CHAPTER IV

DEVOTIONAL THOUGHTS
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4/1. Introduction

Sankardeva and Tulsidāsā were important personalities of the traditional bhakti-movement. Their writings reflect a broad minded humanitarianism on one hand and narrow sectarianism on the other. The medieval bhakti-movement offered a fresh interpretation of religion and spirituality and was expression of the oneness of Hindu society. It was a result of an Indian renaissance of which Śankar and Tulsi formed an important unit. The main thought of their devotional works were inclined towards comparatively new devotional methods for emotional integration of men through the assimilation and preservation of the contemporary religious, social and moral system. Both were Vaiṣṇava devotees but with difference. Sankardeva was devoted to the Nirguṇa Kṛṣṇa and Tulsi to Dāsarathī Rāma. Tulsi remained mere saint and a devotee, although attempts were made to install him as official of a religious institution. He was a friend, a guide and a beacon-light of Hindu ideals for crores of people. Śankardeva, besides being a saint and a devotee, also became a teacher of art and religion and had to assume religious office. That is why he is said to be the father of modern Assamese society and came to be accepted as the Kṛṣṇa incarnate.
Both Sāṅkara and Tulsī derived their devotional ideas from different bhakti-sūtras and other works. Their ways of devotion were derived from tradition which had been flourishing since ancient times. That is why they felt no need to define bhakti. Bhakti means love of the object of devotion. There are two forms of bhakti—Sakāma and Niskāma. Sāṅkara and Tulsī have emphasised niskāma prema in bhakti:

"... amalayā avyabhicarinyā bhaktyā eva harih priyate".

- Sāṅkara, B.R., bhakti-yoga

swārath paramārath rahita, SītāRāma sanēha

tulsī so phala cāri ko, phala hamāra mata eha.

- Tulsī, Dohā, 60

It has been prepounded by them in many ways. Sāṅkaradeva has dealt with its ideological aspects in 'Bhakti-Pradīp' and Bhaktiratnākara and with practical aspects in other writings. Tulsidāsa did not write independent work on the theoretical aspect. However, he has dealt with it in Uttarākānda in his Rāmacaritamānas. There are hymns of niskāma prema towards deity in cātak-prema of Kavitāvali and other writings. For both of them knowledge, action, chanting and penance become meaningless in the absence of devotion. That is why they are equally desirous of pure devotion:
They are never tired of propounding the significance, greatness and ease of bhakti. The devotional aspects of their writings is studied as follows:

4/2. The Importance of Devotion:

The importance of bhakti is equally recognised by Sankardeva and Tulsidasa. For them the highest goal of man is perfect devotion. The basis of Sankar's bhakti is the Bhagavata which he refers to as 'Purâna Surya, Vaikûthara śāstra and Vedāntaro paramatatuva. In his Bhakti-ratnâkara Sankardeva has described in detail the significance of bhakti-jñâna; sravana, kîrtana, smarana, arcana, bhakti-yoga, uttama-bhakti, uttama bhakta, madhyama bhakta, prâkṛta bhakta, prayers and bhakti as parama dharma - the highest religion of Kali:
Sankardeva uses every opportunity to describe the significance of devotion. He holds that the essence of four Vedas is Kṛṣṇa-bhakti and goes a step further and claims it as the essence of scriptures. Bhakti is fundamental to salvation — it is the salvation. In its absence knowledge and action lose their meaning. The knowledge is a derivative of devotion. The devotion is like a mother nourishing her child. Devotion is sufficient to transcend the world. One who is not a devotee of Keshava is like a worm. Great yogis and even Brahmā are subjected to the worldly life in the absence of devotion to Hari. And on the other hand the gopies, the cows and the trees achieve a state of divinity through devotion. The man is subjected to the cycle of life and death through his deeds. But he can get rid of it through Kṛṣṇa's bhakti. The surrender to Kṛṣṇa is Sankar's only desire:

thākoka bhakati mātra tomāra carane.

- Śankar, Bhāg, 10/2178

The importance accorded to devotion by Tulsīdāsa is well expressed in the words of Rāma to Lakshman:

jāten begi dravaun mein bhāī.
so mama bhagati bhagta sukhadāī.

- Tulsī, Mānas, 3/15/1
To Tulsi human life without devotion is like a corpse. Bhakti is free and incorporates all virtues. Knowledge and Science are dependent on it. Devotion is the way to destiny. It is desired even by those who are emancipate. The preference of knowledge without devotion makes man like an animal. Devotion is the kalpataru of devotees. Kāk bhusundi prays for it to the exclusion of everything else.

In Rāmacaritamānas and Vinay-patrika Tulsidāsa has praised Rāma-bhakti and expressed his desire for it. Devotion is declared by him as the fruit of all good deeds and the result of all means. Tulsi's description of 'bhakti-cintāmani' in uttarā kānda or Rāmacaritamānas propounds the importance and greatness of devotion. Both Sānkar and Tulsi have accepted devotion as the best means of attaining Divinity:

bhakatira mahata kahio napāo sīmā.

- Śankar, Bhāg, 11/158

Rāma bhagati mahimā ati bhāri.

- Tulsi, Mānas, 7/113/8

The importance of devotion lies in its supreme superiority as a means of Divinity. Sānkar and Tulsi mention it as the essence of Śrutis, Purāṇas, and Āgamas, and it is difficult to be achieved even by the Yogis. It is superior to japa, yoga, virāga, dāna, dayā etc.
Devotion liberates from sin; even *cándāla* can achieve dignity through it. Generally the achievement of the bliss of emancipation is taken as the goal of life. But the vaisnava devotees have the distinction of preferring devotion to salvation. Sāṅkardeva and Tulsīdāsa are no exceptions:

\[
mukuti sukhatō kari bhakatise baṇa.
\]

- Sāṅkar, N.N.S., 7

\[
mukti nirādari bhakti lubhāne.
\]

- Tulsī, Mānas, 7/118/4

4/3. Simplicity of Devotion:

The attainment of salvation of divine state is the greatest of the four goals. In vaisnava thoughts, it is recognised
as the easiest of all the means for the attainment of divine state:

\[ \text{anyasmāta saulabhyaṁ bhaktou.} \]

To Śāṅkara and Tulsidāsa, of all the means to divine state, devotion is the greatest, the easiest, the simplest and the most blissful. To Śāṅkara:

\[ \text{Kṛṣṇara sevāta kichu nāhike bhāgara.} \]

- Śāṅkar, Bhāg, 1/949

Other religious rituals are illusory and devotion is the only truth.Śrī Kṛṣṇa advises Arjuna for this devotion:

\[ \text{āna deva taji moke mātra bhaji, tumī haibā kṛtya kṛtya.} \]

- Śāṅkar, B.P., 130

It is devotion that gives salvation and not tīrtha, vrata etc.Śrī Kṛṣṇa advises Arjuna for this devotion:

\[ \text{āna deva taji moke mātra bhaji, tumī haibā kṛtya kṛtya.} \]

- Śāṅkar, B.P., 130

There is no difference between devotion and salvation.Śrī Kṛṣṇa advises Arjuna for this devotion:

\[ \text{āna deva taji moke mātra bhaji, tumī haibā kṛtya kṛtya.} \]

- Śāṅkar, B.P., 130

It is allegorically described the difficulties in other means. It is allegorically
Devotion is even described as the highest fruit of the other means - japa, tapa, nīyama, yoga etc; the study of āgama; nīgama, purāṇa etc. Rāma is most easily pleased by devotion. Those means that are devoid of devotion are as meaningless as the licentious life for a patient. It cannot lead the seeker towards his goal. Sāṅkar refers to the things inimical to devotion as māyā.:

bhakati birodhi biṣaya saba māyā.

- Sāṅkar, Bar., 11

In fact, the simplicity and ease in devotion can best be described in the words of these poets themselves:

harira sevāta kichu nāhikoi prayāsa.
āpuni laivanta hari hridayata pāsa.

- Sāṅkar, Kīr., 379

Kahahu bhagati patha kavana prayāsā
joga na makha japa tapa upabāsā.

- Tulsī, Mānas, 7/45/1

The fact that both the poets have described devotion as the high way to salvation shows their acceptance of the simplicity, ease and all inclusiveness of devotion. This is the way on which everybody can move with full freedom; there is
no obstacle of caste and colour nor is the difficulty of the ways of īñāna and vairāgya. The conception of devotion in Śankar and Tulsī is characterised by its easiness and simplicity:

\[
\text{nacāvai ajāti jāti pāpi punyavanta.}
\]

\[
\text{bhakatite vaśya kino prabhu bhagavanta.}
\]

- Śankar, Bhāg, 10/1502

Kai tohin lāgahin rāma priya, kai tu prabhu priya hohin
dui mein rucai jo sugama so kibaī tulśī tohi

- Tulsī, Dohā, 78

4/4. Means of Devotion:

Both Śankardeva and Tulsīdāsa accepted the grace of the deity as the most fundamental amongst the means of devotion. The supreme importance of this grace is evident in the following:

\[
\text{Kṛṣṇara prasāde samaste hui}
\]

- Śankar, Kīr., 1576

hoihāi soi jo rama raci rākhā.

- Tulsī, Mānas, 1/51/4

Besides, there are also references by them to other means common to both. In this regard their ideas are similar to the Bhāgavata.
The respectful audience of the Bhāgavata (Kṛṣṇa ṛtha amṛtaka Piyo sāvadhāne, Bhāg, 2/1219), the chanting of God's Name (Māhi āna dharma hari kīrtanta para, ibid), God's prayer (padamichan gāyati cāmṛtade, Totaya), the company of saints and devotees (santara sangati niti bāde bhakatita prīti, Bhāg, 1/1039), fellow-feeling towards all beings (kukura sṛgāla gardabharo ātmarāma, kīr. 1823), the submission of self and actions to the God (huvā ecamata īswara kṛṣṇata, arpība sisaba dharma, N.N.S. 53) are almost equally acceptable to Śankar and the Bhāgavatkāra. These are also the means accepted by Tulsidāsa. In Rāmacaritamānas there are eight means\(^\text{35}\) enunciated by Rāma to Lakshmana:

1. Respect to the brāhmin,
2. Duty according to scriptures,
3. Love and respect to saints,
4. Regularity in prayer,
5. Reception of God in worldly relations,
6. The praise of the God,
7. Emancipation from desires etc., and
8. Selfless prayer.

Here, Tulsī's brāhmin implies learning.\(^\text{36}\) The nine ways of devotion of the Bhāgavata are to be found in Śankar and Tulsī as well and they are presented as the means of devotion. Tulsī has declared:
sravanadika nava bhakti drdāhīn.
mama līlā rati ati mana māhīn.
- Tulsi, Mānas, 3/15/4

What Rāma tells Śabarī in respect of the nine fold devotion is only a slight change of what we find in the Adhyātma Ramayana:

1. Company of the good
2. Love of Bhāgavata kathā
3. Guru-sevā
4. God’s sincere praise
5. Firm faith in God and mantrajapa.
6. Controls of the senses and detachment from worldly actions
7. To treat the world as instinct with Rāma and to accord greater importance to his devotees.
8. Satisfaction with little and unconcern to others faults
9. Honesty, simplicity and indifference to delight and self piety through faith in God.

It is clear that Tulsi has described the means of devotion at a greater length than Śāṅkar. There is greater similarity in their means but there are some differences too. Like the Bhāgavatkār, Tulsi refers to prostration before the image of God as the means of devotion. There is no theoretical statement of this kind in Śāṅkardeva although his characters in certain contexts do prostrate themselves before God or His image. In
fact Sankardeva has given great importance to deva, nama, guru and bhakta. These are acceptable to Tulsi also, but not in the form in which these are found in Sankardeva's mahāpurusiyā sect.

4/5. Obstacles to Devotion:

Sankardeva and Tulsidas have used the extended metaphor of rājmārg for bhakti, on which one comes across elements some of which are helpful and others imrnical. The immical elements which become obstacles in the progress of devotion are pride, scepticism, desire, anger, greed, attachment, violence, senseless talk etc.

The lack of undeviating sincerity towards God is the greatest obstacle for the devotee. Deep regard is essential for sincerity and in its absence, the mind of a devotee becomes subject to unreason, doubt and fickleness. It is why Sankar (Viswāse milaya hari tarke bahudhura) and Tulsi (binu biswāsa bhagati nahi, Mānas, 7/90/a) both have discarded senseless and trivial reasoning and expressed their conviction in the efficacy of faith for devotion following the line of the drahmasūtra (tarkāpratīsthānāta, 2/1/11) and Kathopanishad (neṣā tarkena matirāya neyā, 1/2/9). For the growth of absolute sincerity in devotion Sankardeva has called for abstaining from other gods and goddesses:
anya deva-devī nakaribā seva
   - Sānkar, Bhāg, 2/381

nakaribā sevā sakhi āna devatara.
   - Sānkar, Bhāg, 11/250

It compares with Tulsi's appeal:

taji kutarka saṁsaya sakala
...... bhajahu Rāma raghubīra ....
   - Tulsi, Mānas, 7/90/b

Pride is another obstacle of devotion. Even great sadhakas become its victim. Sānkardeva illustrates the points with reference to Brahmā—the creator, Indra etc. and Tulsidāsa through the episodes of Nārada and Garuda:

jitā kāma ahamiti mana māhīn.
   - Tulsi, Mānas, 1/126/3

Tulsi, therefore, denounces pride. Sānkar's Kṛṣṇa disappears from the Gopies with the specific purpose of extinguishing their pride and developing devotion in them.

Other obstacles mentioned by Sānkar and Tulsi are desire, anger, greed, attachment, passion etc. For example:

kāma krodha mada māna moha meri,
aisaba bairī viśāla.
   - Sānkar, Bar., 5
kāma krodha kuttā khedi khāi.

... ... ...

lobha moha duyo bagha state nachāge lāga
rākhu rākhu sadāsīva.

- Śāṅkar, Bar., 16

kāma krodha mada lobha saba,
nāth narak ke pantha.
saoa parihari raghuvīrahin,
bhajahu bhajihin jehi santa.

- Tulsī, Mānas 5/38

At another place Śāṅkardeva has metaphorically presented hope, greed, desire etc. as obstacles. Tulsī also has presented avidyā-māyā as a powerful obstacle.

The company of the evil is also an obstacle and hence to be renounced—'dusanga sarvathaiva tyājayah' (Nārada sūtra, 43). It has been described in detail by Śāṅkardeva in Pāsanda-mardana. The presentation of the brāhmin's hypocrisy in Patnī-prasāda is a description of evil company. And Tulsī has declared:

Ko na kusangati pāi nasāi.

- Tulsī, Mānas, 2/23/4

The mānasā-rogā depicted in uttar kanda of Rāmcaritamānas by Tulsī is nothing but an obstacle to devotion. The characteristics of evil described by Tulsīdāsa and many things found in
Nārada-candālinī sambād of Sankardeva's Bhaktipraḍīpa are treated as obstacles to devotion.

Thus it is evident that both the poets under discussion have adopted similar attitudes to the obstacles of devotion. Besides the lack of intense sincerity to the deity, pride, attachment, desire and the greed, passion envy, doubt, unreason etc. are represented by them as obstacles in the way of devotion.

4/6. Kinds of Devotion:

Many thinkers have discussed about various kinds of devotion. That devotion can be of many type is acceptable to both the poets but there is some difference in the kinds of devotion adopted by them.

The form of devotion in Sankar and Tulsi fundamentally conforms to the Bhāgavata. Different kinds of devotion presented by Sankardeva are based on the Bhāgavata and the Gītā. Following are the types of devotion mentioned by him.

(A) Bhaktiratnakara (mahātmya 38)

Bhakti

Tamasi bhakti Rājasī bhakti Sātuiki bhakti Uttamottam bhakti
Besides these classifications, there are references to other kinds of devotion in Sankardeva's writings—niskäma bhakti, premä bhakti, mokshatama bhakti, rahasya bhakti, avyabhicäri bhakti etc. There is no such classification in Tulsi. However, there are two broad divisions of devotion mentioned by him—sakäma and niskäma. He has described these two kinds of devotion but given preference to niskäma bhakti. Niškäma bhakti is intensely desirable to Tulsi and it is like ahaïtuki bhakti of the Bhägavata.

On the basis of means, devotion is classified as Vaidhi and räganugä to which Tulsi subscribes. According to him the love inspired for submission to God from hearing the teaching of scriptures is vaidhi and the devotional tendency born out of instinctive love for God is räganugä. However, the use of many epithets for devotion indicates that some other types of devotion were also acceptable to Tulsi, for example:

1. Avirala bhakti — abirala bhagati nirati satsanga.
   - Mänas, 3/12/6
2. **Anūpā bhakti** - pantha kahata nija bhagati anūpā.
   - Ibid, 3/11/3

3. **Param bhakti** - līnhesi param bhagati dara māgī.
   - Ibid, 4/10/3

4. **Anapāyini bhakti** - anapayini bhagati prabhu dinhi.
   - Ibid, 4/24/4

From the above discussion it can be said that the two poets accepted different kinds of devotion based on the Bhāgavata with some variations. Sānkardeva has referred to the nirguna bhakti of the Bhāgavata as uttamottam also.

In another way bhakti can be of two types: **Gunamayi** and **nirgunā**. These are also referred to as gaunī or aparā and mukhyā or parā. Nirguna bhakti is mainly divided into two - ajñānyā-māyā or pradhānībhutā and kevalā or rāgātmikā. The former is gunamayi in its imperfect form and nirgunyā in its perfect form. Kevalā bhakti is purely nirgunyā. Its imperfect form is rāgānugā and its perfect form is rāgātmikā. Sānkardeva's uttāmottam bhakti is the nirguna bhakti:

**gunamaya jñāna karma sabe parihari.**
**nirguna bhakati dhari sakhi sukhe tari.**
**gunese karichai sabe samsārar klesā**
**tāka tarīoāka sakhi śunā upadesā.**
Sankardeva’s nirguna bhakti is uttamottama because it is rāgātmikā imperfection.

Similarly, Tulsi has accorded the highest place to prema-bhakti. Like Sankardeva he finds it superior to moksha.\(^{57}\) It is compared with the love of cātaka for suvāti,\(^ {58}\) of lotus for the sun,\(^ {59}\) of fish for water,\(^ {60}\) of snake for the jewel,\(^ {61}\) of deer for the music etc. Tulsi’s cātakalike\(^ {63}\) and mīnlike\(^ {64}\) love is symbol of saprema bhakti. He prays to Rāma:
prema bhagati anapāyanī dehu hamahi Srírama.

- Tulsī, Mānas, 7/34

prema bhagati jala binu raghurāi.
abhiantara mala kabahun na jāī

- Tulsī, Mānas, 7/48/3

And Śāṅkaradeva says:

premara āspada kṛṣṇa murti sphurti haya.
ekēkāle mile āsi sampada tritaya.

- Śāṅkar, M.M.S., 73

Thus it is evident that Śāṅkar and Tulsī have given equal importance to premabhakti. However, there remain some differences in their approaches; Śāṅkar's bhakti is nirguṇā and Tulsī's saguna. Śāṅkaradeva is devoted to nirguṇa Kṛṣṇa and Tulsī to saguna Rāma.

There are two forms of justice in the realm of devotion - markatkiśore and mārtārkīśore. Neither is referred to by the two poets. However, their ways of devotion are related to the former. Both of them remain entangled with their deity and never leave Him. Their devotion is characterised by dependence. They remain respectfully devoted to their deities. The relationship of Lord and the servant has found equal expression in them.

4/7. Stages in the progress towards Devotion:

Śāṅkar's nirguṇa or uttottam bhakti or Tulsī's anapāyanī
bhakti is not automatically available to the devotee. The devotee has to follow some disciplines and pass through definite stages of the means. In this sense this devotion becomes vaichī. It is called maryādāmārga or sādhanā phakti: vīchī sādhyamānā vaichī sopānūpā. The different stages in the devotional means are accepted by Śankar and Tulsi mostly according to the Bhāgavata. They have called it navadhā bhaktī: śrāvana, kīrtana, smāraṇa, arcanā, pādaśevana, vandana, dāsya, sakhyā and ātmanivedana. Śankardeva has changed the last two into sakhitwa and deharpana respectively. However, he has given importance to the first four only which are dealt with in detail in Bhakti-ratnākara.

The presentation of navadhā bhaktī through Rāma to Śavāri in Tulsi's Aranya Kānda (RCM) is in a way the description of the stages in devotional means:

prathama bhagati santanha kara sangā.
dūsari rati mama kathā prasangā.
guru pada pankaja sevā tisāri bhagati amāna.
cauthī bhagati mama guna karai kapata taji gāna.
mantra jāpa mama drīḍha ośwāsā.
pancama bhajana so beda prakāsā.
chatha dama sīla birati bahu karamā.
nirata nirantara sajjana dharamā.
sātanu sama mohi maya jaga deknā.
motein santa adhika kari lekhā.
There is some difference between Tulsi's ninefold means and Śankar's, but they are essentially the same. Tulsi does not specifically mention these means but they are sufficiently illustrated in appropriate context.

A. Śravana - Kirtan - Smarana

Śravana - Kirtana - Samanana are related to God's Name and His līlā. Śravana bhakti includes respectful listening to the praise, the importance, qualities, Name and līlās. And the respectful reading and singing becomes kirtana bhakti and their recollection with single minded attention is smarana bhakti. In all these the Name of the God is given the highest place.

Among the four reals of Śankardeva - Nāma, Deva, Bhakta and Guru-priority is given to Nāma. That is why the vaisnava doctrine propounded by Śankardeva is commonly known as Nāma-dharma or Ek-saranīya- Nāmadharma. Tulsidāsa does not acknowledge the Nāma in Śankardeva's secterian form, but he too has described its importance in many ways at several places. The following illustrate the importance of Nāma in Śankar and Tulsi: 67
nāme tapa japa yajña nāme yoga dhyāna,

nāme dāna punya nāme koti tīrtha snāna.

nāme dhana jana bandhu nāme pitā mātā,

nāme nija suhāda nāmese gati datā.

- Sāṅkar, Bhāg, 10/564

acintya mahimā nāma kahi nāpāon sīmā.

- Sāṅkar, B.P. 167

brahma rāma tein nāmu baḍa oara dāyaka bara dāni.

- Tulsi, Mānas, 1/25

nāmu rāma ko kalpataru kali kalyāna nivāsu.

jo sumirata bhayo bhāṅga tein tulsi tulsi đāsu.

- Tulsi, Mānas, 1/26

bhāyan kubhāyon ankha ālasahun.

nāma japata mangala disi dasahun.

- Tulsi, Mānas, 1/27/1

Among the means of devotion Śravaṇa and Kirtana are presented as superior by Sāṅkardeva - it leads to the attainment of four goals both at the individual and collective levels. It is known among the vaiṣṇava's of modern Assam as Nāmakirtana and Prasanga.

Tulsi also accorded great importance to śravaṇa and kirtana. In his words:
jinha ke śravaṇa samudra samānā, 
kathā tumhāri subhaga sari nānā, 
bharahin nirantara hohin na pūre, 
tinhake hiya tumha kahun gṛha rūre.

- Tulsī, Mānas, 2/127/2-3

For śravaṇa bhakti he stressed the need of cultivating the need of good. The importance of kīrtana is evident from the fact that it finds the fourth place in the navadā bhakti.

8. Pādevana - Arcana - Vandana:

Pādevana, Arcana and Vandana relate to the form of the deity. Both Sāṅkar and Tulsī referred to God as master and to themselves as servant. Like a servant, the devotee searches the Lord and Worships His image. It is called arcana bhakti. And the surrender before His greatness and His praise is vandana bhakti. Idol worship is not accepted by Sāṅkardeva. He has, therefore, given least attention to these bhaktis. Sāṅkardeva has no doubt analysed arcana bhakti in the ninth māhātmya of Bhaktiratnākara but the other two are left out. The practical usage of these bhaktis is not available in his writings. Not only man but also Brahmā, Hara and Purandara deserve to be in the service of the Lord. That Sāṅkar's narratives begin with Īsvara-vandana shows the importance of vandana bhakti. To Sāṅkara vandana and arcana are related to the deity and the other reals. Arcana and vandana bhaktis are
simultaneously presented in 'Oraša-varnaṇa'\textsuperscript{72} and 'Hukmini-varnaṇa'.\textsuperscript{73} In ekaśaṇaṁyā mata the arcana - vanaṇa of grantha - viqraha and guru-śasana is proposed in place of deva-vigraha. However, it is not much different from the latter.

These bhaktis are theoretically not propounded by Tulsidāsa. However, we come across many illustrative examples in his writings. Since he has accepted the vigraha and His worship, he found many opportunities of offering practical illustrations.

Pādasevana :

pada pakhāri jalu pāna kari āpu sahita parivāra.

- Mānas, 2/101

badabhāgī angada hanumānā.
carana kamala cāpata bidhi nānā.

- Ibid, 6/10/4

Arcana :
tumhahi nivedita bhojana karahīn.
prabhu prasāda pata bhūṣana dharhīn.

- Ibid, 2/128/1

kanda mūla phala bhari bhari donā.
cale ranka janu lutana sonā.
karaññ johãrû bhenta dhari âge.
prabhûbhî bilòkahîn ati anurâge.

- Ibid, 2/134/1-3

Vandana:
bandaun bãlarûpa sôi rûmû.
saba sidhi sulabhâ jàpata jisu nâmû.

- Ibid, 1/111/2

tê sîra kâtu tumbarî samatûlâ.
je na namata hari gura pada mûlâ.

- Ibid, 1/112/2

The last three of the stages of devotional means - dâsya, sakhya and âtmanivedan are in fact the mental tendencies of the inner world of the devotee. They are analysed below.

C. The inner Worlds of God and Devotee:

Devotion is an experience of mind. The vision of worldly relation with God in the inner world of the devotee is realised in terms of his individual experience. These experiences are manifested as delight, purety, dependance, love, faith, fear etc. The relationship of God and the devotee is determined by the uniqueness of experience and its kind. The faith of the devotee that God punishes the evil74, relieves the earth of its burden75 and protects His devotees76 through incarnations leads to the strengthening of the relationship. Consequently,
the devotee experiences with God the relation of mother, father, teacher, master, child, friend, lover, beloved etc. The worldly relations become the metaphor of the otherworldly, it creates symbolisation in devotion. The idea of rasa-bhaktis emerges from it - śānta, dāsyā, sakhyā, vātsalyā and madhurā. They are in turn derived from the five ratis - sāma, prīti, prema, vātsalyā and madhuryā. There are few instances of madhurā and sakhyā in Sāṅkara and Tulsi and the others are more prominently present.

1. Śānta-bhakti:

The desireless state of mind is śānta-rati. It is referred to as prasannātmā in the Gītā and nīsthāvuddhi in the Bhāgavata. Characteristically indifferent, it is in fact positive and not negative. In a way, it can be taken as jñānamiśrā-bhakti. It is not theoretically described either by Sāṅkara or Tulsi. But it is expressed in their verses relating to their indifference to the world. The God-oriented otherworldly sense is the basis of the śānta-rasa there. The verses which describe the transitoriness of the world, the renunciation of desires, the company of the good, summon, worldly indifference, self-knowledge etc. very successfully express the śānta-bhakti.

śārangapāṇi pāhe pāmaramati hāmi.
niraya nibāra āvari nāhi herahu
bīne caraṇa taju svāmī.
jara maraṇa meri nikaṭahi āyā
kāyā para keti beri.
karaṭahon pāpa samāpala āvi
bhābi caraṇa nā teri.
dekhahu khīṇa dina dina dehā
ādhī vyādhi bighāta.
antakāle gati mora kamalāpati
Śāṅkara kara praṇīpāta.

- Śāṅkar, 8ar., 6

lābha kahā mānuṣa tanu pāye.
kāya, bacana, mana sapanehu kabahunka ghaṭata na kāj parāye.
jo sukha surapura narakā geha dana āvata oinahin oulāye.
teḥi sukha kahan bahu jatana karata mana, samujhata
nahn samujhāye.
paradārā, paradroha, mohabasa kīye muḍha mana ohāye.
garbhabāsa dukharāsi jātanā tībra bipati bisarāye.
bhaya nidrā maithuna ahāra saba ke samāna jaga jāye.
sura-duḷḷaḥa tanu dhari na ohajo hari, mada aohimāna gawānye.
gai na nija-para-buddhi, suddha jai rahe na Rāma-laya lāye.
Tulsīdāsa yaha avasara bīte kā puni ke pachitāye

- Tulsī, V.P. 201

2. Dāśya - bhakti :

In dāśya-bhakti there is greater emphasis on the personal
relationship of the devotee and his God. It has all the qualities of Santā-bhakti with the distinction that the devotee is engaged in the service of the Lord like a servant. Thus God becomes the giver of grace and the devotee its receiver. It emphasises the glory and the greatness of God and the poverty and smallness of the devotee.

The bhakti of Sankar and Tulsi both is mainly of dāsya-bhāva. It can be seen in their mastery in the verses related with it. They have given extended description of power of devotee as a servant and equally of the glory of the greatness of God. Both the poets show an untiring zeal in expressing their insignificance. Sankar became Kṛṣṇa-kinkara due to the attraction of dāsya-bhāva:

\[
\text{tomāra akāma bhṛtya āmi,}
\]
\[
tumiyo niśkāma more swāmi}
\]
- Sankar, Kīr., 452

Yadyapi ajñāni mai Najāno bhakati.
tathāpi tomāra prabhu bhṛtyara santati.
- Sankar, Bhāg, 8/1181

Similarly Tulsi declared:

\[
\text{Rāmako gulāma, nāma Rāmabolā rākhyou Rāma,}
\]
\[
kāma yahai, nāma dai haun kabahūn kahata haun.}
\]
- Tulsi, V. F. 76
According to Rāmchandra Sukla, 'the essence of devotion is the feeling of God's greatness. It gives rise to the feeling of one's smallness.' For the vision of *ahakta vatsala* form of God the devotee always prays to Him. There are seven phases of prayer in bhakti-sāstras - dīnatā, mānamarṣatā, bhayadarśanā, bhartanā, āswāsana, manorājya and vicārāṇa. All these are present in Śankar and Tulsī as can be seen in their poems beginning with the following verses:

Dīnatā:

nārāyaṇa carane karoho gohari.

- Śankar, Bar., 5

kohān jāun, kason kahaun, kauna sunai dinakī.

- Tulsī, V.P. 179

Mānamarṣatā:

śārangpāṇi pāhe pāmaramati hāmi.

- Bar., 6

kāhe te hari mohin oisāro.

- V.P. 94

Bhayadarśanā:

kamala nayana cinta citta cetana lāi.

- Bar., 11
Rāma kahata calu, Rāma kahata calu,
Rāma kahata calu bhāi re.
- V. P. 139

Bhartsna :
chiri rāma, mai hari pāpi pāmarū.
- Bar., 14
aise mūḍhatā yā manakī.
- V. P., 90

Āswāsana :
Rāma meri hridaya pankaje raiche.
- Bar., 29
aise Rāma dīna- hitakārī.
- V. P., 166

Manorājya :
śuna śuna re sura bairi pramānā.
- Bar., 3
kabahunka haun yahi rahani rahaungo.
- V. P., 172

Vicārana :
nārāyaṇa, kāhe ohakati karo terā.
- Bar., 4
Kesava ! kahi na jāi kā kahiye.
- V.P. 111

Besides, both the poets accepted the significance of saranāgati. That is why Sānkar's doctrine is known as ekaśaranīya dharma. The saranagati of God is desirable to Tulsi also. Their thoughts of saranāgati are like the Prapatti of Pancarātra. There are seven parts of prapatti- adoption of the favourable, rejection of the unfavourable, faith in God's protection, goptritvavaraṇa, ātmāniṣvedana and kārpanya. The examples of these can be seen in the poems of Sānkar and Tulsi beginning with the following verses:

Adaptation of the favourable:

pāmaru mana rāma carane citta dehu,       - Sānkar, Bar., 19
Rāma japu, Rāma japu, Rāma japu, bāware.- Tulsi, V.P. 66

Rejection of the unfavourable:

nāhi nāhi ramayā bine tāpa tāraka koi.       - Bar., 9
jāke priya na Rāma Vaidēhi.       - V.P., 174

Faith in God's protection:

bolahu rāma nāmesa mukuti nidānā.       - Bar., 8
viswāsa ēka rāma-nāma ko.       - V.P., 155

Goptritvavaraṇa:

gopale ki gati kaile ...       - Bar., 16
Self-surrender is the highest in dāsya-bhakti. Both the poets have presented it in great detail.

3. Sakhya- bhakti:

In comparison to dāsya bhakti, there is greater closeness and intimacy of God and the devotee in sakhya bhakti. Here, the devotee becomes friend and intimate to God and His mysterious works don't remain unknown to the devotee. It is therefore known as preyas rati also.
In Śāṅkara and Tulsi we don’t find appropriate examples of sakhyā bhakti. There is description of Kṛṣṇa and His gopa friends and in Dāmodara vipra-ākhyāna we find Dāmodara as His friends, but a distance is maintained there. As a consequence the sense of friendship is not psychologically borne out. In fact the emotion of love of sakhyā is lacking there and it is very difficult to discover its examples.

Tulsi has presented Sugrīva and Vibhīṣaṇa as Rāma’s friend, but their devotion remains of dāsya character and doesn’t attain the sakhyabhāva. There is depiction of sakhyabhaṅga between Kṛṣṇa and His friends in the chāk-līlā and gocāraṇa episodes of Kṛṣṇagītavālī. However, it falls short of an appropriate example of sakhyā bhakti:

baladāū dekhiyata dūri tein āwati chāka paṭhāi merī maiā.
kilaki sakha-sabā nacata mora jyoun, kūdata kapi,
kuranga ki naiyān.
khelata khāta paraspara dāhakata,
chinhata kahata karata rogadāiā.
tulsi bālakeli-sukha nirakhata varakhata sumana sahita surasaśiā.

- Tulsi, K.G.V., 19

4. Vātsalya- bhakti:

In comparison to sakhyā, vātsalya is free from desire. Adopting the attitude towards God as child and the concern for
His comforts etc. and thus the expression of a desireless affection is *vātsalya bhakti*. In the devotional literature on Kṛṣṇa-Yasodā's feelings represent the *vātsalya bhāva* in a unique way.

Sankardeva has described in detail Kṛṣṇa's *bāl-līlās* on the lines of the *Bhāgavata*. A few examples of *vātsalya* can be found in Sankardeva. The following *dargēt* is an expression of *vātsalya viyoga*:

```
harika bayana heri māi,
phokāre niśwāsa nīra nayana jnurāi.
āju janani suta cala paradeśā,
katano lihila bihi abhāgīka klesā,
bine tuhu rahaba jīvana nāhi moi,
kaha Sankar Kṛṣṇa bola saba loi.
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- Bar., 30

But there is a lack of pure and serious expression of *vātsalya* in his poetry. Kṛṣṇa is described as a child in the *bāl-līlās* of Kirtan-ghosa and Ādi-dāsāma, but it is the unearthly aspect that remains superimposed. Tulsi has also described Rāma as child. But this description also falls short of pure *vātsalya*. The following verses of *Śrīkṛṣṇa-gītāvalī* can be taken as illustration of Tulsi's *vātsalya bhakti* -

'choti moti misi rotī ciknī cupri kai tu de rī maiyā'.
"lai kanheya\' so kaba?\' 'abahin tāta'.

X  X  X

tulsi nirakhi haraṣata baraṣata phūla, bhūribhāgi.
brajabāsi bibudha siddha sīhāta.

- Verse No. 2.

5. Madhurā bhakti:

What is known as śringār in the worldly context is mādhurya in devotion. The significance of saprema bhakti is narrated in detail by Śankar and Tulsi. But there is absence of its examples. Pleased with saprema bhakti of the brāhmin women, Śankar's Kṛṣṇa declare 'mahāviyekī jārā saba, tārā saba hāmāka nīskāme bhajaya. torā sabara prema-bhakti hāmāka vasya kayala.'

And for Tulsi:

kāmīhi nārī piyāri jimi lobhīhi priya jimi dāma.
timi raghunāṭha nirantara priya lāgahu mohi Rāma.

- Tulsi, Mānas, 7/130/b

However, it remains the love of servant for his master and not that of a husband for his wife. There are beautiful illustrations of śringār rasa in Tulsi's poetry, but very little of madhurya bhakti. In the context of Rāma's exile the expression of the feelings of village-women on seeing Rāma on his way to the forest described in Kavitāvalī is
replete with loving sweetness, but does not reach the highest of madhurābhakti.

There are eleven types of āsaktis (attraction) in prema-bhakti described in Nārada-bhakti-sūtra - guṇamāhātmya, smarana, dāsya, atmanivedana, rupa, pujā, sakhyā, vātsalya, tanmayā, kāntā and parama viraha. Their examples are found in Śāṅkar and Tulsī but they essentially concentrate on the first four.

4/8. Claimants of Devotion:

Devotion is not property of a particular caste or individual. It is available to all. Śāṅkar and Tulsī accept it as such on the lines of the Gītā and Nārada-bhakti-sūtra:
cāndālo hari nāma lawe mātra.
karibe ucita yajñara pātra.
- Śāṅkar, Kir., 119

rāma bhagati jinha ken ura nāhin.
kabahun na tāta kahiya tinha pāhin.
- Tulsī, Mānas, 7/112/7

Enumerating various castes of contemporary Assam, Śāṅkardeva has said that Kirāta, Kachārī, Khāsi, Gāro, Mīrī, Yavana, Kanka, Gwāla, Turka, Mlecha, Cāndāla etc. can obtain purity through the devotion of Kṛṣṇa. Even the killers of brāhmin, teacher, father, mother are free to offer their
prayers to God. Yaksa, trees, protector of animals, woman, südra, the low caste one, adhama, cändāla etc. can achieve the protection of Kṛṣṇa through the company of devotees.

Tulsidāsa has specially mentioned the characteristics of one who can claim to be a devotee:

Rāma kathā ke tei adhikāri.
jinhake sata sangati ati pyāri.
gura pada prīti nīti rata jei.
duīja sevaka adhikāri tei.
tā kahan yaha bisesa sukhadāi.
jahi pranapriya srīraghurāi.

- Tulsī, Mānas, 7/127/3-4

Tulsī has discussed such claimants from negative point of view also. He has referred in uttarakānda (RCM) to those who are not rightful claimants of devotion. It points out that the rightful claimant should be devoid of the characteristics of those who are undeserving. True claimant of devotion should not be evil or obstinate; he listens to the līlās of the Lord, is not subject to desire, anger, greed etc. The characteristics of claimant of devotion described by Tulsī are in conformity with the Gītā and the Nārad-bhakti-sūtra. In brief, Sāṅkar and Tulsī both recognise the claim of all to devotion; there is no difference in their approaches in
this regard. It can be said the claimant of devotion automatically becomes a devotee.

4/9. The Devotee:

One who is devoted to the object of devotion is a devotee. He submits himself at the feet of the Lord and renounces everything. It is acceptable to both Śāṅkar and Tulsi. In a broad way bhaktāsārana in Śāṅkaradeva is the company of devotee or of the good. In the third māhātmya of Bhakti-ratnākara he has discussed its significance. The company of the devotees is preferable to pilgrimage, idol worship, yoga, sāṅkhyā etc. for mental purification. That is why santa-dārśana is accorded a higher place than deva-dārśana. The gods are motivated by self but the devotee with selflessness—'devāḥ svakārvasādhanaparāh sādhavastu parānuvaḥhaparāh paramārtharāca'.—B.R., 3/9

The characteristics of true devotee, according to Tulsidāsa, are following—

bhaunha kamāna sandhana suthāna
je nāri-bilokani-bāna tein bānce.
kopa- kṛṣānu gumāna avān ghata
jyon jinke mana ânca na ânce.
lobha sabai nāta ke basa hwai
kapi jyon jaga mein bahu nāca na nāce.
nike hein sădhu sabai Tulsi
pai tei raghubira ke sevaka sānce.

- Tulsi, Kavit., 118

At another place he says through Rāma:

bahuta kahaun kā kathā sadhāi.
ehi ácarana basya mein bhāi.
baira na bigraha āsa na trāsā.
sukhamaya tāhi sadā saba āsā.
anārambha aniketa amāni.
anagha aroṣa dacha bigyānī.
pṛiti sadā sajjana samsargā.
trīṇa sama biṣaya swarga apabargā.
bhagati paccha hatha nahin sathatāi.
duṣṭa tarka saba dūri bahāi.

- Tulsi, Mānas, 7/45/2-4

From the above, it is clear that the characteristics of a devotee prescribed by Śankar and Tulsi are similar. To them a devotee should be free from greed, desire, envy etc.\(^{89}\); he is neither immersed in the world nor is he greedy of wealth\(^{90}\); he perceives one spirit in all.\(^{91}\)

Besides, the characteristics, the devotees are also categorised by Śankara and Tulsi. To Śankara there are four categories of devotee - uttama, madhyama, prākṛta and ācārthraṣṭa. On the basis of various scriptures he has discussed
it in *Bhakti-ratnakara*. Its discussion is available in his writings as well. For example -

Uttama bhakta:

\[ īśwarata dekhe jiṭo samaste prāṇīka. \]
\[ prāṇī samastato dekhe īśwara mūrtika. \]
\[ samaste aśwarya vyāpi āche jagatata. \]
\[ hena jito dekhe sito mahābhāgavata. \]

- Śankar, N.N.S., 80

Madhyam-bhakta:

\[ ekānte karaya prema jito īśwarata. \]
\[ maitrata ācare hari bhakata sabata \]
\[ ajñaka karuṇā kṣhamā kare bipakṣhata. \]
\[ sehi jana jānibā madhyama bhāgavata. \]

- Ibid, 81

Prākṛt-bhakta:

\[ nupūje bhaktaka mānya nakare prāṇīka. \]
\[ eke pratimāta mātra ārādhe harika. \]
\[ sehi jana jānibāhā prākṛta bhakata. \]
\[ āruḍa haiache tehon bhaktira pathata. \]

- Ibid, 82

Ācārbhraṣṭa bhakta:

bolanta kesabe sunā ehāra uttara.
At many places he has used terms like pradhanā-bhakta (N.N.S. 93) uttam bhāgavata (Ibid, 85), mahābhāgavata (Ibid, 80) madhyam bhāgavata (Ibid, 81) etc. They are however included in the categories described above.

Tulsidāsa has accepted four categories of devotees as per the Gītā - jñāṇī, jijnāsu, arthārthī and ārta:

Rāma bhagata jaga cāri prakārā.
sukrī cāriu anagha udārā.

- Tulsī, Mānas, 1/21/3

The following is the description of the four forms of devotees:

Jñānī bhakta:
nāma jīhan jāpi jāghahin jogī.
birati biranci prapanca biyogī.
brahmasukhahi anubhavahin anūpā.
akatha anāmaya nāma na rūpā.

- Tulsī, Mānas, 1/21/1

Jijnāsu bhakta:

jānā cahanin gūḍha gati jeū.
It is evident that Śankar and Tulsī have given equally stress to God and His devotee. Tulsī has sometimes become emotional in his descriptions of the devotee’s significance. Such emotional outburst is mostly missing in Śankardeva.

The idea of bhaktāparādha is conceived keeping in mind the possibility of fault by devotee. Śankardeva has mentioned four such faults in Pāṣanda mardana — nāmāparādha, devāparādha, guruparādha and bhaktāparādha. The faults committed against a devotee are of three types — the forcible acquisition of devotee’s property, maligning a devotee and attack on devotee. Redemption from these crimes is possible through the forgiveness of the devotee. Tulsidāsa has not given theoretical
description of ohaktāparādhn, but his reference to those opposed to devotees as khala and asanta94 is similar to Śankardeva's pāsanda.95 Tulsi has described their characteristics in detail. The similarity in the ideas of Śankar and Tulsi in this respect is obvious.

4/10. Ideal Devotion:

Śankardeva and Tulsidāsa both have discussed devotion from various angles in detail. In the field of devotion both of them have emphasised the significance of unfailing sincerity towards the deity. It is with a view to propounding the unfailing sincerity that Śankardeva writes—

anyā devī deva nakaribā seva, nakhāibā pṛasāda tāra.  
mūrtiko nacāibā gṛho napaśibā, bhakti haibo vyāohicāre.  
eke kṛṣṇa deva kariyoka seva, dhariyo tāhāna nāma.  
kṛṣṇa dāsa huyā pṛasāda bhunjiā, haste karā tāna kāma.  

- Śankar, Bhāg, 2/1341-42

Similarly Tulsidāsa has given stress to sincerity. It is said about him that he adopted a rigid attitude in front of the image of mūralīdhārī Śrīkṛṣṇa and would not bow to it, because Tulsi mastaka taba nave, dhanuṣavāṇa lo hātha.

Thus, it is seen that Śankardeva and Tulsidāsa both have given emphasis to nāma, rupa, guṇa, vaśa, līlā, dhāma, śravaṇa, kirtana smaraṇa etc. of the deity. The ideal form of
devotion for them is that of dāsyā bhāva. They have unbroken faith and complete sincerity in a relationship of the master and servant type, which has been repeatedly mentioned by them. It is assumed by them:

tomhāra akāma bhṛtya āmi, tumiyo niṣkāma mora swāmī.

- Śankar, Kīr., 452

sevaka sevya bhāva binu, bhāva na tariya uragāri.

- Tulsi, Mānas, 7/119/b

4/11. Conclusion:

Bhakti is a religion of love. The real individuality of Śankar and Tulsi finds best expression as devotees. For them devotion is not only adherence to tradition nor is it simply a way out of worldly disappointments. Devotion is an inseparable part of their life. Both are attracted by the divine glory. The aiswariya form of God is greatly stretched in Śankardeva's writings. But the fusion of grace, energy and beauty as depicted in Tulsi is not found in Śankardeva.

The deity of Śankar is no doubt Kṛṣṇa but not Rasikānārī Kṛṣṇa. He is described as Devakī's son, but remains advaita nirguṇa. He is neither Rādhā-Kṛṣṇa nor Rukminī-Kṛṣṇa. Rākonā, Rukminī or Uddhava are seen as the devotees of Kṛṣṇa just as Śankar. Tulsi's Rāma, although nirguṇa, nirākāra remains Dasāratha suta - his 'mangal bhavana amangala hari' and 'lilā
Sita is His maya - jagadis maya jñanaki. She is therefore, Mother of the world.

Both Sankar and Tulsí recognised devotion of different types or levels. Accordingly they also accept categories of devotees. However, they are more attracted by the simple form of devotion, i.e., nāma smaranā. The dāśya bhakti is acceptable to both.

Image worship is described in Sankardeva. For Tulsi there is no essential difference between nirguna worship and image worship. Tulsi realised the difficulty in understanding the saguna form of God - 'nirguna rūpa sulabha ati saguna jāna nahin koi', but he gave emphasis on saguna worship as need of the country. In conformity with the words of Gītā 'sarva dharma paritajya māmeka saranang vraja', Sankardeva and Tulsīdāsa took the idea of achieving closeness to God as the ideal and the goal of devotion.

References

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(a) Deep attachment towards God - Sândilya bhaktisútra, 2
(b) Deep love towards God - Nárad bhakti-sútra, 2
(c) Respect toward the senior - Deví bhágavata, 7/31
(d) Viśnupuráṇa, 1/20/20
(e) Rámanuja - Viśistádvaśta kosa (Vedántadesika), p. 184
(f) Rámananda - Vaishnava mātājñabhāskara, 65
(g) Tatādip níbandha (Sástrátha prakáraṇa), 46
(h) SriMádhágavata, 3/25/32-33
(i) Gíta, 9/13-14

3 Kírtan., 1673
4 jàhe bhakati têhe mukuti, Ðar., 10
5 bhakati vihin jñāna karma sabe vyarthna, Ðhág, 1/837
6 Kṛṣṇa bhakatita mātra jñān upajaya, Ibid, 2/1411
7 sámartha bhakati ati ekowe naccáwe.
bhakataka pílay putraka jena bháwe. Ibid, 11/158
8 jhnànato náhikoi kàja, kevale bhakati tare loka, Ibid, 11/200
9 Kesáva nesëvi yo jivaya bīta kíta upamá, Ðar., 12
10 Kír., 202
11 Ibid., 139
12 Ðhág, 12/271, 278
13 Mánas, 1/112/3
14 Ibid, 7/44/3
15 Ibid, 3/15/2
16 Ibid, 2/15/2
17 Ibid, 7/14/3
18 Ibid, 7/78
19 Ibid, 7/84
20 sakala sukrta phala, Mánas, 1/26/1
21 saba sádhana kara phala, Ibid., 7/48/2
22 B.R., 14; Mānas, 7/118/4
23 Kir., 1673; Ibid, 7/84/a
24 Ibid., 137; B.R., 15; kavit., 7/55
25 B.P. 33; V.P. 173
26 Kir. 119; V.S. 38
27 B.P. 130
28 Bar., 9; Kīr. 381
29 Jāhe bhakati tāhe mukuti, Bar., 10
30 Mānas, 7/48/1-2
31 Ibid, 3/15/1
32 Ibid, 2/176/3
33 Ibid., 2/154/1
34 See –
   (a) rājapatha eri marai kantakata hānthi,
   teji jena sōna suniyāta mārai gānthi., Bhāg, 11/7
   (b) hari bhakti rājamarge gurupada- nakha- candra prakāśita,
     sruti jananira pada pantha anusari,
     phuro huyā āmi ānandita skhalana nāhike kadācita,
     mahājanasaba jānibā niścaya kari. - Nāmghosasā, 624
   (c) bahu mata muni pantha purānani jahāntahān jhagro so.
     guru kajyo rāmabhajana niko mohin lagata rājagragro so.
     - V.F., 173/5
35 Mānas, 3/15-16
36 See, Jānai brahma so viprabara, Mānas, 7/99/b
37 Mānas, 3/34-36
38 3/10/22-27
39 Bhāg, 10/494
40 Ibid., 10/1003
See, as a name nadi ghora jala mahādhan,
nānā vidha tṛṣṇā āta·dhou sarbakhana,
kāma krodha vaila āta kumbhari magara,
nānā tarka vitarke gañana bhayankara

vyapi raheu samsār mahun māyā kaṭaka pracanda

Mānas, 7/109/3

See, je sakām nara sunahin je gāwahin.
sukha sampati nānā vidhi pāwahin.  

Mānas, 7/14/2

swāratha paramāratha rahita sītā rāma sanēhan.  

Dohā, 60

See, mana tein sakala bāsanā bhāgi.
kevala rāma carana laya lāgi.  

Mānas, 7/109/3

caitanya caritamrta, 2/19/165

N.N.S., 71; Dohā. 60

Dohā. 279

Ibid., 316

Ibid., 317
See,
(a) mahā jajña dāna japa tīrtha vrata,
   parama raḥasya dharma yāga yoga yata.
   kṛṣṇaṁ āṁśa dhīṁā kṛṣṇāṁम māhā japa,
   kṛṣṇāṁ māhā japa kṛṣṇāṁ māhā ṛg.
   parama sanyāsa kṛṣṇāṁ māhā jnāna.
   mura kṛṣṇaṁ nāṁ śādhe samāste kalyāṇa. - j.P. 285-86
(b) dekhyaṁ rūpa nāṁ āḍhīna.
   rūpa gyāna nāhin nāṁ bīhīna.
   rūpa bīseśa nāṁ binu jāṅen.
   karatala gata na parahin pahiṅāṁen.
   sumiriya nāṁ rūpa binu dekhen.
   āwata hṛdayan saheha biseśen.
   - Mānas, 1/20/2-3

See,
yadyapi bhakati navavidha madhavara,
   sravana kirtana tato maha sresthatara.
   - Bhāg, 1/834

See,
cāri pūrūṣārtha kāma mokṣa dharma artha.
   sravanate samāste mālāwe manorathā.
   - Ibid (k), 3.

See,
binu satsanga na hari kathā tehi binu moha na bhāga.
   moha gayen binu rāma pada hoi na drha anurāga.
   - Mānas, 7/61

See,
brāhma hara purandare rātri dina pāṁcāh kare,
   toṁhārese carana dhulāka.
   - R.K.K., 1C2
See, bhūmika bhāra harana nimitte avatāra haiye thika.
- Sankar, K.C.N.

avatāra nara samsāra bhāra bibhanji gāmna dukhe dahe
- Tulsi, Mānas, 7/12/1

See, Devisānkar Avasthi - Athārahawin satābdī ke
brajabhāṣā kāvyā mein prema bhaktī, p. 96

Māgadh, op. cit., p. 194

(a) māng hi pārtha vypāṣratya yehpi syuh pāpayonayah.
striyo vaiśyāstathā sudrāstehpi yānti parang gatim.
kīng punabrahmāṇāṅg punyā bhaktā rājarsayastatnā.
- Gītā, 9/32-33

(b) nasti tesu jātīvidyārūpakuladhar mexiyādi bhedah.
- Nārad-sūtra, 72.

Kīr., 119
Ibid., 118
Bhāg, 11/177
Mānas, 7/112-13
3/3, 4-14
N.N.Ś., 88; Dohā, 93, 94; kavit. 7/118; Mānas, 2/129/17
Ibid., 90; Mānas, 7/37/1
91 Ibid ; Ibid, 3/45/4
92 See,
   āpu apane tein adhika jehi priya sītārāma.
   tehī ke paga ki pana hi tu lī tu tanu ko cāma. - Dohā., 59
93 Bhāgavata Misra, Sātwat tantra, p. 68
94 Mānas, 7/38/1-2
95 Kīr. 73-146
96 Mānas, 7/73/b