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Kabir's Philosophy

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ABSTRACT

Kabir is a Mystic Saint Poet from India who had a huge influence on his time and is still relevant now. Kabir's early years aren't well-documented. He is usually thought to have lived for 120 years, from 1398 to 1518, in Indian legend, which "allows him to be connected with other notable characters like as Guru Nanak and Sikander Lodi." Sant Kabir was a unique blend of humanism that could not be contained within the confines of any single faith. Kabir's lyrics, which influenced Hinduism's Bhakti movement, are also included in Sikhism's Guru Granth Sahib. Although he grew up in a Muslim home, Ramananda, the Hindu Bhakti guru who is often regarded as Kabir's teacher, had a profound influence on him.

Keywords: Rationality, Pure Knowledge, Philosophy, Mankind, Teaching, Secularism.

Introduction

Kabir Das was an Indian spiritual poet and famous saint who lived from 1440 to 1518. According to Islam, the Kabir has a very large and significant meaning. The Kabir Panth is a large religious organization that claims Kabir is the founder of the Sant Mat sects. The Kabir Panth's members were known as the Kabir Panthis, and they spread across northern and central India. Bijak, Kabir Granthawali, AnuragSagar, Sakhi Granth, and other works by Kabir Das are among his best. Although nothing is known about his birth, it is known that he was reared by an impoverished Muslim weaving family. He was a brilliant Sadhu and was very spiritual. Because of his influential traditions and culture, he became famous all over the world. Guru Ramananda of Sant Kabir is thought to have taught him spiritual lessons.

Sant Kabir was influenced by the prevalent religious attitude of the time, which included Hinduism, Tantrism, and personal devotion, which was blended with Islam's imageless God. Kabir Das is the first Indian saint to bring Hinduism and Islam together by laying out a universal path that both Hindus and Muslims can follow. Every life, he believes, is connected to two spiritual truths (Jivatma and Paramatma). His understanding of moksha was that it is the process of bringing these two holy principles together.

He'd written the poems in a succinct and straightforward style that radiated the admiration of a factual master. Despite his illiteracy, he wrote his poems in Hindi, incorporating other languages such as Avadhi, Braj, and Bhojpuri. Despite the fact that he was frequently insulted, he never paid heed to others.

His name and early life

The name Kabir is derived from the Arabic al-Kabr, which means "The Great" and is the 37th name of God in Islam. His life is littered with contradicting stories originating in Hindu and Islamic sources. Muslims refer to him as a Sufi, while Hindus refer to him as a Hindu saint. His name is unmistakably Islamic, and he is supposed to be the biological or adoptive son of a Muslim weaver in Varanasi, the city where the major events of his life occurred. Kabir's early years aren't well-documented. He is thought to have lived for 120 years, from 1398 to 1518, according to Indian history, making him a contemporary of other prominent historical personalities such as Guru Nanak and Sikandar Lodi. The exact dates of his birth and death are, however, disputed by modern scholarship.

Kabir and his Philosophy

Kabir was Swami Ramananda's first disciple. According to Charlotte Vaudeville, Kabir's principles were based on Tantric Yoga. Kabir was not a Nath-Yogi, according to Irfan Habib. He refers to Kabir as a monotheist instead (muwahhid).

In India's religious history, Sant Kabir has a significant position. The vernacular heavily uses his Bani. The Bani of Sant Kabir aids us on both societal and personal levels, as well as ethical and spiritual levels. Sant Kabir's philosophy tackles both social and spiritual aspects of human life. Sant Kabir's true philosophy is not only human and Divine in nature, but also social and ethical in nature. Harmony, equality, and devotion are all important themes in Sant Kabir's philosophy. The aspect of dedication predominates in his thought, with the connotation of Seva. It is a way of life that brings people of all genders, castes, classes, colors, and races together in the name of God.

Sant Kabir never questioned God's existence. God, he claims, resides in our hearts. Only one God exists. God has two personalities. The first is Sagunatva, and the second is Nirgunatva. Nirgunatva, like Absolute Being, has two meanings: Absolute Being and Nam. Absolute Being is a self-

contained entity. In Sant Kabir's philosophy, Nam is the most basic and fundamental concept of God. As a result, a shift in God's basic concept shifted the way people worshiped and thought about salvation. The role of the Guru becomes extremely important on the path to God realization. Only by Guru's grace can one attain salvation, i.e. the state of Jivanmukta. In Sant Kabir's ideology, there are no caste, class, gender, economic, or political barriers to achieving the Jivanmukta state.

Sant Kabir discusses the essential components that make up the world, such as water, fire, air, earth, and space, as well as the three gunas, Sat, Rajas, and Tama. He mentions seven areas, three planets, and fourteen dwellings.

The body, according to Sant Kabir, is made up of five primary constituents and three gunas: Sata, Raja, and Tama. It is not enough to have a body to function in the environment; we also require four interior sensory organs. Marta (mind), Buddhi (intellect), Citta (sentience), and Ahankar are the four elements (self-consciousness). According to Sant Kabir, it is neither easy nor common for humans to give birth. As a result, human life should be used wisely. The ultimate ideal objective of human life is to realize God and use birth to search for the inner Self and to provide service - the 'Seva' to those in need.

Sant Kabir is well-known for his social philosophy and critique of traditional standards. He was instrumental in bringing about changes in society political, social, religious, and cultural through his Doha's, Sabda, and various chapters in Bijak i.e. Ramaini, Chautisa, Kahara, Vasant, Hindold, Vipramatishi, Birahooli, and various Angas in Kabir Granthdwali and Bani's Salokas, Sabda, and Gauris in Sri Guru Granth Sahib.

No one is born with the ability to achieve greatness. An aristocrat who acts unethically is the same as an animal with no ethical ideals or understanding of society. Asceticism and passivity have no place in the philosophy of Sant Kabir. In Sant Kabir's philosophy, no religion or ritual is more important than Humanity. Being a human is more valuable than being a Brahman, affluent, healthy, and attractive person in this world. One should respect the other person in society regardless of any criteria related to him, such as his birth, income, sex, or other characteristics.

In Sant Kabir's ideology, idol worship is not permissible. He claims that you are praying to a stone and offering it alive and sensitive flowers and fruits. According to Sant Kabir, a devotee with solid spiritual knowledge is rare in the world. What good is it to be an ascetic if your mind is not under your control?

Kabir is a proponent of the Ahimsa path. According to him, persons who practice Ahimsa follow natural laws and abandon all out-of-world worldliness. Be fair to everyone. Why are you killing them if you believe in a single God who dwells in all animals and creatures in nature?

Sant Kabir was an outspoken social reformer. Kabir, according to Sehdev Kumar, cannot be contained by any doctrines; he is a man above all categorization.

Kabir's Influence on Sects

Kabir's teachings spread across most of northern India. As a result, it's not surprising that Kabir impacted a significant number of groups that followed him. Sikhism is the most well-known of them. Guru Nanak (1469-1538), a younger contemporary of Kabir, created Sikhism. According to the Kabir-Panthis, he was a follower of Kabir, who nominated Nanak as the sect's head in Punjab. Nanak and his followers eventually split away from Kabir. Obviously, there is no historical basis for this account, but we can speculate that Nanak was affected by Kabir in some way. 8 The Guru Granth has a large number of verses credited to Kabir, as evidenced by the large number of verses attributed to him. Both Kabir and Nanak highlight God's ubiquity and unity. All men, regardless of caste or ethnicity, are sons of the same Supreme Being. Nanak also acknowledges the need for a guru to find salvation. However, unlike Kabir, Nanak did not attack Hindu and Islamic practices. Kabir is also regarded as a guru by the Dadu-Panthis. They, like Kabir, repudiated the caste system, the Vedas, and idolatry. A number of verses attributed to Kabir can be found in the Dadu-Panthis' Pancavani literature. The Sadhs are located south of Delhi, in the upper part of the Doab region. Birbhan established the group in 1543. His teachings were eerily similar to those of Kabir, and he was most likely influenced by him. Jogi Das was another famous teacher among the Sadhs. Birbhan is credited with a collection of hymns known as Sakhis and Shabdhas. In 1730, Charan Das (1703-1782), a baniya (merchant) by caste, established a cult in Delhi. His beliefs are clearly influenced by Kabir. He also highlighted God's devotion, the need of repeating God's name, the need for a guru, and the folly of idol worship. He wrote a lot of Hindi poetry himself. Many other sects in northern India, such as the LalDasis, Baba Lalis, Siva Narayanis, GaribDasis, Rama Sanchis, Paltu-Panthis, and Satnami sects, were also greatly influenced by Kabir. Kabir inspired all of the sects mentioned above, either directly or indirectly. However, it must be acknowledged that the majority of them have failed to maintain their ideas and have made some sort of compromise with orthodox Hinduism and Islam.

Conclusion

Kabir's identity remains a mystery. He is known as a Vaishnav by Hindus and a Pir by Muslims. Rather than studying his teachings, they argue about his faith. Some consider Kabir to be a proponent of Hindu-Muslim unification, but he was neither Hindu nor Muslim. Both Hindus and Muslims revered his philosophy after his death. Kabir's radicalism is an Indian historical marvel. Kabir is remembered as a courageous person who battled injustice, absolutism, and coercion. He was the bringer of love, peace, and harmony into the world. His life philosophy and concepts have been absorbed into India's spiritual and secular life in significant ways. As a result, Kabir is as relevant today as it was 550 years ago.

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