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Posthumanism in the Immortal Works of Sant Kavi Lakshmi Sakhi: A Critical Elucidation

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Abstract :

Sant Kavi Lakshmi Sakhi is a great spiritual saint poet of Bhojpuri language of Bihar. His sacred samdhi sthalam is situated in the outskirts of the village Kretpura Bangra near Baikunthpur of Gopalganj district of Bihar. He is known for his philosophical and literary legacy preserved through his four classical Bhojpuri scriptures—*Amar Sidhi*, *Amar Kahani*, *Amar Vilas* and *Amar Pharas*. These immortal books which may be better called *Granthas* call for critical exploration in the light of contemporary theoretical discourses. His works in Bhojpuri language are often termed as “Granth Ram Ji” and worshipped with devotion at Teruwan Math. These works transcend the boundaries of folklore, spirituality, and regional tradition. This research paper explores and elucidates these granthas through the lens of Posthumanism, a theoretical concept that combines spiritual ethics, ecological consciousness, and an extended vision of existence beyond anthropocentric boundaries. This study examines that the immortal works of Lakshmi Sakhi contain in its bosom a strikingly modern awareness of interdependence among humans, non-humans, nature and, above all, divine forces. His spontaneous renderings of the voice of soul in which he perceives every object of Nature as part and parcel of the Omniscient God is the crying need of the day. His metaphysical views and opinions present humility, compassion, non-violence

and also ecological sensitivity which the posthumanist thinkers lay stress today for the protection and progress of human beings. Apart from several other things, these *Granthas* show that the man who makes good relationships with all the objects of Nature is treated well by God in this world and also after this world. In other words, man is not a dominator but a participant in a great network of God where plants, animals, spirits and divinity are blended and blessed by God with perfect craftsmanship. This paper also critically analyses and compares the immortal thoughts and views of Rashtrasant Tukado Ji Maharaj, Rabindranath Tagore and Sant Baba Gadge in the light of Posthumanism.

Keywords: *Sant Kavi Lakshmi Sakhi; Granth Ram Ji; Spiritual Pragmatism; Posthumanism; Bhojpuri Scriptures; Amar Sidhi; Amar Kahani; Amar Vilas; Amar Pharas; Eco-spirituality; Ethics of Co-existence; Rashtrasant Tukado Ji Maharaj, Teruwan Math; Sant Baba Gadge*

Posthumanism is a modern philosophical concept which lays stress on the need of coexistence and man's cordial relation with all the objects of this universe. This concept today has become the need of the hour, because the so-called modern man has started developing a lop-sided attitude towards machine and technology barring aside the other healthy aspects of human beings. Wikipedia defines Posthumanism as follows:

“Posthumanism posits that we must see that humans are tied to the nonhuman such as plants, animals, ecosystems, habitats and technology. This includes our likewise animal nature (biology), our connection to the environment (ecology), and the tools and extensions we create (technology). It also points out that we need to develop a new sense of care, duty, and modesty because nonhuman elements are increasingly seen as having an active role in the world. After all, the aim of posthumanism is not to escape reality in the future or rely only on technology. Instead, it seeks a deeper, more complex understanding of our present situation and where we belong within it.” (www.wikipedia).

Sant Kavi Lakshmi Sakhi, an iconic yet unexplored saint and poet in Bhojpuri language created a number of works whose immortal thoughts and views are relevant even today in this age of science and technology. His four immortal scriptures—*Amar Sidhi, Amar Kahani, Amar Vilas, and Amar Pharas*—collectively known as “*Granth Ram Ji*,” are worshipped with great devotion at Teruwan Math in Kretpura Bangra, Gopalganj (Bihar). In Indian vernacular spiritual literature, these books or better say, ‘*Granthas*’ are held high with reverence. A close textual exploration of these *Granthas* shows their relevance and significance in modern context where man wants to have peace of mind. We know that in the present era of rapid technological evolution, the theoretical discourse of Posthumanism has emerged as a significant philosophical response. It challenges the supremacy of the human being and acknowledges the agency of non-human entities like animals, plants, machines and ecosystems, so as to make a congenial relationship and progress in the true sense of the term.

The *granthas* of Lakshmi Sakhi depicts a universe of spiritual life where man coexists with nature and creates a relationship of mutual dependence and moral responsibility. Judged on the criterion of the above critical discourse of Posthumanism, Lakshmi Sakhi's immortal works are grounded in ethical values, or *sadachar*, which seems to be very similar to what pragmatism demands. Spiritual Pragmatism calls for a life where devotion to God and our sacred duty is part and parcel of human beings. His teachings of restraint, compassion, truthfulness, and above all, non-violence explore values that modern posthumanist philosophers enumerate as essential for a happy future.

The first significant feature of Posthumanism is the interconnectedness of all life in the universe. Most of the poems of Sant Kavi Lakshmi Sakhi deal with this central theme of the presence of the Almighty God in every object of the universe. Keeping in mind the above omnipresent nature of God, one should love all objects — nature, animals and other technologies developed by Man's mind, a unique creation of God. In the “Kakahara” section of the immortal Granth, *Amar Kahani* Lakshmi Sakhi says:

*“Raa raa Rame hai sab kehu, Do-bidha bhav bharam taji dehu
Nischay manu kahal sakhi ehu, Nahin ta kame aihena kehu.”
(Amar Kahani,167)*

(Everything in this world is Ram, that is, God. So don't be in a dilemma, and, therefore, avoid doubts and illusions instantly. Lakshmi Sakhi says that O Sakhi, take my words for granted because at the last hour of your life, nobody will help you.)

Through these immortal lines, Lakshmi Sakhi lays emphasis on the cordial relation of man with all the objects of Nature, both living and non-living. These lines remind us of a number of poems composed by William Wordsworth in which he has shown his love and affection for all the objects of Nature. He says that he is pained to know that today man has become quite insensitive to nature. He very well knows that God has created this beautiful universe and commanded man to develop a cordial relation with nature. But today man is distancing himself from Nature. He rightly points out:

*“If this belief from heaven be sent
If such Nature's holy plan
Have I not reason to lament
What Man has made of Man?”*

(Wordsworth, Lines Written in an Early Spring).

It is interesting to observe here that about the words of his four classic books, Sant Kavi Lakshmi Sakhi is of the opinion that the words are not laboured, but are poured to him by God, his Most Handsome Bridegroom. In his works, he worships God as a husband, and assumes himself as a wife of God. About his writings, the saint poet observes:

*“Shabd aaye Amarlok se
Rahe trikuti me chhaye
Sundar Piyawa chun chun ke
Dihalan hai batlay”
(Amar Sidhi, 59)*

(The words of these books haven't been written by me, rather they came from Amarlok, the place of God. They are rambling in the unconscious and the subconscious stage of my mind. The credit of composing these books goes to my Most Handsome Husband i.e., God who selected words and gave me to write).

In *Amar Sidhi*, apart from several other spiritual thoughts, Lakshmi Sakhi finds the presence of God in every particle. This shows his universality which may be called a great feature of any successful author. The great authors, especially the saint poets of the world, speak not about particular but about general. They are not bound by any caste, class and creed, but they are free from any concept or particular idea. In *Amar Sidhi*, Lakshmi Sakhi, like Bhakt Prahalad, sees God everywhere:

*“Phari gaile Ram karam mein hamro.
Jahan jahan dekho tahan Rame Ram sagaro.
Je sundar piawa ke lagi gaileñ kagaro.
Daarh mein Rame, paat mein Rame, sundar piawa tohro.
Phul phal mein Rame Ram, latki gaile avaro.
Aage pichhe unche niche, dahine bayen nagaro.
Tin lok bhari gaile gaon bhumi sagaro.
Lachhmi Sakhi ke sundar piawa, sakal gunan ke agaro.
Jharu baharu det rahab, aangan ghar duaro.” (Amar Sidhi, 29)*

(Ram has spread Himself
Into my all actions.
Wherever I look, there is Ram and Ram alone everywhere.
So, I went very near to my most handsome husband, God

Ram is in the tree trunk, Ram is in the leaves, O beautiful Beloved of mine.

Ram is in flowers and fruits; He hangs everywhere abundantly.

Ahead and behind, above and below, to the right and to the left in every town, I keep sweeping and cleansing.

All the three worlds are filled completely, village, land and earth entirely.

Lakshmi Sakhi's most handsome husband is among all virtues.

I shall clean the courtyard, the house and the doorway.)

Posthumanism questions the old belief that human beings stand at the centre of the universe and that everything else exists only for human use. It invites us to see life as a shared field where humans' nonhuman nature, objects and spiritual presence are deeply connected. In this sense the vision of posthumanism is not entirely new. Indian saint poets had already expressed such an understanding centuries ago. Sant Kavi Lakshmi Sakhi clearly says that God exists in every object living as well as nonliving. Trees, soil, water stones, birds and human beings all carry the same divine presence. Nothing is empty or meaningless because everything is filled with the sacred.

When God is seen everywhere the boundary between the human and the nonhuman slowly disappears. A tree is no longer just timber, a river is no longer just water and the earth is no longer only a resource. They become companions in existence. Lakshmi Sakhi's devotional vision teaches that harming nature or any living being is equal to harming the divine itself. This thought directly connects with posthumanism which rejects domination and supports coexistence care and mutual respect among all forms of life.

Modern man living in an age of machines technology and excessive consumption has forgotten this spiritual truth. The world today is facing environmental destruction, climate crisis violence and emotional emptiness because humans consider themselves superior to nature. Sant poets like Lakshmi Sakhi offer a corrective vision. They remind us that love should not be limited to human relationships alone but must be extended to animals, plants, land and even objects that sustain life. Such love creates humility, responsibility and balance. Rashtrasant Tukdo Ji Maharaj of Maharashtra visualises the same thing in a very poetic manner in his classic Granth, *Gramgita*. He observes:

“Har desh men tu harbhesh men tu

Tere naam anek tu ekahi hai

Teri rangabhumi yah vishvabhara Sab khelmen melmen tu hi to hai

Sagar se utha badal banke,

Badal se phata jal ho karke

Phir nahar bani nadiyan gahari

Tere bhinn prakaar tu ekahi hai.

Chinti se bhi anu paramanu bana Sab jeev jagat ka roop liya

Kahin parvat vriksh vishal bana Saundarya tera tu ekahi hai.

*Yah divya dikhaya hai jisne,
Wah hai Gurudev ki purnah daya
Tukado kahe koi na aur dikha
Bas! Mai aur Tu sab ek hi hai.”
(Tukdo Ji Maharaj, Gramgita,1979))*

(In every land, in every abode, You dwell;
Though countless are Your names, You are One alone.
This vast world is Your stage of play,
In every game, in every gathering, it is You who shines.

From the ocean You rose as a cloud,
From the cloud You poured forth as water;
Then You flowed as streams and mighty rivers—
Though manifold in form, You remain One alone.

From the tiniest ant to the subtle atom,
You have taken the shape of all living beings.
At times You stand as mountains and great trees,
Your beauty is ever One, though expressed in many ways.

This divine vision is revealed by the grace of the Guru;
None else can show it, none else can declare it.
Tukdo Ji proclaims: there is no separation—
It is only I and You, and both are One.)

Tenderheartedness and mercy to all animals, plants and the weaker section of the society are some of the prominent features of Posthumanism. Today we see that man has become so much egocentric and self centred that he feels no qualm of conscience in destroying indiscriminately the beautiful creation of God. For his own pleasure and happiness, he is cutting forest without any hesitation; emitting carbon dioxide, CFC, organ gas; polluting air, water and sky; making several holes in God made ozone layer; turning the mother earth into a burning cauldron; and above all, showing little concern for the coming generations. So, in this rapidly changing world, the poetry of Sant Kavi Lakshmi Sakhi and some other such great saints including Rashtrasant Tukado Ji and Sant Baba Gadge will certainly prove to be a soothing balm on the wounds of modern man. Lakshmi Sakhi in his *Amar Kahani* says:

*“Chalu chalu avasar jaat e more baari niniyaan.
Pakal kes dekhi lehu darpaniyaan, Rase rase kaath ghun khaat.
Naahi kahin se aavela aanhi, nahi paniya, binuhi baatase geer jaat.
Jani ke garal beekh khaat sajaniya, Je nahake me nar pachhtaata.
Lachhmi Sakhi jaibe tu saanjh aa bihaniya, uje aakhir bheejat haath.”*
(Amar Kahani, Raag Jhumra, 20)

(The moments keep passing by,
O my, sleeping self
See the disheveled hair in the mirror,
while the wood is slowly eaten away by worms.

No breeze comes from anywhere, no water flows,
without the wind even the trees fall.

Knowing the poison is bitter, beloved,
Yet the man who drinks it repents too late.

O friend, says Lakshmi, you will depart at dusk and dawn,
and in the end only wet hands remain.)

Rabindranath Tagore, a great poet, visionary and philosopher has done a tremendous work in the field of ecology and aesthetics. He says that our ultimate aim of life is to realise the truth of the self, not its appearance. And in order to do so, we have to remove our ignorance. This ignorance is not a reality, but an illusion, hence it can be removed. Ignorance consists in our egoism, which separates the self from God. Egoism leads us to the fulfilment of our selfish and narrow desires. In the course of the fulfilment of these desires, an individual has to undergo so much suffering and miseries. He has to face many obstacles and yet his desires remain unfulfilled. The soul then realises its finitude and limitations. It thinks then, that it is completely separate from God, because the nature of God is totally different from its nature.

Bondage is the detachment of the soul from God. We have to strive for liberation or mukti. Ignorance is the cause of the soul's bondage. Hence liberation can be attained by removing ignorance. In order to overcome ignorance, we have to go beyond our narrow selfish desires and self-interests. We must pour our hearts with universal love or love for others. It is through God's love and joy that souls enjoy freedom which is the gift of God. But we misinterpret the meaning of freedom. Its true meaning lies in the recognition that the soul is not merely individual and separate, but it is universal, infinite and united with the Supreme soul or God. He observes :

“We must know that the meaning of our self is not to be found in its separateness from God and others, but in the ceaseless realisation of Yoga, or union; not on the side of canvas where it is blank, but on the side where the picture is being painted”. (Tagore, *Sadhana*,79)

The salvation or the liberation of the soul consists in having its union with God. Our mukti or freedom can be realised only through perfect love. God creates the individual soul not out of necessity, but out of joy and love. Our separation from God is not due to repulsion but due to love. Tagore says:

“Repulsion has only one element, severance. But love has two, the element of severance, which is only an appearance and the element of union which is the ultimate truth. Just as when the father tosses his child up from his arms it has the appearance of rejection, but its truth is quite reverse”. (*Sadhana*,79)

Thus, the separateness of self is due to ‘God’s love, “and it is God’s love which again establishes a reconciliation and unites God with our self through the separation. That is why our self has to go through endless renewals”. (*Sadhana*,87). In other words, the finite self tries again and again to reach its infinite source. And it will be possible only when the mortal body develops its love and reverence to all the objects of Nature which the Almighty God has blessed to humanity. The concept of Posthumanism can be expressed very well in the following eternal thoughts of Tagore who advocates for all humanity:

*“Where the mind is without fear
and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its
Way into the dreary desert sand of dead habit.”*

(*Gitanjali*, 20)

Rabindranath Tagore’s poem “Where the mind is without fear” can be read through the lens of posthumanism as a vision that transcends the limitations of human-centered boundaries and narrow identities. Posthumanism challenges the rigid walls of nationalism, domestic divisions, and anthropocentric thinking, and in this poem, Tagore imagines a world where such barriers dissolve. His call for a space “where the world has not been broken up into fragments by narrow domestic

walls” resonates with the posthumanist idea of interconnectedness, where humanity is not confined by artificial separations but is part of a larger, fluid continuum of existence.

The poem also emphasizes the liberation of thought and the rejection of “dead habit,” which is similar to posthumanist critiques of fixed traditions and static human categories. The “clear stream of reason” flowing freely suggests a dynamic, evolving consciousness that is not bound by the limitations of human ego or outdated structures. Posthumanism envisions knowledge as free, shared, and beyond the control of power hierarchies, and Tagore’s line “Where knowledge is free” anticipates this ideal. Furthermore, the prayer to awaken into a “heaven of freedom” reflects a desire for a future where human beings are led into “ever widening thought and action.” This widening is not only intellectual but also ethical, embracing inclusivity, plurality, and a world beyond anthropocentric dominance. In this way, Tagore’s poem can be seen as a poetic articulation of posthumanist aspirations: a society where fear, fragmentation, and hierarchy are replaced by openness, truth, and collective awakening into a more-than-human horizon of freedom.

Sant Baba Gadge, a great saint and social reformer of Maharashtra has tried his best to upgrade the position of the Dalit and the deserted by self realisation and spreading education and cleanliness to the deprived and the marginalised section of society. The philosophy of Sant Baba Gadge Maharaj emerges as a radical ethic of humanity in which religion is relocated from ritual spaces to the sphere of social responsibility. His insistence that “*Dev shodhu naka dagadamadhye, to sapadto garibanchya sevemadhye*” clearly rejects idol-centred worship and redefines God as a presence encountered through service to the poor. For him, devotion is not an inward emotion or a ceremonial act but a concrete moral practice, as expressed in the exhortation “*Bhukelyala ann dya, ughadyala vastra dya, hich khari pooja aahe,*” where feeding the hungry and clothing the naked become the highest form of worship. Gadge Baba’s thought dissolves the boundary between religion and ethics by asserting that “*Dharm mhanje manavata, seva mhanje Ishwarbhakti,*” a statement that equates true religion with humaneness and identifies service itself as devotion to God. His philosophy is equally uncompromising in its social vision, condemning caste hierarchy and social exclusion through the declaration “*Jaat-paat manu naka, sarva manase saman aahet,*” which affirms the essential equality of all human beings. This ethical humanism is further strengthened by his call for rationality and social reform in “*Swachhata theva, shikshan ghya, andhashraddha sodun dya,*” where cleanliness, education and the rejection of superstition are presented as moral duties rather than mere civic concerns. Taken together, these lines reveal a philosophy grounded in action, compassion and equality, where spirituality is measured not by prayers or pilgrimages but by one’s commitment to human dignity, social cleanliness and selfless service to the suffering masses.

Man on this earth is bestowed with both mind and soul. A perfect combination of both mind and soul is needed for all the human beings of this universe. The dominance of mind over soul leads

us to negativity and pessimism. Today we see that the man of this machine age is more concerned with mind than soul. The voice of the soul is the voice of God. So, the modern man must not keep aside the voice of his soul which John Keats termed it as “unheard melody”. But the irony is that man today is totally under the control of his mind. Sant Kavi Lakshmi Sakhi has presented a very poetic and aesthetic description of Mind in the following poem of *Amar Kahani*:

*“Maaya manahi ko janiye, man se man kuch hot,
Man, se sab kuch hot, jot mein manahi molaave.
Manahi det hai narak-swarg, puni manahi pathaave.
Manahi raja rank hot hain, dhanik bhikhaari kahaave.*

*Manahi ko lagat kalank, jas aru apjas paave.
Manahi sab jagnaach nachaavat, lok-pralok nasaave.
Manahi se sab hot kharaabi, sur-nar-muni jaaharaave.
Man, se kehu nahin baanche, jag mein saadhak siddh kahaave.*

*Pas, panchhi aru meer-musaafir, teen lok bhaaramaave.
Lakshmi sakhi kehu paar na paave, mili lehu jot mein jot.
Maaya manahi ko janiye, man se sab kuch hot.
(Amar Kahani, Shabd Sawaiya, Poem No.20).*

(Know the mind as an illusion; from the mind arises all.
From the mind springs everything, in the flame the mind dissolves.
The mind bestows both hell and heaven, and the mind sends one forth.
By the mind a king becomes a beggar, the wealthy a pauper.

The mind bears the stain, gains honor or disgrace.
The mind makes the whole world dance, destroys both worlds—this and beyond.
From the mind comes all corruption, even gods, men, and sages are revealed.
None can escape the mind; in the world, the seeker is called perfected.

Like beasts, birds, and wandering travelers, the mind roams the three worlds.
Even Lakshmi’s companion cannot cross over; only in union of light with light.
Know the mind as an illusion, for the mind arises all.)

Here, the Saint poet Lakshmi Sakhi says that everything in life depends on the mind. The mind creates happiness and sorrow, heaven and hell, honor and dishonor. A king can become a beggar and a beggar can feel like a king, all because of the mind. The mind makes the whole world dance; it controls people in this life and beyond. It can cause corruption and confusion, and even gods,

humans, and sages are affected by it. No one can escape the mind, and those who master it are called wise and accomplished.

The mind keeps wandering like birds and travelers across the three worlds, never finding peace. Even wealth and fortune cannot help someone cross over the illusions of the mind. Only when the inner light joins with the divine light can one be free. In short, the poem teaches that the mind itself is an illusion, and everything we experience comes from it. So, what is needed today is to control this agile mind for the welfare of the whole of humanity.

Thus, Sant Kavi Lakshmi Sakhi's Bhojpuri Granthas—*Amar Sidhi*, *Amar Kahani*, *Amar Vilas*, and *Amar Pharas*—are not only spiritual texts but also timeless guides for living in harmony with nature, society and the divine. Similarly, the thoughts of the other great saint poets including Rashtrasant Tukado Ji Maharaj and Sant Baba Gadge are very relevant to the present age where man is more controlled by mind than soul. When read through the lens of posthumanism, they show that human beings are not the rulers of creation but participants in a larger network where plants, animals, rivers, and even non-living things share the same sacred presence of God. Their teachings of compassion, humility, non-violence and ecological sensitivity remind us that true progress lies in coexistence, not domination. In today's world of machines, technology, and environmental crisis, Lakshmi Sakhi's vision gives us a corrective path—one that balances spiritual devotion with practical moral living.

By connecting ancient wisdom with modern philosophy, his works prove that the values of love, respect, and responsibility towards all beings are eternal. Thus, Lakshmi Sakhi emerges as a saint-poet whose voice bridges the past and the future, the local and the universal, and inspires us to build a world where spirituality and posthumanist ethics walk hand in hand.

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