

Chapter - V

COMPARISON OF THE SOCIO-ETHICAL THOUGHTS IN THE LITERATURE OF ŚAṆKARADEVA AND KABĪR DĀS

The comparison of the Socio-Ethical Thoughts in the Literature of Śaṅkaradeva and Kabīr Dās has been studied under the following Sub-Heads:

- i) Literature of Śaṅkaradeva
- ii) Works on Kabīr Dās.
- iii) Ethical Thoughts in the Literature of Śaṅkaradeva and Kabīr Dās.
- iv) Ethical Thoughts in *Bhāgavata*.
- v) Ethical Thoughts in the Lyrics of Śaṅkaradeva and Kabīr Dās.

5.1. Literature of Śaṅkaradeva :

In ancient India, social thought was essentially ethical in character. Śaṅkaradeva built his system upon the socio-ethical thoughts of the Gītā and *Bhāgavata Purāṇa*. Though he was not an academic philosopher in the technical sense, he accepted the authority of the ancient Indian scriptures for the philosophical foundation of his theory of social reform. He accepted the ethical codes which were prescribed by the ethico-religious literature of India. Good-bad, is-ought, right-wrong are some of the moral words in his different writings, He wrote in *Kīrttan-Ghoṣā-*

nindibāka nāhi, bandibāko nāhi (tolerance of other's religious belief);
parara dharmaka nihiṁsibā kadācīta. (tolerance); (*Bhakti-Pradīpa-*
V.141)

śakala prāṇika dekhibeka ātmāsama. (regard all being as your own self); (*Kīrttana-Ghoṣā /Śrī Kṛṣṇar Vaikuṇṭha Prayāṇa.* V. 1825)

etc. are some of the ethical or moral statements.¹

Śaṅkaradeva (1449-1568), the greatest spiritual leader and social reformer of Assam also happened to be the leader of a great literary and cultural renaissance. For the spread of the new message of religion and ethics, both the saints made systematic attempts through the media of literature, music, art and drama and thereby ushered in a golden age in Assamese literature and culture.²

Both Śaṅkaradeva and Kabīr Dās left their magical impact on the society with their literature and oral messages. The main aim of the vast literature of Śaṅkaradeva is to educate the common people with moral and spiritual values of life. The medium to inculcate such values in the minds and hearts of the people is devotion to Lord Kṛṣṇa, who is endowed with all positive and unique attributes of universal nature. Śaṅkaradeva applied all literary techniques to propagate the message of moral and spiritual values through different mythological stories narrated in the *Purāṇas* and Epics in Sanskrit language. Śaṅkaradeva however used vernacular language, old Assamese language and *Brajāvalī* (a synthetic language developed by Śaṅkaradeva), so that general people could understand the stories of the *Purāṇas*, Epics etc. He composed lyrics (devotional songs), dramas to propagate the message among the people. Similarly, Kabīr Dās also composed *Dohās* and *Bhajans* to propagate the

1. Sharma, Nilima. (Ed.) (2008) . *The Philosophy of Śaṅkaradeva An Appraisal.* Vol. 1. P. 262.

2. Chaliha, B. P. (2011). Sankaradeva's Literary Contributions : A Short Survey. In Barua, J., Nath, J., Das, K. and Bora, S. C. (Ed.) (2011). *Śrīmanṭa Śaṅkaradeva and His Philosophy.* P. 33.

message of moral and spiritual values. In this chapter, a comprehensive treatment of socio- ethical thoughts in the literature of Śaṅkaradeva and Kabīr Dās has been presented. For this, let us first enumerate the literary works of Śaṅkaradeva:

5.1.1. Kāvya :

1. *Kīrttan-Ghoṣā*
2. *Hariśchandra Upākhyāna*
3. *Rukmiṇī Harāṇa*
4. *Ajāmila Upākhyāna*
5. *Balichalana*
6. *Kurukṣetra*
7. *Gopī Udhava Saṁvāda*
8. *Amṛt Manthana*

5.1.2. Bhakti Philosophy

1. *Bhakti-Pradīpa*
2. *Anādi-Pātana*
3. *Nimi-Navasiddha- Saṁvada*
4. *Bhakti-Ratnākara* (Sanskṛt)
5. *Guṇamālā*

5.1.3. Translation:

1. *Bhāgavata* (Several Chapters)
2. *Rāmāyaṇa* (*Uttarākāṇḍa*)

5.1.4. Drama (Nāṭ)

1. *Patnī Prasāda*

2. *Kāliya Damana*
3. *Keli Gopāla*
4. *Rukmiṇī Haraṇa*
5. *Pārijāta Haraṇa*
6. *Rāma Vijaya*

5.1.5. Songs

1. *Bargīt* (out of 234, only 34 are available)
2. *Bhaṭimā* (Deva, *Nāṭa*, *Rāja*)

5.2. Works on Kabīr Dās :

The literature of Kabīr Dās has tree parts, these are –

- i) *Sākhī*
- ii) *Sabada*
- iii) *Ramainī*

Some books about Kabīr Dās are

1. *Kabīr Granthāvalī Satīk*
2. *Kabīr Granthāvalī*
3. *1008 Kabīr Bāṇī Satya Jñānāmṛt*
4. *Kabīr Vāṇī Piyuṣ*
5. *Kabīr Ke Dharma Siddhānta Kī Prāsangikatā*
6. *Kabīr Paricay*
7. *Kabīr Sahitya Kī Bhūmikā*
8. *Kabīr*
9. *Yugadraṣṭā Kabīr*

10. *Mahātmā Kabīr*
11. *Kabīr and His Followers*
12. *Kabīr Sāhitya Samīkṣā*
13. *Santa Kabīr Darśhan*
14. *Kabīr aur Kabīr Panth*
15. *Kabīr and the Kabīr Panth* (English)
16. *One Hundred Poems of Kabīr* (English)
17. *Bijak Vānī*
18. *Kabīr Bodh*
19. *Bijak*
20. *Kabīr Dohāvalī*

Now let us explore the socio-ethical thoughts in the above literature of Śaṅkaradeva and Kabīr Dās.

As religion and morality are interconnected, Śaṅkaradeva's writings put much emphasis on the ethical aspects of religion. These ethical virtues did, no doubt, determine the behaviour of good people (*sadācār*), but they greatly added a fresh fragrance to socio amity, friendliness and human relations.³

5.3. Ethical Thoughts in the Literature of Śaṅkaradeva and Kabīr Dās :

The holy *Kīrttan-Ghoṣā* is the *magnum opus* of Mahāpuruṣa Śaṅkaradeva. Based mainly on the *Bhāgavata Purāṇa*, the *Kīrttan-Ghoṣā* reveals the tenets of Śaṅkaradeva's faith. The holy book is not only a scriptural text of a particular sect; it is

3. Barua, Birinchi Kr., (2009), *Śaṅkaradeva Vaiṣṇava Saint of Assam*. Preface.

also an outstanding literary work with eternal human values, which have socio-ethical importance for the society. The *Kīrttan-Ghoṣā* is the most popular scripture of Assam Vaiṣṇavism and it exercises tremendous influence on the lives of the people of the state.

The *Kīrttan-Ghoṣā* was mainly written for the purpose of community singing. It consists of 28 sections. The main source – book of the *Kīrttan-Ghoṣā* is the *Bhāgavata Purāṇa* with Śrīdhara's commentary.

By reciting or chanting the name of Lord Kṛṣṇa, one can attain salvation, which is the focal point of the *Kīrttan-Ghoṣā*.

Śaṅkaradeva says –

kalira dharma hari nāma jāna /

pāpīra nindāta nedibā kāṇa /⁴

It means, Kali's dharma is *Hari-nāma*, know ye all, pay not any heed to sinner's ridicule.

Śaṅkaradeva taught the people of the society that chanting the name of Lord Kṛṣṇa is the only and the best way for salvation.

Similarly, Kabīr Dās also taught the people of the society that by chanting the name of *Nirguṇa* Rāma, devotee can attain salvation. His Rām is not the son of Daśaratha. His Rām means *Nirguṇa Nirākār* God. Kabīr said –

4. Saikia, P.. (2005). *Śrīmanta Śaṅkaradeva's The Kīrttan- Ghoṣā. Pāṣaṇḍa marddana*. V.7.

kām, krodh, moh, mat machchar par apabād na soniye/

*kahai kabīr sadh kī sangati rām nām gun bhajiye //*⁵

It means, one should leave arrogance and keep oneself surrounded by devotees and chanting the name of Rāma.

Śaṅkaradeva said –

kukura sṛgāla garddabharo ātamā rāma /

*jāniya savāko pari karibā praṇāma //*⁶

Śaṅkaradeva proclaimed that the all living beings are the creation of one and the same God. So we should treat all equally. Heterogeneous people came together and stayed together under his banner because of Śaṅkaradeva's team management and feedback management. He showed the world how to proceed with conflict management.⁷

Kabīr Dās also faced such types of challenges at the same period in North India. He also managed the heterogeneous society and assembled them together under his banner with the help of his team management skill.

Example

bhagati drāviḍa upajee lāye rāmānanda .

*paragat karee Kabīr ne saptadeep naba khanda.*⁸

5. Shashank, Shatrughna Ray. (2012). *Kabīr ke Dharma Siddhanta ki Prāsāṅgikatā* . P.97.

6. Saikia, P.. (2005). *Śrīmanta Śaṅkaradeva's The Kīrtan-Ghoṣā*.V.1823.

7. Borkakoti, Sanjib Kr.. (2015). *Śrīmanta Śaṅkaradeva: a multi-faceted genius*. P.165.

8. Singh, Pushpapal. (2016). *Kabīr Granthāvalī-Satik*. P.25.

Bhakti originated in *Drāviḍa Deśa*, was brought to Northern India by Rāmānanda and Kabīr practiced and propagated the same all around the world. Here Kabīr evidently refers to *Ālwar Bhaktas* of Tamilnad known for their deep devotional sentiment as well as for their ideas of equality regarding castes and creeds. It may also be mentioned here that most of the *Ālwar* saints came from low-caste families and commanded respect mainly because of their superiority on high spiritual planes.⁹ Śaṅkaradeva wrote –

kṛṣṇara kathāta yīto rasika /
brāhmaṇa janma tāra lāgai kika //
smaroka mātra hari dine rāti /
*nabāchai bhakati jāti ajāti //*¹⁰

Here it has been stated that there is no caste bar or discrimination of social status for worshipping God Kṛṣṇa. Even a person of so-called low caste can attain salvation irrespective of his or her caste or tribe.

This is a very important message of Śaṅkaradeva in his great work, that is *Kīrttan-Ghoṣā*. In his religious order, people of all castes were permitted to read religious scriptures. Earlier *Śūdras* and so called low-caste people were debarred from reading of and listening to the scriptures like Vedas. But Śaṅkaradeva through his new faith opened the door of *Nāmghar* to all the people, irrespective of caste or creed. In other words he promoted equal status for all people of the society irrespective of caste

9. Chaliha, Bhaba Prasad. (Ed.) (1999). (Kabīr's concept of *Bhakti*). *Mahāpuruṣa Jyoti*. Vol. II. P. 65.

10. Saikia, P.. (2005). *Śrīmanṭa Śaṅkaradeva's The Kīrttan-Ghoṣā*. V.129.

or social standing. This is a characteristic of an ideal society with high ethical social values.

Kabīr Dās also said –

jāti na pocu sādho kī, pochi lijiye jnān /
*mol karu talawār ka, parā rahan do myān //*¹¹

It means, the actual devotee could not stretch to surface the caste system of society. They depended only on *jnāna* (knowledge). Here knowledge is reflected as equalism.

Again Śaṅkaradeva said –

kṛṣṇara caraṇa cintibeka hṛdayata /
āchanta īśvara hari samasta bhūtata //
hena jāni prāṇika karibā satakāra /
*tevese kṛṣṇata rati haibeka tohmāra //*¹²

In this verse it has been stated that God resides inside the heart of all creatures of the world. Therefore, one should love and respect all the creatures and then only a devotee shall be successful in attaining devotion to God. Again in verse No. 380, he said –

nalāge bhaktita deva dvija ṛṣi huibe /
nalāge sambhṛta śāstra vistara jānibe //
tapa japa yajña dāna save viḍambana /
*kevala bhaktita tuṣṭa honta nārāyaṇa //*¹³

11. Jijnasu, Lalchanda Duhan.(2001).*1008 Kabīr Bāṇī Satya Jnānāmrit*. V. 35. P. 52.

12. Saikia, P.. (2005). *Śrīmanta Śaṅkaradeva's The Kīrtan-Ghoṣā. Prahlāda Carita*. V. 377.

13. Ibid. V. 380.

It has been stated that for praying God one is not required to be a scholar of all the scriptures, nor one has to perform *tapa* (meditation), *japa* (concentration), *yajña* (sacrifice), *dāna*, (donation) for attaining God. Utmost devotion to God is sufficient to attain Him. This simple way of praying to God and the requirement of purity of the heart are essential aspects which are ethically very congenial to the society. Similarly, Kabīr also said –

*tū tū karatā tū bhayā, mujh mei rahi na hūn /
bāri pheri bali gai, jit dekhon tit tun //*¹⁴

It means, God is alive in all creatures. So, we should treat all human beings as God. God is solution provider for all types of problems. He who gives up pride, can attain God in everything, every time and everywhere.

Kabīr Dās again said –

*dukh me sumiran sab karai, sukh me karai na koi /
jo sukh me sumiran karai, to dukh kahā ko hoi //*¹⁵

It means, everyone searches God in his difficult times, whereas they forget God in their joyous moments. But, if they start searching God even in their good times, then there would be no such word as misery. Again Kabīr said –

*pothi parhi parhi jag muwa, paṇḍit bhayā na koi /
ekai akshar prem kā, parhai su paṇḍit hoi //*¹⁶

14. Sing, Pushpapal. (1988). *Kabīr Granthāvali Satik*, P. 80, V. 9.

15. Jijnasu, Lalchanda Duhan.(2001). *1008 Kabīr Bānī Satya Jnānāmrit*, V.52, P. 116.

16. Dās, Syām Sondar. (Ed.) (1985). *Kabīr Granthāvali Satik*, V. 337. P.92.

It means, it is worthless to study a lot of books to attain God, because we can attain Him even without bookish knowledge if we have pure and true form of love and devotion towards God in our heart. Śaṅkaradeva said –

yaita thāke mora bhakta udāra caritra /
kīṭa pataṅgako tathā karaya pavitra //
nakare prāṇika hīmsā nāhi eko sprhā /
*āhmāta arpaṇā kare apunāra dehā //*¹⁷

In this verse, a very rational and humanistic concept has been depicted by Śaṅkaradeva. A devotee of Kṛṣṇa can purify all the minds of all creatures and such devotee never harms or injures any creature, knowing that all are but the body of the same God. This is a very lofty social principle and high socio-ethical thought inculcated by Śrīmanta Śaṅkaradeva to his followers.

Similarly, Kabīr Dās Said –

pānī hī tai him bhayā, him hvai gaya bilāi /
*jo kuch thā soī bhayā, aba kachū kahyā na jāī //*¹⁸

It means, *ātmā* is the part of *Paramātmā*. Water changes in to snow and again snow changes in to water. Thus at last soul joins with *Paramātmā* or *Brahman*.

In the chapter *Haramohana*, in 3rd *Kīrttan*, there is a beautiful description of *Divya upavana* (divine garden). The hypothetical description of the divine garden uplifts the mind of a reader to high level of aesthetic pleasure. This kind of literary

17. Saikia, P.. (2005). *Śrīmanta Śaṅkaradeva's The Kīrttan-Ghoṣā. Pahlāda Carita*. V. 460.

18. Singh, Pushpapal. (1988). *Kabīr Granthāvalī Satīk*. P. 106. V. 17.

composition of Śaṅkaradeva impresses the mind and heart of a reader in a very positive way. It definitely helps instill the moral and ethical values in the minds of people of the society.

The description of the Upavana runs like this –

pāche trinayana divya upavana
dekhilanta vidyamāna/
phala phula dhari jakamaka kari
āche yata vrkṣamāna//
śīrīṣa seutī tamāla mālatī
lavaṅga vāgī gulāla/
karavīra baka kāñcana campaka
phula bhare bhāṅge dāla//¹⁹

Trinayana (Lord Śiva) then sees an excellent garden that exists nearby. All trees there with fruits and flowers are glittering. *Śīrīṣa*, *Seuti*, *Tamāla*, *Mālati*, *Lavaṅga Bāgī*, *Gulāta* and others, *Karavīra Baka*, *Kāñcana*, *Campaka* all are laden with flowers.

Again Śaṅkaradeva said –

yata dekhā carācara harimaya nirantara
harita prthaka keho nohe /
yijana bhakatihīna si dekhe harika bhinna
harira māyāye tāka mohe //

19. Saikia, P.. (2005). *Śrīmanta Śaṅkaradeva's The Kīrtan-Ghoṣā. Haramohana*, V. 534.

harise parama deva *harikese karo seva*

srajanā pālantā deva hari /

harināma hiye dhari *harināma sadā smari*

*tevese harira māyā tari //*²⁰

Śaṅkaradeva advocated that through devotion to Kṛṣṇa one can remove the unethical and immoral thoughts from the minds of the people. He prescribed chanting of and listening to the good attributes of Kṛṣṇa in the company of His devotees. Such practices enables a devotee to purify his or her mind and remove negative, immoral and unethical thoughts from his or her mind.

Śaṅkaradeva could anticipate many of the significant teachings of the modern environmental ethics. Environmental ethics emerged during the period of 1960s and 1970s. Environmental ethics assigns intrinsic value to the natural environment including non-human units. The wellbeing of humanity is dependent on sustainable environment. Śaṅkaradeva through the allegories of the *Kīrttan-Ghoṣā* often points to the biotic communion between man and nature. In *Pāṣaṇḍa-marddana* he writes:

garu gopikā paśu vṛkṣa bana/

nāhi janmāntare kichu sādhana//

ehi janme mātra kari bhakati/

*pāñleka sakale mohora gati//*²¹

20. Ibid. V.599.

21. Saikia, P.. (2005). *Śrīmanta Śaṅkaradeva's The Kīrttan-Ghoṣā. Pāṣaṇḍa-morddana*. V. 138.

The cows, the cowherd's wife, beasts and greenary could not achieve anything in their past lives. Resorting to devotion only in this life, they all have attained liberation.²²

Kīrtana-Ghoṣā was the mature product of Śaṅkaradeva's mind; as we have already observed a number of episodes from the *Bhāgavata* are presented in it with the definite intention of telling the people in clear and straight forward style the rudiments of the doctrine of *Bhakti*, the ethics and moral code for a *bhakta* (devotee).²³

In chapter 11 (*Rāsa krīḍā*) of *Kīrtan-Ghoṣā*, Śaṅkaradeva tried to transform the mortal sensual pleasure into a high spiritual plane. Thereby Śaṅkaradeva tried to educate the general people that spiritual value is very much essential for fulfilling the objectives of human life. Here, the *Gopīs* (Women devotee) have been attributed the quality of *jīvatmās* (soul) who are eagerly trying to mingle with the *paramātmā* (Supreme Soul) that is Śrī Kṛṣṇa.

In the first chapter of the *Rāsa-Pañcādhyaṣya*, Kṛṣṇa calling the *Gopīs* to his place, with a view to testing the sincerity of their love for him, at first wanted to frighten them away showing *dharma-bhaya*, *loka-bhaya* and *prāṇa-bhaya*. But the *Gopīs* were not frightened and they persisted. Is it usual for women, who are in a company or group, to go together to their single lover? Certainly not. It is therefore nothing else than a congregation of *bhaktas* to the same mind and thought, seeking shelter at God's feet. Kṛṣṇa is the last word in all rituals, such as *yajña*, *yogā*, *vrata*,

22. Sharma, N. (2011). *The Secular Ethics of Śaṅkaradeva*. In Barua, G., Nath, J., Das, K. and Bora, S. C. (Ed.) (2011). *Śrīmanta Śaṅkaradeva and His Philosophy*. P. 222-223.

23. Barua, Birinchi Kr., (2009), *Śaṅkaradeva Vaiṣṇava Saint of Assam*. P. 33.

Jñāna-yoga, karma yoga and bhakti yoga. There is no difference between Kṛṣṇa and Kṛṣṇa-nām. *Nām-dharma* is the *dharma* of the *kali-yug*. So, let us sing God's name with all our heart and soul; devote ourselves unselfishly to the service of God and of humanity, which is His greatest manifestation in this earth of ours.²⁴

Kabīr Dās also sang –

bhajare bhāya rāma govinda hare

japa tapa sādhana koco nāhi lāgata

*rāma nāja mukha tā mukha dhulā bhare //*²⁵

It means chanting the name of Rāma is the best religious order.

5.4. Ethical Thoughts in *Bhāgavata Purāṇa* :

With the initiative of Śaṅkaradeva, the great scholar in Sanskrit and a few of his devotees who were also versed in Sanskrit, translated the entire *Bhāgavata Purāṇa* from Sanskrit to poetical Assamese Language. However, this translation was not a literal translation but was like a re-creation and with some deviation from the original Sanskrit *Bhāgavata*. There were additions and deletions of many verses from the original Sanskrit *Bhāgavata* with Śrīdharsvamī's commentary. Śaṅkaradeva himself has mentioned in the *Bhāgavata* that he had added something from other *Purāṇas* to enhance the poetic beauty and sweetness so as to please the readers and the listeners. The entire *Bhāgavata* is full of devotional feeling for the central subject-matter that is Kṛṣṇa – the epitome of spirituality which includes love, kindness, truthfulness, non-violence etc. The Sanskrit *Bhāgavata* consists of about eighteen thousand Sanskrit

24. Goswami, Jatindranath. (Ed.,) (2005). *Bezbarua Granthāvalī, Tritīya Khanda*, P.3032-3051.

25. Phukan, Nilamoni (2011) *Śaṅkaradeva and Kabīra. Kabīra Bhajan*. In Barua, J., Nath, J. Das, K. Bora, S.C. (Ed.) (2011) *Śrīmanta Śaṅkaradeva and His Philosophy*, P. 288.

ślokas (verses). The Assamese version of the *Bhāgavata* also consists of more than eighteen thousand poetical verses. This voluminous scripture contains twelve books (*skandhas*) and each book consists of so many chapters (*adhāyas*). The Assamese *Bhāgavata* is recited frequently in *Nāmghars* and most of *Satras* (monasteries) of Assam in addition to most Assamese *Mahāpuruṣīā* families and also in other special functions elsewhere. In some places it is recited continuously for seven days and in some occasions it is recited and explained for few hours to one day. The common people of the society have great reverence to this great scripture of *Sanatana Hindu* religion. The people are absorbed in the recitation of the *Bhāgavata* whereby their minds and hearts get immersed in deep devotion to Kṛṣṇa. This sort of feeling inculcate in them strong moral and ethical thoughts which help in building a society with moral and socio-ethical principles. This is a very important aspect of the *Bhāgavata Purāṇa* which is a source of moral, humanistic and spiritual messages for the society. Thus, the *Bhāgavata Purāṇa* composed in Assamese poetical verses at the initiative of Śaṅkaradeva, has been preaching moral and socio-ethical messages among the people of the society.

Śaṅkaradeva composed religious literature so as to fulfill his practical purposes in the propagation of his *Bhakti* movement. However there are humanistic approaches and universal appeal in many of his literary works, may be it in scripture, lyrics or music. “In many of such passages, philosophy morals, rules of conduct are given not only to his age but for all ages.”²⁶

26. Barua, Birinchi Kr., (2009), *Śaṅkaradeva Vaiṣṇava Saint of Assam*. P. 48-49.

Similarly, Kabīr Dās's *Bhajans* and *Dohās* serve practical purposes in *Bhakti* movement. His poetical verses preach moral and socio-ethical messages among the people of the society.

5.5. Ethical Thoughts in the Lyrics of Śaṅkaradeva and Kabīr Dās :

Bargīts are prayer songs of very high ethical and spiritual values. The total number of *Bargīts* composed by Śaṅkaradeva were two hundred and forty. However most of them were lost due to some natural calamity and only thirty four could be recovered. Out of these, most *Bargīts* are related to philosophy of human life along with the objective of unearthly pleasure and dedication. In the *Bargīt* –

Dhruṅg : *śuna śuna re* *sura bairī pramāṇā*

niśācara nāśa nidānā /

rāma nāma yama *samaraka sāji*

samadale kayali payānā //

Pada : *ṭhāta prakāṭa paṭu* *koṭi koṭi kapi*

giri gaḍa gaḍa pada ghāve /

vāridhi tira tari *kare gurutara giri*

dhari dhari samaraka dhāve //

hāṭa ghāṭa bahu *bāṭa biyāpi*

caugaḍe beḍal laṅkā /

guru ghana ghana ghoṣa *ghariṣaṇa garijjana*

śravaṇe janamaya śaṅkā //

dhīra vira śura *śekhara rāghava*

rāvaṇa tuvā pari jhāṃpe /
sura nara kinnara phaṇadhara tharathara
mahīdhara tarasi prakampe //
andha mugudha daśa skandha pāpa budha
jānakīka śirata chaḍāi /
raghupati pada vara dhara rajanīcara
*śaṅkara kahatu upāya //*²⁷

Śaṅkaradeva has depicted the immortal act of Rāvaṇa and has advised him to surrender to Rāma with Sītā on his head. This implies that not enmity and hatred but devotion and good will should be the road to peace and salvation. Such type of writings of Śaṅkaradeva upholds the ethical values which is of paramount importance for a good social order.

In another *Bargīt* –

Dhrung : nārāyaṇa, kāhe bhakati karo terā /
meri pāmaru mana mādharma ghane ghana,
ghātuka pāpa nāchoḍā /
Pada : yata jīva jaṅgama kīṭa pataṅgama
aga naga jaga teri kāyā /
sabakahu māri pūrata ohi udara
nāhi karata bhūta dāyā //
īśa svarūpe hari saba ghae baithaha

27. Borkakoti, Sanjib Kr. (Translated to Eng.), (2012). *Great Songs*. English rendering of Śrīmaṇṭa Śaṅkaradeva's *Bargīt* No. 16. P. 5.

yaicana gagana biyāpi /
 nindā bāda piśuna hiṁsā hari
 teri karoho hāmu pāpī
 kāku śaṅkara kaya karahu karuṇā nātha
 jo no chāḍahu rāma vāṇī
 sava aparādhaka bādhaka tuvā nāma
 tāhe śaraṇa lehu jāni //²⁸

In this *Bargīt* Śaṅkaradeva has expressed kindness and passion for all creatures of the world. Man should denounces cruel behaviour towards other creatures. The saint requests the human society to be kind towards all creatures as they are, in fact, the manifestation of God himself. This is a very strong messages of Śaṅkaradeva of high social order with strong ethical values. Similarly Kabīr Dās said –

maurī kahu ta bahu dhrau, halka kahūn tan jhuth /
 man ka jano rām kūn, nainū kabahun na dīth //²⁹

It means, Kabīr Dās is unable to delineate the picture of the *Brahman*.

In the *Bargīt* –

Dhrung : gopāle ki gati kaile govinde ki mati dile
 nātha, biphale janama sava gelare
 Pada : e bhava gahana bana āti moha pāśe channa
 tāhe hāmu hariṇā beḍāi /
 phāndilo māyāra pāśe kāla byādhe dhāya āse

28. Borkakoti, Sanjib Kr. (Translated to Eng.), (2012). *Great Songs*. English rendring of Śrīmanta Śaṅkaradeva's *Bargīt* No. 4. P.7.

29. Sing, Pushpapal. (1988). *Kabīr Granthavalī Saṅgik*. P.118. V.1.

kāma krodha kuttā khedi khāi //
harāila cetana hari najāno kimate tari
guṇite dagadha bhela jīva //
lobha moha duho bāgha satate nachāre lāga
rākhū rākhū e sadāśiva //
palāite nedekho sandhi dine dine dṛḍha bandī
bhailo manda manara yuguti //
tuṡā hari lāgo goḍa mora māyā pāśa choḍa
*śaṅkara karaya kākuti //*³⁰

Śaṅkaradeva has cautioned people to be careful about the lust (*kāma*) and anger (*krodha*) which ruin the life of a person. Moreover greed (*lobha*) and illusion (*moha*) also make our lives painful. Therefore, one must be careful about the negative thoughts in life and try to get rid of them through devotion to God. This kind of literature (lyrics) have high ethical values for a society.

Śaṅkaradeva's *Bargīts* are overloaded with strands of religious experiences, philosophical reflections, secular and ethical broodings, poignant introspection of the self, agony of spirit and saintly humility.³¹

Thus Kabīr Dās said –

ankhiyān to jhāi paro, paṇṭh nihāri nihāri /
*jibhyā me chālā parā, rām pukāri pukāri //*³²

30. Borkakoti, Sanjib Kr.(Tran. To Eng.), (2012). *Great Songs*. English rendring of Śrīmanta Śaṅkaradeva's Bargīt No. .P.31

31. Barua, Birinchi Kr., (2009), *Śaṅkaradeva Vaiṣṇava Saint of Assam*. P. 55.

32. Sing, Joydeva & Vasudeva. (1995). *Kabir Bani Piyush*, P. 66. V.22.

It means, the eyes became powerless for waiting in search of God. The tongue became standstill while chanting the name of Rāma.

Thus the *Bargīts* of Śaṅkaradeva and *Dohās* of Kabīr Dās have been imparting through ages the lessons of high moral and spiritual values thereby upholding the ethical values in the society.