

The Therapeutic Essence of Navadha Bhakti: A Synthesized Study

Deeksha¹ and Dr. Arun Kumar Sao²

¹Research Scholar, Department of Yoga Education, Doctor Harisingh Gour Vishwavidyalaya, Sagar (M.P.)

²Assistant Professor, Department of Yoga Education, Doctor Harisingh Gour Vishwavidyalaya, Sagar (M.P.)

¹Corresponding Author Email: ak.deeksha1998@gmail.com

² Author Email: saoarunkumar@gmail.com

ABSTRACT:

Bhakti Yoga, a rooted in the Indian wisdom and spiritual tradition, aims to achieve salvation, the ultimate goal of man, through an innate love for God. Navadha Bhakti (the nine paths of devotion) is a focused means of spiritual and emotional transformation as a practical method of Bhakti Yoga. It includes practices such as Shravanam (listening), Kirtanam (chanting), and Atmanivedanam (self-surrender), which are recommended in several scriptures, such as the Ramacharitamana and Bhagavad Purana. This study demonstrates the therapeutic effects of Navadha Bhakti in a holistic framework based on psycho-physio-behavioral feedback mechanisms. This study explores how each process involved in Navadha Bhakti interacts with physiological responses (like-vagus tone, hormone regulation), psychological behavior (like-emotional regulation, cognitive clarity), and behavioral responses (like-empathy, humility), creating an interconnected loop of healing and balance, and shows that Bhakti practices can balance the autonomic nervous system, increase emotional resilience, and positively alter social behavior. This paper establishes that Navadha Bhakti, when viewed as a therapeutic model, provides an accessible, inclusive and culturally rich tool for managing physical, psychological health along with behavioral balance and achieving spiritual wellness through holistic self-regulation.

Keywords: Bhakti Yoga, Navadha Bhakti, Integrated Feedback Mechanism, Psychological Impact, Behavioral Changes.

INTRODUCTION:

Bhakti, derived from the Sanskrit root “bhaj” signifies a profound act of sharing, loving devotion and surrender to the Divine supreme. Panini, Asthadhyayi, Dhatupatha 1.171, “Bhaja sevayam”, means service (Vedangaprakashe (Dhatupathah), 1985). It directly indicated towards ‘Bhakti is like a connection of service that a person creates within the interpersonal, intrapersonal and extra personal relationships. Far beyond religious ritual, Bhakti represents a deeply personal, emotional, and transcendental connection with a higher

power (Vyas, 1977). This divine love, described in Narada Bhakti Sutra as “**Parama-prema-rupa**” (supreme form of love) and in Shandilya Bhakti Sutra as “**Paranurakti**” (deep attachment), is central to the Indian spiritual experience (Narad_Bhakti_Sutra Evam Shandilya_Bhakti_Sutra, 2019). Bhakti Yoga, the yoga of devotion is not just a path to spiritual realization but also an instrument of inner transformation (Bhuteshananda, 2009).

Navadha Bhakti, the ninefold devotional path that holds a unique place in Indian Bhakti Scriptures like Bhagavat Purana and Ramcaritmanas. As mentioned in Bhagavata Purana (7.5.23), these nine practices of Navadha Bhakti are Shravanam (listening), Kirtanam (chanting), Smaranam (remembering), Padasevanam (service), Archanam (worship), Vandanam (prayer), Daasyam (servitude), Sakhyam (friendship) and Atmanivedanam (complete surrender) those offer a comprehensive and personalized spiritual framework (Srimad Bhagavat Mahapuran, 2014). Each practice triggers to various temperaments and psychological inclinations, providing a pathway to self-purification, emotional regulation and behavioral discipline.

Modern psychological and neuroscientific research now supports what Bhakti have long intuited that the interplay of mind, body and behavior operates through a complex integrated feedback mechanism. This model, which is triadic in nature, involves physiological, psychological, and behavioral feedback loops in merged form that helps to maintain homeostasis and balance human stress. Practices such as chanting (kirtan) can stimulate the vagus nerve, leading to positive changes in heart rate and emotional balance. Similarly, remembrance (smarana) enhances mindfulness and cognitive capacity, while humility practices such as padasevana and dasayam repels or minimizes ego and social connection (Bodne & Patond, 2021), (Perry et al., 2024), (Perry et al., 2022).

This paper attempts to explore the therapeutic effects of Navadha Bhakti by linking its practice to this integrated feedback mechanism. Through this study, the researcher aims to provide information regarding a psycho-physio-behavioral model that not only enhances the spiritual level but also enhances lifestyle, mental health, social coherence and moral values. By synthesizing insights from ancient scriptures and contemporary scientific literature, this study positions Bhakti not merely as a spiritual path but as a holistic system of emotional healing, cognitive restructuring and behavioral transformation that making it an accessible and effective route to inner balance and well-being in contemporary time period.

Bhakti & Bhakti Yoga:

Bhakti denotes a deep, personal devotion and loving surrender to a higher power or divine entity (Chidananda, 1991). According to Narada Bhakti Sutra (Verse 2), Bhakti is of the nature of supreme love toward the Divine. It is not just emotional attachment, but a transcendental, selfless love (parama-prema) for God. According to Shandilya Bhakti Sutra (1.2), Bhakti is intense attachment or supreme love toward God. Swami Vivekananda said, “Searching for God with a true and sincere heart is called Bhakti” (Vivekananda, 2003); According to Maharishi Vyasa, “Considering the entire universe as a manifestation of Supreme Being and serving it with that understanding is Bhakti”; According to Shankaracharya, “Constant, intense remembrance of Supreme Being is Bhakti” (Brahma Sutra -Shankar Bhashyam- Swami Yoginedrananda, n.d., 4.1.1); According to Pandit Shriram Sharma Acharya, “Bhakti means profound love for excellence and ideals” (Acharya, 2001). From these definitions, it is clear that Bhakti primarily requires the intensity of pure love,

along with the sincere dedication of that pure and intense love at Divine. Bhakti Yoga is the spiritual path of devotion and love towards the Divine as a means of attaining union with the Supreme Reality (Brahman). Swami Sivananda defines Bhakti Yoga as the path of devotion for the realization of the Self through loving communion with God (Bhakti Yoga – The Divine Life Society).

Navadha Bhakti: A package of spiritual developmental pathways of 'Moksha'

Navadha Bhakti is a classical approach of Bhakti Yoga that outlines nine practices. This combined package of Bhakti practices helps a devotee to gain and able to express love and surrender to Supreme. From the ancient texts of Indian knowledge system, like- Bhagavatamahapurana (7.5.23) and Ramcaritmanas (Aranya Kand, Sarga 74) this package serves a customized spiritual approach that are beyond the rituals and helps to connect human with his mind and heart to the Supreme. As Bhagavata Purana (7.5.23) described, The nine forms of Bhakti are:

1. **Shravanam (Listening)** – Listening to divine glories and stories.
2. **Kirtanam (Chanting)** – Singing or chanting the Lord's names.
3. **Smaranam (Remembering)** – Constant remembrance of the Divine.
4. **Padasevanam (Serving the lord's feet)** – Serving the feet of the Lord (symbolic of humble service).
5. **Archanam (Worship)** – Ritualistic worship with devotion.
6. **Vandanam (Prayer)** – Bowing or offering respects.
7. **Daasyam (Servitude)** – Servitude and obedient devotion.
8. **Sakhyam (Friendship)**– Friendship with the Divine.
9. **Atmanivedanam (Complete Surrender)** – Complete self-surrender (“Navadha Bhakti,” 2025).

Each practice caters to a different temperament and spiritual inclination, make it intellectual, emotional and action-oriented. These practices form together a comprehensive system that allows a devotee to progress in Bhakti with joy, humility and connection. Practicing Navadha Bhakti purifies the heart, cultivates virtues like surrender, compassion and faith, also leads to ultimate union (moksha) with the Divine (Jyotirmayananda, 2013). This path is open to all, regardless of background and is celebrated as one of the simplest and most profound routes to spiritual fulfillment in Indian spiritual tradition.

This package of Bhakti practices, called Navadha Bhakti, activates the limbic system, autonomic nervous system, and prefrontal cortex, which together regulate emotions, manage stress, and stabilize behavior. For example, activation of parasympathetic nervous system through Shravanam and Kirtanam, helps to increase calmness and stabilize behavior (Thoma et al., 2013). Smaranam means the remembrance of the divine basically is likely to mindfulness, Japa and meditation, which help out to reduce cortisol level in body and enhance neuroplasticity (Tang et al., 2015). Seva and Dasyam increases altruism, which boost oxytocin and dopamine in body and leads to a strong feeling of purpose and well-being of society (Post & Neimark, 2007).

The impact of Navadha Bhakti works through a joint feedback mechanism where physiological responses, like-hormone levels, neural reflexes etc, psychological responses, like- emotions, thoughts, etc and behavioral reflections like-rituals, interpersonal, extrapersonal relationships etc manage tasks as inter-dependent mechanism, so that these bhakti practices are doing job related maintaining homeostasis, improving mental clarity, emotional resilience and meaningful karmas.

Integrated (Physiological + Psychological + Behavioral) Feedback Mechanism of Human:

The ability of the human body is to maintain homeostatic between internal and external changes is operated through a very complex feedback mechanism. This mechanism contains physiological, psychological and behavioral components and among these components, an integrative relation is being stabilized by the brain. This system ensures the homeostasis, adaptation and overall well-being on physiological, psychological and behavioral planes. Physiological feedback mechanisms regulate vital bodily functions like-temperature, heart-rate, blood pressure, glucose levels and neural pathways connectivity and hormone secretion. The negative feedback loop works on corrective action after deviation from a set point trigger. For example, when body temperature increased, negative feedback loop sensed by thermoreceptors and immediately indicate and the hypothalamus to activate cooling responses like sweating (Hall & Guyton, 2011). Similarly, when blood glucose levels fluctuated, then through the negative feedback loop indicate pancreas to manage insulin and glucagon secretion.

The mind of a Human governed by its own feedback mechanism with the help of limbic system, amygdala and prefrontal cortex. When an emotional stimulus like fear or stress is felt, it triggers a neuroendocrine response. That is happened through the Hypothalamic-Pituitary-Adrenal (HPA) axis and as result of cortisol release and after that, Negative feedback comes in the frame and inhibits further cortisol secretion to restore balance, when the stimulus of threat stopped (Sapolsky, 2004). Long-term, unaddressed disruption of this feedback loop can lead to psychological disorders like- anxiety, depression and PTSD.

Behavior is a product and regulator of physiological and psychological states both. Behavioral responses, like- the fight-or-flight responses, eating patterns and social interactions are impacted through emotional and physiological states and provide feedback to their corresponding systems. For example, mindfulness practices, relaxation techniques activate the parasympathetic nervous system, which helps to maintain heart rate and cortisol levels, stabilizes mood, and enhances emotional stability (Indian Journal of Physiology and Pharmacology, Vol 56, 2012).

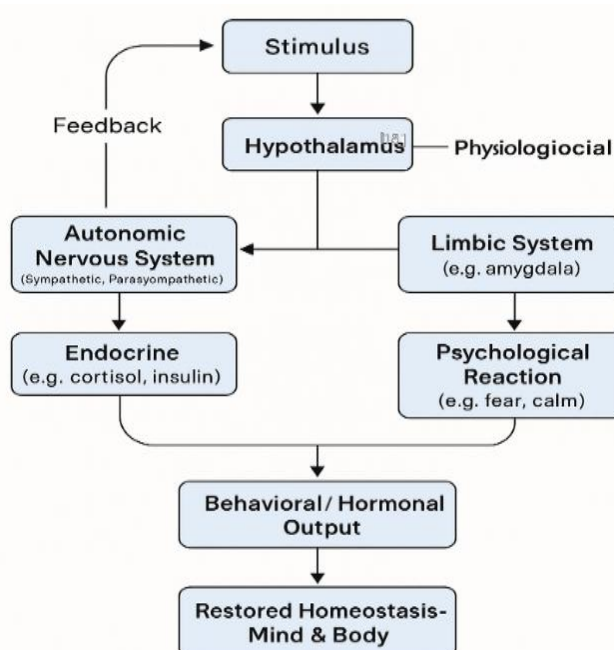


Fig: 1, An Integrated Feedback Mechanism of Human Body with Physiological, Psychological and Behavioral Well-being

The hypothalamus works as the core element of this triadic mechanism and connects the autonomic nervous system to endocrine and limbic systems. Basically, it processes sensory inputs between the body and brain, regulates hormone release and maintain and balance behavioral output to create a systemic equilibrium within body, mind and behavior (Kandel et al., 2013). This interchangeable influence shows that how a stimulus like fear etc can simultaneously affect heart rate (physiological), stimulate anxiety (psychological), and activates avoidance behavior (behavioral). The human feedback system is not a unique system, rather, it is an inter-dependent triad mechanism.

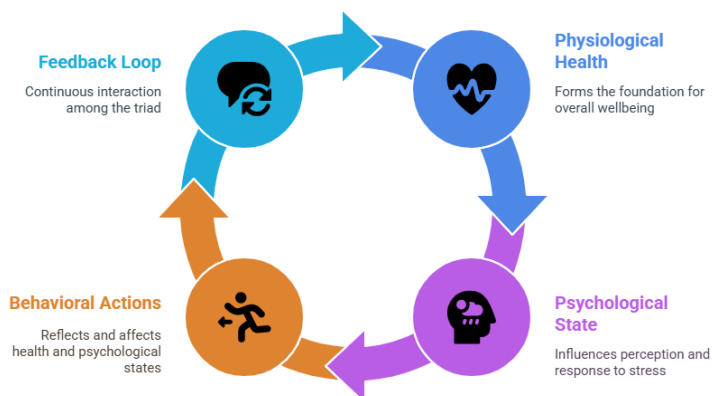


Fig: 2, Integrated Feedback Mechanism Triad

Physiological actions interconnect with mental states then influences behaviors and again, that feedback comes into the physiological system.

Resultants of Integrated feedback system:

- **Homeostasis Maintenance:** The primary function of feedback systems is to regulate internal stability-maintaining core body temperature, blood pressure, pH levels and hormonal secretion. This occurs by the negative feedback loops, that involves the hypothalamus, adrenal glands, and autonomic nervous system (Hall & Guyton, 2011).
- **Stress Responses Adaption:** A well-functioning HPA (hypothalamic-pituitary-adrenal) axis ensures a rapid but short-lived response to stress but the dysregulation of the axis is directly related with chronic anxiety, fatigue, and weaken immune (Sapolsky, 2004).
- **Balance the emotions:** When the feedback loop between limbic system and endocrine system is fully coordinated then fear, anger, sadness, and happiness kind feeling are regulated and controlled. The corrected singling of serotonergic and dopaminergic can support emotional stability and when it singling disturbed, mood disorders like issues occurs (Goleman, 1995).
- **Behavioral harmony & decision-making tendency:** To harmonize behavior, the brain constantly monitors and regulates internal and external feedback. The prefrontal cortex identifies and evaluates risk, reward, punishments and social appropriateness and helps to allow flexible adaptation in the dynamic societal environments (Kandel et al., 2013).
- **Self-regulation:** The anterior cingulate cortex and basal ganglia help to regulate attention, executive function and memory, involved in feedback loops and also maintain mental focus based on the needs of stimuli (Cherland, 2012).

- **Protection from psychosomatic disorders:** Dysfunctional feedback systems, mainly chronic sympathetic activation, play a crucial role in the conditions like irritable bowel syndrome (IBS), hypertension, migraines, and autoimmune dysfunction like psychosomatic disorders. So, the balanced feedback loop helps to reduce vulnerability to these diseases and disorders.
- **Sensitivity for Social and environmental stimulus:** Oxytocin, vasopressin, and the mirror neuron system like hormonal feedback components regulate social bonding, interpersonal and extra-personal relationships, empathy, and cooperative behavior and community integrality.
- **Good habit Adaption & Neuroplastic changes:** Repeated feedback patterns drive learning and neuroplasticity like - habit formation, emotional stability. Navadha bhakti like good practices repetitions helps to adapt good habit through positive Neuroplastic changes (Doidge, n.d.).
- **For Quality of life:** Long-term synergy reduces anxiety, improves immunity, improves coping skills, and enhances subjective well-being (*Mental Health*, 2022).

Therapeutic Impact of Navadha Bhakti on integrated feedback Mechanism: A Psycho-physio-behavioral approach

Navadha Bhakti, as a therapeutic tool helps to activates the human body's integrated feedback mechanisms. Each practices of Navadha Bhakti connects not only the mind but also the body and behavior. These Bhakti practices create a loop of healing by regulating neuro-endocrine activity, emotional restructuring and positive behavioral changes. For example, practices like Shravan (listening) and Smaran (remembering) stimulate mindfulness and create balance between cognitive-emotional behaviors (Pascoe et al., 2021), while Kirtan (chanting and bowing) and Vandan (chanting) impact respiratory rhythms and hormonal balance (Adlakha et al., 2023). Here, the feedback mechanism is circular, and strong psychological states shape the body's responses, which in turn influence behavioral patterns and feedback into the mind. With the practice of Bhakti practices for a long time, this loop develops physiological homeostasis through vagal tone and hormone regulation, psychological stability through reduced anxiety and ego-flexibility and ethical conduct through compassion, surrender, and devotion (Trachtenberg, 2024). Thus, the psycho-physio-behavioral effects of Navadha Bhakti shown here as a example with a deeply integrated form of healing that matches with both traditional Indian knowledge and contemporary therapeutic frameworks. The table below shows the subtle and direct effects of the integrated feedback mechanism:

S.N.	Components of Navadha Bhakti	Physiological Impact	Psychological Impact	Behavioral Changes
1.	Shravanam (listening)	Reduces cortisol, modulates autonomic nervous system	Enhances reflective cognition, emotional regulation	Attentive listening, reduced reactivity
2.	Kirtanam (chanting)	Stimulates vagus nerve, improves HRV (heart rate variability)	Elevates mood, enhances group bonding	Expressive joy, synchrony in group

3.	Smaranam (remembering)	Improves parasympathetic dominance, reduces heart rate	Enhances mindfulness, lowers anxiety	Increased mental focus, clarity
4.	Padasevanam (serving the Lord's feet)	Boosts serotonin, reduces sympathetic arousal	Reduces narcissism, promotes empathy	Humble, helpful actions
5.	Archanam (worship)	Triggers theta wave activity, muscle relaxation	Enhances grounding, emotional discipline	Structured, calm daily habits
6.	Vandanam (prayer)	Activates prefrontal cortex, dopamine release	Fosters reverence, humility	Respectful, less reactive behavior
7.	Dasyam (servitude)	Lowers adrenaline, boosts oxytocin	Promotes acceptance, reduces control-seeking	Obedient, cooperative behavior
8.	Sakhyam (friendship)	Regulates BP, oxytocin-mediated bonding	Builds emotional security, reduces alienation	Honest, connected interpersonal style
9.	Atmanivedanam (complete surrender)	Theta-delta state activation, deep parasympathetic calm	Promotes resilience, transcendence	Peaceful detachment, trust in life

Therefore, Navadha Bhakti serves as a powerful spiritual tool that harmonizes the triad of mind, body, and behavior. It offers a structured approach to maintaining mental and physical health, emotional and moral strength through spiritual awareness.

Conclusion:

Navadha Bhakti is the ninefold path of Bhakti in Indian spiritual tradition. It is not only a powerful means of spiritual progress but also improves overall psycho-physiological balance. Each aspect of Navadha Bhakti, shravan (listening), kirtan (singing), smaran (remembrance), padasevan (service), archana (worship), vandan (offering), dasya (service), sakhya (friendship), and atmanivedan (surrender), creates a simultaneous feedback loop in body, mind and behavior.

These Bhakti practices activate limbic system, autonomic nervous system and prefrontal cortex, aiding emotional regulation, stress adaptation and behavioral stability. Kirtan helps to regulate breathing and heart rate, increases vagal tone and emotional uplift and remembrance of God with meditation and also deepens focus and self-awareness. Bhakti Practices like padasevana and dasya promote humility and reduce ego-related anxiety and by doing this, strengthening social bonding and psychological grounding. The effects of Navadha Bhakti are manifested through a joint feedback mechanism, where physiological signals like-hormone levels, neural responses, psychological responses like- emotions, thoughts and behavioral expressions like - rituals, interactions etc function as an inter-dependent system. This increases homeostasis, improves mental clarity, emotional balance and meaningful action. As a way of maintaining and managing lifestyle, Navadha Bhakti

is not merely ritualistic but a scientifically proven path to mental peace and physical well-being. Its integration with modern neuro-psychology and psycho-physiology suggests that it can be a valuable model for treating stress-related disorders, emotional imbalances, and behavioral dissonance. Thus, a Bhakta (devotee) becomes a harmonious being, balanced in thought, emotion, action and also self-spirit

REFERENCES

- [1] **Adlakha, K., Mathur, M. K., Datta, A., Kalsi, R., & Bhandari, B.** (2023). Short-term effect of spiritual music on heart rate variability in medical students: A single-group experimental study. *Cureus*, 15(2), e34833. <https://doi.org/10.7759/cureus.34833>
- [2] **Bodne, A. V., & Patond, V.** (2021). Physiological effects of cryptic ancient religious chants. *Journal of Pharmaceutical Research International*, 33(60B), 1042–1048. <https://doi.org/10.9734/jpri/2021/v33i60B34711>
- [3] **Cherland, E.** (2012). Review of *The polyvagal theory: Neurophysiological foundations of emotions, attachment, communication, self-regulation*. *Journal of the Canadian Academy of Child and Adolescent Psychiatry*, 21(4), 313–314.
- [4] **Chidananda, S.** (1991). *Bliss within*. Divine Life Society.
- [5] **Doidge, N.** (2007). *The brain that changes itself*. Penguin Books.
- [6] **Goleman, D.** (1995). *Emotional intelligence*. Bantam Books.
- [7] **Hall, J. E., & Guyton, A. C.** (2011). *Guyton and Hall textbook of medical physiology* (12th ed.). Elsevier Saunders.
- [8] **Jyotirmayananda, S.** (2013). *The yoga of divine love*. Yoga Research Foundation.
- [9] **Narada.** (n.d.). *Narada Bhakti Sutras* (Swami Bhuteshananda, Trans.). <https://estudentdavedanta.net/Narada-Bhakti-Sutras-Swami-Bhuteshananda.pdf>
- [10] **Pascoe, M. C., de Manincor, M., Tseberja, J., Hallgren, M., Baldwin, P. A., & Parker, A. G.** (2021). Psychobiological mechanisms underlying the mood benefits of meditation: A narrative review. *Comprehensive Psychoneuroendocrinology*, 6, 100037. <https://doi.org/10.1016/j.cpnec.2021.100037>
- [11] **Perry, G., Polito, V., Sankaran, N., & Thompson, W. F.** (2022). How chanting relates to cognitive function, altered states and quality of life. *Brain Sciences*, 12(11), 1456. <https://doi.org/10.3390/brainsci12111456>
- [12] **Perry, G., Polito, V., & Thompson, W. F.** (2024). Exploring the physiological and psychological effects of group chanting: Reduced stress, cortisol, and enhanced social connection. *Journal of Religion and Health*, 63(6), 4793–4815. <https://doi.org/10.1007/s10943-023-01967-5>
- [13] **Post, S. G., & Neimark, J.** (2007). *Why good things happen to good people*. Broadway Books.
- [14] **Tang, Y.-Y., Hölzel, B. K., & Posner, M. I.** (2015). The neuroscience of mindfulness meditation. *Nature Reviews Neuroscience*, 16(4), 213–225. <https://doi.org/10.1038/nrn3916>
- [15] **Thoma, M. V., La Marca, R., Brönnimann, R., Finkel, L., Ehlert, U., & Nater, U. M.** (2013). The effect of music on the human stress response. *PLOS ONE*, 8(8), e70156. <https://doi.org/10.1371/journal.pone.0070156>

- [16] **Trachtenberg, E.** (2024). The beneficial effects of social support and prosocial behavior on immunity and health: A psychoneuroimmunology perspective. *Brain, Behavior, & Immunity – Health*, 37, 100758. <https://doi.org/10.1016/j.bbih.2024.100758>
- [17] **Vivekananda, S.** (2003). *Bhakti yoga: The yoga of love and devotion*. Advaita Ashrama.
- [18] **Vyas, R.** (1977). *The Bhagavata bhakti cult and three Advaita Acharyas: Sankara, Ramanuja and Vallabha*. Nag Publishers.
- [19] **World Health Organization.** (2023). *Mental health: Strengthening our response*. <https://www.who.int/news-room/fact-sheets/detail/mental-health-strengthening-our-response>
- [20] **Wikipedia contributors.** (2025). नवधा भक्ति. *विकिपीडिया*. https://hi.wikipedia.org/wiki/नवधा_भक्ति
- [21] **Sharma, S. R.** (2001). *Akhanda Jyoti*. Yug Nirman Yojana Vistar Trust.

Cite this Article:

Deeksha and Dr. Arun Kumar Sao, "The Therapeutic Essence of Navadha Bhakti: A Synthesized Study", Naveen International Journal of Multidisciplinary Sciences (NIJMS), ISSN: 3048-9423 (Online), Volume 2, Issue 3, pp. 46-54, December-January 2026.
Journal URL: <https://nijms.com/>

DOI: <https://doi.org/10.71126/nijms.v2i3.113>



This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).