

BHATT BANI IN GURU GRANTH SAHIB:  
A THEOLOGICAL STUDY

A

Thesis

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## CERTIFICATE

This is to certify that the thesis "**BHATT BANI IN GURU GRANTH SAHIB: A THEOLOGICAL STUDY**" embodies the work carried out by **Sarbjee Kaur** herself, under my supervision and that it is worthy of consideration for the award of the Ph.D. degree.

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## DECLARATION

I hereby affirm that the work presented in this thesis, **"BHATT BANI IN GURU GRANTH SAHIB: A THEOLOGICAL STUDY"**, includes work which has been done through collaboration and that none of the collaborators has made or will make use of the joint work (published/unpublished) incorporated in this thesis for the award of the degree/diploma of any university/institution. Further, it also includes the work for which Ph.D. has been awarded to me by the Punjabi University, Patiala.

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## Chapter – 1

# **BHATT BANI IN GURU GRANTH SAHIB: A THEOLOGICAL STUDY**

## **1. Introduction**

Compositions by different Bhattas recorded under the Sawaiyas. The compositions of the Bhattas which have been included in the concluding part of Sri Guru Granth Sahib (pp. 1389-1409). These Sawaiyas are in praise of the five first Gurus and are called Bhatt Bani. The number of the Bhattas in Sri Guru Granth Sahib is 11.

## **2. The Origin and Meaning of Bhattas and their Theory:**

The word 'Bhatt' is derivative of 'Bhrit', as 'Natt' the dancer is from Nrith the dance. Bhrit means servant, subordinate or prisoner.<sup>1</sup>

"The person who receives money by singing praises for his master at the time of celebrations at the master's house. And the one who sings at the time of arrival of the king in the Court. He earns his livelihood by narrating

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1 Giani, Garja Singh (ed.), Shahid Bilas (Bhai Mani Singh), p. 38.

chronology, castes and sub-castes of people.<sup>2</sup>

1. Referring the popular myth Hobson says that at the time of beginning of this universe Mahadeva created Bhatts from the sweat of his forehead and gave them the duty to protect his crops & trees from male buffaloes, lions & wolves. But Bhatts failed in their duty due to their weakness. Because of this Mahadeva created 'Charan', a more brave caste than that of Bhatts, who drove away male-buffaloes & lions etc.<sup>3</sup>
2. Second story is that from Brahma's Agni-Yagya, warriors were created. Mahakali quenched their thirst & protected life. Out of them one was Magadh, second was Sarsott. Later on their offspring got famous as Bhatts.<sup>4</sup>
3. When Shivji & Parvati got married the gods fed up with the routine music. They asked Shivji for some new & unique music. Shivji threw some drops of his sweat

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2 Giani, Garja Singh (ed.), Shahid Bilas (Bhai Mani Singh), p. 39.

3 Hobson Jobson – Journal of a Residence in Indian, pp. 1812-19.

4 Giani Garja Singh (ed.), Shahid Bilas (Bhai Mani Singh), p. 39.



from his forehead, from which Bhatt came into existence and amused gods with unique kinds of music & songs.<sup>5</sup>

Although, these traditional stories are different but from one angle, one thing is common in all these narrations that is, that the Bhattas were created to sing the bravery & chivalry. Singing of the glory & bravery, were the basic qualities of Bhattas. With the passage of time the word Bhatt, became the symbol of bravery and praise singing. The great warriors feel pleasure in calling themselves as Bhatt, Bhatendra, Bhattutam & Bhatti. Their learned people & scholars also feel honoured to call themselves as Bhat or Bhattacharya with these names. Bhai Kahan Singh Nabha in his 'Gur Sabad Ratnakar Mahankosh' describe this word as:

**Noun :**

- (1) Poets who praise the kings and warriors in their court that is Darbar of the kings.<sup>6</sup>
- (2) Praising of the five Gurus in Joti form is known by the name of "Bhattan De Sawaiye."<sup>7</sup>

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5 Bhasha Vibhag, Hindi Wishavkosh, Jilad 26.

6 Bhai Kahan Singh Nabha, Gur Sabad Ratnakar Mahankosh, p. 67.

7 Ibid, p. 36

(3) In one case, who is born to the Brahmini and the Khatri woman.<sup>8</sup> Few of them (Shudras) are said to be born by Vaishayas. The Bhattas are called 'Charan' in Hindi Language i.e. Charan-Bhatt, Bard.<sup>9</sup>

**Synonym :**

Satut, Pathak, Sutt, Ghatik, Charkik, charan, Pashbandh pratgaya, Betal, Bandkar, Bandin, Bandi, Bandijan, Bhatat, Magadh, Madhak, Magad, Rud, Laga, Vaitalik,<sup>10</sup> etc.

Bhai Kahan Singh Nabha, who gives the meanings of these synonym words which are mostly same, and there is a little difference.

Satut - Praise, Eulogy, Excellence.<sup>11</sup>

Sutt - (i) Son of Khatri, born to Brahmini.<sup>12</sup>  
(ii) The poet who keeps in his memory for reading or to bear in mind Vansavali.<sup>13</sup>

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8 Bhai Kahan Singh Nabha, Gur Sabad Ratnakar Mahankosh, p. 60  
9 Hindi Punjabi Kosh, Bhasha Bivagh, Punjab p. 260.  
10 Giani Kirpal Singh (ed.), Samarth Kosh, p. 362.  
11 Bhai Kahan Singh Nabha, Gur Sabad Mahan Kosh, p. 149.  
12 Ibid, p. 223.  
13 Bhai Kahan Singh Nabha, Gur Sabad Mahan Kosh, p. 463.

(iii) Vyas's disciple Lomharsan, who narrated the legendary myths to Saints.<sup>14</sup>

**Charan :**

- (i) Bhatt, who sing the praises of the Kings.
- (ii) Caste of Rajpoots.<sup>15</sup>
- (iii) Betal : A poet of convention of Vikramditya.<sup>16</sup>
- (iv) Bandi : Bhatt, Charan, A poet who used to eulogize the Kings in their courts.<sup>17</sup>
- (v) Genus of Brahmins : It is said about them that when Parshuram damaged the Kshatris, then few pregnant Khatri Ladies, went to the Rishis for their protection. Rishis used to live on the bank of river of Sarasvati. After few days Parshuram went there for searching the Khatri women but Rishi denied by saying that here all the women were Brahminis, none of them was Khatri. Parshuram asked if they were Brahmins then in front of me you eat the meal which was cooked by these

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14 Ibid, p. 223.

15 Ibid, p. 463.

16 Ibid, p. 890.

17 Ibid, p. 892.

women. Then the Rishis ate the meal which was cooked by those Khatri women. So with that incident their generation became Sarasvat.<sup>18</sup>

Bhai Kahan Singh Nabha also narrates one more Legendry Myth, about Sarasvat Brahmins, once Dudhichi Rishi was in meditation. Lord Inder sent celestial beauty (Named-Alumbusa) to disturb the asceticism of Rishi. When he saw his sperm fell into Saraswati with the result, Saraswat born who was chief of Genus.<sup>19</sup>

**Bhatt** : Mercenary, Soldier, Warrior, hireling servant. Bhai Santokh Singh while describing these Bhatts has written the story of their origin as under :

"Once Lord Vishnu paid a surprise visit to Brahma's Court, but neither Brahma nor Bhatts stood up in respect. Lord Vishnu was very annoyed at this disrespect and cursed them both for their arrogance that they are sent to take birth in the earthly world. They then felt very sorry for that lapse. Brahma and other gods requested Lord Vishnu to undo that curse. At this Lord Vishnu gave them some

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18 Bhai Kahan Singh Nabha, Mahan Kosh, p. 894

19 Ibid, p. 565.

concession in the curse saying that in Kalayuga Shri Guru Nanak Dev in his fifth physical form will bless them and absolve them from this curse, so because of this curse they both took birth in the family of Bhatt.<sup>20</sup> Piara Singh Padam in his book "Guru Granth Prakash" says, Bhatt is a community who used to earn their living by singing. Their profession was to sing in praise of Maharaja's, rich and famous warriors of their valour deeds. Bhatt were born of Brahmin Lady. There are the two branches of Brahmins Sarasvat and Gaur. Bhatt are related to Gaur Brahmins. They used to sing praises of rich and famous persons and collect alms from them. Sarasvat Brahmins used to take much interest in learning.<sup>21</sup>

Different writers have given the different explanation about the theory of origin of the Bhatt. Kahan Singh narrates the two myths, first is related with Parshuram and Khatri women and second Legendary myth is Dudhichi Rishi. Piara Singh Padam said they were born from the

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20 Bhai Santokh Singh, Gur Partap Suraj Granth, p. 254.

21 Piara Singh Padam, Guru Granth Paraksh, p. 115.

womb of Brahmini and he also details about the castes of Bhattas. While explaining the theory of origin of Bhattas in different style, he related the birth of Bhattas with this story.

All these various theories about the origin of these Bhattas create a sort of confusion about their actual origin and also about their existence on this earth but still their place and contribution cannot be ignored. These Bhattas are related with Sarasvat Brahmins and they were born from the womb of Brahmin lady and their main occupation was to sing the eulogy in the courts of kings and collect alms from them.

### **3. Before they come to the Gurus**

The Sarasvat Brahmins used to take much interest in learning. They were interested in the matters of divine that is why they came to Sikhism in the time of the third master Guru Amar Das Ji. From the sources available, we can say before coming to the presence of the Guru their main task was to sing praises of the rich and famous persons and collect alms from them. But after coming to the Guru's court their life was totally changed because they got the way

of the lord in whose search they were always wandering. Now onward they turned to the singing for spiritual pursuit and not for material one.

Before coming to Sikh faith, the Bhattas were devotees of Sri Ram Chandra and Lord Krishna. From the Sawaiyas of the Bhattas, one could realise that they wandered at different sacred places and they went to many Saints, Sages in search of spiritual solace. Bhikha Bhatt, who was the eldest of them, came to Sultanpur and settled there. Bhikha and Toda of these families embraced the Sikh faith during the time of Guru Amardas. They had full faith in Guru Amardas and Bhikha became Sikh at the hands of the Guru. Incorporated in the Guru Granth Sahib the following hymn by Bhatt Bhikha is of historical significance.

"I have been searching for the saints  
and have seen good many pious  
persons. These solitarians, penitents  
and Brahmans are all sweet – tongued,  
but no one could satisfy me, although I  
wandered through for a year. I have

heard people say and preach, but seeing their way of life, I am not at all pleased, why should I utter their praise who, forsaking the lord name are attached to another.<sup>22</sup>

Bhika's sons and nephews came to the third master and they were introduced by Bhatt Bhikha to the Guru. Bhatt met Guru Amardas and composed hymns glorifying the personality of the Gurus. Naturally, their hymns were genuine and spontaneous articulation of their deep rooted devotion to the Gurus. The Bhatt's had evolved a exclusive and individual style. Which eminently, represented by the Sawaiyas, which constitute their most glowing tribute to the Gurus.

The Bhatt's are the permanent residents, now a days, of three district of Punjab i.e. Sangrur and Karnal and Hisar. There are number of Bhatt's families in old state of Jind (District Karnal), Karsindu and Talaunda.<sup>23</sup>

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22 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1395.

23 Dr. Taran Singh, Guru Granth Ratnawali, p. 149.



#### 4. The Number of the Bhattas

The number of the Bhattas, who have composed Bani in praise of first five Gurus is very controversial. Different scholars have given the different figures like 10, 11, 15, 17 and 19 etc. But most of them agree on a figure of 17 Bhai Santokh Singh agrees on numbers of these Bhattas as 17.<sup>24</sup>

(1) Mathra, (2) Jalap, (3) Haribans, (4), Bal, (5) Jalh, (6) Nalh, (7) Kalh, (8) Kalsahar, (9) Talh, (10) Salh, (11) Jalh, (12) Bhal, (13) Dass, (14) Kirat, (15) Gayand, (16) Sadrang, (17) Bikha.

Captain Nasib Singh Dhillon Says, that there were 17 Bhattas. But no supporting document to this has been found. He wrote the name of Bhattas, whose compositions are embodied in Sri Guru Granth Sahib.

(1) Kalh, (2) Dass, (3) Gayand, (4) Mathra, (5) Kirat, (6) Kalsahar, (7), Balh, (8) Jalap, (9) Nalh, (10) Salh, (11) Bhikha, (12) Jallan, (13) Harbans, (14), Jalh, (15) Jalp, (16) Ganga, (17) Bhalah.<sup>25</sup>

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24 Bhai Santokh Singh, Gur Partap Suraj Granth, p. 255.

25 Caption Nasib Singh Dhillon, Pillars of Divine Philosophy, p. 64.

Bhai Vir Singh also counts the number 17<sup>26</sup> Giani Garja Singh depicts the Numbers of these Bhatts are 10.<sup>27</sup>

(1) Kalasahar, (2) Kirat, (3) Jalap, (4) Bhikha, (5) Salh, (6) Bal, (7) Bhal, (8) Nal, (9) Dass, (10) Mathura.

Professor Sahib Singh,<sup>28</sup> and Teja Singh<sup>29</sup> gives the number of Bhatts as 11. Gopal Singh and Piara Singh Padam<sup>30</sup> also supported them. The Encyclopedia of Sikhism<sup>31</sup> and Sri Guru Granth Sahib mentioned the same number which are below :

(1) Kalsahar, (2) Jalap, (3) Kirat, (4) Bhikha, (5) Salh, (6) Bhal, (7) Gayand, (8) Mathra, (9) Balh, (10) Haribans, (11) Nalh.<sup>32</sup>

Going by the different opinions of different Scholars about the numbers of the Bhatts, it seems difficult to come to a definite conclusion. Now, we have come to know about the different views about the numbers of Bhatts as well as contribution made to Sri Guru Granth Sahib we can

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26 Vir Singh (Bhai) (Ed.) Guru Granth Kosh, p. 1.  
27 Giani Garja Singh (ed.), Shahid Bilas, (Bhai Mani Singh), p. 112.  
28 Sahib Singh, Bhattan de Sawaiya, p. 23.  
29 Teja Singh, Sikhism : it ideas and institutions, p. 123.  
30 Piara Singh Padam, Guru Granth Parkash, p. 117.  
31 Encyclopedia of Sikhism, p. 117.  
32 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1389.

conclude in concurrence with Encyclopaedia of Sikhism so far as the number of the Bhattis is given in Sri Guru Granth Sahib.

These Bhatt poets, who envision the Guru as God, when bestowed with Guru's 'blessing', they were enlightened and could not refrain from singing Guru's laudation in their bani. The Bhattis have worshipped Guru's personality. They have expressed in their Bani whatever they have envisioned. They have all perceived Guru as God. Bhatt poets have realized the spiritual bliss in the company of the Guru, and expressed it in their utterings and composition incorporated in Sri Guru Granth Sahib. The singing of "Sawaiyas of Bhattis" at the time of 'Parkash ceremony' of Sri Guru Granth Sahib in Darbar Sahib in a loud voice and in a particular rhythm is since then a long continuing tradition. It is today an imitation of the way in which, Bhattis used to sing Gurus praise in their presence.

It is the same style that Sikhs today express their faith and respect for the Guru. Therefore, this tradition has become the part and parcel of Sikh liturgy in routine in Harmandir Sahib.

## 5. Bhatt Bani – Sawaiyas

The Bhatt-Bani as recorded in Guru Granth Sahib, is in the poetic metre 'Sawaiya'. It is a non-Rāg measure and has its own variations of style. Mentioned in the Sawaiyas : Radd (in Nalh's praise of Guru Ram Das, 5th Sawaiyas) : Jholna (Nalh's 13th Sawaiya); and Sortha (in Kalsahar's praise of Guru Arjan).<sup>33</sup> The numerical arrangements of Sawaiyas is indicative of the authorship of particular verses and also of the change of style in a Sawaiya.

The style of their poetry is extremely hyperbolic, and high flown expressions and rhythmic beauty. Their verses abound in allusions to Indian mythology. Guru Arjan Dev included the bani of these Bhatt in Guru Granth Sahib taking into consideration of their devotion and spiritual perfection. The praises of Guru Nanak Dev and four successor Gurus, Bhatt Bani contains a number of references to the life-history of the Gurus. Evidently, the Bhatt-poets came into close contact with Gurus and grasped their genealogy. Bhatt Salh refers to Guru Amar

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33 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1389.

Das 'Son of Tej Bhan' and the bard Kalsahar utters the praises of Guru Ram Das as saying 'Son of Hardas'. He sing the glory of Guru Arjan who appeared in the 'Home of Guru Ramdas'.

They surrendered and devoted their lives in the service of the Gurus. They described the greatness of the Gurus and praised from the core of their hearts. The Bards who chanted hymns in the praise of the Gurus were not prompted by any mercenary motives.

## **6. Language and Style**

The language of Bhatt-Bani is a mixture, deriving its vocabulary from Sanskrit and employing other prevalent diction. Some of their verses recorded in Guru Granth Sahib are easy to follow by Punjabi readers, but a large number of Sawaiyas are not that easy. Bhatt poets often indulge in exaggeration and use of glittering phraseology in their verses. Quite often two Bhatt follow each other in the same style. In order to bring the verses in line with the rest of Bani compositions. Some of the Sawaiyas clearly indicate that their authors were familiar with Gurus' and Bhagats'

phrases and vocabulary. Bhatt Gayand's repeated use of 'Waheguru' in his verses is proof of the popularity of the term in the Bhatt period.

## **7. In the Praise of the Gurus**

One major contribution of Bhatt-Bani is the praises showered on the first five Gurus. Kalsahar who composed total 54 Sawaiyas, devoted 10 of these to Guru Nanak. These Bhatt, who saw the Guru as God, were graced with Guru's 'blessings'. They got enlightened and could not refrain from singing Guru's praise or laudation in their Bani. The Bhatt have great respect and worshipped Guru's personality at every level. They have expressed in their Bani, whatever they have envisioned. They enjoyed the spiritual solace and tranquility in the company of the Gurus. That is why, their compositions were the result of their spiritual outpouring coming spontaneously to them through the blessing and grace of the Guru i.e. God. That is the reason that, they recorded the Laudation of that pervading spirit in the universe. Bhatt endeavoured hard to eulogize the universal spirit permeating through each and every particle

of phenomenal existence, which is unlimited in expense. In this, they through their address to God, who at different stages and in different periods appeared in this phenomenal world to guide and to mitigate their both physical as well as spiritual problems of the people and to guide them on the societal level, so that they may live a successful life.

- (1) Bhatta while expressing their sense of devotion to Guru Nanak Dev, says that God came down to earth in the different Yugas, to guide people of the Land. Thus God's manifestation on this phenomenal level was the expression of his Joti, because the theory of Avatarvad, basically has been repudiated in Guru Granth Sahib, so this manifestation was to establish 'Dharma' and to demolish 'Adharma'.<sup>34</sup>
- (2) Bhatta writes in the appreciation of Guru Angad Dev in whose heart Joyti of God dwells. Hey Satguru, you have thrown away the strong Kal. There is your laudation throughout the universe.<sup>35</sup>

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34 Gopal Singh, Sri Guru Granth Sahib (English Verson), p 1389.

35 Ibid, p 1391

- (3) Bhatta opined about Guru Amar Das, that the grandeur of Amar Das is spreading every where, like sun rays and fragrance of Sandhlwood plant. Because Saviour God is dwelling in His heart. The Sikhs, who have visited have the Darshan of Guru Amar Das, are pure.<sup>36</sup>
- (4) Bhatta, express their sense of devotion to Guru Ram Das and said that Guru Ram Das reached the High position of Guru after vanquishing the poisonous evils such as lust, wrath, etc.<sup>37</sup>
- (5) While, expressing the immense devotion to Guru Arjan Dev, they perceive him as the ultimate reality. You are a master of knowledge and meditation. By practicing your teaching one can visualize the great God. You are beyond birth and death, being transcendent. Guru Arjan Dev abode of patience.<sup>38</sup>

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36 Gopal Singh, Sri Guru Granth Sahib (English Verson), p. 1394.

37 Ibid, p. 1406.

38 Ibid, p. 1409.



## 1. Bhatt Kalshar :

Bhatt Kalsahar is the only one among the Bhattas who had composed 54 Sawaiyas in appreciation of all the first five Gurus. He was the son of Bhatt Chokha (the younger brother of Bhatt Bhikha) and the real elder brother of Bhatt Gayand.

"Therefore, day and night,  
spontaneously serve thou thy Guru.<sup>39</sup>

or

"On his forehead is the true sign of the  
Lord's grace and joining his hands  
'Kall' meditates on him.<sup>40</sup>

Bhatt Khalsahar composed 10 Sawaiyas in appreciation of Guru Nanak Dev Ji. According to him, Guru Nanak Dev was the perfect preceptor who enjoyed Raj-Yoga and who is being worshiped was being made by gods, Siddhas and Munnis from time immemorial. This divine light has been getting manifested for the welfare of mankind

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39 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1392

40 Ibid, p. 1394.

since ages, and this manifestation became visible in other Gurus following Guru Nanak Dev says :

His praises are sing by the four casts and six Shashtras, his virtues are dwelt upon by Brahma and the like. The serpent king (the Sheshnag) with his thousand tongues sings his praise and ever remains lovingly and affectionately attached to him. The desirless Shiva sings the praise of Guru Nanak, who had realised the worth of the Lord's incessant meditation. Kal, the poet, sings the sublime praise of Guru Granth, who enjoys both the temporal and spiritual sovereignties.<sup>41</sup>

He has composed ten Sawaiyas in Laudation of Guru Angad Dev. Referring to the Guru's unique personality, he says that Guru Nanak Dev's blessings were available to

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41 Gopal Singh, Sri Guru Granth Sahib (English Verson), p. 1390.

Guru Angad. Because of this the latter could become the holy preceptor and removed the darkness of ignorance.

According to Kalsahar, divine energy flowed through Guru Angad Dev. The Nectar that flowed in rivers of his eyes was capable of washing off the root of sins. A mere glimpse of his pious personality removed ignorance.

Guru Amar Das reached the pontifical office with the strength of Simran (Chanting of Divine Name) and blessing of Guru Nanak. His name and fame have spread throughout the world like the rays of the sun or the fragrance of the Baikul leaves and branches. People in all four directions have raised slogans of his victory.

All are singing laudations to him. The white banner of his divine qualities becomes visible from the beginning of the bridge leading to the Divine Portal. Kalsahar has composed nine Sawaiyas in which he has described the grandeur and splendor of the 3rd Guru with deep devotion thereby expressing his reverence and gratitude to the great Guru.

Bhatt Kal considers Guru Ram Das son of Thakar Hardas, a fount of nectar which fills the emptied pools. He says that Guru Ram Das is the manifestation of the self-effulgent and Ajuni (beyond birth and death) who helps the mankind swim across the world ocean with the help of Holy-word. Kal Sahar is beyond himself eulogizing the Guru. He has composed thirteen sawaiyas in his praise, more than the one he has composed in laudation of any other Guru. Herein, he has sung praises of the Guru in a variety of ways. Each sawaiya could be termed a banquet containing fragrant flowers of the author's deep devotion, reverence and homage.

Kalsahar calls the time of Guru Arjan as an era of king Janank (father of Sita, wife of Rama). Then he compares Guru Arjan Dev with Arjan of Mahabhartas fame on the point that Guru Arjan was firm against all odds as was Arjan of Mahabharata. Guru Arjan Dev was an embodiment of spiritual piety who remained ever firm and calm in the face of several problems.

Guru Arjan Dev was a spiritual preceptor for whom perseverance and contentment were his dharma. He was deeply rooted in the Holy-Word and ever endeavoured to remove suffering of others. He was benevolent and in perfect harmony with the Holy-Word. A mere glimpse of Guru Arjan Dev could pull down the pall of ego. Kalsahar wrote 12 sawaiyas about him wherein he described the Guru's unique personality and power of pen with deep love and devotion.

Bhatt Kalsahar has sung eulogies of the first five Gurus with a deep sense of reverence using apt similar, and deserving words. All this shows that the Bhatta took pleasure in exposing their reverence and respect for Guru or the Divine Joti in the Gurus. In brief, they convey their gratefulness towards the Gurus.

While describing the greatness of Guru Angad, he says that it was because of Guru Nanak's blessings that he rose to the highest spiritual position of Guruship and dispel the darkness of ignorance from the world. Kalh wrote Sawaiyas in praise of Guru Nanak-11, Praising Guru Angad-10, Guru

Amar Das-9, Guru Ram Das-13, Guru Arjan Dev-12, Chhands in all these 54 Chhands (verse) he has sung in praise of these Gurus.

## **2. Bhatt Bhalh**

Surprisingly enough, this small poem is impregnate with symbolic imagery, refined poetic vocabulary, beautiful syntax and impressive expression. He says in His regard :

The rain drops of the clouds, the vegetation of the earth and flowers of the spring can be counted not. Who can know the limit of the sun and moon beams and waves of the belly of ocean and of the Ganges? says Bhal, the poetical person with the Shiva concentration though man may be able to court them, but he can know not the gnosis of the True Guru.<sup>42</sup>

I can not comprehend the span of your virtues says Bhalh the poet.

Bhatt Bhalh was brother of Bhatt Salh and a Nephew of Bhatt Bhikha. His only Sawaiya comprising four verses is recorded on page 1396 of the Guru Granth Sahib wherein he has given his deep felt respectful regards to Guru Amar Das, the third Guru who is the strength of the helpless, honour of the humble and shelter of the shelterless. He has described the greatness of the Guru with the help of varied examples and metaphors which amply proves that a devotee considers nothing equal to the grandeur of his Guru.

In his sawaiya, Bhatt Bhalh says that it is neither possible to count the rain drops in the clouds and is also nor feasible to calculate the varied vegetation grown on the earth and the flowers blossomed during the spring. Who can fathom the mysteries of the rays of the sun and moon and of the waves that are born on the surface of the Ganges and that of the streams and bellows which get associated with the sea? There are so many in number that no one can count them. It is first possible that someone with the concentration of Shiva might be able to count these, but it

is virtually impossible for one to count the virtues of the true Guru. Therefore even if Bhatt Bhalh tries to praise Guru Amar Das and the light in him, the Guru who is the protector of this and the other world it is impossible to delineate his virtues because there is no limit to the qualities of the supreme being. His qualities are noble and immovable. Therefore, Bhalh says that in admiration of the Guru it would suffice to say that nobility and varied qualities which Guru Amar Das possess cannot be delineated because these belong to the Guru alone if any one else tries to delineate and assess the Guru's greatness, the attempt is bound to remain infructuous. In fact while eulogizing the Guru, it is not worth comparing him with anybody else because the Guru is unparalleled. Bhalh mentions the unique greatness of the Guru.

In Harimandar Sahib at Amritsar, when the first verse is read out from Sri Guru Granth Sahib, the sawaiyas of the Bhattas with due devotion in eulogy of the Gurus are recited. Among them the above Sawaiya is also recited in Praise of Guru Amar Das Ji. The congregation recites it and bows



before the great Guru while singing his praises. The fact that this Sawaiya is recited daily in the Harimandar Sahib implies that the spiritual presence of Bhatt Bhalh is marked daily in the Guru's court even today. This itself is an excellent attainment. Bhatt Bhalh and for that matter all the contributors of holy Sri Guru Granth Sahib have immortalized themselves by composing Bani, which became part and parcel of Sri Guru Granth Sahib, the present Guru of the Sikh people and in general of human race.

### **3. Bhatt Jalap**

Bhatt Jalap composed five Sawaiyas as a mark of respect to Guru Amardas. Jalap Bhatt extolled the Guru in the following words : "Seeing the Guru's vision, the disciple is blessed with the Lord's meditation, service, truth and contentment whosoever seeks the Guru's refuge is liberated from the account of the city of death."<sup>43</sup> According to the composition of Jalap, his Bani starts from page 1394, line 4 to page 1395, line 2. He appears to be an intellectual, and having lot of knowledge of Hindu mythology. As per

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43 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1394.

chronicle, Jalap was the son of Bhatt Bhikha and brother of Bhatt Mathura and Bhatt Kirat. Being a true devotee of Guru Amar Das, he preaches complete submission to him in the following Sawaiya.

Supremely fruitful are the feet if the feet walk on the way of Guru Amar Das. Supremely fruitful are the hands, if the hands touch the feet of Guru Amar Das. Supremely fruitful is the tongue, if the tongue utters the praise of Guru Amar Das.<sup>44</sup>

According to the compositions of Jalap it is rather difficult to earmark the range and scope of the love he has in his heart for the Gurus, especially for Guru Amar Das.

A mere glimpse of Guru Amar Das can annul sins of the entire world and can also easily provide us invaluable worldly things. The seekers of Nām get the gift of the remembrance of Divine Name. Their coming and going in the mundane world comes to an end.

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44 Gopal Singh, Sri Guru Granth Sahib (English Verson), p. 1394.

Bhatt goes on praising Guru Amar Das by giving examples of spiritual heroes from the Hindu life and mythology. The essence of his ideas is that Guru Amar Das reached such a high spiritual stage that Bhatt Jalap state that it can only through remembrance of Divine Name and performing selfless service can be comprehended. Therefore only he can become a successful traveler in this world who remains attached to divine name and service and ever remains within the Will of the Guru.

Bhatts have used a variety of means in their verses in abundance in laudation of the Gurus. Some critics denounce this attitude of the Bhatts. They opine that the Bhatts were used to elicit money from kings and chiefs by singing their genuine or fake praises and this had been their profession. Thus when they eulogize the Divine light in the Gurus or the Divine himself, sometimes this praise seems to be excessive or unwanted. Of course, some may find weight in this argument, but this argument does not hold good in the case of these 11 Bhatts because their laudation of the Guru-persons or the divine light in the Gurus is not in

expectation of any monetary reward. There is a lot of difference between the court of the Gurus and the royal courts. At the former place only the wealth of divine Name is distributed and not gold or silver. On the other hand, here one is advised to be modest in accumulating money because it is the lust for money which leads a person astray from the path of divine name. In resultant one deviates from the ultimate goal of one's life. Therefore, the praises were not for the expectation of any monetary gains. They have uttered and written whatever they saw, felt and experienced. We have an ample proof of this trend from the compositions of Bhikha. He says that they wandered from one place to another place in search of a true preceptor. However, they failed to trust anyone. At last they reached the Darbar i.e. court of Guru Arjan Dev and there they were deeply impressed by the spiritual splendor and grandeur of the Divine effulgence they saw shining resplendent on the Guru. On seeing this, every pore in their body started singing his praises, since the path of God realization became manifest to them through Guru's grace, as such the difference

between the Guru and God existed no more in their minds. Thus, there must not have any doubts about the selfless devotion of the Bhattas for the Gurus, otherwise it would harm the immensely devotion and commitment of the Bhattas. It only behooves us avoid such suppositions.

Love of Bhatt Kirat for the Guru was so immense that he migrated to Goindwal Sahib with his father, who was close disciple of the Guru, the Supreme Divine being. Even the offsprings of some Bhattas remained associated with the later Gurus upto the time of Guru Gobind Singh. Many were fortunate enough to get baptised and even fought battles siding with the Guru and the Sikhs. They laid their lives for the just cause and earned recognition as martyrs.

#### **4. Bhatt Mathura :**

Bhatt Mathura, just like his brother Kirat and Jalap and his father Bhikha, felt pleasure in singing praises of the Gurus. He has scribed a total of 14 Sawaiyas of which 7 each are in praise of Guru Ram Das and Guru Arjan Dev. After Kal Sahar, Mathura has been the only Bhatt who has composed a maximum number of Sawaiyas in admiration of

Guru Arjan Dev and thus expressed his devotion in a very meaningful manner. According to Bhatt mathura, the Sweet and soft spoken Guru Arjan Dev has imbibed the virtues of truth and contentment. He has placed the Divine Lord in his heart. The Divine effulgence is burning resplendent within him. This light had been placed within him by his predecessor, Guru Ram Das. Mathura says in this regard:

To emancipate the world, Guru Ram  
Dass enshrined the Guru's light into  
Guru Arjan.<sup>45</sup>

Thus the Bhatt's try to remove any uncertainty in the minds of common people and state that Guru Arjan Dev and God be not considered as different entities. The fact is that God Himself embodies in the heart of Guru Arjan Dev.

Bhatt Mathura tries to capture in the words the unfathomable personality of the Guru, but feels that nothing much can be said to fully comprehend and express his personality. He has only to say :

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45 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1409.

"In this world, there is no other saint,  
Arjan the lord had made manifest as  
His own incarnate.<sup>46</sup>

He is author of fourteen Sawaiyas, out of which seven are in praise of Guru Ramdas the fourth Guru and the other seven in praise of Guru Arjan Dev the fifth Guru. He was the great admirer of the house of Nanak and had immense faith in the Gurus. He was fully aware of the message of Gurbani (utterances of the Gurus) and has very intelligently used the typical vocabulary of the Scriptures while describing the Holy Grace of the Gurus. Being a scholar, he composed his Sawaiyas in the language easily understood by the masses, which in fact is the secret of his popularity. He was a staunch believer of the transfiguring of soul. He starts with Guru Nanak and traces the history of the first five masters. He goes to the extent of saying that God himself is residing in the form of Guru Arjan Dev and God Almighty infused his own light in the heart of Guru Nanak.

He passed his light on to Guru Angad and the light merged in light. Guru Angad with utmost humility, accepted Guru Amardas as the true master. He passed on his holy canopy to Guru Ramdas Mathura says in this regard only a glimpse of Guru Ramdas inspired Guru Arjan Dev to follow the trail of sublimity.

The entire universe acknowledged and Saluted the greatness of Guru Arjan Dev which was benignly bestowed by Lord himself. As long as the writ of the lord on the forehead does not reveal itself, one lost in the mist of disbelief, keeps yearning.

The world, sunk in the deep sea of Kalyug, Disillusioned, without any hope or faith. Says Mathura the poet, "The essence of the truth" Guru Arjan came to the world, to save all the sinners, and all those, who meditated on the Guru – were redeemed of the circle of births and deaths.<sup>47</sup>

Mathura and his father Bhikha were among the Bhatt or Brahman bards who attended upon the Gurus and who composed panegyrics in their honour. Some of their hymns

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47 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1409.



were included by Guru Arjan (1563-1606) in Sikh scripture, Sri Guru Granth Sahib. Mathura's fourteen verses are seven each in praise of Guru Ramdas and Guru Arjan Dev. Their prosodic form is Sawaiyas. Bhatt Mathura was also trained in martial skills during the time of Guru Hargobind (1595-1644). He fell a martyr in the battle of Amritsar which, according to Bhatt Vahi Multani Sindhi took place on 14 April 1634.

O man, miss thou not the path of the  
Guru and destroy thou the very idea of  
distinction between the Guru and God  
and deem not the Guru as another.<sup>48</sup>

Bhatt Mathura gives expression to his mental state by saying that until he met Guru Arjan Dev he only wandered astray. But as he had the good fortune of having met the Guru, the doors of his mind opened. How can one express in words the greatness and grandeur of Guru Arjan? Those who have remembered him with love, have put an end to the process of the transmigration.

The Guru is the immaculate form of the infinite Lord without him there is not any other.<sup>49</sup>

Similarly, Bhatt Mathura has expressed his devotion in a rather reverential tone while showing respect to Guru Ram Das. Fortunate are those who have concentrated on the Guru's feet ! Such beings are not afraid of either death or Dharmraj, the god of death :

Mathura his servant this truth has after deliberation stated nothing else worthy of contemplations; in Kali-Yuga to take brings across the ocean of existence. The name divine is the great ship.<sup>50</sup>

Bhatt Mathura has a firm belief which has since taken the form of an inviolable concept. This belief is that only the name divine can take us across the world-ocean. This realization has come to him only after he spent his time in Guru's fact.

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49 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1405.  
50 Ibid.

## 5. Bhatt Nalh

Bhatt Nalh had authored sixteen Sawaiyas, all in praise of Guru Ramdas the fourth Guru. Surprisingly the style of this poet is absolutely parallel to Bhatt Kalh. In certain cases, the use of images and metaphors is the same. For instance he has called Guru Ramdas, as Janak, as had been mentioned earlier by Bhatt Kalh. The vocabulary and meters are also similar. However, the speciality of this poet is that he has introduced two new Chands called Jholna, and Radd. As in the case of Bhatt Kalsahar, we had stated that this group of eleven had come to the presence of Guru Arjun Dev. This historical fact has also been confirmed by Bhatt Nalh. He says that after touching the sacred feet of Guru Arjun Dev, a sense of solemnity, peace and serenity prevailed upon him.

Sacrifice I am, unto the name of the true Guru. How do I serve Him and how do I praise him? I can only utter the name and bow before Him with my folded hands. Once the name is realised through thoughts and actions.

This, knowledge is embedded in my heart, through the Grace of the Guru. Saith Nanak the poet, "As the philosophers Stone, converts glass into gold and the Chandan tree with its association, infuses the neighbouring vegetation with fragrance."

So does the devotion of Guru, transform a person only the glimpse of whose door is enough to rid a person of his sins, lust and wrath. I am sacrificed unto the name of the true Guru.<sup>51</sup>

After having a full glimpse of the glory of the Guru, the Bhattas experienced a spiritual solace and ecstasy which Bhatt Nalh has expressed in his lines revering Guru Ram Das. He says : I had a deep desire to receive the vector of divine name. When I had the good fortune of meeting the Guru Name. When I had the good fortune of meeting the Guru, my desire got fulfilled. My mind which was unstable became poised. Consequently, all my pains were annulled. Nalh says that he had the privilege of meeting the Guru at the pious land of Goindwal. It was the place which, to his

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51 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1398-99.

eyes, was nothing less than a heavenly abode. The Sawaiya containing the above ideas is recorded below :

Seeing the vision of the Guru, my griefs  
of many years have been dispelled far  
away and I have obtained great peace.<sup>52</sup>

Bhatt Nalh has written down 16 Sawaiyas in praise of Guru Ram Das Ji, who had breathed his last only a little before the Bhatta came to Guru Arjan Dev. The entire congregation continued daily remembering Guru Ram Das and therefore offering their homage to his sublime memory.

From the composition of Nalh, we get the evidence of his respect for the spirit and institution of the Guru, the greatness of the Guru and Nalh's deep faith in him. In a devotional tone, Bhatt Nalh makes a humble prayer ; Perfect being, Guru Sahib ! show thy grace and save my honour the way you saved the honour of Darupadi, Sudama, Prahlad (God loving persons), please be kind and shower thy blessings on us :

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52 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1400.

O my Guru, now save thou the honour of pass, thy bard. As God saved the honour of saint Prahlad by tearing Harnakhash with His hand nails. And, as the sire God Lord preserved the honour of Dropati by blessing her with good many more robes, when she was divested of her cloths. As Sudhama was saved from calamity and the courtesan uttered the Lord's Name and the fulfilled her affairs. O, Sire True Guru becoming mightily pleased similarly save thou the honour of Dass, the ford, in this dark age.<sup>53</sup>

Bhatt Nalh is also sure that nobody however great is he, can ever harm him because he has become the object of the Guru grace. Such grace of the Guru also liberates him from the process of birth and death.

One can see the sense of deep devotion of faith in the Gurus in the Sawaiyas of all the Bhattas. Bhatt Nalh is no exception. He also has uttered eulogistic verses in the laudation of the Gurus in a variety of ways.

Guru Arjan Dev had suggested the Bhattas that they should compose hymns only in praise of the Timeless Lord. The Guru not only said this but also himself brought to light several sawaiyas in Praise of the Lord to guide them. However, when the Bhattas tried to do so, they had the unfathomable, immeasurable and radiant person of the Guru before them and they failed to distinguish between the Guru and God. They looked at both as being identical. That is why they did not find any difference in praising the Guru or God. It is also because of this that they have unhesitatingly and openly lauded the Gurus. Even Guru Nanak Dev had also stated in one of his hymns that there is no material difference between Guru and God and therefore one can realize God if one follows the teachings of the Guru. The Jewel of God is ever present in the Guru :

I am a sacrifice into the True Guru who  
has shown the Path to the one  
strayed.<sup>54</sup>

Bhatt Nalh is supreme in his praise of the Guru because he has composed the maximum number of sawaiyas (16) in reverence of the Guru. These compositions have been quite popular and are a rare example of the Bhattas who bow and respect for the Guru.

## **6. Bhatt Harbans**

There are only two Sawaiyas available, authored by Bhatt Haribans. Both these Sawaiyas are written in praise of Guru Arjun Dev the fifth Guru. The importance of his Sawaiyas lies in describing the time when Guru Ramdas left for his heavenly abode and Guru Arjun Dev ascended to the seat of pontification.

He had the privilege of witnessing the celestial congregation of the fourth and the fifth Gurus. According to him Guru Arjun Dev was bestowed the throne by the Akal Purakh Himself and the canopy under which He sat was

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54 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 72.



guarded by angels and heavenly bodies. A number of Brahmins and Vyasas marked their attendance in his divine court, they sat in the Sadh Sangat and were busy writing the Ved; Bhatt Haribans was a man of letter and had initiate knowledge of the myth a culture of India. He says :

It was the will of God, Guru Ramdas left his heavenly abode. He was received by Parmeshwar himself and offered him the seat of honour. There were rejoicings in the Heaven. Praises of Guru Ramdas were sung by the celestial beings, the Demons ran away concealing the sins in their bosoms. Whosoever had a glimpse of Guru Ramdas got free of his sins. Guru Ramdas had passed on his throne and canopy to Guru Arjun the saviour of the universe.<sup>55</sup>

Haribans portrays a very beautiful word picture of the Guru and the congregation assembled before him.

Unconquerable and unfailling is water  
of the Guru's Ganges. His disciples and  
congregation all bathe therein. The  
Puranas ever dwell upon the Guru and

Brahma too with his mouth sings his  
Braises through his vedas. Over his  
head waves invincible fly brush and  
wish his mouth he quaffs the Name-  
Nector.<sup>56</sup>

Above the head of Guru Arjan Dev divine whisk waves  
and the nectar of name providing spiritual strength to  
seekers ever flows out of his lips. The radiant umbrella over  
the Guru's head is a blessing from the wonderful lord.

From the following verses of this Sawaiya of Bhatt  
Haribans, it becomes clear that he might have composed  
these verses when not much time had passed after the  
demise of Guru Ram Das :

Nanak Dev, Angad Dev, Guru Amar  
Dass and Guru Ram Das repaired to  
the Lord and got blended with Him,  
says Haribans, the bard, their praise  
has permeated the whole world.<sup>57</sup>

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56 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1409.  
57 Ibid.

Guru Nanak Dev, Guru Angad Dev and Guru Amar Das together merged their spiritual selves into the Sodhi True king Guru Ram Das. Haribans says that the name and fame of Guru Ram Das has spread to all four corners of the world. Who says the Guru has departed from this world? In other words, the Guru has become immortal because of his pious teachings. Since he was ever absorbed in the name, he got merged with, the absolute one and became one with him. In this way, the name of the Guru has become immortal in the form of the Lord who is eternal. Haribans writes further that when Guru Ram Das left this mundane world and was in the celestial domain, wonderful lord provided him throne to sit on.

Guru Ram Das, loved of the supreme being, for the divine realm departed. The lord granting him a throne, on it seated the Guru. The gods at this expressed jubilation and his triumph hulled. The demons fled, their sins within them tremble. These that to

Guru Ram Das attained, were their sins annulled. Guru Ram Das the umbrella and throne of sovereignty of the earth, on Guru Arjan before departing conferred.<sup>58</sup>

Like other Bhattas, Haribans is also under the influence of Hinduism. He acknowledges the purity and piety of the Ganges, Puranas and Vedas. That is why he uses the same vocabulary for the Guru also. In fact, using such an idiom was only natural for him, but at the same time he tends to conclude that the entire nature is eulogizing the Guru. Guru himself is the manifest form of the timeless lord and the light of the Guru has manifested itself in this world for the welfare of mankind.

"The Gurus purified the human mind and soul and provided them strength so that they could realize their true self and finally merge with the Supreme light."<sup>59</sup>

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58 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1409.  
59 Ibid.

This, Haribans sang the praises of the Guru in a beautiful and distinct manner. He has also told us the significance of the light of the Gurus and thereby conveyed his gratefulness and devotion towards it.

## **7. Bhatt Salh**

Bhatt Salh was the son of Bhatt Sekha, the younger brother of Bhatt Bhikha, Salh was the brother of Bhatt Kalh. He has described in a very beautiful language the attacks and attempts made by Guru Amar Das to vanquish the devils such as wrath, avarice, attachment and ego.

Wearing the armature of seedless  
trance the Guru has mounted the  
Saddled horse of Divine knowledge.  
Holding the bow of faith in his hand he  
has charged the arrows of meditation  
and humility. Becoming fear-free of the  
fear with-the Eternal God in the mind,  
the Guru has plunged the spear of the  
Name in his heart. And has thus  
destroyed the fine demons of just

wrath, avarice, worldly love and self-concern. Guru Amar Dass, the son of Tej Bhan is the supreme person in the dynasty of Guru Nanak, he is now the king of kings. Verily says "Sall, thou O Guru Amar Dass waging war this wise last overpowered the enemy hosts."<sup>60</sup>

Similarly, Bhatt Salh has expressed his sense of devotion to Guru Ram Das and said that Guru Ram Das reached the high position of Guru after vanquishing the poisonous devils such as lust, wrath, etc. An expert from his Sawaiyas addressed to Guru Ram Das is given below :

The Guru has crushed and overpowered his worldly love and seizing lust by the hair has knocked it down. With his power, he has cut wrath into pieces and avarice, he has disgraced and shaken off with joined hands, birth and death both obey the order that the

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60 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1396.

Guru gives, the world ocean, thou hast  
brought under the sway, and by thy  
supreme pleasure, thou hast ferried  
across thine disciples.<sup>61</sup>

In the last verse, he says in praise of Guru Ram Das :  
O Omniscient Guru Ram Das ! those who have come under  
your shelter are not afraid of the messengers of sins.

The above hymn of Bhatt Salh explicitly expresses that  
his heart is saturated with deep love and respect for the  
Guru. He has immense respect for the divine light in the  
Gurus. Imbued with this immaculate field, he is blissfully  
enjoying the presence of the divine all around.

The Bhattas loved the Gurus from the core of their  
hearts and could sacrifice anything for them. Whosoever  
reads the sawaiyas of Bhattas easily gathers this impression  
and develops firm belief that the main purpose of these  
sawaiyas is to acclaim the Gurus, not as individuals but  
as the redaction they embodied. The Bhattas see the Gurus  
as one light, as one spirit, one Joti passing from one body to

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61 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1406.

the other. This concept has informed all along the Sikh belief and development and constitutes today a fundamental principle of the faith.<sup>62</sup>

Bhatt Salh sing of the spiritual excellences of Guru Amar Das in one Sawaiya and those of Fourth Master in two Sawaiyas. His theme in all these is that the third master attained the spiritual throne of Guru Nanak by conquering passion and anger, greed and ego. According to Bhatt Salh, the Gurus had attained the spiritual perfection through meditation, dedication and devotion. They had captured a victory over the worldly desires by controlling their mind. They had subjugated the evils like passion, anger, greed, ego and lust and were perfect examples of contentment, after acquiring the boon of Nam.

You are the true master, throughout the four Ages, as the Lord's light is dwelling in your heart from the beginning of the world, the angels, seekers and true followers, longed to serve thee.

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62 Harbans Singh (ed.), *Encyclopedia of Sikhism*, Vol. 1, p. 352.



You are the Primal Lord, from time in memory of man, and it is you who have upheld all the three worlds. You are the saviour of the Vedas. You have mastered the circle of births and deaths.

Guru Amardas has established you as liberator of the world, and now. You ferry across the ocean, one and all says Salh the Bhatt, "You are the only one, the liberator and dispeller of Sins."

I submit myself to your compassion, Guru Amardas!<sup>63</sup>

## **8. Bhatt Kirat**

Kirat has composed these sawaiyas in an attractive and captivating idiom. It leaves the impression of devotion. Language used is impression of devotion. Language used is impressive and charming and diction is compact and terse. He felt so deeply touched that he spontaneously uttered in laudation of Guru Ram Das:

Full of demerits are we, without a  
single merit, discarding Amrit, poison  
we Swallow. Deluded by Maya-

attachment and doubt, to progeny and wife are we attached. The master's congregation is the noble path, have we heard. By joining which is yama's terror effaced. The bard Kirat this supplication makes Guru Ram Das !  
Pray under your shelter keep us.<sup>64</sup>

Bhat Kirat's father, Bhatt Bhikha, has also referred to in his composition to his meeting with Guru Arjan Dev and the immersion of the Guru's light with God himself. Bhikha had also referred to his wanderings prior to that and said that he did come across many a deceitful and sham gurus, but the Guru to show mankind the right path in this world is Guru Arjan Dev alone.

Bhatt Kirat has chanted the laudation of Guru Ram Das with much reverence and respect. He has used meaningful vocabulary and emotions. The sawaiyas in respect of third Guru have also been written with a deep love for divine in heart. These compositions got very popular

also. For example, Bhatt Kirat says in praise of Guru Amar Das :

The Lord himself, manifesting His might, in the world appeared as Guru Nanak. The formless, as visible effulgence to the universe brought illumination.<sup>65</sup>

Those who follow the teachings of the Guru, the latter always takes them across the world ocean. Guru Amar Das has been called a huge vessel to take mankind across.

"Says Kirat, the bard save thou me and protect me, O Guru Amar Das for I have sought the refuge of thine feet."<sup>66</sup>

When the Guru looks at Bhatt Kirat with a benevolent eye, the fruit of the remembrance of divine name is attained. To Bhatt Kirat Guru Amar Das and God are one and there is no difference between them. At last Bhatt Kirat acknowledges Guru Amar Das a great and supreme person, and then submits himself before him. He says :

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65 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1395.  
66 Ibid.

Assuming the form of Guru Amar  
Dass, the formless lord has shed light  
in the realm.<sup>67</sup>

Bhatt Kirat expresses his immense devotion to Guru Ram Das and says that he has served Guru Amar Das in a selfless manner, as well as worked to make both ends meet. Guru Ram is like the Sandalwood plant spreading its sweet fragrance all around. The Guru has showered the gift of divine name in the hearts of mankind. In the end, Kirat unfolds his own mind before the Guru and say 'My inside is full of sins. I have suffered in wanderings. You the king (Guru Ram Das) ! have mercy on me. Keep me united to thy feet and annul the process of my transmigration by taking me under thy protection :

"Guru Ram Das ! keep me in thy  
shelter."<sup>68</sup>

## **9. Bhatt Gayand**

Bhatt Gayand was younger brother of Bhatt Kalsahar and a son of Chokha who was a brother of Bhatt Bhikha. The leader of the Bhattas like his elder brother Kalsahar,

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67 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1395.  
68 Ibid.

Gayand has also eulogized Guru Ram Das with an open heart. Apart from singing praises of the Guru, he has in these compositions brought out the excellence of the Guru-Joti. He has also attempted to string several historical anecdotes in his verses. Commending the Guru, he says :

The Guru is the boat and Guru the boatman. Without the Guru, no one has been able to swim across. By the Gurus grace the lord is obtained without the Guru none is emancipated.<sup>69</sup>

This means that for a man to swim across this world ocean, the Guru is the vessel, himself the pilot. No one can swim across this ocean without the guidance of the Guru. Guru is capable of performing anything. It is through his grace that God can be realized. If one thinks that he can attain liberation without seeking Guru's protection, he is mistaken. Those who seek shelter with the Guru, attain all joy, says Gayand. Such people reach the stage of perfect bliss and become Gurmukhs (Those persons who always

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69 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1401.

obey Guru's commands and teachings). Thus, they become masters of the treasure of divine name. They are liberated not only from the fear of the messengers of the god of death but also from the process of transmigration. Describing the splendid personality of the Guru and paying his homage and obeisance to him. He says that Guru Ram Das was the Master of all these powers. He also said that the Master of all beings, God, Himself resided within his pious bodily frame. It is beyond human power to pen down the spiritual luster of the Guru. He is a big vessel to take the mankind beyond this world-ocean. Thus a person must devote himself, body soul in his service and thereby make a success of his life. He says :

Establishing Lehna as the Guru, he enshrined his light in the world, Lehna gave currency to path of righteousness, which he passed on to Amar Dass, the descendent of Bhallas. He then permanently established Sire. Ram Dass of the Sodhi's Clan. He blessed

Guru Ram Das with indestructible treasure of the God's name. He blessed Guru Ram the treasure of God's name, which is inexhaustible the four ages through. By the Guru's service Guru Ram Dass received this reward. They, who pay homage to the Guru's feet and seek their refuge are blest with peace and are said to be supremely blissful Guru words.<sup>70</sup>

The essence of his hymn is that Guru Nanank Dev was a person of so higher a consciousness that he ever resided in proximity with the Divine Lord. Guru Nanak Dev transferred his light to Bhai Lahina (Guru Angad Dev), the third Guru who before his demise transmitted it to his son-in-law, Guru Ram Das thereby making him the master of the never ending treasure of Name. So great is the Guru that who-so-ever comes to seek shelter with him, gets his sin washed off and his mind becomes pious. His soul also

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70 Gopal Singh, *Guru Granth Sahib (English Version)*, p. 1401.

regains its pristine piety on receiving the gift of Divine Name.<sup>71</sup>

Bhatt Gayand images the greatness of the Guru Joti and its history in the 13 Sawaiyas that he composed about Guru Ram Das the fourth Guru.

It is worth mentioning that prior to Bhatt Gayand, the word, 'Waheguru' does not seem to have been used in the Sikh scriptures. The credit goes to him for introducing the maiden impression which later on became the motif or the mainstay of Sikh ethos.

Thou art lotus-eyed, utterest sweet words and are embellished with millions of hosts. Thou art the one, whom the mother Yashoda, asks to partake of curd and rice. Seeing thy supremely beauteous form and hearing the tinkling sound of thy loin-chain, when thou wert at play, the mother was greatly intoxicated through love.<sup>72</sup>

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71 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1401.

72 Ibid, p. 1402.



He was the one who held the pen of destiny in his hand and was the master of an overpowering command. Even Shiva and Brahma cherished his wisdom and poise in their heart. He is the true, everlasting and the Primal being. Hail be the Guru, the wonderful and the beautiful Lord.<sup>73</sup>

The Central idea of all the 13 sawaiyas which Gayand addressed to Guru Ram Das and in which he had lauded the grandeur of the Guru Joti is that Guru is omniscient.

#### **10. Bhatt Bhikha**

Bhatt Bhikha composed only 3 Sawaiyas extolling the Third Guru. It appears that he presented himself at Guru Amar Das's Durbar at Goindwal. He was eldest of the Bhattas. His compositions bear out that he inspired his friends and relatives with Guru Bhakti.

Bhikha, a descendant in the ninth generation of Bagirath, was the son of Bhatt Rayia. He wandered at many places in search of spiritual solace and peace. Whenever he thought of accepting someone as his preceptor, he found Him a sham. At last someone told him about the spiritual

grandeur and splendour of Guru Ram Das. So he travelled on to Goindwal to call on the Guru. There is a reference in the 21st stanza of the 11th Var of Bhai Gurdas, wherein he refers to the congregation of Sultanpur, the Bhikha was one of the followers of Guru Amar Das and had deep faith in him. Bhikha was a resident of Sultanpur, the place has also been called 'An habitation of Saints' of his six brothers.

Toda was also a disciple of Guru Amar Das. Bhikha was much impressed by the Guru's illustrious personality. He fell on the Guru's feet and prayed the Guru that Bhikha be given the bhikh (alms) of Name. His faith reached fruition.

With the Guru's grace, Bhatt Bhikha became one with the Lord. About the third Guru, he says that remembrance of and devotion to the Guru and God coalesces the human personality into the Divine. One experiences the perfect Truth with the help of true and enlightened Guru. Such a person is ever absorbed in His love. With the Guru's grace and company of the holyman is able to control or even vanquish his wrath and lust. Thus, his ever unstable mind

becomes stable. According to Bhikha Guru Amar Das is a creator of lord in the Kaliyuga, (Dark or Machine Age). Bhikha states that he has come across Guru Amar Das who is the master of all powers and blessings. He takes it as Guru's grace that the latter has met him and blessed him. A mere glimpse of him has put an end to his deviation. This is the result of some good deeds done by Bhikha in his previous life that he has attained access to the pious soul of the Guru, otherwise he had been trying to seek spiritual solace from the sham and hypocritical so called saints. Bhikha tells us of his personal experience and through his personal example, makes a very bold pronouncement to save others from such sanctimonious (Cheats) persons in the grab of saints.

Bhatt Kirat, Bhatt Mathura and Bhatt Jalap, the three sons of Bhikha, have also sung encomiums of Guru Amar Das, Guru Ram Das and Guru Arjun Dev in beautiful words. The brother and nephews of Bhikha were fortunate enough to reach the court of Guru Arjan Dev, have a

glimpse of Godlike Guru and thereafter sing rich admirations of the Divine light pervading in Guru Joti.

So far as the two compositions by Bhikha are concerned, one of them has already been referred to above wherein after referring to the Sham gurus eulogy of Guru Amar Das has been sung. Guru Amar Das has also been acknowledged as the true, perfect Guru. His second Sawaiyas is also addressed to Guru Amar Das in which he says that Guru Amar Das was firm in his concentration and had an enlightened mind. He was ever spiritually, mystically attuned to the lord. Therefore, it would be proper, said Bhikha to consider him the image of the Lord.

Admiring and eulogizing the Guru's multi-dimensional personality, Bhikha says that Guru Amar Das had fully Vanquished lust, wrath, avarice, attachment and ego, and in the Kaliyuga he is the creator-Lord. Bhikha feels overjoyed having met Guru Amar Das. He finds the Guru in perfect bliss and has put an end to his deviation because Guru Amar Das, the very image of God, has enriched and blessed him with his holy glimpse.

According to a current belief, it is just possible that Bhikha would have met Guru Amar Das even earlier and that he might have deep respect for him. One learns of his deep and immense reverence for the Guru which is a unique phenomenon in itself.

### **11. Bhatt Balh**

Bhatt Balh was the son of Bhatt Sekha, a brother of Bhatt Bhikha like his other relatives, Balh has also composed 5 Sawaiyas in glory of Guru Ram Das. These are found recorded on page 1405 of the holy "Sri Guru Granth Sahib."

In the beginning of the composition Bhatt Balh praises the Lord Almighty and says that he is the only perfect being in all the three worlds. None among His creation is equal to Him. No deity, devil or a person has been able to fathom His real greatness because He is eternal, immovable, unborn, self-existent, self-effulgent, supreme being and farthest of the far. His supremacy all over the world is accepted. Praises of Guru Ram Das are also being sung throughout the world that he has reached the high position of God Himself.

Thy victory resounds in the whole world, thou, O sire Guru Ram Dass, hast attained the supreme Godly status.<sup>74</sup>

At first he tells us about the first four Gurus. He says that Guru Nanak Dev, the true Lord, worshipped the Divine with utter concentration and dedicated himself body and soul to the Timeless Absolute One, who has been the nourisher of the world. Guru Anged Dev placed the wonderful Lord in his heart, and with the help of generally inaccessible knowledge of God his heart became saturated with inexpressible ecstasy. Guru Amar Das remembered the Lord with complete concentration and thus put Him within. Praises of Guru Ram Das echo all over because he has attained the highest status of God Himself. Those who remember the Guru single mindedly overcome the demons of lust, wrath, etc. In his last Sawaiya, he reveres Guru Ram Das in the following words :

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74 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1405.

Whosoever contemplates the True Guru, the darkness of his eyes is dispelled in a trice. Whosoever contemplates his true Guru, day by day God's name permeates his mind. Whosoever remembers the True Guru, the fire of his mind is quenched.

Whosoever remembers the True Guru, he is blest with wealth, miraculous powers and the nine treasures.

Such is Guru Ram Das, says Ball the bard, joining the saints society, call him thou the blest, yea, the best indeed.

O men, contemplate ye that True Guru, clinging to which True Guru, the Lord is obtained.<sup>75</sup>

Bhatts have a great respect for the Gurus, they depict them as world Liberator, ship of Kalyuga, pardoner, protector, philosopher, well-wisher. Although Bhatt's main

focus was on Guru's appreciation, but also provide knowledge about development of early Sikh movement, Sikh Sangat and transforming of the society. They are alluding in their Bani about establishment of Sikh Society. The Bhattas have unreservedly alluded in their Bani to the mythological demon prevalent in the Indian religious tradition, and through this they have worked hard to establish the Sikh Guru as great unparalleled Gurus in whose heart the universal spirit is dwelling of great eminence in the spiritual, social and political fields of mankind. The Joti of God, who appeared and operated throughout the history of mankind played a decisive and great import, remains to be accounted forever the present times.

## **8. Contribution to Sri Guru Granth Sahib**

Details of their contributions are as follows :

Sawaiyas or Bhatt Bani has been mentioned in Sri Guru Granth Sahib from pages 1389 to 1409. These Sawaiyas have been sung in praise and worship of Gurus from Guru Nanak to Sri Guru Arjan Dev Ji. First Guru's Sawaiyas are of 10, Second Guru's Sawaiyas are also 10,



Third Guru's 22 and Fourth Guru's Sawaiyas are 60 while the fifth Guru's Sawaiyas are 21. The compositions are spread over 20 pages. The Bhatt's whose Bani finds mention in Guru Granth Sahib is as below :

Name	Guru Nanak	Guru Angad	Guru Amardas	Guru Ramdas	Guru Arjan Dev	Total
1. Kalsahar	10	10	9	13	12	54
2. Jalap	-	-	5	-	-	5
3. Kirat	-	-	4	4	-	8
4. Bhikha	-	-	2	-	-	2
5. Salh	-	-	1	2	-	3
6. Balh	-	-	-	10	-	10
7. Nal	-	-	-	16	-	16
8. Gayand	-	-	-	13	-	13
9. Mathura	-	-	-	7	7	14
10. Bal	-	-	-	5	-	5
11. Haribans	-	-	-	-	2	2
<b>Total</b>	<b>10</b>	<b>10</b>	<b>22</b>	<b>60</b>	<b>21</b>	<b>123</b>

It is very important to note that earlier Bhatt Bhikha has visited Goindwal and paid a tribute to Guru Amardas, in a Sawaiya, which is very important and has since assumed the status of an historical document. It is very

pungent comment on the prevalent deteriorated state of religion in India and dubious position of Clergy. Indirectly it also establishes is the fact that popularity of Sikh philosophy and the credibility of the house of Nanak has already spread far and wide. Bhikha says :

I have been searching for the saints  
and have been good many pious  
persons. These solitarians, penitents  
and Brahmans are all sweet tongued.

But, no one could satisfy me, although  
I wandered through for a year. I have  
heard people say and preach, but  
seeing their way of life I am not at all  
pleased.

Why should I utter their praise who  
forsaking the lord's Name, are attached  
to another.<sup>76</sup>

Bhatt Bani is a very important inclusion in Guru Granth. It is important because it is an eulogy to the Gurus or that it contains social, economic and political events of

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76 Gopal Singh, Guru Granth Sahib (English Version), p. 1395.

the era, significant from historical point of view? No. its significance lies in its relevant worth, for it has ideology of worth note. It is well known fact that Sikhism does not believe in Avtarnad (incarnations) and in the entire Guru Bani, nowhere any credence has been given to it, except Bhatt Bani. It must be remembered that the composers of Bhatt Bani were, followers of Sri Rama and Sri Krishna, who strictly believed in incarnation but at that time they were still in search of spiritual attainment. This fact is evident from the Sawaiya of Bhatt Bhikha as quoted above, which highlights their search in this realm.

Let us consider it from another angle. After the Bhattas were able to establish contact with Gurus, they attended the congregations personally and enjoyed the blissful Kirtan sung in the 'Sangat' then, their belief in the house of Nanak became more resolute. Here they got set for the spiritual journey under the expert guidance of Guru. Now came the time of writing the Sawaiyas, they expressed their thoughts with all the sincerity at their command. They wrote in the light of their Pauranic knowledge, mythological background

mingled with the new spiritual experience that they gained in the Guru's Court.

## **9. Significance of Bhatt Bani**

Gurbani is the outpouring of divinely inspired spirits. Similarly Bhagatbani is an independent entity collected and selected by Gurus and incorporated in the Holy Granth. But the Sawaiyas composed by the Bhattas are unique in the sense that they are testimony to the spiritual heights of Gurbani. The Bhattas did not belong to the family circle of the Gurus, nor were they associates of the Bhagats. They came to realize the Divine Essence present in the Gurus in person and in their sacred word. Their recognition of the greatness of Gurus speaks eloquently in their verses and hymns.

Bhatt Bani has ideological affinity with Gurubani as well as Bhagatbani. All the three centre around the vision of Nām. The Bhattas share with Gurbani their faith in the efficacy of Sat-Santokh-Gyan as the vehicle of deliverance. They enclose the Name 'Waheguru' for the Godhead. Their firmly rooted faith in the immortal character of Amrit-Bani

brings out their Sikh spirit. Through their angle of vision, they saw the Gurus as incarnations of Vishnu, but they went to the extent of calling Guru Nanak as personified Bhagwan (God himself). This being a very eulogistic expression in the Sikh exegesis, became extraordinarily conspicuous. One must remember that the Sikh ethos does not permit such expressions, which at the most may be termed as vagary or the poetic exaggeration. It is worth noting that the Gurus never called themselves Bhagwan and never liked to be addressed as such Guru Gobind Singh went to the extent of calling himself as the humblest servant of God (Akal Purakh). He says in his autobiography : "I am the humblest servant of God. Whosoever calls me Parmeshwar, shall be condemned to Hell."

Main Hoon Param Purakh Ka Dasa.  
Dekhan aayon jagat tamasha. jo ham  
ko parmashwar uncharhen, te sab  
narak kund men parhen.<sup>77</sup>

The Bhattas treated the Gurus as revered Avatars and they accepted continuity of the same light in each one of them. According to them, it was the same spirit which started with Guru Nanak and passed on to the successor Gurus. Their forms might have been different, but the spirit was the same. An important point which crops up at this stage is that, even though the Sikh culture accepts oneness of the spirit of the Gurus.

In the nutshell, Bhatt Bani is the praise of God i.e. The Joti His name. Bhattas Sawaiyas acclaim the Guru, not as individuals but as the revelation they embodied. The Bhattas see them in one light. They praise the Gurus in their own different Chhands. The Bhatt Bani basically is mainly eulogize the Sikh Gurus, besides throwing light on their history. The most important aspect of this study is that to establish the Bhattas who came to Guru Darbar with complete surrender.

## Chapter – 2

### **BHATT BANI IN INDIAN TRADITION AND THEIR LIFE HISTORY**

A great important and rich tradition of Bhatts in India was prevalent. Before Buddhism, Bhatts were court poet and got money with singing, writing and praising in the courts of princes. Generally, the Bhatts belong to the enlightened and intelligent class of men. They had lots of categories. Their main occupation used to compose and sing the ballads of the fair deeds of the warriors and to sing laudatory verses about kings and emperors and thereby keep them in good honour.

Before the research of the Budh history, the view of the researchers that when the Arians had reached on the middle of India, before a long time a huge universal monarch kingdom was present in Magadh country. The people of that kingdom came from the East-west. They were present in the kingdom of the Magadh's and they sung the praise or eulogy of kings in the king's court. Bhatts sung the praise of Magadh people, they were called "Maagad". They

were not only praised the Brahminis and kings, but they had done the hex, to exorcise and incantation also. These hex and incantations are present today in different kind or type. They do like this type of works today also, in remembrance of their "Ancestors". In these one of the famous class is a "Ojha", which they were to bring under control of the bad souls.<sup>78</sup>

When the disputes were increased between Kashatris and Brahmins, then the Brahmins were scared and they reached in Magadh country. Brahmins were intelligent class of men, they can not do the hard type of work, therefore they started to sing the praises of the kings, like the Bhatts. With the praise of the kings they were also appointed the preacher of the Ayurveda. After the worship of the diet and deities of the Arians, they were demanded to the Boom of spell. Like that type of rarities they became too much eminence from the Magadhs. These Brahminis gave the name of the Magadh "Brahmin-Bandhu" for their satisfaction, it means not a Brahmin, but a brother of a

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78 Macdowall, A Practical Sanskrit Dictionary, p. 224.



Brahmins. But with this name they could not take the respect like the Brahmins. These Brahmins were to accept a low class of Brahmins. Till the time passed to fill the batch or lot of the Kashtris and Brahminis. Brahmins and Brahmin-Bandhu were spread in the India's East, West and North part. The researchers are told that Bhatt is a ancient or old class. The care of History and creation of literature is a first work of them. Hence, the literature of them is present in the veds and purans.

Bhatts have a many categories one of them Charan which was a pre-eminent class of the Bhatts. Charan actually means, teacherhood or one who enchants hymns. It has been found, from the Bhatt traditions and Puranic tales that the Bhatt or Bandi Jan is quite an ancient caste. In ancient scriptures it is the Bhatts which come after the "Soots" and "Maagadhs". In the Padam Puran and Mahabhartta also references of them are present. Nowadays people of this class are found in Rajputana. They are big landlords and businessmen.

Charan people : (i) maintained genealogical tales of their hosts (ii) make them happy by composing and singing in their praise. (iii) lived like Beggars, (iv) did trade.

In Rajasthan they have big trades. In Malwa, Marmar and Gujrat, rich people took them alongwith while going outside, as security keeping, it is said that Charan are created by Mahadev for defence purpose. In case, some robbers on the way, Charan goes to the extent of sacrificing his own life to defend his masters. But before that Charan asked the robbers ceremoniously not to commit the sin of robbing his master as long as he is with them. But if the robber does not go away, he again said while taking out his sword, "This sword will come to your head" if he is unable to defend his master he gave up his life with that sword also. Charan people dress like Rajputs. On the occasions of marriage they take alms in many forms.<sup>79</sup>

Charan are divided into two sub-castes named Kachli and Marru. Kachli people do trade, mostly and Marru perform the function of singing praises. Now these two

categories have drifted apart that much that they do not do inter-marriage.<sup>80</sup>

How much literature has been created by the Bhattas. There is no other class of Bhattas. Their holy books are found in the Rajasthani, Gujrati, Marwari and Marathi language which, are the precious property of its own status of history of literature. Most of their literature present in Rajasthan in the Dingle and Pingal language. In the new Granths written about the Hindi literature and History the "Charan Kaal" comes on the first place.<sup>81</sup>

"Savek" is also a another class of Bhattas. The most of the Bhattas of these class were to be the priest of the Jain Temples and other Bhattas are settled in Bikaner. The Historical Holy Books are found in the Rajasthan, which contains the information about them.

"Dadi" is also a sub caste of Bhattas. The message has been sent by the Dadi to the kings court have explained in the both Granth of Rajasthan, "Adhuti Prem Kaav Granth" and "Dohla Marug" the bravery stories of the worrior and its

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80      Giani Garja Singh (ed.) , Shahid Bilas Bhai Mani Singh, p. 47.

81      Ibid.

own times long book stories of their Brahmins (Bansanali) sung the Dadis in the crowd of the people.

The Bhatt have some different type of names : Rai Bhatt, Raj Bhatt, Gug Bhatt, Brahm Bhatt these are caste of the Bhatt. In reality these name has been taken by their Brahminis which were the Bhatt of the kings, to be named Raj Bhatt, which were the Bhatt of Rai, to be named Rai Bhatt. The Bhatt of brahmins to get recommended Brahm Bhatt and which to cause to be done Yugya, they were called Yugya-Bhatt. After the prolonged discussion, we can say about that Bhatt have much knowledge of the old methodological literature. Vedas, Purans and they were the people of protector and creator of the literature and history. They had tuned their lives to take the alms and felicitation from their hosts.

### **The Bhatt of Adi Granth**

The Bhatt about whom we are having our opinion to express, that they are not to be called Bhatt through this caste. Those are important class of men, who played an important and an initial role to create and protect the

literature and history. These Bhattas felt peace of mind in the Guru's court, their company with the Guru, love for the Guru and contact with the Guru increased with each passing day. The total 123 sawaiyas as included in the Guru Granth Sahib expressive of their thankfulness for the lord for enabling them to attain their present state referring to the importance of the spiritual light of the Gurus, they called the five Gurus the images of the divine incarnations, rishis, munis i.e. saints gods and other holy preceptors. Yet they felt they have failed to comprehend and communicate their true greatness.

Bhattas did not praise the Gurus for any greed or not any other mercenary motive. Instead of these Bhatt poets, who walk on the true path, take the knowledge about God, and took the blessings of the Gurus, with these blessings they were able to enjoy the blissfulness for which the Bhattas came in the company of the Guru's court. The result of that they dedicated themselves for ever to "Guru" and Guru's court.

Due to sacred and spiritual glory of the Guru Sangat and Guru's court not only the Bikha Bhatt, but other Bhatt's company also awakened the sublime feelings in them.

The relation between the Gurus and Gursikhs was true, sincere and immortal. The main aim of the Gurus and Guru court was to wakeup the Sikhs attention or recollection of the Sikhs in the immortal form. The Sikh who touched the Guru and took the glory of Guru's face he was awakened by his Mool Joti (Divine feeling). He was dedicated to Guru and Guru's Darbar forever. This is the reason behind it, that which sublime feeling felt by Bhatt's, with it they took the peace of kind, sublime feelings and libertine, that they were forever lived for Guru and Guru Sangat and till the end of their life to sit in the Guru's feet with the composition of the Bhatt Bani which include in Sri Guru Granth Sahib, that is come to clear that with the glimpse of the Guru all the Bhatt's (1) Jalap, (2) Kirat, (3) Salh, (4) Bhal, (5) Nalh, (6) Gayand, (7) Mathura, (8) Balh, (9) Haribans, (10) Kalshar (11) and Bhikha took the immortal

feeling prevail. When the Bhattas knew about the Joti and Jugat, they felt about the personality and doctrines of the Gurus, they visioned the importance of Guru Darbar, all these their feelings were about the Guru's praise incorporated in their Bani.

In Sri Guru Granth Sahib the number of the Sawaiyas of Bhattas are 123 spread on 20 pages. In these the 54 Sawaiyas are written by Kalsahar like Bhai Gurdas, Satta and Balwand saw the one Guru Joti in all Gurus, same as the Bhattas also saw the same light in other Guru's body. Only three Bhattas have explained their feelings about Guru Arjun Dev Ji, Bhatt Mathura praises the Guru, by saying "Bohath De Jahaj". Haribans Bhatt describes the importance of the Guru-Joti. The Bhattas have given the equality of Guru to God.

They did not see any difference between Guru and God's Joti, feeling Sabad and knowledge of light.

Bhatt poet kept a long devotion in their mind for Gurus. Bhattas had full faith on Gurus, so they come to the presence of the Gurus and devoted their lives in the service

of the Gurus. They described the greatness of Gurus. They praised from the core of their hearts. The style of their poetry is extremely hyperbolic full of ornate and high with expressions and rhythmic beauty.

Their verses abound in allusions of Indian mythology. The compositions of the spiritual aura. Guru Arjan Dev reared the Bani of these Bhattas in Guru Granth Sahib, taking into consideration their devotion and spiritual perfection.

A significant point to be noted in this respect is that these Bhattas were not mercenaries who wrote for money on the other hand their compositions were the genuine expression of their love and regards for the Gurus. They were dedicated followers of Guru and their poetry was the spontaneous articulation of their deep rooted respects for the house of Nanak. According to them right from Guru Nanak onwards, all the Gurus were the bearers of the same light. Oneness of spirit of the Gurus was the main theme of their sawaiyas.



Through the Guru's gnosis and contemplation man's quintessence blends with the Lord's quintessence.<sup>82</sup>

or

Guru Nanak abides near the creator, establishing Lehna as the Guru he enshrined his light in the world.<sup>83</sup>

or

God, the embodiment of light has caused Himself to be called Guru Nanak. From him Angad Dev became the Guru, whom, he forthwith, united with the Primal Lord. Showering his benediction, Angad Dev established Amar Das as the True Guru. Amar Dass blessed Guru Ram Dass with the Ambrosial umbrella. Says Mathura, seeing the vision of Guru Ram Dass, nectar-sweet became the speech of

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82 Gopal Singh, *Guru Granth Sahib (English Version)*, p. 1395.

83 *Ibid*, p. 1401.

Arjan Dev. With thine eyes, see thou  
the Embodiment of the approved  
person, Arjan Dev, the fifth Guru.<sup>84</sup>

### **Their Life History**

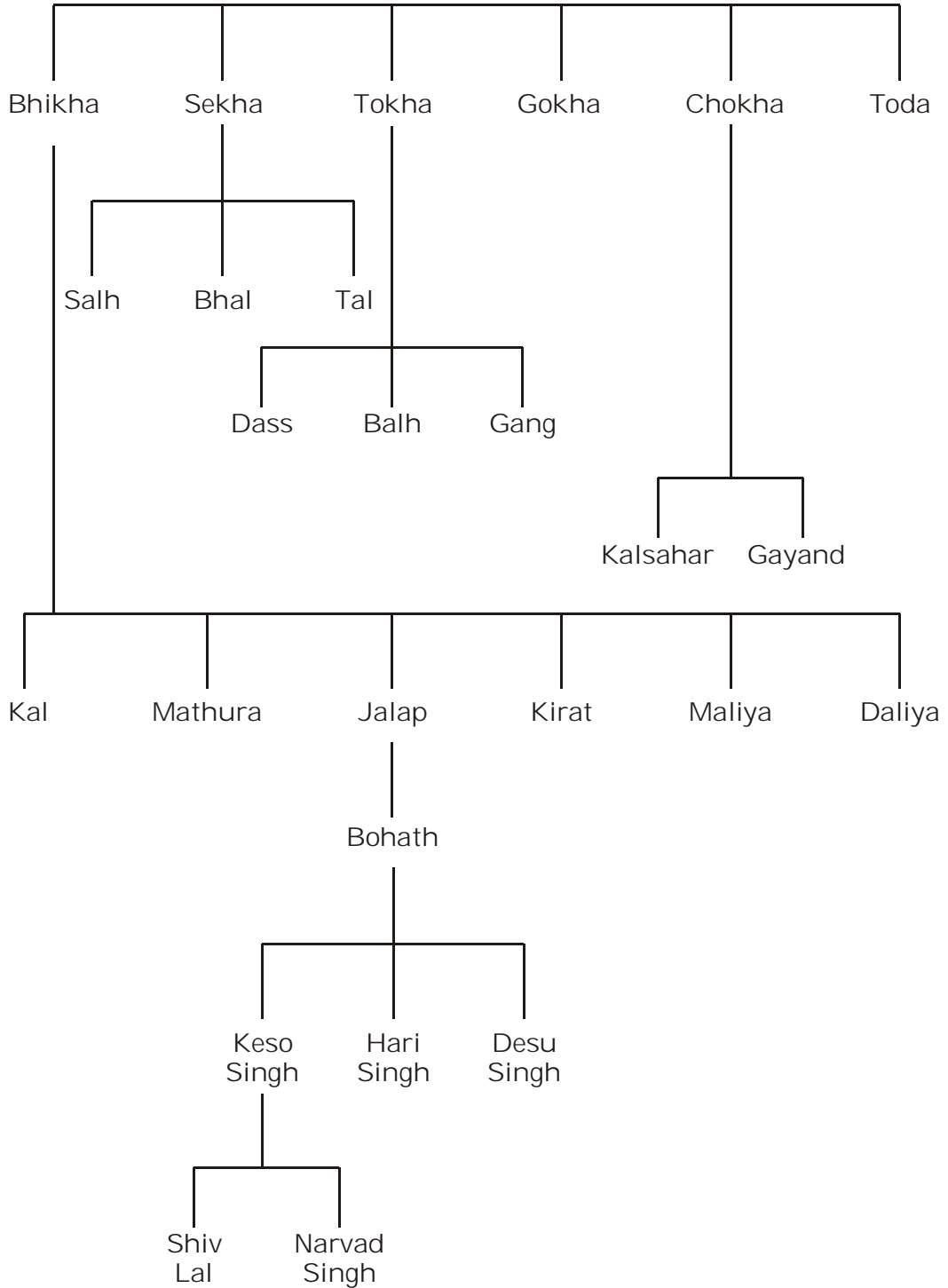
We saw a great importance and rich tradition of Bhattas in India, Bhattas were court poet and got money with singing, writing and praising in the courts of princes. Generally, the Bhattas belong to enlightened and intelligent class of men. Their main occupation used to compose and sing the ballads of the brave deeds of the warriors and to sing laudatory verses about kings and emperors and thereby keep them in good honour. The research on the lineage of the Bhattas was carried out on the basis of entries in the annals of the Bhatt Vahi Sant Singh of village Karsindhu of Tehsil Jind. His records also refer to many other Vahis (long note book) in which there are entries about Bhattas. According to entries Bhattas were sons of two real Brothers Bhikha and Raiya. Their descendancy start from a Bhatt Bhagirath. Starting from Bhagirath, Raiya was the ninth descendent and the further descendancy chart is given below :

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84 Gopal Singh, Guru Granth Sahib (English Version), p. 1408.

# Vansavali

Raiya



Bhatt Bohath's sons Keso Singh, Hari Singh, Desa Singh were the contemporaries of Guru Gobind Singh from their names also it can be judged that they converted to Sikhism under the influence of tenth Guru. Bhikha Bhatt got converted to Sikhism during the period of third Guru Amardas. Bhai Gurdas has refused it in his eleventh Var.

"Bhikha Toda Bhatt Duye Dharo Sodh  
Maal Tis Bharo."<sup>85</sup>

It is clear that the Bhatt's relationship with Gurus started from third Guru and continued till the end.

According to a common belief, these eleven Bhatt's were mutually related. It is also said that these Bhatt's were inhabitants on the bank of the Sarasvati river which then flowed by Pahova, in Karnal District. Those who lived on this side of the river came to be called Sarawats and those on the other side as Gaur Brahminis. Bhikha was the eldest in relationship. Among these are three sons of Bhikha, i.e. Kirat, Mathura and Jalap. Bhatt Salh and Bhatt Bhalh were

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85 Bhai Gurdas, Varan, Var 11, Pauri 21.

the sons of Bhikha's younger brother and Bhatt Gayand were the sons of another younger brother Choka by name Bhikha. Bhatt Bal was the name of Tokha and Haribans of Gopa, two other younger brother of Bhikha who had six brothers in all; they were thus nephews of Bhikha. Bhatt Nalh has written a maximum of 16 Sawaiyas in euology of Gurus Ram Das and his sawaiyas have been the most popular. It has not been known as to what was his relationship with other Bhatt. It seems possible that like other Bhatt, he also was a nephew of Bhikha. The family of Bhatt Bhikha has landed the unique characteristics of the Gurus with the feelings of utter devotion in a language marked by novel metaphors and similes and impressive idioms. The tone and tenor of these compositions show their deep faith, love, reverence and commitment to the Gurus. Infact, the Bhatt's commitment to the Gurus was unique. They saw the image of God in the Gurus. They acknowledged the Guru-persons as the manifestation of God. It was because of their immense love for the Gurus

that they attained the ultimate bliss and for this they ever expressed their sense of gratitude towards the Gurus. They were as guide of truthful path and style of living, working are the high level symbol of truth. In this way they were established. These Bhatts were together and attend in front.

## Chapter – 3

### BHATT BANI A THEOLOGICAL STUDY

#### Meaning of Theology

Theology literally means the knowledge about God – "Theo" means God, Logos means word or utterance. It is broadly the theory about God or rational discourse on, or understanding of God or gods.

The word theology, derived from Greek theos (God), and Logos (word or utterance), means "theory about God and rational Utterance and discourse about God or gods."<sup>86</sup> Theology meant telling stories about the gods which in Sikh scriptures is also called Katha-Kahani (disputation through narrative or philosophic reflection), or akath-Kahani,<sup>87</sup> (ineffable stories or doctrines). Plato's exercised a profound influence over medieval Christian theologian. In his *Metaphysics* (bk. vi, Chap. 1 sec. 19).

Aristotle mentions three sciences :

- (1) Mathematical
- (2) Physical and theological

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86 Harbans Singh, *Encyclopaedia of Sikhism*, Vol. 1, p. 213.

87 Gopal Singh, *Sri Guru Granth Sahib (English Version)*, pp. 815, 1243.

Here theology corresponds roughly to what we mean by metaphysics today.

In the west, up to the time of Abelard (A.D. 1079-1142) the term theology was associated with theism and Greek philosophy by Christians, though it was earlier used by Gregory. Abelard was the first to change the meaning of word, and since then, it has been taken to mean : Study of Christian doctrines of God, displayed in Holy Scriptures and the Church." It is on this basis that the *Oxford English dictionary* defines theology "The study or science which treats of God. His nature, attributes and his relation with man and universe,<sup>88</sup> "Not only Plato and Aristotle, but also the stoics, the Neo-Platonist, the scholastics, British empiricists, rationalists, German idealists and American thinkers like Royce, Brown, Hocking and Whitehead have all dealt seriously and constructively with central problem of God, Nature and Existence.

*Encyclopaedia Britannica* offers a comprehensive sense of the word as under "Theology in the comprehensive sense



of the name, embraces so much of Philosophy as is concerned with explanation of the world in terms of a supreme mind or spirit, with attributes of the Deity and his relation to Nature and man and with the grounds and limits of knowledge or belief as to such matters. It also includes the comparative study of religions and the psychology of religious experience.<sup>89</sup> *The Encyclopaedia of Religion and Ethics* defines theology as "The science which by right use of reason and in accordance with proper scientific methods correlates, systematics and organises the matter of human religious experience in such a way as to reach a unified body of coherent doctrines, fitted to satisfy the mind's demand for truths and to furnish guidance for the practical life."<sup>90</sup>

*Dictionary of Philosophy* indicates that "Theology is a study of the ones of God and relation of God to the world of reality. Theology, in the widest sense of the term, is a branch of philosophy, that is, special field of Philosophical inquiry, having to do with God. However, the term is widely

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89      Encyclopaedia Britannica, Vol. 22, p. 61.

90      The Encyclopaedia of Religion and Ethics, Vol. 12, p. 293.

employed to mean the theoretical expression of a practical religion. Theology has a necessary reference to religion, it may be purely theoretical discussion about God's relation to the world on a disinterested plane of free inquiry."<sup>91</sup>

*Collins Universal Dictionary* defines theology as a "A science which deals with facts and phenomenon of religion and the relations between God and man."<sup>92</sup>

The essentials of theology may therefore be summed up thus :

- (1) It is a body of tenet or concepts about God, universe, man etc.
- (2) It is the plank of the essential belief of a particular faith or sect.
- (3) It contains an expression of the spiritual experiences of religious teachers.
- (4) It is rational knowledge about a theoretical or practical side of a religion.
- (5) Theology course not only beliefs forms of worship ethics, history of the church, the phrases

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91 Dictionary of Philosophy, p. 60.

92 Collins Universal Dictionary, p. 72.

interpretations and versions of the scripture, but also how a religion stands in relation to major world religions.

### **Definitions of Theology**

- (1) The rational and systematic study of religion and its influences and of the nature of religious truth.
- (2) A particular system or school of religious beliefs and teachings; "Jewish theology." 'Roman Catholic theology.'
- (3) The study of nature of God. The study of religion and religious beliefs (Greek two-logia : God treating of).
- (4) The study of gods.

A study or system of theistic religion. Theism is the belief in a God (or gods) supernaturally revealed to man, God who sustains a personal relation to His creatures.

The study of God and the relations between God, man and universe. Theology is a knowledge of God. It is not of studying books or exercising the reason; it is on the one hand a fruit of the knowledge of God and the personal experience of Him. On the other hand it is the way which leads to the healing of man and knowledge of God.

Theory of philosophy which deals with the nature and existence of God, is derived from the Greek words (Theos) meaning "God" and (logos) meaning "Word". Formally, theology means the study or science of God. Informally, theology means by which, God gives us understanding to the things concerning himself and our relationship to Him.

From the point of view Sikhism here is the most appropriate definition of theology : Theology in the comprehensive sense of the name, embraces so much of philosophy as is concerned with explanation of the world in terms of a supreme mind or spirit, with the being and attributes of the Deity and his relation to Nature and Man and with the grounds and limits of knowledge or belief as to such matters. It also includes the comparative study of religions and the psychology of religious experience."<sup>93</sup> "For the theistic philosopher or theologian says, "George D.

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93 Encyclopedia Britannica, Vol. 22 p.61.

(i) Theology is the science which by right use of reason in accordance with proper scientific methods correlates, systemizes and organizes the matter of human religious experience in such way as to reach a unified body of coherent doctrines, fitted to satisfy the mind's demand for truth and to furnish guidance for the practical life.

Kipatrick, "theology remains the queen of the sciences, while for the atheist philosopher it is an illusion."<sup>94</sup>

Theology is thus a statement of the truths which have proved themselves to be working values of a given religion. It strives to present the experiences on doctrines of a religion in an intelligible form so to serve as a bond of exercising religious community. Speculative theology, also called Natural theology seeks to raise religious doctrines to a philosophical form by exercising a free criticism upon them. The theologian unfolds a world view based on religious postulates, but for which he also claims rationality. It has mediating position between faith and reason.

In Sikhism, there is an organic relationship between theology, philosophy and mysticism. All theological doctrines, are intimately related to ethics and mysticism. Whereas mystical experience and moral foundations provide the theologian with a touchstone, whereby he can the

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94 Encyclopedia of religion and Ethics, Vol.12, p 293.  
(Simply stated, theology is a study of the Question of God and relation of God to the world of reality. Theology in widest sense of the term is a branch of philosophy that is special field of philosophical inquiry having to do with God, However, the term is widely employed to mean the theoretical expression of practical religion : It may be purely theoretical expression of practical religion. Theology need not have a necessary reference to religion; it may be purely theoretical discussion about God's relation to the world on a disinterested plane of free inquiry.

adequacy of a theological doctrine, theological interpretations provide a standard whereby the individual's understanding and description of his religious experience is corrected and enlarged.

Sikh theology is fundamentally different from the theology of other religions in that it believes that no religion and no prophet can claim finality. It frankly accepts the principle of different approaches to the Same Truth. The mysteries of Nature are revealed to man in his search for reality to the extent he probes it with his mind and intuition.

Guru Nanak does not believe in the authority of any ancient holy book; he believes only in the eternal truth and perennial philosophy of every great scripture. He accepts the kernel and rejects the husk.

The essence of Sikh theology is to be found in the opening hymn of the Guru Granth Sahib :

"There is one supreme eternal reality;  
the truth; immanent in all things;  
creator of all things; immanent in

creation. Without fear and without hatred; not subject to time; beyond birth and death; self-revealing known by the Guru's grace."<sup>95</sup>

Sikhs believe that God (Waheguru), who created the universe and everything in it, is omnipresent, omniscient as well as transcendent, and omnipotent, as God is formless, inscrutable and beyond the reach of human intellect, a relationship with the Creator can be established only by recognizing divine self-expression and truth. We are to discuss the following basic doctrines :

### **I. Metaphysical Aspects :**

1. Guru
2. Waheguru
3. Joti and Jugat
4. Sangat

### **II. Social Aspects :**

1. Equality
2. Langar

## **Guru :**

The word "Guru" is a Sanskrit word meaning, honoured person, religious person or Saint. Sikhism though has a very specific definition of the word 'Guru'. It means the descent of divine guidance to mankind provided through ten Enlightened Masters. This honour of being called a 'Sikh Guru' applies only to the ten Gurus who founded the religion starting with Guru Nanak Dev and ending with Guru Gobind Singh; thereafter it refers to the Sikh Holy Scriptures the Sri Guru Granth Sahib. The divine light was passed from one Guru to the next as :

"The light of a lamp which lights  
another but does not abate."

In Indian school of thought, Gurus place has been beyond controversy and acceptable to all. Gurus place can be found from the sages & saints who got the Vedas revealed from God and gave the divine message to the humans. According to Bhai Jodh Singh, "The term Guru in Sikhism has been used as the term 'Avtar' was used previously. This term refers to them as great personalities



who were sent here by God to manifest & propagate religion.<sup>96</sup>

According to Bhai Kahan Singh Nabha, 'Guru' has been derived from the source 'G', which means 'shadow' on 'to make understand'. Who engulfs knowledge & make others understand the teachings, he is the Guru.<sup>97</sup>

Bhai Gurdas tells that God dwells in every heart but it is the Guru alone who makes Him visible to the disciple.<sup>98</sup> The company of the term Guru has been highlighted with great importance in the Gurbani. Guru Ramdas tells that who serve and worship the true Guru are liked by God.<sup>99</sup>

In 'Asā Ki Var' also the term Guru has been glorified. Guru Nanak says, "I sacrifice myself from for the true Guru, with touch of whom humans became gods in no time."<sup>100</sup> Even though are hundred moons and thousands sun arise; In spite of such great light, there is complete darkness.

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96 Bhai Jodh Singh, Gurmat Nirnay, p. 108.

97 Bhai Kahan Singh Nabha, Gur Shabad Ratnakar, Mahan Kosh, p. 311.

98 Bahi Gurdas Varan, In every heart there is the Lord, only the Guru can show, Var 9, Pauri 6.

99 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 31. Serving the true Guru is very full of pleasures and one's desires are fulfilled.

100 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 462. A Hundred times a day, I am sacrifice to my Guru. He made angels out of humans, without delay.

The "Guru" in Sikhism is an enlightener messenger. The word "Guru" does not always refer to a human being. The Guru's word or hymn is also Guru.

The Gurus have raised the conscience of the Sikhs to such a level where they can be with Lord. They are the light bearers for humanity. They are messengers of the Timeless. They renew the eternal wisdom. They are universal men who free our minds from bigotry and superstitions, dogmas and rituals and emphasize the simplicity of the religion. They appear outside in human frame to those who crave for visible and physical guides. The enlighteners are the inner selves.

The importance of Guru in Sikhism may be realised from the fact that among the many names of God, is also the name '*Waheguru*' which literally means a wondrous Guru. In *Mahan Kosh Bhai Kahan Singh Nabha* holds that the word had its origin in the 'Gr' root which means to swallow and to make understand. Thus one who inhales the ignorance and exhales the true knowledge is the Guru<sup>101</sup> for

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101 Bhai Kahan Singh Nabha, *Gur Shabad Ratnakar, Mahan Kosh*, p. 515.

the Sikhs. According to Nirukat by Dr. Balbir Singh, word Guru is related to the Latin word 'gravis' from which 'gravitas' is derived which means heavy. Later on this word came to be used for the man, who was considered great due to his achievements and knowledge.

The term Guru in Sikhism is not used for a teacher a guide or an expert or even a human body. The word 'Guru' is composed of two terms 'Gu' means darkness and 'Ru' means light. In Sikhism the word 'Guru' is thus, defined as the light that dispels all darkness and that is called Joti (Divine light).<sup>102</sup>

The Guru is beneficent, the sanctuary of peace, the light of the three worlds. His gift of Nama is eternal and he who believes in Him wholeheartedly, attains internal peace. Guru Arjan Dev also emphasised the importance of a true Guru, since he cut our fetters of bondage and enabled us to utter the lord's name with the Guru's grace, our mind is attained the truth, our woes depart and we abide in bliss.

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102 Dr. Budh Parakash, in his article in Nanak Prakas Vol.II, 1971, p. 79.

The Guru is needed because he is all-powerful and infinite. Fortunate are those who seek his glimpse. The Guru is incomprehensible, immaculate and pure, and no one can equal the Guru. The Guru is part and parcel of life, because he is the tree of contentment, which flowers in faith and gives fruits of wisdom. Watered by the Lord's love, this tree remains ever green and its fruits are glorious and this tree (Guru) is the Lord's gift if someone serves the true Guru he obtains peace and his births and deaths end. The immaculate soul is absorbed in the True Lord through the Guru and without the Guru the way is not found.<sup>103</sup> This body room is closed and there is complete darkness inside, where nothing is visible. The Guru has the key to unlock the door through which there is the possibility of light there. No one else can unlock the door and they are fortunate who have sought the Guru.<sup>104</sup> Guru Nanak says that the lord cannot be obtained, so long as we do not surrender before the Guru. One remains caught up in chain of death of life. The Guru inspires us to make our conduct acceptable, otherwise we die in sinful thinking and remain always

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103 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 847.

104 Ibid p. 653.

subject to the tortures of yama-door.<sup>105</sup> In 'Gurbani' the Man has very frequently been compared with an elephant. It is only the Guru who can drive the Mana elephant wherever he likes. The elephant without that goad and the driver wanders in wilderness, uncontrolled.<sup>106</sup>

He, on whose side is the Guru, how  
can wealth make him proud. He, on  
whose side is the Guru, what harm can  
lacs of arms do unto him? <sup>107</sup>

The Bhattas here stress on the word 'Guru'. If the Guru is on our side, what would hundreds of thousands of supporters do for us? It means that enemy cannot attack and hit us. If the Guru on Our side does not depend on anyone else for spiritual wisdom and meditation.

Supplicates the slave minister,  
whosoever, day and night, letters the  
Name of the Great Guru and enshrines  
the Guru's Name in his mind, he is rid  
of both birth and death<sup>108</sup>

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105 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 904.

106 Ibid, p. 526.

107 Ibid, p. 1399.

108 Ibid, p. 1399.

A person who chants the name of the Guru day and night, Guru protects him in every situation and got rid of both birth and death.

Without the Guru, there is pitch darkness and without the Guru, understanding is obtained not. Without the Guru, man obtains not Divine comprehension and success and without the Guru, he is blessed not with emancipation.<sup>109</sup>

There is utter darkness and understanding does not come, without the Guru. There is no institutive awareness or success, there is no liberation without the Guru. A person is embellished and exalted in the word of the Sabad. All the sins shall be washed away.

The Bard try to convey the message when he see the face of the Guru, we find peace. We were thirsty, yearning to drink the Nectar, to fulfil that wish the Guru laid out the

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109 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1399.

way. Our mind has become pure. It dwells in the Lord's place. It has been wandering in all directions, in its desire for taste and pleasures.

Lord is an ocean, deep and profound, infinite and unfathomable. Guru makes us fragrant and fruitful and his midas touch transforms us into gold. The filth of evil-mindedness is washed away, purified by meditating on the word of the Guru's Sabad. They give the stress only on 'Nām Simran'.

Supplicates Dass the bard, it is by the  
Guru's grace, that the Name is attained  
so utter thou the Name of the Guru,  
the great Guru the sublime Guru O my  
soul.<sup>110</sup>

The Guru is ship and the Guru is the captain  
Boatman. Without the Guru, we can not crossover without  
the Guru no one is liberated.

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110 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1401.

The word 'Guru' is so popular in India to understand the fundamental concept of "Guru" in Sikhism, one must first completely drive out of one's mind the prevalent popular notion of a 'Guru'. The popular term 'Guru' often used for a Brahman, a yogic teacher or a guide or even a school teacher, has made the Guruship so low that a scholar describes these gurus as 'wicks' which smell foul after the lamps are extinguished.

The Guru in Sikhism is a perfect prophet or messenger of God in whom the light of God shines fully, visibly and completely. Guru is in union with divine. Thus, He ushers the devotees, the seekers of truth into spiritual birth. Through Him the glory of the Lord is transmitted to humanity. On account of his Divine prerogatives, the Guru, though human in form, is Divine in spirit.

In reality Guru Nanak's body was a platform, through which God himself spoke and delivered his message-Gurbani (Divine word). God manifested himself through Guru Nanak.<sup>111</sup>

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111 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1279.



God is in the Guru and Guru is in God.<sup>112</sup> Though God is everywhere and in everybody but his traits are illuminated through the Guru. The Joti (Divine light) that enshrined Guru Nanak's body and the Primal Joti of God are, therefore, one and the same.<sup>113</sup>

Guru Nanak never claimed that only his disciples or devotees could get salvation or go to heaven. Since he was the embodiment of Divine light, and as the Divine light does not belong to any particular sect or religion, so he stood guaranteed for the entire humanity, and said "whosoever meditates upon one God, the formless, will get attain Salvation."<sup>114</sup>

Bhatt Gayand had composed thirteen Sawaiyas, all in praise of Guru Ramdas the fourth Guru. He calls him an incarnation of Lord Vishnu and according to him, the same spirit is transformed from one Guru to the other. According to him this process is like a Candle, which light the other

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112 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1024.

113 Ibid, p. 865.

114 Ibid, p. 290.

candle just with its touch. Bhatt Gayand wrote for the first time about the continuity of the spirit and transmigration of soul, from Guru Nanak, Guru onwards.

Bhatt Gayand says:

Only remember the Name of God.<sup>115</sup>

Guru is the oldest and traditional word within the Indian society and culture. The Bhatt has given entirely the different and particular definition of this particular word. Bhatt has a very specific definition for the word 'Guru'. They opined that the universal Father (God) is the unique Almighty - God.

He is absolute creator, omnipresent and omnipotent. He dwells, everywhere within his creation. Guru, is one of the creator's own major character but not different from Him (Almighty).

And hence, Guru also prevails everywhere because, He is the creator Himself and not other than Akal Purukh. To clarify the fact I quote one example here : just we see the colour or cologne or beauty in each flower, but none is

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115 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1401.

different from the said flower. Simply these are all the different names to clarify and define the different characters of the same flower.

Similarly the universal qualities of the Supreme Almighty are just as supreme truth, supreme wisdom or his ever living character are all have different meanings and rise out of his existence. It reminds us his numerous, virtues and blessings. Guru is the ever living, omnipresent and omnipotent Supreme truth about his all creation, which balances our worldly life with our spiritual life. The Guru yields us the highest and truthful living and showers, His blessings in our life, when we surrender completely to His order or will.

Guru is such a power which passed the people from the ocean of mundane-Guru arrived them at a place; there is no entrance of bubbles of flow defect, fire of thirst, selfishness and attraction of illusion.

According to Gurmat, every person who achieved the lord, achieve it through the medium of Guru. All high ups,

Saint, hermit deity or divinity got benediction by the God. Through the compassion of God all the Ascetic and devotee can glimpse the lord. All who kept restraint by obeying the order of Guru, have crossed the word ocean actually, Guru has nothing himself. Everything is of Divine. Every line which is pronounced by Guru is a sacred hymn. Even the pronounce seems to be different but spiritually both of them has combined. That's why lord speaks itself through the Guru.

This divine resolve is Ecstasy. It produced from the heart of complete Guru. Where the Lord is seated and speaking. That's why this Sacred hymns is not organised by human being moreover it is produced from truth and it assimilated in truth.

Most of the people remain in misconception that nothing incorporeal from can be Guru beside corporeal. According to Gurmat, no Guru worship a corps as Guru, moreover, they accept Guru's to the Lord. Actually that entire Incorporeal Luster is a God.

Guru distributed the benedictions of Lord's name. The juiciness of Lord's name is assimilated in religious speeches of Guru.

By hearing him, eyes, with discussion heart and everything be holy by obeying him. In the refuge of Guru, by taking the backing of resolve divine, human being can eliminate the difference between him and lord. Living being attains merits by Guru. It is impossible to attain the merits who is not Guru. Guru is benefactor of Sacred hymn. Guru is the Fabricator of 'word' and Devine resolve, he is the composer of true sacred hymn. These words and holy hymn are actual identity of Guru. This is the prosperous thing.

### **Waheguru**

'Waheguru' is the gurmantra or primary mantra : it is the reference to the Almighty God; the creator, the supreme soul; the sustainer; etc The word 'Waheguru' literally means the "Wonderful Lord" in the Gurmukhi language. God has many names in Sikhism and Waheguru is probably the most important and the most common.

The origin of the Gurmantar 'Waheguru' has been explained by Bhai Gurdas Ji as follows :

In Satyug, Vishnu in the form of Vasudev is said to have incarnated and 'V' of Vahiguru reminds of Visnu.<sup>116</sup>

The true Guru of Dvapar is said to be Harikshna and 'H' of Vahiguru reminds of Hari.<sup>117</sup>

In the Treta was Ram and 'R' of Vahigur tells that remembering Ram will produce joy and happiness.<sup>118</sup>

In Kalyug, Gobind is in the form of Nanak and 'G' of Wahiguru gets Gobind recited.<sup>119</sup>

Waheguru or Vahiguru also spelt and pronounced Vahguru, is the distinctive name of the supreme being in the Sikh theology.

Bhai Santokh Singh<sup>120</sup> taking this poetic interpretation seriously, have traced the origin of the term in ancient mythology.

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116 Bhai Gurdas Ji, Var 10, Pauri 21.

117 Ibid.

118 Ibid.

119 Ibid.

120 Bhai Santokh Singh, Sri Gur Partap Suraj Granth, p. 5686.

Modern Scholars, however, affirm that the name Waheguru is owned originally to the Gurus, most likely to the founder of the faith, Guru Nanak, himself. Waheguru is a compound of two words, one from Persian and other from Sanskrit, joined in a symbiotic relationship to define the indefinable indescribable ultimate Reality. Bhai Santokh Singh, reporting Guru Nanak's testament to the Sikhs has thus explicated "Waheguru", "Wah" is wonder at the Divine light, "gu" is spiritual darkness while "ru" is illumination brought to eliminate this darkness.<sup>121</sup>

Cumulatively, the name implies wonder at the Divine light eliminating spiritual darkness. It might also imply, "Hail the Lord whose name eliminates spiritual darkness." Earlier, Bhai Mani Singh gave a similar explication also on the authority of Guru Nanak.<sup>122</sup> Considering the two constituents of "Waheguru" (Wahi & guru) implying the state of wonder ecstasy and offering homage to the Lord, the first one was brought distinctly and prominently into the devotional system by Guru Nanak.

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121 Bhai Santokh Singh, *Sri Gur Nanak Parakash* pp. 1249-51.

122 Bhai Mani Singh, *Sikhan di Bhagat Mala*, p. 17.

Guru says in Japji :

Many the elements of Water, Air, Fire.  
Many the Shivas, Krishna (Him  
admire). Many the Brahmas who create  
the beings of various forms, colours  
kinds.<sup>123</sup>

Guru Amar Das has also employed the term in Gujari Ki Var (G.G. 514-16) and in Astpadis in Malar (GG 1277). In the former, it is calculated that the interjection "Wahu-Wahu" (Hail, hail the Lord) is used as many as 96 times. The interjection "Vahu" (hail, wondrous is the Lord) occurs in Guru Ram Das in conjunction with "Satiguru" (compounded from Guru) in Sloka varan te vadhik (GG, 1421). Guru Arjan Dev by whose time the formulation Waheguru appears to have become current and acquired distinctiveness as the name Divine, the Phrase, 'Gur Wahu' figures in Asa measure (GG.376). This is only as invested from of Waheguru and has the same force and significance. Bhai Santokh Singh uses the terms as synonymous;

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123 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 7.



"Simrahu Wahiguru guru wahi, or contemplate ye Waheguru, the Lord hail."<sup>124</sup>

The earliest use of Waheguru in this form, is traceable to varan by Bhai Gurdas and to Bhatt Gayand's hymns in Guru Granth Sahib. In both it may be said to have occurred contemporaneously, for while no date can be assigned to Bhai Gurdas, "Varan, the work may be assumed to have appeared soon after the compilation of the scripture in 1604, being so much alive with its spirit and phraseology. Bhatt Gayand in the course of his encomiastic lines of Guru Ram Das (GG 1403) made use of Waheguru as the supreme Name Divine in recognition of the primacy and appeal it had by then come to acquire in the Sikh tradition. In this Sawaiya number 11 the term occurs twice as Waheguru. Earlier in that numbered 6, it is repeated three as Waheguru in the opening line, expressing fervour of devotion. So also in the concluding line of Sawaiya 7. In Sawaiya 12, WahuWahu (wonder, personifying the lord) signifies the supreme marvel, embracing the infinitude of the universe. In Sawaiya 13, this name is used twice, once as Waheguru in the opening line

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124 Bhai Santokh Singh, Gurparatap Suraj Granth, p. 5686.

and Waheguru in the last line. In the concluding line of Sawaiya 8. Waheguru is used thrice, concluding with the interjection "Wahe" (Hail).

Bhatt Gayand starts with Guru Nanak and says that the spirit of Lord Krishna had taken a new form and was incarnated in Guru Nanak Dev. He calls him an incarnation of Lord Vishnu and according to him, the same spirit transformed from one Guru to the other. According to him this process is like a candle, which carries the chain of light to the other candle just with its trick.

Bhatt Gayand Says that :

You have formed and created this play, this game; O "Waheguru", this is all your creation. You are pervading and permeating the water, Land, skies and nether regions;

"Your words are sweeter than  
Ambrosial Nectar."<sup>125</sup>

Brahmas and Shivas respect and obey you. O Death of death. Formless lord, I beg of you. By Guru's Grace, the greatest thing is obtained, and the mind is involved with the sat Sangat, the true company. You have formed and created this play, this great game. O "Waheguru", this is all your making.<sup>126</sup>

Your servants are totally fulfilled, throughout the ages; O "Waheguru" it is all you, forever. O Formless Lord God, you are eternally intact : no one can say you came into being. You created countless Brahamas and Vishnus; their minds were intoxicated with emotional attachment. You created the 84 million species of beings, and provide for their sustenance. Your servants are totally fulfilled, throughout the ages; O "Waheguru" it is all you forever.<sup>127</sup>

Through this holy water, human being become eternal  
According to Guru Arjan Dev Ji :

Guru, the image of the Word-Lord, is  
my physician.

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126 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1403.  
127 Ibid.

The cure all of the Lord Master's Name,  
he puts into my mouth and snaps the  
death's noose.<sup>128</sup>

In the Sikh religion, only Panj Payara's got the baptism of Gurmantra. Only (Five pious Sikh) Payara's can give the baptism of Gurmantra in the presence of Guru Granth Sahib Ji. The prayer which is done by the name of Guru Sabad, create the love for God in the heart of Sikh. Without initiation knowledge cannot be achieved that heart is said to be laciest, in which baptism entered.

Only soul, grasp the projection of the  
saint and lay aside thy argumentation  
and cleverness.

He within whose heart, Guru's  
instruction on his brow, O, Nanak.<sup>129</sup>

This is the only initiation which destroys all the  
sorrows & conflicts.

Taking aim with the arrow of truth,  
bring down the sin. Remember thou

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128 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 618.

129 Ibid, p. 260.

the Guru's utterances, O, Nanak and  
no sorrow shall befall thou.<sup>130</sup>

The Second name of the baptism is teachings of Guru, the meaning of teachings of Guru is God precept or sacred hymn. Guru Sabad is said to be Gurmantra and give inspiration to revise it again and again.

The supreme Guru's word is the Lord's  
Name and this Name, I enshrine in my  
mind.<sup>131</sup>

In Gurbani, Guru is said to be incommunicable. In sacred hymns it is presented in several virtue less and Endured with attributes (sargun) form.

In virtueless form, it is mentions with endless, untimely, unborn, immortal, inscrutable, priceless equalities.

Beside it, by explaining endowed attributers Guru it depicted as parents, sibling, friend, generous, Almighty and forgiver. When God gives knowledge to world in form of Sabad (Word), then he is Called 'Guru'.

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130 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 521.

131 Ibid, p. 1239.

O creator Lord, thou alone art my Alms  
Giver I ask for but one boon from Thee  
Bless Thou me, O Lord with Thy  
Name.<sup>132</sup>

It is very clear from the study of Guru Granth Sahib that Sikh Gurus never accepted any special human being as a God, like other religion. Although, Gurbani emphasis on the importance of 'Guru' but it never grade any corporeal Guru in place of God and its teachings. According to Bhai Jodh Singh,

"All the presents Guru taking baptism from any Guru but Nanak had not any God of Corporeal human being."<sup>133</sup>

This concept of him confirm the above mentioned arguments that Sikh religion did not accept any corporeal form as a Guru.

*Guru Sabad* is used only for transcendent (Parbrahm) supreme lord. According to Gurbani, God, Who is transcendent supreme Lord, they perceive him as a Guru.

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132 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1329.

133 Bhai Jodh Singh, Gurmat Nirney, p. 21.

The light of the immaculate Lord, the essence of everything, is pervading all I am he and there is no difference. He is the infinite, Transcendent Lord, the Supreme God and Him, Nanak has obtained as His Guru.<sup>134</sup>

The Quality of this form of Lord resolve from the ocean of mundane this tender (Roop) of God is not confined in five elemental material corps, moreover, its luster is spread all over the creature this order of Guru Nanak Sahib confirm this principle of Gurus only untimely God is graded as a God by Guru Nanak Sahib.

The earthen pitcher of the body is, miserable and in birth and death it suffers pain. How without Guru it can be ferried over.<sup>135</sup>

Any living being which is created by God is even of high spiritual power, cannot search the compete God.

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134 Gopal Singh, Sri Guru Granth Sahib (English Version), pp. 598-99.

135 Ibid, p. 355.

God Himself is the creator Lord, who of Himself creating the creatures, assays them.

He Himself is the True Guru. Himself the attendant and Himself creates the World.<sup>136</sup>

The theory of God which is proposed by Guru Nanak Dev is accepted and advertised by other Gurus and poets. These poets do not indicate towards physical appearance of God. Moreover indicate the ultimate reality.

I am the Servant of God, the world sustains, Great indeed is my lord. He, who, in every way, is the doer and, the proter, is my True Guru.<sup>137</sup>

No human being can possess all virtues, and he cannot exist forever. Only existence of God is always permanent.

According to teachings of Guru Granth Sahib, Guru himself is a supreme lord. He is considered to be the Guru because he presented his mystery in Human spirit through 'Sabad'.

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136 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1025.

137 Ibid, p. 399.



This perception was experienced by all Guru and they consider supreme lord as a Devine.

According to the teachings of Guru Granth Sahib the Ultimate Reality is Guru himself. There is no doubt that Guru can never depict himself as a Guru (God), but all the qualities of true Gurus has been mentioned in Guru Granth Sahib. All appear from the personality of the Guru.

By doing true heartedly worship, the difference between Guru and Supreme Lord eliminated. Guru Nanak Dev Ji never accept any human being as a Guru except Lord. Where God is considered 'Sabad' and Ultimate Reality, there he accept Sabad as a Guru and Supreme Lord.

Nanak has meet with the Guru God  
and is emancipated through the True  
Name.<sup>138</sup>

In the teachings of Guru Granth Sahib Joti word has been used for supreme Lord. In Dhanasri Rag. Guru Nanak Dev says :

Amongst all there is light and that light  
art thou. By His light, the light shins  
within all the souls.<sup>139</sup>

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138 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 878.

139 Ibid, p. 663.

This Joti means existence of God and it can be manifest only by teachings of Guru Gurbani consider light as a form of God.

The peace-giving Lord is ever the Embodiment of light and meeting with that True Lord man obtains glory.<sup>140</sup>

In Gurbani Joti word is used for God, his infinite power and his teachings.

"Guru is not body not worldly bound in time and place. He is the miracle of God's passionate Joti. It is complete from all aspect.

Listen to the instruction of Perfect Guru see the Supreme Lord as near thee.<sup>141</sup>

He has no imperfection, Guru Nanak Dev got direct blessing of God from supreme Lord.

In Gurbani, the Guru's Sabad is supposed to be the word of lord. In the teachings of Guru Granth, mostly poets stress on other form of Guru sermon." According to them

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140 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1036.

141 Ibid, p. 295.

Guru Sermon form, explain a way in human language in Anhad stage to meet the God. Whenever Guru speaks for precept, he become similar with his experience, mean at that time, word of God and his experience is not diverse.

The Gurbani of the Satguru is the embodiment of Truth. Through Gurbani the mortal becomes perfect.<sup>142</sup>  
By the Guru's instruction the terrible Word ocean is ferried across and one knows the one here and hereafter.<sup>143</sup>

Sabad is main source of creation and ruin of entire world. Everything keep its individuality in Sabad from start to end. Imperceptive and supernatural powers are only produced from Sabad. Moreover these are established in Sabad. The creator of entire world is only Lord, who represent himself in Sabad.

Gurbani emphasis that the Lord is supposed to be the only and actual Guru.

Within the Guru, the creator has placed His-own-self.<sup>144</sup>

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142 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 304.

143 Ibid, p. 944.

144 Ibid, p. 1024.

God, who always remains apart from appearance, color and caste. He never assume body, moreover the blow his light in that human being who had got the supreme spiritual status.

Guru have nothing in himself moreover everything is a form of that supreme Lord. Sikh approach the Guru with the help of Sabad not through body. God express his real experience through words. Sacred hymn express the real meaning.

The True Guru is the word and the word is The Guru, The holy, word shows the way the emancipation.<sup>145</sup>

The Lords sacred hymn which is expressed by divine is Gurbani and this is actually Guru. Truth expressed by the medium of Guru Sabad and through which word a seeker got the knowledge of truth, that is called divine resolve word is the gross body of religious hymns. It have politeness. It is pronounced and wrote in a meaning language.

The Lord is my Guru, whose  
meditation, I, His disciple, greatly  
love.<sup>146</sup>

Guru Nanak Dev gave the status of Guru only to  
'Sabad'.

Tenth Guru, Guru Gobind Singh in 1708, before his  
passing away delegate the spiritual status to Guru Granth  
Sahib and command to the Khalsa to take the support of  
Sabad Guru, Guru Granth Sahib and a Lord it the only  
Guru.

According to Gurbani, the concept of Guru is different  
from other Indian religious traditions. Here God is the only  
Guru in Sabad form to whom the disciple is to worship and  
follow. In Guru Granth Sahib only Sabad is praised as a  
Guru.

Bhatt Bani mostly consider that subject which are  
mentioned in Guru Granth Sahib. Basically it seems that  
Bhatt established the supreme position of Lord in "Sawaiye"  
and praise the pious person (Gurmukh) who got the Lord  
and luster of self indiscrimination, gain of God's name and  
integrity.

But the main topics remain about the Joti of God's praise. Beside this 'Waheguru', Gurmantra, Guru and intuitive knowledge. Householder life etc. are the topic which resemble according to Gurmat, Bhatt's make it base and create the sacred hymn.

### **Supreme position of God:**

The Bhatt's also establish transcendent (Parbrahm) in first position. Bhatt's indicate about superposition of God in their holy hymns. Basically Bhatt's did the praise of Lord in their sacred hymns, that is why Bhatt did not panegyrics Lord before the praise of five Guru's.

There is but one God, by the True  
Guru's grace He is obtained. Single  
minded contemplate thou thy Lord, the  
Bestower of Blessings. He is the  
support of Blessings. He is the support  
of the saints and is ever manifest.  
Grasping his feet I enshrine them in  
my mind. Then sing the praises of the  
most exalted Guru Nanak.<sup>147</sup>

or

Blessed is He, the creator Lord master,  
who is omnipotent to do all deeds.  
Blessed is Nanak The True Guru who  
has placed his hand on thy brow, O  
Guru Angad.<sup>148</sup>

or

There is but one God, by the True  
Guru's grace is He attained to.  
Meditate thou on the True Lord whose  
one Name is undecivable in this  
world.<sup>149</sup>

or

There is but one God, by the True  
Guru's grace, is He obtained, single  
Mindedly contemplate thou thy  
immaculate Lord. By the Guru's grace  
ever sing thou the praise of thy God.<sup>150</sup>

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148 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1391.

149 Ibid, p. 1392.

150 Ibid, p. 1396.

or

There is but one God, by the True  
Guru's grace is He attained Meditate I  
on Him who is the Eternal and  
impossible Lord.<sup>151</sup>

Before praising of Guru's light. Bhatt always praise the God and depicting the supreme position of God they prove the everything is happened by the order of Lord. Side by side there are some signs of God's virtue less incorporeal appearance is found.

It become very important to understand, before talking about Bhatt's sacred hymns that, what is the base of holy hymns that is created by Bhatt's, due to this it become quite easy to understand the other topics. All the teachings are according to Gurmat. They did not praise the human being in it. It means they suppose a body as 'Guru' that is against Gurmat. But it is clear from the study of Bhatt's divine word that they did not praise any human being, moreover they do the praise of God.

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151 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1402.



Bhatts are not only bookish scholars who have only knowledge of words, moreover they are seeker of truth, that is why, by not giving importance to body of Guru, they are in tuned with the God in essence compose the Bani.

### **Guru in the Form of Joti :**

Joti can have several meanings. Generally, any thing which glitter is named as Joti Bhai Kahn Singh Nabha express Joti as Glitter, light, shine, God, Waheguru, spiritual light etc.

While explaining Luster Bhai Kahn Singh Nabha Explain the meaning of Light as God-Luster, Great Light, Spirtual Light. Bhatt symbolize God light (Gur-Joti) in Sawaiya as Guru light by saying - "GurJoti Arjan Mahi Dhar.

While explaining the meaning of "Guru Joti" Bhatt and Bhai Kahn Singh Nabha, if there is any doubt which is still unclear, the example giving by Giani Teg Singh Ambala efficiently prove it.

By explaining the kinds of incarnations he express the different methods to clear the 'Joti Guru'

His Formula of Joti Guru is followed by

1. Regular Incarnations (Nit Avtar) Saint or truthful person who come always
2. Irregular Incarnations (Nimit Avtar) when earth suffered from Grief.

He classify the irregular incarnations further into three categories such as:

1. Adhibhootak Which come for short time period to show miracles
2. Adhivaidek Ram Chandra, Krishna, etc. dress up with weapons.
3. Adhiatam (spiritual) Buddha, Kapil Datt etc.

Those scholars personalities supposed Guru Nanak Dev different from themselves.

It means Joti was present in God. Bhatt accept Guru Nanak Dev as a Joti. Bhatt explained about Joti in 'Sawaiya' Bhatt told that this Joti is diffused in all Guru's. Bhatt describe one Joti in different forms such as light of supreme holy man, indiscrimination in Joti and supreme Lord.

His Divine light is manifestly glittering  
and His grandeur is pervading the  
world realm. Meeting with, being in  
communion with, and joining with  
Guru, the Philosopher's stone he was  
acclaimed as the Guru.<sup>152</sup>

This exchange of Joti is called to be entitle of  
Guru, mean, when offer the entitle of Guru to any special  
person or disciple then that God's Light constituent  
(Samavesh) in that supreme people, mean when this God's  
light transform one Guru to become word form or 'Sabad  
Roop'. Here, we suppose 'Joti' beautiful 'Sawaiya' regarding  
the exchange of Joti and entitle of Guru. By reading  
that all the view get visible. Bhatt poet says like:

Guru Nanak, abides near the creator,  
Establishing Lehena as the Guru he  
enshrined his light in the world.<sup>153</sup>

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152 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1408.

153 Ibid, p. 1401.

At another place Bhatt Poet says regarding Gur Joti :

To emancipate the world, Guru Ram  
Dass enshrined the Guru's light into  
Guru Arjan.<sup>154</sup>

By explaining the spiritual indiscrimination between transcendent (Parbrahm) and God's light Bhatt depict that supreme light is strolled on earth as a appearance of God's light and they praise that light as :

He is fully contained in the earth the  
sky and the nine regions as the  
embodiment of the Lord's light. Says  
Mathura, there is no separations  
between the Guru and God. Guru  
Arjan is manifestly the Lord Himself.<sup>155</sup>

To explain this aspect Bhatt tries to explain that supreme light produce Guru light from Guru Amardas who endowed with attributes appearance.

Assuming power, the Primal Being of  
Himself has entered into the World in  
the form of the True Guru. Assuming

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154 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1409.  
155 Ibid.

the form of Guru Amar Dass, the formless lord has shed light in the world realm.<sup>156</sup>

While praising the light, Bhatt poet exhibit that we should worship such light, which is absolute non ruinable and supreme Lord.

There is but one God, By the True Gurus grace is He attained. Meditate I on Him who is the Eternal and imperishable contemplating upon whom the filth of understanding is washed off. The True Guru's Lotus feet enshrine I within my mind in equipoise reflect on the virtues of Guru Arjan.<sup>157</sup>

By praying it all grief's, evil mindedness and sins get away Bhatt expressing the praise of this light such as :

To emancipate the World Guru Ram Dass enshrined the Guru's light into Guru Arjan, in this world, there is no

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156 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1395.

157 Ibid, pp. 1406-07.

other Saint, Arjan the Lord had made manifest, as His own incarnation. Who says that venerable Guru is dead?<sup>158</sup>

While praising of Guru Joti Bhatt focused that although body is ruinable but Joti never died. That is unaffordable and unbearable. Nobody can ruin it. That remain continue from one body to another. Bhatt explain this aspect very efficiently.

We see that Bhatt accept Guru Joti as unbearable, inevitable, immortal and express that same light of guru Nanak is adopted by God human being.

There is no difference in Luster and supreme lord. That is why they depicts Guru Arjan Dev Ji as Perceptible God mean indiscrimination of God Light and supreme Lord.

By saying these praise they said Guru light as a God, while praising the word 'Waheguru' steadily pronounced from their mouth.

When Bhatt experienced that spiritual light embodied in Guru person, they feel luckiest, and out of enjoy steamily say the word 'Waheguru' 'Satguru' at this enjoyable stage.

This voice of Bhatt's has become 'Sabad Roop' and spread among holy congregation (Sangat)

Before explaining 'Waheguru' Gurmantra in Bhatt's sacred hymns lets understand the meaning of Waheguru, due to this subject can easily understandable.

Great poet Bhai Santokh Singh while expressing the meaning of Waheguru said, meaning of Wahi is Astonishment, wonderful, nothing can be said. The meaning of 'Gu' is which always spread on heart by adopting undescription. The meaning of 'Ru' is light, the glitter that remove darkness. It removes the illitracy like this Guru Nanak Dev presented the word Waheguru while hearing it living beings got relief. The above mentioned example regarding the meaning of Waheguru. Bhai Kahn Singh Nabha go deeply and said Waheguru- it is great transcendent experience which is away from all heart senses.

Basis of above mentioned definition use can say the 'Wahe' that is a Astonish, wonderful, strange surprising, such a stage which is out of sense.

Guru - Invisible light, spiritual light which remove the illiteracy, Spread the glitter of God etc.

Bhatt's view about God light from God's person and seems to be no difference between Lord and Guru Joti. Bhatt starts to worship of 'Satguru' and 'Waheguru' which help to cure of their disease. At this situation Guru 'Joti' which is away from cycle of life and time is unborn mean free from all ties. In open environment Bhatt enjoy it and accepted Guru Joti survive in present and past time and pronounced 'Waheguru'.

The Wondrous Beauteous and blest are  
thou O Guru-God. Thou art lotus eyed.  
Utterest sweet words and are  
embellished with millions of Lots. Thou  
art the one whom the mother Yashoda,  
asks to partake of curd and rice.<sup>159</sup>

Bhatt poets illustrate that 'Waheguru', is true God and represent his enormous appearance and by accepting him a Lord, explain that nobody found his mystery that from how long he exist.



O my blessed Guru, it is all through  
thine gift, that thine attendants remain  
fulfilled all the ages through. O  
Formless Lord, thou art eternally safe  
and sound. No one can say since how  
long art thou. Thou Lord created  
countless Brahmas and Vishnu. To  
them have clung the mind's worldly  
Love and self-conceit. Thou has created  
eighty four Lacs of species and given to  
them all sustenance since that very  
time.<sup>160</sup>

Bhatt accepted that the creator of whole universe is  
God and they praised him by saying, "The Wonderful God's  
game" by saying "The whole creation of the God", Bhatt  
express that entire universe is created by Lord and lord do  
not have enmity with anyone, he is supreme no body is  
beyond him.

Formless is He and without Him there  
is not another second.<sup>161</sup>

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160 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1403.

161 Ibid, p. 1404.

There is no contrast among virtueless and endowed with qualities (sargum) in Gurmat. It is mentioned in several places in sacred hymns that Lord inhabited everywhere but the only restriction is to understand the Lord's stay in any special human being and called Him incarnation. By doing this special living cannot entitle him God.

Bhatt poet expects Satta and Balwand they were such poet who enjoy the association of Gurus, and create the creativity in the presence of Gurus. When there Bhatt enjoy the spirituality of Gurus then they glimpse the 'Waho' from Guru Joti, according to the above mentioned examples of 'Waheguru' and in the condition Bhatt Lost their sense.

They got surprised to view this astonishment and spontaneously they pronounced the word 'vaho-vaho'. In Guru Granth Sahib the Word 'Guru and Vaho' presented in many places separately, but Bhatt create a beautiful combination of these two words and pronounced the word 'Waheguru'. They explain the experience of that most enjoyable, astonishing situation and Bhatt said :

Great is the play of the wondrous  
Lord.<sup>162</sup>

Bhatt Poets describe distinctive to Guru because 'Wonderful' mean 'Wahe' self express in Guru.

Thou art ever just true the abode of  
excellence and the Primeval person, My  
wondrous beauties and lustrous Guru,  
thou art worthy and reverence.<sup>163</sup>

The Bhatt's provided the word 'Waheguru' to all Sikhs that is accepted as 'Guru Mantra' with the blessing of God and this is obeyed by entire Sikh people.

Glimpsing or viewing the religious association have a great importance in Bhatt's sacred hymns. The biggest matter which is fully clear that such Bhatt's sacred hymns 'Sawaiya' we read today, have been incorporated in Guru Granth Sahib by Gurus and every morning in Golden temple. Firstly the sacred hymns Path of 'Sawaiya' is being done in the congregation, when Bhatt visited to Guru's to glimpse of that spiritual light put on them, then they composed the 'Sawaiya' due to that effect. This is all from the result of religions congregation.

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163 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1402.

Generally the people, they got together by taking the support of 'Guru' is called holy association (Sangat) in which according to God's custom, they enjoy the remembrance of God's worship, prayers etc. Bhatt explains their self experience in their sacred hymns and mention the importance of religious association (Sangat).

Says Bhikha, he, the Guru, has met  
me and, the Lord, through His  
pleasure, has blest me with His  
vision.<sup>164</sup>

On one more place Bhatt says that leave all the emotions just willing to your support.

I leave all my care to thee and look to  
the saints congregation for help.<sup>165</sup>

Bhatt poet understand the significance of congregation (Sangat) very well. That is why, they represent the thought of 'Guru Joti' assembled with association and also depicts that Perennial (Akal purkh) or endless God plays a big

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164 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1395.  
165 Ibid.

game. It is not in control of everyone to understand him. That is why lets attend the holy congregation of God, where we learn something.

In the saints, society, O Pious person  
reflect ye all on this, great is the play of  
the wondrous Lord.<sup>166</sup>

Further, Bhatt poet says that we should also attend the congregation of such God, where we can continuously applause (praise) the God with those truthfull persons or saints those who are always full with love towards God. This path of religion is given by God Himself.

Meeting with the saints and the saints  
congregation and imbued with sublime  
love, the Guru sings the Lord's praise.  
The Guru the support of the earth has  
establish this path of truth. He Himself  
remains attained to the Lord and ruins  
not after another.<sup>167</sup>

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166 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1403.

167 Ibid, p. 1404.

Bhatt poet awarded the best position to the association of God, glimpse of God and they say that it is best to glimpse the God in the age of glimpse the God in the age of vice (Kalyug). The destiny of that person would clear in court of Dharam Raj, who glimpses the God. That is why all conflicts and sins or bad deeds get ruined in the age of vice (Kalyug) through the glimpse of God and happiness is spread all around.

In this Dark age, the holy vision of the  
Guru, the ocean of all comforts, rids  
the mortal of sins.<sup>168</sup>

Guru is always supreme in congregation because Guru is the possessor of all the blessings and association get together due to Guru. That is why all the companion of Holy congregation respect the Guru with high literature and emotions and always praise them. Bhatt poet mention this emotion like this :

Thou art the sandal tree and manifest  
is thy fragrance.<sup>169</sup>

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168 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1404.  
169 Ibid, p. 1406.

Guru is Forgiver for all. He is omnipresent. The person who come on his door is always pardoned by God: These who loves God, always wants to stay in the congregation of God.

By giving importance to this aspect, Bhatt Kirat folds his hand and requested to God to keep him in the Congregation of Guru.

Kirat the minstrel, makes a  
supplication O Guru Ram Dass. Keep  
thou me ever under thy protection.<sup>170</sup>

This happenes because the literate person get aware from Congregation of Guru. When Bhatt's get aware from the religions path of God and core enlightened. They highlight the importance of God's association.

Bhatt poets express place of congregation of God wherein seeker is blessed and attain the congregation and attain the spiritual pinnacle of glory. Otherwise there are number of persons wandering in search of God.

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170 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1406.

So long as destiny on my forehead  
appeared not till then I wandered and  
ran about in various direction.<sup>171</sup>

The living beings those are blessed by God meet the  
God, they get rid from cycle of life and come to the  
congregation of God and mould them into the status of  
politeness. Association of Lord is important because God  
save from grief by his kindness.

O, Guru Angad True, divine and  
sublime is thy association. Thou  
remainest awake in the Guru's  
meditation, art the quintessence of  
humility and art ever imbued with the  
Lord's supreme Love.<sup>172</sup>

**Simran** : Memory, Remembrance, crossing, prayer to God.

To Meditate- To Remember:

1. Simran – Samran, Sangya – Remembrance
2. Simran – Thinking

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171 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1409.

172 Ibid, p. 1391.



3. Simran – Remembrance of God<sup>173</sup>
4. Simrana (Kiria) – Repeat the Name of the God<sup>174</sup>
5. Simran (Remembrance) – repeat the Name of God again and again<sup>175</sup>
6. Simran : (i) Remembering, (ii) Thinking of, (iii) Memory<sup>176</sup>

The scholar of Sikh religion gives the meaning of simran according to their own understanding.

1. According to Dr. Taran Singh, the meaning of Simran is "Cramming of God's name "This Cram is not strange and light as mint, moreover it is cram of love.<sup>177</sup>
2. According to Professor Sahib Singh, the meaning of Simran is, 'To memorize, Keep remembering, "Do the Simran (prayer)of that omnipresent Joti (Luster) which seems to be have been every place by saying – 'you only you',<sup>178</sup>

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173 Bhai Kahan Singh Nabha, Gurshabad Ratnakar Mahankosh, p. 148.  
174 Hindi-Punjabi Kosh, p. 800.  
175 Hindi-Punjabi Kosh, p. 240.  
176 Apte, V.S., The Practical Sanskrit Dictionary, p. 1014.  
177 Dr. Taran Singh, "Nem Ate Prem", p. 214.  
178 Prof. Sahib Singh, "Simran Dian Barkatan", p. 11.

3. The last meanings of Simran are Remembrance, recollection, contemplation. To be colonize the quality of Vaheguru in heart and to remember that qualities again and again called Simran.<sup>179</sup>

When the Simran is stay in heart then

Simran is called "Raj".<sup>180</sup>

According to that Bhai veer Singh, Simran is to learn the name of God by heart. Prayer is a super worship, simran is worship by love.<sup>181</sup>

According to my point of view the meaning of Simran is self impression into God's will" mean self assistance, Break down of arrogance, to kill own individuality, free from compression.

These words (Sabad) have a glorious rank in Sikh religion. That is why it is very essential to give the explanation of this word and to clear it by search. Because of this the concept of Simran should be clearly highlighted. According to the prayer of Demy God, deity, Incarnation, saints, prophet, to achieve their lave, we can only got from them who their self begging from God.

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179 Guru Nanak Mishan, Patiala, Simran-Lor te Jugat, p. 1.

180 Dr. Bhai Veer Singh, Rana Surat Singh, p. 208.

181 Bhai Sahib Bhai Sher Singh, Attam Darshan, p. 34.

Guru is not that person whose from first we takes the name, but after we regret to His bad behaviour.<sup>182</sup>

So, omnipresent God is diffused and brimful in all granules. Always remember him, do the prayer of him and love him. God's name is premier in Guru Nanak house.

That is His home resounds only the Name.<sup>183</sup>

or

The Lord Name is imperceptibly pervading. The dark age and the Lord fully filling every Heart.<sup>184</sup>

In the stage of God name, the soul and God get united. Intoxication of Nam glow into his eyes. That personality has strange magnetic pull or attraction. His sweet words defeated the words of Indian cuckoo. Do the prayer of Vaheguru start to love him by heart and always, keep remember him spirituality.

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182 Bhai Gurdas, Varan, Var 27, Pauri 15.

183 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1136.

184 Ibid, p. 1334.

The prayer of God is that such a high stair, where one corner is on earth and another corner touches the seventh sky. Authentically, Simran is imperceptible aircraft, by riding it a person can glimpse the Brahm Lok, Indra lok, and Shiv lok.<sup>185</sup> Dr. Sher Singh in the book Gurmat Darshan write the title of Naam Marg as below:-

The Light which has been in body and universe should be united.<sup>186</sup>

A pious man should get the freedom while living in a family.

While laughing, playing redressing and eating, he gets emancipated.<sup>187</sup>

He should not abandon the World, family and family life and do not stay on forests and worship of God like deity and ascetic moreover we should do the worship of God while sticking in world's mud and always keep separate like flower of lotus.

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185 Bhai Sahib Bhai Sher Singh, Attam Darshan, p. 35.

186 Dr. Sher Singh Ji, Gurmat Darshan, p. 304.

187 Gopal Singh, Sri Guru Granth Sahib, (English Version), p. 522.

As Guinea hen live in water, but its wings never get wet, As like that a pious man also have to live along with his children, House, property and other tank by taking the support of Sabad.

He have to do all house holder work but he should not forget the God by indulging in these activities. He should nurturing his children as his responsibility, should not become infidel by stuck in their love and affection.

As a lotus flower remains unaffected in water, as also a duck swims against the stream's current and becomes no wet so with fixed intent on the Guru's world and uttering the Name O, Nanak the dreadful world-ocean is crossed.<sup>188</sup>

Some human being are in this misconception that those who went to forest for austerity (Tapasya), God will meet them from somewhere else.

They got misconception to understand that God is the developed form of Human being. But the God will express

from our heart. Bhai Nand Singh explained this kind of ideas in his poem "Jindagi Naama" such as :

Your Heart is a Temple of God.<sup>189</sup>

Association Holy assembly and holy congregation is to play an importance role in Gurmat Guru Nanak Dev tonsure the holy congregation along with Bhai Mardana and Bhai Bala. At the time of Guru Nanak Dev, holy congregation get together in an almshouse in morning and evening. All other Guru Sehbaan also followed the same track which is organised by him and still the importance of holy religious association is stable in all Gurdwara.

When Sikh says to Guru Nanak Dev to show the miracles, then they Answered that :

Bhai Gurdas says that without the Gursangat there is no other way. We have seen many saints.<sup>190</sup>

Guru Nanak accepts the support of congregation, discussion of religious hymns, hymns, and sermon are to be understand. Mind attain Concentration, while visiting the

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189 Sardul Singh Kavishar, Sikh Dharm Darshan, p. 357.

190 Bhai Gurdas, Varan, Var 1, Pauri 42.

religious congregation where addicted life (Amlī Jeewan). We acquire the colour of their puissant personality. There is a holy environment among the congregation.

When we put step from our home to visit the holy congregation, our thoughts become noble and Genuine from that moment. We bow our head in holy congregation at that time, arrogance get away from us.

In Ego service is at variance with the  
Name : The two dwell not in one  
place.<sup>191</sup>

Bhai Gurdas stressed on the need of spirituality, holy assembly, importance and praise of it. Householder pious person who remain neutral like flower lotus, regularly visited to spiritual and holy assembly. They got the stage of redemption by struggling in holy congregation.

The prayer which is done in holy congregation with concentration, never get waste. The luster (Joti) of God is diffused in holy assembly. The person, who of prayer, with the supports of 'Nam' or God's name.

The Worship of holy assembly have a supreme position in Gurmat. This worship can be of many kinds fanning, clean the used utensils of congregation, clean the footwear's etc.

Person doing Simran and Simran which is done in holy Congregation both concepts depends upon each other. They have a ceaseless relation. We got the benediction of holy water (Amrit from Tenth Guru and become Khalsa). The start and the end of holy association is not to abandon the Simran while a person come out of congregation or Gurdwara, moreover, the nasal round of Simran should be continuous in every situation, such as eating sleeping, walking and sitting.

### **Sangat**

In the Sikh philosophy or Gurmat, Sangat is symbol of the code of conduct. Sangat provides the society the family and the individual with devotion and spiritual height. Otherwise, the literal meaning of Sadh Sangat is to be in the company of Saints. According to Bhai Kahan Singh this is



"Good Company or the company of the noble people". By doing the company of such people, there is a positive impression on human nature and character.<sup>192</sup>

"As per Gurmati Sat-Sangat means the congregation where the true form of God is remembered or discussed."<sup>193</sup> Which is known as the Society of the Saints? There the name of the one Lord is Chanted.<sup>194</sup>

According to the Sikh philosophy, Sat Sangat is the place to do Nam Simran where there is devotional music or 'Kirtan' or where the teachings of the Guru & God are remembered or imbibed in congregational form. That is why religious people do meditation in Sangat.

While joining the Sadh Sangat one reaches the ultimate goal. So this Sadh Sangat one attains due to very good actions of our previous births. Bhai Gurdas, the first Sikh theologian says in his Kabit Sawaiyas that, that very moment of the human birth is trustful which is spent in Sadh Sangat or the holy company of the Saints :

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192 Bahi Kahan Singh Nabha, Gur Shabad Natnagar Mahan Kosh, p. 126.

193 Kala Singh Bedi, Guru Nanak Shabad Ratnagar, p. 53.

194 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 72.

Only those people meet who have some  
to give or take due to our actions of  
previous births.

People property & wealth do not go  
with us.

So offer these away at the place of  
company of saints.

All the pleasures, houses & attachment  
with treasures are fruitless.

Successful is the time spent in the  
company of the saints.

The wicked ones & the ones having  
urine & all inside become godly when  
they are imbued in the Sabad in the  
company of saints.<sup>195</sup>

Bhagat Kabir elaborates the greatness of the company  
of saints like this :

Kabir, whether it is for an hour, half of  
an hour or half of that even,

whatever it is, it is worth while to be in  
the company of the saints.<sup>196</sup>

Kabir, the sandal wood tree is good,  
even though it is surrounded by weeds.

Those who dwell near Sandal wood  
tree, become just like it.<sup>197</sup>

Kabir is satirical of the people who claim to have  
become one with God through their own thoughts and talks  
alone and give imaginative views of Bikunth or the Abode of  
God. For Kabir, actual Abode of God is here in this world  
and that is the company of the saints :

That they have known the infinite Lord  
who is beyond thought. And so by mere  
talk they proclaim to have reached the  
Lord's High Heaven.

Says Kabir : "To whom shall I say this  
O men, that the society of the saints  
itself is the Lord's heaven."<sup>198</sup>

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196 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1377.

197 Ibid, p. 1365.

198 Ibid, p. 325.

The attendance in the congregation at Gurdwara daily is part and parcel of the Sikh code of conduct. With this the dust of mind is washed away : "Dust of many births is washed away from the mind and also ego is washed away".<sup>199</sup> The intuitive consciences, intellect and understanding of mind are shaped and a Sikh gets a chance to experience oneness with his Lord God practically. When any person sits attentively in the holy congregation, he recollects his wondering thoughts and imbued with the word of the Guru. Like this he is imbued with society also. The Sikh is imbued with God too. Because the congregation is in turn one with Shabad, who is word form of God Himself.

What kind is the society of the saints?

Where utter they name the True Guru,

One Realise it all.<sup>200</sup>

Without the exposition of the true name, it becomes fair crowd and simple group of people. That is why the holy presence of Sri Guru Granth Sahib, the divine music or

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199 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 139.

200 Ibid, p. 72.

Kirtan and/or exposition is necessary for the congregation to become the holy one. The exposition should only be from the holy Word of the Guru. In such a congregation where the holy word is explained and we meet the Word-Guru, there we meet many Gursikhs who are imbued with the true word of the Guru. Their meeting is the source of inspiration for every one. So the holy congregation works to be a laboratory where one's mind becomes like gold by coming in the touch of the spiritual souls. All kinds of vices like craving, lust, hatred, enmity are negated which are the source of Haumai or ego. With the result the mind is imbued in the Shabad.

In the holy congregation all children, young and the old ones and rich & poor, high & low sit alike and listen to the true Shabad and sermons in the company of the one Guru.

In this association, all, by transcending to their personal thinking, are imbrued in one common Shabad, as if they all are one. In this group of people, there is rule of the one holy Shabad only. By transcending the personal

spheres, everyone rises in the spiritual sphere. The light of God becomes immanent in this group of people alike in the form of Gur-Shabad. Like this, this conjugation becomes one with God.

"God dwells in the holy congregation."<sup>201</sup>

That is why this Sangat is considered the Khalsa, who is the true Master and glimpse of whom is the glimpse of God.

Without good future, the Sat Sangat cannot be found without this Sangat, the people are stained with filth & pollution.<sup>202</sup>

As per the sikh thought, the meaning of 'Sangat' is the company of the Guru. 'Sat' means 'the true' and 'Sangat' means 'the company'. Company of the true people is called 'Sat Sangat' or where the True one is found; where there is the talk of the True and where there lives the True One.

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201 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1314.

202 Ibid., p. 95.

The one who knows the True Lord God, is called the True Guru.

In his company is the disciple saved  
and he calls on the Lord.<sup>203</sup>

'Sat-Sang' means the company of the True. 'The True' is God Himself. So the company of God is 'Sat-Sang'. His explanation, Kirtan and such company is called 'Sat-Sang'.

Bhai Jodh Singh writes that in other religions also, company of saintly person is supreme but the Sikh philosophy considers it not only supreme but also mandatory for spiritual progress. As we cannot find the path without Guru, similarly, without the company of saints, gurmukhs, one can not walk on the right path. That is why Sat Sangat is taken as daily routine for the Sikh. Every Sikh begs for it also in the daily Prayer. Sat-Sangat is source of light for everyone.<sup>204</sup>

The form of Sat Sangat was set by Guru Nanak himself and the subsequent Gurus added to the concept. Guru Gobind Singh put the final stamp on it through the order of

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203 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 286.  
204 Ibid.

the Khalsa. A glimpse on the history of establishment and evolution of Sangat from Guru Nanak to Guru Gobind Singh can be seen in the Gurbani compositions of Bhai Gurdas (Varan) and from the composition of Guru Gobind Singh indicating 'Sant Ubaran' and 'Panth Chalavan', which is like this :

How is the society of the Saints to be known?

Whose there the Name of the One Lord is Chanted.<sup>205</sup>

Joining the Sat Sangat, the true congregation, I ask about the path to God.

In that congregation, the Lord God abides.<sup>206</sup>

The Sat Sangat is the school of the soul where the glorious virtues of the Lord are studied.<sup>207</sup>

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205 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 72.

206 Ibid., p. 94.

207 Ibid., p. 1316.



In the Sat Sangat, the name of the Lord  
wells up  
when the true Guru unites us in His  
sublime love.<sup>208</sup>

If you really desire for the eternal peace  
join the company of the saints this is  
the advice of the Guru.<sup>209</sup>

In the company of the holy and the  
saints' society by God's grace, peace is  
obtained.<sup>210</sup>

In every religious scripture of the world, there we can find the praise of Sadh Sangat. Actually Sat Sangat is that institution of religious practice where teachings about spiritualism are imparted. In other words Sat Sangat is that stage of spiritualism where lesson of divine knowledge is taught. So company of saints is the first & foremost requirement of the path of religion.

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208 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 67

209 Ibid, p. 1182

210 Ibid, p.437.

In Sikh thought soul is considered to be the part of God Himself. Soul is immortal and assumes many bodies or forms under the continuous current of the nature.

This Human Birth is rare

It goes waste without meditation on the name of God.<sup>211</sup>

and is considered the best amongst other births :

All the species are your slaves

You (Human) are the master on this earth.<sup>212</sup>

Under the continuous flow of nature, the creature can become complete only during human birth by doing good deeds and meditations on the Name of God and thus by getting rid of transmigration of soul and merging in the One Supreme Soul. To become complete, it is necessary to be aware of the one Supreme Reality and meditation on His Name. The best way for this is Sadh Sangat or the company of saints.

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211 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 450.

212 Ibid, p. 374.

Guru Arjan Dev has beautifully explained the Sadh Sangat that, those who were crippled in the religious path, crossed the heights of like those of mountains, or in other words, advanced on its path. The foolish became very wise speakers. The ignorant got the knowledge of the three worlds. With the grace of the Sat-Sangat, the filth of the mind is washed away. Millions of sins are destroyed and mind becomes pure. The ant conquers the elephant or ego is controlled through humility. Humans get the final stage. With the grace of the Sat-Sangat.

What is the sense of Sadhu Sangat in the above hymn? Guru Arjan has answered elaborately in his another composition, the Sukhmani, in the 7th Ashtpudi. With the company of the Saints, human being becomes glorified, best knowledge comes to the fore, all the dualism fades away. The jewel of God's Name is attained. One becomes one with God who is beyond intellect and mind. Lust like five evils are controlled. Wandering mind comes to rest. One transcends 'Maya' or illusions. Enemies become friends. Mind does not go astray. Ego transcends ever lasting bliss is

achieved. Even gods shower praises. While living as per God's wishes blissfulness is attained and all diseases are cured.

Such as elevated status to Sadh Sangat can't be found in any other religion. Though all other religions also praise Sadh Sangat but none of the religion advocates that the Guru & God both dwell in Sadh Sangat. This concept only belongs to Sikhism.

According to Sikhism, ultimate aim or one with God is achieved only through Sadh Sangat because God, who dwells in every heart, is present in the congregation where His name is enchanted through Kirtan or Katha. That is why Sangat has become an inseparable part of every Sikh and the Sikh society as a whole. The guidance for Nam Simran is achieved through Sangat and also be the truthful life :

Attachment to the three phased show  
of Maya pervades all the created  
forms.<sup>213</sup>

In Gurbani Sat Sangat is also called boat. We can swim across the ocean of the world through this boat. So in Sikhim global elements are embedded. Sikh Gurus lead such a life in which there is no place for communalism. Through Sat Sangat such global elements are expressed :

I have totally forgotten my jealousy for  
others, since I found the Saadh  
Sangat, the company of the Holy.<sup>214</sup>

Sat Sangat is the basis of the entire religious life. As per the Sikh thought progress is made in the religious as well as the social field also. Meditation on the Name of God can be done in the solitude also but with that only oneself is benefited. But the spiritual gains of Nam Simran in Sangat affect all. Guru Nanak gave the name of Sangat to a group of his disciples. His disciples used to listen to his sermons and sing his hymns collectively in form of Sangat or congregation. To imbibe universal brotherhood, Guru Nanak collected his disciples from all the spheres of society, whether high or low, in his Sangat. According to Bhai

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214 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1299.

Gurdas in the life time of Guru Nanak many Dharam Shalas were established where Sangat used to congregate, where Sangat used to meditate and sing the praises of God.

Guru Gobind Singh transformed Sangat into Khalsa and gave birth to the personality of saint soldier. Thus he apparently converted the Gur-Sangat into Khalsa as described by Bhai Gurdas Singh. Gur Sangat created by Guru Nanak found its complete form in Khalsa, created by Guru Gobind Singh. With the creation of Khalsa, a new Panth or nation came into being.

Sangat plays an important part in constituting a new human personality. It is in Sangat that human being bears the human values in practice.

Bhai Gurdas says that where there is one, he is called Sikh, where there are two, they are called Sadh Sangat and where there are five, God manifests in them. Sat Sangat may be defined as an assembly of truthful living persons where God himself appears manifest.<sup>215</sup> According to Guru Nanak Dev :

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215 Bhai Gurdas, Varan, Var 13, Pauri 19.

"The holy congregation is a meeting  
where nothing but the name of one  
God is uttered.<sup>216</sup>

It is assembly of holymen in the presence of Sri Guru Granth Sahib where nothing but the name of one God alone is recited. It is an assembly, where there are discourses of truthful people in the name of God. It is the company of saintly people who have an enabling influence on the human mind. Whenever persons of truthful living assemble, they constitute Sat Sangat. Remembering of Name in the company of Saints is given significant place in Sikhism.

Sat Sangat is considered most important in the Sikh way of life. It is given special status among the Sikhs. Every Sikh is expected to attend Sangat in the Gurdwara where all devotees sit together on the carpeted floor irrespective of their social, political, economical or religious position. This implies equality. They recite or listen to the praises of God. They learn from each other and in good company they shed off their immoral tendencies. It is strongly believed that the

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216 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 72.

Guru is physically present where there is an assembly of five holy persons.

Guru Ram das says,

"Joining the society of saints, I inquire about the track to God. In the Saints congregation, the Lord God abides."<sup>217</sup>

Sangat is the training school where the devotees practice discipline of the Guru and acquire virtuous.<sup>218</sup> In addition to the ripening of the spiritual thought, Sangat creates social and organizational awareness also. Sangat helps in harmonizing the people who live in disunity and have diversity of faith. It serves as a link between common people and the Guru.

The decision of Sangat is considered to be as the decision of the Guru. It is worth mentioning here that the assembly of perverse or evil people is never a Sangat.

Assembly of immoral or irreligious people would lead a person to disaster and Sinful life.

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217 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 94.

218 Ibid, p. 1316.



"Since I attended the company of saints, all my ill will for others vanished. No one is my enemy nor any one is stranger to me. Now every body is my friend."<sup>219</sup>

Normally, the congregation takes places at Gurdwara (Sikh Temple) in the presence of Sri Guru Granth Sahib. The devotees sing hymns from Guru Granth Sahib, recite name of God and pray for universal peace and prosperity. The singing of Gurbani is called Kirtan by listening and devotedly reciting the holy hymns one is inspired to put the precious teachings of Bani into actual practice in life. In the company of such Saints, one realizes truth. His sins are washed away and he wins the grace of God.<sup>220</sup>

Guru Nanak Dev started the concept of Sangat in Sikhism. Wherever he went during his travels, he asked the people to establish Dharmshala or a place of Sikh worship. He nominated devout Sikhs as Sangatias who used to officiate in the Sangat in place of the Guru. This system has

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219 Bhai Gurdas, Varan, Var 10, Pauri 21.

220 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 809.

followed by Manjis and Masands. The succeeding Guru followed suit. Hari Ram Gupta "Guru Hargobind introduced congregational prayers."<sup>221</sup> Mohsin Fani writes in his memories that "when a Sikh desired for something, he would request the Sangat to pray for him."<sup>222</sup>

## **SOCIAL ASPECTS**

### **Equality**

In Gurmat the whole humanity is considered as creation of One Creator. In Sikhism, there are two traditions- Sangat and Pangat which are models of unity of godhead and mankind. In the times of Guru Nanak Dev India was very weak politically, religiously, economically and socially. Inequality was prevailing. The country was enclosed and victim of foreign invasions. Guru Nanak Dev founded a new complete revolution to old norms a now model society with self-respect and conscience. He made four Udasis to propagate his faith. One part of this revolution was to build a new casteless society by killing the feeling of untouchability and distinction based on higher law.

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221 Hari Ram Gupta, *History of Sikhs*, p. 424.

222 Mohsin Fani, *Dabistan, Persian*, p. 239.

Gurmat is an all-round concept. Its aim is to impart spiritual and worldly awareness and build an ideal society. The biggest flaw of the Indian society was caste-ridden society. Because of this only, there was hatred and distinctions based on castes prevailing.

This division had made India politically, religiously and socially weak. The Gurus condemned casteism vociferously and gave a mantra of human brotherhood and social equality and erased out the distinction of high & low and hatred. Human equality is a basic tenet of Sikhism. Every one was treated as equal in the House of the Gurus. No distinction was made on the basis of high or low, rich or poor and of any caste.

According to the Sikh thought, God is one for all the whole humanity. There is equality among the people having faith in the common God who is devoid of all forms.

All have share in your Grace equally,

None are beyond you.<sup>223</sup>

You are the Universal Father of all, O my Lord & Master<sup>224</sup>

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223 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 97.

224 Ibid.

Brahmanism is a system, according to which Brahman himself is consists of the four castes – 'Varna' means 'sections'. According to the Vedas from the Brahma's mouth sprang the Brahmin, from hands – Kshatriyas, from thighs – the Vaishyas and from feet – the Sudras. That is why the Brahmins are considered the best and the Sudras, the worst.

The caste system gave rise to illiteracy, laziness, weakness, devoidness of political awareness, blind faith and terminally backwardness etc. for all times to come, Backwardness of the Indian people is mainly attributed to this caste system. That is why India has to wait for long for latest technology and basic philosophy.

The low caste Indians suffered much due to this system. They have been subjected to hatred by declaring them untouchables since ages. They were deprived of the basic rights. This system created danger for unity, integrity & stability of India. The system is a blot on India. Gurbani

has not accepted the caste system based on birth of a human being.

- Recognize the Lord's light within all, and don't consider social class or status;

There are no castes in the world hereafter.<sup>225</sup>

- Social status and beauty will not go with hereafter;

As one the deeds done have, so does me become.<sup>226</sup>

- Don't be proud of your social class and status, you ignorant fool.<sup>227</sup>

The Sikh Gurus did not accept caste-system in Sikhism as per the following lines:

- Social class & status, race, ancestry and skepticism are eliminated;

Following the Guru's Teachings & contemplating the word of the Sabad.<sup>228</sup>

The One Name is the Social status and honour of the devotees; the Lord Himself adorns them.<sup>229</sup>

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225 Gopal Singh, Sri Guru Granth Sahib (English Version) p. 349.  
226 Ibid.  
227 Ibid, p. 1327.  
228 Ibid, p. 1198.  
229 Ibid, p. 429.

One of the major principles of Sikhism is equality for regardless of gender, caste, creed, culture the fifteenth century, the Hindu caste system had become strongly rooted in India. Many (Brahmins) believed in the system and perpetuated it as possible, by segregating certain backgrounds (perceived as lower and looking down upon them. Some people in India, of a High-class society wouldn't even touch a person who they considered as being par class. If touched accidentally they would take a bath. They also would serve food to their servant on the floor and would themselves eat while sitting higher on some sort of chair or table. The Sikh Gurus preached to "recognize the Lord's light within all, and not to consider this social stigma in the world hereafter."<sup>230</sup>

The social context in which the Sikh Gurus taught was thoroughly coloured with considerations. A hierarchy of caste relations existed in India for several years. Thought of Guru Nanak, and this prejudice continues today. The division of society alongwith embedded in the social fabric of India as of ordering social and occur this social hierarchy

that Guru Nanak repudiated. He rejected the notion that stated birth determines the rank of humans.

In the foremost sacred text of the Sikhs, the Guru Granth Sahib, Guru Nanak says on the prevalence of the caste system : "Caste is worthless and so is its name. For ever on refuge." Guru Nanak denied the accepted dogma that only higher castes of spiritual liberation: "Recognise the light, do not ask about caste. Further on the Guru Nanak's successors reiterated this anti-caste sentiment. For example:

"There are four castes and four stages of life, meditates on God is the most exalted."<sup>231</sup>

Gurus says furthermore in this regard :

"The basic feature of the Sikh of the Guru is that he goes beyond the framework of caste classification humility. Then his labour becomes acceptable at the door of God."<sup>232</sup>

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231 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 425.  
232 Bhai Gurdas, Varan, Var 11, Pauri 21.

## **LANGAR**

### **Institution of Langar :**

Institution of Langer is also of great importance along with Sangat, which was started by Guru Nanak. This is supplementary to Sangat. Guru Amardas, the third Guru, went to the extent of saying, "First Pangat and afterwards Sangat". To have the glimpse of Guru Amardas, it was mandatory to eat Langer, while sitting in rows or Pangat first, may he be the Emperor Akbar even. The tradition of Pangat was started by Guru Nanak, continued and improved by Guru Angad and was made part and parcel of Sikhism by Guru Amardas. This tradition is a very good instrument in uniting the human race in one global society without distinction of caste, creed & sex. Human beings from all walks of life, whether rich or poor, high or low, man or woman, black or white take food cooked at one place while sitting in the same row. Any type of distinction is considered as breach of tradition. This Langer is cooked together by Sangat itself with humility. The Sangat recites hymns from Gurbani while doing the service of Langer. This Gurbani is sung melodiously and collectively. Our hands do



service and our mind is imbued in Sabad. The work of collecting wooden fuel, cooking vegetables etc. is done by men and cooking chapattis is done by women normally. Then the all cooked food is collected and distributed by some sikhs who are called Sewadars. Used utensils also are rinsed collectively. The whole service is considered to be very pious. This whole service, started by our Gurus, is considered as one of the best & heavenly means of shedding ego and imbibing humility. There remains no difference that who has washed utensils and who has served the cooked food.

All the human race seems to be one here. In Langer raw food items as well as cooked food items are accepted as offerings by the Sangat. No money is charged to eat the Langer from anyone. Every bit is eaten, considering it as grace of the Guru. Great devotion is attached to its eating. The Guru is the centre of all the equality and universal brotherhood. Not even a bit of Langer is to be wasted. Left-over are considered as an insult to the Guru. Eatables are not purchased in cooked form from the market. Stalls or dining tables are not used to distribute it.

In peace & poise they eat, they love such discipline is maintained. While cooking it either Gurbani is sung or the 'Waheguru' manter is chanted as loudly, so that every participant can hear. The cooked food is first all served to the Guru to get it accepted.

The Guru gives the permission to distribute. Only such permission makes this Langer as gracious one, sometimes the following couplet is chanted:

'Datta' – The one lord is the Great Giver, he is the giver to all. There is no limit to His Giving. His countless warehouses are too overflowing.<sup>233</sup>

Some people repeat 'Satnam Waheguru' before starting to eat. This is also a form of prayer. To pray before eating is part of the Sikh way of living. Langer belongs to the Guru, only when it is eaten while sitting in rows. Not to collect riches and to share our honest earnings with others, is compulsory in Sikhism. This way the Langer becomes pious. Such Langer purifies our mind & body and helps us to concentrate on the Name of God.

Guru Nanak refused to accept the dainty dishes of Malik Bhago and accepted the poor food of Bhai Lalo because the latter had earned it with honest means through the sweat of his brow. Guru ji says:

One who works for what he eats, and  
gives some of what he has O Nanak, he  
knows the Path.<sup>234</sup>

Like this the Langer does not mean to eat food only but this is practical form of purity of soul, honest earning, human equality & service, Guru Ka Langer is equal for all, without any sort of distinctions whatsoever as it is said:

The dry bread of the saints is equal to  
all treasures, The thirty-six dainty  
dishes of the faithless ... are just like  
poison.<sup>235</sup>

In Sikh history, the phenomenon of human equality was to be raised by the institution of Sangat and compliment by another institution i.e. Langar. Langar is a common kitchen attached to a Sikh Gurdwara where the

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234 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1245.

235 Ibid, p. 811.

congregation enjoys a common meal. It is also called "Guru Ka Langar." The basic aim of this institution of Langar was to remove class distinctions in the society and to establish a community where all were the children of one great God.

Although, the institution of Langar might have started during the time of Guru Nanak Dev who also established several Dharamshalas for the Sikh congregations to meet, it became firm and strong during the time of Guru Amar Das. Guru Nanak, at his time, encouraged everyone who visited him to sit down and eat together. This was most unusual. Not all Hindus would eat together and some Hindus would not eat with a Muslim. Guru Nanak wanted to show that in the sight of God, everyone is equal. Before Guru Nanak, Langar was initially only to feed those who were unable to work or to Sadhus (Saints) and Yogis, that was concept related to social service. This concept of social service was high in Guru Nanak as proved by his Sacha Saudha. In his Bani he also supported the theory of service and hard work and to tread on the path of righteousness.

The teachings of Guru Nanak were aimed at communities rather than individuals. On the basis of his theory of human equality, he founded a settlement towards the end of his mission, at Kartarpur, which was open to all, and in which everybody worked and ate together.

As it has been mentioned that the institution of Langar was properly shaped by Guru Amar Das who made it a tradition that no one could see him or take part in the Sangat till he had given evidence of his anti-caste view by partaking of food from Guru's common kitchen or Langar while sitting in Pangat.

The historical evidence is there for at least two instances where, emperor Akbar and Raja of Haripur had to partake of food on the Langar before they could see Guru Amar Das.

### **Social Significance and Role of Langar :**

In the historical development of Sikhism Langar is a milestone for Sikh community. The major contribution to society is its anticasteism feature, which required everyone to take part in common kitchen. It has helped in erasing the

social inequality. At present Langar is a unique institution in world religions and attracts the persons of other religions due to some special features of it such as equality, regularity, simplicity, sense of service etc.

The institution of Langar challenged the evil of caste system in Indian society which was there since centuries. In spite of that Langar is a most successfully working institution of Sikhs, serving the humanity in the present times.

## **Chapter - 4**

### **ROLE OF THE BHATTS**

Sawaiyas of Bhattas being part of Guru Granth Sahib have special literary and religious importance like utterances of the other Gurus, saints and disciples, because of their wonderful delivery, style and different subject matter. Bhatt poets have a lot of respect in their heart towards Gurus. They took Guru as world liberator, ship of Kalyug, Pardoner, Protector, Philosopher, Well-wisher. Although Bhattas main focus was on Guru's appreciation, yet provide knowledge about Sikh Sangat and transforming society. The picture that Bhattas presented through their imagination still remain in the common society.

They played an initial and solid role in the creation and care of Indian literature. When these Bhattas felt peace of mind in the Guru's court, their company with the Guru, love for the Guru and contact with the Guru increased with each passing day. The total 123 Sawaiyas as included in the Guru Granth Sahib expressive of their thankfulness for the lord for enabling them to attain their present state referring

to the importance of the spiritual light of the Gurus, they called the five Gurus the images of Divine incarnations, rishis, munis i.e. Saints, gods and other holy preceptors. Yet they felt they have failed to comprehend and communicate their true greatness. Bhatt Bards depicted the praise of the Guru as follows :

Bhatt Bards says that lust, anger, egotism, jealousy and desire are eliminated by chanting the name of the God. The merits of charity, penance, purity and good deeds are obtained by enshrining in the lotus feet of God within the heart. Who is attached to the dust of the feet of the God is His humble servant, the fire cannot burn that person. They say God is the helper and supporter. The sublime birth of the Guru into the world is blessed and fruitful. God is all powerful and weapons cannot cut that person who delights in the love of the God's lotus feet. Whose mind is pierced through by the incision of the God's way. The ropes cannot bind that person. They also describe the four castes in their Bani. They say that the four castes and all Shashtras sing



His glorious praises. The thousand – tongued serpents king sings His praises with delight, remaining lovingly attached to Him. The whole world is saved and carried across chanting the name of God. His praises also sing by Sanak and Janak and gods, saints. Kal poet says that he sings the Glorious praises of the most exalted Guru Nanak. Who is an Eradicator of sins, the sacred pool of the Sabad, the ocean of peace. The yogis and hermits meditate on God. The beings of deep and profound understanding, ocean of wisdom all sing the God's Eulogy. Indra and devotees like Prahlad, who know the joy of the soul also sing the God.

Bard says that God is our friend, our best friend, companion and relative also. He is the sustenance of the soul, the supporter of the breath of life. God fills the galaxies and realms of the universe. He is known to be the same, manifest and unmanifest.<sup>236</sup> When He placed His hand upon your forehead the celestial nectar began to rain down in torrents, the gods and human being, heavenly

heralds and sages drenched in its fragrance.<sup>237</sup> Bard says that you challenged and subdued the cruel demon of death. You restrained your wandering mind. You (God) overpowered the five demons and keep them in one home.<sup>238</sup> Through the Guru's door, the Gurdwara, you have conquered the world. You play the game even handed. You keep the flow of your love steady for formless lord.<sup>239</sup>

Whoever accomplishes this most difficult task of contemplating the most sublime world of the Sabad – those people cross over the terrifying world-ocean, and cast off their loads of sin. Bard says that human being should hold light of the Nām, of the infinite God. God's expanse is immaculate. He is support of the seekers and good and humble beings. The powerful lord cures all illness and takes away the sufferings of the world like the Elyisan Tree. They believed that God is open minded and large hearted. He is a destroyer of poverty. They also believe that the Nām of the God is medicine.

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237 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1391.

238 Ibid.

239 Ibid, p. 1391-94

The Nām is the insignia which embellishes us forever. God's mind is filled with peace forever. You (God) vanish the sufferings of the world. All people proclaim God's victory, who lives in the north, south, east and west.<sup>240</sup>

They believe that the great and profound Guru has brought forth Nām, accepting the teachings as true, the holy congregation has been saved.

The glory of the Nām shines forth, like the rays of the Sun and the branches of the Elysian Tree. When the Name of the Lord abides in the heart the life is fruitful. The Nām takes away the fears of the devotees about the world ocean. They say that the Nām is everything for him. Nām is the food he eats the Nām is the taste he enjoys. With deep yearning, he chants the sweet Bani of the Guru's word forever.

Bards believe in the Sangat, in their some verses they say that : "I place all my worries and anxieties before you, I

look to the Sadh Sangat, the company of the Holy for help."<sup>241</sup>

They say that the creator, the Architect of Destiny, has made Him boat to carry all his generations across, along with the Sangat, the holy congregation."<sup>242</sup>

The True lord is recognized and realized, when one lovingly attune at to him with one pointed consciousness. In one place Bhikha Bhatt says, that I have been searching for the Saints, I have seen so many holy spiritual people. The hermits, Sanyasis, ascetics, fanatics and pandits all speak sweetly. I wandered around for a year, but no one touched my soul.<sup>243</sup> I listened to preachers and their lifestyles. The lord has led me to meet the Guru. As you keep me, I remain, as you protect me, I survive.<sup>244</sup>

After explaining the greatness or dignity of Guru Arjan Dev by birth he has a knowledge of Gurmati and universal unity. He is 'Swami' or father of knowledge deity. God's

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241 Ibid, p. 1395.

242 Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1395,

243 Ibid, p. 1395-99

244 Ibid, p. 1409.

name continuously flowing in his tongue, free of living fear and out of birth or death. This reaching power is upto the God of world.

Bard Kal depicts the praise of Guru Ram Das :

"O Guru Ram Das, you have attained the Lord, the saving grace of the world", the nine treasures, carries the devotees across the world ocean. The drop of Ambrosial Nectar, the Lord's name, is the antidote to the poison of sin. The tree of intuitive peace and poise blossoms and bears the ambrosial fruits of spiritual wisdom. Blessed are those fortunate people who received it, by Guru's Grace. They are liberated through the Sabad, the word of the Guru, their minds are filled with the Guru's wisdom. O Guru Ram Das you beat the drum of the Sabad.<sup>245</sup>

God has a much 'patience' so that when the lord, the Boat to carry us across, bestows His glance of grace, even for an instant, the mortal contemplates the Sabad within his heart, unfulfilled sexual desire and unresolved anger are eradicated. The Guru is the giver to all beings, he speaks the spiritual wisdom of the unfathomable lord and meditates on Him day and night. The spiritual wisdom of the Guru's word washes away the filth of evil-mindedness. With the name of the lord poverty vanishes and one is blessed with the treasure of the Lord's name. The God created the earth, the sky and air, the water of oceans, fire and food. He created the moon, the stars and the sun, night and day mountains. He blessed the trees with flowers and fruits. He created the gods, human beings and the seven seas. He established the three worlds. God is eternal, invaluable, self-existent the destroyer of fear, the dispeller of pain, infinite and fearless,. You (God) have grasped the ungraspable, and burnt away doubt and skepticism. You bestow cooling and soothing peace.

The Lord Himself is called Guru Nanak, the embodiment of light. His essence was absorbed into the

essence from Him to come Guru Angad. Guru Angad showed his mercy and established Amar Das as the True Guru. Guru Amar Das blessed Guru Ram Das with the umbrella of immortality.

The sawaiyas of the Bhattas have earned popularity, because of their linguistic maturity, easy idioms, beautiful similes and metaphors and greatness of ideas. Those are recited with immense devotion and deep love every morning and the devotees thereby receive peace of mind and solace for soul.

The enthusiasm and devotion with which the Bhattas have composed the Sawaiyas in appreciation of the Gurus are unparalleled in all respects. Only such deep love for the Guru beholds a true and devout Sikh, mere rhetoric won't do. They enjoyed the company of the Guru and congregation of devotees, their hearts started getting purified gradually. They sought from the Guru the path to God realization. Thereafter they began compiling verses in eulogy of the lord. The Bhattas have described the spiritual grandeur of the Gurus with the help of excellent similes and metaphors.

After a prolonged discussion it became obvious to the Bhattas that they had actually wasted their lives compiling verses with their pseudo intellect and as a result of the pride they ever took in their craft they had been getting further from their source. Ultimately the Bhattas at several places in research of truth, inner peace and solace. There they met many sham and hypocrites in the grab of saints. What inner peace could they expect from such people? At last, after a year's wandering it was sheer good fortune that they happened to meet the Guru. On meeting him, they felt their heart-felt desire had been fulfilled. They bowed the Guru's feet and thus made their lives successful.

No doubt, Bhatt Bani was written as eulogy to the Gurus, yet analysing it with the diversity of its underlying theme and undertone atmosphere.

Infact, as these Bhattas, intelligent and contemplative as they were, followed the Nām-marg (path of divine name) initiated by Guru Nanak Dev. They fully realized that this new way of life is a unique and miraculous way for the all



round prosperity of human life. This way of life has been the product of the metaphysical, social and ethical thought of the Gurus. There is a strong potential in it. It has capability of transforming a person into a perfect being.

The Bhattas were influenced by the qualities of the Gurus and were ever ready and infact considered it a privilege to sacrifice everything for them. Some of them actually made the supreme sacrifices for the success of the humanitarian missions of the Gurus and therefore earned everlasting recognition and name for themselves.

Although the Bhattas have written Sawaiyas in praise of the first five Gurus, yet their special liking and love for Gurus becomes obvious from this fact that a maximum of 60 sawaiyas by 7 Bhattas have been written in respect of Guru Ram Das with soul – touching sentiments. Bhatt Nalh is supreme in his praise of Guru because he has composed the maximum number of sawaiyas (16) in reverence of the Guru. These compositions have been quite popular and are a rare example of the Bhattas love and respect for the Gurus.

The Bhattas, whom we are going to be referred in this study are not warriors or such brave people but a particular class of people who have contributed a lot in creating great literature & history. Their own script and language is in vogue since ages. In theory they find subsistence on alms from the Brahminical class but in practice we can find that many of them have excelled in the fields of learning royal management & creativity by studying the faithfulness and creativity of Bhattas we may find them much ahead of the higher classes of our society and as creators of history. We can find many instances of bravery and sacrifice through which their high character and professionalism is established. While singing the true praise they don't go away from reality, which is well established from the martyrdom of 'Bhatt Gang'.<sup>246</sup>

In Sammat 1815 when the Sikhs under the command of Banda Singh Bahadur plundered Sirhind and challenged the Delhi Sultanate, one Gazi-U-deen came to power for a small time-period. It tried to copy his previous Emperors

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246      Giani Garja Singh (ed.), *Shahid Bilas*, (Bhai Mani Singh), p. 47.

and tried to get his praise sung by Bhatts. Bhatt could not find tales of his valour & bravery, so they refused to sing his praises. That mischievous man got those Bhatts butchered in his court itself on the spot. Then he sent for a Bhatt Gang. He was of the opinion that Bhatt Gang must have learnt a lesson from the treatment he meted out to the previous Bhatts. Gang also refused to sing praises of Gazi-u-deen and offered to be killed like the previous killed Bhatts. Instead he pointed out the variety of Gazi-u-deen in his poetry. The latter ordered his men to get the former be trampled by elephant. Even when he was being trampled publicly he sang songs of verity of the ruler. This shows that the Bhatts have always shunned flattery and were very truthful to their profession.<sup>247</sup>

The Bhatts of Punjab come into contact with the Gurus and they composed highly literary and spiritual hymns. They fought also very bravely and many times got martyred. Such examples of bravery & faithfulness forces us to search literary talent in these Bhatts, which has been

their field already. It is because of their high standard in the field, Bhattacharya has been used as surname by many scholars. Here 'Acharya' means 'Master' or the Guru. Even those people who are not actually Bhatts are using this surname.

Creator of a famous Sanskrit scripture 'Kadambri' was 'Ban Bhatt'. He writes in his autobiography that he was not Bhatt actually. He was given this surname by the people only because of being a great scholar. Initially he was a rustic rogue, loafer, talkative & wanderer. He never sat idly. He went away with such boys from his village. Because of such habits he was not respected by his people & was thus called 'Bangda', in the Magadh Language a worthless creature. His actual name was 'Daksha'. But later on after scholarly work he renamed himself as Ban Bhatt, respectable name.

A great scholar (Pandit) 'Gori Shankar Ojha' has mentioned, in his great literary work 'Rajputana Ka Itihas' (History of Rajputana), about a great teacher (acharya)

Bhatt wrote that in the court of Maharaj Anup Singh of Bikaner, there was a great music scholar named Bhav Bhatt who composed two great music scriptures named 'Anukampas' and 'Anup Sangeet Bilas'. The father of Bhav Bhatt was 'Janardan' who was a court singer of the Emperor Shahjahan.<sup>248</sup> Bhattas were very proud of their talent & compositions also. This fact can be known from a story about 'Bhatt Chatra'. Many times the Bhattas had to tolerate the anger of kings because of many reasons. Sometimes the latter did not like their praises, sometimes words or sometimes praise of other kings or persons was not liked by some particular king. Many times Bhatt used to avoid such anger very cleverly & scholarly so as to pacify the anger of the rulers. At such occasions it seemed that Saraswati or the goddess of scholarship had come to rest on their tongue.

In one such incident, during 17<sup>th</sup> century one Bhatt Chatra wrote a battle story in which the battle between kings Bhim & Gaj Singh was described. Gaj Singh slew

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248 Gori Shankar, Hira Chand Ojha, Rajputana Ka Itihas, p. 33.

Bhim but the port did not attach this incident with valour of Gajj Singh. He wtore, "As a male buffalo is surrounded from all sides and this killed with spears, which can't be called an act of chivalry!"<sup>249</sup> GAjj Singh got annoyed with this and ordered the poet to be headed with sword on his entry into the court. On hearing this the Bhatt poet came to the court. Bhim Singh drew his sword to kill him but the poet sang such a couplet that the sword of the king went back into the sheath. He said that this sword made the Turks run away from the battle field & the Hindus celebrated the festivals. Such sword should not come out like this. His words were so beautiful that all the anger of the king vanished. He was not only pardoned but also rewarded suitably.

This event shows that Bhatt were very wise & had much confidence, with which they could down the events in the desired way. Sometimes they had to fight with their deaths also.

Compositions of Bhatts many times performed miracles. A story of Bhatt Padmakar is famous: Poet

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249 Giani Garja Singh (ed.), *Shahid Bilas* (Bhai Mani Singh), p. 49.

Padmakar was actually a Bhatt. He was once attacked with leprosy. During his illness he composed the 'Gange Lehri' scripture. As his composition progressed, his illness decreased. Like this many compositions of many Bhattas worked miraculously. Bhattas have given such a vast literature that whosoever has kept this inheritance, has given a lot to the society. We feel that if there is deep research in the Bhatt age, we will find a great treasure.

Historically, in Punjab, from the angle of literary research, not much has been done to find out the writings of Bhattas. Sir Richard Temple and one or two more western scholars have taken care of some such stories of Punjab. But Punjabi people have made no evaluation of that work even, what to talk of taking any benefit of their work. What more can be our descent that we have not given the proper place to literary items available with us, for which these things deserve. We have only our such father of the Punjabi literature who is Shaikh Farid, whereas there is much more literature of Bhattas which may be much more ancient and voluminous. Given we can find much more literature of

Bhatts about Rasalu. From the point of view of antiquity of language this literature may be even more valuable. The point is that before Shaikh Farid no authentic manuscript has been acquired by us. But this can be expected that if proper research is made we can find such authentic manuscript just as Giani Garja Singh, through his efforts, has found 'Shahed Bilas' of Sewa Singh, about Bhai Mani Singh Ji. We have found that things of more than two thousand years before, are being found in 'Bhatt Vahiyan'. Our research about Bhatts will only be successful if we can give proper place to the ancient Punjabi works of Bhatts. Only then we can give longer life to our literature.

Research shows that Bhatt is a very ancient caste. Their major function was to sustain history and create literary works. Their composition are even included in Vedas and Puranas.

Not only this but their existence in the whole Asia and even Europe is being felt. They are called 'Soot' here. Later on this very clan was named as 'Surta' from 'Soot'. I met a 'Surat' before partition of India who had generalogical table



of Dhimans, Brahmins and their sub-castes. He himself was a Muslim but did not eat from the Muslims. Apart from his own home, he only ate with Hindu hosts. According to him 'Surtas' were Brahmins and were converted to Islam & thus followed the Brahminical traditions only. They used to get rewards of singing praises from their hosts every other year and made both ends meet. They were found in all towns of Punjab.<sup>250</sup>

It is clear that the Bhatt's relationship with Gurus started from third Guru and continued till end. Some of these Bhatt's were Brave and martyr fighting the battle waged by Mukhles Khan against Guru Hargobind Sahib on 17th Bisakha in Samuat.<sup>251</sup>

Bhatt Kirat served in the armed volunteers of Guru Hargobind too. He courted martyrdom fighting in the first battle against the Mughals. His grandsons received baptism of the double-edged sword during the pontificate of Guru Gobind Singh Kirat's grandson Bhatt Narbadh Singh, son of

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250 Nav Parkashit 4, p. 637.

251 Encyclopedia of Sikhism p. 352.

Bhatt Keso Singh accompanied Guru Gobind to Nanded. He mentioned in his Guru Granth Sahib in 1708 AD.<sup>252</sup>

"Balū Mule ka, Pauta Gaukā, Parpauta  
Chaharkā, Chandar Besi, Bhardwaji  
Gautra Panwār 11 Samvat 1681 Ko,  
Guru Chāk Ke Malhān (Means place)  
Guru Ke Hukām Gajj Same Mathe  
Murtaza Khān Ko Mār Kar Jujhā.  
Gālou Kirat Betā Bhikha Kā, Pauta  
Raiya Kā, Parpauta Nārsi Kā, Bansi  
Bhagirath Ka, Koshish Gautrā  
Brahman Rān Mein Jujh Kar Māra."<sup>253</sup>

According to Bhatt of Punjab their origin is from Rishi Kaushik. Today Bhatt are considered to be a lower Brahmin class. They are subdivided into many other classes according to their competence & wisdom. These Bhatt are spread in the whole India except the south. In Bengal they are known as Bhardwaj, Birm, Dasandh, Rajbhim, Parag,

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252 Encyclopedia of Sikhism p. 353.

253 Bhai Mani Singh, Seva Singh Shahid Bilas, (Bhatt Vahi Landa Pargna Jind), p. 5.

Mahapat, Rai etc. In U.P. they are spread near Mirzapur & are known as Kazigann, Khbaani, Raj Bhatt & Bandi. In U.P. many Bhattas are converted into Islam. Punjabi Bhattas tell that many of them have converted into Islam and inhabited around Saharanpur. Central U.P.'s Muslim Bhattas tell that their ancestors were forcibly converted into Islam by Mohammad Ghorī. These converted Bhattas call themselves as 'Turk Bhattas' or 'Muslim Bhattas'. They do circumcision, Rozas & other customs of Muslim but perform marriage ceremonies according to their own tradition. They don't marry in near relations. Like Hindus they don't marry in four classes of blood relations. Bhattas who have converted to Islam perform all such rites during marriages which are originally Hindu rites.<sup>254</sup>

Rajputana is centre of Bhattas. Many class of ancient kings are still alive here. Bhattas get more chances of getting alms here by displaying their abilities. This is the reason that great epics like Bimul Dev Raso, Hamir Raso, Prithvi Chand Raso have been composed & created on this land.

Bhatts had good approach to the kings here. They had places of great honor in their courts also. In the history of Rajputana, Bhatts have served to the cause of literature more than in any other state, without any doubt. The epics like Dingal and Pingal are really the master pieces of literary work, thanks to the writing of Bhatts.

It was because of the state of blissfulness attained by these Bhatts, they submitted themselves at the feet of the Guru & his Court. It was because of the pious & spiritual height of the Guru that not only Bhatt Kal Sahar but the whole Bhatt group attained the glorious divine experience in the purest form in fullness.

The relations among the Guru & that of the Sikhs was full of truthfulness and divine in nature. It was one of the goals of the Guru & his court to provide the divine knowledge & awakening to the Sikhs. Whosoever, with the divine grace of the Guru, got experience of the divine light of God, became permanent disciple of the Guru Court. This happened with the Bhatts also. They got the touch of the Divine Light with grace of the Guru and became full of the

nector, so they permanently settled in the Guru Court and became a part of the Guru's Sangat. From the Bhatt Bani contained in Guru Granth Sahib to know that it was not only Bhatt Kalsahar who got divine light with grace of the Guru but also the rest of the ten Bhatts-Jalap, Knat, Sahl, Bhal, Nal, Mathura, Bal & Haribans got the divine experience. The Bhatts reflected their experiences of the Guru, the Divine and their forms in their hymns. They experienced the glory of the Guru's Court in the entire cosmos & beyond which they attempt to describe in their Bani in the form of Guru's thought.

They were very brave and they praises the Guru without any mercenary motives. Many were fortunate enough to get baptised and even fought battles siding with Guru and the Sikhs. They laid their lives for the just cause and earned recognition as martyrs in the hearts of the Sikhs and in the page of the History.

## Chapter – 5

### RESUME

The Bhattas, and their Bani is the focus of our study. A person who sings of praises and earns his livelihood is also called a Bhatt.<sup>255</sup> They are particular class of people who have contributed a lot in creating great literature and history. Their own script and language is in vogue since ages. In theory they belong to different categories and find subsistence on alms from the kings but in practice we can find that many of them have excelled in the fields of learning royal management and creativity by studying. The faithfulness and creativity of Bhattas we may find them much ahead of the higher classes of our society and as creates of history. We can find many instances of bravery and sacrifice through which their high character and professionalism is established.

The Bhattas of Punjab came into contact with the Gurus and they composed highly literary and spiritual hymns. They fought also very bravely and many times got

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255 Bhai Kahan Singh Nabha, Gur Shabad Ratnakar, Mahan Kosh, p. 77.

martyred for being followers of Sikhism. Such examples of bravery and faithfulness force us to search for literacy talent in these Bhattas, which has been their field already.

The Bhattas tried to highlight the direct personality of their character. For the appreciation i.e., Eulogy of Gurus and their Bani i.e., Sacred hymns have been included in Sri Guru Granth Sahib & provided great respect & became immortal along with the Gurus. Through this Bani Guru's personality became a clearer picture. Guru's spiritual personality came in front of us, which had been seen of their soul power. Bhattas poet who presented Sawaiya for the appreciation of Guru Sehban's, they were related to Bhatta's, Bhikha's son of toda & Nephew. They joined the Guru's family in the period of third Guru Amardas time.

After studying the Psychology & personality we know about internal & external appearance of the individual personality. These both qualities are available in the personality of Guru's. They were conscious. According to Indian tradition there were not any developments possible without the presence of 'Guru' (Teacher). Guru's personality

traits were available in spiritual literature & classical form, such merits are seen by Bhatta's poets in the appearance of Guru's. Through this point of view Bhatt's explained that Guru's character has whole quality like 'Nām Japna', to control our foe, personality of numbers of qualities, How to console etc. The whole personality of Guru's is equal to a magnate. Who face them can be free from the cycle of birth to death. That seat has a power of a lot of materialistic achievements. Those who speak from this mouth can be completed.

Bhatt Bani is related to the same time period or hardly the same time period as that of Gurus, therefore the learned researchers use it also as proven source of information about Guru personality, Sikh faith and tradition. Bhai Vir Singh has elaborated its importance further by terming it as a line running commentary. In addition to all this the singing of Sawaiyas of Bhatt's at the time of "Parkash Ceremony" of Guru Granth Sahib in Amritsar in a loud voice and in a particular rhythm is since long continuing tradition. It is today an imitation of the way in which Bhatt's



used to sing Gurus praise in their presence. It is in the same style that Sikhs today express their faith and respect for the Gurus. Therefore this tradition has a place of great significance in Sikh Marayada today.

The Bhattas have contributed to the Guru Granth Sahib, so in Resume an attempt is being made to evaluate various theories pertaining to their Bani in Sri Guru Granth Sahib. Seen from this angle, it would enhance our understanding not only about the Bani of the Bhattas, but will also provide immense information about societal and evolutionary frame work of Guru period. In other words, focus of this Resume is to throw light on the literature about the Bani of the Bhattas, and its relevance therein.

These Bhattas, who saw the Guru as God, were graced with Guru's 'blessings'. They got enlightened and could not refrain from singing Guru's praise or laudation in their Bani. The Bhattas have great respect and worshipped Guru's personality at every level. They have expressed in their Bani, whatever they have envisioned. They have got the vision of the Guru as God. Bhattas have realized the spiritual bliss in

the company of the Guru, and express it in their compositions, which have been incorporated in Sri Guru Granth Sahib. They enjoyed the Spiritual solace and tranquility in the company of the Gurus. That is why, their compositions were the result of their spiritual outpouring coming spontaneously to them through the blessing and grace of the Guru i.e. God. That is the basic reason that, they recorded the laudation of that pervading spirit in the universe. Bhattas endeavoured hard to eulogies the universal spirit permeating through each and every particle of this phenomenal existence which is unlimited in expense. In this, they through their Bani recorded in Guru Granth Sahib address the God, who at different stages and in different periods appeared in this phenomenal scene to guide and to mitigate their both physical as well as spiritual problems and to guide them in the societal level, so that they may live a successful life.

Bhattas have a great respect for the Gurus. They depict them as world liberators, ship of Kalyuga, pardoner, protector, philosopher, well-wisher. Although Bhattas main

focus was on Guru's appreciation i.e. Joti but also provide knowledge about development of early Sikh movement, Sikh Sangat and transforming of the Society.

They are alluding in their Bani about establishment of Sikh society. The Bhattas have unreservedly alluded in their Bani to the mythological element prevalent in the Indian religious tradition, and through this they have worked hard to establish the Sikh Guru as great unparalleled Gurus in whose heart the universal spirit is dwelling, that is why, the Sikh Gurus are playing, role of great eminence in the spiritual, social and political fields of mankind. The Joti of God, who appeared and operated throughout the history of mankind played a decisive and great import, remains to be accounted for ever the present times.

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## gf se ; ŷh gi kph I

; og dk; , Gbk, **wfj wk gēkP**, GkPk ftGkr, gi kp, gfNnkbk,  
(fwshj hD)H

; kfj p f; x, gŷ, **GZNK d/ ; tkJhJ/ ; Nhe**, f; x, p̄p̄dI wkJh ; /tk  
pki ko, nfwŷ; o, fwshj hDh

Tj h ; **ŷ r̄p̄{ r̄ŷ ; kfj p dogD**, i bXo, 1963H

Tj h, **f; woB dhnk poesk s/ j b by**, f; ŷ p̄p̄doi wkJh ; /tk pki ko,  
nfwŷ; o, gfj bh tko, 1971H

Tj h, ; **bē s/ Ppd cohđ ; Nhe**, f; x p̄p̄doi , wkJh ; /tk pki ko  
nfwŷ; o, 2008H

; kfj p, P̄b f; x, GkJh, **nksw doPB**, bkj 'b p̄ŷ Pkg b̄fXnkDk, shi h  
tko, 1967H

; fspho f; x, (gŷ), **gosly j fo**, fBT{ p̄ŷ egBh, wkJh j hok rN,  
i bXo, 1977H

Tj h ; **kok fJfsjk**; , fBT{ p̄ŷ egBh, wkJh j hok rN, i bXo,  
d; thAtko 2004H

; ŷk, ; p̄i hs f; x, ; **kXkoD wB' ftfrnkB**, gi kph : B̄htof; Nh,  
gfNnkbk, fwshj hDh

; /tk f; x, eth, **Pjhd fpbk; GkJh wBh f; x (; gkh)**, frnkBh roi k  
f; x, gi kph ; kfj s nekdwh, bfXnkDk, 1961H

; /te, ; /tk f; x, (; gkh), **gluhB i Bw ; kyh ; t rpb{ BkBe dt i h,**  
fBT{ pte egBh, i bXo, 1969H

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j i bk f; x ns/ tho f; x, **GkJh rpdk; , toD,** nfwS; o, 1962H

efPP, ; og f; x, **rp dhnk ; kyhnk,** fgkok f; x ns/ frnkBh  
roi k f; x, gfNnkbk, 1986H

frnkB f; x, frnkBh, **gE gpkP,** gfNnkbk, 1970H

rpdk; i h, (GkJh), **tkok, frnkB osBktbh,** ; wDh rpdjnkok gpXe  
ewNh, nfwS; o, 1979H

rpp\p f; x, **wBj o PyPhns,** nso ud egb nM ; BI , fdh,  
1950H

i ĩh, rþPoB e'b, **rþ{BkBe pkDh dk f; Xkse ftPbPD**, gġ; { pĕ  
fvġ{ gfNnkbk, 1979H

i X f; x (GkJh), **rþwfs fBoD?** bkj 'b, 1945H

skoB f; x, **rþ{ nrd dt i h**, ġi kph : Þhtof; Nh, gfNnkbk,  
fwshj hDH

Bo'sw skok f; x, **tkfj rþ{PpdkoE**, gfNnkbk, 1862H

^Tj h, ^ **rþ{rĕ osBktbh**, ġi kph : Þhtof; Nh, gfNnkbk, fwshj hDH

doPB f; x, **rþ{rĕ pkDh ftzu rþ[ dk ; ebg**, ġi kph : Þhtof; Nh,  
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BoD f; x, frnkBh, **GZNK d/ ; tJhJ/ ; Nhe**, GkJh pNK f; x ġġkġ  
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ftBd, Nhh nkoH (vkh), **Bktb nkbubk Ppdktbh eP**, gpbhePB  
fpTb', gi kph : Bhtof; Nh gfNnkkb, gfj bh tko, 1999H

## **rE L**

; **h rpb{rE ; kfj p**, ; wDh rpb{nkok gpXe ewNh, nfwϕ; oH

# BHATT BANI IN GURU GRANTH SAHIB : A THEOLOGICAL STUDY

## ABSTRACT

Submitted for the Ph.D. Degree  
in the Faculty of Social Sciences in the  
Department of Guru Gobind Singh Religious Studies

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## **BHATT BANI IN GURU GRANTH SAHIB : A THEOLOGICAL STUDY**

Compositions by different Bhattas recorded under the Sawaiyas, which is the name popularly given to the compositions of the Bhattas are included in Sri Guru Granth Sahib (pp. 1389-1409). These Sawaiyas are in praise of the five first Gurus. These Sawaiyas popularly called Bhatt Bani, which has incorporated in the concluding part of Sri Guru Granth Sahib.

This topic is divided in 5 chapters.

The chapters are:-

- (1) Introduction
- (2) Bhatt Bani in Indian Tradition and their life History.
- (3) Bhatt Bani as theological study
  - (i) Metaphysical Aspects
    - a. Guru
    - b. Waheguru
    - c. Jyoti and Jugat
    - d. Sangat

(ii) Social aspects

a. Langer

b. Equality

(4) Role of the Bhatt

(5) Resume

## **CHATPER 1**

There are 9 parts of first chapter. In first part, we have defined the meaning of the Bhatt, here we find that Bhatt is derivative of bhrit (**Hk`r**) like 'Natt' the dancer from Nrith the dance. Bhrit means like Servant, Subordinate or Prisoner.

We have taken dictionary meanings and synonyms etc.

Synonyms are:-

Satut, Pathak, Sutt, Chatik, Charkik, Charau, Pravgaya, Betal, Bandhkar etc.

Satut means Praise, Eulogy, Excellence.

Sutt: (i) Son of Khatri, born by the womb of Brahmini.

which gives the meanings of these synonym words, which are mostly same, but there is a little difference.

Charan:-

- (i) Bhatt – who sing for the reputation of Desent.
- (ii) Bandi – Bhatt, Charan, A poet to eulogize in kingdom.

The second part of the first chapter, we explained the whole theory of the origin of the Bhatt according to the authentic authors Piara Singh Padam, Bhai Kahan Singh Nabha, Bhai Santokh Singh.

Bhai Kahan Singh Nabha discussed one legendry myths, About Sarsvat Brahmins.

“Once Dudhichi Rishi was in meditation. Lord Inder sent celestial beauty (Named Alumbusa) to impede the asceticism of Rishi. When he saw, this sperm fell into Sarasvati, with that, chief of Genus was born.”

We have given the different explanations about the theory of origin of the Bhatt. The third part "Before they come to Gurus we have elaborate that, they came to Sikhism in the time of the third Master Guru Amardas Ji. From the source available, we can say before coming in Sikhism their main task was to sing praises of the rich and famous persons and collect alms from them. They were devotees of Sri Ram Chandra and Lord Krishna. From the Sawaiyas of the Bhatt, one could realize that they wandered at different sacred places and they went to many Saints and sages. Bhikha Bhatt, who was the eldest of them, came to Sultanpur and settled there.



In the fourth part of the first chapter we have explained "The number of the Bhattas." In the fourth part, going by the different opinions of different scholars about the number of the Bhattas. The researcher feel great difficulty in drawing a definite conclusion.

Bhai Santokh Singh, and Bhai Vir Singh counts the number 17, But Sahib Singh, Taran Singh and Teja Singh the Number of the Bhattas as 11. Gopal Singh and Piara Singh Padam also supported them. The Encyclopedias of Sikhism and Sri Guru Granth Sahib mentioned the same number 11, which seems contract as this number collaborate with Sri Guru Granth Sahib.

In the fifth part "Bhatt Bani-Sawaiyas", we have explained that Bhatt Bani is in the poetic metre 'Sawaiya'. It is a non-Rāg measure and has its own variations of style. The numerical arrangements of Sawaiyas is indicative of the authorship of particular verses and also of the change of style in a Sawaiya.

In the sixth part "Language and Style" the language of the Bhatt Bani is a mixture, deriving its vocabulary from Sanskrit and employing Bhagat Bani diction some of their which has also been recorded in Guru Granth Sahib and is easy to follow by Punjabi readers, but a large number of sawaiyas are not that easy. Bhatt poets often indulge in exaggeration and they use

phraseology in their verses which sometimes seems difficult for comprehension.

In the fourth part "In the praise of the Gurus", we elaborate how they praise the Gurus? They says that God has came down to earth in the different yugas, to guide people of the land not as an Avtar. Thus God's manifestation on this phenomenal level was the expression of his 'Jyoti', because the theory of Avatarvad, basically has been repudiated in Guru Granth Sahib, so this manifestation was to establish 'Dharma' and to demolish 'Adharma'.

In the eight Part of first chapter "Contribution to Sri Guru Granth Sahib' I have mentioned that Bhatt Bani has been incorporated in Sri Guru Granth Sahib from pages 1389-1409. Bhatt's praises and worship, the Guru from Guru Nanak to Sri Guru Arjan Dev Ji. First Guru's Sawaiyas are of 10, second Guru's sawaiyas are also 10, third Guru's 22 and fourth Guru's are 60 while the fifth Guru Sawaiyas are 21. The composition is spread over 20 pages.

In the ninth part "Significance of Bhatt Bani", Gurbani is the outpouring of divinely inspired spirits. Similarly Bhagat Bani is a independent entity collected and selected by the Gurus and incorporated in Holy Granth. But the Sawaiyas composed by the

Bhatts are unique in the sense that they are testimony to the spiritual heights of Gurbani.

It is very important to note that, earlier Bhatt Bhikha has visited Goindwal and paid tribute to Guru Amardas. They got set for the spiritual journey under the expert guidance of Guru. They expressed their thoughts with all the sincerity at their command. They wrote in the light of their Puranic knowledge, mythological background mingled with the new spiritual experience that they gained in the Guru's court.

The Bhatts revered the Gurus, treated as revered Avtar and they accepted continuity of the same light in each one of them. According to them, it was the same spirit which started with Guru Nanak and passed on to the successor Gurus.

## **CHAPTER 2**

*"Bhatt Bani in Indian Tradition and their life history".*

A great importance and rich tradition of Bhatts in India. Before starting Buddhism, Bhatts were court poet and got money with singing, writing and praising in the courts of Princes. Generally, the Bhatts belong to the enlightened and intelligent class of men. They had lots of categories. Their main occupation used to compose and sing the ballads of the brave deeds of the warriors and to sing laudatory verses about kings and emperors and thereby keep them in good honour.

But whose compositions are include in Guru Granth Sahib they are different from that Bhatt's. They were very Brave and they praises the Guru without any mercenary motives. According to a common belief, these eleven Bhatt's were mutually related. These Bhatt's were inhabitants on the bank of the Saraswati river which then flowed by Pahova, now in Karnal District. Those who lived on this side of the river came to be called Saraswats and those on the other side as Gaur Brahmins. Bhikha was the eldest in relationship. Among them are three sons of Bhikha i.e., Kirat, Mathura and Jalap. Bhatt Salh and Bhatt Bhalh were the sons of Bhika's younger brother and Bhatt Gayand were the sons of another younger brother. Chokha by name of Bhikha. Bhatt Bal was the name of Tokha and Bhatt Haribans of Gopa, two other younger brothers of Bhikha who had six Brothers in all. They were thus nephews of Bhikha.

Bhatt Nalh has written a maximum of 16 Sawaiyas in eulogy of Guru Ram Das and his sawaiyas have been the most popular. It has not been known as to what was his relationship with other Bhatt's. It seems possible that like other Bhatt's, he also was a nephew of Bhikha. The family of Bhatt Bhikha has lauded the unique characteristics of the Gurus with the feeling of utter devotion in a language marked by Novel metaphors and smilies and impressive idioms. Their compositions show their deep faith, love, reverence and commitment to the Gurus. They

saw the image of God in the Gurus. They acknowledged the Guru persons as the manifestation of God. It has because of their immense love for the Gurus that they attained the ultimate bliss and for this they ever expressed their sense of gratitude towards the Gurus.

### **Chapter 3**

*"Bhatt Bani as theological study"* In this chapter we have elaborate the meaning and definition of theology and explained the metaphysical and social aspects also.

#### **Meaning of Theology**

Theology literally means the knowledge about God "Theo" means God, Logos means word or utterances. It is broadly the theory about God or rational discourse on, or understanding of God. The word theology, derived from Greek 'theos' (God), and 'Logos' (Word or Utterances).

Oxford English dictionary define theology "The study or science which treats of God, His Nature and his relation with man and universe."

#### **Definition of Theology**

(1) The rational and systematic study of religion and its influences and of the nature of religious truth.

I have discussed the basic following doctrines:-

(1) Metaphysical Aspects:

- (i) Guru
- (ii) Waheguru
- (iii) Jyoti and Jugat
- (iv) Sangat

(2) Social Aspects:

- (i) Equality
- (ii) Langar

**(i) Guru:**

The word "Guru" is a Sanskrit word, meaning, honoured person, religious persons or Saint. The word 'Guru' is composed of two terms 'Gu' means darkness and 'ru' means light. In Sikhism the word 'Guru' is thus, defined as the light that dispels all darkness and that is called Jyoti (Divine light).

It means the descent of divine guidance to mankind. This honour of being called a 'Sikh Gurus' applies only to the ten Gurus, who founded the religion starting with Guru Nanak, and ending with Guru Gobind Singh, thereafter it refers to the Sikh holy Scripture Sri Guru Granth Sahib. The divine light was passed from one Guru to the next as, "The light of a lamp which lights another but does not abate."

**(ii) Waheguru**

'Waheguru' is the gurmantra or primary mantra : It is the reference to the Almighty God; the creator, the Supreme soul;

the sustainer etc. The word 'Waheguru' literally means the 'Wonderful Lord' in the Gurmukhi Language. 'Waheguru' is the Gurmantra for the Sikhs invocatory formula received from the Guru or Nam for repetition (Silently or Aloud) and meditation upon the Supreme Reality. The Gurmantra has been passed down from the Guru to the Sikhs in initiation ceremonies (Amrit Sanskar). Nam Japna (repeated utterance of God's name, i.e. Waheguru) is one of the three Cardinal moral principles of Sikhism, the other two being Kirat Karni or honest Labour and Vand Chhakna or sharing one's victuals with the needy.

### **(iii) Jyoti and Jugat**

This Jyoti or light within Guru Nanak, to give the practical form as per the light, came in form of Jugat, variously in various circumstances, in form of the ten Gurus. Before the transfer of Jyoti every person was put to severe tests by Guru so that they came out as clean from the effect of Maya and become able to shoulder the responsibilities of the 'Jyoti'. In all these Gurus there was one Jyoti or light and the Jugat or the skills of like or the authority to use, was also one. Only bodies kept on changing. Every body has some life beyond which it can't function but Jyoti transcends phenomenal life. This is as strong in the child Guru, Harkrishan as in old Guru as Gurus Amardas.

The Bhatt's main focus is on Guru's praise and his jyoti. The Sawaiyas of the Bhatt's acclaim the Guru, not as individuals, but as the revelation they embodied. Bhatt have especially referred to the fact that jyoti (light) of Guru Nanak Dev continued to be transferred to the following Gurus. They see the Gurus in one light and one voice. They enjoyed the spiritual solace and tranquility in the company of the Gurus. That is why, their compositions were the result of their spiritual outpouring coming spontaneously to them through the blessing and grace of the Guru i.e., God. That is the basic reason that, they recorded the laudation of that pervading spirit in the universe. Bhatt's endeavoured hard to eulogize the universal spirit permeating through each and every particle of this phenomenal existence, which is unlimited in expense. In this, they through their Bani address the God, who at different stages and in different periods appeared in this phenomenal world to guide and to mitigate their both physical as well as spiritual problems of the people and to guide them in the societal level, so that they may live a successful life.

#### **(iv) Sangat**

In the Sikh philosophy or Gurmati, Sangat is basic component of Sikh Society. Sangat provides the society the family and the individual with devotion and spiritual height.



Otherwise, the literal meaning of Sadh Sangat is to be in the company of Saints. Without the exposition of the true name, it becomes fair crowd and simple group of people. That is why the holy presence of Guru Granth Sahib, the divine music or kirtan and or exposition is necessary for the congregation to become the holy one. The expositions should only be from the holy word of the Guru.

In such a congregation where the holy word is explained and we meet the Sabad-Guru, there we meet many gurshikhs who are imbued with the true word of the Guru. Their meeting is the source of inspiration for everyone. So the holy congregation works to be a laboratory where one's mind becomes like gold by coming in the touch of the spiritual souls. All kinds of vices like craving, lust, hatred, enmity are negated which are the source of Haumai or ego. With the result the mind is imbued in the Sabad.

Under the continuous flow of nature, the creature can become perfect only during human birth by doing good deeds and meditations on the name of God and thus by getting rid of transmigration of soul and merging in the one Supreme soul. To become perfect, it is necessary to be aware of the one Supreme Reality and meditation on His Name. The best way for this is Sadh-Sangat or the company of Saints.

## **SOCIAL ASPECTS**

**(i) Equality**

Gurmat is an all around concept. Its aim is to impart spiritual and worldly awareness and build an ideal society. The Indian society was basically caste-ridden society. Because of this only, there was hatred and distinctions based on caste prevailing in the contemporary situation.

This division had made India politically, religiously and socially weak. The Gurus condemned casteism vociferously and gave a mantra of human brotherhood and social equality and erased out the distinction of high and low. Human equality is a basic tenet of Sikhism. Every one was treated as equal in the House of the Gurus. No distinction was made on the basis of high or low, rich or poor and of any caste.

**(ii) Langar**

In Sikh history, the phenomenon of human equality was to raised by the institution of Sangat and compliment by another institution i.e. Langar. Langar is a common Kitchan attached to a Sikh Gurdwara where the congregation enjoys a common meal.

The Langar does not mean to eat food only but this is practical form of purity of soul, honest earning, human equality and service.

The basic aim of this institution of Langar was to remove class distinctions in the society and to establish a community where all were the children of one great God.

#### **Chapter 4 "The Role of the Bhattas"**

The Bhattas played an initial and solid role in the creation of religious literature which has been preserved in Guru Granth Sahib. These Bhattas realised peace of mind in the Guru's court, their company with the Guru, love for the Guru and contact with the Guru increased with each passing day. They enjoyed the spiritual solace and tranquility in the company of the Gurus. The Bhattas have contributed to the Guru Granth Sahib, so in this chapter an attempt is being made to evaluate various theories pertaining to Art of their Bani in Guru Granth Sahib. Seen from this angle, it would enhance our understanding not only about the Bani of the Bhattas, but will also provide the immense information about societal and evolutionary frame work of Guru period. In other words focus of this chapter is to throw light on the literature about the Bani of the Bhattas, and its relevance therein.

#### **Chapter 5**

##### **Resume**

These Bhattas, who saw the Guru as God, were graced with Guru's "blessings". They got enlightened and could not refrain

from singing Guru's praise or Laudation in their Bani. The Bhattas have great respect for the given personality. They have expressed in their Bani, whatever they have envisioned. They have got the vision of the Gurus and got inspiration thereof. Bhattas have realized the spiritual bliss in the company of the Gurus and expressed it in their compositions, which have incorporated in Guru Granth Sahib.

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# BHATT BANI IN GURU GRANTH SAHIB : A THEOLOGICAL STUDY

## SUMMARY

Submitted for the Ph.D. Degree  
in the Faculty of Social Sciences in the  
Department of Guru Gobind Singh Religious Studies

Supervisor :

**Dr. Gurnek Singh**

Submitted by :

**Sarbjee Kaur**



GURU GOBIND SINGH DEPARTMENT  
OF RELIGIOUS STUDIES

PUNJABI UNIVERSITY, PATIALA

## **BHATT BANI IN GURU GRANTH SAHIB : A THEOLOGICAL STUDY**

Compositions by different Bhattas recorded under the Sawaiyas, which is the name popularly given to the compositions of the Bhattas are included in Sri Guru Granth Sahib (pp. 1389-1409). These Sawaiyas are in praise of the five first Gurus. These Sawaiyas popularly called Bhatt Bani, which has incorporated in the concluding part of Sri Guru Granth Sahib.

This topic is divided in 5 Chapters.

The Chapters are :

1. Introduction
2. Bhatt Bani in the Indian Tradition and their life history.
3. Bhatt Bani a theological Study.
  - (i) Metaphysical Aspects.
    - (a) Guru
    - (b) Waheguru
    - (c) Joti and Jugat
    - (d) Sangat
  - (ii) Social aspects
    - (a) Langer
    - (b) Equality
4. Role of the Bhattas
5. Resume

## Chapter – 1

There are 9 parts of first chapter. In first part, I have defined meaning of the Bhatt, here we find that Bhatt is derivative of bhrit (भ्रित्) like 'Natt' the dancer from Nritt the dance. Bhrit means like Servant, Subordinate or prisoner.

We have taken dictionary meanings and synonyms etc.

### **Synonyms are :**

Satut, Pathak, Sutt, Chatik, Charkik, Charan, Pratgaya, Betal, bandhkar etc.

We have elaborated these synonyms also like satut means, Praise Eulogy, Excellence.

**Sutt** : Son of Khatri, born by the womb of brahmini.

Which gives the meanings of these synonym words, which are mostly same, but there is a little difference.

### **Charan :**

(e) Bhatt – who sing for the reputation of Desent.

(f) Bandi – Bhatt, Charan, A poet to eulogize in kingdom.

The second part of the first chapter, we explained the whole theory of the origin of the Bhatt according to the authentic authors Piara Singh Padam, Bhai Kahan Singh Nabha, Dr. Sideshvar Verma, (Sanskrit English Dictionary), Bhai Santokh Singh.

Bhai Kahan Singh Nabha discourse one legendry myth about Sarsvat Brahmins.

"Once Dudhichi Rishi was in meditation. Lord Inder sent celestial beauty (Named Alumbusa) to impede the asceticism of Rishi. When he saw this sperm fell into Sarasvati, with that, the Chief of Genus was born."

We have given the different explanation about the theory of origin of the Bhattas.

The third part "*Before they come to Gurus*", we have elaborate that, they came to Sikhism in the time of the third Master Guru Amardas Ji. From the source available, we can say before coming in Sikhism their main task was to sing praises of the rich and famous persons and collect alms from them. They were devotees of Sri Ram Chandra and Lord Krishna. From the Sawaiyas of the Bhattas, one could realize that they wandered at different sacred places and they went to many Saints and sages. Bhikha Bhatt, who was the eldest of them, came to Sultanpur and settled there.

In the fourth part of the first chapter we have explained "*The number of the Bhattas*".

In the fourth part, going by the different opinions of different scholars about the number of the Bhattas. The researcher feel great difficulty in drawing a definite conclusion.

Bhai Santokh Singh, and Bhai Vir Singh counts the number 17, But Sahib Singh, Taran Singh and Teja Singh the

Number of the Bhattas as 11. Gopal Singh and Piara Singh Padam also supported them. The Encyclopaedia of Sikhism and Sri Guru Granth Sahib mentioned the same number 11, which seems contract as this number collaborate with Sri Guru Granth Sahib.

In the fifth part "*Bhatt Bani-Sawaiyas*", we have explained that Bhatt Bani is in the poetic metre 'Sawaiya'. It is a non-Rāg measure and has its own variations of style. The numerical arrangements of Sawaiyas is indicative of the authorship of particular verses and also of the change of style in a Sawaiya.

In the sixth part "*Language and Style*" the language of the Bhatt Bani is a mixture, deriving its vocabulary from Sanskrit and employing Bhagat Bani diction some of their which has also been recorded in Guru Granth Sahib and is easy to follow by Punjabi readers, but a large number of sawaiyas are not that easy. Bhatt poets often indulge in exaggeration and they use phraseology in their verses which sometimes seems difficult for comprehension.

In the seventh part "*In the praise of the Gurus*", we elaborate how they praise the Gurus. The says that God has come down to earth in the different yugas, to guide people of the land not as an Avtar. Thus God's manifestation on this phenomenal level was the expression of the 'Joti', because the

theory of Avatarvad, basically has been repudiated in Guru Granth Sahib, so this manifestation was to establish 'Dharma' and to demolish 'Adharma'.

In the eighth part of first chapter "*Contribution to Sri Guru Granth Sahib*" I have mentioned that, the Bhatt Bani has been incorporate in Sri Guru Granth Sahib from pages 1389-1409. Bhatt's praises and worship, the Guru from Guru Nanak to Sri Guru Arjan Dev Ji. First Guru's Sawaiyas are of 10, second Guru's sawaiyas are also 10, third Guru's 22 and fourth Guru's are 60 while the fifth Guru Sawaiyas are 21. The composition is spread over 20 pages.

In the ninth part "*Significance of Bhatt Bani*", Gurbani is the outpouring of divinely inspired spirits. Similarly Bhagat Bani is a independent entity collected and selected by the Gurus and incorporated in Holy Granth. But the Sawaiyas composed by the Bhatt's are unique in the sense that they are testimony to the spiritual heights of Gurbani.

It is very important to note that, earlier Bhatt Bhikha has visited Goindwal and paid tribute to Guru Amardas. They got set for the spiritual journey under the expert guidance of Guru. They expressed their thoughts with all the sincerity at their command. They wrote in the light of their Puranic knowledge, mythological background mingled with the new spiritual experience that they gained in the Guru's court.

The Bhattas treated the Gurus as revered Avtar and they accepted continuity of the same light in each one of them. According to them, it was the same spirit which started with Guru Nanak and passed on to the successor Gurus.

## **Chapter 2**

*“Bhatt Bani in Indian Tradition and their life history”.*

A great importance and rich tradition of Bhattas in India. Before starting Buddhism, Bhattas were court poet and got money with singing, writing and praising in the courts of Princes. Generally, the Bhattas belong to the enlightened and intelligent class of men. They had lots of categories. Their main occupation used to compose and sing the ballads of the brave deeds of the warriors and to sing laudatory verses about kings and emperors and thereby keep them in good honour.

But whose compositions are include in Guru Granth Sahib they are different from that Bhattas. They were very Brave and they praises the Guru without any mercenary motives. According to a common belief, these eleven Bhattas were mutually related. These Bhattas were inhabitants on the bank of the Saraswati river which then flowed by Pahova, now in Karnal District. Those who lived on this side of the river came to be called Saraswats and those on the other side as Gaur Brahmins. Bhikha was the eldest in relationship. Among them are three sons of Bhikha i.e., Kirat, Mathura and Jalap. Bhatt Salh and Bhatt Bhalh were the

sons of Bhika's younger brother and Bhatt Gayand were the sons of another younger brother. Chokha by name of Bhikha. Bhatt Bal was the name of Tokha and Bhatt Haribans of Gopa, two other younger brothers of Bhikha who had six Brothers in all. They were thus nephews of Bhikha.

Bhatt Nalh has written a maximum of 16 Sawaiyas in eulogy of Guru Ram Das and his sawaiyas have been the most popular. It has not been known as to what was his relationship with other Bhatt. It seems possible that like other Bhatt, he also was a nephew of Bhikha. The family of Bhatt Bhikha has lauded the unique characteristics of the Gurus with the feeling of utter devotion in a language marked by Novel metaphors and similes and impressive idioms. Their compositions show their deep faith, love, reverence and commitment to the Gurus. They saw the image of God in the Gurus. They acknowledged the Guru persons as the manifestation of God. It has because of their immense love for the Gurus that they attained the ultimate bliss and for this they ever expressed their sense of gratitude towards the Gurus.

### **Chapter 3**

*"Bhatt Bani as theological study"* In this chapter we have elaborate the meaning and definition of theology and explained the metaphysical and social aspects also.



## **Meaning of Theology**

Theology literally means the knowledge about God "Theo" means God, Logos means word or utterances. It is broadly the theory about God or rational discourse on, or understanding of God. The word theology, derived from Greek 'theos' (God), and 'Logos' (Word or Utterances).

Oxford English dictionary define theology "The study or science which treats of God, His Nature and his relation with man and universe."

## **Definition of Theology**

(1) The rational and systematic study of religion and its influences and of the nature of religious truth.

I have discussed the basic following doctrines:-

(1) Metaphysical Aspects:

- (i) Guru
- (ii) Waheguru
- (iii) Joti and Jugat
- (iv) Sangat

(2) Social Aspects:

- (i) Equality
- (ii) Langar

**(i) Guru:**

The word "Guru" is a Sanskrit word, meaning, honoured person, religious persons or Saint. The word 'Guru' is composed

of two terms 'Gu' means darkness and 'ru' means light. In Sikhism the word 'Guru' is thus, defined as the light that dispels all darkness and that is called Joti (Divine light).

It means the descent of divine guidance to mankind. This honour of being called a 'Sikh Gurus' applies only to the ten Gurus, who founded the religion starting with Guru Nanak, and ending with Guru Gobind Singh, thereafter it refers to the Sikh holy Scripture Sri Guru Granth Sahib. The divine light was passed from one Guru to the next as, "The light of a lamp which lights another but does not abate."

**(ii) Waheguru**

'Waheguru' is the gurmantra or primary mantra : It is the reference to the Almighty God; the creator, the Supreme soul; the sustainer etc. The word 'Waheguru' literally means the 'Wonderful Lord' in the Gurmukhi Language. 'Waheguru' is the Gurmantra for the Sikhs invocatory formula received from the Guru or Nam for repetition (Silently or Aloud) and meditation upon the Supreme Reality. The Gurmantra has been passed down from the Guru to the Sikhs in initiation ceremonies (Amrit Sanskar). Nam Japna (repeated utterance of God's name, i.e. Waheguru) is one of the three Cardinal moral principles of Sikhism, the other two being Kirat Karni or honest Labour and Vand Chhakna or sharing one's victuals with the needy.

### **(iii) Joti and Jugat**

This Joti or light within Guru Nanak, to give the practical form as per the light, came in form of Jugat, variously in various circumstances, in form of the ten Gurus. Before the transfer of Joti every person was put to severe tests by Guru so that they came out as clean from the effect of Maya and become able to shoulder the responsibilities of the 'Joti'. In all these Gurus there was one Joti or light and the Jugat or the skills of like or the authority to use, was also one. Only bodies kept on changing. Every body has some life beyond which it can't function but Joti transcends phenomenal life. This is as strong in the child Guru, Harkrishan as in old Guru as Gurus Amardas.

The Bhatt's main focus is on Guru's praise and his Joti. The Sawaiyas of the Bhatt's acclaim the Guru, not as individuals, but as the revelation they embodied. Bhatt have especially referred to the fact that Joti (light) of Guru Nanak Dev continued to be transferred to the following Gurus. They see the Gurus in one light and one voice. They enjoyed the spiritual solace and tranquility in the company of the Gurus. That is why, their compositions were the result of their spiritual outpouring coming spontaneously to them through the blessing and grace of the Guru i.e., God. That is the basic reason that, they recorded the laudation of that pervading spirit in the universe. Bhatt's

endeavoured hard to eulogize the universal spirit permeating through each and every particle of this phenomenal existence, which is unlimited in expense. In this, they through their Bani address the God, who at different stages and in different periods appeared in this phenomenal world to guide and to mitigate their both physical as well as spiritual problems of the people and to guide them in the societal level, so that they may live a successful life.

**(iv) Sangat**

In the Sikh philosophy or Gurmati, Sangat is basic component of Sikh Society. Sangat provides the society the family and the individual with devotion and spiritual height. Otherwise, the literal meaning of Sadh Sangat is to be in the company of Saints. Without the exposition of the true name, it becomes fair crowd and simple group of people. That is why the holy presence of Guru Granth Sahib, the divine music or kirtan and or exposition is necessary for the congregation to become the holy one. The expositions should only be from the holy word of the Guru.

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## gǃ se ; ǃh gǃ kph I

; oǃ dk; , Gbk, **wǃj wǃ gǃkP**, GkPk ftGkr, gǃ kp, gfNnkbk, (fwshj hD)H

; kfj p f; ǃ, gǃ, **GZNK d/ ; tkJhJ/ ; Nhe**, f; ǃ,ppdI wǃJh ; /tk pki ko,  
nfwǃ; o, fwshj hDH

Tj h ; **ǃ rǃ{ rǃ** ; kfj p dogD, i bǃXo, 1963H

Tj h, **f; woB dhnk poesK s/ j' b by**, f; ǃ, pǃdoi wǃJh ; /tk pki ko,  
nfwǃ; o, gfj bh tko, 1971H

Tj h, ; **b'e s/ Ppd cold ; Nhe**, f; ǃ pǃdoi , wǃJh ; /tk pki ko nfwǃ; o,  
2008H

; kfj p, Pǃ f; ǃ, Gkǃh, **nksw doPB**, bǃj' b pǃe Pǃg bǃXnkDk, shi h  
tko, 1967H

; fspǃo f; ǃ, (gǃ), **gosǃy j fo**, fBT{ pǃe egBh, wǃJh j hok rN, i bǃXo,  
1977H

Tj h ; **kok fǃfsj k**; , fBT{ pǃe egBh, wǃJh j hok rN, i bǃXo, d; thǃtko  
2004H

; ǃk, ; ǃi hs f; ǃ, ; **kǃkoD wB' ftfrnkB**, gǃ kph : ǃhtof; Nh, gfNnkbk,  
fwshj hDH

; /tk f; ǃ, eth, **Pǃhd fpbk; Gkǃh wBh f; ǃ ( ; gǃh)**, frnkBh roi k  
f; ǃ, gǃ kph ; kfj s nekdwǃ, bǃXnkDk, 1961H

; /te, ; /tk f; ǃ, ( ; gǃh), **gǃuhB i Bw ; kyh ; ǃ rǃ{ BkBe d/ i h**, fBT{  
pǃe egBh, i bǃXo, 1969H

; s'y f; x, (GkJh), **rþ gþkg ; þi rE**, GkPk ftGkr, gfNnkkb dñ h tko,  
1960H

Powk, NñH nkoH (vkh), **wBftfrnkB**, bkj 'b pþe Pkg, bñXnkDk, 1994H

Pb f; x, (vkh), **rþwfs doPB**, PwDh rþdñkok gpþe ewNñ, nfwþ; o,  
dñi htko 1962H

j opz f; x, **rþ{rþpd f; x**, umhrVQ 1966H

j i þk f; x ns/ tho f; x, **GkJh rþdk; , toD**, nfwþ; o, 1962H

eñPP, ; og f; x, **rþ dñnk ; kyñnk**, fgnkok f; x ns/ frnkBñ roi k  
f; x, gfNnkkb, 1986H

frnkB f; x, frnkBñ, **gE gþkP**, gfNnkkb, 1970H

rþdk; i h, (GkJh), **tkok, frnkB osBktbh**, ; wDh rþdñkok gpþe  
ewNñ, nfwþ; o, 1979H

rþp\p f; x, **wBj o PyPñns**, nso ud egþ nñ ; BI , fdbñ, 1950H

i ðh, rþPoB eþ, **rþ{BkBe pkDh dk f; Xkse ftPbPD**, gñ; { pþe fvgñ  
gfNnkkb, 1979H

i X f; x (GkJh), **rþwfs fBoD?** bkj 'b, 1945H

skoB f; x, **rþ{nrd dñ i h**, gi kph : Þhtof; Nñ, gfNnkkb, fwshj hDñ

Bošw skok f; x, **tkfj rþ{PpdkoE**, gfNnkkb, 1862H

^Tj h, ^ **rþ{rE osBktbh**, gi kph : Þhtof; Nñ, gfNnkkb, fwshj hDñ

doPB f; x, **rᵇ{ rᶑ pkDh ftzu rᵇ[ dk ; ebg**, gi kph : Bhtof; Nh,  
gfNnkbk, 1989H

Xow ud, pkfsP, (; gkh), **GkJh wBh f; x ofus, f; zyK dh Grs wkbk**,  
bkj 'b pᶑ Pkg, bᶑXnkDk, 1979H

BoD f; x, frnkBh, **GZNK d/ ; tJhJ/ ; Nhe**, GkJh pNK f; x gᶑkg f; x,  
nfwᶑ; o, 1987H

gdw fgnkok f; x, '**d; wrᶑ doPB**', gfNnkbk, 1968H

fgnkok f; x (; gkh), **nkfd ; kyhnk**, bᶑXnkDk, 1989H

wBh f; x, (GkJh), **f; zyK dh Grswkbk**, nfwᶑ; o, 1955H

oDi hs f; x, **rᵇ{ nwodk; i h**, nfwᶑ; o, 1980H

tho f; x, (GkJh), **okDk ; ᵇs f; x**, ykb; k ; wkuko, nfwᶑ; o, dᶑ htko,  
1967H

^Tj h, ^ (; gk), ^ **gᵇksB i Bw ; kyh**, nfwᶑ; o, 1982H

^Tj h, ^ ; **ᶑ rᵇ{ BkBe uwseko**, nfwᶑ; o, 1928H

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ekBᵇ f; x, BkGk, (GkJh), **rᵇ Ppd osBkeko wj kBeP**, GkPk ftGkr,  
gi kp, 1960H

Tj h, **wj kB eP**, GkPk ftGkr gi kp, ; ᶑth tko, 2006H

fegkb f; x, frnkBh (; gkh), ; **wnoE eP**, GkJh i tkj o f; x fegkb f; x,  
nfwᶑ; o, 1969H

e] bh, ; [odo f; x, (; gkh), **gi kph ; kfj s eP**, umhrVQ 1972H

i rh, osB f; x, (vkh), **rb{ rE ; kfj p ftPt eP**, gpbhePB fpTb',  
gi kph : Bhtof; Nh gfNnkbbk, 2000H

ftB'd, Nhh nkoh (vkh), **Bktb nkbùBk Ppdktbh eP**, gpbhePB fpTb',  
gi kph : Bhtof; Nh gfNnkbbk, gfj bh tko, 1999H

**rE L**

; **h rb{ rE ; kfj p**, ; wDh rbdlnkok gpXe ewNh, nfw\$; oh