

## CHAPTER IV.

### RELIGION AND PHILOSOPHY.

#### SECTION I.

#### RELIGIOUS SYSTEMS.

##### INTRODUCTION.

"Religion in its widest sense includes on the one hand the conception which men entertain of the divine or supernatural powers and on the other that sense of dependence of human welfare on these powers which finds its expression in various forms of worship."<sup>1</sup>

The BVP gives information regarding the mode of worship of various gods and goddesses and its rewards.

##### I - VIṢṆU-WORSHIP.

Vaiṣṇavism or Viṣṇuism, as the name implies, centres its activity around the worship of Viṣṇu under his direct name or under his various appellations and forms.

In the Epic and Purāṇic mythology he is one of the leading gods and appears as the Supreme spirit though in the BVP the position of Viṣṇu is inferior to Kṛṣṇa. The BVP gives scanty information about the Viṣṇu-worship. It declares that a man who worships Viṣṇu, gets emancipation (1.14.42-43) and again who gets a Viṣṇu-mantra from his teacher becomes a Jīvanmukta (2.10.43).

The Vaiṣṇavas are highly eulogized in the BVP by quoting the authority of the Vedas, Purāṇas and Itihāsas (4.25.112). The Vaiṣṇavas are said to be born from Kṛṣṇa's feet and are spoken of as Kṛṣṇa-like (1.5.67.69). The BVP states that a Cāṇḍāla who is a Vaiṣṇava is better than a Brahmin who is not a Vaiṣṇava (1.11.39). This suggests that the following of a particular religious dogma had its counterweight on the caste-systems. In the BVP, the impotent Drumila tells his wife that a child born through relations with a Vaiṣṇava, leads himself and his parents to the Vaikuṇṭha (1.20.43-45). Prahlāda and Śiva are spoken of as the best amongst all the Vaiṣṇavas (1.3.22, 1.11.16).

## II - KṚṢṆA-WORSHIP.

Generally Kṛṣṇa is said to be an incarnation of Viṣṇu i.e. he is subordinate to Viṣṇu but in the BVP Kṛṣṇa is the supreme deity and Viṣṇu is his portion.

There are several Vaiṣṇava sects<sup>2</sup> in India which worship Viṣṇu, Nārāyaṇa, Kṛṣṇa or Rāma as their Supreme god. Amongst these the Nimbārkaītes, Vallabhāītes and Caitanyāītes worship Kṛṣṇa as Parama-Brahman.<sup>3</sup>

The BVP states that Kṛṣṇa is the Supreme-Brahman and it directs <sup>^</sup>to worship Kṛṣṇa. Śiva and Nārada said to Brahmā that they did not wish to marry but they wanted to worship Kṛṣṇa because mukti, siddhi, yoga, tapas, dāna, vrata, dharma etc. are not even a sixteenth part of worship to Kṛṣṇa (1.6.10-24, 1.8.35-36). The dāsyabhakti is suggested to be superior to all other things when Śiva declared to a gandharva that any god would grant anything to his devotee

but he would not grant Kṛṣṇa's dāsyabhakti to him (1.12.22-29). The BVP brings out the superiority of Kṛṣṇa's dāsyabhakti to every thing else by declaring that devotee of Kṛṣṇa would not desire emancipation in preference to Kṛṣṇa's dāsyabhakti (1.12.35, 1.14.55). The Kṛṣṇa-worship is said to be superior to worship of any other deity when it states that if one worships a deity which is a portion of Hari for seven births, worships Prakṛti through his grace. After worshipping Prakṛti for seven births one gets Śiva-bhakti. The worship of Śiva opens the gateways to the worship of Viṣṇu. And this knowledge of the Viṣṇu-bhakti enables one to have Kṛṣṇa-bhakti which in turn leads one to worship Kṛṣṇa who is also a nirguṇadeva and by worshipping this attributeless god one becomes nirguṇa (2.62.23-30). Śiva, Brahmā, and Dharma are Kṛṣṇa's devotees (4.6.21-25). Garga, Kālīya and Nanda beg for dāsyabhakti alone of Kṛṣṇa (4.13.193-198, 4.19.77-83, 4.21.220-221). The BVP has the Kavacas, stotras and mantras sacred to Kṛṣṇa (for details vide appendix).

### III - RĀDHĀ-KṚṢṆA-YUGALA-WORSHIP.

Rādhā is the consort of Kṛṣṇa and, according to the BVP, she is superior to Kṛṣṇa as suggested by some of her epithets like - Kṛṣṇasevitā, Kṛṣṇapūjitā etc. Some Vaiṣṇava sects e.g. Vallabhāites, Nimbārkaītes, Caitanyaītes and Rādhāvallabhāites worship. Rādhā with Kṛṣṇa, The Vallabhāites<sup>4</sup> give importance to Kṛṣṇa while the Rādhāvallabhāites<sup>5</sup> give importance to Rādhā in their joint worship of Rādhā and Kṛṣṇa. The Caitanya followers<sup>6</sup> worship Rādhā-Kṛṣṇa together i.e. to say that they worship the yugala-image of Rādhā-Kṛṣṇa.

The BVP directs that one should make a rāsamaṇḍala on the full moon day of the month of Kārtika and should make an image of Rādhā-Kṛṣṇa from a stone. If one worships this image of Rādhā-Kṛṣṇa by ṣoḍaśopacāra, one stays in the Goloka for period of the life - span of Brahmā (2.27.91-93). Brahmā, Nanda and Śiva asked for the dāsyabhakti of Rādhā-Kṛṣṇa from Kṛṣṇa (4.15.134, 4.34.8, 4.124.102).

#### IV. ŚIVA-WORSHIP.

The BVP states that whosoever worships Śiva, gets a beautiful wife or a handsome husband as the case may be, knowledge, sons, wealth, and strength (1.14.35-36). It also adds that a devotee of Śiva, śakti and gaṇeśa goes to the Śivaloka (2.26.35). The BVP refers to the word Śaiva in the sense of a religious set i.e. Śaivism (2.26.35).

#### V. BRAHMĀ-WORSHIP.

One who worships Brahmā gets progeny, wealth, affluence and pleasures (1.14.37).

#### VI. GANEŚA-WORSHIP.

One who worships Gaṇeśa, gets pleasure, wealth, progeny, knowledge and has one's obstacles destroyed (1.14.41). The BVP refers to ~~to~~ the word Gāṇapa in the sense of a religious sect (2.26.35).

#### VII. DHARMA-WORSHIP.

One who worships Dharma, gets happiness in this world and after death achieves the Viṣṇupada (1.14.47).

#### VIII. SŪRYA-WORSHIP.

One who worships Sūrya with devotion, gets knowledge pleasure, health, wealth and progeny (1.14.38). The BVP

refers to the word Sūryabhakta in the sense of a religious sect. i.e. Saura (2.26.35).

#### IX. DURGĀ-WORSHIP.

SAKTI-pūjā is an ancient one and various forms of Sakti were worshipped since the ancient times.<sup>7</sup> Durgā is a form of Sakti. The BVP states that one who worships Durgā, gets a beautiful wife in every birth and also wealth, progeny, and land (1.14.33-34). The BVP further states that if anyone gives a girl - eight years old - to a Brahmin, he gets a reward of Durgādānaphala (4.76.54). The BVP gives an account of Durgā-worship in detail wherein mantras, kavacas, stotras and ritual ceremony and Udbodhana of Durgā are given (2.64-65).

It mentions that one should awaken Devī in the Ārdrānakṣatra, make her enter (in) the devotee's house in the Mūlanakṣatra, and after having worshipped her in the Uttarāṣāḍhānakṣatra, one should do her visarjana in the Śravaṇanakṣatra and give a bali to Durgā on the ninth day in the month of Āśvina (2.65.2-10). The Kālaviveka quotes 2.65.2-3 and ascribes to Vyāsa.<sup>8</sup>

#### X. RĀDHĀ-WORSHIP.

The BVP gives mantras, stotras, dhyāna, kavaca and ritual ceremony of Rādhā in 2.55-56. It describes the ṣoḍaśopacārapūjā of Rādhā and adds that if one worships Rādhā daily, one becomes Viṣṇu-like and after death one goes to the goloka. If one worships her on the full-moon day of the month of Kārtika, he gets the reward of the Rājasūya sacrifice. Rādhā was worshipped first by Kṛṣṇa in

Vṛ̥ṇḍāvana and then subsequently Brahmā and Nārāyaṇa worshipped her (2.55.58-65).

#### XI. SARASVATĪ-WORSHIP.

The BVP gives mantras, stotra, Kavaca and ritual of the worship of Sarasvatī in 2.4,5. and states that it was Kṛ̥ṣṇa who worshipped her first and subsequently Brahmā, Viṣṇu, Maheśa, Dharma and other gods worshipped her. The BVP declares that the Kavaca of Sarasvatī enables one to conquer the tribe worlds and to be the best of the poets (2.4.90).

#### XII. VASUNDHARĀ-WORSHIP.

The BVP gives mantras, stotra and kavaca of Pṛ̥thvī. She was first worshipped by varāha and then by Brahmā, other gods, goddesses and sages (2.8-9).

#### XIII. TULASĪ-WORSHIP.

The BVP lays down that one should worship Tulasī in the month of Kārtika. Hari worshipped her first. A man who worships her gets a wife, health, wealth and progeny (2.22.34-40).

#### XIV. SĀVITRĪ-WORSHIP.

The king Aśvapati is said to be the first worshipper of Sāvitṛī. He worshipped her on the thirteenth day of the brighter half of the month of Jyēṣṭha and he got a daughter named Sāvitṛī who was like the goddess Sāvitṛī (2.23).

#### XV. LAKSMĪ-WORSHIP.

She was worshipped first by Nārāyaṇa in the Vaikuṇṭha and then Brahmā, Śiva, Viṣṇu, Manu, gods, sages, gandharvas and serpents worshipped her. She was worshipped on eighth

day of the brighter half of the month of Bhādrapada. Viṣṇu put in vogue her worship in the month of Caitra, Pauṣa, Bhādrapada and on Tuesdays (2.35.25-35).

XVI. SVĀHĀ-WORSHIP.

The BVP gives mantras, stotra and Kavaca of Svāhā. One who worships svāhā gets a wife and a son and success in every work (2.40).

XVII. SVADHĀ-WORSHIP.

She was worshipped first by Brahmā and then by gods, sages, manes and men (2.41).

XVIII. DAKSINĀ-WORSHIP.

It was yajña who worshipped her first. One who worship her, gets a wife, a son, knowledge, wealth and land. If anyone is in prison he is released therefrom (2.42).

XIX. ŚAṢṬHĪ-WORSHIP.

Svayumbhuva Manu worshipped her first on every sixth day of the brighter half of every month. He worshipped her also in the sūtikāgāra for a period of twenty-one days. He put in vogue her worship amongst the people. If anyone hears the stotra of Śaṣṭhī, he gets a healthy and brave son due to the grace of śaṣṭhī (2.43).

XX. MAṄGALACANDIKĀ-WORSHIP.

The BVP gives stotra, mantra and kavaca sacred to Caṇḍikā. Śiva worshipped her first on every Tuesday. She was worshipped by Maṅgala planet, Maṅgala king and by all women. Moreover, whosoever desired for maṅgala, worshipped her (2.44).

XXI. MANASĀ-WORSHIP.

She was worshipped by serpents - her brothers, Brāhmaṇ and others. The BVP states that one who recites the stotras sacred to Manasā, one is never afraid of serpents (2.46).

XXII. SURABHI-WORSHIP.

Kṛṣṇa worshipped her first in Vṛndāvana and then other sages and men worshipped her. One who recites the stotra sacred to Surabhi, one gets cows, fame, wealth and finally goes to Kṛṣṇa's abode (2.47).

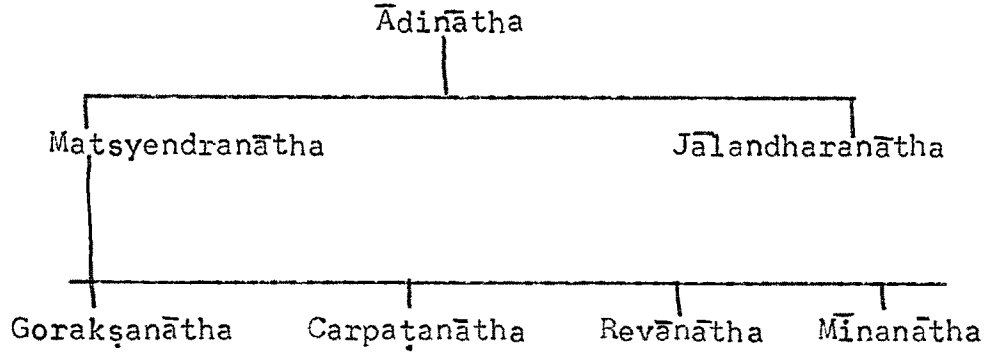
NĀTHISM.

The Nātha-Yogīs have played a very important role in the history of mediaeval Indian mysticism. The yogīs worshipped God as 'Nāth' or the supreme Master, who according to their faith, transcends not only the finite, but the infinite as well.<sup>9</sup>

"The Nath cult is essentially a yogic cult, but among the innumerable yogic sects of India the cult is characterised as the Nath cult due to mainly to the fact that its stalwarts, generally bear the title of 'Nath', and the word Nath has been dealt with in some of the standard sanskrit texts as a philosophic concept for a state of supreme existence".<sup>10</sup>

The Nāth cult seems to represent a particular phase of the Siddha-cult of India. The Siddha-cult is a very old religious cult with its main emphasis on a psycho-chemical process of yoga known as the Kāya-sādhana.<sup>11</sup> The main Nātha is Gorākhanatha in the Nātha-cult. According to H.P.Dvivedi<sup>12</sup> the genealogy of pupils of Nātha cult is as follows :-





In the BVP, in the description of Puṇyakavṛata, some epithets of Kṛṣṇa are as follows :-

Gorakṣakanātha (3.4.43)

Munīndranātha (3.4.47,60)

Siddhendranātha (3.4.49)

From the above epithets one may infer that Gorakṣakanātha corresponds to the name of Gorakṣanātha or Gorakhanātha of the above genealogical table, whereas Munīndranātha and Siddhendranātha may be the names of other some successors in the line. ~~of~~

The BVP also states that there are twenty four Siddhas who do Kāyasādhana and get various types of Siddhis but a devotee of Kṛṣṇa does not long for these Siddhis (4.78.31-32). It may be noted that the BVP does not mention the names ~~of~~ of the above said twenty four Siddhas. It is said that Gorakhanātha gave a sermon to his pupil and it is called Haṭhayoga.<sup>13</sup> by which a man can achieve every type of happiness in this world as well as in the yonder world also.<sup>14</sup>

#### TĀNTRISM.

The Tantras or Āgamas as they are otherwise known, have been looked upon as texts of scriptural importance.<sup>15</sup>

It is a tradition that the Āgamas are the fifth Veda. The Tantra Śāstra has been aptly described as the practical science of self-realisation. The BVP states that one should worship Hari by the way of tantra (1.26.97). It also mentions that one should make a tringle wherein Kūrma, Śeṣa and Pṛthvī should be worshipped (1.26.95, 2.64.56).

In the Tāntrism the mantra or the bījamantra is also necessary.<sup>16</sup> Such is the mantra, the word which forms the vehicle of transmission of power and knowledge from the teacher to the taught. The BVP mentions several bījamantras<sup>17</sup> in connection with the Kavacas of various gods and goddesses.

DEVASAṬKA-WORSHIP.

Among the gods popularly worshipped the principal ones are Viṣṇu, Śiva, Durgā, Gaṇeśa and Sūrya.<sup>18</sup> The worship of these deities - called Pañcāyatanapūjā - is said to have been popularised by the great Śaṅkarācārya.<sup>19</sup>

In modern times these five devatās are still worshipped.

The BVP mentions the worship of a group of six gods - Devaṣaṭka - instead of that of five devatās. It states often that before worshipping any god or goddess one should worship these six deities viz. Gaṇeśa, Dineśa, Vahni, Viṣṇu, Śiva, Śivā. It also states that one should worship Gaṇeśa for the removal of obstacles, sūrya for curing the diseases, Viṣṇu for the destruction of sins, Śiva for knowledge, Durgā for bhakti and vahni for peace (2.4.35, 2.10.93-95, 2.23.45, 2.39.5, 2.46.124, 2.64.6, 3.6.98-103, 3.32.25, 4.26.48, 4.27.126, 4.75.14-17, 4.101.9).

### THEORY OF INCARNATION.

The theory of incarnation plays a very important role in mediaeval and modern Hindu religion as taught in the Purāṇas and similar works.<sup>20</sup>

The theory of incarnation presupposes the recognition of Viṣṇu as a supreme god, the creator and the ruler of the universe, the upholder not only of the cosmic, but also of the moral order of the world. When the enemies endanger the order of the world, the lord incarnates himself for the purpose of defending it.<sup>21</sup>

There is no clear reference to the theory of Avatāra in the Veda, but the germs of this theory are traceable to the thought which identifies one god with another and from this idea of identification, the transition to that of incarnation is easy.<sup>22</sup>

The Mbh has not the systematic account of incarnations and therein it is still developing.<sup>23</sup>

According to the mythology of the BVP Kṛṣṇa is the Supreme god and not Viṣṇu as usual and hence in the BVP the avatāras are of Kṛṣṇa and not that of Viṣṇu.

The BVP mentions the following categories of incarnations :-

1. Pūrṇa-avatāra.
2. Aṁśa-avatāra.
3. Kalā-avatāra.
4. Kalāṁśa-avatāra.
5. Vibhuti-avatāra.

The Bhp (2.6.41-46) mentions the aṁśa, Kalā and Vibhūti wherein it is stated that from Virāṭpuraṁśa Brahmā, Śiva, Viṣṇu etc. born as his aṁśa or kalā. Kalā and Vibhūti are particular aspects of aṁśas.<sup>24</sup> In later period aṁśa, kalā and vibhūti were treated separately. The Sātvata-Tantra which follows the Bhāgavatism defines aṁśa, kalā and Vibhūti.<sup>25</sup>

The BVP has a distinct concept of the avatāras to contribute. It not only puts forward the Daśa-vatāra theory of Viṣṇu with a change that Kṛṣṇa comes to occupy Viṣṇu's place but it also states that the various individual gods and goddesses have their own births or incarnations to help Kṛṣṇa in the discharge of his function of annihilating demons.

Kṛṣṇa is the Parama-Brahman or paripūrṇatama god (4.9.14, 4.22.49).

#### 1. Pūrṇāvatāras.

Nṛsīmha and Rāma are said to be pūrṇāvatāras (4.22.42,45) as well as Kalāvatāras of Kṛṣṇa (4.9.13).

#### 2.a. Aṁśavatāras of Kṛṣṇa.

Sūkara

Vāmana

Kalki

Baudha

Kapila

Mina

Kūrma

Varāha

Viṣṇu

Brahmā

Śeṣa  
 Śiva  
 Dharma  
 Nārāyaṇa  
 Nara  
 Gaṇeśa

(2.34.62, 4.9.10-12, 4.22.37-48).

2.b. Aṃśavatāras of individual gods and goddesses.

Main god/goddess	Aṃśavatāra.
Nārāyaṇa	Skanda (2.34.63).
Prakṛti	Gaṅgā
	Lakṣmī
	Sarasvatī
	Sāvitṛī (2.1.59)
Rādhā	other goddesses (2.2.53).
Kāmadeva	Raukmiṇeya
Rati	Māyāvati
Brahmā	Aniruddha
Sarasvatī	Uṣā
Ananta	Saṃkarṣaṇa
Sūryaputrī	Kāḷindī
Tulsi	Lakṣamaṇā
Sāvitṛī	Nāgnajiti
Vasundharā	Satyabhāmā
Sarasvatī	Śaibyā
Rohiṇī	Mitravindā
Sūryapatnī	Ratnamālā

Svāhā	Susilā
Durgā	Jāmbavatī
Himālaya	Bhallūka
Kamalā	Draupadī
Satarupā	Subhadra
Dharma	Udhiṣṭhira
Vāyu	Bhīma
Indra	Arjuna
Aśvinau	Nakula, Sahadeva.
Sūrya	Karṇa
Yama	Vidūra
Kali	Duryodhana
Samudra	Santanu
Saṁkara	Aśvatthāma
Vahni	Droṇa
Hutāśana	Dr̥ṣṭadyumna
Candra	Abhimanyu
Vasu	Bhīṣma
Kaśyapa	Vasudeva
Aditi	Devakī
Vasu	Nanda
Vasupatnī	Yasodā(4.6.139-183).

### 3. Kalāvatāras of Kṛṣṇa.

Kūrma

Viṣṇu

Paraśurāma (4.9.13, 4.22.46).

4. Kalāmsāvatāras of Kṛṣṇa.

Nārāyaṇa

Nārada

Mahavirāt

Sages

(1.30.7)

From the above discussion, it is clear that the BVP gives a double classification of some avatāras as noted above.

5. Vibhūti avatāras.

The BVP has its own vibhūtiyoga (3.3, 3.32, 4.26) which is based on the vibhūtiyoga of the BG. BG X.

The BVP is indebted for the following vibhūtis to the BG:-

BRAHMAVAIVARTPURĀṆA

- |                               |       |              |
|-------------------------------|-------|--------------|
| 1. yakṣānām ca Kubero         | ..... | 3.32.49      |
| 2. Vainateyaśca pakṣīṇām..... |       | 3.32.47      |
| 3. ṛtūṇām yo Vasantaśca       | ..... | 3.32.43      |
| 4. māsānām Mārgaśirṣaka       | ..... | 3.32.43      |
| 5. akṣarāṇāmakāro             | ..... | 3.32.40 etc. |

BHAGAVADGĪTĀ

- |                               |       |            |
|-------------------------------|-------|------------|
| 1. Vitteṣo yakṣarakṣasām..... |       | 10.23      |
| 2. Vainateyaśca pakṣīṇām..... |       | 10.30      |
| 3. ṛtūṇām Kusumākara          | ..... | 10.35      |
| 4. māsānām Mārgaśirṣo'ham.... |       | 10.35      |
| 5. akṣarāṇāmakārosmi          | ..... | 10.33 etc. |

2. The following is the special contribution of the BVP in the matter of vibhūtis:-

- |                        |       |         |
|------------------------|-------|---------|
| 1. Ekādaśī tithīnām ca | ..... | 3.32.43 |
|------------------------|-------|---------|

2. Vasundharā sahiṣṇūnām ..... 3.32.44
3. mantrāṇām Viṣṇumantraśca.... 3.32.51
4. Śālagrāmaśca yantrāṇām ..... 3.32.56
5. Sūdarśanam ca śastrāṇām..... 3.32.52 etc.

### DĀNA.

Gifts, especially religious gifts form an important subject with the early legislators of India, and according to the Sanskrit law books the receipt of gifts constitutes one of the principal sources of income of a Brahmin and the Sanskrit-treatises dealt with at great length on the subject of dāna.<sup>26</sup>

The BVP refers to some dānas and their rewards.

If anyone gives land in gift to a Brahmin, he goes to the Vaikuṇṭha or Viṣṇumandira but if one takes it back from a Brahmin, he goes to hell (2.9.4-20). The BVP states that a man who gives various things in gifts to a Brahmin, he goes to various celestial worlds viz. -

Vaikuṇṭha, Śivaloka, Vāyuloka, Candraloka,

Brahmaloka, Sūryaloka, Śakraloka etc. according to the nature and type of the gift concerned (2.26,27).

### VRATA.

The Vratas have an important place in Indian religious and social life. By performing some Vratas men and women want to achieve some worldly objects or to destroy their sins. In the Dharmaśāstra literature and in the Purāṇas the various vratas are dealt with.<sup>27</sup>

The BVP gives some information regarding the following vratas :-



1. Bhādraśukladvādaśī.

One who worships 'sakra on the twelfth day of the bright half of the month of Bhādrapada, stays in the Sakraloka for a period of six thousands years (2.27.97).

2. Bhādraśuklāṣṭamī :-

If one worships Mahālakṣmī on the eighth day of the bright half of the month of Bhādrapada, he stays in the Vaikuṇṭha for a long time (2.27.87).

3. Cāndrāyanavrata.

The BVP states that if any Brahmin eats fish in his food as per his inclination he should perform this vow, to purify himself (4.75.52). The MS (11.216-219) also mentions this vow for prāyścitta and narrates various types of cāndrāyanavrata. This vrata can be begun from the full moon day of any month.<sup>28</sup>

4. Ekādaśī.

The ekādaśī vrata is highly eulogized in the BVP. This day is also known as Hari-dina i.e. the day of Hari.<sup>29</sup>

If any one takes food on the day of ekādaśī, he commits a sin of Brahmanicide (1.26.54, 2.58.58). If anyone does not take food on this day he goes to the Vaikuṇṭha (1.27.14).

Amongst all the vows, the ekādaśī vrata is the best (4.26.5-13). The Vaiṣṇava, yatī, widow, bhikṣu and brahmacārin should fast on every ekādaśī (4.26.37). The BVP further states that every Vaiṣṇava should observe every ekādaśī while the other than vaiṣṇavas should observe all sukla-ekādaśīs and Kṛṣṇa-ekādaśīs falling between Devaśayani

and Devabodhinī ekādaśī (4.26.38-39).

5. Gaurīvrata.

This vrata is begun from the month of Āṣāḍha lasting for a period of four months. In this vow a woman should abandon curd, milk, ghee, and sugar and pray to Gaurī, she may bless her.<sup>30</sup>

The BVP states that this vow should be started from the month of Mārgaśīrṣa. This vow is only for a woman but even then a man can also perform it. By observing this vow, one can get four human goals. This vow was performed by Vedavatī and Gopīs (4.27.122-145).

6. Janmāṣṭamīvrata.

This vrata is observed on the eighth day of the dark half of the month of Śrāvaṇa and importance of this Vrata is well known all over India.<sup>31</sup> In the various Purāṇas this vrata is enlogised.<sup>32</sup> In the BVP another name of this vow is Rohiṇīvrata (4.8.59). The BVP also gives the details of the ritual of this vrata (4.8). If one observes this vrata, one gets Aśvamedhayajñaphala and if one does not observe it one gets mahāpāpa (2.27.34, 4.58.85).

7. Maṅgalacandikāvrata.

One should observe this vrata on every Tuesday for better prosperous life (2.44.32-38, 2.34.88).<sup>33</sup>

8. Māghasuklapāñcamīvrata.

This vrata is also known as Vasantapañcamī vrata and Viṣṇu is worshipped on this day.<sup>34</sup> According to the BVP, on this day, if anyone worships Sarasvatī, one stays in the Vaikuṇṭha (2.27.102-103).

9. Manasāvrata.

On the Āṣāḍhasamkrāntī this vrata should be observed (2.46).<sup>35</sup>

10. Patisaubhāgyavardhanavrata.

In this vrata one should worship Rādhā and Kṛṣṇa. It should be started from the day of the Vaiśākha Samkrāntī and continued for three months. By observing this Vrata a woman gets progeny and happiness from her husband. Śatarupā, Rohiṇī, Rati, Tārā and Pārvatī observed this vrata (4.16.77-120). Dr. V.P. Pande<sup>36</sup> confuses the Patisaubhāgyavardhanavrata and the Puṇyakavrata. The Puṇyakavrata is a different vow from this and it is separately treated in the BVP (3.3-6).

11. Puṇyakavrata.

One should observe this Vrata for getting the best of the sons. Pārvatī observed it for Gaṇeśa (3.3-6). The HV (2.77-79) also describes it. It was observed by Pārvatī for one year to worship Hari commencing it from thirteenth day of bright half of the month of Māgha. Śatarupā, Śaci and Aditi also observed it. (3.3-6).<sup>37</sup>

12. Puṁsavanavrata.

This is a vow recommended to be performed by a woman whose children die. This follows from the fact that Angirasa's wife who was a mṛtavatsā, observed it for a period of one year and ultimately she got Brhaspati as her son (2.59.61-70).

13. Rādhāmahotsava.

Generally the eighth day of the bright half of the month of Bhādrapada is considered as the birth day of

Rādhā,<sup>38</sup> but the BVP states that Rādhāmahotsava should be observed on the full-moon day of the month of Kārtika. On this day one should arrange rāsamaṇḍala in which one should make images of Kṛṣṇa, Rādhā, Gopas and Gopīs and worship them all. If one does all this, one lives in the Goloka for a period of Brahmā's life and then again is reborn in India (2.10.116, 2.27.90, 2.34.80).

14. Rāmanavamīvrata.

This vrata is observed on the ninth day of the bright half of the month of Caitra.<sup>39</sup> The BVP states that he who observes this vrata lives in the Vaikuṇṭha for a period of seven Maṇvantaras (2.27.81). If one takes food on this day he becomes a pāpī.(1.27.11).

15. Śāradīmahāpūjā.

The BVP states that one who performs this pūjā and gives an offering of buffalo, goats, sheep to Durgā, one lives in the Sivaloka for a period of seven Maṇvantaras and is reborn in India and gets progeny (2.27.83-86). This pūjā should be observed in the month of Āśvina.<sup>40</sup> This Vrata is observed from the first to the ninth day of the bright half of the month of Āśvina.<sup>41</sup>

16. Ṣaṣṭhīvrata.

Ṣaṣṭhī should be worshipped on the sixth day of the bright half of every month (2.34.88).<sup>42</sup>

17. Sāvitṛīvrata.

The Sāvitṛīvrata is also well-known as the Vaṭasāvitṛīvrata. It is observed on the full moon day of the month of Jyeṣṭha.<sup>43</sup> The legend connected with this vrata is that of Sāvitṛī and Satyavat is found in various

works.<sup>44</sup>

The BVP states that one who performs this vrata lives in the Brahmaloḥa for a period of seven Maṇvantaras (2.27.100). MM Dr. P.V. Kane<sup>45</sup> observes that "In Bengal the mode of performing Sāvitrīvrata is different from the above. In Bengal there is no vaṭasāvitrīvrata, but there is Sāvitrīcaturdaśī on the 14th day of the dark half of Jyeṣṭha to secure blessed wifehood in later lives. It is continued for 14 years."

#### 18. Śivarātrivrata.

One who observes śivarātrivrata, lives in the Śivaloka for a period of seven Maṇvantaras and if one takes food on this day one becomes mahāpāpī (1.27.11, 2.27.76). This is also called the Mahāśivarātrivrata.<sup>46</sup> It is observed on 14th day of the dark half of the month of Māgha.<sup>47</sup>

I / SECTION - II  
PHYLOSOPHY

I. SĀMKHYA-SYSTEM.

The Sāmkhya-system is an important system amongst six orthodox systems of Indian Phylosophy. The tradition assigns the authorship of the sāmkhya system to Kapila. The BVP mentions the various Sāmkhyācāryas viz. Kapila, Āsuri, Pañcasikha and Vopdu but it does not give any detail regarding them (2.50.37-39, 2.61.14, 2.63.24, 3.6.14, 3.23.14, 4.99.23, 4.96.33, 4.104.39,). All these are believed as the great ācāryas in the Sāmkhya-system.<sup>48</sup>

The BVP gives the process by which the world and other elements are evolved. The puruṣa was all alone. The puruṣa is spoken of in this context is identified with Kṛṣṇa. He thought of creating the world and he started the creation. First, the three guṇas which are the main cause of the world are born from the right side of lord's body then, Mahat, Ahaṁkāra, and five Tanmātrās viz. Śabda, Sparsa, rupa, rasa and gandha are evolved from the Ahaṁkāra.<sup>49</sup> Then other things were evolved from these five tanmātrās (1.3.4-5). It may be noted that the BVP does not specifically state from which they were evolved. The corporeal being is made of Pāñcabhautikas viz. Pṛthvī, Tejas, Jala, Vāyu and Ākāśa (3.7.73, 4.74.4-6).

## II. (a) Yoga-system.

Generally the Sāṃkhya and Yoga systems are jointly referred to and the yoga-system referred to in such context is the Pātāñjalayoga which is also referred to in the BVP. The Pātāñjala yoga is called aṣṭāṅga-yoga because it has eight aspects<sup>50</sup> viz. -

1. Yama
2. Niyama
3. Āsana
4. Prāṇāyāma
5. Pratyāhāra
6. Dhāraṇā
7. Dhyāna
8. Samādhi.

Among these first four viz. Yama, Niyama, Āsana, Prāṇāyāma stages are helpful for next four viz. Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi.

There are various types of āsanās and Prāṇāyāmas<sup>51</sup>. The BVP states in general that Mālāvatī, Rādhā and Brahmā practised the yogāśana but it does not specify which of them was practised by them (1.13.87, 4.20.26, 4.27.98).

Regarding the Prāṇāyāma, the BVP states that one should do Prāṇāyāma before worshipping Hari and then do Yogāśana (1.26.97, 2.55.6, 2.64.3).

## II. (b) HATHA-YOGA.

This is another branch of Yoga which is known as Haṭhayoga which is also referred in the BVP. The Haṭhayoga is very popular amongst Nāthayogins of Gorakha-

nāthasampradāya. In this Yoga its follower does Kāyasādhana by which he can achieve his goal in this world as well as in yonder world. The Prāṇāyāma, Āsana, Śaṭcakrabhedana and Nāḍībhedana are the main and important features of the Haṭhayoga.<sup>52</sup>

The BVP gives a little but valuable information regarding the Haṭhayoga. It defines a yogin as follows :- a yogin is one to whose senses, Svarṇa, loṣṭa, gr̥ha, aranya, pañka and candana make no difference i.e. he views them equally<sup>53</sup>(3.35.70).

If one wants emancipation from this world he should pierce the six plexuses and the sixteen nāḍīs (veins) which are in his body. The names of six plexuses and sixteen nadis are as follows :-

#### Plexuses<sup>54</sup>

1. Mūlādhāra = Sacral
2. Svādhiṣṭhāna = Prostatic
3. Maṇipūra = Solar
4. Anāhata = Cardiac
5. Viśuddha = Laryngeal
6. Ājñā = Cavernous

#### Nāḍīs

1. Idā
2. Piṅgalā
3. Suṣumnā
4. Medhā
5. Prāṇadhāriṇī
6. Sarvajñānapradā



7. Manahsamyamānī
8. Viśuddhā
9. Niruddhā
10. Vāyusancārīṇī
11. Tejasuṣkakarī
12. Balapuṣṭikarī
13. Buddhisañcārīṇī
14. Jñānagṛmbhaṇakārīṇī
15. Sarvapraṇaharā
16. Punargīvanakārīṇī

Upabarhaṇa, piercing six plexuses and sixteen nāḍīs, joined his Haṁsa (Jīva) with the Brahman and achieved Brahmatva (1.13.13-17). Following this process followed by Upabarhaṇa, Brahmā became one with the Brahman (4.20.26-31). Manoramā and Aṣṭāvakra also abandoned their Jīvas by Yogic practices (3.35.3, 4.29.49).

#### SIDDHI:

By performing yoga, one gets the following Siddhis.

1. Aṇimā
2. Laghimā
3. Prāpti
4. Prākāmya
5. Mahimā
6. Īśitva
7. Vasitva
8. Kāmāvasāyitā<sup>55</sup>
9. Dūraśravaṇa
10. Parakāyapraveśana

11. Manoyāyitva
12. Sarvajñatva
13. Vahnistambha
14. Jalastambha
15. Cirañjīvitva
16. Vāyustambha
17. Kṣutpipāsānīdrāstambhana
18. Kāyavyūha
19. Vāksiddhi
20. Mṛtanayana
21. Sṛṣṭikaraṇa
22. Prāṇākaraṇa (1.6.18-20, 4.78.31-36)

#### Philosophy of Fate:

"Belief in providence is a common article of faith with the Indians and at times fate comes to be associated with the theory of Karma."<sup>56</sup>

The BVP states in the words of Kṛṣṇa that everybody's fate is predecided and even Brahma can not make any change in it and everything is happens according to fate (4.15.88, 4.33.15).

#### MĀYĀ:

The word 'māyā' occurs as early as the R̥gveda but there it means -

1. Creative power
2. Thaumaturgy or the power of working miracles.
3. Viles, tricks, tactis employed by Indra and his opponents.

4. Sorcery, witchcraft magic.

5. in two instances illusion, appearance.<sup>57</sup>

The word 'craft' in English which in old signification meant 'occult power', 'magic', then 'skilfulness art', on the one hand and 'deceitful skill, wile on the other may be said to represent the parallel for the word Māyā in Sanskrit.<sup>58</sup>

In the śvetāśvatara-upaniṣad (4.10) Prakṛti is said to be Māyā whereas Maheśvara is called Māyin. The ordinary epic Māyā is a trick of delusion.<sup>59</sup> In the Śāṅkara-vedānta it is described as 'sad-asad-anirvacanīya' while in the Vallabha-vedānta it is described as the capacity of the lord to become everything.<sup>60</sup>

The BVP uses the word 'Māyā' in the sense of creative power, power of delusion possessed by god or the occult power of the lord. Māyā is styled as Nārāyaṇī, Īśānā, Sarvaparakṛti, Īśvarī (1.10.78-79, 1.14.45-48), Trigunā and Nirguna (2.62.18-20). Everything happens with the Māyā of Kṛṣṇa (1.4.12, 1.4.15, 1.4.78, 1.10.80, 1.13.23, 1.14.5, 1.14.20, 1.14.29, 1.18.1, 1.23.45).

#### Concept of KĀLA:

The philosophy of time can be traced back to AV (19.53,54) where Kāla is eulogised as the creator of all the things.<sup>61</sup>

Generally Kāla is considered to be the nimitta of all happenings and the Jyotiṣaśāstra recognises the omnipervasive effect of Kāla. The Pāśupatas have identified Kāla with god and lord Mahādeva is worshipped in the form of Mahākāleśvara.

Samkhacūḍa told Tulasī that everything is dependent on Kāla. Joy, sorrow, prosperity, come according to Kāla. The flowers, fruits, corn, herbs, world, trees, animals are born and created according to their Kāla (2.17.55-60). Kāla is the cause of happening and non happening of things. The rivers, oceans, men, cattle, gods, kings, creatures, animals are created by Kāla and would be dissolved in it (2.18.53-60, 3.34.64, 3.40.43-47). Kṛṣṇa is the Kāla of the Kāla (3.34.64, 3.40.47). In the BVP Kāla appears as the creator and destroyer of everything.

Brahman:

The BVP mentions Kṛṣṇa as the highest Brahman and states that he has a nityavigraha. There is a Jyotirupa in the Goloka and this rediance is śāśvata, mirākāra and Parātpara (1.2.13-15). The BVP argues that no devotee can meditate upon Brahman if it has no shape or a form one finds difficult to meditate upon it and hence one should assume that in the above mentioned rediance, there is a beautiful corporeal being with two hands and a flute in his hand. He wears yellow clothes and is dark in complexion and superbly handsome and Kisorarupa. This should be meditated upon believing that it is none else but Kṛṣṇa himself (1.18.17-35, 1.2.15-20, 1.17.66-68, 1.28, 3.42.42-93, 4.16.51-58). The BVP also mentions some notions about Brahman held by some people as follows :-

1. Brahman is one, it has no form but due to its bhaktas it assumes form by the power of māyā and then this Brahman has two hands and is beautiful, young, 'syāma-

sundara and has a flute in his hand (4.16.51-58).

The followers of caitanya also believe this ideology.<sup>62</sup>

2. Eventhough Brahman is only one, it has many forms. It is Saguna and Nirguna both when it is associated with māyā it is Saguna and in dissociation with māyā it is Nirguna. Its power of volition is Prakṛti (4.43.57-63, 4.78.17-25). This ideology is in accordance with that of Śaṅkarācārya.<sup>63</sup>
3. Brahman is higher and different from māyā and Jīva. Māyā and Jīva emerged from Brahman. The Brahman is the cause of all and when associated with Prakṛti it becomes Saguna (4.43.60-63).
4. Brahman is two fold, Puruṣa and Prakṛti and they both are interconnected and nitya (4.43.68-70).
5. Brahman is Jyotisvarupa (1.28.37).
6. Brahman is only Saguna (1.28.26). The Nimbārkaite believe that Brahman is only Saguna.<sup>64</sup>
7. Jīva is the reflection of Paramātmā (1.28. 2.38.10, 4.36.66). This is a theory of bimba-Pratibimba-vāda and it was expounded by Padmapādā cārya.<sup>65</sup>
8. Brahman and Prakṛti are not separate because Śakti and Śaktimat remain with each other (1.28.30, 4.6.207-222).
9. Paramātmā is Saguna as well as nirguna just as fire and its sparks have no difference so also Kṛṣṇa and Nārāyaṇa have no difference (2.58.103-110, 1.17.37).
10. Wise people believe that Brahman has nityavigraha because without corporeal existence one can not meditate upon it. (4.107.88-92).

The above going discussion shows that the BVP records the views of the different schools, viz. Nimbārka, Rāmānuja, Vallabha and Caitanya and it is influenced by the ~~Samsara~~.

Caitanya - School of philosophy.<sup>66</sup>  
SAMSAARA

The BVP states that samsāra is like a bubble of water and naśvara (1.24.32).

JĪVA:

According to the BVP Jīva has a spatial dimension and it is never dead, drowned and destroyed (2.32.27-37).

Deha and Dehī.

The BVP makes confusion with Ātmā and Jīva. It uses the word 'Ātman' for the highest Brahman as well as for Jīva. It states that ātman can not live without body and body can not act without ātman hence ātman and its Śakti Prakṛti both are nitya (4.6.207-222). Happiness and sorrows are "dharmas" of body not of ātman or Jīva (4.24.61-63).

According to the BVP there are two types of body nitya and prākṛta, nityaśarīra is never destroyed while Prākṛtaśarīra is destroyed. (4.43.64)

CREATION.

The BVP does not seem to follow the cosmic egg theory but it mentions purely mythological theory of creation. It states that at first Kṛṣṇa who is called Prabhu was alone and he thought that he was alone so he might become many and then he started to create the world.<sup>67</sup> First of all he created three guṇas viz. Sāttva, Rajas and Tamas, Mahat and Ahaṁkāra from his body and then from his various limbs he created various gods and goddesses and other creatures also which

are described in Ch.V. Then Kṛṣṇa ordered Brahmā to continue the thread of creation. Accordingly Brahmā also created further his sons from the various limbs of his body and also created various mountains, islands, rivers, trees, scriptures, time, distractions, Kalpas, diseases etc. Brahmā also ordered his sons to continue further the thread of creation and his various sons also created further their sons. (1.3,1.4,107, 1.8, 1.9, 1.10, 1.22, 2.2, 2.3).

#### Dissolution.

Together with the theories of creation there are others giving ideas about the dissolution of the world. The BVP mentions the names of four Pralayas but it describes only one of them i.e. Prākṛtikapralaya.<sup>68</sup> Brahmā brought out four pralayas viz. nitya, naimittika, dviparārdha and prākṛta (1.8.8). Kṛṣṇa creates the world and it merges also in Kṛṣṇa (2.8.4). The BVP also mentions one more Pralaya i.e. Kṣudrapralaya which commences when Brahmā's night starts (2.54.70). The Prākṛtapralaya starts when Brahmā completes his one hundred years. At that time every thing on the world and the earth merges in water and every god merges with Brahmā who merges with Kṛṣṇa in whom Viṣṇu merges. Rudras and Bhairavas merges with Śiva who merges with Kṛṣṇa. Saktis merges with Durgā who merges with Kṛṣṇa and Vaiṣṇavas merges with the feet of Kṛṣṇa (2.54.87, 2.34.53-70).

#### Worlds

The BVP describes the various worlds like Brahmāṇḍa, Svarga, Pātāla, Goloka, Vaikuṇṭha and Kailāsa.

Brahmāṇḍa

Kṛṣṇa ordered Brahmā for creation and thereupon Brahmā created the earth, various mountains, islands, rivers, oceans, cities, heavens, nether regions, seven worlds etc. The BVP states that there are seven islands, seven heavens and seven nether regions in every Brahmāṇḍa and each and every Brahmāṇḍa has its own Brahmā so there are numerous Brahmāṇḍas and Brahmās. Every world has its dikpāla, its Brahmā, its Viṣṇu, its Mahesvara its gods and men. None can count this Brahmāṇḍas which are considered as an artificial and destructive (1.7,2.3).

Brahmā also created eight worlds viz.:

1. Bhūr
2. Bhuvar
3. Svar
4. Jan
5. Tapas
6. Satya
7. Brahma
8. Dhruva (1.7.10-11)

and seven nether regions viz.:

1. Atala.
2. Vitala
3. Sutala
4. Talātala
5. Mahātala
6. Pātāla
7. Rasātala (1.7.13)



GOLOKA:-

The BVP has an artificial and detailed description of the Goloka.

The Goloka is situated on the Śatśṛṅga mountain and there flows a river named Virajā. It is 50 crores of Yojanas above the Vaikuṇṭha and Śivaloka. It is created by Kṛṣṇa's desire. Its area is 10 crores yojanas x 50 crores yojanas. In this Goloka Vṛndāvana, Rādhā's abode, and Rāsamaṇḍala are situated. In the Goloka there are four gets which are studded with gems. There are various beds studded with jewels. There are various high ways, various residences of Rādhā's friends. There is Vṛndāvana wherein 32 small vanas, various trees, flowers and forts. This Goloka is said to be nitya and Kṛṣṇa always stays there with his consort Rādhā. Various Gopas and gopīs also reside in the Goloka.

The description of the Goloka is given in various places in the BVP and is artificial and stereo type (1.24-9, 1.28.40-52, 2.54.16-26, 4.4.76-192, 4.73.16-40, 4.84.108-136)

Vaikuṇṭha:-

It is situated on the right side of the Goloka. Its expanse is one crore of yojanas and is circular in shape. Lakṣmī and Nārāyaṇa, with their pāṛṣadas live here (1.2.10-12). It is situated over Brahmāṇḍa and at the distance of one crore of yojanas, and it is made of gems (4.4.53-55). The BVP states that a man who gives land to a Brahmin in gift, goes to the Vaikuṇṭha (2.9.4-8).

Kailāsa.

The BVP has a graphic and artificial description of

the Kailāsa.

It is situated on the left side beneath the Goloka and its expanse is one crore yojanas. Śiva lives there with his consort Pārvatī, two sons, gaṇas and pāṇṇadas. In the Kailāsa, there are various residences which were made of gems. The rays of sun and Moon can not enter the Kailāsa. In the Kailāsa there were numerous Siddhas, Yogins, Kāmadhenus, gardens, trees, vedikās, high ways and Pārijāta trees. The residence of Śiva is situated in Kailāsa which has sixteen gates where there were sentinels (1.2.12-13, 1.25, 3.29, 3.41).

#### BHAKTI.

The origin of bhakti may be traced to the Vedas, for the element of bhakti is vividly seen in the utterances of the sacred seers of the east as revealed by Prof. Velankar<sup>69</sup>.

Bhakti was only illustrated and mentioned without any doctrinal paraphernalia in the early scriptures.<sup>70</sup>

According to the R̥gveda (6.7.4, 8.43.14). God is realised by the triple means of Karma, Jñāna and Bhakti. In the BVP bhakti is classified in various ways. It is spoken of as dvidhā, tridhā, caturdhā, navadhā, daśadhā, ekādaśadhā and aṣṭādaśadhā.<sup>71</sup> According to the Bhp (7.5.23, 3.29.15) the nine fold bhakti is as follows :-

- |                                 |              |
|---------------------------------|--------------|
| 1. Listening to the name of God | = Śravaṇa    |
| 2. Chanting his name            | = Kīrtana    |
| 3. Recollection of him          | = Smaraṇa    |
| 4. Serving him                  | = Pādasevana |
| 5. Worshipping him              | = Arcana     |

- |                    |                |
|--------------------|----------------|
| 6. Saluting him    | = Vandana      |
| 7. Servitude       | = Dāsya        |
| 8. Friendship      | = Sakhya       |
| 9. Self dedication | = Ātmanivedana |

In the Rāmāyaṇa too ninefold devotion is preached to Śabarī but it is quite different from that of the Bṛp.<sup>72</sup>

The Bṛp also states that the bhakti is nine fold viz.

1. Śrāvaṇa
2. Kīrtana
3. Smaraṇa
4. Japa
5. Dhyāna
6. Pādasevana
7. Abhi vandana
8. Ātmasamīpaṇa
9. Naivedyabhakṣaṇa (1.6.14-16, 2.27.141-143,  
2.36.22, 2.63.10-20,  
4.1.33-34)

The BVP often states that a Kṛṣṇa-bhakta or a Vaiṣṇava wishes from god that he should be able to do bhakti and through this bhakti he gets Virati and then he goes to the Vaikuṇṭha.

#### BHAKTA

The BG (7.16) defines a bhakta and states that they are of four types viz.

- Ārta
- Arthārthī
- Jijñāsu
- Īnānī

Among these four a Jñānibhakta is the best. The Bhp (3.29.7-14) classifies bhaktas in two categories viz. Saguṇa and Nirguṇa. A saguṇabhakta is further classified into three categories viz. Sāttvika, Rājas and Tāmasa. A nirguṇabhakta has attachment with god without any desire and he corresponds to a Jñānibhakta of the BG.<sup>73</sup>

The BVP gives the definition and characteristics of a bhakta through a dialogue between Nārāyaṇa and Lakṣmī. A bhakta is one who has guṇas like those of Nārāyaṇa, who sings repeatedly Nārāyaṇa's guṇas and Kathā and who does His pūjā and bhakti and who becomes Sagadgada, Sāśṛṇetra Svātmavismṛta and who never wishes Brahmatva, Amaratva, Indratva etc. Such a devotee is never lost and gets liberation immediately (2.6.112-122) Viṣṇubhakta gets bliss for always (2.60.37) and he has rati in the Kṛṣṇa-kathā and he believes that his relatives and properties e.g. his wife, son etc., are not his own but those of Hari (4.1.45-50, 3.35.72).

Kṛṣṇa is the breath of bhaktas and viceversa and his cakra always protects his bhaktas (4.6.46-60).

At another place it is said that Viṣṇu-bhaktas are of two types viz. Sakāma and Niṣkāma.

A Sakāma bhakta is Karmapradhāna and Karmaphalabhogin where as a niṣkāmabhakta is only a Kṛṣṇa's devotee who gets Viṣṇupada after his death while the Sakāmabhakta has to be born again (2.26.24-43).<sup>74</sup>

Again at another place it is stated that a Kṛṣṇa-bhakta is of three types viz.

Adhama, Madhyama, Uttama.

1. An uttamabhakta is one who avoids Siddhis like Brahmatva, Amaratva etc. and never wishes nirvāṇa and treats everybody equally.
2. A madhyamabhakta is one who meditates upon Kṛṣṇa as a result of the Saṁskāras of the previous birth.
3. An adhamabhakta is one who is the lowest amongst above-said bhaktas (4.84.41-53).

Nārāyaṇa informed Lakṣmī that on seeing his bhakta every body becomes pure (2.6.91-105).

#### DOCTRINE OF GRACE:

"In brief in the saving grace of God is found only in the later Upaniṣads. It asserts that one sees the self (or Lord) by the grace of the creator. (Kāth. Up. 1.2.20 ff, Śvet. 3.20.6.21, Māṇḍ. 3.2.3)." <sup>75</sup>

This idea is later on developed and systematised by Vallabhācārya. The BVP states that if the god passes the grace on one, one gets emancipation. In the BVP, there is not a direct mention of the doctrine of grace, but its acquaintance with it may be surmised from epithets like Bhaktānugraha-kāraka, Bhaktānugraha-vigraha which contains the significant word anugraha. <sup>76</sup> These epithets are found common with the several gods and goddesses in the BVP.

#### EMANCIPATION.

The BVP mentions the six types of mukti viz.

Sārṣṭi

Sālokya

Sārūpya

Sāmīpya

Sāmya

Līnatā

It states that any Vaiṣṇava may long for any one of the four muktis viz. Sālokya, Sārṣṭi, Sāmīpya and Sāyujya but he never wants nirvāṇa (1.6.17, 1.12.35). The BVP also states that Kṛṣṇa-bhakti and Kṛṣṇa-dāsyā are better than the any type of Mukti (4.97.8).

The BVP states in detail as to who is qualified to get Jīvanmukti. It states that a man who worships Viṣṇu, who gets Viṣṇumantra, takes naivedya of Viṣṇu, worships Śālagrāma, and who is the devotee of Rādhā and Kṛṣṇa . (1.14.51, 1.11.34, 1.11.41, 2.10.43, 4.83.35, 1.26.83, 2.21.87, 1.27.16, 4.13.9, 2.124.96).

The BVP also mentions the following as Jīvanmuktas.

- |                       |         |
|-----------------------|---------|
| 1. Nara               | 2.56.14 |
| 2. Nārāyaṇa           | 2.56.14 |
| 3. Nārada             | 4. 1.26 |
| 4. Vaiṣṇava           | 2.63.22 |
| 5. a devotee of Kṛṣṇa | 4.13.9. |

Among these, the first three are the specific personalities whereas the last two give the general group of the Jīvanmuktas.

#### THEORY OF KARMAVIPĀKA.

The concept of Karmavipāka is related with the concept of rebirth. Generally Karman whether good or evil cannot be got rid of, except by enjoying or undergoing its consequences.<sup>77</sup>

The BVP states that if one is a king, servant, yogin, Vaiṣṇava, animal, tree, deaf, dumb, lame, beautiful because of one's actions. (1.1.48, 1.14.26, 2.24.13-37, 3.11.18-24, 4.32.41-57, 4.47.122-134).

Various types of actions lead one to the various types of situation (2.26, 2.27). From Brahmā to a small insect everyone gets a reward of his/her action and nothing can be done to undo or change the Karmaphala (3.12.25-30, 4.6.28-33, 4.32.41-57).

The BVP states that any type of action cannot be avoided by one. One has to enjoy one's Karmaphala, whether it is good or bad, and one can not stop the reward of bad actions by doing good actions but one has to reach the rewards of both the types of actions good or bad as the case may be. One can not get rid of Karmaphala by destroying oneself but only one can get rid of rewards of bad actions by doing prāyaścitta (4.81.55-57, 4.85.40-42).

#### SACRIFICE.

Sacrifice may be defined generally as a rite in the course of which something is forefeited or destroyed, its object being to establish relations between a source of spiritual strength and one in need of such strength for the benefit of the latter.<sup>78</sup>

The BVP mentions the various names of sacrifices and their rewards. If one performs Rājasūya yajña, he gets the merit four times more than that of the Aśvamedhayajña. By performing the Naramedha or Gomedha one gets half of the merit of the merit of Aśvamedha.

The BVP also mentions the various names of sacrifices and states that by performing various sacrifices one can get various types of rewards. They are as follows :-

1. Putreṣṭi
2. Lāṅgaleṣṭi
3. Vipreṣṭi
4. Vṛddhi
5. Padma
6. Viśoka
7. Vijaya
8. Prājāpatya
9. Ruddhi
10. Viṣṇu
11. Vājapeya
12. Dhanada
13. Bhumida
14. Bandhana
15. Recana
16. Maṇi
17. Pāpamocana
18. Phalgu
19. Gaja
20. Loha
21. Svarṇa
22. Śiva
23. Rudra
24. Śakra
25. Bandhaka



26. Varuṇa
27. Kanduka
28. Śuci
29. Dharma
30. Karma
31. Subhadra
32. Vairimardana
33. Pātālavṛkṣaḥ

(2.27.118-131, 2.42.84-87).

#### BALI.

The BVP emphasises on Durgā-pūjā and it also prescribes and proscribes the things in bali. The BVP states that one should offer Māyāti, mahiṣa, chāga, meṣa, in bali to Durgā. If one gives māyāti to Durgā, she is pleased for a period of thousand years, by offering mahiṣa she is pleased for a period of hundred years, by offering chāga, she is pleased for a period of ten years, by offering meṣa, kuṣmāṇḍa, hariṇa and pakṣī, she is pleased for a period of one year and by offering ripen fruits, she is pleased for a period of one month (2.64.92-95).

The BVP describes Māyāti as follows :-

A man who is having no parents, who is young, who is without any disease, who is married, who is pure, who is not a paramour and who is dependent on Sat-Śūdras is called Māyāti. One should buy him by giving wealth to his brothers and bathe him and after one year he should be immolated to Durgā (2.64.100-104).

If one offers an animal which is young, to Durgā in bali one's son dies, if the animal is old, one's guardians die, if the animal is very weak one's brothers dies, if the animal is having excess limbs one's wealth destroys, if the animal is hināṅga one's progeny dies, if the animal's horn is broken, one's wife dies and if the animal is one eyed one's brother dies, if the animal's ankle is broken one himself dies and if animal has no tail one becomes without the wealth (2.64.97-99).

#### ETHICS.

The concept of Pūṇya and pāpa is important in ethical considerations. Sin is an act which is regarded as a willful rebellion against or disobedience of some law supposed to be laid down by God or Revelation, it is opposition to the will of God manifested in an automatic work or at least failure to abide by the regulations contained therein.<sup>79</sup>

The BVP describes the theory of Karmavipāka in connection with the sins and it highly emphasises on the sin of Kṛtaghna. It states that the sin of being Kṛtaghna is four times greater than that of a Brahmanicide and there is no remedi of this sin (4.51.32).

The BVP, quoting the authority of the Sāmaveda states that there are sixteen types of sin called Kṛtaghna-sin. A man who murders one who is doing Satkarma, Satya, Pūṇya, Svadharma, tapas, Pratijñā, dāna, Svagoṣṭhiparipālana, Gurukarma, devakarma, Kāmakarma, dvijapūjana, nityakarma, Viśvāsa, paradharma, parapradāna commits a sin of Kṛtaghna (2.51, 2.52).

The BVP also states that a man who does various types of deeds which are considered very ill, commits a sin of Brahmanicide, candrapāpa, Gohatyāpāpa and mahāpāpa (1.16.49-57, 2.51.29-30, 2.30, 2.51, 2.52, 2.58-60-105, 3.27.49-50, 4.78.42-54).

### HELL.

From the teaching of various authorities one can come to the conclusion that when the sins are not expiated by penances or by state - punishments, they lead to hell and that then, owing to some remnant of evil deeds, they lead to birth as lower animals and then as decrepit or diseased human beings.

In R̥gveda, there are hardly any clear references to hell. The AV(12.4.36) mentions narakaloka. The Śātapatha-brāhmaṇa (11.6.1.4) refers to the torments of hell. The Tait-Ar (1.19) refers to the four Narakas. The Kaṭha-Upaniṣad (2.5.6) refers to yama but does not say anything about the torments of hell.

In the later literature the names and numbers of hell are given. Manu refers to hell called put while giving the derivation of the word putra.<sup>80</sup> The Vedāntasūtra (3.1.15) states that the narakas are seven in number.

The BVP mentions often Kumbhīpāka and Kālasūtra narakas. One who does not do praṇāma to his teacher, to god, to a Brahmin, and also one who reviles Śiva, one's husband, one's teacher and also one who dallies with his mother is condemned to the Kālasūtra hell. (1.1.42, 1.6.32, 1.9.71, 1.10.51, 1.17.50, 1.20.36, 2.9.8).

A teacher who shows a wrong path to his puple,  
one whorelives Viṣṇu, a Brahmin who marries a Śūdra-woman,  
and a man who belies his promise of a gift to a Brahmin  
are condemed to the Kumbhīpāka hell (1.8.60, 1.17.47,  
1.20.30, 1.20.33, 4.75.38).

Over and above the stray references to the above said  
two hells, the BVP devots five chapters (2.29-33) to the  
description of narakakuṇḍas.<sup>81</sup> The description is rich  
and vivid and gives ample information along with their  
names, measurements, causes responsible for visiting them,  
duration of stay and painful life there.

The BVP describes the following narakakuṇḍas -

1. Vahni
2. Tapta
3. Kṣāra
4. Viṭ
5. Mūtra
6. Śleṣma
7. Gara
8. Netramala
9. Duṣikā
10. Vasā
11. Śukra
12. Asṛk
13. Asru
14. Gātramala
15. Karṇaviṭ
16. Majjā

17. Māṁsa
18. Nakha
19. Loma
20. Keśa
21. Asthi
22. Tāmra
23. Loha
24. Kanṭaka
25. Viśa
26. Carma
27. Taptasurā
28. Prataptataila
29. Danta
30. Kṛmi
31. Pūya
32. Sarpa
33. Maṣaka
34. Daṁśa
35. Garala
36. Vajradraṅṣṭrā
37. Vṛścika
38. Śāra
39. Śula
40. Khadga
41. Gola
42. Nakra
43. Kāka
44. Sañcāna

45. Bāja
46. Vajra
47. Taptapāṣāṇa
48. Tikṣṇapāṣāṇa
49. Lālā
50. Maṣī
51. Cūrṇa
52. Cakra
53. Vakra
54. Kūrma
55. Jvālā
56. Bhasma
57. Pūti
58. Taptasūrmī
59. Asipatra
60. Kṣuradhārā
61. Śucimukha
62. Nakramukha
63. Godhāmukha
64. Gomukha
65. Gajadaṁṣa
66. Avatoda
67. Asantuda
68. Pāṁsubhoja
69. Pāsaveṣṭa
70. Śulaprota
71. Prakampana
72. Ulkāṁukha

- 73½ Andhakūpa  
74. Vedhana  
75. Daṇḍatāḍana  
76. Jalarandhra  
77. Dehacūrṇa  
78. Dalana  
79. Śoṣaṇakasa  
80. Śūrpaṃmukha  
81. Jvālāmukha  
82. Jambha  
83. Dhūmāṇḍha  
84. Nāgaveṣṭana.

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