



## Mystical traits of Mahatma Kabir

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### Abstract

Kabir is an enlightened religious reformer, with missionary thinking and an evolutionist. Kabir was a kindred spirit. A view of him as a social reformer of nationalistic preoccupation was only a step away. Kabir's world have remained a living and productive recensions and both alongside and intertwined with his, oral ramifications. His mysticism is humanistic. He has seen God in every image; even they secular images for the exhibition of the relation of Ultimate with them. At some instances God is the creator and forerunner of this world, on others he is the Judge to give the judgment of the deeds of man. Somewhere, He is the Savoir, friend, Master. He also used the imagery of Lover-beloved and Husband-wife to show their devotion.

**Keywords:** mysticism, salvation, self assertion, self realization, ramification

### Introduction

Kabir is a vital presence in India. He was a mystic-poet. Kabir followed the path of love for his mystic experience. He discarded people who take help of 'Reason'. Kabir belonged to a family of non-celibate yogis converted, not long before and to a considerable degree superficially to Islam. From the writings of Kabir it seems that his knowledge of Islam was slight, rather in his poetical utterances (Bani) a wealth of Hath yoga terminology and a thought structure which bears obvious resemblance to Nath Yogis. Nath Yogis in addition to the yogic conception that all truth is experimental, i.e. to be realized within the body with the aid of psycho-physical practices, concentration, control of breathine, and thus making the body incorruptible and the yogis immortal.

Kabir was influenced by Mohammadanism as well as by the Vaishnavism of his teacher 'Ramananda'. He notes two departures from ordinary Hindu Practice. Kabir took very seriously the doctrine that knowledge of God is not dependent on caste and refused to submit to the rule of the Brahmin priest; Secondly, Kabir also ridiculed Hindu mythology, denied the doctrine of incarnations, affirmed that all the Hindu gods were dead and forbade the worship of idols. Kabir emphasized over teaching of Love. Works of faith and charity, the spirit of service prayer is laid down as necessary duties. Kabir's continuing belief in Karma, transmigration and maya. Kabir says about maya in his verses as mammon for what in Christian theology are called 'the deceits of the world and flesh. Kabir also uses the imagery of maya as female an evil woman who entangles men with her deceit.

Kabir's moral righteousness the centrality of death and the transitory nature of living in the world, bhakti understood as loving faith and devotion, the need of the spiritual value of the fellowship of Saints. Kabir emphasized the anticipation or expression of a theology of and the corresponding centrality of faith in the bhakti movement i.e., the admission of distinction and separation of God and creatures with a consequent recognition of the sufficiency for deliverance of exclusively

human methods. The realization of self-transcendence and transubstantiation and liberation from the web of maya and corruption including the fear of mortality and its corporeal effect. Kabir's, mysticism and the content of his religious message further demands denial of self-assertive individuality and legalist claims to material opportunities and enjoyments. The universality Kabir took as evident was that of human birth, the necessary condition for the supreme bliss and self-transcendence. Kabir often appears dejected, perhaps because he is not only a saint but a poet as well. The sorrow of Kabir, who roams dejected is explosive and destructive. Kabir's sorrow of inevitable loneliness, the loneliness of one who feels at once the reality of the Divine. He relates painful day-to-day experiences to this fundamental sorrow, but he circumspectly does not allow the world and the beyond, after which Kabir strived.

"Death, salvation, illusion and above them all the dance of the two creatures from the lowest class of society. Death dances, salvation dances and with them dances Maya-illusion. It is like a liquor-seller-she keeps you crazed by making you drink."(Horstmann, 2002, p93).But this sorrow of the faithless nor is it the terror of doubt. By accpecting, Almighty, Kabir attained the courage to deny everything else. Like, Kabir this sorrow is also unique.

Kabir stands out among the saint-poets of India. He owns unique powers of expression, flexibility and assimilative and communicative qualities. His poetry is full of metaphors and symbols borrowed from the ordinary life of peasants and craftsmen. His lively and vibrant voice, when adapted to music, could move large crowds, reach wide areas and transcend time. His testy aphorisms did ensure that the common people would take in what he said -storekeeper, fisherman, housewives and rickshaw drivers and his worlds are on their tongues to this day-

*"Vedas, Puranas-why read them?  
It's like loading an ass with sandalwood!"*

Here is Kabir on things dear to Hindus; that Hindus don't understand where their God exists. They search him in Vedas and Puranas and even then they don't find him. Kabir says it seems when these Brahmins keep on studying them as if an ass is loaded with sandalwood. Kabir also mocks at the Muslim traditions. Muslims belief demands the necessity of circumcision. He says if God wanted him to be a Muslim than what is the need of incision-

"If God had wanted to make me a Muslim, why didn't he make the incision?"

For Muslims he further says that you keep on reading your holy book so many times in day but yet not mastered a single word.

"Hey Qazi

What that book you're preaching from? And reading-how many days? Still you haven't mastered one word."

His humanism is aimed at the reform of society, but like all mystics he addresses the individual. He also points towards historical and social realities of our society. It is also a metaphorical description of the powerful common urge to subvert the social reality. This at times results in conflicts, violent as well as passive. Underneath, it also lays the idealism of the bhaktas, Sufis and other saints that has survived and modified the history of tensions in Indian society. Religion, caste, gender, social, legitimacy and status based on birth are issues at the core of most conflicts.

Kabir was the great spokesman for Hindu-Muslim reconciliation is certainly a convenient article of faith in India, and one that finds eloquent expression in the identical twin buildings that have been constructed on his death site: a Hindu temple and Muslim Mausoleum. But Kabir never affirmed any of these two religion for himself. The only pronouncements that would lead one to believe that these religions are fundamentally the same are those in which they are denigrated in the same breath.

*"If the mosque is the place where God resides, then who owns the rest of the land? Ram lives in images and holy locations? Then why has find God if Ram lives in these idols."*

On one side Kabir, was an unlettered man who formulated his verse from the words of trade and commerce. Kabir's language was a homogenous mixture of so many languages. His couplets are composed of words from Bhojpuri, Rajasthan, Punjabi and many more. He had always taken symbols from his current waves of society.

Kabir says 'Mukti' can only be given by Ram. It is the theme which they treated with a wealth of learning and imagination. They knew how the light of reason goes out, leaving a man helpless in matters of faith and how God damps the understanding and darkens the intellect. He knew that the greatest affliction comes when, God workout upon the spirit itself and damps that, he casts a sooty cloud upon the understanding and darkens that. He considered everyday as the 'Day of Judgement' for it retards the growth of man in goodness and sanctification.

He has seen God in every image; even they secular images for the exhibition of the relation of Ultimate with them. At some instances God is the creator and forerunner of this world, on

others he is the Judge to give the judgment of the deeds of man. Somewhere, He is the Savoir, friend, Master. He also used the imagery of Lover-beloved and Husband-wife to show their devotion.

The ultimate truth, the creator of the commanding force behind all that is seen in the universe is perceived and explained through metaphors and similes. The indefinable, unknown and unidentifiable has to be brought to a perceivable arena and this is possible through easily intelligible words. But ambiguity has its own romance. The object of love has to be one that evokes emotions to the extreme. The qualities of the worldly beloved (man or woman) in flesh and blood are magnified in such a way that they can be sublimated and applied to someone who is too remote to reach. The relationship between the lover and the beloved is through pure unobstructed and selfless love, and, to achieve union with the beloved, the lover has to devote himself to a state where his very existence melts into the object of his love. The object of the all-consuming love may be anyone from a human being to God.

Kabir, like all the mystics in all ages believed that the problem of the knowledge of God could not be solved through reason intellect and philosophy and that the comprehension of reality could only be attained after a prolonged exercise of 'sense and spirit' resulting in illumination. To him, as to all the great Mystics, God is Love: That God, who is Almighty, Alpha and Omega, First and Last, That god is also Love itself and therefore this Love is Alpha and Omega, First and Last too.

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