर्वान् हरति चित्तस्थी भगवान् पुरुषोत्तमः ॥

Bk. 12 - 3 - 45

character of material objects. ⁶⁵ By constant remembrance the mind discovers the permanent shelter that abides through all vicissitudes of life. ⁶⁶ 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. अविसृतिः कृष्णपदारविन्दयौः भिज्जीत्यभद्राणि शमं तनोति च ।
सत्यस्य शुद्धिं परमात्मभक्तिं राज्ञं च विज्ञानविरागयुक्तम् ॥

Bh. 12 - 12 - 54

66. सकृन्मेनः कृष्णपदारविन्दयौ निर्वोक्षितं तद् गुणरागिचैरिह ।
न ते यमं प्राशभृतस्य तद्गुणं स्वकीऽपि पश्यन्ति ।
जीर्णनिष्कृताः ॥

Bh. 6 : 1 : 19.

were floating over water, while the Rāmasetu 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.⁶⁷ The Smarana Bhakti is open to all, young or old. While doing Smarana 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 nostrills 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.

Really 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.⁶⁸ Man should, therefore,

- तस्यः किं न जीवन्ति भस्माः किं न स्वसन्त्युत ।
68. न श्लायन्ति न मरेन्ति किं ग्रामपशवोऽपरे ॥ 18
स्वविद्यराशौ ह्यश्वरैः संस्तुतः पुरुषः पशुः ।
न यत्कर्णपथो मेतो जातु नाम गदाग्रजः ॥ 19
बिले अतोरुक्रम विक्रमाश्च येन भ्रूयतः कर्णपुटे नरस्य ।
जिह्वासती दादुरिकेव सूत न चोपगायेत्युरुगायगार्थाः ॥ 20
भारः परं पङ्क्तिरीदृजुष्टमप्युद्योतमाङ्गं न नमोऽभुक्वद्भम् ।
शावौकरो नौ कुरुतः सपर्याः एरैर्लसत्काञ्चनकङ्कणौ वा ॥ 21
अर्वाग्रिते ते नयने नराणां लिङ्गानि विष्णोर्न निरीक्षता ये ।
पादौ नृणां तौ क्रुमेजन्मभाजौ क्षेत्राणि नानुप्रमत्तो एरैर्यौ ॥ 22
जीवञ्छवो भागवताङ्घ्रिरेणुं ने जातु मर्त्योऽनिलभेत् यस्तु ।
श्रीविष्णुपथा मनुजस्तुलस्याः स्वसञ्छवो यस्तु न वदे गन्धर्वाः ॥ 23
तदश्मस्तरं हृद्यं क्वैद्यं यद् गृह्णामाणैरिनामधैर्यैः ।
न पिक्वियेताथ यदा विकारौ नेत्रे जलं गात्रसरेषु लभः ॥ 24

engage all his senses and mind in the remembrance of and the activities for God.⁶⁹ 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 Dhruva and Prahlāda, the best of the devotees.

69. स वै मनः कृष्णपदारविन्दयौवचांसि वैकुण्ठगुणानुवर्जितैः ।
करोति रम्यन्दिरभार्जनादिषु भुक्तिं यकाराच्युतसत्कथादैवैः ॥ 18

मुकुन्दलिङ्गालयदर्शने दृष्टौ तद्भृत्यगात्रस्पर्शेऽङ्गुलिभङ्गम्
घ्राणं च तत्पादसरोजसौख्ये श्रीमन्मूलस्यास्नानं तदपि ते ॥ 19

पादौ ररैः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिषेदने ।
कामं च यास्येन तु कामकाव्ययो यथोत्तमश्लोकजनाभ्या रतिः ॥ 20

तुल्यं भद्रं कर्मक्लिपभात्मनः परेऽधिगच्छे भगवत्पदोद्भवे ।
सर्वात्मिभार्यं विदधन्महीतिमां लल्लिच्छन् विप्रामिहितः शशाङ्क ॥ 21

Saint Dādū 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.⁷⁰ Even the enemies of Kṛṣṇa 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. મુગચ્છ મુદ્ધા યું કરી, મુખસેં ડહુ ન ખાલ,
ખાહેકે પઠ દેઈકે, ભીતરકે પઠ ખાલ.

મુગચ્છ મુદ્ધા યું કરી, જૈસે દામ કંગાલ,
દાકી થકી ધિસરૈ નહીં, પલ પલ લત સંભાલ.

અમલકે ચિત્ત અમલ હૈ, લાભીકે ચિત્ત દામ,
કામીકે ચિત્ત કામિની, યું દાદુકે ચિત્ત રામ.

(૧, ૨ અને ૩)

"અખાદત કાવ્યો" — ભાગ-૨
પૃ. ૨૪૮ અને ૨૪૯

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

एतन् पूर्वकृतं यदुत्तं राजानः कृष्णवैरिणः ।
 71. जदुस्तपन्ते तदात्मनः कीदृशः पेशस्कृतो यथा ॥ Bh. 7-10-39.
 दृष्टं तदाद्रि युगलं जनतापवर्गं लक्षादिनिर्द्वि विचिन्त्यमगार्ध बोधः ।
 संसारकूपपतितो दारणावलम्बं दयायंश्च शम्यनुगृहाण यथा स्मृतिः स्यात् ॥
 Bh. 10-69-18

72. एतावान् योग आदिष्टो मच्छिष्यः । मनकादिभिः ।
 सर्वतो मन आकृष्य मय्यद्वाऽऽवेश्यते यथा ॥ Bh. 11-13-14.

आरुध्य ते नलिननाभ पदारविन्दं योगेश्वरं हृदि
 विचिन्त्यमगार्ध बोधः ॥
 संसारकूपपतितो दारणावलम्बं गौरमुवा मपि
 मनस्युदित्यात् सदा नः ॥ Bh. 10-42-49.

तस्मादसदभिधानं यथा स्वप्नभ्जोरधम् ।
 हित्या मयि समाधिरस्य भ्जो मध्नायभाविताम् ॥

Bh. 11-14-28

insists on the constant remembrance of God.⁷³

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 or his own self, never to criticise others, to devote

73. રામ સુમર રામ સુમર રામ સુમર, ત્યાઈ !
મનુજ દેહ કેરી ખરી એ જ છે કમાઈ - રામ સુમર રામ...

નેન | બુધો રામ રામ | કાન | સુણો રામનામ |
જલ | ગા વુ કામ કામ રામના દુલાઈ. - રામ સુમર રામ...

આત્મારામનું રૂપ | નામ, રૂપ, વિસ્મરણ |
મિદહ્ન રૂપ યન | જૂઠ દૂધ જૂઠાઈ | રામ સુમર રામ...

(૧, ૨ અને ૩)

ડૉ. કૈ-અં. ઠામર " દિવાની સાગર "

દર્શન જાહુ - પૃ. ૪૮

in Bhajana all his hours of leisure, never to be talkative and to be always righteous in words and deeds.⁷⁴

Japa too comes under the category of Smarana 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, Vālmikī, Dhruva and several others attained salvation by Japa alone. Lord Kṛṣṇa says in Gītā, " Among the Yagnas, I am Japa-Yagna." ⁷⁵ There are three kinds of Japa viz. -

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

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

75. यज्ञानां जपयज्ञोऽस्मि | ७. 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 (નામી) 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 (માનવી), one who repeats the word with the heart is called a Sādhu, 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, Kuntī, Bhīṣma (first Skandha)

76. મુખસો જપે સો માનવી, હિરદે જપે સો સાધુ,
સુરલાસો જપે સો સંતજન, તા કા મહા અગાધ.

"અખાટલ કાવ્યો" ભા-૨. પુ.૨૪૮

Dhruva (fourth Skandha) and Prahlāda (eighth Skandha). 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.⁷⁷ The devotees have no other object in view than the remembrance of God's lotus feet.⁷⁸

The supreme object of life acquired by Sāṃkhya and Yoga, and diligent attachment to

77. न भारती मेडङ्गः शृङ्गोपलभ्यते न वै क्वचिन्मै मनसो
शृङ्गा गतिः।
न मे लक्ष्मीकाणि पतन्त्यसत्पथे यन्मै
हृद्योत्कण्ठययता शृङ्गो हरिः। Bih. 2-6-33

78. भजन्त्यर्थं त्वामिव एव सार्धयो व्युत्तमाया-
गुणविभ्रमोदयम्।
भवत्पदानुस्मरणार्थे स्तुतां गित्तित्तन्मूढगव-
न्म विमले ॥ Bih. 4-20-29.

one's Dharma, is that at the time of death the mind may remember Nārāyaṇa.⁷⁹ Therefore, Śukadeva says to Parīkṣit, "O King Parīkṣit, let Keśava 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. હતાવાન શાસ્ત્રયોગાત્મ્યં સ્વર્ધર્મપરિનિષ્ઠયા ।
જન્મભ્રાત્રઃ પરઃ પુન્સામન્તૈ નારાયણસ્મૃતિઃ ॥

Bh. 2 : 1 : 6

80. વસ્તુમાતૃ સર્વાત્માના શાંખન હૃદયસ્થં કુરુ વેશવમ્ ।
મિથમાતૃ હૃદયહિતસ્તત્તૈ યાત્તિ પરં ગતિમ્ ॥
મિથમાતૃરન્નિર્ઘીયૌ બ્રહ્મવાન પરમેશ્વરઃ ।
આત્મભાવં નયત્યક્તૌ સર્વાત્મા સર્વસૈશ્રયઃ ॥

Bh. 12 : 3 : 49 & 50.

If the Kings Śiśupāla, 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.⁸¹ The Vṛṣṇis who were lost in their thoughts of Kṛṣṇa in their intercourse with Him, entirely forgot their own separate existence.⁸² It is hence that the world

81. श्रीरूपं च वृषलयः शिशुपालोऽपि शाक्यादयो

अलि विलीनयः विलीकनादयः ।

ध्यायन् आत्मविषयः शयनासननादी

लब्धाम्यमाप्सु रक्तविषयां मुनः किम् ॥

Bh. 11. 5. 48.

82. शिशुपालोऽपि शाक्यादयो विलीकनादयः ।

न हि. शयनासननादी वृषलयः वृषलध्यायः ।

Bh. 10 : 90 : 46.

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
(अहोरात्र) of Asvatthāmā.⁸⁴ Kuntī prays
to Lord Kṛṣṇa always to send calamities to her,
for it is only in times of troubles that the Lord

83. अहो ध्रुवं स्म पूजार्थं भवत्या लीकपूजिताः ।
वाम्भुरेहो भगवति आस्मिन्वर्षितं मनः ॥

Bh. 10-47-23

84. पारि पारि मलमोगिन् रेवदेय भगवत्पते ।
नाढ्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् ॥
अभिद्रवति मामेश शस्त्रक्षत्रायसौ विभो ।
कामं ददतु मां नाथ मा मे गर्भो निपात्यताम् ॥

Bh. 1: 8: 9 & 10.

comes to rescue of the devotee, and favours him with His vision.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 Kṛṣṇa to grace him that he requested the Lord to stand in front of Him unto the last till he shuffled off the mortal coil.⁸⁶ In his prayer, Bhīṣma reveals three things, faith, love and

85. विष्णुः सन्तु नः शङ्कतन्त्र तत्र जगद्गुरो ।
भवन्ती दर्शनी यत्स्यादपुनर्नयदर्शनम् ॥

Bh. 1: 8: 25

86. लघाप्येकान्तभक्त्यैषु पश्य भूषणकम्पितम् ।
यन्मै ऽ सूर्यजलः साक्षात्कृष्या दर्शनमागतः ॥

Bh. 1: 9: 22.

भक्त्या ऽऽ लेश्य मनो यस्मिन् याया- यन्नाम कीर्तयन्
त्यजन् कलेज्जं श्रेया मुच्यते कामकर्मभिः ॥

Bh. 1: 9: 23.

self-surrender,⁸⁷ and praises God in manifold ways. Dhruva, by constant meditation on Lord

87. इति मलिनस्पकल्पिता विलुप्ता भगवति शाल्यलपुङ्गवे विश्रुति ।
 स्वस्वमुपगते क्वचिद्विर्लुं प्रवृत्तिमुपैयुषि यद्व्यवहारः ॥
 निजुवनकमनं तमालवर्जं शिखरगौरवशम्बरं दधाने ।
 वपुर्लल्लकुल्लवृत्ताननाब्जं विजयलये रतिरस्तु मे ऽनपया ॥
 युधि नुरजरजोविधूमाविष्यकचतुर्लल्ल श्रमवार्यल्लकृणार्ये ।
 मम निश्चितशरैर्विनिधेमानल्लयि विल्लस्तत्कवये ऽस्तु वृष्ण आत्मा
 अपदि शरिष्ययो निशम्य मर्त्ये निजपरचौर्ध्वकयो रघो निवेश
 स्थितयति परमैनिकायुरइजा हलयति पार्धसखे रतिर्ममैस्तु ॥
 व्यथितपूलनामुखं निरीड्य स्वजनवर्षाद् विमुक्त्वस्य शेषबुद्धया ।
 भुमालिमहरदात्मविधेया यश्चरद्वरतिः परमस्य लस्य मे ऽस्तु ।
 स्वनिगममंपराय मत्त्रलिङ्गामृतमधिकर्तुमवप्लुली श्यस्यः ।
 धृतस्यचरजो ऽभ्ययाय्यल्लदृगुर्द्विरिष एन्नुमिमं गत्तौन्तरीयः ॥
 क्षिणविक्षिश्यल्लो विशीर्णदंशः शतजपविप्लुत आलतायिनौ मे ।
 पुस्तभमभिसम्भार मद्गर्धार्धं स भयतु मे भगवान् गतिर्मुकुन्दः
 विजयरघुकुमुभ्य आललोत्रे धृतव्यरश्मिनि लच्छ्रयेडिजायी ।
 भगवति रतिरस्तु मे मुमुक्षोर्यमिह निरीड्य हता जलाः
 शम्भुम् ॥
 लल्लितगतिविल्लस्यल्लगुणसप्रमयनिरीड्य कल्पिलीरुमानाः ।
 कृतदनुकृतवत्य उन्मदान्याः प्रवृत्तिमग्न किल यस्य गोपयधः

Vāsudeva, 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 Śrī Hari as

revealed in his prayer, consisting of twelve verses.⁸⁸

88. श्री ऽन्तः प्रविश्य भग्नं वाचमिमां प्रमुखां शैलीययत्यसिक्त-

शक्तिर्धर्मः स्वयाम्ना।

अन्यथा च एतद्व्यवस्थायामप्यगादीनां प्राप्ताब्जनी भगवती पूज्याय नमः॥

उष्णस्त्वर्णस्य भगवन्निदमात्रशक्त्या मायारव्ययीकमुद्रा। मरारिदशेषम्।

शृङ्खलानुविध्य पुरुषस्तदसद्विषये नानिप शरुषु विभ्राप्सुवद्विभास्मि ॥

१. व्यष्ट्या ययुनेदं यत् विश्वं भुवःपुत्र्य इव नाथ भवत्सुपन्नः।

लभ्यापवर्ग्यं शरणं तव पादभूजं विमर्शने कृतविद्या कथमर्तव्यी ॥

गूढं विमृष्टमतयस्त्वय मायय। ते य एवां भयाप्य य विमोक्षिमन्थ्यते।

अर्चन्ति कल्पकलहं कृपापि भोग्यमिच्छन्ति यत्स्पर्शजं विषयेऽपि ।

मृजाम् ॥

या निर्पुणस्त्वनुभूतां लय पादपद्मा ध्याना मयज्जन कथा श्रवणेन

आस्था

२-आ द्रष्टाणि २५प्रहस्रन्दपि नाथ प्रा भूत्किं त्यना काशं पुत्किना

- प्रपत्नी विभावात् ॥

ਅਚਿੰਤ ਮੂਰ੍ਹ; ਖਪਹਾਨਾ ਲਧਿ ਮੈ ਖਸਤੀ ਖੁਦਾਇਗਨ

चैरि लाम्ना आशदवम् ॥

१. येनाभजसौ लखन मुख व्यसनं भयाधि नृप भगवदगुणकथामृत

५/०४-८ : ॥

In order to save Prahlāda, the best of the devotees of Lord Viṣṇu who was most persecuted by his father, the Daitya Hiranyakaśipu (हिरण्यकशिपु), the brain fever of the three worlds, was slain by Lord Nṛsiṃha (नृसिंह), 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 Lakṣmī. 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 verses⁸⁹ wherein

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89. मन्त्रै धनान्निजनरूपलपः श्रुतौजस्तेजः प्रभायवत्कं पौरुषबुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या तुलौष भगवान् राजयूषमाय
विप्राद् द्विषद्गुणयुतादरविन्दनामपादारविन्दविमुखाच्छपर्यः वशिष्ठम् ।
मन्त्रै लदर्पितमनोवयनी एतार्थं प्राजं पुनाति स्तु क्लृप्तं न तु भूरिमानः ॥
भौनप्रलश्रुतलपौऽप्ययनस्यर्धर्गव्याख्यारहौ अपस्तमार्थप आपवर्ग्याः ।
प्रायः परं पुरुष तौ व्यजितेन्द्रियाणं वार्ता भवन्त्युत न पात्र तु
दाम्निमकानात् ॥

Bh. 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 (नाविक) takes to the other bank of the river, so the Lord alone is the saviour of mankind.⁹⁰ Prahlāda complaints about the evil nature of his mind. The naughty (लीयं) mind is affected by passion (कामातुरं) joy (हर्षातुरं), grief (शोकातुरं), fear (भयातुरं), malice (द्वेषजालं) and other joys, desires and as such it takes man to downest down⁹¹ and hence he requests the Lord to take

90. वात्सल्यं नील शरपं पितरौ वृश्मि
नार्यस्य यागदमुदन्यति मज्जती नीः ।
नप्तस्य लप्पलिविधिर्य इहास्मैष्टस्तावद्
पित्री ननुभूतां व्यदुषैक्षितानाम् ॥

91. Bh. 7: 9: 19

नीलन्मनस्त्वय कथासु विकुण्ठनाथ
क्षम्पयते दुःखितदुष्टमन्त्रार्थं लीपम् ।
कामातुरं हर्षशीकभयैषजालं तस्मिन्
कथं तव गतिं विमृशामि रीतः ॥

Bh. 7: 9: 39

entire possession of his mind by His Divine presence.⁹² 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

92. મતિર્ન કૃષ્ણૈ પરતઃ સ્વત્તૌ વા મિથૌઽભિપદ્યૈત ગ્રહપ્રલાનામ્ ।
અદાન્તેગૌમિર્વિશતાં લમિસ્ત્રૈ પુનઃ પુનઃચ વિલચર્વણાનામ્ ॥
ન લૈ વિદુઃ સ્વાર્થગતિં હિ વિષ્ણું યુરાશયઃ યૈ હરિર્થમાનિનઃ ।
અર્થા યન્વાન્ધૈરૂપનાયમાના વાચીશતન્ત્યામુરુદામ્નિ હર્થાઃ ॥
ઐષા મતિસ્લાપદુરુક્રમાંહુદિં સ્પૃશત્યનર્થાપગમૌ પદર્થઃ ।
મણયન્નાં પાદરજાંઽભિષેકં નિષ્કિંચનાનાં ન કૃણીત યાવત્ ॥

Bh. 7: 5 ; 30-32

of God leads to the summum bonum of life.⁹³

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. नालं द्विजत्वं देवत्वमृषित्वं त्वासुरात्मजाः ।
प्रीतनाय भुक्त्यस्य न वृत्तं न बहुकला ॥
न दानं न तपो नैश्या न शौर्यं न धर्मान य ।
प्रीयते ऽ मत्कया भक्त्या एरिशन्यद् विस्मयनम् ॥
ततो हरेर् भगवति भक्तिं कुरुल दानयाः ।
आत्मीयैः सर्वज्ञ सर्वभूतात्मनीश्वरैः ॥
रैलेया यश्चरश्चरिषि स्त्रियः शूद्रा पुष्पौकसः ।
श्वगां मुगाः पापजीवाः सन्ति ह्यय्युततां गताः ॥
पुलापाण्ये लौकैः स्मिन् पुंसः श्वार्थः परः स्मृतः ।
अकान्तभक्तिगोविन्दे यत् सर्वज्ञ तदीश्वरम् ॥

It is his sincere belief that by the sixfold sincere devotion consisting of Namaskāra - (નામસ્કાર), Stuti (સ્તુતિ), Pujā - (પૂજા), Smṛti (સ્મૃતિ), Pād-sevana - (પાદસેવન) and Śravaṇa (શ્રવણ), the devotee attains the status of a પરમહંસ .⁹⁴ 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. જન જી S હૃદય નમઃ સ્તુતિકર્મપૂજાઃ કર્મ
સ્મૃતિશ્ચરણયોઃ શ્રવણં કથાયામ્ ।
સંસૃત્ય ત્વયિ વિનૈતિ પડક્રયા
કિં ભવિત્તિ જનઃ પરમહંસગતૌ લભ્યેત ॥

the little stars of worldly desires appear no longer.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.⁹⁶ Broadly speaking, God.

95. यदि राक्षसीश भै कामान् पशंस्त्वं परदर्शन ।
कामानां हृद्यैर्नरोहं भवन्तु धृते परम् ॥
इन्द्रियाणि मनः प्राण आत्मा धर्मो धृतिर्भक्तिः ।
हीः श्रीस्तैजः श्रुतिः श्रुत्यं यस्य नश्यन्ति जन्मना ॥
विमुञ्चति यदा कामान् मानवी भवति स्थितान् ।
जह्यैव पुण्डरीकाक्ष भगवन्वाच कल्पते ॥
नामो भगवते लुब्धं पुरुषाय भरात्मने ।
हरयेऽङ्गुलमिणाय ब्रह्मणे परमात्मने ॥
Bh. 7:10 : 7 - 10.

96. यत्र यत्र च भक्ष्यताः प्रशान्ताः अप्रदर्शिनः ।
सर्वतः समुदाचारास्तै पूयन्त्यामि कीकृतः ॥ ?
Bh. 7:10 : 19.

is seen by the devotee wherever and whenever he sincerely remembers Him with Bhāva, as revealed in the Bhajan of Banārasī.⁹⁷

97. હર જગે પેં દેખા, તરી ગણે વૂ દેખા;
જહાં માદ હેં તેરી, વણે વણે વૂ દેખા. — દે+
- જા જાતર ગંગા સાગર સિંધુ નણયા;
મેં તરે દેશમેં યારે તરે ઉઠ ધાયા.
ગણે મેંને પ્યારે ઓરે તરી વૂ દેખા;
જહાં માદ હેં તેરી વણે વણે વૂ દેખા. ૧.
ગંગાલ વસ્તી સજ ઉજાડ દમને લાગા;
ગણે દેખા પુરુષો દેખા રે સજી જમાના.
તરે મલવાલા તરલા હેં તરે મલવાલા.
મેં મેં તુલ જિતને તરી વી દમને માળા.
ખુબ ખુબ સિરા દર દરમા હુઆ દિવાળા;
ગણે પાયા પ્યારે તેરી તરી ઠિઠાળા.
સજ માદ તરી તો દિલમેં ચણે વૂ દેખા;
જહાં માદ હેં તેરી વણે વણે વૂ દેખા; ૨.
સજ દેખા દમને ગુલશન ઓર ગુલ્લાલા;
ઓરે કતીર બજ તર સિરા પદજ વગમાલા.
દેખા પત્તા પત્તા ઓરે ડાલી ડાલા;
હેં સજમેં વૂ ઓર સજમેં રહેં ગિરાલા.
ચલ બગાચીતી તલામ રસતા ઢાલા;
હેં અરજ મેરી ચલ મુનો નંદે લાલા.
વુરુ પર દિલ આશાત હુઆ લલી વૂ દેખા;
જહાં માદ હેં તેરી વણે વણે વૂ દેખા.

"શ્રી બજસાગર" — ત્રિશુ આખંડાનંદ પૃ ૧૮૫

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 ebquent terms.⁹⁸

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

98. भट्टकप्रपन्नपशुपाशविमोक्षणाय मुक्ताय श्रविकरुणाय नमोऽस्तुताय ।
स्वाशने सर्वलनुमृन्मनसि प्रलीलप्रत्यरुहो भगवते धृतै नमस्ते ॥
आत्मात्मजापृगृहविलज्जनेषु सक्तं दुष्प्रापजाय गुणस्नग्गुविपरिजितम् ।
मुक्तात्मनिः स्वहृदये परिभाविताय ज्ञानात्मने भगवते नमः
इष्टप्रशय ॥

१. जिज्जविषे नाहमिहामुया किमन्तर्वरि श्वा धृतै भूयोन्या ।

१. इच्छामि कार्त्तन न श्च्य विम्वयस्त्वस्यात्म लीकापरमस्यमोक्षम् ॥

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 (स्तुतिः) 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 (यमदूत). The Bhāgavata thus brings out the glory of God's name on the following grounds :-

99. अर्थादिषु यदा यत्र श्रद्धा मां तत्र चार्थयेत् ।
शर्वभूतैष्यात्मनि च शर्वात्माहमवस्थितः ॥

Bh. ॥: 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

100. वृत्तापामेय लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः ।
भक्तियोगो भगवत्तन्मात्रं श्रद्धादिभिः ॥
नामोच्चारणमाहृत्यं हरेः पश्यत्पुत्रकाः ।
अस्मिन्मन्त्रोपि येनैव मृत्युपाशादयुज्यते ॥
अहंभूतं भक्तिं भगवद्गुणानां धैर्यं चैतज्ज्ञ
नोऽस्मरति न च्यवदोऽपि विन्दते ।
कृष्णाय नो नमसि विच्छिन्न एकादापितानां -
यद्व्यञ्जमस्मी S कृतविष्णु कृत्यान् ॥

To sum up, the nine-fold devotion may be distributed into three trinities of -

- (a) Śravaṇa, Kīrtana and Smaraṇa, like the vedic three - Śravaṇa, Manana and Nididhyāsana;
- (b) Pādasevā, Arcana and Vandana like the Tāntric three which centre round the idol worship; and
- (c) Dāsya, Sakhya and Ātmanivedana which are more achievements than means.

The inclusion in the nine-fold devotion of the Tāntric 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 (शून्यता) 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 (सर्व) to friendship
(मित्र). 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. कलशपा स्वयं भक्ति ।

N.B.S. 30.

102. Siddhesvara Bhattacharya: "The Philosophy
of The Srimad-Bhagavata" - Vol. II -
P. 176.

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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.