CHAPTER –VI

EULOGISTIC APPROACH AND COMPARISON

Bhai Nand Lal in his ghazals has propounded the different forms and virtues of the Almighty, his adoration towards Him, significance of holy congregation and divine love. In his Zandagi Namah he has repeated the same subjects changing the poetic metre. In Tankhah Namah (Punjabi) a few aspects of the discipline of true Khalsa have been explained. He has eulogized the Sikh Gurus in Jot Bigas and Ganj Namah. Undoubtedly, Bhai Nand Lal was the contemporary and devotee of the tenth Sikh Guru, Guru Gobind Singh yet he has eulogized all the ten Sikh Gurus. Guru frequently in all his works. Ganj Namah, Jot Bikas ( Parsion) and Jot Bikas (Panjabi) are specifically subjected to the eulogies of the Sikh Gurus.

Eulogizing the first Sikh Guru, Sri Guru Nanak Dev Ji, Bhai Nand Lal mentioned that the Guru Sahib was an image of all powerful God. He was to raise the flag of eternal spiritual bliss and eliminate the darkness of ignorance with the divine enlightenment that he had received from the Almighty. He took responsibility to propagate the message of the Almighty (Akaalpurakh) in the world. All his words, messages and orders are supreme and sacred for the people. Both the 'noon' of his name depict 'nurturer and nourisher'. The ‘alif’ in between the two ‘noon’ which symbolize the absolute (Akalpurakh) and the last ‘kaaf’ represents ‘the ultimate great prophet’.

Bhai Nand Lal in the glory of Guru Nanak has composed eulogy (Qasida) and called him a superhuman being beyond the mundane personalities. Even he was an image of the Almighty (Narayana). The Almighty created him and made him superior to all human beings as well as head of His Messengers. He himself entitled him as the guide of mundane life and the life after death. He was studded with qualities to endow salvation, blessings and pity. God Himself decorated his seat and granted him all virtues and qualities of social welfare. Here, Bhai Nand Lal has infrastructure the image of a monarch. According to the version of Bhai Nand Lal, the empire of Guru Nanak is eternal. As a spiritual being Bhai Nand Lal calls Guru Nanak superior to those of the Hindu gods like Brahma, Ishar (Shiva) and Vishnu.
The Guru was superior to all the incarnations of Vishnu. The Hindu demigods all genuflect before him in respect:

Hazaar Ish Inder dar pae oo.
Zi har bertareen jae oo.¹

Numerous incarnations of Vishnu and Krishana and devotees like Dhru, Rama, and Krishna are ready to sacrifice themselves for the minor foot dust of the Guru. Besides the Hindu gods, semi gods and Vishnu incarnations and devotees, Bhai Nand Lal explains that the other creations of the worlds, skies, are also devotees of Guru Nanak.

Hazaaran sipahar-o-hazaaran sama.
Hazaaran zameen-o-hazaaran sara.
Hazaaran chun kurasi hazaaran chun arsh.
Bapaaayash dil-o-jaane khud kardeh farsh.²

Bhai Nand lal has also undertaken the Jewish, Islamic as well sufistic concepts and termed Guru Nanak Ji superior to them:

⁰ ¹ ²
Hazaaran chun naasut-o- malkut ham.
Hazaaran chun jabrut-o-laahut ham.\(^4\)

Numerous angels, great men and characters like Adam and Eve are explained serving as slaves on the threshold of the Guru since the Almighty has bestowed upon him superiority:

Hazaaran chun Adam hazaaran Hava.
Hazaaran bazurgan' bipaish fida.\(^5\)

Guru Nanak was superior to all human beings, the deputed messenger of the Almighty on earth and all gods of heaven. They genuflect before Guru Nanak:

Khaasgaan jumla khaaqe pai oo.
Hamah malkution fidaai oo.
Sad hazaaran mureedash zi malkoot.
Sad hazaaran mureedash zi nasoot.\(^6\)

Bhai Nand Lal exaggerating the greatness of Guru Nanak feels himself incapable of eulogize all qualities of Guru Nanak and reveals that ‘the Almighty Himself has extolled the Guru:

Haq chun khud waasifash chi goyam man.
Dar rahe wasifashe oo chi poyam man.\(^7\)
Bhai Nand Lal adds that Guru Nanak was a spiritual guide and his instructions ought to be followed. His sight view endowed pleasures and minds follow to yield his blessings. Those who recited his name got rid of the pains of hell:

Inbasat aidash az aan deedar.
Bar shatabad zi behare bar cheedar.
Ki zi dozakh shawand rusta ham.
Warna uftand dasat-basata ham.  

The bard, Kalsahar portraying the personality of Guru Nanak writes that the Guru had enjoyed the temporal as well as the spiritual kingdom. The great kings like Janak and saints like Sanak as well as Jogis Kaplad, Jamdagani, Udho, Akrur, Bidar, praised his glories. Moreover, Sesnag with numerous tongues praised his personality. Four Vedas, six Shastras of Hindus and even Shiva himself extolled his virtues. His glories are equally extolled in both the worlds. In the Epoch of Gold age (Satyuga) he emerged as Bawan, in Silver age (Duapar) as Krishana, in Brass age (Treta) as Ram and in the Iron age of (Kaljug) he acquired the name of Nanak. All the historical bhagatas and mythological bhagats, gods and semi-gods like, Ravidas, Kabir, Jaidev, Trilochan, Beni, Sukhdev, Brahma, Vyas, Bharthari, Durbasa, Parus, Angré, Bal etc. sang the praises of Guru Nanak.

In the above mentioned revelations the bard has taken the names of devotees, and bhagatas who even had passed away before the birth of Guru Nanak, ie Ravidas/Beni and Jaidev. Thus, they extolled Guru in mubaligha.

Bhai Gurdas has extolled Guru Nanak and picturised his significance in his contemporary social, religious and political phenomenon. He described that Guru Nanak's emergence was the need of the day since the whole social phenomenon of the time was upset. Guru Nanak by his spiritual values propounded a life style which was
followed and appreciated by Hindus and Muslims alike. The jogis, theists and ascetics accepted his greatness. He taught the lesson of equality between the social groups by which rulers and the ruled could become friends to each other and accept the significance of each other. Bhai Gurdas adds that Guru Nanak put before the society an example of simplicity, soberness, austerity and restraints:

Rana rank barabary paireen pavna jag vartaia
- - - - - - -
Ret akk aahar kar roran ki gur ki vechhaee
Bhari kari tapasaa vade bhag har sion ban aayee

He firstly himself practiced the referred life values, acquired success and then moved to propagate them. He explained the significance of good deeds in human life and their importance in religious life:

Puchhan fol kitab nu Hindu vada ke Musalmanoee?
Baba akhe hajian shubh amlaan bajhon dono roee

Bhai Gurdas portrays Guru Nanak victorious in discourses with Jogis, Maulvis, Qazis etc. and added that he condemned their hypocritical religious practices. Similarly, he condemned the rulers, who oppressed the poor public and jurisprudence away from human value and pronounced the justified definitions to their duties. Bhai Gurdas, though has used the symbols of Puranic characters to eulogise Guru Nanak but the referred characters used by him are merely general, like deities, demons, Indra, dancers of his court (Inder loka) a few in number. Consequently, it may be said that the bards who were basically Hindu Brahmins have used more Puranic characters in their eulogies. Bhai Gurdas has portrayed the significance of Guru Nanak in his social, religious and political context while Bhai Nand Lal having a vast knowledge of Islamic studies used Hindu Puranic as well as Islamic characters to calculate the glory and greatness of the Guru.

Kalsahar, the Bard addresses Guru Angad and calls Guru Nanak a blessed personality who placed his hand on the former's brow. With the touch of his hand on the brow the stream of nectar began to flow to fumigate the rishis, mundane people as
well as prophets. The bard added that it was his moral duty to propagate the glory of Sri Guru Angad Dev in seven global continents.

According to the version of Kalsahar the bard, Guru Angad had a glorious glance that was able to wash out the sins and the very sight of the Guru illumined the universe by eliminating the darkness of ignorance. The aggregation of the Guru was true, divine and sublime while his personality was imbibed with the love of God.

Kalsahar calls Guru Angad an incarnation of king Janak and termed him a man with nature who provided refuge to the pious and the noble. The Guru was able to procure the griefs and sufferings like the supernatural tree (Kalap Tree). He had controlled upon the mundane desires, pardoned the sinners as well as provided shelter to the refugees. He had powers temporal as well as of spiritual worlds. Moreover, the bard added that the minor most persons by the glance of Lehna received the grace of unity with the Almighty. 11

Kalsahar called Guru Angad a great person who always took the shelter of God’s Name, remained engaged in His recitation and acquired peace. His holy sight view bestowed the merit of ablution of 68 pilgrimages and nine stores of riches.

Darshan parsiai Guru kai ath-sath majan hoe 12

Kalsahar the bard, revealed that the services of Guru Angad must be undertaken continuously day and night because his vision protects the sinners from the pains of birth and death.

Kalsahar the bard, indicated one’s attention towards the pain of birth and death which are considered most painful occasions in human beings and animals. Generally, it is opined that the death in human beings as well as animals occurs due to the failure of limbs. But in religion it is not so. Since one becomes adult or acquires consciousness in childhood he begins to feel pains and pleasures but in too minor age or in the shape of foetus nothing can be said about feelings. The modern science has not proved whether a foetus has consciousness or not. Due to the growth of body, one forgets the incidents of his life as lad or lass. The Hindu classical scriptures reveal that the foetus also feels pleasure and pain.
When a man becomes adult his feelings become more sensitive. He fears from unknown facts and feels pains. The life after death becomes the most painful feeling for him because he always think about the life after death. Moreover, the Hindu mythology and scriptures have revealed dangerous and dreadful scenario of hell. Thus the concepts of life and death are painful.

Bhai Gurdas was a contemporary of Guru Arjan and Guru Hargobind Sahib. He had learnt about the previous Gurus by means of oral records or the Bani to which he got chance to transcribe at the occasion of editing work of Sri Guru Granth Sahib. Similarly, he had not seen Guru Angad. He did not write more about Guru Angad and the 45th stanza of his 1st var informs that he was granted the spiritual Guruship by Guru Nanak himself during his life time. In four stanzas (5 to 8) of var No. 24 are subjected to Guru Angad Dev Ji. The poet reveals that Guru Angad emerged from the physical body of Guru Nanak just like waves emerge from the river Ganga. He, by nature, was serious, responsible, full of good qualities and termed the master of the field of Guru Nanak. He remained keenly attached in the name of the Almighty. He passed successfully through the tests taken by the Guru and proved an adroit pilot of the Sikh congregation. He was master in spiritual and temporal life and overcomed all the five evils. He was studded with the qualities of truth, contentment, pity and religious feelings. He had discarded of lusts, anger and the felling of rivalry.

Bhai Gurdas in the praise of Guru Angad has not used the similes of the Puranic characters and his words about Guru Angad evince the latter a common man of the earth studded with the virtues of humanity and socio religious values.

In praise of Guru Angad, Bhai Nand Lal opines that the referred Guru is similar to Guru Nanak. Both the Gurus were sparks from a single source. The poet has defined the name of ‘Angad’ alif+noon+gaaf+daal. ‘Alif’ means ‘ihatadar’, kindness towards the poor and the rich, ‘noon’ means ‘nivazanda’ (endowing), ‘gaaf’ means ‘kamran’ and ‘daal’ means ‘dawaa’ i.e. medicine of each pain.

The poet adds that Guru Angad was the guide for both worlds i.e. spiritual and mundane. He was a cause of forgiveness for the poor. This praise was quite equal to the praise of the Almighty.
Obviously, it is concluded that Bhai Nand Lal has portrayed the Guru in a human being studded with virtues. The poet has not used adjectives and similes those of supernatural character and called him forgiving, kind, justice liking, a selected personality of the Almighty as well as a part of the physical body of Guru Nanak.

Kalsahar the bard, in praise of Guru Amar Das wrote that the glory of the referred Guru was manifest in the East, the West, the North and the South i.e. in all directions of the universe. He has in his mind the Name of the Almighty which is undeceivable and helps the saints to across the dreadful ocean of the mundane life. The Guru is so great and glorious that sublime gods, strivers, adepts him and Shiva recites the glories of his name.

The Moon as well as the Sun urge to recite the name of the Guru since his name has emancipated ranges of mountains spread in extensive categories. Eighty four miraculous men, Budha, Ambrik, Udho, Akrur, Trilochan. Namdev Kabir, 33 crore deities all received the benefits by means of recitation of his name. The undeceivable Name of the Almighty got place in the heart of Guru Amar Das. It was the name which endowed pleasures to Bhisham Pitama. The son of Tej Bhan an outcome of the Bhalla clan Guru Amar Dass was praiseworthy. Those who serve the true Guru are endowed with comforts. His right hand had the symbol of lotus while his frontal view had supernatural powers. He spoke the words full of devotion and had the store of nectar in his heart. He was above the feelings of richness and poverty.

Jallap, the bard, revealed that Guru Amar Dass believed in monotheism. He meditated on the one God and cognized Him one only. He marched towards the indestructible God in the age of 72. Guru Amar Das had the same virtues which were found in Jaidev and Namdev. He had a nature away from greed, anger and ambitions. His sight view endowed men the blisis of emancipation. The Guru provided fearlessness from the assumptions of the fear of life and death.
Jallap adds that Guru Amar Dass propagated the teachings of Lehna, Guru Angad Dev. The Guru born in a high esteemed family the bard feels helpless to narrate his glories. Kirti the bard, has narrated that the Almighty Himself entered into the universe in the form of the true Guru Amar Dass. By assuming the form of the said Guru the Almighty illumined the whole universe. He was a river of spiritual diamonds and saved the drowning ones. His services imparted freedom from pains and penury.

Bhikha the bard, praised the nature of Guru Amar Dass and revealed that the Guru had overpowered his lust and wrath and never allowed these vices to touch him. The poet picturised the Guru in the form of a troop, who wore an amateur of trance climbed on the saddled horse of spiritual knowledge. He took in hand the bow of faith and shot the arrows of recitation and humility. By the grace of Guru Nanak he received the empire of a spiritual teacher.

Sall the bard, completed the theme initiated by Bhikha, who portrayed the Guru in the from of a troop and added that the Guru like a brave soldier defeated his enemies. Bhall the bard, extolled and said that in order to count the gnosis of the Guru one needs concentration of mind like Shiva, the Hindu god of death.

Obviously, It may be concluded that Kalsahar used maximum puranic characters and concepts to eulogize the Gurus while Jallap, Sall, Bhall and Bhikha portrayed the Guru like a human being with a nature of spiritual richness. Moreover, their language has proximity with the Punjabi prevalent during their times.

Bhai Gurdas termed Guru Amard as eternal like his name. In Punjabi the word Amar means, eternal or deathless. The Guru founded the city of Goindwal which became a notable centre of Sikhism. Bhai Gurdas has also repeated the eulogy of Guru Amardas in var, 24 where he added that the Guru opened the stores of Divine Word and distributed the riches of devotion. The four Hindu castes influenced by his nature paid him regards and bowed before him. The Guru had no ambition for worldly riches. Most of the thoughts provided in this matter are similar to the words of bards:

1 The bards propagated their homage in typical language with curious glossary and mythological characters. While Bhai Gurdas has paid his homage to the Gurus in quite simple Punjabi which was easily understandable to the simple minded Sikhs of that time.
The objective of writings of Bhai Gurdas was to propagate the socio religious phenomenon of the Sikh faith. He composed countable stanzas in praise of the Gurus and it is opined that he followed the ideas of the bards to glorify the Gurus.

Bhai Gurdas propagated the extract of the curious swayyas the of bards in simple vars. Guru Arjan Dev rightly said that his writings are a key to Gurbani.

Bhai Nand Lal eulogizing the Guru Amardas in Ganj Namah versified following details about different letters of his name. The letter ‘alif’ stands for ‘aram bakhsh’, ‘mim’ symbolizes, ‘blessings of sweet verses’ re’ denotes richness or "raunak" of his immortal face, the word ‘daal’ is described as the ‘dastgir’ the helper of the helpless, the second ‘alif is meant for “giving shelter to sinners” and the ‘seen’ at the end stands for ‘God’s grace’ on him.

Do aalam ghulaamash che hazda hazaar
Fazaal-o-kraamash fazoon’ az shumaar.14

The poet composed only four couplets about Guru Amardas in Ganj Namah and eulogised him in brief.

Guru Amardas begot from a noble family and he received endowments from the graceful Almighty. His words illumined the universe. He extended justice by which the earth i.e. the world took the shape of a green garden. Not only eighty thousand people, even both the present and the next world accept his slavery since his grace, kindness and endowment were limitless.15

Obviously, it is concluded that the bards, Kalsahar, Jallap Kirat, Bhikha, Sall and Bhall wrote 22 swayyas in the Guru’s praise. Kalsahar eulogised the Guru more but his narrative portrayed the Guru as a human being whose nature was full of virtues. The narratives of Bhai Gurdas and Nand Lal are brief but denote the glory of the Guru completely as a perfect spiritual Teacher.
Eulogizing the virtues of the fourth Guru, Sri Guru Ramdas Ji, Bhai Nand Lal in his work Ganj-Namah (Prose Section) points out that every unfortunate, ignoble, immoral, debased, sordid and mean person who has come under his refuge is blessed and is made a blessed soul. Every sinner and immoral person who had recited his name, could easily snake of the fifth of his mind and soul. The 're' of his name is very fortunate and it stands for the soul of every human being, the first 'alif' of his name is above every other name in the world. Mim symbolizes benevolence and kindness. 'Daal' including second 'alif' in his name resides in the Naam of Waheguru. The 'seen' of his name symbolize help and support of the destitute in both the words.

In the eulogy of Sri Guru Ramdas Ji the poet has written five distiches.

Ze tausaf-e-oo qaasir zabaan.
Azo rubaa hum sudas gauhar fishaan.\(^{16}\)

All the three worlds (the earth, the under world and the skies) are incapable of eulogizing his virtues. The four Vedas and six shastra utter his pearl like messages in the world.

Kalsahar the bard, portrayed Guru Ram Das a blessed creature by Guru Amar Das. He explained that the name of the Almighty was deeply enshrined in his heart and he being the lord of virtues also proved like a sprouting source of justice. He got constructed the pool of nectar (Amit-sarovar) so that the devotees may have a sacred bath in elixir. The son of Hardas Guru Ram Dass had profound understanding and his association made the souls blotless. He was illumined with divine knowledge and had a fearless heart by which he attained the immaculate Lord.\(^{17}\)

Kalsahar extols Guru Ram Dass by saying that the manful Guru by means of the recitation of Name of God controlled all the major five vices. He had detached himself from worldly affairs. He, by the grace of the previous Gurus received a high and eternal status and became the lord of stores of recitation and meditation. He cured the pains of human beings by means of recitation and awakened the sleeping souls of people. He, by means of recitation attained the nine stores (Nau Nidh) of riches, prosperity and the
supernatural powers became his slaves. He was begotten by wisdom and contentment. By this way he became the embodiment of the unborn and self illumined Almighty.

He has the couch of faith, bedding of equipoise and canopy of contentment and well embellished in the arm our of humility. He strikes the drum of the Almighty's Name. Kalsahar picturises the Guru in a monarchical structure. He provides a new definition to the concept of spiritual emperor.18

Kalsahar extols Guru Ramdas, narrating that the Guru was birth free and sublime. Abiding in the ocean of the spiritual knowledge he raised the banner of intuition. Therefore, the poet admitted his inability to write down the glories of the Guru. Nall the bard, called the Guru-philosopher-stone which by its mere touch converted the glass to gold. Again he termed the Guru a tree of sandalwood which imparts its fragrance to the neighboring trees. By this way the company of the Guru transmuted the mortals. Whosoever touched the feet of the Guru became spiritual men from animal or demons. Some authors have misunderstood the word ‘Jallan’ and they think that Jallan was the name of some bard. Prof. Sahib Singh has the name of Jallan in the list of bards.19

Bhai Nand Lal eulogizing Guru Arjan has explained the meanings of his name Arjan, alif +re+ jeem+noon and elaborated that ‘alif’ of his name denotes him as ‘arrant bakhsh’ (assistance provider) to his devotees, ’re ‘stands for “raandah” (steward) of his congregation towards the Almighty “jeem” strikes the meaning of “Jaan-fiza” (rendering courage) to his disciples while “noon” stands for “nivazandah” (endower) the man of holy nature.

The poet added that prophets and gods were the minor dust particles of his threshold. He was the beloved of the Almighty and semi-gods received shelter from him. He sought the reality of the glory of the Almighty. His physical body was absolutely an endowment of God and it extended virtues. Besides two worlds, millions of people followed his teachings and got the draughts of nectar. He received the message of God in shape of his compositions which extended general as well as spiritual knowledge. He, therefore, could illumine more the glories of the Almighty.

Jalaay-e-maqaale Haq aamad azoo.

Frogh-e-jamaale Haq aamad azoo.20
Obviously, Bhai Nand Lal has evinced the editing work about Gurbani by Guru Arjan. Though the other narratives are similar as to the previous eulogies.

Eulogising the Guru, Kalsahar the bard, reminds the readers of Krishna the incarnation of Vishnu who had eyes like lotus and uttered sweet words enjoying sweets, rice and curd from Jashoda.

When he played games the mother listening to the sound of loin chain enjoyed herself. The bard called the Guru even greater than Shiva and Brahma who urged to recite his name. He visualizes the Guru in form of Krishna with huge stature. It was the Guru who took the form of Nar Singh and saved Prehlad the saint. the bard, Kalsahar, and other had seen personally Guru Ramdas. Though they wrote the bani during the life time of Guru Arjan but they had also enjoyed the physical meeting with Guru Ramdas and picturised his personality:

You wear yellow robe, had teeth clear like Jessamine flower abide in memory of the Almighty, rosary upon your neck and embellished your head with the crown of peacock feathers.21

The Sikh traditions do not evince whether Guru Ramdas used to wear the crown as referred above. Even the wearing of the yellow robe is also doubtful since it was generally worn by the ascetics and yogis.

The most of the Bhatt Bani is subject to the praise of Guru Ramdas and Guru Arjan Dev Ji. The fact evinces that they had though versified the Bani during the life time of Guru Arjan but they also wrote a large portion of their eulogies in praise of the fourth Guru. Thus the fact is clear that they enjoyed the sight view of Guru Ramdas and entered the Gurus court during the times of Guru Ramdas. Generally, the bards initiated the Gurus eulogy by the name of the Almighty, then paid homage to the pervious Gurus in a few lines and then turned to accomplish swayyas in the glory of the present Guru. According to the tradition the Bard bani was composed during the life time of the fifth Guru, Guru Arjan Dev Ji who asked them to praise the Sikh gurus. Thus the bards were
the contemporary of Guru Arjan Dev and they composed more swayyas in the praise of the said Guru.

Kalsahar called the Guru, the incarnation of Raja Janak. And he by the grace of Guru Nanak, Guru Angad Dev Ji and Guru Amardas received the highest status. Born in the family of Guru Ramdas, Guru Arjan extended the ruling phenomena of Raja Janak. He was born in the caste of Sodhis, held the banner of piety. He had nine stores of reputation and the divine word.

He easily obtained union with the Lord. His words sprinkled Nectar and his mouth blessed gifts. In the soratha Kalsahar recalled him by the name of Arjan, the son of Kunti who stood firm in the holy battle (of Kurukshetra). He erected a bridge of Almighty’s name so that the people may traverse the dreadful ocean of the world.

Mathura the bard, said that Guru Arjan was Omnipresent. For this reason he remained attached in his services. He was merciful towards the meek and he blessed the saintly people. The Almighty created him his own image. There was none more like the Guru. Those who drink the nectar of his name by the Guru become free from millions of sorrows and pains. Whosoever meditates Guru Arjan Dev Ji does not pass through the pains of birth. The Name of the Almighty in the ironage manifested in the embodiment of the Guru. There was no difference between Guru (Arjan) and Waheguru i.e. Guru Arjan himself was the God.22

The above mentioned facts evince the bani of the bards is not mere subjected to the eulogy of the Sikh Gurus. They have also revealed the glory of the Almighty, the significance of recitation of God's Name, the significance of the services rendered towards Guru as well as the portrayal of transcendental God. It was the reason for which the fifth Guru justified and allowed their verse a specific place in Sri Guru Granth Sahib.

Bhai Nand Lal portrayed two aspects of the personality of Guru Hargobind. The Sikh history evince that the referred Guru was adroit in martial art and he also fought several battles against his rival Mughal rule. Bhai Nand Lal has portrayed the Guru as a saint and a soldier. Eulogizing the Guru as a brave soldier the poet said that he had sword to defeat the enemies as well as his arrows had strength to break stones. He was a man of spirituality and perfection. His threshold was graceful and illuminating,
brighter and higher than the skies. He cultivated in himself the knowledge of the former five Gurus. Denoting the significance of the letters of his name **he+re+gaaf +wau+be+noon and daal**, he produced that the letter ‘he’ denoted him the ‘Hadi’ i.e. guide of the people of spiritual as well as the mundane world. ‘re’ denoted the ‘rehmat’ the grace he had on the universe. ‘Gaaf’ denoted him as a ‘gauhar’ i.e. diamond. The word ‘wau’ stood for ‘Wardah’ say the rose ‘be’ stands for “baqi” (eternal) with the Almighty, ‘noon’ stands for nam favorable to the eternal life while the letter ‘daal’ indicated him ‘dana’ i.e. intelligent in studying the manifested and unmanifested secrets of the Almighty.

Ham az faqar-o-ham saltmat namvar.
Ba farmaan-e-oo jumlah zer-o-zabar.

Bhai Nand Lal was attached with the Sikh congregation since his childhood so he knew each and every aspect of the Gurus and their policies towards social and political phenomenon as well as their religious activities. He stayed at Sri Anandpur Sahib and must have learnt about the activities of the sixth Guru. So he portrayed successfully the saint-soldier personality of Guru Hargobind Sahib. Moreover, the concept of Miri and Piri which was initiated by Sri Guru Hargobind Sahib took perfection in the hands of Sri Guru Gobind Singh Ji when he created Khalsa in 1699. The Khalsa fought bravely against all evils at social as well as at political level.

In the praise of the seventh Guru, Guru Har Rai, Bhai Nand Lal said that the Gurus empire was more extensive than the seven continents and nine skies. The people of seven directions and geographical boarders who are millions in numbers stood in the services of the said Guru.

Here Bhai Nand Lal deviated from the Sikh theology. The referred concept of nine heavens (skies) is not accepted in the theology of Guru Nanak and his successors. The Sikh theology explains that there are countless skies, continents and worlds created by the Almighty. It is opined that. Bhai Nand Lal borrowed this concept from Islamic theology and repeated in his words as a classical hearsay.

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Further, the poet added that the Guru had pious angels faithful to him and they admitted his services. The dreadful angel of death (Yamma) also was frightened by listening to the glories of the Guru. The name of the Guru was Har Rai. Explaining the meaning of different letters of karta Har Rai=(kaaf+re+te+alif,+he+re, re_alif+ye) the poet denotes that:

‘Kaaf’ symobizes generosity for his devotees.
‘Re’ is meant for riah qudusian for gods
‘Te+Alif’ stand for (Tahmatname falq) a brave that can defeat the warriors like Rustum and Bahman of the sky.
‘He+Re’ denote that he can defeat armed men of great power.
‘Re+Alif’ stand for his agility to make the wild lion a domestic animal.
‘Ye’ stands for giving refuge to each sufferer

In the eulogy of the seventh Guru, Guru Har Rai, Bhai Nand Lal has used the Punjabi word as kafia i.e. ‘karta’, the doer which in Punjabi or Persian or Arabic is meant for a ‘fael’ Kunindah the word is a new addition in Indo-persian-literature and evinces that the Indian poets of the eighteenth century began to borrow the regional words in exogeneous as well as homogeneous forms.

Haq parvar Haq keeh Guru Karta Har Rai.
Sultaan’ ham darvesh Guru Karta Har Rai.\(^{24}\)

In the praise of the eighth Guru, Bhai Nand Lal had touched the highest peak in the art of mubaligha. He wrote that there was a minor difference between Guru Harkrishan and the Almighty. The minor most creatures of the universe got high respect by the grace of the Guru. Here in the distiches the poet has hinted towards the incidence in which the Guru, according to the tradition touched his stick with the head of a dumb and foolish waterman (Jhivar). By the grace of the Guru the referred person follow began to explain the difficult spondees of Gita, the Hindu scripture. The Guru performed this miraculous action to strike the pride of the Pandit, Krishan Lal who had challenged the Guru that he was more intelligent.
Guru Harkrishan anhamaa fazal-o-jood.
Haqash az hamaa khaasgaan’ bar saatood.25

Denoting the meaning of each letter of Har Krishan the poet narrated that the letter ‘ha’ strikes the meaning of ‘Hazeemat Afgan’. ‘Re’ describes ‘raasti numai’, ‘kaaf’ stands for ‘kshaayandah-e-ibwab-e-karam’ and ‘sheen’ stands for ”shikasat” glory and ‘noon’ the last letter allowed symbolizes the meaning of ‘nazahat ifza.’ The referred description of the Guru’s nature propounds the hold of the poet on language and thought. The poet’s approach to narrate his thought is applaudable for adoration.

Bhai Nand Lal met Guru Gobind Singh after the martyrdom of Guru Tegh Bahadur. It is opined that for the same cause he wrote only five distiches in Ganj Namah in his glory. Bhai Nand Lal had gone through the nature and activity of Guru Tegh Bahadur and his glorious sacrifices. He depicted the Gurus capability to accept the will of God and dare to keep His secrets.

Dharamhait saka jin kia
Sis dia par sirar na dia26

(The Guru evinced the recordable incident for the sake of religion. He sacrificed himself but denied to disclose his secrets).

The emperor Aurangzeb called him (Guru Tegh Bahadar) in his court and said, “O, Tegh Bahadar, you claim for greatness and seat of a spiritual guide. Show some miracle which may evince your claim of greatness. Guru Sahib remained silent. The emperor had no more interest to put such a question but Ram Rai due to envy and jealousy emphasised to see some miracle. The Guru thought for a while and said, “The emperor should not ask for miracles from a faquir. I know no miracles but prayers.”27

Exaggerating the Guru the poet has given new terminology to the eponym of Guru Tegh Bahadur. He adds that the letter ‘Te’ of his name denoted ‘Tawakul’ and Taslim (admittance) to the will of Almighty. The letter ‘ye’ denoted his ‘yakeen’ (Faith) in Him whereas the letter ‘kaaf’ represented the quality of ‘Karim unnafas’ graceful
spirit in his nature. The poet added that the letter ‘be’ indicated him as ‘bazam aaraad’ of ‘hidayat’ (organiser of the holy congregation), he’ for ‘hidayat’ ‘alif’ for the ‘aikan-e-yakeen-e-izadi’, ‘daal’ stands for justice in both the worlds and ‘he’ denotes realization of the path and secret of God.

The poet has studded the eulogy with adjectives and evinced his commendable approach in ‘Mubalighaarai’. Bhai Nand Lal in the glory of Guru Teg Bahadur added that the divinity of the divine was glittering because of the pious manifested body of the Guru. His discourses were more valuable than the words of the Almighty.

\[
\text{Anvare Haq az vajoode pakash raushan} \\
\text{Har do aalam ze fez-e-fazalash raushan.}^{28}
\]

Bhai Nand Lal was the contemporary of Sri Guru Gobind singh. He has personally seen the Guru and passed some time in his congregation. Even he got shelter under the custody of the Guru when emperor Aurangzab issued the orders to punish him. The poet eulogized the Guru saying that he was the torch to show the light of the previous nine Gurus. He raised the banner to liberate the people from the curse of pains of life and death. He was the first and the last king of the Sikh world. His troops are the victorious tigers. Millions of deities like Isar, Brahma in the skies and paradises urge to seek his shelter. They are his devotees and millions of heavenly powers obey his orders.

In exaggeration explaining the meanings of Gobind the poet undertook each letter ‘gaaf+wau+be+ye+noon+daal’. The gaaf, according to the version of the poet denoted the meaning of ‘Gaeti sataan’ (victorious of the universe) ‘wau’ for vaasta’ for ‘qayaam-e-zameen’ (a source for the earth to exist) ‘be’ ‘bika bakhshida-e-panahandgan’ (provider of shelter to the refugees) ‘noon’, ‘nawazandah’ (endower) and ‘daal’ denoted his nature as the ‘daam gusaal-e-marg’ the breaker of the net of death.

The version edited by Mahan Singh Giani includes the terminology of Singh in this matter but Dr. Ganda Singh’s version has no revelation of the word.\textsuperscript{29}
Bhai Nand Lal Goya has versified the personality of Sri Guru Gobind Singh and called him a guard, a treasure of truth, a beam of grace, seeker of the Almighty and popular among the public, lord of crowns, empire and gnosis. He was a cloud raining kindness. He was being blessed by the omnipotent Almighty, eternal, with good fortune. Those who kissed his threshold were admitted in his kindness. He worshipped God as a devotee and himself was worshiped like a deity by his followers.30

It may be concluded that Bhai Nand Lal who passed some time in the services of Sri Gobind Singh got good chance to study the nature of each Guru. He also studied the Gurbani composed by each of them. Moreover, while living in the Sikh congregation he listened numerous traditions and hearsays popular in the Sikh community. According to the informations he got by these sources he made an image of each Guru and then versified couplets in their glories.

The Sikh Gurus were not sycophants but each of them had devotion for the pervious Guru. In the Sikh community a Guru received a high status and is adorabe like a ‘murshid’ in Sufi literature. Bhai Nand Lal depicted the real picture of each Guru as he had called them gnosis, illumined, with divine knowledge, prophet, adorabe, lords of mundane and divine world, provided shelter to refugees, the true emperors, victorious lords of grace, kind hearted, blessed by the Almighty and endower of riches, raising banners of liberation from life and death, true thinkers, followers of divine orders, studded with contentment, above the feeling of friends or foes. The status increased day by day. He was the guide of mundane as well as the spiritual world. All the deities were minor as compared to Sri Guru Gobind Singh.

Tegh ra fattah Gur Gobind Singh.

Jan-o-dil ra rah Gur Gobind Singh.31

In this way Bhai Nand Lal eulogized the tenth Guru. The poem “Nasaro mansoor Guru Gobind Singh” became so popular in the Gurmat literature. The Sikhs of the eighteenth century Punjab specifically from the sikh congregation had least knowledge of Persian. The qafia of the poem “Guru Gobind Singh” became so popular
and Bhai Gurdas 2nd wrote in the same pattern “Wahu Wahu Guru Gobind Singh ape gur chela”

Bhai Nand Lal was the second person who introduced the theology of the Sikh Gurus with the Persian world. Firstly, this was tried by Kaikaus the author of Dabistan-e-Mazahib. Kaikaus in his referred work has written about the Sikh Gurus but his work remained confined upto the biographical informations upto the fifth Guru. Moreover, his informations are not more than factual revelations. He has least knowledge about the second to the fourth Guru. Therefore, Bhai Nand Lal has encompassed the eulogies of all the Sikh Gurus as we has explained the tenets of Sikh theology.

Bhai Gurdas 2nd whose var number; 41 is generally seen included in the manuscripts of Bhai Gurdas 2nd remained an unknown figure. I opine that Gurdas Singh who wrote Mehma Pakash Vartik was the author of the referred var.32

Bhai Gurdas Singh in his eulogy composed in the glory of the tenth Guru has also exaggerated Sri Guru Nanak Dev and used the similes of Krishana, Raghunath (Ram) Paramhans, Bhagwant. The poet added that the Guru emerged as the tenth incarnation and thwarted the oppressors. He waved sword in a way that none could face its strike. He ravaged sepulchers, temples of Hindus and mosques. He killed emperors and banned the traditions of Islamic as well as the Hindu cult and created a new religion called ‘Khalsa. Bhai Gurdas Singh eulogizes of Sikh Gurus:

2. Dutie Angad har gun gae.
3. Tisar Mehal Amar pardhana
4. Guru Ram Das chauthe pargasa
   Jin ratte niranjan prabh abhinasa
5. Guru Arjan pancham thehraeo
   Jin shabad sudaar Granth banaeo
6. Gur Hargobing khamstam avtare
   Jin pakar teg bau dushat pachhare
7. Saptam Mehal agam Har Raia
   Jin sunn dhian kar jog kamaia
8. Harkrishan bhayo ashtam balbira
   Jin paunch dehli tajio sarira
9. Gur Tagh Bahadhur swang rachaing
   Jeh apan sis de jag thehraing
    Jin Khalsa panth ajit suahara.\textsuperscript{33}

Translation:

1. Guru Nanak is the head of all Gurus.
2. The second Guru Angad sang the praise of the Almighty.
3. The Third was chief Guru Amar (Das)
4. Guru Ram Dass emerged as the fourth Guru.
   He was devout to the eternal God
5. The fifth Guru was made Guru Arjan,
   Who compiled the holy Granth.
6. Guru Hargobind was the sixth incarnation,
   Who handled sword and thwarted oppressors
7. The seventh Guru was called Har Rai,
   Who meditated and earned yoga
8. Guru Harkaishan proved the brave eighth Guru,
   Who arrived at Delhi and passed away
9. Guru Tegh Bahadur did the exhausted
   He sacrificed himself and saved Dharma.
10. Guru Gobind was the tenth incarnation,
    Who established the undefeatable khalsa

Sri Guru Gobind Singh created a community in which the Mohammedan and the Hindu traditions were abolished.

   Eon tisar majhab Khalsa upjio purdhana.
   Tab sunnat koe na kar sakai kanpat Turkana

By this way the third religion Khalsa Panth emerged as a chief religion of the word. It banned the tradition of circumcision and the Turks frightened by its names.\textsuperscript{34}

Therefore, his followed, banned the Islamic tradition as well as Hindu rites. Similarly, they banned the recitation of the Holy Quran, Namaz, the Islamic law (\textit{Shariat}) and pronounced the slogan of ‘\textit{Akal’}. The Guru’s
followers following his teachings extended the environment of True epoch, 
(Satjuga), in the Iron age. They took the political hold of Punjab.

Consequently, it may be said that Bhai Gurdas 2nd has not only eulogized the 
Guru but his followers also. Who extended the teaching of their spiritual teachers and 
took the hold of lands with new environments of the dominance of Khalsa. The poet has 
not left his sign and the earlier research does not provide sufficient information about 
him. There are a few minor evidences which indicate some aspects about the author:

(a) The facts revealed in the var propound the political environment of 
Punjab from 1699 AD to the establishment of the Khalsa Raj ie late 
eighteenth century.
(b) The incidents narrated in this poem indicate informations about 
Maharaja Ranjit Singh's sovereignty as well the establishment of Satlej 
states.
(c) The ravage of Muslim rulers of Punjab has been depicted. The fear of 
the Muslim subject in Punjab in the times of the attacks of Banda 
Bahadur is devoted. The poet in the beginning stanza has paid homage to 'Kalika' the Hindu 
diety kali' whose worship was common in 'Nirmal Sikhs'.

The following distiches clarify the political and religious phenomena as under:

Marrih deval, gaur maseet, dhahe kie maidana.
Bed puran khat sastra fun mite Qurana.
Din Mohammadi uth gaeo Hindic therae.
Yeh raho sariat met kar Muslim bharmae.
They ravaged sepulchers, temples, mosques and cleared the ground. The 
teaching of the Vedas, Eight Hindu Philosophies and the Quran were abolished. 
The Islamic laws of Sharite was and Hindu laws were abolished. The mulsim 
were afraid of Khalsa.

(d) The poet in the beginning stanza has paid homage to 'Kalika' the Hindu 
diety kali' whose worship was common in 'Nirmal Sikhs'.

'Gurdas manae Kalka Khanda ki vela.'
(e) There are distiches in the poem revealing the environment of the Khalsa Raj in which tradition of yagas and homs were flourished. Moreover, the udasis sect of Sikhs and nirmalas also used to perform the referred rites.  

Fir jag hom therae kai nij dharam swara

(f) The poet himself has named the poem ‘Var Bhagwati’ and Bhagwati Hindu deity was commonly worshipped in Hindu as well as in Nirmlas set of the Sikhs.

Yeh var bhagauti jo parrai amra pad pae.

He who goes through this balled named var Bhagauti attains emacipation.

In the light of the above mentioned facts it is evinced that Bhai Gurdas Singh or Gurdas Singh was an ascetic of the Sikh Nirmala sect with Hindu mentality. According to the version of Rashpal Singh Gill:

Bhai Gurdas Singh was a devoted Sikh poet who attached his var in the vars of Bhai Gurdas. The ‘burden’ /refrain’ of is var is:

‘Wah Wah Gobind Singh aape gur chela’

He was an udasi saint, dwelling in Shikarpur whose Dharmshala in Sindh, is very famous. He has also written commentaries paryays of Sri Guru Granth Sahib Ji.

Bhai Gurdas Singh was one of the 52 poet of the court of Sri Guru Gobind Singh Ji. He was the son of a Guru devotee -Bhai Durgu, a Rajput of Chohan caste. Bhai Gurdas Singh was an intelligent person and lover of literature. When Guru Gobind Singh left for heavenly abode, he became an ascetic and went towards Shikarpur and Sindh. He lived a long life of 150 years and breathed his last there. There is his monument can be seen in Shikarpur in Khawtali dharamshala. Before partition his anniversary was celebrated at his dwelling place Duburji, Distt, Sialkot on 15 Jeth.

His three compositions are famous:
1 Var Patshahi Dasvin ki
2 Baran Maha Sri Ram Chandra Ji
3 Paryas Sri Guru Granth Sahib Ji.
Bhai Gurdas Singh was the first poet who wrote *var* on self perceived activities of bravery of the Guru Gobind Singh Ji. It has been attached with the *vars* of Bhai Gurdas.\(^40\)

During the medieval times Persian was the court language of Punjab. The Mughals after defeating the Hindu rajas made it prominent in Punjab regions. It was used in royal court and official work were transcribed in the same language. It was taught in Muslim schools (*maktabs and madrasas*). The same practice remained continue upto the end of the Sikh empire (1849 AD). Even then the Panjab lands could not produce some well established poet or prose writer during the medieval centuries. The Persian writers or poets who emerge from Punjab were quite few in numbers. Undoubtedly, the city of Sirhind situated in Malwa produced a specific sect of Sufis who put remarkable additions in Persian literature but in 1764 AD. The referred city was ravaged by the Sikhs due to the struggle for political hold.

During the times of British rule in Panjab a specific education system was ensued in Panjab in which Persian language had no chance to establish. Urdu took its place in courts, tehsils and other offices of administration. In the British educational infrastructure the English became the preferential media of instructions. The Panjab youth during the late nineteenth and first twentieth century had no love for Persian. They were in race to get good jobs and for this motif they had to learn English language and literature. The policies of the Panjab University Lahore propagated the Modern Indian languages. It launched new programmes to promote studies in Panjabi, English and Urdu while Persian and Sanskrit were put aside.

Therefore, no scope for the promotion of Persian language and literature was left behind. We find not even a single poet prose writer who would have emerged in Panjab or its vicinal states.

Bhai Nand Lal was a religious personality personally attached with the last Sikh Guru. His works were subjected to the preaching of Sikh faith. Undoubtedly, due to his works the Sikh faith became prevalent in North frontier and Western regions of the then India. He revealed the Sikh theology as well as preached the tenth guru's tenets in his poetry in a way that they became acknowledgeable in the above mentioned regions. He
undertook the Persian mode devotion, left aside the concept of *Kanta Bhagati*. His works propagated the Sikh theology in Persian language and its style.

The Sikh homosapiens who had knowledge of Persian invented new mode of transcription with view to propagate his message; they found the mode to write Persian in *Gurmukhi* script which could accomplish the lingual needs by its letters and vowel. Undoubtedly, Bhai Nand Lal could not prove an established poet in Persian literature but in the Sikh literature, he got a respectable status like Bhai Gurdas.

Conclusively we can say that:

A) All the poets understudy had their socio-religious background with Hinduism. They picturised the nature and personality of each Guru in the context of the regional phenomenon. Bards, since are called an outcome of Brahmans so they had good knowledge of Sanskrit and Prakrit classics like Upanishads and Puranas. They saw the Gurus from the Hindu viewpoint. They compared them with Hindu deities Shiva, Brahma and Vishnu. Moreover, they also used Hindu classical characters like Sanak Sanadan, Indra, Janak, Dhru Prahlad and evinced the Sikh Gurus superior to them. They called the Gurus the supreme powers with a nature studded with politeness, a sense of sacrifice, dutifulness adorable and Lords of mundane as well as spiritual worlds. According to their versions the Sikh Gurus were the true kings.

B) In the context of Bards and Bhai Gurdas it may be concluded their objective was not merely to eulogizes the Sikh Gurus. They also brought forward the notable concepts of the religious phenomenon i.e. Significance of recitation, the manifested and unmanifested Almighty, the glories of the Almighty, significance of truthfulness and submission towards the will of God. They solidified their views with established anecdotes popular in the Hindu public of their times.

C) Bards as well as Bhai Gurdas had a similar objective to propagate the theology of the Sikh religion, the teachings of the Gurus and the discipline of the Sikh fold. They appreciated the Gurus since the latters were founder and motivators of new human ideologies.
D) The Sikhs of their times even their Gurus, who had no political power or share in administration increased more in population but gradually.

E) All the poets understudy cognized the real spirit of Sikhism in which the ten Gurus propounded their ideologies in the context of the contemporary environment but even then they had similarities in ideologies like the Namdev lineage of Maharashtra.

F) Bhai Nand Lal portrayed the personality of the Gurus more effectively but he put more emphasis on the glories of Sri Guru Nanak as the founder of the Sikh religion and the Tenth Guru in whose services he had passed a few years and to whom he was the eyewitness.

G) Bhai Gurdas Singh, since had enjoyed a long life of near about one and half a century not only eulogized the tenth Guru but also had picturised the political and social infrastructure of his times. It is opined that he finalized his Var during the reign span of Maharaja Ranjit Singh.
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