CHAPTER -1

INTRODUCTION
1.1 Concept of Religion

The main objective behind the Indian spiritual concept is to realise the Supreme Power behind the universe and the ultimate realization of being one with that Power. Each and every conscious individual can think of Indefinable Object which is far away from the physical reach of the human intellect and sensitivity. Every human being is unaware of What or Who mobilize and motivates the series of events happening in the universe. It is not known Who or What Power is behind the systematic direction of things and happenings in this universe. There is always a puzzling question in the human mind as to Who this might be and whether He or It is above the universe or not. Of and on a feeling arises in the human mind - there may be Someone, Something or Some practice above the universe. Why does such a thought come to the mind? The human mind and body is made up of such elements that the physical mental and supra-mental consciousness of man motivates man to think so.

Every human civilization has a unifying force of unity. This force is understood from the Indian context as 'Dharma', while from the Western context as 'Religion'. Both the term 'Dharma' and 'Religion' assume an important role being the foundation of the wholeness of every civilization. Religion is the direct experience of reality gathered after a posterior theory of knowledge. Dharma also aims at Eudaemonism or Perfectionism i.e., the realization of the self or the infinite in man, (Atmanam Vidhī). Man’s dharma is to become the infinite which he already is in potency¹. So every individual soul has a religious tendency. Man is a religious being. Religion began with the inception of human life in this world. Eating, sleeping, fearing and mating are four common principles of both animal and human lives. But man has

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the capacity to decide what the ultimate purpose of his life is. This ultimate purpose comes into human mind through religion and devotion or Dharma and Bhakti.

According to Wilfred Cantwell Smith, religion in its contemporary sense comparatively is of recent origin and is of European construct. It is a ‘system of observances and beliefs... institutionalized through a process of reification’. Religion cannot be defined as a monolithic structure to use uniformly across the cultures and territories, especially in case of non-western religions like India. For Cantwell Smith, from the stage of religio when it only meant one’s personal piety, it has traversed along distance of historical process to now mean an overt system of beliefs, practice and values manifesting itself as an ideal religion for a theologian and at the same, time to include empirical phenomenon of living traditions. Thus religion in its current perception as a universal category cannot be understood without understanding the historical process of its evolution. Religion has not only been the matrix of cultures and civilization, but it structures reality, including that of gender and encompasses the deepest level of what means to be human\(^2\). It magnifies the virtue of human nature as it distinguishes man from his animal faculties. It justifies the ascending journey from the natural profane to the supernatural insight in the human soul ... a transaction of the soul from within and self-surrenders. Religion is intimately related to our whole world from external as well as from internal aspects\(^3\). Religion began the process of God – making in the factory of man’s mind. It is a part of human life. It plays a very important role in every human life. It began with the craving of the sick heart of man for a higher spirit, a guide, a support on which he could rest, a complete and perfect being to whom he could appeal distress.
When one discuss about the concept of Religion then the concept of Hinduism automatically comes to the mind. Hinduism is one of the most famous and oldest religions of the world. Hinduism is a product of slow growth. The religion of the Vedas belonging to the period 2000-600 B.C., was different in many respects from the popular Hinduism of today. It was a simple religion centering round the many phenomena and forces of nature, which were slowly personified and for whose propitiation elaborate sacrifices were performed. In the age of the Upanishads, roughly from 1000 to 600 or 300 B.C., philosophical doctrines about the ultimate reality or Supreme God, Brahman and Atman and their relations, karma and transmigration etc. were developed not independently but out of suggestions thrown out by the Vedas. Sacrificial ritualism of the previous age ceased to be dominant. The age of the Buddha, roughly 600 B.C. to 200 B.C. was an age of intellectual ferment, which saw the rise and spread of the heterodox sects of Buddhism and Jainism.

1.2 What is Bhakti, Jñāna and Karma

In place of ritualism and intellectualism there came about worship of heroes, not men who became gods but gods who descended to the earth as men to teach them in a simple and direct manner the ethics of the Vedas and as a result the popular cults of Vaishnavism, Saivism and Saktism were born, which is a part of Hinduism. The type of religion propagated by Brahman may be designated as the Brahmanical religion. The origin of the Brahmanical religion goes back to the Vedas. It consisted of the worship of the elements of nature. Later on it was developed into the worship of personified deities, in the midst of which something like a doctrine of monotheism was worked out with many philosophical ideas. During the preceding centuries before the ascendancy of the empirical Guptas, the Brahmanical religion had been thrown into the
shade by the growth of Buddhism and Jainism. During the Gupta period, the
Brahmanical religion again witnessed new vigor. Vedic rites which Samundragupta
made attempts to revive after a long period of abeyance, had their staunch advocates in
the Purva-Mimamsā or Kārma-Mimamsā. During the Gupta age the most noticeable
features in the religious life of the people were the growing importance of Bhakti⁵.
Bhakti as a means of salvation came to be emphasized more than Jñāna or Karma.
Bhakti in Gita, is not as 'Amor intellectualise', which is more reflective and
contemplative. It sustained by knowledge but is not knowledge. It involves no reference
to Yoga technique or longing for speculative knowledge of the Divine⁶.

Jñāna (knowledge) and Karma (action) become meaningless without Bhakti
(which is the main theme in Indian philosophy). Jñāna means knowledge. Here the word
'knowledge' can be used in a broader term where knowledge covers both bookish
(practical) knowledge as well as in-depth knowledge or understanding of mental world
of a human being and his spiritual understanding as well as outlook. Whereas Karma
means duty or those worldly and practical responsibilities which a person has to
perform. But it must also be noted that karma not only means those duties or
responsibilities related to mundane life only. It has some spiritual implications as well.
In Indian philosophy Jñāna is a meaningful word. Much can be said and discussed about
Jñāna. But Jñāna or knowledge cannot be realized if there is doubt, arrogance and self
centered attitude within the seeker's mind. If such negative qualities are present in an
individual then it will affect his karma too. Such a person with negative mindset cannot
attain mental elevation until and unless he resolves to do good karma. This is because it
is karma that determines the fate of a human being. Now in this context if Bhakti is
taken into discussion it will be realized that Jñāna and karma stands meaningless if it is
not cultured by Bhakti or devotion. Now Bhakti itself is such a feeling that brings tranquility, sincerity, humility and novelty of mind in a Bhakta’s heart. Culturing these virtues goes a long way in fulfilling the objectives of Jñāna and karma inherited by a particular individual or Bhakta. So, it has been rightly said that Jñāna and Karma is meaningless without Bhakti.

1.3 Reformers of Bhakti Movement – A Brief Life History of Sankaradeva and Kabirdas

In the seventh century, orthodox Hinduism overshadowed both Jainism and Buddhism and it became the dominant religion in South India. Two principal sect of Hinduism – Saivism and Vaishnavism – gave rise to the Bhakti cult. The saints of Saivism were known as Nayanmars and those of Vaishnavism Alavars. There were sixty three Nayanmars while twelve Alavars. The most famous saints of Saivism were Appar, Sambandha, Sundaramurti and Manikka Vachaka. Their devotional songs were very popular. They were recited and sung in the Viṣṇu temples. The collection of their hymns is called ‘Prabandha’.

The Bhakti movement, which has in its genesis the worship of the gods Siva and Viṣṇu, had its beginning in the south before the Aryan culture had penetrated deep in that and so it is pre-Aryan. Saiva and Vaishnava saints of the south developed the Bhakti cult considerably. The Bhakti of Nayanmars - the Saiva saints, were quite noble and ideal. Their devotional songs were remarkable for its piety, simplicity and intense attachment to God. By virtue of their songs, hymns, mantras and devotion, these saints had caused profound change in religion throughout the Tamil country. Similarly, in praise of their personal God, Viṣṇu, the Vaishnava saints composed poems and songs.
and gradually developed their own literature called ‘Sangam’ classics. The religious literature of the Bhakti cult gives evidence of the development of ‘Agamas’ (Sanskrit literature) which lies at the root of temple worship and is a direct product of the religion of Bhakti or devotional cult. The whole of the ‘Agama’ literature, both Vaishnava and Saiva, numbering more than 120, came into existence to fulfill the needs of temple worship. The Bhakti cult made temple worship the prominent feature of religion. The Bhakti cult in the form of Saivism and Vaishnavism spread to northern India. Vaishnavism centered round Pandharpur in Maharashtra and found a convenient centre in the region of Mathura, followed as the birth place of Lord Krishna\(^9\). But it was from the twelfth to fifteenth century in the face of Islam that the Bhakti cult took the definite form of Vaishnava sects in northern India with particular devotion to two avatars of Viṣṇu – Rama and Krishna; Rama maintained his hold chiefly through the famous Hindi ‘Ramayana’ of Tulsidas and Krishna exercised greater fascination in Gujrat under Vallabhacharya and in Bengal under Chaitanya. The saints of Bhakti cult like Ramanuja, Madhava, Ramananda, Kabir, Ravidas, Guru Nanak, Tukaram, Purandara Das, Sri Chaitanya, Sankaradeva and Dadu flourished in the medieval period and covered the whole country including the North-East India, particularly Assam. They raised their powerful voices against the vices prevailing in society then and made it incumbent on their followers to keep away from those vices. Their highly enlightened moral techniques, their prohibitions of heinous crime of infanticide, their injunctions against the practice of ‘Sati’ and their powerful attacks on the caste system went a long way in bringing home to the masses the evil effects of some of these long prevailing customs. So it is clear that the Bhakti cult became the new interpretation of the fifteenth century, a religion of escape and essentially of worldly pessimism. Actually the aim of
all these saints was to create a society which is free from all indiscipline and chaotic situation.

In the fifteenth century, Tulsidas was the most famous saint of Saguna Bhakti sect. In his Ramayana, he was singing the glory of Lord Rama. Ramananda who was born in Allahabad, preached the gospel of Bhakti. He was the teacher of Kabirdas. He wondered from place to place inviting all the people to put their trust in God and to surrender themselves before God. Truly, the doctrine of Bhakti was explained by thousands of tongues. Vidyapati in Mithila, was its first great exponent. His lyrical songs based on religious feelings, depicted nothing but surrender before God and love for Lord Krishna. His soulful songs popularized the cult of Bhakti in Bengal. Mirabai, who was known as a part of Lord Krishna, a famous devotee of Lord Krishna, the princess of Chitor, whose spiritual inspiration is still a source of light to the peasants of Rajputana and Gujrat, lost herself in her holy love of Lord Krishna10.

Sankaradeva was the founder of Bhakti Dharma in Assam. He was born in (1449- 1569 A.D.) Alipukhuri in Bordowa of Nagaon district of Assam, a Kayastha by caste, who shaped the religious, social, cultural and literary life of the people of the province for ages to come.11 He was born to Kusumbor Bhuyan and his wife Satyasandhya12. His mother died when he was an infant. He was nursed by his grandmother Kherasuti. Consequently his father died too. At the age of thirteen Sankar joined the Toola of Mahendra Kandali. It was here that young Sankar displayed his depth of knowledge and understanding. He mesmerized his teacher by composing a rhyme using the Assamese vowels only. There was description of the physical being of Lord Vişṇu in the rhyme composed by Sankar-
“Korotolo Komolo Komolodolo Noyono |
Bhowodowo Dohono Gohonobono Choyono ||
Noporo Noporo Poro Sotoroto Gomoyo |
Sobhoyo Mobhoyo Bhoyo Momohoro Sototoyo ||
Khorotoro Boroxoro Hotodoxo Bodono |
Khogosoro Nogodhoro Phonodhoro Xoyono ||
Jogodogho Mopohoro Bhowobhoyo Torono |
Poro Poro Loyokoro Komolojo Noyono ||” 13

(Meaning: Whose palms are like the lotus, whose eyes are the petals of lotus, He is the one who can free the world of sorrow. He sleeps in the depths of the woods. He is the one whose feet hardly touch the ground while walking. The utterance of His name in the lips of the people in fright makes fear disappear from their heart; they get liberated from the worldly cares. He who travels around on the seat of Garuda, and sleeps lying on the bed of Ananta Naag (the Serpent King), He who delivers His Bhaktas from sin and protects them! He who is the Lotus faced one- it is before Him Lord Sri Kṛṣṇa that I offer my reverence.)

In this way, his composed work at the tender age of thirteen indicated the presence of Vaishnava Bhakti. The main objective of the religion founded by Sankaradeva was to recognize Lord Viṣṇu as the Supreme Being. He dedicated his entire life towards the spreadth of his religious doctrine. He discharged his responsibility well. In addition to this he led a faithful and contented family life as well. He married Suryavati at the age of 21 or 22. Apart from his duties and responsibilities as a householder, parallely he carried on with his studies and religious teachings. He set
off on a pilgrimage after the death of his wife. His wife left a girl child behind. The duration of his pilgrimage was long. During that period he visited several holy places all over India and gained knowledge in relation to the Bhakti movement. After his arrival from pilgrimage in Saka Era 1415, his relatives persuaded him to marry a second time. His second wife was Kalindi. In spite of being a householder, he got engaged in fulfilling his religious objectives and gave full time towards the propagation of his religious activities.¹⁴

Sankaradeva had a good number of disciples. Many among them belonged to the lowest strata in society. Four among his prominent disciples belonged to the scheduled caste. They were – Haridas Bania, Bheema Kaivarta, Kaivarta Gandhiya and Laxman Bania. There is mention in several ‘Charit Puthis’ (biography of Mahapurush) that these four disciples were among that group of followers who accompanied Sankaradeva on his pilgrimage. Sankaradeva organized the Bhaowna (traditional Assamese religious musical drama) after returning from pilgrimage. He made Bheema Kaivarta play the role of Bayan (a player of musical instruments), Gandhiya Govinda as Gayan (singer) and Laxman Bania as Ojah (choral singer) in that theoretical performance.¹⁵ Apart from these four disciples, prominent disciples like Madhabdeva, Damodardeva, Narayan Das, Ramdas, etc. assisted Sankaradeva in popularizing the religious movement started by him all over Assam. This religious movement is known as the Bhakti movement. Along with the spreadth of this religion, he established Satras (a religious institution in Assam) in different places to give a strong foundation to his religion. Along with Sankaradeva, a number of his disciples too, composed songs, lyric, drama, etc. and paved way for the culmination of a rich literary tradition – both distinct and unique in its own way. Sankaradeva breathed his last in the kingdom of king
Naranarayan. The Koch king Naranarayan had been an ardent admirer of the scholarly qualities of Srimanta Sankaradeva and a promoter of the religious teachings and literature propagated by Sankaradeva\textsuperscript{16}.

As far as his \textit{Ek Sharana Naam Dharma} and his religious teachings are concerned, many are of the view that he was dead against idol worship or any kind of Brahmanical rituals, which indication was meant that ‘He was dead against Brahminism’. A mere liberal and unbiased thought to this particular saying concerning Mahapurush Srimanta Sankaradeva will make it clear that his opposing of Brahmanical rites and rituals was based on logical ground. A brief look into the lineage tree of Sankaradeva’s family makes it clear that his forefathers and father worshiped both Shiva and Shakti as family deity.

\textbf{Sankaradeva’s Family Tree}\textsuperscript{17}

His name itself denoted a significant name of Lord Shiva – Sankara\textsuperscript{18}. He received his education under the close supervision of Mahendra Kandali – a great
Sanskrit scholar – a Brahmin by birth. By dint of his intelligence and excellent qualities as a human being, Sankaradeva rose to be the best student of Mahendra Kandali’s *Toola*. He had great respect towards his teacher. In the Guru Charit, there are numerous anecdotes which describe the ideal Guru- Sishya relationship between Mahendra Kandali and Sankaradeva.

By and large Sankaradeva was a great social reformer of those times when the greater Assamese society bore the brunt of many social as well as religious malpractices. Moreover Sankaradeva was the chief of the Barabhuyans – a ruling class who had to see to the welfare of their subjects.\(^{19}\) This gave a political edge to his reform measures as well. He was also a scholar par excellence and a dedicated teacher cum preacher. It’s a known fact that any good teacher tends to be a strict disciplinarian too. While preaching the *Ek Sharana Naam Dharma* among the wretched and downtrodden people in society, Sankaradeva was well aware of their fickle psychological mindset. He introduced the ever fascinating and adorable character Sri Kṛṣṇa to the people. Sri Kṛṣṇa is the full incarnation of lord Viṣṇu. His exploits are well read and well heard all through the ages. Sankaradeva tried to inculcate the numerous exploits of Sri Kṛṣṇa into the minds of these masses. The creative talent in him made a good orator of him. In the long run he was able to motive and mould the mass psychology and they willingly embraced the *Ek Sharan Naam* Dharma. In short the mass appeal of the new found *Ek Sharan Naam* Dharma of Sankaradeva brought a new revolutionary wake of change into society and religious life of the contemporary Assamese society.\(^{20}\)

In Assam, Sankaradeva did preach the Bhakti cult to the people who taught them the meaning of ‘Love’ and ‘Tolerance’ and finally Bhakti or ‘devotion’ towards
the Almighty God. Sankaradeva wanted to reform the then Assamese society with the spirit of Vaishnava Dharma where Bhakti is the primary concern. Assam, in the mediaeval period, as a result of its conquest by Ahom kings from the Shan area is tended to move away from the Indian way as far as the cultural life of the people in Assam was concerned. Its early cultural affiliation with the greater Indian spirit during the time of Kumar Bhaskar Barma had been practically forgotten. It is to the credit of Sankaradeva that he re-integrated Assam into the culture and religious life of greater India. As a Vaishnavite Sankaradeva preached the doctrine –

‘Ek deu ek seu, ek bine nai keyo’

It means

“There is only one God, there is only one devotion and there is none but one”.

As a pilgrim Sankaradeva travelled all over India and the unity of Hindu culture become a deep conviction with him. He travelled all over Assam preaching his new gospel, converting even the Koch king to his creed. He was the father of the religious revival of Assam, which towering and deep rooted influence is felt till today.

Like Sankaradeva, Kabirdas was one of the most famous authoritative persons of Nirguna sect of Bhakti age. He was a poor Julaha, a Mohammedan weaver of ancient Kasi, the modern Benaras. The period in which Kabirdas was born came to be known as the beginning of ‘Bhakti Movement’ in India. About 600 years ago Kabirdas was born in 1398 A.D. No such historical data is found which confirms the date of birth of Kabirdas. The only data that many scholars and researchers on Kabirdas has accepted to be authentic is a citation from a book named “Kabir Charitra Bodh”. There it has been mentioned - ‘There is a solitary book named Kabir Charitra Bodh (The knowledge
of the deeds of Kabir) edited by Swami Yugalanand in 1905 which bears a reference to the date of Kabir. ‘On Jyestha Sudi Purnima on Monday in the Vikram Era of 1455, the light of the Satya Purush descended on the Lahara Tank in Kasi. At that time, the earth and the sky were filled with light.’22 Thus the Kabir Charitra Bodh gives 1455 V.E. or 1398 A.D. as the year of Kabir’s birth. There is a traditional couplet (Doha) current among the Kabirpanthis: ‘The year 1455 is passed. On Monday the glamour has come to stay. On Jetha Sudi Barsayat Purnima, he made his appearance.’23

Since his early childhood Kabirdas grew up in such an environment that it inculcated in him the idea to establish a feeling of brotherhood and unity among the Hindus and Muslims. This gesture of Kabirdas came a long way in the growth and development of the society then. It is said that he was born to a Brahmin widow who threw the new born baby into the river ‘Lahartara’ just after his birth. Afterwards he was found by a Muslim couple - Niru and Nima. Nima was a Muslim weaver who had no child, so the couple brought up the infant Kabirdas under their care. The love and care of his foster parents inculcated such qualities in him that inspired Kabirdas to establish a strong bond of brotherhood and co-operation among the Hindus and Muslims24. Inspite of his upbringing in a Muslim weaver’s family, Kabirdas was at heart a true devotee of Lord Rama. His foster father always encouraged him in his spiritual venture. In other words to say his foster father was the first teacher to initiate spiritual life. So Kabirdas had great respect for him.

As far as his caste and profession is concerned it came to be known from Kabirdas’ own words that he was a poor Julaha - a Muhammedan weaver of Kasi. In his ‘Doha’ Kabirdas described himself as a ‘Julaha’or ‘Kouri’. The following are some ‘Doha’ (couplet) in which Kabirdas described himself as a ‘Julaha’ —

13
"Tu Brahman, Mei Kasi Ka Julaha
Hari Ke Nao Bin Kin Gati Paiye, Kahe Julaha Kabir"25

(Meaning - You are a Brahmin and I am a Julaha from Kashi, Julaha Kabir says that there is no way without blessings of God)

Kabirdas’ social background as a low caste weaver makes it likely that he was more or less uneducated, or at least that he had no formal education in reading and writing. But it would be unjust to say that he was illiterate because he got to learn a lot from a variety of things and incidents in his life. In a ‘Doha’ (couplet) found in the Bijak, Kabirdas said that he never touched ink or paper -

“Moshi – Kaged suth nahi, kalam dhari nahi hath”26

(Meaning: I never touched ink or paper nor did I take a pen in my hand.)

Kabirdas appears to modern India to be the true devotee of non-conformity; of all that is free, noble and challenging in the Indian tradition. The doctrines of Bhakti were preached by Ramananda but it was popularized by Kabirdas and his followers. Kabirdas was a Vaishnavite. He was deeply influenced by Nirguna Bhakti and he held high faith and respect for the truth beyond worldly affair. He described his God as Nirguna. He tried to establish the superiority of Bhakti as the path to achieve Supreme Being. According to him, the easiest way to get closely associated with God is Bhakti. It is the highest sentiment of respect and love. Kabirdas’ God is absolutely impersonal. No word can define Him. Kabirdas has to leave the concept of God as it might stand by itself unexplained. He does not believe in the incarnation of God and a personal God. The God, who is formless, has been adored by Kabirdas. Yet, he states that Bhakti or
devotion is the main way for realization of God\textsuperscript{27}. His treatment of Bhakti stands for harmony and peaceful co-existence of the different believes. Actually, in simple words, Kabirdas wanted to reform the society through the religion of Bhakti which may be acceptable for all people of different faiths and in this regards Kabirdas' concept of Bhakti is very significant and relevant in our present day society.

1.4 Importance and necessity of this work.

In the history of Bhakti movement in India, the greatest reformers Sankaradeva and Kabirdas occupies a prestigious and glorious space. As a result of the Bhakti movement lead by Sankaradeva and Kabirdas, the social life of India got a new dimension. In the context of Bhakti, both these two great personality have established a stable idealism in the society by removing the differences of caste, religion and community and creating a united society. This idealism of Sankaradeva and Kabirdas is very much relevant in the present materialistic society.

The huge and historic storage of Bhakti Dharma formed in the background of Bhakti movement, especially in Northern and Eastern part of India, is not different from the Indian main stream. If a comparative and analytical study of the Bhakti Dharma of both Sankaradeva and Kabirdas is done then it can be determined how significant these two great reformers were and also the unification of an all Indian thought. This is because the Indian historical and religious cultures are flowing continuously through this Bhakti Dharma which yields the unification of different minds. From such a comparative study, it will be helpful to find out the actual analysis of Bhakti Dharma from the view point of Sankaradeva and Kabirdas and also to realize the historical and cultural unity among different societies of that time.
This is a very important matter of concern as to what would be the ultimate aim of this research work. As far as the study of the Bhakti movement in India is concerned, much work has already been done. But as far as the initiation and development of the Bhakti movement along with the comparative study of Sankaradeva and Kabirdas in the North-East (Assam) is concerned, not much work has been done as far as the similarities and dissimilarities between Sankaradeva and Kabirdas Bhakti is concerned. A humble attempt is been made here to churn out some important aspects from the comparative study of Sankaradeva and Kabirdas' perspective of Bhakti and to identify the similarities and dissimilarities. It is hoped that this research work would be one more opportunity to divert minds towards study of the concept of Bhakti propagated by Sankaradeva and Kabirdas.

1.5 Objective of the research work

In this research work an attempt has been made to present the concept of Bhakti in an Indian perspective mainly North India and North East India (Sankaradeva and Kabirdas). In Vaisnavism, Sankaradeva first proved his essence of thinking and established the primacy of Nirguna Bhakti in his famous 'Ek Sharana Naam Dharma'. Sankaradeva is called the 'Mahapurush' who has interpreted the problem of divisionism or religious difference among different communities and people after him have followed his path. Similarly Kabirdas, who was a bold and uncompromising reformer in the religious history of mediaeval India, was always against cast distinction. He tried in his whole life to reconcile the religious differences among different communities which raised its ugly head out of superstition and religious dogmatism. Sankaradeva and Kabirdas - both gave importance to Bhakti because they knew that without Bhakti, Jñāna and Karma become meaningless. For Sankaradeva and Kabirdas, Bhakti or
devotion alone can lead one to realize oneself from bondage. They remind mankind that human life is transient and illusory, but mankind can make it real by devotion to Hari, for there is nothing real on earth other than devotion. With the help of devotion one can annihilate selfishness and thereby realize Moksha. The obligatoriness of devotion is therefore an unfailing authority in favor of purpose. It is indeed an unfailing mean to help man to attain real success in living a religious life.

The concept of Bhakti is discussed by many philosophers of Eastern and Western philosophy. In order to make a certain limited area of research, it is decided to study the concept of Bhakti in Eastern or Indian perspective rather than Western perspective. The work of study includes Bhakti, its subject, its relation to mental or psyche and its existence with human life etc. All these are studied in the Indian perspective and special reference is given to Sankaradeva and Kabirdas. Although various discussions have been made on the concept of Bhakti in the Indian philosophy, it still needs more detailed interpretations because philosophy has never been stable and as time passes philosophical problems arise with new directions of study.
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