

Concept of *Bhakti-yoga* in Indian Tradition: A Critique

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Abstract

Bhakti yoga, is commonly known as the Path of Devotion, which teaches that the *mokṣa* or liberation is achieved by means of selfless and true devotion, love, and trust towards a particular deity.

The Sanskrit word *bhakti* is derived from the root *bhaj*, which means “divide, share, partake, participate, to belong to”. The word also means “attachment, devotion to, fondness for, homage, faith or love, worship, piety to something as a spiritual, religious principle or means of salvation”. The term *yoga* literally means “union, yoke”, and in this context connotes a path or practice for “salvation, liberation”. The *yoga* referred to here is the “joining together, union” of one’s *Ātman* (true self) with the concept of *Brahman* (true Reality).

In Indian tradition, *Bhakti yoga* is: “divine love mysticism, a spiritual path “synonymous for an intimate understanding of oneness and harmony of the eternal individual with the Divine (the universal Being) and all creatures, a constant delight”. Besides, *Bhakti yoga*, also called *Bhakti mārga* (literally the path of *Bhakti*), is a spiritual path or spiritual practice within Hinduism focused on loving devotion towards a personal God. It is one of the great paths in the spiritual practices of Hindus; others are being *Jñāna yoga* and *Karma yoga*.

The benefits of *Bhakti yoga* are immense, as *bhakti* softens the heart and removes jealousy, hatred, lust, anger, egoism, pride and arrogance. It infuses joy, divine ecstasy, bliss, peace and knowledge. All cares, worries and anxieties, fears, mental torments and tribulations entirely vanish through this great path. Besides, the devotee is freed from the *Sāmsaric* wheel of births and deaths and he attains the immortal abode of everlasting peace, bliss and knowledge. The ultimate goal in the practice of *Bhakti yoga* is to reach the state of *rasa* (essence), a feeling of pure bliss achieved in the devotional surrender to the Divine or Supreme Lord.

A number of Sanskrit texts have described *Bhakti yoga* in a positive way for the benefit of the devotee for obtaining liberation, which is the Highest Bliss of life. This paper aims at highlighting the nature and characteristics of *Bhakti yoga* as rightly focussed in Indian tradition.

Keywords: *Bhakti yoga*, Indian Tradition, Concept of *Bhakti yoga* and Path of Devotion

Introduction

India is widely known as its old tradition and culture, since time immemorial. According to Indian tradition there are four main goals of human life, viz. *dharma*, *artha*, *kāma* and *mokṣa*. *Mokṣa* or liberation is the chief goal of every individual. There is nothing beyond liberation, as liberation is the ultimate goal for any practitioner of the Hindu tradition; it is obvious that concerns over the correct way to achieve this end are approached in a wide variety of ways. *Bhakti Yoga* is one such path to achieving enlightenment within orthodox Hindu teachings. *Bhakti Yoga*, also commonly known as the Path of Devotion, teaches that *mokṣa* or salvation or liberation is achieved by means of selfless and true devotion, love, and trust towards a particular deity.

The Sanskrit word *bhakti* is derived from the root *bhaj*, which means “divide, share, partake, participate, to belong to”. The word also means “attachment, devotion to, fondness for, homage, faith or love, worship, piety to something as a spiritual, religious principle or means

of salvation”. The term *yoga* literally means “union, yoke”, and in this context connotes a path or practice for “salvation, liberation”. The *yoga* referred to here is the “joining together, union” of one’s *Ātman* (true self) with the concept of *Brahman* (true Reality).

In Indian tradition, Bhakti yoga is: “divine love mysticism, a spiritual path “synonymous for an intimate understanding of oneness and harmony of the eternal individual with the Divine (the universal Being) and all creatures, a constant delight”. Besides, *Bhakti yoga*, also called *Bhakti mārga* (literally the path of *Bhakti*), is a spiritual path or spiritual practice within Hinduism focused on loving devotion towards a personal god. It is one of the great paths in the spiritual practices of Hindus; others are being *Jñāna yoga* and *Karma yoga*.

The tradition has ancient roots. *Bhakti* is mentioned in the Śvetāśvatara Upaniṣad where it simply means participation, devotion and love for any endeavour. It declares that the import of the sacred teachings reveals itself only to him who has sincere devotion towards his preceptor. As text of Śvetāśvatara Upaniṣad rightly elaborates it as:

*yasya deve parā bhaktiḥ yathā deve tathā gurau/
tasaiṣe kathitā hyarthāḥ prakāśante mahātmanah/* (Śvetāśvatara Upaniṣad, VI.23.)

It means, he who has Supreme devotion to the deity, and as much of it to the guru as to the deity, to him, indeed, to the great Souled one of those subject-matters that have been spoken become revealed.

Bhakti Yoga is one of the four main yogic paths to enlightenment. The word *bhakti* means “devotion” or “love” and this path contains various practices to unite the *bhakta* (*Bhakti yoga* practitioner) with the Divine. The *Bhakti Yoga* is considered the easiest *yogic* path to master and the most direct method to experience the unity of mind, body and spirit. While Hatha Yoga requires a strong and flexible body, *Rāja Yoga* requires a disciplined and concentrated mind, and *Jñāna Yoga* requires a keen intellect, the only requirement for *Bhakti Yoga* is an open, loving heart. But *Bhakti Yoga* complements other paths of yoga well, and it is said that *Jñāna* (knowledge or wisdom) will dawn by itself when you engage in the devotional practices of *Bhakti Yoga*.

According to Medini Kosha (*bhaktir vibhāge sevāyām* (Medini Kosha, XVI.39b) the word *bhakti* means division and to render service, especially out of love or devotion.

Nine Limbs of (Bhakti) Devotion:

According to the Bhāgavata Purāṇa, *bhakti* is explained as:

Jñānayogaśca manniṣṭho nairguṇyo bhakti-lakṣaṇah/ (Bhāgavata Purāṇa, III.32. 32ab)

It means, philosophical research culminates in understanding the Supreme personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service.

The Bhāgavata Purāṇa explained nine kinds of *bhakti* as:

*Śravanakīrtanaṁviṣṇoḥ smaraṇampādasevanam /
Arcanaṁ vandanaṁ dāsyam sakhyamātmanivedanam//
Iti puṁsārpitā viṣṇau bhaktiścennava-lakṣaṇā /* (Ibid., VII.5.23-241ab)

The great devotee (*Bhakta*) Prahalāda said: Hearing and chanting about the transcendental holy name, from qualities paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types paraphernalia offering prayer to the Lord, becoming His servant considering the Lord one’s best friend, and surrendering to Him totally. In other words, it is wise to serve Him with body, mind and words in this process of *bhakti*. These nine processes are accepted as pure devotional service towards God or Lord Viṣṇu as described in the Bhāgavata Purāṇa. Further it can be clarified as under:

1. *Śravaṇa* - “listening” to the ancient scriptures, especially potent if told by a saint or genuine *bhakta*. 2. *Kīrtana* - “singing” devotional songs usually practiced in a call-and-response group format. 3. *Smarāṇa* - “remembering” the Divine by constantly meditating upon its name and form. 4. *Pādasevana* - “service at the feet” of the Divine, which incorporates the practice of *karma yoga* (selfless service) with *bhakti* (devotion). 5. *Archana* - the “ritual worship” of the Divine through practices such as *pūjā* (deity worship), and *havana* or *homa* (fire offering). 6. *Vandana* - the “prostration” before the image of one’s chosen image or representation of the Divine. 7. *Dāsyā* - the “unquestioning” devotion of the Divine involving the cultivation of serving the will of God instead of one’s own ego. 8. *Sakhya* - the “friendship” and relationship established between the Divine and the devotee. 9. *Ātmanivedana* - the “self-offering” and complete surrender of the self to the Divine.

The most popular limb of *Bhakti Yoga* in the West is *Kīrtana* (usually called *Kīrtan*), with national and local *Kīrtana* group performing weekly in small to large cities. *Bhakti Yoga* can be practiced by itself or be integrated into other types of *yoga* or spiritual practices.

The benefits of *Bhakti Yoga* are immense, as *Bhakti* softens the heart and removes jealousy, hatred, lust, anger, egoism, pride and arrogance. It infuses joy, divine ecstasy, bliss, peace and knowledge. All cares, worries and anxieties, fears, mental torments and tribulations entirely vanish. The devotee is freed from the *Sāmsaric* wheel of births and deaths. He attains the immortal abode of everlasting peace, bliss and knowledge. The ultimate goal in the practice of *Bhakti yoga* is to reach the state of *rasa* (essence), a feeling of pure bliss achieved in the devotional surrender to the Divine.

Characteristics of *Bhakti Yoga*:

According to the Nārada Bhakti Sūtra, *bhakti* is intense love for God. It is a deep yearning to experience love in its purest and highest form, to unite with that which is eternal and unchanging. We get a glimpse of this through our worldly relationships, especially with those who have touched our hearts the most. The Nārada Bhakti Sūtra also explains *bhakti* as:

athāto bhaktim vyākhyāsyāma/

sātvasmīn paramaprema-rūpā, amṛta svarūpā ca// (Nārada Bhakti Sūtra, I.1.1-3)

The meaning of the above verse: Now, therefore, the doctrine of devotion we shall expound. In fact, that devotion is indeed, of the nature of Supreme Love in (directed towards) God. The Supreme Love for the Lord, called Devotion Divine, is of the nature of Immortality also.

However, devotion is defined by various teachers in various ways by different teachers, but to sage Nārada, it is indeed “the Supreme Love for the god”. It depends upon nothing else. A mind totally turned towards God in love, demanding nothing, not even liberation, is mind filled with devotion. Thoughts constantly flowing in love towards the Supreme, is known as is devotion. Nobody else, nothings else, no one else, but Nārāyaṇa -- this attitude of the heart is love. This state is called inclusive love (*Ananya prema*), and this total love for the Lord is devotion. Having described the devotion as ‘Divine Love for the Lord’ the teacher here adds that “it is also of the nature of Immortality”.

Besides, it is further clarified as:

guṇarahitaṁ kāmanārahitamprtikṣana

vardhamānaṁ avicchinaṁ sūkṣmataraṁ anubhavarūpam // (Ibid., V.1.54)

So the pure *bhakti* or devotion is defined by sage Nārada as: it is without attributes, without the poison of desires, every moment increasing, unbroken, and subtlest, of the nature of sheer immediate experience.

For more clarification sage Nārada has given this characteristic of *bhakti* as:

*Sā tu karma Jñānayogebhyo 'pyadhikatarā/ phala rūpatvāt//
īśvarasyāpyabhimāna-dveṣitvāt dainya-priyatvātecca // (Ibid., II.1.25-29)*

It (the Supreme Devotion *bhakti*) is indeed as a technique even superior to the path of action (*karma*), the path of knowledge (*Jñāna*) and the path of disciplined contemplation (*yoga*), because, it is of the nature of the fruits of all Yogas. Also because of God's dislike for egoism and because of His Love for meekness (Devotion alone is superior).

The Nārada Bhakti Sūtra further adds:

Nāradaśhu tadārpitākḥilācārātā tadvismarane paramavyākulateti / (Nārada Bhakti Sūtra, I.3.19)

It means, according to sage Nārada "total dedication of all actions at the Altar of Lord, and all moments of forgetfulness of Lord, excruciating pangs" is Supreme Love- Divine (*Bhakti*). To surrender all activities, secular and sacred, unto the feed of the Lord as an act of Love, and to remember Him with love at all times and to feel extremely desperate when one detects that even a few moments had passed in forgetfulness of the Lord-this is Supreme Devotion says sage Nārada.

The path of *bhakti* yoga allows us to use all of our senses, all of our emotions, and all of our actions to express love in our daily interactions and offer them to whatever form of God suits our individual personalities and cultural upbringing, whether it be Krishna, Christ, Allah, Yahweh, Hanuman, the Divine Mother, or some other aspect. In *Bhakti* yoga, no form of God is superior to another. Each is equally respected as a valid manifestation of the one underlying principle of pure consciousness. The path of *Bhakti* yoga allows us to use all of our senses, all of our emotions, and all of our actions to express love in our daily interactions and offer them to God. The personal god varies with the devotee. It may include a god or goddess such as Gaṇeśa, Kṛṣṇa, Rādhā, Rāma, Sītā, Viṣṇu, Lakṣmī, Sarasvatī, Śiva, Pārvatī, Durgā among others.

The Bhakti Sūtras explain that *bhakti* yoga is both the means and the end: *aparā-bhakti*, or lower *bhakti*, is the way to cultivate and deepen devotion, and *parā-bhakti*, or higher *bhakti*, is union with the Divine - the ultimate goal. The intrinsic nature of *parā-bhakti* is immortal bliss. On attaining it, one becomes free from suffering and completely satisfied, having no more desires. Lower *bhakti*, or *aparā-bhakti*, is the way we can prepare to receive the grace of higher *bhakti*. It is a way to channel and transform our powerful emotions into positive, creative expressions of love and devotion to God. Even if feelings of devotion don't sweep you off your feet, keep making effort. Everything you do -- prayer, chanting, reading scriptures, meditation are taking you a step closer to being aware of the Divinity residing in your inner heart.

Bhakti yoga as described in the Purāṇas:

In the Purāṇic literature, a number of *yogas* in different context are recorded, viz. *Kriyā-yoga*, *Samādhi-yoga*, *Mantra-yoga*, *Haṭha-yoga*, *Laya-yoga*, *Rāja-yoga*, *Vāk-yoga*, *Kuṇḍalinī-yoga*, *Śabda-yoga*, *Asparaśa-yoga*, *Śūnya-yoga*, *Śraddhā-yoga*, *Prema-yoga*, *Prayanti-yoga*, *Niškāma-Karma-yoga*, *Karma-yoga*, *Rājādhirāja-yoga*, *Mahā-yoga*, *Pūrṇa-yoga*, *Abhāva-yoga*, *Sparśa-yoga*, *Pāśupata-yoga*, etc.

The Śiva Purāṇa has explained three kinds of *yoga*, viz. *Jñāna-yoga*, *Kriyā-yoga* and *Bhakti-yoga*. The Sanat Kumāra said to sage Vyāsa as:

*Jñānayogaḥ kriyāyogo bhaktiyoga śtathaiva ca /
trayo mārgā samākyātāḥ śrīmātur-bhukti-muktidāḥ //
Jñāna-yogaśhu saṁyogaścitta- saivātmanā tu yaḥ /*

*yaśtu bāhyārtha samyogaḥ kriyā-yogaḥ sa ucyate //
bhakti-yogo mato devyā ātmana ścaikya-bhāvanam /
trayaṇāmapi yogānām kriyā-yogaḥ sa ucyate //* (Śiva Purāṇa, V.51.7-9)

Three paths of glorious mother have been narrated, which yield both worldly pleasures and even beyond that which is known as salvation. They are paths of knowledge, holy rites and devotion. The *Jñāna-yoga* is the union of the mind with *Ātman*. The union with the external objects is called *Kriyā-yoga*. The *Bhakti-yoga* is the concept of unity of *Ātman* with the God or goddess. So, through this *yoga* the connection between self with God or goddess (*Paramātmān*) is possible as rightly described in the Śiva Purāṇa.

The Bhāgavata Purāṇa is a popular and influential text in the Vaishnavism traditions, and it discusses *īśvara praṇidhāna* (devotion to a personal God). The presentation in the Bhāgavata Purāṇa is not in abstract terms, but through “charming and delightful tales that capture the heart and mind”, the goal of *Bhakti yoga*.

According to the Bhāgavata Purāṇa, there are three kinds of *yoga*, viz. *Bhakti-yoga*, *Jñāna-yoga* and *Aṣṭāṅga-yoga*. The purpose of all type of *yoga* is to detach one’s sense activities from this material world and to connect with the God or *Paramātmān* for final emancipation or liberation.

The text elaborates this as under:

*etāvāneva yogena samagreṇeha yoginaḥ /
yujyate bhīmato hyartho yadaśaṅgaśtu kṛtsnaśaḥ //* (Bhāgavata Purāṇa, III.32.27)

It means, the greatest common understanding for all aspirants is complete detachment from matter, which can be achieved by different kinds of *yoga*.

The *Bhakti yoga* as one of three spiritual paths for salvation is discussed in depth by the Bhagavad Gītā. *Bhakti yoga* is a devotee’s loving devotion to a personal god as the path for spirituality. The other two paths are *Jñāna yoga*, the path of wisdom where the Hindu pursues knowledge and introspective self understanding as spiritual practice, while *karma yoga* is path of virtuous action (*karma*) neither expecting a reward nor consequences for doing the right thing, or *niṣkāma karma*. Later, new movements within Hinduism added *rāja yoga* as the fourth spiritual path, but this is not universally accepted as distinct to other three.

However, the *Bhakti yoga* is one of six systems of *yoga* revered throughout history as paths that can lead you to full awareness of your true nature. Other paths to self-realization are *haṭha yoga* (transformation of the individual consciousness through a practice that begins in the body); *Jñāna yoga* (inner knowledge and insight); *karma yoga* (skill in action); *kriyā yoga* (ritual action); and *rāja yoga* (the eight-limbed path also known as the classical *yoga* of Patañjali). These paths aren’t mutually exclusive, although, for many, one path will resonate more deeply.

The concept of *Yoga* that was introduced in the Bhagavad Gītā specifically refers to the primary ways in which practitioners of Hinduism may achieve unification between themselves and God. There are three main paths that are described within the Bhagavad Gītā as ways to achieve enlightenment. The first is *Karma Yoga*, also known as the Path of Action. This *Yoga* consists of proper and selfless action, the control or suppression of selfish desires, and providing selfless services to those who require it. The successful completions of these deeds are thought to be transformed into worship. The second path is *Jñāna Yoga*, otherwise known as the Path of Knowledge. This path is based on the attainment of philosophical knowledge and discrimination between what is real and unreal. To attain this knowledge, a combination of listening to scripture, thinking or reflecting upon that scripture, and then deep, meaningful meditation is often the course of action of followers belonging to this path. The ultimate goal

of this path is to determine the differences between the real and the unreal, giving one an understanding of their true identity within true reality. *Bhakti Yoga* is the third path that is seen as a means to liberation, by committing yourself entirely to the love and devotion of a specific deity, i.e. Lord Krishna according to Bhagavad Gītā. The *Bhakti Yoga* is brought to light in the Bhagavad Gītā, when Lord Krishna explains to Arjuna that those who manage to remain concentrated on Him, worship Him with unfaltering faith, are rescued from the cycle of life and death. This escape from the struggle of life and death that Lord Krishna refers to is commonly known as mokṣa or liberation.

Regarding the importance of devotion, Bhagavad Gītā has given a number of verses in the sense of spiritual advice to Arjuna. So, according to the Bhagavad Gītā Lord Krishna clearly says that those who fixing their mind on Me, worship Me, ever steadfast, and endowed with supreme faith, them I regard to be the best devotees. This advice of Lord Krishna not meant for Arjuna but for all the devotees of the Lord for obtaining salvation. The text rightly says:

*Mayyāveśyamano ye mām nitya yuktā upāsate /
Śraddayā para yopetās te me tukta-tamā matāḥ*// (Bhagavad Gītā, XII.2)

Again the text elaborates the significance of devotion. The general spiritual devotees of the God should accept the theory of devotion from Lord Krishna for spiritual upliftment of life. The text further adds as under:

*Mahātmānas tu mām pārtha daivīm prakṛtiṁ āśritāḥ /
Bhajanty ananya manaso jñātvā bhūādīm avyayam* // (Bhagavad Gītā, IX.13)

“The high-souled persons, O Arjuna, possessed of holy temperament, knowing Me to be the origin of Beings and immutable, worship Me with undivided attention”. Here the phrase ‘*ananya manasaḥ*’ refers to *bhakti*, nothing else.

Further Lord Krishna declares regarding the positive nature of devotion as:

*Bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ /
Tato mām tattvato jñātvā viśate tadanantaram* // (Ibid., XVIII.55)

It means, Lord Krishna says, by devotion one knows Me in reality, what and who I am; then having comprehended My true nature, one forthwith enters in to Me.

The Pañcatantra has also describes the importance of devotion (*bhakti*) as:

*Svām्यarthe yaśtyajetprāṇānbhṛtyo bhakti-samanvitaḥ /
Sa param padamāpnoti jarāmaraṇa-varjitam*// (Pañcatantra, I.296)

It means, the person who sacrifices his life through devotion (and not through compulsion) for the sake of his master he attains highest position (*param padam*) beyond the reach of senility and death (*jarāmaraṇa-varjitam*). So, by devotion one devotee will get the highest position as said in this text.

The benefits of devotion as said by Lord Krishna as under:

*patraṁ puṣpaṁ phalaṁ toyam yo me bhaktiyā prayacchati /
tadaham bhaktyupahṛtam yaśnāni-prayatātmanḥ* //

It means, whosoever offers to Me with devotion a leaf, a flower, a fruit, or water, that offering of love, of the pure heart I accept.

Hence, this way, the Bhagavad Gītā has described *bhakti* in a right way, through which the devotee will be able to get the blessings of God. However, it is the duty of the devotee to find out the peace and Bliss from the devotion as truly described in the Bhagavad Gītā.

There are many ways in which the *Bhakti Yoga* path may be followed, with a near infinite number of ways to devote oneself to, unconditionally love, and otherwise worship a deity. Some may choose frequent temple worship as a primary means of connecting with God, while others

may feel that the utterance of sacred mantra is the ideal way to worship. In Bhakti yoga process, prayer is a simple but very effective way to connect with the Divine. It is said that there are two kinds of prayer: 1. Ego-centred prayer, and 2. genuine prayer. In ego-centred prayer we approach God to petition for favours. Genuine prayer, on the other hand, comes from within. In this inner sacred prayer, it is further clarified that, we do not pray to an external divine principle, but to the highest principle within ourselves - not for any external favours or gifts but rather only for the strength to face and resolve with serenity all of the many problems that fill our lives. Such prayers, which are completely selfless and pure, are always answered. Give thanks for a new day, for all you have - even the simplest things, like clean water, sunlight, laughter. Genuine prayer includes gratitude.

Chanting is a powerful way to channel the emotions. Singing the praise and glory of the many names of the Divine lifts and purifies our spirits, whether we do it alone or with others. Gospel singers and *kīrtana* artists electrify packed concert halls with sacred sound, opening minds and hearts to a higher reality. Contemplation is an important companion practice to devotion. Knowledge helps us discriminate between that which is eternal and unchanging and that which is fleeting and impermanent. Without a solid philosophical foundation (*Jñāna yoga*), a devotee can get lost in mere emotionalism, with no clear direction and goal.

Start by studying an inspiring scripture, such as the Bhagavad Gītā, the Bhāgavata Purāṇa, the Bhakti Sūtras, the Bible, or the Koran. You can reflect on just the verses alone, or choose a commentary and read a chapter a day. Contemplate how these teachings create a philosophical framework for viewing your life in a larger spiritual context, and how you can put the teachings into practice. You can also form a discussion group for deeper study.

Japa, or recitation of a *mantra*, creates a deep positive impression or groove in our unconscious mind. By strengthening the habit of saying our *mantra* daily, both in seated meditation and throughout our daily activities, our negative thought patterns start to weaken. The *mantra* gives our minds a one-pointed focus in our meditation, allowing us to deepen our connection to the Divine. To cultivate *bhakti* while you are doing your *japa*, you can rest your awareness at your heart centre (unless your teacher has instructed you otherwise).

Āyurvedic physician, scholar, and author Robert Svoboda illuminates one way these systems overlap: He says that a *āsana* practice (as part of *haṭha yoga*) provides the opportunity to gather and direct the *prāṇa* (life force) necessary to follow the rigorous path of a true *bhakti yogi*. “Only when you have removed the obvious obstructions to the circulation of *prāṇa* out of your *kośa* [bodily sheaths] will the *prāṇa* [be able to circulate],” he says. “Then you can collect and refine it and get it down deep into your marrow.” But while getting your *prāṇa* circulating is a worthy goal, Svoboda thinks it’s not important - and potentially detrimental to the path of *bhakti* - to get caught up in complicated *āsana* practice, which could deter you from the true goal of knowing your authentic Self. Some Western yogis dabble in *Bhakti yoga* through an occasional prayer. But if you’re a serious practitioner looking to find union with the Divine, a more rigorous practice is in order.

In the conclusion, it can be said that through *Bhakti yoga*, one can get the liberation or the Highest Bliss. It is a positive and real method to get the blessings of the Almighty. In India, a number of devotees had obtained the association of the God, like Hanumān, Sudāmā, Uddhava, Caitanya, Rādhā, Mīrā and others. Therefore, for a devotee, it is advised that he or she must try spiritually to get the shelter of the Highest God for the betterment of life and even beyond after life, he may get the liberation, the Highest goal of Life, i.e., *parama puruṣārtha*.

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