



Sant-Poet Dharni Das: Life, Literature and Spiritual Vision

Dr. Amar Nath Prasad

Professor and Head
Department of English,
Jai Prakash University, Chhapra, Bihar

Abstract: Sant Dharni Das is one of the most remarkable yet neglected saint-poets of the Saran region of Bihar. Although his writings are rich in spiritual wisdom, poetic beauty and moral teachings, they have received very little attention outside their native region. This paper introduces the life, works and philosophy of Dharni Das and highlights his contribution to the Indian saint tradition. It also examines the literary qualities of his poetry, his devotion to the Guru, his concept of divine love and his message of simple living, spiritual awakening and human welfare. The paper argues that the writings of Dharni Das deserve recognition not only in Bhojpuri and Hindi literature but also in world literature because they express universal human values in a simple and powerful language.

Keywords: Sant Dharni Das, Bhojpuri Literature, Saran, Saint Poetry, Spirituality, Guru, Bhakti, Indian Mysticism

Introduction:

The land of Saran in Bihar has produced many great saints whose teachings continue to inspire people even today. Their messages of devotion, simplicity, selfless service and spiritual wisdom have become a living part of the cultural and religious heritage of the region. Among these saint-poets, Sant Dharni Das occupies a unique and respected place. His poetry combines deep spiritual insight with artistic excellence and presents profound philosophical ideas in a language that ordinary people can easily understand.

Sant Dharni Das was born in 1646 in Manjhi, a historic village situated on the bank of the River Saryu in the present Saran district of Bihar. The region is associated with several ancient



sages and sacred places, and this spiritual environment deeply influenced his childhood. From an early age, he developed a strong interest in meditation, devotion and the welfare of humanity. These early experiences shaped his personality and later found expression in his poetry and spiritual teachings.

The literary contribution of Dharni Das is significant because his poems are not merely devotional songs. They are philosophical reflections on human life, moral conduct, divine love and the relationship between the individual soul and the Supreme Being. His verses encourage people to overcome ignorance, control worldly desires and follow the path of truth under the guidance of a true Guru. The simplicity of his language and the depth of his thought make his poetry relevant even in the modern world.

Despite his extraordinary contribution, Dharni Das has remained largely unknown outside the Bhojpuri-speaking region. His works have rarely been translated into English, and therefore they have not reached international readers. The present study attempts to introduce this great saint-poet to a wider audience. It examines his life, literary achievements and spiritual philosophy and argues that his writings deserve an honoured place in the study of Indian devotional literature as well as world mystical literature.

Life and Spiritual Journey of Sant Dharni Das

Sant Dharni Das was born in 1646 at Manjhi, a historic village situated on the bank of the River Saryu in the present Saran district of Bihar. During his lifetime, the area was under the rule of the Manjhi estate. His father, Parashuram Das, served as the Diwan of the local ruler. He was a learned man with a good knowledge of Hindi, Urdu and Persian. As a result, Dharni Das received his early education at home under the guidance of his father. The region where Dharni Das was born has a rich spiritual heritage. It is closely associated with ancient sages such as Gautama Rishi, Shringi Rishi and Dadhichi. Growing up in such a sacred environment had a deep influence on his mind. From his childhood, he listened to stories of great saints and sages from his family members. These stories awakened in him a deep interest in spirituality, meditation and the welfare of humanity. The seeds of renunciation and devotion that were planted in his childhood gradually developed into a lifelong spiritual mission.



According to the traditional accounts preserved by his followers, Dharni Das first worked as the Diwan of the Manjhi estate. While performing his official duties, he often became deeply absorbed in meditation. A well-known incident from his life is connected with Lord Jagannath of Puri. One day, while writing official documents, he suddenly poured water from his vessel onto the papers. When the people around him asked why he had done so, he replied that, in a spiritual vision, he had seen the clothes of Lord Jagannath catching fire during the evening worship at the temple. He had instinctively poured water to extinguish the flames. The local ruler found this explanation difficult to believe and sent some people to Puri to verify the incident. When they returned, they reported that a fire had indeed broken out in the temple on that very day and had been brought under control. This event greatly strengthened the faith of the people in Dharni Das and established his reputation as a spiritually awakened saint.

After this experience, Dharni Das devoted himself completely to the spiritual path. He accepted the Ramanandi tradition and received his early initiation from Guru Charan Das. Later, Swami Vinodanand guided him to higher spiritual knowledge. Among his well-known disciples were Sadanand and Karunanidhan, who continued to spread his teachings.

During his lifetime, Dharni Das established several monasteries to promote spiritual learning and devotional practice. One of the most important monasteries is located at Parsagarh in Saran district, while another is at Sahanam near Bhatni. These centres continue to attract devotees who gather every year for religious festivals, devotional singing and community service. He also established a monastery at Manjhi, his birthplace, which remains an important centre of his spiritual tradition.

Although Sant Dharni Das lived only for about forty-one years and passed away in 1688, his contribution to Indian spiritual literature is extraordinary. Like Adi Shankaracharya, Swami Vivekananda, John Keats and Toru Dutt, whose achievements far exceeded the length of their lives, Dharni Das left behind a lasting spiritual and literary legacy. His life reminds us that greatness is measured not by the number of years one lives but by the light one brings into the lives of others through knowledge, compassion and selfless service. His short life but great



contribution reminds us of the famous poem “It's not Growing Like a Tree” by Ben Jonson who says:

“A lily of a day
Is fairer far in May
Although it falls and dies that night
It is a plant of love and light
In small proportion we just beauty see
In a short measure life may perfect be.”
(Jonson, 63)

The Literary Works of Sant Dharni Das

Sant Dharni Das occupies a distinguished place in the tradition of Bhojpuri saint literature. His writings combine spirituality, philosophy and poetry in a remarkable manner. They are not merely devotional compositions but profound reflections on human life, the soul, God and the path to spiritual liberation. His language is simple and close to the speech of ordinary people, yet his ideas are deep and universal. This combination of simplicity and philosophical insight gives his works a timeless appeal.

Three major works of Dharni Das are especially well known: *Shabd Prakash*, *Prem Prakash* and *Ratnavali*. These texts are regarded as valuable treasures of Bhojpuri literature. In addition, a collection of his poems was published under the title *Dharni Das Ki Bani* in 1911 at Allahabad. These works preserve his spiritual teachings and continue to inspire readers and devotees even today.

The central concern of Dharni Das is the inner transformation of human beings. He repeatedly reminds his readers that true religion is not based on rituals or external ceremonies but on self-realisation, devotion and moral living. His poems encourage people to overcome greed, anger, pride, attachment and ignorance. According to him, the human soul can attain lasting



peace only through sincere devotion, self-discipline and the guidance of a true Guru. About Guru Mahima he says:

जहिया भइल गुरु उपदेश,
अंग-अंग के मिटल कलेस।
सुनत सजग भयो जीव,
जनु अगिनी परे घीव।
घर उपजल प्रभु प्रेम,
छूटी गैल तब ब्रत-नेम।
जब घर भइल अंजोर,
तब मन मानल मोर।
देखे से कहल ना जाय,
कह लेना जग पतियाय।
धरणी धन तीन भाग,
जेहि उपजल अनुराग।

(The day I received the Guru's instruction,
All the sufferings of my body and soul disappeared.
Hearing the sacred teaching, my soul awakened,
Like ghee flaring up when poured into fire.
The love of the Lord arose within my inner home,
Then all ritual vows and formal observances fell away.
When my inner being was filled with light,
My restless mind finally found contentment.
What I have seen cannot truly be described,
And even if described, the world would not believe it.
Blessed is the one in whom divine love has arisen—



Such a person possesses the greatest treasure on earth.)

One of the most remarkable features of his poetry is its artistic simplicity. Dharni Das explains difficult spiritual truths through familiar images taken from everyday life. As a result, even ordinary readers can understand complex philosophical ideas without difficulty. His poetry demonstrates that great literature does not depend on ornamental language but on clarity of thought and sincerity of expression.

The writings of Dharni Das also reveal a harmonious blend of the Nirguna and Saguna traditions of Bhakti. In some poems, God is described as the formless and eternal Supreme Reality beyond all physical existence. In other poems, the Divine appears as a loving personal being with whom the devotee seeks an intimate relationship. This balanced approach gives his poetry both philosophical depth and emotional warmth.

In most of his poems, Sant Dharni Das expresses the highest stage of *viraha* (spiritual separation) in the Bhakti tradition. The poet presents God as the Divine Husband (Piya) and the devotee as His loving wife. This symbolic relationship represents the soul's intense longing for union with the Supreme.

The Saint poet muses:

“बहुत दिनन पिय बसह बिदेसा,
आज सुनल निज आवन संदेसा।
चित चिवसरिया में लिहलो लिखाई,
हिरदय कमल धड़लो दियना लेसाई।
प्रेम पलंग ताहँ धड़लो बिछाई,
नखसिख सहज सिंगार बनाई।
मन हित अगुमन दिहल चलाई,
नयन धड़ल दोऊ दुवरा बैसाई।
धरनी धनि पल-पल अकुलाई,



बिनु पिया जीवन अकारथ जाई॥”

(My Beloved has lived in a distant land for many days;
Today I have heard the joyful news of His return.
Upon the scroll of my heart I have inscribed His name,
And in the lotus of my heart I have lit the lamp of devotion.
There I have spread the bed of love for Him,
And adorned myself naturally from head to toe.
I have sent my mind ahead to welcome my Beloved,
While my two eyes sit waiting at the doorway.
Says Dharani Das, every passing moment is filled with restless longing;
Without my Beloved, life itself passes in vain.)

The feeling expressed in this poem closely resembles the spirit of waiting found in the story of Shabari from the Ramayana. Just as Shabari waited with unwavering faith and devotion for the arrival of Lord Rama, the devotee in this poem waits eagerly for the Divine Beloved. The poem also demonstrates the poet's mastery in the use of simile and symbolic imagery, which reflects his poetic greatness. The devotee, portrayed as a wife, is filled with intense longing. Her heart, mind, love and eyes are all restless in the memory of her Divine Husband.

A similar devotional feeling is found in a famous composition of Sant Kavi Lakshmi Sakhi, another saint poet of Saran. Here, the devotee, symbolized as the wife, wishes to dedicate every aspect of her life to serving her Divine Husband. She longs to become completely united with Him, just as a loving wife becomes one with her husband in love, trust and complete self-surrender. The poem expresses the highest ideal of Bhakti, where the soul seeks total union with God through unconditional love and humble Lakshmi Sakhi Ji Maharaj says:

“अपना पिया लागी करबो सिंगार, खेलब हरी झुमरी।
नाचब, गायब पिया के रिझाएब,



हियरा में भरबो आकाश।
खेलब हरी झुमरी,
झुमरी, हरी झुमरी, हरि झूमरी।
जूठन खाएब, संग में सुताएब,
जोहबो चरनिया के आस।
खेलब हरी झुमरी,
झुमरी, हरी झुमरी, हरि झूमरी।
सानब अमृत, खाएब-खियाएब,
बेनिया डोलैबो में बतास।
खेलब हरी झुमरी,
झुमरी, हरी झुमरी, हरि झूमरी॥”

(For my Beloved I shall adorn myself,
And dance in the joyful play of Hari.
I shall sing and dance to please my Lord,
Filling my heart with the boundless sky.
I shall rejoice in Hari's blissful dance—
Hari Jhumri, Hari Jhumri, Hari Jhumri.
I shall gladly partake of His sacred leftovers,
And lie beside Him in loving nearness.
My eyes shall ever wait for His holy feet.
I shall rejoice in Hari's blissful dance—
Hari Jhumri, Hari Jhumri, Hari Jhumri.
I shall prepare the nectar of love,
Feed Him and partake of it with Him.
I shall fan Him gently with loving hands.
I shall rejoice in Hari's blissful dance—



Hari Jhumri, Hari Jhumri, Hari Jhumri.(Sakhi, Lakshmi, *Amar Sidhi*, 184)

This poem presents the soul's complete surrender to God through love, service, humility and joyful devotion. The devotee desires not only to worship the Lord but also to share every moment of life with Him, expressing the highest form of mystical union in the Bhakti tradition.

The thoughts of ethical and moral values dominate the poetry of Dharni Das. He teaches humility, compassion, truthfulness, self-control and service to humanity. He criticises empty religious formalities and reminds people that spiritual progress depends on purity of heart rather than social status or outward appearance. His message is therefore universal and remains relevant in every age.

The influence of Dharni Das can also be seen in the later Bhojpuri saint tradition. His spiritual vision, poetic style and devotional language show many similarities with the works of later saint-poets of the Saran region, including Sant Lakshmi Sakhi. Their writings share a common concern for inner awakening, devotion to the Guru and the use of simple folk language to express profound mystical experiences.

The literary works of Sant Dharni Das deserve much wider recognition. They are not only important documents of Bhojpuri literature but also valuable contributions to Indian devotional and mystical literature. Their universal message of love, truth, humility and spiritual enlightenment makes them meaningful for readers throughout the world.

The Concept of the Guru in the Poetry of Sant Dharni Das

The concept of the Guru occupies the highest place in the poetry and spiritual philosophy of Sant Dharni Das. Almost every important aspect of his religious thought begins with the guidance of the Guru. According to him, the Guru is not merely a teacher but an enlightened soul who removes ignorance, awakens spiritual consciousness and leads the disciple towards the realization of God. Without the guidance of a true Guru, the human mind remains trapped in illusion and worldly attachment.

The poet frequently uses simple images from everyday life to explain profound spiritual truths. In one verse he compares the human heart to a dying fire and the Guru's words to clarified



butter poured into that fire. Just as ghee makes a weak flame burn brightly again, the Guru's wisdom revives the spiritual energy hidden within the human soul. Through this beautiful image, Dharni Das explains that the Guru does not create spiritual power but awakens what already exists within every individual.

For Dharni Das, the Guru is the destroyer of darkness. In the Indian spiritual tradition, the word Guru is often explained as the one who removes ignorance and leads the disciple towards the light of knowledge. Dharni Das fully accepts this traditional understanding. He repeatedly reminds his readers that knowledge received from the Guru is the greatest wealth because it cannot be stolen, destroyed or exhausted. Material possessions disappear with time, but spiritual wisdom remains with a person throughout life. Many Indian saints have expressed similar views regarding the greatness of the Guru. Kabir declares that even God can be reached only through the grace of the Guru. Dharni Das develops the same idea in his own poetic style. However, his language is exceptionally simple and direct. He avoids philosophical complexity and explains difficult spiritual ideas through familiar examples that ordinary people can easily understand. He rightly says:

"एक धनी धन मोरा हो।
काहे के धन सोना रूपा, काहे के हाथी घोड़ा हो।
काहू के मनि मानिक मोती, एक धनी धन मोरा हो।
राज न हरै जरै न अगिन ते, कैसहू पायो न चोरा हो।
खरचत खात सिरात कबहि नहीं, घाट बाट नहीं छोरा हो।
नहीं संदूक नहीं भुईं खनि गाड़ो, नहीं पट घाली मरोड़ा हो।
नैन के औंझल पलकन राखों, सांझ दिवस निसी भोरा हो।
जब धन लै मनी बेचन चाहें, तीन हाट टटकोरा हो।
कोई वस्तु नही ओहि जोगे, जो मोलहूँ सो थोड़ा हो।
जा धन ते जन भए धनी बहु, हिन्दू तुरक करोरा हो।
सो धन धरणी सहज हि पायो, केवल सतगुरु के निहोरा हो।"



(The wealth of my one Supreme Master alone is my true treasure.

What are gold and silver compared to it? What value have elephants and horses? Some people possess jewels, rubies and pearls, but my only wealth is my Supreme Master.

This treasure can never be taken away by a king, consumed by fire or stolen by a thief.

The more it is spent and shared, the more it increases; it is never exhausted, nor does it ever diminish. It needs no chest for safekeeping, nor is it buried beneath the earth, nor wrapped and hidden in cloth.

I keep it before my eyes and guard it beneath my eyelids, day and night, at dawn and at dusk.

If one wishes to sell this treasure in all the three marketplaces of the world, no buyer can be found.

There is nothing in existence worthy enough to purchase it, for whatever price one offers is far too little. Through this treasure, countless people—Hindus and Muslims alike—have become truly rich. Dharni says that this priceless treasure is attained naturally and effortlessly only through the grace of the True Guru.)

Divine Love and Mysticism in the Poetry of Sant Dharni Das

Divine love is one of the most beautiful and powerful themes in the poetry of Sant Dharni Das. Like many Indian saint-poets, he uses the relationship between husband and wife as a symbol of the relationship between the human soul and God. In his mystical vision, God is the eternal Bridegroom, while the individual soul is the bride who longs for union with her beloved. This longing is not worldly love but a deep spiritual desire to attain the Divine.

Sant poet Dharni Baba's poetry reflects profound spiritual insight and a vivid philosophy of inner awakening. In one of his well-known verses, he compares human life to a battlefield. According to him, every individual is surrounded not by external enemies alone but by powerful inner enemies. Therefore, he exhorts the human mind to fight bravely like a Rajput warrior and overcome these internal foes:



"मन तुम कसन करहुँ राजपुती।
गगन नागारा बाजू गहागही, काहे रहो तू सुती।
पाँच पचीस तीन दल ठाढ़ो, इन संग चैन बहुती।
अब तोही घेरी मारन चाहत, जब पिंजरा मह तुती।
पड़ओ राज समाज अमर पद, है रहूँ बिमल बिभूती।
धरनी दास बिचारी कहतु है, दूसर नहीं सपुती।"

(O my mind, gird yourself like a brave Rajput warrior.
The celestial drums are resounding in the heavens. Why do you still remain asleep?
The five, the twenty-five and the three armies stand before you, leaving you no peace.
Now they have surrounded you and seek to destroy you while the parrot (the soul)
remains trapped in the cage of the body.
Win the kingdom of the immortal state and abide forever in pure spiritual glory.
Dharni Das, after deep reflection, declares that there is no other true or worthy son than
the one who achieves this spiritual victory.)

The expression "Gagan nagara baju gahagayi" is a highly symbolic one. It does not refer to the beating of war drums in the external world but to the divine call that resounds within the human soul. In the language of Indian spirituality, this mystical experience is known as Anhad Nad (the unstruck cosmic sound) or the "unheard melody." It is the inner voice that awakens the seeker and leads him towards self-realization and union with the Divine.

This idea closely resembles the famous observation of the great English Romantic poet:

"Heard melodies are sweet, but those unheard are sweeter."

Keats suggests that melodies heard by the ears are delightful, but those perceived only through imagination and the inner spirit are even more beautiful. Although Keats speaks from the perspective of poetic imagination and Dharni Baba from the standpoint of spiritual

realization, both emphasize that the highest truth and the deepest joy are experienced inwardly rather than through the external senses.

According to Dharni Baba, the real enemies of human life are lust, anger, greed, attachment, pride and ego. Unless these inner enemies are conquered, self-realization remains impossible. He therefore urges every seeker to remain spiritually alert, fight courageously against these negative forces and recognize the Divine Presence within.

The words (Shabdās) and couplets (Sakhis) composed by Sant Dharni Das Maharaj represent the highest expression of spiritual wisdom and artistic excellence. Their diction, poetic craftsmanship and spiritual contemplation reach the pinnacle of mystical literature. In these compositions, the timeless truths of human life are expressed with remarkable precision, simplicity and beauty. The profound philosophical ideas are conveyed in a language that is both graceful and easily understandable, making them accessible to common readers as well as spiritual seekers. The following verses and couplets illustrate the depth of his spiritual vision and literary genius:

1. धरणी जंह लगी देखिए, तँह लों सबै भिखारी।

दाता केवल सतगुरु, देत ना माने हारि।

(Wherever Dharni looks, he finds everyone to be a beggar.

The True Guru alone is the real Giver, who never grows weary of bestowing His grace.)

2. धरणी यह मन मृग भयो, गुरु भयो ज्यों व्याध।

बाण सब्द हिय चुभि गयो, दरसन पायो साध।

(Dharni says that the mind is like a wandering deer, while the Guru is like a skilled hunter.

The arrow of the Guru's Word pierces the heart, and the seeker is blessed with the Divine Vision.)

3. धरणी फिरयो देशांतरो, धरि धरि के बहु भेस।
कोई कोई देखिहें, अंतर गुरु उपदेश।

(Dharni wandered through many lands, assuming many different forms and appearances.
Yet only a rare soul realizes that the true teaching of the Guru is found within.)

4. धुंआ के धवरेहरा, ओ धुरी के धाम।
ऐसे जीवन जगत में, बिनु गुरु बिनु हरि नाम।

(This world is like a mansion of smoke, resting upon a heap of dust.
Such is the fleeting nature of human life without the guidance of the Guru and the Holy
Name of God.)

5. धरणी सब दिन सुदिन है, कबहूँ कुदिन है नहीं।
लाभ चहूँ दिसी चौगुनी, गुरु सुमिरन हिये माहीं।

(For Dharni, every day is an auspicious day; there is never an inauspicious one.
One gains blessings from all directions in abundance when the remembrance of the Guru
dwells in the heart.)

The poetry of Dharni Das also reveals remarkable poetic beauty. His simple images, musical expressions and emotional intensity make his verses memorable. He transforms ordinary experiences into symbols of profound spiritual truth. A home becomes the human heart, the bride becomes the soul, and the beloved husband becomes the Supreme Being. Through these familiar



images, he communicates complex mystical ideas in language that even ordinary people can understand.

Another important feature of his mysticism is the emphasis on inner experience. Dharni Das teaches that God cannot be realized through argument or intellectual debate alone. Divine truth is experienced through meditation, devotion, purity of mind and the grace of the Guru. This inward journey transforms human life and leads the seeker from ignorance to enlightenment. The message of divine love in the poetry of Sant Dharni Das is universal. It rises above caste, religion and social distinctions and speaks directly to the human heart. His poems remind readers that love, compassion, humility and devotion are the true foundations of spiritual life. For this reason, his mystical poetry continues to inspire readers and deserves recognition as an important contribution to Indian and world mystical literature.

Poetic Style, Symbolism and Literary Artistry of Sant Dharni Das

The poetry of Sant Dharni Das is remarkable for its simplicity, emotional depth and artistic excellence. Although his primary aim was to guide people on the path of spirituality, he never ignored the artistic beauty of poetry. His verses combine thought and emotion in such a natural way that they appeal both to the heart and to the intellect. This balance between spiritual wisdom and poetic expression makes his writings an important contribution to Indian devotional literature.

One of the most striking features of his poetry is its simple and direct language. Dharni Das deliberately chose the language of ordinary people instead of the highly Sanskritised style used by many learned scholars of his time. As a result, his message reached farmers, labourers, village women and common devotees. His poetry demonstrates that great literature can be created in the language of everyday life.

The poet frequently uses symbols and images taken from nature and daily experience. Fire, light, the house, the bride, the bridegroom, the path, the battlefield and precious jewels appear repeatedly in his poems. These images are never used merely for decoration. Each symbol carries a spiritual meaning. Light represents knowledge, darkness stands for ignorance, the house symbolizes the human heart, the battlefield refers to the inner struggle against human



weaknesses, and precious wealth represents spiritual wisdom received through the grace of the Guru.

Dharni Das also possesses a remarkable gift for transforming ordinary experiences into profound spiritual lessons. In one poem he compares human life to a battlefield where every individual must fight against enemies such as anger, greed, pride, attachment and desire. Victory in this battle does not come through physical strength but through self-control, devotion and spiritual discipline. Such symbolic expressions make his philosophy vivid and memorable. His poetry is rich in figures of speech, yet they never appear artificial. Similes, metaphors and symbolic expressions arise naturally from the flow of thought. The beauty of his language lies in its clarity rather than ornamentation. Even readers who are unfamiliar with philosophical concepts can appreciate the emotional power and literary charm of his verses.

Sant Dharni Das was a staunch believer in the greatness of *Satguru*. He observes:

"मैं निरगुनिया गुण नहीं जाना।
एक धनी के हाथ बिकाना।
सोई प्रभु पक्का मैं अति कच्चा।
मैं झूठा मेरा साहब सच्चा।
मैं ओछा मेरा साहब पूरा।
मैं कायर मेरा साहब सूरा।
मैं मूर्ख मेरा प्रभु ज्ञाता।
मैं किरपन मेरा साहब दाता।
धरनी मन मानो इस ठाहं।
सो प्रभु जीवो मैं मर जाऊं।"

(I am an ignorant seeker of the Formless One and know nothing of His divine qualities.
I have surrendered myself completely into the hands of the One Supreme Master.
He alone is perfect, while I am utterly imperfect.



I am false, but my Lord is the Truth.
I am insignificant, but my Lord is complete and perfect.
I am a coward, but my Lord is the brave and valiant One.
I am ignorant, but my Lord is the All-Knowing.
I am poor and miserly, but my Lord is the Generous Giver.
O mind, firmly accept this truth.
May that Lord live forever, even if I perish.)

Another important characteristic of Dharni Das's poetry is its musical quality. Most of his compositions were intended to be sung in religious gatherings. Their rhythmic movement, repetition of key phrases and melodious expressions make them easy to remember and recite. This musical tradition has played a significant role in preserving his poetry through generations of devotees.

His musical and poetic thoughts and visions have exercised a great influence on the latter course of Saint poetry of Saran. The Saint poet Lakshmi Sakhi, Bhinak Ram, Jagannath Das – to name only a few are richly influenced by the poetry and thoughts of Dharni Das.

Thus, the poetry of Sant Dharni Das is the poetry of the common man. His thoughts and visions are often mingled with poetic expressions. Here we get a fine fusion of what Mathew Arnold calls for great literature, that is, “Poetic truth and Poetic beauty”. His literature is like an eternal river of spiritual thoughts and aesthetic pleasure fully capable of slaking and quenching the thirst of the readers of past, present and future. The only thing needed is to go to the bank of this vast verdurous river and take its spiritual water for eternal bliss and ecstasy.

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