CHAPTER V

INFLUENCE OF KABIR ON GARIB DAS.

Out of all the medieval Saints the impact of Kabir and Guru Nanak on contemporary religious and social thought was the greatest. We will discuss the influence of Kabir on Garib Das in this chapter and that of Guru Nanak and Adi Granth in the next chapter.

The influence of Kabir's thoughts, language and philosophy on Garib Das is tremendous. This has been acknowledged not only by the biographers and followers of Garib Das but by the Saint himself. Although he never met Kabir in his life time, he adopted Kabir as his inspirer, as his Guru and as his ideal svatāra (ishta) Garib Das says:

Kabir is the Chief among all Saints.
He is the True Guru and embodiment of Justice.
Garib adi anādh Kabir hai, cundān bhavan visāl,
hire moti bahūr hain, Kabir lullan sikh la.

Says Garib Das: Kabir is the Primal and beginningless Spirit, His vast light is spread in the fourteen regions; There are innumerable gems and precious stones, Kabir is the most precious amongst them all.

R.S. Seu Saman ki kathe p 95

Kabir is not only a historical figure for Garib Das, but an eternal Spirit, whom he can meet in spiritual vision and from whom he can take guidance and inspiration. For him he is the living Spirit of God in the form of ever living Divine Teacher.

alal peykh anūrāg hai, suhāya mandal rehai thir,
dās Garib udhāryā, setgur mile Kabir.

Love is the lotus leaf, Through it the state of Sunya is attained, Humble Garib has been liberated, He has met the True Guru Kabir. G.G.S. Gurdev ka ang. P 6
It is not a matter of coincidence but a revealing fact that Garib Das wrote on the same topics in the same strain and in the same poetic forms as Kabir Das did.

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Garib Das has written almost on all the topics on which Kabir has written in the same way as Kabir did. The couplets (Slokas) express and cover the same theme, though in a slightly different language as Kabir has done. Garib Das' writings are as voluminous as those of Kabir, and the Saint of Haryana made his whole life and writings an imitation of Kabir's genius and creative faculties. Garib Das wrote almost in the same Ragas, his Ramalins and pedestalis, as Kabir did. Many in the following Ragas is found both in Kabir and Garib Das:

Rag Geudi, Rag Ramkali, Rag ṇavari, Rag Sorath, Rag Kedera, Rag Maru, Rag Todi, Rag Bhairo, Rag Bilawal, Rag Basant, Rag Kalayan, Rag Maler and Rag Dhanasari. Thus even in Music we note that the aspirations and inspiration of Garib Das were guided mainly by Kabir.

If we take up the views of Kabir and Garib Das on various religious topics we will note that Garib Das draws his major inspiration for his poetry and thoughts mainly from his Master Kabir. It would be convenient to study the influence of Kabir on each aspect.

**Concept of the Guru.**

According to Kabir the Guru is indispensable and invaluable. The Guru gives the key to spiritual treasures. What the mind cannot attain can be attained through the powers of the Guru. He sings...
the greatness of the Guru and identifies his spirit with that of God. Explaining his conception of Guru Dr. Ram Kumar Verma says:

"According to Kabir the Guru is greater than God even. Without the elevating help of the Guru an unclean soul can never attain God. Only by the grace of the Guru can the soul be led to walk on the path of realisation of God. The Guru becomes more important than God because without him God cannot be attained. That is why Kabir says that when the Guru and Gobind (God) stand before me I do not know whose feet should I touch first." "According to Kabir the Guru is the medium between God and soul. He brings about the union between the two. Spiritually the Guru and God are one.

Gurgobind to ek hai duja yeh skar
apna met jivat mare to pava kar ter.

The Guru and God are one, besides it, there is the creation He who effaces himself and dies while living, He attains God.

K.G. Gurdev ka ang 3

Garib Das also says in the same strain that Satguru and Brahm are one. There is not the slightest difference between them.

Satgur puran Braham hai, satgur ap alekh,
satgur ramta Ram hai, yame min na mekh.

Satguru is the Perfect Brahm, Satguru is Infinite God Himself, Satguru is the all pervading Spirit; There is absolutely no difference between the two.

G.G. S. Gurdev ka ang. P 4

G-uru is the bestower of divine knowledge. He inspires the seeker after truth with love and Light. Kabir says:

maya dipak nari pataang, bhram bhram ivai pedant, 
kabai Kabir gur gyan the, ek adhi ubraht.

Maya is the flame of the lamp, man is the moth. It is misled again and again into the flame.

1. Dr. Ram Kumar Verma "Kabir Ke Rahasejaveda" P 52
Says with the divine knowledge of the Guru
Few are liberated.

K.G. Gurdev ka ang P 3

Garib Das also says the same thing:

Garib mayā ka ras pī kar ho gae dēmā dol
hīsā satgur ham mīlā gyaṅ yog diyā khol

Says Garib, after being absorbed in maya man was disillusioned
I have met such a Satguru who has revealed the Yoga of knowledge.

G.G.S. Gurdev ka ang P 3

The Guru strikes the disciple the arrow of love, like god Cupid.
This arrow of love destroys all that is unworthy of a devotee
and gives him the new life of love and devotion. On this point
the views of Kabir and Garib Das are identical.

Satgur māṛyā bēn bhar, dhar kar saṁhi mūth,
anā ughāe lēgyā gai dāvā sion phūṭ

The Satguru has shot the arrow, aiming it straight with his hand,
It has pierced the body, the flame of passions has been extinguished

K.G. Gurdev ka ang P 2

Garib satgur māṛyā bēn kāsi khaṇvar gyāsī khaṇe
bhram karam saḥb jāl gāe lāi kabūd saḥb eṁe.

Says Garib, Satguru has shot the arrow drawing it with all his strength
As it struck all the karmas and delusion has been burnt.

G.G.S Gurdev ka ang P 3

And yet the Guru is he who is fully enlightened. The Guru is perfect
and has all the spiritual powers of making others perfect. There are
many false gurus and we should beware of them. Both Kabir and Garib
Das warn us against blind gurus (andha gurus) in the same terms:

Jēkā guru bhī andhā, sēlā khārā nīrāṇdh
andha andha thēliā, dūno īdū pedānt.

He whose guru is blind, the disciple is bound to remain
utterly blind (ignorant)
When the blind leads the blind, both will fall into the well.

K.G. Gurdev ka ang P 2

Garib andhā guru andhā saṁ boī, andh jāgat dubūṁ din
set darsan sabh gung hein suji na anhad bin.

Says Qarib blind is the Guru and blind the disciple
And blind is the faith of both the guru and the disciple.
They remain deaf to truth and never hear the divine music.

G.G.S. Bhikh ka ang 140

**Sumirin (Remembrance of God)**

Nam (the Name of God) is the essence of the creed of Kabir
and Qarib Des. Both call it the sumnum bonum of religious life:

Kabir kehe mai kath gaya, kath gaya Brahma Mahesh
Ram nám tat-sér hai, sabh kahun upades.

Says Kabir, I have said, and even Brahma and Vishnu have said
that the Name of God is the substance of the teachings.

K.G. Sumirin ka ang P 5

Garib Des also says:

Nam sirowan sár hai soham surat lagee,
gyan galice baith kar, sunya sarrovar nahi.

The Name of God is the essence and supreme
on which the mind should be fixed with mantram soham
One should sit on the carpet of gyan and bathe in the lake of Sunya.

G.G.S. Sumirin ka ang P 8

Like Kabir Qarib Des calls the Name of God nirmal (pure), nihoel
(permanent), aghad (deep), paras (philosopher's stone). Dr. Hazari
Parshad Dwedi has explained in a very scholarly way in his book
"Kabir" the conception of the Saint Kabir of Miranjhan "Absolute".

Kabir calls God, "Niranjan".

alakh niranjan lakh na koī,
jehe bēndheē bēndhe sabh loī.

No one can know the Unknowable "niranjan" Pure Absolute"

Kabir Remains.

Kabir also calls, the Name of God Niranjan.

Garib Des also uses

the word "Niranjan" in the same sense as Kabir does, both for God

2. Dr. Hazari Prasad Dwedi: Kabir p 88.
and Nam, which represents God:

nam niranjan nika sahto, nam niranjan nika,
tirath bert thothre, jap tap sahjam phika.

O Saints, Name of the Absolute and Perfect God is good,
Fasting and going to pilgrimages is hollow compared to it.
Japam, tapasya and restraint are also nothing.

G.G.S Rag Kalyan P 517

The Bhakti of both Kabir and Gerib centres around the Name of God.

Bhakti bhaajen hari nam hai, duja dukhe apar,
mansa bacs karmana, Kabir sumirin sar

The real Bhakti and worship is remembrance of Name of God.
Anything else leads to pain and great sorrow.
The Name of God should be remembered with the thought,
speech and actions.

K.C. Sumrin ka ang P 5

Gerib bhakti bandgi yoga sahh, gyan dhyen partit,
sunya shikhar ghad me rebe, satgur sabad atit.

Says Gerib Das, Bhakti, worship and Yoga, Gyan, dhyen and perception.
By attaining the supreme Sabad (Name of God) sunya can be attained.

G.G.S Sumrin ka ang P 8

Birha or the longing for the Beloved is an identical feature of all
Bhaktas. In the sargun Bhaktas this birha is expressed for the
physical and historical personality of the personal god. But Gerib
Das follows Kabir in his poignant sorrow for the Supreme Beloved.
Like Kabir Gerib Das was the symbology of the moth, chekoh,
kuni, bhuyangam. The flame of burning passion is compared at times
in both of them with forest fire:

Gerib jaise cend cakor hai, jion cakvi cit hoe,
bole dader garaj sun birha, lagi dil so;

As the Chekva and Chakvi wait for the moon
And the frog croaks on hearing the thunder of cloud
So also a passionate Bhakta longs for his Beloved.

G.G.S. Birha ka

ang P 12

cakvi bichdi rain ki ae mili parbhat
ja jen bichde Ram sion te din mile na rat.
Chakvi anxiously waits in separation for the night and meets the Beloved in the morning. Those who are separated from the Beloved thirst for Him day and night.

The cranes are crying in the sky, the clouds are thunder and rain has fallen and filled the ponds. What can be the condition of those who are separated from God.

The moths flies and burns itself in it.

Everything is aflame with the burning passion of love:

deon lagi saaz jalya pankhi baitha se,
dadh dih na palvai satsgur gaya lagi

The whole world is a sea on fire and the birds have flown. The body that has been burnt, the Satgur set it to flames.

Says Garib, the heart is aflame, how can He be realized,
The body with its flesh and bones have been burnt away, 
What you now see is only a garb.

G.G.S birha ke ang P 13

The views of Kabir and Garib are so identical in theme and expression both in "birha ke ang" and "gyen birha kan" that it is easy to conclude that Garib Das has derived his main inspiration for writing his work from Kabir. The terminology, the symbology and poetic expressions of birha-sahi, antrey birha, birha udik, the arrows of love, (prem ben) or birha tir, are used by Garib Das in the same tone as Kabir Das does.

In his parcai ka ang (Chapter on Experience) we find that Garib Das gives expression to his spiritual experiences, almost exactly in the same way and in the same terminology as Kabir does. Kabir calls God "tejpunj" full of Light.

Kabir dekhya ek ahs mebpa kahi na jae, 
Tejpunj paras dhari naimu raha samee;

Says Kabir, I have seen the Beloved with concentrated mind 
He is full of Light and like the paras, 
He is absorbed in my eyes.

K.G. parcai ka ang P 15

tejpunj ki chandri, tejpunj jhankañ, 
tejpunj nij mir hoi, tejpunj nahi ant.

The moonlight has the Light of God 
The blazing light of God is spread everywhere, 
His Light is the light of the world, 
There is no end to His Light.

G.G.S parcai ka ang P 24

agam agocer gam nahi, tahan jagmagai jot 
jahan kabira beidgi tahan pav pun nahi chot.

God is unfathomable, unknowable and unseen, 
There only His Light shines, He is beyond sin and virtues.

K.G. parcai ka ang P 12

Garib Jhilmil jot jagmagai, main bein biles, 
satya purus sir eur hoi takhat Kabir khvâs.

Says Garib His Light shines in all its beauty
His eyes are shining with joy,
Kabir sits on the throne near Him
The chauri is waved over his head.

Garib identifies the light of Kabir with the Light of God and thereby acknowledges his highest respect for Kabir and points out that Kabir is the source of his inspiration. All light comes to him from Kabir.

Leaving the finite the soul went to the Infinite,
And there took lasting rest and abode,
The lotus has bloomed without flowers,
Only a devotee of God can see it.

Garib, surti and nirti which has been variously interpreted:-

The surti has been absorbed in the nirti
Nirti is stable and stationary

When I came to know about the secret of surti and nirti (ida and pingla)
Then the door to realization opened.

Garib, the mind is absorbed in surti and nirti experience says Garib
After remembering the name of God my soul has become immortal.
The joy of spiritual experience is considered a *rasa* and the alchemy of this *rasa* is called *ram rassyan* and it is compared to wine.

*Ram rassyan prem ras, pivat adhik rasa,
Kabir pivañ dülábh hai maṅge sīs kalāl.*

The alchemy of divine name is the bliss of love,
Those who know the joy it drink the wine,
It is a precious drink, but the wine seller wants
your head as the price.

*Kabir Granth Ras ka ang p 16

Garib *ram rassyan prem ras, sohāge hī sar nān,
seu bētān kī ēk hī sīs dijiāi ēh*  

G.G.S. Ras Ka ang P 31

Says Garib, the alchemy of divine name is the bliss of love
It is not easy to get it. Listen to one thing of all
You have to give your head as the price.

G.G.S Ras ka ang P 31

Like Kabir, Garib Das compares the *rasa* of spiritual experience with the *rasa* of wine. A dedicated spirit like that of the Sufi Saint Mansur is required for it:

*Kabir bhāthi kalāl ki, bahutak baithē ēs,
sir seunpe soi pīval hābī to pia nē jēe.*

Kabir around the fire-place of the brewer
Many people come and sit,
He only gets a drink of wine who offers his head
Otherwise one cannot drink it.

*K.G. Ras ka ang P 16

Garib kalālī ke keleś ki lāgī chint Mansur
phul phūl parvēś āyā sabad samāyā mūr*  

G.G.S Ras ka ang 31

Mansur received a drop of wine from the Jug of the wine-seller
The emanated Light from his words and spread in every flower.

*ibid.*

Not to reveal the inner secret of spiritual life and to endure with humility the gift of divine powers is a common feature of all Saints of this period. In the chapter on *(Jarna ka-ang)* Kabir has written five poems but Garib Das elaborated it into 80 poems.
The spiritual powers of God should receive with humility and humanity.

"Eisē adibhut jin kethai adibhut rakh lukeīed kurāne gām nahi, kahya nā ko patiyase.

Such wonderful is His experience that
its wonderment cannot be described; It should be kept concealed;
The Vedas and Koran have not known His end,
No one is satisfied by your description.

K.G. Jarna ka ang P 18

eisē jarnē chave ājīn prithāīī tathāī
khāde se kaske nahi, eisē bajar sarīr

G.G.S Jarna ka ang P 35

Such should be a man's endurance as of the earth
Even when someone digs it, it is silent in pain
Such are its endurance powers of its body.

ibid

Both Kabir and Garib Das practised this in their life. Their
tolerance and powers of endurance were infinite. Both of them
preached tolerance as the keystone to spiritual life.

In the (Chitavani ang) Garib Das reminds mankind of the impermanence
of this life and body and urges them like Kabir to think of God.

Man comes naked to the earth goes naked leaving his millions behind
him.

Kabir yeh tan jat hai saksi to lei bahod,
nange hēthon kā gae, jinke lakh karōd.

Says Kabir, this mind is going wayward,
Try to control it if you can,
All possessing lakhs and caroress
Have left the world naked without anything.

K.G. Chitavani ka ang P 24

Garib nāge sājē jagat mai, āṣa āhi tu jēē,
bic mai khēbāī khyāl hai, men mayē bhārame.

Says Garib Das naked man has come to the world
And naked will he go after death,
Life in between is dream, the mind has been misled by maya.
The body is transient. Man is ignorantly absorbed in the pleasures of the body. He will repent when the body has left the soul.

Kabir kaḥān garbīo dhārādēkhi sūryāng
bīchāyāṅ milbo nahi jōṅ kaḥāli bhūyāṅ.

Kabir: why are you proud of your body which you feel is beautiful?
Once you leave the body you will never meet it again, just as snake leaves its covering.

G.G.S. Chitavani ka ang P 70

Following Kabir in his philosophy of mind Garib Das says that the original home of man's mind was heaven. From there it fell to the lowest level of maya and is suffering.

Kabir maṅaṅkhi bhēyaṅ, bahutāk cēdhyaṅ akēs
uṭēṅ hi te gir padyāṅ, man maya ke pēs;

Kabir mind is the bird which rose to the skies From there it fell and dropped near maya.

G.ARĪB
Kabir maṅ giryaṅ akēs te ho gayā dhēmā dhūṅ
lakh cērāsī maṅ basī, perbhēmā gayā bhūṅ
Says G.ARĪB
Says Kabir, the mind has fallen from the skies And has mixed with dust,
He has forgotten God and his lost in the cycle of births.

G.G.S man ka ang P 72

The path of the seeker is very difficult. Both Kabir and Garib call it maṅkham (Subtle). It is not easy to travel over it. It requires great moral discipline and deep faith.

Kabir māraṅ kaṅ:nī koī nē sakai jē, gai te bahude mahi, kūhēl kāhe ko ē,  
Says Kabir, the path is very subtle,
It is difficult for everyone to traverse it.
Those who reach it return not, O who can describe it?

K.G. Sukham marag: P 31

Sukhem Marag.
Garib Sukhem bani bolta
Sukhem se bhad sejdes'
Sukhem se Sukhem milie
kaha dikhavel bekh.

G.G.S. p 81

The concept of maya pervades the whole religious philosophy of India. Like Kabir Garib Das calls maya mohini, dutni, parbatani

Kabir mohi sabh jag ghalya ghan
koi ek jan ubre, jin todi kul ki kàn.

Says Kabir, maya is the magician which has bewitched every one and overpowered the whole world;

A few souls are saved, who have broken away from tradition of the people.

K.G. maya ka ang P 33

Kabir maya dekhi sabh kis hi ko khe,
dant upade papan, je saito node ja;

Kabir maya is the witch which has swallowed everyone,
If she comes near the Saints her teeth will be taken out.

K.G. Maya ka ang P 34

Garib aisi maya mohini mohya sabh sansar,
svarg mrit patel leg, darya bis ka jal

Says Garib, maya is the magician which has bewitched the whole world.

It has spread the net of its poison over earth, heaven and hell

G.G.S maya ka ang P 85

Garib aisi duti jogni jagat kin beirun
en atak menei nahi, maya sadh rahi khun

Says Garib, maya is the devil which has destroyed the world
Maya is blood-thirsty which is not controlled by anyone.

G.G.S Garib Das: maya ka ang P 87

Garib Das' monotheism and his hatred for all types of idolatry
is solely inspired by the strong feelings of Kabir about it. For
them this pahan-pujā, stone-worship is the most misleading faith.

pahāṅkera putlā, ker pujā kartēr,
īhi bharose je rabe, te dube kālī dhār.

Man makes an image of stone and worships it as the Creator,
If he continues to worship with this faith he will sink in the river of death.

K.G. Bharam Bhidunsan P 43

I too might have been an idol worshipper
And might have been carrying idols on my head
Just as an ass carries loads in a battlefield;
But by the grace of the Guru I have thrown away the weight.
ham bhi pahan pujte hote ran ke rojh
Satgur ki kirpa bhai, darya sir ke bhoj

K.G. Dharan Bhidsan P 44

Garib Des condemns idolatory in similar strong words;

Garib pahan setī prītī cetan setī doṣ
dosak dhārē jahin ga, kadi nā pāvai mokh

Says Garib, he who loves the stone-god and ignores the Living Spirit

Will fall into hell and never be liberated.

G.G.S Chanak ka ang P 88

Garib pather paramēswar kahēnī, bade ēndēs mon
paras se bhetis nahi pahumege kī thaur.

Says Garib, people call a stone by the name of God,
I am full of misgiving for them,
They have not come into contact with paras, how can iron be converted into Gold.

G.G.S Chanak P 88

When man preaches one thing and does the opposite it is called
by Kabir and Garib Des karnī bina kathnī, but when a pundit studies something and preaches it but does not practise it, it is called kathnī bina karnī. On both these ideas Garib Des closely follows Kabir's thoughts and gives them identical expression,

karnī bina kathnī

kathnī kathī to kya bhaya je karnī na thehree
Kelbut ke kot jion dekhat hi dhāh jīse.

What is the use of talking if you do not do what you say,
Your life will be like temporary structure which will fall

in no time. K.G. Karm bina kathnī P 38
Garib bakte badi bahut hai, gadahe jion erdaas.
karni kare so maun hai sakhi bec nahi khaae.

Says Garib, he talks and brays like an ass.
The man who practises is silent and never sells his faith.

G.G.S Karni bina kathni  P 97

Kathni bina karni

pothi pad pad jas roya, pandit bhave na koe
ekal ekhar piv ka, pedahi so pandit hoe.
The world has read books after books and no one has
turned out to be a real pundit.

He who learns the one word of the Beloved becomes the
real Pundit.

K.G. Kathni bina karni  P 38

Garib padna gunna, caaturi yeh to bat sugam
Satya sukrit sur bandgi, yeh to bat agam.

Says Garib to study and read and become clever is easy
But true living and worship of God is profound and difficult.

G.G.S Kathni bina karni  P 97

Lust (Kam) is one of the main hindrance in spiritual life. While
legitimate indulgence within the family life is permissible adultery
is considered a great sin by all religions. Lust for another man's
wife is considered the greatest sin. Garib Das condemns adultery
just as Kabir does:

parnari par sundri birle benoe koi,
khata mitha khae s, aht kal bikh hoe.

Few escape lust for other men's wife and beauties,
While testing lust is like sugar, in the end turns bitter.

K.G. Kami mar ko ang  P 39

Garib parnari nahi parsaii hogi hal behal
pares punji jat hai kankar sante lai.

Says Garib do not covet the wife of another, you will
suffer for this sin.

You have as precious wealth as para which is being wasted
in dust.

G.G.S Kami-ner ka ang  P 104

The idea of Sahai has been present in Indian thought since many
centuries earlier. The Vaishnavas, the Buddhists and even Shakta cults and Nathpanthis gave it many forms and expression.

Saint-Poets like Chandidas gave it a romantic but morally refined form, Gerib Das following Kabir, makes it an ethically pure and balanced way of life. Both have written much on Sahaja, and although Sahaja is said to be an easy way of spiritual life yet they point out firmly that it is not so easy. It requires great moral effort.

Chandidas says:

Sahaja, sahaja, everyone speaks of Sahaja,

But who knows what Sahaja is?

Dr. Ananda Coomaraswamy calls Sahaja "the last achievement of all thought" and says that it is "a recognition of the identity of spirit and matter, subject and object; and this reunion in the marriage of Heaven and Hell, the reaching out of a contracted universe towards its freedom, in response to the love of Eternity for the production of time. There is no sacred or profane, spiritual or sensual, but everything that lives is pure and void."

(While the Vaishnavas like Chandidas practised Sahaja through the love of women they never married,) Kabir and Garib Das practised Sahaja through married life: (grahatthe ashrama).

Sahaja sahaja sabh ko kahai sahaja na cinsi koe,
jin sahajai bikhyä taji, sahaja kahijai soe;

Sahaja sahaja, everyone speaks of Sahaja
They do not know what is Sahaja,
He who has abandoned all poison of evil easily
He deserves to know Sahaja.

K.G. Sahaj ko eng P 41

Sahaja Sahaja sabh ko kahai sahaja na cinsi koi,
jin sahajai Hariji milai, sahaj kahijai soi.

Sahaja, Sahaja, everyone speaks of Sahaja
People know not what is Sahaja
Garib Das accepts Sahaja and praises it as the noblest creed, but it is the Sahaja of Kabir and not of Chandides:

Sahaja Satgur milege, sahja upje gyen, sahj khumari legag, sahje hi ras-pan.

Through Sahaja meet the true Guru, through sahaja knowledge is acquired.
Through Sahaja ecstasy is acquired, through Sahaja spiritual joy is attained.

Swami Yogindrananda of the Udasin panth, Benaras speaking of the influence of Kabir on Garib Panth writes: "To calm down the fiery conflict between Hinduism and Islam and number of Saints like Kabir and Garib Das were born whose aim was to remove the bitterness between the followers of Allah and Ram by showing that religion of love was one: "don din madhya ek hai, allah alekh nashan." The God whom both the creeds worshipped was one. Allah of the Muslims and Alekh of the Hindus was one. Garib Das had unbounded faith in the humility and the Beni (Writings) of Kabir. He looks at Kabir in two forms. He identifies Kabir with God and yet with unbounded faith in Kabir he gives many detailed anecdotes from the life of historical Kabir. He describes his birth, his stay in Kashi, his meeting with Ramananda, his clash with Emperor Sikander, and many other stories. Out of all Saints he has described in detail only the various anecdotes of Kabir's life, though he respects other Saints equally."

Dr. Hazeri Parsad Dwivedi points out that a distinguishing feature of Kabirpanthis is that "maya is a shakti of Nirmanjan. What is in the Brahmand (universe) is also in the pind (body)"

Kundalini is the maya and adi-shakti, the serpent power.

From Omkar all have been created."

In the words of Evelyn Underhill we can include Garib Das among those Saints who have resolved the perpetual conflict between the personal and the Impersonal, the transcendent and immanent, the static and the dynamic aspects of the Divine Nature, between the Absolute of philosophy and the sure true Friend of devotional religion. They have done this, not by taking this apparently incompatible concepts one after the other, but by ascending to a height of spiritual intuition at which they are as Ruysbroeck said, "melted and merged in the Unity, and perceived as the completing opposites of perfect whole."

Both Kabir and Garib clearly divide religious life not into Hindu or Muslim creed but into the Truth loving and the Falsehood loving. Those who are on the side of truth are never misled by all false and fanatic representations of truth.

Kabir jhāthe ko jhūthe mile dūnā bādhai sebah jmōthe ko seca mile sahb hi tute neh

Says Kabir, when a man of falsehood meets a false man they become fast friends;

When a truth-loving meets a man of falsehood there is no bond between them; they break away.

K.G. Sec ko ang P 43

Garib sece se sanmukh rahi jhīthe se kyā neh
Sākh jugan jūg pare gi jhīthe ke mukh khe

Meet and face the truth loving says Garib,
What use it is to meet the Falsemen who will suffer for his sins for ages.

G.G.S Sec ko ang P 108

Both Kabir and Garib Das condemn the fanatic paths shown by

4. Kabir by Dr. Hazari Prasad Dwivedi p 108-9
5. Kabir by Tagore Intro xxiii and xxiv
Qazis, Mulles and Brahmins as the paths of falsehood. Truth never divides humanity. Truth is the meeting ground of the lovers of God. Wherever the word "Sac" occurs in the writings of Kabir and Garib Das it is synonymous with God. God alone is the Supreme Truth. Anything that takes us away from Him is falsehood and anything that leads to the love of God is Truth.

The Saint and association of the Saint (sadhu) ki sangat) is another important and common feature of the religious thoughts of Kabir. The glory of the Saint is sung by Kabir and Garib thus in the same glowing terms:

Kabir kul to se bhela je kul upje das,
jeh kul das na upje se kul ak plas.

Says Kabir, the family which produces the servant of God is blessed,

The family which does not produce the saint is like fruitless plants.

K.G. Sadh mehma ka eng P 53

Kabir dhan te sundri jin jeya baisno put,
Ram simir baisno hua, sabh jag gays sut.

Says Kabir blessed is the mother (beauty) who gives birth to Saint

By remembering God man becomes a devotee of God, the world is full of ignorant fool

K.G. Sadh mehma ka eng P 53

Garib Das also gives the same idea that blessed is the mother, the land and place where a Saint is born:

Garib dhan jana, dhan bhumi dhan nagri dhan des;
dhan karni dhan kul dhan jahan sadhu parves.

Blessed is the mother, blessed is the land, blessed is the city and the earth,

Blessed is the family, blessed the deeds where a Saint is born

G.G.S. Sadhu mehma ka eng p 48

saai' serikhe sait hain ya mai min na mekh
padda ang anadi hai bahar bhiter ek.
The Saints are like God, there is no difference between them. There is thin veil outside, within they are one and the same.

G.G.S. Sadhu mehma ka ang p119

One of the greatest fights which both Kabir and Garib Das fought on social and religious level was against hypocrisy and outward show of religion. Unlike innumerable people in India and there still are millions of so-called Saints who put on the garb of Saints carry rosary and religious symbols and lead a very irreligious life, both Kabir and Garib wore ordinary dress. They did not distinguish themselves by any religious garb, symbols or any outward sign. They disapproved all religious garbs and pretentions.

Says Kabir, it is no use wearing a rosary, Open your heart to the love of God Concentrate on the feet of God Then only you can attain God. (He will be within your reach)

K.G. Bhesh ko ang P 46

Vaishno bheya to kyā bheya bujha nahi bibek chēpā tilak bāhē kēr daghdya lok anek.

What matters if you have become a Vaishnav When you have not realised Him through discrimination By imprinting frontal marks on your forehead You are only misleading the people.

K.G. Bhesh ko ang P 46

Garib Das also says in the same strain: mālā mukt nā hot hai, mukt hot hai nām ekāi akhar bāhē ujaḍ bhālā nē gām.

You cannot be liberated through the rosary, You can be liberated only through Name of God Without the Name of God neither the forest nor the cities are worth living.

G.G.S. Bhesh ka ang P 139

Garib aśā bhek bheirāg hai madahāri chandāl jini bhaktī pāvai nahi aṇḍar sūl bembūl.

Says Garib Das, outwardly you have the garb of a Vairagi, But you drink wine and indulge in sin Those who have not attained Bhakti
They suffer from low passions inside them.

G.G.S Bhesh P 141

Faith in the supreme Being is the main source of inspiration for both Kabir and Garib. This faith is based on sincere love and dedication and they both preach this kind of faith:

Kabir tu kahe dare sir par Hari ka hath hasti cadh nahi dolaii kukan ghossi jo lakh.

Says Kabir, why are you worried, on your head is the Hand of God.

If thousands of dogs bark at you they cannot unseat you when you are riding an elephant.

K.G. Visvas ka ang P 58

Garib kar visvas yakin rakh dhar i kare so hoe trikutti yena dhyan dhar dekh param pad loe.

Says Garib, have faith and be firm in your belief.

What God Wills will happen.

By restraining your mind fix your mind on higher consciousness and you will attain the supreme state (param pad).

G.G.S. Visvas ka ang P 155

So it is faith which protects man from all harm and it is unstinted faith coupled with meditation on Him that leads to the supreme state.

Death is the reminder of the transience of this life. Man is so absorbed in his surroundings that he forgets death which may come unaware, and suddenly cut him from his attachments to this world. Death is inevitable and both Kabir and Garib Das make us deeply conscious of the call of death.

kāl sehne yo khādē jāg pyāre myānt, gām sanahī bāhirā tu kion sovāin nācīnt.

Death stands on your head, wake up my dear man, Without the Love of God, why do you sleep in ignorance.

K.G. Kal ko ang P 72

Garib kāl kasāi haṁsat hai, sarb lok kū khē, ankusah nirgun nam kē, satgur dar pakaryā jee.

Says Garib, Death laughs at you like merciless butcher. It will in time swallow everyone.
Use divine Name as the controller of death.
You can attain the door of the Satguru.

G.G.S kal ko ang P 168

Basically, the mysticism of Kabir as evolved by scholars like Dr. Hazariprasad, Evelyn Underhill, Dr. Ram Kumar Verma and Parsuram Chaturvedi is found in Garib Das in all its aspects. The terms like ajapa jap, anhad sahas, unman avastha, gagan or sunya express the common views of the two great saints. The concepts of surti and nirti and other theological concepts are absolutely identical. Both of them made their creed distinct from the orthodox Hindu and Muslim creed. Both of them gave up all superstitions and formalism. Both of them believed in unblemished Bhakti of one God who is worshipped by all. Both of them were fearless in condemning injustice and kept away from the rich and the power-thirsty men of the court.