

Bhakti According To Shankaracharya

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Introduction

Bhakti is a sentimental love or affection as distinct from knowledge and action. Purity, concentration, and devotion are essential parts of the bhaktimarga. This route is easy and comfortable for people of all levels. Shankar Darshan is the Pradhan of thought, so it is true that there is little element of devotion in it, but it cannot be said that there is no place for devotion in it. Bhakti is the best among the contents of the causes of liberation. Contemplating one's own form is called bhakti. Shankaracharya understands the importance of Saguna Brahman in the field of devotion in two forms of Brahman. His Saguna Brahman is not a transcendental entity. But there is an epithelium. To approach the object of worship and after doing so to remain fixed in the same train of thought as Shaildharao for a long time is mind worship to him. The Gita says worship of the impersonal. That is difficult. Devotion to Sagun Savishesh Ishwar is easy. Gnanyoga directed to Nirguna Brahman or Bhaktiyoga conducted to Saguna Brahman, ultimately God-realization through both is the main goal. The relationship between the devotee, the knower and the knower is always the culmination of devotion or knowledge. In fact, knowledge and devotion are not different, Sanubhajnana is the same as knowledge-based devotion.

Shri Shankaracharya is not against Bhaktimarga He has faith in Bhaktimarga. They show two types of devotion. Detached from all things other than the soul, realizing only the soul itself, doing swarupanusanha, thinking-contemplation, is Jnanatmika Bhakti and the devotion to symbolic deities such as vigas etc. received from tradition and Shao is another kind of bhakti. Although he was a supporter of Kevaladvaita, initially he kept in mind the approach of Sagunabhakti. And Sagunabhakti has also composed many hymns addressed to Anulakshmi to various gods and goddesses. Which are known as Bhaktistotras. Also, he neither refuted nor condemned idolatry. As per the competency of the officer, he also accepted the necessity for the common man. Acharyashri emphasizes the need for dispassion, good deeds and wisdom. The tools which are necessary for the wise man for self-realization. The same tools are also necessary for a devotee seeking God realization. As a result of true dispassion and viveka, both devotion and knowledge of the Kalintha arise from the inner consciousness itself, and finally merge into the realization of Sacchidananda Paramatma itself.

A true devotee Is enlightened and a true gnostic is devotional, soulful. This truth is also visible in his hymns. As in "Bhaj Hoy Govindam Stotra" the soul caught in the webs of lust needs to regain its soul. Without complete and true knowledge of the soul, there can be no Chitta Nigraha". Govind's surrendered person

finds Govind not in a different form but in his own form. Antaryami Narayana (He who dwells in the heart of man) who is in me is in the gross-consciousness survey of the whole world. Experience is the culmination of devotion, and knowledge is complete purification. Acharyashri says that the darshan of Vishwatma is the culmination of devotion and knowledge.

However, Shankaracharya accepts the importance of bhakti only as the purification of the heart necessary for the attainment of self-knowledge. Although bhakti is possible only at the practical level, it is important only as a preliminary to enlightenment. Otherwise it cannot be the final means for salvation. Give Bhakti like Nishkam Karma Gradually God awakens in the heart of the devotee. And destroys egoism. Hence, Bhakti is not a direct but an indirect means in Moapatri. What is the difference between Shiva and Vishnu for non-dualists? Bhakti is the spiritual predominance of love or affection as distinguished from knowledge or karma. Adi Shankaracharya introduced the concept of bhakti as a means of liberation. The proponents of Bhakti Yoga believe that Bhakti Yoga is the best of the three yogas for attaining salvation. It is also said in Naradabhaktisutra.

Bhakti is the best among all means of salvation. This quote shows Adi Shankaracharya as the benefactor of bhaktiyoga, but he uses this phrase only to refer to Jnanayoga as a means of attaining salvation.

Adi Shankaracharya's definition of bhakti is in perfect harmony with his original doctrine of 'jnanadev mokasha:' (knowledge leads to salvation).

‘भोक्षकारणसामायां भक्तिरेव गरीयसी ।’ “स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ॥

Here 'respect' is the important word. Because it does not mean 'love' or 'attachment' but 'exploration' 'search' or 'constant contemplation'. Hence, according to Adi Shankara, Bhakti means the search, exploration or continuous contemplation of the self-nature of human being, which is Gnanatmika. In other words Bhakti means soul or spiritual knowledge and realization. According to Sri Shankaracharya, knowledge is the only way to achieve salvation. All these are only means to attain liberating enlightenment.

Sri Krishna in Srimad Bhagavadgita compares knowledge to a bright lamp that destroys the darkness of ignorance.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थ ज्ञानदीपेन भास्वता ॥

Shankaracharya expands on this verse in his commentary.

And Mukti compares the knowledge of return to a carefully lit lamp. And for each part of the lamp and for the light is explained in terms of knowledge as follows:

- (1) Deepak in the form of knowledge means knowledge in the form of discretion.
- (2) Oil poured into the lamp means pure devotion.

(3) Bhagvadbhava gets ignited by the light of meditation towards him.

(4) Character is the inner self detached from the world.

(5) These lamps are not touched even by the wave of the wind; they are engrossed in the confusion of the intellect arising from attachment to the senses and their subjects.

(6) These lamps surround the light of equanimity ignited by constant concentration and meditation.

Thus Shankaracharya's conception of self-searching devotion This is completely in consonance with his principle that salvation is attainable. He has to go a lot in devotion. There is no opposition to devotion in his realm. Shankar knows the importance of Saguna Brahman in the field of devotion in two forms of Brahman. His Saguna Brahman is not a transcendental element but is worshiped Brahman. Going near the object of worship and remaining steady in the flow of thoughts like the edge of a long-lasting oil, the mind is worshipped.

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