

The Philosophy of Saint-Poet Kabir

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Abstract

In the sections that follow, I will focus on the life and philosophy of Kabir, a saintly poet and philosopher who is associated with Saint tradition. Among India's saint-poets are Kabir, Dadu, Nanak, Tukaram, Jñāneśwar, Mira Bai, Sri Chaitanya, Basavanna, and Bhima Bhoi, among others. The Bhakti Movement, to which they all belong, promotes Bhakti as the path to achieving god-head. All men are created by the same creator; hence they are all equal. God is one and only one. A sadhu is someone who seeks their personal salvation, or self-realization, but a santha is someone who wants to see all of humanity saved. (Basudhaiva Kutumbakam) His universe is all of humanity. In every sense of the word, Kabir was a Santha who was calling out for Kabir's birth remains a mystery; he was born around the fifteenth century. He was allegedly abandoned in a lake (Lahar Tala) and raised by Niru and Nima, a Muslim couple without children. Kabir had the modest life of a regular man, selling his clothes at a neighboring market. He made Ramananda his spiritual guide after being impacted by him. The pathetic state of the average person greatly alarmed him. The society of the period was characterized by social inequality (high and low castes), poverty, and illiteracy. Kabir was considering societal revolution and change. He opposed blind beliefs, rituals, and other wicked behaviors that tainted the human race as a whole, such as injustice and inequality. Kabir conveyed his ideas in a more straightforward way to appeal to the common man's heart and reach. These are known as Kabir Doha, and they are brimming with spiritual and moral wisdom. The ultimate goal was to serve society by acting in practice rather than just saying things.

Keyword: Reality, Creation, Guru, Nama, Universal humanity, Bhakti, namatattva.

INTRODUCTION

In What follows, I will highlight the life and Philosophy of Kabir, the saint-poet and philosopher belonging to Saint-tradition Kabir is one among the saint-poets of India like Dadu, Nanak, Tukaram, Jñāneśwar, Mira Bai, Sri Chaitanya, Basavanna and Bhima Bhoi etc. They all belong to the Bhakti Movement who advocate that Bhakti is the means to attain god-head. God in one and only one, All men are equal since they are creations of the same creator. A sadhu is a person who seeks own Salvation i.e. through self-realization but a Santha is a person who desires for the salvation of entire mankind. The entire mankind is his universe (Basudhaiva Kutumbakam) Kabir was a santha in true-sense of the term who was expressing his concern for all.

Kabir was born in 15th century his birth is mysterious. It is the said that he was left abandoned in a lake (Lahar Tala) and was reared by a muslim couple Niru and Nima who had no children. Kabir lived a simple life of a common man wearing cloths and selling then in a market nearby. He was influenced by Ramananda and made him his spiritual mentor. He was very much worried to see the pitiable condition of

common man. During that time illiteracy, poverty and social inequality (high caste and low caste) was prevailing in the society. Kabir was thinking of a social change and a Social transformation. He was against rituals, blind-beliefs and all sorts of evil practices like injustice, inequality that polluted the entire human community. Kabir expressed his through in simpler manner so that it will touch the reach and heart of the Common man. These are called as Kabir Doha, full of moral and spiritual insights. The ultimate aim was to Serve the society not by words to rather by doing actions in practice.

The Concept of Reality

For Kabir, there is one and only one God. We Speak in different name. Allah, Ram, Rahim are different names to describe the reality. But how to realize the ultimate Reality. It is Hindu who calls him “Ram” a muslim calls him “Khoda” He says;

"Hindu muye Rama Kahi
Musalman Khudai
Kahe kabir so, jibita, duh me
Kadai no jaya."

Both the followers of Ram and Rahim are under the spell of ignorance. They are not two a person of Knowledge considers them one. One has to keep faith on one reality. Kabir believes in law Karma. It is the Karma and the result of karma is to be got accordingly. It is the ultimate goal of life to realise the reality. Now the question is how to realise? One has to take the help of a Sadguru who shaws the path of self-knowledge. The guru or mentor is a guide who not only share the path but also protects the disciple (sishya) from all evils so that the ultimate goal is reached.

Kabir says:

"Guru Govind dono khada hai
Kaku Lagi paya
Guru tum bali hari
Govindo diyo bataye."

A Guru; a true mentor is heavier than the reality (Govinda) because only a true guru removes the ignorance. It is said; in Sanskrit

"Agyan tirandashya gyanajanag sakalayah
Chakyu unmili tena tasmey sri guruwe namah."

I salute the Guru, who remover the darkness of ignorance and opens the eye for getting the self-knowledge and to ascertain the knowledge of the highest reality.

"Satguru ki kripa bina, sat ki bhakti na hoye
Mansa bacha karmna, suni lijey sab koye."

Kabir says that without the blessing of God, there is no devotion to saint. With mind speech and doings hear it all of us. Again, Kabir says

"Sadguru aisa keejiye, lobh moh bhram Nahin,
Dariya so nyaara rahe, deese Dariya maahi."

Kabir says that there should be such a sadguru in life, who does not have any kind of greed, fascination and illusion in his heart. Such a sadguru is definitely visible in the ocean of this world, but he remains aloof from the worldly desires and ambitions.

"Guru kumhar shish kumbh hai, Gadhi gadhi kadhai khot,
Antar hath sahar dai, Bahar bahai chot."

Kabir says that the Guru is the potter and the disciple is the pitcher. It is the Guru who removes the evil of the disciple by supporting his hand from within hitting him from the outside and building a stronghold.

“Kabir Te Nar Andh Hai, Guru Ko Kahate Aur

Hari Rootho Guru Thaur Hai, Guru Ruthai Nahin Thaur.”

Kabir says that those men are blind who consider the Guru as less than God because a Guru is a support when God is angry but there is no refuge after the Guru is angry.

Nature Of Creation

The nature of creation attempts to explain and locate the ultimate principle from which the world is sustained and created. philosophy tries to explain the creation of the world, their main aim is to know the nature of world, men and God. According to Kabir this universe has been created by God

“Jo ugya so antabai, phoolya so kumalaahi.

Jo chiniya so dahi pare, jo aaya so jaahi.”

Kabir says that the rule of this world is that whatever has risen will set. What has grown will wither. The one who has been built will fall and the one who has come will go.

“Rehna nahi des birana hai

Ye sansar kagaj ki pudiya

Bund pade ghul jana hai

Ye sansar kanto ka baadi

Ulajh pulajh mar jana hai.”

This world is not one's own. If it does not exist in a permanent form, then why do I care about it like a paper bag in this world, whatever water falls on it will be melted. This world is like a thorn stick (buda), on which one jumps, one is sure to die. That is, the world is mortal. So, it must be left one day or another. It is the forest of illusion (Maya moha); If you step into it, you will die. So put your mind to the practice of devotion to God.

“Achari sab jag mila, Nahi bichari koi

Jaakei hirdei guru nahi, jiya akarath soi.”

All over the world there is a virtuous person but no one known who is just. He who does not have a teacher in his heart, his life is meaningless. That is, you have come to the world, so be meditative and to be meditative you have to meditate on the judgments of the great Guru. Then life will be different.

“Kabir jag ko kaha kahun bhoujal buddha das

Satguru sampati chandi ke kare manus ki aas.”

Kabir says what will I tell the world. This is the ocean. Many devotees are drowning in Jaath. The Guru has given up the same Guru and is hoping for a man. In other words, it is only Satguru who saves us from drowning in the worldly ocean. The common man of the world cannot help. People of the world need to understand this carefully.

“brahman guru hai jagat ka, santan ke guru nahin,

urja purjhi ke mari gaya, charon bedou mahin.”

Brahman is the guru of the world. He is not the guru of the saint. A brahmin dies after reciting the four Vedas. That is, Brahmin cannot understand the meaning of the Vedas by himself and cannot explain it to others. As a result, his entire life has been spent in ignorance. Then how can he become the guru of those saints who are streams of knowledge and from whom the Supreme Soul is obtained. This shows that Kabir was against the caste-system prevailing in the society.

Nama Tattva

Kabir says that every human being Practice the Ram (God) to leave the illusion that you are living in ignorance. It means that knowing the happiness of Maya,moha, you are going to enter the ignorance well again and again, you are going to suffer hell. If you want to get rid of this hell, then you should remember Ram naam so that you will be saved.

“Kabir maan gafil bhaya, sumiran lage nahin
Ghani sahega sasan, jam ki dargah mahin.”

According to Kabir this mind is very foolish and it does not concentrate on remembering God. In the end he will have to suffer a lot of punishment in the court of Yamraj.

“janme maran vichari ki kare kaam niwari,
jin pantha tohi chana soi panth Sanwari.”

According to Kabir think about the cycle of birth and death and give up bad deeds. Decorate the path you are going to walk. In other words, in order to reap the fruits of karma, the living being has to go through the trap of birth and death. So, take care and walk in the path of wisdom, devotion and sadhana. For indeed this is the path of the soul; On which he came into the world to walk.

“Kabir Kaaya Paahunee, Hans Bataoo Maahin,
Na Jaanoon Kab Jaayaga, Mohi Bharosa Naahin.”

Kabir says that the body is the abode of the traveller. It is not known when the passenger will leave. I have no faith in it. That means the body is mortal. It is not known when the soul will leave him. Therefore, as long as you live in the body, practice devotion to God. This is why you have come to humanity. Otherwise, you will be constantly spinning in the four-wheeled womb.

“kyu khabo nar tan brutha pari bisiyan ke sath,
Pani kulhadi marhi murkh aapne haath,”

Being trapped in the cycle of lust, why do we waste our human body in vain? Hey fool! You are walking with an axe on your feet. In other words, being trapped in worldly pleasures, O soul! Do not bless the birth. You have to be divine. So do the Sadhana of God.

“kabir beri sabal hi ek jib ripu panch
aapne apne swad ko bahut nachwe naach.”

Kabir says that when seeds are shown in the ground, it is not seen whether the seeds are lying upside down or straight, but still life is infused in them and a plant is born, similarly God's attention is drawn to God at any time and place. If you remember him, you will definitely get the fruits of his remembrance.

“Dil hi khoji dele dil bhitiri yahan ram rahiman
Jeti aurati marban kahiye saab maa rup saman.”

If you search every heart from the heart, you will find this Ram. As all men as there are in the world, that (Rama) is found in the same form in men. In other words, Rama resides in every living being in the world. So, we need to find him

“kabir kutta ram ka kutiya mera nahin,
gole ramki debati jit kheichen tiit jaun.”

Kabir says that I am Ram's dog, and my name is Mutiya. Ram's chain is around my neck; I go wherever he takes me. There is a lot of fun in such a bond of love.

“Me roun sansar ko mujhe na rowei koi
Mujhko rowei so jana raam sanehi soi.”

I weep for the world, but no one weeps for me. He who loves Rama can weep for me. That is, the person

who understands the world's humanity loves the person who understands the world's humanity.

“Raam naam jaana nahin, japa na ajapa jaap

Svaamipana maathe pada, koi purabale paap.”

One who has never understood the significance of Rama's name, never chanted desire the name, such a person becomes a guru due to some past birth sin or people accept him as a guru. That is, without the blood of God, no man can become a guru.

Guru Tattva

The Guru is the one who helps the disciple to ascend to the highest in path of sadhana. Guru is different from the ordinary teacher as his purpose into impart the highest knowledge. The Guru shows the right path of the self -knowledge. The Guru is a spiritual guide who discipled all ignorance. A true Guru is one who protects the shishya to teach the path of liberation. Guru and shishya are similar that they live together and stay together and no discrimination is admissible between them Kabir says:

“Satguru ki kripa bina, sat ki bhakti na hoye

Mansa bacha karmna, suni lijou sab koye.”

Kabir says that without the blessing of God, there is no devotion to saint. With mind speech and doings hear it all of us. Again, Kabir says.

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Kabir says that those men are blind who consider the Guru as less than God because a Guru is a support when God is angry but there is no refuge after the Guru is angry.

“Paachhe laage jaay thaa, lok ved ke saath

Painde me satguru mile, dipak dinhaa haath.”

In these lines, Kabir says that he was following age-old customs and traditions blindly. Fortunately, later he met a sadguru who gave him true knowledge that resulted in his giving up following superstitions. It is observed that Kabir did not say much about his Guru; but he stated that his guru was in Pitambar, that is, yellowish cloth. According to Baban Lavhatre, his guru was none but a “Buddhist monk.

Conclusion

To conclude, it can be remarked that Kabir expressed their concern for upliftment of the entire mankind through their heart-touching Bhajans and Dohas. Kabir tries to become as simple as possible so as to reach the common mass. Kabir speaks of highest Reality in the name of **Rama**. Kabir is the pioneer of Santha tradition who dedicated his lives for the upliftment of humanity.

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