CHAPTER XXI

CONCLUSION
Conclusion

The great mystic poet Tulasidasa was a champion of Brahmanism. In his celebrated *Rāmacaritamānasā* while describing the customs of Kaliyuga, he refers to the Sudras proclaiming their superiority and appearing in the role of teachers and to the Brahmanas serving as their disciples. He notes with contempt that the Telis, Kumars, Candalas, Kols, Kalwars and other persons belonging to the despised castes have become Gurus by shaving their hands, that they are mediating, observing vows and reading the Puranas and that the Brahmanas are subservient to them (taking the dust of their feet) 1.

The popularity of lowly born Indian saints of the Bhakti era certainly created repercussion on the psychisc plane of Tulasidasa. Gopalabhatta, an ardent follower of Sri Kṛṣṇa Caitanya protested against the vices of Castaism. In his work *Haribhaktivitasa*, Sanatana Goswami gave a commentary on the said work depending on the right of the Sudra castes of the Hindus.

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Sri Krsna Caitanya himself had certain followers and admired from the rank of Sudrahood. He had two prominent non-Brahmin disciples in Bengal. Narahari Sarkar and Narottam Thakur were his torch-bearers. One Syamananda was upgraded from clean Sudrahood to the rank of a Goswamin. Most of them devoted themselves to preach the ideals of Sri Krsna Caitanya and served as the preceptors of Brahmin followers.

In South-India Tukaram, a saint of Maharashtra though he was a sudra by birth but maintained religious enthusiasm of thousand of Brahmin disciples. The neo-Vaisnavism which was preached by Sri Caitanya touched the heart of Tukaram and he also accepted the ideals propagated by Sri Caitanya.

In Assam Sri Sankaradeva of Vaishnave school launched a Bhakti movement. He himself belonged non-Brahmin caste, a Kayastha. He also opposed to the caste system and image worship. He had also Brahmin and Muslim followers.

Ramananda of Varanasi belonged to Ramanuja-Carya's Sri Vaishnava sect. He was the pivot religious movement in the North – India ranging the fourteenth – fifteenth century. He had disciple from different sub-castes.
sub-castes of the age. Among them Ravidasas or Rabidas was a Camar (Cobber). Kabir himself had a great respect for Rabidas; most of the Indian Cobbers had used Rabidas's name as their Surname. Another disciple of Ramananda was Sena, a barbar by profession. He had his disciple of royal family of Bandhagarh. The most celebrated disciple of Ramananda was Kabir, who was born in a Muslim family probably in 1398 A.D. 'He learnt from Ramananda the futility of the Caste system, idoltry, pilgrimage, vows, fasts and all external formalities of religion. He made the distinction between man and woman. Among his followers were Hindus as well as Muslims.' 2. Many of their songs quoted in the Granth Sahib. Their dohas (Couplets) are the treasures of Indian languages. In a song attributed to Ramananda and which was quoted in the Holy Granth Sahib depicted as such way monism and nothingness of external religious exhibited rites. Thus he spake: 'Rāma (God) cannot be found in any external object. He is not in the Vedas; one should seek him in one's heart.' 3.

2. Ibid. p.305
3. Ibid. p 303
Kabirdasa, extracted the jaucy substances from his Master and propagated his preceptor's teachings in his own way: "Every man must work, he must earn to help others, but should not accumulate wealth for his own interest, he should be truthful and accessible to all; he should realise the truth within himself: truth is in the form of love, compassion and greatness. One religious system is different from another only in name ...." 4. Kabir never stressed on the external formalities in spiritual thrust of a religious man.

Kabirdasa, had one of his best exponent of thought, he was Dadu (C 1544-1603 A.D.) who brought the whole of Rajasthan under his fold by preaching of Kabir's teachings from spiritual lineage of Ramānanda. His purpose was to synthesize all forms of religious.

Analysing the hagiography of the mystic saints of medieval India and their activities, it be may be concluded that they considered their spiritual aspirations based upon the teachings world mystic saints.

4. Ibid, p304
which came down flourished Indian soil from different corners. The ideals of Buddhist Sahajayana inspired the Nathayogis. Monistic outlook of Sufi saints had made broadened the hearts of orthodox Hindu Saints. The sufis were unorthodox in their religious beliefs and practices, indifferent external happiness or sorrow, and guided by spiritual emotion. Vaisnavism especially in Bengal had much influence of Sufism on the body of it. Even Sri Krishna Chaitanya himself accumulated teachings which derived from the Buddhist Sahajia cult and Laukik (folk) Tantra including Sufisadhana where there also existed the touch pollens of Vedanta, influence of Buddhism and thought of neo-Platonism. Medieval era of Bhakti culture in India was like an ocean where spiritualism created a new horizon.

5. Ibid. p 308