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Chapter - 2

Uniqueness and Essence of Dasya Bhakti

Introduction

Dasya Bhakti is egoless and selfless service done by a devotee towards his Master or God, with a deep sense of surrendering to the deity. It is the devotional path of servitude to the Divine, which occupies a unique and high position in the Bhakti tradition. In Dasya Bhakti, the devotion finds its purest, soulful expression through complete surrender, humility, and selfless service, where the devotee perceives themselves as an eternal servant at the feet of the Lord. This chapter explores the multi-layered dimensions of Dasya Bhakti.

The uniqueness of Dasya Bhakti lies in its focus on self-effacement and acceptance of oneself as a dependant [Jivatma] on his master or the divine [Paramatma], who is always at the highest level. Over time, when the devotee involves much deeper into the essence of Dasya Bhakti, the journey of the external relationship with the divine gradually turns into an inner realisation, where the devotee feels or experience God's presence within oneself and in all beings, they see in this world.

The chapter examines two exemplary role models of Dasya Bhakti.

Lord Hanuman, the typical devotee, whose life exemplifies unwavering loyalty and service to Lord Rama. Similarly, the Tamil saint Appar (Thirunavukkarasar) demonstrated extraordinary Dasya Bhakti through his hymns, and his life experienced miracles happened from the God, illustrating the way of divine grace responding to pure surrender of a devotee.

The chapter discusses about the three philosophies- Dvaita, Advaita and Vishishtadvaita, highlighting the Dvaita Vedanta, as Dasya Bhakti follows the teachings of Dvaita Vedanta. The chapter also details about different perspectives of selected acharyas on Dasya bhakti.

Further, the chapter discusses Dvaita Vedanta's interpretation of Dasya Bhakti, drawing from Madhvacharya's teachings on Dvaita Vedanta. This connects to the Haridasa Sahitya, which are the lyrics composed by devotional saints called Haridasas on God. The soul-stirring Haridasa Sahitya, which is the contribution of Haridasas, embodies the essence of servitude and divine love. The spiritual legacy of prominent

Haridasa Saints underscores the stable relevance of Dasya Bhakti in devotional practice.

Through this complete exploration, the chapter illuminates Dasya Bhakti as not merely a devotional attitude, but as a transformative soulful path, that leads one to divine communion and self-realization.

2.1 Uniqueness of Dasya Bhakti

'**Dasyam**' describes the devotee's bhakti-filled servitude or devotion towards his master or the deity. Dasya bhakti means serving God by carrying out His wishes, nature, glories and worshipping. Through Dasyam, the bhakta considers himself as a servant of Supreme God. A Dasya Bhakta acts himself as a slave to the Lord. **Servitude** kind of approach is followed in Dasya bhava, which connects to the overall service of the Divine. In Puranas, Epics, Upanishads, and other sacred texts, the essence of Dasya bhakti is explained through various instances. This kind of bhakti frequently capture the devotee's intense feelings of love, surrender, and longing for the divine. Dasya Bhakti is typified by deep devotion, modesty, and noble service.

According to the legends, Dasya bhakti can be followed, even when one is engaged in his day-to-day activities. A Dasya bhakta's heart will be focussed on God realisation, neglecting their personal desires and wishes in life. The devotee will enjoy the Godly grace within himself and always the holiness will keep his heart purified. The feeling of humbleness to God reflects when one considers himself as a slave to God. A pure Dasya bhakta will have nothing to lose and will surrender everything to God as well. Continuous serving of God makes the bhakta confident to make all the things possible which was impossible and a Dasa [devotee-servant], recognises that eternal peace is attained only through the path of servitude mode.

Dasya and Dasa can be defined as different modes. In Dasyam, the seva is done purely according to the wishes of the God by the devotee, as a part of devotional act. This service will be done without any ego or any trace of selfish motives. The devotee's mind and body will be fully willing to do service to the God at any time. A Dasa is the one who has spiritual and moral connection with the God. He is a person who submits his life for the service of the God. Hanuman Swami, who is a Dasa of Lord Rama is a unique example as a Dasa. Sravana kumara, who is a character in Ramayana is an example for Dasyam.

Dasya approach always shows the path for serving God, which automatically leads the bhakta's speech, actions and thoughts to the servitor mode, towards the Supreme God.

2.1.1 The thoughts of a Dasa- Recognising the Divine presence within all

The service attitude to the Lord can be through various ways such as cleaning the idols, doing Abhishekams [Idol cleansing], Sweeping the temple premises, helping the poor and needy people, giving service to the Gurus, serving elders and the core part is, to be ready to serve the Lord at any time without another thought. Thus, the devotee sees the God in everything they see, handle, hear and experience. A true bhakta will see God as trees, animals, sea and other things and nothing else will be seen in and around him.

The above theme can be connected to Subramania Bharathi's song "*Paarkum Idamgalellam Nandalala*" which is incredibly poetic and truthful. Lord Krishna's omnipresence is the main theme, as the devotee observes Lord Krishna's presence at all the times and in all the places. It is filled with strong feelings of devotion to Lord Krishna and comprised of colorful imagery. The meaning of the song's lyrics is explained in detail below

1. *kaakai siraginile nandhalala - nindran
kariya niram thondrudhaiye -nandhalala;*
 2. *paarku marangalellam nandhalala - nindran
pachai niram thondrudhaiye nandhalala*
 3. *kekum oliyil ellam nandhalala - nindran
geetham isaikudhada nandhalala;*
 4. *theekkul viralai vaithal nandhalala - ninnaith
theendum inbam thondrudhada nandhalala*
- Bharathiyar (Bharathiyar 159)

Meaning: *'I see your black colour in crow's feather, Nandalala (Krishna)*

I see the green colour in all the trees, Nandalala

In all the sounds I hear your songs, Nandalala

If I put my fingers in fire, I feel the touch of You, Nandalala'

The term "Nandalala" alludes to Lord Krishna and implies that; he is present everywhere the devotee looks. The devotee also states that it brings him joy to see the

Lord again and again. Here Bharathiyar gets incredibly happy when he sees and feels Lord Krishna everywhere, which he says through his prayer. In the whole song lyrics, the poet mentions about his thought of Krishna's birth and his holy feet, which marks the great deal of gratitude and reverence of the poet towards the Lord. **Hence, Bharathiyar's verses reflects his deep essence of Dasya Bhakti, recognising the divine in all the creations of the Universe.**

For a devotee who follows Dasya bhakti,

*'God is in everything
God is Everything for Him'*

The above statement is clearly emphasised in a sloka in Bhagavad Gita. According to Bhagavad Gita, worship towards God without expecting anything back can attain Moksha [Liberation]. To achieve Moksha, the ultimate goal, one needs to approach God by full mind involving in bhakti.

2.1.2 God is the Protector for a Dasa

*'Ye tu sarvaani karmaani mayi sanyaasya mat-parah
Ananyenaiva yogena maam dhyaayanta upaasate
Tesdaam aham samudhartaamrityu samsara saagaraat
Bhavaami na chiraat partha mayyapeshtita chetasaam'* (Yogananda 843-844)

Meaning: *'But those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation, engaged in devotional service and meditating on Me, having fixed their minds upon Me. For them, whose minds are fixed on Me, O son of Partha, I am the swift deliverer from the ocean of birth and death'*

Scholar's sight: These verses emphasize the promise of liberation and protection for those who completely submit to God and practice constant devotion. A Dasya bhakta perceives God's presence in all facets of the daily life because they hold that God is the fundamental reality. It is believed that God's divine energy and purpose are manifested in all the wonders of nature. The bhakta is able to let go of their attachments and worries because of this strong trust and he will be having confidence on their master [God] that the Supreme Almighty will protect them. **This is one of the main qualities of Dasya bhakti.** The Dasya bhakta's devotion isn't a forced or artificial practice, but a natural outpouring of their dedication, devotion and gratitude towards the God. They are drawn to worship and remember God because they recognize God's presence within

themselves and in the world around them. All these above points connect the Dasya bhava of a devotee.

The mode of Dasya bhava of a devotee, will be reflected automatically by his daily actions and doings as the servitude mode of devotion will eradicate the sense of arrogance and other bad thoughts.

Historical records shows that Dasya bhakti has its roots from ancient period and has continuous followers till now. The scholar has selected some glimpses of Dasya bhakti followers from prehistoric period to show the existence of Dasya bhakti from ancient time.

2.1.3 Role models for Dasya Bhakti-Ardent devotees

The Scholar has given two examples for the followers of Dasya Bhakti below. Lord Anjaneya and Appar [Thirunavukkarasar] are the most immediate figures coming to the mind when connecting Dasya Bhakti.

2.1.3.1 Lord Anjaneya and Dasya bhakti

History marks that Anjaneya is the foremost devoted person and unique example for Dasya bhakti. The very first picture for the thought of Dasya bhakti connects to Lord Hanuman Swami, who is always a servant towards His master, Lord Rama.

- ❖ The Scholar quotes the sloka from the epic Ramayana- Sundarakandam, Sargam-43, chapter-9, which proves Anjaneya bhakti towards Lord Rama. This verse focusses Anjaneya's wish to remain at the feet of his master Lord Rama.

'Dasoaham kosala indrasya ramasya aklishta karmanah

Hanuman shatru sainyanam nihanta maruta atmajah' (Iyyer 5506)

Meaning: " *I am Rama's servant, who is the action-loving King of Kosala kingdom'*

I am Hanuman, the son of the wind Gods and destroyer of the army of enemies."

Significance: *'Daso aham'* which means 'I am a servant' and *'Kosala indrasya Ramasya'* means 'the King of Kosala Kingdom [Rama]'. Here, Anjaneya is saying that he is the servant of Lord Rama, which demonstrates Hanuman's firm Dasya bhakti

towards Lord Rama, because the very first word of Hanuman to introduce himself was that he is the loyal servant of Rama.

Hanuman Swami always wanted to be at Lord Rama's feet and continue to serve Him out of pure devotion and loyalty. In Hindu tradition, Hanuman is considered as an exemplary symbol of Dasya bhakti, or devotion in the form of a servant. This sloka aptly captures the essence of his devotion because, despite being a powerful person, Hanuman feels proud only by introducing himself as the servant of his master Lord Rama. Another sentence conveying the same idea is that, a true devotee feels fulfilment only in serving the Lord, as seen in Hanuman's devotion.

Hanuman's life and deeds, which demonstrate his unwavering loyalty, selfless service, and devotion to Lord Rama, perfectly capture the ideas of Dasya bhakti. The main function of Hanuman in the Ramayana is to serve Lord Rama with dedication. Every move he makes demonstrates his loyalty, as he consistently puts Rama's mission ahead as of his own needs and wants.

Ego and self-interest are completely absent from Hanuman's devotion, which is a soulful quality of Dasya bhakti. His sole goal in life is to serve Lord Rama and grant his requests. He frequently refers to himself as "Rama's servant" in a humble manner.

- ❖ The Scholar points out one more example from the epic Valmiki Ramayana-Volume III Sundarakandam, Chapter-51, to show how deeply Hanuman Swami wanted to be a servant [Dasa] of Lord Rama.

'satyam rakshasa rajendra sranushva vachanam mama

ramadasya doothasyavanarasya visheshataha' (Iyyer 5623)

The above sloka is a portion of the dialogue of Hanuman to Ravana, introducing himself as Lord Rama's Servant and messenger of Lord Rama. This conversation happened in Ravana's court in Lanka. With courage, Hanuman approaches Ravana and tells him to pay attention to the message that Lord Rama has given him.

Meaning: Hanuman introduces, *"O King of the Rakshasas, listen to my truthful words. I am a servant, of Lord Rama, and a messenger of His, and a monkey by species."*

Significance: Hanuman is taken to Ravana's court after being caught by his soldiers. Even in such a dangerous situation, Hanuman speaks bravely and without fear. **The main point is that Anjaneya introduces and highlights his status as Rama's servant [Dasa] at first and then only he declares as Lord Rama's messenger.**

This verse emphasizes Hanuman's bravery, his steadfast devotion to Lord Rama, and his commitment to carry out his responsibilities as Rama's **devoted servant [dasa]**. This instance shows Hanuman's Dasya bhakti towards his master.

2.1.3.2 Appar and Dasya Bhakti

Thirunavukkarasar] [Appar], is one of the foremost Nayanars, a Saivite poet, is one among the trinity of Tevaram [Muvar Tevaram]. Appar's devotion always reflected humility, selfless service and complete surrender. He did Uzhavaarapani [job of cleaning temples and its premises]. He is a noted Dasya bhakti follower of Lord Siva. Appar considered himself to be Lord Shiva's meek servant. His hymns, in which he frequently describes himself as unworthy and unimportant in comparison to the greatness of the Lord, demonstrate his humility. Appar wrote many "Tevaram" hymns, which convey his unshakable love for Siva. These hymns are a combination of philosophical thoughts, and declarations of deep love and respect for Lord Siva. They are an integral part of Tamil devotional literature and are sung in Siva temples even now. All his compositions were in Tamil language.

Appar and Samana matam-Troubles- The term "Samana Matam" denotes Jainism. In Appar's time, Jainism had a significant impact on the Tamil region. Before turning to Saivism, Appar was a Jainist at one point. An essential part of his life story is his shift from Jainism to Saivism, which sheds light on the religious dynamics of the time.

After converting to Saivism, Appar encountered serious opposition from Samana Matam's (Jainism) supporters. The following issues are extensively documented in Tamil Saiva literature. Some of the points connected with this are given below

- The Jain community fiercely opposed Appar's conversion from Jainism to Saivism. His conversion was viewed as a betrayal by his former peers, as he was a well-known individual who had first embraced Jainism.

- Jain monks encouraged Pallava King Mahendravarman I, who was then a supporter of Jainism, to persecute Appar. Appar's conversion and increasing power were perceived by the monks, as a danger to their status in the court and their faith.
- Appar was put to death by burning in a lime kiln. Amazingly, he made it through unharmed. - Miracle escape
- Despite being thrown into the Ocean while strapped to a stone, he amazingly floated back to land. -Miracle escape
- Appar was likewise the victim of an elephant's tramples, but the animal did not hurt him and refused to harm

Appar - Miracle escape

2.1.3.2.1 Strong soul of Dasya bhakti in Appar and the miracles

Appar's extraordinary escapes in each of these cases were credited to his unshakable devotion to Lord Siva, which is completely in Dasya approach. His faith was strengthened by these miracles, which also encouraged a great number of people to adopt this Dasya kind of bhakti in the daily life. The Pallava king's perspective eventually changed as a result of Appar's devotion and the extraordinary ways in which he managed to escape persecution. Finally, after witnessing the miracles attributed to Appar and being moved by his steadfast faith, the king started following Saivism.

Appar stayed strong with faith and devotion, surpassing the difficulties because of his dedication and strong devotion to the Lord. This trust and protection feel, even in all difficulties is one of the fundamental components of Dasya bhakti. His commitment of serving the deity continued, despite of the hardship, suffering, and persecution. Regardless of the outside world, Appar experienced joy and fulfilment through serving the deity. His attention was always into the act of devotion and no worries about the potential outcome.

2.1.4 Dasyam as a bhakti bhava

Bhakti is one kind of bhava, apart from the Navarasa bhavas

"**Bhakti**" as a "**Bhavam**" refers to a specific mental state or emotional disposition marked by love and devotion to the divine. As a bhavam, bhakti can be defined as a devotee's deep, inner feeling or sentiment towards their chosen deity. This is an internal emotional experience that is characterized by love, surrender, and a close relationship with the divine as well as an external manifestation.

The scholar points out some of the references for the show ups of Bhakti as bhava

- *'Aadau sradha tatah sadhu sango tha bhajana kriya
Tato nartha nivrtih syaat tato nisthaa ruchus tatah [1.4.15]
Athaasaktis tato **bhaavas** tatah premaabhyudanchati
Saadhakaanaam ayam premnah praadurbhaave bhavet kramah'
[1.4.16] (Goswami 182)*

The above sloka is from Bhaktirasamritasindhu which describes the bhaktibhava.

Meaning: A person can achieve self-realization steadily, become free of all material attachments, and develop a thirst for learning and experiencing about the absolute personality of Godhead. The attachment to God's consciousness, which is developed in bhava, the initial phase of mystical love for God, is further advanced. Prema, the pinnacle of perfection in life, is the term for true love for God.

The word 'bhava' in this verse describes a particular spiritual feeling or consciousness that naturally emerges in a devotee, who is fully immersed in devotional service. Dasya Bhava or Dasya Bhakti, the feeling of serving the Divine, is a particular expression of Bhakti Bhava, the Universal sentiment of devotion.

Other examples to reveal the Dasya bhakti bhavam

2.1.4.1 Verse of Appar revealing Dasya Bhakti

- In the devotional hymn 'mathar pirai Kanniyanai' the following verses should be pointed out to boost up the humble devotion. The following verses describes the divine vision of Appar.

*'Ayyar adaikindra pothu
Kadhal madapidiyodu kaliru
Varuvana kanden*

***KandenAvar thirupadam Kandariyadana kanden'** (Bhaktihavacchalam 6)*

Significance from phrases

Kadhal mada pidiyodu- He imagines the great elephants arriving, which stand for magnificence and good fortune, and they were accompanied by their affectionate female pairs.

Kandariyadhana Kanden, Avar thirupadam -Then he sees the Lord's heavenly feet and has experiences he had never felt before. This denotes a transcendental vision of the divine and a spiritual realization beyond his past experiences. The main feel is that he has seen only the feet of the Lord and nothing else. He could feel ecstasy and see everything in this world within his heart, because of his extreme devotion towards the Lord. This shows that his mind is full of Lord all the time and this is one of the main features of Dasyam.

2.1.4.2 Verse from Divyaprabandham by Azhvar shows the deep quality of Dasya bhakti towards the God [Empuran]

'pachchaimaamai pol meni pavalavaai kamalachengaan

Achuthaa amarareere ayartham kozhundhe ennum

Ichchuvai thavirayaanpoy indhiralogam aalum

Achchuvai perineum vendeyn arangamaa nagarulaane' (Aazhwar 21)

Meaning: The composer says that, viewing the beauty of empuran's [God] divine form, he finds it impossible to divert his look from even a single part of the God, expressing the deep yearning of his heart for endless union with the Lord in Srivaikunta [Abode of the God].

Here the divine physical form of the God, residing at Thiruvarangam for the rescue of his devotees, has been compared to a huge emerald mountain. The beauty of the God is explained as the one, who is having coral like bright lips, having lotus like eyes, controller of nithyasooris [inhabitants of Vaikunta], and the cow herd's shepherd. The composer clarifies that, after witnessing this glorious darshanam [view] of the God, he would not desire even the reign of Vaikuntam [God's abode], as his soul finds its complete fulfilment in the divine beautiful presence of the Lord. In this beautiful way, the composer expressively conveys his utmost devotion. Hence, the devotee is finding full satisfaction by the presence of the God and nothing else can make him happy like the same. This kind of expressive devotion which emphasis God's presence other than anything else is a core point of Dasya bhakti.

After the explanation of Dasya bhakti bhavam, the scholar is detailing the incorporation of other bhaktis within Dasya bhakti. The nine kinds of bhakti and the kind of worship have been listed along with the merging of these bhaktis with Dasya bhakti. Except Atmanivedanam, all the other seven bhakti merges fully with Dasya Bhakti.

2.1.5 Incorporation of other bhaktis' in Dasya bhakti

Dasyam (serving as a servant) emphasizes self-effacement and a service-oriented attitude towards the divine. Dasyam emphasizes a more personal and cordial relationship of servitude towards the master [Supreme Almighty]. Dasya Bhakti is a crucial manifestation of devotion, marked by a servant-master relationship between the divine and the devotee.

Navavidhabhakti has been already detailed in the first chapter. Besides Dasyam, the other eight varieties of Bhakti described in the Navavidhabhakti are Sravanam [listening], Keertanam [singing], Smaranam [Remembering God], Vandanam (prayer), Archanam (worship), Padasevanam [Doing service to feet], Sakhyam (friendship), and Atmanivedanam [Surrendering God]. Although each of these forms of Bhakti represents a unique perspective on the divine, they altogether ultimately strive to have a close, intimate relationship with God, when it is practiced alone. It will be definitely richer and fulfilling, when any one bhakti incorporates or integrates all the other bhaktis within it, so that the devotional path will be much clearer and easier to reach the Almighty.

2.1.5.1 Dasyam with other eight bhaktis in Navavidhabhakti

- **Sravanam and Dasyam:** Sravanam is communicating to the divine by listening to the texts, hymns, glories of the divine and following the instructions accordingly. **The Sravanam bhakti is included within Dasyam as, listening to the Gods' glories helps a Dasa to serve the Lord accordingly with full focus.** Through Dasyam, the bhakta can be proactive, perform the helpful service by listening to the master. **Hence the Sravanam bhakti can be included in Dasyam by listening to the best and serve the Lord accordingly.**
- **Keertanam and Dasyam:** Keertanam is chanting, reciting or singing the names and glory of the Gods. **The Keertanam bhakti works best in Dasya bhakti, as the spirit of servitude devotion is fulfilled while praying to the Almighty with chanting, reciting, and singing the glories of the God.** Chanting can be

done with the Dasyam mindset in which, the devotee offers the vocal services to the divine.

- **Smaranam and Dasyam:** Smaranam is remembering the divine and praying. Smaranam reflects as a meditation. **As Dasyam approach to the God is doing service to the Supreme Lord without any other thought, definitely Smaranam bhakti is included within Dasya approach towards God. In Dasyam, a devotee's priority is always God's wishes and hence he will be always in the thought of his master. Smaranam Bhakti certainly merges with Dasya Bhakti as without Smarana of the Lord, the devotee cannot do or perform the service to the Lord.** This enhances the spiritual connection by bringing a dedicated service attitude towards the God by remembering or keeping thought of the master in mind.
- **Padasevanam and Dasyam:** Padasevanam is the serving the divine's feet, either literally or symbolically. Padasevanam, is doing Padapooja like offering something to the feet of the Lord or to serve the feet through pooja. This kind of Padapooja is within Dasyam, as one of the seva or service done to the God. In Dasyam, along with the Padapooja, lot of other services are also included which a Dasya bhakta does, according to his master's [God] wish. All who does Padasevanam are not Dasas. It can be an approach believing God's pada or doing any kind of seva just as a ritual. **Hence Padasevanam is included in Dasyam as one of the services included in Dasya Bhakti to the God.**
- **Archanam and Dasyam:** Archanam is offering flowers, fruits and other things to the God and praying to the Lord. It is a kind of bhakti which carries out rituals by making and offering things both touchable and lighter. **Archanam Bhakti is directly connected with Dasyam, as the main part of the Dasyam is serving the Lord. Worshipping the God by offering flowers, fruits, doing milk abhisheka and so on are some of the ways of the connection. Archanam and Dasyam are interlinked, as the core part of the Dasyam which is servitude can be done by offering things to the feet of the Lord, doing ritualistic bath the God and other such services, which are all included in performing Dasya Bhakti.** Worship through Archanam can be approved as a servitude, where the worshipper gives and offers everything to the divine, in order to strengthen the expression of devotion.

- **Vandanam and Dasyam:** Vandanam is doing Namaskaram or bowing down to show the respect and praying. **Doing service to the feet of the Lord automatically leads to the bowing down action, which shows Vandanam bhakti. Hence Vandanam attains accomplishment through Dasyam.**
- **Sakhyam and Dasyam:** Sakhyam Bhakti can lead to Dasya bhakti, as in friendship, one person truly feels the trust and dependence to his closer friend. This faith or confidence will definitely lead to seek friend's guidance or protection at many situations. Arjuna followed Sakhyam bhakti as he considered Lord Krishna as his true friend but at many times Arjuna requests or feels Lord Krishna as a guidance light or mentor to surpass struggled situations in Geetopadesha [God's advice] in Bhagavad Gita. Here, Arjuna is feeling Dasya bhakti towards Lord Krishna. **Hence following Sakhya bhakti will lead to Dasya bhakti at different circumstances.**
- **Atmanivedanam and Dasyam:** Atmanivedanam is the complete surrendering of one's self, mind, body and all senses towards the God. It is the merging of the devotee with the God as samadhi. The devotee surrenders all his senses separately to the divine consciousness. Atmanivedanam is the ultimate condition of submission towards the God to surrender oneself, likewise in Dasyam also the surrendering is applicable in another way. Hence **Atmanivedanam cannot be included or incorporated in Dasyam as, Dasyam is always an active service done by the devotee to the God, without any other thought.**

After the briefing about the incorporation of other bhaktis with Dasya bhakti, the scholar explains the ideas of Dvaita, Advaita, and Vishishtadvaita philosophies in brief, which explains the relationship between the individual soul and the Supreme in differing degrees of variation and in unity. Among the three, Dasya bhakti clearly follows the teachings of Dvaita Vedanta and the scholar explains Advaita and Vishitadvaita in brief and Dvaita Vedanta in detail with Madvacharya's Life history.

2.1.6 The main Schools of Vedanta - Dvaita, Advaita and Vishishtadvaita

The relationship between the individual soul and the ultimate reality (Brahman) is interpreted differently by the three main philosophical schools of Vedanta: **Dvaita, Advaita, and Vishishtadvaita.** These schools have distinct view points on the nature

of the divine, the soul, and the Universe and were founded by various philosophers. **Among these three, Dvaita Vedanta is connected to Dasya bhakti tradition.**

2.1.6.1 Dvaita Vedanta

Dvaita Vedanta is where; the devotee considers himself as the dependant of the Supreme Almighty. Dasya Bhakti clearly follows the teachings of Dvaita Vedanta.

The detailing of Dvaita Vedanta is given along with the Madvacharya's life history, which has been mentioned in this chapter ahead.

2.1.6.2 Advaita Vedanta

Adi Shankaracharya is the founder of Advaita Vedanta (8th century). In Advaita Vedanta, Atman, the individual soul, and Brahman [the God], are one and the same. According to Advaita, the Universe and each individual soul are both illusions (maya), and Brahman is the only true reality.

According to Nirguna Brahman, Brahman [God] is formless, infinite, and beyond attributes. After being freed from ignorance, the individual soul comes to understand its oneness with Brahman. Hence the devotee and the God become one in the absence of ignorance. The realization of the oneness of the Atman [individual soul] and Brahman, leads to moksha (liberation), which happens when the soul unites with Brahman, realizing "**Aham Brahmasmi**" (**I am Brahman**).

Advaita holds that, the individual soul and Brahman are one and realizing that all differences are illusions leads to liberation.

In Advaita, the devotee has an attitude that he himself is Bhagavanta, a feeling of equality can be seen throughout the service.

2.1.6.3 Vishishtadvaita Vedanta

Ramanujacharya is the founder of Vishishtadvaita (11th Century]

Vishishtadvaita holds a qualified non dualism, like a body and the soul. It teaches that though the Supreme and the individual soul are distinct; they are united as one. Vishishtadvaita, teaches that although the soul is separate from Brahman, it is still inseparably linked to him, and that liberation is a condition in which one is united in God's eternal service while maintaining one's individuality.

This results in eternal service to Brahman in a blissful state. **In Vishishtavaita, the soul maintains its unique identity, while having a close relationship with God and the devotees follow the practice that, even though he is serving the God, he can definitely touch the heights and reach the God.** Here, the concept is that, everything in this world is made up of the soul of Sriman Narayana [the God], and everything else is His body. Thus, the world we live in, is to be understood as the body of that divine soul, which is everything. Vishishtadvaita holds souls as reality and not as illusion. Hence it is a diverse part of Advaita.

Vishishtadvaita emphasizes the unity of the individual self-Jiva, and the ultimate reality- Brahman.

According to Vishishtadvaita, Jiva is a ray of Brahman, like a ray from the Sun, which is the ultimate reality and it becomes a special entity because of its special relationship with Brahman. The concept that, Isvara [God] is the creator, sustainer, and destroyer is followed.

After outlining of three Vedantas, now the scholar is turning to selected Acharyas, who were prominent figures in various Vaishnava schools and had the following opinions about the Dasya path of devotion.

2.1.8 Acharya's perspective on Servitorship devotion

The Scholar is explaining sample perspectives on Dasya bhakti by selected Acharyas. There are various opinions and commentaries made by many Acharyas about Dasya bhakti but the scholar has taken only few to show the samples.

2.1.8.1 An example by Sundara Moorthy Nayanar through Thiruthonda tohai [8th Century]

The Scholar points out an example for the attitude of being Dasa to a Dasa's Dasa through a 'padigam' from Thiruthonda tohai by Sundara Moorthy Nayanar. **The attitude of surrender to the Supreme Lord's Dasa's Dasa is portrayed through the verses below.**

'Tillai vazh anthanartham adiyarkum adiyar' (Pillai 307)

Meaning: "I am a devotee of the devotees who serve the Lord of Tillai "

Insight: This statement demonstrates the composer's humbleness because he sees himself as a devotee of both God and those who are also devoted to God. Deep humility and devotion are reflected in this sentiment.

The Scholar is giving an example from Srimad Bhagavatam by Vedavyasa, to show the Dasya nature.

2.1.8.2 Vedavyasa through Srimad Bhagavatam [10th Century]

*'Ahamtvakamastvad bhaktastvam
Cha svaamyanaapaasrayam
Naanyathehaavayorartho
Raajasevakayoriva'* (Goswami 877)

Meaning: *'I however, am Your devotee without any desires, as You are my master. Unlike the interests of a king and his servant here, our connection with each other is not overseen by any other selfish motive'*

Inner content: The sloka explains as *'Oh my Lord, You are my eternal master and I am your servant without any motive. Other than being master and servant, nothing else is necessary. Being different from the interests of a king and a servant attitude, naturally I am Your servant and You are my Lord. There isn't another relationship between us.'*

Dasya bhakti is well represented in this sloka, by emphasizing the Divine as a master, devoid of self-interest and the devotee's role as an unselfish servant. This nature is the **core characteristic bhava of Dasya bhakti**. The sloka further explains about the pure, committed service of a devotee and points that, the link between the devotee and the Divine is free from any other special motives. This is done through the use of the comparison of a King and servant.

Another example from Naradabhaktisutra by Sage Narada

2.1.8.3 Sage Narada through Naradabhaktisutra- [12th Century]

*'triroopa bhangapoorvakam nitya dasya
nitya kantaa bhajanatmakam prema karyam premaiva karyam'*
[Sutra-66] (Sivananda 168)

Meaning: After breaking through [trirupa] the three material forms-the qualities of goodness, passion and ignorance, one should act only in pure love of the Supreme

Almighty, by always continuing in **Nitya Dasya mode-Continuously servitude mode, serving his master or serving her beloved lover or husband**

Inner content: Here, the sloka explains that, the true woman is always the true wife, who does service to her husband without expecting any returns, and the true devotee is always the true servant of God who will be at the service of the God at any time without any fail. The word ‘nitya’ which means permanent can be seen in the terms ‘**nitya dasya**’ and ‘**nitya kantabhajana**’.

The devotee's spirit should always be as a faithful servant. It is just like the feeling of a devoted wife towards her husband. A true devotee’s devotion goes through various forms of service or Kainkarya towards the God. The devotee sees only God in every creature, and all of his social activities. He will therefore take the form of offering of pure love and service to God, without any greedy motive or even he doesn’t seek any recognition in return from his master [the God]. **This kind of approach or attitude of praying is Dasya bhakti and the points mentioned above are its core characteristics.**

2.1.8.4 Another example from Sri Chaitanya Charitamrita is given below [1967]

*‘naahaam vipro na cha narapatir naapi vaisyo na sudro
Naaham varni na cha grahapatir novanstho yatir va
Kintu prodyan Nikhila paramaananda purnamrtaabdher
Gopi bhartah pada kamalayor **dasa dasaanudasa**’ (Gosvami)*

Meaning: The sloka explains as *‘I am not a Kshathriya, a Vaishya, a Brahmana or a Sudra. I am neither a vanaprastha, a sanyasi, a Brahmachaari or a house holder. I simply identify myself as the **servant of the servant** of the lotus feet of the one who takes care of the Gopis. He is the source of all transcendental happiness and is like an ocean of nectar. He is brilliant and always present’*

Inner thoughts: Dasya bhakti is always emphasised by the term "dasa dasaanudasa" (servant of the servant of the servant). It places a strong emphasis on total modesty. **The devotee's strong desire to get as close to the God by serving the Divine is demonstrated with utter humbleness that, the devotee does not even pretend to be a direct servant of the God, but rather a servant of the servants who serve the Lord.** In the verse *‘the lotus feet of the one who takes care of the Gopis’*, who is Krishna, shows the adoration and respect towards the God. In Dasyam, the emphasis

on the Divine's lotus feet is important because, it symbolizes the highpoint of devotion and service. Serving and submitting to the lotus feet brings a Dasa, ultimate total joy and liberation.

2.1.8.5 Insights from Dvaita Vedanta by Madvacharya [12th Century]-The Life history and teachings

The Scholar now gives detailing about **Dvaita Vedanta founded by Madvacharya**, to continue to the Haridasa groupings, who followed Dasya attitude through Dvaita Vedanta. (Rao 1-3)

Madvacharya-Acharya of Dvaita Vedanta and his disciples

Birth: Madvacharya [1238-1318], who was the founder of Dvaita philosophy was born in the 13th century, as the son of Madhyageha Bhatta [Naduilaya] and Vedavati of Pajaka kshetra in Uduppi, Karnataka. The parents were blessed with the baby boy after praying to the God Sri Ananteswara of Uduppi for twelve years. Madvacharya was first named as **Vasudeva**. (Rao 33-43)

Childhood miracles and Education: After his Upanayanam, he started learning Vedas and also many other sectors of learning including sports. There are many stories of miracles and magic done by Madvacharya during his childhood, proving that he was an extra ordinary child. (Rao 33-43)

- It is a belief that Vasudeva [Madvacharya] once killed a demon, who came from Vimanagiri in the shape of a snake. He was able to move a huge stone with one hand and place it in Ambatirtha which is known as the sacred Bheemana Katte [religious place] at present.
- Sri Achyutapreksacharya, who was a pandit and well versed in Sastras and Scriptures of Hindu religion was the first Guru of Vasudeva. As a result of getting an invisible divine information from Lord Ananteswara [Lord Vishnu], Sri Achyutapreksacharya accepted Vasudeva as his main disciple and ordered him to follow a Sanyasa [Monk] life. Vasudeva was renamed as **Purnaprajna** at that time. He was also known by the name **Anandatirtha**. After that, he became exponent in Vedas, Brahmasutras, Upanishads, Puranas and all other hindu religious sacred scriptures. As his Guru followed Advaita Vedanta, later Madvacharya got some disagreements with his teacher and left the monastery.

Madvacharya's Philosophy-Dvaita Vedanta

Dvi' means two, hence Dvaita means two separate things. One is God Paramatma and the other one is the devotee-Jeevatma. In Dvaita, the Dasa himself wants to be at the feet of the Supreme God and will be always at God's service. Hence the jeevatma will always be a dependant of Paramatma, The Supreme Almighty. Dvaita Promotes duality and devotion, as it shows the routes towards emancipation and eternal difference between the soul and the God.

Madvacharya founded Dvaita Vedanta and named it as 'Tatva vada', which means tatva nirnaya- determination to determine the real. Madhvacharya's dualistic philosophy [Dvaita Vedanta], emphasis on devotion to Lord Vishnu, and impact on the practice and understanding of Vaishnavism.

The first principle of Madhva is Brahman [God], who is pure and perfect. Chetana [sentinent souls] and achetana [lifeless objects of the world] are both real, but dependant on Brahman for their reality. He teaches that always the Paramatma is in a greater position than Jivatma. The individual soul is dependent on Brahman for its existence, knowledge and bliss. **Madhvacharya taught that Lord Vishnu is the ultimate source and all the jivas are individual, souls dependent on Lord Vishnu, who is independent by himself.** (Rao 1-3)

In Dvaita, it is the total separation of the individual soul (Atman) from the Absolute Being (Brahman). According to Dvaita, individual souls, or jivas, and God, also known as Brahman, are eternally separate. The Universe is separate from God as well. Acknowledging God's supreme and independent existence and showing devotion to Him is the way to liberation. Dasya bhakti comes under this category. Dvaita teaches that, the world is real, and the God and the soul are all eternally distinct from one another. Through unwavering devotion and grace, one realizes their soul's eternal servility to God.

According to Madvacharya, the creations are divided into Svatantra and Asvatantra. The Supreme Almighty, who is independent by himself is the Svatantra tatva and all the other creations are Asvatantra, the dependants. The Svatantra is responsible for all the creations, destructions, well-being of the dependants and all. In many of his scriptures, Madvacharya mentions the God as the father, as creator and seeking protection from the God as a dependant.

2.1.7.6 Understanding Dasya bhakti through the lens of Dvaita Vedanta

Dvaita Vedanta emphasizes a dualistic conception of reality in which the individual soul (Jiva) and the Supreme God (Vishnu or Krishna) are eternally distinct beings. According to Dvaita, there is a clear separation between the Creator and the created, and the Jivas are reliant on God, the ultimate, independent reality. **The clear separation between God and the Jiva in Dvaita philosophy supports the concept of Dasya Bhakti.** When the individual soul recognizes its dependent on and separation from God, it naturally takes on the position of a servant towards the Almighty.

The Dvaita Vedanta emphasizes the importance of bhakti, or devotion, as the primary path to moksha, or liberation. Dasya Bhakti is considered suitable and recommended within this framework of Dvaita Vedanta, and it is consistent with accepting God as the supreme authority and the soul as His servant. The Jiva is fundamentally submissive to God and should serve his master in self-effacement with devotion, according to Dvaita Vedanta. **This humility is the foundation of Dasya Bhakti, in which the devotee dedicates their life to serving God.**

Hence as per the philosophy of Madhvacharya, Dasya bhakti is considered as the proper form of devotion or path towards the Supreme Almighty. He positioned the Brahman as the independent one and the individual soul as eternally dependent on and submissive to the Lord always. He taught that serving God with dedication and commitment is the best way to experience God's blessings. According to Madhvacharya, the servitude attitude towards the Brahman is the unique path to achieve liberation and to reach the God as well.

Works

The scholar is giving selected works of Madvacharya below

	Commentaries	Scriptures
1	Geethabhashya	Gita
2	Geethathatparya	
3	Brahmasutra Anubhashya	Brahmasutras
4	Brahmasutra Bhasya	
5	Anuvyakhyana	
6	Nyayavivarana	
7	Mahabharatha Thatparya Nirnaya	Mahabharatha
8	Chandogya	Rigveda and Upanishad
9	Mundaka	
10	Aathreya	
11	Rig Bhashya	
12	Bruhadaranyaka	
13	Isa	
14	Shatprasna	
15	Thaithiriya	
16	Katha	
17	Mandhukya	
18	Kena	
19	Bhagavatathatparya	Bhagavata
20	Pramana Lakshana	Monograph

[Rao 40-43]

2.1.7.7 About Madhvacharya's disciples and Haridasas

Although Madhvacharya never built a matha (monastery), devoted to the Dvaita philosophy, his student series served as a number of Dvaita scholars who followed in Madhva's footsteps. Some of the selected disciples are Padmanabha Tirtha, Narahari Tirtha, Madhava Tirtha, Akshobhya Tirtha, Jayatirtha, Sripadaraja, Vyasaraja, Vadiraja Tirtha, Raghuttama Tirtha, Raghavendra Tirtha, and Satyanatha Tirtha and many more.

Haridasas – The thought of Dasa and Dasya bhakti itself directly connects to Lord Anjaneya, Bhakta Prahlada, Appar and so on. Besides all, there is a specific group termed as Dasas ie; Haridasas, who were the Haridasa Sahitya Composers. The Scholar is focussing Haridasas, who are the pure Dasya bhakti followers. (Suku 89-94)

Haridasas are followers of Sri Madhvacharya and Dvaita Vedanta, who recognised Sri Hari-the God, as the Supreme Almighty [Sarvothama] and the souls or jivas as the servants and dependents of the Supreme Lord. Hence, they follow Dasya bhakti towards their master. They are saints of Karnataka region, who done community worship and also personal devotion towards the God in the path of servitude mode [Dasya bhakti]. Hence the life of the Haridasas is totally dedicated to the service of Lord Hari.

2.1.8 Haridasas- Vyasakutas and Dasakutas

Basically, Haridasas are called as **Vyasakutas and Dasakutas. Some of the points about both the groups are pointed below**

2.1.8.1 Key points connecting Vyasakutas

- Vyasakutas are also Dasakutas who follow Dvaita Vedanta
- Vyasakutas are monks, mostly from very early age
- They forgo worldly pleasures
- They have extensive knowledge in Vedas, Upanishads, and other ancient texts
- They are adhered to Madhvacharya's Dvaita Vedanta teachings

Vyasakutas followed Vedavyasa tradition and they always propagated Dvaita Vedanta through their Haridasa Sahityas. They used to convey their messages boosting the Dvaita Philosophy in the Keertana format. Vyasakutas are jnana-gamyas, which means those who are intellectually higher. They focus on the philosophical aspects of every ancient sacred text and will express their views through making commentaries.

Likewise, they exposed their interpretations to fix up the authenticities of many treatises. They used Sanskrit and Kannada languages in their songs and Sahityas. *Sripadaraja, Vyasaraja and Vadiraja are Vyasakutas.*

2.1.8.2 Key points connecting Dasakutas

- Dasakutas usually gets married
- They follow the duty of conveying philosophical ideas of Madvacharya through Haridasa Sahitya to the public
- Dasakutas mainly used Kannada language in their songs
- They were also known as Dasapanthas

Some of the main Haridasas [Dasakutas] from 13th century are Purandaradasa, Kanakadasa, Prasanna Venkatadasa, Vijayadasa, Jagannadadasa, Gopaladasa and many more. There were so many other Haridasas who came after, who were Dasakutas. Around 350 Haridasas are noted from Sripadaraja's period [14th century], which includes Mahila Haridasas [Women Haridasas] also. Soul-stirring songs and hymns in praise of God and His various incarnations, were composed by Haridasas, the devotional poets.

Connection-Vyasakuta and Dasakuta

Vyasakutas and Dasakutas were vachanakaras [writers] and both the groups followed Dvaita philosophy. They believed that every soul has the capacity to become mystic and that God has given the ability to focus and bring the truth of bliss into consciousness, withdrawing from all distractions. **Vyasakutas and Dasakutas together are called as 'Haridasas' and they are the authors of Haridasa Sahitya.**

These group of devotees set out to spread Madhva's teachings through their Songs. Haridasas always do practicing devotion in its purest form and helping to bring Madhva Vedanta's wonders to the general public through Dasa Sahitya. Vyasakutas were Scholars, pandits and teachers of literature who are critical thinkers as well. The Vyasakuta and Dasakuta are identical in terms. Dasakutas mainly focus the pathways of Dasya bhakti, or devotion, whereas the Vyasakuta, who were Monks, Scholars, Acharyas or Pandits, firmly aim in gaining Jnaana, or knowledge traditionally. Dasakutas were religious mentors and hence Haridasas like Purandaradasa was known with the term 'dasar' and Vyasakutas like Vyasaraya were known with the term like 'Vyasar'.

Vyasakutas were highly educated, knowledgeable personalities who lived in matas, or monasteries, who have less contact with the general public. They relied on Dasakutas, who were public friendly to spread the teachings of Dvaita Vedanta through their compositions or songs.

2.1.9 Soulfulness of Haridasas and Haridasa Sahitya

2.1.9.1 Haridasas - The follower of the servitude mode

"**Haridasas**" most likely alludes to the devotional tradition of the same name, which gained prominence in Karnataka, India, between the 13th and 17th centuries. This tradition was centred on the use of poetry and devotional songs to worship the God.

The Dasas addressed themselves as '**Dasa**' only. Other main names used for dasas are Banda/Sevaka/Aalu and Kinkara. A Dasa of Hari wants to see his Bhagavantha or Swami always and he wants to be a slave like servant to the Supreme Almighty. The names they used to point the Supreme God is **Swami, Vodaiyya, Hari and Dhorei**. This point has to be highlighted because from the above statement, it is clear that even while addressing the deity or their master, the Dasas always maintains and follows their honor and servitude attitude towards the Supreme Almighty. This is the one of the core themes of Haridasa Sahitya written by the Dasakutas. The Sahitya is also very well known by the name '**Dasa Sahitya**', which emphasises bhakti in a servitude mode.

The scholar mentions some of **the significant features of Haridasas**, who are the ideal portrayal of Dasya bhakti

- *Haridasa's main duty or commitment are fully focussed only to make the society to lead a good life.*
- *Haridasas addressed themselves as Dasa of Hari ie; Haridasa*
- *Even the Compositions are widely known as Dasa sahitya and Dasara Padagalu*
- *Dasya bhakti can be found as a core theme in many of the compositions of Haridasas.*
- *The name Hari +Dasa means Dasa to the Supreme Lord Hari.*
- *The name 'Dasa' itself denotes the meaning and soul of the servitude.*
- *The pride of the Dasas is to attach the term Dasa to their name itself*

- *Even the composers have the name 'Dasa' attached in their name itself. Some of the names of Haridasas are given below for the reference*
 - ❖ Purandaradasa
 - ❖ Kanakadasa
 - ❖ Prasannavenkatadasa
 - ❖ Vijayadasa

2.1.9.2 Divine insight of Haridasa Sahitya

The salient features of the Haridasa movement include the following points

Haridasas adhered to **Madhvacharya's Dvaita school** of thought emphasized dualism and the uniqueness of each individual soul serving the Supreme Almighty. Haridasa's contributions are also known as "Devaranamas" or "Keertanas,". Karnataka's social and cultural fabric was greatly impacted by the Haridasa movement. It raised a sense of unity and devotion among the masses by promoting philosophies benefitting the Society.

Dasyam and Haridasa Sahitya-Dasya Bhakti bhava is very well connected to various streams of music and this theme has been well portrayed through different kinds of music. But **the strong and direct connection of Dasya bhava of bhakti can be traced from Dasa Sahitya**, which is the literature of **Dasakutas [Haridasas]**. Dasa Sahitya's distinctive and defining characteristics is the idea of "Dasya Bhakti," or the devotion of a servant. Many of the compositions of Haridasas emphasizes a humble, selfless, and total surrendered relationship between the devotee and the deity, like that of a servant to a master.

One of the main objective of Dasa Sahitya is devotion to the Lord, who is frequently referred to as Krishna, Hari, or Narayana. The pieces convey a strong sense of love, devotion, and submission to the divine. The compositions are distinguished by their accessibility to the general public of Karnataka region.

Points focussing the unique Dasya bhakti connection to **Haridasa Sahityas**.

- The compositions of Haridasa Sahitya are widely known as Dasa Sahityas and Dasara Padagalu. The main terminology or the term like ‘**Dasa**’ is included in Sahityas, which stamps the foot print of Dasya bhakti within the Haridasa Sahitya.
- Haridasa Sahitya is always in simpler language, which was created to understand by the common people.
- Haridasa compositions are distinguished by their instructional nature, which focuses on devotional, moral and ethical teachings.
- Haridasa Sahitya emphasizes community singing and ethical living, highlighting a more collective and practical approach.
- Haridasa Sahitya is written in Kannada, and hence the common people of Karnataka could easily access it. Each and every message of Haridasa Sahitya is understandable and accessible due to the directness and simplicity of the language used in Haridasa compositions. The mass audience can readily understand and internalize the devotional messages and follow the theme of Dasya Bhakti.

The thought of Dasa attitude is associated with Dvaita Vedanta. As a result, the Haridasa of Kannada literature, who revealed the true meaning of Dasya bhava, or service to the Lord, consistently stayed to and spread Dvaita Vedanta through their writings.

There are ever so many followers of Madvacharya and his Dvaita philosophy. Among them the name Sripadaraja give a startup for the Dasa Sahitya and is considered as the pioneer of Haridasa movement. The movement was to propagate the Dvaita philosophy through literary medium of Dasa Sahitya in simple worded poems or songs.

The lineage from Sripadaraja continues with his disciple Vyasaraaja again continues with Vadiraja [disciple of Vyasaraaja], Purandaradasa [disciple of Vyasaraaja], Kanakadasa [disciple of Purandaradasa], and Vijayadasa [disciple of Purandaradasa]. Emphasising this lineage as an important focus, the scholar has selected these above six poets as principal points for the research as their compositions enrich the Dasya bhakti lakshanas through the lyrics, following the Dvaita Vedanta.

Research outcome

This chapter explored the uniqueness and essence of Dasya Bhakti, by giving various references from Sacred texts and also finds how Dasya bhakti is significant, among all the other seven bhaktis except Atmanivedanam. **Dasyam possesses an inspiring mark as the complete essence of Sravanam, Keertanam, Smaranam, Padasevanam, Archanam, Vandanam and Sakhyam bhaktis can be completely incorporated within Dasyam.** As Atmanivedanam is a complete surrender of one's body, mind, self and all senses separately, that bhakti cannot be incorporated in Dasya Bhakti

Hence, the devotee who follows Dasya Bhakti will be automatically attaining the enormous grace and blessings associated with all the other seven bhakti from the divine. This automatically strengthens the deep connection of the bhakta [devotee] with the divine.

This chapter reveals the Dasya approaches and main thoughts of a Dasa and the references of Bharatiyar song and also sloka from Bhagavad Gita boosts the theme. References from Valmiki Ramayana-Sundarakandam, which refers Anjaneya's Dasya Bhakti and Appar's, divine experiences as a Dasya Bhakta, has been noted in detail to convey the examples of ardent Dasya Bhaktas from ancient period. When analysing the various sacred texts like Srimad Bhagavatam, Naradabhaktisutra and from the teachings of Madvacharya-the founder of Dvaita Vedanta, Dasya Bhakti holds high significance when compared to all other bhakti in Navavidhabhakti. Haridasa Sahitya Compositions by Haridasas, stands as the unique traditional Compositions, which portrays the Dasya essence throughout the lyrics. In Dasa Sahitya, the Haridasas always surrenders their ego and holds servitude as the highest form of approach towards the God. In conclusion, Dasya bhakti teaches that true devotion lies not in seeking majesty, but in fulfilling the duty of service to the God and always remain forever surrendering at the feet of the Lord.

Conclusion

In conclusion, **Dasya Bhakti is the ultimate kind of bhakti because it symbolizes a basic attitude of servitude that can support and enhance all other types of Bhakti, except Atmanivedanam.** It offers the humility and unselfishness that can improve all the other practices or approaches of bhakti. Dasyam emphasizes the significance of serving the divine which includes seven approaches within it to enhance the whole devotional experience. Dasya Bhakti emphasises 'Isha -Dasya bhava' in which God is at the supreme point as Super Soul and Dasa is the dependant. Dasya bhakti always insists to keep trust on God and in turn the devotee will be protected by the Supreme soul.

In the upcoming chapter, the researcher will continue to examine the lives of selected six Dasakutas, in order to provide a brief overview of their lives and to understand the spiritual path of them to become Vyasakutas, Dasakutas, or Haridasas.

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