1. A BRIEF HISTORY OF THE PHILOSOPHY OF DEVOTION

It is usual for the orientalists to consider the Vedas from the philosophical, anthropological or socio-logical points of view. In the Vedas emphasis has been mainly given on ritualism i.e. Karma-Kāṇḍa or Yajña-yoga. It is however not true that devotion has been totally ignored in them, though sufficient stress has not been laid on it.

There is another misconception regarding the origin of devotion. The Christian missionaries claim that, Bhakti-
path of devotion is the gift of Christianity to Hinduism which is absolutely baseless.

The religion, philosophy and culture of the Hindus have their moorings in the Vedas, which no Authority either Eastern or Western has placed much later than 1500 B.C. Some have placed them even very much earlier also.

(a) **THE SEED OF DEVOTION IN THE VEDAS**

In the path-way of devotion or Bhakti-yoga Bhakts and Bhagavants i.e. the devotee and the divinity are the two main factors and the devotion or the divine love is the only link between them. In the Vedas we come across all the phases of this divine love in varied forms, which have later been expounded by Jñānesvara and Kabīra. In devotion, God is everything. In the Vedas following illustrations may be seen, which will remind us of Jñānesvara and Kabīra.

1) God is the creator and ultimate Being. He is the Lord of all existence- the supporter of the universe².

It is typical of Vedic worship that the worshipper seeks the knowledge of the object to the worshipped. His devotion is not blind, but is based on enlightenment. This is called "Jñānottar-Bhakti", devotion emerging from knowledge in the philosophy of Jñānesvara.
2) God is the source of all power, spiritual as well as physical. In him man has his ultimate refuge.

This Vedic conception of God is expounded in the Jñānesvara, where Jñānesvara has described "Adipurusa", "Viśvētamaκa-Deva" and "Sārvētamaκa-Deva" and whom Kabir names as his "Nirguṇa Rāma".

3) The Vedas are rich in the songs of praise.

Through all the ages the sky of India has been ringing with songs of love and devotion; The prayers are the musical outbursts of love in the heart of the devotee; The expositions of Jñānesvara and Kabir are rich in divine music and poetry.

4) The terms, 'Saviour' the "Merciful one", friend, typically signify the spirit of the religion of devotion in the Vedas, which are found in the expositions of Jñānesvara and Kabir.

In the Vedas it is said "Oh God! Thou art our Father our Brother, our Friend".

5) The Vedas refer to divine benevolence.

Purity is Godliness, Divine Holiness which are described in the Vedas, are the "must" virtues that are 'must' in Bhakti-yoga and hence are found in the Jñānesvarī and the Kabīra-Bījaka.
6) Jñānesvara has called "Vithal of Panchharpur" as "Māuli"—Mother in many of his poetic expositions known as "Abhaṅgas". This conception of the Divinity as the last refuge of man is expressed in Ṛg. Veda VII:95-5, in which the Deity is addressed in the feminine gender, as Mother. This worship or devotion of the Divinity as Mother is a special feature of the religion of love. The great love of God is expressed through the apology of the love of the father and mother in the Vedas.

In Kabīra’s expositions in some places this expression of love is found. The divinity being referred to as Mother (to infants) may be seen in the Vedas.

Here the devotee is like the child sucking at the breast of the Divine Mother—Sarasvatī. This simile is found in the Jñānesvari, which is a "Guru-Stavan" and a "Sāṅga-Rūpaka", in the love of mother towards her child. The Jñānesvari is rich in this religion of affection known as "Vātsalya-Rasa" which forms an important part of the 'Ehakti-yoga'. The expositions of Kabīra are also moistened with "Vātsalya-Rasa".

7) The metaphor of the 'husband and wife' has also been expressed in details in the Vedas. The Deity is Indra. In Jñānesvara’s songs known as "Virahanies", this aspect of love between husband and wife is prominently elaborated and emphasised. In the 'Dohās' of Kabīra, this love is greatly sublimated. Both of them are superb in expounding this tender feelings of love. The eagerness and yearning of love are expressed in the Vedas.
In my heart thoughts and feelings agitate; Love- 
yearnings proceed, they fly to all the regions.\textsuperscript{14}

Prayer as Love-song is seen in Rg. Veda: 1-10-12. The 
Vedic sages discovered the secret that the song was the medium 
of expression for the intense feelings. In Rg. Veda: X-42-2, 
God is called as Lover! The chaste wife is the highest symbol 
of virtue in the Jñānesvarī and in Kabīra’s expressions. This 
is found in Rg. Veda: 1-73-3.

From the above references it is evident that in the 
Vedas the seeds of the path of devotion or Bhakti-yoga do 
exist and all shades of love in Bhakti yoga are beautifully 
expounded therein. All this existed thousands of years before 
Christianity was born. Another important point is the trend 
of all these expositions is noticed in the works of Jñānesvara 
and Kabīra.

(B) THE EXPOSITION OF DEVOTION IN THE BHAGAVADGĪTĀ:

Only in the Bhagavadgītā we find the complete 
coordination i.e. "Samanvaya" between all the philosophies and 
of all the paths of Self-Realization. Only in the Bhagavadgītā 
equal emphasis is laid on Jñāna-Dhyāna-Karma & Bhakti. Really 
speaking, the Gītā stands for "Jñānotter-Bhakti" i.e. Bhakti 
evolving through knowledge, which is the central theme in the 
Jñānesvarī. Though the twelfth chapter in the Gītā is devoted 
to Bhakti-yoga, in every other chapter the exposition of 
devotion is seen. For example, verse 61 in the second chapter
stated as Sāmkhya-yoga; verse 30 in the third chapter known as Karma-yoga; verse 11 in the fourth chapter viz. Jñāna-Karma-Samnyāsya; verse 29 in the fifth chapter of Karma-Samnyāsya; verse 47 in the sixth chapter of Dhyāna-yoga or "Abhyāsya; chapters 7 to 12 are well known for Bhaktiyoga, but in chapters 12 to 18 also we find many verses devoted to Bhaktiyoga.

Though in the Jñānesvarī full justice has been done to all the paths or ways of Jñāna, Karma, Yoga and Bhakti, Jñānesvara's goal seem to be "Jñānottarā Bhakti" Like the Bhāgavata, the Nārādiya-Bhakti Sūtras or the Śāndilya-Bhakti-sūtras, the Jñānesvarī is not known as a classic of Bhaktiyoga, yet if all the relevant passages on Bhaktiyoga are arranged properly, it will be a great Guide to the devotees or the aspirants.

(C) THE PHILOSOPHY OF DEVOTION IN THE BHAKTI-SŪTRAS

Nārādiya Bhakti sūtras and Śāndilya-Bhakti sūtras are the main pillars of the edifice of the Bhakti-yoga. Śrī-Matl-Bhāgavata has been looked upon as the Bible of the Bhakti-religion.

Late Prof. S.V. Dāṇḍekar has shown one similarity between the Nārādiya-Bhakti-sūtras and the Jñānesvarī in his preface to "Sārtha Jñānesvarī." Dr. Govind Trigunayat has also shown similarity between the Nārādiya-Bhakti-sūtras and some 'Dohās' of Kabīra. But both of them have missed one essential point.
The N.B. Sūtras are clearly dualistic in tone (Dvaitavādī) while both Jñānēśvara and Kābra are the champions of the Monism (Advaita). In the Sāndilya sūtras monism is expounded, and it is closely allied to Jñānēśvara's monism. There is another radical difference between the N.B. Sūtras and the Jñānēśvarī. The former is based on "Ratiniṣṭha-Bhakti" i.e. erotic love, while the latter is based on "Jñānaniṣṭha Bhakti" i.e. it flows from the knowledge. In the former the emphasis is on complete submission i.e. "Anyayātā", while in the latter it is on the total unification-oneness i.e. "Sāmarasya".

II THE BHĀKTI-SAstra IN THE Jñānēśvarī

Prof. S.V. Dāndekekar has correctly named the Jñānēśvarī as "Bhakti-sāstra". In the Bhagavadgītā, definition of Karmayoga is given as "Yogaḥ Karmasu Kauśalam" (Bg.II.50) but there is no such clear-cut definition of Bhakti-yoga though at many places its nature is explained, such as:

(a) The Definitions of Devotion According to Jñānēśvara:

In the N.B. Sūtras "Sa twasmin paramapremurūpā" or in the S.B. Sūtras "Sa parānuraktiriśvare" are found as definitions. Jñānēśvara defines "Abheda-Bhaktiyoga" as follows:

"Therefore, I am the only source, from which the entire universe takes its birth and substance too. Just see a stream of waves; they arise out of water and are supported and sustained by water. And as the waves have all their being in
water, so there is no real being but Myself in this universe.\textsuperscript{19}

Jñānēsvara defines what is real service or worship of the Almighty thus, "these prescribed duties are Oh Son of Pāṇḍu, the sole support (moisture) to the being and their performance alone is equivalent to the highest service to my Supreme Essence.\textsuperscript{20}

Jñānēsvara's emphasis on the unity of the universe and the Ultimate-Reality is to be specially noted. This is the basis of his philosophy of devotion. He further elucidates his conception thus,

"There are then those that realise, Me as being everywhere in created beings. One and all, and worship Me, with the most fervent love and intense devotion surging in soul and dissolving in My being as air in space, all feeling of place, time and circumstances. Thus realizing their true self in Me, these devotees treasure Me up in their heart, and live in all worlds their happy life as a perfect sport, prostrating themselves before all creatures as the very God. Such a way of life, know ye definitely is true Yoga of devotion.\textsuperscript{21}

(B) THE REAL-NATURE OF DEVOTION ACCORDING TO JÑĀNESVARA

Jñānēsvara has described the nature of devotion by giving a very beautiful example from nature itself.

"But like the shower of rain dropped down from the cloud, which cannot but reach the earth, this devotion unswervingly
reaches forward to me as its home of rest; or like the river Gangā in spate which with full flood tide rushes forward and flows into the sea for ever; and for ever he, with the full swell of all his emotions blending into love to Me and breaking the bounds of his soul becomes one with Me and lives and moves into my Divine being" Jñānesvara further claims.

"Therefore, from the tiniest creature up to Divinity to him everything is full of my Divine essence and in that moment as his love to me comprehends this my Indefinite, Being, he becomes one with Me and realizes my omnipresent being".

Commenting on the Nineteenth verse of the Tenth chapter of the Jñānesvarī, Jñānesvara has very feelingly described the real nature and spirit of devotion as follows:

"Those that in heart and soul are fully united in Me and have found their highest contentment in Me, have by lure of Self-Knowledge unlearnt all sense of life and death. And in the sheer ecstasy of Self-knowledge, they dance with the joy of converse, that gives and takes self-knowledge ".

How the two hearts of devotee and God meet in unison, is beautifully explained by Jñānesvara thus,

When two close-lying lakes are heavily flooded to overflowing into each other, the breakers are joined in mutual embrace; so in the union of souls waking up to self-vision, the surgings of Divine ecstasy are woven into the harmony of the purest joy, whereby the grandeur of self vision displays itself.
in the lustrous beauties of self-vision. As if one sun goes out to dance into rapturous worship of another sun; or as if one moon holds another in embrace, or again as if two streams of equal might have rushed into each other of such blessed souls reveals, a confluence of sacred streams of Divine life, eight fold bodily fusing up and suffusion of Satwa.

(C) THE SĀMARASYA-YOGA OF JÑANESVARA

Here Jñanesvara has used Prayāga of 'Sāmārasya' (a confluence), which is the keystone of the Nātha-Cult. "Sāmarasya-yoga" is the foundation of the philosophy of Jñanesvara, which leads to 'Advayānanda'. The philosophy of devotion of Jñanesvara is based on this "Sāmārasya" between devotee and God or disciple and Master. In Bhaktiyoga of Jñanesvara the devotee completely merges in God or disciple in his Master. He completely forgets his aloofness, separation or independence. He becomes one with God or his Master. The oneness of Jñanesvara with his spiritual teacher Nivṛttinātha is fully brought out in the Jñanesvarī, the Amṛtānubhava and the Cāṅgadeva-pāsāṭi, which together constitute his magnum opus-Granthraj of the philosophy of devotion.

The best commentary and exposition of this "Sāmarasyayoga" between the disciple and his Master, of Jñanesvara may be seen in the "Divyāmṛta-Dhāra" of Shri Babā Mahārāj Joshi, which is unique in the Marāthī literature.
Now the greatest gift of \textit{Jñānēśvara}, which is 'Terseness' may be seen in the following ovāl, which is the essence of his Bhaktiyoga.

"Others that whole-heartedly follow Me, undoubtedly are merged into Me "Eternal" Being, when they leave this earthly journey." \textsuperscript{25}

In the eleventh chapter of the \textit{Jñānēśvarī}, \textit{Jñānēśvara} has again defined devotion which gives still more clear picture of his conception of devotion. \textit{Jñānēśvara}'s superb command on words, depth of meaning and grandeur of poetry is seen in this eleventh chapter, while describing "\textit{Viśvarūpa-Dāraśana}" i.e. the Lords Transfiguration. His real affection and inclination towards Saguna-Bhakti along with Nirguna-Bhakti has reached its height in this eleventh chapter.

\textit{Jñānēśvara} describes real devotion and worship as follows,

A devotee who performs every action for My sake and for whom there is no one in the world so dear as I am, for whom among all things visible and invisible I am the only goal, and whoever has chosen as the final purpose of his existence. One who has forgotten the language of created beings, and who reverses all things because, seeing Me in all things, he is free from enmity, becomes united with Me, O Pāṇḍava, when he leaves his mortal body \textsuperscript{26}. 
Jñānesvara again gives emphasis on unism, i.e. "Sāmarastē" between the devotee and God and between devotee and the universe. After giving apt examples Jñānesvara says,

"Then, in the same way when fire is lit from fuel the fuel is lost to sight, having become fire itself, or as the sky remains dark so long as the sun has not risen, but when it appears, the light shines forth, so through direct experience of Me, egotism vanishes and with the disappearance of egotism, duality passes away. Thus I am all that is; I am by nature the only one who exists; what more can I say? A man (who knows this) is absorbed into union with Me."

So far we have seen the definitions and real nature of devotion according to Jñānesvara. Now we may proceed further to consider the important forms of devotion and different stages or steps to this ladder of devotion leading to Self-Realization, 'Sāmarasya-yoga' or 'Advayānanda' of Jñānesvara.

(D) THE SĀDHANA-BHAKTI AND THE SIDDHA-BHAKTI

Devotion is two fold; 'Sādhana-Bhakti' and 'Siddha-Bhakti'. The first is known as 'Gauni Bhakti' or 'Apara Bhakti' and the other is known as 'Pradhān-Bhakti' or 'Para-Bhakti' which is 'Turīyāvasthā' or 'Jñānāvastā'.

The 'Sādhana-Bhakti' is the means and the 'Siddha-Bhakti' is the ultimate to be achieved on the path of devotion. The 'Sādhana-Bhakti' is followed as the pathway, when one is not Self-enlightened but is eager to achieve it.
The 'Siddha-Bhakti as can be known by the name, is automatically followed by the Siddha, who has achieved Self-Realization. It becomes the law of his being. In the Jñānesvarī, we see the particular aspect of Jñānesvara that he has described 'Siddha-Bhakti' or "Jñānottar-Bhakti" at many places in detail but has not stressed 'Sādhanā-Bhakti' so much, whereas Kabīra has emphasised the Sādhanā-Bhakti more than the 'Siddha-Bhakti'. The reason of this difference in the treatment of the subject can be traced in the biographies of these two great saints and Siddhas of Bharata. Like Rāmadāsa and Tukārāma of Māhārāṣṭra, Kabīra had to struggle hard on the path way of devotion to achieve the last-supreme stage of 'Siddha-Bhakti' which is known as 'Sahajāvasthā'. Jñānesvara with the blessings of his spiritual teacher Nivṛttinātha achieved this supreme stage instantaneously. This accounts for the polar difference between their treatments of all the paths of Self-Realization. However, the examples of both the paths of devotion are seen in the Jñānesvarī.

In the last chapter of the Jñānesvarī, exposition of the 'Sādhanā-Bhakti' and the 'Siddha-Bhakti' may be read from ovīs 1355 to 1360 (Sādhanā-Bhakti) and in ovī 1361 only (Siddha-Bhakti). "That will vanish from your heart all hatred towards beings and thus make you pay me homage everywhere."

In the eighth chapter, commenting on the fourteenth verse, both these devotions are expounded in the Jñānesvarī. The blessed Lord says,
Those who have given up all sense-objects with their desires controlled, having installed Me in their heart, enjoy (eternal bliss). But if, experiencing Me, they feel dissatisfied, hunger and thirst do not affect them, what then can their sight and other senses do? They who have thus realized union with Me, have clung to Me in their hearts, worship Me, becoming one with Me. If it were necessary for such men to remember Me at the moment of death, and for Me to come to them, what would be the value of their devotion to Me?

After noting these two main categories of devotion, we shall turn to different stages or steps of devotion. In the Jñāneśvari though there is not a systematic exposition of the Science of Bhakti, yet all these stages have been elaborately described in various places. We shall try to link them up systematically so as to make it into a complete whole. Before proceeding further we shall study the conceptions of Bhakti according to Kabīra.

III THE PHILOSOPHY OF DEVOTION ACCORDING TO KABĪRA :

The philosophy of Devotion propounded by Kabīra owes much to Rāmānujaśārva of the Bhakti-Sect of the South. He has shown the seeds of Devotion in the North of India. Rāmānaḍa, the spiritual teacher of Kabīra nursed that creeper of devotion with great love and with philosophic doctrines. Kabīra is the fully blossomed flower of that creeper, which is full of sweetness of emotions, love and
devotional ideology. It is said,

"The devotion was born in the South, which Râmânanda brought to the North. Kabîra has expounded it throughout the world, i.e. "Sapta-dvîpa-navâ-Khanda".

In the Nârâdiya-Bhakti-Sûtras the list of the Bhakti-âcâryas is mentioned.30

(a) THE INFLUENCE OF NARADîYA-BHAKTI SUTOR ON KABîRA

Nârada, the greatest champion or lover of devotion, was the idol of Râmânuja and Râmânanda. Kabîra was also very much influenced by the Nârâdiya-Bhakti Sûtras. He says,

"Nârâdi-Bhakti has overpowered me completely. This will only save me from this "Bhava"-worldly attractions."31

According to Nârâdiya B.S. (25), Bhakti is considered supreme to Jñân or Karma. Kabîra has also given the highest importance to devotion, for he says,

"The worldly attractions and doubts will never be cut off without devotion- "Bhava-Bhakti", and without "Hari-Bhakti" there is no hope of salvation."32

Kabîra says further,

"Till the time you don't devote yourself completely to devotion, you have no chances of swimming across this worldly ocean i.e. no hopes for salvation."33
Kabира holds a unique position in the Mediaeval age of Northern India regarding the pathways of Self-Realization known as "Bharatīya Sādhanā" in the Hindi literary world. "Kabīra-Bānī" is the greatest boon or gift bequeathed by Kabīra to the Hindi literature and to the spiritual world in general. In "Kabīra-Bānī", all combinations of poetic qualities and spiritual values are seen. Saint Nabhadāsa has made correct valuation of 'Kabīra-Bānī' in his 'Bhaktamālā' as Nāmadeva did about Jñānesvara in his Abhangas. Nabhadāsa says,

"According to Kabīra without devotion there cannot be a Religion. Without devotion all "yoga-yāga-vrata-dāna" etc. are worthless. He has not shown any partiality in his Ramainī, Sahdi or Sākhī to anybody and has given healthy and beneficial advice to the Hindus and Turkas alike. He was above all petty differences of caste and creed and was bold enough to criticise, "Varnāśrama" and "Sat-Darsānas"34

(B) THE FUNDAMENTAL DIFFERENCE BETWEEN THE OUTLOOK OF JÑĀNESVARA AND KABIRA

The radicalism of refuting caste-creed-Vaṃśāśrama-untouchability etc., of Rāmānanda is dominant in Kabīra too. He was very much influenced by Nāmadeva also. The combination of Saguna & Nirguna-Bhakti at some places in Kabīra's exposition is undoubtedly the influence of Nāmadeva, who in his turn was influenced by Jñānesvara.
The radicalism or revolt against untouchability and disparity in the society is also seen in the expositions of Jñānesvara but there is one important difference between Jñānesvara & Kabīra. Jñānesvara has respected "Varnaśrama" and "Jāti-samstha" i.e. caste system as far as structure of the society is concerned. But in devotion everybody has an equal right in spite of caste and creed, which do not come in the way as all professions are respectable. In his times he had gathered all the saints together from different castes, creeds and professions under one banner of Vaiṣṇavism which is well known as "Vārakari-Sampradāya" in Maharashtra. In spite of maintaining different castes and creeds there was no rivalry or disparity in society. All used to love and respect each other. The custom of touching each other's feet with respect at the time of Bhajan and Kirtan in the 'Vārakari-pantha' is still prevalent and is unique. It shows equality in devotion. In short in the times of Jñānesvara, though disparity or inequality was common in the economic field, it was not in existence in the province of devotion.

Jñānesvara, like Kabīra has repeatedly emphasised his doctrine of equality respect and love towards not only human beings but to the whole world "Bhūtamātra".

(C) THE GREAT MISCONCEPTION REGARDING KABĪRA'S NIRGUNA-BHAKTI

Dr. Shāmsundardās has given an explanation as to why Kabīra had preached "Nirguna-Bhakti" in his time. He says,
"Saguna-Bhakti of Nāmadeva from Mahārāṣṭra could not attract the people and they did not allow him, as they did in the case of Kabīra afterwards. Nāmadeva had also to mould himself so as to suit the Nirguna-Bhakti at last, which was based on knowledge. Moreover, the circumstances prevalent in those times were favourable to the devotion of Nīrākāra-Nirguna Brahman only. Certainly it is true that the effects and experiences of Nirguna Bhakti were not visualised but its semblance-illusion was seen ".

He adds further, "At that time people were convinced of the futileness of "Sagunopāsanā" i.e. devotion of God with attributes and had lost their faith completely in it. Hence Kabīra had to adjust himself accordingly."

According to Dr. Shamsundardas it seems that Nirguna-Bhakti or Nirgunopāsanā of Kabīra was due to his foresight, based on a policy or strategy to protect religion. Because due to the Islamic aggressions and religious fanaticism resulting in tortures and harassments there was no place for Idol-Worship or it was extremely difficult to practice.

The above no doubt gives credit and compliments to Kabīra for his foresight and aptitude of moving with the times. But while accepting it, are we not accusing Kabīra of making compromise on the fundamental principals in philosophy? Is this adjustment healthy in the spiritual world? Has Kabīra really propagated Nirguna-Rama on this pragmatic level? I am
afraid, we are doing injustice to this great saint. 

There was no Islamic invasion in Maharashtra up to 1290 A.D. when the Jñānesvarī was written and yet Jñānesvara has expounded the Nirguna-Bhakti along with Saguna-Bhakti. What historical reasoning can be given in his case?

I humbly think, that this is an incorrect and unreasonable way of evaluating the greatness of the prophets or Saints like Mahāvira, Buddha, Christ, Mohamada, Śahkara, Gorakha, Nātha, Jñānesvara or Kābīra. They are not dominated by time and place. They speak only of the universal truth which holds good for all times. The life and doctrines of Mahātmā Gāndhī is a glaring example of this age. It will be sheer injustice to him, if we try to advocate that his doctrines of 'Satya' and 'Āhimsā' are only the means to fight with the British Imperialism simply because we had no weapons with us. Was it only a policy or a strategy and not a fundamental faith of Mahātmājī? Was it an adjustment, a compromise with the circumstances? Certainly not, That was his mission of life.

The prophets, saints or Philosophers, no doubt, do move with the times and take notice of all the events, but they will never compromise on fundamental principles or philosophic doctrines. That is why Spiritualism has got permanent values in human life. It will not be called Truth if it moulds or changes according to times.
Kabira has not defined Bhakti anywhere but has explained what it should be like. He says,

"all chant the name of the Lord Rama, but there are many thoughts behind it. The same Ramana is chanted by a 'Satī' and a hypocrite, but it makes a lot of difference in its effects. Because it is the 'Bhāvanā' (motive) in the heart that counts and not the chanting of name only".36

"Bhēva-Bhagati", "Pṛem-Bhagati" and "the grace of Satguru" are the important watch words in the exposition of devotion by Kabira. He says, "The creeping plant of devotion can blossom only after Realization of the Lord. Then only it can bear fruit".37

Kabira's conception of a devotee is very high. According to him a devotee must follow a 'Satī' or a warrior in the field of devotion to God. He says, "When a 'Satī' going to the pire of her husband takes 'Sindur' on her forehead, who can stop her by frightening her of death? In the same way I am destined to realize God at all cost".38

According to Kabira the path of devotion is full of difficulties, obstacles and tortures. No one should take it lightly. He sarcastically says, "Oh Dear. The path of
devotion is not so easy as your aunty's house full of luxuries. In the house of Lord, only he can enter, who has the courage-braveness of taking his own head on his hands, while going.  

In many 'Sākhīs', Kabīra has expounded his conception of sacrifice of everything in the search of God.

(B) THE REAL NATURE OF DEVOTION ACCORDING TO KABĪRA

Kabīra has paid the highest compliments to the philosophy of Devotion by naming it as "Kāma-Dhenu" i.e. divine cow, which fulfills all human desires. In it he has expounded the nature of devotion aptly. He says,

"Oh Avadhūta. I have caught hold of a "Kāmadhenu" and tied it at my home. It destroys all worldly things or holdings and all the pots of outwardly shows. If it gives a birth to a calf, it won't give milk (it means if it goes towards the side of Māyā-worldly attachments it won't give milk). But if it maintains its pregnancy (it means if that high state of devotion is maintained) it gives milk, i.e. Realization of God. This 'Kāma-Dhenu' devotion cannot be controlled by keeping restraint on one's mind. Only Ramanāma can control it. This 'Kāma-Dhenu' will fulfill all your desires. Oh Saints only due to this 'Kāma-Dhenu' I have realized the Lord ".

(C) THE SĀMARASYA-YOGA ACCORDING TO KABĪRA :

The 'Sāmarasya'— a confluence of the Lord and devotee
is also seen in Kabīra, who was influenced by Nātha-cult. Kabīra says,

"Oh Lord while chanting your name, I have completely submerged in you. My 'self' is vanished. I have lost my separate individuality. Oh God! I cannot express myself. I see you everywhere."

According to Nātha-cult a real devotee becomes one with the Lord and a disciple with his Saṅguru. This oneness, unism or Advaitavāda of Kabīra will be seen in his all expositions.

This "Sāmarasya-yoga" will be seen in some of his 'Padas', where two to three Yoga (out of Jñāna-Dhyāna-Karma-yoga and Bhakti) are combined together.

(D) THE SĀDHANĀ-BHAKTI AND THE SIDDHA-BHAKTI ACCORDING TO KABĪRA

At many places Kabīra has described 'Sādhana-Bhakti', though it is mixed up along with 'Siddha-Bhakti also. Some instances may be pointed out of both.

Sādhana Bhakti: Kabīra himself was a great aspirant or 'Sādhaka' like Rāmadāsa and Tukārāma of Mahārāṣṭra or Tulāsīdāsa and Sūradāsa of North India. In his expositions he has put a stress on sincere and faithfull aspiration. He says,

"Oh Sādhaka! without Sādhana, you cannot realize God. If you are not afraid of the worldly agonies, then listen and
Then Kabīra narrates the "Sādhanā-Krama" thus:

"Now all my nine outlets of the body are inspired by the sweet-affectionate teachings of my Saṅguru. It took much time to stitch my cloth of devotion-'Bhakti-Vastra'. Before stitching it, the Ida and Pingala were joined. I had given away all the five sensual pleasures and thus this cloth of devotion was embroidered by the precious diamonds and rubies. When not only the universe, but all men & Gods were totally engrossed in the worldly pleasures, I was alone stitching this cloth of devotion for a pretty long time. The death cannot overpower a person, who is totally engrossed in the devotion of God. By the grace of my Saṅguru I am merged in 'Sahaja-Samādhi'."

In another 'Pada', Kabīra has used the 'Saṅgarūpaka' (complete metaphor) of 'Bhakti-vastra' the cloth of devotion. At the end of the Pada Kabīra says, "The rat of time (kālachuha) is cutting my life and I am weaving the cloth of devotion to God on my loom". In this pada he has used all terminology of weaving as warp-weft etc.

In another 'Pada' he talks about of 'Bhakti-Sūta' i.e. yarn of devotion. He has addressed his own Individual-Self i.e. Jīvātmā as his wife and says, "Oh dear! you chant the name of the Lord and spin the yarn of devotion". In this 'pada' he has used complete metaphor of weaving by mentioning all the components required.
In another Pada Kabīra has again used the metaphor of yarn required for weaving. He says, "One does not come out of the great entanglement of nine 'maunds'of yarn and is revolved through the cycle of many births. Only Rāmanāma can save him from this wheel of births & deaths."

_SIDDHA-BHAKTI_

Kabīra has narrated his blissful experience of the Self-Realization, which is unique. He says,

"My heart is coloured with the fast colour of the devotional love of the Lord. There is nothing parallel to it. Now that fast colour cannot fade away. I am entirely coloured by the colour of Rāma-Bhakti. Other colours fade away within no time."

After describing 'Sādhanā-Bhakti' in the same Pada, Kabīra reveals his own state of 'Siddhāvasthā' or perfection.

"I have devoted myself entirely to the Lord and now I am bound with the Lord by the tender relations of devotional love."

Like Jñāneśvara or other Indian saints, Kabīra has described the importance of the twelve means in Sādhanā-Bhakti which are described further.

_V_ FOUR STAGES OF DEVOTION

In the philosophy of devotion, according to Jñāneśvara
and Kabîra, the highest stage is "Sahaja-Bhakti". This is also known as "Jñānottara-Bhakti", in which there is no necessity of "Abhyāsa", i.e. practice. It becomes effortless devotion. "Sambhavādvaita" is another name of this ultimate-Supreme stage in devotion.

Of the two fold categories of Bhakti the first is 'Gaṇeṣ or 'Sādhanā-Bhakti'. It includes three stages. (1) The 'Ananya-Bhakti' i.e. total submission (2) the Abheda-Bhakti i.e. undivided devotion and (3) the 'Advaya-Bhakti' i.e. devotion without dualism. In the second category is 'Siddha-Bhakti', or 'Pradhan-Mukhya Bhakti'. It is known as 'Pāra-Bhakti', 'Jñāni-Bhakti', Sahaja-Bhakti' or 'Fourth-Bhakti'. Jñānesvara names it as the 'fifth-Puruṣārtha' which is mentioned in Śrīmat-Bhāgavata.

In the first 'Sādhanā-Bhakti' following means are prescribed or advised in Śrīmat-Bhāgavata, the Nārādiya-Bhakti-Sūtras and the Sāndilya-Bhakti Sūtras, which are emphasised by Jñānesvara and Kabîra also.

1) The cleanliness and purity of body (2) disassociation from the wicked people and the vices (3) acquisition of virtues (4) company of the Saints (Satsaṅga) (5) Service of the Saints (6) Selfless service of the people (7) Plain living (8) Recollection and chanting of the name of God, Nāma-Smaraṇa (9) Abandoning of egoism (10) Giving up the desires; Vāsanā-Tyāga (11) The Identification with all the sentient and non-sentient beings (12) Frankness and clarity in speech and
It is but natural that both of them have emphasised these means of 'Sādhanā-Bhakti' as steps leading to devotion. Generally the Dāṣṭoda of Śrī Rāmadāsa Śvāmī of Māhārāṣṭra is referred for this 'Sādhanā-Bhakti'. But it will be interesting to note that though Jñānesvāra has elaborately described "Siddha-Bhakti" in all the chapters of the Jñānesvārī, he has paid special attention to this 'Sādhanā-Bhakti' in the thirteenth chapter of the Jñānesvārī while describing "Jñānī & Ajñānī Laksanās" i.e. signs of the enlightened and unenlightened persons. It is needless to cite more illustrations, which will occupy more space.

In the first stage of the 'Sādhanā-Bhakti' comes "Ananya-Bhakti" i.e. the total submission, which employs all the senses. All the activities of the senses including mind, intelligence and heart are dedicated to the service of God. The Individual-Self (Jīvātman) is completely merged in the Universal-Self (Viśvātman) at this stage.

In the second stage of the 'Sādhanā-Bhakti', comes "Abheda-Bhakti" i.e. undivided devotion. There is complete oneness or openness between the devotee and God i.e. Bhakta and Bhagavanta. At this stage the devotee is completely united with the universe. The Individual-Self becomes one with the Universal-Self, as described by Jñānesvāra, "The universe is mine". Then he himself becomes the universe.
"I myself am universe", says Jñānesvara at this stage. We find many utterances of Jñānesvara to this effect of his supreme experience of oneness with the universe. This stage is known as the 'Bhajan' of the Virāta-Puruṣa i.e. the Cosmic-God or of "Viśvātmaka-Deva" of Jñānesvara and Nirguṇa Rāma of Kabīra.

The third stage is "Advaya-Bhakti". At this stage the practice of attaining Bhakti-yoga is completed. No further efforts are required. Here the triad of Devotee-Devotion and God or Draṣṭā-Drṣya and Darśana is vanished. There is complete "Pūrṇādvaita" or 'Śamarasaya-Dvaita'. It is the highest of Advaitism. Here only devotion remains without the other two factors i.e. the triad of Sādhaka-Sādhana-Sādhya disappears. Bliss only remains, the At this supreme stage he sees God in Himself and Himself in God. This is 'Advaya-Manda'. The Sādhana becomes the very nature and does not remain the means at this stage. And then comes the last stage, highest or supreme stage of 'Sahaja-Bhakti' or Jñānottara-Bhakti'. In the Jñānesvarī lucid descriptions are found of this supreme stage at many places under different names in different chapters such as "Sthitha-Prajña" in the second chapter, "Karma-yogī" in the third chapter, "Real Yogi" in the sixth chapter; "Real Upāsaka" in the Ninth chapter; "Great devotee" in the Twelfth chapter, "Jñāni" in the thirteenth chapter; "Uttam puruṣa" in the fifteenth chapter and the "Gnātāta puruṣa" in the sixteenth chapter. All these descriptions produce one complete full size portrait of 'Jñāni-Bhakta'.

Now we shall see the examples in different stages of devotion described above in the expositions of Jñānesvara and Kabirā.

(A) AṆĀṆYĀ-BHĀKTI OR TOTAL SUBMISSION ACCORDING TO JÑĀNESVARA

This is the foundation of devotion. No progress can be made without completely eliminating ego. Jñānesvara says,

"His firm notion (in body, speech and mind) is that there is nothing else in the world that is superior to 'Me' (Supreme spirit). His body, speech and mind have drunk deep (at the fountain of) truth in the firm determination of seeing no other path but the one leading to Me. In fine one, whose heart is ever associated with Me, has prepared a common bed to be shared by us both". After giving examples of the waters of the Gaṅgā joining the sea, the rising and the setting of the sun; ripples and water, Jñānesvara concludes:

"In that way, one, who has thus set his heart wholly on me, and worships me even after dissolving his personality into mine, is the very idol of knowledge.\(^48\)

In the above passage Jñānesvara has skillfully mixed up Bhaktiyoga along with that of Jñānayoga. Jñānesvara's conception of total submission is not based on blind faith but on the knowledge of the Ultimate-Reality.
A very beautiful example of total Submission in Bhaktiyoga may be found in the Twelfth chapter. It is full of the qualifications that are required in 'Śādhanā-Bhakti'. The supreme faith is the greatest qualification of a devotee. Jñānesvara says:

"As the rays of the sun follow the orb as it reaches the border of the western mountain, so is (the devotion) of those who, with their senses merged in Me, serve Me without awareness of day or night. Similarly, their love abounds as the waters of the Gaṅgā seem to increase even after they have poured into the ocean. As the waters of a river rise in the rainy season, O Son of Pāndhu, their devotion seems to increase more and more. Such devotees, who devote themselves entirely to Me, I deem to be the ones who are the most perfect in Yoga." 49.

In the above passage Dhyāna yoga is linked with that Bhaktiyoga. That devotee surrenders oneself completely is real Bhaktiyoga according to Jñānesvara. This is called "Sampūrṇa-Saranāgati" by Vārkarī-cult.

"Ananya-Bhakti" or the devotion of total submission is elaborately expounded in the Nineth chapter of the Jñānesvarī commenting on the renowned verse,"anayās cintayantamām, Ye janāḥ paryupāsate" (Bg.IX.22) from oūīς 335 to 343. Jñānesvara's tender, loving, affectionate and blissful heart is revealed here. Jñānesvara has again clearly elucidated the meaning and spirit of "Ananya-Bhakti" or "Unconditional surrender" in the Eleventh chapter of the Jñānesvarī, commenting on 54th verse
from 686 to 691, which we have already seen. What is the ultimate outcome "Phala-śrīti" of this 'Ananya-Bhakti'? Jñāneśvara says, Egoism disappears and dualism vanishes. The Trāśad of Jīva-Jagat and Jagadīśvara also disappears. This stage is known as "Sāmarasya-yoga" in the Jñāneśvara or in the Nātha-cult. In the Eleventh chapter of "Viśvarūpa Dārśanā" Jñāneśvara has revealed the top secret of seeing the "Viśvarūpa-Dārśanā". The key is "Ananya-Bhakti" i.e. complete surrender.

(A) ANANYA-BHAKTI ACCORDING TO KABĪRA

Kabīra himself has said that "Satguru" has brought Bhakti here. Certainly this refers to Rāmānanda, who was a follower of Rāmānujācārya from the South India. The influence of 'Prapatti' (complete submission) of this Rāmānandi cult is found on Kabīra.

According to Kabīra for devotion only one thing is essential and that is complete submission to the Lord. Then comes unconditional surrender of oneself and love towards God without any expectation. In the following 'Pada' the above conditions are fulfilled. Kabīra says,

"Oh Govinda! I have completely surrendered myself to you. Why don't you accept me as yours? A man goes under a tree for shadow, but if it starts pouring fire then where is he to go for shelter? A man goes to a lake for satisfying his thirst."
but if fire starts coming out of it, then where the poor fellow should go? Oh Nātha! Kabīra knows you only!
He has sought your shelter. But is it not surprising that you yourself are burning me? Oh Lord! Really you have become a thing to be afraid of! Instead of protecting your beloved devotee, you have started burning him in 'Virahāgni' i.e. fire of separation.52

Kabīra's earnest feelings of complete submission can be seen in the following 'Pada' also.

"Oh my lord! I am your slave, why don't you sell me? All is yours only. My body, mind, wealth everything is yours. Rāma is the salesman and Rāma is the customer. If Rāma sells me, then who will keep me? If Rāma keeps me, then who will sell me? Kabīra has sacrificed everything for Rāma only. I cannot forget Rāma for even a moment."53

Kabīra's "Dainya-bhāvanā" i.e. utmost submission is seen in most of his expositions, which is the influence of Rāmānanda-cult. This humility is not seen in Jñānesvara. Only he has said, "Water goes by the way as channelled by the gardner"54. While Kabīra has said, "Kabīra is a bitch of Rāma. My name is Mutia. I have a belt of Rāmāma in my neck. I shall go wherever He drags me."55.

Kabīra has expressed his utmost submission in the following 'Pada' also. He says, "Oh Mādhava! I am very guilty of not devoting myself to you earnestly. Oh Lord! I am very
weak and my organs & senses are very strong, which drag me towards worldly attractions. In one 'Pada' Kabira has expressed his utter helpless-ness. He says, "Oh Lord! How shall I cross this deep worldly ocean on my strength only? I have come to your refuge Oh Kesava!" At last Kabira prays, "Listen Oh Kesava! There is nobody like you, who is so generous and there is nobody, who is so 'Papi' (full of sins) like me." At one place Kabira has given a simile of a musical instrument to his body, and says, "My body is a beautiful musical instrument for the devotion of the Lord! When it is played, the music of the name of the Lord is heard. It cannot be played if it is deprived of 'Harinâme'". According to Kabira, "He is the real devotee, who confines his mind with an instrument of devotion only".

Kabira was a great musician. His simile of a musical instrument for the body reminds the Western Philosophers Pythagoras and Plato. Dr. R.D. Ranade says, "Incidentally, it is interesting to notice the description of the body in the Prâsanopanîsad as a harp which is almost Pythagorean or Platonic".

This may be seen in Amrtanubhava, though it is elaborately described in Jñânesvarî also. Jñânesvara says:
"The God himself becomes the devotee. The destination itself becomes the path, and the whole universe becomes one solitude." "The temple is merged in God pervading everything. The process of time and the expanse of space vanish." "All the means of devotion like the silent repetition of the name of God, meditation, a staunch belief, are not different from God". "The Idol of God, the temple and Gods' attendants all of them are carved out of the same mountain rock".

(B) ABHEDA-BHAKTI ACCORDING TO KABIRA

Kabira was the firm believer in Monism or Advaitavāda. At many places he has expounded it. He says, "While chanting the name of Rāma, my mind itself is engrossed in Rāma. Not only this but mind itself has become Rāma. When my mind has become Rāma, whom shall I bow my head to now?". This is the highest stage in devotion, where the devotee and the Lord becomes one only.

The Ātman of Kabira says to other girl friend, "Oh my dear Sakhi! In search of the Lord, I have lost myself in him. A drop fallen in the sea cannot be seen. In the same way, in the ocean of the Lord, a drop of mine, Individual-Self cannot be found out or traced.

The Ātman of Kabira says to her girl friend, "Oh my dear, Sakhi! while searching the Lord. I am tired. The sea itself has merged into a drop! How can it be found out?".
The saints on the higher level experience the same communion or union with the Lord. Tukārāma also has said, "I went to see the Lord and became the Lord myself!"

(C) THE 'ADVAYA-BHAKTI' 'AIKIA-BHAKTI OR 'ADVAINA-BHAKTI' ACCORDING TO JÑĀNEŚVARA

In Bhakti-yoga this stage is the height of the Advaitism, and it is described in the Jñānesvarī at many places. It is interesting to read the lucid commentary of about thirty five ovīs on the fifteenth verse of the Ninth chapter. He says,

"No longer does he think of the five elements or the sense or sense objects as separate, for, through Self-Realization, he knows all to be one. Then the concept of the Individual-Self is lost, and he is filled with the realization of the unity of all created things, beginning with Brahma himself. So do they, realizing unity, worship Me with the sacrifice of wisdom." 

Jñānesvara himself has used the word 'Advaya-Bhakti' thus: "In this way, he knows me as unique truly through his reflexive devotion as part of parcel of his own self and also knows that he is that knowledge viz. The Realization of the Self." 

Jñānesvara further shows how the dualism also disappears like the triad of knowledge. He says, "And then the term 'he' ceases to exist and there also remains no scope for the term 'I' and in this way the notions such as 'he' and 'I' cease to
exist and then he merges into My existence".

How dualism disappears and 'Advaya' exists between devotee and God or Ultimate-Reality, he explains,

"When camphor has been burnt up, the fire also will disappear and then space which transcends them both will be all that remains. As when one is deducted from one, zero is left, so only I remain after being and non-being come to an end. Consequently such expressions as Brahma, the Self, Lord lose their meaning, nor is there any place for silence".

All the triads disappear in this stage of devotion along with dualism but only devotion-Bhakti remains, which becomes his natural instinct i.e. Swabhava. This is Sahajavastha.

(C) The 'Advaya-Bhakti' According to Kabīra

In the following 'Pāda' Kabīra has expounded the 'Advaya-Bhakti' completely. This is the highest state of Monism or Advaitism which Kabīra describes as the state of the devotee. Kabīra says,

Oh Pandita! Do not forget the Lord! He is everywhere. There is nothing on the earth, which is without Him. He Himself is world and the world is Lord! From the Lord only the whole universe has been created. Nothing should be abused or criticised as everything is He. As the whole universe is illuminated by the sacred flame, how can there be a differentiation of good and bad or high and low? Only by
the grace of my Master, by his sermons of knowledge, I am blessed by Lord. His ways are unknowable. I have now complete realization of the Ultimate-truth or Supreme-Self i.e. Brahman. I see Him only in everything.

(D) "JñANOTTARABHAKTI" ACCORDING TO JÑANESVARA

This is the supreme stage in the philosophy of Devotion. It is not known who has coined this word "Jñanottarabhakti" in Marathi, which is yet unknown to Hindi literature. We may find the seed or origin of this word in the Jñanesvarī. Jñanesvara says,

"Ya Jñanabhakti sahaj, Bhaktu ekvatala maja".

It means, "the devotee who gets absorbed in me through knowledge cum devotion is in fact only Myself". Jñanesvara has purposely used this "Jñanabhakti" word to emphasise the importance of knowledge in devotion. All scholars in Marathi like Dr. R. D. Rane, Prof. S. V. Dandekar, Dr. S. D. Pendse, Shri Pangarkar, Shri Dhunda Mahārāja have used this word "Jñanottarabhakti" i.e. Bhakti emerging from (or after) knowledge to show Jñanesvara's speciality in treating Bhakti-yoga.

In the Twelfth chapter of the Jñanesvarī this 'Jñanottara-Bhakti' may be seen from 'ovis' 144 to 150; 151 to 156; 165 to 171; 181 to 188; 190 to 196; 197 to 210.
chapter to 11th chapter Bhaktiyoga is preached by Bhagavanta. He does not take this Twelfth chapter as complete chapter of Bhaktiyoga. According to Jñānēśvara from the middle of the Twelfth chapter Jñānyoga starts. In the Eleventh chapter the "Viśvātmaka-Svarūpa" the Lord's Transfiguration is shown. In the Twelfth chapter importance is given to the manifestation of Vyaktasaguṇaratā. It may also be noted that in the Jñānēśvarī the word 'Saguna' is not mentioned anywhere but 'Vyakta' is used. In his expositions Abhaṅgas he has used 'Saguna' at many places. According to Jñānēśvara devotion is possible in both Nirguna and Saguna forms but the conception of his Saguna is not limited to bodily form only. In this chapter "Apanacī Visva Jāhalā" i.e. "He Himself has become the universe" and "He Viśvācī māēj gharā i.e. "this universe itself is my home" are worth noting, which throw light on the highest spiritual level of the devotee. The background of this lofty imagination may be found, at the end of the Eleventh chapter of "Viśvarūpa-Darsāna" Jñānēśvara says, "At the feet of the Omnipresent Deity-Viśvarūpa, do I dedicate these flowers of "Ovī" rhymes, freely scattered from the palm made by my feelings of piety and faith" 71

In the Tenth chapter a beautiful pen-picture is drawn of the divine love of God towards this "Jñānī-Bhakta" 72
In the Thirteenth chapter elaborate descriptions of "Jñanottarā-Bhakti" may be found. For example 604 to 608; 610 to 611; may be seen. In this and in the Eighteenth chapter hundreds of ovīs are devoted to the praise of 'Jñāni-Bhakta'. The same 'Jñāna-Bhakti' is known as 'Jñanottar-Prema-bhakti', 'Hari-Bhakti' or 'Prem-laksanā-Bhakti'.

**THE JÑANOTTARA-BHAKTI IS KNOWN AS SAHAJA-BHAKTI**

or 'Ananya-Siddha-Bhakti' also. Jñānesvara has put this goal before the aspirants to achieve. Jñānesvara has very affectionately and tenderly described the psychological and physical behaviour- 'Vihar' of the devotee, who has achieved this highest stage in Shaktiyoga. When the devotee truly surrenders himself to the Divine, God becomes the ruling passion of his mind, and whatever the devotee does, he does for the glory of God. Bhakti in the Jñānesvarī, is an utter self-giving to the Ādipurūṣa. It is to believe in God, to love him, to be devoted to Him to enter into Him. Bhakti is its own reward. Through Bhakti, only Bhakti is to be achieved and not Salvation or Mukti. "Prem-laksanā-Bhakti" has the supreme place in the philosophy of Devotion of Jñānesvara and Kabīra. Jñānesvara says,

"O Warrior of the monkey-banner, even a carefully performed action is as no action, and such a man serves Me with the highest worship. Whatever he speaks is praise of Me, in whatever he sees there is a vision of Me and every movement is a step towards Me, the One. In whatever he does
he worships Me, his every thought is the speaking of My name and whatever his condition he is absorbed in Me."

To explain this greatest peaceful sublime stage of mind and the unity or *indivisibility* between devotee and God, Jñānēśvara gives simple and convincing examples. He says,

"As a gold bracelet is one with gold, so he is united with Me through his devotion. Cloth is one with its own woven threads, as earthen pot is made of earth, so too My devotee is one with Me. Waves are one with water, the fragrance of camphor is inseparable from it and the lustre of a jewel is inherent in the jewel. O wise Arjuna, by means of this single-minded devotion, he recognizes Me as the Seer in all visible things."

(D) THE JÑANOTTARA BHAKTI OF KABĪRA

Like Jñānēśvara, Kabīra also believes in Jñanottara-Bhakti, Sahaja-Bhakti, Ananya-Siddha-Bhakti, Fourth stage (sekuthe pada) or the "Pañcama-Purusarthha" On the pathway of devotion. In the following 'Pada', he has expressed his conception clearly. He says,

"Oh Lord! There are very few, who can control their passions, anger, temptation, attractions etc. and put their efforts in realizing Your feet. The world full of guṇas viz. Satva, Rāja, and Tāmas Guṇas is nothing but your Māyā. But only those, who have realized this supreme fourth stage and have
dedicated themselves completely by ignoring Maya can attain your grace).

Kabira now gives conditions for the attainment of this highest stage. He says,

"He should leave all vices like Self-praise, slander, lust towards worldly pleasures. He should be above magnitude or decorum. He should not expect regards or respects from others. He treats gold and iron, pleasures and sorrows alike. Such devotee is respected as the Lord Himself. May he be Lord incarnated!"

"Kabira! If at all you want to worry then think of "Cintamani" the Lord himself. Forget about the worldly affairs and be engrossed in devotion only."

VI THE GREAT IMPORTANCE OF Jñānī-BHAKTA IN THE Jñānesvarī AND THE KABIRA-GRANTHAVALI

So far we have discussed all the four stages in the Bhakti-yoga. Jñānesvara has clearly summarised all the stages in the "Jñānī-Bhakti" to which different names have been given. He says, "You have by now heard, that the devotee who gets absorbed in Me through knowledge cum devotion, is only Myself. I have declared with outstretched arms in Chapter III. Oh Kapidhvaja that the knowee is My
very soul. This knowledge cum devotion being the best, I preached it to God Brahmadev in the form of the Bhagavata scripture, at the beginning of this universe. Men of knowledge (Sāmkhyas) call it "recognition of the self", while the devotees of God Śiva call it "the power-Sakti", and Jñānesvara calls it "the Supreme Devotion of the self" i.e. Parama-Bhakti.

In the Seventh chapter of the Bhagavadgītā, three kinds of devotees i.e. Ārta, Jñāsu, Arthārthi are explained. Naturally the Fourth Bhakti is 'Jñānottar-Bhakti' or 'Sahaja-Bhakti'. In fact there are no distinctions or kinds in Bhakti but it is only one throughout from the beginning to the end. Why the Jñānesvarī should be considered as 'Bhakti-Śāstra' may also be known from Jñānesvara's correct valuation of this Fourth and Final stage of 'Sahaja-Bhakti' to which he has aptly named "Sahaja Sthiti of Bhagavanta" or "Sahaja-Prakāśa of Bhagavanta". Jñānesvara elucidates his conception as follows:-

Yet it is neither one of these three nor the fourth, it is not the first or the last; its true name is the devotion of oneness with Me. (That fourth form) illuminates ignorance about Me, which shows Me in a false light, and leads men to worship Me everywhere. It is that unbroken light which reveals everything, and by it each man sees an object according to his individual perception. It is the light by
which the universe comes into being and is dissolved, as objects appear and disappear in a dream.

Kabīra has also given highest importance to 'Sahajāvasthā' 'Sahaja-Samādhi', which automatically comes after Jñānotta-Bhakti.

VII JÑANESVĀRA'S GREATEST CONTRIBUTION TO THE PHILOSOPHY OF DEVOTION

Jñānesvāra's important contribution to the philosophy of Devotion is his firm conviction in the doctrine of indivisibility between Devotion and Monism. According to Śāṅkara, devotion ceases or is not possible in Advaitism, while Jñānesvāra proves its existence and importance in that stage also. We have seen his thoughts on this point in Amṛtānubhava. The same forceful preaching of his doctrine may be seen in the Eighteenth chapter on the commentary of 55th verse, ovīs from 1142 to 1151. At the end Jñānesvāra clearly says, "This can be realized through personal experience alone it being inexpressible in mere words".

VIII "AVYABHIŚĀRĪ- BHAKTI" ACCORDING TO JÑANESVĀRA

In the fourteenth chapter many important conceptions in philosophy are expounded by Jñānesvāra. The relations between the Ultimate-Reality and the universe are specially pointed out, which we had already discussed in part second of Metaphysics.
In this chapter Jñānesvara has given the clear cut description of "Avyabhicāri-Bhakti" i.e. "unswerving devotion" as under:

"Therefore it is not stipulated that one should set aside the phenomenal world to be able to secure me since I am all inclusive of all this. To know in this way is the only "unswervingly devotion". To make any deviation from this or allow any drawback to creep into it, is swervving devotion".

The devotee directs his whole being to God. Adoration i.e. loving intensely is the essence of religion.

In the thirteenth chapter Jñānesvara has also shown the hypocrisy of the so called devotees. While commenting on such hypocrites Jñānesvara's language acts as a whip or becomes very bitter. He has devoted about two hundred ovis to expose such hypocrites in the society and their false, perverted or ignorant ideas regarding God, Religion or Devotion. Jñānesvara says,

"He worships Me with a motive for fruit in the way one assumes the garb of sham ascetic in order to get money, or in the way a faithless wife captivates the heart of her husband by a show of being faithful to him in order to facilitate her paying visits to her paramour."
Jñānesvara knew the importance and secret of Idol-worship (Mūrti-pūja) in the Hinduism. The lower gods are accepted as forms of the one Supreme. There is complete Idol worship. But he is vehemently against the mis-conception of confining God only in Idol (Mūrti), who is all pervading, Omnipotent and universal. He has whipped such hypocrites, who make a show of worship of devotion. He says,

"He keeps me installed in his house, while he makes vows to other Gods and on occasions of death-anniversaries of ancestors he becomes their devotee. He worships Me with devotion on Ekādaśī days and worships with that same devotion the cobra on the cobra-Festival Day- Nāgapañcāmi."

At the end of such examples of worshipping many different deities without love and faith in any one of them Jñānesvara very stinging remarks.

"Thus he goes on worshipping uninterruptedly without a moment's break. A devotee, who keeps on running greedily after each and every deity, in the way a village harlot unceasingly keeps on hovering near about the village gate, should be known as an idol of nescience incarnate."

In short Jñānesvara has given the highest importance to 'Jñānottara-Bhakti' or 'Parama-Bhakti' which is highly praised by Śrītes as "Ātmānanda" or "Brahma-Sukha", in the Jñānesvarī, Amṛṭanubhava, Cāḍgadev-pāśaṣṭi or in his other expositions known as Abhaṅgas.
Like Jñānesvara, Kabīra has also praised the unswerving Devotion, but it is not on that higher philosophical level, which Jñānesvara has described. He says, "Oh Jīvatman! you are concerned with only the devotion of the Lord. Except God be sure everything else in the world is "Harāma" i.e. useless or harmful. You have to go a long way. You should not stop in between. Your destination is not this. You have no friends and you are without riches. You will have to go ahead without rest. It is very difficult to cross this "Bhava-Sāgara" pray to God only. You have to reach there and reside where Brahman has made his abode".

Kabīra has paid the highest tributes to a "Pativratā-Nāri" i.e. a chaste woman. According to him devotional love of God should be like a chaste woman. He says, "The married woman 'Pativratā' surrenders everything i.e. body, mind and life to her husband. In that way a devotee should sacrifice everything for the sake of the Lord".

Kabīra, like Jñānesvara has whipped an aspirant who runs to different deities for worship. To those who follow this swerving devotion, Kabīra says,

"Who worships other gods other than Rāma is just like a son of a prostitute, who cannot name his father."
Polytheism was condemned by Jñānesvara also, but not on this level. In this respect of bluntness and stingy language one is reminded of Santa Tukārāma.

IX NAMAMHIMA OR KIRTAN BHAKTI AND NAMAN BHAKTI

IN THE JÑÅNESVARI & IN THE KABIRA-GRANTHAVALI

Now we have to turn to "Namā-Mahimā" or "Nāma-Ghoṣa" expounded in the Jñānesvari. On the renowned verse number fourteen of the Ninth chapter "Satatam Kirtayantomām" (By IX:14) Jñānesvara has written a lucid commentary to his hearts content. He seems to be lost in deep devotion or "Bhava-Samādhi" while commenting on the words here. His ovis from 197 to 203 and 207 to 211, may be seen for 'Nāma-Mahimā' or for 'Kirtan-Bhakti'. Jñānesvara has described "Namana-Bhakti" commenting on the same fourteenth verse, from ovis 219 to 286. To this 'Namana-Bhakti' he has called "Guru-Bhakti" or Highest Devotion. These thirty two ovis from 197 to 228 on the fourteenth verse are nothing short a great thesis on Nāma-Mahimā, which has become a light house for those crossing this "Bhava-Śeṣara". The Ninth chapter may be called a revised and enlarged edition of the seventh chapter. Many important points touched in the seventh chapter are elaborated here.

Most of the expositions of Kabīra are full of preaching, propagating or praising of Rāmanāma. He was an intoxicated devotee of Rāmarasa. In many 'Padas' Kabīra has earnestly
requested not to depart or deviate from Rāmanāma.

"Why take poison by throwing the nectar of Rāmanāma?"

"There will be no salvation without Rāmanāma"

"Name of Rājārāma is my Brahma-Jñāna"

"Only Rājārāma is fearless, who else will save you?"

"My mind is intoxicated by Rāma-rasāyana"

"Oh Kabīra! Drink Rāma-rasāyana"

"Rāma-nāma līyou lagi is his theme"

"Prem-lakṣanā-Bhaktī" or "Prem-Bhaktī" of Jñānesvara and Kabīra will be discussed in the chapter of 'Rahasyavāda' or Mysticism.

X CONCLUSION

We have seen that in the Vedas not only the seeds of devotion i.e. Bhakti-Yoga are existent but all shades of love in Bhakti-Yoga are beautifully expounded therein. The Bhakti-Yoga was known to Bhārat thousands of years before Christianity was born. The claim of Rev. G.H. Westcott in his book "Early Christian influences in Northern India" that Saṅkaracārya, Rāmānujacārya, Rāmānanda and Kabīra were influenced by Christian teaching cannot stand to reason.

In the expositions of Jñānesvara and Kabīra, these influences on Devotion of the Vedas, Purāṇas, Bhagavadgītā, Naradiya Bhakti-Sūtras and Śāndilya Bhakti-Sūtras are clearly seen. But there is one important difference. Jñānesvara is
one important difference. Jñānesvāra is influenced by the Sāndilya Bhakti-Sūtras and not by Nāradiya Bhakti-Sūtras as Prof. S.V. Dāndekar thinks. This however, cannot be accepted as the latter are dualistic. Kabīra has clearly said that he was influenced by 'Nāradi-Bhakti' which is based on Erotic love i.e. 'Ratiniśṭhā' whereas Kabīra was weaving not only costly garments but also rich cloth of Devotion which he himself called as 'Bhakti-Vastra.' It is woven with strong warp of firm conviction, explicit faith in Nirguṇa Rāma and sacrifice of worldly pleasures. This is sized with 'Viraha-Bhāvanā', steadfastness and intense longing, and the durable and smooth fine weft is of extreme zeal for Self-Realization. He has finally dyed it with the fast colour of erotic love. 'Sāndilya-Bhakti' is 'Jñānaniśṭhā'.

Jñānesvāra has expounded complete 'Bhakti-Śāstra' in the Jñānesvari and manifested different shades of erotic love in his Abhaṅgas.

Both of them have built up their magnificent palaces of 'Bhakti-Yoga' on the sound foundation of 'Karma-Yoga', solid walls of Haṭha, Rāja, Laya and Kuṇḍalinī-Yoga and gorgeous ceiling of Jñāna-Yoga. Every path of Self-Realization of theirs, passes through the beautiful, charming, cool, green and pleasing avenue of Bhakti-Yoga. There is a great similarity between their teachings or philosophy which ultimately terminates in 'Sāmarasya-Yoga' which is the speciality of the Nātha-Sāṃpradāya.
Though both of them have described ‘Sādhanā-Bhakti’ and ‘Siddha-Bhakti’ elaborately, Jñānesvara has expounded ‘Siddha-Bhakti’ much more than ‘Sādhanā-Bhakti’, as he was ‘Siddha’ from an early age of seven only. Kabīra had to struggle hard on the path to Self-Realization and hence it was but natural for him to narrate his own experiences of ‘Sādhanā-Bhakti’.

Both of them have described different steps of Devotion (Bhakti-Yoga) such as, total submission (Ananya-Bhakti), Undivided Devotion (Abheda-Bhakti), Devotion without dualism (Advaya-Aikya-Advaita Bhakti), unswerving Devotion (Avyabhicāri-Bhakti), Kirtan-Bhakti, Namana-Bhakti (Guruvi-Bhakti), Jñānottara-Bhakti or Sahaja-Bhakti, ‘Fourth-Bhakti’ or ‘Fifth purusartha’ or ‘Para-Bhakti’. Jñānesvara’s Bhakti-Yoga terminates in Jñānottara-Bhakti whereas Kabīra’s Bhakti-Yoga terminates in ‘Sahaja-Bhakti’, which are ultimately the same i.e. ‘Para-Bhakti’ or ‘Siddha-Bhakti’.

Jñānesvara’s greatest contribution to the Philosophy of Devotion is his firm conviction in the doctrine of indivisibility between Devotion and Monism. According to Śaṅkara, Devotion ceases or is not possible in Monism or Advaitism, while Jñānesvara proves its existence and importance in that ultimate stage also. He has vehemently advocated this ‘Sāmarasyādvaita’ in his Amṛtanubhava (ninth chapter) and Jñānesvari (BG XXIII; 55: Jñā 1142 – 1151). Though Kabīra has accepted this conception of Advaitism, he has neither emphasised it nor elaborated it like Jñānesvara, as he was not a Pandit, a Sāstrī, or a Scholastic.
In short, though Jñānesvara and Kabīra were great Yogīs, Jñāni-Puruṣa and Mystics, they were first Devotees (Bhaktas) and Saints. Both of them have given the highest importance or topmost priority to Rāma-nāma, Hari-nāma, Vithala-nāma i.e. Chanting the name of the Lord. Though both of them have expounded Nirguna-Bhakti, their Bhakti-Yoga has not denounced Saguna-Bhakti. The Bhakti-Yoga of Jñānesvara and Kabīra is a sweet 'Priti-Saṅgama' i.e. confluence of Saguna and Nirguna Bhakti which is the influence of 'Sāmarasya-Yoga' of the Nātha-Cult.
NOTES
PART III
CHAPTER XIV

THE PHILOSOPHY OF DEVOTION: BHAKTI-YOGA

1 Kab. Kab. Pan.: Pg. 137
2 Rg. V. X: 121-1
3 Ibid. X: 121-2
4 Ibid. VIII: 69-8
5 Ibid. IV: 17 - 17
6 Ath. V. II: 1-3
Sam. V. 1841
Rg. V. X: 186-2
7 Ibid. VIII: 79-2
8 Ibid. VII: 95-7
9 Ibid. VIII: 44-21
10 Ibid. VIII: 98-11:
Sam. V. 1170; Ath. V. XX: 108-2
11 Ibid.: VII - 95-5
12 B.G. XII; Jñā: 1-19
13 Rg. V.: X - 41-1; Ath. V.: X - 17-3
14 Ibid. X: 64-2
(Quoted from 'The Call of the Vedas'
Pgs. 80-100; by A.C. Bose)
15 "Satvāśmin Paramaprearūpā" M.B.S. No. 2
B.G. XII: 2; Jñā: 35-38
16 Sa. Jñā: Pgs. 100-101
17 Kab. V.D.: Pg. 291
18 Sa. Jīm. (Pre.): Pg. 101
19 B.G. X: 8; Jīm: 112-114
20 Ibid. XVIII: 45; Jīm: 906
21 Ibid. X: 8; Jīm: 115-118
22 B.G. XI: 54; Jīm: 686-691
23 B.G. XI: 9; Jīm: 119-124
25 B.G. VII: 28; Jīm: 150
26 Ibid. XI: 55; Jīm: 686-689
27 Ibid. XI: 54; Jīm: 682-685
28 Ibid. XVIII: 65; Jīm: 1361 (Bh. Ed.)
29 Ibid. VIII: 14; Jīm: 122-125
30 N.B.S. 83-12, 13
31 K.G. Pg. 248; Pada: 194 (N.B.)
32 Pg. 246
33 " 245.
34 Śrī Bhaktamāl: Pg. 72
35 K.G. (Pre.): Pgs. 8-9
36 K.G. Pg. : 
37 Ibid. Pg. 120; Pada: 214
38 Ibid. Pg.: 54; Sākhī: 12
39 Ibid. Pg:
40 Ibid. Pg. 103; Pada: 152
41 Ibid. Pg. 4; Sākhī: 9
42 Ibid. Pg. 119; Pada 211
43 Ibid. Pg. 119; Pada 211
44 Ibid. Pg. 74; Pada 19
45 Ibid. Pg. 123; Pada 228
46 Ibid. Pg. 126; Pada 238
453

47  Ibid. Pg. 120; Pada 218
48  B.G. XII: 10; J.M.: 604-611 (Bh. Ed.)
49  Ibid. XI: 2; J.M.: 35-39
50  Ibid. XI: 54; J.M.: 686-691 (Bh. Ed.)
51  Ibid XI: 53; J.M.: 682-685 (Bh. Ed.)
52  K.G. Pg. 95; Pada 112
53  Ibid. Pg. 95; Pada 11 3
54  B.G. XII: 10; J.M.: 120
55  K.G. Pg. 15; Sakhî 14
56  Ibid. Pg. 144; Pada 191
57  Ibid. Pg. 111; Pada 178
58  Ibid. Pg. 115; Pada 195
59  Con. Su. Up. Ph.: Pg. 65
60  A.A. : IX: 35, 37, 40, 42
61  K.G. Pg. 4; Sakhî 3
62  Ibid. :Pg. 13; Sakhî 3
63  Ibid. Pg. 13; Sakhî 4
64  B.G. IX: 15; J.M.: 245-248
65  Ibid. XVIII: 55; J.M.: 1200
66  Ibid. XVIII: 55; J.M.: 1201-1205
67  Ibid. XVIII: 55; J.M.: 1210-1212
68  K.G. Pg. 81; Pada 51
69  B.G. XVIII: 55; J.M.: 1130
70  Ibid. XII: 13-19
71  Ibid. XI: 55; J.M.: 708
72  Ibid. X: 11; J.M.: 141-144
73  Ibid. XII: 10; J.M.: 604-608; 610-611
74  Ibid. XVIII: 55; J.M.: 1173-1175
75  Ibid. XVIII: 55; J.M.: 1176-1179
76  K.G. Pg. 112; Pada 184
| 77 | B.G. XVIII: 55; Jñi: 1130-1133 (Dh. Ed.) |
| 78 | Ibid. XVIII: 55; Jñi: 1106-1110 |
| 79 | Ibid XVIII: 55; Jñi: 1151 (Bhagvat) |
| 80 | Ibid. XIV: 26; Jñi: 330-331 |
| 81 | Ibid. XIII: 11; Jñi: 807-808 |
| 82 | Ibid. XIII: 11; Jñi: 815-817 |
| 83 | Ibid. XIII: 11; Jñi: 823-823 |
| 84 | K.G. Pg. 125; Pada 237 |
| 85 | Ibid. Pg. 100; Pada 139 |
| 86 | Ibid. Pg. |
| 87 | B.G. IX: 14; Jñi: 197-203; 207-211 |
| 88 | Ibid. IX: 14; Jñi: 219-228 |
| 89 | K.G. Pg. 245 |
| 90 | Ibid. Pg. 246 |
| 91 | Ibid. Pg. 251 |
| 92 | Ibid. Pg. 244 |
| 93 | Ibid. Pg. 246 |
| 94 | Ibid. Pgs. 200-201 |
| 95 | Ibid. Pg. 154; Pada: 349 |