

Bhakti Sadhana and Bhaktitattva

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Abstract

In fact, spiritual philosophy and Rasa Sastra are considered to be different. Ramanuja, the predecessor of Sri Chaitanyadev, Nimbarka, whose Acharyas have reviewed the basic tenets of Vaishnavism from a philosophical point of view. Shri Sanatan Goswami explained in Vaishnavtoshini teeka of Shrimad Bhagwat says that Madhabendra Puri was the first to introduce devotion in the world. Without this, perhaps, Chaitanyadev was inspired and turned the devotional devotion of the Purvacharyas into Bhaktirasa. The Vaishnava Acharyas who followed Sri Chaitanyadev combined the sadhanangarupa and rasarupa of devotion. However, Sri Chaitanyadev was not the original promoter of Vaishnavism ("It is a mistake to think of Chaitanya in any sense of the originator of Vaisnavism in Bengal" - M.T. Kennedy, The Chaitanya content). Dr. Sri Sushil Kumar De said - "Some are of opinion that the advent of the Karnātas in Bengal with the Cediprince Karnadeva introduced the Srimadbhāgavata emotionalism, which had its most probable origin in Southern India". Though devotion is one and the same in nature, yet it is manifested in different ways. Devotion is the only way to spiritual success. The lover- loving family is not bound by the shackles. Devotion is accepted as paramapurusertha.

Keywords: Bhakti, Rasa, Gaudiya Vaishnava, Sri Chaitanya, Meeksha, Advaita, Prem, Upanishad etc.

Introduction

India is a devout country. The fact that it is easy to attain God through devotion alone has been repeatedly expressed in various ways in the poetry of the poet, in the music of the Baul, in the philosophy of the philosopher. It is not possible to say with certainty when devotion first appeared. In the Mahabharata, the devotionism of many is due to the deprivation of the white island history, i.e. the indication of the connection with the West. Seems to be influenced by religion. According to Dr. Dinesh Chandra Sarkar, the influence of non-Aryan religion on devotionism is obvious, but it is worth noting that devotionism was prevalent in India during the reign of Emperor Ashok. Panini's "Basudevarjunavang Boon" (4/3/98) formula means that the words 'Basudev and Arjuna' are derived from the suffix 'Basudevaka and Arjuna'. Thus it can be assumed that devotionism was prevalent in India before the advent of Christ. In this context, Professor Hemchandra Roychowdhury is noteworthy. So devotionism is the self-creation of Indian thinkers, it has no effect on non-Indians. The ancient source of devotion is the mantras of the Rigveda because it echoes the human affection and love relationship with the deity. Which is the main element of devotion? The contribution of Upanishads to the rise of devotion is undeniable. Respected Bhandarkar considers this to be the main cause of devotion.

The first use of the word bhakti is a mantra of Shwetasvatarapanishad -

"Yasya debe para bhakti: yatha debe tatha gurau.
tasyaite kathita hyartha: prakasante mahatman".

The glory of Bhagavatprasad has been glorified in several Upanishads like Kath, Mundak, Shwetasvatara etc. In Upanishads like Kaibalya, Gopaltapani etc., devotion is said to be the main way to attain God. Bhaktitattva Purana evolved in the Mahabharata and reached its peak in the Srimadbhagavad Gita. The influence of Haribhakti has been highlighted through various narratives in the Harivansh. Devotion has been beautifully analyzed in the Puranas of Kurma, Garur, Brahmavaivarta, Vishnu, Padma, etc. The seeds of

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Devotion that were sown in the Vedic mantras and Upanishads germinated in the Mahabharata, Puranas, and Harivanshas and gradually became the great Mahiruha in Srimad-Bhagavatam. In Bhagavad-gita, devotion as a result of ancient times has resulted in various human heart feelings such as infatuation, love of friendship, friendship, etc.

Objective of the Study

Srimad-Bhagavatam has popularized devotionalism, and it has been firmly established by the Pancharatrasampradaya and the Vaishnav Acharyas. The refuge theory of the Ahirbudhnya Sanhita and its parts were later adopted by Ramanuja and his community. The influence of Paramasanghita is also noticeable in Ramanuja's philosophy. AD In the first few centuries, a very high level of devotional community called Albar emerged in South India. The word 'albar' means those who visit God. The name of the twelve Albar saints is found in the well-known Vaishnav Siddhantagrantha, Dravidaramna, written in Tamil. Acharya Shankara appeared in the last half of the eighth century. Although he acknowledged the usefulness of devotion, his monotheism began to loosen the foundations of devotionalism. But within the immediate few centuries of Acharya Shankara, Ramanuja, Madhvacharya, Vallabhacharya, Nimbark - these four Acharyas appeared in South India. They put an end to the contradiction of Advaitatattva with Bhakti by a new interpretation of the Brahma Sutras. The views they have introduced are - Vishishtadvaita, Dvaita, Shudhadvaita, and Dvaitadvaita. These communities reinforced the roots of devotion by preaching the method of sagunopasana and pratikopasana and bestowed a special form of Vaishnav religion. This progress of devotion became more evident in the philosophy and literature of the Gaudiya Vaishnav Acharyas. Among those who established devotionalism in the Gaudiya Vaishnav society before the advent of Sri Chaitanyadev. The foremost are Madhabendrapuri and his disciple Ishwarpuri. Although they belonged to the Shankara community, they did not deny devotion. In this context, it should be noted that - bhaktiras was previously limited to poetry, but Madhabendra Puri was the first to make bhaktirasa into sadhananga and made bhaktisadhana easy for everyone. The method of Vaishnavasadhana which was prevalent in Bengal before the advent of Sri Chaitanyadev is found in the verses of Joydev, Vidyapati, Chandidas. Sri Chaitanyadev introduced the method of Kanta-like worship performed by the Albar devotees in South India to the Gaudiya Vaishnav society. The Vaishnavs after Sri Chaitanyadev were not limited to worshipping the Lord as husband only, following all the ways shown by Srimad-Bhagavatam. Bhagavatalila was tasted through human relationships.

The Gaudiya Vaishnav devotees ushered in a new era in the history of devotion by

combining the form of rasaswarupa with the form of devotion and declaring the predominance of the form of rasaswarupa. After the advent of Acharya Shankara, the Acharyas of the Vaishnav community in Kashmir preached Gyanmishrabhakti. The new form that the devotee Ramananda Ramanuja gave to the community was introduced in Tulsi Das's Ramcharit. Sufism flourished in Persia in the thirteenth and fourteenth centuries AD, and its influence is especially evident in the practice of the Baul fakirs of Bengal. Devotees like Mirabai, Kabir, Surdas in northern India are also influenced by the devotional theory of the Vaishnavasampradaya. In the devotional worship of Vaishnavasadhaka, God hears the echo of this theory in the numerous poems and songs of Rabindranath, the best poet of the twentieth century.

What is Bhakti?

The word bhakti is very ancient. The primary meaning of the word seva is derived from bhaj- dhatu. Nighantukar says - "Seba Bhaktirupa" (service is devotional). In the book Bhaktimartanda, Shri Gopeshwar says - "Bhaktisabdasya pratyartha: premah:, dhatvartha: sebeti tattvadipaprasashe...."

Ebam cha premna eva purnatva prajojakatvena tasya pradhanyam gamyate. " It is said in Shandilyasutra - "Sa Paranuraktirishvare". The commentary on the Shandilyasutra says that Shri Swapneshwar is not knowledge of 'God knowledge in any form or adoration'. After Bhagavanmahimajnana, knowledge is the only affection of the heart. Devotion is defined in the Pancharatra Paramasanghita - "Snehapurvamanudhyanam bhaktirityavidhiyate". Bhakti means in the Gopaltapani Upanishad - Snehapurvamanudhyanam bhaktirityavidhiyate. In the Naradabhakti Sutra it is said- "Tadpitakhilacharata tadbismarane paramalyakuleti.

Srimadbhagavata says - "Kenapyupayen manah krishne nibesayet" kaibaladipika commentary Bapadeva says- "Upayapurvakang bhagavati manah sthitikaranang bhakti" Sriramanuja calls devotion Dhruvanusmriti. The word Dhruvanusmriti means an unbroken stream of memory like a stream of oil. The love and worship of devotion in Naradpanchratra is felt in this one meaning. Srirup Goswami also said "Anyavilayitashunyang jnanakarmadyanavartam. Anukulyen krishnaushilanam bhaktiruttama." Abhinav Gupta says - "Bhakti: Sraddhadipurbaka Upasanakramajastadabesh:"

The subject of knowledge is truth, the subject of devotion is person or matter with person. A piece of sugar can be a matter of knowledge but impersonal devotion is not seen. The three main categories in the analysis of the human mind are consciousness, feeling and desire, among them the consequence of consciousness in knowledge and devotion to the state of feeling of happiness and sorrow. Therefore there is no way not to think of knowledge and devotion separately.

Devotion is a matter of having a religion (sentiment) as the rasaswarupa of the heart. When the sage of the Upanishads spoke in the context of God

"Yasyamatang tasya matang yasya na veda sah. Abijnatang bijantang bijnatambijanatanam..

(That is, he who does not know knows, he who knows does not know) or "Anoraniyan mahato mahiyan" (he is even smaller than the smallest, greater than the greatest) then the matter becomes very incomprehensible. But when it is said, "preyah putrat preto bittat preyoanyasmat sarvasmat" (i.e., dearer than the son of Brahma, dearer than wealth, dearer than all things), he leaves the boundless indescribable glory and falls in love with the devotee. But devotion reveals God.

"Bhaktireb enang nayati, bhaktireb enang darshayati.

Bhaktibasah purusah, bhaktireb gariyasi."

Although Acharya Shankara followed the teachings of the Upanishads, he did not deny the usefulness of the devotional path. Prabhodhsudhakar in the text he says-

"Chittte swattotpattau taridiba bodhadaya bhavati.

Tarheva sa sthira syad yadi chittang suddhimupayati...(NL) Shudhiyati hi nantaratma krishnapadambhojbhaktimrite.

Janantu tatra bijang haribhaktya jnanen ye suh.

Murtang Chaibamurtang Dbe Eb Brahmana Rupe.."

Vivekchuramani also says that devotion is the best of all the ways for the liberation of worldly beings.

Mokskaranasamagrang bhaktireb gariyasi". But Acharya Shankara's nirguna, nirvisesa, nirvayaba, nirbikara divinity cannot satisfy the mind of the devotee. That is why after Shankara, Vaishnava Acharyas like Ramanuja, Nimbark, modified and modified the Advaitism of Sripada Shankara and introduced the favorable theory of devotion. Acharya Ramanuja (Vishishtadvaitavad) says that meditation is the way to attain Brahma. He worships devotion in stages.

Accepted- "Upasanantu bhaktirupapannameb paramapraptyupayabhutamiti vedantabakyasiddham".

There is no doubt that the refuge in Ramanuja's philosophy is based on the words of Sri Bhagavan: There is no doubt that this is the message of the apostate "sarbadharman parityajya Mamekong Sharanang Braj."

In Nimbarkadarshana (dualism), devotion and attainment are the main means of attainment. According to Acharya Nimbark, devotion is twofold - the means and the fruit.

Explaining the usefulness of devotion, Srimadvacharya (dualism) says that lack of devotion does not lead to liberation by hearing. no Sadhana is like devotion. The lustful man seeks only devotion.

"Tat prasaden mukti: syannyanyatha tu kathanchana

Sadhanovyonchodhika bhaktinaibanyang tadrisang kchit.

Acharya Vallabhva (pure dualism), like other Vaibhav Acharyas, has acknowledged the superiority of devotion over knowledge. He mainly mentions two classes of devotion- maryada and pushti. There are also two other types of devotion called Vihita and Abihita in Vallabh Darshan. According to the nature of devotion, he imagined three classes of devotees - good, medium and bad. This division is his exclusive imagination.

The last and highest stage of the evolution of devotional theory has been manifested in the Gaudiya Vaishnav equinox philosophy. Regarding the nature of devotion, the Gaudiya Vaishnav Acharyas have said that the essence of all the energies of Lord Shiva is Hladini.

"Paramasarabhutaya: api svarupasakte: sarbhuta hladini namo ya vrittistasya eb sarbhutata vrittibiseshe bhakti:33. Its source is srivagavan itself. - "Bhagavatpratau tu .. ashesasukhatarangarnabrahamasukhad adhikatamancha pratipaditam".

Conclusion

Though devotion is one and the same in nature, it is manifested in different ways in terms of possessions and ways. The Gaudiya Vaishnavs considered devotion to be twofold, sopadhiki and nirupadhiki. The word nirupadhiki means knowledge, devoid of desire. Roop Goswami calls it Uttama Bhakti. Shrijib Goswami has divided devotion into three categories according to his authority — Aropasiddha, Sangasiddha, Swarupasiddha. Among these three kinds of devotion, the devotion of Arapsiddha and Sangasiddha is artificial as it is relative to the other; Akritrima that Swarupasiddha is self-extinguished. In the book Bhaktimartanda, Sri Gopeshwar speaks of two kinds of devotion - maryadabhakti and pushtibhakti. These two devotions have been defined by the Gaudiya Vaishnavasadhakas as Vaidhi Bhakti and Raganugabhakti respectively. Srirupa Goswami calls devotion threefold - sadhanabhakti, bhaababhakti, premabhakti.

Sadhanabhakti is again dichotomous- vaidhi and raganuga. Raganugabhakti is also of two kinds- Kamanuga and Sambandhanuga. The epitome of raganugabhakti is Premabata Sri Chaitanyadev. Sakhibhav or Manjuri Sadhan (a special part of Gaudiya Vaishnavasadhana) This sadhana is found in the anthems like 'Premabhaktichandrika', 'Brihatbhaktisara' etc. composed by Narettam Tagore. Shri Krishna Das Kabiraj has described in detail the features and nature of this friendship. Srirupa Goswami goes on to describe the nature of the mind- "Shuddhasattvabisesatma premasuryangsusamyavak.

Ruchivishchittamasrinyakridasau bhav uchyate."

Sri Vishwanath Chakraborty has analyzed the nature of thought in detail in Madhuryakadamvini. Thoughts are threefold- sadhanavinibhesajata, of Krishna and Krishna bhakta prasadjata. Sadhanabhinivejata-

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bhabhakti vaidhi and raganuga is twofold. About Premabhakti swarupaprasange, Sri Biswanatha Chakraborty bhaktirasamrtasindhubindu the book says, "bhababhaktiparipaka eba Prema". Premabhakti Bi-bhabottha and sriharira prasadothba. Sriharira prasadoththa love mahimajnanaprayukta and direction depending on the double. Baidhimarganusari fans love mahimajnanayukta, and raganugamarganusari fans Love is pure and sweet.

Lovers and devotees are not bound by worldly chains. Meksabasana does not arise in his mind. He serves Lord Shiva as a servant and tastes all the pleasures of God. Devotion is accepted as paramapurushartha because love makes God the most beloved person. "

Conclusion

Devotion is the only way to achieve spiritual success. Just as the lotus of the universe is awakened by the touch of the rays of the sun, so the satiety of the heart is revealed by the touch of devotion alone. The ungodly soul is immersed in the world, just as Chhinnarajjughat falls into

grace. This Vaki is as sweet as Sigdha Alake, it spontaneously sparkles.

Permanently Bhagwati Yaschidanandamangale. In self-expression, in the heart, in devotion, in speech.

Yathaibaidayate bhanae: snigdhabalatapachchatah. Majjatyatma bhaktihinae mahamahamaye think. Nihalasvaschchinnarajjyutha happened in the dark well.

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