

|| satyanāma ||

His Holiness 1008 Pantha Śrī Hajūra Prakāśamañināma Sāheba, Śrī Kabīra Dharmasthan Kaharasia on the  
Bijaka of Satguru Kabīra Sāheba

Translated from Hindi into English by the late Dr. M. T. Buch  
(Retired) Principal and Professor of Sanskrit,  
Sri V. M. Mehta Municipal Arts and Commerce College, Jamnagar, India.

ātra sthāṇu supattane hi purataḥ kṣoṇī tale sansthito |  
lokātīta-mahodayo guṇanidhiḥ śāsti svaśiṣyān purā ||  
āryānāryamidāmapāsyā janito hyekātmatatvaṁ param |  
nānā' ḍambaravāraṇaikamihiraḥ śrīmakatbīro guruḥ ||

Kabīra Sāheba who possessed all-surpassing exaltation, who was the ocean of virtues and who was the veritable sun in dispelling the darkness in the form of various false ostentations (of pride), took his seat on the ground facing Siva's city of Kasi and preached, with a resolute mind, the oneness of the Supreme Self to his disciples after removing the deeply rooted distinction between *ārya* and *anārya*.

IGNORANCE IS THE ROOT-CAUSE OF UNHAPPINESS.

In this world, it is not only man who strives for the removal of unhappiness and the attainment of happiness, but all the living beings such as beasts, birds, insects, moths and the like do the same. Let us take for example a human being. All that a man does – worldly, as well as other worldly -he does it for the attainment of happiness. What pushes him to perform the most difficult of tasks, is for the attainment of happiness. Thus, even after striving ceaselessly, the “real” happiness is not obtained and whatever is obtained is what “appears” to be happiness, mixed with unhappiness. The only reason for this fact is ignorance. It was for the removal ignorance that our venerable sages and saints propagated the light of the *Vaidika* knowledge in the world through various *Purāṇas* and *Smṛtis*. Subsequently, the different systems of philosophy were brought into existence for dispelling the darkness of ignorance.

Many *ācāryās* (prominent preachers) preached the practice of mutually different and endless means after promoting the different ideas and opinions for removing ignorance. In short, the theism and atheism, the left path (*vāma-mārga*) and the right path (*dakṣiṇa-mārga*), various *japas* (various modes of repeating a sacred name), the severe austerities and the like were brought into existence only to erase ignorance. One and all wise men assure us of the attainment of the “highest” happiness (liberation) through the removal of ignorance. All the different ‘isms’ that exist vie with one another and try to take a lead over others in order to ensure liberation by refuting the others’ point of view and by establishing theirs’. Under such circumstances, it is the paramount duty of a wise person to try fully to understand the opinion, path and means which are useful for the attainment of liberation before setting his foot in a direction, because as

sahasā vidadhīta na kryāmvivekaḥ paramāpadāmpadam |  
vṛṇute hi vimṛśyakāriṇaṁ guṇalubdhāḥ svayameva sampadaḥ ||

Bhāravī says “One should not act hastily. Thoughtlessness leads to a great calamity, as the riches, attracted by virtues, select, of their own accord, a thoughtless person.” According to this statement of Bhāravī, those thoughtless people who have blind faith remain devoid of their desired goal and lead themselves to great troubles.

Just as a disease cannot be eradicated without a good knowledge about it, its cause, its removal and its remedy, in the same way, a man can never cross the unfathomable ocean of the worldly existence without the right knowledge of unhappiness, its cause, its removal and its remedy. This is the serious omission owing to which a number of the most difficult means implemented for the attainment of liberation, bear no fruit, like the churning of water. Because,

vicāreṇa vinā samyaggyānaṁ notpadyate kvacit |  
tasmādvicāraḥ kartavyo gyānasidhyarthamātmanaḥ ||

The knowledge about the Sentient Self (the supreme soul) does not dawn without the correct thinking, it is necessary for one to have correct thinking for the attainment of knowledge.

THE NATURE OF THOUGHT REGARDING THE SUPREME SENTIENT SELF.

The following is the nature (*svarūpa*) of this kind of thought.

ko 'haṁ kathamidaṁ jātaṁ ko vai kartāmsya vidyate |  
upādānaṁ kimastīha vicāraḥ so 'yamīdṛśaḥ ||

“Who am I? How did this universe come into existence? Who is its creator? What is the material cause of the universe? This thinking is of this kind”. The thinking of the kind is called ‘*parikṣā*’. The great sage Caraka has given the following etymological interpretation of the word ‘*parikṣā*’

**eṣā parikṣā nāstyanyā yathā sarvaṁ parikṣyate |  
parikṣyaṁ sadsaccaiva tayā cāsti punarbhavaḥ | |**

“That is verily ‘*parikṣā*’ by which every thing is tested, it is not any thing else”. Moreover, there are only two things viz. the sentient and the insentient which are worthy to be tested and the existence of re-birth is proved by ‘*parikṣā*’ only.

**na parikṣā parikṣyaṁ na kartā karaṇaṁ na ca |**

“The idea is that there is no material or no subject or no means (*Karaṇa*) which is worthy to be tested according to the opinion of the atheists. This doubtlessly proves that they are atheists, who do not have any place for ‘*parikṣā*’ in their ideology because the establishment of the existence of a re-birth depends on ‘*parikṣā*’ only. On the contrary, those who give place to ‘*parikṣā*’ in their ideology are theists. The revered Manu has clearly stated this point thus.

**yo ‘vamanya te mūle hetuśāstrāśryāddvija |  
sa sādhubhiraḥkārī nāstiko vedanindakaḥ | |**

“The good people should boycott a person who derides *śruti* (Vedas) and *smṛtis* on the strength of dry reason because he is a derider of the Vedas i.e. he is an unbeliever.” As a matter of fact, the religion becomes true only through ‘*parikṣā*’. The revered Manu goes to the length of saying that

**āśaṁ dharmopadeśaṁ ca vedaśāstrāvirodhinā |  
yatarkeṇānusandhatte sa dharmā veda netaraḥ | |**

“he alone who supports the scriptural preaching of religion by the reason not opposed to the Vedas knows what ‘*dharmā*’ is and none else”. The great poet Kalidasa puts this point beautifully when he says

**taṁ santaḥ śrotumarhanti sada-sadvyaktihetavaḥ |  
hemnaḥ sanlakṣyate hyagnou viśuddhiḥ śyāmikāpi vā | |**

“The discriminating good people deserve to hear it because the purity (genuineness) or otherwise of gold is tested in the fire.”

Our blessed and compassionate saintly high-souled people belong to this category of those who test what true religion is. Those who possess a great soul and a generous heart are called the high-souled (*Mahātmā*) persons.

**ayaṁ nijaḥ paro veti gaṇanā madhucetasām |  
udāracaritānāntu vasudhaiva kuṭumbakam | |**

“This one is mine and that one belongs to some-body else; this is the calculation made by the small-minded persons. On the contrary, to those who have a generous heart, the entire world is their own family.” Moreover,

**guṇāḥ pūjāsthānaṁ guṇiṣu na ca liṅga na ca vayaḥ |**

“The virtuous are respected on account of their virtues only. And not on account of their gender and age.” The world can never pay up the debt of the numerous obligations done by the high-souled with selfless spirit at different point of time. It is the work of the high-souled only to go on making Herculean efforts with the irrepressible enthusiasm in order to uproot the tyrannies of the strong over the weak. The high-souled ones have demoralised the great untamable tyrants, just with their moral power. It is the work of the high-souled, to raise voice against the narrow-minded people who deprive the common man of the use of the divine Ganges of knowledge (by blocking its continuous flow) which has come down on earth for the common welfare as a result of the hardest austerities performed by our ancestral great sages. It is the work of the high-souled to always be prepared to drink poison for the welfare of people at large and not to move away from the path of the highest good inspite of suffering various tortures and inspite of facing the gallows. Is there such power in the world which can prevent the high-souled from achieving their target? The name of the highly revered real preceptor Kabīra Sāheba belongs to the high category of such high-souled ones. This work, the *Bījaka*, is filled upto the brim with his nectar-like words. We are fortunate to have this auspicious opportunity to drink deep into this work. To be imprudently ready on my part to describe in limited words the unfathomable ocean of knowledge of Kabīra sāheba is exactly like what the crest-jewel of poets, Kalidasa has said with reference to himself viz.

**mandaḥ kaviyaśaḥprārthī gamiṣyāmyupahāsyupahāsyatām |  
prāṇsulabhye phale lobhādudvāhuriva vāmanaḥ | |**

“I, though of dull intellect and yet aspiring for fame deserved by a great poet, will become an object of ridicule like a dwarf raising his hand to pluck those fruits which can be plucked by a tall person only.” I have undertaken the present work leaning on the above –said worthy statement inspite of being aware of the limitations of my intellect.

**virodhivacaso mukān vāgīśānapi kurvate |  
jaḍānāpānulomārthān pravācaḥ kṛtinām giraḥ | |**

“This is the greatness and the glory of the words (speech) of the great person that even a person of dull intellect achieves success in his attempt by making statements following the principle propounded by their words while even Brihaspati has to become silent in the end if he propounds a principle which is contrary to their words.”

## INTRODUCTION (PARICAYA)

To introduce Kabīra ṣāheba is like holding a lamp before the sun. He was the friend of the poor and the purifier of the fallen. His word which appear apparently dry but which are beneficial in the end, work like the much experienced pungent medical mixture for driving away the fever in the form of egoism on the part of the vain people who love ostentation. He devoted his whole life in repairing the old and shattered temple of the eternal true religion. He went on keeping the people of the upper classes alert for keeping sympathetic attitude towards the downtrodden people who are very much helpful in the attainment of the prosperity of the people of the upper three castes. He went on suffering bravely and cheerfully the severest and the hardest tortures inflicted on him by the wicked on account of raising his voice against the tyrannies of the tyrants He was, as if, compassion incarnate. This is why he went on rebuking in the befitting severe words those hindus as well as those muslims who were religious impostors who practised violence under the cover of religion e.g.

**māṭī ke kari devī devā, kāṭī kāṭī jīva deīyā (jī) |**

**jo tuharā hai sāncā devā, ṣeta carata kyon na leīyā (jī) | |**

“you fashion the earthen goddesses and gods and offer them as oblations the living beings after cutting them to pieces. If your goddesses and gods are real, why do they themselves not catch hold of the living beings and eat them up?”-(Bijaka :Sabda 70). Moreover,

**hindū ki dayā mehara turukana kī, donon ghaṭa so tyāgī |**

**vai halāla vai jhaṭake mārai, āgi dunau ghara lāgī | |**

“both the Hindus as well as the Muslims have given up mercy.

Both of them kill the living beings in their particular ways. Thus, the houses of both have caught the fire of violence.”-(Bijaka :Sabda 10).

“O fool ! you do not understand Rama. You brought a cow forcibly and fell it on the ground. Then you cut its throats and killed it. You turn a living being into a dead body and yet you say that it is sacrificed for a religious purpose !” (Bijaka :Sabda 83). Moreover,

**ḍharama kathai jahan jīva badhai tahan, akarama kare more bhāī |**

**jo toharā ko brāmhana kahiye, to tāko kahiye kasāī | |**

“you kill living beings at those places where you preach religion. Friend ! you do a bad thing. If you are called a Brahmin in spite of such a bad act then who would be called a butcher ?”-(Bijaka :Sabda 46).

## THE GOAL, THE TARGET.

According to the statement viz. “only the rare people realised the absolute knowledge preached by Kabīra ṣāheba”, Kabīra ṣāheba mostly preached the truth from the spiritual point of view, addressing the best suited persons, with the idea of making them realise the final goal viz. the absolute liberation.

Moreover, he has repeatedly preached to make good use of the holy places and various vows, fasts (Roja) and prayers (Namaja), the Vedas and the Kurana which are the traditional means of attaining liberation both for the Hindus as well as for the Muslims by refuting the various frauds and heresies which are detrimental to the attainment of that supreme position. According to him, a religion which is contrary to the Sentient Self is no religion. The worship of the self and the satisfaction arising from that worship are the real devotion and worship according to him. He asserts that “there is no other deity which is equal to compassion on the living beings and worship of the Self”. He has taught in a befitting way to follow the above-mentioned truth by making use of all sorts of words-soft as well as a severe-keeping in view prevailing circumstances and the persons concerned e.g. “I will consider him as my grand-father, brother or father who improves his birth as a human being. Moreover, I will become the servant at his feet. That person always lives blissfully who unfolds the wrap of the actions while having the physical body i.e. one who realises the true understanding by becoming free from all desires- (Bijaka Sakhi 322)-and “The Hindus continue to worship the deities (i.e. they perform idol-worship, the worship of the insentient) and the Muslims remain engaged in the worship of the false heavenly God in spite of my repeated preachings by falling at their feet as well as by shedding tears (to touch their heart)”

## THE BASELESS DOUBT.

In spite of this being the position, it is not proper in any way to entertain any doubt with respect to Kabīra Ṣāheba that he has baselessly attacked the matters relating to the *Vaidika* principle and its proponents and protectors who were great sages as well as the matters relating to the incarnations. Although Kabīra Ṣāheba has considered the unqualified knowledge of the Self as the direct means of liberation. e.g. he asserts “One who understand It, realises It”; yet, he has, at no place, mentioned the futility of the genuine (satvic) ceremonial worship and the worship from the bottom of the heart as well as the futility of yoga, Japa, austerities, self-control,

holy places, various vows, acts of charity and the like which are the means for the attainment of liberation according to the tradition. But he has refuted only the wrong use of the said means made by the religious hypocrites. Thus he, asserts, These people (i.e. the Brahmins in the name only) have already given up the hope of realising Rama and Krsna. They have devoted themselves only to the rituals after completing their traditional study. Thus, they have become servants of the rituals as well as of the worship of the insentient idols”-(Bijaka : Vipramatsi). His views on the worship of incarnations are as follows. ‘Rama’ is generally understood by the people as ‘Ramachandra’, the son of Dasaratha’ but the inner meaning of ‘Rama’ is quite different. The primary meaning of ‘Rama’ is : ‘the pure sentient’. It is understandable that the people say what they see under the influence of the wrong impression. That way, even a rope is taken as a serpent on account of the wrong impression but a rope cannot become a snake. Though the incarnations are our ideals on account their being ‘purusottama’ and though it is beneficial for us to follow their good path and imbibe their virtues yet it is just a fancy and nothing more to aspire for liberation by becoming averse to ‘Rama’ the ‘Resident of heart’ ‘Just as water is only the support for the fish, in the same way, Hari is the only support for the wise devotees”. This is the condition of the wise devotees but those who are devoted to activities (Karmas) and who are the ordinary worshippers differ from this point of view. Therefore, they go on pointing out various means for realising liberation”-(Bijaka : Sabda 109).

Moreover, “O saints ! that is Maya which comes and goes. This ‘sāheba’ is the protector of all. There is a ‘Kala’ (end) for Him. He neither comes from anywhere nor goes anywhere. All the ten incarnations are the divine Maya. Do not worship them as ‘Sāheba’. O saints ! please listen. Those who come into existence and go out of existence are others only i.e. they are not ‘Sāheba’, free from all modifications”-(Bijaka Sabda 8). Moreover, “O saints ! O gentlemen ;do not trust this unreliable mind. The residence of that cheat is your heart only. Hence be on your guard and do not lose what belongs (knowledge and the like) to you. This cheat holds its sway the earth to the sky. Moreover, the snare of action which is fashioned by this cheat only extends in all the ten quarters to watch it brings the ignorant repeatedly and entangles them. The victory-flag of the cheat flutters on yoga, japa, austerities, self-control, holy places, various vows, acts of charity, nine-fold devotion, the vedas and the Kurana. Some have obtained the power (achievement) to make true what they say while some others have obtained some other kind of achievement. Thus, the accomplished persons (siddhas) of both the communities- the Hindus as well as the Muslims-go on earning the honour and prestige from the worldly people. According to Kabīra Sāheba, the entire world has become blind on account of the absence of discrimination on its part. Under such circumstances, to whom would Kabīra Sāheba explain the truth ? These people remain the servants and slaves of one false Rama and Khuda (residing in the seventh heaven), in the water and in the stones, becoming averse to the real Rama or Khuda residing in each and every heart”-(Bijaka Sabda 113). His ideas regarding the holy places are as follows. “Three persons-a fickle-hearted, a fickle minded and a thief- visited the holy places with a view to become free from their sins but they could not become free from even one of their respective sin. On the contrary, they returned with a heavy load of the additional sins. The wicked persons, who visited the holy places, merely took their bath in the cold water there and died being carried away by the stream of their sinners are re-born as demons and repent much on suffering continuous miseries. A holy place has become a creeper of poison for such sinful people. This creeper has fully spread itself since ages. These ignorant sinners themselves have dug up the poisonous root. Hence, why will they not eat the poison in the form of the result of their sins ?”-(Bijaka : Sakhis : 214, 215, 216).

Those who believe God to be residing in one place only cannot be afraid of Him like those who believe Him to be all-pervading. Therefore, he has made the following statement in order to remove the wrong impression of those who believe God to be dwelling in one place by pointing out that God is all-pervading. “If Khuda (god), according to your belief, resides in a mosque then please tell us to whom the other regions belong and who resides there. The Hindus believe that Rama resides in the holy places and in the idols. As a matter of fact, neither of the two have cared to know the truth. The Hindus believe that Hari resides in the East i.e. in the milky ocean while the Muslims point out the residence of Allaha to be in the west i.e. in Macca. If you are really aspire to have the holy sight of Allaha and Rama then search the residences of hearts of all living beings attentively, humbly and lovingly i.e. become friend of one and all. You will realise Karima and Kesava in these very hearts”-(Bijaka : Sabda 97). Hence, how far it is proper, keeping the said statements in view, to call them as baseless attack on the places of worship ? If these Hindus and the Muslims who are violent would have considered even the hearts of the innocent animals as the real temples of Rama and Khuda in the same way in which they consider their respective places of worship as the temples of Rama and Khuda then they would never have dared to put a sword or a knife on the throats of these animals. The real perceptor (Kabīra Sāheba) has stressed this point repeatedly. ‘O fool ! O simpleton ! you have forgotten your origin. Therefore, you do not realise Rama residing in the heart of one and all living beings-(Bijaka Sabda 83). Moreover, “O Sheikh Taki ! Please listen. God resides in each and every living organism”.

THE FUNDAMENTAL PRINCIPLE.

Kabīra Sāheba has suggested the unqualified, pure Sentient Supreme Self as the final Principle because a word becomes capable of expressing its meaning by resorting to those four viz. Jati, Dravya, Guna and Kriya according to the Mahabhasya. Hence, Sabda cannot work in its primary sense with reference to this unqualified Principle (Nirvisesa Tattva) according to the above mentioned rule. "The speech returns along the mind without reaching It." "He spoke without words" and "He gave silence alone as a reply" also refer to this secret. If nothing is said with reference to this Principle then how can the ignorant people be preached by stating It "not this" i.e. that Principle is not such a Principle in the way in which the ignorant understand It. This point has been mentioned by Acarya Puspadamta also when he says, "O God ! your greatness and glory is beyond even the Vedas, the Goddess Sarasvati (goddess of Learning) and Yogins. Then what to talk of the human beings ? The Vedas (Surti) are startled at this greatness and glory and describe it as "not this". Who can describe how valuable is that greatness? Who can know it? Whose mind and speech are not attracted to sing the glory of your greatness?" Kabīra Sāheba has also expressed his view on this subject.

The following are the words of Kabīra Sāheba who suggests the fundamental principle i.e. the unqualified Principle. "O respected learned man ! your deliberations are false. There is no creation, no creator in the state of the original nature of the Self (Nija-pada). 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 exist the Kala of the nature of light. The mind, the speech and the physical body also do not exist there. There is religion, sacred formula (mantra) the prescribed worship and the self control. Under such a condition, could It be called one or two? There does not exist either Gorakha or incarnated Rama. The *Vaidika* thoughts also do not exist there. Hari, Hara, Brahma, Siva also do not exist there. That Atma-deva has no mother, no father no preceptor (guru). Well, then, would It be called one or two? Kabīra Sāheba points out that he alone who, on obtaining a human body, realises Him is the preceptor while we are his disciples"-(Bijaka. Sabda :43).

"O respected learned man ! kindly think and realise that the Self (Atman) is neither a man or a woman. This is the secret that the Self (Hamsa =Atman) is neither a woman nor a man. It (Atman) pervades all in the same measure. It alone speaks through each living being. Such is Its unique nature. Hence, how would It be called a Hindu or Muslim ? The reason is that the Self has no form of any kind. O simple-minded man ! is there any point in dividing the people as the Hindus, the Muslims etc.? What element of being a Hindu or a Muslim is present in the Self ? There are many different names such as Rama, Khuda, Siva, Sakti and the like of one and the same final Element. It is due to the sheer ignorance that the people, following their set theories, to consider some of these names as inferior and some as superior and make their prayers in order to please them. The same Element is described in various ways by the various books like the Vedas, the Puranas, the Kurana etc. The indiscriminating Hindus and the Muslims do not realise this truth. In spite of this, none from amongst the Hindus and the Muslims, the Jains and the Yogins has realised that Element. There are six cloak-wearers like the yogins, Jamgamas etc. These people, following their own set theories, consider the names imagined by them such as Pasupati and the like as authoritative and quarrel with others. Kabīra Sāheba retorts that only he who tells the truth is mad while the rest of the world is wise."-(Bijaka Sabda :48).

The different sects have described this one and the same Elements with various names and qualities. The following verse teaches the same thing. "May Hari, the Lord of the three regions, who is worshipped as Siva by the Saivaites, as Brahma by the Vedamntins, as Buddha by the Buddas, as the Doer by the Naiyayikas, expert in producing the Pramanas (authorities) as Arhat by the Jains and as Karma by the Mimamsakas, grant you Liberation". The aim of all the people continues to remain the same inspite of the mutual conditional difference and the difference in the easy or difficult means adapted. This has been pointed out by Kabīra Sāheba as follows. "Those who have understand the Essence from all points of view hold the same common opinion while those who are half-backed go on prattling useless words." "Many wise hold one common opinion while one ignorant person holds many opinions". The Vedas has mentioned that very Principle (Essence) by various names such as 'Antaryami' (one residing in the heart), 'Antarjyoti' (the Inner Light) 'Atmajyoti' (The Light of the Supreme Self), Aksara (Imperishable) 'Atma' (the Supreme Self) and the like e.g. "One should search realise that 'Atman' which is free from sins, death, hunger and thirst and which is true to its intention and true to its resolutions"- (Chamdogya Upanisad); "That Indestructible Supreme Self is the Resident of your heart"- (Bhadaranyaka Antaryami Brahmana); "None can see, hear and know this Resident of the heart because there is none else besides this Resident of the heart who sees, hears and knows. Therefore, this very Supreme Self is the Resident of your heart. Any other thing which is different from the Supreme Self is unreal"; "The revered Yamanavalkya says, 'O Gargi ! this is the very Imperishable, Indestructible Supreme Self and about which you asked. It will be described in the pages to follow. It is other than the measurement such as gross and the like, the qualities such as Rajas and the like, the elements such as ether and the like and the organ of senses such as eye and the like. It is not inside, and It

is not outside. None eats It and It eats none i.e. It is other than the enjoyed and the enjoyer” –(Brhadaranyaka Aksara Brahmana).

“It is at the behest of this, the Immutable one, O Gargi ! that the sun and the moon stand sustained. The revered Janaka asks, “O revered Yanjnavaalkya ! with those light does a man carry on his dealings when the sun and the moon set, when the fire is extinguished and when there is no sound indicating the path (in pitch darkness) ?” The sage replies, “It is the Supreme Self (Atman) alone which causes the light under such circumstances. It is with the light of one’s own Atman that a man sits, does his work and returns”. “ Who is this Atma Purusa (The Supreme Self)?” The answer is, “That which exists with Its own luminous nature in the intellect, which is stationed in the heart and That which remains in the vicinity of the organs of senses and the vital breaths.” The real and good perceptor viz. Kabira Sāheba has enlightened us about this unqualified Supreme Self in the very beginning of his Bijaka through the Ramaini beginning with “Amtara joti sabada eka nari”.

Though the Supreme Self is all-pervading yet It is called ‘Amtarjyoti’ on account of Its realisation in the heart. This very Supreme Self is the witness of the conglomeration of the cause and effect and is also the witness of the state of the dreamless deep sleep on account of Its immutability”. “There is no (possibility) of the eye of this sheer to commit a mistake as it is Immutable. There is nothing separate from Him so that He would see a second (thing).”

#### THE COMPOSITION OF MAYA.

Maya is also without a beginning just as the Supreme Self (Atma) is without a beginning , In spite of both of them being without a beginning, the Sentient Supreme Self is without a beginning as well as without an end while Maya is without a beginning but has an end. The Vedas have made mention of Maya by the statements such as “In the beginning (i.e. before the creation), there was pitch darkness enveloped by darkness”. Kabira Sāheba has also described the beginninglessness of Maya with the words such as “The gross phenomenal world was hidden before the creation. Hence, the gross physical body did not exist then. The individual soul was, then, free from grief but Maya did exist because it is without a beginning” –(Bijaka : Ramaini 74). Moreover, “A completely different woman (Maya) is come to this mundane existence. She has neither a mother nor a father (i.e. she is without a beginning). She has neither the legs (goda) nor a head (Muda). She does not have a soul, the prop and pillar of her vital breaths. The entire mundane existence is misled by her” –(Bijaka : Ramaini 72). ‘Prakrti is the state of equipose of Satva, Rajas and Tamas’, Maya is also called Prakrti on account of its being the generator (mother) of the conglomeration in the form of cause and effect through the existence of the Sentient. Moreover, that very ‘Maya’ becomes ‘Avidya’ (nescience) on account of the subordination of Satva (constituent) as has been pointed out by Swami Vidyananya in his following statement. “One and the same Element is called ‘Isvara’ on account of the limiting adjuncts in the form of Maya and ‘Jiva’ on account of the limiting adjuncts in the form of Avidya. Though both are similar in respect of sentiency, a wide difference has resulted between the two as far as the qualities like omniscience, the state of having little knowledge and the like are concerned due to the respective purity and impurity of the limiting adjuncts.” The real preceptor (Kabira Sāheba) has also stated as follows in this context. “One woman (Maya) has manifested two males (Jiva and Isvara). O learned ones ! O wise ones ! please understand this point” –(Bijaka : Sabda 1) and he has described Avidya in the form of a bride e.g. “she walks making making a peculiar sound. The wife of the weaver remains sitting in a squatting position” –(Bijaka : vasanto 3).

Brahma, Visnu and mahadeva have come into existence through this very Maya on account of the predominance of Satva, Rajas and Tamas respectively. They are not different from the Essence though there is a difference from the point of the limiting adjuncts e.g. there is a scriptural statement viz. “He is Brahma, He is visnu and He is Rudra”. The real preceptor (Kabira Sāheba) also has said, “He alone is Brahma due to Rajas, Samkara due to Tamsa and Hari due to Satva. Kabira Sāheba asks us to delight in Rama and points out that there is none who is a Hindu or a Muslim” –(Bijaka sabda 75). Thus the frequent creations and dissolutions go on. Any mire of doubt does not stick in the firmament of pure heart due to cleverness of Maya in causing a phenomenon which has not taken place or is to take place. On the analogy of ‘seed and sprout’ the creation of the subsequent physical bodies. It is due to this reason that the individual soul, assuming divine, human and demoniac physical bodies in consonance with the fruits of its former Satvic, Rajas and Tamas Karmas (deeds), continues to transmigrate into eighty four lakhs of species.

#### BONDAGE AND ITS REMOVAL.

The only reason of the bondage of the individual soul is superimposition which is also called the knot (mixing up) of the sentient and the insentient. The point is this. The individual soul, out of ignorance, accepts the characteristics (dharma) such as the bliss and the like which belong to itself (i. e, the sentient) as characteristics belonging to the insentient (object of senses) i.e. it believes that it derives the enjoyment of happiness from the object of senses and

considers all the characteristics viz. the castes, the stages of life, the old age, cares and ailments which belong to the insentient as belonging to itself (i.e. the sentient). Therefore, it remains sunk in the unfathomable misery in spite of its being of the nature of the supreme bliss. The wrong impression born of ignorance is the sole reason of its misery. This has been pointed out by the good preceptor (Kabīra Sāheba) in the following words. “This individual soul has forgotten itself in the manner of a dog, who happens to enter a place of mirrors, and dies of continuous barking at its own reflections mistaking them to be real dogs. The individual soul forgets itself in the manner of a lion who jumps into a well on seeing its own reflection there and in the manner of an elephant who makes repeated attacks with its tusks on a marble slab image and is exhausted. The soul, due to forgetting its own nature, acts like a monkey who does not loosen his first caught in a narrow vessel and who moves from house to a house begging food. Kabīra Sāheba asks, “O parrot resting on a bamboo pipe ! who has held you ?” –(Bijaka :sabda 76).

Just as the darkness can be removed only by the light and not by any other means in the same way the ignorance also can be removed only by the direct knowledge of one’s own nature of pure bliss and not by any other means. There is a supporting statement of the Vedas to the effect that “only on knowing It, one goes beyond death. There is no other path to reach liberation” i.e. the individual soul can be free from death only by realising its own pure nature because there is no other path leading to liberation. The real preceptor (Kabīra Sāheba) has also said that, “The ignorant never think about what is good for them and what is not good for them. Moreover, they are sore on hearing my preachings. If the individual soul awakens itself from the dream caused by the slumber of ignorance then that which does not really exist will not appear to it (to the individual soul) as really existing” –(Bijaka :- Ramaini 84) Moreover, “Where will it (the individual soul) realise liberation except the supreme blissful Atman ? The ignorant run after the unreal worldly things forsaking the real liberation” –(Bijaka :-Ramaini 23). The direct knowledge is inevitable for the removal of the direct wrong impression and the unqualified absolute knowledge alone can be useful for the realisation (attainment) of the unqualified absolute position (i.e. Liberation). The qualified knowledge is not useful for this purpose because it is not the true knowledge. The pure Sentient (i.e. the Supreme Self) is unqualified. Hence, It can be realised by means of the unqualified knowledge only. The true knowledge is defined as “that knowledge which is exactly in accordance with the real position of a thing”. That knowledge which is contrary to the above said knowledge is called the incorrect (unreal) knowledge. Consequently, the liberation can be realised by unqualified (absolute) knowledge alone and not by means of the qualified (particular) knowledge. The *Vaidika* authority supporting this point is already quoted above. Kabīra Sāheba has refuted, keeping this point of view, those who believe in Isvara, who is different from their own nature and who is the resident of a special region, those who uphold the indirect knowledge, those who worship various deities who are different from one another one account of the limiting adjuncts of qualities and those who believe in that liberation resulting from the worship of the insentient-physical light, ‘Anahada’ word and the like at several places in his present work. From the point of view of the highest reality, Kabīra Sāheba’s view finds support from the Vedas. Therefore, it is the lack of discrimination on the part of the critics to label the above point of view as a baseless attack on gods such as “They do not seek It near (in the heart) but they point it out at a distance. The snare (of Maya) is completely spread in all the four directions” and the like –(Bijaka : Vasanta 7).

#### THE SECTARIAN NAMES.

It is very important to note in this context that all the sectarian names such as Rama, Hari, Saramgpani, Yadavaraya, Gopala and the like as well as the names such as Sāheba, Raura, Khasama and the like are employed in the present work in the sense of the above-mentioned Pure Sentient (i.e. Supreme Sentient Self) and not in the sense of Isvara, the resident of a special region and in the sense of Rama with a beginning (incarnation) because Kabīra Sāheba has pointed out Rama as well as Gopala as directly omnipresent. This point of view is clearly stated in the following poems “Dasaratha-suta tihum loka bakahana/Rama nama ka marama hai ana //” –(Bijaka : Sabda 109); “Gaye Rama aura gaye Lachamana” (Bijaka :Ramaini 55)//; “Tirividhi rahaum sabhani mam barataum, nama mora Ramuayi ho-(Bijaka :Kahara 10) //; Binu Gopala thavara nahim katahum, naraka jata dhaum kahim (Bijaka : Sabda 42) //”, “Hridaya base tehi Rama na jana (Bijaka : Ramaini 51) etc.

#### MAINLY DIRECT PREACHING.

The preaching made by the preceptor Kabīra Sāheba for explaining the said Sentient Principle differs from the other preachings because it is mainly direct e.g. “So to kahiye aisa abujha/khasama achata dhiga nahim sujha //”; “Hridaya base tehi Rama na jana //”; “Puraba disa hamsa gati hoyi/hai samipa samdhi bujhai koi //”; “Aire murakha nadana tune haradama Ramahim na jana //” etc. Keeping this point of difference of opinion in view, Kabīra Sāheba has often employed the word ‘INAKE’ in “Tattumasi inake upadesa” –(Bijaka Ramaini 8). Some persons who blindly insist on their point of view and who do not understand this ‘inner’ meaning and who entertain doubts with respect to the principle taught by Kabir Sāheba try to establish their desired point of view by twisting the meanings of the words contained in the above-mentioned Ramainis. Thus they provide an illustration for the poet Kalidasa’s memorable words, “Those who make thoughtless attempts surely fail”.

## THE UNQUALIFIED PRINCIPLE.

The present work (i.e. the Bijaka) contains, from its beginning to its end, the refutation of the Qualified and the establishment of the Unqualified Principle (Tattva).

Some critics who do not take into consideration this point of view (i.e.refutation and establishment of the Qualified and Unqualified Essence respectively) and who take their stand on the similarity of names like Rama and others, jump to the conclusion that Kabīra Sāheba is not consistent in what he himself says.

They support their contention by giving the following illustrations from the Bijaka. They say that Kabīra Sāheba, being seized with the feelings of devotion, has propounded the theory of Incarnation at a certain place in the present work e.g. "The people will have to proceed to the city of Yama in a fettered condition if they do not worship Rama single-mindedly-(Bijaka Sabda 40) and that he has refuted the same theory at certain other places in his same work e.g. "Rama departed and Laksamana also departed"-(Bijaka : Ramanini 55) as well as "Death did not spare even Rama, the incarnation, who is considered to be the creator of the world -(Bijaka Sabda 90). This is nothing but the vomiting of poison against such a great high-souled personality and such an act suggest the meanness of the heart and weakness of the intellect of the critics who do not feel sorry for such a poor thinking on their part. The present context remains one of the word of Sita, the adorable of the learned, viz. 'Just as a woman, having the dried-up breast, blames without understanding the condition of her breast, the poor tailor who stiched her blouse (choli)in the same way, those fools who do not understand the scriptures worthy to be understood by the generous and extremely learned men blame the scriptures without any justification.'" Such fools never think of the insignificance of their own intellect. It is to be remembered in this context that Kabīra Sāheba was initiated by the highly revered Sriyuta Swami Ramanamda who was a paramount savant of the Vaisnava sect. Therefore, it was quite natural for Kabīra Sāheba to employ the prevalent names of Vaisnava sect such as Rama, Gopala,Hari and the like in order to remember the Highest Reality (Tattva). All the great man have preached and remembered the Highest Reality by employing the sectarian names only e.g. "May this 'Mehadeva', who is called 'Eka Purusa' in vedanta and who is sought through the control of breaths (pranayama) by those desirous of liberation, grant you liberation."

## THE IMPORTATION OF THINKING (ABOUT THE SUPREME SELF).

Thus it is proved that the knowledge of the Self (realisation of Nija-rupa) is the direct means for attaining liberation. "The liberation is not possible without the knowledge of the Self". Though all the wise men are unanimously of the opinion that the knowledge of the Self is the means of liberation yet they differ from one another with regard to the means of knowledge viz. the 'thinking' about the Self (Atmavichara) and the worship and the like (due to the sectarian and procedural differences).Those who attain the knowledge of the Self through the means befitting the respective qualifications (Adhikara) propounded that very opinion (path) after refuting other opinions concerning the subject. If the discrimination regarding the superiority and inferiority of the means is made then the superiority of the knowledge of the Self is beyon question. Those who are best qualified with the six-fold equipment viz. discrimination, dispassion, mental quiteness, control of outwards senses and the like realise directly the nature of the Self through reflection (vichara) only. The Vedas also ordain that, "The Supreme Self (Atma) is detached and free from modifications. Hence, a highly qualified (from the spiritual point of view) persons, having known the detached nature of the Supreme Self from the preaching of a real preceptor and maintaining the control of external organs of senses, control of the mind, renunciation of all desires along with the fruits of desires and putting with the pair of opposites, sees, the Supreme Self in the pervasive form in the conglomeration of cause and effect only. One who knows his own nature as described above attains liberation while living after becoming free from all sins, grief, delusion and the like.

The knowledge of the Self is the only remedy for the removal of the bondage resulting from the ignorance (about the Self). The knowledge of the Self (Atma-vichara) is the best means for the attainment of liberation. Hence, the pure-hearted and the best person alone can be eligible from it. Moreover, Vedanta prescribes the worship of the Unqualified Brahma in the form of the repetition of the Sacred formula 'I am Brahma' for those middling persons who cannot stand the test of the knowledge of the Self on account of their heart which is soiled by the body-consciousness. Swami Vidyaranya says to this effect in his work entitled 'Dhyana-dipa' as follows. "Those persons, whose intellect is dull, cannot think about the Self as they have a soiled heart. Therefore, it behoves them to continue the worship in the form of the repetition of 'I am Brahma'.

"A body-conscious eligible person of dull intellect cannot attain the knowledge of the oneness of Self." "Although the oneness of the Supreme Soul (Brahma) and the individual soul is described by the scriptures through the principle statements (Mahavakyas), yet it cannot be directly realised without the test under reference". "The works on Vedanta have prescribed the worship of Brahma. Therefore, it behoves the eligible persons of dull intellect who are incapable of standing the test (parakha) on account of the dullness of their intellect, to continue the worship in the form of the repetition of 'I am Brahma' after receiving the preaching from a realised preceptor'.



“It is repeatedly and clearly stated in the ‘Atma Gita’ that those who are incapable of standing the test (Atma-vicara) should worship the Unqualified Brahma. This subject will be made clear in pages to follow.

#### RESORTING TO A REAL PRECEPTOR.

Atma-vicara is not possible without the preaching by a real preceptor. Therefore, it behoves the best eligible (entitled) person to restore duly to the feet of a real preceptor who is stationed in the Self and who knows the Truth, and to obtain the benefit for himself from the preaching about the Self by such a preceptor. The Vedas and the Smritis respectively state that, “One, holding Samit in his hand, should resort that to a preceptor only who is learned in the *Vaidika*-lore and who is stationed in Brahma” and “know that by prostration, by query and by service. The wise who have realised the Truth will instruct you in that knowledge.” Kabīra Sāheba also states that “O seekers of knowledge ! have the devotion towards a good preceptor, a realised one, in your heart so that you can save yourself from the snare of Maya.” Then he points out the predominance of Maya by saying, “One woman has manifested two males (Jiva & Isvara). O wise and learned man ! Please understand this point” –(Bijaka : Sabda 1). As the test (Atma vichara) is the best means, Kabīra sāheba has preached it everywhere to the highly spiritual qualified person e.g. ‘O learned men ! please deliberate on it and understand it’ –(Bijaka : Sabda 44); “O learned men; please understand the liberation (Muktipada) as often as it is possible” –(Bijaka :Sabda 49) ! “O saints ! O religious leaders ! please remember him who has spared himself from death” –(Bijaka :sabda 90). Kabīra Sāheba has preached about the Self everywhere addressing the seekers of truth in this way. Moreover, ‘Kabīra Sāheba Says :think rightly and drive away the passions. Worship God i.e.realise the Self. Nothing else but the Self alone exist everywhere” –“(Bijaka :Sabda 60).

#### SELF REALISATION-ITS DIFFERENCE IN DEGREE.

It is very necessary to point out here one very important truth. Although there is agreement between Kabīra Sāheba who, is the proponent of the opinion of the saints and the introductory works of Vedanta with respect to “Atma-vicara” mentioned above, yet there is some difference between these two points of view. The degree of that difference is being pointed out here according to the way pointed out above. It has been ordained for the pure-hearted best qualified persons to realise the Self through the means of test (Atma-vichara) and for the body-conscious persons of dull intellect to realise the Self through the means of worship of Brahma. In this context, Kabīra Sāheba is of the view that a person of dull intellect who cannot stand the test (Atma-vichara) on account of the absence of a pure heart cannot also perform the worship of the Unqualified Brahma because the worship of Brahma which is to result from the direct knowledge born of the principle statements (Mahavakyas) is an imagination of the mind. This is the reason why the passions such as egoism and the like of his heart cannot be removed. On the contrary, a great ego come into existence which can cause harm to the persons who are of dull intellect and who are attached to desires. That consists in believing one’s own self as Brahma by one’s own self. It is said, “It behoves a person of dull intellect to continue to perform the worship of Brahma so long as the ego takes the form of his being Brahma in his heart. Practising daily in this way, let him have that kind of ego till his death.” The following point deserves consideration in this context. How can Brahma-deva be installed in a heart which contains the mire of desires ? Hence such thoughts only e.g. the realisation of the non-eternal nature of the objects of senses, detachment from the fruits of actions and the like are useful for removing the passions. According to the statements viz “How can that tree can put forth fresh green leaves in those trunk the fire is ablaze ?”, the persons having longings and the like cannot realise the Self by means of the worship of Brahma without standing the test (Atma-vicara) mentioned above. Therefore, the good preceptor (Kabīra Sāheba) has approved the thinking in the following way. “Think of your original nature as a result of which all your miseries will vanish. Give up your relation with this world which is passing show” –(Bijaka : Ramaini 23); “The worldly existence has become extremely heavy on account of the miseries. Hence, O soul ! ponder over this issue and try to annihilate the worldly existence” –(Bijaka :Ramaini 21); “One, who has not assessed what is right and what is wrong and yet desires for some benefit for himself, not only does not get that benefit but also loses even the original amount in the form of knowledge” –(Bijaka : Ramaini 80)

As a matter of fact, there is no need at all of the worship of Brahma after the heart has become pure by the thinking resulting from the due practice of the self-control and that this worldly existence is impermanent. Those who are incapable of thinking should practise the means of the attainment of the power of thinking . Consequently, the worship of Brahma is not useful for those persons who are the most qualified . Keeping this very point in view, Kabīra Sāheba has stated that, “I recognised you in essence and you recognised me in essence. This much is enough to make me one with you. When there is no creation and no dissolution of the worldly existence, please point out, which Brahma is, then, meditated upon ?” –(Bijaka Sabda 74). “This yogin has himself created this headache in the form of the false yogin phenomenon. As a matter of fact the ever-established Rama is omnipresent. The knowledge of the nature of Rama is the best medicine for uprooting the disease in the form of the worldly existence from which this ignorant Hatha-yogin i.e. this ailing individual soul suffers. This knowledge of

one's own nature is the life-reviving ambrosial root i.e. the unfailing medicine"-(Bijaka Sabda 74) and so-called knowers of Brahma ! listen to the truth. You neglect the examination of the deserving (eligibles), you yourself become the dark black clouds of Brahma-jnana and go on pondering the showers of Brahma-jnana in the world after wandering like a row of clouds formed in the months of Sravana and Bhadrapada (August-September). Please consider the result of your efforts. Not an iota of that knowledge enters the heart of an ineligible person. Therefore, please preach after due consideration. O my brothers ! you tie an elephant to the legs of an ant, a she-goat (Aja-Maya) devoured a wolf (an individual soul)-(Bijaka : Sabda 52). The idea is as follows. The persons of dull intellect cannot experienced the profound peace by means of the worship of Brahma on account of the existence of various desires and the self-conceit born from the sense of being Brahma. Such persons experience peace for a short time only due to a false self-conceit of being Brahma. Kabīra Sāheba has suggested this point in his Sakhi viz. "The mind heated by the heat of three-fold fever becomes a little cool by the idea of being Brahma in the form 'I am Brahma' but it does not become completely cool because this also os a kind of an idea (Vrtti). Therefore, it is one's paramount duty ti dissolve all Vrttis. A reflection does not take place unless the waves become absolutely quite. Can the fire in the form of the Vrtti by which the worldly existence is reduce to ashes become again as cool as water ?-(Bijaka :Sakhi 349). Ramarahasya Sāheba, a high-souled preceptor of Kabīra Caura, Varanasi, has given a thought-provoking interpretation of the Sakhi mentioned above.

The second point of difference is that the preaching made by Kabīra Sāheba for the realisation of Truth is predomintly direct. It is not both-indirect as well as direct-like "That you are." It is for this difference that the word "Inake" suggestive of the point of view other people is employed in Ramaini beginning with "Tattvamasi inake upadesa."

There is this difference also between 'Atma-vicara' and 'Brahmopasana' (worship of Brahma). The thinking is in accordance with an object. Hence, it does not depend on a doer (Karta). On the other hand, Brahmopasana depends on a doer and it comes to end on the ending of contemplation. This point is clearly stated in the works on Vedanta. With this point in view, Kabīra Sāheba has stated as follows, pointing out superiority of the thinking (vicara)-"you never rode and controlled the best horse, you are used to ride a wooden one."

The rumination or the objects of senses enjoyed in the past, the present attachment to the objects of senses and the desire for the attainment of the regions like heaven and others are detrimental to the thinking about the Self (Atma-vicara). It is absolutely necessary to remove them.

#### CONSIDERATION OF A 'TERM' AND A 'MARK'.

It is necessary to consider the 'six marks' beginning with 'upakarma' for determining the intended aim of Kabīra Sāheba. The science of sanskrit Bhetorics and Vedanta both have accepted the 'six marks' for determining the intended aim (tatparya). These six marks are as follows. Upakarma, Upasamhara, Abyasa, Apurvata, Phalam, Arthavada and Upapatti. To describe the intended point of view in the beginning and at the end of a book is the mark in the form of the unity (perfect agreement) of the beginning and the end e.g. the Unqualified Supreme Self (Atma-tattva) which is the cause of all, is described in the beginning of the Bijaka by the words 'Amtara-joti' and 'Rama-rupa'. The same Supreme Self is described at the end of the Bijaka as having the form of tha 'witness' (Resident of heart) in the following closing poems. "This individual soul which as its relation with the Supreme Sentient Self from the beginning has forgotten its original place"-(Bijaka Sakhi. 350) and "The sakhis are the eye of knowledge i.e. they show the temple of liberation and lead there. Hence, understand them fully, ponder over them and digest them. In this way, realise the position of being a witness because one cannot be free from the cycle of birth and death without realising that position"-(Bijaka : Sakhi 353). Moreover, the repeated expression of the propounded point of view is called 'Abhyasa' e.g. "Keep your mind away from the workings of Maya. I say this at the top of my voice. Moreover, continue to think about Rama"-(Bijaka : Kahara 7).

"O men ! if you do not realise Rama, your condition will be the same as that of a big fly rolling on a road (in monsoon)"-(Bijaka : Sabda 61) and "The banner and garb of that person who understands and acts according to the preaching about 'the Supreme Self' are commendable-(Bijaka :Sabda 111). Moreover, not subjecting itself to any other means of proof (pramana) is called 'Apurvata' of the subject matter propounded e.g. "Atman is beyond the province of speech. Hence, it cannot be described as having a form or as not having a form. It cannot be weighed and hence it cannot be known whether it is light or heavy in weight"-( Bijaka : Ramaini 77). The achievement of the highest object (liberation) by means of the knowledge of the subject-matter propounded is called 'Phalam' e.g. "There is endless misery in worldly existence. This existence is in the form of a mine of miseries. You will save yourself from this misery when you realise Rama, the Resident of heart. One, having realised Rama and conducting one's self in the light of the guidance of his preceptor, does not fall into the snare of Maya"-(Bijaka Ramaini 21). Moreover, the statements praising the subject matter propounded are called 'Laudatory statements'

e.g. "O patient and brave man !Worship Him whose name is Rama Ramaiya. He is not far away. O simple-minded ! why are you busy with the worship of other gods ? It is futile because it depends on false hopes"-(Bijaka : Kahara 3). The establishing of the subject-matter propounded with the help of various illustrations is called 'Upapatti' e.g. "Taking support of Rama is like taking a boat to cross the ocean of worldly existence born if desires. Kabira Sāheba says, 'Seek the selter of Hari and that the wide expanse of the worldly existence may become as small as the impression of the hoof of a calf of a cow"-(Bijaka :Ramaini 21).

#### THE GOAL IS ONE.

The intended object of Kabīra Sāheba is to make one to realise the pure knowledge of the Supreme Self through the thinking only and not through the worship of Brahma proposed for the persons of dull intellect by means of the consideration of the above-mentioned 'six-fold marks'. There is a consensus of opinion among those who follow the tradition of the saints and all those belonging to the different sects about the refutation of this very worship of Brahma. The only reason for this is the possible loss to the person of impure heart who are shown to be eligible for the worship of Brahma. This is what is generally observed. Some doubting 'Thomases' who do not understand this lofty principle propounded by Kabīra Sāheba have made extremely dangerous and vain attempts to destroy this great sect of Kabīra Sāheba and to establish their pre-conceived pet theory by construing different readings according to their sweetwill like the underline different readings corrupted by a number of faults viz. the readings which are mutually opposite, which are inconsistent, which run against the spirit of the original, which are repetitions and the like at many places e.g. "How long may I dwell on this point which is as old as the hills ? Even Brahma lost the way and did not know the path leading to liberation"-(Bijaka : Ramaini 5);

The detail discussion is not made here due to the shortage of space.

All the works (books) and the devotional songs (bhajans) which belong to the Kabīra cult, though differing a little in matters of rules (parkriya), are unanimous in dispelling the above-mentioned worship of Brahma practised by the eligible persons of dull intellect. I have already mentioned the egoism born on the worship of Brahma.

This point is stated by the revered Sri Ramarahasya Sāheba in his book entitled 'Pamcagramthi'.

The same revered 'Sri Ramarahasya Sāheba has remembered the Pure Sentient (Nija-pada) by the words 'Rama bhumika, Atama-Rama, Ramaiya, Ramita' and the like and has described everywhere the self-realisation resulting from the direct knowledge born of the test (Vicara). This is quite in consistency with the words of the real preceptor (Kabīra Sāheba). Several commentators point out the individual soul with the limiting adjuncts of nescience only as the Highest and steadfast position (jama). Their opinion is inconsistent with the words of the real preceptor (Kabīra Sāheba) viz. "They get lost in singing Sakhis and other devotional songs but they do not cultivate acquaintance with the Supreme Self"-(Bijaka :Sabda 4).

The reason is as follows. The conditioned Sentient which depends on Karma and which has transmigratory nature is termed as 'Jiva'. The Supreme Sentient Self is designated as Jiva because of dependence, on karmas.- (Bijaka : Sakhi 26). "It is called 'Jiva' because it holds the vital breaths". That which holds the vital breaths 'the subtle body)and transmigrates in the worldly existence is called 'Jiva'. Under such circumstances, how can it called of the steadfast position (Jama-pada, Sthira-pada, Nija-pada) ? When it is liberated, the limiting adjuncts viz. the vital breaths are no more there. Hence, its very name 'Jiva' also does not continue but comes to an end. Therefore, the real preceptor (Kabīra Sāheba), keeping the liberated souls in view, has employed the term 'Hamsa Kabīra' (a liberated person) in places such as "Thadhe desahim Hamsa Kabīra' i.e. the liberated person do not ride the cradle-swing but keep themselves standing and watch it as witnesses"-(Bijaka : Himdola 3) and the like. "That which is Jiva lives for ages in creations and dissolutions. It assumes physical bodies, suffers the cycle of eighty four and is never free from fear"-this is the mark (characteristic) of Jiva. The reverend Gosvami Tulsidasa has also stated, "Jiva is dependent, God (Bhagavana) is independent". The real preceptor has described in details the miserable condition of the individual soul in his Ramainis e.g. "O Soul ! save yourself from those miseries which pervade the entire mundane existence"; "Aman is born, dies and again transmigrates to a physical body but never experiences even an iota of happiness even in a dream"-(Bijaka : Ramaini 84) and the like.

UPASANA IS INCOMPLETE WITHOUT THE REAL

KNOWLEDGE (PARICAYA)

It has been pointed out upto here that the liberation can be attained only by the realisation of the nature of the Unqualified (pure) Sentient by means of the test (Atma-vicara) and not by the knowledge of the conditioned gods (resident of the special regions such as Ayodhya and the like). Kabīra Sāheba, keeping this point in view, has refuted the unseen and indifferent gods (living in the special regions) and who are different from their original nature as follows. "O Chataka birds in the form of the worshippers ! why do you call out loudly Atma-deva who resides very near to you thinking wrongly that It is far away ? That Atma-jala ( the Sentient Self ) is all pervasive"-

(Bijaka :Sabda 71) and “O immortal soul ! with which non-self phenomenon are you busy ? O fortunate one ! Oh one given to awareness ! be aware”-(Bijaka : Sabda 79). Moreover, “They do not search it (Maya) near them but point it out to be far away from them and near the divinity. In reality, the snare of Maya is spread on all the four sides”-(Bijaka : Vasamta 7). In the same way, the incompleteness of the worship of those faithful persons who worship the name of Rama only but who have no knowledge (paricaya) is pointed out e.g. “Hari is my husband. I am Rama’s beloved. Rama is the greatest of all and I am a small person”-(Bijaka :Sabda 35). In the end, it is said “Kabīra Sāheba points that out you have spun the yarn very well in the form of the repetition (Japa) of the name (of Rama) but the liberation is not possible merely by repeating the name without the real knowledge”- (Bijaka : Sabda 35).The upholders of the theory of Bija-Isvara maintain that the worldly existence is the effect (parinama) of God on the analogy of a seed and a sprout. Kabīra Sāheba has refuted this theory as follows. “O learned man ! your inquiry regarding God is useless (fruitless) if this tree of the universe, on account of its being created by God in the form of a seed, is itself God owing to the non-difference of cause and effect”-(Bijaka : Sabda 67). The manifestation of various incarnations and various divinities go on taking place due to the resorting to Maya and the limiting adjuncts in the form of the three constituents. There is universal agreement on this point on account of its being propounded by the statements such as “Yet subduing My Prakrti, I come to be born by My own Maya”-(Bg. Gita :IV.6) and the like. It has already been pointed out that the Unqualified cannot be attained by the conditioned worship. It is from this point of view that Kabīra Sāheba has expressed his disagreement with the worship of the incarnations, worship of the indifferent (tatastha)gods and worship of the various divinities e.g. “O pure hearted persons ! it is Maya which appears (lit. comes) and disappears (lit. goes away) i.e. it is possible that Mayic incarnations appear and disappear. That Lord is the protector of all beings. He is beyond Time. He does not come from somewhere. He goes nowhere”-(Bijaka : Sabda 8). Finally, it is said, “All the ten incarnations are the divine Maya. Do not worship them mistaking them as Lord Creator. O pure-hearted men ! please understand that those who are born and those who come to end are different from the Lord Creator”-(Bijaka : Sabda 8) and “In reality, the Rajas dominated man is Brahma, the Tamas-dominated man is Samkara and the Satva-dominated man is Hari. Rama is equally present in each human being. Hence, none is a Hindu and none is a Muslim”-(Bijaka : Sabda 75).

#### WORSHIP OF THE TRAIAD OF DIVINITIES.

All the three divinities having the pre-dominance of a particular constituent are qualified (authorised) to do the work in the form of the creation, protection and the dissolution. Moreover, there is a specified rule governing such persons holding authority. According to this rule, “ these persons holding authority attain liberation after the completion of their office for which they were authorised because all the three constituents viz. Satva, Rajas and Tamas cause bondage. This point is clearly stated in the verses of the fourteenth chapter of the Bhagvat Gita in the following way. “Of these (tatra), Satva is luminous and salubrious because of it being stainless”-(Bg. Gita XIV-6) and the like. This point is also explained in the commentary on the second Ramaini. Therefore, this very point is the subtle reason (bija) of Kabīra Sāheba’s difference of opinion with the worship of the triad of divinities. The Tamas-dominated man is Samkara, “The Rajas-dominated man is divinities Brahma and the Satva-dominated man is Hari. Rama is equally present in each human being. Hence, none is a Hindu and none is a Muslim”-(Bijaka :Sabda 75). Kabīra Sāheba does not state that the worship of the incarnations is fruitless in every way but he does not believe that the worship of incarnations leads to liberation. The reason is the Mayic character of the incarnations. This view is expressed in the words such as “Although the incarnations (Rama and others), on account of their being Purusottama (Super man), are our ideals and hence, it is very much fruitful to follow their path of truth and imbibe their virtues yet it is nothing but pure imagination to desire liberation by becoming averse to Rama, the Resident of the heart (Nija-pada)”-(Bijaka :Sabda 109) and the like.

#### End of the Excerpt

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