CHAPTER VI

INFLUENCE OF ADI GRANTH ON GARIB DAS

Adi Granth is the Scripture of the Sikhs which was compiled by Guru Arjan the fifth Guru of the Sikh in 1604 A.D. It was the first holy Book that brought together the best writings of Mirgun Saints and the Sufi Saints along with the writings of the Sikh Gurus. "The Adi Granth, the Scripture of the Sikhs presents before us a universal and practical religion, preached by the Sikh Gurus and other Indian Saints belonging to the Bhakti movement. There is a parliament of Saints in which Brahmanas, Kshatriya and Vaishyas sit with the Shudras, the Hindu sits with the Muslim, the kings sit with the lowly; there is no distinction of caste or birth. They are poets of the people who are absorbed in the Name of the Lord. They are without any hypocrisy and formalism. They are frank and sincere. Adi Granth is not a philosophical treatise, but philosophy is propounded through the Songs of love and devotion. The message of love, truth, contentment, humility, fatherhood of God, brotherhood of man, restraint on passions, mercy on living beings, purity of mind and body, search for the self and higher soul, equality of man and woman, service of others, liberalism of food and clothing—make the religion of the Adi Granth a universal religion."

There is considerable external and internal evidence that Adi Granth had great influence on Garib Das' thoughts and poetry. Garib Das' Granth was compiled on the very pattern of the Adi Granth.

and Dadu's Granth. Even the present day Garib Desi Mahants acknowledge the fact that the compilation, ceremonial readings, and rituals attached to Garib Das' Granth are all inspired by a Adi Granth. Even the earlier compiled Volumes of Garib Das' poetry are known as Garib Das' Granth and are revered like the Adi Granth.

Among the internal evidences the two most outstanding are:

(1) Garib Das pays homage to the same Bhaktas of the Nirgun tradition who are included in the Adi Granth Viz: Jaidev, Ramananda, Kabir, Namdev, Pipe, Sein, Sheikh Farid, Bhikan, Revides and others. Others Saints whom he pays homage and whose writings are not included in the Adi Granth are those who either lived after the Adi Granth was compiled or those whose names could not be included in the Nirgun School, such as Mira Bai, Tulsi Das.

(2) Garib Das never went to pure Punjabi speaking area and although Punjabi has some influence on Western Hindi as a whole and quite a good influence on Harianvi yet when we note that Garib Das has written poems in pure Punjabi language, we cannot but conclude that this linguistic influence was mainly due to the influence of the Adi Granth and Sufi poetry. Many Punjabi poems of Garib Das are very much akin to the Punjabi poems of the Adi Granth. Many Hindi poems are also very much akin to those in the Adi Granth. This will be discussed in the Chapter on language.

To these two major influences we may add two more reasons of the easily deducable influence of the Adi Granth on Garib Das (1) The poetry of Sheikh Farid and Bhikhan was available mainly in the Adi Granth. Uptil this day it has been recognised that many other verses attributed to Sheikh Farid are imitation poems of other poets. But the verses of Farid and the language which has mainly influenced Garib Das' birha and Vairagya are those found only in the Adi Granth.
Secondly, there are many hymns of Kabir in Adi Granth which are not found in any other collection of Kabir's works however old. We find that Gerib Das had not only read them but imitated them. Thus for Kabir's influence also, Gerib Das was considerably indebted to the Adi Granth. There are a number of auto biographical stories of Kabir found only in the Adi Granth, which have been repeated by Gerib Das. Thus the influence of Adi Granth has been tremendous.

Another salient influence of the Adi Granth is the choice of Regeas in which Gerib Das writes his poetry. Such Regeas as Kafi, * are found only in the Adi Granth and not in Kabir's works outside the Adi Granth. Kafi Rege was used mainly by Guru Nanak and some Sufi Saints.

Yet it would be wrong to conclude that the thoughts of Gerib Das are absolutely identical with those of Adi Granth. If Guru Arjan were to apply the test he applied to select the writings of medeival Saints for selection in the Adi Granth he might reject half of Gerib Das's work, which shows a very orthodox respect for Hindu traditions, mythology, and the Bhagvata cult, which the Sikh Gurus rejected. So the influence of the Adi Granth can be deduced only from the common points of their Nirgun ideology.

Monotheism.

Duncan Greenless gives the following Names of God used to describe the Nirguna Absolute God:

* Bhagvän, Bishan, Braham, Gobîn, Gopêl, Hari, Īsher, Mêdho, Murâri, Prabhû, Pêrbrâhm, Rêm, Hari, Allah, Khudê, Kerîm, Rabb, Rahîm, Razak, Sahîb, Prîtam; Omkâr, Anêk, Kartêr, Khêliq, Kêran, Kêran, Jâjîven Tek, Prânpatî, Nirgun, Sangun Malik, Pêrbrâhm,

* For discussion on Kafi See chapter VIII
All these names have been used by Garib Das to express the attributes of the Supreme Being. We give below some of the examples of his free use of those attributive Names of God, which were used by Muslims, and Hindus.

"Allah. Ablsat Rêm hai Bechgûn Nîrbân
Mîrî Malik hai sahi mehal madi neh thân
G.G.S. Sumiran ka ang 6

Garib Nirgun, Sargun do pakhâ, Mât Pîtâ kâ sâj
hârî jîti hai nahi us Purukh kû lâj

G.G.S. Vishves ka ang P 154

Abigat, Ādî, Jugâdî jogî, Satva Purukh liolîn hai,
Sukh-sâgar, Ratenâgar, Nirbhai, bin sukh bâri gêvai;
G.G.S. Brahms bedi P 327

Agam Nûr, Aghai, su jhalkânt iyotî
Nirakar, Nirzun, Nirantar, Niralâ
G.G.S. Vigyan Stotra P 340

Akâl Adhûmi, Adî hai, jâkai nahi aût
dil hi aûdar Dev hai, Nirmel, Nirgun, Teânt.
Lai ko ang 18

Sarbâk, Abhang, Anâhed hai, jal thai Pûrae hai Sunva sile
Darvesh Deûâl Mihâl kare, karnî bhârni dube na jela.
R.S. Sweyya gend ushhal P215
Creation

In the Guru Granth there is a strong belief that the World was created out of Sabad (Word)

Utpat parlo sabde hovai
sabda hi phir opat hovai

Adi Granth Majh III

The creation and dissolution are through Sabda
After dissolutions there is creation again through Sabda

Adi Granth Maj M.III

Garib Das also supports the same views.

Garib Sukham mūrat sohna bahuranī viśār
ek sabad se sabh kiya aisā samrath sār

Says the subtle form and the many coloured creation is all created from One Sabad, such is its power

G.G.S. P 27/98

The True Guru (Satzguru)

The concept of the True Guru as found in Garib Das is mainly derived from the Adi Granth. No one can win the way to God alone. Only with the help of the True Guru can God be found. It is by serving Him His grace is won and the road to God is thrown open. The True Guru is eternal. "Without the True Guru, the path is not found (B. Prabhati, l : 5), no one has ever found it by pleasing himself. (R Kamre ki Var, 812) Without the Guru no one has obtained God, for all his talkin; it is he who knows the way and fixes true devotion in the pupil (M. Asa Ashtapadi). When the Guru is, not, the fear of God dwells in the heart. If the Guru makes the disciple perfect, then he gains the Secondless Reality."

"The disciple feels himself in an ecstatic mood when he

meets the True Guru. He places his all belongings i.e. Body, Mind and Material gains before the Guru and using them under his instructions he achieves the end. The Guru loves such a disciple like a mother. The True Guru is an ocean of Truth and knowledge. Thus the knowledge imparted by the True Guru is always true.

Since the Guru himself is the light of knowledge, therefore, his words are a light of the world. The words of the True Guru are always about Brahman, therefore the person or persons who follow these words attain the state of bliss. The words of the Guru are like the divine nectar and even the Guru Himself. The name of the Lord lies hidden in the words of the Guru. The knowledge of the Lord cannot be attained without the words or the instructions of the True Guru.

Garib Das described the Satgur in similar terms:

aisā satgur ham milyā surti sindhu ke nāl, 
gyān yog ar bhakti sabh dinhi nazar nihāl

Such a true Guru I have met in the consciousness, He has blessed me with Gyan, Yoga, Bhakti

Gurudev ko ang P 2

Garib zinda Yogi Jagadguru Malik Murshid pir
māriyā jhalakā bhedse lage gyan ke tir;

Says Garib My True Guru is a Living Yogi, World Teacher Lord, Spiritual perceptor
He has aimed an arrow of love and awakened knowledge in me.

ibid 2

Garib aisa satgur ham milyā tajpunj ki loa,
tan man arpun shishkun honi hoe so hoe.

Says Garib, Such a Satguru have I met who is embodiment of divine Light
I must offer my body, mind and everything caring not for what might happen.

ibid 2

Garib Das also identifies the Satguru with his divine teachings and makes him the eternal Spirit able to guide all the seekers of Truth. He is embodiment of love and liberator from the fearful ocean of life.

Divine Name

The Name of God is the saviour of man. This is a theme around which the whole religious philosophy of the Adi Granth as depicted through all Saints from Jaidev to the Sikh Gurus is constructed. The soul without Name is lost in the raging fire of egoism and passionate desire, unable to win her way from that misery to God’s company where there is peace and joy. When God would save a stricken soul, He sends His messenger with His Name, revealing Himself in poor sinner’s heart. So the Adi Granth and Garib’s Granth use the same language to exhort people to repeat the Name of God.

Remember God, Remember God, this is thy main work
Discard maya, seek refuge in God
Consider the joys of the world is false.

Remember God, Remember God, Remember God Brother
Without remembering God many are sinking wife, son, body, house, wealth and their joys
There is nothing thine in them death will take away all.

Adi Granth Kabir. p 692

Rām sūmār Rām sūmār Rām sūmār baure
hardam to ajāpā jāp, sāhib kū bhajo re,
īndri ghat pānc bhūt dūt hai divāne
kām shehar, krokh kehar lobh lehar utbāi
moh ke to pare phañg kaise kere tūte

G.G.3 Rag Ramkali P 588

Remember God, Remember God, Remember God O mad man
With every breath repeat God ceaselessly and worship Him
Within you the five senses are like the five devils
Lust, anger, attachment are raging within you in full swing
Avarice has ensnared you, O how can you break it?

G.G.3. Rag Ramkali P 588

The Name of God is spotless and one with the Spirit of God

Nām nirañjan aṅtār vasāi murārai
Hāri gun gavai sabad suhāī mil prītam sukh pāvania

Divine Name the spotless one resides within as Spirit of God
One should praise the glory of God through their word
and meet the Beloved

Adi Granth Majh M III p 127

Nām nirañjan nāi hai kion pāiāi bhaī
Nām nirañjan vartāāi raviā sabh thāī,
Gur pūre te pāiāi hirdāi del dikhāī

Name, the spotless, is within man, how to attain it,
Name the spotless, is all pervading spirit
It can be attained from the perfect Guru
Who reveals it in the heart.

Adi Granth Var Sarang p 1242

Nām nirañjan nīkā santo nām nirañjan nīkā
tirath vart thothre āge, jap tap saṇjam phīkā
bhajan bandgi par utāre, samrath jivan jīkā

The Name is the pure and beautiful, the Name is the spotless,
Going to pilgrimages, japa and tapa are all useless
Only rememberance of Name liberates man, and makes life stable.

G.G.3 Rag Kalyan P 517

As in Adi Granth Garib Das calls the Name abigat (without
form) Nirmala (pure), agādh (fathomless), amar (immortal), abināshī (eternal).
The Body of man.

In Adi Granth the body of man is called the temple of God. Everything is to be found within the body. Garib Das closely follows Adi Granth in its philosophy of the body:

\[
\text{tin karte ik khel racāyā,}
\text{kāyā sarre vīc sābh kich pāyā}
\]

God has created a play
Within the body has has put everything

Adi Granth Majh Mill

\[
kāyā kot apar hai āndar hat nāle
Gurmukh saunā jo kare Hari vast samāle
Ram nīdhan hari vanjīlai hire parvāle
vin kāyā jo hor thai dhan khojde se mude betāle
se aujḥad bhrām bhavai jīō jād mrīg bhāle
\]

Adi Granth Var Gaudi

This body is a vast fort in which are many shops
The Gurmukh who strike bargain buy the Name of Hari
They buy the Name and consider more precious than jewels
Those who search for Truth anywhere except the body
Are fools and wander in wilderness like the deer
who looks for fragrance in the forest though it comes from within him

ibid.

Garib Das gives expression to similar ideas:

\[
kāyā khoj le re to me rehtā puruś alekh,
bhibcārān kā sang chād de kāyā dikhāve bhek
is kāyā mai ram mandal hai bajāi anhād tūr
sohā hānsā sindhu milai hai jhil mil nur zahūr
is kāyā mai ghāt patan hai mai mūtar sābh dhoī
āpā met bhēt sāhib kū bahūr nā āvan hoī
\]

Search the body, man, in it resides the Supreme Being
Give up association with the prostitute (maya) and do not be misguided by its charm;

In this body is the realm of God, Sing his glory through Unstruck Music
In the Light of God meet the consciousness of man and the supreme.
In this body are shops and ferrys, all dirt can be washed
Give up your self and meet the Lord, you will conquer the cycle of life and death.

G.G.S Rag Bangla 583

It is the Nirgun Movement depicted in the Adi Granth which first
started fighting against social evils like caste system, dont-touchism, equality in social and religious spheres. Garib Das also fought against these evils equally vigorously. The problem has been discussed in the previous chapter.

In north India/Adi Granth and the progressive movement behind it became the bridge between Islam and Hinduism. The Hindus lived in cultural isolation and a false sense of superiority calling the Muslims Malachhas. The Muslims lived in pride and glory of their superiority as a political and ruling power looking down on the Hindus as Kafirs. The Adi Granth became a cultural bridge between the two. It condemned false pride and the spirit of isolation in both and showed a common path and meeting ground in the love of God.

 ek Gospāin Allah merā  
Hindu turk dohān nibārā

The One Lord, Allah is my God  
I have detached myself from both Hindus and Muslims

Adi Granth G. Arjan Bhairon 1136

Hindū anāh turkū kānā  
dohān te gyanī syānā

Hindū pūje dehra musalmanān masīt  
Nāmē seyā jāb dehra nā masīt.

The Hindu is blind the Muslim is one eyed  
Among both of them the enlightened is wise
The Hindus worship in the mandir  
The Muslim worships in the mosque  
Namdev serves and worships Him  
Who is neither in the mandir nor in the mosque.

Adi Granth Namdev Gaond 875

Allah gaib sagal ghat bhitar hirdai leh bīcārī  
Hindu turk douṃ mai ekei kahai Kabir pukārī.

Allah the Invisible is in every heart, reflect seriously  
Kabir loudly proclaims that God is the same in Hindus and Muslims.

Adi Granth Kabir Asa 483

Garib duḥūn dīn madhya ek hai allāh elekh pachān
Nām nirāmṛta lījīśai bhakti het ur ēn.

Says Gerib in both the religions (Hinduism and Islam)
Recognise One God to be the only Lord
Remember His Name ever with love.

G.G.S. Suman ko ang 6

devālajāhi masjid mēhi, sāhib kē sirjīē bhēnēt hai
pandit kēji dobi bēji nahi nir thir hū chēnēt hai.

Rattan Sagar Swayya gend uchhal 216

Some go to the masjid some to the mandir
They think it is the house of God
The Pundit and the Qazi have ruined the game
They are churning the water and wasting time.

Although Gerib Das expressed himself strongly against the sectarian attitude of Hindus and Muslims, for which he definitely received inspiration from the Bhaktas of the Adi Granth which include Kabir, he still showed a strong bias for Hinduism in preference of Islam and still believed in many Hindu practices just as cow worship and some admiration for Puranas, Krishan and Shiva as is clear from his Krishan stotra and Shiva stotra, but he identifies Krishan and Shiva with God.

Gerib Das however condemned idolatry as vehemently as is done in the Adi Granth. Like the Bhaktas of the Adi Granth he believed that worship of stone gods has been the curse of Hindu civilisation.

but pūj pūj Hindu mue tūrk mue sir nysē
Oe le jēre oe le gade terī gat duhūn nahi pāē

The Hindus waste their time worshiping idols
The Muslims waste their life in bow to the east
The Hindus burn their dead the Muslims bury them
Both have not known the secret of God

Adi Granth Kabir Sorath p 645

pather parmeswar keē bēsē andeshē moē
pēras se bhētyē nahi keēsē palte lōh

He calls a stone, God; this worries me
Without coming into contact with paras
How can iron turn into gold

G.G.S. Chanak ka ang P 88
MAYA.

Basing it on quotations from the Adi Granth Dr. S.S. Kohli gives the concept of maya in the Adi Granth as follows: "According to the Adi Granth, Prakirti or maya are not a separate ultimate reality. It has been created by God. The word maya is as old as Rig Veda, but Mayavada came into existence with Sankara in 9th century A.D. Sankara's position is "brahma satyam jagat mithvä jīvo brahmaviṁ na parāh. " Brahman is the only reality: the world is an illusion or a false appearance, the individual soul is identical with Brahman. " This principle of illusion is known as maya. Through this illusion, the self believes that it is an individual. This individuality experiences plurality if names and forms (nāma-rupa). Adi Granth accepts this view that the illusion of maya takes the individual away from God and thus leads him towards transmigration. When the influence of māyā banishes the Jīva realises the false appearance of the world. The three gunas are created through maya. God is said to have two forms - the first as immanent in the world i.e. coming into contact with maya, the second as trigunatīt, i.e. disassociated from maya. The first form is the Sarguna and the second is Nirguna."

Garib Des gives similar view about maya in the hymns quoted below:

Garib kāya māyā jānyo māyā ko sabh bhog
maya ki bāji khadi bātbidh saṁsaśa sog.

Says Garib the body is maya, all the pleasures are māyā
All the world play is maya which leads to delusion and disease.

G.G.S Maya ko ang 85

Garib sverg mirt petai lag sabh hi main paja\nYeh maya muskhe ko satgur te bhaji.

Says Garib, Maya has overpowered earth, heaven and underworld,
But as soon as it saw the Satguru it ran away.

Maya.
Dr. S.S. Kohli in his "Outline of Sikh Thought"
Says "Maya has been defined in the Adi Granth as the power, 
which takes us away from Brahman, Jiva forgets the Lord, because of Maya. It is not a separate ultimate reality."

Maya ho nagni jagat rahi lapta\nis ki seve jo kare tis hi ko phir khaa.

Adi Granth Var Gugri M III

Maya is changing to the world like a She-Serpant 
Whoever serves it is devoured by it.
Some true disciple subdues it like a snake charmer

Garib Das gives identical ideas.
Garib aisi maya wohni mohya sakal jahan 
is maya ki lahar me as catar sujan

Says Garib Das, so attractive is maya
That the whole world is bewitched by it 
Even the wise and clever are caught in its snare

The Saint.
The Saint is glorified in similar words both in Adi Granth 
and Garib Das. The Saint is the holiest of the holy. Without his 
association the mind cannot be purified. The praise of the Saint 
is beyond expression:

sadh ki mehma Ved na janai,
Jet\ta sunai tet\ta bikhyanai,
Sad\h ki upma teh gun te d\tur,
Sad\h ki upma rahi bharp\ur
Sad\h ki sobh\a ka nahi a\nt
Sad\h ki sobh\a sad\a be\nt
sad\h ki sobh\a us te u\ci
sad\h ki sobh\a muc te muci

6. Dr. S.S. Kohli: Outlines of Sikh Thought P 32
Even Vedas know not the greatness of the Saints.
They describe them as far as they had heard of them.
The greatness of the Saints is beyond the three qualities.
The greatness of Saints pervadeth every place.
There is no end to the glory of the Saints.
The glory of the saints is ever endless.
The glory of the Saints is highest of the high.
The glory of the Saints is greatest of the great.
The glory of the Saints appertaineth to them alone.

Saith Nanak, my brethren, there is no difference between God and His Saints.

Adi Granth Sukhmani

Garib Das also says:

Santh kii mehma kahi nai jae, ath sath tirath carno paee,
Santho kii mehma aparam par, puran brahm-mile Kartar.
Santho kii mehma agam agadh Narad se udhre Prahlad,
Santho kii mehma agam agadh budte rakhe gaj grah.

The glory of the Saints cannot be described,
The sixty eight places of pilgrimages are at their feet.
The glory of the Saints endless, they meet the Perfect Being and Creator

Unspeakable is the glory of the Saints
They have saved Narad and Prahlada
Undescribable is the glory of the Saints
They saved the drowning elephant from alligator.

G.G.S Raag dhan P 573

God shines forth on the brow of the Saint and impurity is removed from the hearts of those who meet him. The whole creation yearns after the dust of the feet of the righteous men

Love or Devotion

From the Adi Granth and the Saints associated with it Garib Das imbibes the spirit of true devotion or love, which he calls by various names: ishak, priti, prem, pyar, Ishak or priti for them means an undying passionate deep love for God, the very possession of which makes a human soul perfect, immortal, blissful free from all changing moods, ever calm and restful in Him. The devotee has only one desire; to taste loves sweetness more and more so that he may share in God's great game. He cares nothing
for what the world may say or think about it. This intense devotion is symbolised by those bards and Saints who died for love.

preŋ paŋtəla teŋ seŋ diŋa ḍhakan ku paŋ məɾiŋəm
daŋa bina saŋi maiŋa nənak sar na jəna teɾiŋəm

Adi Granth Vasr Gujri p520

Lord, Thou hast given me Thy love to protest my shame
Wise and all Knower is my Lord, I know not Thy worth.

ibid

jis no preŋ məŋ vasəŋ
səcə saŋəd saŋəjya subhaŋ
əbə vədən soi jəŋə avar ke jəŋə karı jio
əpe mele ap mələŋ
apnə pyəɾə apə ləə
preŋ kə sar soi jəŋə jisno nadər tuməɾi jio

Adi Granth Maru 1016

He is whose mind he instils his love
Through the true word quite naturally
He knows the pain of this love, what can others know
He unites He inspires the meeting
He bestows His own love
He knows the value of Love on whom Thou showerest grace.

ibid.

Thus this divine love is connected with grace of God
Garib Das refers to the love of Mansur as the ideal love:

Mansur kə dekəh məsəŋk yəŋ hujiai
ənəl əɾə həq bole dəvəŋə
siɾ kətə hai rudiŋər mukh dhovətə
ishək nahi chəd suli chadhənə,

G.G.S Jhuine P 437

Be a lover like Mansur,
The intoxicated Saint shouted Anal-Haqq
His head has been cut off,
Yet he batoes his face with blood
He will not give up his love for God
For the sake of love he suffered on the cross

ibid.

Intense love which merges the soul in the Spirit of God is the love preached both by the Saints of the Adi Granth and Garib Das. Their expression of Birha (longing) and Vairagya associated with
love are the same.

Hukam (Will of God)

The concept of Hukam (will of God) is peculiar to the Adi Granth particularly the writings of the Sikh Gurus. The Will of God is the law that works behind the universe and behind everyone's life. By the Will of God we come and by the Will of God we go. Garib Das expresses the same ideas which we find in Adi Granth.

"Hukam aavai hukam ja" 
"agai pachai hukam samae" 
By His Will man comes By His Will He goes 
He is surrounded by His Will.

Adi Granth Gaudi p 151

"Hukamai aavai hukmai javai 
bujhai hukam so sac samavai" 
By His Will he comes By His Will he goes 
He who realises His will realises Truth

Adi Granth Maru 1025

Garib Das conceives "Hukam" the Will of God exactly in the same way as the Law governing life and death.

"Gyan hamara ghudla kahai jin ajab gulzarai hukami ae hukam pathae haas bhae asvraa."

Knowledge is the horse with a fine saddle 
By His Will it came By His Will it will go 
The soul is the rider of this horse.

G.G.S ekta upjan ka granth 358

While the social and political ethics taught by the Adi Granth is different from that of a passive Saint like Garib Das, the religious ethics of Garib Das is the same as that preached by the Saints of the Adi Granth. He preaches abstemious habits of eating little, sleeping little, telling the truth, being honest, sincere, calm, patient and tolerant. The Adi Granth has some verses against cruelty to animals. There are some verses to show that neither vegetarianism nor meat eating can be a means of attaining salvation.
But Garib Das preaches vegetarianism in very strong terms and condemns both those Hindus and Muslims who eat meat in any form.

Like the Saints of the Adi Granth, Garib Das also condemns all ritualistic religious practices and even the formal wearing of the sacred thread, the frontal marks and the coloured robes as marks of holiness. He was strongly of the view that holiness should be reflected by a man’s actions and not by his garb. Hinduism had suffered much from these sectarian garbs which divided the Sannyasins into ten margas the yogis into twelve panths, the Vaishnavas into many schools and the Shaivas into many classes.

**Karma and Transmigration.**

The Guru Granth goes very deep into the theory of Karma and Transmigration. Fundamentally the theory is as old in Indian religious literature as Upanishads. Garib Das is impressed by the two basic beliefs that everyone has to sow what he reaps. Those who commit evil have to suffer the cycle of eighty-four lakh births. By the grace of God all evil effects of Karma can be destroyed.

“Every jiva desires, thinks and acts. Every action has its associations in the past, present and future. Every action is like a seed sown in the body which is a field of action.”

*karam dharti sarir jug antar jo bocai so khet*

Adi Granth Sri Rag M.V.

The body is the field in which deeds are sown as seeds
One reaps what one sows

_Adji Granth Sri Rag M.V_

*Kai janam sakh kav upayā  
lakh caurasē jin bhramājā_

Adi Granth Gaudi M.V.

Jiva is born many times as plant
It strayed into eighty lakhs of births

Adi Granth Gaudi M.V.

Similar views are expressed by Garib Das also

Garib apnī karnī pāē hai, kaha pītā kaha pūt
Harnākas to Hār chales Prahlād Dhakh Oṃbhūt

Says Garib everyone reaps the fruit of his deed. Even the deeds of father and son may be different. Harnakhas was punished, while Prahlad was blessed.

G.G.S. P 153/4

Ego Haumai

The views of Garib Das about egoism are exactly like those of Adi Granth.

haun haun karat nahi sac paīai
haumai jāī parampad paīi

Adi Granth Gaudi I

As long as man is absorbed in egoism, he does not realize Truth. When the egoism departs, he attains the Supreme state. Garib Das also condemns egoism:

hauṅ hauṅ kare so gadhai hai, mai mai kare so bok
bandā bisāra bandgi to svān hai sabh lok

He who says "I, I, or me and mine" is like an ass and a crow are joint. Those who forget worship of God are like dogs.

G.G.S. P 458/57

Grace

As in Adi Granth, so in Garib Das, emphasis is laid on grace. The grace of God is very essential for Bhakti.

Karam hoval ten param pad paīai
Kathai akat: kahānī
tū kartā kīā sabh terā kīā ko kare prānī

My Lord is one, there is none other, He is realized by His Grace.

Adi Granth Asa Mohali I
Garib bajar paul diodi lagi andar ars dukhan
Mehar daya se paisai satgur deve dan

G.G.S. P 29/78

Says Garib within this body is the heavenly shop
By His grace man can reach it.
It comes as a gift of Satguru.

G.G.S. P 29/70

**Mysticism.**

All medieval Saints were fundamentally great mystics. But all the Saints did not belong to the school of mysticism. Indian mysticism of this period can be divided broadly into three groups: (1) Monotheistic Universal Mysticism (Nirguna Mysticism)

(2) Mysticism of Personal gods like Krishna Cult and Rama Cult Sarguna Mysticism.

(3) Occult Mysticism of the Siddha Natha Yogis.

As in the *Adi Granth*, Garib Das disapproves of Mysticism of Personal gods to a limited extent and shows allegiance only to the Supreme Being. He denounces the Occult mysticism of Natha Yogis in the same way as has been done in the *Adi Granth*. In his compositions Krishna stotra and Siva Stotra he shows some particular respect for the Krishna ideal and the Siva ideal, though in his compositions he identifies his Krishna and Siva with God.

In the *Adi Granth* the approach to Nirguna and Sarguna ideals is stated as follows:

Nirgun ap sargun bhi oh
kelah dhar Jin saagli mohi.
He is Unconditioned, He is Conditioned
By His powers of manifestation He has enchanted all.

Adi Granth Sukhmani. Gaudi

Nirgun sargun aps soi
tat pachane so pundit hoi

He is the Nirguna (Unconditioned) as well as Conditioned
He who realise the Reality is the Pundit

Adi Granth Majh 128
The Word of God is considered to be above the dispute of Nirguna and Sarguna.

Nirgun sargun se hai nyārā, sabad atit amolam
Nirgun man mayā brahmgyāni sargun kayā kholam
Nirgun kaho sahi Gunvātā, sabad samānā daryā hai
pañc tata taton gun tura ape srist sanyogi
Khālik Khalik Khalik mai Khālik, abigat adilī yagi.

G.G.S Sukhmani Sampat. P330

The Word of God is distinct from the Unconditioned and Conditioned
The Word is priceless and detached
The Unconditioned is the mind of the Brahmgyāni
Conditioned is his body only
He is the Nirguna which pervades the river of Word
He is the music behind the five elements
God is in the world and the world is in God
God still remains the Soverēgn Yogi.

G.G.S ibid

It is not a matter of coincidence that Garib Das calls his composition Sukhmani sampat after the Sukhmani of Guru Arjan from which our first quotation was given. It is also not a matter of coincidence that he brings in the word Brahmgyāni in it which occurs repeatedly in an Ashtapadi in the Sukhmani. Then again this line occurs a number of times in the Adi Granth:

Khālik Khalik Khalik mai khālik pūr rehio sabh tāhī

God is in the world and the world is in God
His Spirit pervades everything.

Adi Granth Prabhati p 1349

The above quotations show that Garib Das was not only influenced by the Adi Granth, but he directly borrowed themes, titles of Composition like the Sukhmani and the expressions. While in Adi Granth and Kabir, a theme is fully discussed in all its philosophic implications, in Garib Das many thoughts run into one another.

The Nirgun Bhaktas looked on God as the Supreme Light which in the Adi Granth is expressed as Jyoti and Nur. God first emanated His Light out of which all humanity was created, which
makes every one equal in the eyes of God. To attain this Light (Nur or Jyot) is the main aim of the Bhaktas life.

Aval Allah nur upayā kudrat ke sabh bānde
ek nur te sabh jag upjyā kaun bhale kaun maande
loga bharam nā bhule bhai

First of all God created Light and from that Light all were created.

All human beings were created from Nature coming from Him
All human beings are created from His Light, both good and evil.

Kabir: Adi Granth Prabhati 1349

sabh mai jot jot hai soi
tis dai canan sabh mai canan hoi

In every one there is His Light
With His Light there is light in every heart.

Adi Granth Art

This supreme state tumiyaavastha of realising the Light of God is called Begampura (City of no sorrow).

Begampura sehar ko nāū
dukh andh nāhi teh thao
nā tasvis, khiraj nā mal
khauf nā khatā taras nā javāl

The name of the City is the town of no sorrows, There is no pain and disease there no one suffers there.
There are no tax gatheres, no one levies tribute
There is no worry no sin no fear and no death.

Adi Granth Ravidas 345

Garib Das says:

Allah mūr maule magan āp hai ji
galtān subhān sahi dekh lijai
baithā ārs ke takhat par āp saih
didār ke vaste sis dijai.

Allah is self existent in His Light
See Him absorbed within Himself
The Lord sits in heaven on His throne
Sacrifice your head for a glimpse of Him

G.G.S Jhulne P 435

bandī chhod sahib kā dhyān dharo
nirālambh nij nūr nij nek hai ji
jal thal mai thir gambhir gaibi
dekho lok parlok mai ek hai ji
Concentrate your mind on the Liberator Lord
His is Light self-dependent and wonderful
You can see it spread in this and the other world

G.G.S Ibid P 435

jyoti jagmagai jog bijog bāñi
jāki palak mai khalak jahan hai ji

His Light shines everywhere as the word
In the eye-lash of His Light is the whole world and humanity

G.G.S. Ibid. P 435

Nūrnagar begampurā prapatan thān
Satgur saīn lākhāyā jo pad nirbān
anurāgī nahtat mai le surti samoi
mahal maharām jahanī āte āpā khoī
The city of Light and the City of no sorrow
Is the Name of the supreme place
The Satguru has revealed that supreme state of nirvana.
The lovers have concentrated their mind on Him
By giving up all self-hood they will go the place.

G.G.S Rag Bilawal 594

Thus we see that Garib does not only identifies himself with
the Bhakti ideal of Guru Granth but borrows ideas and expressions
sometime verbatim.

The supreme state that is achieved is expressed as Sunya,
Anhad, Turiya, in the Adi Granth. The expression given to these
mystical states is identical with that found in the Adi Granth.

Amrit ras satguru cuṣāyā
dasven dvār pargat hoe āyā
anhad sabād vajah dhun bāñi sehje sahaj samāi hai

The Guru has given the Nectar
In the dasam dvār (tenth seat) He is revealed
There anhad Sabād (Unstruck Music) is ringing
Naturally my mind is absorbed in Him

Adi Granth Maru Sohle

suno sun kahai sabh koi
anhad dūnyā kahā te hoi
anhat sunya rate se kaise
jis to upje tis hi jaise
ce janam nā mare nā avai nā jāe.
Every one speaks of Sunya and says he has attained it,
How can you hear the Unstruck Music of the Sunya.
How do they feel who are absorbed in Sunya,
They are just like God Himself who created them
They are never born and they never die

Adi Granth: Sidha Gosht

Garib Das says:

ban-de dekh lai dar hai ve
sunya mandal sail kar le ajab ghaihi khyal ve
agadi anhad adal hai phagli phaal mehboob ve
ajab ras bilas baad cund sur karor re

G.G.S Baint Pharsi P 455

Man, listen to the condition of His door,
Travel to the Sunya mandal, the Unknown and wonderful
Unfathomable and full Unstruck Music is the abode and grace
of the Beloved.

There is the light of millions of moons and suns
Enjoy the spiritual dance with Him

ghat ghat me nad ucar bani
mihi mahal mai marfat gavta hai
tal mrdang jahan sankh sur purnai
bina mukhya nad tajvta hai
Das Garib dil dugra dur kar
sabad atit sunya mai samadhii

Within every heart there rings His music
Sing His praise, and worship Him and listen to inner Music
Then you will hear the music of mrdang, sankh etc
Without any instrument and the mouth
You can play on the flute divine music
Says Garib dispel all otherness from the heart
The mind shall be absorbed in Sunya through Sabad.

Summing up the discussion we can now conclude that Garib Das had
_closely studied the Adi Granth_ and imbibed its inspiration,
language and thoughts. When we say that he derived inspiration
from the Adi Granth, we mean not only the Sikh Gurus, but the
Bhaktas of the Adi Granth like Jaidev, Namdev, Ravidas, Farid,
Kabir Sadhna, Pipa, Ramananda and others. He mentions their
_names and mentions the historical autobiographical stories of
Kabir and Namdev on which Adi Granth has been the first and oldest
Manuscript to throw light._
Yet we cannot say that he accepted everything from the *Adi Granth*. The *Adi Granth* definitely shows that the Gurus had interest in the political freedom and fate of the country strongly in their mind. They condemned Mughal rule and the atrocities perpetuated by the rulers. By the time of Garib Das the conditions had become worst. Even though the greatest upheavals took place during the time of Garib Das, he remains silent about them.

Garib Das has also written *Krishna Stotra* and *Siva Stotra* which are not in tune with the themes of the *Adi Granth*. Yet the fundamental thoughts are taken from the *Adi Granth*. It is quite possible that Garib Das took up the study of the *Adi Granth* primarily to study Kabir but we note that he shows the same respect for Guru Nanak and other Bhaktas of the *Adi Granth*, as he does for Kabir. So we can safely conclude that Garib Das derived considerable inspiration from the *Adi Granth*. 