

Emergence of Bhakti Movement in the Context of Kabir and Ravidas

Dr. Dinesh Sharma*

R.S.D. College, Ferozepur City

Abstract – The Hindu tradition has been partitioned into various critical authentic and religious periods through its long improvement. The developmental time span from 2500—400 B.C.E. is featured by what are known as the sacred texts, the Vedas, and an itinerant people known as the Indo-Aryans; this period is named the Vedic Period. Vital to the Vedas was the visionary figure of the Rishi, or diviner, one who could speak with and about the different gods of the Vedic pantheon through a mind boggling arrangement of rituals that must be directed by an undeniably great priesthood. Liberation, or moksha, was to be found through the exact execution of ritual. The Medieval Period took after, of which the Bhakti Movement was a basic viewpoint. This was expected to a limited extent to the ascent of another line of kings, the Gupta ancestry (320 C.E.) that bolstered the pantheon of gods through love of divine images (puja) and additionally incorporated the working of temples and support for reverential gatherings. So in this paper we examine the Emergence of Indian Bhakti Movement in the Context of Kabir and Ravidas

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INTRODUCTION

India witnessed a transformation period in the fourteenth, fifteenth and sixteenth centuries, which is known as the Bhakti development of India. In the old period, a renewal development was found in the season of Upanishads and with the rise of Buddhism and Jainism in the 6th century B.C. This development was a reply against the political, social, economic, and religious state of the period. The Bhakti development all in all can likewise be viewed as a response to the common traditions. India in medieval period witnessed a primitive society. The general individuals had no association with governmental issues, the towns were economically independent, and all these prompted rigid social traditions. Be that as it may, in the 10 century A.D. there was a change in economic condition. The towns continuously lost their independence with the advancement of trade in this period. There developed a gathering of individuals who understood that the common social condition had much maliciousness in the society. The caste system was rigidly taken after and the religious ceremonies depleted the average folks. These groups of scholars needed an adjustment in the social traditions and the greater part of them dismissed the caste refinement. The age, which saw the growth of the bhakti savants were additionally alluded as the time of resistance. The happening to the Islam acquired another switch to the social set up of the country. The Muslim rulers received the policy of changing over the Hindus to Islam. This in turn made the Hindus to reinforce their holds and the principles of the caste system were

fixed. Notwithstanding it, the ceremonies for the sake of worship of the Hindus likewise expanded generally. This adjustment in the society exceptionally prompted another sort of response. The lower caste Hindus were sick of this rigid caste system, where they needed to endure the highest. The logic of Islam i.e. to emphasize in one god and not following much customs in their method of worship preferred in the general population of the lower strata to their confidence. And the nonattendance of the caste division played unequivocally in the psyches of the lower caste individuals, who were sick of the ill treatment dispensed to them. The bhakti thinkers spread the teaching of dedication to a personal God. The rationality of Sufi holy people of Sisti statement of faith had confidence in equalitarian monotheism. The Sufi melodies revolved around the union of soul with god which is likewise found in the tunes of the bhakti artist. The Sufi holy people were free from the rigidity of religion. The holy bhakti saints needed to tie all gathering of individuals in a single regular creed. They hoisted the situation of the bhaktas (fans) in the social request and the greater part of the bhakti rationalists endeavored to ascend over the caste based social request and gave an equivalent status to the general population of lower caste.

The qualities highlight which denoted the period of the bhakti development in North India was "the developing shortcoming of the state with the growth of the intensity of nearby landed elites, the decrease of towns alongside a breakdown in trade

particularly the long separation trade, the estrangement of land to the Brahmanas and the rise of the Rajputs" in the political side. In religious side, it is observed that the brahmanas delighted in the unrivaled position. All the land gifts mirrored their solid relations with the ruler. The period saw the growth of idol worship alongside numerous superstitions. It additionally witnessed the elaboration of the religion of work (Karma). In south India, in the social structure, there were two castes: The Brahmanas and The Shudras. And it is observed that dissimilarity in north, and in south, the Buddhist and Jainas ruled the regal courts. The early bhakti savants of south communicated their reaction against the Buddhist and Jainas instead of brahmanas. There are confirmations that the Jainas were expelled from the courts of Pandyas, the Cholas, the Hoyasala and the Kalachuri court by the impact of the Nayanmar and Alwar including the holy people. The bhakti in south observed its growth in the hands of the Brahmanas (The Acharyas). The sanctuaries turned into the middle for growth of this development. The new religious Islam's rise and growth in India brought by the Turks additionally got a switch in the social set up. The effortlessness of the religion without much ceremonies and customs followed in the lower area of the Hindu society. The new religious request debilitated the base of the Hindu society and the outcome was bhakti development. Notwithstanding, there was a solid discussion in such manner. The growth of Islam however charmed a couple of gathering of individuals to its crease; it can't be presumed that the Hindu society confronted energetic risk from it. Ziauddin Barani observed that "even in the capital of Delhi, the Hindus went in parade, beating gongs and cymbals and went underneath the dividers of the royal residence to drench the icons in the stream and the sultan could do nothing about it.

In any case, as the expressions of Radhakrishnan "Bhakti can be considered as the enthusiastic connection particularly with different ways like information or action" Vivekananda considers bhakti as a customary feeling that can be changed over into great emotions, and conventional love can be changed over into Divine love or Supreme Devotion i.e. is the Bhakti Maya. Bhakti rationality i.e. dedication to a personal God turned into a development in medieval period of India history. The bhakti faction otherwise called Vaisnavism, where Vishnu is the Bhagavata (eminent), Purushotamma (the incomparable person), Narayana, Hari as the sole lord. The historical backdrop of bhakti anyway can be followed back to the Rig Vedic Age. In Rig Veda, the Sanskrit word 'Bhaj' demonstrates it marks. Bhaj implied gap, share or distribute. Bhakti is a deduction from the word Bhaj. The incomparable divinity of the bhakti thinker was Vishnu and his two manifestations Rama and Krishna. 'Bhaj' is the foundation of the word bhakti, bhakta and Bhagavata. Maitri-upanishad and Shvetashastra Upanishad likewise allude to bhakti. Maitri-Upanishad eludes bhagavat Vishnu as food that aides managing

in this world. Svetasastra Upanishad notices bhakti in reference to commitment to a personal God.

In Maitri-upanishad, the word Bhagavata was utilized for the first time in connection to Vishnu, which alludes as bhagavata Vishnu. Be that as it may, the term "bhagavata" was connected in the epic age with Narayana, who was another and personal god. With his presentation, bhakti soaked up the possibility of personal love and devotion to god. The worship of Narayana was eluded as Bhagavata.

Chandogya-Upanishad alludes to the beginning of the clique of Krishna-Vasudeva. It alludes to the ideals of asceticism, philanthropy, non-damage and narrow-mindedness and rejects the conciliatory ritual. Mahabharata gets the idea of bhakti with Narayaniyam and Bhagavad Gita, the two areas of work. These two works were especially noteworthy in the development of bhakti with Narayana-Vishnu. The Bhagavad Gita turned into the base of bhakti marga. With Bhagavad Gita, the worship of Krishna-Vasudeva and Vishnu end up a standout amongst the most imperative statesmen of faith. It wound up a standout amongst the most motivating books of bhakti development that developed in medieval period. It discusses three principal ways of attaining union with god: information (Gyan) action (Karma) and devotion (bhakti). Bhagavad Gita alludes to surrender at the feet of lord (eksharana). It says to have faith in god, to love and to give up to him and to meet him. It expresses that one could attain union with Supreme Being by the ways of information, action, and devotion. The best commitment of the Bhagavata Gita in the bhakti development is that it brought the idea of eventual reality as a personal divinity, to the one who responds to suggest love and devotion (bhakti). Narayaniya delivers in the other name of Vishnu i.e. Narayana. In the Gupta period, the Vaishnavite bhakti confidence prospered in the territories under the Gupta Empire. The engravings of Gupta period gave sign that the Gupta kings were aficionado of Vishnu.

The term bhakti is characterized as "devotion" or enthusiastic love for the Divine. Moksha or freedom from resurrection was not in the accompanying of tenets, controls or societal requesting; it was through straightforward devotion to the Divine. Inside the development everywhere, valuable refinements have been made by contemporary researchers between those writer holy people who made verses lauding God with qualities or frame, specifically, "saguna" bhaktas, and, those praising God without and past all properties or shape, "nirguna." While the contrasts between these two branches are for sure critical, their overall likenesses can't be limited; both centered on solitary devotion, mystical love for God and had a specific spotlight on an individual association with the Divine. Given their confidence in the centrality of individual devotion, artist holy people were very reproachful of ritual observances as kept up and

encouraged by the Brahmin organization. For some, their study additionally incorporated the position framework that bolstered the conventional religious order, with Brahmins at the leader of this pecking order. Numerous writer holy people, especially as the development grew northward were themselves of lower rank heredities. Another shared characteristic was their utilization of the vernacular or regional languages of the majority, instead of the consecrated dialect of the tip top brotherhood, Sanskrit. This training excessively originated from the movement's emphasis on internal, mystical and exceedingly close to home devotion to the Divine.

Sandilya sutra considers bhakti the pre-eminent love for one personal God, while Narada sutras consider it as intrinsic love for the incomparable. Sandilya alludes to bhakti in the accompanying way respecting him, or regarding everything that made to recollect him, repugnance for all that are not related with, singing the radiance of him and that he is innate in all things. Narada depicts bhakti as affection for characteristics and significance of god, for his magnificence, worship, memory, love for him as a worker, a companion, a parent and a darling spousal love of self-sanctification to him, to assimilate in him, and the ache of detachment from him.

Kabir (1440 – 1518 AD) the follower of Ramananda was destined to a Hindu dowager and raised by a Muslim weaver. Kabir's instructing was coordinated towards internal spirituality and outward ritualism and the solidarity amongst Hindu and Muslim. He put stress in devotion to nebulous god and rejected the system of worship of the two: Hindus and Islam. His idea of bhakti acknowledges the transmigration of the soul and karma demonstrates his tendency towards Hinduism. Then again, the dismissal of excessive admiration follows Islam impacts. He engendered the possibility of spiritual belief in a higher power. His sonnets and Dohas claimed the everyday citizens. His imperative works included Bijak, Sabads, Sakhis, Mangal, and Basant. The lower caste people were greatly included in to his development. He lectured that without devotion, religion has no significance, and kept up that devotion is best communicated through the bhajans. Kabir had faith in devotion to master through petitions and acclaims. He encourages the devotees to serenade the name of Rama. Kabir put light in the widespread fraternity and needed Hindu and Muslims dwell unitedly. He even censured the division amongst poor and rich and had faith in like manner fellowship. He likewise dismissed distinction among all castes. Kabir excessively utilized Hindi as a medium, making it impossible to proliferate his confidence. His sonnets extraordinarily the Dohas scrutinized the overarching practices and convictions. This attracted in the everyday citizens to his development, which was burnt out on the ritual ridden practices and convictions. Kabir thought about the diverse articulation of god for the sake of Rama, Rahim, Krishna, Karim, Macca, and Kashi as the one

total power. He considered 'God' as one single power. He underlined on the solidarity of god, and to converge in him through the way of affection, devotion and bhakti. He kept up that there could be no religion without bhakti. Kabir wrote various sonnets, which are by and large accumulated as the Khas Grantha. He trusted that god is undefined and if there is need to give him a name, he can be called Rama. Kabir trusted that one needs an evangelist to understand the spiritual issues. His followers, Kabir-Panthis conveyed the customs of Kabir. Kabir like Ramanand pulled in the lower caste people to his development. Kabir was a hitched man and trusted that marriage or family isn't a deterrent in engendering of bhakti.

Ravidasa, another devotee of Ramananda was a leather expert. He established another organization however put focus in devotion to the Supreme Being and that by droning his name can attain spiritual happiness. He lectured that the ruler dwells in the core of the devotees and that one couldn't attain union with him through rituals and functions.

Tulsidasa (1532 – 1623) seventh in drop from Ramananda conveyed forward the tenet of Rama bhakti. He formed the Hindi Ramayana. Additionally, he had faith in pictures and worshipped Rama-Sita as his master. His Ramacharitamanas was an awesome writing of bhakti. It engendered that by droning the name of Rama, one could be mitigated from the common sufferings. His Ramacharitmanas is a book of every family unit of North India. He trusted Rama as a manifestation of God. Also, he trusted that man can attain the union of god through bhakti or devotion.

Jayadeva, one of the bhakti poets of twelfth century composed Gitagobinda. He was a worshipper of Radha-Krishna clique. Chaitanya, the bhakti poet of eastern India was greatly influenced by his Radha-Krishna bhakti.

Nanak (1469 – 1538) a great bhakti religion preacher of Punjab proclaimed the philosophy of monotheistic regulation. Nanak responded against the caste system, accordingly; his devotees incorporate Hindus, Muslims and untouchables. He put his focus in the convention of karma and transmigration of soul. He had confidence in all inclusive fellowship and needed all people to live amicably. He attempted to conquer any hindrance amongst Hindus and Muslims. He utilized both Hindu and Muslim names of gods like-Rama, Gobinda, Hari, Murari, Rub, Rahim. "Nanak viewed himself as the prophet of god, who got from his entryway steps- the signs (aitan), the sections (surahs) and the tradition (habit)of the prophet". Nanak kept up that people ought not to be judged by his caste but rather from his devotion to ruler. He began free network kitchen 'Master ka langar'

where each individual regardless of caste could eat together. This was his endeavor to join all people into one overlap and absorb them together in one stage. He trusted in shapeless god and responded against the pictures and symbol worship.

Vallabacharya (1479 – 1531) was an extraordinary example of bhakti religion of Krishna. He spread suddhavaita or unadulterated monoism. His three critical works were Vedanta – sutra-anubhashya, the Subodhini's editorial on the Bhagavata Purana and Jattva-di-dad nibandha. He worshipped Krishna for the sake of Srinathji. His philosophy depended on personal god. He thought about Krishna as the highest Brahmana, Purushotamma and Paramananda, i.e., the most prominent of all which gives euphoria. He spread that bhakti created in seven phases' viz. bhava, prema, pranaya, sneha, raga, anuraga and vyas and for Krishna he got the hypothesis of enthusiastic love in the bhakti development. There were numerous followers in his development. His followers were hitched men and primarily the rich people of Gujrat and Rajasthan. The instructors of this group are hitched men and had common existences. They took after the discourse of Vallabhacharya as their principle sacred text.

Chaitanya (1486 – 1533) the eastern bhakti poet worshipped the clique of Radha-Krishna. Chaitanya's philosophy wound up the well known among the basic masses of Bengal and Orissa. Chaitanya was influenced by the conventions of Nimbikara, Vishnuswami, and poetry of Jayadeva, Candidasa and Vidyapala. He had faith in the philosophy of sravana and kirtana as the highest type of devotion (bhakti) to master. He lifted the adoration for Radha-Krishna to a spiritual level as opposed to Vallabhacharya. Chaitanya had confidence in devotion to God through melody and moves. Additionally, he kept up that one ought to take after the way of bhakti with the assistance of a master. Chaitanya couldn't break the boundary of the caste system, however acknowledged the lower caste people as his devotee. Two imperative followers of Chaitanyawere RupGoswami (1490-1563) and Sanatan Goswami (1488-1558). They were the primary proponents who spread the tenets of Chaitanya and made them mainstream. The two followers of Chaitanya Syamananda and Rasikananda lectured the bhakti philosophy in Orissa.

The attributes highlights which denoted the time of the bhakti movement in North India was "the developing shortcoming of the state with the development of the intensity of neighborhood landed elites, the decay of towns alongside a breakdown in exchange particularly the long separation exchange, the estrangement of land to the Brahmans and the ascent of the Rajputs" in the political side. In religious side, it is seen that the Brahmans delighted in the unrivaled position. All the land awards mirrored their solid relations with the ruler. The period saw the

development of image worship alongside numerous superstitions. It additionally saw the elaboration of religion of work (Karma). In south India, in social structure, there were two caste Brahmanas and Sudras. And it is seen that not at all like north, in south the Buddhist and Jainas ruled the regal courts. The early bhakti logicians of south communicated their response against the Buddhist and Jains rather than brahmanas. There are confirmations that the Jainas were removed from the courts of Pandyas, the Cholas, the Hoyasala and the Kalachuri court by the impact of the Nayanmar and Alwar holy people. The bhakti in south observed its development in the hands of the Brahmanas (The Acharyas). The temples turn into the inside for development of this movement. The new religious Islam's ascent and development in India brought by the Turks likewise acquired a switch the social set up. The effortlessness of the religion without much rites and rituals pulled in the lower segment of the Hindu society. The new religious request undermined the base of the Hindu society and the outcome was bhakti movement. Notwithstanding, there is a solid discussion in such manner. The development of Islam however charmed a couple of gathering of individuals to its overlay; it can't be presumed that the Hindu society confronted energetic risk from it. Ziauddin Barani saw that "even in the capital Delhi, the Hindus went in procession, beating gongs and cymbals and go underneath the dividers of the royal residence to submerge the idols in the stream and the sultan could do nothing about it"

The fascinating qualities of this movement were that the Bhakti poets utilized vernacular dialect to make their poems, songs and literature. The Alwars utilized the Tamil dialects to content their poems and acclaim their lord. Ramananda utilized Hindi as a medium to engender his doctrine. The North Indian bhakti poets utilized Avadhi and Bhoj to form their literature. In Eastern India, the bhakti poets utilized Brajwali dialect to proliferate their doctrine. The bhakti poets utilized music as songs or poems to engender their confidence. The primary theme of the considerable number of songs of the bhakti poets are futility of life, contemplation of self, birth and death, kinship, selling out and other human detects. They formed their ballad in humble accommodation to lord and guru.

The development of bhakti in North effectively responded against the Islamic test and social system of Hindus as the dialect to spread their confidence. In North India, the religious life saw the conflicts of the Hindus and Muslims. The mullahs and the Brahmin minister were attempting to build up their own religious matchless quality. In this environment, Sufism and bhakti movement developed parallelly. Ramananda first utilized Hindi as the medium to form his songs and literatures. This made the everyday citizens to relate with the bhakti theory. An ever increasing number of average citizens acknowledged this new way and

progressed toward becoming followers of Ramananda. It additionally prompted the development of literature in Hindi. Ramananda acknowledged the lower caste and women as his pupil. His pupil Kabir thought about bhakti as the best medium to achieve salvation. He dismissed the caste system and put stock in the solidarity of Hindu and Muslim. His dohas in Hindi significantly claimed the average citizens. His dohas censured the overall social structure. The Kabir panthis proceeded with the tradition of their follower. The bhakti movement of Kabir additionally roused Sankaradeva. Kabir additionally impacted another north India holy person Nanak. He excessively dismissed the caste system and put stock in the solidarity of Hindu – Muslims. His logic bit by bit molded into a religion 'Sikhism' by his later educates. He built up gurudwara's for religious talks. Tulsidasa excessively created his verse in Hindi, and in the purpose for his substantial gathering of followers. His Rama-Charitmanas is as yet a prized possession of each family of North India.

An examination of the early Punjabi utilization of the expression "Sant" will unavoidably convey us back to craft by Guru Nanak. Guru Nanak is customarily positioned as a recognized delegate of the sant parampara of Northern India. In this manner, we promptly experience the primary insight that Punjabi use of the expression "sanf" may maybe bear implications recognizing it from the importance joined to it somewhere else in North India. In spite of the fact that Nanak might be recognized as an agent of the sant parampara, he will never be classified "Sant Nanak". In late grant, Guru Nanak's partiality with the nirgun bhakti or the Sant tradition is underlined, and Kabir is viewed as the most essential exponent of this tradition. To understand Guru Nanak's state of mind towards women and gender, in this way it is viewed as valuable to contrast his theological underpinnings and those of Kabir. Then again, we have researchers like ~'Jikky Guninder Kaur Singh. Singh's essential goal in her examination is to "dissect the feminine measurements in the Sikh vision of the Transcendent One in both sacred and common Literature."

The word Bhakti is gotten from Sanskrit word "bhakti" which means to serve, respect, venerate, love and love. In the religious colloquialism, it is characterized as "that specific fondness which is produced by the information of the characteristics of the Adorable One." What was basic to different regional articulations of this wonder was the possibility of dedication to an individual god as the methods for liberation from the cycle of death-and rebirth. Bhakti Movement generated into a few unique movements the whole way across North and South India. In North India, Bhakti movement is nonetheless not differentiable by a Sufi movement of Chishti distinction. Among the Hindu Bhakti movement, a further qualification is made amongst nirgun and the sagun bhakti, and additionally between Vaishnava bhakti and Sant tradition. Today, it is conceivable to

see more prominent proclivity between the articulation known as the Sant tradition from one perspective and the Vaishnava bhakti on the other. The characteristics of the sant tradition will be talked about at a later stage yet, it must be mentioned here that inside the sant tradition as well, it is conceivable to see essential contrasts. It is in this setting a similar investigation of the impression of Guru Nanak with Kabir obtains included significance. Despite the fact that they share a great part of the intense restriction to the caste system, icon worship and other social shades of malice, yet, they vary, clearly and significantly in their disposition towards women.

In Kabir, the populist ideas of body, of soul, of information, of maya and creation, and of a nirgun god challenge caste, partisan contrasts in religious category and customary ritual, however not patriarchal value structures. The idea of a trait less nirguna god enables Kabir to be a social reformer; be that as it may, the minute his god progresses toward becoming sagun, he gains male characteristics. It is conceivable to go into a relationship of affection with individual god, and Kabir abides in all emotions identified with adoration aching, inebriation, the torment of partition, incoherence, and enduring. In the meantime, he builds a patriarchal typology of women for austere amazing quality. The lady is an impediment to salvation; her sexuality ought to be subjected to normal direction. Kabir seems to propose three sorts of femaleness: the "stri svabhav", the "stri dharma", and the 'higher femaleness' of bhakti. The three end up reliant; "stri svabhav" must be contradicted both to "stri dharma" and the 'higher' femaleness of Bhakti. The first is to be absolutely repressed, and the estimable attributes of the second are to be etherealized into spirituality for transmutation into the femaleness of Bhakti.

Emotional expression of adulation and worship in the primary stream of Bhakti came to be called as Nirgun while the second, as Sagun in Hindi. The principal stream of Nirgun Bhakti Poetry has been additionally delegated Sant Kavya(Seer poetry) and Sufi Kavya (Sufi poetry) by scholars of Hindi Literature. Sages, bards and poets having a place with the Nirgun stream put stock in the way of achieving spiritual association with God through the way of asceticism, contemplation, introspection, Knowledge and all inclusive love. In the second stream of Sagun Bhakti poetry, there is festivity of God as incarnation or as close to home God. It is additionally partitioned into two strains – devotional poetry on Sri Ram and devotional poetry on Sri Krishna .The Sagun stream of bhakta had faith in the fundamentals of adulation, admiration, praise, devotion, administration and self-surrender to reach to God.

In the Nirgun stream, nearby Seer Poetry, Sufism impacted poetry comprises a generous portion of

devotional literature. Sufi bhakti poetry was affected by Islamic idea and is one of a kind in its devotional enthusiasm and expression. A component of allegory goes through these clearly sentimental love stories to pass on a solid devotional idea. To return to Nirgun, the most adored and most broadly read was Kabirdas. He was amazing notwithstanding being ignorant. Propelled by his preceptor, Ramananda, Kabirdas strikingly uncovered the affectations winning among Hindu and Muslim obstinate convictions. His poetry mirrors a remarkable mix of philosophical idea and profound devotion. His dialect was called Sage dialect (Sant Bhasha). Kabirdas, Raidas(Ravidas), Nanak, Dadudayal, Malukdas, Sundar Das were imperative Nirgun Seer poets of this period. A large portion of them had a place with the lower castes and through their composition attempted to spread the message of love, devotion, sympathy and humankind to all. Their messages on various parts of life cut over all obstructions of caste, creed, religion, gender and nation. They never composed poetry all things considered however their sayings have come down to us through the accumulations made by their disciples and supporters. That is the motivation behind why a noteworthy fragment of these texts are called 'Bani' in Hindi signifying 'Sayings' in English. In his poetry, Ravidas addressed caste authority and esteemed work of different kinds, and additionally an existence of straightforwardness and ethical quality. He envisioned a populist society where there would be no discrimination or misuse. He considered such a society Begumpura, "land without sorrow." Through his poetry he doubted set up standards and chains of importance. He additionally started discussions with upper caste Hindus on questions identified with caste, social justice, love and types of worship. In spite of the fact that he was fervently opposed by numerous for doing as such, his persistence and arguments started a procedure of pluralisation that has come into our occasions.

Anyway Sage Meerabai's verbalizations here merit exceptional mention. Her unconstrained explanations stand out unmistakable in the corpus of Krishna Bhakti devotional literature. As a lady sage, her verbalizations in devotional melodies archive not just her renunciation of the world in mission for her Krishna's love yet in addition the gender inhumanities of her occasions, societal attitudes, her boldness in seeking after the devotional way, sufferings and tribulations of a devotee, particularly, that of a lady in a customary moderate society. Her add up to self refusal and spiritual happiness in frantic pursuit of Krishna, her Divine Beloved at the expense of everything including womanly disgrace and marital respect, is spectacular. Her melodies called Bhajans (Songs of Sharing – etymologically the Sanskrit root Bhaj signifies 'share') signifies 'isolate') are sung all over India with high worship and felicity, the Sagun poets, barring Meerabai, might be partitioned into two gatherings of poets, the individuals who composed devotional poetry on Sri Ram and the individuals who composed devotional

poetry on Sri Krishna. To this first gathering has a place the prominent poet Goswami Tulsi Das and Surdas. They trusted in accomplishing immaculateness of soul and in this way accepting Divine Benediction through a devout lifestyle. Bhakti has a few expressions which comprised of tuning in to a magnificent melodies of God, singing in adulation, be recalling God("smarana"), tuning in about God ("sravana"), inviting and worshipping God("vandana") composing and singing about God ("kirtana"), worshipping God as Lord and the devotee in service("dasya"), being in fellowship with God-Sakhi concept("sakhya"),taking shelter in lowliness("dainya" and "sharanagati"),self-forfeit in unequivocal love ('atmanivedana'),venerating God in his air by worshipping his lotus feet ('padasevanam') and appreciating God as The Perfect, the unblemished - Perfect-Beautiful('maadhurya').These works draw motivations from ancient sacred texts, for example, Valmiki Ramayana and Shrimad Bhagawad.

Displacing Hindu orthodoxy in times of medieval siege was a difficult task but their unrelenting critique did dent its hegemony. It is true that the bhakti cult was essentially indigenous, but it received a great impetus from the presence of Muslims in this country. The movement not only prepared a meeting ground for the devout men of both creeds, it also preached human equality and openly condemned rituals and caste system. The bhakti saints taught universal toleration and their poetry brought a revolution in the social structure of the society. It was radically new, basically different from old traditions and ideas of religious authority. It sought to refashion the collective life on a new basis, envisaging a society in which there shall be justice and equality for all and in which men of all creeds shall be able to develop to their full moral and spiritual stature. The vision of utopia provided a motivating power for the anti-caste movements from the time of SantKabir, Guru Ravi Dass and other bhakti poets.

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Corresponding Author

Dr. Dinesh Sharma*

R.S.D. College, Ferozepur City