

IKS: ENVIRONMENT IN THE POETRY OF SAINT KABIR

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ABSTRACT

Saint Kabir of the Nirguna poetry, through his couplets, epitomized the eternal expression of life values and humanism. Many elements of nature were reflected in Kabir's poetry. Kabir's important contribution to environmental awareness and conservation is that he taught the entire human race to be grateful for nature's bounties. Various forms of nature have been expressed in Kabir's poetry. From this, Saint Kabir's environmental awareness comes to the attention of the public. The presented research paper describes the environmental poems written by Saint Kabir.

1. INTRODUCTION

Saint Kabir says, 'Man takes false happiness as true happiness by damaging nature. Humans always want more without thinking about how much we really need. Why do people build multi-storied buildings with high walls? Because no matter how many tall buildings are built, at the end of the day a person needs only six to six and a half feet of land and the human being does not consider that the dead body has to be buried deep in that grave or cremated. Kabirji says about the relationship between man and animal that - 'Man's body is like that of animals! Slaughter of animals for the worship of God or for tongue-biting is reprehensible.

Environment oriented compositions

1. वृक्ष कबहुँ नहिं फल भखै, नदी न संचै नीर।

परमारथ के कारने, साधुन धरा सरीर।।

Plants never use the fruits, flowers, etc. produced by themselves. Rivers never take the water of their flowing streams for themselves. Prithviputra trees also spend their entire lives in philanthropy. Being unbiased, they give equal shade to all. Gives shelter to innocent animals and birds. Circulate vital air and oxygen. Its fruits, flowers, leaves and wood are useful for humans. In Kabir's words, the essence of the tree lies in its benevolence.

2. बकरी पाती खाति है, ताको काढ़ी खाल।

जो नर बकरी खात हैं, तिनका कौन हवाल।।

Kabir has said that the goat is a complete vegetarian. She eats grass and leaves, yet she is killed and skinned. A killer human kills and eats even this harmless goat, so what should people who eat bucks do? So how much punishment should be given to them in return?

3. कबीर तन पक्षी भया, जहाँ मन तहाँ उड़ि जाइ।

जो जैसी संगति करे, सो तैसे फल खाइ।।

Here, Kabir has taken the help of the natural symbol 'bird' to show the importance of good association in human social life. Similarly, through the symbol of the heron and the crow, they expose white people to the world.

Such quotations are indicative of his subtle knowledge of public life. Kabir says that the body of a worldly man has become a bird and the body flies to wherever his mind is. Man gets desired results according to his association.

4. साहेब तेरी साहिबी, सब घट रही समाय।

ज्यों मेहदी के पात में, लाली रखी न जाय।।

In short, Kabir who believed that 'Gagan is our village' knew very well that life is precious and cannot originate in a vacuum.

Therefore, they use natural resources to apply the positive teachings of the ancient scriptures to human life and they adopt natural symbols to experience the divine light in the whole environment. Just as the redness is hidden in a henna leaf, God remains invisible despite being embedded in inanimate matter. God is in every human being but not visible.

5. छिति जल पावक गगन समीरा।

पंच रचित अति अधम सरीरा।।

The human body is made up of five elements: earth, water, fire, air and sky. Prithvi Tattva works to run all the solid parts of the body. The main body of water element is considered to be in the stomach and 85 to 90 percent of human diseases originate from the stomach. The body is predominantly gaseous, so water itself heats up and turns into steam to form gas in the stomach. Agni Tattva causes hunger, thirst, it is only because of Agni Tattva that man digests his food. Agni tattva destroys itself due to uncontrolled anger. It works to feed the generations, but here it should also be understood that this fire element first destroys itself due to uncontrolled anger. The fire element works under the influence of the Sun.

6. ऊंचे पानी न टिके, नीचे ही ठहराय।

नीचा हो सो भरिए पिए, ऊंचा प्यासा जाय।।

Water does not accumulate in high places, so one who bends down can drink water. He who stands tall remains thirsty, that is, humility achieves everything.

7. पाति तोराई मालिनी, पाति - पाति जिउ।

According to Kabir, every leaf is the abode of living beings; it should not be harmed unnecessarily. The leaf which by its vitality adds to the beauty of the tree and is ornamental becomes waste when cut.

8. डाली छेड़ न पत्ता छेड़, न कोय जीव सताओ।

पात- पात मे प्रभू बसत है, वाही को सीस नवाऊ।।

In these above lines, Saint Kabir ji not only expresses his love for the environment but also tells about the importance of protecting the environment. They say that there is a smell of God in the leaves of the tree. Even an atheist will not accept this. But an atheist has to accept that we can get oxygen only if the tree and its leaves are protected.

2. CONCLUSION

Saint Kabirji not only expresses his love for the environment but also tells about the importance of protecting the environment through his compositions called as dohe. They say that in the leaves of the tree there is the smell of God. Even an atheist will not accept this, but the fact that we can get oxygen only if the tree and its leaves are protected, the atheist has to accept.

Kabir's poetry has become such a unique collection of description of life, protection and conservation of animals, birds, trees, plants expressed through his poetry.

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