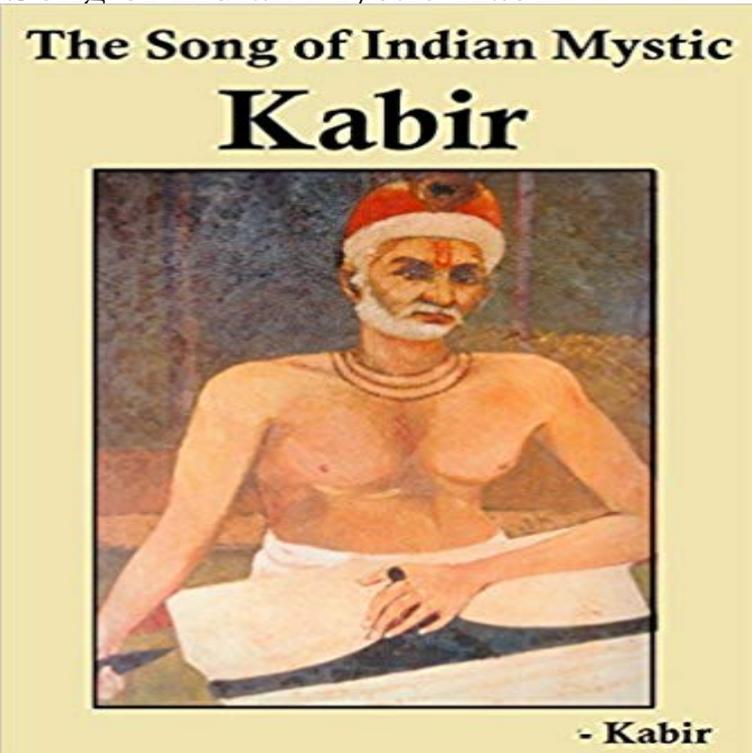


Song of Indian Mystic Kabir



INTRODUCTION THE poet Kabir, a selection from whose songs is here for the first time offered to English readers, is one of the most interesting personalities in the history of Indian mysticism. Born in or near Benares, of Mohammedan parents, and probably about the year 1440, he became in early life a disciple of the celebrated Hindu ascetic Ramananda. Ramananda had brought to Northern India the religious revival which Ramanuja, the great twelfth-century reformer of Brahmanism, had initiated in the South. This revival was in part a reaction against the increasing formalism of the orthodox cult, in part an assertion of the demands of the heart as against the intense intellectualism of the Vedanta philosophy, the exaggerated monism which that philosophy proclaimed. It took in Ramanuja's preaching the form of an ardent personal devotion to the God Vishnu, as representing the personal aspect of the Divine Nature: that mystical religion of love which everywhere makes its appearance at a certain level of spiritual culture, and which creeds and philosophies are powerless to kill. Though such a devotion is indigenous in Hinduism, and finds expression in many passages of the Bhagavad Gita, there was in its medieval revival a large element of syncretism. Ramananda, through whom its spirit is said to have reached Kabir, appears to have been a man of wide religious culture, and full of missionary enthusiasm. Living at the moment in which the impassioned poetry and deep philosophy of the great Persian mystics, Attar, Sadi, Jalaluddin Rumi, and Hafiz, were exercising a powerful influence on the religious thought of India, he dreamed of reconciling this intense and personal Mohammedan mysticism with the traditional theology of Brahmanism. Some have regarded both these great religious leaders as influenced also by Christian thought and life: but as

this is a point upon which competent authorities hold widely divergent views, its discussion is not attempted here. We may safely assert, however, that in their teachings, two--perhaps three--apparently antagonistic streams of intense spiritual culture met, as Jewish and Hellenistic thought met in the early Christian Church: and it is one of the outstanding characteristics of Kabir's genius that he was able in his poems to fuse them into one.

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