CHAPTER 4

Concept of Man and Woman

Introduction

The concept of man can be understood through various facets in the philosophy of Sant Kabir. He describes man by his physical, mental, emotional, social, philosophical, religious, spiritual, aspects as a part of the whole world as well as a part of the creator of the world. Sant Kabir talks about various concepts that are related to the concept of man. They are the concept of human being (Mānum), body (mānum tan), soul (Jiva), devotee (bhakta), Gurumukha, as a seeker of the path of God (Sādhu or Avdhoot), Manmukha, as a fool (moodha or murakha), Self (Nija-pada), and so on.

Man as Natural Phenomenon

Man is very much a natural phenomenon. Humans are not different from nature and we are a part of nature. All what is applicable to nature is also applicable to humans. As things in nature have beginning and end thus a human form has. Like all living beings humans have consciousness. Human body is made of five elements and in this body the soul dwells. There is no concept of some lives are of less of any element. All are made up of all five major elements. It is the same in all animals and vegetations. Sant Kabir says there is no difference in the body of any animal and the body of human. He says, 'The meat of the animal and of man is the same, and the blood of all is the same.' Not only this according to Sant Kabir all trees and plants are also same as humans. He says, 'That stone idol, for which you tear off those leaves - that stone idol is lifeless.' And 'I do not pick leaves as offerings, and I do not worship idols.' It indicates that leaves have life in it. In the philosophy of Sant Kabir it is the only specialty of human body is that we get it after

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279 Kabir, Bijak, Šabda – 70
280 SGGS p. 479
281 SGGS p. 1158
roaming in 8.4 million births. The human body is a gift from God. Sant Kabir says, 'The body is made of five elements. The body is a gift from God. Karmas determine the type of body we get, and its place and status of birth.' The Karma determines the body of any other form as well. The soul possesses a body according to its Karma. The dominance of perishableness is applicable to all lives. And separation of soul and body is also applicable to all. Sant Kabir says, 'Inside the body of five elements is the place of a hidden thing. Hardly does anyone know this secret. The Guru’s word is the only authority. The soul is imperceptible, but it animates the body and maintains life.'

**Man as Social Phenomenon**

With the natural phenomenon a man is also a social phenomenon. In social context man is related with other humans. The man made world is different from that of natural world. It includes social, cultural, political, national aspects. On this level Sant Kabir talks about status of a man as equal to all other men. There is no difference made on the basis of caste, class, creed, religion, color and gender etc. Sant Kabir says that we are born as human and thus our religion is humanity. We all get birth as humans and we are born in the same way. He says '... But in actual fact, every Brahmin is born from his mother, just as a Śūdra is. The Brahmins say that a woman is unclean when she gives birth. This makes the Brahmin woman a Śūdra and the baby also a Śūdra. When the Brahmin dies his body is also unclean, just as the Śudras.' Sant Kabir in his Bani uses social and family model in various ways. It is used not only with man to man relation but also to explain man to God relation as well. Here for man it becomes extremely necessary to behave in a balanced way as a social phenomenon. Sant Kabir talks about many relations like daughter in law and mother in law, father in law, brother in law, relation of lover and beloved one. He talks about relation of mother and child, and as brother and sister. Relation of King and his subject, a warrior and his loyalty and so on and so forth. Detailed on social aspect we will discuss in next chapter five Social philosophy of Sant Kabir.

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282 Kabir, Bijak, Sākhi – 26
283 ibid – 27
284 ibid, Ramaini – 62
The Human Being (Mānuṣ/Mānava/Manuṣya)

According to Sant Kabir humans are a creation of God. He says, 'God, in His wisdom created people in various external forms who differ in color and certain racial characteristics, but He created them all as one human “race”.'\textsuperscript{285} Sant Kabir says, 'Man came as the greatest of all forms, but he fell into the trap of rituals.'\textsuperscript{286} With greater form it means that man is the highest form of life that has evolved, manifesting a high degree of consciousness. Sant Kabir says 'Human life is difficult to obtain, and you may not obtain it a second time. When the ripe fruit falls, it will not again re-attach to the branch.'\textsuperscript{287} When you have given up the body, it is difficult to get into the same body again, just as the fallen ripe fruit does not reattach to the tree. Sant Kabir talks about man variously. He says, 'He who dwells within limits is called man, and he who dwells beyond limits is called a Śādhu or devotee. But he who has given up both the limit and the limitless, is of unfathomable wisdom.'\textsuperscript{288} Here in this Šākhi Sant Kabir talks about three types of men. The first categories are those men for whom the limits consist of religion and its injunctions to which ordinary people adhere. The second type of man is beyond limits. Here he refers to monks and others who have renounced material world. The one who has given up both is an enlightened person with God knowledge. He is not bound by any tradition, is above the three gunas, and is full of love for all beings and belongs to the third category. Sant Kabir says God has created the body and He dwells in it. 'The weaver is leaving his house, but the Maya of Ram makes him create a new house.'\textsuperscript{289} Sant Kabir says that 'for sure the body is going to vanish.'\textsuperscript{290} 'Human body is like a jungle and the actions of man are like axe. Man destroys himself with all un-thoughtful actions.'\textsuperscript{291} Sant Kabir talks in many ways about human life. He describes various forms the human body, the importance of human body and how it is perishable. He talks about how an intelligent man can use the human birth and get God-realization. Sant

\textsuperscript{285} Kabir, Bijak, Ramaini – 63
\textsuperscript{286} ibid, – 17
\textsuperscript{287} Kabir, Bijak, Šākhi – 115
\textsuperscript{288} ibid – 189
\textsuperscript{289} ibid, Šabda – 15
\textsuperscript{290} Kabir, Šākhi Granth, Chitawani ko Anga – 19
\textsuperscript{291} ibid, 26
Kabir says, 'You got human birth for God realization, but you engaged yourself in other worldly affairs.'

**Human Body (Tan, Sarir)**

The Truth (Brahman) is immanent in the universe. The human body is its repository. The body is not merely a thing like other objects; it is an epitome of the universe. It is a microcosm, whereas the universe is macrocosm. Therefore, whatever exists in the universe also exists in the body of a human being. This implies that the same energy is in action, both in the human body and the vast cosmos. Therefore, the seeker should not get lost in the vastness of the cosmos and concentrate himself on the Truth within his own body.'

Sant Kabir describes the human body by using various terms/words viz. *Tana, Ghata, Pinda, Sarir* etc. 'The body is made of five elements, and is called human.' At many places Sant Kabir gives the analogy of a weaver and the human body as cloth. He says, 'One yard, nine yards, ten yards and nineteen yards, Mayā made him weave the cloth. She wove seven different threads, nine cords and seventy-two strands, and the cloth became very valuable. This cloth is so great that none other is equal to it, but people, not knowing its value, reduce its value to almost nothing.'

'One yard is the mind and nine yards is the body with its nine apertures. The ten yards are the five organs of sense and five of actions. The nineteen yards are the five organs of sense, five organs of action, five subtle elements, and the mind, intellect, consciousness and ego. This body is made up of all of these various elements. The seven threads are components of the body, which are the skin, blood, flesh, sinews, bone, marrow, and semen. The nine ‘cords’ (apertures) are two eyes, two nostrils, two ears, one mouth, one anus and one genital organ. The seventy-two strands are seventy-two different nerve currents that are thought to make up the body.'

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292 ibid, 163
294 Kabir, *Bijak*, Sakhī - 23
295 ibid, Šabda - 15
296 ibid
Once this body is made, it is really very valuable, but people do not use the body effectively to enhance its progress towards God. Sant Kabir says, 'You have loaded the five bullocks (gross elements) with sensory objects. They are accompanied by nine supporters (nine body apertures) and the objects are loaded in ten sacks (body organs of perception and action), O soul, the dweller in the heart of all beings.'²⁹⁷ In Śabda 28, Sant Kabir while describing Māyā points out that the human body is made up of 'these seven (hells) and seven others (heavens) along with nine and fourteen other parts.'²⁹⁸ Nine body portals and fourteen body parts. The nine represents the nine portals of the body, and the fourteen are the five organs of sense, five organs of action, the mind, intellect, consciousness, and ego. In the Bani Sant Kabir says, 'The five gross elements and the twenty-five prakritis (components of material manifestation) compose the body of ten doors. The five friends (senses) are frolicking in that body.'²⁹⁹ Sant Kabir says, 'God made this body skillfully with the five elements, and the body cried “I”, “I”. I ask you, “Is the Word greater or is the Soul?”³⁰⁰ The five elements of the body are earth, water, fire, air and ether. God made the body, yet one becomes full of ego and utters: “I”, “I”, by taking credit for his existence and accomplishments. Sant Kabir asks the question, which is greater, the “I” or the soul that animates the body?

Sant Kabir is comparing the body to a lake. Just as the lotus leaves and flowers are in the lake, just so the senses dwell in this body. The lotus represents the senses. While we have this body we are enjoying many things in life. He says, 'O dear soul! Where will you go when you leave this lake (body)? In this lake you were plucking pearls of knowledge and, in many ways, you have enjoyed your life. When you depart from this lake it will dry up, and the lotus leaves and flowers will wither.'³⁰¹ And 'You are a swan in the lake of the body.'³⁰² In Sākhī he says, 'The swan departed from the pond leaving it lifeless. Sant Kabir proclaims that it has returned to the same door and the same pillar.'³⁰³

²⁹⁷ ibid, Beli – 1.21-22
²⁹⁸ ibid, Śabda – 28
²⁹⁹ ibid, Basant – 3.6
³⁰⁰ ibid, Sākhī – 22
³⁰¹ ibid, Śabda – 33
³⁰² ibid, Beli – 1.1
³⁰³ ibid, Sākhī – 16
pond is the body. The same door and the same pillar mean that the soul did not obtain liberation, and had to return to the material world, assuming a body again. Sant Kabir describes our body with various examples. He says, 'O Saints! There is great quarrel in the house. Night and day the five young men (senses) get up and start to quarrel with one woman (intellect). Each desires his separate type of food and they are exceedingly fond (connoisseurs) of their own tastes. None of them listen to the others, and each one wishes to fulfill his desires. The one, who can control the evil thinking, among the young men, is a real devotee. Sant Kabir says, "He is my devotee who abolishes the quarrel in the house." In the allegorical Śabda Sant Kabir compares the body to a house. People of different temperaments and desires may live in a house, and constantly bicker and quarrel with each other, because they have their own needs, and do not care about the needs of the others. Similarly, the five senses of the body are like five young men, and each one has its separate type of "food" that satisfies it. Broadly speaking, the eyes need color and form, the ears need sound, the nose needs smell, the skin needs touch, and the tongue needs taste. The eyes cannot deal with sound, nor can the ears with smell, etc. Thus they each need their separate type of "food". Each one is a connoisseur in the food it wants. The one woman is the intellect that needs to exercise control over all the senses. We can also say that the woman is the mind. If the five senses are not controlled, then the person is dragged hither and thither to try and satisfy its cravings. This creates a great deal of suffering and disharmony in the mind. The intellect then needs to exercise control, because it can use its power of discrimination to decide which is right and which is wrong, and which needs to be cultivated, and which not. The soul is a witness to this quarrel that goes on, day and night, in the individual. Sant Kabir states that the five senses must be brought under control for a person to be a devotee. He thus observes that such a person is a true devotee to him. At another place also Sant Kabir compares the body with house. He says, 'the poor dog (passions, lust) is owner of the house (body), and the cat (attachment) is the wife in the house.'

304 Kabir, Bijak, Śabda – 3
The poor dog (passion), has taken up abode in the house that is the body, and the cat, that is attachment, is the wife in this house.\textsuperscript{305}

In the mysticism of India, it is recognized that as the body develops it takes on coverings i.e. sheaths on the soul. These are the physical body, the breath or life force, the mind, the intellect and bliss. In the philosophy of Sant Kabir it is believed that there are five layers of a soul. It is five bodies known as 'panch-kośa'. They are 1) AnnaMāyā, 2) ManoMāyā, 3) GyānaMāyā, 4) ViṣṇuMāyā and 5) ĀnandaMāyā. These are also known as five Sharīr i.e. bodies. They are 1) Sthula Śarīr, 2) Sukśma Śarīr, 3) Kārana Śarīr, 4) Mahākārana Śarīr and 5) Hansa Śarīr. Sant Kabir says, 'The gross body is made of clay, and the subtle body of air.'\textsuperscript{306} He says, 'Everyone comes from the ovum, the sperm and blood, and one body develops within another.'\textsuperscript{307} Sant Kabir also describes some spiritual and secret places in our body which is famously known as 'Eight lotus' 'Astha Kamal'. He mentions the eight lotuses that are the eight chakras, or vortices of spiritual energy. These lie along the spine, from its base to the brain. He says, 'Each one is formed of eight lotuses (chakras) and has come to earth.'\textsuperscript{308}

After the departure of the soul the body becomes useless. Sant Kabir describes this in various ways. He says, 'When you die what will become of your body? After your life departs, people will place your body outside. They will mercilessly dispose of your body in different ways. Some will cremate you, and others will bury you in the ground. The Hindu will cremate you, and the Muslim will bury you.'\textsuperscript{309} Sant Kabir says, 'Wherever he went in other countries (after death) no one can tell. The yogi does not again return to the same cave (body). His body is burned, and his flag (breath) is shattered. His spine and skull are shattered to pieces. In this Šabda Sant Kabir 'speaks of the Hatha yogi who tries to perfect his body in a quest to gain perfection, and perhaps avoidance of death. But he, nevertheless, dies and returns to life in a rebirth. The five ladies are the five gross elements of earth, water fire, air and

\textsuperscript{305} Kabir, Bijak, Šabda – 9
\textsuperscript{306} Ibid, – 37
\textsuperscript{307} Ibid, – 41
\textsuperscript{308} Ibid, – 41
\textsuperscript{309} Ibid, – 61
ether, which compose his body, and all matter. Sant Kabir states that no one can tell where the soul departs to after death, but the soul, being eternal, returns to another "cave" that is not the previous body, but a new one. At death the body is burned and the breath dissipates. The whole skeletal system, including the spine and the skull is destroyed. What are left to go into the new body are the effects of the karmas that determine a new birth. The value of body after death is null. Even a person who preserves body like a valuable non perishable thing has to leave it. No one can avoid death of the body.' Sant Kabir says, 'Gorakha was very fond of Hatha Yoga and, when he was departing his life in Hatha Yoga, he instructed his disciples not to burn the body. His flesh melted and mixed with the soil, in spite of his punishing it uselessly with the practice of Hatha Yoga. Sant Kabir advises that mere physical training in yoga without training the mind in the highest spiritual attainment and obtaining God realization is not, in the end, beneficial. Spiritual attainment is achieved through the mind and the spirit, and the body is merely the vehicle for its attainment.' In a book in Bijak Sant Kabir describes each letter of the Hindi syllable and made a poetic composition which is known as 'Choupai'. In that the letter 'gha' says, 'Let the body be absorbed in the inner body. The body that perishes again returns as a body, and the body is then merged into another body. Because of the mind, desires, and attachments, the soul takes on one body after another. When the mind is free of desires and passions, it merges into the inner being of the soul. This ends the cycle of births of one body being in another body.' Sant Kabir says, 'So long as there is life in the body, so long no one tries to be awakened.' What Sant Kabir means to teach through this Ramaini is that no matter who we think we are, we will all still face death of this physical body. That is why in many places he has emphasized the removal of attachment with this perishable body. One of his famous lines states: "deha asakti ko hatale pyare mana" (O dear mind! Remove the attachment with the body). He says, at the time of death 'The body of clay mingled with the clay and the breath with the

\[310\] Kabir, Bijak, Šabda – 65
\[311\] Ibid, Sākhi – 43
\[312\] Ibid, Gyanchoutisa – 4
\[313\] Ibid, Ramaini – 53
Sant Kabir describes this body like this: 'This old body is pierced with 360 arrows, and 72 strings tie them in a knot. Here the arrows and strings, figuratively, describe the bones and ligaments of the body.' Sant Kabir says, 'The body is like a cage with ten doors, and the vital breath as a bird remains in it.' The body has ten doors or apertures. The breath can depart from it at any time.

Sant Kabir says, 'If man has no intelligence, what is the use of his manhood? Being foolish he unwittingly drowns in this world. Because of weakness of mind, man gives up noble actions, intellect and wisdom, and accepts the false name as the true name. 'With self-control man improves his good qualities, and without it he loses them. To satisfy the pleasure of the tongue, man indulges in many activities.' Sant Kabir says, 'unintelligent man burns in the fires of three types of suffering, just as the moth, with love in its eyes for the flame, burns in it.' Sant Kabir asks such man: 'This world is entangled in doubts; in this way man comes and goes. O man! Obtaining human birth, why do you go astray?' Sant Kabir says, 'There are so many claimers of your body, yet you suffer your whole life in maintaining it. O foolish man! You are not becoming wise. You keep uttering, "This is mine. This is mine." As human beings we become very attached to the body, and we identify ourselves with it. The saints teach that the body is not really who we are, but is only a vehicle for the soul. At death the soul departs from the body and, since the soul does not die, it takes on another body. Thus the soul is the real Self. When a person says, "I am this body," it is similar to the clothes on the body saying, "I am this body." The body discards the clothes, just as the soul discards the body. In order to explain how the body does not really belong to one, Kabir used many examples of agents and beings that...

\[314 \text{ Kabir, } \textit{Bijak, Ramaini } - 61 \]
\[315 \text{ ibid, Basant } - 3.3 \]
\[316 \text{ ibid } \]
\[317 \text{ ibid, Sākhi } - 283 \]
\[318 \text{ ibid, Ramaini } - 11 \]
\[319 \text{ ibid } - 29 \]
\[320 \text{ ibid } - 40 \]
\[321 \text{ ibid } - 23 \]
\[322 \text{ ibid } \]
\[323 \text{ ibid } - 78 \]
claim his body. First are the parents, then the mistress, who is in love with him. Similarly, his son and his wife feel their love for him, and claim him for themselves. The crow and the vulture are always waiting for animals to die, so they contemplate his death also. So do the dog and the jackal, waiting for pieces of flesh. After death the body is often cremated and the ashes are thrown in the water. The water can also claim your life by drowning. The earth will accept the buried body, and the wind can fly his ashes around. In the end, the body is not really yours, for you cannot retain it. People who think that the body is theirs, are misled, and have false understanding. The body has to be maintained at great expense and effort and, in effect, it becomes a noose around the neck, and limits their freedom. Kabir summarizes that it is indeed foolish to say that this body is yours when, in effect, there are so many other claimants of this body, and you cannot, in the end, own it and keep it with you. The instruction here is that we must try to rise above our own body consciousness, and realize that we are spiritual beings. Our goal in life is not merely to maintain this physical and temporary body, but to take care of the soul that is the permanent Being. Sant Kabir says, 'See what little value your body has. After death no one wants to touch it.' And he says, 'Whoever comes after your death will say to remove the body quickly. You will not be able to remain a moment longer.' And 'Your body might as well be fit to be plucked by vultures, and the abdomen torn by jackals.' 'One day everybody will face the same condition, whether he is a king or a pauper.' Sant Kabir says, 'The body is like a fort of cow dung, and will be abandoned in the field, O soul, the dweller in the heart of all beings.' The body is not the reality. It will end in the cremation field. Sant Kabir says, 'The black woodworm is in a piece of black wood, and is systematically eating up the insides. Similarly, death resides in the body, but no one knows its secret.' The black woodworm is not seen in the black wood, just as death is not seen lurking in the body. The body systematically decays and dies. Wake up from ignorance

324 Kabir, Bijak, Kahara – 9.1
325 ibid – 9.4
326 ibid – 9.6
327 ibid – 9.8
328 ibid, Beli – 1.7 and 8
329 ibid, Sākhī – 103
and realize your situation. He says, 'O man! Try to obtain the precious diamond, instead of decorating your body of clay. The soul came and went, and your pride of body was useless.'\textsuperscript{330} Sant Kabir is instructing us about our misplaced emphasis on decorating and pampering the physical body, and forgetting the soul (diamond) that animates it. Of what value is pride of the body when death approaches?'\textsuperscript{331} Sant Kabir warns us by saying 'Today, tomorrow, or any day, the body will not be steadfast (dies).' Sant Kabir asks, "How can you keep water in an unbaked clay pot?"\textsuperscript{332} Just as the water breaks the raw clay pot and flows away, just so the soul departs from the perishable body.

One important point I want to mention here is Sant Kabir says that the caste is of body only. Soul does not have any caste. He says, 'When the soul becomes separated from the body, who can say what its caste is?'\textsuperscript{333}

Sant Kabir says that the body and the soul are like reflection of each other. 'If one looks at his reflection in a mirror, he will see himself in both (himself and his reflection). From this reality (body) that reality (image) exists, and from this (body) that (soul) exists.'\textsuperscript{334} This Sākhī deals with the inter-dependence of the body and the soul. Without the body there can be no reflection in the mirror, just so, without the body, the soul cannot be reflected as life and consciousness.

**Four Internal Organs - Mind, Intellect, Citta and Ahâṅkâr**

Having a body is not enough to operate in the world but we do need four internal sense organs as well. These are *Mana* (mind), *Buddhi* (intellect), *Citta* (sentience) and *Ahankâr* (self-consciousness).

\textsuperscript{330} Kabir, *Bijak*, Sākhī - 114  
\textsuperscript{331} ibid  
\textsuperscript{332} ibid - 210  
\textsuperscript{333} ibid, *Vipramatisi* - 27  
\textsuperscript{334} ibid, Sākhī - 60
Mind – the Mana

In the philosophy of Sant Kabir the mind is considered as having a perceptible physical existence although subtle in nature. The 'Self' is higher than the mind. Mind is known to be a dual sense organ connecting the outer sense organ with the inner sense organ. The outer five sense organs are touch, smell, hearing, taste and sight. The inner four organs are mind, intellect, chitta (sentience) and ego (self consciousness). The mind for its part internally constructs a representation of objects of the external world with the data supplied by the senses. Sant Kabir says, 'The mind resides in front of the eyes (the eyes see according to what the mind directs) and every moment it rushes around. People become subservient to the restless mind.' According to Sant Kabir 'mind is within the body. It has no form or outline. It is a creation of God. By God's command it exists. Mind does not come or go anywhere. When a person understands the command of God the mind vanishes. In other words when a person wipes out his mind he attains the supreme state the Jivanmukta state. Sant Kabir says, 'Does anyone know the secret of this mind? Even sages did not see the mind within the body. When it escapes from the body, where does the mind go? This mind does not come or go. One, whose doubt is dispelled, knows the Truth. This mind has no form or outline. By God's Command it was created; understanding God's Command, it will be absorbed into Him again. This mind shall merge into the Lord, the Giver of peace and pleasure. There is One Soul, and it pervades all bodies. Kabir dwells upon this Mind.'

Sant Kabir says mind is man's own friend. It can elevate him. And mind can be his foe. 'Our mind is like Gorakha (a yogi saint) and our mind is Gobind - godlike. If one can control his mind with efforts it can lead to God-realization.' Sant Kabir says, 'The mind is selfish and self-centered. It flutters with waves of desire for poison. If the body moves according to the dictates of the mind, then the whole life can be ruined. The mind is metaphorically a flag on the chariot of the body. The mind flutters just as the

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335 http://www.iep.utm.edu/sankhya/#H3
336 Kabir, Bijak, Sākhi – 238
337 SGGS, p. 330
338 Kabir, Kabir Granthāwali, Man ko anga – 10

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flag does. If the body sways by every flutter of the mind, then it is headed for ruin. Sant Kabir says if we control our fluttering mind we can achieve the supreme state. 'When the mind, freed from the contact with an object and is confined in the heart, then that is the supreme state.' The definition of higher state given in Kathopniṣada is like this 'When the five organs of perception become still, together with the mind, the intellect ceases to be active; that is called the highest state.

Mind is of two kinds pure and impure. The pure mind always contemplates on Nām and impure is full of worldly desires. Sant Kabir says, 'The body is like a ship, and the mind is like a crow that flies a million miles away. Sometimes it wanders on the fathomless waters, and sometimes it wanders in the sky. The mind is sometimes preoccupied with material things, and sometimes with spiritual things.' The mind is like a room filled with the jewel of wisdom, but it is locked by a magnet. It should be opened only in the presence of the wise ones who have the key of sweet words. Wisdom of the Sentient Self is locked away in the mind of all. It needs the key of the sweet teachings of the realized master to open it. Here the jewel of wisdom is good thoughts and pure mind. Mind is polluted with multiple desires without thinking whether they are good or bad for the life. Man is always captured by outer sense organs and their subjects.

Mind – as the cause of one's salvation and bondage as well.

The nervous system of the body provides the channels through which the mind travels; the direction in which it moves is determined by its desires and tendencies. When the mind becomes pure and desireless it takes the upward course and at the time of departing passes out through the imperceptible opening at the crown of the head; but as long as it remains full of desires, its course is downward towards the realms where those desires can be satisfied. Pure mind experience the peacefulness and impure mind experiences

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339 Kabir, Bijak, Sākhi – 239
340 http://shodhganga.inflibnet.ac.in/bitstream/10603/28297/7/07_chapter%201.pdf
341 ibid (Katha Upanishad, VI, 10.)
342 Kabir, Bijak, Sākhi – 253
343 ibid, Sākhi – 254
doubtfulness. Pure mind leads to liberation whereas impure mind because of doubts in it leads in bondages. It gets attached wherever you place it either in the world or in the feet of Lord. The mind is always hopeful for its desires will come true. It carries burden of its own and others as well.

**Citta**

'What is Citta? Citta is termed as the mind-stuff or mental substance. It is the ground, as it were. From it proceed the three Vrittis, viz., Manas, Buddhi and Ahankara. This word belongs to the Rajayogic terminology of Maharsi Patanjali. Also in the Geeta, uses the term Citta in various places. 'Citta is a separate faculty or category in Vedanta. Sometimes it comes under Mind. In Sankhya philosophy, it is included in Buddhi or Mahat-Tattva. The Citta of Patanjali Rishi's philosophy of Raja-Yoga (Yogas-chittavritti-nirodhah) corresponds to the Antahkarana (inner sense organs) of Vedanta.\(^344\)

In the philosophy of Sant Kabir 'Citta' is considered as awareness and consciousness. It is different from mind. He says, 'Through conscious meditation, I linked my consciousness with the Immaculate Lord. (जीवन चौंच निर्वन लाइमा)\(^345\) The mind has doubts but when doubt dispels the Citta becomes pure and it imbued in Simran. Sant Kabir says, 'My doubts were removed, and my fear ran away, when my consciousness became attached to the Lord's Name. When the Guru grants even a bit of His Grace, one's body, mind and entire being are absorbed into the Lord.\(^346\) In this शब्दा the Citta is different from mind. Once pure consciousness gets attached with Lord's name then the mind vanishes. Thus all fear and doubts also ends.

'Subconscious mind is termed 'Citta' in Vedanta. Much of your subconsciousness consists of submerged experiences, memories thrown into the background but recoverable. The Citta is like a calm lake and thoughts are like waves upon the surface of this lake and name and form are the normal ways in which these waves rise. No wave can rise without name and form.\(^347\) Sant

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344 http://sivanandaonline.org/public_html/?cmd=displaysection&section_id=870
345 SGGS, p. 328
346 SGGS, p. 655
347 http://sivanandaonline.org/public_html/?cmd=displaysection&section_id=870
Kabir says, 'With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord.'\textsuperscript{348} It is one should be continuously do Nām Simran. Sant Kabir says, 'My consciousness is pierced by the Lord's Lotus Feet; I am absorbed in the Name of the Lord.'\textsuperscript{349} When one gets attached with Lord's name he will be in peace. Sant Kabir says, 'Those who keep their consciousness focused on the One Lord shall find eternal peace.'\textsuperscript{350} The functions of the Citta are Smriti or Smarana, Dhāranā, attention and Anusandhāna (enquiry or investigation). When you repeat the Japa of a Mantra, it is the Citta that does the Smarana. It does a lot of work. It turns out better work than the mind or Buddhi.\textsuperscript{351} Sant Kabir says, 'Says Kabir, my consciousness is filled with thoughts of remembrance of the Lord; I have become detached from the world.'\textsuperscript{352} He says, 'When you are conscious in your consciousness, you shall be enlightened and illuminated.'\textsuperscript{353} It is possible only when one turned his attention to inner self. Sant Kabir says, 'Forget this picture and focus your consciousness on the Painter.'\textsuperscript{354} The picture is the world and painter is God. It is extremely necessary to dedicate Citta to Lord's name. It wipes out all doubts of mind with mind itself and helps to attain the higher status. Sant Kabir says, 'Whoever sings or listens to the Lord's name with conscious awareness - says Kabir, without a doubt, in the end, he obtains the highest status.'\textsuperscript{355}

\textbf{Buddhi – the intelligence}

The role of intelligence is great. It is defined as the faculty which gives decision about what to do and what not to. In the philosophy of Sant Kabir the term Buddhi – intellect is used for the Vivek Buddhi. It means the power of discrimination. It can be obtained with grace of Guru and Satsangat. Sant Kabir says, 'Joining the Sat Sangat, the True Congregation, discriminating

\begin{footnotesize}
\begin{enumerate}
\item SGGS, p. 1376
\item SGGS, p. 1369
\item SGGS, p. 1365
\item SGGS, p. 337
\item SGGS p. 337
\item SGGS, p. 339
\item SGGS, p. 340
\item SGGS, p. 335
\end{enumerate}
\end{footnotesize}
understanding is attained. The power of discrimination is to know what is true and what is false. He explains it with simile of swan. Sant Kabir says that the swan has special power of discrimination of water and milk. It drinks milk with the power. Sant Kabir says the power of discrimination can be obtained only with the grace of Guru. He says, 'By Guru's Grace, such understanding is infused into me.' Besides grace of Guru and Satsangat one needs to contemplate on the preaching of Gurudev. He says, 'Says Kabir, through contemplation, I have obtained this one understanding.' At the end when one merges with God there is no need of intellect also. The role of intellect is till it makes a path towards God-realization. Intellect is a tool and not a designation. Sant Kabir says, 'Apply the ashes of wisdom to your body; let your horn be your focused consciousness.' Here applying ashes of wisdom (intellect is used as wisdom and understanding) to protect the body. With the power of wisdom one can secure himself with not going to those places where a seeker should not go or do with the body. With the power of wisdom one can use his body to walk on the pathway to God realization. He says, 'Says Kabir, the Lord has taken away my wisdom, and I have attained spiritual perfection.'

Ahankāra – Ego

The meaning of word 'Ego' has different shades according to context. One meaning of ego is self recognition, awareness of experienced or the faculty which perceived all experiences. In Sant Kabir's terminology it is 'Śākṣī' – the witness. Sant Kabir says, 'Whoever understands the methods of the ignorant yogis, and gives them up and loves God, becomes a witness of the three worlds.' He says, 'The liberated soul, Kabir, stands as a witness of this game of swinging.' Another meaning of ego is who dissolves or merges into the Supreme Being. The soul gets merged with Supreme Soul in such a way as a drop of ocean merges with ocean. Sant Kabir says, 'Herat herat he sakhi,'
Sant Kabir says in the process either individual soul merges in the supreme soul or supreme soul merges in individual soul. And third meaning of ego is most commonly used by us is egotism, the pride, self-importance. Sant Kabir says, 'One who takes pride in himself is stuck with thorns; no one can pull them out.' And he says, 'Even the silent sages and seers are destroyed by pride; pride eats up everything.' The journey on the path of Self-realization first thing comes is the surrender of the self. Surrendering of self is possible only one overcomes his ego. After merging small 'i' person recognizes the world is like an illusion, false and starts experiencing world without involving self and thus reaches at the state of witness i.e. he is in 'Sākṣi-bhāva'. Sant Kabir says, 'I saw which is undescriptive it is only we can witness of it.' After that state the state of fully dissolution comes that is merging with God. Sant Kabir says, 'when I was there there was no God. Now only God is there but not me.' He says, 'God realization is possible only after dissolving the self.'

Concept of Jiva (Soul)

Jiva is a miniature of Brahman. It should not be mistaken for Brahman Himself. It has its own individuality, but since it comes out of Brahman, it carries the qualities of Brahman. Jiva is immortal. The physical body decays, but Jiva continues for ever.

The concept of Jiva in Sant Kabir's philosophy is the concept of drop and ocean. He say, 'in God, as a drop merges in the ocean, and to lose your individual identity and ego. He said, “bund samānā samund men, jānat hai sab koi; samund samānā bund men, jane birlā koi.” When the drop merges in

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363 Kabir, Kabir Granthawali, Lambi ko anga – 3
364 ibid 4
365 SGGS, p. 969
366 ibid, p.1372
367 Kabir, Kabir Granthawali, Parcha ko anga – 38
368 Kabir, Kabir Sākhī Granth, Prem ko anga – 39
369 Kabir, Kabir Granthawali, Jivan-mrutak ko anga – 10
370 Kohali S. S., The Sikh Philosopy, Singh Brothers, Amritsar, 1992, p. 10
the ocean, all understand it; but when the ocean merges in the drop, people do not understand. God and the soul are ever merged, one in the other. In Bijak, Sant Kabir says, ‘That Thou Art’ is the instruction of the non-dualist. This is the message of the Upanishads. 371 ‘tat tvam asi’ is one of the four Mahāvākyās (supreme statements) contained in the Vedas. This one is found in the Chhāndogya Upanishad of the Śāma Veda, and it means: ‘That Thou Art.’ It states unequivocally that Thou (the soul) Art That (Brahman), i.e. the divine soul within is the same as the formless God. That is why it can be stated that the soul is divine, that God dwells in us, and that we are created in the ‘image’ of God. It means that God consciousness and our consciousness are inseparable, and that we can realize this unity through purity of life and control of all desires, and practicing meditation. God is then realized inwardly. This is the philosophy of non-dualism or the Advait Vedanta School of philosophy. Sant Kabir says that the soul is Divine and knows no religious boundaries. Sant Kabir describes soul in various ways with multiple metaphors. He says ‘The traveler (soul) sheltering under the banyan tree (world) was washed away.’372

Sant Kabir separates the body from the soul. He says, 'As human beings we become very attached to the body, and we identify ourselves with it. The saints teach that the body is not really who we are, but is only a vehicle for the soul.'373 He says, 'The body is subject to death but the soul does not die. The devotee in life can perform thousands of actions if the body does not burn i.e. die. People perform various actions in life as long as they have this body, but in death the body is reduced to ashes and the soul departs.'374 Sant Kabir speaks of the soul that is immortal, and non-material. It can thus not be attached to anyone or anything. The soul comes alone and departs alone. But as human beings we are fortunate that we can use our mind and intelligence, through meditation, to be in touch with the soul.375

371 Kabir, Bijak, Ramaini – 8
372 Kabir, Bijak, Ramaini – 10
373 ibid – 78
374 ibid, Šabda – 68
375 ibid – 79
Manmukha (Self-centre person)

Man lives in an evil servile dependence upon society. He himself creates and strengthens his servile dependence on others by neglecting spiritual development in him. Sant Kabir says, 'The world is blind like the cow shows blind affection to her dead calf and gives milk, likewise a Manmukha is also whiling away the precious moments of life and engrossed in worldly pleasures of life.' We so frequently come across the term 'Aham' (आहम्), 'Mada' (मद), Māna' (मान) (egoism or I-ness) in Sant Kabir's writing that it leads us to come to the conclusion that this is the only disease which plagues the mind of man. Sant Kabir says, 'whoever keeps ego in the heart and he surely becomes guest of death.' Sant Kabir describes character of a Manmukha as—

One who has attachments, who has doubtful mind, who is egoistic, who laughs at poor and piteous. He is selfish and self centered. 'Self-inflation and conceit are generally the external signs of the inner emptiness and self doubt. One vainly tries to prove to others that he is otherwise. A show of pride is similarly one of the inner emptiness and self doubt. One vainly tries to prove to others that he is a pious and good man, while his inner self tell him that he is common covers to hide one’s state of anxiety. Pride leads to the character traits of hatred and malice for others, anger, rigidity, fanaticism and a state of megalomania illusions. He is internally empty, anxious and despairing, but externally he makes a show of his superficial strength. The selfish and proud man forms queer and exaggerated notions about him and considers all others as insignificant and of no worth. He becomes ruthless and domineering, riding rough shod over those who are weaker and less fortunate than himself. He is immature in his habits and just like a child wants to grab everything.

He has no consideration for the feelings of others and can put them to any inconvenience, as his own desires must be gratified whatever the cost. He will adopt all tactics to meet his ends and will even be submissive, humble and cooperating to get his selfish aims fulfilled at the cost of others. This morbid craving for the self also appears in many subtle forms and invariably the

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377 ibid, Mad Ko Anga – 1
378 ibid, Mad ko Anga – 2-10
apparent good acts in religious and social spheres are motivated from the selfish ends.\textsuperscript{379}

It indicates the normal state of man in which his self-will and animal propensities dominate. The \textit{Manmukha} or self-centred person cannot understand that he is in the grave. He is sleeping and not a single day he tries to know God or remember Him. Who never awake for remembering God is dwelling in his own grave. A \textit{Manmukha} person is an egoist person, who does not know God. But once he knows God then only God dwells in him. Says Sant Kabir 'With my ego there is no God, Now there's God and I am effaced; A single town, asserts Kabir doesn't accommodate two kings.\textsuperscript{380} A \textit{Manmukha} is a person who spends his life only in worldly means that is doing business, sleeping and other then remembering God. Sant Kabir says for them 'Five times triad hours spend in business, and three times triad hours lost in sleep, no triad hours for God's adoration, so salvation's beyond thy reach.'\textsuperscript{381} For those \textit{Manmukha} Sant Kabir says think O man from where you have come and where you will go? In his verses: 'Which land was thine? Where hast thou come? Where thou art destined? Thou knowest not; path to that land thou canst not find, Here amidst this world strayed and lost.'\textsuperscript{382}

Sant Kabir also discusses \textit{Manmukha} who is not loyal and not having faith on one God what are the adverse effects has to be faced. He talks about it by using terms like \textit{Kāmi Nar (कामी नर)}, \textit{Vyabhicāri (व्याभिचारी)} and \textit{Asādha (असाध)}). Sant Kabir says, 'She will be always unhappy who just give body to husband and not the mind. And always thinks about other man.'\textsuperscript{383} Here in this \textit{Sākhi} Sant Kabir says that people just follow rituals blindly and doesn't contemplate on Nām. It is like a person who just act like such a devotee whose all actions are only bodily actions and who continuously has all selfish mottoes in the mind. He will never enjoy bliss and peace in the life. Faithfulness to one's spouse is stressed. 'A man has to be faithful to his wife. He who has affairs

\textsuperscript{379} Dalip Singh, \textit{Sikhism a modern and psychological perspective}, Bahari, New Delhi, 1979, p. 80
\textsuperscript{380} Kabir, \textit{Kabir Granthāwali}, Parcha ko Anga – 5
\textsuperscript{381} ibid, Chitavani ko Anga – 24
\textsuperscript{382} ibid, Šukšma Marag ko Anga – 1
\textsuperscript{383} Kabir, \textit{Kabir Sākhi Granth}, Vyabhicarin ko Anga – 6

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with another woman is not sign of virtuous man. He is a man drenched with salty water driven by his desires. There is no end to his libido and dies with unquenched thirst of desires.  

**Gurumukha (God-centred person)**

Sant Kabir gives plenty of examples of a *Gurumukha* person. He is like the leaves of lotus. In the midst of the world. Sant Kabir emphasizes 'Know, only is the righteous who steps forward on righteous ways, with acts of welfare who's in love and who utters words of sweet taste.' Sant Kabir says that a *Gurumukha* is rare in the world. 'All woods are not of sandalwood, there aren't troops of the chivalrous, All the seas do not contain pearls, so in the world are the righteous.' A *Gurumukha* is a person for whom all days are equal. He feels no pleasure and no sorrow. He is like 'I'm the dweller of land where the indestructible holds sway, delight and dole prevail not there, of equal measure is each day.' A *Gurumukha* is a person whom God loves. 'One who's dear to God, Kabir says, Is from a long distance discerned, He is gaunt but his heart transcends as if he's quarreled with the world.' In progress from *Manmukha* to *Gurumukha* many ideas are intimately linked with this development. Man is unique among all living beings, for in him the quest which is part of life itself rises to consciousness. Man takes on his own spiritual evolution. In man the thirst to live becomes a thirst for quality of life. Sant Kabir says that the life of man is desired even by the gods of heaven, since it is only through a human incarnation that final liberation can be achieved. Sant Kabir says that, 'the life of man is very rare we cannot get it again and again. Once the fruit comes down then we cannot stick it again to the tree.'

As the house will not stand when the supporting beams are removed from within it, just so, without the Nam, the Name of the Lord, how can anyone are carried across? Without the pitcher, the water is not contained; just so, without

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385 ibid, Sadh ko Anga – 3  
386 ibid, Sadh ko Anga – 6  
387 ibid, Parcha ko Anga – 6  
388 ibid, Saksibhut ko Anga – 6  
389 ibid, Chitavani ko Anga – 34
the Holy Saint, the mortal departs in misery. One who does not remember the Lord - let him burn; his body and mind have remained absorbed in this field of the world. Without a farmer, the land is not planted; without a thread, how can the beads be strung? Without a loop, how can the knot be tied? Just so, without the Holy Saint, the mortal departs in misery. Without a mother or father there is no child; just so, without water, how can the clothes be washed? Without a horse, how can there be a rider? Without the Holy Saint, one cannot reach the Court of the Lord. Just as without music, there is no dancing, the bride rejected by her husband is dishonored. Says Kabir, do this one thing: become Gurumukha, and you shall never die again.\(^\text{390}\)

In the philosophy of Sant Kabir there is no discrimination among men and women. All sayings which are applicable and to be followed by a man are also for a woman as well. But women have special qualities inbuilt in their character. Some prominent qualities Sant Kabir describe which is specialty of woman. These qualities even though attached with woman character, Sant Kabir advocates these qualities to men as well. According to Sant Kabir we all are brides of the Lord and He is only a man. So we all should have these qualities described below.

**God is the husband and we are all His brides.**

The concept of Love in Sant Kabir is a bride and a groom’s concept. It is husband and wife or lover and beloved one’s concept. God is real Sājan, Piya beloved one and all saints or Jivas are Nāri, piyāri or wife of that God.

Sant Kabir’s concept of Woman is very different from that of any philosophies which were existing at that time. He says that we all human beings or Jivas are woman and only one man exists i.e. God Himself. The most important concept of woman in Sant Kabir’s philosophy is he is telling to Jiva though you are born here in the world but your real home is not this but in laws house is your real home.

"The husband Hari is the only Puruśa and all are His brides. The Jivātmā says to herself the only Hari is everything for me and I can’t live without Him."

\(^{390}\) SGGS, p. 872
My only lover is the Hari the Puruśa whom I can’t leave. In His service all my happiness lies. I have dressed in silken cloth and put on the ornaments on my body because He is going to meet me. I want to become one with Him. And when He meets me I am not returning back for this earthly life.  

**Concept of ‘Pativratā’ or ‘Suhāgan’**

In the philosophy of Sant Kabir we find a distinct and unique concept of ‘Pativratā or Suhāgan’. Pativratā means who is faithful to her spouse and Suhāgan means whose husband is alive. In Sant Kabir’s point of view the ‘Pativratā’ is that woman who has only one husband. And Suhāgan is she who is Pativratā and who continuously whole day admires her husband. In other words, ‘Suhāgan’ means that woman whose husband is alive.

It is stated as a special characteristic of a devotee or Gurumukha. Even though the terms are used to describe feminine characters but it is used for both genders. One should be loyal to One God. Not only this, she must daily keep some time to be with Him. Sant Kabir says, 'On the other shore of the ocean (beyond this world) God dwells. The one who is Sundari (Pativratā) will go to swing with Him daily.' It means one should take time to pray and meditate. A housewife day in and day out works for all family members but if she does not give time to her husband what's the meaning of married life. Likewise we all work whole day to fulfill our mundane desires and if we don't give time for prayer or meditation what's the use of our life. Sant Kabir says, 'She is real Suhāgan who is loyal to her husband and never thinks of any other man. She always admires her husband.' Person who surrenders the self to God is respected in the world and at the end he merges with Supreme Self. The person who is Pativratā – the loyal will never think of another even if she does not have enough livelihoods. Sant Kabir used many terms to stress for being loyal, studious and for continuity of diligent practices. For these people

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391 Kabir, Bijak, Śabda – 35  
392 Kabir, Sākhi Granth, Pativrata ko Anga – 1  
393 ibid, Pativrata ko Anga – 10  
394 ibid, Sundari ko Anga – 5  
395 ibid, Pativratā ko Anga – 10  
396 ibid, Pativratā ko Anga – 11  
397 ibid, Pativratā ko Anga – 5 and 6
he uses the terms like *Pativratā, Suhāgan, Surā, Sati, Dāsa* and so on. With the help of these allegories he wants to convey the message of how a *Gurumukha* should be steadfast and certain and firm in walking on the pathway to God realization. Without being firm determination or resolution one cannot achieve the final goal of life i.e. liberation.

A person who adopts these qualities makes progress as a 'Sādhu' – the seeker and becomes a Perfect Man and then a *Hansa* – realized soul.

**Man as Seeker of the path (Sādhu/Avdhoot)**

Sant Kabir has often stated that human life is the highest in spiritual evolution. All other forms of life are manifesting souls in a lower stage of spiritual evolution. In order to make this life worthwhile, people should know God in their own hearts. Sant Kabir says that such people are dear to God, because they are genuine in their efforts. Their words and thoughts harmonize. They do not put on an outward show of religion. Liberation comes only to those who are inwardly awakened spiritually.

Humans have special ability of discrimination. Humans can act both ways right and wrong. The choice of actions and reactions becomes most important. When a person avoids vices and chooses righteous path for worldly livelihood this is the first step taken in the journey from a simple good layman to a follower of pathway to God realization. It is in Sant Kabir's terminology becoming a *Satsangi* (सत्संगी). He then becomes a practitioner of the spiritual path. He starts following *Guru Bani*; recites Nām, meditates every day when these virtues and habits become his character then he is real *Sādhu* or *Sadhak* in the pathway to God-realization. Sant Kabir says, 'A *Sādhu* is like a winnowing which keeps good grains with it and flies husks – bad things, unwanted things.'\(^{398}\) A *Sādhu* lives in the world like a lotus in the water unaffected by worldly affairs.\(^{399}\) According to Sant Kabir there is no difference between a *Sādhu* and God.\(^{400}\) Sant Kabir described very clearly the

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\(^{398}\) Kabir, *Kabir Granthāwali, Sadh Mahima ko Anga*

\(^{399}\) ibid – 34

\(^{400}\) ibid – 35
qualities of a \textit{Sādhu}. He says, 'A \textit{Sādhu} must be \textit{Nirvairi} (निरवैरा) without enmity and desireless, he is in love with God and not interested in worldly affairs. A \textit{Sādhu} is like as earth can bear digging, woods can bear fire thus only a \textit{Sādhu} can bear bitter words.\textsuperscript{401} One can recognize a \textit{Sādhu} from a distance as he is not with adorned and his mind is always infused with Nām. He is apathetic towards the world. Don't sleep much because they are eagerly waiting to meet God. He just lives like a stone uninterested in anything. Even though he has power – the strength but lives like a weak person. As lion does not have a big \textit{pride} thus \textit{Sādhu} also lives in absoluteness. A \textit{Sādhu} never gives up his good qualities even though he is surrounded by bad people. Among all these qualities the most important quality of a \textit{Sādhu} is he makes fellow beings just like him.\textsuperscript{402} Sant Kabir says that, 'A \textit{Sādhu} or devotee, who can destroy this disease of delirium, will reach perfection.'\textsuperscript{403} From a \textit{Sādhu} he becomes the Perfect Man.

\textbf{The Perfect Man}

The Perfect Man could be \textit{Videhamukta} or \textit{Jivanmukta}. The being that is liberated in life, has attained the state of elimination of all karmas and therefore have no causes of another incarnation. Rather a \textit{Jivanmukta} die only once in the life and have no further death.\textsuperscript{404} This state is adumbrated in Sant Kabir's philosophy as "Dying before you Die". According to Sant Kabir whoever taken the birth will die, and whoever taken the birth have to do actions. All actions have its results. But a person who learned to die before death will not have to attain any result of any karmas and will never die again. Because with Satguru he has learned how to destroy the seed of karma so that it won't turn into the tree of fruits the results of past karmas and containing more and more seeds in each fruit.\textsuperscript{405} The \textit{Jivanmukta} is free while living. His \textit{moksha} is not postponed until death. For him death does not count. There are no definite rules for the life of the \textit{Jivanmukta}. Some forsake the active life; some lead a life of useful activity; some are indifferent to the world; some are

\begin{thebibliography}{99}
\bibitem{401} Kabir, \textit{Kabir Granthāwali}, Sadh Mahima ko Anga – 24-26
\bibitem{402} Ibid – 15 - 18
\bibitem{403} Kabir, \textit{Bijak}, Śabda – 57
\bibitem{404} Kabir, \textit{Kabir Granthāwali}, Jivan-mrutak ko Anga – 5
\bibitem{405} Ibid, pada – 7
\end{thebibliography}
motivated by sympathy for all creation. In other words, part of the freedom of the free man is the freedom to be himself. He is free because there is no longer a self to bind him. He is conscious only of the Atman. The 'I' and the 'Thou' are taken away. Sant Kabir says 'once the mind dies then mine-ness dies. Ego vanishes. The devotee can achieve the state in which only body lye on the earth."\(^{406}\) (his sense of body-less-ness comes.) The *Jivanmukta* no longer makes distinctions between himself and the other self. His value distinctions are timeless; his liberation is now, the eternal now. *Mokṣa* is now, for it cannot be at any other time. It is always now when *mokṣa* is. Time does not limit nor contain *mokṣa*. It is whenever man is ready for it. His liberation is fundamentally a new perspective. Nothing happens, nothing needs to happen, and yet there is a new orientation, He now sees what before he merely was. He awakens to who he is. Atman is Brahman.

The *Jivanmukta* has passed beyond good and evil. Radhakrishnan praises the concept: "The pure and perfect are laws unto themselves. The imperfect person has to accept laws made by others and recognized by society."^407^ Sircar, recognizing the condition and offering no criticism, states that the *Jivanmukta* "has no virtue nor vices, no good nor evil; rights, duties and values are categories that have no meaning for him. He is an onlooker of life and its claims.... But no definite law can be laid down how a *Jivanmukta* should behave himself. Theoretically he is open to no influences."^408^ Rāmānujaçārya rejects the notion of *Jivanmukti*. Liberation, for him, is the final attainment of an unbroken fellowship with Brahman. The liberated are modes of Brahman, and stand in the relation of fellowship and equality to it. *Mukti* for Rāmānujaçārya is always *Videha*. The liberated passes into a state of actual communion with *Isvara*, a condition which is not possible before the forsaking of the vital and bodily sheaths of the soul.

'A discussion of the Perfect Man is open to serious misunderstandings. One is the problem of putting the state in time, and yet not making it a time-bond

\(^{406}\) *ibid* - 7  

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state. It is an eternal condition which may be or many no be in time. This is what is meant by the distinction between Jivanmukti and Videhmukti, but this distinction must not be over emphasized. It is rather a way of proclaiming that the Perfect One is indifferent to the presence or absence of the physical conditions of earthly life. The quality of a complete value experience does not depend upon its temporal extension. The limiting conditions of space and time neither aid nor detract from the highest values.  

Sant Kabir says that, at the present level, man's main limitations and problems arise from his ego. 'Fiend lies in selfish I and I, If thou canst, say to it 'O my friend! how far canst thou keep the cotton that is in fire caught?" No understanding of Sant Kabir's system is possible without knowing fully the significance and implications of the concept of "I". The 'l' of the normal individual psyche is the director of all one's organs and limbs including the nervous system. 'The word 'Ahankāra' would not be quite appropriate, because this word basically represents a concept in dualistic system like the Sāmkhya in which Ahankāra is the transformation and growth of the eternal Prakriti. Sant Kabir assumes no such Prakriti. For him 'l' represents the human individuality that is not god-oriented. It is the self, the ego, the 'stream of consciousness' or the centre of control of all working, deliberation and propulsion in any being or unit of life.

Every man is equipped with many kinds of organs and faculties. He has the sensory organs of perception and the nervous system which is also the organ of reflection and deliberation. These faculties, including his thoughts, are subservient to his individuality, self or ego. Throughout the evolution of life over millions of years this ego has been the instrument and guardian of one's security, welfare and progress. Without a deep commitment to the interest, preservation and progress of the self, to the exclusion of every other being of self, to the exclusion of every other being of self, life could never survive the battle against challenges from the environment, including the climate, the

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410 Kabir, Kabir Granthāwali, Chitavani ko Anga – 60 and 61
411 Singh Daljeet, Sikhism, a Comparative Study of its Theology and Mysticism, Sterling Publishers, New Delhi, 1979, p. 205
elements and other beings. This ego has been the best guarantee for securing both the survival and the progress of life from amoeba to man.

'Hansa' that is swan – a term used by Sant Kabir for those who are a step ahead of a Sādhu and the perfect man loved by God. Man who knows how to speak and who knows discrimination between truth and false is a real human being. He is 'Hansa' (a liberated soul) who can discriminate between right and wrong. Sant Kabir says, 'The ignorant people have the body in one place, and the mind is wandering and vice versa. When the mind and body are steadfast and work in harmony, then the soul is called a Hansa, says Kabir.' Sant Kabir says, 'We see that the swan and the crane have the same color, and move about in the same pond. The swan is known by testing with milk, and the crane is immediately revealed. The pond is the world. There are both spiritual and non-spiritual people in the world. The spiritual ones are revealed by their righteous living, whereas the non-spiritual ones are revealed by their evil desires and passions. The swan can separate milk from water, but the crane cannot. Discrimination, along with the intellect, as these are the attributes the soul achieves when it realizes it's true nature, and it's unity with God. The devotee makes his body strong by using the above relationships of knowledge etc. to perform its duty in this world. Once the soul realizes its unity with God it is then co-eternal with God. It cannot be subject to death.'

Nija-pada (निजपद) (The state of original nature of the Self)

In the philosophy of Sant Kabir mystical Šabda are known as 'Ulatbāsi'. Sant Kabir expresses his experiences and thoughts in such an impressive way with his special style of upside-down, Ulatbānsi, language. These types of Šabdas are mostly descriptions of yogic practices and denotations of very special and distinct emblematic of either special yogic practice or significance of symbols of spiritual journey. Among many symbolic terms in Ulatbāsi we will discuss about the word used for 'Self'. The term 'Nija-pada' (निजपद) i.e. the state of original nature of the Self comes under this special religious symbolic language. The literal meaning of this is 'Nija' is

412 Kabir, Bijak, Ramaini – 51
413 Ibid, Šabda – 68
own and 'pada' means place, status or abode. In other words it is the real state of being. It is a state of being absolute. Sant Kabir says, 'In that state of consciousness, the soul worships the Divine Sound (अनहद नाद), and realizes that there it is no other God than the supreme unattached Absolute Being.414 There is aloneness in itself. There is the manifestation of Divinity in all of us. Realization or the search for the original state leads us towards enlightenment. Sant Kabir says, 'I focus my meditation on my inner self, deep within. (Nijapada).415 We cannot gain 'Nijapada' without our body. The irony is that although to reach this state the body is the prime via media, once the required state is reached the body has to be discarded for further journey.

Sant Kabir described the pathway towards Nijapada – the inner Self. He says that there are eight plexus (psychic energy centres in the spinal cord to the brain) in our body. There is an energy well known as 'Kundalini' (कुण्डलिनी) has to travel through these eight plexus. He says, 'The Kundalini Śakti (कुण्डलिनी शक्ति) that is represented as a coiled serpent at the base of the spine. Its mouth is turned upwards and releases the energy that then pierces the eight chakras along the spinal cord, and reaches the thousand-petaled lotus (सहस्र चक्र) in the brain.416 And 'When the devotee disciplines his body and mind perfectly, and obtains spiritual knowledge, he attains salvation. The Yogi, becoming perfect, is aware of the eight chakras, and realizes his Self in himself (inner realization of Self).417 My mudrā - my hand-gesture, is the pipe; tuning into the celestial sound current within, the Śuśmanā - the central spinal channel, is my cooling pad.'418 Sant Kabir suggests the fundamental principle i.e. the unqualified principle. “There is no creation, no creator in the state of the original nature of the Self (Nijapada). In the region of the Self, there does not exist the gross phenomenon and there does not exist the subtle phenomenon. Moreover, the air, the fire, the sun and the moon do not exist there. Even the earth and the water do not exist there. There does not existed Kāla. The mind, the speech and the physical body also do not exist there. The Ātma-deva has no mother,
no father and no preceptor (Guru). Well, then, would it be called one or two? Kabir points out that he alone who, on obtaining a human body, realizes Him is the preceptor while we are his disciples. The unity of God is the basic and main idea behind this. How God is being One, dwell in all. Discussion about the term 'Nijapada' is deliberately done because it is just not about the Self but about that inner Self which once known make us free from all bondages and sufferings. It is that state where on one hand it is Supreme, Absolute and on other it is within our own Self. Just realization of it is required.

**Conclusion**

In the philosophy of Sant Kabir man is a natural and a social phenomenon. As a natural phenomenon man is not special or different from nature. The flesh, blood, bones are same as an animal. According to Sant Kabir all natural things posses the vital energy – the Prāna. According to Sant Kabir only once in eighty four million incarnation of our soul we get a single chance to obtain human birth. He uses many different words for humans like Mānava, Mānus, Nara etc. Even though these terms are in masculine gender it is equally applicable to woman as well.

According to Sant Kabir man is constituted of five major elements. All of us have five sense organs, five motor organs and four internal sense organs. Soul is the miniature of the Supreme Soul like the wave is of ocean. Sant Kabir has categorized humans broadly in four categories. First is Manmukha, second is Gurumukha, third is Perfect Man and forth is Hansa. A Moodha i.e. fool is basically Manmukha, a Gurumukha is Sādu and a Perfect Man becomes Hansa.

Sant Kabir describes special feminine qualities like Suhāgan, Pativratā and bride. These terms are feminine terms and qualities but are used for a male as well. It indicates that in the philosophy of Sant Kabir he categorizes humans not on the basis of gender, social, political or economical status but on how a person lives in this world. The base of categorization is character, the code of

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419 Kabir, Bijak, Šabda – 43
conduct, his behavior as a true human and his spiritual developments. It is regardless of color, caste, creed and gender. The chapter ends with the concept of *Nijapada* - the inner Self. It is not only genderless but beyond all phenomenon.