



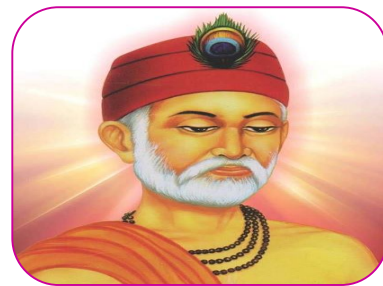
THE TEACHINGS OF HUMAN PRINCIPLES AND PHILOSOPHY OF HUMAN VALUES IN THE WRITINGS OF SAINT KABIR

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ABSTRACT :

Sant Kabir was one of the greatest saints who esteemed human values and ethics during the times of medieval history of India. He has acquired prominent position in the Bhakti movement of northern India. He has assimilated moral ethics together in his teachings borrowed from Hindu and Islam faiths. The principles expressed in his poetry are considered as the foundation of progressive philosophy of radical movements. The influence of poetry can be felt in a variety of his contemporary literary genres.



His couplets (Dohas) have an important place in great epic Gurugranthsaheb of Shikh religion. In 1915, Ravindranath Tagor translated his verses in English in one Hundred Poems of Kabir. The need for Hindu-Islamic unity, justice, equality and fraternity is evident in his literature.

KEY WORDS : Kabir's literature, Kabir sect, bibliography dispute, Nath sect, education, tutor, objection on social discrimination, Hindu-Islam unity, exist of God, impact of Buddhism, philosophy, etc.

INTRODUCTION :

The name of Sant Kabir is known for his criticism on the exploitative foundation of Indian society based on inequality and caste discrimination. He envisioned a new society that is structured on the principles of equality, fraternity and harmony. He is considered the greatest thinker of medieval times.

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Dharmadas; student of Kabir published the first anthology of Kabir's verses titled as 'Bijak' in 1465 A.D. Nagari Pracharini Sabha, Kashi, published the second anthology. Adigranth, Kabirgranthavali, Kabirbijak are considered the primary literature of saint Kabir. ¹

There are several words of Awadhi, Braj, Bhojpuri, Khadiboli, Arabi and Farsi found in Kabir's verses. The 19th century book, Anurag Sagar, describe twelve Kabir sects named as Mrutuandha, Timirdut, Andhachet, Manbhang, Dnyanbhangi, Makarand, Chittbhang, Akilbhang, Visambhar, Nakata, Durgadani and Hansmuni. ²

There are four major students of Kabir; Chaturbhuj, Bankeji, Sahetji and Dharmadas. However, there is no information available of the disciples except Dharmadas. ³

Explanation :

There is least information regarding life of Saint Kabir. According to popular beliefs, he was born in 1398 A. D. In addition to that, his, birth 1518 A. D., 1495 A. D., 1498 A. D. etc. It is said that he lived almost 120 years of life. ⁴

According to Ravindranath Tagor, 1440 A.D. is the birth year of sant Kabir. ⁵

According to Dr. Govind Trigunayat, canvasser of Kabir philosophy give details that 1398 A, D, was the real birth year of Kabir. ⁶

Kabir talks about himself in the following verse.

*Kabira tu hi Kabiru tu tore nam Kabir
Ramratan tab paiye jadu pahile taj sharer* ⁷

There are many myths popular regarding the birth of Saint Kabir. In one of the tales, he is described as the child of a widow Brahmin woman who left him at the Lahartara Lake near Kashi. A childless Muslim weaver, Niru brought him up. Due to such folktales, there is uncertainty regarding his caste and religion. According to some scholars he belong to Jugi community of Nath sect. ⁸

Kabir talk about his lineage from the weaver community in a verse.

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*Jati Julah Nam Kabira
Bani Bani Firo Udaasi* ⁹

In northern India weavers is considered Shudra castes whose social status is very low on the social strate. Due to his low social and religious statues, Kabir could not get the opportunity to take education. Even though he was an illiterate person his verses show a scientific, materialist and positive thinking. There are no evidences that show him a literate person.

“Masi Kagad Chhuo nahi Kalam Gahyo nahi hath.”

It means that I have not touched the ink and paper so I did not take the pen in my hand. ¹⁰

There are many opiniance regarding the marital life of Kabira in popular beliefs. It is said that he had two children named as ‘Kamal’ and ‘Kamali.’

There are many contraversal things in the life of Kabir; one of them is about his teacher or Guru. There are two contradictory thoughts. According to Hindu opinion Ramanand and to Muslim opinion Shaiekh Taqi was his teacher. ¹¹

According to Dr. Mohansing, the word Teacher’ used by Kabir is synonymous to god. They were no spiritual Guru in the life of Saint Kabir. Kabir described the Guru Nirgura means having no physical charactersites. ¹²

Kabir has not mentioned the names of the Guru in any of his verse, so Ramanand was his teacher is only a popular belief in northern India. ¹³

However, there can be no definite statement regarding the spiritual influence on Kabir. The impact of Boudhha Dhamma on Kabir rejects the logic that Ramananda or Sheikh Taqi was his teachers. On the contrary, both the names were deliberately attached to him as the spiritual teachers in the later period. Kabir was not a mechanical follower of Hindu or Muslim religion or a blind disciple of any spiritual sect but he analyzed scientifically the ideal principle of both the religion and gave a massage of equality among humans.

Kabir has highly criticised the customs like pilgrimage, vows, idol worship, incarnation and extremism. According to him, all these things are superstition, which he attacked in his verses. The teachings of human principles and philosophy of Human values in the writings of Saint Kabir.

*'Pahan Pahuje Hari milye, to mai Punjopahar
Thaa te to chaaki bhali, Jaase pisi khay sansaar'* ¹⁴

If someone gets blessing of God by worshiping the stone idols, then why should not worship the mountains. There is no benefit worshiping stone idols, contrary the grinding stone is superior as it helps to provide food to human being. In such a way, Kabir attacked the hypocrisy of idol worship.

In Kabir sect there is no place for idol worship. The disciples wear the long white cap and put Kumkum on forehead. ¹⁵

Kabir criticised the notions of exploitation in Hindu and Muslim religions in his verses.

*'Puran Koran sab bat hai, ya Ghataka parada khol dekha
Anubhav ki baat kabir kahi yah, sabaki jhuti pol dekha'* ¹⁶

Puranas and Kuran both are false, as they do not show the way to salvation, the ultimate aim of spiritual learning is to acquire salvation, which Kabir does not see in the contradictory nature of religion. According to him, the true religion is to implement the human values and principles of equality in a life to achieve salvation.

The notion of God Kabir's priest tends toward the Nirguna means having without physical characteristics. However, it seems that Kabir did not believe in the existence of God.

*'Jaake muh matha nahi, naahi rupak rup
Puhap-baasathen paatala, aisa tatta anup'* ¹⁷

According to him God is not Saguna or Nirguna but he does not have head, face or any kind of human characteristics but he is tiniest than tine and beautiful.

*'Alakh Niranjan lakai na koi
Nirabhai nirakar hai soi
Suni asuthal rup rekha
Dwisti adwisti chhippo nahi pankha'* ¹⁸

God is a flame that continuously enlightens us it cannot be cut or harmed. It is without fear and without shape but it is not zero as well as solid as substance. It is not visible as well as invisible. It is not hidden as well as the apparent. Like his birth, there are

The teachings of human principles and philosophy of Human values in the writings of Saint Kabir. Contradictory opinions regarding the death of Kabir. According to popular belief, he died in Magahar village near the river Aami in Gorakhpur district of Uttarpradesh. Kabir's verse is important in this regard.

*'Marati baar magahar uthi aaia
Maran bhaiiaa magaharko baasi'*

It is believe that he died in 1518 A.D. but no definite statement can be made. According to Parshuram Chaturvedi, Kabir was buried according to the Muslim costoms. The evidences of his last rites are still found in Magahar village.¹⁹

On the writings of Kabir, the impact of Hindu, Muslim, Sufi, Youg sect and Nath sect is nearly evident. However, the deep contemplation over his writings suggests that he was influenced with Bouddha Dhamma.

*Jin khoja tin paiya, Gahare paani paith
Mai bapura budan dara raha kinare baith*²⁰

I went to find wicked and found nobody. However, I peeked inside and found the house of wicked in my heart. Rather than finding faults in people, it is important to analyze the shortcomings of one's own. According to Kabir, the origin of hatred is inside human thoughts.

*Jaati na puchho sadhu ki, puchh lijiye gyan
Mol karo tarwar ka pada rahan do myan*²¹

Saint Kabir says that the caste of a person is not important but his goodness and knowledge matter. Through the verse, Kabir attack the caste system that contributed in the exploitation of weaker section of society. He believes in the qualities of human beings rather that his cast and religion.

CONCLUSION :

During the medieval period of India, several saints tried to create social harmony through the Bhaktimarg (The spiritual way). However, the sects who worked were idealist, religious and reluctant to oppose the exploitative customs of society due to which they

The teachings of human principles and philosophy of Human values in the writings of Saint Kabir.became the part of traditionalist streams of Vedic religion. Kabir came out as an exception to it as he did not claimed him as a god man. The personality of Kabir was full of contradiction and remained a myth. Dr. Babasaheb Ambedkar considered him as one of his teachers and studied his thoughts and principles. Saint Kabir criticized harshly the social customs, tradition, ignorance, superstition, rituals and vows through his poetry. He has used a very simple and apt language to preach the philosophy of fraternity. During his entire life, he worked for the social awareness of human values and the importance of equality.

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