BHATT BANI IN GURU GRANTH SAHIB: 
A THEOLOGICAL STUDY

1. Introduction

Compositions by different Bhatts recorded under the Sawaiyas. The compositions of the Bhatts 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 Bhatts in Sri Guru Granth Sahib is 11.

2. The Origin and Meaning of Bhatts and their Theory:

The word 'Bhatt' is derivative of 'Bhrit', as 'Natt' the dancer is from Nritt the dance. Bhrit means servant, subordinate or prisoner.¹

"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

---

¹ Giani, Garja Singh (ed.), Shahid Bilas (Bhai Mani Singh), p. 38.
chronology, castes and sub-castes of people.²

1. Referring the popular myth Hobson says that at the time of beginning of this universe Mahadeva created Bhattas from the sweat of his forehead and gave them the duty to protect his crops & trees from male buffaloes, lions & wolves. But Bhattas failed in their duty due to their weakness. Because of this Mahadeva created ‘Charan’, a more brave caste than that of Bhattas, who drove away male-buffaloes & lions etc.³

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 Bhattas.⁴

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

---

from his forehead, from which Bhatt came into existence and amused gods with unique kinds of music & songs.\(^5\)

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, Bhuttutam & 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.\(^6\)

(2) Praising of the five Gurus in Joti form is known by the name of "Bhattan De Sawaiye."\(^7\)

---

5 Bhasha Vibhag, Hindi Vishavkosh, Jilad 26.
6 Bhai Kahan Singh Nabha, Gur Sabad Ratnakar Mahankosh, p. 67.
7 Ibid, p. 36
In one case, who is born to the Brahmini and the Khatri woman.\(^8\) Few of them (Shudras) are said to be born by Vaishayas. The Bhattas are called 'Charan' in Hindi Language i.e. Charan-Bhatt, Bard.\(^9\)

**Synonym:**

Satut, Pathak, Sutt, Ghatik, Charkik, charan, Pashbandh pratgaya, Betal, Bandkar, Bandin, Bandi, Bandijan, Bhatat, Magadh, Madhak, Magad, Rud, Laga, Vaitalik,\(^10\) 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.\(^11\)

Sutt - (i) Son of Khatri, born to Brahmini.\(^12\)

(ii) The poet who keeps in his memory for reading or to bear in mind Vansavali.\(^13\)

---

\(^8\) Bhai Kahan Singh Nabha, Gur Sabad Ratnakar Mahankosh, p. 60.


\(^11\) 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.\textsuperscript{14}

\textbf{Charan :}

(i) Bhatt, who sing the praises of the Kings.

(ii) Caste of Rajpoots.\textsuperscript{15}

(iii) Betal : A poet of convention of Vikramditya.\textsuperscript{16}

(iv) Bandi : Bhatt, Charan, A poet who used to eulogize the Kings in their courts.\textsuperscript{17}

(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

\textsuperscript{14} Ibid, p. 223.
\textsuperscript{15} Ibid, p. 463.
\textsuperscript{16} Ibid, p. 890.
\textsuperscript{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.\textsuperscript{18}

Bhai Kahan Singh Nabha also narrates one more Legendary 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.\textsuperscript{19}

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

"Once Lord Vishnu paid a surprise visit to Brahma's Court, but neither Brahma nor Bhattas 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

\textsuperscript{18} Bhai Kahan Singh Nabha, Mahan Kosh, p. 894
\textsuperscript{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's.\textsuperscript{20} 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. Bhatts were born of Brahmin Lady. There are the two branches of Brahmins Sarasvat and Gaur. Bhatts 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.\textsuperscript{21}

Different writers have given the different explanation about the theory of origin of the Bhatt's. 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

\begin{flushright}
\textsuperscript{20} Bhai Santokh Singh, Gur Partap Suraj Granth, p. 254. \\
\textsuperscript{21} Piara Singh 'Padam', Guru Granth Paraksh, p. 115. 
\end{flushright}
womb of Brahmini and he also details about the castes of Bhattis. While explaining the theory of origin of Bhattis in different style, he related the birth of Bhattis with this story.

All these various theories about the origin of these Bhattis 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 Bhattis are related with Sarsavat 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.\textsuperscript{22}

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 Bhatts had evolved a exclusive and individual style. Which eminently, represented by the Sawaiyas, which constitute their most glowing tribute to the Gurus.

The Bhatts 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.\textsuperscript{23}

\begin{footnotes}
\item \textsuperscript{22} Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1395.
\item \textsuperscript{23} Dr. Taran Singh, Guru Granth Ratnavali, p. 149.
\end{footnotes}
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 17.²⁴


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.


---
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\textsuperscript{26} Giani Garja Singh depicts the Numbers of these Bhattas are 10.\textsuperscript{27}


Professor Sahib Singh,\textsuperscript{28} and Teja Singh\textsuperscript{29} gives the number of Bhattas as 11. Gopal Singh and Piara Singh Padam\textsuperscript{30} also supported them. The Encyclopedia of Sikhism\textsuperscript{31} and Sri Guru Granth Sahib mentioned the same number which are below:


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

\begin{itemize}
\item \textsuperscript{26} Vir Singh (Bhai) (Ed.) Guru Granth Kosh, p. 1.
\item \textsuperscript{27} Giani Garja Singh (ed.), Shahid Bilas, (Bhai Mani Singh), p. 112.
\item \textsuperscript{28} Sahib Singh, Bhattan de Sawaiya, p. 23.
\item \textsuperscript{29} Teja Singh, Sikhism : it ideas and institutions, p. 123.
\item \textsuperscript{30} Piara Singh Padam, Guru Granth Parkash, p. 117.
\item \textsuperscript{31} Encyclopaedia of Sikhism, p. 117.
\item \textsuperscript{32} Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1389.
\end{itemize}
conclude in concurrence with Encyclopaedia of Sikhism so far as the number of the Bhatts 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 Bhattas 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 Bhattas" 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, Bhattas 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 Hurmander 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).\(^{33}\) 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 Bhatts 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

---

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 Bhatts 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 Bhatts, 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 Bhatts 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. Bhatts 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) Bhatts 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 'Adhrama'.

(2) Bhatts 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.

35 Ibid, p 1391
(3) Bhatt's 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.\textsuperscript{36}

(4) Bhatt's, 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.\textsuperscript{37}

(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.\textsuperscript{38}

\textsuperscript{36} Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1394.
\textsuperscript{37} Ibid, p. 1406.
\textsuperscript{38} Ibid, p. 1409.
1. Bhatt Kalshar :

Bhatt Kalsahar is the only one among the Bhatts 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 nigh, spontaneously serve thou thy Guru."^{39}

or

"On his forehead is the true sign of the Lord's grace and joining his hands 'Kall' meditates on him."^{40}

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.

---

^{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.  

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

---

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 banquette 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 Mahabharta 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 Bhattas 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.  

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 immoveable. 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 anyone else tries to delineate and assess the Guru's greatness, the attempt is bound to remain infractuous. In fact while eulogizing the Guru, it is not worth comparing him with anybody else because the Guru is unparallel. 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." 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

---

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.\(^{44}\)

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.

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.

Bhattas have used a variety of means in their verses in abundance in laudation of the Gurus. Some critics denounce this attitude of the Bhattas. They opine that the Bhattas 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 Bhattas 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 Bhatt for the Gurus, otherwise it would harm the immensely devotion and commitment of the Bhatt. 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 Bhatt 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 maxium 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.45

Thus the Bhatts try to remove any uncertainly 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:

"In this world, there is no other saint,
Arjan the lord had made manifest as
His own incarnate.\textsuperscript{46}

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.

\textsuperscript{46} Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1409.
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.47

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

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.48

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. 49

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. 50

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.

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.  

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

---

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.52

Bhatt Nalh has written down 16 Sawaiyas in praise of Guru Ram Das Ji, who had breathed his last only a little before the Bhattas 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:

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.53

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 unhesitantly 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.\textsuperscript{54}

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 Bhatts 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

\textsuperscript{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.\(^{55}\)

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

Unconquerable and unfailing 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.\textsuperscript{56}

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.\textsuperscript{57}

\textsuperscript{56} Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1409.  
\textsuperscript{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.\textsuperscript{58}

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."\textsuperscript{59}

\textsuperscript{58} Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1409.
\textsuperscript{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-concert. 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."\(^6^0\)

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

\(^6^0\) 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.\textsuperscript{61}

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 blessfully
enjoying the presence of the divine all around.

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

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

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.

---

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! 63

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.\textsuperscript{64}

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

\textsuperscript{64} Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1395.
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.⁶⁵

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."⁶⁶

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:

---

⁶⁶ Ibid.
Assuming the form of Guru Amar Dass, the formless lord has shed light in the realm.\(^{67}\)

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."\(^{68}\)

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 Bhatts like his elder brother Kalsahar,

\(^{68}\) 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.⁶⁹

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

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.70

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

regains its pristine piety on receiving the gift of Divine Name.\textsuperscript{71}

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.\textsuperscript{72}

\textsuperscript{71} Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1401.
\textsuperscript{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.\textsuperscript{73}

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

\textsuperscript{73} Gopal Singh, Sri Guru Granth Sahib (English Version), p. 1402.
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

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.\textsuperscript{74}

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:

\textsuperscript{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.75

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 unparallel 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 Bhatts whose Bani finds mention in Guru Granth Sahib is as below:

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

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.  

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

---

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 Bhatts 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 parmeshwar uncharhen, te sab narak kund men parhen. 77

77 Dasham Granth, Bachitar Natak, p. 111.
The Bhattas treated the Gurus as revered Avtars 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.