Chapter 9

CONCLUSION
After a thorough study of the aspect of imagination of Kabir literature it is automatically proved that the imaginative power has played a vital role in Kabir literature.

It has already been stated in the first chapter how social and cultural awakening was developing in the medieval period and how the poetic genius of Kabir Das was establishing itself.

The economic structure of social life in the period of Kabir was very complex. There was no dearth of wealth in the country. Kabir had a revolutionary tendency which is visible in his thoughts and poems. He had also a daring spirit. He cared little for either Hindu or Muslim society. The social and cultural state of the country was quite different. Kabir wanted to follow a new path, because he found defects in both Hinduism and Islam. The path followed by both Hindu and Muslims was false and artificial. Reality of life was absent there. So Kabir sought to follow a new way which might prove fruitful and helpful to both the communities.

Kabir did not like to press people to follow his own path, but he wanted people to follow that path which, according to them, was useful. His principle was
easy and practicable. According to him humanity is an essential quality of a man. Keeping away from false, artificial shows and treating all with love is the true duty of a man which every body should positively do.

Kabir had no set religious belief. He laid great emphasis on the essential duty of man which, according to him, was necessary for human progress. He wanted to do away with false shows from the society and human culture, and wished to establish an ideal society. His bitter taunts at Hindus and Mislims aimed at this goal. Kabir had extra-ordinary talent. To him every body was equal. Caste and creed had no meaning to him. Today a mighty wave of enemity, jealousy and wickedness sweeps over the world. If Kabir's principles are brought into practice of daily life, a new and ideal society will come into being.

Second chapter:

In the second chapter it has been shown how complex the distinction of castes and creeds was in the period of Kabir. With the amalgamation of several races and cultures Aryan caste system went on developing orthodox nature. It also became artificial. It resulted
in social dissolution.

Even before the advent of Kabir Muslim rule had been established in India. In the age of Kabir religious fanaticism was developing a new nature. Kabir carefully thought over the ins and outs of every thing with restless mind. He vehemently criticised that thing which did not appeal to him, and suggested ways in his Bani to remove evils.

Kabir was a free thinker. He used his freedom to the last dregs in his life. Nowhere in his work Kabir opposed 'Sati' fashion. Yet he had no regard for ladies. Kabir everywhere expressed his disapproval to false artificiality. He used to give high value to reality of life. To do prescribed duty and to follow right path in life was the only aim of Kabir. The man who leaves the path of truth and is caught in the net of falsehood and artificiality, will never achieve desired success in life. Kabir's importance was felt everywhere. Even today people are ready to implement. Kabir's ideals and principles in their daily life. His ideal of truth is its main reason. He was a great supporter of close relationship between words and deeds. If we follow
Kabir's principle in our life no failure of any type will meet us. He was helplessly looking at people who were following the path of falsehood without thinking of the path of truth. It was a hindrance in human progress. New society with new ideal and order can be established only when all the obstacles of the way are removed. Kabir was a far-sighted man. What Kabir followed long before us, is inspiring us even to day to follow regularly. Kabir's thought about God is his own original thought which other people have also accepted. Kabir's path of truth, non-violence and love has become the set ideal of modern social life, though Kabir brought it into practice long before. He wanted a change in the society. He wished to bring close relationship, equality and love between both Hindus and Muslims, because to Kabir these two communities are the offspring of the same God though they are entangled in constant clashes, which hinder the development of all those feelings and thoughts worthy of man, and which makes their life painful. Kabir had his own path of progress to follow. In every walk of life he wished to follow his principles closely, and he could brook no breach in it. He desired to see diving light (Lal ki lalima) pervading the whole universe. This light could be felt
by a powerful imagination which can be developed by constant practice. Kabir wanted the people to develop this faculty of imagination to know and feel the presence of the omnipresent power. He had no faith in mere talk, but he liked to see similarity between words and deeds. He did what he said. Kabir's practical life instructs us in many ways. It is now required that those teachings should be translated into daily practice. This will give a new direction to human society. Thus we see that Kabir has provided a new way to the people to follow.

Kabir was a man of unique personality. He is full of novelty in every walk of life. Kabir was not satisfied with prevailing atmosphere of the society. So he preferred a new form for the society. The main aim of his life was to bring feeling of humanity in the society. This ideal was sure to lead human society on the path of progress. Greatest duty of man is to follow the path of humanity. Differences of castes and creeds engage us in meaningless mutual clashes. No religion of the nation teaches us to fight together. But narrow fanaticism checks us from moving onward on the path of love. Love is the only essence of life. Love can lead us
to God. But man fails to understand the true meaning of love. Now the demand of the time is that we should follow the path of Kabir and give practical shape to his ideals and principles. In this scientific age man has meteoric rise in every field of life, but he is not free from the fear of annihilating wars which threaten to reduce the earth to ashes. In such a dreadful time Kabir's principles are a must for humanity. Everywhere the people are groping in the dark. Only the old ideal of Kabir can provide mankind with new light of hope and a new good path to follow. The implementation of Kabir's principles in life is the crying need of the time. Only this can save humanity from total ruin. All through his life Kabir was led by only one thought of human good for which he sacrificed his whole life. It is the special quality of Kabir's life. His example is sure to bring life and prosperity to a society which is on the verge of total ruin.

Kabir had unique genius. Every walk of life bears his distinct stamp. Kabir was a free thinker. In fact Hindi literature is proud of Kabir. The shape of 'Nirakar Brahma' interpreted and presented by Kabir in Hindi Literature is, no doubt, new but not surprising.
There is no marked difference between 'Sakar' and 'Nirakar' because they change according to the requirement of time, 'Sakar' changes into 'Nirakar' and vice versa. Kabir had chosen a different path. He disliked false artificiality whether it is in religious practices or in social life. True devotion of God can be possible only through mind. Kabir's conception of God is not mere imagination, but it is related to Divine Ram who pervades the whole universe. Kabir wished to reach that stage of devotion of 'Nirakar' which is unattainable to common men. In real sense Kabir desired to present God in a new form, and 'Nirakar Brahma' was very helpful for this purpose, because the people had fallen prey to despair, they had no solid ground to stand on. That was why Kabir's spiritual thought appeared as a stable ground to stand on. Kabir's ideal was very helpful, because those days Hindus and Muslims stood on two opposite poles. For this fact Kabir deserves our thanks. Kabir appears to be firmly establishing his doctrine. Kabir's this attempt which showed light to the society groping in the thick darkness of despair, deserves our best praise.

Kabir was a social man. Kabir was fully acquainted with the daily happenings of the society of his period.
Kabir wanted to paint the true picture of the society. Kabir was not blind to the general suffering of the people. He always raised voice powerfully against all kinds of social harassment and suffering. Hindus and Mohamđans must live on equal terms without any feeling of distinction and should treat one another with love without malice and suspicion. This was the only aim of Kabir's life. At that time India was not poor, but the economic structure of social world was unjust. Economic disparity of social life had its severe scourge on the weaker section of the society. Kabir's attention was also drawn towards this disparity as he repeatedly warned people of this unjust distribution of social wealth.

Kabir was an ideal man. Hindus and Muslims were equal to him. Human feeling is the essence of human life. Kabir put this holy plan before the people. Economic disparity creates differences in the society. Removing the differences lying between two communities one can put the social life on the path of progress. Empty ideal had no meaning to Kabir. Before the people he wanted to put the true picture of the society which was in his mind. Those values and ideals placed by Kabir
before mankind for the good of human society have also been endorsed by later great men, Kabir's ideals and principles of life are sure to immortalise his name and fame in the country.

Kabir was a dependable guide of Indian people, because the political state of the country was not favourable in that period. Hindus had fallen a helpless victim to deep despair. In such a deplorable state an able guide was in great demand. This vacuum was filled by Kabir. There was no other option left for Hindus, Their temples were demolished and their images and idols were broken to pieces but they were helpless. Hindus faith in God, too, was being shattered. Their faith in Sakar Brahma was changing into Nirakar Brahma as there was no guide in that period to guide them properly. Kabir was a man of principles. Wherever his principle suffered he raised his voice against. But he bore no malice either to Hindus or to Mohamdans. He always thought of the good of the people. Kabir always thought about the prosperity of the masses. Gandhi's principles of truth, non-violence and love had been practised by Kabir long before the advent of Gandhi. So Kabir may be called an able leader of the people like Gandhi. Not
only this but he also showed the way to the people groping in darkness. It is therefore he earned the confidence and love of the people. It would not be wrong to call Kabir saviour of the people.

Kabir comes before us like a revolutionary leader. He wanted change in the social order, because two communities of Indian society, Hindu and Muslim, were engaged in constant clashes. They were not equal in the eyes of Muslims and at the same time there was no treatment of love among them. Both of them were shackled in the chain of old customs and conventions. He wished to place before them a new form of religion. He used to lay great emphasis on the development of human nature in man. Both the communities were badly caught in the thick mire of evil. Kabir failed to adjust himself with it. He preferred true form of religion which he wanted to see in human society. He was a great supporter of peace and love in the social life. Going deep down into the matter, he desired to invent a new path which might be acceptable to both and which might lead them to peace, love and prosperity. He firmly believed that both the communities had lost true religion and were groping in the darkness. Kabir's bitter tannts were not caused by malice but they were meant to show glaring weaknesses of the society.
Kabir was a great man who could cherish no narrowness of heart. He wanted to see change in every walk of life, and a new good order in social life. He aimed at bringing rapid progress in human society. Kabir was fully confident that false artificiality will hinder the progress of social life. So he thought of eradicating false hood from human society. All through his life he tried hard to remove social artificiality. He had a unique way of doing work. Kabir thought little of what others say about him. He went on working all through his life as he wished. This is his shining speciality.