

Spiritual & Literary Perspectives in the Poetry of Kabir Das and Swami Vivekanand: A Critical Exploration

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Abstract

Kabir Das and Swami Vivekananda were two mammoth Indian mystic saints and poets. Their fundamental works cannot be quantified. The paper involves critical and comparative analysis of spiritual and literary aspects of poems by Kabir Das and Swami Vivekananda-two champions whose poems cut across tradition and time, across orthodoxy. The 15th-century mystic poet Kabir expressed a radical spiritual intuition nourished by Nirguna Bhakti, denouncing ritualism and caste stratification in vernacular poetry full of metaphor, paradox and experience-based observation. The philosopher-poet of the 19th century and Vedantic leader of the resurgence, Swami Vivekananda, saturated his poetry with self-realization, with national rebirth, with universalism, and with the blending of ancient Sanskrit rhythm with modern realization. The paper will include a comparison of how these two poets employ the literary elements of symbolism, meter, aphorism and rhetorical passion in their presentation of ultimate religious realities. The form, also, in the paper, in the invocation of the interior repose, of the experience of the transcendent, of renunciation of dogma, of how they are presented in the situation, in the language of a lyric, is opposed. The surface meaning of the lines of both the model, as the poets, Kabir and Vivekananda, see poetry not as the revelation of the lyric, not as the statement of the spiritual revolution, but as the commentary on the society. Finally, this parallel serves also to make their poetic traditions applicable in the more current thinking on belief, self-consciousness and freedom of the latter-day-modernism-connecting mysticism of the Middle Ages to the humanism of the modern era.

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We witness today that the whole world is moving by leaps and bounds in almost every aspect of life. Findings by science, progress by technology, and rapid globalization have transformed human civilization. Human beings have set foot on the moon, fathomed the depths of oceans, and developed devices of artificial intelligence that emulate human thought. Material comfort, convenience, and luxury are at hand at an invisible level. Nations compete with each other in economic development, military strength, and cultural impact. But with such outstanding achievements, modern man seems to draw farther away from the sphere of spiritual wisdom. In fact, the very advances that should have alleviated mankind of fear and want typically make peoples anxious, restless, and confused. The present age has been termed again and again as the era of moral and spiritual collapse. Families break down, societies divide, and individuals isolate themselves for the sake of individual freedom and material prosperity. Despite science and technology fulfilling needs from outside, hunger from within the soul remains unfed. The quest for material affluence, renown, and pleasure leaves a void that material success is not equipped to fill. Depression, loneliness, and existential issues torment millions of humans across the globe. Here lies the relevance of the teachings of the great spiritual masters such as Kabir Das and Swami Vivekananda. Their poetry, philosophy, and practical wisdom contain the cure for many of the moral, social, and psychological woes of the times.

Kabir Das, the 15th-century holy poet and saint, is remembered for his highly uncomplicated but immensely perceptive couplets, titled dohas. Born at a period of sharply divided Indian society by caste contrasts, by ritualistic practices, and by community animosities, Kabir dared challenge established practices. His lines went directly against religious practices of hypocrisy, whether by the Hindus or by the Muslims. Kabir disapproved of the ritual and insisted upon the direct experience of the sacred. He mocked those who believed that by bathing in the Ganges or visiting Mecca they would achieve salvation and whose hearts had not been cleansed. His was a call to spiritual re-birth and not outward conformism.

The beauty of the poems of the Jews of the 4th century, the poems of the Platonists, the poems of the Christian mystics, lies in their simple form, taken over by the speech of daily life. In this

way, he rendered universal truths comprehensible to everyone regardless of social standing or education level. More valuable to Kabir than ritual performance was devotion and self-realisation. In today's context, in which the entirety of humankind suffers from ever-greater polarization based on religions, caste, race, and ideology, Kabir's teachings of the oneness of mankind and his concept of God transcending sectarian considerations offers a badly needed message of harmony. His words smash artificial walls and compel us to look into ourselves.

The teachings of Kabir also have such a psychological depth. Human suffering has so far been caused by pride, greed and anger which he cautions us against. His message of simplicity, humility, and love is hugely popular in the globalized world of competition and consumerism. In such a society where our self-worth is determined not by our own possessions but by our rank and position, the message of Kabir tells us that peace is not about owning but giving to other creatures and loving them. His poetry thus also offers a spiritual guide and a mental sedative to the troubled mind of today.

And when Kabir is the spokesman of medieval Indian mysticism Swami Vivekananda is the passionate 19th-century religious teacher who unified primeval wisdom and 20th-century fantasy. Vivekananda was born in 1863 to a holy Saint Sri Ramakrishna. He gained worldwide fame after his highly acclaimed address at the Worlds Parliament of Religions in 1893 in Chicago, where he first introduced Indian philosophy, especially Vedanta, to the Western world. Kabir addressed simple villagers and craftsmen; Vivekananda addressed educated India and foreigners. Spirituality and social reform, patriotism and universal brotherhood, was his message.

Vivekananda underlined the importance of education which is all education and not just literacy or knowledge of technical skills but a combination of physical, intellectual, moral, and spiritual aspects of human life. To Vivekananda real education consisted in the revelation of the latent perfection of the individual. To him, each person has unlimited potential and the task of education is to discover it. His outlook in this field is completely opposite to the existing popular systems of world education, specialization on job-market skills. His words caution us that until education infuses character, compassion, and self control, education will not produce well rounded humans.

Introspection is another of the key themes of Vivekanandas philosophy. He encouraged individuals to look inward, develop will power and grow fearless. His eternal adage, Rise,

awaken and cease not till the objective is achieved is the epitome of his active thinking about religion. His teaching did not mean quitting life but struggle in reforming the society internally. This part of his thinking rings so clearly during these days when men swing to worldly pleasure and to religion. Vivekananda instructs that one need not abandon the world but live a spiritual life by serving and viewing the divine in it.

Vivekananda also was indefatigable champion of the poor, the weak and the oppressed. To Vivekananda service to man meant service to God. Daridra Narayana or Godhead among the poor was not just some fantasy but a practical creed. As a protest against the inequalities that are accepted by society, against the exploitation of the lower casts and against women, he envisioned an India where all people will have pride and promise. His case for social progress finds its echo in today's world-wide concerns over poverty, injustice and human rights. When economic good times coexist with widening inequalities among haves and have nots, Vivekananda's compassionate vision reminds us that the test of a civilization is not its prosperity but how it looks after its weakest links.

It is also more about the psychological aspect of the teachings of Vivekananda. Weakness he viewed as the most heinous of sins, strength (physical and moral) the most important in spirituality. His pleas of developing self-confidence and overcoming fear have universal relevance. The role of self-efficacy and hardness in a good mental life is also recognized in contemporary psychology, and the attitude of fearlessness expressed in the Vivekananda's teachings. His practical spirituality is therefore relevant to the fears and concerns of modern man.

Kabir and Vivekananda are very similar and very different at the same time. Both denounced sectarian religiosity and stressed direct attainment of the divine. Both were aimed at demolishing caste, creed, and class. Kabir was an attractive personality through satiric writing, and by analogy to arouse the conscience of people, and Vivekananda by appeal to rationalism and philosophy, and by vehement oratory to wake people up, up nations. Kabir spoke idiom of mysticism and Vivekananda made spirituality a national rejuvenescence programme. But the message of them both is the same: inner rejuvenation, human love and oneness.

In a couple of words, spiritual wisdom as proposed by Kabir Das and Swami Vivekananda is not only relevant but of immediate extreme necessity in the present. What they should teach us brings us a resolution to the ethical disorder, social turmoil and psychological disturbance that

are characteristics of our times. Kabir tells us we are too long to keep things simple, honest, and pure within, to cut the nonsense of ritual and worldly experiences short. Vivekananda teaches us strength, education and service to mankind as the most important means of individual success and social development. Most of them, collectively, in particular, are a great riot of wisdom that stretches centuries and is bringing the modern world to an ordered, noble and sacred life. In a material affluent but spiritually poor world, looking afresh at Kabir and Vivekananda may well provide the key to rediscovering the ultimate end of human life.

This research paper is devoted to the study of life, thought and vision of both Kabir Das and Swami Vivekanand. Now let us analyze at first the life, parentage and thoughts of Kabir Das who is one of the most interesting personalities in the history of mysticism and spiritualism. He was a great religious reformer, the founder of the sect or class to which nearly a million Hindu still belong.

Kabir Das was a 15th century mystic poet and saint. His life, parentage and visions remain an enigma in the annals of Indian history specially, the spiritual history of India. If we study his life minutely, we find that his life is shrouded in legends and some other facts generally told by the people of the northern India. It is also to be noted here that while his verses and poetic and social outputs resound with clarity and power, the details of his birth and parentage are very sparse and they are steeped in ambiguity and some unexplored facts. One of the most popular stories which is often written in books and told by the general people is that there is a divine intervention in his birth. According to one legend, he was found as an infant floating on a lotus leaf in the Lahartara Pond near Varanasi. It is said that there was a Muslim weaver couple namely Neeru and Nima lived near by the pond. They were childless but very compassionate and sympathetic. They discovered the child Kabir and adopted him as their own. This origin story lacks concrete historical facts but it serves a symbolic purpose. It stresses Kabir's transcending of caste and religious divisions from the beginning.

Interestingly, the lotus of spiritual awakening and Muslim adoption of a child highlight his unique role of not having belonged to any specific community. There is scarce historical material to confirm these myths. Lack of explicit birth documents and oral narrations of his life have kept his parentage a mystery. Some have theorized that Kabir's mother was a Brahmin widow who abandoned him due to fear of society. This account seeks to explain Hindu influence in his teachings, but for others, having been adopted by a Muslim family of weavers

shaped his worldview. Be the level of these speculations fact or not, the ultimate reality stands: Kabir's identity was not linked to his biological parents. Professor S. Prasoon rightly observes:

The newly born Kabir was found at the bank of a large and deep pond at Lahartara near Kashi sometimes in Samvat 1455 by a weaver couple Neeru and Neema, who were childless. For them the child was a gift of God. They fostered him as their own son with exuberant love and tender care. The love that he got from them became his personal and spiritual property which he gave to all for a happy life on the earth and for the ultimate union with god and salvation. Love became the very basics of his life and teachings. (Prasoon, 31)

The thought of Kabir is not very different from that of Sufism. The forerunner of the Bhakti Movement and of Nanak, Namdeo and other medieval saints, Bhakta Kabir is also listed for, as a Sufi, a mystic. The distinction is water-thin of the level of emotional pitch at which the aspirant comes to live. The stage may vary from devout to devout in tone. A rational Sufi of the fifth century of the Punjab, Bulleh Shah is included in the category of Kabir and said to possess the Bhakta tradition of the Sufis. Therefore, if Kabir is considered as Bhakti by the followers of the Bhakti Movement, no wonder the mystics worship him as a great mystic of his times. Sufis or the mystics resemble the saints of the Bhakti Movement. Though Sufis insisted on love, the saints' emphasize is on devotion. Some of the spiritual stages of Sufis or mystics have similar stages of the Bhakti Movement's saint. Sufis' theme is 'Seva Bhav' of the saints, i.e. service without attachment, similarly Zakir is Tapassiya', i.e. leading the life of ascetic, Tassaway is 'dhyān', i.e. meditation, Hobs-i-dam is 'Pranayama', i.e. Yoga on breathing exercises, Zikir is 'Simran', Meaning repetition of names, wisal is 'Milap', i.e. joining and Fannah is 'Abhedta', i.e. merger with the Divine.

There is similarity between the thoughts and visions of Guru Nanak Dev and Kabir Das. Perhaps this is why the poetry of Kabir Das has been included in Guru Granth Sahib. Guru Nanak taught the value of deeds, good acts and the need to work. He taught others to work diligently and skillfully, while he himself could not keep on walking. He didn't do justice to his duties. He could not remain conscious and alert towards his simple duties. And, during the prime of his period he refused to work. Hence, he worked for none. At last, when he finally settled at Kartarpur and took no Udasias again then, it is said, that he used to work in the fields around his residence. Kabir also expressed similar views, laid ample stress on honest and intense physical labour but unlike Guru Nanak, he did never abandon work. He did justice to

his work and earned just adequate enough to feed himself and his family and guests. He worked well and did justice to his routine and talent as a weaver. He worked with ‘conscious partiality’ in life and in the field of spiritualism, he showed ‘conscious impartiality’. For Kabir, work and help were great aspects of life just as meditation and fearlessness were the strong wheels of his spiritualism and love surrender that of his personal religion. For leading a meaningful life Kabir says that voyages are not needed, visits to temples are not bemused, be pure, do good and recite the name to get salutation, the much sought after “Truth and Need” Kabir Das was not simply a saint but also a social reformer par excellence. When he was born the society at that time was fractured with so many ills and maladies, evils and malpractices. So, like a successful surgeon he operated several malignant tumors of the society and tried his best to set everything in an apple pie order. Kabir was a balanced man and balanced thinker. He was a thoroughly social being and saintly figure; an awakened spiritualist of substance and a pathfinder for general mass. So, he is able to see both the side of each coin : the uses and abuses; the ills and benefits; happiness in social set up and bliss from spiritual realm.

Kabir thought that those who took the help of materialism were drowned while those, who did not go for wealth and kept faith in the Lord, crossed over the river. Those, who entered the inner self, got wet in the bliss, those who remained outside, remained dry; they failed to achieve that blissful state. Those who claim to be free and also those, who are slave, are fastened with numerous wishes, desires, ambitious and lust. No one is free. Those who controlled their sense organs and killed their desires and lust are happy. Those who failed to subdue the desires are unhappy. Those who kept their eyes open, looking at the outward beauty failed to see the Lord but those who closed their eyes and meditated upon Him with devotion, saw the bright divine light. This is the real truth of life.

Swami Vivekanand, born Narendranath Datta was a pivotal figure in the late 19th century revival of Hinduism in India. He introduced Vedanta and Yoga to the western world. Narendranath Datta was born on January 12, 1863 in Calcutta (now Kolkata), India into an aristocratic Bengali Kayastha family. He was an exemplary intellectual and deeply interested in spirituality even at a tender age. He had a great memory, curiosity and muscular power. Born as Narendranath Datta and changing his name to Swami Vivekananda, he was formally taught in some of the finest schools of colonial India, including the Calcutta Metropolitan School and Presidency College, Calcutta. He was an insatiably curious and strangely intelligent pupil. He was a scholar who read any and everything in philosophy and history, as well as in literature

and the social sciences. This patchwork education provided him simultaneously with enormous comprehension of Indian intellectual cultures and a keen grasp of Western thought. Western philosophy in general was of especial interest to him, as was his diversified range of interests. He read widely and devoured the great philosophers David Hume, Immanuel Kant and Herbert Spencer. So, besides exercising his mind in the discipline of analysis, this process gave him his future task of bringing together the East and West intellectual cultures.

When Narendranath met the saint Sri Ramakrishna Paramhans at Dakshineswar, it opened his eyes. Ramakrishna was an immensely esteemed mystic whose personal colorful spiritual visions were famously marked by the stress upon the immediate experience of God. Where Narendranath, through the reading of books, had been taught of spiritual principles of abstraction, Ramakrishna taught of the spirit of simple, loving, and devoting life. Through Ramakrishna, Narendranath gradually grew to believe in the religions merging in one and the same ultimate reality and that the divinity is present in all human beings. Narendranath was the spiritual disciple of Ramakrishna and Ramakrishna was the spiritual guru of Narendranath. Their relations were not only of guru and disciple, but also of long-term spiritual friendship. The teachings of Ramakrishna produced a timeless effect and influenced the philosophy of universal faith and human oneness adopted by Vivekananda in his later life.

Narendranath started afresh after Ramakrishna's death in 1886. Inspired by his guru's ideal, he renounced worldly attachment and took upon himself the life of a sannyasin, or monk. Renaming himself Swami Vivekananda, he commenced traveling throughout India as a wandering monk. The tours provided an opportunity for him to witness on the one hand the richness of India's various civilizations and on the other hand its poverty, repression, and suffering. The contrast of India's spiritual richness and material destitution deeply impressed Vivekananda. Vivekananda perceived that the rejuvenation of India required not just spiritual resurgence but also social change and uplift. Vivekananda's life as a wandering monk provided the setting for his future mission of intermingling spiritual perception with service of a tangible kind.

This trip marked the beginning of the historic event in the life of not only Vivekananda but also the entire world when he reached the Parliament of the World Religions in Chicago in the year 1893 and transformed the outlook of Indian spirituality to the outside world. This was followed by the initial speech, which is currently recognized, with the words, Sisters and Brothers of

America, opening the speech and stating to the spectators what they were about to hear. The main difference between his message and the other speakers was its warmth, inclusiveness and universal appeal. He gave the western world a Hinduism, and Hindu philosophy of Vedanta, in a form both very acceptable to the intellect and arousing to the heart. His speeches revolved around the unity of religions, peace and tolerance, and religious empowerment of all human beings. When the Parliament concluded, Vivekananda had become an international name, admired not really because of his ability to orate but because of the abundance of his wisdom.

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Through his remarkable life—from an inquisitive scholar to a wandering monk and finally to an international spiritual leader—Swami Vivekananda bridged cultures, overcame frontiers, and articulated a philosophy of global brotherhood that still inspires humanity. His synthesis of Eastern spirituality and Western rationalism is likely his most enduring feat, securing for himself a timeless relevance for generations.

In 1897, he founded the Ramakrishna Mission, an organization dedicated to social service and the propagation of Vedanta. The Mission continues to carry out charitable work in education; healthcare and disaster relief. Vivekananda emphasized the importance of self-realization, service to humanity and the strength of character. He advocated for the upliftment of the poor and downtrodden and promoted interfaith harmony. He was a strong believer in the strength of India and urged his countrymen to rise up, and regain their place in the world. Swami Vivekananda died on July 4, 1902, at the Belur Math, near Calcutta at the age of 39.

Swami Vivekananda is remembered as a spiritual leader philosopher and social reformer. His teachings continue to inspire people around the world. He is considered a Key figure in the Indian. He spread eastern philosophy to the west.

Swami Vivekananda's first visit to west, i.e., participation in the parliament of the religions of the world at Chicago in 1893, was historic. Vivekananda's west visit commenced in Bombay (Mumbai) India, in the month of May in 1893. The visit continued through series of Asian countries like China and Japan, and subsequently reached North America. Vivekananda arrived in Vancouver in Canada and traveled by rail to Chicago. We have to remember that on the way from Asia, he acquired valuable insights on the propagation of eastern spiritual concepts. The parliament was held at Chicago in Sept. 1893, and it was incorporated as a feature of the world's Columbian exposition. Vivekananda's dynamic presentations at the parliament, and specifically, his opening remark beginning with "sisters and brothers of America", stunned everyone. His presentations on Vedanta philosophy and Hinduism introduced the west to eastern spiritual concepts. Vivekananda's participation at the parliament established Hinduism and Indian spirituality at the focal point of attention of the west. He became popular in the west and gave numerous numbers of lectures and established Vedanta societies. His visit significantly applied to interfaith awareness and mutual discourse. The west visit afforded him the chance to solicit support, and funds for his service in India. Overall, Swami Vivekananda's first visit to west was life-transforming and significantly impacted Eastern and Western civilizations.

Swami Vivekananda's speeches at the parliament of the world's religions in Chicago in 1893 were indeed historic and have left an indelible mark. A glimpse into why they were so effective. "Sisters and brothers of Amrica" is how he introduces his historic talk. His inaugural address with those few but impactful words immediately made an immediate connection with the audience. The contrast with the formal opening by other speakers and its sense of welcome and warmth came straight to the fore. Vivekananda emphasized Hindu faith in believing in and accepting all religions as true. Shelter provided by the faith for people of every faith that have faced persecution and harassment was talked of by him. The Unity of Religions: He emphasized upon the commonalities amidst different religions and urged for harmony and understanding and not war. Vedanta philosophy: He enunciated the principles of compassion of Vedanta philosophy and emphasized upon the divinity of soul and oneness of all existence. Condemning Fanaticism: He strongly addressed religious fanaticism and intolerance and the

pain and suffering they have evoked down the centuries. Vivekananda's speeches won over the heart of the audience and familiarized Hinduism to the west.

Teachings and philosophy of Swami Vivekananda stressed on different aspects of religion, education, character-building as well as social issues pertaining to India. He played a significant role in introducing Vedanta to the Western World and also reviving and redefining certain aspect of the religion within India. Dr. Goyal says:

His teachings and philosophy are a reinterpretation and synthesis of various strands of Hindu thought, most notably classical Yoga and (Advaita) Vedanta, with western esotericism and Universalism. He blended religion with nationalism, and applied this reinterpretation to various aspect's of education, faith, character building as well as social issues pertaining to India. His influence extended also to the west, and he was instrumental in introducing Yoga to the west.) Rabindranath Tagore commented about Swami. (Goyal, 110)

To sum up, the poetic visions of Kabir Das and Swami Vivekananda, though separated by centuries and cultural milieus, converge in their profound commitment to spiritual awakening and literary excellence. Kabir's terse, vernacular dohas dismantle illusion and ritualism, offering a direct path to the formless divine through experiential wisdom and poetic paradox. Vivekananda's verses, infused with Vedantic fervor and national consciousness, elevate the soul toward self-realization and universal harmony, blending classical cadence with modern urgency.

This comparative exploration reveals that both poets wield language not merely as ornamentation but as a transformative force—capable of stirring the soul, challenging societal norms, and bridging the sacred with the secular. Their poetry becomes a sadhana, a spiritual discipline, and a literary testament to the power of inner truth over external dogma. In an age of spiritual fragmentation and cultural flux, the voices of Kabir and Vivekananda remain strikingly relevant. Their verses continue to inspire seekers, scholars, and reformers alike—reminding us that true poetry is not just heard or read, but lived. Through their words, we glimpse the eternal: a mystic flame that burns across time, tradition, and thought.

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