CHAPTER 4.

PHILOSOPHY AND RELIGION OF GARIB DAS.

Garib Das was not a philosopher in the technical sense of the word. As a matter of fact, like all medieval Saints he discouraged all such philosophy which confined only to the sphere of intellect. They depend for their higher experiences and knowledge on intuition and they were of the opinion that intellect (buddhi) was instrument of human understanding. It could go only to a certain limit beyond which intuition alone reveals Reality.

Although we find no distinct or independent philosophical theories yet the monumental religious writings of Garib Das give us immense material on the nature of Ultimate Reality, the Soul and the World. We will discuss the Philosophy of Garib Das in the following parts: (1) Metaphysics, (ii) Ethics (iii) Mysticism (iv) Social Philosophy and then we will discuss the Religious Idealism of Garib Das along with its institutions.

METAPHYSICS

In the writings of Garib Das, as in many other medieval Saints, "metaphysics is subordinated to mysticism". The highest principle apprehended by pure reason are to be apprehended in mystic experiences.

God is the Ultimate Reality. He is formless and hence all anthropomorphism is condemned. God is one and Absolute. All creatures and creation depends on the One God. He is the Lord of heavens and earth. He begets not nor is He ever begotten. None can be compared to Him. In all the entire Universe there is but One Eternal Lord. All things arise from the power of His action under the influence of His creative Will. Infinite are
are His universes of wondrous workmanship.
on there was one Absolute God. Ultimately
Him, at the time of dissolution.
finite, "says Gerib Das, " He is Unseen
support, Ocean of Mercy, Compassionate,
sent. He is merciful and kind to the poor and
seen within the heart. He is the Lord, and
limits. He is the Immortal Being and the

From the Unmanifest come the Manifest and
in the Manifest is the Unmanifest and millions are His manifest-
tations. The Supreme and Merciful Creator is seen in His
Creation. He is Unborn, detached, and without any dark spot.
The Creator is ever in His Creation and the Creation is the
living form of the Creator. He is on the earth. He is in
heavens. He is every where. The Unfathomable One is every
where."

1. alaf spär alīl agocør nīrbaṇa nīrḍharaṇ;
    kripā śīndhu karīm purūraś tu, bāi bāser kartāren;
    din deyāl dayā ke sāgēr, dil sāder didāren;
    beegun cīntaman sāhib, bāi so bare nā pēran;

    ekal karīm-purūraś abināśi ramta rem kēheve;
    bēhar bhīter, bhīter bēher, khelat bāi nīrdāve;
    mālek mīre maule sāhib murād pīr-hāmēra,
    sargun nirgun, nirgun sargun, anaht kot āvēra;

    alaf ilam karīmā kēder, bāi kudrāt ke mēhi,
    sāşāver jēngem jūn jīhēnā sābh ghat vyēpak sēin;
    nirjūnā nirlep nirehjān manjēn mūrti mītēnā
    khēlak khēlak khēlak me khēlēk soham sābad atitēsā;

    aras kurās mai vyēpak devā pur rehyā jagdīśām
    drīst mūṛt so agācār dekhyā bīṣāv bīsāv.
Sant Garib Das does not see God as an abstract nothing. To him God is Light (Mūr). His Light is like the blazing splendour of the sun. It is the Light that shines in all souls and pervades all. It is the Light the vision of which alone dispells all inner darkness. The Light of God is revealed in the Saints. The spiritual experiences of the Saints are an evidence of revelation of His Light. His Light is beyond the comprehension of ordinary mortals.

Says Garib Das " Contemplate on the Divine Light which is the true breaker of bonds. The Incalculable is self-existent Light, which mysteriously pervades the earth, the water and the sky. In this and other worlds there is but One Light of God. Make Faith thy telescope and see His Light in your own heart and in your own spiritual experience. The heart is the Temple of God which is Light. God is self-absorbed in His Light. He can be seen in the transcendent state. Fools in their ignorance cannot see His Light. He has been realized by the Saints in the spirit of true Yoga. In the Sunya (Transcendent State) He can be realized.

2. bandi chod sahib ka dhyān dhaire
nirāleśh nij nij nark haj ji,
jal thal me thi gāthār gaibē
dekhē lok parlok mai ek haj ji.

dhar dhyān durbēn yakēn kijai,
dil dehē paith kār parēk bhāi;
kurbēn karēr ke sehē jē par,
jaheh surē tēl nirtē do nirkē aī,

allah nūlē maule māgnē ap hāj āī,
galtēn subhan sahē dekhi lījai,
bathēn ārs ke takhtē pār ap saīn,
dēēr ke vaste sīs dijāi;

jōtī jagmāgi jōg vijēg bānī,
jāki pēl kālī khēl jāhen hāj āī;
nahe dīkhtē mūgdē kī dīrēt avāī
santo khoj līyē kalbutē hāj āī;
sunē saīl kē sīndēh mai surē pāthī
jaheh ap ābīgat avhētē hāj āī;

G. G. S Jhulna p 435
According to Garib Das this transcendent state of God, in which His Light is revealed is a higher spiritual state which was not even achieved by Gorakh and Dattatraya. "There the dhyamam of Gorakh and Dattatraya does not reach. There only the supreme Light of God prevails." Garib further calls it Nur Nagar, the City of Light. It is state of Nirvana State which can be attained through the Satguru. "This Formless Light, which is Perfect, detached, above all gunas, and beyond knowledge (gyan) and contemplation (dhyan). His limit has not been known by any of the great Sages like Narada, Sanak, Sanandan, and Sheshnag. The object of our worship should be His Light and not any god or goddesses. We should sing of the Divine Light. We should praise the Divine Light. We should perform the Arati and worship only the Divine Light." Thus Garib Das concentrates on strict monism in his metaphysical thoughts and expression.

3. jahān Dutt Gorakh nahi dhyañ dhyani,
    acal nūr hi nūr dekhō tamāsaṁ,
    aseś kūra ke bāg me kaun māli,
    jahān nūr jahūr ke kaḥd hain jī;
    kahai Dās Garib sambhāl bhiya,
    dakhē cakhte nahi so añdh hain jī.
    G.G.S. Jhulne 437

4. Nur Nagar āgamūra prapatan thāṁ,
    Satgur Sain lakhayā jo pad nīrbāṁ;
    G.G.S Rag Bilawal P 594

5. abigat gati kich samajh padai nahi kioṁ pahuṁce mat meri,
    nirakār nir-lep niranjan gun atit tehum deva, gyan dhyān saṁi rahai nirālā jāni jae nā sevā, Sanak Sanandān Narad Muni jan Seś par nahi pāvai, Sahkar dhyān dharai nis bāsar aṁhūn tah jhulavai.

    Nur ki arati, nur kai chajai, nur ke ṭal pakhāvaj, bājai,
    Nur ke gayan, nur kī gāvai, nūr sumaṁte bahur nā avai,
    Nur ki bāṁī bolai nūr, jhīrī mil nūr rehyā bharpūr,
    Nur kahirā nūr hi bhāvai, nūr kai kahai param pad pāvai.

    G.G.S Sandhya Arati p R.S.278
The Unseen, the Infinite, the Unattainable, the Imperceptible and limitless time or destiny. He has neither form nor colour nor even cut lines, but is manifested as the Sabda (Word). God who is hidden in the heart of every creature is the warp and wood of all. Never was a time when he was not and never will there be a time when He will not be, never will time see His end. There is no possible spot in the universe which is devoid of His glory, All obey His Will. Garib Das accepts the age old belief of the Upanishads that all is He, manifested as the many, so that He may enjoy the bliss of reuniting all in the One eternal. God carries the four-fold function of creation, preservation and destruction, and bestowal of grace. Souls in their essential nature are the same as God. The Nirguna and Sarguna is represented by such Upanishadic thoughts : "There is One without a second. All this is Brahman." There is the same relation

6. dev hi nahi to sev kis ki karun,
kise pujun ko nahi duja,
duja karta hi nahi to kite kis kii karun,
pind brahma ki mai ek sujhayi

G.O.S Rekht P 429
nirgun sargun dohung se nyaraa, gagan maandal galtanaam
nirgun karun to gun kin khine, sargun kahun to hanum;
nirgun sargun te hai nyaraa, Sabad atit amoleam.

G.O.S Brahma Kala p 330

rupe na rekho na dhupo na chayaa
thano na mano na gayaa na dhyano
likhaa na baktaa na rakhta na bedo puraano,
talo na khyalo na, malo na melaa
upje na bince na gurva na cela.
kaya na chayaa na mayaa na muleem,
sakah na birche na patro na phulo a,
birdha na bala bisala na pitama
nehaal nirakar rehta pritam.

G.O.S Vigyan Stotra p 340

The same ideas are expressed in the following Upanisads:
1 Chandogaya Upanisad: III 14:1; and VI 2:1
2 Mundaka Upanisad II 2.11
between the Transcendent Spirit of God and His Immanent Spirit
as between the milk and ghee or between the water and ocean.
Garib Das says. "Just as a bubble swells out of the ocean and
merges back to the ocean, so also the soul of man comes out and
ultimately merges into the Infinite Being. Only the Saints
realize this. Just as there is fire in the wood and can be
taken out after some effort, just as there is oil in linseeds
and can be taken out after pressing them, just as there is
butter in the milk and can be taken out after churning, so also
there is the spark of God in man and he can realize it after
meditations. He who realizes this is a Saint. God resides
within man as oil in the seed. It can be taken out after it
undergoes certain process. So can the Light of God be revealed
after prayer. God is the Creator and Sustainer of the creation.
The Compassionate Lord is Unfathomable. He is without any human
attributes (nirgun) and He is without desire. He is spread every
where but hidden just as the fragrance of a flower is concealed
in the flower.

7. Jaise pani ke bic mai budbuda hot hai,
phir pani ke bic pani samay; aise brahm daryal me budbuda khyal hai;
kisi parkhi Sant ki driiti aya;
Jaise til me tel hai kisi mai aga hai,
dushri maai ghrit math kadh liya;
soi nar sadh agadh niscal bhace,
mur pyala jihon jain piya.
G.G.S Rekhte p 422

8. Garib jaise til me tel hai tio kavya madnya Ram,
kola me dare bin, tat nah sehkam.
G.G.S, Vicar ka ang p 122

nirgun nehkami;
Ram rahim karin tuhn kudrat se nyara, gandh pushp jioin ram rehaya
phulya gulsar.
G.G.S, Rag Bilawal p 593
Hidden in the soul of every man God sees all and knows all. He watches all the Game that he has set at play, and knows everything that is going on everywhere. Being one with each soul He knows the needs of everyone and he hears the prayers of everyone. He shares everyone's feelings. He takes part in the joy and suffering of everyone. He protects the Saints and punishes the evil doers.

God alone is Truth. Truth is the antithesis of Falsehood. The Eternal Spirit of God is Truth, the world is false. In the beginning and in the middle and end there was, there has been and there shall be Truth. Where there is Truth there is no falsehood. Those who love Truth have no fear or delusion but those who live in falsehood and ignorance live in fear and delusion.

**SOUL OF MAN AND THE WORLD.**

Apart from saying that the world is made of five elements, and their 25 gunas Garib Das is silent about the mode of Creation. He did not apply his mind like early metaphysicians to Cosmological reflections on Creation and the Creator. He has

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10. Janaì jananhär sakal kī jāntā,  
ghat ghat mai abīnāī pūran prānthā  
abigati thin abhin mahal main mahal hai.  
hāzar nasar dakh kaho kyā gehal hai.  

G.G.S. Aril P 447

11. Garib sāce kun sevān karou, jhūthe kun lyūn lūt  
sae sabad saïn yun darai jyon nyāns kī wāth.  
Garib sacai kun sijā karou jhūthā jhalke wah,  
trigun āgan jalat hai jhūthē beh beh jaha.  

G.G.S. Sac ka ang p 108
given only the traditional view which stems from mystical experiences. He takes two parts of the Universe. The Unmanifest God (Nirgun) and the Manifest Universe (Sarguna). The Sarguna being His Play is transient. All that is manifest is maya (that which will not last).

Says Garib Das "So fascinating is maya that humanity is caught in its charm. The whole world-play is maya. The Light of the Guru alone can show man the way out of it. One who is fascinated by maya cannot discriminate between friend and foe. Such a man cares only for eating, drinking and being merry. Maya invokes deep earthly attachment. It poisons the mind and soul."

"All created things are maya. Even Brahma, Vismu and Siva are maya. All fulfilsments of desires are due to maya. Kings and paupers are victims of the snare of maya. All creatures subject to birth and death are slaves of maya. Only Saints like Kabir have conquered maya and also birth and death.

"The very matrix of the creation is maya. Maya is the be all and be end of the World. Maya spreads in various spheres of creation. Those who say that they have renounced maya still live in maya, as the whole world, whether cities or forests, is maya.

12. Garib aisi maya mohni brahm sarikh khol satgur saralna ubrai, ja'i baanki hel,
Garib aisi maya mohni mohyur sakal jahur,
is maya ki lehar mai ae catur sujuan.

Garib aisi maya mohni dusman gine na mit, an atac manai nahi khamai hi me prit.
Garib aisi maya mohni meh meh caksy,
pasu paankhi chads nahi baadinbe bis ki dor,
G.G.S. maya ka ang p 84

13. Garib maya brahm Vismu hai maya sankaar ses pahe tate gun tin lag maya hi parve,
Garib maya ke hi raft hai maya hi ke rup
maya hi ke raak hai maya hi ke bhup.
G.G.S. maya ka ang p 85

16. Garib maya ki basi raai maya hi ke phuli
maya adi ar ah hali lakhial maya phuli. G.G.S ibid p 86
There is the maya which is the cause of sorrow and there is the maya which is the dispeller of sorrow."

"The body of man is the temple of God. Within it resides the Supreme Being. Man should renounce all prosncticity and such living which corrupts him. Made from the material elements, Man is a being who carries the Light of God in his soul. Within Him resides the Perfect Being. Man should not search him outside his own Self. He is within him.

The body should not be mistaken for the real Self. The real Self is immortal while the body is transient. Garib Das at times identified the Mind with the Soul, because the wisdom of the soul is reflected through the mind. "Mind has the divine and the earthly aspect. The divine aspect is the source of supreme wisdom and leads to enlightenment, while the earthly aspect leads to egoism and abandonment to the lower Self. "The Mind has fallen from the heavenly abode. It is in the original for a precious jewel which has suffered change and has become corrupted in its worldly life. The Mind is the creator, the

15. Garib ek maya dukh bhanjna ek maya dukh mil, ek maya to gandh hai ek maya hai phul.
G.G.S. ibid p 88

16. KANYAN KHOJ LE RE TO ME REHAT PURUS ALEKH, bibhcastan ka saa chah de kya dikhlave bhekh.
G.G.S. Rag Bangla P 583

17. jai buhd saijn jin saj saji laha darya mur ve, haj sakal sarbag sahib, dekh nikat na durr, ve.
G.G.S. Baint Parsi P 454

18. Yoh man gir akas tain, phlya laal ratan phir ulta milta nahi, kijai kot jatan.
G.G.S Man ka ang p 72.
mind is the reborn. The mind plays with Good and Evil. Garib
Das calls the divine aspect of mind Nuri (born from Light) and
he calls the earthly aspect of Mind khaki (earthly). The
earthly mind is absorbed in the lower desires which can be
overcome through the Sabda (Word). The divine mind leads to
the path of God. Garib Das advises man to conquer the earthly
mind with the divine mind, to over-power the weak, unstable and
wandering earthly mind and live in the love and protection of
the divine mind. He who conquers the mind conquers the world."
The mind is absorbed in the delusion of the three gunas, the
same mind freed from all earthly ties and attractions attains
contentment peace and joy. The mind stands in the way of spiritual
journey and it is the mind that helps man to attain his goal.

"Man is the meeting point of Nirgun and Sargun. He has the
qualities of both. He has been created out of the five elements.
Out of Omkar God created the three: Brahma, Vishnu and Siva. In
the earthly body of man, there are the nine doors of the senses
and The Spirit of God resides in the tenth Door, the Dasm Dwar
(which will be further discussed under mysticism. Thus man has

19. Garib yoh man karte te hai, yoh man aatma sur, asuroh me khaelti harsem
Garib Nuri seti mil raho, khaiki kharij kin,
Gyan Sabdaa maraii paach padison tin.
Garib nuri man mai mil raho khaiki bade bakhil,
Satgur hela de hai, kioh kijai sia dhil.
G.G.S Man ka ang p 76

21. Garib man ki maya mer 'ai, man tyage nahi rohe,
man jite Satgur mile chhad sagal parpae!
Garib ran ki maya mer hai, man jite jagjit,
manhi wuktay ho gaye, manhi padda bhit.
ibid p 79

22. Garib man hi marag me khambda man hi nehalal dhama,
man_samsar me ramay, yoh trijut man kam,
Garib sil santokh bhek kun man hi dhare calee,
man hi asthir ho raavya man hi gyaa sunaa.
ibid p 79
to struggle through his lower Self to his higher Self with the help of the Guru.

ETHICS OF GARIB DAS

In Indian philosophical thought, ethics has rarely been studied as a separate and distinct study. It has always been embedded in the main body of religious and speculative thoughts. We have therefore to extricate the ethical element from the general religious and philosophical settings. Religion thus has been the source of morality.

The Brahmanical morality was based on the authority of the Scriptures. Garib Das opposed all such morality based on Scriptures. The Brahmins made people do certain things in the name of morality because the Vedas and Shastras commanded them to do so. Garib Das like many other medieval Saints refuted this approach. Garib Das laid stress on the Universal elements of morality.

The most remarkable feature of the ethics of Garib Das is its wide scope. He has subscribed to the ethics which covers nearly all progressive movements of the times like, Sikhism, Vaishnavism, and Sufism. He laid the greatest stress on universal, moral and spiritual qualities. Garib Das set very high ethical standards for his followers. Although no ethical code is to be found which sums him his moral discipline, yet the main features of his ethical outlook can be deduced from his writings.

The ethics of Garib Das is individualistic and practical.

23. Garib Sindhu bindhu ka saj hai ranmharn prabin,
Adi Oma ardiagni sirge deva din,
Garib sargun nirgun do pakh, mat pit k saj,
harf jiti hai nahi usi purush kuhn laji.

Ibid. G.G.S. P. 154.
We will analyse the various virtues which are essential for the attainment of highest knowledge. Ethics is as we shall note, only preparatory to mystic realization. The divine and demonic heritage are distinguished from each other and identified with knowledge and ignorance. The divine heritage consists of virtues while the demonic heritage consists of vices. We will consider the virtues first:

Purity.

Both by precept and example Gerib Des insisted on pure living. Pure living was to be in thought, speech and deeds. Purity in thought and life was to be maintained at all levels. Gerib Des has devoted a whole chapter to Purity called प्राकृतिक. "All the service, the worship, should be with purity of mind. One should make purity his regular bath. Instead of offering sandal-wood, and other objects of ritual one should offer a pure heart and soul. Purity should be one's asana (posture) and in purity should man bow to God. Purity should be one's rosary and purity should be the music of the singer of God. Pure should be one's speech and actions.

Because of his stress on purity Gerib Des condemned hypocrisy, in all forms and in all phases of religious life." The hypocrite, says Gerib Des, neither likes the path of Bhakti nor of Mukti, in falsehood he wanders imitating the ways of the e

24. देव सेवा देव पूजा देव सिद्धि वे,
देव चंदन देव आर्पण, देव है शेष वे.
देव आश्रय देव आसन, देव है शेष ताक्षेत वे.
देव पुजारी पूजते जो देव है शेष राक्षत वे.
देव पुन्री देव भेनि देव बोलन्हर वे.
Gerib Desam देव खोकर, देव कर दिदर वे.
25. "Thou wastest kanthi and mala to become a vaïragi, thereby you only court death by hypocrisy. Do not put on the garb of holiness like a hypocrite. You cannot become a Bhakta in this way."
Thus he condemns the hypocrisy of Yogis, Bairagis, Sanjivasis.

Purity in thoughts and actions can be attained by the mind, without any show of piety through holy garbs. If the mind is kept pure and unsullied, then moral behaviour can become above reproach. Gerib Das demanded a well disciplined life based on devotion to God with a pure mind. The way to keep the mind and the conduct pure was to centre one's entire thought upon God and to associate with real saints. Simple thoughts came to those who turned their mind to lower desires and worldly pursuits in the name of religion.

Truthfulness.

Purity is possible only if the mind cleaves to truthfulness, because truth is eternal. Man must eschew that which is false and misleading. Man must cling to truth and give up that which is unreal. God and everything leading to God is truth, while the world and everything worldly is false. Man must contemplate Truth. He must pray for imbibing Truth. The False and evil minded will go to hell because God is Truth, the Saints of God are the messengers of Truth."

26. Kanthi mala tilak jansu,
jam kishar kar hai behnu;
tan pakbehi karo met bhai,
Bhakti puraten tum nahi pai.

27. Gerib sac sakat ner hari rahi
jumtha rahi jahen,
jumtha sabha sabse hai sachi saheb hai,
Gerib saty sakrit ki bandgi, setya sakrit ka jep,
jumtha dosak diji sak ape aep;
Gerib saheb seeti deosti sanon seti pyar,
jin ku nee sakhai nahi dharma ree darbar.

G.G.S Sac ke ang p 108
Man should give up falsehood in every form. Mere lip service to holy living is of no avail. It is good deeds that matter. It is no use merely preaching virtue. The heart of the matter is to practise it. He is a true Yogi who practises true living and not merely talks about it.

**PATIENCE AND FORBEARANCE.**

Garib Des lays a great stress on Patience, endurance and Forbearance. He has devoted a whole chapter entitled "Jerna ka ang" to this ethical subject. Life is full of suffering and temptations. A man can get through it safely and without being molested by evil passions. "A man should have such patience and powers of endurance" says Garib Des, "as the earth itself. The more you dig the more it surprises you with its patient silence. Man should have the endurance of fire among the elements. It seeks not the evil of others. Man should have the sympathy and tolerance of the rain which falls equally on the good and bad and does not discriminate between the high and low. Such a man sees evil and makes it unseen. *(dithi svāthi kara)* They take the sufferings of others on their own head and thus show unbounded compassion. Man should have the endurance and tolerance of sandalwood, which has fragrance within but snakes keep clinging to the branches. He who lives in patient tolerance leads eternal life. He is a true Yogi and is free from the cycle of birth and death. He who endures and lives in such great patience is an embodiment of God.

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28. Garib kathni mai kyā hot hei, karnī kēraṇ mūl, karnī kar jernē jerei, lagai pēn phal phul.

G.G.S. Jerna ka sūgāp 37
DISCRIMINATION, CALMNESS AND CONTENTMENT

Gerib Des strongly emphasises the virtue of contentment (santosh) and peace of mind (sil) both of which are always associated with viveka (discrimination). Without the wisdom to discriminate between true and false happiness and without the ability to judge the nature of God’s Will and purpose, there can be no true contentment.

"Entertain calmness and contentment through discrimination" says Gerib Des, "and acquire true knowledge of the Divine. If you then entertain compassion and forgiveness, you will be like God Himself. Such a man indeed attains the Eternal and union with the Fearless and Beloved."

He who understands the Will of God is contented with what God gives him. He does not hunger after any material gain but he has only one thirst, that is to attain the grace and love of God. While he entertains a deep longing for the Beloved he remains contented with what God gives him. He accepts suffering with calmness.

29. Gerib aisi jarnä cäjäi, jion pirthvä tawrothir, khode sæi kase nahi, aisi bajär sarir; ... 1
Gerib aisi jarnä cähii, jion agni tat mai hoe, jo kich pare so sahät jaraï, bura na bëhce koë, 4
Gerib aisi jarnä cähii jion ghanbar jaf meh, sahät hi ëmer barsté na dil dos smëk. \ldots\ldots\ldots\ldots 8
Gerib dihti endithi karei jii sahät apne sir leh. G.O.S. Jarna ka ang p35
seo saín kade nã bichruñ, jo mouj sarbas deh. 12
Gerib aisi jarnä cähii, jion cædan ka ang, mukh se kich ne kehat hai ten kun khat bhuvang. 33
Gerib jaraï so abeal rahëge, bheae so parlo mah jarna jogi na mare, avë gavan nã jeh. 47
Gerib jara so nirgun nur hai, jaraï so nirgun tät, jara so sahät ép hai, jaraï so satye bhëwánt. 48

G.O.S. Jarna ka ang p 37

30. sil santokh bibek re sur sre yœin vīgyān, 

deyā dulicai baith ker, teel brahm samæñ, 
himā chahter jákai dureñ tāms nahi tøj
se nør pĕrse jánśi abigāt ki sejñ. G.O.S. Rag Bilawal P 595
sil santokh bibek de chimæ deyā ik tër
bhav bhakte baireg de, nam nīrēkmbh sē. G.O.S Sarb Lekhan p 379
According to Buddha this is the principle that is responsible for the purification of one's mind and thoughts. "Sila is compared to a golden ship to cross the ocean of Samsāra. As the virtuous person, cause to be born with every handsomeness, birth after birth, Sila is compared to the artist's brush that would paint all beautiful appearances.

CHARITY, HUMILITY AND FORGIVENESS

"Dana" literally means Charity. A Bhakta, according to Gerib Das being a householder he must give charity. A monk knows no charity because he has to beg his own food. Gerib Das places Charity for above Japa (meditation) tapa (penance), Yagya (sacrifices) and tiretha (going to pilgrimages). It is one of the highest virtues. He who gives deserves to get the grace of God. Charity is not to give with the hope of getting much in return. Real charity is that which is given without any thought or desire to get something out of it. It is called desireless dan (nehami dan). In the religious history of India those who had given the greatest charity have been the greatest people.

Charity is generally associated with unselfishness and the will to share one's earnings with others. Self-sacrifice and

31. The Dhamma by Gunaratna Thera p 97

32. Jep tap tireth thothre jākī kya ṣā, kot yagya punya, dense jam kare nā phāsā, yahān dān vahān len hai yeh mitai nā jhagrā, vah binā pānā ki bāt hai pāvai ko dagā, bīn āhe jo dāt hai so dān kahsvai, phef pāvai nehi tēs kā smṛtpur jāvai, sakal dvip nāu khaēd ke khatri jin jite, so tēu pedmān ne milāi bidyā gun cīte, kot uṇēa prithvi jin kīnī dēna pherstrān avtār kuh kīnī kurbāne.

G.S Rag Bilswal p
benevolence alone inspire a man to be truly charitable. A selfish man cannot be charitable.

Humility and Forgiveness are the two other great virtues on which Garib Das lays stress. Vanity and egoism only bring sorrow and suffering to man. He who sees the light of God in every human soul alone is capable of true forgiveness. Humility and forgiveness are extolled by Garib Das in a number of his songs. They form the corner stone of his ethics. "Compassion is the source of all virtues and it is based mainly on forgiveness."

A man looks on the whole world with equal mindedness and conscious of human frailties. So he forgives easily. Humility is called "dasabhav" by Garib Das. Thus he associates humility with the spirit of service. "He who lives in humility loses the stain of countless sins of past karmas. He is liberated from the wheel of birth and death. All japa (meditations) all tapas (austerities and penances) and all virtuous deeds are useless without humility. Humility gives man the greatest spiritual blessings. Without humility the proud and vain Revena lost Lanka. He who has doubts and delusion in his mind cannot know what humility is. Humility is as precious as the Philosopher's stone (paras). There is nothing like it in the three regions. Dhruva attained a lasting name and

33. kot karam jo ten lepetai, dasaten bin ketri nā hāi, dasaten jo jīvai avai, jūni jenam nā deh dharēvai; 1
jep tap karī kīrat karī, dās bhēv bin sāh par harī, dās bhēv hai aghaṁ aghaṁ, dās bhēv sa sur nā lehā. 4

dās bhēv kar hai rāghumāthā, dās bhēv sa sur nā nētē, dās bhēv kar hai aṭī saṁh, dās bhēv sa duni rēsunī; 5
dās bhēv bin lankā khoi, rāj rēsun kalhe biqoi, dās bhēv bin herya janaṁ, āsā triśānāh gai dhan ma. 7

aśā mānoraṁ pūran kāṁ, samrath saṁhī ṛjā ṛmā, jāye dil mai hai duesti, dasaten avai nahi bhāī. 4

G.G.S Deshav mehma p
R.S. P 209
fame through humility. Prahlad, received the protection of God from his tyrant father through humility."

Humility is always accompanied by forgiveness. He who forgives others is always forgiven by God. No human being is perfect. Every one is trying to perfect himself through the grace of the Guru. So God alone is the true judge of our inner character. We should forgive even our enemies.

AHIMSA (NON-VIOLENCE)

Garib Das lays great stress on ahimsa (Non-injury to all living creatures) life as we see it exists in all creatures and the life of every creature is precious. The ideal which Garib Das preaches is the avoidance of molesting all types of life. He does not go so far as the Jaina Saints do, but he goes further than his Guru Kabir and many other medieval Saints. This theory of ahimsa or non-injury to all living creatures is the logical outcome of the metaphysical theory of the potential equality of all souls and recognition of the principle of reciprocity, i.e. we would do to others as we would be done by. "It is unfair to think that ahimsa is the remanant of the Savage's primitive awe for life, as some critics have thought. If every soul, however lowly now can become as great as any other soul, then one should recognise the value and the claims of every life, as his own." Respect for life wherever found becomes then an irresistible duty."

"Those who kill living creatures" says Garib Das, commit a grievous sin. They will be victims of the cycle of birth and death in lower animals. One must respect life in all creatures.

33A. Dasatan jo dhru ke aya, dyaraj bekundh pathaya
Dasatan Prahlad brita, narsingh rup dhare mohe wita

34. Chatterjee and Dutta: An Introduction to Indian Philosophy p 109
This is the greatest dharma, greater than Asvamedha Yagya. From this deeply ingrained feelings of ahimsā similar to that of orthodox Vaishnavas, stems Gerib Des' strong feelings against eating meat which will be discussed when we deal with his religious doctrines.

THE FIVE PASSIONS

The greatest hindrance to religious and spiritual life is caused by the five lower passions, Kama (lust), krodha (anger) lobha (greed), mohe (attachment) and ahamkara (egoism). These lower passions are our real enemies. He who conquers them conquers and realises his true self. "These five, kam, krodh, lobh, mohe, ahamkara "are your enemies O man, "says Gerib Des," the Atma is like an orphan among them when these surround the Self. Only great spiritual effort can free a man from these things."

"Anger is the devil (Chandala). It is so powerful that it drowns a man in troubled waters in no time. It is like a mad elephant which can be controlled by the iron spike of Forgiveness. Greed (lobha) inflames the desires of man so much that he wishes to possess all the three worlds. It can be controlled only by contentment (sentosh). Mohe (attachment) also makes a man selfish and mean. It brings self-intoxication. This can be controlled


36. kam krodh, lobh mohe, satrū, haiṁ tumārē, hera sog rēg doś pēkhar kyūn nā mērē, tin ein pānā mēr, pakro math dhāri, putar to pachis sēhā saṁa āhī spērī. G.G.S Reg Ramkali p 587
by discrimination (Viveka).

All egoism is caused by desire and sense of possession. This desire to have more and more wealth is the ruin of the world. Desire is the servant of death. Where there is greed and desire there is death. Ahamkāra is the greatest hindrance to spiritual progress. The greatest Yogs and ascetics have fallen because of this weakness, which they could not overcome. There is constant battle between the evil and the moral forces within men. This battle is the one in which man must co-operate with the moral forces and not be misled by the temptations of evil. The fight is tough but it is not difficult to overcome the evil forces.

37. Garib krodh bālī candēl hai, bēl repat dwēdes sahaṅs, ek pelek nai Dob de, anāt kot jīv bāṅs.
Garib te si rāṅkus chhimā kā, marā tus tus bīn,
triloki se kādh de, je hoe sādhā prāṛīn.
Garib lōnh sāṅs̄e lehryē rahē, triloki mein ich
bēl repat bīs sahaṅs hai, pelek peenk prāṅs̄e.
Garib tā āṅkāi sāntōsh ḫāi, triloki āi kādh,
kāte kot kāṭek daṅg, āntōsh tegh bādı bēdh.
Garib mohā jisī mast hai, jahan upjāi tahan bāṅs,
triloki parvār hai jahan upjāi tahan bāṅs,
Garib sir āṅkāi bibek hai, puran karē mūrād
triloki kī bāṃnā, le bibek saṅh sādh. 16-24 R.S. P86

G.G.S. Parakh ka ang p

38. Garib ichē saṅh jag lūtyā ichē kīne nā lūt,
bakhter toe bhum karā ke, gyaṅ sābēd kī múth;
Garib ichē dāsī jam ī, khēdē rahe derbēr,
pāp pūṅ do bīr ḫāṅ, yāḥ sat khaṅtī nēr.

G.G.S. Bharam bdhusan ka ang p 143

39. Garib āi sāntōsh bibek se jā ke ārēbēnā,
kām krodh bhēgāī jēbai, gāṅ ākhyāh sāmā;
Garib lōnh moh māṅre pari saṅhā saṅh bhēgī,
Satgūṛ ke partēp saī, jāb ētēm jāgī,

G.G.S. bintī ka ang p 242
Garib Das also throws some light on the well known group of four values; dharma (virtue), artha (wealth), kama (pleasure) and moksa (self-realisation). These values are not to be the end of our life. They are instrumental values. These values are also inter-related, so long as we do not make one of them the sole end. The main aim of ethical effort should be atman-guna virtues of the soul like kindness, purity and truthfulness.

**SOCIAL PHILOSOPHY.**

Social Philosophy as reflected from the writings of Garib Das has already been discussed. We may briefly sum up his social philosophy, which can be called progressive Hinduism aiming to integrate all conflicting religious forces prevalent during that period.

**Hindus and Muslims are one.** One of the greatest difficulties of those times was to reconcile Hindus and Muslims. Garib Das pointed out that Hindus and Muslims have originated from God in the same way. The differences between the two creeds were artificial. He had abandoned the sectarian outlook of both the creeds.

*Therefore call yourself Hindu or Muslim*

*When all are born in the same way.* 40

*R.S.289*

I have given up problems of both the creeds.

*I see God even in the North & South.*

Garib Das has known for certainty,

*My mind sees Him in all directions.* 41

Ibid.

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40. Keise Hindú Turk kahayā,  
sebh bī ekai dvāra āyā,  R.S. 289

41. duhsā din kā ohādyā lekhā,  
utter ḍakhan mai ham dekha,  
Garib Dāsa ham niṣe jēniyā  
Cāroṇ kūṅt dason dis dhyāna.  

R.S.289.
All castes and creeds are equal in the eyes of God.

Garib Das was strongly against the caste systems. He felt that Brahmanism had done untold damage to Hindu society & the social oppression of the Hindus had tempted many low caste Hindus to accept Islam. Gerib Das strongly criticises the oppressive attitude of the Brahmins to low caste people:

What makes him Brahmin & what makes him Sudra,
They are born of the same bones, blood & flesh,
The same seed gives them birth 42
The same spirit of God resides in all.
R.S. p 289

The Rich & Poor are equal.

Wealth does not make a man great. Poverty does not deprive man the right of equality in human society. The high & low are equal in the eyes of God. The status of human beings should be judged not by their possessions or power but by their deeds.

God sees everyone with equal mindedness,
He is in every heart & soul
There is no difference between the high & the low,
He is a supreme saintly man,
He meditates, practices tapasya & virtues
He who guides the misguided
Is a worthy human being. 43
R.S. 258

Against renunciation.

Garib Das was a strong advocate of household life and disapproved of renouncing the world like Yogis & Senayasis. He himself was a householder & spent all his life in using his moral & spiritual life to change the society around him.

42. kaise Brähmin kaise gudē, ekai hād cām men gūdē,
    ekai bifād ek bhag dvērā, ekai sabh ghat bolanhērā,
    R.S. 289

43. ekai mazar nireñjana, sabhhi ghat dekhē
eñe nic aśter nhī, sabha ekai pekhē,
sōf sādha airomānī, jap tap upkārī,
bhule ku updes de, durlabh sansārī,
    R. S. P. 358.
Sayeth Garth why go to the mountains
And why give up the city dwellings
God is the same in the forests and the cities
For those in whose heart resides His Name. 44

Say’s Garth from where will a man eat if he does not work
It does not befit a farmer that
he should go to beg at the door of others. 45

**Garib as Social Reformer.**

Garib Das was pained to see the social degradation around him. The custodians of religion, the Brahmins and Qazis had become morally corrupt and they indulged in such vices as drinking, adultery and other corrupt practices.

The Brahmina drink wine at home and eats meat. He shares the morals of Muslim by drinking with him. All differences of Hindus and Muslim are lost in utter degradation. Women indulge in adultery and are not loyal to their men. No one mourns the dead, and everyone is happy in the misfortune of others.

Thus as far as Social philosophy was concerned, Garib Das stood for complete equality and fraternity and cultural synthesis of Hindus and Muslims.

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44. Garib parbat dungan kion cadoh basti tajo na gam,
ban basti me ek, ja ke hirde ram.
G.G.S. P 138

45. Garib ja ghar to karni nahi kahe khatya khas
kirt nahi kisan ki parghar mangan jae.
G.G.S. P. 95

46. Garib baman ke ghar bhathi, daru bakre taliai
Hindu Turk na bhin, nivale pyele raliai
Garib pane bhartari nar, patibra nahi koi
Mue puras na sog dige ghar anand hoi
R.S.P 127
Like his Guru, Kabir, Garib Das placed his creed as a middle path between Hinduism and Islam. Although the influence of Hindu Orthodox traditions and beliefs was quite strong on him, yet he did not completely identify himself either with Hinduism, as it existed or with Islam.

Garib Das categorically states "My Panth is beyond the creeds of Hindus and Muslims. Both these faiths have not fully realised the greatness of this Faith. The Hindus bow to the East, the Muslims to the West. Both have their own rituals and observations. I have detached myself from the religious practices of both Hinduism and Islam. " This indeed is a bold statement. He sees God both in the East and West as well as in the North & South."

He preaches to his disciples to give up the path of the Vedas as well as that of the Koran. He believes in the Path of Truth and Light. Vedas and Puranas may have some historical value. In the context of the times in which Garib Das was living, their ritualistic teachings were of no avail.

47. hamrē paṁth nā pāvai koī,
Hindū Turk kādār nāhī jēnai,
rozē gyaś kērē dhīg tāte,
donō din ākīn n āsē,
ve pūrvav ve pacham nivāsā,
dohnō din kā chēdēyē lekhē,
uttar dekhaṁ me ham dekhēa.
G.R.S. Ramainī P 289

48. Ved Korān kū chād de bayre,
Nūr hī nīr kar ṣe juhērā,
G.R.S. Rekhte p 222

49. cār Ved aur Purān aṁtarē; yoh ek śuṣadā jherē hai.
G.G.S. Subh Vedhans p 565.
God is to be worshipped within the heart. He should not be confined to any place. Garib Das says that the belief of the Hindus that God can be found only in the Dehra (Mandir) or the Muslim belief that it can be found only in Mosque (masjid) is wrong. Both the Hindus and Muslims live in delusion. They have closed their eyes to the real light of God. Both the Hindus and Muslims are absorbed in wrong type of worship. Both of them cannot attain the presence of God in this way. Both of them are devoid of true contemplation without which all religious life is ignorance and leads to death. They pay more attention to the worship of tombs and idols and not the Light of God.

Like the Sikh Gurus, Garib Das points out the path of pure devotion to God is as sharp as the sword. It is an extremely narrow and difficult path to tread. He who is wide awake and careful can move on it otherwise anyone may be tempted to lose balance. The whole path of pure Bhakti is subtle and mysterious and free from formalism. That is why Garib Das again and again gives his own definition of Bhakti. He says the very purpose of our life is Bhakti.

50. Garib Hindī bādirē pūjī, muslim pūjai ghor.
    dōū dīn dhōke pēde, pēpi kathīnkathor.
    Garib Hindī to déval bāndhe, Muslim bāndhe māsīt,
    Sāhib der pāmīncē nāhi, cīnībharēm kī bhiīt.
    Garīb sat del domū dīn kī bhāllī bigūtī bēt,
    māi mēī ke karnā i, khāī jām kī lāt.
    Garīb sat del domū dīn kī, dārgāh māi nāhī sākh,
    bīnī bāndī bhiīt hēi kē kēdi dēh jākāh.

    G.G.S. Bheram bhidusan ke ang p144

51. Garīb sūkṣam mārāg sōdhle, jhīnāpsēhth spēr
    gēven ksaun bīdī kijīsī, khaśā kēhī dhēr.
    Garīb bōr sīkāmēm dīkhtī, sūh to pēsēh adēkāh
    ye kṣaun māndēl ko jēhr̄ge nānā bānī bhēs.

    G.G.S. Sukhsam Mārāg p 81
The life of man becomes futile, if he does not devote it to the love of God. The body, the mind and the soul and all the earthly comforts were given to men only to enable him to realise his higher self. This love of God should be sought in the words, speech and
action of the Saints.

The True Guru (Satguru)

The Guru or the Divine Teacher is the source of all divine knowledge and inspiration. "Unaided man cannot come to God. He needs the awakening word of the real Teacher sent to him by God Himself. Such a teacher has to be himself a saint wholly devoted to the Lord, sincere, kindly and of good repute. It may not be the recluse or the anchorite who is near to God and able to lead others to Him, but the Gurus must be detached from worldliness in order to be able to save others from the world and bring them safely to infinite bliss."

"Without a Guru's teaching and without the meaning of scriptures, the self cannot be realized; only by means of this combination can the knowledge of one's own self shine out bright. After bringing together for a long time Guru, scripture meaning, and willing pupil, as in a single day a man comes to engage in good conduct and in self knowledge. " So bring out the eradication of ego by the Guru's power, the meaning of the scriptures and the devoted control of your self.

52. Garib bhakti het greh bandhyā, gannāmī ghat māhi, Sadhmī jān seye bīnā śaśiṃ pēvei nahi G.G.S Chitavni ka ang p 69
53. Gospel of the Guru Granth by Duncan Greenless. p 86
54. Yoga Vishishta ( 30 : 130-141; 31:3)
55. Madhury Upanisad: 4:26
It is hard to give up sense objects, hard to see the truth, hard to be in the natural state without the kindness of the Guru. The syllable GU means darkness, while the syllable HU means 'dispeller.' Thus Guru means dispeller of darkness.

Garib Das says: "I have met such a Satguru, who is an embodiment of the Supreme Spirit. His Light has been revealed to me in every pore of my heart ever since he has given me the Divine Name which I repeat without effort continuously (ajapa-jap). The True Guru has intoxicated me with Divine Love. He has given me the Cup of divine Love to drink and awakened my consciousness. My mind is absorbed in the sea of His spirit. The hard veil is broken and I have attained the difficult path to God. This Satguru is no other than the Great Kabir who is my Saviour."

"By the grace of the Satguru I have attained Gyan (Knowledge) Yoga, and Bhakti. He is a Perfect being and boundless in flow of inspiration. He is the Living Lord of the world. It is difficult to describe the attributes of the Satguru. He is sweet of speech and is freedom loving. He has made me immortal by his touch and given me such divine knowledge which Vedas, Shastras and Puranas could not give.

56. aisse satgur ham milye sunya bidesi ep
rom rom prakes hai dinha ajapa jep
Garib aisse satgur ham milye magan kiye mustek,
pysala piyaya prem ka, gaganmaandal gargap.
Garib aisse Satgur ham milye surti sindhi ki seil,
bajar paul pet khol kar le gaye jhini seil.
G.G.S. Gurudev ka ang p 2

57. Garib aisse Satgur ham milye surti sindhi ke nul,
Gyan Yoga ar bhakta sahb dinhi nezer nihal,
Garib aisse satgur ham milye veparvah abanndh
Parambans puran puru, rom rom ravi canidi.
G.G.S. Gurdev ka ang p 2
Thus Garib Das emphasises that no one can win the way to God alone without the inspiration of the Guru. Only when the Light of the Guru shines in our heart can we move towards truth. The devout soul meets the heavenly Guide, the Satguru, and wins his grace by serving him. The very meeting with the Guru awakens his sleeping consciousness and his mind opens up to the supreme realisation of true knowledge and love of God. All the obstacles disappear from the path of the aspirant. There is no other easy way or short cut to God except through the grace of the Guru.

"The Satguru" says Garib Das, "is an embodiment of the Perfect Brahma. God Himself reveals through him. There is no difference between God and Guru. Spiritually they are one and the same. The Satguru is like the Philosopher's stone; we human beings are like iron. His very touch makes us gold. He changes our whole being and self. He removes our hardness of soul and like a blacksmith gives us a new form. Death dares not come to the man who has met the Satguru. He is never afraid of death. The god of death becomes his servant. By meeting the Satguru man swims across the dread ocean of worldly life. Thus when the Guru is met all fear is dispelled.

58. Garib Satgur pūran brahm hai, satgur āpālekh, 
Setgur ranta ḍām hai, yāme min na mākh,
Garib Satgur pāras rūp hai hamrī lohā jāt, 
palak bič kacān kare, palte piṇḍ ar gēt.
Garib ham to lohā kathin hai, satgur bēnai lobār 
yugan yugan ke māree tod ghaḍe ghanār.

59. Garib jām jaurā jān se dāre, dhraṃma rêe dhar dhir, 
sisā satgur ek hai, adāli adāli kabir.
Garib jām jaurā jān dāre mitā kērām ke lekh 
adāli adāli kabir hai kul ka satgur ek.

ibid p.3.
We must distinguish between the real Guru and the false Guru. That is the real Guru, who has not only attained God but remains in perfect union with Him all the time. The Guru is the perfect Man who sees the Light of God in every one and can easily discriminate between the true and the false. He is conscious of God's loving watch over him. Unshaken by joy and sorrow, wholly free from anger and dislikes virtuous and kind, delighting in the worship of God, without the least taint of worldliness or egoism, eager for humble service of the lowliest of men, such a Guru can guide us to the Lord he loves.

"In the Kali-age" says Garib Das, "the Satguru is the only true Saviour; He is the Merciful Giver of life and wisdom. Without the aid of the Satguru the Path cannot be known. On meeting the Satguru the Unseen can be seen. Through his kindness the Satguru changes the heart of man and all the mental and spiritual darkesses disappear. Without the help of the Satguru even Brahma and Siva did not attain salvation. The True Guru is the bestower of Bhakti (Love) and Muktì (Liberation). He takes the soul of man to Infinite. Without the knowledge of the True Guru all live in blindness. He alone destroys the fear of death and takes man to abode of bliss. All doubts, delusions and sins depart on meeting the True Guru. I have taken refuge in the Perfect One. I am his servant."

60. Satgur dātā hai kāli māhī, prān udhāran utre sain,  
Satguru dātā din dāyālam, jam kenkar ke torai jālam.  
Satgur binā pēnth nāhi pāvai, satgur nilai to ashā lakha vāi,  
Satgur sāhib ek sarīra, satgur binā nā lagaī tīra, G.G.S. Ad Paran p297  
Satgur dāyā kare dil phere, kot timer dīā jehin āndhēre,  
Satgur bēkhanīl hoe se, sīv brahmādik pēr nā pē.  
Satgur bhektī mukti ke dānī, satgur binā nā chhūte khānī.  
Satgur sāla karam bētāvai, satgur sāgām dip lāi jēvai,  
Satgur binā sākal sabh āndhē, satgur kate jām ke phāndā,  
Satgur jāman maran mitāvai, satgur sukh sāger lā jāvai  
Satgur nilai sāndhē sabh chhūte bhāram bīkar,  
Samrath kā sārnā leyā, ham ośkar dērbār.  
G.G.S ad Puran P 298
There is no dearth of false Gurus in the country. Inside them there is no spirituality and no light. They put on the garb of holy men and make pretentions of becoming a Guru and give mantram in the ears of the ignorant disciples. Such false Gurus live in darkness and lead others to darkness. Blind are these Gurus and blind are their disciples. They are ignorant of divine knowledge and they have never heard within their soul celestial music (an̄bad Sabda). These pretenders give mantrams which have no effect on the disciple. That is why he calls them kaphuka Guru. There is no end to these kaphuka Gurus. They bring moral and spiritual disaster to their disciples. Because they are hypocrites their disciples also become victims of hypocrisy. A False Guru is the carrier of moral death. Like the simbal tree he bears no fruit and his disciples go empty handed. Many Kasis and Pundits who pose to be true Gurus and Pirs are like the ox of an oil press. They ask their disciples to repeat something mechanically but it is all of no avail.

61. Garib kanthi mala sumarni, sabai silsilä met, kaphuka guru vå mile, jio jäm mari phet, Garib kanthi mala sumarni, pehre se kya hoe, uper dhimda sëdh ka antar rakhyo koe, kaphuka guru vå mile, jëna bhav nà bhed, jäm ka balkare phiren, hathoñ me lie bed. G.G.S.bharam bidusan ka ang p 141

62. Garib anðha Guru anðha së haih, andh jagat duhun dëin, set darën sebh guŋg bain sunì ne anhëd bin. G.G.S.Bhañ bh ka ang p 140

63. Garib kaphuka Guru balut baïn, anging kot anânt, Sedhë hoker nà mile so satyavedi sent; Garib kaphuka Guru kal baïn phënsi deh aade, merat hai maïdën me chai kal balut bënas. Garib kaphuka guru kal hai se bhas bënas, tanpar dwëdas tilak hai sebh jag gaya pite. ibid p 148
Garib Das gives the highest places to Kabir as the Ideal Guru.

He is sweet of tongue and manners and he is the Pir or the Guru of both the Hindus and Muslims. Garib Das is happy that he has found Kabir the Perfect Guru who is profound and Inscrutable.

A devotee should sacrifice his body, mind and wealth to the True Guru. One should sacrifice his very life for him. One's head should be placed at the disposal of the True Guru. For such dedication a man gets His grace and love. The narrow and difficult path leading to God becomes easy. Complete self-surrender to the Guru alone makes a man fit for higher realisations, which then easily and naturally come from the Guru.

The Name of God or The Name or the Sabda (Word)

God has no form, shape or colour. So the Indian Saints and even the Saints of the Semitic Faiths remember Him through His Name. The Name of God is His manifest form. It is generally a Divine Word the meditation of which opens the mind to higher realisation. The only contact we can have with God is through His Name. There are many attributive Names of God but the Name which is given as a mantram by the Guru is always a special Divine Word. "The soul without the Name is lost in the raging fires of egoism." Says Aldous Huxley:

"The simplest and the most widely practised form of spiritual exercise in repetition of the divine Name, or of some phrase affirming God's existence and the soul dependence on Him."

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64. maghur mayë ko satgur mëra hindû turk kë pir,
    dono din haras' bheë sañto pëya nahi sarir.
    Dës Garib agam anurâgi satgur mile Kabir.

65. Garib Satgur ko kya dijai, tan man dhen ar sis,
    pïnd pran kurben ker jin bhektë dai bakhadi.
    Garib eisë satgur mai misya mehma kahi na jää,
    bhavan csturdes lok sabb til die dikhëe.

"Garib Das says: "The Name of God is His essence. They realize it who concentrate their mind on the One. He pervades within man and He is found everywhere outside Him, unseen. One should not delay in repeating the Name of God. One should remember God ever and ever by uttering the Name. By repeating the Divine Name a man drinks the Nectar which makes us immortal. Repeating the Name is much more spiritually fruitful than giving millions of cows in charity or performing countless sacrifices or going to places of pilgrimages."

He who repeats the Name of God realizes God within himself. Without the Name all meditations, all penances (tapasya) are useless. Garib Das calls himself a trader of the Spiritual gifts of Divine Name, which he goes on loading to his profit.

"The Divine Name is the most precious gem of life. Its value cannot be assessed. Its value goes on increasing two-fold and three-fold. Their Name is Nirgun and pure. It is the eternal Spirit Himself. Those who are absorbed in the Divine Name are really wealthy. All else is hypocrisy."

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67. Garib Dams nain nij sdr hai, mul menter man mahi,
pind brehmand se rahat hai janani jayi nahi.
Garib ram ratat nah dhil kar, herdam nain ucar,
ain maharas pijisi yohn tutu barber.
Garib kot gau to den de, kot jagya jeunar,
ket kup tirath khane mite na jen mar.
Garib kotik tirath brat kar, kot gaj kar den,
kot av bapro die, mite na khenei tan.
G.G.S. Sunrin ka ang p 6

68. Garib nam binu kya hot hai jap tap senjam dhyen
behir bharine marvi eb enter me jen.
G-.G.S. ibid p 7

69. Garib raten khasena nam hai mal ajokh spar,
yah sauda sat kijial, dugne tigne car.
G.G.S. Chitavni p 72
Some people wear a rosary to show that they repeat the Name regularly. Garib Das says that the rosary will not liberate any one. It is the Divine Name which will liberate the soul. Garib Das has emphasised on the repetition of such holy Names as Om, Soham, Hari and Ram. He gives great importance to the repetition of all these Names.

"If properly pronounced, this Om will represent the whole phenomenon of sound production, and no other word can do this; and this therefore is the fittest symbol of the Sphota, which is the real meaning of the word Om. And as the symbol can never be separated from the thing signified, the Om and the Sphota are One. And as the Sphota being the finer side of the manifested universe, is nearer to God, and is indeed the first manifestation of Divine Wisdom, this Om is truly symbolic of God. More than this the Yogis claim that through meditation one may hear this word Om vibrating through the Universe."

Garib Das also says that Om is the key to Mukti. It is the spirit that pervades all. Its sound vibrates within and outside man.
The Saints

The Saints are divine souls who through spiritual effort have attained and realised God. A Saint is not to be judged by his holy garb and marks but by his inward enlightenment. "It is difficult" says Gerib Das, "to describe the true greatness of the Saint. The blessing of bathing at the 68 places of pilgrimages is attained at their feet. Their glory is beyond expression. On meeting a true Saint a man meets God. Such great sages like Naraḍ and Prahlad have been saved by the association with the Saints.

"It is the Will "of God" says Gerib Das, that no one should hurt his Saints. He who causes any injury to the Saint will hurt 74 He (God). When a Saint suffers, God Himself suffers. Blessed is the mother, blessed is the land, blessed is the city, blessed is the family in which a Saint is born. Blessed is the womb in which a Saint descends. The Saints are the embodiment of God. There is no difference between the two. The Saints belong to God. Their caste and creed is the caste and creed of God. They are ever absorbed in God.

73. saṁtoṁ ki mehmāh kahi nā jīśe, athaṁ saṁthīrīnth cāṁno pāe,
    saṁtoṁ ki mehmāh aparāṁ āpār, purāṁ brāhmaṁ mile kartār̥ñ
    saṁtoṁ ki mehmāh agam agēdī, Nārasad se udekhe praḥlād.

G.G.S athaṁ Raṅg dhunī p 673

74. Rēm kahe mere śādhu kūṁh, dukh maṁ dījam koe,
    Śādhu dukheṁ mai dukhī, mere ṣāpē bhi dukhī hoe.

G.G.S Raṅg Bilsāwāi p 602

75. Gerīb dhan jenāṁi dhan bhum dhan, dhan negrī dhan des,
    dhan kornī dhan kul dhar, jahēṁ saṁdūṁ parveś.

G.G.S śādhu mehmāh ka ang p 118

76. Gerīb Saṁī sarikhe saṁt hainī yā maṁīṁ min nā mekh
    parīṁ ant, enādī hai, bāhēr bhītēr ek,
    Gerīb Saṁī sarikhe dekh āṁ, partēve je koe,
    saṁt koṁ jācaśadgarāñ, jahēṁ saṁdūṁ mukh dhoē.

Gerīb aīse śādūṁ saṁt jen pārbrahm ki jēt,
    saṁt āre Harīnām saṁī, anter nahi ghāt.

ibid p 119
Holy Company (Sat Sang).

"The Saints are always in God's presence, and where God is there is Heaven; so the neighbourhood of the Saint is itself Heaven, and his occupation is that of Heaven." The association with holy men is very inspiring to all seekers of God. The Society of the Saints is won by moral and spiritual effort only. In the company of holy men a man forgets evil deeds and remembers God. "In the company of the Saints, a man learns discrimination, acquires divine knowledge, and walks on the path of enlightenment."

So Garib Das calls on the people "to seek association with the Saints. Worldly association only throw a man in confusion, but the association with holy men should be based on discrimination, (viveka) otherwise it may prove useless." One must avoid evil company at all costs. Evil company breeds desire for committing sin. Blessed is the man who keeps company with lovers of truth and the real Saints. He loses all his doubts and delusion and helps other on the path to God.

77. The Gospel of Guru Granth by Duncan Greenless p 155

78. Satsaṅgat is nij sādhan kī, nahi nām binā kēraj sartē, dayāvant bībe bhee gyanī, tuk cher keryō sāīn sābh lerta

G.G.S Swyes Gend uChai p 416

79. Saṅgat kījai sād hī saṃsārī bhātkaṇṭ, piṅjar subā bedat hai, kis kū bujhaī panth.

80. Garib Satgur kī saṅgat bhāli, hansa thir makām jugan jugan ke bhīre, parse lāk nīdēm. Garib sādhan kī saṅgat kere, bēd bhāgī bed dev. āpan to sansā nahi, sur utēre khev Garib saṅgat Hāi to kye hūś, hirdai nahi bībe chāinī kende chān hī, kukaś rekhyā dekh.

G.G.S. Saṅgat ka ang p 110
GARIB DAS CONDEMNED IDOLATORY CASTE SYSTEM GOING TO PILGRIMAGES SECTARIAN SYMBOLS RITUALS AND RENUNCIATION.

Garib Das was dead against idolatory. For him all types of idolatory and image worship was the worship of dead matter. He was also strongly against caste prejudices, empty rituals and symbols.

As he led a householder’s life, he was against renunciation of homes and normal life. "What is the use offering flowers and prayers" says Garib Das "to dead stone gods. By the worship of the stone God will not be pleased. This god is made by the chisel and hammer of the artisan. While making it he held it under his feet and struck hard on its forehead. Even a god of silver and gold is of no avail.

Caste system has been the curse of our country since many centuries. Garib Das had very strong feelings against caste system. He treated all the people equally. Spiritual life was open to everyone. "What matters if a man is Brahman or a sweeper. The same God speaks through them" Many persons of low caste rose to be great Saints and they were revered by all castes, principle among whom was Kabir, Ravi Das, Sein, sadhna etc.

81. kahān pāhan phul cadhavai, jad jini shant bajēvei, 
Yah jad pūjā nahi kijai jasaī pārvakhā nahi rījhai; 
ek ghadi ratharā binā, tan tanki citem kinā; 
Jai sone kā salegramā, so āvai tumrai kamā, 
Jai caṇḍi kā bhi hoi teri bhukh bidare soi, 
kahān pāhan pūjai padā jese chali gāl then rādha. 
G.G.S. Sorath p 534

see also G.G.S p 359

82. ko pandit kis kahā cālurā ekaī bolan bārā 
jion metkion me jhikā caṇḍa, hoi mahi par nyērā. 
G.G.S. Mag hari p 653
Wandering to the places of pilgrimages without any inner search for light was of no avail. "All the sixty eighty places of pilgrimages are within man, all external meditation and penances are of no avail." Thus Garib Das laid emphasis on the inner life of man and not on his external life. God was to be searched within the soul and not in holy places.

Garib Das was strongly against the so-called renunciation of Yogis and Sannyasis. "Some of them pretend to be living on milk only. But within their heart there is nothing but darkness. To wander about in the forests is not Yoga but a disease. What matters, if a man has put on a holy garb. The chains of karma will not break unless a spiritual effort is made. Of what use is the self-mortification. This body is very precious and it should not be treated with cynical contempt. What use it is to leave cities and towns and go to the mountain caves and forests. Those who have the light of God in their hearts for them the cities and forests are alike. Love of the Infinite Immortal God alone can save men.

83. न थ न थ तिराध बाईन तन माहि गांग सहा न्स मुख धारा, ब्रह्मव महेस शोज, जाप जापे रामकारम्
G.G.S p 656

84. गरिब दुधेखारी शिद बाईः, पन फूल फाल खेलन, धेत मेन मेन मेन सेलोस, बादही जामपुर जाहिन;

Garib cündig twist bhadr, mauni mahl ná pē, dhūmer pān thadhāṣāri dosak dhāke khēhin.
Garib yog māhi yoh rog he, jab lag nām ne cīneh gha-r ghar dvāre bhatkātē bhes binē akām.
Garib bhes liā to kya hūn, jab lag nāhi vivek,
tin kāl nipje nahi mite karam nahi rekh
g-erib urdha kapēḷi tapat hei tal sir upar pair,
dem kā khoj nā jānhi kehan deh sū bair,
gerib yah dehi sehngī nahi, mēhngī rathno mol,
jo jano to Rām jap, nahi kulī kapat nā khol.
gerib parbeṭ dugar kyon oṣho basti taj nā gām,
ban basti mai ekā, jākā hirdāi Rām.
gerib abināi se prem hoē prem sabat bēsī nūr,
sakal sun sabb gehbre paṇco tātvī khemīr.
G.G.S. bheṣh ka ang p 138
Grace of God.

In Garib Das, as in most of the Bhaktes, much stress is laid on the grace of God. Men can never acquire with God by his self exertion. He can have a vision of God only when He chooses to reveal Himself to Him. God can be attained only by His grace. He cannot be bought for any price or gift. No human attainments, physical, intellectual, moral or spiritual are adequate for the attainment of God.

Defined in psychological terms, grace is something other than our self-conscious personal self, by which we are helped. We have experience of three kinds of such help, animal grace, human grace and spiritual grace." Garib Das emphasises on the spiritual grace of the Guru and God. The grace of God comes to men all equally. It is through His grace the Guru is met. It is through His grace the divine Name is achieved. It is through His grace a vision of the Lord is acquired. It is through His grace and not through our mental and other efforts that our sins are destroyed.

Salvation and Death.

Death is inevitable; life is transient. Everything mortal will pass away. We should not stick our minds to worldly things. The Atma, the soul is immortal. Conquest of the death is the purpose of our life. Everyone is the victim of death.

85. The Cultural Heritage of India Vol 4 p 147
86. The Perennial Philosophy by Aldous Huxley. p 191
87. (a) Nezrī nesar nihāl sīndē gurpīr thē
     G.G.S. Aril p 443
     (b) Mahār mubābāt chānī nāhī, sabh jānē satgur Tāthānū
Frem pyālā sad mātvalā, pīvat hāi Rāx glīt-emū
     G.G.S. p 376
88. kāl kāl sabh ko kahai, kāl nā cineh koe,
   upjī baji kāl hāi samjhat nahi loe,
     G.G.S. p 167
Garib Das devoted a whole chapter to Death as he sees it. But those like Mansur who had conquered death did not fear it nor did they care for death. The end of salvation is to escape the cycle of birth and death. Man may rise higher or may fall lower into the cycle of birth and death in 84 Lakh lower lives. To escape is to escape hell. He who has conquered death attains salvation. Salvation is Union with God.

**MYSTICISM IN GARIB DAS**

There is more mysticism in Garib Das than philosophy. As a matter of fact his faith can be called a deeply mystic faith. He falls under the same category of mystics as Kabir. The opinion of Dr. S.N. Des Gupta aptly applies to Garib Das in all its details. Prof. Desgupte says: "There was, therefore, nothing particularly novel in Kabir's insistence that the time honoured distinction of caste, creed and social status are absolutely valueless or in his emphasis upon the need of Bhakti for all, as that which alone exalts a man. But in Kabir we find a reformatory zeal. He never tires of reiterating the worthlessness of all these superstitions of caste, creed, social status, external purity and impurity, penances, asceticism and all sorts of formalities which passed by the name of religion though in fact having nothing to do with them. Thus on the one hand Kabir waged war against the prevailing superstitions, rituals and litanies of all religions and religious sects, and on the other hand he dived deep in the depth of God's love and he beheld nothing...

89. Kaun mare kaho kaun mar jat hai
chad kaunao catyae khel hai re
a gar mal ka phul ki banaa kehat hu
akhil mile rang risaal hai re

G.G.S. Shulna P 438
but God on all sides becoming as it were one with Him in spiritual union. The motto of his life was, as he often said: "Remember God, Remember God, Remember God, my brethren; " and in his own life he felt he was absorbed in the Infinite." These words most aptly apply to Gerib Das.

Mysticism has been given various types of descriptions. It is a term applied to occult sciences and even black magic. But in the writings of Gerib Das the highest and purest mysticism is made the goal of spiritual life. The best definition we have is given by Evelyn Underhill when she says: "Mysticism is not an opinion. It is not a philosophy. It has nothing in common with the pursuit of occult knowledge. On the one hand it is not merely the power of contemplating Eternity; on the other hand it is not to be identified with any kind of religious queerness. It is the name of the organic process which involves the perfect consummation of the Love of God: the achievement here and now of the immortal heritage of man. Or if you like it better - for this means exactly the same thing - it is the art of establishing his conscious relation with the Absolute."

This is the definition which exactly defines Gerib Das' mysticism. To this we may add the observation of Rudolf Otto, where while discussing Christian and Indian Mysticism he describes the Indian mysticism as the mysticism of experience or the mysticism of atma.

Gerib Das' mysticism is true and positive mysticism. It is not theoretical because it insists on practical spiritual living.

90. Dr. S.N. Das Gupta: Hindu Mysticism p 159, 161, 162
91. Mysticism by Evelyn Underhill p 81
92. Mysticism East and West by Rudolf Otto. p 223
Evelyn Underhill applies four cardinal tests to all true mysticism. The first one is that it is "active and practical and it goes beyond the intellect. Garib Das time and again says that intellect is of no avail. Only intuition awakened by the Guru's inspiration can help man to highest realisation.

"The second important test of higher mysticism is " that its aim is wholly transcendental and spiritual. It is in a way concerned with adding to and exploring the universe. Though he does not, as his enemies declare, neglect his duty to the many, his heart is always set upon the changeless One. The whole philosophy of Garib Das described in the previous chapters bear witness to this important fact.

The third important test is that " The One is for a mystic not merely the Reality of all that is, but also a living and personal object of love, never an object of exploration. It draws its whole being homeward but always under the guidance of the heart.

Fourthly " Living union with the one which is the term of his adventure - is a definite state or form of enhanced life. It is arrived at by an arduous psychological and spiritual process the so called Mystic Way. - entailing complete remaking of character and liberation of a new or rather latent form of consciousness, which imposes on the self the condition which is sometime inaccusable called ecstasy."
Garib Des has written whole chapters on the spiritual Union with the Infinite as the ultimate aim of his mystic faith.

"The essence of Bhakti is pursued for its own sake and not for any ulterior motive. The boundless grace of God wins from men a response in adoring and self-giving love. But such devotion has its necessary fruit in the purification of the soul, in its deliverance from the necessity of re-birth. It is universally assumed in India that ignorance and selfish desire alone are responsible for the soul's implication in this necessity." This analysis of Sydney Spencer applies to all Bhakti schools. The Mystic moves towards God by the same stages which have been marked out by various Saints. Garib Des also reflects the same approach. The early stage is that of intense yearning, which Garib Des calls "birha. The Western Mystics call it the separation from the Beloved and pining for Him. Garib Des has written a whole chapter on birha. "I am a mad devotee says Garib Des" the cup of devotion and prayer is in my hand. It is full of nectar. I am imbued in the love and longing for God.

"The longing for God has taken possession of me. I have become madly in love with Him. There is deep pain in my heart and no one can remove it. I cherish this burning passion for the Beloved. It is

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96. (a) Mirabh nirtaen nihatae cinjä
gäbi gäbi daryas mai mär gotä
Yeise Min kë khëj Nehi pawta hai G.G.S. ghulëna P 435
(b) Piñd Pran ARP din Satguro Sarita
Garib Des pevei brahm pad stëte G.G.S. Ramkali P 589

97. Mysticism in World Religions by Sidney Spencer p 62

98. sëjan surähi bëth hai, amrit kë pyäla,
ham birhan birhe rehgi, koi puche hälä G.G.S. rag bilawal P 595
the cloud of Love that is raging within me. There is sadness and sorrow in the heart but it is the sadness of separation from Him.

Garib Das devotes a whole chapter to Birha. (Intense Yearning for Him). It is passionate longing for Him in which all distractions are forgotten. The Bhakta cannot live even for a moment without Him. His love-alone is all satisfying. The Bhakta lives in prayer and remembrance of the Beloved. The Love of God overpowers all his thoughts and feelings and he longs for total absorption in the Divine.

The highest spiritual state is described as turiyā. It is achieved by the service of the true Guru and by repeating the Name of God. Beyond this turiyā state is the heaven of God, the place where He alone exists. That place or heaven where God alone resides is called pārbhāma kā asthān, or pārbhāma kā des, gagan maṇḍal, sunya ut sikher.

Garīb aīna satgur seie, soham Sindhu Milāp
Turiyā mādhya sān kare, mēta tīnō tap,
Garīb turiyā pān pūriyā mahal pārbhāma kā des,
aīna satgur seie sabed bigyānā des

Garīb gayān maṇḍal gadi jaheṇ pārbhāma asthān
Surya sikhar kā mehāl me, hemes kare bīrām

R.S. P7/50-59

99. Garīb birhā ham ghar āye, kahi bārhe kī bāt,
birhīn sain bāri, kahi, suke pind ēr gēt,
Garīb sunāt udāsī bo gai, lōgi birhī kī dāh
birhā bedin met hai kām birhā kī ēn,
Garīb birhā bedal prem kā ayaṁ ghetā ghaṅghor
dāmēl maī garj hai, birhīn kathīn kathor-
Garīb dāh lōgi meīsa mitai, khim khim hoē wēs
unmanisein hōi unjhē, birhēnī adhik udās.

Q.G.S. Birha ka anāg p 11
Says Garib serve such a Satguru
Who helps in meeting the Supreme through *sahaj
The mind then rests in the turiya state
The three sino(top) are removed and
Higher than turiya is the city palace of God
It is the land where He alone is
Serve such a Satguru who gives you the Sabad
Through which the highest State is reached.


In the highest sect of consciousness, says Garib,
Is the throne and abode of God
It is the Turiya State, where pure Saints reside

R.S. P7/58-59

The Hatha Yogis try to achieve the highest state by a
series of physical feats called asana and breathing practices
called *pranayama*. Through control of breath attempt is made to
clean the nerves (nadis) In Pranayama (breath control), filling
is called *purak*, expelling is called *racheka*, and confining is
called *kumbhaka*. The three main nadis are Ida also called Gangā,
Pinglā also called Yamunā. By closing these two the flow of the
air is directed to Susumana. The nectar flows. All these hatha
Yoga practices aimed at awakening the serpent power (kandlini)
are easily attained by the grace of the Guru. When the Kandlini
raises up through various chakras the highest realisation is
attained.

Kumbhak rechek sabh karen, un kārt udgar
Garib Das nagnī kū jīte koi khīfār
kumbh kara rechak kare, phir tutat hai paun
age ghati bañhd hai ānglā pinglā doe
Garib Das Sus man khule, tās milāvā hoe

G.G.S.P 202/534-38

He practices Kumbhak, rechek through hatha Yoga
Says Garib, very few succeed in controlling the Serpent power
The breath is controlled after Kumbhak, rechek
Then after passing the breath through Ida & Pingla
Susumana is opened, which leads to union.

G.G.S. P202/534-38
After the awakening of Kundalini which rests below the naval in a serpent coil, the prānasakti passes through Chakrās.

Garib ṭīn peć hain kundalini nābhi kē pās ja ke mukh se nikhe, jaē agan akās


The Kundalini rests near the naval in three coils
From its mouth comes out fire which rises to the skies.

G.G.S. P. 240/71.

"This leads us to six centres which are: (1) mīlādharā, which is situated above the organ of generation and is the region of earth (2) Svādīsthāna, which is just above the previous one and is the region of water; (3) Manipura, in the spinal cord opposite the navel, of fire; (4) anāhata, opposite the heat, of air, (5) viśuddha, opposite the base of the throat, of ether; and (6) ajna, opposite the junction of the eye-brain, of psychic vision. The piercing (bheda) of the six chakras is a process whereby the 100 elements of which the body is composed are purified."

Garib Das describes these chakras as follows.

Gūdā sthān par mūl sthān,
mūl sthān par svād cakram
svād ke cakarpar nābhi kē kaṇval hai
Nabhi ke kaṇval ka karo fikraṇ
hirde sthān mai man mūrat lakho
Surat sarāṅg soham sarāṅg
kānth sthān me rarain ras rit hai
binā mukh rasajāp ajapā jāpa
trikuti kamal par kilā maitas hai
ajab baikunth belok nagri
sahams dal kamal par agam āsan
purkh Das Garib nahi pañdh dogri

G.G.S. 579-3-4-9-10

Above the genital organ is the mulsthan
Above the mulsthan is svad cakar
Above the svad cakar is nabh kaval
Take care of this nabh kaval.
At the cakar near the heart you can see the mind,
The consciousness is unveiled through Soham.
Neat the kanth astham, the word is meditated
Without using the tongue the mantra is repeated.
The consciousness is realized at trikuti
Above it is the Kailash palace, the wonderful heaven
A thousand petal tehas can be seen
Garib Das says, that is the seat of God.
G.G.S. 579/3-4-9-10

Garib Das' mysticism has not only been expressed in emotional terminology
of the Bhaktas but also in the psychological terminology of the Yogis.

The Saints at his highest state hears the Anhad Sabda (Unstruck Music).
This state of hearing Anhad Sabda is achieved after the kundalini is
awakened and the prānas move along the Chakras (Lotus) and reached the
tenth Door (Dasam Dvar). Within every heart there is the sound of the
Infinite God. The higher the spirit soars the purer and diviner the
Music he hears.

The highest seat of consciousness is called the Dasam dvar, or
the tenth door. Here one hears the anhad sabad and also sees the light
of God in its supreme form. This the turiya state and the actual
realisation of God in the highest mystic experience. Garib Das also
calls it Brahm dvar.

ja tujh dipak jo sabhî
to sabd anhad hamâ gehi
candrap jite so phalgyani
bankral barha ras pâni

G.G.S. p 481/7-8

If you wish to see the light within
Sing the anhad Sabed in pure mind.
He who conquers lower self is Brahm gyani
He enjoys bliss through self control
G.G.S. p 481-7-8

Garib sughat ghativrâdi sur, kumb bhare bharpur
Brahm duâra jad khûla dekhe nur jâhur

Says Garib he who reaches the highest consciousness.
After controlling all the doors of self
Reaches the Brahm dvar, He sees the light of God.

101. ghat ghat me wâd ucâropâni
mihi nabel mai merfât gayâ hai
tâl mirdang jâhan sahk sur puriyai
bina mukh nât bajâvsai hai.

G.G.S. p  R.S. 221
Gerib Das is never tired of describing this experience where all darkness and delusion disappears and all is light and Music of heaven. This is achieved in the highest seat of consciousness called the dasa dvar (the tenth door).

The achievement of this highest Yoga, the Sahaj Yoga is possible not by hatha Yoga or such practices which make the life abnormal but by pure Bhakti. As Sydney Spencer puts it "The goal is absorption in God. When the body dies to what abode shall the pious man go? It shall unite with Him who is beyond expression and indestructible. When the idea of birth and death departs from the man's mind, he shall for ever be absorbed in God." For Gerib Das this was the Goal. Like a stream merging in the Ocean he believed in total absorption in God. This state is called Sahaj.

Through Sahaj one meditates. Through Sahaj one attains the fruit of salvation. The whole Chapter Sahaj ka eng (G.G.S. p 106 - 107) is devoted to it.

102. Mysticism in World Religions by Sydney Scoencer p 65

103. sahje barsa hot hai sahje ugve bij
sahje hi pravân phal sahje sahgur rije
sahje sidh prakâyâ, sahje cale himân
sahje gyan bikâk budhi sahje dijai dán

G.G.S. 0 106