

**Review Article****Concept of Bhakti According to Nārada Bhakti Sūtras**

Dr. V.K Bhavani\*

Assistant Professor, Dept of Nyaya, SSUS, Kalady

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The concept of Bhakti has its origin in the Ṛgveda, which preaches strong faith and devotion in God. Nārada Bhakti sūtra contains 84 verses is a well-known sūtra to regard within the tradition of Hinduism, it signifies spoken by the famous sage, Nārada. The text details the process of Bhakti and is this more importance to the Bhakti movements within Hinduism. It has received particular attention among the Vaiṣṇava tradition. Within the text Nārada explains the perfectional stage of pure devotion, the process to achieve this stage. Firstly Bhakti itself is defined as being "the most elevated pure of God". The aspirant Bhakti is encouraged to renounce "social custom" and religious ritual and to focus purely on service to God with exclusive dedication.

It also includes, definition of bhakti and its forms, classification of various types of Bhakti, the stages of development and the process required to achieve the stage of pure devotion. He gives various suggestions and hints useful for practice. He warns against things to be avoided while practicing, finally explain the different forms of adoration (attachment) to the Supreme person. The nature of selfless love and the ideal state of a liberated one thing in the presence of God.

The intention in my paper contains: (1) The definition of Bhakti (2) the nature of pure Bhakti (3) Things to avoid when developing Bhakti (4)

classification of various types of Bhakti (5) View of devotee to God.

Nārada is a name that occurs very often in the ancient text. Nārada is a Rishi in the Ṛgveda. Nārada Bhakti sūtra is a brief work of 84 sūtras. Its language is simple, beautiful and direct. It claims to be a collection of the sayings of the sage Nārada. The main subject of the text is the practice of pure devotion. Nārada Bhakti sūtra predates ānandīya's Bhakti sūtra another treatise on the subject of bhakti which appeared around the same time. While talking of Bhakti sūtra it is customary mention both the texts and compare their treatment of the subject. Nārada's is a simple and a direct presentation addressed to the practitioners; while ānandīya's work is in the nature of philosophical treatise and is addressed to the scholarly. It is in verse language, containing arguments and counter arguments. ānandīya's approach is intellectual. Nārada approach is through the heart and humility of a devotee. ānandīya is more into philosophy and metaphysics of devotion. Nārada ignores all those philosophical arguments and plunges straight into the practical aspects. Apart from defining devotion and describing its forms, he classifies various types of Bhakti, the stages of development and the process required to achieve the state of pure devotion. He also quotes from Vedas in support. He gives various suggestions and hints useful for practice. He warns against things to be avoided while practicing. Finally he explains the different forms of adoration (attachment) to the Supreme person the nature of selfless love, and the

ideal stage of liberated one living in the presence of God.

The text begins with +IÉÉÇiÉÉä IÉÈHò ... Here Iswara defines (1) °ÉÉ iÉÏ°ÉxÉÄ {É@úÉIÉÄ°Éü{ÉÉ (2) +ÉPíÉ°Éü{ÉÉ SÉ\* The objective of human life is God Realisaion. God exists in everyone's heart as the inner most self [1]. (27 " <Ç.É@ú°ÉÉ{°ÉÉIÉ°ÉÉxÉüüÉIÉIÉÉÄ nèüx°ÉÉIÉÉIÉ°ÉÄ SÉ\*) He dislike egoism and hypocrisy. He appreciates love and humility when devotee's sincerely love God and adore him. He receives the adulation with grace and blesses them. He is full of love. (37) ±ÉÉäEäð%É{É IÉMÉ°ÉnÄüMÉÖhÉ,É°ÉhÉÉðÖiÉÇxÉÉiÉÄ\* (38) °ÉÖJ°ÉiÉ°iÉÖ °É½pHPð{É°ÉèÉ IÉMÉ°ÉiEPð{ÉÉ±Éä¶IÉÉnÄü °ÉÉ\* (40) ±É°ÉiÉÉä%É{É IÉiEPð{É°ÉèÉ (80) °É EðÖi°ÉÇ°ÉÉxÉ& ¶ÉÖQÉ°Éä°ÉÉÉ°ÉÉÇ°Éi°ÉxÉÖIÉÉ°ÉÉÉIÉ SÉ IÉHòÉxÉÄ\*<sup>2</sup> The above verses are the true nature of pure love of God. is beyond description. But this does not restrict God from revealing it to those who are qualified. When once you realize God, it is the fulfillment of your existence and being.

Definition of Bhakti

Here Bhakti defines "+x°É°°ÉÉiÉÄ °ÉÉè±É°ÉÆ IÉHòÉè" The earliest and the best instrument of God Realization is Bhakti. (iÉjÉ ÉüüiÉÖ°ÉÉv°ÉÉ°Éä {É@úÉIÉÈHò°É½püi°Éä- (25) °ÉÉ iÉÖ Eð°ÉÇYÉÉxÉ°ÉÉäMÉä°ÉÉä%{°ÉÉÉPÉEðiÉ@úÉ (26) ;ð±É°ü{Éi°ÉÉiÉÄ (30) °É°ÉÆ ;ð±É°ü{ÉiÉäÉiÉ ¥ÉÄEÖð°ÉÉ@ú& (59) IÉ°ÉÉhÉÉxiÉ@ú°ÉÉxÉ{ÉäIÉi°ÉÉiÉÄ °É°ÉÆ IÉ°ÉÉhÉi°ÉÉSSÉ (60) ¶IÉÉxiÉ°ü{ÉÉiÉÄ {É@úÉÉÉxÉxñü°ü{ÉSSÉ\*

In these, Bhakti is superior to µjñā (knowledge), yoga (meditation), Karma (rituals) and other spiritual practices. Infact Bhakti is the summation of all such practices. Bhakti is the embodiment of peace and supreme ecstasy. Bhakti is complete in itself. It is not dependent on anyone or anything or anything for nourishment. Bhakti is independent of the paths of knowledge and other modes. Bhakti is its own fruit °°É°ÉÆ ;ð±É°ü{ÉiÉäÉiÉ ¥ÉÄEÖð°ÉÉ@ú". Bhakti is the most precious of all possessions. Once pure love is obtained the person looks only at Lord, hears only about Him, speaks only of Him and thinks only of him.

Classification of Bhakti

Bhakti is classified into {É@úÉIÉÈHò and + {É@úÉ IÉÈHò. The+{É@úÉ IÉÈHò is sub-classified as MÉÉèhÉÒ IÉÈHò and °ÉÖJ°ÉÉ IÉÈHò. These are seen as stepping stones to {É@úÉIÉÈHò "=kÉ@ú°°ÉÉnÖüKÉ@ú°°ÉÉiÉÄ {ÉÜ°ÉÇ{ÉÜ°ÉÇ,Éä°ÉÉ°É IÉ°ÉÉiÉ".

{É@úÉIÉÈHò is the aim while +{É@úÉ IÉÈHò is the means to it. +{É@úÉ IÉÈHò has two stages MÉÉèhÉÒ and °ÉÖJ°ÉÉ\*

MÉÉèhÉÒ IÉÈHò -This is also called IÉä°É IÉÈHò or BEðÉxiÉ IÉÈHò\* This is a step away from {É@úÉIÉÈHò\* The devotee here is experience joy but unable to express it, like a dump person eating a tasty dish[4]. °°ÉÖHðÉ°ÉÉnÜxÉ°ÉiÉÄ +ÉxÉ°ÉÇSÉxÉÖ°ÉÆ IÉä°É°Éü{É°ÉÄ\*

It finds expression only in advanced practitioners (53) "IÉEðÉ¶IÉiÉä C°ÉÉÉ {É {ÉÉjÉä ". The emotions, thoughts, words and actions of those fortunate people are beyond description in words. His experience is beyond the three Gunas. Devoid of desires and attachments, he exudes love [5]. ((54) MÉÖhÉ@úÉ½piÉÆ EðÉ°ÉxÉÉ@úÉ½piÉÆ, IÉÉiÉiÉhÉvÉ°ÉÉÇxÉÆ +É°ÉISUðZÉÆ °ÉÜI°ÉiÉ@Æü +xÉÖIÉ°ü{É°ÉÄ\*(56)MÉÉèhÉÒ ÉjÉvÉÉ, MÉÖhÉIÉänüÉiÉÄ +ÉiÉÉÇÉñüIÉänüÉnÄü °ÉÉ\* )

There are Eight various suggestions and hints. S;dhana is an important part of N;rada Bhakti S;tra. It gives various suggestions and hints useful for practice.

- 1. The S;tra suggests that practitioners must pay greater attention to devotional scriptures, study them and reflect on them. One should not needlessly set into argument with others over devotional texts [6]. ((76) IÉÈHò¶IÉÉ°jÉÉÉhÉ °ÉxÉxÉÖ°ÉÉÉxÉ iÉnÖünÄü°ÉÉävÉÉEðEð°ÉÉÇÉhÉ Eð@úhÉÖ°ÉÉÉxÉ\* (74) °ÉÉnÜä xÉÉ°É±É°É&\* (10) +x°ÉÉ,É°ÉÉhÉÉÆ i°ÉÉMÉÉä% xÉx°ÉiÉÉ (11) ±ÉÉäEð°ÉänüiÉÖ iÉnÜxÉÖEÜð±ÉÉSÉ@úhÉÆ iÉÉüü@úÉäÉvÉiÉÜñüÉ°ÉÖxÉiÉÉÉ\*) 2. Give up activities that come in the way of S;dhana and perform the rest as a service to the Lord[7]. (8) ÉxÉ@úÉävÉ°iÉÖ ±ÉÉäEð°Éänü°ÉÉ {ÉÉ@úx°ÉüÉ°É&\* (9) iÉÏ°°ÉÉxÉx°ÉiÉÉ iÉÉüü¶IÉÉävÉiÉÜñüÉ°ÉÖxÉiÉÉ SÉ\* ) 3. Give up social customs and religious rituals that come in the way of °ÉÉvÉxÉÉ and focus pure on service to God with excursive dedication. 8 (9) " iÉÏ°°ÉÉxÉ°ÉiÉÉ iÉÉÉüü@úÉäÉvÉiÉÜñüÉ°ÉÖxÉiÉÉ SÉ" ) In such renunciation by concentration, there is complete unification and indifference towards everything opposed to it. 4. Body is the instrument of S;dhana, protect it, and take good care of it without undue attachment [9].



The last verse (°É <nÆù xÉÉ@únù|ÉÉäHÆð Ê¶É´ÉÉxÉÖ¶ÉÉ°ÉxÉ´ÉÁ Ê´É·ÉÊ°ÉÊiÉ ÉrùiÉä, °É |ÉÉHð´´ÉÉxÉÁ |É´ÉÊiÉ, °É& |Éä¹Æð ±ÉiÉiÉä, °É& |Éä¹Æð ±ÉiÉiÉä\* >Äð iÉiÉÂ °ÉiÉÁ\* ) of the text gives the message that "Anyone who trusts these instructions spoken by Nārada and is convinced by them will be blessed with devotion and attain the dearest Lord Sure, he will attain the dearest Lord".

So I conclude that the easiest and the best instrument for God Realization is Bhakti. Bhakti is superior to *mujana*, yoga, karma and other natural practices. Bhakti is the embodiment of peace and Supreme ecstasy. Spiritual Bhakti is complete it itself.

### FOOT NOTES

1. Nārada Bhakti Sūtra- Sutra 27.
2. Nārada Bhakti Sūtra- Sutra 37, 38, 40,80.
3. Nārada Bhakti Sūtra- <nÆù ÊuùiÉÖ°ÉÉv°ÉÉ´Éä {É@ú:ÉÉHð´´É½pi´Éä- Sutra 25,26,30,59, 60.
4. Nārada Bhakti Sūtra- Sutra 51, 52.

5. Nārada Bhakti Sūtra- Sutra 54, 56.
6. Nārada Bhakti Sūtra- Sutra 74, 76, 10, 11.
7. Nārada Bhakti Sūtra- Sutra 8, 9.
8. Nārada Bhakti Sūtra- Sutra 9.
9. Nārada Bhakti Sūtra- Sutra 14.
10. Nārada Bhakti Sūtra- Sutra 35, 36, 37, 38, 39, 40, 41,42.
11. Nārada Bhakti Sūtra- Sutra 46, 47, 48.
12. Nārada Bhakti Sūtra- Sutra 43, 44, 45, 63.
13. Nārada Bhakti Sūtra- Sutra 77, 79.
14. Nārada Bhakti Sūtra- Sutra 16, 19.
15. Nārada Bhakti Sūtra- Sutra 38.
16. Nārada Bhakti Sūtra- Sutra 72.
17. Nārada Bhakti Sūtra- Sutra 69, 70, 71.

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1. Nārada Bhakti sūtra, Swami Tyagisananda
2. Nārada Bhakti sūtra, Swami Harshananda

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