

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

**Sri Guru Granth Sahib
and
Bhagat Kabir Ji**

by

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Sri Guru Granth Sahib

and

Bhagat Kabir Ji

The status of Bhagat Kabir Ji has been acknowledged to have a prestigious and significant place in the Bhagat-hierarchy of medieval pious persons. In the field of prime contemplation, he was recognized as a scintillating star and adored as all-compassionate to the prince and the pauper alike. The specific reason behind this adulation was the presence of all those characteristics in his Bani which pertained to the human body, mind, soul, and suffering. The advances and accomplishments made in every field of society are an inspiration and comfort to the present-day public. This may be the testimony that helped to get his Bani acceptance in the eyes of Sri Guru Arjan Dev Ji and based on which Guru Ji bestowed revered space to the Bani of Bhagat Kabir Ji in Sri Guru Granth Sahib. As a result, the Kabir-Bani in the form of 'Shabad-Guru' in the Sikh religion is revered and worshipped equally.

Sri Guru Nanak Dev Ji, even before Sri Guru Arjan Dev Ji, had already collected the banis of about 15 Bhagats such as Bhagat Kabir Ji, Bhagat Namdev Ji, Bhagat Ravidas Ji etc. Bhagat Kabir Ji's bani received a great deal of admiration when it was published in the Sri Guru Granth Sahib ji. No doubt that the Granth 'Kabir Bijak', prepared by Kabir Panthis gets more recognition but despite that, from the authenticity point of view, the level of its accuracy and purity that has been accorded by scholars and critics like Dr Ram Kumar Verma, Dr Chaturvedi and Dr Barbwal to this Bani included in Sri Guru Granth Sahib that could not have been alluded to the Granth 'Kabir Bijak'. Many sections of such writings have come under censor of authenticity in the academic field.

It is a strong belief in the religious world that some pious person with divine traits comes rarely on this earth to rekindle the fortune of people for the overall prosperity of humanity. Anywhere on this earth where the living people may abandon the religious and moral deeds and turn towards evil actions, then the earth even burdened under the heaviness of such evil-minded people at its bosom starts calling someone to relieve her from the burden. In such conditions, in order to lessen the load of earth, God sends some pious people

infused with divine traits who may redirect those on the wrong path Quite true are the words of Lord Krishna in Bhagwat Gita as such:

ਯਦਾ ਯਦਾ ਹੀ ਧਰਮਸਤ ਗਲਾਨਿਰ ਭਵਤਿ ਭਾਰਤ ॥
ਅਤਯੁਤਥਾਨਮ ਧਰਮਸਤ ਤਦਾਤਮਾਨਮ ਸੁਜਾਮਿਹਮ ॥

Seven centuries ago, Bhagat Kabir Ji, the radiant image of God, came to rectify this obligation.

It is a historic truth that contemporary society was not satisfied from the religious point of view in social behavior and in economic dealings; rather it was unsatisfied in every aspect. If we shuffle through the pages of history and try to comprehend it all in proper context, we shall find that common people have become accustomed to lifelessness and slaves of destiny and bound to bear every type of injustice. Its mental state had become a victim to such conditions that it had forgotten the living-style and individual code of conduct. His physical self was dedicated to serving the ruling Master and the mind had fallen prey to serving the priests. Taking care of their self, family members and their elders had vanished completely from man's mind. Man had become accustomed to living in slavery with the cord round his neck and nothing short of oppression or tyranny perturbed him. Suffering had become a part of his living. Man could never realize pain since he had never relished the taste of comfortable living. How can an individual who had never enjoyed a single moment of his life imagine even a quantum of comfort? In the prevailing circumstances, man was not living life. He was just surviving.

In this context only, Sant Kabir Ji is acknowledged to be the rightful occupant of the highest status among the saintly beings of medieval times. The marvelous landmarks he established in the human field in his time are still effective in providing solace and patience to man. This is the reason that the fifth Guru, Sri Guru Arjan Dev Ji, included the writings of Saint Kabir Ji in specific form in Sri Guru Granth Sahib Ji at the time of editing it.

Sri Guru Granth Sahib Ji is scripture of the Sikhs and is primarily the text original. The editing process of this pious Granth has been carried out quite

diligently and on a scientific basis. From 9 to 1353 pages, the Bani has been divided into Ragas. First 8 pages and the last from 1353 to 1430, the Bani is not under the Raga headings. The total Bani has been divided into 31 main Ragas and 34 semi-Ragas i.e. Sri, Majh, Gauri, Asa, Gujri, Dev Gandhari, Bihagara, Vadhas, Sorath, Dhanasari, Jaitsiri, Todi, Bairari, Tilang, Suhi, Bilawal, Gaund, Ramkali, Nat Narayan, Mali Gaura, Maru, Tukhari, Kedara, Bhairon, Basant, Sarang, Malar, Kanra, Kalyan, Paarbhati and Jaijawanti. Under the sequence of Guru-Bani, the Bani of Guru Nanak comes first and then is that of Gurus 2nd, 3rd, 4th, 5th and 9th Gurus respectively, who happened to be Sikhs' Gurus. Thereafter comes the Bani of Bhagats where the first place has been given to the Bani of Bhagat Kabir Ji though, as per the time sequence, Baba Farid of 12th century happened to be born three centuries before Bhagat Kabir Ji.

No effort had been made before Sri Guru Arjan Dev Ji to give a compilation sequence to the Bani of Saints and Gurus. Sri Guru Arjan Dev Ji realized this need and, with the help of Bhai Gurdas Ji, started the process of editing after collecting the Bani of first four Sikh Gurus along with bani of Bhagats who had the same vision and Guru-adulatory Bhatts to give it a formal single form. As such, after scrutinizing the worthy and unworthy Bani out of the irregularly scattered Bani of Bhagats, Guru Arjan Dev Ji did the arduous work of compilation and editing for giving it a complete and formal form of Granth. Bhagat Kabir Ji has clearly said in this context:

ਲੋਗੁ ਜਾਨੈ ਇਹੁ ਗੀਤੁ ਹੈ ਇਹੁ ਤਉ ਬ੍ਰਹਮ ਬੀਚਾਰ ॥ (SGGS Page 335)

People deem it to be a song, but it is meditation on the Lord.

The truth is that, out of the total scriptures of the world, this is the only pious scripture wherein, after associating the deliberations of the followers of other religions, a unitary code of guidance has been given to the total humanity in overall ways of life.

'Sri Rag' has been kept at the beginning of Sri Guru Granth Sahib Ji as that has been acclaimed as the topmost Raga among the bigger Ragas. Rag Prabhati is at the end. Ragas have been arranged in sequence according to their process of

essence-propagation and the essence of words. Sri Rag is sung during darkness at night. Darkness is the symbol of ignorance and the Rag Prabhati is sung during the dawn of morning as light is the symbol of knowledge. It means to say that Gurbani works in taking out man from the domain of darkness and leads to the illumine of knowledge. The Bani arranged per scientific order includes Gurbani in forms of one *pada*, two *padas*, three *padas*, four *padas*, five *padas*, six *padas*, *astpadis*, *sohiley*, *chhand* and *vaars* etc. These *padas* (stanzas) are small and bigger also in size. These have been given the names because of their lines. Every Raga comprises Bani of Gurus and that of the Bhagats and the number of all *padas* has also been given along with. Within these Ragas are the Pehre, Vanjara, Baramah, Din Raen, Patti, Karhaley, Bawan Akhari, Thit, Ghorian, Arti, and Vaars and thus Bani is found under the folk-lore headings. In this sacred Scripture, the traditional following of classical music has not been carried out. All the *Raginis* have been given the status of *Ragas*. The musical constitution of Sri Guru Granth Sahib hints towards fulfillment of a specific motive. Here, the music is not the only means to embellish the Raga augustness, it does the work of aggrandizing the word-sovereignty also. This music is not Rag-prominent; it is *Shabad*-specific. The music acts as to elucidate the gist-essence of the *shabad* and, as such, it is known as ‘Gurmat Music’ in these days.

A comprehensive study of Sri Guru Granth Sahib brings forth in full the literary acumen of Bani contributors, their nationality, original contemplation, humanism and equality, benevolent vision and the subject-knowledge of music. They were fully conversant with different styles and forms of versification and had full information about the appropriate use of specific verse style and form in specific Ragas. They had sound knowledge about the nature of Ragas also and thus, keeping man’s continuous development in his endeavor, choose the relevant Raga which incites the spirit of religious curiosity in the minds of listeners.

No doubt that Sri Guru Granth Sahib Ji the most venerated scripture of the Sikhs. But the revered Granth is literally a compilation of the Bani of Sikh Gurus, Bhagats and the other saintly personalities. It is an historic truth that the saints, the religious guides, used to be always the same for everyone. Fundamentally, the saints used to be the worshipper and preachers of truth. As

such their Bani used to be universally acceptable. Their truthful words remained ever true for ages. As such the Bani compiled in Sri Guru Granth Sahib is 'Bani of the Truth'. There is no doubt in it that the social customs, language and human behavior keep changing as per region and time. Evidently, the Bani of the contributors in Sri Guru Granth Sahib Ji is addressed to the total humanity irrespective of any restrictions of time or place and communicates in terms of human emancipation. The sermons of these contributors are dedicated to humanity in total.

These contributors of Bani in Sri Guru Granth Sahib hold no allegiance in respect of time and neither do they have any geographical alliance, and we find no association among them from the point of caste consideration. But, despite that, the ideology of all contributors is seen knitted in one series. If we keep aside the language of these contributors of this Granth, it appears as if the scripture is a compilation of the Bani composed by a single learned person. Such a spiritual association has surpassed the bindings of religious division, caste and class division, regional division and the divisions based on land and time. As a result, Sri Guru Granth Sahib is accorded not of the Sikhs only, but it is revered and loved by humanity in total. The sacred Granth, as such, is a unique example of 'one image with unlimited faiths.

It is a good example of unison in diversity. The absolute becomes attributive of all traits in it and so does become reverse also. Fundamentally, the Granth is composite composition of the contributors dedicated to the worship of the absolute, formless, inaccessible and unfathomable Lord Almighty. At the end of this Granth, Sri Guru Arjan Dev Ji, its editor, himself has given this directive that it contains the consolidation of truth, contentment and reflection of contemplation. Truth is symbolic here that of God. Contentment is the style of living a contented life and the reflective contemplation is an endeavor for union with God and knowledge about the universe. The word of Guru Ji is that if someone consumes these three elements, he can achieve deliverance:

ਥਾਲ ਵਿਚਿ ਤਿੰਨ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥
 ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥
 ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥
 ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿਧਾਰੋ ॥

ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ ॥ (SGGS Page 1429)

In the platter are placed three things: truth, contentment and meditation. The Nectar-Name of the Lord, who is the support of all, also been put therein. If someone partakes of this fare and, if someone relishes it, he is emancipated. This thing can be forsaken not; so ever and always keep thou this enshrined in thy mind. Repairing to the Lord's feet, the dark world ocean is crossed; O Nanak, everything is an extension of the Lord.

In Sri Guru Granth Sahib Ji, Bhagat Kabir Ji has 229 *padas* (stanzas) in 17 Ragas and has 243 Salokas (including 6 Salokas of Sikh Gurus). This contribution of the Bani of Bhagat Kabir Ji is the largest of the Banis contributed by all Bhagats in compilation of this scripture. Its clear-cut reason is the unison of the basic conceptions of Kabir Ji with the beliefs of Sikh Gurus traditions. Bhagat Kabir Ji and the Sikh Gurus have expressed similar views on eminent issues. That is why in the 243 *Salokas* of Bhagat Kabir Ji, there is one Saloka by Guru Amardas Ji and 5 Salokas by Sri Guru Arjan Dev Ji as a sort of clarification.

Detail of the Bani of Bhagat Kabir Ji in Sri Guru Granth Sahib is:

#	Raag	Shabad	Ashatpadi	Other Bani
1	Sri	2		
2	Gauri	73	1	Bawan Akhri, Thiti, Satvar
3	Asa	37		
4	Gujri	2		
5	Sorath	11		
6	Dhanasari	5		
7	Tilang	1		
8	Suhi	5		
9	Bilawal	12		
10	Gaund	11		
11	Ramkali	12		
12	Maru	12		
13	Kedara	6		

14	Bhairon	18	5	
15	Basant	8		
16	Sarang	3		
17	Prabhati	5		
	Total	223	6	

Salokas 243 (including 6 Salokas of Sikh Guru Sahiban)

In the compilation of this scripture Sri Guru Granth Sahib, Sri Guru Arjan Dev Ji has, no doubt, given maximum space to his own and that of the Bani of the first four gurus but even then he had no discriminatory approach towards any of the Banis in allegiance with the Guru ideology. As such, we find the Bani of Baba Farid Ji of 12th century to that of Sri Guru Tegh Bahadur Ji of 17th century compiled in this sacred scripture.

In 1708, when the tenth master, Sri Guru Gobind Singh Ji abolished the tradition of physical-being Guru and established ‘Shabad-Guru’ in the form of Bani, he then added the word ‘Guru’ in the beginning of Sri Guru Granth Sahib Ji renamed it as Sri Guru Granth Sahib. Since then the same name is prevalent and this adorable Scripture occupies the prestigious position of being ‘Guru of Sikhs’. Its specific excellence is that the Bani of all the 35 Bani-writers of this sacred Scripture have similar regard and reverence in the form of ‘Shabad-Guru’.

Life-profile: We feel surprised when we find to read and hear varied expressions about the life of a great philosopher like Bhagat Kabir Ji. His life-period is still in dispute so far. Dr Hunter, Dr HH Wilson, Dr Reverent Westcott etc. reveal differently the life period of Kabir Ji. Some scholars take him *julaha* – weaver – since birth and others take him a Muslim. Some scholars, in order to prove him Brahmin, have made a meaningless effort to prove Ramanand as his Guru. Keeping this motive in view, some scholars have described Kabir Ji having been the son of an unmarried Brahmin woman. But these are all mythical stories. As revealed in Gurbani, he was born in *julaha* community, and this is true.

Regarding life-period of Bhagat Kabir Ji, we find no hint about it in Gurbani. A Granth ‘Mool Bijak’ has been published from *Banaras Kabir*

Chaura Matth wherein are two *padas* related with birth and death of Kabir Ji are found:

Birth: ਚੌਦਾ ਸੌ ਛਪਨ ਜੇਠਿ ਪੂਨਮ ਚੰਦ ਸੁ ਬਾਰਾ ॥
ਕਬੀਰ ਸਾਹਿਬ ਕਾ ਜਨ ਹਿਤ ਕਾਸ਼ੀ ਮੇਂ ਅਵਤਾਰਾ ॥

Death: ਪੰਦਰਾ ਸੌ ਪਚੁਤਰ ਸਮਵਤ ਕੀਆ ਨਿਧਾਨਾ ॥
ਮਗਹਨ ਸੁਦੀ ਏਕਾਦਸਾ ਤਿਥਿ ਮੇਂ ਅੰਤੁਧਾਨਾ ॥

In concurrence with these *padas*, Acharya Ram Chandar Shukul and Babu Sayam Sunder Dass like scholars have admitted the birth of Kabir Ji in 1456. But Sant Dharam Dass has accepted it in 1433. In *Ayeen-e-Akbari*, the reference of Kabir Sahib does come twice but no mention is there about the life-period.

In one book 'Kabir Kasauti' by Kabir Panthis, the birth of Kabir Sahib has been described as in 1455:

ਚੌਦਹ ਸੌ ਪਚਪਨ ਸਾਲ ਗਏ। ਚੰਦ੍ਰ ਦਾਹ ਏਕ ਠਾਟ ਗਏ।
ਜੇਠ ਸੁਦੀ ਬਰਸਾਇ ਕੇ। ਪੂਰਨਮਾਸ਼ੀ ਪ੍ਰਗਟ ਭਯੋ।

In the same granth, information about the death of Kabir Sahib is given:

ਸੰਵਤ ਪੰਦਰਹ ਸੌ ਪਚਤਰ ਮਗਹਰ ਕੀਯੋ ਗੌਨ।
ਮਾਘ ਸੁਦੀ ਏਕਾਦਸੀ ਮਿਲਯੋ ਪਵਨ ਮੇਂ ਪੌਨ।

I consider all these revelations as mythical stories. The truth is that Bhagat Kabir Ji was a truly pious devotee of God. He had a philanthropic and revolutionary thinking. The prime tone of his verses was not selfish, but it aimed at bringing about a total revolution in the society. It was not in his nature to accept the wrong values prevalent in society. He was rather the master of fearless and non-animus tendencies. Is it not a surprising fact and event that, on one side, the mythical thinking was prevalent that the one breathing the last in Kashi inhabited by Shiva Ji goes to heaven and the one dying in Maghar becomes a victim of hell? But despite that, Kabir Ji went and lived at Maghar during the last days of his life. Kabir Ji took the step for this because he had his full-fledged trust in his Lord. That is why he has clarified it in his Bani:

ਤੋਰੇ ਭਰੋਸੇ ਮਗਹਰ ਬਸਿਓ ਮੇਰੇ ਤਨ ਕੀ ਤਪਤਿ ਬੁਝਾਈ ॥ (SGGS Page 969)

Relying on Thee, I abide in Maghar and Thou hast quenched the fire of my mind.

Kabir Ji wanted to prove this that the Master of every part of this visible world is the creation of only one God. He himself is the creator and himself the consumer. This whole world is his creation and he himself pervades all over the world:

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥
ਓਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥੧॥
ਲੋਗਾ ਭਰਮਿ ਨ ਭੁਲਹੁ ਭਾਈ ॥
ਖਾਲਿਕ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸਬ ਠਾਈ ॥੧॥ ਰਹਾਉ ॥
ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥
ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁਪੋਚ ਕੁੰਭਾਰੈ ॥੨॥
ਸਬ ਮਹਿ ਸਚਾ ਏਕੈ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥
ਜੁਕਮੁ ਪਛਾਣੈ ਸੁ ਏਕੈ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥
ਅਲਹੁ ਅਲਕੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਠਾ ॥
ਖਹਿ ਕਬਰਿ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥੪॥੩॥ (SGGS Pg 1349-50)

Firstly, God created light and then, by his omnipotence, made all the mortals. From the One light has welled up the entire universe. Then who is good and who is bad? O men, my brethren, stray ye not in doubt. Creation is in the Creator and the Creator is in Creation. He is fully filling all places. Pause. Clay is but the same, but the fashioner has fashioned it in various ways. There is no fault with the vessel of clay, nor is there any fault with the potter. He, the one true lord, is amidst all and it is in His will that everything is done. Whosoever realizes the Lord's will, he alone knows the One Lord and he alone is said to be His slave. The Lord is invisible and can be seen not. The Guru has blessed me with sweet molasses of His Name. Says Kabir, my doubt has been dispelled and I now see the Immaculate Lord everywhere.

Meaning to say that God in the beginning created light or the radiance and, from the same light came forth the universe and then came man into being. As such the process of creation of human society came into being. As per the doctrine of 'ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ', all humans are equal; there can be no difference among them.

Kabir Ji, on reaching Maghar, wanted to break this postulate that the one dying in Maghar lives through the life of a donkey:

ਮਗਹਰ ਮਰੇ ਸੋ ਗਦਹਾ ਹੋਯ ॥

(Kabir Beejak)

He becomes a donkey who dies in Maghar.

From this point of view only, Kabir Ji uttered these lines:

ਸਗਲ ਜਨਮੁ ਸਿਵ ਪੁਰੀ ਗਵਾਇਆ ॥ ਮਰਤੀ ਬਾਰ ਮਗਹਰਿ ਉਠਿ ਆਇਆ ॥

ਬਹੁਤੁ ਬਰਸ ਤਪੁ ਕੀਆ ਕਾਸੀ ॥ ਮਰਨੁ ਭਇਆ ਮਗਹਰ ਕੀ ਬਾਸੀ] (Ibid, page 326)

All my life I wasted in the city of Shiva. At the time of death, I have shifted to Magahar. For many years I did penance at Kashi (Benaras). Now when it came to die, I have come to dwell at Magahar.

Kabir Sahib was a social reformer of high order; that is why has opposed bitterly in his Bani the social evils like high and low, castes and creeds, rituals, hypocrisy and pretentiousness. He was ever fearless and non-animus. By nature, he was carefree and self-oriented. He used to say whatever came to his mind. Suppressing the emotions was not in his life. His true religion was worshipping the truth.

The Bani of Kabir Ji in Sri Guru Granth Sahib is an epoch-making writing. This Bani has the strength to abolish the timely wrong traditions and has unique competence to bring about awakening in life. With what boldness and fortitude, he struggled against the traditional rituals of the Hindus, with equal courage he confronted the newly sectarian thinking of Islam finding roots in India. With it the religion got rejuvenated and became manifest in numerous portrayals. Sowing a seed of fraternity between Hindus and Muslims in Indian society was whereas the motive of Kabir Ji, he had an equal aim to make realize the individual contemplation and meditation. With his free and fearless views, he hinted towards setting of new ways for social reformation.

The doctrines that are found in the context of human life in the bani of Kabir Ji accorded in Sri Guru Granth Sahib Ji do not have any base of some philosophical scripture; these have rather been written considering the happenings of daily life of humans. In brief, his main principles are as such:

- 1. Philosophical Principle:** Kabir Ji, for his own philosophical contemplation has not made any of the available scriptures of different religions as its base. He has laid rather extra stress for this on the availability of free-willed contemplation and introverted feelings. Kabir Ji has not at all adopted *sue motto* anywhere the ideology of Hindus or Muslims and he has rather criticized in one or the other way the sects of yogis, sanyasis, shaiv, nath

panthi, sidhas and pirs etc. As such, by not making any of the bookish knowledge as base for his philosophical ideology, he has made his own contemplation only the base. Therefore, his philosophical contemplation appears to be the light of a mystically contemplative practitioner immersed in the Brahma.

Brahm: In context of Brahma, Kabir Ji has the postulate that he has Brahma in Hindus and Muslims alike:

ਕਾਜੀ ਸਾਹਿਬੁ ਏਕੁ ਤੋਹੀ ਮਹਿ ਤੇਰਾ ਸੋਚਿ ਬਿਚਾਰਿ ਨ ਦੇਖੈ ॥

O Qazi, thy one Lord is within thee, but thou beholdest Him not by thought or reflection.

ਅਲਹੁ ਗੈਬੁ ਸਗਲ ਘਟ ਭੀਤਰਿ ਹਿਰਦੈ ਲੇਹੁ ਬਿਚਾਰੀ ॥

ਹਿੰਦੂ ਤੁਰਕ ਦੁਹੰ ਮਹਿ ਏਕੈ ਕਹੈ ਕਬੀਰ ਪੁਕਾਰੀ ॥ (SGGS Psge 483)

The Lord is concealed in every heart. Reflect thou on this in thy mind. The same Lord is within both Hindus and Muslims and this proclaims Kabir loudly.

Praise of the Brahma:

ਕਬੀਰ ਸਾਤ ਸਮੁੰਦਹਿ ਮਸੁ ਕਰਉ ਕਲਮ ਕਰਉ ਬਨਰਾਇ ॥

ਬਸੁਧਾ ਕਾਗਦੁ ਜਉ ਕਰਉ ਹਰਿ ਜਸੁ ਲਿਖਨੁ ਨ ਜਾਇ ॥ (SGGS Page 1368)

Kabir, if I make the seven oceans my ink, make the entire vegetation my pen and make the earth my paper, even then, I can write not God's praises.

Omnipresence:

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥ (SGGS Page 1375)

Kabir, repeating “Thy Name I have become like Thee. In me now I have remained not. When difference between me and others has been removed, then wheresoever I see, there I see but thee, O Lord. “

ਮਉਲੀ ਧਰਤੀ ਮਉਲਿਆ ਅਕਾਸੁ ॥

ਘਟਿ ਘਟਿ ਮਉਲਿਆ ਆਤਮ ਪ੍ਰਗਾਸੁ ॥ (SGGS Page 1193)

The earth is in bloom, and in bloom is the sky. Every heart has flowered by the Lord's Light.

ਤੋਰਉ ਨ ਪਾਤੀ ਪੂਜਉ ਨ ਦੇਵਾ ॥

ਰਾਮ ਭਗਤਿ ਬਿਨੁ ਨਿਹਫਲ ਸੇਵਾ ॥ (SGGS Page 1158)

I tear not leaves and worship not gods. Without the Lord's devotion, fruitless is other service.

2. World Creation: Kabir Ji considers the creation of this world from Ek Onkar i.e. from one light:

ਅਵਲਿ ਅਲਹ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥ (SGGS Page 1349)

Firstly, God created light and then, by His Omnipotence, made all the mortals.

3. World Annihilation:

ਉਪਜੈ ਬਿਨਜੈ ਨਿਪਜਿ ਸਮਾਈ ॥

ਨੈਨਹੁ ਦੇਖਤ ਏਹੁ ਜਗੁ ਜਾਈ ॥

(SGGS Page 325)

The mortal is born, he grows up, and having grown up he dies. Before our very eyes, this world is seen passing away.

4. Mortal Soul:

ਨਾ ਇਹੁ ਮਾਨਸੁ ਨਾ ਇਹੁ ਦੇਉ ॥ ਨਾ ਇਹੁ ਜਤੀ ਕਹਾਵੈ ਸੇਉ ॥

ਨਾ ਇਹੁ ਜੋਗੀ ਨਾ ਅਵਧੂਤਾ ॥ ਨਾ ਇਸੁ ਮਾਇ ਨਾ ਕਾਹੂ ਪੂਤਾ ॥ (SGGS Page 871)

It is neither man, nor it is a semi-god. It is neither called a celibate, nor a renouncer. Neither it has mother, nor is it anyone's son.

ਜਬ ਲਗੁ ਤੇਲੁ ਦੀਵੇ ਮੁਖਿ ਬਾਤੀ ਤਬ ਸੂਝੈ ਸਭੁ ਕੋਈ ॥

ਤੇਲ ਜਲੇ ਬਾਤੀ ਠਹਰਾਨੀ ਸੁੰਨਾ ਮੰਦਰੁ ਹੋਈ ॥

(SGGS Page 477)

If the oil and the wick are in the lamp, till then everything is visible. When the oil is burnt, the wick goes off and forlorn becomes the mansion.

Kabir Ji agrees that a knowledgeable person gets deliverance despite his physical living whereas an ignorant fellow suffers miseries while engrossed in the net of wealth:

ਅੰਧਕਾਰ ਸੁਖਿ ਕਬਹਿ ਨ ਸੋਈ ਹੈ ॥ ਰਾਜਾ ਰੰਕੁ ਦੋਊ ਮਿਲਿ ਰੋਈ ਹੈ ॥ (SGGS Page 325)

In spiritual ignorance, one can never sleep in peace. The king and the pauper both weeps alike.

5. Wealth/ Mammon: Kabir Ji considers wealth as the godly power of this human world. In the Kabir Bani, three traits of *maya* have been accepted: Rajo, Tamo, Sato, Pride and Prestige, Meditation and Penance and Yoga etc are all expanses of wealth (*maya*). *Maya* is there on the earth, in water and in the sky even.

Mother, Father, Husband and wife are all daubed in *maya*. Introducing with the unlimited power of this *maya*, Kabir Ji says:

ਸਰਪਨੀ ਤੇ ਉਪਰਿ ਨਹੀ ਬਲੀਆ ॥ ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੀਓ ਛਲੀਆ ॥ (SGGS Pg 480)
None is more powerful than mammon, the she-serpent, which deceived even Brahma, Vishnu and Shiva.

It is quite surprising that the mortal soul becomes exhausted and defeated while roaming in the circle of coming and going, birth and death, but *maya* feels never tired:

ਥਾਕੇ ਨੈਨ ਸ੍ਰਵਨ ਸੁਨਿ ਥਾਕੇ ਥਾਕੀ ਸੁੰਦਰ ਕਾਇਆ ॥
ਜਰਾ ਹਾਕ ਦੀ ਸਭ ਮਤਿ ਥਾਕੀ ਏਕ ਨ ਥਾਕਸਿ ਮਾਇਆ ॥ (SGGS Page 793)
Tired are the eyes, tired are the ears of hearing, and tired too is the beautiful body. Driven toward by old age, all the senses are worn out, but the love of wealth alone grows not weary.

Kabir Ji calls *maya* the sinner and betrayer etc because this *maya* stands by no one at the end:

ਕਬੀਰ ਮਾਇਆ ਡੋਲਨੀ ਪਵਨੁ ਝਕੋਲਨਹਾਰ ॥
ਸੰਤਹੁ ਮਾਖਨੁ ਖਾਇਆ ਛਾਛਿ ਪੀਐ ਸੰਸਾਰੁ ॥੧੮॥ (SGGS Page 1365)
Kabir, mammon is the churning pot and the breath is the churning staff. The saints eat butter and the world drinks the buttermilk.

The saints have rejected it as being a hurdle in spiritual contemplation:

ਨਾਕਹੁ ਕਾਟੀ ਕਾਨਹੁ ਕਾਟੀ ਕਾਟਿ ਕੂਟਿ ਕੇ ਡਾਰੀ ॥
ਕਹੁ ਕਬੀਰ ਸੰਤਨ ਕੀ ਬੈਰਨਿ ਤੀਨਿ ਲੋਕ ਕੀ ਪਿਆਰੀ ॥ (SGGS Page 476)
I have cut off her nose and shorn off her ears and having chopped and thrashed, I have expelled her. Says Kabir, darling of the three worlds, she is an enemy of the saints.

That is why while cautioning man about the mammon-influence, Kabir Ji says:

ਦੁਨੀਆ ਹੁਸੀਆਰ ਬੇਦਾਰ ਜਾਗਤ ਮੁਸੀਅਤ ਹਉ ਰੇ ਭਾਈ ॥ ॥
ਨਿਗਮ ਹੁਸੀਆਰ ਪਹਰੂਆਂ ਦੇਖਤ ਜਮੁ ਲੇ ਜਾਈ ॥ (SGGS Page 972)

O man of the world be thou vigilant and wakeful. Even when awake, thou art being robbed, O brother. While the Vedas, that are alert sentinels, look on, death's courier shall take thee away.

Kabir Ji tells the remedy of protecting oneself from the mammon effect through renunciation of lust, wrath, greed, attachment and pride. By doing so, man can achieve the high spiritual state which can protect man from mammon-effect for ever.

6. Destructibility of Body: Kabir Ji considers the human body as a puppet of five elements. This body is perishable, and it cannot be free from death. Getting rid of these five elements is the end of this body.

ਖਟ ਨੇਮ ਕਰਿ ਕੋਠੜੀ ਬਾਂਧੀ ਬਸਹੁ ਅਨੂਪੁ ਬੀਚ ਪਾਈ ॥
ਕੁੰਜੀ ਕੁਲਫੁ ਪ੍ਰਾਨ ਕਰਿ ਰਾਖੇ ਕਰਤੇ ਬਾਰ ਨ ਲਾਈ ॥੧॥
ਅਬ ਮਨ ਜਾਗਤ ਰਹੁ ਰੇ ਭਾਈ ॥
ਗਾਫਲੁ ਹੋਇ ਕੈ ਜਨਮੁ ਗਵਾਇਓ ਚੋਰੁ ਮੁਸੈ ਘਰੁ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥
ਪੰਚ ਪਹਰੂਆ ਦਰ ਮਹਿ ਰਹਤੇ ਤਿਨ ਕਾ ਨਹੀ ਪਤੀਆਰਾ ॥
ਚੇਤਿ ਸੁਚੇਤ ਚਿਤ ਹੋਇ ਰਹੁ ਤਉ ਲੈ ਪਰਗਾਸੁ ਉਜਾਰਾ ॥੨॥

(SGGS Page 339)

The Creator made the body chamber of six rings and in it put a peerless thing. Like lock and key, life is made the watchman thereof. In doing so, the Maker made no delay. O brother let thy soul remain awake now. Becoming unmindful, thou hast wasted away thy life. Thy home is being robbed by thieves. Pause. The five senses stand as sentinels at the gate, but no reliance can be placed on them. Thou shalt have light and illumination, until thou art awake in thy conscious mind.

Kabir Ji says that the Truth is that birth and death are two boundaries of body. The man who sleeps the sleep of ignorance, death comes to devour him. But the person who remains awake consciously, he does not die spiritually. As such, Kabir Ji cautions man and says:

ਪੇਵਕੜੈ ਦਿਨ ਚਾਰਿ ਹੇ ਸਾਹਣੁਰੜੈ ਜਾਣਾ ॥ ਅੰਧਾ ਲੋਕੁ ਨ ਜਾਣਈ ਮੂਰਖੁ ਏਆਣਾ ॥ SGGS Pg 333)
A woman has four days in her Father's house, she must go to her Father-in-law's. The blind, stupid and childish folk understands not this.

But the time of death is imminent for all:

ਨਾਂਗੇ ਆਵਨੁ ਨਾਂਗੇ ਜਾਨਾ ॥ ਕੋਇ ਨ ਰਹਿਹੋ ਰਾਜਾ ਰਾਨਾ ॥੧॥
ਰਾਮੁ ਰਾਜਾ ਨਉ ਨਿਧਿ ਮੇਰੈ ॥ ਸੰਪੈ ਹੋਤੁ ਕਲਤੁ ਧਨੁ ਤੇਰੈ ॥੧॥ ਰਹਾਉ ॥

ਆਵਤ ਸੰਗ ਨ ਜਾਤ ਸੰਗਾਤੀ ॥ ਕਹਾ ਭਇਓ ਦਰਿ ਬਾਂਧੇ ਹਾਥੀ ॥੨॥
ਲੰਕਾ ਗਢੂ ਸੋਨੇ ਕਾ ਭਇਆ ॥ ਮੂਰਖੁ ਰਾਵਨੁ ਕਿਆ ਲੇ ਹਇਆ ॥੩॥
ਕਹਿ ਕਬੀਰ ਕਿਛੁ ਗੁਨੁ ਬੀਚਾਰਿ ॥ ਚਲੇ ਜੁਆਰੀ ਦੁਇ ਹਤ ਝਾਰਿ ॥੪॥੨॥

(SGGS Page 1157-58)

Naked man comes and naked goes he. Of the kings and rulers, no one shall remain. The sovereign Lord is my nine treasures. Thou hast the love of property, woman and wealth. Pause. They come not with the mortal, nor do they go with him. What avails the mortal, if he has the elephants tied at his gate? The fortress of Ceylon was made of gold but what did unwise Rawan take with him? Says Kabir, think thou of some good deeds, O man. Ultimately, the gambler shall depart with both hands empty.

Kabir Ji has no remorse or grief about his death. His assumption is that one meets the Lord after death only:

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦ ॥
ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥੨੨॥

(SGGS Page 1365)

Kabir, death, of which the world is terrified, is pleasing unto my mind; it is death alone, that one is blessed with the perfect supreme bliss.

Kabir Ji considers human life indispensable and cautions also the man:

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥
ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥ ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥੧॥
ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ ॥੧॥

(SGGS Page 1159)

Through the Guru's service, the Lord's loving adoration is practiced. Then alone is obtained the fruit of this human body. Even the gods long for this body. So, through that body of thine, think thou of rendering service unto thy God. Meditate thou on the Lord of the universe and forget Him not. This alone is the advantage of human life.

7. Path of Action: Kabir Ji agrees with this concept that man gets reward of that what he does:

ਕਿਰਤ ਕੀ ਬਾਂਧੀ ਸਭ ਫਿਰੈ ਦੇਖਹੁ ਬੀਚਾਰੀ ॥
ਏਸ ਨੋ ਕਿਆ ਆਖੀਐ ਕਿਆ ਕਰੇ ਵਿਚਾਰੀ ॥੪॥

(SGGS Page 334)

Bound by the deeds done everyone wanders about, you should see and consider this. What shall we say to her? What can the poor one does?

But for the achievement of God, they reject that Path of Action which is based on rituals. In his Bani, the form of the Path of Action is in brief as such:

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬੁਤ ਪੂਜਾ ॥ ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ ॥੧॥
ਰੇ ਜਨ ਮਨੁ ਮਾਧਉ ਸਿਉ ਲਾਈਐ ॥ ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜ ਪਾਈਐ ॥ (SGGS Pg 324)

What avails meditation, what penance and what fasting and worship to Him, in whose heart there is the love of another. O man apply thy mind to the Lord of wealth. Through cleverness, the four-armed Lord God is not obtained.

Kabir Ji says that when the darkness of doubt vanishes, the radiance of braham takes place. As one sows, so shall he reap. Therefore, the rituals should be done away with and true meditation should be indulged in.

8. Salvation: When a living-being gets rid of the worldly bindings and frees himself from the clutches of *maya*, he attains the high spiritual state. Upon reaching this state, his mind becomes clear and the difference of God and Soul is erased. This state only is deemed to attain Salvation:

ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ ਜੈਸਾ ਗੰਗਾ ਨੀਰੁ ॥
ਪਾਛੈ ਲਾਗੈ ਹਰਿ ਫਿਰੈ ਕਹਤ ਕਬੀਰ ਕਬੀਰ ॥੫੫॥ (SGGS Page 1367)

Kabir, my mind has become immaculate like the Gange's water. The Lord follows me saying "Kabir, O my Kabir".

9. Yog Sadhna: During the time of Kabir Ji, the Nath-Samparda had good influence. These Nath-Yogis used to impress the people by means of the 'Hath-Yog' sadhana. Their Sadhana, the penance, emphasized more on celibacy and ritual-rited hypocrisy. As such, the use of Yog-Sadnana has abundantly been made in the Bani of Kabir Ji, no doubt, but the arduous penance of 'Hath-Yog' has severely been condemned:

ਮੁੰਦ੍ਰਾ ਮੋਨਿ ਦਇਆ ਕਰਿ ਝੋਲੀ ਪਤੁ ਕਾ ਕਰਹੁ ਬੀਚਾਰੁ ਰੇ ॥
ਖਿੰਬਾ ਇਹੁ ਤਨੁ ਸੀਅਉ ਅਪਨਾ ਨਾਮੁ ਕਰਉ ਆਧਾਰੁ ਰੇ ॥੧॥ (SGGS Page 970)

Make silence thy earrings and mercy thy wallet. The Lord's meditation make thou thy bowl, O Yogi. Stitch the body of thine for thy patched coat and make thou the Lord's Name thy support.

ਜੋਗੀ ਕਹਹਿ ਜੋਗੁ ਭਲ ਮੀਠਾ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਈ ॥
ਰੁੰਡਿਤ ਮੁੰਡਿਤ ਏਕੈ ਸਬਦੀ ਏਇ ਕਹਹਿ ਸਿਧਿ ਪਾਈ ॥੧॥ (SGGS Page 334)

A yogi says that yoga and nothing else is good and sweet, O brother. The shaven ones, of amputated limbs and the one-word utterers, they say that they have obtained perfection.

As such, Kabir Ji says:

ਨਾ ਮੈ ਜੋਗ ਧਿਆਨ ਚਿਤੁ ਲਾਇਆ ॥
ਬਿਨੁ ਬੈਰਾਗ ਨ ਛੁਟਸਿ ਮਾਇਆ ॥੧॥
ਕੈਸੇ ਜੀਵਨ ਹੋਇ ਹਮਾਰਾ ॥
ਜਬ ਨ ਹੋਇ ਰਾਮ ਨਾਮ ਅਧਾਰਾ ॥੧॥

(SGGS Page 329)

I have not applied my thought or mind to the way of Yoga. Without Lord's love, I cannot escape from mammon. How shall I pass my life, when I have not the Lord's Name as my support?

In this context, Kabir Ji has his opinion:

ਸੁਰਤਿ ਸਿਮ੍ਰਿਤਿ ਦੁਇ ਕੰਨੀ ਮੁੰਦਾ ਪਰਮਿਤਿ ਬਾਹਰਿ ਖਿੰਥਾ ॥
ਸੁੰਨ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬੈਸਣੁ ਕਲਪ ਬਿਬਰਜਿਤ ਪੰਥਾ ॥੧॥
ਮੇਰੇ ਰਾਜਨ ਮੈ ਬੈਰਾਗੀ ਜੋਗੀ ॥ ਮਰਤ ਨ ਸੋਗ ਬਿਓਗੀ ॥੧॥ ਰਹਾਉ ॥
ਖੰਡ ਬ੍ਰਹਮੰਡ ਮਹਿ ਸਿੰਗੀ ਮੇਰਾ ਬਟੂਆ ਸਭੁ ਜਗੁ ॥ ਭਸਮਾ ਧਾਰੀ ॥
ਤਾੜੀ ਲਾਗੀ ਤ੍ਰਿਪਲ ਪਲਟੀਐ ਛੂਟੈ ਹੋਇ ਪਸਾਰੀ ॥੨॥
ਮਨੁ ਪਵਨੁ ਦੋਇ ਤੁੰਬਾ ਕਰੀ ਹੈ ਜੁਗ ਜੁਗ ਸਾਰਦ ਸਾਜੀ ॥
ਥਿਰੁ ਭਈ ਤੰਤੀ ਤੂਟਸਿ ਨਾਹੀ ਅਨਹਦ ਕਿੰਗਰੀ ਬਾਜੀ੩ ॥
ਸੁਨਿ ਮਨ ਮਗਨ ਭਏ ਹੈ ਪੂਰੇ ਮਾਇਆ ਡੋਲਨ ਲਾਗੀ ॥
ਕਹੁ ਕਬੀਰ ਤਾ ਕਉ ਪੁਨਰਪਿ ਜਨਮੁ ਨਹੀ ਖੇਲਿ ਗਇਓ ਬੈਰਾਗੀ ॥੪॥

(SGGS Pg 334-35)

Meditation and contemplation of God are my two earrings and the true knowledge is my outward patched coat. Contemplative posture is my dwelling in the silent cave and the abandonment of desire is my religious sect. My king, I am a yogi, imbued with Lord's love. I am above death, sorrow and separation. Pause. In the universe and regions, I find my horn and the whole world is my wallet to keep the ashes. Riddance of three qualities and release from the world is my sitting in trance. My mind and breath, I have made the two gourds of my fiddle and the Lord of all the ages I have made its frame. Stable has become the string and breaks not, and the fiddle plays spontaneously. On hearing it, the mind of the perfect man is enraptured and feels not the swaying of mammon. Kabir says, the desireless soul, which has played such a game, is not born again.

Kabir Ji was fully conversant with all the Yoga processes. All the processes have been described in his Bani. Pranayam, Hatth Yog, Naad Bind Yog, Anhad Naad, Sehaj Yog, Kundalini Yog and their postures have been described. But Kabir Ji, rejecting this system, says:

ਕਰੈ ਕਬੀਰ ਨਿਰੰਜਨ ਧਿਆਵਹੁ ॥ ਤਿਤੁ ਘਰਿ ਜਾਉ ਜਿ ਬਹੁਰਿ ਨ ਆਵਉ ॥ (SGGS Pg 327)
Contemplate thou on the Pure Lord, says Kabir. Arrive at that home whence there be no returning any more.

2. Social Contemplation: Approach of social contemplation of all the Bai-contributors including Kabir Ji appears different from the vision of western humanism. Western contemplation lifts man above all the creatures with due acceptance of total standard of man and, thereafter, on showing all humans equal at intellectual level, establish humanism. But in the Bani of all contributors in Sri Guru Granth Sahib, God is the one who bestows power to man of every kind and all other creatures in subordination are sort of fraction only. With this point of view, any sort of discrimination between man and man is an immoral act, and this only is the social contemplation that has been given due status in Sri Guru Granth Sahib Ji. With rejection of caste and class differences and the ritual-rites, the belief in one God of single radiance is in pursuit of the doctrine of Indian ‘Basudhaiv Kutumbkam’.

In true sense, Kabir Ji was a true representative of human society of his times. He was a reformer in real sense. He was fearless, lucid and humble at the same time. He did not accept any show or hypocrisy in any way. He was enemy towards pride and misconduct. Offering the privilege of meditation to the have-nots and suffering ones, he motivated and encouraged them in that regard. He was very close to the common people. Sainthood was the simple state of his individuality.

Bhagat Kabir Ji was an enlightened thinker and non-aligned critic. One of the best traits of his nature is that a show of fearless, curt and antagonistic tinge appears apparent in his expression. Its reason being: his love for humanity and his honesty and compassion. What hostility we find against hypocrisy in his Bani, it impels is honesty only. The Bani that has dissension and discord, we find constituents of revolution and retaliation therein only.

In the context of human equality, Bhagat Kabir Ji does appear opposed to the rituals, but he was a committed adherent to religion. He has his hatred towards the

prevalent blind beliefs in society and has full faith towards true deeds and morality. He can easily be called devotee of love and founding proponent of policy. He condemns usurping alien wealth and alien property. His belief is that money is hoarded by one, but it is utilized by someone else.

ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਕੀ ਨਿੰਦਾ ਪਰ ਅਪਸ਼ਬਦ ਨ ਛੂਟੈ ॥

ਆਵਾ ਗਵਨੁ ਹੋਤੁ ਹੈ ਫੁਨਿ ਫੁਨਿ ਇਹੁ ਪਰਸੰਗੁ ਨ ਤੂਟੈ ॥੨॥ (SGGS Page 971)

Other's wealth, other's body, other's wife, other's slander and wrangling, I can forsake not. Through this coming and going, occurs again and again, and this story ends not.

Kabir Ji has absolutely no faith in blind recitation of Vedas, Quran and Kateibs. He condemns blind recitation, but he has great praise for the essence-matter that these scriptures symbolize metaphorically:

ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆਂ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥

ਗਲੀ ਜਨ੍ਹਾਂ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥

ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥੧॥

ਐਸੇ ਸੰਤ ਨ ਮੋ ਕਉ ਭਾਵਹਿ ॥

ਡਾਲਾ ਸਿਉ ਪੇਡਾ ਗਟਕਾਵਹਿ ॥੧॥

(SGGS Page 475-76)

They wear loin-clothes three and a half yards long, and three-fold sacred threads. They have rosaries around their necks and glittering jugs in their hands. They are not called saints of God, but the cheats of Kanshi. Such saints are not pleasing to me. They devour trees including their branches.

ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੂਏ ਸਿਰਾਧ ਕਰਾਹੀ ॥

ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਉਆ ਕੂਕਰ ਖਾਹੀ ॥੧॥ (SGGS Page 332)

One serves not his ancestors when they are alive, but he gives them feasts when they are dead. Say, how shall the poor parents obtain what the crows and dogs have eaten up?

But

ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੋ ਨ ਬਿਚਾਰੈ ॥

(SGGS Page 1350)

Say not that the Vedas and Muslim books are false. False is he, who reflects not on them.

Kabir Ji had no faith in religious pretensions, rotten rites and rituals, fasting and going on pilgrimages. Therefore, he cautions man in his Bani from undergoing sufferings:

ਨਗਨ ਫਿਰਤ ਜੋ ਪਾਈਐ ਜੋਗ ॥ ਬਨ ਕਾ ਮਿਰਗ ਮੁਕਤਿ ਸਭੁ ਹੋਗੁ ॥੧॥
 ਕਿਆ ਨਾਗੇ ਕਿਆ ਬਾਂਧੇ ਚਾਮ ॥ ਜਬ ਨਹੀ ਚੀਨਸਿ ਆਤਮ ਰਾਮ ॥੧॥ ਰਹਾਉ ॥
 ਮੂਡ ਮੁੰਡਾਏ ਜੋ ਸਿਧਿ ਪਾਈ ॥ ਮੁਕਤੀ ਭੇਡ ਨ ਗਈਆ ਕਾਈ ॥੨॥
 ਬਿੰਦੁ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ ॥ ਖੁਸਰੈ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ ॥੩॥
 ਕਹੁ ਕਬੀਰ ਸੁਨਹੁ ਨਰ ਭਾਈ ॥ ਰਾਮ ਨਾਨ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ॥੪॥੪॥ (SGGS Pg 324)

If union with God be obtained by going about naked, then all the deer of the forest would be emancipated. What matters is whether man goes naked or wears a (deer) skin, when he remembers not the pervading God in his mind. pause. If perfection be obtained by shaving the head, then for the sheep salvation is not gone anywhere. O brother, if one be saved by celibacy, why should not a eunuch obtain the supreme dignity. Says Kabir, hear O men, my brethren, without the Lord's Name, who has, ever obtained salvation?

Truth is that Kabir Ji recognized the base of religion in contemporary society and, by making a study of it in context of society, took out the medieval man from the labyrinth of numerous religions. The notion of meditation, morality and religion that Kabir Ji put before man was aptly appropriate and contextual. Kabir Ji exposed to nudity the vitiated workings of Muslim officials and that of the Hindu Pandits, Brahmins and Yogis and the contract-dealers of religion in the court of people. Along with, Kabir Ji put before the people the correct definition of true Hindu and Musalman. Dr Sarnam Singh writes correct that “Kabir Ji visualized in depth and examined the weak, ugly and pitiable state of society. In his Bani, he raised his voice to extinct each type of atrophy.” Dr Arya Parsad Tripathi has the assumption that “the struggle that was going on between Hindus and Muslims, flames of terrible fire were coming out of that. In order to pacify and mitigate these flames, the conciliatory message of peace by Kabir Ji worked as the water current. Society got rejuvenated with expression of such love for humanity.

While hitting at the caste order of his time, Kabir Ji says quite rationally:

ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥ ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ ॥
 ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੋਏ ॥ ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ ॥੧॥ ਰਹਾਉ ॥
 ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ ॥ ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ ॥੨॥

ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੂਦ ॥ ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਧ ॥੩॥

ਕਹੁ ਕਬੀਰ ਜੋ ਬ੍ਰਾਹਮ ਬੀਚਾਰੈ ॥ ਸੋ ਬ੍ਰਾਹਮਣ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥੪॥੧॥ (SGGS Pg 324)

In the womb dwelling, the mortal has no lineage and caste. From the seed of the Lord, all have sprung. Say, O Pandit, since hast thou been a Brahmin? Waste not thy life by repeatedly calling thyself Brahmin. Pause. If thou art a Brahmin, born of a Brahmin Mother, then, why hast thou not come by some other way? How art thou Brahmin, and how am I of low caste? How am I of blood and how art thou of milk? Says Kabir, only he who contemplates over the Lord, is said to be a Brahmin, among us.

During the Kabir-era, the class division and caste division were in vogue. Therefore, Kabir Ji did not want any discrimination in humanity on the bases of caste, creed, race and color. In order to delete this difference, he, while condemning Vedas, Puranas, Fasting, Temples, Mosques, Namaz, Janeu and impurity or defilement, said:

ਰੋਜਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ ॥

ਆਪਾ ਦੇਖਿ ਅਵਰ ਨਹੀ ਦੇਖੈ ਕਾਹੇ ਕਉ ਝਖ ਮਾਰੈ ॥੧॥ (SGGS Page 483)

Thou keepest fast to please God and slayest beings for thy relish. Thou seest thy own interest and seest not the interest of others. What for is prat of thine?

ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੁਏ ਤੁਰਕ ਮੁਏ ਸਿਰੁ ਨਾਈ ॥

ਓਇ ਲੇ ਜਾਰੇ ਓਏ ਲੇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੁ ਨ ਪਾਈ ॥ (SGGS Page 654)

The Hindus die worshipping and worshipping the idols and the Musalmans die bowing their heads. The former burns the dead and the latter bury them. Neither of the two finds Thy real state, O Lord.

Kabir Sahib knew this fact fully well that temple and mosque were torpedoing the unity of society. He raised his voice against all the misconceptions spread in this concern and made everyone realize that the God of temple and the Allah of Masjid are the same

ਅਲਹੁ ਏਕ ਮਸੀਤ ਬਸਤੁ ਹੈ ਅਵਰੁ ਮੁਲਖੁ ਕਿਸ ਕੇਰਾ ॥

ਹਿੰਦੂ ਮੂਰਤਿ ਨਾਮ ਨਿਵਾਸੀ ਦੁਹ ਮਹਿ ਤਤੁ ਨ ਹੇਰਾ ॥੧॥ (SGGS Page 1349)

If God abides only in the mosque, then to whom else does the rest of the country belong? According to Hindus, the Lord's Name abides in the idol, but I see not the truth in both.

During this time, the Brahmin class had become selfish to this extent that Kabir Ji refuses to accept his status:

ਕਬੀਰ ਬਾਮਨੁ ਗੁਰੁ ਹੈ ਜਗਤ ਕਾ ਭਗਤਨ ਕਾ ਗੁਰੁ ਨਾਹਿ ॥
ਅਰਝਿ ਉਰਝਿ ਕੈ ਪਚਿ ਮੂਆ ਚਾਰਉ ਬੇਦਉ ਮਾਹਿ ॥ (SGGS Page 1377)

Kabir, the Brahman may be the Guru of the world, but he is not the Guru of the saints. He rots to death in the perplexities of the four Vedas.

Kabir Ji's prime purpose was to bring society at the path of progress. So, he wanted to bring balance between man's word and action:

ਹਰਿ ਜਸੁ ਸੁਨਹਿ ਨ ਹਰਿ ਗੁਨ ਗਾਵਹਿ ॥
ਬਾਤਨ ਹੀ ਅਸਮਾਨੁ ਗਿਰਾਵਹਿ ॥ (SGGS Page 332)

They, who neither hear God's praise nor sing God's excellence, but knock down the sky with their talk.

ਕਬੀਰ ਠਾਕੁਰੁ ਪੂਜਹਿ ਮੋਲਿ ਲੇ ਮਨਹਠਿ ਤੀਰਥ ਜਾਹਿ ॥
ਦੇਖਾ ਦੇਖੀ ਸਵਾਂਗ ਧਰ ਭੂਲੇ ਭਟਕਾ ਖਾਹਿ ॥੧੩੫॥ (SGGS Page 1371)

Kabir, men purchase and worship the god-idol and through their mind's obstinacy go on pilgrimage. Seeing one another, they wear religious robes, go astray and wander at large.

The fact is truth-based that man is an integral part of society. A person's purity only can bring about purity of the environment of society. In this context, the need is to change one's mentality. In the medieval age, the concept of devotion and dedication was lacking. During this time, the numerous sectarian cults misled a lot of people. It's in Kabir-Bani:

ਪਡੀਆ ਕਵਨ ਕੁਮਤਿ ਤੁਮ ਲਾਗੇ ॥
ਬੂਡਹੁਗੇ ਪਰਵਾਰ ਸਕਲ ਸਿਉ ਰਾਮੁ ਨ ਜਪਹੁ ਅਭਾਗੇ ॥੧॥ ਰਹਾਉ ॥
ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕਿਓ ਗੁਨੁ ਖਰ ਚੰਦਨ ਜਸ ਭਾਰਾ ॥
ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਾ ॥੧॥ (SGGS Page 1102)

O Pandit! with what bad intellect art thou attached? Thou shall be drowned with all the family, if thou contemplatest not on thy Lord's Name, O lockless man! Pause. What is a good of reading the Vedas and the Puranas? It is like loading the donkey with sandalwood. Thou realisest not the loftiness of the lord's Name. How shalt thou cross over?

ਕਾਜੀ ਤੈ ਕਵਨ ਕਤੇਬ ਬਖਾਨੀ ॥

ਪੜ੍ਹਤ ਸੁਨਤ ਐਸੇ ਸਭ ਮਾਰੇ ਕਿਨਹੂੰ ਖਬਰਿ ਨ ਜਾਨੀ ॥੧॥ ਰਹਾਉ ॥ (SGGS Page 477)

O Qazi, which is the book that thou hast read? Such readers and students, as thou art, have all been doomed and none has obtained the knowledge. Pause.

Kabir Ji, as such, says while defining the Qazi, Mullah and Brahmin:

ਸੋ ਮੁਲਾਂ ਜੋ ਮਨ ਸਿਉ ਲਰੈ ॥ ਗੁਰ ਉਪਦੇਸਿ ਕਾਲ ਸਿਉ ਜੁਰੇ ॥

ਕਾਲ ਪੁਰਖ ਕਾ ਮਰਦੈ ਮਾਨ ॥ ਤਿਸੁ ਮੁਲਾਂ ਕਉ ਸਦਾ ਸਲਾਮ ॥੧॥ ...

ਕਾਜੀ ਸੋ ਜੁ ਕਾਇਆ ਬੀਚਾਰੈ ॥ ਕਾਇਆ ਕੀ ਅਗਨਿ ਬ੍ਰਹਮ ਪਰਜਾਰੈ ॥ (SGGS Pg 1159-60)

He alone is a Mulana, who struggles with his mind and by the Guru's instruction contends with death. He who crushes the pride of the Death's courier. Unto that Maulvi, I ever make a salutation He alone is a Qazi, who reflects on the reality of the human body and who is illumined by the Lord, through the fire of the body.

ਕਹੁ ਕਬੀਰ ਜੋ ਬ੍ਰਹਮ ਬੀਚਾਰੈ ॥

ਸੋ ਬ੍ਰਾਹਮਣ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥੪॥

(SGGS Page 324)

Says Kabir, only he who contemplates over the Lord, is said to be a Brahman, among us.

In the Bani of Kabir Sahib, Hindus and Muslims both have been checked from polluting the social environment. The God of Kabir Sahib prevails as the Creator and mankind itself in unison. For the sake of truth, he attaches little significance to the old assumptions in society. He is competent to reject any undue belief in view of rationality. His mind accepted only that belief which lead the society on the path of progress. As such, we realize from the social philosophy of Kabir Ji that his role in building up the society and in reforming the prevalent conditions was historical.

While going through attentively the Bani of Bhagat Kabir Ji in Sri Guru Granth Sahib, we find direction, as given below, to reform and embellish the human life:

- 1 Kabir Ji was fundamentally connected with the transcendental school of tradition. As such, the form of Lord in his Bani is found manifested as being absolute, formless, inaccessible, imperceptible and indestructible.
- 2 Kabir Ji has used 229 *padas* in 17 main and 8 sub-ragas for Bawan Akhari Thiti and the Satwarey. Main Ragas used for the purpose are Sri, Gauri, Asa, Gujri, Sorath, Dhanasari, Tilang, Suhi, Bilawal, Gaund, Ramkali, Maru,

Kedara, Bhairon, Basant, Sarang and Parbhathi and the *padas* are as one-line *pada*, bi-line *pada*, tri-line *pada*, four-line *padas*.

- 3 Because of living in Benaras, Kabir Ji had self-realization about the dogmatism and vacuity of rites and rituals brewing in Islam and Hindu religion. That is why he disregarded all the wrongly used values by them and inspired them to follow the *Shabad*-Guru thereby abandoning the externally ostentatious rituals of idol-worshipping. He rather than correcting the outer behavior of man desired to rectify individual disposition and tendencies of men through internal spiritual power. The tenor of his Bani, that is why, lays emphasis upon man's meeting with God. Specific trait is that the tenor of his Bani is for cultivating of love rather than any hatred for achieving adeptness and acquiring tolerance rather than jealousy and while advocating the adopting of the path of devotion and service and renunciation rather than dubiousness, Kabir Ji urges man to adopt the approach of exploring God within one's self rather than searching Him outwardly.
- 4 Kabir Ji, while advocating the pursuance of his doctrines, has not used anywhere and anytime the word of adopting hatred against any caste or creed. His main confrontation is against those customs only which rather than developing man were ruining his life. His firm belief was that the differences due to castes and high and low are not made by God, it is all human creation. Under the pretext of these, the opportunist fellows make men fight amongst them for their personal gains.
- 5 In the ideology of the Bani of Kabir Ji, no recognition has been given to any high or low class. That is why he says about his own caste as such:

ਕਬੀਰ ਮੇਰੀ ਜਾਤਿ ਕਉ ਸਭੁ ਕੋ ਹਸਨੇਹਾਰੁ ॥

ਬਲਿਹਾਰੀ ਇਸ ਜਾਤਿ ਕਉ ਜਿਹ ਜਪਿਓ ਸਿਰਜਨਹਾਰੁ ॥੨॥ (SGGS Page 1364)

Kabir, everyone laughs at my caste. A sacrifice am I unto this caste, in which I meditate on my Lord, the Creator.

Kabir is rather the pursuant of this ideology that every man is made up of five elements and blood of the same color runs through similar flesh of everyone. That is why he confronts the self-styled Brahmin on the base of caste discrimination:

ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ ॥

ਤਉ ਆਨ ਬਾਟ ਕਾਰੇ ਨਹੀ ਆਇਆ ॥੨॥

ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੂਦ ॥ ਹਮ ਕਤ ਲੋਹੁ ਤੁਮ ਕਤ ਦੂਧ ॥੩॥

ਕਹੁ ਕਬੀਰ ਜੋ ਬ੍ਰਾਹਮ ਬੀਚਾਰੈ ॥ ਸੋ ਬ੍ਰਾਹਮਣ ਕਹੀਅਤ ਹੈ ਹਮਾਰੈ ॥੪॥੧॥ (SGGS Pg 324)

If thou art a Brahmin, born of a Brahmin Mother, then, why hast thou not come by some other way? How art thou Brahmin, and how am I of low caste? How am I of blood and how art thou of milk? Says Kabir, only he who contemplates over the Lord, is said to be a Brahmin, among us.

In this *Shabad* whereas has been condemned the pomp and show of Brahmin class, the demarcation of a real Brahmin has also been stipulated.

6. After breaking the centuries long prevalence of the tradition of class discrimination and charity doling, pilgrim-fasting, sacred worshipping, burning of sacred fire and holding of Yajnas and religious sacrifices, it was not an easy task to mold the seekers to connect them with God through loving dedication unto mankind and undertaking Naam-Simran. But Kabir Ji, with axioms of his Bani, could bring forth the miraculous charisma.

7. On the arduous trends exhibited in the Bani of Bhagat Kabir Ji, some scholars have pointed finger on him, but the scholars perhaps ignore this point that the spread of vacuous ritual rites during the time of Kabir Ji could be suppressed with hard hands only. The frosty snow-laid rocks do not melt by means of moon-lit rays only, those melt rather with the scorching rays of the sun.

8. Human soul may be related to any class or caste; its natural attraction remains ever attracted towards God. Man remains ever ignorant about this aspect as how is the God and where does He live and how can He be achieved? Under the effect of ignorance, he tries to manifest Him in form of various images. Man tries to find Him at pilgrimages, rivers, mountains and in caverns and explores Him in the scriptures. With an intention to achieve God, man wears various attires, does worshipping and recitation, hangs a rosary around the neck and put a mark on his forehead and he undertakes numberless arduous means as offering of charity, recitation, penance, routines and restrictions for the purpose. Man thinks as if God can be achieved by means of these routines, but Kabir Sahib has condemned all these external rituals in severe words. Because of such tendency of criticism, no doubt, Kabir Ji along with Bhagat Namdev Ji and Bhagat Ravidas Ji had to bear unbearable and unnamable hardships, but Kabir Sahib did not let go his tendency. By relinquishing the external tendency of collecting oysters and pearl-shells, he inspired

the routine of Naam Simran by diving deep in the inner sea of mind to collect diamonds, jewels, pearls and gems.

Bhagat Kabir Ji was proponent of this belief that worshipping of idols and adhering to the reading of Scriptures and Shastras and the knowledge-prone discourses fail till the human mind does not get filled up to the brim with traits of love for humanity.

9. Dissenting the intoxicating substances, the tenor of Kabir-Bani disdains their use as poison because these drugs excite the outer trend of the human mind. He takes those sadhus and saints also with stringent hands who, while savoring intoxicants, do penance. In the eyes of Kabir Ji, such sadhus/saints are false, hypocrites and non-believer sinners. They are worse than the dog even:

ਕਬੀਰ ਸਾਕਤ ਤੇ ਸੂਕਰ ਭਲਾ ਰਾਖੈ ਆਛਾ ਗਾਉਂ ॥

ਉਹੁ ਸਾਕਤ ਬਪੁਰਾ ਮਰਿ ਗਇਆ ਕੋਇ ਨ ਲੈਹੈ ਨਾਉ ॥ ੧੪੩) (SGGS Page 1372)

Kabir, better than an infidel is a swine, which keeps the village clean. When, he, the wretched materialist dies, no one even mentions his name.

Intoxicants, especially the use of liquor, become a cause of degrading the character of the human mind.

10. The tone of the bani of Bhagat Kabir Ji is fundamentally spiritual which was much nearer to the tradition of Indian contemplation.

11. Kabir Bani has the credence that when we finish differences among ourselves or consider profit or loss of self as that of the other, then we reach near to achieving that state which is called the point of liberation.

12. The tone of Kabir-Bani does not believe in sanyas or yog-sadhna; it rather inspires to adhere to family life:

ਨਾ ਮੈ ਜੋਗ ਧਿਆਨ ਚਿਤੁ ਲਾਇਆ ॥ ਬਿਨੁ ਬੈਰਾਗ ਨ ਛੂਟਿਸ ਮਾਇਆ। (SGGS Pg 329)

I have not applied my thought or mind to the way of Yoga. Without Lord's love, I cannot escape from mammon.

From his Bani, we do not find any sort of turning back towards home, members of the family and worldly responsibilities:

ਨਗਨ ਫਿਰਤੁ ਜੋ ਪਾਈਐ ਜੋਗੁ ॥ ਬਨ ਕਾ ਮਿਰਗੁ ਮੁਕਤਿ ਸਭੁ ਹੋਗੁ ॥ (SGGS Page 324)

If union with God be obtained by going about naked, then all the deer of the forest would be emancipated.

13. The tone of Kabir Bani talks of bringing about similarity between word and action. His own life was in tune with his own sermons.

14. Being connected with the Bhagti Campaign, Kabir Ji provided an expansive vision and prosperous future to human society. He was a fighter to struggle with the situations. Being afraid or feeling agitated was not part of his life. While telling his own true opinion, he came forth fearlessly in the field and the same sermon he issued to humanity:

ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੋ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤੁ ॥

ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥ (SGGS Page 1105)

He alone is known to be a warrior, who fights for the sake of his religion. He dies cut piece by piece, but deserts not the battlefield, ever.

No doubt that the religious state of the society of northern India was quite strange and pitiable during Kabir-era. Quite true that the Hinduism, Islam, Buddhism, Jainism, Nath Yogi and non-believers were quite active at their respective positions. But their leaders were concerned more about their own individual interests rather than the public welfare and, because of their individual dogmatism, were slandering one another. Their modes of worshipping even were limited to outer show only. In such an environment of anarchy, the issue of leading people on the right path and sermonizing them to follow the footprints of morality was an uphill task. But we see that Kabir Sahib did show such a miracle! The first thing he did was that he considered the hardships of society as that of his own and made his direct contact with common people. He set his own ideology in concurrence with that of the people and adopted the folk lore and language of the people as media of propagation of his sermons. If we consider minutely, we find no antagonism for any religion in his Bani. The only antagonism was against the show of those ritual rites which were no longer proper for contributing towards the development of human life.

We observe in Sri Guru Granth Sahib that the prime trends of Kabir-Bani pertain mainly towards strengthening the inner state of man from every aspect. His

sermons are not extrovert, but those are introverted. That is why he sees no difference between Ram and Rahim in any temple or mosque:

ਅਲਹੁ ਏਕੁ ਮਸੀਤਿ ਬਸਤੁ ਹੈ ਅਵਰ ਮੁਲਖੁ ਕਿਸੁ ਕੇਰਾ ॥

ਹਿੰਦੂ ਮੂਰਤਿ ਨਾਮ ਨਿਵਾਸੀ ਦੁਹ ਮਹਿ ਤਤੁ ਨ ਹੇਰਾ ॥ (SGGS Page 1349)

If God abides only in the mosque, then to whom else does the rest of the country belong? According to Hindus, the Lord's Name abides in the idol, but I see lies in both.

Views of different scholars about the Bani of Bhagat Kabir Ji in Sri Guru Granth Sahib Ji:

1. Acharya Parshuram Chaturvedi: The availability of versified editions of Sri Guru Granth Sahib cannot be called so unauthentic as no possibility is left of revising it for any amendment. However, the original form of the Bani of Kabir Sahib can be accepted as genuinely safe and secure which his well-wishers would have presented before Sri Guru Arjan Dev Ji and Bhai Gurdas Ji must have scripted that in his own way in Gurmukhi script.
2. **Dr Gurnam Kaur Bedi:** Kabir Bani, in context of Gurbani, establishes a significant individuality of its own. (*A Critical Study of Kabir-Bani accorded in Sri Guru Granth Sahib Ji, page 172*).
3. **Dr Ram Kumar Verma:** “I acknowledge in maximum the trustworthy text of Sri Adi Granth (Sri Guru Granth Sahib Ji). Sri Guru Arjan Dev Ji compiled Sri Guru Granth Sahib Ji in 1604 and this text is most authentic; its reason being that the ‘Adi Granth’ Sri Guru Granth Sahib is religious Scripture of the Sikhs. The Granth being ‘divine form’ is unique and no one could ever dare to tamper with the text. To this extent that every mark in any form is deemed to be charm-infused and the work of writing and printing it literally has been going on. This Scripture is in Gurmukhi script and when it was printed in Devanagri script in place of Gurmukhi script, the word ‘Shabad’ was inflected in the ‘shabad’ form because the followers of Sikhism have this belief that whatever the word-form or spellings the grand personalities have rendered with due divine power form, therein lies some compressed power and we the common people cannot comprehend that. But perfect adeptness can be acquired by pronouncing the text as are the words, the *shabad*. Along with it is that eighty percent of the words

(Shabad) in Sri Guru Granth Sahib Ji are such as are comprehended fully well by the Hindi readers. It is with this view only that the Scripture has been maintained as per Gurmukhi script i.e. the Hindi (Devanagri) words only have been changed in place of Gurmukhi words. (Parkashik Ki Vinay, page 1A, Bhai Mohan Singh Vaid)

As such, the text of Sri Guru Granth Sahib Ji, edited and compiled by Sri Guru Arjan Dev Ji in 1604, is present in the same form today even. No scholar (Pandit) has vetted it in any way and thus we can accept it as most authentic text. And the language Gurmukhi in which the Granth has been written is comparatively less prevalent than the Devanagri. So, as much possibility of mistakes could be there from the writers in Devanagri script is not that much from the writers in Gurmukhi script.

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