PART IV

CHAPTER XXI

THE MYSTIC EXPERIENCES: ĀTMĀNBHAVA

I JNĀNESVARA AND KABĪRA THE REAL REPRESENTATIVES OF THE MEDIAEVAL MYSTICISM

Jnānesvara and Kabīra are the real representatives of the pathway to Self-Realisation of the Mediaeval Age (Madhyayugīna Dharma-Sādhanā). Many eminent Hindi scholars have spoken of the unique status of Kabīra in the 'Dharma-Sādhanā' of the Mediaeval Age. Among eminent Hindi scholars, among these Dr. Hazārī Prasāda Dwivedī (Madhya-kālīna-Dharmasādhanā and Hindi - Sāhityakā - Bhūmikā); Śrī Śīvaśāṅkara Miśra (Bhārata-varṣakā-Dhārmika-Itiḥāsa); Pandit Rāhula Sāhkrītyayana (Hindi kāvya-dhāra); Pandit Rāmacandra Śukla (Hindi Sāhityakā-Itiḥāsa); Dr. Syāmsunder Dāsa (Hindi-Sāhitya); Śrī Persurām Caturvedī (Uttar Bhāratī-Santa-Paramparā); Dr. Triloki Nārāyan Dīxit
The books on this subject of Dr. R.G. Bhāndārkar (Vaishnavism, Saivism and Minor Religious systems); Dr. R.D. Rānade (Pathway to God in Hindi Literature); J.N. Farquhar (An Outline of Religious Literature of India), Wilson (Religious Sects of Hindus) are worth noting.

Regarding the supreme place of Jñānēśvara not only in the Mediaeval Age but up to this time is unanimously praised by Śrī Gulaḥbrao Mahārāja, Pāṇḍuranga Sarmā, S.R. Ekghingārkar, Bālsāstrī, Huprikar, V.K. Rājwade, Dr. R.D. Rānade, L.R. Pāṅgārkā; Vināyakrāo Bhāve, Pandit Bālācārya Khuperkar Sāstrī, Dr. S.D. Pendse, Dr. Kolte, Prof. N.R. Phāṭak, Prof. S.V. Dāndekar, Śrī Joshi Mahārāja, Dr. S.G. Tulpule, Prof. S.N. Banhattī, Dr. M.A. Karandīkar and others.

II. THE COMPARISON OF THE UPANISADIC MYSTICISM AND THE MEDIAEVAL MYSTICISM

Now we have to see the progress of the influence of Mysticism (Anubhūti-SAstra or Ātmānubhava) on the Philosophy of the Indian Seers or Saints from the Upaniṣadic Age to the
Dr. Ranade writes, "A mystical vein of thought has been present throughout the development of Indian philosophy from the age of the Upaniṣads downwards; but it assumes an extraordinary importance when we come to the second millennium of the Christian era which sees the birth of the practical spiritual philosophy taught by the Mystics of the various Provinces of India."

Dr. Ranade, then, points out the important difference between the Upaniṣadic mysticism and the mysticism of the Mediaeval Age.

"The culmination of Upaniṣadic philosophy was mystical. But the mysticism of the Upaniṣads was different from the mysticism of the Middle Age, inasmuch as it was merely the tidal wave of the philosophic reflections of the ancient seers, while the other was the natural outcome of a heart full of piety and devotion, a consciousness of sin and misery, and finally, a desire to assimilate oneself practically to the Divine." He further writes,

"The Upaniṣadic mysticism was a naive philosophical mysticism: the mysticism of the Middle Age was a practical devotional mysticism. The Upaniṣadic mysticism was not incompatible with queer fancies, strange imaginings, and daring theories about the nature of Reality: the mysticism of the Middle Age was a mysticism which hated all philosophical explanations or philosophical imaginings as useless, when
contrasted with the practical appropriation of the Real." (1)
This comparison throws light on the frank utterances of Jñānesvara and Kabīra.

SALIENT III THE FEATURES OF THE MYSTICISM OF JÑĀNESVARA AND KABĪRA

The comparison between the two viz. the Upaniṣadic Mysticism and Mediaeval Mysticism will further reveal the salient features of the mysticism of Jñānesvara and specially of Kabīra.

"The Upaniṣadic mysticism was the mysticism of men who lived in cloisters far away from the bustle of humanity, and who, if they permitted any company at all, permitted only the company of their disciples. The mysticism of the Middle Age was a mysticism which engrossed itself in the practical upliftment of mankind, based upon the sure foundation of one's own perfect spiritual development. The Upaniṣadic mystic did not come forward with the deliberate purpose of mixing with men in order to ameliorate their spiritual condition."

He further emphatically writes, the business of the mystic of the Middle Age consisted in mixing with the ordinary run of mankind, with sinners with pariahs, with women, with people who cared not for the spiritual life, with people who had even mistaken notions about it, with, in fact, every-body who wanted, be it ever so little, to appropriate the Real." (2)

This last para will throw light on the intention or motive of Jñānesvara in writing a commentary on the Gītā, the
Shavartha-Dipika' or expounding the hundreds of Abhangas on the path way of the Self-Realization. The same ease is with Kabira's expositions also.

IV THE IMPORTANCE OF INTUITION AND EMOTION IN THE SELF-REALIZATION:

"Atmanubhava" i.e. the mystic experience manifests that state of mind which involves a direct, immediate, intuitive apprehension of God or Self-Realization. It implies a silent, internal and individual enjoyment of God. It is in this sense that mystical experience has often been regarded as inexplicable, unintelligible or ineffable. This inexpressible character of mystical experience is closely linked with its intuitional character.

There is a controversy over this point. Some are of the opinion that for mystical experience no separate faculty like Intuition need be required. Intellect, Feeling and Will are considered sufficient to enable an aspirant to have a full experience of God or of Self-Realization. But this viewpoint cannot be accepted. Intuition has great importance even in every artistic, scientific or poetic activity. In the case of Mystical Realization (Atmanubhava) it will be still more important and essential. All renowned Prophets or Saints of the world were blessed by this great gift of God i.e. Intuition.

Dr. Ranade has shown the contradictions of Dean Inge in his acceptance and rejection of Intuition. The statement
of Dean Inge, "There is no special organ for the reception of Divine or Spiritual Truth", therefore cannot be accepted. Intellect alone is not sufficient for the reception of Divine knowledge. The Higher faculty like Intuition is absolutely necessary.

According to Dr. Ranade, Intuition, far from contradicting Intelligence, Feeling, or Will, does penetrate and lie at the back of them all. Intuition would not deny to Mysticism a title to Philosophy if Intellect requires it. As it connotes a determinative Effort towards the acquisition of Reality, it implies a definite, prolonged, and continuous exercise of the Will. Thus it seems that Intelligence, Will, and Feeling are all necessary in the case of the Mystical endeavour; only Intuition must back them all. (3)

The importance and necessity of emotions also cannot be denied on the path of the Self-Realization. Unless the emotions are purified, and are turned towards the service of God, nobody can have even the slightest glimpse of the Self-Realization.

In the exposition of Jñānesvara and Kabīra on the Self-Realization, we see Intelligence, Will, Feeling, Sincerity, Intuition and Emotions combined together. There is a sweet harmony of all these gifts in them or in all the Prophets or Saints of the World.

Dr. R.D. Ranade has correctly said, "It is thus that the Mystics of all ages and countries form an eternal Divine
Society. There are no racial, or communal prejudices among them. Time and space have nothing to do with the eternal and infinite character of their mystical experience." (4)

V THE MYSTICS OF THE WEST: JÑANESVARA AND KABĪRA: A COMPARISON

Dr. Rānade has made a comparison between the Mystics of the West and the Mystics of Mahārāstrā, which will help us in showing the similarity or difference between Jñānesvāra and Kabīra.

Baron Von Hugel has made a false or unrealistic statement that there is a radical inconsistency between the metaphysician and the Saint. (Eternal Life, p.85). We see such splendid specimens of the combination of Philosophy and Mysticism as in the personalities of the great Mystics like Jñānesvāra and Kabīra or Plotinus, Eckhart and Augustine of the West.

Dr. Rānade has compared the Mystics of the West with Jñānesvāra thus: Who will not say that the Jñānesvarī of the one, and the "Enneads", the "Mystische Schriften", and the "De Civitate Dei" of the other are not embodiments of combined philosophic and mystical Wisdom?

Secondly, Jñānesvāra may yet again be fitly compared with Dante, whose beautific vision, philosophic imagination and poetic melody are just a counterpart of that greatest of Indian poet-mystic, Jñānesvāra.

Thirdly, Jñānesvāra may again be fittingly compared with the brilliant St. John of the Cross, whose fullness and variety
of mystical experiences and whose manner of presenting it stand almost unsurpassed in the literature of Western Mysticism. (5)

Prof. S.V. Dandekar has also made a comparative study of Plotinus and Jñānesvara in his lecture series, which is now published. Śrī B.P. Bahirat has shown some points of similarity in the philosophy of Spinoza and Jñānesvara.

In many respects the comparison made by Dr. Rānade, with Santa Tukārāma of Mahārāṣṭra and Saint Suso of the West, will apply to the great Mystic-Saint-Poet-Philosopher Kabira. Dr. Rānade writes,

"Tukārāma, another type of Mystic in Mahārāṣṭra, has his comparison, firstly so far as the personalistic element in mysticism is concerned, with the great Suso, whose joys and fears, griefs and tears, wailings and railings, as well as whose final consummation are exactly like those of his Indian compeer."

"Then, again, as might be seen by reference to the two chief stages of Tukārāma's mystical experience, the dark night of the soul in Tukārāma is followed by a period of fruitful consummation, naturally bringing to mind the two stages through which the great English mystic Bunyan passed from his "Pilgrims Progress" to the "Grace Abounding", from his early spiritual agonies, inward deaths, and inward hell, to the new divine births that surely follow after these, as after winter follows spring", at which stage, Bunyan saw with the eyes of his soul the beautiful vision of Jesus Christ standing at God's right hand."
"Finally, Tukārāma could be very well compared with the brilliant European mystic Dionysus the Areopagite, whose venturesome intimations of the Absolute, description of God as the Divine Dark, and accurate analysis of the mystical and ecstatic consciousness are excellently paralleled by those of the Marāṭhē Mystic." (6)

VI WHAT ARE THE TOUCH STONES OF THE REALITY OF MYSTICAL EXPERIENCES

There should be some standards, measures, tests or criteria of knowing the validity or reality of the mystic experience. If we know them, we can apply them to Jñānesvara and Kabīra and test them on the touch-stones of those standards or measures. Dr. Rānade has shown five tests, which now will be applied to the mystic experience of Jñānesvara and Kabīra.

(a) The Element of Universality

In the first place, in the teaching of Jñānesvara and Kabīra, there is emphasis on the Name of God i.e. Harināma or Rāmanāma either in the form of Nirguṇa or Saguṇa. They have vehemently preached "Jñānottara-Bhakti." Both of them have proclaimed the Self-Realization as the only goal of life. This universality can be seen in all the Mystics of the East as well as the West.

As far as the Self-Realization or to "see God face to face" there cannot be any difference between the quality of the God-Realization of Jñānesvara, as apart from the quality of the God-Realization of Kabīra. Following examples of Self-
Experience or God-Realization will prove that there is no degree of difference or quality in It. Jñānesvara says, "The essence of the life of the Universe, I have seen with my own eyes. The Brahman, which is mediated by the Yogis, has come to Gokul. I am blessed by seeing Kṛṣṇa. Now His image has settled in my heart". (Abhaṅga 6)

Kabīra has said the same thing thus:

"hirādai Śrī Hari bhetiyai, je mana ānatai nahi jāi" (7)
"aparampēra kā nāu Ananta, Kahai Kabīra soī Bhagavanta" (8)
"miliye Tribhuvana Nātha sūm nirabhāi hōi rahīye" (9)
"māṭi eka bheṣa dhari nānā saba mai Brahma samānā" (10)
"Khalika Khalaka, Khalaka mai Khalika saba ghata rahyō samai"(11)

(b) The Intellectual Aspect:

At the commencement of this chapter we have seen that mystical life involves a full exercise of the intellect, feeling, will, sincerity and in addition to them, the faculty called Intuition is absolutely essential. It gets directly through the apprehension of Reality or the Ultimate-truth. The imagination of the mystic must be very powerful. He must have a penetrating, accurate and unflagging intellect.

That kind of mystical experience is invalid which does not tend to an intellectual clarification of thought. A man whose brain is confused or who is labouring under delusions and suffering from hallucinations can never hope to attain to real mystical experience.
Jñānesvara and Kabīra were great poets of merit. Their lofty imagination had no bounds. This Thesis being on the philosophical and metaphysical subject, the beauty, richness, grandeur, and depth of their poetry cannot be fully described. Without hesitation we can say that Jñānesvara and Kabīra have produced great intellectual works that have lived after them like Yājñavalkya, Abhinavaguptācārya, Śaṅkarācārya, Gorakhnātha Dharmacārti of the East or Spinoza, Plotinus, Augustine and St. Paul of the West.

In Jñānesvara and Kabīra all important faculties required for a mystic like intellectual power, absolute clarity of thought, feeling, will, sincerity, intuition, great imagination are seen. We can definitely say that both of them have expounded full-fledged exercise of all these faculties.

(c) The Emotional Aspect:

Emotions have an honourable place on the path-way to Self-Realization.

Certainly these emotions are not sombre, gloomy melancholy, depressed or sad. They are not buoyant-light or boisterous or stormy. They are finer, subtle, deep, pure and are kept under control by intellect. When Spinoza said, "Emotions must be transcended in an intellectual love of God" he said most accurately what is needed in a true life of Mysticism. (12)

In the expositions of Jñānesvara and Kabīra we find all these qualities of emotion required on the path of the
Self-Realization. Their emotion has the depth of the Ocean; height of the sky, fineness of the air, pureness of Ganga; subtleness of the farina (parāga) of a lotus. They are very delicate, tender or soft. The heart of a saint (Santa-hṛdaya) cannot be expressed in words!

(d) The Moral Aspect:

Jñānēśvara and Kabīra have paid special attention to the morality of the individual and the society. Most part of their expositions is devoted to the upliftment of the morality in general. According to them, an immoral person has no direct access to the path of Self-Realization. With the help of the disciplines of Haṭha, Rāja, Laya, Dhyāna, or Mantra one must get one's mind and body purified. Both of them are of the firm opinion that no progress can be made without chanting the name of the Lord-Hari-Rāma-Kṛṣṇa. Only Rāmanāma can save one from immorality. Other points have been already dealt with in the chapter on 'Ethics' or 'Moral-philosophy'.

(e) The Intuitional Aspect:

In the Jñānēśvarī there are many 'Ovis' which speak of Intuition. Especially in the sixth chapter, Jñānēśvara has clearly expounded the mystic experiences based on "Yogaja Pratyakṣa" which gives rise to Intuition. (13)

In many Padas Kabīra has propounded this "Ātīndriyadrṣṭi" or Intuition. Padas 203, 204, 202, 208 are self eloquent. Intuition is the surest criterion or test of Mysticism.
The criterion which Plotinus affords us in this connection is of supreme importance. "And yet", says Plotinus, "We here see but dimly, yonder the vision is clear. For it gives to the seer the faculty of seeing and the power for the higher life, the power by living more intensely to see better, and to become what he sees." (14)

In short, we can confidently say, that all these five faculties of Self-Realization viz. the universality, the intellectualism, the emotionalism, the moral fervour and intuition are predominantly manifested in the Mysticism of Jñānesvara and Kabīra.

VII THE IMPORTANCE OF BLESSINGS OF THE MĀSTER IN MYSTICISM

The blessings of the Spiritual master (Sadguru-Kṛpa ) has supreme importance in the Mysticism of Jñānesvara and Kabīra due to the influence of the Nātha-cult. Both of them have manifested their Self-experiences (Ātmanubhavas) which are unique or unmatched in the world of Mysticism.

But it is surprising to see that this great Indian heritage of "Guru-Bhakti" or 'Ācāryopāsanā' is attributed to either Christianity or to Sūfīsm by our own Indian scholars like Dr. Bhāndārkar and Dr. Tārācanda. The latter writes: "This Sūfī conception of the deified teacher was incorporated in medieval Hinduism. The acāryābhimāna-Yoga of the Artha pañcaka and Rāmānuja system were loans then not from Christianity but from Islam". (15)
While the former observes,

"The fifth Upāya, or way to God, given in the Arthapañcaka of surrendering oneself completely to a teacher or preceptor, doing nothing Oneself and the preceptor doing all that is necessary for one's redemption, seems suspicious. It has a striking resemblance to the Christian doctrine of Christ suffering .... the theory of Prapatti may be traced to the influence of Christianity." (16)

It will be evident from the above passages that Dr. P. Tārācand gives the credit of the origin of 'Guru-Bhakti' to Islam or Sufism, while Dr. Bhāndārkar gives it to Christianity. Like Devotion, the seeds of 'Guru-Bhakti' can be traced in the Upaniṣads. In the Chāndogya-Upaniṣad, in the seventh chapter of the first part, the story of Sanatākumāra is given, where he has initiated Nārada. In this and the eighth chapter the glory of the blessing-grace (krpā) of Satguru is described. In the Praśnopaniṣad also the importance of the spiritual master-preceptor is described. The Śrutiṣ have glorified 'Sadguru' as the Lord Himself.

In the chapter of Sanat-Śujāta of the Udyoga Parva of the Mahābhārata the description of the nature of preceptor (Guru-Svarūpa), the grace of preceptor (Guru-krpā), the service of the preceptor (Guru-sevā), and the highest devotion to preceptor (Parā-Bhakti of Guru) is given. It will be interesting to compare it with 'Ācāryopāsanā' in the thirteenth chapter of the Jñānesvārī.(17) and "Gurudeva Kṛṣu Anīga" of
Jñānesvara is so much impressed by devotion to his 'Sadguru' Nivṛttinātha that he cannot but give vent to his feelings for his master from time to time. In the first chapter, he speaks of his master thus:

"In my heart dwells my spiritual teacher by whose grace I have been rescued from the Ocean of this worldly existence and have become devoted to the way of discrimination. As when a pigment is applied to the eyes, the sight gains in clarity, so that One finds One's way to the store of great treasure; or when the stone of desire has been found, one's wishes are fulfilled, Jñānesvara says that all his desires have been satisfied through the grace of Śrī Nivṛtti."

Jñānesvara further gives the guidance and assurance to the aspirants thus: "So also those men who wisely serve their spiritual teachers thereby attain the object of their lives, just as when the roots of a tree are watered the branches begin to sprout." He says with gratitude, "So have I again and again saluted my Preceptor, for he is gratifier of all my wishes". (19)

Jñānesvara tells us again in the sixth chapter that what is difficult of comprehension even by intellect, one may be able to visualise by the light of the grace of Nivṛttinātha. With great confidence Jñānesvara speaks thus: "It is difficult for the mind to grasp; scarcely, therefore, can it be expressed in words but with the light of the grace of Nivṛtti, I will
be able to understand it. So what can we not do if we have
the favour of the Guru? Jñānadeva says, "This I have in abun-
dance. In the strength of it I will speak; in words I will give
form to the formless and cause the senses to experience what
is beyond their power to know" (20)

The grace of the master is competent in all things.
The indescribability of the power of the master is
described by the similes of the Sun, the Moon, perfume,
ornaments etc. and concluded by Jñānesvara in the following
words:

Sirs, you are the incarnation of the great Śiva, while
I am a simple man serving you with devotion". (21)

That the master is the sole absorbing topic of
Jñānesvara's attention, may also be proved from the way in
which he writes many a prologue to his various chapters
addressed to the greatness of his Guru. Thus for example,
chapters 12, 13, 14, 15 of the Jñānesvari, all begin with an
invocation to the grace of the Guru.

Jñānesvara is so full of respect for his master that
he feels that any words of praise that may issue out of him
would fall short of the description of the true greatness of
Nīvṛttinātha. He has identified Nīvṛttinātha with the Sun of
Reality in the prologue of the sixteenth chapter of the
Jñānesvari. It has got the highest importance and value in
respect of poetry and philosophy also.

In the beginning of the tenth chapter of the Jñānesvari,
Jñānesvāra has praised his Sadguru as Gaṇeśa. "tumacā anugraho Gaṇeśu" (22)

In the fifteenth chapter of the Jñānesvarī also Jñānesvāra has beautifully propounded the glory and power potence of his Sadguru Nivṛttinātha by giving apt similes and using metaphors. (23)

Kabīra has equally paid highest respect to Guru. The entire "Gurudeva keśanga" is devoted to the praise of his Guru. This respect for Guru is found in all the 'Nirguṇa Santa-Paramparā' of the Hindi Literature.

1) "In this world, there is no other nearest relative of ours than the Guru. There is nobody else except the Saint who can guide you on the path of the 'Self-Realization and bless you by showering his entire knowledge on you".

2) "I offer myself entirely to my Giru, I surrender myself entirely to him, who within no time has made me a deity out of a human being.

3) "The glory of my Guru is limitless. His obligations on me are unbounded. He has opened my eyes of the knowledge, has blessed me by divine vision (Divya-drṣṭi)" so as to enable me to realize the Brahman".

4) "Sadguru is a real warrior. By the arrow of (his) word (Sabda-sermon) he has destroyed my ego (Ahaṅkāra) and made a hole of devotional love, which helped me in the Realization of the Self-Brahman."
"By meeting with my Satguru, the brilliance of knowledge enlightened me. One should never forget him. Be sure, only by the grace of the Lord one meets one's Guru".

"The Guru and Govinda (God or Brahman) are just the same, there is no difference at all. If we forsake our egoism, we are sure to meet the Creator - the Lord".

"The cloud of the devotional love has burst on me. My heart (Antarëtma) is fully wet by it. The woods of my body have become green by this divine joy".

"Now I am thoroughly acquainted with (the powers-blessings) of my Guru. He has completely wiped out my sorrows. He has purified my Supreme Self (Atman), which is now entirely submerged in the devotion of the Lord".

VIII THE DIVINE EXPERIENCES IN THE MYSTICISM

A. The experience of colours in Mysticism:

The mystical experiences of Jñānesvara and Kabïra are very rich and varied. Both of them have expounded the mystic experience of colours, which generally all mystics undergo. Jñānesvara tells us, "the abode of God is the thousand-petalled cavity in the brain, which is the source of spiritual bliss. One sees the red, the white, the blue and the yellow colours and sees these with a pure vision. I need not tell you much". (Abhaṅga 45)

The dark-blue colour is very much insisted upon by Jñānesvara. In many Abhaṅgas he has described the Brahman as
blackish (Sāvāle) or bluish (Nīla) in the form of Kṛṣṇa. (Abhaṅga 51, 682, 683, 686, 687 etc.) "The dark-complexioned husband is the source of bliss. He has filled me completely (antarbāhya), says Jñānesvara. (Abhaṅga 48).

"It is this same dark-complexioned Being who lives in the heavens. He is the same as Ātman. I have seen Him with these eyes, where He remains imperishable as ever", says Jñānesvara (Abhaṅga 305).

"He plays a dark game on a dark night; He manifests himself as a dark-blue God". (Abhaṅga 298)

"The dark-blue Being sees the dark blue Person. The blue light spreads everywhere. The heavens are merged in that blue light. The blue God lives in our very hearts," says Jñānesvara (Abhaṅga 52-53).

Kabīra has also referred to Bīthulā (Vitthala) who is black:

"Gokala näika Bīthulā, meroṇa mana lāgaun tohi re". (25)

(B) The experience of form in Mysticism:

The experience of forms, which are the objects of a mystic's vision on the path of the spiritualism, are expounded by Jñānesvara and Kabīra. Jñānesvara has manifested his experience of forms thus: "Beautiful indeed is that pearl which sheds light through all its eight different sides" (Abhaṅga 57).

"The pearl ornament is indeed a source of bliss.... It cannot be had in the market. It cannot be had in a city. It can be had...
in a city. It can be had only by the force of concentration".

(Abhanga 58) "Priceless indeed is that jewel which thou hast attained. Dost thou not know that it is the source of the Godhead? It cannot perish. It cannot be fathomed. That imperishable Jewel has been attained by me, says Jñānadeva, through the instruction of my Spiritual Master" (Abhanga 56)

Kabir has expressed experiences of forms as lightning, Sun and pearls: "Without clouds lightning is thundering and without Sun the whole atmosphere is illuminated. Without any Oyster-Shells the pearls are created and without tunes the words are uttered. At this stage the flame abashed by realizing Brahman." (26)

Jñānesvara and Kabir both have manifested the experience of Void (Sūnya). "This circle is indeed a void. What appears is a void; what sees, is a void; when the void and the non-void are both lost, there is the form of the Self" (Abhanga 61), Kabir has explained his experience thus:

(i) "Sahaja sunnamē rahe samānā, sahaja samādhi lagāvai". (27)

(ii) "Sunna sikharake sāra silāpara, āsana acala jamāvai". (28)

(iii) "tarā na ṭarāi, āvai na jāi, sunna sahaja mahi rahyō samāi" (29)

Jñānesvara has manifested one important vision - i.e. experience in mysticism in the following words:
"I have indeed seen the Linga, and have become as expansive as it is. It moves not, nor has it any form or qualities. In my body, I have seen this Lingam of light, and have embraced it without hands, (Abhaṅga 65).

Jñānesvara has manifested a complete metaphor (Sarvaṅga-rūpa) on the universality of the great Lingam, which we have seen in the chapter on Mysticism.

C. The experience of Light in the Mysticism:

Jñānesvara and Kabīra both have expounded the Morphic experiences of the incomparable light, which we have seen under the titles of "Jyotiḥsvarūpa-Brahman" and "Prakāśarūpa-Ātman" in the chapters of "The Doctrine of Brahman" and "The Doctrine of Ātman" respectively.

Jñānesvara's unmatched experiences in the Abhaṅgas are as under:

"the Moon-light which shines without the Moon" "Even the Sun's light is inferior to the light of the Ātman. In God, indeed there is neither day nor light." "God is indeed seen in the super-conscious state. His light is greater than the light of the Moon or the Sun". "And is it not wonderful, asks Jñānadeva, that the Sun should shine by night, and the Moon by day?"

"That light is indeed seen in the thousand petalled lotus where there is neither name nor form". (30)

Kabīra has expounded the same unique experience:

(a) "Without an instrument jingling sound is heard. Without any
lake lotuses have blossomed. The swans are enjoying there. The Moon-light is shining without Moon". (31)

Kabīra has described his vivid experiences of brilliance and light at many places:

(b) "Koṭīna Bhānu-candra-Tārā gana chatrakī cheva rahāī" (32)

(c) "Candra-tapana Koṭī dīpa barata hai tūra bājai tahām
Santa Zūlai pyāra Žanakāra tahām moora barasata rahαι rasa
pīvai tahām Bhakta Zūlai" (33)

(d) "unmani caḍhāyā magana rasa pīvai, tribhuvana bhayā
ujiyāra" (34)

(e) "amṛta Žarai Brahma Parakāsai taba hi milai Rāma Rāya." (35)

(f) " antara jyoti Rāma paragāsa, Guru-mukha biralai jānī." (36)

In the above 'Padas', Kabīra has expounded his unique experience of divine light and blissful-state of mind by referring to "Amṛta-rasa-pāna" i.e. drinking of nectar.

(D) The Experience of Sound in Mysticism:

Like Kabīra, Jñānesvara has not manifested his experience of sound with fullness. In this respect it may be seen that his experience of colour, form and light are much more clear or apparent than those of Kabīra.

In the Jñānesvarī he has spoken of the sound which fills the whole universe, telling us that a mystic does not know whence it comes and whither it goes.

A beautiful description of the experience of sound is seen in the sixth chapter of the Jñānesvarī:
"ghosācā kundā, nādacitraṇṇī rūpādi, pranavācīya modī, rekhīl
aisī" (Ovī. 276).
"tayā anāhataceni meghe, maṃ gā kāsa duṃdume lāge, tava
Brahmaṃsthānīcī vegaī, phiṭāle sahaje" (Ovī. 279).

The atmosphere is filled with the sound, it (nāḍā)
becomes picturesque. The forms of the sound look like Īṅkāra.
When the clouds of divine sound (anahta-nāḍā) roars in the
sky, then only the door of Brahman is opened.

In his Abhaṅgas also he has mentioned that unstruck
sound which is heard in the process of mystic contemplation.
(Abhaṅga 74)

Jñānesvara is kind enough to describe the signs of
approaching death thus:"When a man shuts his ears and does not
hear the sound, he should know that he is going to die in nine
days' time. When he looks at his brows and does not see them,
he shall live only for seven days. By rubbing the eye, if he
is not able to see the circle, he will live only for five days.
When he does not see the tip of his nose, on that day he will
pass out of life. This indeed is the mark of a Saint, says
Jñānadeva, and one may realise this at the time of his death".(3

Kabīra was the great champion of the "Laya-Yoga". In
various ways, he has impressed the importance of "Nadanusa-
dhana" i.e. the concentration on sound Anāhatanāda. We have
already seen the examples of these in the chapters of 'Yogic-
Mysticism' and under the heading of 'Laya-Yoga' in the fifth
chapter of the third part on various Yogas.
The Upanisads give more emphasis on experiences of brilliance, light and forms but not so much on sound.

The lowing of bulls, the rumbling of clouds and the crackling sound of the flames of fire are mentioned in the Chāndogya-Upaniṣad (3-13-8).

There is much variety in the experience of sound expounded by Kabīra. Some of his beautiful expressions are quoted here from 'Kabīra Vani' edited by Dr. Hazārī Prasād Dwivedī.

"suni maṇḍalame maṇḍala bājai tahaṁ merā maṇa nācaī." (Page. 294)  
"gagana garaįai tahaṁ saḍā pāvesa sarai hota maṅkāre nita bajarata tūrā". (page 249).

"Jahā Khelata Basanta riturāja jahāṅ' anahada bājā bajarai bājēa".  
(Page 241).

"Sūnya maheĩ me maṇubata 'bājai kiṅgari bina sitārā"(P.295)  
"bina bājē aṅkāre uṭhai jahāṁ, samuji parai jaba dhyāna dhari"(295  
"Yahi ghaṭa bājai table-nisāna, bahirā śabōa sunai nahi kāna". (P235  

Dr. R.D. Rānađe has said the same thing.

"The mystic experience of sound can be heard by the deaf and the blind can see divine light."

In this respect pada no.83 in the 'Kabīra-Vānī' (page 281) is self eloquent.

Mrs. Evelyn Underhill has dedicated the fifth chapter of the second part of her celebrated book 'Mysticism' to Vision (diya-darsan) and Voice (diyā-sruti). The Auditions (atīndriya sruti) described in this chapter have got resemblance with 'Inner-voice' of Mahātmā Gāṇḍī. But it seems that she was quite ignorant
of 'dasa-nāda' mentioned in the Indian Science of Yoga, as there is no trace of 'Anāhata-nāda' in this chapter.

(E) The Experience of Flavour in Mysticism

Jñānesvara has described 'Flavourism' in the words of 'Brahmarasa' or 'Ramanāmāmrta-rasa' while Kabīra has described it as 'Rāmarasa' or 'Harirasa'.

"Ujalali Santi mavaḍali nisi, avagha Brahmarasi Pajalale (Abhaṅga 537)

"Angesi mardila Brahmarasu Vo māyā". (Abhaṅga 502)

"Brahmarasace votile ghosule, Brahmavidyece sara mathile dekha" (Abhaṅga 308)

"Kapurace bhonde mya Brahmarase bharile" (Abhaṅga 223)

"Rāmānāmāmrta-rasa piṭa jibhe" (Abhaṅga 343)

"Rāmarasaina prema rasa, pivata adhika rasala"

"Harirasa piya jeniye,je Kabahu najai Khumara" (K.G.Page 13)

"Isvara Gauri pivana lage, Rama Tani mativarire( V.G.P. 85 )Pada 71.

"Atma anandi Jogi, pivai Maharasa amrta bhogi" (K.G.P.118 Pada 204)

Dr. R.D. Rānade writes, "There is, however, one special feature about Kabīra's mystical experience, namely, that in addition to the experiences of sound, light and colour, he mentions particularly the experience of flavour." (38)

(F) The Experiences of God in all the States of Mind

According to Jñānesvara and Kabīra the experience of God can be attained in all the states of consciousness in the waking state, in the dream state, in the state of deep sleep.
as well as in the super-conscious state. When all these states become alike, then God is attained. Jñānesvara has employed an allegory to tell us how God is to be experienced in all these states. The waking state is personified as a living woman and is made to say that she heard the voice of God in the Court-yard, and saw Him (Kṛṣṇa) with her own eyes.

The Dream state (svapnāvästha) and the Deep-sleep state (susuṣṭi) say that they are full of love towards God, and when they will realise God, then the cymbals will be sounded. The super-conscious state (turyāvästha) is made to say that everything that belonged to her was taken away by God, and she was made to remain deeply silent. (Abhanga 84) Dr. Rānade has shown similarity between the mystic experiences of God of Mirābāi, the Mystic Princes and Kabirā in the following lines:

"Pāyo ji mane Rāma Ratana Dhana" - Maa Mirābāi, "Amoligā Ratna Jodale re tuja, kale Brahmbīya nolakhiśī" -Jñānesvara(39)

In Kabīra's exposition some references to these mystic experiences can be understood as under:
"Sahaja Sunname rahe Samānā, Sahaja Samādhi Lagāvai.

Unmuni Rahai Brahmqko Cinhai, Parama-tattvako Dhyāvai" (40)

In the above 'Pada' Kabīra has expressed the realization of Brahman in the state of ecstasy (unmani) and Sahaja-Samādhi.

In one 'Pada' Kabīra warns his 'Jīva' to be alert.
"Jāga piyārī aba ka sovai" (41)

In another 'Pada', Kabīra has described the highest stage (Parama-pada) of Self-Realization.
Jñānesvara and Kabir have expounded this highest experience in mysticism at many places, which are very rare or exceptional.

Jñānesvara has variously expressed the attainment of bliss consequent on communion with God as follows:

"As I went to see the Lord, my intellect stood motionless, and as I saw Him, I became Himself. As a dumb man cannot express the sweetness of nectar, so also I cannot express my internal bliss. God keeps awake in me, says Jñānadeva, and the saints became pleased by this sign". (Abhanga 29)

"As I heard of God's qualities, my eager heart ran to meet Him. My body and mind and speech became transfixed. In all eagerness, my hands were lifted up. But as I saw the form of God, they remained motionless as it were. My eyes refused to wink, and I remained one with what I saw". (Abhanga 88)

In the following Abhanga Jñānesvara has manifested the supreme, divine blissful experience thus: "I have been satiated by the enjoyment of Divine experience (Brahmananda), and I have been nodding from time after time. I have lost all desires. I have grown careless of my body. 'Meum' and 'Tuum' have disappeared from me. I became merged in God; and the bliss was witnessed by all". (Abhanga 81-138)
Kabir has expressed his experience of bliss in almost identical words:

"Kahai Kabirä mani bhayä ānanda, Jagjīvana mili you parānanda" (43)

My mind is full of joy as I have met the Lord, who Himself is highest joy or bliss.

"Ātmā ānandī jogī, pīvai mahārasa amrta bhogī" (44)

Kabir has expounded the highest stage of the Supreme experiences in Monism:

"Rājā Rāma tū aisā nirbhaya tārana tārana Rāma Rāyā, Jaba hama hote taba tuma nāhi, aba tuma hāhu hama nāhi" (45)

"Oh Rājā Rāma! You are the only fearless saviour! You were not there, when 'Aham' my ego was present. Now you are present as my ego is vanished.

"Guruprasādi amrta phala pāyē, sahaja susumna kāchhī" (46)

Jñānesvara expresses his unique experience in the following words: "The Lord indeed fills the inside and the outside, and as one goes to embrace Him, one becomes identified with Him. God cannot be warded off, even if one wills. Selfhood is at an end. As desire runs after God, God hides Himself. In a moment's time, however, He shows Himself, when all the desires remain tranquil". (Abhaṅga 92)

Jñānesvara's 'Abhaṅga-Gaṭhā' is a golden treasury of these unparalleled mystic experiences of blissfulness, satisfaction and tranquility.

(H) The Supreme Experience of the Self:

Jñānesvara and Kabir were the great Yogis. They have
expounded their supreme experiences in the various ways. In one Abhanga, Jñānesvara says, "I have seen the Lord unobtainable by the Yogins, and my heart's desire is not satisfied, even though I have been seeing Him for all time. I have seen the God of Gods. My doubt is at an end. Duality has disappeared. I have indeed seen the Lord in various forms and under various descriptions". (Abhanga 77)

Jñānesvara is the 'master' in the Yogic vision of God, and he sees God in the immaculate region above the different plexuses. (Abhanga 85)

Kabīra had expressed in the same way:
"Kabīra Rāma mai, Rāma Kahi Kahibe mahi viveka, Eka anekai mili gaya eka samāna eka." (47)
"Sūraja Candra Karahi ujiyāra, saba mahi pasaryā Brahma pasaryā". (48)

According to Jñānesvara, God appears neither as male nor as female (Abhanga 85) Kabīra has exactly said the same thing thus:
"na ihu manusa, na ihā deva, na ihu jati kahavai seva; na iha, jogi na avaḍhuta, na izu mai na kahu puta" (49)
Jñānesvara says, "Night and day both are lost in God. Both the Moon and the Sun derive their light from Him. He appears as the unity of man and woman, and Śiva and Śakti are both merged in Him". (Abhanga 86)

Like Kabīra, Jñānesvara sees God in everything and everywhere. He finds Him in all the directions. He says, "He
lights the lamp of experience, and the same vision appears to him in all the ten different quarters". (Abhanga 87)

The Lord indeed fills not merely the whole outside, but also the entire inside of Jñānesvara. As Jñānesvara sees the Lord, he becomes merged in Him. At many places Kabīra has manifested the same supreme experience of being submerged in the Lord, his Nirguna Rāma. Jñānesvara says, "My mind becomes infatuated. Forgetfulness becomes remembrance. The whole world seems to be lost in the Lord. That beautiful form of the Lord infatuates me as I see the world. I see my own form present everywhere". (Abhangas 89, 80)

Jñānesvara has manifested his spiritual experience (Ātma-darśana) in the following words:
"The Lord is indeed seen as a full grown sandal tree, or as a full-blossomed Asvattha. I bid adieu- farewell- to all phenomenal existence".

At last Jñānesvara proclaims, "True bliss is to be found only in Self-Vision". (Abhanga 94). Kabīra has said the same thing, "Āpapichāne Āpahi Āpa". As Jñānesvara began to see himself, he was lost in himself. His mind remained cheated. The Lord was inside, He was outside. I myself appeared to me as the Lord Nivṛttinātha had really killed my separate individuality! (Abhanga 95).

Kabīra has said in the same words:
Now I have realized that all beings are one. All discussions are over. Due to the grace of Rāma I am blessed with everything. "So Sāhiva rahiyā bharapūri, sadā saṅgi nahi Hari ṛuri." (51)

The Lord is all pervading. He is always with us. Hari is not far away from us.

In many Abhaṅgas Jñānesvara has revealed his unreserved heart of great satisfaction, peace of mind and tranquility, which has come to him after Self-Realization due to grace of his Sadguru-Nivṛttinātha.

Very confidently does he assert:

"Now I shall make the 'Samsāra' (i.e. world) blissful. I will fill up all the three worlds with happiness". (22)

"Oh Lord! A large black bee (Bhramara) only knows the sweetness of the pollen of a flower (Parāga). May I be attracted towards you like it for ever! This sweetness never fades. As thirst attracts water, may I be attracted towards you like it. I have great liking for Viṭṭhala and now the stage has come, when sweetness has merged into sweetness! (21)

"Now my life is blessed by success of completeness since I have seen the divine feet of Viṭṭhala" (26)

"Now all my doubts are over. The roaming mind has come to steadiness due to meditation of the Lord-Hari! I cannot describe him whether small, subtle or unparalleled. I know only this much, that I am lost in Him"! (44)

"Now there remains nothing in this world to acquire. Crores of my desires have come to an end. I have gained that
which was to be achieved. I do not know by what means I could gain these divine feet! Now what to meditate in meditation? That has completely merged into my mind rather It has conquered my mind". (62)

"I tried to enjoy sweetness in the dream but amazingly I became dream myself! The divine happiness in "Susupti" has come to 'Jagrti' itself". (75)

Jñānesvara has expressed the wonderful experience of Self-Realization thus: "How can I describe those sweet moments (Sukha-sohale)? When I saw Him, I lost myself in Him! I tried to see Him but He was beyond seeing. I tried to express myself, but alas! I became silent I could not utter a word even! It was not a river, it was not a confluence nor a stream. It was neither illusion. How can I speak of this wonderful state of mine?" (100)

In most of the Abhangas Jñānesvara has manifested his "Advaitānubhūti" i.e. experience of Monism. He says, "You have become mine and I have become Yours! Now where is the place for Dualism? Which was Nirguṇa has manifested itself as Saguna. Ignorance has disappeared and only oneness is prevailing". (138)

In many Abhangas Jñānesvara has explicitly stated that Lord Kṛṣṇa was Brahman incarnate in Gokulā.

"To establish the authority of the Vedas the Brahman has manifested itself in Gokula". (315)

"In the form of a cowherd the Brahman is brilliantly shining, which is so charming". (316)
"The charming Brahman is playing happily in Gokula with the milkmaids" (320)

Jñāneśvara gives very abnormal or outstanding Self-experience thus: "Uncountable Suns have risen and the Brilliance is inexplicable. Jñānajyoti is flashing like anything. He is beyond attributes, how can I describe Him by adjectives or attributes? He is beyond everything. I have seen Niranjanā. Let Him be in my heart as He is! " (520)

In Kabīra's words of his 'Advaitānubhūti', we will conclude this chapter.
"Guru mati rahi rasi Hari guna gē vai, Rājā Ramai Rāma Rabatā sukha pāvai,
Kirā pā kari kā nāma druḍhai, Harī Harī bāsa sūgandha basai (52)

At last Kabīra's words of greatest satisfaction, peace of mind and tranquility may be seen in:-
"Kahai Kabīra mai pūrā pāyā, saba gaṭthi Sāhiba dīṭhā". (53)

IX CONCLUSION

Jñāneśvara and Kabīra are the greatest Mystics of not only the Mediaeval age but for all the ages. In them all important faculties required for a mystic like intellectual power, absolute clarity of thought, feeling, strong will power, utmost sincerity, intuition and great imagination are seen. The moral aspect plays an important role in their Mysticism. Along with radical, rational and intellectual power, emotional-poetic aspect is intermingled with it which has given sweetness and feelingness to their mystic expositions.
Both of them were great Yogis. Their 'Yogaja-pratyaksa' or intuitional aspect is manifested in their expositions. Both were blessed, initiated by great Siddhas, hence it was but natural to have golden plating of 'Sadguru-krpa' and 'Sadguru-Stavana' on their mystic experiences.

The mystical experiences of Jñānesvara and Kabīra are very rich and varied. Both of them have described the experience of black and blue colours with great love. Both of them have expressed the experiences of forms and light-brilliance, but greater emphasis is given on 'Jyoti' than forms by them. Like Kabīra, Jñānesvara has not manifested his experience of unstruck Sound (Anāhata-nāda) with fullness. Kabīra was the great champion of Laya-yoga, which is expounded by him as 'Sābda-Surati-yoga'.

The experience of God is expounded by both of them at many times, but with an important difference. Kabīra has described his "māthā-mukha hīna Rāma" i.e. Nirguna-Nirākāra Rāma, while with great love and affection Jñānesvara has described the Lord, the Para-Brahman, or the Ultimate-Reality in the form of Kṛṣṇa at Brundāvana or Gokula. His Nirguna Brahman has manifested as Saguṇa-Brahman or 'Pūrna Brahman' in the form of Viṭṭhala and Kānhā (Kṛṣṇa). These vivid descriptions of seeing and meeting the Lord (God) face to face has brought emotional sweetness and beauty to his Abhaṅgas. Kabīra's 'Pedas' of 'Rati-bhāva' also rise to this great height of affection, beauty, love and sweetness.
Both of them have propounded the experience of 'Bliss' (Atama-sukha) as both of them were "Trpta-kama" by birth, and blessed by Sadguru.

Now comes the last and the highest stage of experience of the Self in the Mysticism. Jnanesvara, being Siddha, Atmasakshatakar, Purna-Yogi since the age of seven only, most of his Abhangas are dedicated to this supreme experience. Then what to talk about his Amrtanubhava? It is nothing but a great treatise on the Self-Realization i.e. Atmanubhava. It is a renowned commentary on 'Tat-tvam-asi', the Mahavakya. The Cangadevapasaasti is the very essence of Atmanubhava. This small 'Prakarana-grantha' of Sixtyfive Ovis by itself would have made Jnanesvara immortal!

Kabira's utterances of "mai pura paya" have naturally come from his mouth in ripe age and final stage of Siddhavastha as he had to struggle hard like Tukaram in the beginning i.e. in Sadhakavastha. But it is beyond doubt that Kabira ultimately reached that Supreme place (Brahma- pada) from where he has said 'Rama and Kabira are one only'.

NOTES

PART IV

CHAPTER XXI

ĀTMAŅU DHAVA

1. My. Mah. Pg. 2
2. Ibid. Pg. 2
3. Ibid. Pg. 2
4. Ibid. Pg. 2-3
5. Ibid. Pg. 3
6. Ibid. Pgs. 4-5
7. K.G. Pg. 142: Pada 300
8. Ibid. Pg. 149: Pada 327
9. Ibid. Pg. 160: Pada 373
10. Ibid. "130: Pada 255
11. Ibid. Pg. 81: Pada 51
12. My. Mah. Pg. 27
13. B.G. VI: 14; Jñā: 268-270
14. Enneads 6-6. 16: Quoted from My. Mah. Pg. 30
15. Inf. Is. In. C. Pg. 115
16. V. S. M. R.
17. B.G. XIII: 8; Jñā: 368-457
18. K.G. Pgs. 1-4
19. B.G. I: Jñā: 22-27
20. Ibid. VI: Jñā: 32-36
21. Ibid. IX: Jñā: 9-14
22. Ibid. X: Jñā: 0vi 6
23. Ibid. XV; Jñā: 1-27
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