

## THE CONCEPT OF BHAKTI IN THE ANCIENT LORE

Dependence of man on God for his existence and liberation and the need for leading a life fully dedicated to Him out of devotion unto Him received treatment in the *Purānas* and the *Bhagavad-gītā*. That this could be done and shall be done with more ease through worshipping the *arcā* form of God is found emphasized in the *Āgamas*. The principles of the path of devotion are reiterated, as it were, in the *Bhakti-sūtras* of Nārada and Śāṅḍilya, with greater emphasis on the unique nature of devotion. These do not directly refer to the *arcā* form of worship but what they preach has full implication for it in the context of the aspects of devotional life. They could be taken to belong to a period which must have been coeval with that when the *Āgamic* tenets were in practice, though not when the *Āgamic* texts were not compiled.

In this context it must be remembered that the path of devotion which is dealt with in the *Purānas*, *Bhagavad-gītā*, *Āgamas* and *Bhakti sūtras* is distinct from the one which is preached in the *Upaniṣads*. The element of devotion, which knows no limitation of any kind, gets full treatment in the former while the *bhakti-yoga* which is based on the *Brahmā Vidyā*<sup>1</sup> is treated in the latter which permits eligibility only to those who belong to the first three castes. The rigour of austerities and the dangerous pitfalls that lie in wait for those who are unwary in adopting the *aṣṭāṅga-yoga*, as taught in the *yoga* system of Patañjali, are attendant on those who follow the *bhakti-yoga*. The path of devotion, which is treated in the sources other than the *Upaniṣads*, is attractive to the suffering humanity and is a never-failing means to win God and a much easier mode for adoption than others which include *bhakti-yoga* and hence its popularity.

1. Vide : Appendix I for the List of *Brahmā Vidyās*.

The origin of the cult of *bhakti* in Hinduism is shrouded in mystery. It is an indigenous growth in our country suited to its genius and culture. The germs of this cult are found in the *Vedic* hymns and the *Upaniṣads*.<sup>2</sup> The Vedic hymns of Vātuna, Savitr, and Uṣas are replete with sentiments of piety and devotion. The cult of *bhakti* blossoms forth in the epics and *purāṇas*<sup>3</sup> and later devotional literature;<sup>4</sup> there it is not satisfied with the impersonal *Brahman* of the *Upaniṣads*, but converts *Brahman* into the personal God or *Īśvara*.

Treatises on Philosophy and Religion proclaim in one voice that God cannot be apprehended by senses. He is beyond the ken of logic or argument, and is attained only through whole-hearted devotion. Penances and religious observances lacking in devotion cannot lead to the attainment of God. The revelation of God to man is the highest boon granted by Him to man.<sup>5</sup> The devotees should meditate upon God with minds wholly concentrated upon Him.<sup>6</sup> It has been stated that God is always fond of those who are devoted to Him.<sup>7</sup> No one is dearer to Him in the three worlds than those who are enlightened with wisdom and possessed of high souls. More dear even than these persons is one who is entirely devoted to Him.<sup>8</sup>

Love of God is insisted upon by all schools of Vaiṣṇavite thought as an essential pre-requisite for the operation of Divine Grace and therefore posited as a condition for salvation. Nārada defines *bhakti* as of the nature of intense love for God.<sup>9</sup> It is, according to him, as if a dumb man who has tasted a delicious food could not speak about it. It is of the nature of love (*prema*) which reaches its acme of

2. Kath. Up. 2: 23; Mun. Up. 3. 2: 3; Sv. Up. 6: 23.

3. Bhag. P. 11: 14.

4. It reaches its pinnacle in the hymns of Āṅvārs.

5. MBh. *Sānti*. 340: 16, 17.

6. *ibid.*, *ibid.*, 340: 19.

7. *ibid.*, *ibid.*, 343: 54, 55.

8. *ibid.*, *ibid.*, 343: 65.

9. N.B.S. 2.



perfection (*parama*). The word '*parama*' indicates three things: (i) Devotion is undivided love for God, free from attachment to worldly objects; (ii) it is not overshadowed by knowledge and action; it is the highest end and it is not a means to any other higher end; and (iii) it is manifested in thought, word and deed. It may be stated that love of God is akin to love for near and dear ones; but there is a world of difference between the two. The object of all worldly attachment is perishable, transient and finite, while the object of devotion is imperishable, permanent and infinite. Love of God is not entirely different from love for earthly objects as there is attachment in both. Prahlāda, the prince among the lovers of God, therefore, offers the following prayer: "May not that uninterrupted attachment, as is entertained by indiscriminating men towards earthly objects, desert my heart, while I am constantly meditating upon Thee.<sup>10</sup> Love for things that are fleeting and perishing is the cause of misery. Love of God. Who is the eternal source of all things, makes for everlasting happiness. The love for other objects is secondary, while the love of God alone is primary. Husband, wife, progeny, wealth, cattle, castes, the worlds, the gods, the *Vedas*, the elements and all the rest have no intrinsic value in themselves. They are dear for the sake of God. In short, God is Love. Love may, therefore, be called His *differentia* which is tantamount to Tirumūlar's statement that Śiva is Love - '*Anpē Civam*'.<sup>11</sup>

As Nārada states, Divine Love is *amṛta* (nectar or immortality).<sup>12</sup> The statement has various shades of meaning,<sup>13</sup> all of which are important in the context and it is to suggest them all that Nārada has used the word '*amṛta*' in preference to other words such as '*mukti*', '*kaivalya*' etc. Śāṅḍilya says: 'It has been taught in the *Chāndogya Upaniṣad* that he who has devotion to God becomes immortal. Or he who lives, moves, and has his being in God becomes

10. V.P. 1. 20: 17.

11. *Tirumantiram* - 270.

12. N.B.S. 3.

13. N.B.S.56 to 64.

immortal'.<sup>14</sup> That is the highest religion of man from which arises unmotivated and uninterrupted devotion to God, which fills the soul with bliss.<sup>15</sup> *Bhakti* is defined as realization of God alone as deserving to be called 'mine', accompanied by deep love (*prema*), and without attachment to the desired object, God, being entirely possessed by and absorbed in the devotee. *Prema* is the most concentrated love for God, which is full of the most intense attachment, and which purifies the heart completely. Divine love (*prema*) is the completion and perfection of devotion.<sup>16</sup> Devotion is higher than the other means of salvation, because it is its own reward.<sup>17</sup> It is not the means of any other goal; it is the highest goal, the *summum bonum* of life. The path of devotion is the easiest of all and superior to all.<sup>18</sup> It does not require any other proof; it is self-evident. It fills the soul with complete peace and ecstasy of supreme joy.<sup>19</sup>

Sāṅḍilya thinks that mere knowledge does not constitute devotion. Persons having no knowledge, as for example, the milkmaids of Bṛndāvar, attained liberation simply through devotion to the Lord.<sup>20</sup> According to Nārada, devotion is not identical with faith which forms a part of all actions. To start with, there must be belief in God; then this is deepened into faith; at last, faith is deepened into devotion.<sup>21</sup> *Bhakti*, the burning faith in God, is free from desire, and is of the nature of inhibition of all desires by which, however, is meant not the extinction of all desires, but the consecration of all desires and actions to God. It is almost impossible to suppress all desires and passions; but they can be canalised towards God from their being directed

14. S.B.S. 3.

15. Bhāg. P. 1. 2: 6.

16. This mode of *bhakti* is seen in the hymns of Āṭvārs, especially in the poems of Āṅṭā, Tirumaṅkaiyālvār and Nammālvār and so a separate treatment is given under the caption 'Bridal Mysticism'.

17. N.B.S. 25.

18. *ibid.*, 81.

19. *ibid.*, 58 to 60.

20. S.B.S. 4 to 6.

21. N.B.S. 84.



towards earthly objects. One should dedicate all actions to Him, and cherish all passions, desires, anger, egoism and the like only for Him.<sup>22</sup> It is said that the mind of the devotees of Śrī Kṛṣṇa is engaged in meditating upon His lotus feet; his words are engaged in describing the glories of the abode of Viṣṇu; his hands are engaged in cleaning the temple of Hari; his ears are engaged in hearing the pleasant talks about the Lord; his eyes are engaged in seeing the image of Kṛṣṇa; his body is engaged in coming into contact with His devotees; his nose is engaged in smelling the sweet scent of *tulasī* leaves placed at the lotus feet of the Lord; his palate is engaged in tasting the offerings made to Him; his feet are engaged in going on pilgrimage; his head is engaged in bowing to the feet of the Lord; his desires are engaged in serving the Lord. Thus the whole being of the devotee is entirely dedicated to God.<sup>23</sup>

The *Bhāgavata* mentions nine marks of devotion: listening to the name of God, chanting His name, recollection of Him, rendering service to Him, worshipping Him, saluting Him, servitude, friendship and self-dedication to Him.<sup>24</sup> Sāṅḍilya's view is that ardour in His worship and talks of His glory characterize a devotee and if they draw the mind away from God and disturb the bliss of the soul, they are of no avail. Nārada holds the view that dedication of all our actions to God and the feeling of extreme uneasiness on forgetting Him are the good marks of devotee. The milkmaids of Brāndāvan dedicated their whole life to Gopāla Kṛṣṇa and felt extreme uneasiness when He went out of their sight even for a short time<sup>25</sup>. Sāṅḍilya observes that honouring the Lord, honouring any thing or creature that evokes His remembrance<sup>26</sup>, pangs

22. S.B.S. 65.

23. Bhag. P. 10. 29; 15; cf. Peri. Tm. 11.7.

24. Bhāg. P. 7. 5: 22, 23.

25. N.B.S. 19, 21. cf. Nammāyḷār's position is of the same nature. It is not possible for a man of God-realization to forget Him at any time.

26. cf. TVM. 4. 4: 1 to 9. cf. Parāṅkuśa Nāyaki's experience.

of separation, aversion to all things that are not associated with Him, constant singing of His glory, preservation of life for His sake, the consciousness that "I and everything that is mine are Thine", the consciousness that He is immanent in all things, and absence of hostility towards Him are the marks of devotion.<sup>27</sup>

Devotion is broadly classified into two kinds, namely, primary and secondary. Secondary devotion is of three kinds, *tāmasa*, *rājasa*, and *sāttvika*. If a person's devotion is motivated by malevolence, arrogance, jealousy or anger, his devotion is said to be *tāmasa*. If, actuated by the desire for fame, wealth or any other object of enjoyment, he worships God, his devotion is said to be *rājasa*. If, in showing devotion towards God, he is actuated by the desire to do duty for the sake of duty, or to burn up the roots of *karma* (latent-desires) or to please God, his devotion is said to be *sāttvika*.<sup>28</sup> The primary or the highest kind of devotion is absolutely unmotivated.<sup>29</sup> It is devoid of the qualities of *sattva*, *rajas*, or *tamas*. It is the spontaneous uninterrupted inclination of the mind towards God. It does not admit the gifts of living in the same world with God (*sālokya*), exercising supernatural powers of God (*sārṣṭi*), being near God (*sāmīpya*), possession of a form similar to that of God (*sārūpya*), and union with God (*sāyujya*).<sup>30</sup> The devotee who clings to God with his whole soul does not crave even for absolute independence of the soul (*kaivalya*), not to speak of other things.<sup>31</sup> Secondary devotion, according to Nārada, is three-fold according as *sattva*, *rajas* or *tamas* is predominant in the character of the devotee; or according as the devotees are distressed, inquisitive, or selfish.<sup>32</sup> Each preceding kind of devotion is superior to each succeeding one.<sup>33</sup> According to Śāṅḍilya, primary

27. S.B.S. 44.

28. Bhāg. P. 3. 29: 8 to 10.

29. *ibid.* 3. 29: 12.

30. *ibid.*, 3. 29: 13.

31. *ibid.*, 11. 20: 34.

32. N.B.S. 56. cf. Bh.G. 7: 16.

33. N.B.S. 57.



devotion is single-minded, whole-hearted devotion to God. It is the supreme devotion which directly leads to liberation. All other processes are of secondary nature and are indirect causes of liberation, inasmuch as they only lead to primary devotion.<sup>34</sup> Sāṅḍilya says that chanting the name of God, reciting it repeatedly, salutation to the deity, and worship of God constitute secondary devotion. They lead to the knowledge of the deity, through which attachment to Him (*rāga*) is engendered which ripens into love (*prema*) of God.<sup>35</sup>

Devotion to God manifests itself in many forms. There are several kinds of human relationship such as filial affection, friendship, reverence, servitude etc. The devotee may hold himself related to God in any of these means. The nature of his attitude depends upon the degree of intimacy with God. The attitude is termed as *bhāva*. The most important of these attitudes are six: *dāsya*, *sakhya*, *vātsalya*, *śānta*, *kānta* and *mādhurya*. *Dāsya-bhāva* is the attitude of a servant to his master. Hanuman is the apt classical example of an ideal servant of God. This type of relationship marks the beginning of love. At a later stage devotion gets deepened and is comparable to the love and regard that a man has for his friend. For example, the relationship between Kucela and Kṛṣṇa, and that between Arjuna and Kṛṣṇa. Still higher and more intimate is the *vātsalya-bhāva*, the love of the parent to the child. For example, love of Kausalyā for Rāma and of Yaśodā or Devakī for Kṛṣṇa. *Śānta-bhāva* is the converse of *vātsalya*; it is the feeling of a child to its parent e.g., love of Dhruva and Prahlāda for God, who were the children of God in every sense of the term. *Kānta-bhāva* is the love of the wife to the husband; as between Sīta and Rāma, and between Rukmiṇī and Kṛṣṇa. This is a closer kinship than those mentioned so far. But the closest of all is *madhura-bhāva*, the romantic love of the lover and the beloved, as in the case of Rādhā and Kṛṣṇa. The last two types should not be understood to mean sensuality. What is *Bhagavat-kāma* is transempirical, and it is described analogi-

34. S.B.S. 83, 84; cf Bh. G. 18: 68.

35. S.B.S. 56, 57 with commentary.

cally as *viṣaya-kāma*. But the resemblance between them, is like that between the dog and the dog star.

Spiritual practice must begin naturally with thinking about what one has to attain and knowing the means to attain it. That is the reason why every system of religion insists upon some sort of scriptural study under some teacher. The worthier and purer one's ideas of God arrived at by the proper use of the intellect, the purer, worthier and truer one's interpretation of one's experiences will be. The aspirant should not take delight in vain argumentation and scholastic disputations for their own sake.<sup>36</sup> The proper place for reason is provided for in spiritual practice by the insistence on reflection or *manana*. It is also held that knowledge and devotion are interdependent.<sup>37</sup> If intellect refuses the aid of feeling and will, it remains dry intellectual dogma. If love is unassisted by intellect and will, it may be blind sentimentalism; and if will is not helped by knowledge and love, it remains merely meaningless, aimless activity. But Nārada thinks that devotion is the fruit of itself,<sup>38</sup> being the means as well as the end of devotion. Sāṅḍilya however feels the necessity of concentration of mind and cultivation of the intellect for the culture of devotion. The cultivation of the intellect for acquiring certain knowledge of Brahman should be continued till devotion is completely purified. Valid knowledge of Brahman is the end of the intellect. Still, listening to the scriptures (*śravaṇa*), reflection (*manana*), and intellectual conviction (*nididhyāsana*) lead to the true knowledge of God. Knowledge is absolutely necessary for firmness and purity of devotion. The life of devotion to God, according to Sāṅḍilya, need not necessarily be a purely emotional one. The venerable saint upholds the cult of devotion enlightened by reason.<sup>39</sup> An echo of this idea is found in the *Kūrma-purāṇa* also: "Of all the devotees, he who ever worships Me with knowledge is most dear to Me, and no

36. N.B.S. 74.

37. *ibid.*, 29.

38. N.B.S. 30.

39. *cf.* Bh. G. 7: 16, 17.



and other pairs of opposites, and attains lasting peace.<sup>51</sup> One should observe the social and moral obligations, and perform religious duties, dedicating them all, including the self to God.<sup>52</sup>

According to Nārada the following are the means for the attainment of devotion : Evil company should be shunned by all means, because it excites lust, anger, infatuation, lapse of memory, and loss of intelligence, and finally leads to utter ruin.<sup>53</sup> Conversation with those who are not with devotees, touching their bodies, sleeping and eating with them, all pollute the souls with sins, and one should fly away from them as from poisonous snakes.<sup>54</sup> Wealth and sex are the two rocks on which many souls are shipwrecked. Atheists disturb one's faith in God. So one should not listen to talks about women, wealth and the character of atheists.<sup>55</sup> Pride, vanity and other vices should be given up.<sup>56</sup> It is not proper on one's part to enter into a controversy about God, or other spiritual truths; or about comparative merits of different devotees, for the simple reason that there is plenty of room for diversity in views, and no one view, based upon mere reason, is conclusive in itself.<sup>57</sup> Devotion to God arises from the renunciation of all objects of enjoyment and of every attachment for them.<sup>58</sup> He who uproots all earthly attachments gives up acquiring and preserving objects of enjoyment.<sup>59</sup> These are the negative means which prepare the mind for the attainment of devotion.

The following are the positive means for the culture of devotion : study of the treatises on devotion; constant

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51. N.B.S. 48.

52. *ibid.*, 61.

53. *ibid.*, 43 to 45.

54. N.P.R. 2. 2 : 6.

55. N.B.S. 63.

56. *ibid.*, 64.

57. *ibid.*, 74, 75.

58. *ibid.*, 35.

59. *ibid.*, 47.

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56. *ibid.*, 64.

57. *ibid.*, 74, 75.

58. *ibid.*, 35.

59. *ibid.*, 47.



thinking of their teachings; performance of those duties which are enjoined by them; cultivation and preservation of such virtues as non-violence, truthfulness, purity of body and mind, compassion and faith in higher spiritual realities, and the like.<sup>60</sup> One shall incessantly perform uninterrupted loving-service to God.<sup>61</sup> Devotion is obtained, principally, by the grace of the great souls who are devoted to God, or from the least touch of divine compassion. The company of the great is difficult of attainment, which once attained is bound to awaken devotion. The companionship of devotees is attained by the grace of God alone.<sup>62</sup> The grace of God is followed by the response of the devotees, since there is no distinction between God and His men.<sup>63</sup> Śrī Kṛṣṇa says, "I dwell in them, and they dwell in Me."<sup>64</sup>

By attaining devotional love a person becomes fulfilled, immortal and contented.<sup>65</sup> He becomes free from the cycle of births and deaths. He has no more desire for anything. He is free from grief and hatred. Success and failure, gain and loss are equal to him. He becomes intoxicated with joy, absolutely quiet, and completely satisfied.<sup>66</sup> Communing in Him he delights in Himself, sees Him alone, hears Him alone and thinks of Him alone.<sup>67</sup> He is filled with the presence of God. He feels His presence everywhere.<sup>68</sup> He offers his whole being to God. He belongs to Him, and not even to himself.<sup>69</sup> Bhagavan says, "I am like one who is not free. I am entirely dependent on My devotees. My heart is given over to My saintly devotees. I am their beloved. I have no liking either for Myself or for My immortal consort, Lakṣmī,

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60. *ibid.*, 76, 78.

61. *ibid.*, 36.

62. *ibid.*, 38 to 40.

63. *ibid.*, 41.

64. Bh. G. 9: 29.

65. N.B.S. 4.

66. *ibid.*, 5, 6.

67. *ibid.*, 55.

68. *ibid.*, 70.

69. *ibid.*, 73.

without the association of My saintly devotees whose sole refuge I am. How can I leave them who have renounced their wives, home, children, relations, wealth, and this world and the next, and completely surrendered themselves to Me? They do not know anything other than Me, nor do I know anything else but them."<sup>70</sup>

Other benefits which result through devotion are : One's sins which can be destroyed by means of penance, charity, chastity, truthfulness provided they are performed with faith, will be completely wiped out. Devotion is the soul of purity.<sup>71</sup> It is the best kind of atonement for all sins. By the constant remembrance of the Lord all other atonements are done away with.<sup>72</sup> According to *Bhāgavata*, the supreme devotion to God can liberate us from bondage.<sup>73</sup> According to Sāṅḍilya, the cause of births and deaths is not want of knowledge, but want of devotion.<sup>74</sup> Want of devotion is the cause of egoism which brings about of *samsāra*. The fire of devotion burns up the sense of 'me' and 'mine', purges the soul of egoism by destroying the intellect completely, and brings about liberation.<sup>75</sup> One gets liberated from the bondage of all actions, good and bad, by dedicating their fruits to God.<sup>76</sup> And by complete self-surrender to God, which is the mark of supreme devotion, one can attain the blissful state of Brahman, which is the highest goal of life.<sup>77</sup>

God is the God of Love. There is no barrier of caste, sex or nationality. The *Gītā*, in preaching the cult of devotion, throws open the portals of devotional love and, through it, of salvation to all irrespective of caste, character or sex. Nobody can stand in the way of anybody's right to

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70. Bhāg. P. 9.4 : 63 to 68.

71. S.B.S. 58, 59.

72. *ibid.*, 75, 76.

73. Bhāg. P. 1. 29 : 36.

74. S.B.S. 98.

75. *ibid.*, 96 with commentary.

76. *ibid.*, 54.

77. *ibid.*, 96.



love God. Śrī Kṛṣṇa assures salvation even to a person of vilest conduct who worships Him with single-minded devotion. Even persons of sinful origin attain the supreme goal by taking refuge in Him.<sup>78</sup> According to the *Bhāgavata*, even a *caṇḍāla* is purged of impurity of his caste by firm devotion to God<sup>79</sup> and is dearer to God than a brahmin, sadly lacking in faith<sup>80</sup> Even a person of low birth is liberated from bondage if he utters the name of God only once.<sup>81</sup> Nārada and Sāṇḍilya also preach the universality of the cult of devotion. "Among the devotees of God, there is no distinction of birth learning, appearance, family, wealth, religious observances and the like, since they all belong to Him."<sup>82</sup> They are suffused with the spirit of God. They realize the presence of God everywhere in and around them.<sup>83</sup> "All persons, even down to the lowest-born, have equal right to follow the path of devotion; it has been taught by generations of authorities"<sup>84</sup> The path of devotion has no artificial restrictions. The desire for liberation is the starting point of devotion and anybody can tread on that highway, the supreme path. It is perfectly democratic in spirit and outlook.

The *Dharmaśāstra* texts are based on the *sūtras* which belong to the *kalpa* section of the *Vedāṅgas* such as the *sūtras* of *Āpastamba*, *Āśvalāyana*, *Bodhāyana*, *Drahyāyana* and other works. They treat, in the main, the codes of good conduct (*ācāra*), expiations for the sinful deeds which are committed (*prāyascitta*) and wordly transactions (*vyavahāra*). The *Kalpasūtras* deal elaborately with the religious rites which are to be done in the sacred fire and in that connection, they mention the greatness of the deities. Much as they are concerned with the performance of the rites, they do not deal

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78. Bh. G. 9: 30 to 32.

79. Bhāg. P. 9. 4: 21.

80. *ibid.*, 3. 33: 7. cf. the sentiments expressed in T.M. 42 and T.V.M. 3. 7: 9.

81. *ibid.*, 5. 1: 35.

82. N.B.S. 72, 73.

83. *ibid.*, 70.

84. S.B.S. 78.

with the concept of the deity for worship. The *Smṛti* texts, however, attach some importance to the worship of the deities, but this is done in a rather formal way.

It is in the *Manu Smṛti* that there is the mention of the creation of the world.<sup>85</sup> In this context, the word 'nārāyaṇa' is explained to apply for Viṣṇu, who is described as the ruler.<sup>86</sup> The first person to have been created by Viṣṇu is Brahmā.<sup>87</sup> The Supreme Being is described to be of the colour of gold and is designated as the Supreme Person. He is to be known through the knowledge which is akin to that which rises while one is partially asleep. This only means that He is to be known without the aid of the sense organs.<sup>88</sup> His name is Viṣṇu and He lies on Ādiśeṣa with Śrī.<sup>89</sup> He is rightly referred to as Acyuta being the support to the world.<sup>90</sup> He dwells within the self which is in the heart.<sup>91</sup> He is referred to as Vāsudeva.<sup>92</sup> Perhaps to show that the person who thinks constantly of Him shall not be made to suffer beyond a limit, the descent of Viṣṇu as Narasimha is frequently mentioned and His grace is said to be yearned for.<sup>93</sup> This deity who would not be pleased by any deed other than that which one has to do, shall be pleased by doing one's own. One shall meditate upon Him as enshrined in a temple.<sup>94</sup>

The *Dharmaśāstra* texts prescribe rules to be followed particularly by the devotee of Viṣṇu. Early in the morning one shall wake up from sleep and contemplate on Hari<sup>95</sup> whom

85. *Manu Smṛti*. 1: 10.

86. *ibid.*, 12: 122.

87. *ibid.*, 1: 11; *Harita Smṛti* 1: 10 to 13.

88. *ibid.*, 12: 122; vide Kulluka on *Manu Smṛti*.

89. *Harita Smṛti* 1: 9.

90. *ibid.*, 7: 5.

91. *Śaṅkha Smṛti* 7: 17

92. *ibid.*, 7: 19, 20.

93. *Harita Smṛti* 1: 2; 2: 9; 4: 76; 7: 19.

94. *ibid.*, 7: 21, 22.

95. *Vyāsa Smṛti* 3: 2.



one shall think of while taking bath.<sup>96</sup> The routine work (*āhnikā*) may be done by following the *Vaikhānasa* or *Pāñcarātra* mode.<sup>97</sup> This reference should not be taken to have been made under the influence of the *Pāñcarātra Āgamā*, for the routine of the day is divided into eight parts<sup>98</sup> according to the *Smṛti* and so this would only show that the *Āgama* mode of the daily routine was in vogue when this text (*Ausanasi Smṛti*) was written. The sacrifice for God (*daiva-yajña*)<sup>99</sup> which is one of the five daily sacrifices, must have assumed greater significance in later days and with the help of the *Āgamic* influence developed into temple worship. The word '*devagrha*'<sup>100</sup> used in this context does not make clear whether temples or shrines were in existence in the days of *Kalpasūtras*. There could have been only holy places where the sacred fire was kept burning<sup>101</sup> into which the offerings were made. The word '*devakula*' occurring in the *Pratimānāṭaka* of Bhāsa must also be taken to mean a place where images for worship are placed. Such places had some external mark in the form of a weapon or flag of the deity enshrined. The images were made of stone.<sup>102</sup> There were sites set apart for erecting temples or for the use of the deities.<sup>103</sup>

The concept of the *arcā* form of worship was familiar to the authors of some *Smṛtis*.<sup>104</sup> The moment one beholds the Lord from the resting place of His feet up to His crown, one's sins get destroyed. This means that simple offences would even more easily get destroyed.<sup>105</sup> The *Smṛti* texts

96. *Harita Smṛti* 4: 29, 31.

97. *Ausanasi Smṛti* 45: 48.

98. *Dakṣa Smṛti*, ch. 2.

99. *Āpastamba Dharmasūtra* 1: 14; 13 1; *Bodhāyana Dharmasūtra* 2.6: 4.

100. *Bodhāyana Dharmasūtra* 2. 8: 2.

101. The place is also called *dhisnya* (vide Kalidasa: *Abhijñāna Śākuntala*, IV).

102. Bhāsa: *Pratimānāṭaka*. Act III. It is also referred to as *Pratimagrha*.

103. Kautilya: *Arthasāstra*, p. 256.

104. *Mānava Grhasūtra*, 2. 15: 6.

105. *Śāṅḍilya Smṛti* 2: 84.

recommend the worship of *saṭāgrama*.<sup>106</sup> Saṅkara, the chief exponent of *Advaita*, refers to the worship of *sālagrama* and equates the *sālagrama* with Hari.<sup>107</sup>

The *Smṛti* texts recommend the worship of the deity for obtaining the things which have not been obtained before and for keeping in fact what has been obtained.<sup>108</sup> God shall be worshipped with the chanting of the *Puruṣasūkta*.<sup>109</sup> The deity shall be fondly cherished as a chaste lady would cherish her dear husband, a mother her suckling child, a disciple his master, and a friend his friend. God shall be treated as a master, friend and preceptor.<sup>110</sup>

God likes those who are devoted to His devotees and conversely does not approve of the devotion of one who does not honour His devotees.<sup>111</sup> Those who are devoted in their service to the Lord may or may not obtain the result of their service, but it is said, in an exaggerated way, that those, who are devoted to the service of the devotees, are bound to get the results of their endeavours.<sup>112</sup> Whether it is an animal or man or bird that takes shelter under a Vaiṣṇavite, that is, a devotee of God, it goes to the supreme place along with that devotee.<sup>113</sup> Conversely, those who are treading the wrong path, hate Viṣṇu and speak ill of the Vaiṣṇavite *Āgamas* are not fit for companionship. The devotion which is already had would get destroyed in their company.<sup>114</sup>

Atonement for the offences committed could be easily carried out. Addressing God as Vāsudeva, Jagannātha, and other names, one could become freed from the adverse

106. *Vṛddhaharita Smṛti* 8: 183, 189.

107. *Brahmasūtrabhāṣya* on 1. 2: 7, 14; 1. 3: 14.

108. *Yājñavalkya Smṛti* 1: 100.

109. *Harita Smṛti* 4: 54, 59.

110. *Śāṅḍilya Smṛti* 4: 37, 38.

111. *ibid.*, 4: 86.

112. *ibid.*, 1: 95.

113. *ibid.*, 1: 15.



effects of patricide and of having killed the cow.<sup>115</sup> One who steals the bulbous roots and vegetables belonging to others could expiate by building a temple for God with a garden of flowers attached to it.<sup>116</sup>

The *Bhaktisūtras* and the *Dharmaśāstra* texts thus deal respectively with the path of the devotion and the life a devotee should lead for obtaining the reward of his devoted life. Unlike the former, the *Dharmaśāstra* texts have no primary concern with the act of devotion, but upholding as they do the *Vedic* theism, they incidentally deal with the topic of the worship of the deity. The general aspect of devotion to God (*deva*) which marked the earlier texts, became developed in the later periods into the cult of Viṣṇu and Śiva, the former aligning itself with the *Viṣṇupurāṇa*, *Bhāgavata* and other works on Vaiṣṇavism.

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114. *ibid.*, 1: 120.

115. *Satatapa Smṛti*. 1: 24.

116. *ibid.*, 4: 19.