



Timeless Preachings of Kabir

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Keywords :

The twentieth century has certainly brought material advancement and temporal happiness. But it has also called forth numerous alcohol and drugs, overeating, hypochondria, frequent death wish and so on. Everyone is found busy in finding the remedy to such problems. Some find solace in music, some in gardening and many people found solution in socialism or in meditation. Reading has also come a long way in keeping people away from modern hazards like depression and alienation. Internal surfing, chatting, blogging are some contemporary ways for fighting against present days conundrums. However, it is explored that some ancient writings by visionaries have single handed capacity to keep us remotely far from modern day menaces. Out of all wisdom writings, the utterances of Kabir are found to be soothing, suggestive and simple to grasp. His far sightedness reflected in his sayings have offered solutions of many modern problems. The examples of some of his Bijaks (Doha) will explain how they carry light solutions of today's problems in them.

Kabir's Life and Work

Kabir was born in North India in 1398 AD. A weaver by profession, he ranks among the world's greatest poets. He showed his mystical inclination from an early age. As he was poor, he did not have the scope of being educated. Even without education, he had a keen intellect and analytical ability. Kabir showed signs of religious predilection from an early age. Kabir's approach to daily life was marked by simplicity, sincerity and honesty. He was a lover of truth and advocated forgiveness and truthfulness. He opposed the class and caste distinction. Kabir possessed the ultimate knowledge of both Hindu and Muslim religion as he used to meet fakirs and pundits during his wanderings. His disciples belong to both the religions. Moreover, he criticized to communal riots and false beliefs. One such prevailing belief during those days was that one would attain Heaven if one dies in Maghar. To satisfy this belief, Kabir breathed last in Maghar. His dead body was transformed into flowers. Kabir immensely contributed to Bhakti movement and is considered as a pioneer of Bhakti along with Ravidas and Namdev.

Kabir's work consists of many small didactic poems in the form of Padas and Dohas. His work was recorded in 1604 A.D. in Guru Granth Sahib by Guru Arjan Dev. Apart from it; two other collections - kabirGranthavali and Bijak exist. In his poems, he illustrated the way to moral and simple life. Kabir's art of presenting the truth in highly simple language is very striking.

Solution to many present day problems :Kabir Way

The world recently has been caught in the trap of global recession. Many economists and financial experts have spent their days in finding out the cause of such global slump. One of the reasons quoted by them is the habit of over-expenditure of the middle class by taking loans from the bank.

People don't define their limit and they cross it without thinking of the Culture. Kabir said,

लेके तन के नाप को, घुमे बस्ती गांव ।
हर चादर के घेरे से, बाहर नीकले पांव ।

By taking the measure of the body, Man wanders in cities and villages to find the cloth. But no cloth benefits him. Kabir gives a wise remedy in the following line.

उतने पैर पसाए जितनी चादर होय ।

Spend only after defining your limits. Know your limits well.

Another problem of today's youth is their inability to digest success. Small achievements readily make them proud. He said,

कबीर गवँ न किजीये, रंक न हसिये कोय ।
अजहू नाव समुद्र में, न जानो क्या होय ।

Do not be proud. Do not laugh at poor. Our ship of life is still in ocean. We are uncertain what would happen ahead. Stressful minds and restless thinking is the by-product of this century. The monster of stress is successful in taking everyone, regardless of the age, into its grip. Kabir uttered,

चिंता ऐसी डाकिनी, काटि कलेजा खाय ।
बैध बिचारा क्या करे, कणँ दवा लगाए ।

Tension is a leviathan. It eats the inner self. What would a doctor do? There are many so-called rich people whose wealth is never used for the welfare of the society. Kabir used to say for them,

बड़ा हुआ तो क्या हुआ, जैसे पेड़ खजूर ।
पथिक को छाया नहीं, फल लागे अति दूर ।

What is the use of the big and tall tree of Date? Neither it gives its sweet shadow to the pedestrians nor can we easily have its fruits. For those who reasonable the date-tree, kabir advised,

जब जल बड़े नाव में, घर में बड़े दाम ।
दोनू हाय उलेचिए, ये हि सजजन का काम ।

When water increases in a ship and money increases in a home, draw it out with both the hands. It is the work of a true gentleman. The modern world seems to forget that the spoken words do not cost anything, whereas bitter words can ruin the relation and reputation. Kabir said,

कौआ किसका धन हरा, कोयल किसको देत ।
मीठा शब्द सुनाय कोके श्रम अपना कर लेत ॥

The crow does not take anyone's wealth. The cuckoo wins the world. Though living in advanced 21st century, we are still locked in the cells of caste and creed. Kabir had solution centuries before,

ज्ञाति न पूछो मानुष की, पूछी लीजीयो ज्ञान ।
भक्ति करो तलवार की, पडा रहन दो म्यान ॥

Do not ask about the caste of a human being. Ask about his knowledge. Value the sword. Do not value the shelf that carries it. Exploitation and depression have become the identification mark of modern society. The rich class thinks that they have licensed to exploit the poor, without having the fear of God. He said,

दूबैल को ना सताइये, जाकी मोटी हाय ।
बिना जीव की सांस सो, लोह भस्म हो जाय ॥

Do not torture the weak. Their sighs can do harm. Even iron can turn into ashes by the lifeless blowpipes.

There is no problem of modern man about which kabir had not thought centuries ago. Every age is in need of a kabir to keep it conscious, but our ignorant century needs him the most. In the words of kabir,

नीद निशानी मोत की उठ कबीरा जाग ।
और रसायण छोड के राम रसायण लाग ॥

Sleep is the indication of death. Awake Kabir !

Leave all the pleasures except the pleasure of Ramnam.

Feminism in Manju kapur's Novels

Feminism, which gained momentum in the 1960s and 1970s, tried to raise women's consciousness against their victimization. It can be considered as a reaction of women to

life, their status at home and in society that has shaped and defined the lives of men and women all over the world. Feminism emerged as a kind of protest movement and covered the vast fields of life-political, economic, socio-cultural, literary, religious and legal.

Women by nature are very sensitive sacrificing and great home makers. Their suffering has mellowed them down and given them an edge over their male counterparts when it comes to depicting confusion created by clashing values and thoughts.

The so called feminist literature is a cry from their heart. Though constitution has given women equal rights, double standards of morality are the order of the day. Their expression of individuality and protest is either feeble or suppressed, the central focus still remains marital bliss. As a result, we find an emergence of an essential Indian sensibility along with an expression of cultural displacement.

Manju Kapur is one of the prominent women writers from India making its present felt. She won the 'Common Wealth Awards'. For the first novel 'Difficult Daughters' in 1999 and it was a runner up for the 'Cross Words Awards'.

Women writers form a major chunk of Indo-English writing. British rule in India definitely created an atmosphere of awareness by enlightening people about their rights.