



Indian Knowledge System: Sant Kabir's Compositions-Dohe

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ABSTRACT

Saint Kabir of the Nirguna poetry of the Bhakti period became a social promoter of knowledge. Through his couplets, literature established the eternal expression of life values and humanism. Even environmental issues he spied and focused on. Many elements of nature were reflected in Kabir's poetry. Many of their compositions-dohe confirmed his eco-friendly approach, proving his eco-friendly thinking. Kabir's important contribution to environmental awareness and conservation is that he taught the entire human race to be grateful for nature's bounties. In Kabir's poetry the leaves and flowers of trees evoke the impermanence of the world and the fleeting human life, and the mention of water somewhere reveals the mystical feelings of God. Expressing his thoughts regarding the earth, Saint Kabir says that the earth is the property of 'sadhus' - pious people, and not of thieves. Thieves are the burden of the earth and the earth is for the pious people blessed by God. Thus, Kabir's poetry expresses various forms of nature. From this, Saint Kabir's environmental awareness comes to the attention of the public. The presented research paper describes the environmental poems written by Saint Kabir.

Introduction

According to Saint Kabir Kabir, not only humans but all the 8.4 lakh species will mix with the soil and mix with the earth. Kabirji says that trespassing on the environment is tantamount to disrespecting God, because God resides in every part of the environment. Saint Kabir says that some religious people pluck their hair during their important rituals and offer champa, darva flowers to the idol of their god.

Pulling out hair is a symbol of harming the earth and wasting their lives. Kabirji does not ask the environment to worship nature as God, but urges man to respect the environment. Worshiping and believing in a stone idol as the 'creator' of the world, according to Kabir, in Deoghar "instead of seeing God in the Shaligram (Shaligram' i.e. round stone), see God in every 'Jivatma' (soul) and consider the sadhus as true disciples of God. Kabirji tells people who cut leaves and flowers from living trees and offer them to lifeless stone idols of God that their behavior is wrong.

Environmental Friendly Compositions of Kabir

Kabir was born in a medieval period of transition, in which not only humans but nature itself was changing its course. At that time only one wave of the Ganges was left behind, the lake formed from it was called Lahartara in Benares. On the banks of this lake, Kabir met his parents Neeru-Neema for the first time. Now it is natural for such a child to have a spiritual connection with nature and its resources. Description of nature is everywhere in Kabir's poetry. Kabir's poetry sometimes also appears in the role of a preacher, helping humans to overcome complex and adverse situations in life.

1. कबीर कहा गरबियों, इस जीवन की आस। टेसु फुले दिवस चारि, खंखर भये पलास॥

यहू ऐसा संसार है, जैसा सैमल फूल। दिन दस के व्योहार को, झूठे रंगि न भूल॥

Saint Kabir says that this world is just like the flower of Saimal, Which looks very beautiful from the flower, Which is filled with cotton like material. From the outside it is red in color, looks very beautiful and because of its beautiful appearance, the parrot thinks it is a sweet fruit and waits for its ripening. But after this fruit ripens, the parrot finds a dull substance like cotton in it. So the poor parrot gets frustrated and flies away. In this way, life seems very pleasant and beautiful, but after experiencing many sufferings in the world, this danger is proved. Kabirji says that in a very short life man should not waste his life in worldly pleasures. Keep this life busy in the remembrance of the Lord. Kabirji says that just as a fly bites the jaggery and dies in the temptation of sweet jaggery and repents while dying, because this sweet jaggery has become the cause of her death. Even in worldly pleasures one's life gets trapped in this way and one can never be freed from it. Hence Saint Kabir warns man to love God, remember God and pave the way for his welfare.

2. दुर्लभ मानुष जनम दुर्लभ है, देह न बारंबार।**तरवर थें फल झड़ि पड्या, बहुरि न लागै डार।।**

In this world man is born with hardship. It is rare to be born as a human being. The human body is not regenerated. Once the fruit falls from the tree, it cannot be planted again on the branch of the tree. Cutting leaves of trees (Belpatra, Dhatura etc.) for rituals or worship of gods or for any ritual is inconsistent with Kabir's opinion.

3. मानसरोवर सुभर जल, हंसा केलि कराहिं।**मुकताफल मुकता चुगै, अब उड़ि अनत न जाहिं॥**

It describes the blissful state of the soul meeting God. After meeting God, the mansaroo of the mind is completely filled with the water of God's love. In that lake filled with the water of love, the swan is playing alive. That creature is sucking the pearls of liberation that are abundant here.

4. सबकी उतपति धरती, सब जीवन प्रतिपाल।**धरति न जाने आप गुन, ऐसा गुरु विचार।।**

The earth is the origin of all, the preserver of all life. The earth does not know your qualities, the Guru thinks. The earth from which we are born, provides us with food, water, fruits and flowers for living, but it never takes pride or She does not consider her merits. Because of such incredible tolerance and great benevolence, she sometimes seems even bigger than Guru.

5. कबीर लहरि समंद की, मोती बिखरे आई।**बगुला भेद न जानई, हंसा चुनी-चुनी खाई।।**

Param Pujya Kabirji is explaining in this voice that as the waves of the sea come. So many diamonds and pearls are thrown out. A heron cannot distinguish between diamonds and pearls. But the goose eats them selectively. Similarly, only swans i.e. good souls accept pearls of true satsang, i.e. bad souls have no effect of satsang, they cannot implement what is given in satsang, they do not like to talk about God. His Holiness Kabir Parameshwarji is explaining through this voice that sinful souls get angry at the name of God, even if they die of leprosy, they do not take the name of God.

Conclusion

Nature is the universal and eternal aspect of Kabir's poetry. According to Saint Kabir, animals, birds, animals, trees, plants, earth and sky are an integral part of the environment. Human life is happy because of their benevolence. So humans should not harm them. By connecting the protection of animals, birds, animals, trees, plants and animals with piety, Kabir inspires man to live a life of ease and simplicity in the bosom of nature.

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