



The Bhakti Movement

A Spiritual and Social Renaissance

The Bhakti Movement (7th–17th century) was a transformative religious and cultural movement in India that emphasized personal devotion (bhakti) over caste, rituals, and orthodoxy. It promoted equality, religious harmony, and devotion as the path to salvation.

Origins and Evolution

- ◆ Emerged in **South India** (8th–12th century) with the **Alvars** (Vishnu devotees) and **Nayanars** (Shiva devotees), who expressed devotion through poetry and hymns in local languages.
- ◆ Gradually spread to **North India**, influencing Hinduism and countering the decline of Buddhism and Jainism.

Core Features of the Bhakti Movement

- 1. Devotion Over Rituals** – The movement emphasized pure devotion (bhakti) to God over complex rituals and priestly intermediaries.
- 2. Equality and Social Reform** – It rejected caste discrimination and promoted the idea that all individuals, regardless of their background, could attain spiritual liberation.



- 3. Personal Relationship with God** – Devotees believed in a direct and personal connection with God through love, prayer, and surrender.
- 4. Simplicity in Life and Worship** – Bhakti saints encouraged humility, devotion, and service as key principles of spiritual fulfilment.
- 5. Use of Vernacular Languages** – Instead of Sanskrit, Bhakti saints composed their poetry and hymns in regional languages, making religious teachings more accessible.

Philosophical Aspects of the Bhakti Movement

The Bhakti philosophy emphasized deep emotional and spiritual devotion to God, with key principles including:

◆ **Concept of God:**

- **Saguna Bhakti** – Devotion to a deity with form (e.g., Krishna, Rama, Vishnu). Followers: Tulsidas, Mirabai.
- **Nirguna Bhakti** – Worship of a formless divine entity. Followers: Kabir, Guru Nanak.



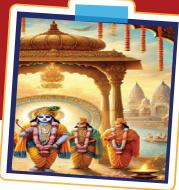
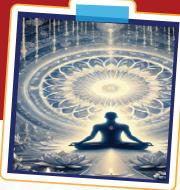
◆ **Path to Salvation:** Moksha could be attained through pure love, faith, and devotion rather than rituals.

◆ **Unity of Religions:** Saints like **Kabir and Guru Nanak** blended **Hindu and Islamic** thoughts, advocating **religious harmony**.

Comparison of Alvars and Nayanars

Feature	Alvars (Vaishnavite Saints)	Nayanars (Shaivite Saints)
Religious Affiliation	Vaishnavism (Devotion to Vishnu)	Shaivism (Devotion to Shiva)
Time Period	6th-9th century CE	6th-9th century CE
Key Saints	Nammalvar – Composed philosophical hymns on Vishnu Andal – Only female Alvar, composed Tiruppavai Periyalvar – Praised Krishna's childhood Thirumangai Alvar – Last Alvar, promoted temple culture	Appar (Tirunavukkarasar) – Originally a Jain (Dharmasena), later became a Shaivite saint Sambandar – Child prodigy, known for his devotional hymns Sundarar – Composed hymns in praise of Shiva Manikkavachakar – Composed Tiruvachakam, focusing on inner devotion
Major Literature	Divya Prabandham (4000 Tamil verses, called "Tamil Veda") Tiruppavai (By Andal, recited during Margazhi month)	Tirumurai (12-volume collection of Shaivite texts, including Tevaram and Tiruvachakam) Tevaram (Hymns by Appar, Sambandar, and Sundarar, foundation of Tamil Shaivism) Tiruvachakam (By Manikkavachakar, focusing on deep Shaiva devotion)
Key Characteristics	Emphasized surrender (prapatti) to Vishnu Opposed caste barriers , encouraged inclusivity Strengthened temple culture and idol worship	Rejected orthodox Brahmanical rituals Opposed Jainism & Buddhism in Tamil society Promoted Shaiva bhakti through devotional hymns

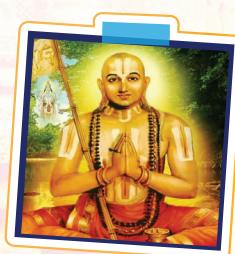
Comparison of Saguna and Nirguna Bhakti Traditions

Category	Saguna Bhakti	Nirguna Bhakti		
Meaning	Worship of a personal god with form (Saguna)		Worship of a formless, abstract divine presence (Nirguna)	
Concept of God	God has attributes and a physical form (e.g., Rama, Krishna, Shiva, Vishnu, Devi)		God is formless, beyond attributes (Brahman, Supreme Consciousness)	
Expression	Bhajans, Kirtans, and devotional hymns praising gods and goddesses		Mystical and philosophical poetry emphasizing unity and inner devotion	
Prominent Saints	Tulsidas (Ramcharitmanas – Rama) Mirabai (Krishna devotion) Surdas (Krishna bhakti, Sursagar) Chaitanya Mahaprabhu (Vaishnavism) Ramanuja (Vishishtadvaita) Sant Eknath (Marathi Bhakti) Tyagaraja (Carnatic devotional music)		Kabir (Dohas – Nirguna Brahman) Guru Nanak (Sikhism, unity of God) Dadu Dayal (Sant tradition) Ravidas (Equality, against caste discrimination) Namdev (Varkari sect, devotion to formless God) Bulleh Shah (Sufi–Nirguna tradition)	
Literary Works	Ramcharitmanas (Tulsidas) Sursagar (Surdas) Bhakti Songs of Mirabai Alvar & Nayanar Hymns (Tiruvaymoli, Thevaram)		Bijak (Kabir) Guru Granth Sahib (Sikh scripture) Dohas of Kabir and Rahim Abhangas of Namdev and Tukaram	

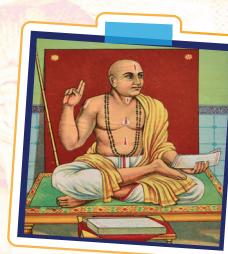
Prominent Bhakti Saints and Their Contributions

The Bhakti Movement was shaped by saints across India who preached love, devotion, and social equality through poetry and teachings.

South India



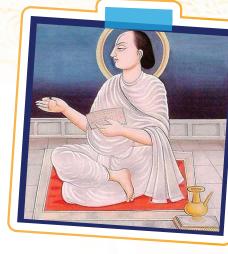
Ramanuja (1017–1137 AD) – **Proponent of** Vishishtadvaita (**qualified non-dualism**), **advocated** social inclusivity and Vishnu Bhakti.



Madhvacharya (1238–1317 AD) – **Founder of** Dvaita philosophy (**dualism**), **emphasized** absolute devotion to Vishnu.



Annamacharya (1408–1503 AD) – **Pioneer of** Telugu Keertanas, **composed hymns dedicated to** Lord Venkateswara, **influencing** Carnatic music.



Vallabhacharya (1479–1531 AD) – **Founder of** Pushtimarg (**path of grace**), **preached** Krishna Bhakti and Shuddhadvaita (**pure non-dualism**).

Tyagaraja (1767–1847 AD) – A Carnatic music legend, **composed** Pancharatna Kritis in **devotion** to Lord Rama.



Basavanna (1105–1167 AD) – Founder of the Lingayat (Virashaiva) movement in Karnataka.

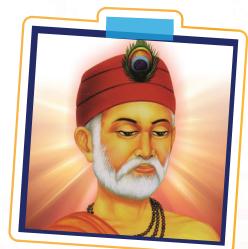
- ◆ **Opposed** casteism, Brahminical orthodoxy, idol worship, **and** Vedic rituals.
- ◆ **Advocated** monotheism, gender equality, and social justice **through** Vachanas (Kannada devotional poetry).
- ◆ **Established** Anubhava Mantapa, a democratic religious forum **promoting equality**.
- ◆ **Worshipped** Shiva as Ishtalinga (**personal linga worn by devotees**).
- ◆ **Rejected** caste system, Vedas, and elaborate rituals.
- ◆ **Emphasized** Kayaka (**honest work**) and Dasoha (**charity & wealth-sharing**).

North India

Ramananda (14th century) – Disciple of Ramanuja, broke caste barriers in Bhakti, Guru to **Kabir, Tulsidas, and Ravidas**.

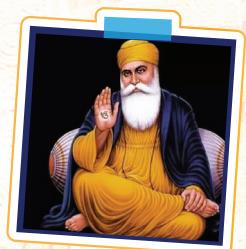
Kabir Das (1440–1518 AD)

- ◆ Nirguna saint who worshipped a formless God.
- ◆ Rejected casteism, idol worship, and religious dogma.
- ◆ Influenced by both Hinduism and Islam, but criticized orthodoxy in both.
- ◆ Composed Dohas (couplets) in Hindi (wrote Bijak), known for their spiritual depth.
- ◆ His hymns are included in the **Guru Granth Sahib**



Guru Nanak (1469–1539 AD)

- ◆ **Founder of Sikhism**, preached devotion to one God.
- ◆ Advocated "Naam Japna" (meditation), "Kirat Karni" (honest living), and "Vand Chakna" (sharing with others).
- ◆ Opposed ritualism, idol worship, and caste hierarchy.
- ◆ Traveled extensively (India, Mecca, Baghdad, Tibet) to spread his teachings.
- ◆ Composed Japji Sahib, forming the core of the **Guru Granth Sahib**.
- ◆ Established Langar (community kitchen) to promote **equality and selfless service**.



Tulsidas (1532–1623 AD) – Wrote **Ramcharitmanas** (vernacular Ramayana), promoting Rama Bhakti.



Surdas (1478–1583 AD) – A **Krishna devotee**, authored Sursagar, known for his **Bhakti poetry in Braj Bhasha**.

Mirabai (1498–1547 AD) –

- ◆ A Rajput princess, devoted to Krishna, wrote numerous **bhajans**.



Ravidas (15th–16th century)

- ◆ Disciple of Ramananda.
- ◆ **Rejected caste hierarchy** and promoted **equality & personal devotion**.
- ◆ Believed in a **formless God (Nirguna Bhakti)**.
- ◆ His verses are included in the **Guru Granth Sahib**.
- ◆ Founded the **Ravidassia sect**, which follows his teachings.



Maharashtra & Gujarat (Varkari & Bhakti Traditions)

Jnaneshwar (1275–1296 AD) –

- ◆ Wrote **Jnaneshwari** (Marathi commentary on Bhagavad Gita).



Namdev (1270–1350 AD) –

- ◆ Devoted to **Vithoba of Pandharpur**, his hymns are in **Guru Granth Sahib**.



Tukaram (1608–1649 AD) –

- ◆ Composed **Abhangas** (devotional poetry), central to Varkari movement.



Ramdas (1608–1681 AD) –

- ◆ Wrote **Dasbodh**, spiritual mentor of **Chhatrapati Shivaji**.



Narsi Mehta (15th century) –

- ◆ Wrote **Vaishnav Jan To**, a **Krishna Bhakti saint of Gujarat**.

Bengal & Odisha

Chaitanya Mahaprabhu (1486–1534 AD)

- ◆ Founder of Gaudiya Vaishnavism – A Krishna-centered Bhakti tradition.
- ◆ **Bhakti & Sankirtan Movement** – Popularized Hare Krishna chanting and congregational singing (Sankirtan).
- ◆ **Monotheistic Krishna Devotion** – Preached Krishna as Svayam Bhagavan and Bhakti as the path to salvation.
- ◆ **Achintya Bheda Abheda Philosophy** – A blend of Dvaita (dualism) and Advaita (non-dualism), stating the soul is distinct yet one with God.
- ◆ **Preaching & Pilgrimage** – Traveled across Bengal, Odisha, Vrindavan, Mathura, and Puri, spreading Krishna Bhakti.



- ◆ **Key Texts** – Teachings recorded in **Chaitanya Charitamrita** (by Krishnadasa Kaviraja) and **Chaitanya Bhagavata** (by Vrindavan Das Thakur).
- ◆ Legacy – Inspired the **International Society for Krishna Consciousness** (ISKCON) in the 20th century.

Jayadeva (12th century) –

- ◆ Wrote Gita Govinda, detailing the divine love of Radha-Krishna.



Conclusion

The Bhakti Movement was a transformative force in Indian history, advocating devotion, love, and unity beyond religious and social barriers. It fostered a sense of inclusivity, inspired spiritual creativity, and paved the way for a more egalitarian society. Its legacy continues to influence Indian religious and cultural traditions, making it a cornerstone of the country's spiritual heritage.




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