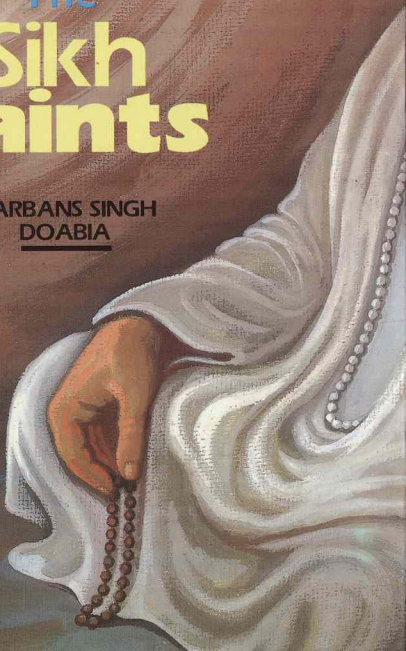


LIFE STORIES OF

The
**Sikh
Saints**

HARBANS SINGH
DOABIA





LIFE STORIES OF THE SIKH SAINTS

HARBANS SINGH DOABIA



Singh Brothers
Amritsar

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ISBN 81-7205-143-3

First Edition February 1995

Second Edition 1998

Third Edition January 2004

Price : Rs. 80-00

Publishers :

Singh Brothers

•
Bazar Mai Sewan, Amritsar - 143 006

•
S.C.O. 223-24, City Centre, Amritsar - 143 001

E-mail : singhbro@vsnl.com

Website : www.singhbrothers.com

Printers :

PRINTWELL, 146, INDUSTRIAL FOCAL POINT, AMRITSAR.

CONTENTS

1. LIFE STORY OF BABA NAND SINGH JI

1. Birth and Early Years	9
2. Meetings with Baba Harnam Singh Ji	10
3. Realisation	11
4. Baba Harnam Singh Ji of Bhucho	12
5. The Nanaksar Thaath (Gurdwara)	15
6. Supernatural Powers Served Baba Nand Singh Ji	17
7. Maya (Mammon)	18
8. God sends Food, Parshad and all necessary Commodities	19
9. Amrit Parchar—Khande Da Amrit	20
10. Sukhmani Sahib	21
11. Utmost Respect should be shown to Sri Guru Granth Sahib	21
12. Guru's Langar	22
13. Mandates of Gurbani	23
14. Sit in the Lap of Guru Nanak Dev Ji	26
15. Society of the True Saints and the True Sikhs	26
16. The Naam	27
17. The Portrait of Guru Nanak Dev Ji	28
18. Rosary	29
19. Pooranmashi and Gurburabs	30
20. Offering Parshad (Sacred Food) to the Guru	32
21. Hukam Naamaa	34
22. Village Jhoraran	35
23. At Delhi	40
24. Other Places Visited by Baba Ji	41
25. Baba Ji's Spiritualism and Personality	43
26. Complete Detachment from the World— Some More True Stories	47
27. Salvation	50
28. Powers Resulting from Concentration of the Mind	51
29. Unshakable Belief and Utmost Respect for Guru	52
30. Three Classes of the Sikhs	53

31. Adopt Virtues	53
32. Worship Your Parents	55
33. Never Forget Death	56
34. Husband and Wife should be absolutely Faithful to each other	56
35. Utmost Devotion for the Guru is necessary	58
36. A Sikh should yearn for nothing except the Guru's Love	58
37. The Guru is God for a Sikh	59
38. Guru Gobind Singh Ji was the Embodiment of God	60
39. Sikh does not want Heaven, He prays for Union with the Supreme Being	61
40. The Guru is the True King (Sacha Patshah)	62
41. The Guru sits in the Hearts of the True Sikhs	63
42. Bhai Nand Lal Ji	64
43. Prophecies and some more Stories	65
44. Last Visit to Dehradun and Departure to God's Home	69
45. Non-Vegetarian Foods and Intoxicants of all kinds are Strictly Prohibited	73
46. Grace Showered on the Humble Author	76
47. Who after Baba Nand Singh Ji ?	79

2. LIFE STORY OF BABA ISHAR SINGH JI

Preliminary	81
1. In Unique Service of Baba Nand Singh Ji	81
2. Remained in great grief after Baba Nand Singh Ji merged in God	82
3. Shifted to Nanaksar from Village Jhoraran	82
4. The sacred building of Nanaksar Gurdwara was built	83
5. Started Amrit Parchar and Propagation of the True Religion of Satguru Nanak	84
6. Bhootan Wali Kothi (Ghost Haunted Bungalow) at Dehradun	84
7. Very Eminent Personalities met Baba Ishar Singh Ji	85
8. Last Tour of Baba Ishar Singh Ji	85
9. Nanaksar in Sector 28, Chandigarh	86
10. The Last Journey to Hari ka Pattan, where river Satluj and Beas flow together	86

3. BRIEF LIFE STORY OF BABA KARAM SINGH JI

1. Birth and Childhood	87
2. Joined Sikh Army	87
3. Story of Lal Singh	88
4. Gave Protection to a Rich Muslim Family	88
5. Abandoned Family Life	88
6. The Daily Religious Programmes at Hoti Mardan	89
7. Some Miraculous Happenings	89
8. Satguru Gobind Singh Ji attended the Parade in place of Baba Ji	90
9. Baba Ji Leaves the Regiment	90
10. Long and Unusual Meditation and Devotion to the Satguru and God	91
11. The Free Kitchen (Langar)	91
12. Enmity of the Pathans	92
13. The Child Aya Singh came to the Dera	92
14. The Routine Programme, Sermons and Some Events	93
15. Baba Ji merged in the Supreme Being	96
16. Last Rites	97

4. SHORT STORY OF SANT BABA AYA SINGH JI

1. Birth and Childhood	98
2. He succeeded Sant Karam Singh Ji	98
3. Daily Programme	99
4. The Enmity of the Pathans	99
5. The Raja of Kashmir came	100
6. Sant Ji Bestowed Gift of the Name upon many	100
7. Sant Ji visited Hardwar	101
8. Sant Aya Singh merged in the Supreme Being	101

5. SHORT LIFE STORY OF SANT TEJA SINGH JI

Introductory	102
1. Birth, Childhood and Education	103
2. Athiest in the Beginning	103
3. Practised Law and then Entered Service	103
4. Joined as Vice Principal Khalsa College, Amritsar	104

5. Magical Supernatural Influences	104
6. Sant Ji although not knowing how to perform Ardas, saw the Ten Satgurus present where Sri Guru Granth Sahib was placed	105
7. Meeting with Sant Attar Singh Ji	105
8. Met Sant Attar Singh Ji at Lahore	106
9. Left Service—went to England for getting Higher Education	106
10. (Sant) Teja Singh went to Bombay enroute England	107
11. Went to America etc.	107
12. Came back to India	108
13. Joined some Educational Institutions	108
14. Joined Teacher's College Banaras as Principal	108
15. Joined as Principal of Akal College, Mastuana	109
16. Took charge of Educational Institutions at Gur Sagar Sahib, Mastuana	109
17. He took charge of Girls Khalsa High School, Kalar	109
18. Many Events not given in this small book	110
19. Stay at Paonta Sahib	110
20. He got built Tapiana Sahib Kaonke and Gurdwara Nanaksar Cheema Sahib	111
21. Sant Teja Singh gave lectures on the Sikh Religion in Bangkok etc.	111
22. Sant Teja Singh toured West Punjab and Kashmir	111
23. Sant Ji merged in the Supreme Soul (God) on 3rd July 1965 at Cheema Sahib	111

6. SERMONS AND SAYINGS OF SANT ATTAR SINGH JI

1. Method of Propagating Sikhism	113
2. Daily Programme	113
3. Khande Da Amrit (Nectar)	114
4. Amrit cannot be sold	114
5. Sri Guru Granth Sahib is the only True Guru	114
6. Some of the Sermons given by Sant Ji	115

PREFACE

One can get his lawful desires fulfilled and can also get Liberation from the cycles of births and deaths, if one practically acts upon the Divine Sermons of the True Guru. In order to achieve this, one must also join the society of True Saints.

However, the false "so called saints" have been increasing in large numbers. Many innocent persons are misled and duped by such impostors, because they do not know the essential qualities of a Real Saint. As to who is a True Saint has been fully detailed in Sri Guru Granth Sahib at many places. Kindly read *inter alia* the seventh and eighth *Astpadies* of Sukhmani Sahib. This mischievous motives and ways of impostors are also detailed in the Gurbani. But unfortunately very little attempt is made to carefully study the Gurbani. The result is that innocent persons are caught in the vile net of the impostors, who are also called as "thugs" in the Gurbani.

There have been Real Saints in the Sikh History. But not much attempt has been made to write their life stories. The Gurbani says that Real Saints are rare. Sant Baba Nand Singh Ji of Kaleran (Nanaksar) and other Real Saints, whose life stories are printed were True Saints. None can fully detail the great Spiritual Heights of True Saints. However, a most humble effort has been made to give only a few glimpses of the life of these Saints.

The book includes the life story of Baba Nand Singh Ji and short life stories of Baba Ishar Singh Ji of Kaleran, Baba Karam Singh Ji of Hoti Mardan, Baba Aya Singh Ji of Hoti Mardan, Baba (Principal) Teja Singh Ji of Mastuana. Some more facts and some sermons relating to Baba Attar Singh Ji of Mastuana have also been added.

These are mere life sketches. More detailed facts will be published later on. Kindly point out mistakes.

2771, Phase VII,
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Dated 6-10-93

—Humble Author



1

Life Story of BABA NAND SINGH JI

1. BIRTH AND EARLY YEARS

Baba Nand Singh Ji, was born in the month of Katak (November) 1872 A.D. in village Sherpur, Tehsil Jagraon, District Ludhiana, Punjab, India. The exact date of his birth has not been ascertained as yet. His father, Sardar Jai Singh, and his mother, Mata Sada Kaur, were of extremely pious and religious nature.

Even as a small child, Baba Nand Singh Ji possessed supernatural charms. He would not like to mix with others. He heard the story of Baba Budha Sahib, upon whom Guru Nanak Dev Ji, the first Sikh Guru, had conferred his grace, while he was only seven years of age. Baba Nand Singh Ji, as a child, was so much impressed with this story that he would sit in meditation for hours, in front of Sri Guru Granth Sahib (the Most Sacred Sikh Scripture of Divine Hymns, uttered by the Sikh Gurus). His father used to cultivate his land and also carried on the profession of carpentry. Baba Ji followed this profession for some years, but his heart was always absorbed in the love for the Supreme Being and Guru Nanak Dev Ji. He would go on repeating the Name 'Waheguru' or *Mool Mantar*, given in the beginning of Jap Ji Sahib, in his heart, while awake or asleep. He was thoroughly honest in his work and would never speak lies. His dress was very simple. He was extremely courteous to all and his talk was very sweet.

One day, he left his village. He was then about 20 years

of age. He was determined to reside in Hazur Sahib (Nanded) now in Maharashtra, in India, the last resort of Sri Guru Gobind Singh Sahib, in order to see God face to face. Before going to Hazur Sahib, he stayed at Amritsar and then at Roorkee for sometime.

At Hazur Sahib, Baba Nand Singh Ji undertook to perform the duty of bringing two brass pitchers, full of water, from the river Godavari, at 12-15 a.m. (each mid-night) for the purpose of ablution of the Sacred Gurdwara. Some years passed in this way. While performing this self-less and most sincere service, Baba Ji saw Sri Guru Hari Krishan Sahib, the Eighth Guru; Sri Guru Gobind Singh Sahib, the Tenth Guru and Sri Guru Nanak Dev Ji, the First Guru, many times. He heard their Divine Instructions. He was directed to get full knowledge and understanding of the Gurbani (Divine Hymns) of Sri Guru Granth Sahib.

So he left Hazur Sahib in about 1904 A.D. and finally adopted Sant Wadhawa Singh of village Lehra Gaga, Punjab, India, as his teacher, for learning thoroughly the Gurbani with its meanings etc. Sant Wadhawa Singh was wonder-struck to observe the supernatural powers of Baba Ji, who completely learnt all that Sant Ji had to teach, in a short time. Sant Wadhawa Singh used to call Baba Ji as 'Rikhi Ji'.

Baba Ji was eager to find some gifted soul, who fulfilled the definition of Brahmngiani (the Knower of God) as explained *inter alia* in Sukhmani Sahib (a long Divine Hymn called the Jewel of Peace, composed by the Fifth Guru). He talked about this to Sant Wadhawa Singh, who told him that Baba Harnam Singh Ji, of village Bhucho, in the erstwhile Patiala State, was a true Brahmngiani. On this, Baba Nand Singh Ji was determined to meet Baba Harnam Singh Ji.

2. MEETINGS WITH BABA HARNAM SINGH Ji

Without giving the various details and all the visits of Baba Nand Singh Ji to village Bhucho, it will suffice if some important relevant events are briefly given.

On the first visit, Baba Harnam Singh Ji directed Baba Nand Singh Ji to go on repeating the First Pauri of Jap Ji Sahib

for one hundred and fifty thousand times. Baba Nand Singh Ji promised to do so, bowed his head and returned to village Lehra Gaga. Now he took his abode in a small under-ground cottage. He strictly obeyed the directions given by Baba Harnam Singh Ji and continued to remain absorbed in the meditation, for the whole of his time, for many months. Now for short intervals, during this period, Baba Nand Singh Ji visited some distant places in West Punjab, where he would sit alone, far away from the habitation and in rather deserted places. It will be detailed in some other bigger work. In all these places, God Himself arranged food for him. Briefly stated, he went to Harappa, and visited some places in Lyallpur and Jhang districts (now in Pakistan). Some of the important places, which were visited by him are *inter alia* the towns of Baghanwala, Dipalpur, Chunian and Bhirki. At all these places, he would sit in meditation in a temporary hut-like structure built with unbaked bricks, under the ground with a thatched roof. He would not allow many people to visit him. Miraculous phenomena happened at various places, which will also be detailed in some bigger book. After some years, Baba Nand Singh Ji again visited Bhuchio and met Baba Harnam Singh Ji. This time, Baba Harnam Singh Ji showered his grace and spiritual powers on him. However, the time for obtaining the Divine Wealth had not yet arrived.

Baba Nand Singh Ji again began the mission of preaching the worship of One God and His Name and the Mission of Guru Nanak of Universal Brotherhood. He now visited many more places and showered his grace on countless devotees. By his prayers, made to God and the Satguru, he relieved many miserable persons from diseases, poverty and distress and induced them to worship the Guru and the Supreme Being. He also visited village Bhadaur, then in the State of Patiala. He sat at a deserted place, away from the village, and remained in meditation for days. He also visited village Kaleran, Tehsil Jagraon, District Ludhiana, Punjab.

3. REALISATION

After some years, Baba Nand Singh Ji, again visited village

Bhucho. The time for obtaining the Divine Wealth and Realisation had arrived. Baba Harnam Singh Ji was greatly pleased to meet him. He was directed to reach the nearby mound at 12.30 a.m. This direction was complied with. Baba Harnam Singh Ji also reached the mound at that time. As soon as he reached there, there was Extraordinary Light, which soon spread around. Golden Rays began spreading from the face of Baba Harnam Singh Ji and Supernatural bodies, clad in white dresses, in large numbers, arrived at the scene. Baba Nand Singh Ji was pleased, as well as, wonder-struck to see all this. He was now confident that he would be fortunate to receive the True Divine Wealth, from Baba Harnam Singh Ji. This actually happened. Baba Harnam Singh Ji observed, "God is very kind to you and is conferring upon you the Divine Powers and Divine Wealth. You will henceforward also have all the Divine Privileges, which the Almighty confers on rare Saints. God has been pleased to induce me to impart to you also the Divine Light which I possess. You are now a perfect Brahmngiani. Go and give Guru Nanak's Message of the Name of One God to all." Baba Nand Singh Ji respectfully bowed and fell upon the feet of his perceptor and acknowledged with most sincere thanks the Supreme Divine Gifts, which he had received.

After a few days, Baba Nand Singh Ji again started on his mission to spread the universal Mission of Sri Guru Nanak Dev Ji.

4. BABA HARNAM SINGH JI OF BHUCHO

It is necessary at this stage to narrate briefly a few facts about Baba Harnam Singh Ji of Bhucho. He was a Nirmala Saint, born in village Dhindsa, in the Doaba Region of Punjab. His father lived on cultivation.

In due course, Baba Harnam Singh Ji came to village Bhucho in Bhatinda District, now in Punjab; and lived for some years in the Patti (Estate) named Roomi, of this village. He was first popularly called as 'Roomiwala Sant'. He was fully conversant with Sanskrit, Arabic and Persian etc. He knew by heart the holy Quran and the Hindu Scriptures also. His knowledge

of Gurbani was unique. He possessed all the occult and supernatural powers. He in short, had become one with God and was a true Brahmgiani. Many childless couples used to come and beg for the boon of sons. Others used to come to get wealth and some to get relief from ailments and other worries. He was liberal in accepting such requests from the deserving persons.

None can give the exact age of Baba Harnam Singh Ji ; but he was above the age of one hundred years. He stayed continuously for nearly 36 years on a mound and all the time remained in meditation. His face glowed with Divine Redness. He seldom opened his eyes. He used to take a little milk once, after eight or ten days and a piece of bread once in a year.

The then Maharaja of Patiala often used to come to pay his respects. Under the directions of the Maharaja, a beautiful bungalow was built for Baba Ji, but he never went there. Very costly clothes and beddings, etc. used to be sent by the Maharaja, but Baba Ji did not use them at all. Baba Ji used to cover himself with a quilt, prepared with cotton wool, in summer, as well as in winter, and an attendant would waive the hand-fan over him, even during winter.

Persons, who came to pay respects, had to pass through certain ceremonies. Their names, the names of their parents and ancestors and the names of village menials, with other particulars, used to be enquired and recorded in the registers, for which a clerk on monthly pay basis was kept.

A flock of dogs, not less than sixty, used to sit near Baba Ji.

None could visit the place, where Baba Ji sat, unless previous permission was obtained. Persons had to wait for days and some were refused permission.

Food, which used to be brought for the common kitchen (*Langar*) consisted of cooked pulses without salt and un-buttered loaves of bread.

Only two out of countless miraculous stories are narrated here : Bhai Das Mal, aged about 70 years, of village Mandi Pattoki, near Lahore, once came to pay respects to Baba Nand Singh Ji and humbly prayed that his village might be saved from the deadly Plague, which was causing death of many

everyday. Baba Nand Singh Ji advised him to go to Bhucho and see Baba Harnam Singh Ji. Consequently, Bhai Das Mal went to village Bhucho and after getting necessary permission, met Baba Harnam Singh Ji. He paid due respects and narrated the woeful tale. Baba Ji was pleased to confer his grace. He observed, "There are sixty families in your village. You get one rupee from each and get prepared *Karah Parshad* (sweet pudding), in the prescribed way by spending the amount thus collected. The whole of *Parshad* should be distributed to sweepers only." Other necessary directions, which need not be mentioned here, were also given. These were fully complied with, and not a single soul died after this.

Once an old woman came and wept before Baba Harnam Singh Ji and humbly requested that the boon of a son might be granted. Baba Ji said, "I find no good soul, who can take birth in your house. There is one, but after his birth, he will give lot of trouble to you all. He will always keep with him a heavy stick and will beat you and many others with that."

The woman wept and said, "Kindly give to me a son, even if he is of that nature."

In due course, a son was born to that woman. When he grew up, he used to fight with his parents and all others and would beat many with a big stick, which he always kept with him. The parents were fed up with this cruel behaviour of the young son and once brought him to village Bhucho. Baba Ji met them. The parents knelt down and told their woeful tale. Baba Ji observed, "Whatever you wanted was given." The parents again requested, "Kindly have mercy. You can certainly mend the ways of this youngman." At this, Baba Ji took pity. He sent for a thick stick and offered it to the youngman and observed, "Now give a blow with this." The boy became stunned. He threw his own stick on the ground and promised to abandon his evil ways. The parents paid respects and were glad to go back to their village with their son, who became an obedient youngman.

Baba Harnam Singh Ji left this world for God's Home and merged with Him in December, 1927.

5. THE NANAKSAR THAATH (GURDWARA)

The word *Thaath* means the built up area, where religious gatherings are held in the presence of Sri Guru Granth Sahib. It was at the *Thaath* that arrangements were made for the stay of Baba Ji and his devoted *Behangams* (true renouncers of homes).

In the beginning, for a number of years, Baba Ji used to sit in meditation for days and days in secluded places, far away from the towns and habitation. *Inter alia*, he visited the towns of Baghanwala, Chunian, Dipalpur and Harappa etc. (now in Pakistan) as already stated. He used to select some deserted old room, near some river or tank or in some jungle, where it was very difficult for anyone to go. His unique dependence on Almighty God and Sri Guru Nanak Dev induced some fortunate devotees to bring food and bare necessities for him. In due course, the number of devotees went on increasing. He then used to direct them to build with mud one temporary hut-like structure for himself and another for Sri Guru Granth Sahib. When he left one place for another, he used to get the structure demolished and burnt, so much so, that even temporary hand- pumps were taken out, so that none should use the place for making it a *dera* etc. in his name.

In due course, Baba Nand Singh Ji wanted to establish a Gurdwara, in a secluded place, near Jagraon, District Ludhiana, Punjab, India. On his direction, a deserted tract of land, full of thorny bushes, was selected. There was a well in this area. Baba Ji remarked that this place was most suitable for meditation. A few devotees, who accompanied Baba Ji, submitted that the area was infested with wolves and other wild animals and that the water of the well was most dirty and bitter. Baba Ji again observed, "Take out a few buckets of water and then clean and sweet water will become available." This direction was complied with. To the great astonishment of all, clean and sweet water was soon available.

A small area measuring a few feet, where one could hardly lie down, was dug up, on the direction of Baba Ji. It was roofed by putting tall grass etc. He was highly pleased to see it and observed that his place of abode was beautiful. Some hedges

were put around the place.

A small room, built with unburnt clay-bricks was also got constructed, where Sri Guru Granth Sahib was placed. Very few devotees used to visit the place. Baba Ji laid down the following religious routine :

At about 4 p.m. everyday, meanings of some of the Divine Hymns, read from Sri Guru Granth Sahib, were explained by a selected devotee. Then the evening prayer 'Raihras' was recited and then *Kirtan* (singing of Divine Hymns) used to take place. At about 10-45 p.m. *Kirtan Sohila* (the prayer before going for rest) was read. For all this programme, six devotees used to stay there. This routine is being strictly observed even now in all the Nanaksar Gurdwaras, built at different places.

The place, where Baba Ji used to sit in the congregation (*Sangat*) was at a lower level than the *Sangat*. No *Behangam* could see or talk to a woman, other than his own mother or sister. There were many other restrictions imposed on them. They were punished for non-observance of their duties. The punishments were in the form of sweeping the ground, taking out water from the well and so on.

The Nanaksar *Thaath* (near Jagraon) was the main Gurdwara during the lifetime of Baba Ji. For the *Behangams* and *Ragis* (singers of Divine Hymns), Baba Ji got dug some pits, each two feet wide, two feet deep and about seven feet long. In each of these, only one man could lie with difficulty. These pits were covered with roofs, made from tall grass. Devotees were not allowed to stay in the *Thaath* after 10 p.m. and they used to go for stay in the Gurdwara of the nearby village Kaleran or in the houses of other devotees. Only those *Sevadars* (attendants), who could observe the strict rules of rising in the mid of night and sitting in meditation, were allowed to stay in the *Thaath*.

Whenever Baba Ji used to leave one *Thaath* for some other place, the *kacha* (temporary) *Thaath*, used to be demolished. Whenever he used to come again, a new *kacha* (temporary) *Thaath* used to be built.

No *Behangam* could go without permission beyond the railway line which is nearly 400 yards from the *Thaath*. If some

Behangam disobeyed some directions, then besides other punishments, even food was not given to him for a day or two.

A beautiful and very costly Gurdwara was got built here by Baba Ishar Singh Ji, who succeeded Baba Nand Singh Ji. How this great task was accomplished will be detailed in some other work. How many more Nanaksar Gurdwaras were built after Baba Ishar Singh Ji left this world, will also be detailed in some bigger work.

6. SUPERNATURAL POWERS SERVED BABA NAND SINGH JI

Baba Nand Singh Ji did not perform any miracles; but as explained in the Divine Hymns (*Gurbani*), supernatural powers automatically serve as humble servants of the *Brahmgiani*, who attains union with God even, during his lifetime.

In this small book, it is not possible to narrate the most extraordinary events and results that happened during the lifetime of Baba Nand Singh Ji. We may briefly give a list of these :

1. He knew the internal conditions and thoughts of those, who came to pay respects to him.
2. While sitting in deep meditation for days and days in jungles and deserted places, God used to send food for him.
3. He had seen Guru Nanak Dev Ji many times and he used to talk with him.
4. He used to take nominal quantity of simple food.
5. He never slept.
6. He was always in contact with the Creator.
7. He was most humble, in spite of the fact that he had immense Supernatural Powers.
8. He would sometimes himself wipe the feet and shoes of the devotees.
9. Many childless persons got children.
10. Many sincere devotees, who suffered from incurable diseases, were cured.
11. The seekers of Truth used to come and bow before him and some of them got salvation, with his grace.

12. Part of *Parshad* (sacred food) which he used to place before Sri Guru Granth Sahib, used to be actually taken by the Satguru.
13. Many evil souls, ghosts and spirits got emancipation on having his sight.
14. His words had the magical power of converting sinners into devotees.
15. Many devotees were saved from death by his Supernatural Power.

The above are only a very few matters. A very big volume is needed to narrate the personal events of many devotees, who themselves narrated what happened to them.

7. MAYA (MAMMON)

It has been repeatedly asserted in the Gurbani that a True Saint is immune from the influences of *maya* (mammon). Baba Nand Singh Ji issued *inter alia* the following orders :

1. No one shall offer money before Sri Guru Granth Sahib; and this was followed in words and action.
2. *Behangams* (honorary attendants) living in the Gurdwara Nanaksar or accompanying Baba Ji, shall not possess any money, however small or big.
3. However, a householder shall earn his livelihood and gather money and wealth by legitimate means, as directed by Gurbani, and shall distribute one tenth of it on charitable purposes.
4. *Maya* (mammon) means, not only, money but includes all forms of temptations, which lead astray a man from the path of Truth and Worship of God. Once, while holding a big religious function at Montgomery (now in Pakistan) some of the Sikhs began thinking in their minds, "Baba Ji himself prays and wants all of us to pray to God that He may protect us from the delusions of *maya*. This prayer necessarily implies that one shall not obtain or gather money. We shall ask Baba Ji to explain this matter." However, Baba Ji, who knew what was passing in their minds, without their asking, directed one of his devotees,

Sardar Sulakhan Singh to clear the doubt. On this, he submitted, "Dear brethren, *maya* (mammon) means the evil influences, which stand in the way of the worship of the Almighty God and the Guru. It is not confined to money alone. However Baba Ji wants all family men to work, earn, cherish and nurse their children and spend money on lawful means. A part of it should be spent on charities also."

8. GOD SENDS FOOD, PARSHAD AND ALL NECESSARY COMMODITIES

It was (and has ever been) the unique feature of Nanaksar, during the lifetime of Baba Ji that milk, food, *Karah Parshad* (sacred pudding), clothes and all necessary things used to be offered in abundance by the devotees, without anyone's asking. Baba Ji used to observe thus :

"Some say that offerings before Guru Granth Sahib in the form of money is prohibited in Nanaksar. Guru Granth Sahib is ceremoniously read as part of daily regular programme here. Praises of God are sung here. No one is invited through posters etc. to come here. This is a place for worship of the Almighty God and Sri Guru Nanak Dev, by all, who have been separated from the Supreme Soul because of their misdeeds. They come here to gain Union with Him. There is no scarcity of food and clothings etc. here. Then what have we to do here with cash or money ? Everybody is at liberty to attend other Gurdwaras and can offer any amount of money at places where such offers are accepted. Why should we be given this *arsenic*. (Baba Ji used to call money as arsenic for True Saint). Those, who have got notes and coins in abundance, offer only one pice before the Guru. Is the Guru a begger ? Guru is the Giver of everything to you. Offer flowers, etc. here."

Even after Baba Nand Singh Ji, there has never been any scarcity of food, clothings, milk, *parshad* and all that is needed in Nanaksar Gurdwaras, but offerings of cash or money before Sri Guru Granth Sahib have always been prohibited.

9. AMRIT PARCHAR—KHANDE DA AMRIT

Baba Nand Singh Ji had directed that all, who had not taken *Amrit* (Baptism of the double-edged sword) as prescribed by Guru Gobind Singh Ji, shall have to take it, in order to become true Sikhs. The ceremony of giving of *Amrit* used to be especially arranged on the second day of *Pooranmashi* (full moon night), although this was arranged also on other different occasions, as and when needed. Thousands of devotees became true Sikhs after taking *Amrit* during the lifetime of Baba Ji. Lakhs of Sikhs took *Amrit*, during the lifetime of Baba Ishar Singh Ji, the successor of Baba Nand Singh Ji. This programme is being fulfilled since then in the main Gurdwara Nanaksar and also in the other Nanaksar Gurdwaras, built at other places.

The *Amrit* (Baptism according to Sikh rites as initiated by Guru Gobind Singh) used to be prepared on the day next to the full moon night. Baba Ji used to observe, "You must become true Sikhs of Guru Gobind Singh Ji and take pledges to sacrifice your heads for protecting the true religion, which particularly ordains the protection of the weak and the down-trodden. You should become the true sons of the true Guru. Unless *Amrit* is taken, one cannot call himself to be the son of Guru Gobind Singh Ji or a true Sikh. Dogs, with collars on their necks, cannot be killed by the official, appointed for eradicating the evil of stray dogs. Similarly, a Sikh, who wears the 'Collar' of Guru Gobind Singh Ji, by taking *Amrit*, cannot be touched by the angels of death. You must perform the initial and preliminary ceremony of giving *Amrit* even to a child as soon as it is born, after reciting the first five stanzas of Jap Ji Sahib and stirring sugar in water with a small sword. The *Amrit* of the double-edged sword should be administered, when the child becomes of the age of discretion. *Amrit* must be taken by the whole family. The husband and wife should take it together. Many times, Baba Ji's devotees used to go to their houses immediately to bring all the family members for taking *Amrit* together. Groups of hundreds of persons used to take *Amrit* in order to obtain the grace of the Guru and Baba Ji. None refused this direction. Stressing the need of adopting Sikhism in practice

after taking *Amrit*, Baba Ji used to observe :

1. "If some Sikh finds a bag full of gold coins left by someone, and picks it up with the idea of distributing to others, this is wholly wrong. The coins must go to real owner. What is the use of wearing iron bangle (*Kara*) if the arm wearing it extends for taking other's property."
2. "If some poor, deserted woman meets a Sikh, he shall never see her with evil eyes and should restore her to her guardians. Perfect chastity is the lesson given by the *Kachha* (shorts of prescribed design and cut) worn by the Sikhs."
3. "The long hair make you a saint. You must not cheat others. You must live the true life of a true Sikh."
4. "The Comb (*Kangha*) restrains you from visiting the houses of sinful and evil men and women."
5. "The *Kirpan* (sword) ordains you to wield it for protecting the helpless."
6. "The Sikh must recite the five Divine Hymns of Daily Prayers (*Nit Nem*) before taking food. If it is not possible at that time, he should do so at any other time of the day."
7. "One who cannot read Gurbani, should go on uttering 'Waheguru' or the first stanza of Jap Ji Sahib."

10. SUKHMANI SAHIB

Baba Ji used to observe, "By reading and hearing the Divine Hymn, Sukhmani Sahib, one gets rid of all one's worries and miseries." Baba Ji had directed the recitation of this Divine Hymn in 1928 at the *Thaath* for the whole of the day. Since 1930, this is being recited day and night. Wherever Baba Ji went, the continuous recitation of this Divine Hymn was made obligatory.

11. UTMOST RESPECT SHOULD BE SHOWN TO SRI GURU GRANTH SAHIB

The unique way in which Sri Guru Granth Sahib is worshipped as the living Guru at Nanaksar Gurdwara is worthy of all praise. This subject matter cannot be discussed

in detail in this small book. One instance of the utmost devotion and respect shown by Baba Ji is given here :

When in the winter season of 1938, Baba Ji visited the town of Baghanwala, the *Thaath* could not be constructed immediately. Baba Ji observed, "I have not come here to eat food. I have not been able to have the Grace and the Sight of Divine Guru. If Guru Granth Sahib is not brought here by tomorrow, I shall go elsewhere."

On this, the whole town came to the spot and worked for a day and a night. The *Thaath* was constructed. Sri Guru Granth Sahib was brought by S. Sukha Singh Manglani. After the *Kirtan* of the morning Hymn (*Asa Di Var*) had finished, Baba Ji submitted to the Guru, "O True King ! I am highly thankful to you. Blessed are the paths, on which you have travelled. Kindly excuse me for the trouble that you have taken. I beg your pardon."

Baba Ji then took off his long turban, keeping the small one tied on the head. He first wiped the feet of Bhai Sukha Singh with it and then, spreading it on the ground, requested Bhai Sahib to walk on it after carrying the Guru Granth Sahib on his head. He complied with this direction. Where one turban ended, another was spread. Thus the great saint Baba Nand Singh Ji used to love the Ever-lasting Sri Guru Granth Sahib.

12. GURU'S LANGAR

In Nanaksar or wherever Baba Ji went, foodgrains or other material for cooking food was neither gathered nor offered, nor could it be brought in the Gurdwara (this practice exists since then in all Nanaksar Gurdwaras). Baba Ji had given strict orders regarding this. The devotees used to bring cooked food, *parshad*, clothings etc. Whenever any devotee prayed to Baba Ji for obtaining permission to bring food, his reply used to be "Langar should be prepared by spending honestly-earned money. Full precautions should be taken to keep the purity of the place, where food is to be cooked. Those, who prepare it, should go on repeating the Word. It should be brought with full devotion to the Satguru Nanak Dev Ji." Those, who brought it, had to utter the word 'Waheguru' while coming near the

window of the room, where it was to be delivered. The attendant in charge sought the permission of Baba Ji before it could be received.

Langar was served first at about 8 a.m. then at 12 noon and then at 9 p.m. and tea was served at 2 a.m. and 4 p.m. Each time, each item was offered to the Satguru.

Baba Ji repeatedly observed that *Langar* was being sent by Guru Nanak Dev Ji and none should be proud of the fact that he was bringing it. Once, some devotees (*Sangat*) from Jullundur came to Nanaksar and prayed to Baba Ji that they should be allowed to arrange *Langar* for all the *Sangat*, for that evening. Baba Ji observed, "Why should *Langar* for one evening be accepted in this way, after ignoring the fact that the Guru sends it on 365 days of the year?" The *Sangat* still insisted. On this Baba Ji observed that they could act as they liked. They arranged food etc. which was got cooked from some shop-keeper at Jagraon and brought it to Nanaksar.

They sent it inside to Baba Ji, so that he might offer it to the Satguru, but he observed, "The whole *Langar* should be distributed only amongst the *Sangat* of Jullundur and to none else." The *Sangat* had no alternative but to obey the direction. When the food was served, it was not enough even for the *Sangat* of Jullundur. Baba Ji sent some food from inside so that none of them remained hungry. Once, in 1935 on the occasion of *Pooranmashi* (full moon night) many devotees gathered; but only three baskets of loaves of bread were present in the *Langar*. The attendants felt this and thought that the food was not enough for all. Baba Ji came to the spot and observed, "Remove the cloth from the baskets." This was done. Baba Ji touched these with his stick and again observed, "Food is more than enough for all. Distribute it." This direction was complied with and to the astonishment of all, the food was more than sufficient and some was even saved.

13. MANDATES OF GURBANI

Baba Ji laid great stress on the strict compliance with the mandates of Gurbani, in order to obtain Salvation i.e. Union with God. Some of these are given below :

1. Sri Guru Granth Sahib shall have to be worshipped as living Satguru Nanak Dev Ji.
2. Prayers for getting rid of all worries, diseases, pains and poverty etc. shall have to be sincerely made before Sri Guru Granth Sahib, fully believing that Satguru Nanak Dev Ji is sitting there.
3. Whatever you eat or drink, should be offered to Sri Guru Granth Sahib, before you take the same.
4. The Satguru wants to test your intentions, devotion and sincerity. He is not in need of any worldly things. Whatever you place before him is token of your affection for Him. He is the True Giver.
5. One must spend at least two and a half hour in reciting Nit Nem, Sukhmani Sahib, uttering Waheguru, repeating the First Stanza of Jap Ji Sahib and performing *Paath* (reading) of Sri Guru Granth Sahib.
6. One should recite Gurbani with utter devotion, purity of mind and body and should correctly read it.
7. The *Ragis* (singers of the Divine Hymns) should regularly sing these, with devotion and with intention of pleasing the Satguru.
8. Those, who are engaged in reciting *Paath* (reading) of Sri Guru Granth Sahib from the beginning to the end, as well as, the singers of Divine Hymns, must not cherish greed of any kind. The *Sangat* or the devotees etc. should serve them according to their capacity.
9. The *Pooranmashi* (full moon night) should be celebrated with devotion and in a befitting manner.
10. Every Sikh, with his family members, shall have to take *Khande da Amrit* (Baptism with double-edged sword as prescribed by Sri Guru Gobind Singh Ji). Only then he can seek the protection of the Guru.
11. The children must be taught Gurmukhi.
12. Gurdwaras should be established in every village and town.
13. Offerings in cash before Sri Guru Granth Sahib are prohibited.
14. The names of the children should be such, in which some words denoting piety and religious tinge appear, such as,

- 'Gurmukh Singh', 'Waheguru Singh' and 'Ram Singh', etc.
15. The Sikh should surrender his self to the Guru.
 16. The Sikh, who serves the Guru with full devotion, will get His Grace.
 17. The Guru will wipe off the sins of the True Sikh, when he leaves his 'I-am-ness' and adopts 'You' and 'Yours'. In other words, when he leaves ego and does not say, "I have done this. This is mine." He should say, "Everything belongs to God. He does everything. He confers all gifts."
 18. A true Sikh is a true Yogi as well as a King.
 19. A true Sikh must never forget God and the Guru and should pray to God, "I am at fault, I shall abide by your will, I accept Your Orders."
 20. A true Sikh shall not look with evil eyes at others' women or men.
 21. The Guru helps the true Sikh and His protective powers accompany him at all places and times.
 22. A Sikh should look towards the Guru for all kinds of protections.
 23. Do not indulge in slandering or back biting.
 24. Collect virtues and abandon vices.
 25. Never forget that you will die sooner or later.
 26. One must sincerely serve one's parents.
In this connection, *Pauri* 13 of *Var* 37 of Bhai Gurdas may be read, which tells us *inter alia* that if the man does not serve his parents sincerely, he will get no benefit by reading or hearing scriptures, that his meditation will bear no fruit, that his going to pilgrimage is useless and that he shall have to undergo punishments of migration.
 27. The man should be faithful to his wife and the wife should be faithful to her husband.
 28. Believe firmly that all the Sikh Gurus are embodiments of God.
 29. For the Sikh, his Guru is the King of kings.
 30. Leave pride. You cannot know when the mind will adopt evil. So never boast of your virtues.
 31. Never use intoxicants of any kind.
 32. Sincere prayers of a sincere devotee are heard by God and the Guru.

33. One must leave one's worldly wisdom and adopt that of the Guru.
34. Never adopt the profession of a beggar.
35. Remember and sing the excellences, virtues and praises of God and the Guru.
36. The man must put his utmost efforts to gain the true object of human life, which is, the Merger of the soul with the Supreme Soul.

14. SIT IN THE LAP OF GURU NANAK DEV JI

Baba Ji used to observe that a true Sikh, who obeys the Mandates of the Divine Hymns, sits in the lap of Guru Nanak Dev Ji, who cherishes him as His child. The Guru gives shelter to the shelterless. He hides the sins and defaults of the Sikhs. A true Sikh should sacrifice all for the Guru. He should get up very early morning and, after taking bath, should sit in meditation and then recite the prescribed Divine Hymns with devotion and full attention. The Guru destroys the sins of the Sikh and makes him virtuous. He then unites him with God.

15. SOCIETY OF THE TRUE SAINTS AND THE TRUE SIKHS

Baba Ji used to observe, "In Gurbani, it is repeatedly ordered that one should sit in the company of True Saints and should pay great respect to them. The Saint, who stresses the need of worshipping Sri Guru Granth Sahib, as the True Guru and who himself practically does so, is the True Saint. Such a Saint has absolutely no desire to become a Guru. He does not rob the devotees. In fact, he needs nothing. The true Saint wishes good of all and induces the devotees to obey the mandates of the Divine Hymns. He assists them in repeating the Name; and makes them true Sikhs of Sri Guru Nanak Dev Ji. The True Saint does not extend his hands before anyone for obtaining anything. One, who does so, is not a saint but is a beggar. The Sermons, given by True Saint, go to the heart of the *Sangat* who try to act upon them. He helps all in fully believing that Sri Guru Granth Sahib is the True Guru and is the embodiment of Sri Guru Nanak Dev Ji. The True Saint does

not curse anyone, howsoever bad he may be. Nor does he confer any boon on anyone, contrary to the wishes of God. However, words uttered by a True Saint in ordinary routine, do bear fruit. The True Saint tells the devotees how to pray and get their desires fulfilled."

16. THE NAAM

Baba Ji used to observe, "The *Naam* is invaluable. It cannot be purchased. Where there is the *Naam*, there is everything. The *Naam* takes its seat in the heart of one, who is the most humble. Every man should take the shelter of the *Naam* and remember and repeat it. God, whose Name the devotee repeats, will hear his prayers and will come to his assistance. Just as in a strong storm, it is almost impossible to burn a lamp or a candle, similarly in this dark age, full of evils and sins, only rare ones will be able to see the Light of the *Naam* within them. Each breath, that a man takes, is most valuable. If a man, lying on the death-bed, wants to purchase more breaths, it is impossible. The *Naam* should be uttered with every breath. No breath should be allowed to go waste. When the *Naam* is uttered; each breath itself reaches the Kingdom of God.

"Whatever good deeds one performs are mere zeros. Unless a figure is put on the left hand side of zeros, these are wholly meaningless. So good deeds will carry full value only if the man repeats the *Naam* and worships God.

"Those, who boast of their good deeds and assert that there is no use of repeating the *Naam* or reciting Gurbani, are living in darkness. No doubt, it is very essential to be virtuous and to perform good deeds; but this alone will not give Salvation.

"When the Light of the *Naam* shines, only then all the evils and sins will be wiped off automatically. Evil habits such as drinking, gambling etc. will automatically vanish, if the *Naam* is worshipped and repeated. The *Naam* is just like fire, which burns the evils. It is one of the basic qualities of the *Naam* or Gurbani that it destroys sins, even if it is not repeated with attention.

"The philosopher's stone, with its touch, converts iron into

gold, but cannot convert it into philosopher's stone. However, the *Naam* confers upon the devotee the Wealth of the *Naam*. By remembering *Naam*, Almighty God is seen within, and then it is said that the *Naam* has been obtained."

17. THE PORTRAIT OF GURU NANAK DEV JI

Baba Ji had ordered that full size portraits of Guru Nanak Dev Ji be placed within the Nanaksar Gurdwaras and in houses. Some people, due to ignorance, used to call this as idol worship.

Baba Ji used to observe in this connection, "The portrait is only for remembering Guru Nanak Dev Ji with affection and to enable the devotee to concentrate his mind in perpetually remembering the True Master. No doubt, you shall have to worship only One Universal God. However, remembrance of the Helper, who will unite you with God; is no sin.

"In this dark age, some people put on the walls of their rooms, photos of actresses, etc. These impart evil impression on their minds. Then why not keep the portraits of Guru Nanak Dev Ji in the houses? By seeing it, you will remember the Divine Master, who showered truth, virtues and peace etc. everywhere.

"By remembering Guru Nanak Dev Ji, your power of meditation will develop and a day will come when you will talk with Him face to face. Then the need for seeing the portrait will automatically go."

Some more observations of Baba Ji, regarding the most important topics of *Naam*, are given below:

"*Naam* is repeated by tongue. But God can be seen by sincerely worshipping the True Guru.

"One should fix his mind on the lotus of the feet of the Guru, particularly on the *Padam* (Divine Star) present on the sole of Guru Nanak, in his portrait. This is to be done in the initial stages. In due course the higher devotion follows and one becomes absorbed in the Supreme Power, which pervades all. One shall have to worship the Universal God. But this may be done either by believing that He is present in the portrait or it is present in one's heart or in Sri Guru Granth Sahib. Blind

faith and sincere devotion are indispensable for seeking the True Goal."

18. ROSARY

Baba Ji stressed the need for using rosary. He observed, "People say that the use of rosary is a mere fraud. O man, you follow many fraudulent ways. If you think rosary is also a fraud, then commit this fraud also. But this is not fraud. This will give you true fruits. Try this, in due course, you will leave the rosary and your mind will work as a rosary within you. Before the *Diwan* (religious programme) held on the *Pooranmashi* night ended, Baba Ji used to address the *Sangat* as follows :

"*Gurmukho* (you devotees of the True Guru !), people beg for money, cloth, bread or any such things, but I also beg for one thing from you. What is that ? That thing has become extremely rare in this world and that is the *Naam*. I beg from all of you a part of your time. Get up early morning. Take bath. Sit and remember God and repeat His Name. One, who is literate, should read Sri Guru Granth Sahib from the beginning to the end at least once in a month and then perform the *bhog* (sacred closing ceremony at the end). Or one should recite Sukhmani Sahib twice each day. Or one should recite Jap Ji Sahib ten times each day. Or one should recite the First Stanza (*Pauri*) of the Jap Ji Sahib with the help of a rosary of 108 beads, reciting it on each bead and in this way the rosary should be rotated six times a day. Or one should utter 'Waheguru', 'Waheguru' on each bead of a rosary of 108 beads, rotating the rosary for eighty times and if one can repeat 'Waheguru' four times on each bead, then the rosary should be rotated only twenty times. One, who wants to utter 'Ram' 'Ram', should repeat this by rotating the rosary for one hundred and sixty times. A Mohammedan should utter 'Allah' 'Allah' four times on each bead and should rotate the rosary for eighty times. All persons whether men or women, whether Sikhs, Hindus or Mohammedans or belonging to any other religion, should repeat the Name of God in this way. Those, who do not want to use

the rosary, should sit in meditation repeating the above for at least two and a half hours each day. Now get up and take pledges and tell how many of you will follow my request."

The new-comers were advised to follow the above programme slowly in early stages till they developed this practice after some days or months.

It may be mentioned here that in the beginning the number of *Paaths* of Sri Guru Granth Sahib which the devotees undertook for each month, was nearly 500. This number subsequently increased to more than 1000. Now this number is more than a million and the devotees perform the *Paaths* throughout the world.

19. POORANMASHI AND GURPURABS (THE FULL MOON NIGHTS AND OTHER SACRED DAYS)

Baba Ji used to observe, "On Baisakhi (which generally falls on the 13th April each year) one should go to Damdama Sahib. Diwali (the festival of lights and lamps and which is generally celebrated towards the end of October or in November each year) should be celebrated at Sri Amritsar. The sacred night of total darkness should be celebrated each month at Tarn Taran. The Hola, which generally falls in March each year, should be celebrated at Anandpur Sahib. The Maghi, which is on the 13th or 14th day of January each year, should be celebrated at Muktsar."

Sangrand (the first day of a month of Bikrami year) and the occasion of full dark night (*Amavas*) were also celebrated by Baba Ji, who used to read Bara Maha (the Divine Hymn of Sri Guru Arjan Dev chalking out the programme for each month). He also used to himself read the *Hukam Naamaa* (one Divine Hymn from Sri Guru Granth Sahib).

The days of the advent of Guru Nanak Dev Ji and of Sri Guru Gobind Singh Ji were also celebrated in a befitting manner.

So far as *Pooranmashi* (full moon night) in each month is concerned, it is necessary to give some more details here. The celebrations on this occasion were started nearly twenty-five

years before Baba Ji left this world for God's Home. The programme on this occasion used to be as follows :

In the beginning, not more than 50 devotees used to come, which number has now increased to thousands. Sometimes devotees used to come a day prior to *Pooranmashi* and, as directed by Baba Ji, used to sit in meditation or used to recite Sukhmani Sahib throughout the night.

Baba Ji used to observe that remaining awake throughout the night in this way gives such immense spiritual and worldly benefits, which one will get if he were to remain awake throughout the month.

However, remaining awake on the night preceding the day of *Pooranmashi* on the day of the advent of Sri Guru Nanak Dev Ji, confers such benefits, which one will get by remaining awake throughout the year.

The programme for the day of *Pooranmashi* included singing of Divine Hymns. Devotional poems, praising Sri Guru Nanak Dev Ji and narrating the yearning of Bibi Nanaki (the sister of Sri Guru Nanak Dev Ji) to see him and the story of his instant arrival to meet his sister from very far off distant places, were also sung.

In the evening the meanings of a few Divine Hymns, which were recited from Sri Guru Granth Sahib, were explained by a selected person. Then Raihras was recited. After the *Ardas* (general prayer) at the end of the Raihras, a few more Divine Hymns were sung. Then the Saloks of the Ninth Guru were read by two *Paathis* (reciters of *Paath*). After the *bhog* of Sri Guru Granth Sahib, Jap Ji Sahib and Shabad Hazare were recited and then the *Arti* and showering of flowers and scent followed. Then in front and on the sides of the Guru Granth Sahib, curtains used to fall down, as soon as the singing of the Divine Hymn of Anand Sahib started.

When the singing of Anand Sahib ended, Baba Ji used to recite the *Ardas* (final general prayer) himself but before doing so some Divine Verses praying for having the sight of Sri Guru Nanak Dev Ji were also sung.

After *Ardas*, Baba Ji used to go inside the Sach Khand to offer *Parshad* to the Satguru, and the Ragis used to sing two

particular Shabads to the Guru to partake the *Parshad*.

Then Baba Ji used to come out after removing the curtains. Then *Kirtan* (singing of Divine Hymns) again started and some poems were also sung.

At about midnight, one Divine Hymn (*Hukam Nama*) was read by the chief *Paathi*. Then Baba Ji used to give sermons, keeping in view the *Hukam Naamaa*. This used to continue for an hour or so. Then, as already narrated, Baba Ji used to ask the audience to take pledges for reciting *Paaths* of Sri Guru Granth Sahib or repeating other daily prayers etc.

Then started the distribution of *Karah Parshad* made from pure *ghee* (clarified butter) brought by various devotees from all places. This used to be given in such big quantities that even after its liberal distribution, much was saved. Regarding the spiritual benefits, which devotees received when they attended the functions on *Pooranmashi* day, Baba Ji used to observe, "*Pooranmashi* is the fair place (market place) for sincere devotees, where the Trade of the *Naam* takes place. Here people exchange their vices for virtues. This is just like giving water to plants which will never die."

Some devotees used to come from very distant places to attend *Pooranmashi* and some used to come even on cycles, even when Baba Ji had gone to Hill Stations or other places away from Nanaksar.

The occasion of *Pooranmashi* is being celebrated in all the Nanaksar Gurdwaras and even by the devotees in their houses, since the time of Baba Ji. When I was at London, it was a most thrilling sight to note the devotion with which the members of the Nanaksar Sewaks Association U.K. and other *Sangat* celebrated this occasion. The weekly *Satsangs* (religious functions) which they celebrate, are also worthy of all praise.

20. OFFERING PARSHAD (SACRED FOOD) TO THE GURU

The Sikhs firmly believe, and it is a fact, that their Gurus are ever-present with them. They pray to the Gurus to render all help to them and to fulfil their desires. How will the Gurus do this, if they are not most powerful living beings? Consequently, those who say that the Guru does not take the

food offered to him, are completely mistaken. If he cannot take food, how will he come to assist you ? Many Sikhs request the Guru to 'accept' the *Parshad* placed before Him. How will the Guru 'accept' it, if he were not a living entity ? When the Sikhs assert that Sri Guru Granth Sahib is the visible manifestation of the Guru's body then why should we say that he cannot eat the *Parshad* ?

Now coming to what Baba Ji used to do, it may be noted that he used to place the *Parshad* before the Guru and actually used to eat a part of it. In the prayer, made at Nanaksar and even at many other Gurdwaras, the devotees pray to the Guru to eat and not merely to 'accept' it.

At the initial stages, Baba Ji did not draw the curtain when the *Parshad* was placed before the Satguru. But soon he used to do this. He used to observe, "The object of the use of curtains is that non-believers and ignorant persons may not see the Satguru taking *Parshad*. Don't you make separate arrangements for your guests, so that public may not see them taking meals ? However, nothing is to be concealed from the true devotees and servants of the Guru.

There are some true stories in proof of the fact that the Satguru did eat *Parshad*. S. Ram Singh, retired Executive Engineer, Canal Department, Punjab, narrated that Baba Ji had built rooms of wooden sleepers, temporarily erected, at some distance from Montgomery town when he visited that place. He, as usual, remained absorbed there in meditation. Inside the room of Sri Guru Granth Sahib, there used to be a very dim light of an oil lamp. He saw one day that, when Baba Ji went inside to offer food (*Parshad*) to the Satguru, there was an extraordinary Light in the room, which could be seen through the slits in the sleepers.

While Baba Ji was staying at that place, it so happened that one day due to his illness he could not go inside to offer the *Parshad*. Baba Ji saw a boy among the devotees and called him. Then he observed, "This boy has got many virtuous deeds to his credit, done by him in his previous births. He should go inside to offer *Parshad* to the Satguru. The boy was instructed by Baba Ji that he should place the tray of the *Parshad* before

Sri Guru Granth Sahib at the time of *Ardas* (the prayer), that he would see the Satguru partaking the *Parshad* and that after that he should bring the *Parshad* outside. When the boy went inside and followed the instructions of Baba Ji, there was such magnificent brilliance of the Satguru that he trembled and the tray fell down. Fortunately, it fell on the tea poy, which was lying just below. He regained his senses and found that the light had vanished. He came out with the tray and the *Parshad* was distributed among the devotees, as instructed by Baba Ji.

Such events have happened many times in the history of the Sikh Gurus. One such event during the time of Sri Guru Amar Das Ji may be narrated here. While returning from Lahore, Bhai Jetha Ji, who subsequently became the Fourth Guru (Sri Guru Ram Das Ji) was bringing a big delicious mango with him, for offering it to Sri Guru Amar Dass Ji. On the way, the mango became so ripe due to summer heat that its juice began to flow. He sat down and prayed to the God to accept it and himself began eating it. He threw away the stone (seed). When he reached Goindwal Sahib, he fell at the feet of Guru Amar Das Ji, repenting in his mind that if the mango could be brought by him, he would have offered it to the Guru. The Guru who knew what was passing in the mind of Bhai Jetha Ji, observed, "Why are you worried ? Your offer was accepted and I did eat the mango." The Guru ordered the attendant, Bhai Balu, to bring the stone. On seeing it, Bhai Jetha was astonished. The Guru observed that sincere prayers and intentions resulted in making a second mango, which I enjoyed.

Baba Ji used to stress that the *Parshad* should be prepared with pure intentions and should be made by spending honestly earned money.

21. HUKAM NAAMAA

Baba Ji had instructed the devotees that after opening Sri Guru Granth Sahib, read that Divine Hymn which confers blessings for happiness. If the Divine Hymn is strongly worded and gives warning to the mortal, such Divine Hymn should not be recited. The devotee should, in such a case, pray to the Guru,

"O Lord, pardon me, I am full of sins. I pray for calmness and peace. I lack calmness, kindly save me." Then he should turn the pages and read such Divine Hymn, which contains words of peace.

Some Sikhs go on reading, even at the time of marriages or births, such Hymns, which depict the burning state of this world and which should be read on sad occasions.

Baba Ji warned all and used to observe that a mortal, who is already full of miseries, should seek coolness from the Guru.

22. VILLAGE JHORARAN

The village Jhoraran is at a small distance from Raikot in Jagraon Tehsil.

Baba Ji went to village Nathewal and stayed there for a night. This was during the summer of 1924. When one morning Baba Ji went for a walk towards the village Jhoraran, he noticed a sandy tract, and enquired as to which village this barren land belonged. The devotees gave the reply and submitted that the place was a deserted jungle within the area of village Jhoraran. Baba Ji then observed, "How beautiful is this place. It is worth living here." Who knew that from this village, another Moon (Baba Ishar Singh Ji) would rise to give coolness to the world and would become the successor of Baba Nand Singh Ji, after rendering unique services to the great Master.

Baba Ji soon returned to Nanaksar. After some days, some new devotees from village Jhoraran came and requested Baba Ji to visit their village. Baba Ji agreed to go there only for three days. It was the summer season. Baba Ji selected a place for meditation which was near the land of Bhai Bagga Singh (the respected father of Baba Ishar Singh Ji). Baba Ishar Singh Ji was called as Inder Singh by his parents. In one field there was melon crop. (Bhai) Inder Singh aged about 13 years, the youngest son of Bhai Bagga Singh, lying on a cot, was watching the crop. He heard a mysterious message : "I have come here for your sake and you are going to sleep." Having heard this, he took his cousin with him and started to see Baba Ji at once. (Bhai) Inder Singh took with him five melons for offering these to Baba Ji. He paid his respects to Baba Ji and placed the melons

before him. Baba Ji asked, "Where from have you come at this time ? Whose Sikh are you ? What is your name ? Have you read anything ?" The replies were innocent and straightforward. Addressing (Bhai) Inder Singh, Baba Ji observed, "The name Inder Singh denotes the worldly grandeur and wealth. You should read Gurmukhi and avoid bad company." Baba Ji showered his grace on (Bhai) Inder Singh. This was his first meeting with his future successor.

On this visit, Baba Ji persuaded the villagers to build the village Gurdwara, for which material was collected by them since long; but which could not be built due to some differences between them. They agreed to build it now. Without giving further details, it is sufficient to mention that the Gurdwara was duly built.

After some time, Baba Ji again came after the Gurdwara was completed. It has thirteen doors. It was named as Sukh Sagar.

Baba Ji selected the same sandy tract outside the village for his stay. On the request of the villagers that he should stay for more days, Baba Ji observed, "I shall stay here for some days, if one *kacha* room is built here within two days." This was complied with and one room with unbaked bricks with grass roof and another, dug underground, were built.

Baba Ji advised the villagers to take *Amrit*. Some thirty people at once showed their willingness to do so. Baba Ji sent for S. Rattan Singh from Nanaksar to take part in preparing the *Amrit*.

Baba Ji observed, "Rattan Singh ! Some are ready to take *Amrit* but others say that first Gunga wrestler should be persuaded to do so. You should persuade him."

Gunga did not wear long hair. He was clean shaven and used to smoke and drink. He was the leader of the gang of criminals.

S. Rattan Singh, along with some villagers, contacted the wrestler. This man was about 30 years of age and was well built. On contacting him, he said, "I will not take *Amrit*. There are many serious restrictions for one, who takes it. One cannot smoke and drink. Give me time to consider the matter."

He consulted his friends. Baba Ji's spiritual power had its effect. Half of the villagers, who followed Gunga, were now ready with him to take *Amrit*. Nearly 270 persons took *Amrit*. This was a miracle.

There was a tank near the place, where Baba Ji stayed. He directed the devotees to broaden it. At night a gas lamp was lit and was hung at a height of nearly 60 feet. Baba Ji observed, "See! how high has this village Jhoraran risen." (Meaning thereby that the village will become very famous because Baba Ishar Singh Ji, who was born in this village, would succeed him).

This time Baba Ji stayed for nearly six months in this village. It had become very hot during this period. He directed the residents to make arrangements for serving the travellers, with cold water who passed by that way. (Bhai) Inder Singh (subsequently Baba Ishar Singh Ji) used to take prominent part in this free service.

He had four brothers. Each one was given, by their parents, more than a quarter kilogram of clarified butter per day, as a reward for cutting wheat crop. However (Bhai) Inder Singh did not eat his share and used to collect it for preparing *Parshad* (sacred pudding) for Baba Ji. One day, he prepared the *Parshad* and took it to offer to Baba Ji. The chief attendant was already directed by Baba Ji, who by his spiritual powers had known that (Bhai) Inder Singh was bringing *Parshad*, to allow him to come in. This direction was complied with. Baba Ji with utmost devotion placed the *Parshad* before the Satguru and directed (Bhai) Inder Singh to eat the whole of it and not to take it to his house. As soon as he ate it, he felt extraordinary pleasure and began to devote more time in reciting the Name.

One day, Baba Ji directed (Bhai) Inder Singh to go to village Lehra Gaga for obtaining religious education from Sant Wadhawa Singh. He took some young boys of his village alongwith him and went to Lehra Gaga. However the companions of (Bhai) Inder Singh became home-sick. So after some days, (Bhai) Inder Singh had also to return to Jhoraran where he met Baba Ji and told the whole story. Baba Ji observed, "Does not matter. The stamp of Sant Wadhawa Singh

has been put." (Bhai) Inder Singh again took the duty of serving water to the travellers. After some months, Baba Ji left Jhoraran for the West Punjab. He visited many places there. Then he returned to Nanaksar.

Now, many devotees from Jhoraran, were praying in their hearts for obtaining the sight of Baba Ji.

A cultivator of Jhoraran, named Sunder Singh, aged about 60 years, took oath that he would not take food till Baba Ji visited his village. An earthen pot, filled with water and another, full of parched grams, were placed by him in his room, built in his fields. He began praying, "Baba Ji ! Kindly eat this. Come soon. I will not eat or drink anything till you come." Baba Ji, who knew the internal condition of his affectionate devotee, heard within himself the prayers of Sunder Singh.

He sent for a lorry and reached the place, where Sunder Singh was sitting in his *Kotha* (room). Baba Ji observed, "Please give the parched grams. I am very hungry." After taking a little, he again observed, "Give me water to drink." Baba Ji showered his grace on Sunder Singh and told him that this sort of determination is not advisable as the True Path is affectionate devotion to God and submission to His Will.

Now the entire village came to the spot. Baba Ji agreed to stay there for sometime. One day, he observed, "I want a chief personal attendant (*Hazuri Sewadar*) from this village. This service can be rendered by one, who is a youngman of pious and religious disposition. He should have firm determination and should be capable of entertaining the fear of the Master, as well as, love for Him."

Baba Ji's hint was meant for (Bhai) Inder Singh. The devotees answered that such an attendant could not be found in this village. Baba Ji observed, "Do not worry. You will come to know about this in course of time." By this time, (Bhai) Inder Singh was of seventeen years of age. He had taken *Amrit* and would often take part in religious programmes. He had remembered by heart some Divine Hymns. This time, Baba Ji stayed in Jhoraran till the month of March.

In the month of December, 1933, Baba Ji went to Bhatinda. Baba Ji selected the *diggi* (village tank) outside the town for his

stay. On the *Pooranmashi* night of December, 1933, about eight devotees came from village Jhoraran on foot. (Bhai) Inder Singh was one of them. He told others that he had seen Baba Ji in his sleep for many nights. He got special yearning to meet Baba Ji and so he had come with his co-villagers to Bhatinda.

Even previously (Bhai) Inder Singh used to visit Nanaksar with other devotees and used to render various kinds of services, such as levelling the ground, putting hedges, sweeping the premises, washing the clothes and taking out water from the well.

Once Baba Ji talking to the mother of (Bhai) Inder Singh had observed, "You have got five sons, why don't you give one to me?"

On another occasion, there appeared a big painful sore on the left arm of (Bhai) Inder Singh. He could not even sleep due to pain. He prayed to Baba Ji, who appeared in the dreams and advised (Bhai) Inder Singh that if he wanted true joy and peace, he should seek his mother's permission to come to Nanaksar. The pain now lessened. The sore vanished after a short time. (Bhai) Inder Singh told the whole story to his mother, who on meeting Baba Ji submitted, "O Master, my son is yours from today." On the next *Pooranmashi*, (Bhai) Inder Singh came to Nanaksar with some other devotees from Jhoraran. Baba Ji wanted him to remain at Nanaksar. He obeyed this direction and began rendering service as before. This time, he was given the duty of reciting Sukhmani Sahib during the day time, from morning till evening. He also joined others in performing *Kirtan*.

On the occasion of the next *Pooranmashi*, the mother of (Bhai) Inder Singh also came to Nanaksar. She paid respects to Baba Ji, who observed, "You may, if you so like, take your son back." The mother replied, "O Master, kindly keep him in your service and give him True advice."

On this, Baba Ji was much pleased and directed (Bhai) Inder Singh to serve him as his personal chief attendant.

Baba Ji soon directed that as the name 'Inder Singh' indicated the possession of wealth and *maya*, so it must be changed. Baba Ji said that the new name should be 'Ishar Singh'. Everybody now called (Bhai) Inder Singh by the name

(Bhai) Ishar Singh.

Baba Ji now used to stay at Jhoraran, whenever he went to Damdama Sahib, or came back from there. A small tank with mortar and bricks was got built near the *Thaath* of Jhoraran. Baba Ji observed, "People will come here to take bath from far and near. There will be big religious gatherings on the occasion of the full dark night of each month. It will be a big place of pilgrimage."

23. AT DELHI

In June, 1934, Baba Ji came to Delhi. He selected Khuni Nala (now in Rajinder Nagar), which was then covered with thick jungle, as the place where he used to sit in meditation. Devotees used to come to the place in spite of great difficulties in reaching this place.

One Babu Majumdar, who had never seen Baba Ji before, also came there one day. He was a Bengali of nearly 33 years of age, knowing only English and Bengali. He was working as a superintendent in the Archaeological Department. He had passed through various stages of Yoga but had not been able to see the Divine Light.

He had to wait nearly from 8 a.m. upto 4 p.m. in order to meet Baba Ji; and continued sitting there, even when it rained for some time. At about 4 p.m., Baba Ji called him in. Mr. Majumdar fell on the feet of Baba Ji and loudly hailed him in Bengali language. He submitted that on the previous night, he had heard Divine Words, telling him that the True Guide had come, who would show to him the correct path. He prayed to Baba Ji that the Divine Light (the Tenth Door) may be shown to him. Baba Ji directed him to wait for seven days more.

He had not the patience to wait for a week. So he came again on the next day. Baba Ji smiled and called him in. He fell at his feet and submitted, "Sir, last night I forgot the *Mantar* (the words) which I used to repeat during the past years while meditating. Instead, I went on hearing the sweet and melodious music and *Kirtan* of Gurbani, within myself. Baba Ji again advised him to wait for a week. He waited and came again. Now he expressed his hearty thanks, submitting, "What I could

not see in my past lives and this birth, has now been seen by me. The Divine Light has dawned." The income of Mr. Majumdar was scanty. Baba Ji was so much pleased with him that his financial condition also improved. He subsequently visited Nanaksar also.

During the period of about forty days' stay at Delhi, many devotees came and got the Divine Bliss. Many became new devotees. Their doubts about the portrait of Guru Nanak Dev and the prohibition to offer cash before Sri Guru Granth Sahib and other matters were resolved. It was during these days that Sardar Madhusudan Singh (who was later called as Kavi Ji by Baba Ji) became a firm devotee.

Baba Ji again came to Delhi in February, 1935, and he again selected Khuni Nala for his meditation. Many persons used to come to attend the religious functions, even from far off places, such as Gurgaon etc. Many prominent persons used to come to see Baba Ji. One day, Seth Jugal Kishore Birla came all alone to pay respects to Baba Ji. He had to wait for a long time, before Baba Ji called him in. He was happy to get his grace. Some days later, he again came along with Rai Bahadur Narain Dass. On going inside, Baba Ji asked them whether they had 'Permits' to enter God's Home. They could not understand the question. Baba Ji then observed, "As you must possess a ticket for travelling by train etc., you must arrange a ticket for going to God's Home." The Seth enquired as to how this ticket was to be obtained. Baba Ji again observed, "This 'permit' can be procured by meditating upon God, repeating His name, earning livelihood by honest means and by serving the True Souls."

Here the *Gurpurb* of the advent of Guru Nanak Dev Ji which fell on the *Pooranmashi* of November 1941, was celebrated on a grand scale. On this occasion, many devotees from Punjab also came and obtained Baba Ji's grace. Baba Ji left Delhi for Nanaksar, showering his grace at many places such as Karnal etc., on the way back.

24. OTHER PLACES VISITED BY BABA JI

Baba Ji visited many places and showered the Nectarine

Naam on countless devotees, who changed into true worshippers of One God and Sri Guru Nanak Dev. Some of these places are Roorkee, Jhang Maghiana, Harappa, Ferozepur, Bhadaur, Kaleran, Nankana Sahib, Montgomery, Patiala, Simla Hills, Hoshiarpur, Panjaur Gardens, Karol Hills, Kufri, Nagrota, Sri Amritsar, Jullundur, Bhucho, Chunian, and Jhoraran.

THE KAROL HILL AND KUFRI

In April 1939, Baba Ji alongwith S. Harchand Singh of Patiala and (Baba) Ishar Singh went to Saloghra and then to the famous spring about 2 miles from this place. It was midnight, when they reached there. The remaining attendants reached there on the next evening.

On the next day, Baba Ji directed all to accompany him to the top of Karol Hill. There was no regular road. It was all thick jungle, where one could easily lose the track. There was no arrangement for food. Baba Ji directed all to live on boiled leaves of the trees. It was a terrible ordeal and test. This lasted for a day or so. He gave instructions that none should contact the Maharaja of Patiala, within whose territory this place was situated.

At night, a gas lamp was hung at a height of about 30 ft. Its light was visible from Chail, where the Maharaja and the Maharani of Patiala and the Raj Mata were staying. They tried to find out with the help of a telescope as to who had come to stay at such a horrible place. Telephonic messages were sent to Kandaghat. Then they came to know that Baba Ji had chosen the place for meditation. Soon arrangements were made by them to send food and all other necessary things. The Raj Mata personally came to pay respects and submitted, "Respected Baba Ji! Why were you not pleased to inform us before? Kindly excuse us for the inconvenience."

Baba Ji replied, "I am a beggar of God and I always beg from Him. Whatever he sends I take." He stayed on the top of Karol Hill, till June 1939. During this stay, many miraculous events happened, which will be narrated in some bigger work. Among the devotees, who came to obtain the grace of Baba Ji, were the Maharaja of Patiala, Raja Mahesh Inder Singh and the

Raja of Solan. Baba Ji celebrated *Pooranmashi* here. *Akhand Paaths* were started since Baba Ji's arrival, at the spring. *Kirtan* by *Ragis*, as usual, was performed regularly. Devotees with their families used to come in large numbers to obtain blessings of Baba Ji.

One day, Baba Ji, taking two attendants with him, left Karol Hill without telling anything to the devotees. He first went to Chail and then to Kufri for his stay there in the Chini Bangla. This place is at a height of nearly 8200 feet and is at a distance of about ten miles from Simla and sixteen miles from Chail. Very comfortable arrangements were made here for the *Sangat* (devotees) by the Maharaja of Patiala and the Raj Mata. Devotees from Simla and Chail used to come in very large numbers at this place and many stayed there for some nights. Many devotees from Simla used to come on Saturday evenings and after staying there for the nights, used to go back on the Monday mornings. For the use of the devotees, blankets and beddings were available in large numbers. Food was brought by the servants of Raj Mata. Hot water was available for thousands of devotees. Fruits, sweets, and tea etc. were available in abundance. Thousands of devotees came to see Baba Ji. Miraculous happenings, which happened during this stay, will also be narrated in some bigger book.

25. BABA JI'S SPIRITUALISM AND PERSONALITY

It is impossible for anyone to know and describe the unlimited spiritualism of a True Saint. Even his outward behaviour and life cannot be adequately described. The Supreme Joy, with which he remains saturated, due to his contact with God and the Guru, is known only to him. In this book, a most humble attempt is being made to depict a few aspects of Baba Ji's life.

Baba Ji possessed the Treasure of Spiritualism. None can fully know and describe his spiritual powers. The unusual results that followed can be partially narrated. The True Saint knows what passes in the minds of others. Baba Ji owned this power also. It is not possible to narrate here countless stories in this connection. However, one of these is given here :

When Baba Ji came to Jhang, Lala Bhagwan Dass with his three companions came in a tonga to hear the *Kirtan* and pay respects to him. While on the way, they wanted to inform a vegetable seller, whose field fell in the way, to keep some vegetables for them. However, the driver of the tonga forgot to go to that side and came by the other side. When Lala Bhagwan Dass sat in the *Sangat*, his mind was thinking of vegetables. Baba Ji observed, "Please go and first finish the task of purchasing the vegetables and then come here, so that you may hear the Divine Hymns with full attention." He fell at the feet of Baba Ji and begged his pardon.

Baba Ji knew the desires of the devotees. When some devotee started from his house after making prayers, Baba Ji used to make provisions for his safe journey by using Supernatural Powers. Bhai Ladha Ram of Maghiana, who subsequently came to Sonapat after the partition of India, told his own story thus : In the year 1909, the plague raged in his village and people were dying in large number. Many people came to reside outside the village in the fields. While he was sitting in the Diwan and hearing *Kirtan*, Baba Ji directed that he should at once run to his house as thieves had entered it. His house was nearly one mile from the place. He ran to his village. When he reached his house the thieves ran away leaving the goods at the spot, which they were collecting to take away.

The protective powers of Baba Ji saved many from serious results. Once Babu Ramji Dass, Way Inspector of the Railway Department, came from Jagraon with his family in a trolley to Nanaksar. After paying respects to Baba Ji, he sought permission to go back. Baba Ji told him to wait. He again sought his permission but Baba Ji again told him to wait. In spite of this, he and his family members left Nanaksar and sat in the trolley for going back to Jagraon. The coolies, who were pushing the trolley on the railway track, saw a train coming from behind at a very great speed from Moga side. In those days, railway engines were not fitted with search lights. The party had no option. Death was certain. However, the train stopped dead when it reached the trolley. The engine-driver, Buta Singh, was himself puzzled as to how the engine had stopped. He said,

"It was impossible for me to stop the engine as it was coming at a very high speed. I could not apply the vacuum brakes. It is strange that the engine has become cool like ice. It is some miracle."

The party put the trolley in the train and came in it to Jagraon. They thanked God, the Satguru and Baba Ji for saving their lives. Next day, Ramji Dass went to pay respects to Baba Ji, who observed, "O simple man ! Why did you not obey my directions and stay here. I had to leave meditation, in order to stop the engine."

SOME MIRACULOUS EVENTS

1. While giving Sermons, Baba Ji used to make such observations, which cleared the doubts and questions, which existed in the minds of the audience although none had personally ever talked with Baba Ji about these matters.
2. Once Chaudhary Jiwan Singh of Amritsar, bringing many devotees with him to Nanaksar, was saved from being crushed by train.
3. Innocent devotees arrested on false charges were freed. One such incident relates to Lala Bhagwan Dass.
4. Trains became late for the benefits of the devotees.
5. Devotees were saved from the coming difficulties and disasters.
6. After Baba Ji left this world and went to God's Home, his spiritual powers had been continuing to protect devotees. True Saints never die. One such event is given here. Patwari Dharam Singh of Sheikhpura, now in Pakistan, was directed in a dream on the 3rd August, 1947, to leave the town to avoid massacre. On the subsequent days again the same warning was heard and it was observed, "I will not be responsible for your life, if you do not obey me." Dharam Singh was now determined to leave the place and he began thinking in his mind, "Where should I go ?" The mysterious reply came, "Go to Jagraon." He with his family members started for Jagraon. When he reached Lahore a Mohammedan wanted to kill him but the other

said, "Don't do so. He is the devotee of Baba Ji." Thus they reached Jagraon safely.

7. During the last World War, Balwant Singh, a devotee of Baba Ji and another soldier of Kalal Majri near Khanna, concealed themselves underground as the enemy was advancing and had surrounded the place. They sat there for three days, without eating anything. They were very hungry. They prayed for their safety and food. Within half an hour, an old white lady came there with food and water and wanted them to come out. They were afraid that they might not be arrested. The old lady said, "Don't be nervous. I have come to help you. An old saint with white beard was seen by me. He has directed me to come here and help you." The lady took them to her house, kept them there, till help arrived to take them to another safe place.

It is important to mention here very briefly that Baba Ji never performed miracles. Miracles are forbidden by Sikh Religion. But it must not be forgotten that the repetition of the *Naam* necessarily and automatically gives birth *inter alia* to *Sidhi* which means telepathy i.e., communication between mind and mind and other Supernatural Powers which are detailed in Gurbani.

A Saint, possessing such powers, even though unwillingly, attracts the attention of others and becomes renowned. These miraculous powers are inevitably obtained by *Naam Simran* (repeating and remembering the *Naam*). The Gurbani says that these powers are not the end and a True Saint is never tempted or caught in their net. These are not harmful, but one must not succumb to their temptations. A True Saint ever remembers that his Goal is to achieve Union with God. Spiritual powers should never be misused. These must not be exercised for personal gains. If these result in increasing the egoism, or are used for performing magical feats or for condemning or destroying others, it is wholly disapproved by the Sikh Religion. If these work automatically, as the servants of a True Saint, to diminish the misery of the devotees, to set right a sinner, to persuade one to worship God or for some other noble and charitable purpose, this is not condemnable at

all. The Gifted Souls, True Saints and True Gurus possess these powers from their births. Even what they speak unintentionally is accomplished. They fully act according to the Will of God. The Gurbani says, "The Real Supreme Power is the Power of the *Naam*." Baba Ji possessed the Treasure of *Naam*. Baba Ji used to observe that humbleness of mind was a big virtue. The man, who is all powerful, ignores the faults of others and pardons them. He possesses the true humbleness of mind. Once some devotees from Amritsar came to Nanaksar. Baba Ji without telling anyone, went to the place, where they had put off their shoes and began to wipe these. Some devotees, who saw this, went to the place and with folded hands submitted to Baba Ji that this work was fit for them and not for him. Baba Ji observed, "It is beneficial to touch the dust of the feet of the Sikhs, especially when they have come from Sri Amritsar." Baba Ji, while passing through the devotees, used to observe on the close of the programme, with folded hands, "Blessed are the Sikhs of the True Guru."

Baba Ji showed kindness to animals also in accordance with God's Will and liberated them from the punishment of transmigration.

Dhanpat Rai of Chunian narrated a wonderful story in this connection. In 1941, in the month of July, when Baba Ji began giving sermons at about midnight, there was such uproar of frogs in that rainy season that Baba Ji's voice could not be heard. Baba Ji observed, "They are also making merriments. They are singing God's praises." Immediately the frogs stopped making noise. There was pin-drop silence. After an hour, when Baba Ji had finished the discourse, the frogs again started making noise, Baba Ji observed, "Now it is your turn to sing God's praises. Go on doing so."

26. COMPLETE DETACHMENT FROM THE WORLD— SOME MORE TRUE STORIES

Baba Ji's power to remain absorbed in the Word was extraordinary. He had no love for worldly things. There are many stories regarding this aspect.

Once some devotees of Maghiana wanted to donate some

land in the name of Baba Ji. The Patwari came to enquire the name of the father of Baba Ji, in order to make some entries in the record. Baba Ji observed, "My father's name is Guru Gobind Singh. I do not want any property whatsoever. I have not come in this world to make huts, or houses or to own land."

Sant Wadhawa Singh wanted to write a deed in order to appoint Baba Ji as his successor. Baba Ji observed, "In all the regions of the creation, I do not own even an area equal to the eye of the sewing needle. Yet, I being the son of the Almighty Creator, own all that exists. I don't want to succeed you. Kindly excuse me."

Baba Ji used to observe that the desire to get fame and name is the biggest weakness of the man. A True Saint does not want this even.

When, in 1941, Baba Ji was to leave Delhi after staying there for some time, the devotees arranged a band and beautifully decorated car. When Baba Ji came to know about this, he called Kavi Ji and enquired if some other car was available. He replied that there was a small car also. Baba Ji observed, "Be quick. Take me to Rohtak in that car." This was complied with. Baba Ji secretly went to Rohtak and got a train from there. This became known to the devotees after a good deal of time.

Baba Ji used to take upon himself the ailments and sufferings of others. Only one instance is being given here. When Baba Ji was in Bhatinda, some whitish small boils on his thighs were seen by the devotees. On enquiry, he said that the attendants had not performed massage properly. This in fact was not the cause. The next day, some devotees came from a nearby village and submitted, "Plague is raging in our village. Kindly have mercy and save us from this deadly disease." Baba Ji showed his thighs to them and observed, "When yesterday you made prayers, I got the disease upon my person. Now the plague will vanish from your village." When they went back, they found that no one suffered from this disease since then.

True stories have been told by many eye-witnesses as to how serpents, cobras, scorpions, a jackal, monkeys, a deer, a rat and a donkey etc. were either killed or themselves died, when they came near Baba Ji. The devotees present on such

occasions used to be directed by Baba Ji to recite Jap Ji Sahib for the benefit of their souls. Some were given bath and their dead bodies were then buried at such places, over which the devotees used to pass. Baba Ji used to explain as to what kind of men these living beings were in their previous births. A few stories are given here.

Lala Bahadur Chand, who was a Reader in the office of the Deputy Superintendent of Police, was a sincere devotee of Baba Ji. All his children took *Amrit* subsequently. He told the story of a jackal, who used to attend the congregations which were held by Baba Ji, near Harappa in a jungle. It used to come and sit near the *Sangat* and after the close of the ceremonies used to go away. One day, someone wanted to kill it. Baba Ji having come to know of this, ordered that it must not be killed. Baba Ji observed, "It was a saintly figure in his previous birth, but due to some misdeeds he had to take birth as a jackal. It will die soon." This actually happened.

Lala Bhagwan Dass told the story of a scorpion. Baba Ji was at Baghanwala (Jhang) in 1913. He took Lala Bhagwan Dass for a stroll. It was a sandy tract. Lala Bhagwan Dass was very much afraid, because there were holes at that place. He submitted, "Sir, serpents etc. may be living here." Baba Ji told him to wait. Soon a black scorpion was seen coming towards Baba Ji, who sprinkled a little water on it. Lo ! it died at once. Baba Ji put some sand on its dead body and observed, "It was a devotee in its previous life. He used to speak bitter words. So he had to take this birth. Now he gets Liberation from births and deaths."

Once near Chunian, an old monkey used to come to attend religious discourses and *Kirtan*. The devotees wanted that it should be beaten and not allowed to come there. Baba Ji observed, "Let him come and hear Gurbani and *Kirtan*. In its previous birth he was incharge of a Gurdwara but acted dishonestly in performing his duties." After some time, the monkey died its natural death. Bath was given to its body and after wrapping it in a cloth it was buried. Sri Guru Granth Sahib was read for the benefit of its soul.

One day, while Baba Ji was sitting on a platform near

Montgomery town, a black cobra came near him. The devotees cried 'Kill Kill'. Baba Ji restrained them from doing so. The Cobra spread its hood and began dancing. Baba Ji observed, "Do you want to die ?" The Cobra threw its hood on the ground. Baba Ji cut the cobra into many pieces. He directed the devotees to bury it. This was complied with. On enquiry, Baba Ji observed, "It was a Sikh in his previous birth. When he was dying; he was thinking of his wealth. So he had to take birth as a serpent." Baba Ji told the name of the Sikh. Residents of the place confirmed that there was a Sikh of that name.

SPIRITUALISM AFFECTS THE NATURE

Baba Ji refused to interfere in any manner with the nature. However, prayers of Saints are most effective.

Once in 1929, Sant Gulab Singh of Gholia came to pay respects to Baba Ji and requested him to do something as lands had become dry due to the absence of rains. Baba Ji directed Ragi Santa Singh to sing some Divine Hymns. Clouds came and it rained heavily.

27. SALVATION

God is Absolute (*Nirgun*) i.e. He is free from limits and conditions. He is Unconditional and Unalterable. However, He at the same time, is Relative (*Sargun*). He exists everywhere. These two forms of God are not different from each other, just as gold and gold ornaments are the same. The True Guru shall have to be worshipped in order to see the (*Nirgun*) God. Consequently, Guru Nanak, who is the embodiment of Formless God, shall have to be worshipped. In Gurbani, we find many passages in support of this truth. Water exists everywhere under the earth, but one has to obtain it by certain devices, such as digging a well etc. Fire exists in the wood, but cannot be seen without taking proper steps. One must see God in his Guru. By paying respects to the portrait of Guru Nanak, one develops the power of concentration of the mind. This step is like a ladder for going to the roof. One should never think that the ladder is the roof. Just as the marksman takes the help

of small circles for becoming a good marksman, similarly one has to take the help of the portrait. When the faith ascends to higher levels, the devotee realises God. The final goal is that one shall have to worship and remember God.

The true object of meditation, remembrance and devotion is to meet God. Similar is the object of singing God's praises and Gurbani.

Baba Ji used to observe, "One loves the lotus-feet of the Guru in order to get rid of one's sins. One should fix one's mind on the *Padam* (Divine Mark) present on the sole of Guru Nanak's foot." Baba Ji used to recite the true stories from the life of the Gurus, regarding the devotion and love for the lotus-feet of the Guru. One of these relates to the times of Sri Guru Gobind Singh Ji. Some Rajput rulers of the hill states (now in Himachal Pradesh), who were enemies of the Guru, awarded punishment to one of their ministers, who was very loyal to the Guru, for his so called treachery. It was ordered that burning iron-rods should be put in his eyes. The Minister always kept in view and in his mind, the lotus-feet of the Guru. When this sinful punishment was being given, the soles of the feet of the Satguru got serious injuries and burns. The Minister's eyes remained intact and were not injured at all. He escaped from the custody of the rulers and came to Anandpur Sahib. On seeing bandages on the feet of Sri Guru Gobind Singh Ji, he enquired, "My Lord ! How have you got these injuries ?" The Guru replied, "The burning rods which touched your eyes, burnt the soles of my feet and did not cause injury to your eyes, because you always keep my feet in your view."

The Minister bowed, wept and begged pardon. Explaining the limits of the *Naam*, Baba Ji observed, "Streams and rivers finally fall in the ocean. What is the limit of the ocean ? God and the *Naam* are Limitless. For a Gursikh, his final resort is the Guru, who will, by his grace, unite him with the *Naam* and God."

28. POWERS RESULTING FROM THE CONCENTRATION OF THE MIND

When the mind remains fixed with devotion in remem-

bering the Guru, supernatural powers are automatically obtained. There are many true stories relating to this aspect, given in the history of the Sikh Gurus. Only one is given here :

The Holy Tank of Sri Darbar Sahib Amritsar was being dug and built during the time of the Fifth Guru. One young Sikh lady was seen by many devotees performing manual service everyday. She was seen there till sunset. She did not talk with anybody. She sometimes would move her both arms onwards. The *Sangat* (devotees) were amazed to see this and prayed to the Guru to explain this matter. The Guru sent for the lady and enquired as to who she was and where from did she come. She fell at the feet of the Guru and submitted, "Sir, you are the searcher of all hearts. You fully know this."

The Guru observed, "You should explain the matter yourself." Then the lady submitted, "Sir, I live with my husband at Kabul. After taking bath, I cook food for my husband, while he sits reciting daily prayers. After this, I serve food to him and then I meditate on your lotus-feet and pray that you may kindly enable me to reach Amritsar. Then I reach this place in a mysterious way. In the evening, I fix my mind at the lotus-feet of my husband and make prayers. I then reach Kabul. I put the child in the cradle before I come here. When it weeps, I move my arms and the cradle moves to and fro and the child sleeps."

The Guru observed, "Dear devotees, the spiritual powers resulting from sincere meditation are unlimited."

In Gurbani, many instances of the results of sincere meditation are given on page 488 of Sri Guru Granth Sahib. It is observed that the *Kachhu Kumi* (female tortoise) gives eggs on the dry bank of the river and after this does not go near them. While living in the river, it fixes her attention on the eggs. In due course, the young ones come out of the eggs without hatching and meet the mother in the river.

29. UNSHAKABLE BELIEF AND UTMOST RESPECT FOR GURU

Baba Ji used to observe, "We all must have unshakable belief in the Sermons and Commands given in Sri Guru Granth

Sahib. We must pay utmost respects to the Guru and should never turn our backs towards the Guru. If one has to do so in certain circumstances, he must see the Guru in his front in thoughts and should force the mind to adopt such a posture." Baba Ji used to narrate the story of utmost devotion of Sant Agya Singh Ji of Hoti Mardan (now in Pakistan), who would lie on the ground and not on the cot from 4 a.m. to 11 p.m. On enquiry, he would observe, "In Sri Harimandir Sahib Amritsar, Sri Guru Granth Sahib remains seated on the Divine Throne from 4 a.m. to 11 p.m. My mind goes there in attendance upon the Guru during the whole of this period and I thus remain in meditation. How can I dare to sit or lie down on a cot in the presence of the Guru." Baba Ji himself would always keep the Guru in his mind.

30. THREE CLASSES OF THE SIKHS

Baba Ji used to observe, "There are three classes of the Sikhs. In the first place, there are those sincere devotees, who will never disobey a single Command of the Guru; whose Words are absolute law for them. Secondly, there are those, who entertain doubts, regarding the Commands and Sermons of the Guru. They attend congregations and in due course their doubts are removed and they begin to love the Guru. Thirdly, there are those, who remain wholly unaffected by the Guru's Teachings. They would not like to go to the religious congregations. Even if they go there by chance, their minds remain wandering elsewhere and they would not hear the Sermons. If they ever hear them, they would not act upon these. They again adopt their usual sinful ways. Their minds are fickle and false."

31. ADOPT VIRTUES

Baba Ji used to observe, "Collect virtues, no matter from whichever source you learn the right path. Leave vices. An ant takes only sugar, out of many things which are stored in the grocer's shop." Baba Ji used to narrate an old story.

There was an aged king, who had a prince of nearly 24

years of age and a young princess of nearly 18 years of age. The Prince decided to kill the father in order to get the throne. The unmarried princess wanted to elope with the keeper of the elephants, because the father was not keen to get a suitable match for her. One day, the king ordered that a dancing girl should be called for singing and dancing. This was arranged. The function was attended by the king, the son, the daughter, the aged royal priest and many others. The singing and dancing continued for a long time. After midnight, the companion of the dancing girl, who was playing on the *tabla* (tambourine) could not keep proper rhythm, as he began feeling sleepy. The dancing girl warned the companion that he must not sleep, by singing a couplet, which meant, "Much time has passed. A little remains. You must not bring disgrace by your misconduct. Don't worry. A little more time will also pass soon."

When the royal priest, who had spent whole of his life in jungles in meditation and had joined such a show for the first time in his life, heard the couplet, he gave a bag full of money, to the dancing girl. She again repeated the same couplet, thinking that it was liked by him. The prince then gave his most valuable diamond necklace to her. She again sang the same couplet and the princess also gave her costly necklace to her. The king was puzzled to see all this. He ordered the dancing girl to stop the dance and enquired from the old priest as to why he, who had spent his whole life in religious pursuits, gave the bag of money to her? He replied, "O king! I spent the whole of my life in meditation. I committed a great folly by joining this dancing party at the fag end of my life. This dancing girl is in fact my 'guru'. She had warned me that greater part of my life having been spent in performing virtues, why should I now hear these sinful songs? She has warned me that I must revert to my old programmes. I shall now go to jungles and spend my remaining life in meditation." So saying, he left the place.

The king now asked the prince as to why he gave such a costly necklace to her? He replied, "Sir, I wanted to kill you in order to capture the throne. This dancing girl has warned me by singing this couplet that only a few more years of your

life are left. You will die a natural death in due course and so I should wait to get the throne till then. By killing you, I would have blackened my face. She has saved me from committing such a disgraceful crime."

On enquiry from the princess, she replied, "O father, you were delaying my marriage. I had made up my mind to elope with the keeper of the elephants. If I had done so, this would have brought a great disgrace to all. I would have been lowered in the eyes of the menials. This dancing girl has taught me to wait and obey you."

Now the dancing girl, who had heard all this, thought in her mind, "I have been following the path of evil. My one couplet has changed the fate of three persons. Why should I not leave this sinful profession and follow the path of virtues?" So thinking, she declared, "I adandon this nefarious profession this very moment."

Baba Ji used to observe, "Dear devotees, one couplet changed the whole course of events. It contained a piece of sound advice. You should also follow good words, no matter what the source from which these come."

32. WORSHIP YOUR PARENTS

Baba Ji used to observe, "Serve your parents with devotion. Whatever the son earns, should be placed before the parents. When the son goes for doing his business or work, he should pay proper respects to the parents. If the father dies, he should worship the mother." How Baba Ji influenced the erring sons and daughters-in-law etc. to obey the parents is given in one of the stories. One Chanan Singh of Sherpur came one night to Nanaksar. It was about midnight. He insisted to see Baba Ji at that odd hour. The attendant did not allow him to do so. Baba Ji, on hearing the loud talk of Chanan Singh, called him in. He submitted that his she-buffalo had fallen ill and did not give milk for many days, in spite of his best efforts. Baba Ji enquired if his parents were alive or not? His reply was that his father had died but the mother was alive. On further enquiry, he told that he could not serve his mother, because his wife would not allow him to do so. Baba Ji observed, "How

can you get milk, unless you and your wife serve your mother and give her a part of the milk for her use and fulfil her needs." He wept and confessed his inability to do so, because his wife was very obstinate and would not agree to serve the mother-in-law.

Baba Ji advised Chanan Singh to go and tell his wife that if she wanted milk, she should serve the mother-in-law. Chanan Singh returned to his village and told the whole story to his wife, who was now a completely changed person. She readily agreed to do all for her mother-in-law. Next morning the she-buffalo gave nearly ten seers of milk. Chanan Singh and his wife, were extremely thankful to Baba Ji and henceforward gave as much milk and all else to the old lady as she liked. They began to serve her well.

33. NEVER FORGET DEATH

Baba Ji used to observe that one should never forget that death may come at any time. One, who does so, will never think of evils. The true devotee has no time to think of sinful ways. His mind ever thinks of virtues, the worship of God and the Guru. One day, Guru Nanak Dev Ji enquired from both Bhai Mardana and Bhai Bala as to how far death is ? The former said that one did not know whether he would live on the next day or not, Bhai Bala said that one did not know whether he would live the next hour or not. The Guru observed, "No, death is so near that one breath goes out and the next breath may not go in and death may come."

34. HUSBAND AND WIFE SHOULD BE ABSOLUTELY FAITHFUL TO EACH OTHER

It is the religious duty of a husband to be absolutely faithful to his wife. Similarly the wife should also be absolutely faithful to her husband. Baba Ji used to observe, "A wife should treat all men except her husband, as females. Similarly a husband should treat all women, except his wife, as males."

In this connection he used to further observe, "A loyal wife, who never thinks of another man, who never defies her

husband and serves him as a sincere devotee, gets supernatural powers." Baba Ji used to refer to a story from the life of Sheikh Farid Sahib.

Sheikh Farid Sahib remained absorbed in meditation for nearly twelve years at the initial stages of his penances. This resulted in his obtaining many occult powers. As some sparrows created disturbance, Sheikh Farid Sahib got annoyed. He uttered a curse, "All of you should die." The sparrows immediately died. He was sorry to see that his curse had become true. Now he uttered, "All of you should fly away." On this, the sparrows became alive and flew away. Now he returned to his house.

In the way, he felt thirsty and stopped at a well, where a young woman was drawing water and throwing it on the ground. He requested the woman to give him some water, but she went on throwing it as before. Many buckets full of water were drawn out but she would empty these on the ground. Sheikh Farid became angry and asked her the reason for all this. She replied, "O Faqir, this is not the drama of sparrows and you will not be able to say 'die' and 'fly away'. The house of my sister is on fire. She is not in the house. These buckets, full of water, are being used to extinguish the fire." When Sheikh Farid enquired as to where that house was and wherefrom she got this miraculous power, she replied, "The house is nearly a hundred miles away. One night, my husband asked me to bring a glass of water. When I brought it, I found that he fell asleep. He remained sleeping for about three hours and I remained standing. When he woke up, I gave him the glass. He was highly pleased with me on seeing my fidelity and was astonished to find that I remained standing for three hours waiting to give water. It is due to this devotion that I have obtained this power."

It is worth mentioning here something about the most pious character of the Sikh Soldiers, who treated all women as their sisters and mothers, although some of them were Muslims by faith. This is given in the history, written by the Mohammedan writer, Qazi Nur Mohammed Blochistani. He called the Sikhs as dogs, yet he had the highest praise for them, because they used to rescue women, who were captured by

Ahmed Shah Abdali, without even casting an evil look on them. The historian himself accompanied the army of Ahmed Shah, when he attacked India in 1764 A.D.

35. UTMOST DEVOTION FOR THE GURU IS NECESSARY

The Sikhs should believe that the True Guru is present everywhere. This blind faith is bound to confer all kinds of rewards.

Once the Sidhs gave a long thorn to Bhai Bala and asked him to pierce it through a leaf. Bhai Bala replied, "I cannot do so. My Guru is present everywhere and even in all the leaves of the trees." The Sidhs ridiculed this idea and began to laugh. Bhai Bala gave a little prick with the needle to a leaf in order to show to the Sidhs that what he said was absolutely true. Immediately, drops of blood fell from the body of Guru Nanak Dev Ji, who was sitting in meditation nearby. The Sidhs were overawed to see this and were amazed at the unique love of Bhai Bala for the Guru.

Once Guru Nanak Dev Ji stretched his hand, in which he had placed a small coin of copper (one *takka*) and enquired from his sons as to what was on his palm. Each one of them said that it was a small coin of copper. Then the Guru asked the same question to Bhai Lehna Ji (who subsequently became Guru Angad, the second to Guru Nanak). His reply was, "Sir, how can this insignificant slave tell as to what is there in your hand. Only you know this secret." When the Guru again wanted Bhai Lehna Ji to give some reply, he submitted, "Sir, the Kingdoms of all the worlds and heavens are contained in your fist. You can confer these upon anybody you like." It was due to the blind devotion and supreme faith that Bhai Lehna surpassed all in rendering unique services to the Great Master. He never disobeyed the Guru. The result was that he succeeded to the Guru in preference to his sons and all others.

36. A SIKH SHOULD YEARN FOR NOTHING EXCEPT THE GURU'S LOVE

Baba Ji used to observe, "A sincere devotee should pray

for the Grace of the Guru. He should yearn to live with the Guru and should serve him. A Sikh, who desires to obtain Gifts from the Guru, must not forget the Guru, the Giver. A Sikh should pray to obtain the permanent protection of the Guru and then whatever he wants, will be obtained by him." Baba Ji used to narrate a story from the life of Guru Nanak Dev Ji.

Guru Nanak Dev Ji went for a stroll towards the riverside. Many devotees followed him. He stopped at a place, where loads of iron bars and plates were lying. He directed the followers to take away as much iron bars as they liked. Some did so and returned back. Others still followed the Guru, who again stopped at another place, where loads of silver bars were piled. He directed the followers to take as much silver as they liked. Some did so but others still followed the Guru, who again stopped at another place, where gold bars were lying. He asked them to take as much gold as they liked. Some did so but others still followed the Guru. A little distance away, the Guru again stopped at a place, where heaps of diamonds were lying. He asked the followers to remove as many diamonds as they liked. All of them, except (Bhai) Lehna Ji, took as many diamonds as they could and returned.

(Bhai) Lehna Ji was the only follower, who did not return back. The Guru saw Bhai Lehna Ji who was a humble servant and yearned to continue in the service of his Guru. The Guru observed, "Those who followed me, have taken away whatever they desired. Why are you following me now ? You could collect as many diamonds as you liked." Bhai Lehna Ji fell at the feet of the Guru and submitted, "O Lord, You are with me. You are the giver of everything. I need your protection and nothing else. I want to remain in your service. I do not want anything else."

This unique devotion of Lehna Ji resulted in his becoming the Second Guru Nanak.

37. THE GURU IS GOD FOR A SIKH

Baba Ji used to observe, "The Sikh obtains gifts, in proportion to the depth of his love for the Guru. A Sikh, who believes that the Guru is an ordinary man, obtains very little

fruit. On the other hand, a Sikh, who believes firmly that Guru is the embodiment of God, obtains whatever Divine and worldly gifts he desires."

Baba Ji used to narrate a true story from the life of Sri Guru Nanak Dev Ji in this connection.

One day Bhai Bala, who remained for so long a time in the service of Guru Nanak Dev, asked Guru Angad Dev Ji, "My Lord, kindly forgive me. In my mind there is a riddle, which I cannot solve. Kindly solve this."

The Guru smiled and wanted Bhai Bala to narrate his question. On this he submitted, "My Lord, I spent much more time than you in the service of Guru Nanak Dev. You obtained the Divine Gift of the Divine Throne from Guru Nanak while I am still in the same position in which I was at the time of Guru Nanak Dev Ji. What is the underlying secret of this?" The Guru asked Bhai Bala as to what was Guru Nanak Dev Ji according to him.

His reply was, "My Lord, I worshipped Guru Nanak as a saint or a gifted soul." Guru Angad Dev then observed, "You yourself became a saint because you believed Guru Nanak Dev Ji as a saint. While I have been firmly believing that he was the owner of all Divine Powers and in fact he was God Himself, consequently Guru Nanak Dev Ji showered his Grace on me and made me realise the Supreme Limitless Power. He gave to me the Divine Knowledge and showed to me the Invisible God. So I have always been treating Guru Nanak Dev as God Himself."

Baba Ji used to observe, "The Sikh, who has not reached the stage, where one sees God in the Guru, is a weak devotee. If he thinks that the Guru is different from God, he will never realise the Supreme Being."

38. GURU GOBIND SINGH JI WAS THE EMBODIMENT OF GOD

Baba Ji used to observe, "Some people think that it is a sin to call Guru Gobind Singh Ji as the embodiment of God. The couplet in the Autobiography of Guru Gobind Singh Ji, where he declares that he is the servant of God and that whosoever treats him as God will go to hell, indicates his humbleness of

mind, just as all other Gurus declared. The Sikhs shall never think that Guru Gobind Singh Ji was an ordinary man. He was Himself as all Gurus were. Guru Gobind Singh had declared that his status was due to the Sikhs. Is this correct ? Is this not a fact that Guru Gobind Singh conferred upon us the spiritual and temporal powers ? The Guru in his extreme pleasure wanted to confer the greatest honour on the Sikhs." It may be noted that at many places in Gurbani it is asserted that the Guru possesses all Divine Powers and ever remains united with God. This is true even of True Saints.

39. SIKH DOES NOT WANT HEAVEN. HE PRAYS FOR UNION WITH THE SUPREME BEING

Baba Ji used to observe, "They who resort to penances in order to gain heaven, are bound to take births and suffer deaths in transmigration. The true Goal of the human life is to merge with God and the liberation of the soul from the punishments of transmigration. The true joy comes by joining the company of true devotees and by singing the praises of God." To stress this aspect, Baba Ji used to narrate the story of a Yogi.

Once a Yogi came to a town and made a declaration that anyone, who comes to see him, would go to heaven for six months. A large number of people came to see him. There was a true Sikh of the Guru who did not come to see the Yogi. The Yogi thought that the Sikh must be very pious and he himself wanted to go to him and see him. So one day he himself went to the house of the Sikh. The door of the house was closed. The Yogi advised the Sikh to open the door and meet him in order to go to heaven for six months. But he refused to do so. The Yogi's pride vanished at that very moment. He now prayed to the Sikh that as he wanted to get spiritual benefits from him, he should open the door. The Sikh opened the door and told the Yogi that he was the Sikh of Guru Arjan Dev, the Fifth Guru Nanak, and gave him advice to see the Guru to get the True Fruit of human birth. The Yogi agreed to do so and started for Amritsar along with the Sikh. In the way he enquired as to what was the age of the Guru. The answer was that he was about fifty years of age. The Yogi began thinking in his mind,

"I am more than a hundred years of age. Is it proper for me to go to the Guru, who is younger in age?" Now they reached Amritsar. The Guru ordered the Sikhs to put an enclosure of *kanats* (canvas wall) where he was holding his *Diwan*. The Sikhs were amazed at this direction. But they followed it. When the Yogi wanted permission to go in, the Guru threw towards him an ear in which a ring, which was once worn by the Yogi, was hanging. The Guru enquired, "O Yogi, whose ear and ring are these?" One of the ears of Yogi was missing. He at once recognised his ear and ring. Now he came in, when permission was given to him. He fell at the feet of the Guru and begged pardon. The Guru directed the Yogi to narrate the story as to how his ear was cut. The Yogi now submitted, "My Lord, once I was travelling in a ship. The ship was going to sink due to a heavy storm. The passengers sitting in the ship threw me in the sea as a scape goat, thinking that by this sacrifice the ship would be saved. A big fish cut off my ear but God saved my life and I came swimming on the bank. This ear and ring are the same."

The Sikhs were astonished to hear this story. The Guru wanted the Yogi to ask for such boon as he liked. He submitted, "My Lord, I do not want heaven. I want utmost love for your lotus-feet. I want the spiritual happiness and status which the Sikh, who has brought me here, possesses." The Guru granted this. The name of the Sikh was Bhai Tilka.

40. THE GURU IS THE TRUE KING (SACHA PATSHAH)

The word *Sacha Patshah* (True King) is very often used by the Sikhs, when they address their Guru. Baba Ji used to explain the difference between the word *Badshah* (king) and *Sacha Patshah* (True King) in this way: "*Badshah* is the worldly ruler, who remains engaged in sinful pursuits or creating troubles or difficulties, while *Sacha Patshah* is the Gifted Soul, who having gained Union with God, protects the honour of all and who is the Fountain of Spiritual Truth. For the Sikhs the True King is the Guru."

Baba Ji used to narrate a true story of the time of Guru Hargobind Sahib.

Once a grass cutter, who had earned two pice by selling a grass load, came to know that Guru Hargobind Sahib, the True King, was staying at Agra. He had not seen him before. He wanted to humbly offer two pice to the Guru and to pay his respects. He enquired from some person where the '*Sacha Patshah*' was staying. He was directed to go to the place where Emperor Jahangir was staying in his camp at Agra, during those days. When he reached there, he requested the watchman and soldier on duty that he should be allowed to see the '*Sacha Patshah*'. They laughed at him and thought as to how could this poor man in tatters see the Emperor Jahangir. They refused to allow him to go in. The Emperor heard the noise outside and allowed the grass cutter to come in. He went in and placing two pice before the Emperor, submitted, "Kindly wipe off my sins and pardon me. I am a sinful person." The Emperor was amazed at this and told the grass cutter that he could give him a village or some wealth or any other worldly thing that he wanted. The grass cutter again made the same request. The Emperor again said, "I can give you worldly things. I have no spiritual power to rub off your sins." On further enquiry, the Sikh said that he wanted to see the 'True King'. Now the Emperor understood that he was in the next camp. The Sikh lifted the two pice, which he had placed before the Emperor. He met the Guru there and begged his pardon. He placed two pice before him and begged for the gift of the Divine Bliss. The Guru was highly pleased and conferred on him his Grace.

41. THE GURU SITS IN THE HEARTS OF THE TRUE SIKHS

Baba Ji used to observe that a True Sikh ever remembers the Guru. In fact, the Guru's Eternal Form resides within the heart of the True Sikh. Baba Ji used to narrate a story from the life of Guru Hargobind Sahib, the Sixth Guru Nanak.

Once Guru Hargobind Sahib enquired if there was any Sikh who had seen Guru Nanak in his lifetime. The Sikhs submitted that Bhai Dodha, living near Kartarpur, had seen Guru Nanak. Guru Hargobind Sahib wanted to see him and went to him alongwith many devotees. Bhai Dodha who had become very old and whose power of hearing had become very

weak, was told in very loud voice by his grand children that Guru Hargobind Sahib, the Sixth Guru Nanak, had come. Bhai Dodha said, "Guru Nanak has been always present with me. He daily takes milk, which I offer to him. Guru Nanak's Eternal Form sits within me. I request that the Guru should meet in the same Form." Now Guru Hargobind Sahib was seen by Bhai Dodha in the same Form in which he used to see Guru Nanak Dev. The Guru observed, "Tell what do you want ?" Bhai Dodha replied, "O True King, I am very old now. Kindly give me Union with God and Liberation." This request was granted and the soul of Bhai Dodha left his body and merged in the Supreme Soul.

42. BHAI NAND LAL Ji

Baba Ji used to explain certain poems of Bhai Nand Lal Ji written by him in person, to the *Sangat*.

One of these poems when freely translated in English is like this :

"O Guru, although I see you, yet I do not enjoy the Nectarine Elixir which a sincere devotee obtains by seeing you. Kindly confer this Elixir upon me.

"May my heart become the seat of your sincere meditation.

"May my heart, which burns (due to worldly worries) remain attached with you. Kindly put the collar and badge of your *Naam* around my neck.

"Kindly confer upon me the fondness to unite with you;

"I am yet separated from Yourself. Kindly have mercy on my old worn out body.

"Kindly confer upon me your grace, so that every hair on my body may become a tongue for uttering your praises every moment."

Explaining the sentiments and emotions etc. concealed in the above poem, Baba Ji used to observe, "Merely seeing the Guru is one thing; but obtaining Divine Pleasure and Peace by seeing the Guru is another thing. The devotee should make prayers for obtaining the Nectarine Elixir by seeing the Guru. Many saw Guru Nanak Dev Ji, but only those, upon whom he showered his grace, obtained this Elixir by seeing him.

"The devotee should pray that his heart may be dyed with the permanent True Colour of the *Naam*, O God, may the heart never forget you.

"The devotee should then pray for the conferment of the True Love for God and the Guru, so that the burning heart may become cool. Again he should pray that the Guru and the God may own him as a dog is owned by his master, by putting a collar and badge of the *Naam* on its neck and the gift of devotional meditation may kindly be given. It will signify the insignia of the devotee being a humble slave of the Guru and God. The devotee, who is separated from the Guru and God, should also pray for obtaining Union with Them. The devotee should also pray for conferring Divine Mercy on his old and worn out body, which has passed through countless births and deaths.

"The devotee should then pray that he may be enabled to repeat the *Naam* and sing praises of God and the Guru with every breath and that every hair on his body may become a tongue for doing so."

43. PROPHECIES AND SOME MORE STORIES

Baba Ji, like other True Saints, would not like to tell future events. However a True Saint sometimes utters certain words or sentences, which are bound to become true, either at once or in future. As the egoism of the True Saint totally vanishes and he becomes One with God, it is a very ordinary thing for him to foresee future happenings. Only a few out of many instances from Baba Ji's life are given here.

According to Bibi Kamlesh, wife of S. Atma Singh of 54, Ring Road, Lajpat Nagar, New Delhi, when Baba Ji was staying near Chunian in 1931-32, he told her that they should go and reside at Dehradun. He would also observe that horrible times were coming. None could understand these observations. When the holocaust came in 1947 during the Partition of India, then it became clear that what Baba Ji told about the coming horrors was true.

Bhagat Gurcharan Singh, Chief Agent, Crown Insurance Co., Narindera Place, New Delhi entertained many doubts

regarding the worship of the portrait of Guru Nanak Dev, offering *Parshad* before the Guru and some other matters.

He once went to the spring near Salogra (now in Himachal Pradesh) where Baba Ji was staying. He did not have any talk regarding these doubts with Baba Ji, who himself gave sermons regarding these matters in his routine discussions. Bhagat Ji was astonished at this and was convinced that the methods of worship laid down by Baba Ji were perfectly correct. He began to strictly observe these. Baba Ji was not only the knower of hearts, but he also knew the future destiny of men.

Sometime later, Bhagat Ji came with his family members at Dehradun to pay respects to Baba Ji. While at Dehradun, he had to leave for Ajmer due to some urgent work, leaving other family members there. Soon his elder son Daljit Singh about 24 years, came to Dehradun to see Baba Ji. Baba Ji asked him whether he used to recite the daily prayers. His reply was, "No, I shall try to do so." Baba Ji observed, "Death is approaching. You say that you will try."

On hearing these words, the mother of Daljit Singh wrote a letter to her husband at Ajmer, narrating the observations of Baba Ji.

The boy died within three months. He was recently married. When Bhagat Ji saw Baba Ji at Nanaksar after this, he observed, "There are one hundred and one kinds of death. One hundred can be avoided by having recourse to meditation and prayers etc. But one is of such a kind that it cannot be avoided."

According to Doctor Sant Singh of Jangpura, Delhi, he came to Dehradun from Peshawar, where he was practising in 1941, on holiday for two months. His daughter, aged about 9 years, suffered from a very serious sore on her left thigh. In spite of best medical treatment, the wound did not heal. One day, S. Gurdial Singh, contractor of Dehradun came to the Doctor and wanted him to give some medicine to Baba Ji, who was then staying at Dehradun. The Doctor had never met Baba Ji before. He was glad to go to serve such a big Saint. He paid respect to Baba Ji, who told him that he had pain on his left thigh. The Doctor put some medicine and bandaged the thigh. Two days later, the Doctor brought his daughter and submitted

to Baba Ji that she was suffering from a serious sore. Baba Ji observed, "I have already taken her disease on my left thigh." Baba Ji told him that he never took the medicines prescribed by him. Baba Ji directed him to get performed *Akhand Paath* of Sri Guru Granth Sahib. This direction was obeyed. The girl became perfectly alright. During these days, Baba Ji gave hints to the Doctor that he should leave Peshawar, as merciless atrocities would be committed. But he could not understand this hint and had to leave Peshawar after the Partition of India.

S. Ranjit Singh Narula, Ex-Chief Justice of Punjab and Haryana High Court, narrated some astonishing stories about Baba Ji's spiritual powers. Sardar Narula went to pay his respects to Baba Ji in 1938 at Dehradun. He had recently recovered from a very serious operation of his abdomen and was directed by the doctors not to undertake any physical work or exertion. He stayed at Dehradun for sometime and seeing other devotees doing manual service, himself began lifting baskets full of bricks etc. The result was wonderful. Instead of any trouble or complication, he regained his previous health.

On another occasion, when Sardar Narula and his friends went in a car and reached a place, sufficiently far off Dehradun, they began picking up the fruit of *Jaman* tree (*Jaman* is a kind of black plum). They asked for some salt from a person living in a hut. Lo ! Baba Ji came in his car and stopped there and observed, "Why have you collected the fruits of this tree, without making payment ? Sikhs should never think of using others' property, howsoever low its value may be, without paying its price to the owner. The occupier of the hut is extremely poor and excepting little salt he has nothing else to eat even." The party begged pardon of Baba Ji, who directed the driver to bring food for the hutman and his family members. This was done.

While at Dehradun, it so happened that Sardar Narula alone went inside a forest, while going for a walk. He lost the way. It became dark. He sat near a tree and saw some wild animals passing near him. He earnestly prayed for protection. Suddenly Baba Ji appeared there, but he did not utter anything. Sardar Narula followed him for some distance till he reached

the path, well known to him.

When Baba Ji was at Baghanwala in 1937, he directed that a very big Gurdwara in the shape of a fort should be built outside the town, with concrete and iron bars etc. He also directed that there should be a very strong iron door to close it; that a fence of barbed wire should be erected on all sides and the top; that there should be towers on its sides; that for placing guns on the top, proper openings should be kept; that wheat and other food-stuff enough for two years should always be stored in the Gurdwara; that food grains should be kept in big earthen vessels; that hand-mills for making flour should be kept there and that the foundations of the Gurdwara should be nearly five feet wide. Some other directions were also given.

The devotees could not understand the necessity for building this Gurdwara, when two already existed inside the town. None could ask any question regarding this. However, Baba Ji himself observed, "A time will come when anyone who takes shelter in this, will not suffer any trouble. Allow everybody, who comes for shelter, to reside here. This will serve as the protector of the faith."

Baba Ji came to Baghanwala for the last time in the winter of 1940. He saw this newly built fort-like Gurdwara and noted that the outer doors were made of wood. He observed, "Why has this been done? I directed you not to use wood at all in this structure." The devotees begged for an apology and the wooden doors were replaced by a steel frame and steel doors.

The population of Mohammedans in Jhang District was nearly 86 percent. During the Partition of India, thousands of Hindus and Sikhs were butchered. However, not a single Hindu or Sikh of Baghanwala and nearby places suffered any loss whatsoever. It was in this fort that large number of Sikhs and Hindus took shelter. Although Mohammedans in large numbers wanted to attack the fort, yet they dared not come near it. They saw Baba Ji in white robes outside the fort. They also saw cobras sitting outside. All the inmates of the fort came to India, safe and sound in trains, in due course. Many trains were stopped and passengers were massacred by Mohammedans in those days. But no one came near the trains in which

devotees coming from this fort had travelled. They settled in India and have been flourishing since then.

Once Baba Ji went to pay respects to Baba Harnam Singh Ji of Bhucho. At that time the place for Nanaksar Thaath was not selected by Baba Ji. Baba Ji while talking regarding the selection of the site for a permanent stay submitted, "Sire ! There is a piece of land lying between the estates of Jagraon, Kaleran and Chuhar Chakk. There is the Gurdwara in the memory of the visit of the Sixth Guru. Whenever I go, I pay respects and visit this Gurdwara."

Baba Harnam Singh Ji observed, "Make this as a permanent place for your stay. A time will come when marble and gold will adorn the place." Baba Ji submitted, "Sire ! In my life I will not be able to do so, as I have made up my mind not to use even one burned brick for my hut." Baba Harnam Singh Ji now observed, "Your successor will build a magnificent Nanaksar with marble and gold."

Baba Ji himself used to observe many times, "Magnificent buildings will be erected in due course. The main building of Sach Khand will be so high that Jagraon city will be seen from its top. A big tank will be built.

"It will be a famous place of pilgrimage. People from all continents will come to see it and pay respects. Sri Guru Granth Sahib will continue to be our ever-lasting Guru for all times to come."

One day, Baba Ji directed before leaving Nanaksar, that the huts should be burnt. He then observed, "Today the huts are burning. In due course gold will glitter on the buildings. There will be a railway station here." Many more prophecies were also made by Baba Ji.

The humble author and his wife had never seen Baba Ji during his lifetime. How he saved them from disasters, will be submitted in the last chapter.

44. LAST VISIT TO DEHRADUN AND DEPARTURE TO GOD'S HOME

Baba Ji visited Dehradun many times. In this small book, only his last visit in the year 1943 is narrated. He selected the

same place, near the village Painsda, where he previously stayed. He stayed there for nearly five months. The usual programme of *Paaths*, *Kirtan*, Sermons etc. went on during this time. The *Pooranmashi* days which fell on the 20th April, 19th May, 18th June, 17th July and 15th August were celebrated at this place.

Baba Ji used to give hints that the day of his departure to the God's Home was coming nearer. He instructed Kavi Ji to design a boat-like wooden structure, which could roll on small wheels and could also swim in the river. None could understand the significance of this observation. However, such a boat was designed and prepared. It was about eight feet long. Baba Ji was very much pleased to see it. (It may be noted here that after Baba Ji left this world, his sacred body was carried in such a boat-like palanquin which was put in the river. This will be detailed later).

Many devotees from distant places used to visit Dehradun in large numbers during those days. When some devotees wanted to return, Baba Ji used to observe, "You should stay here for some more time." Some insisted on going back to their homes. Some even returned again. Baba Ji used to address them, "You have done well in returning again. This is the time for rendering service. Tell me your wants. You will not be able to see my body."

One day, he asked what particular thing must be kept with them by people during those dangerous days? No devotee could give an answer to this question. Then he himself observed, "Those, who will keep the Lotus-feet of Guru Nanak in their hearts, will be saved. Others will face destruction."

Baba Ji was extremely kind to (Baba) Ishar Singh Ji. He had a talk with Kavi Ji about (Baba) Ishar Singh Ji in the month of March, 1943, and observed, "The Satguru is extremely kind to the boy. When the time will come, you should take him to Jagraon. In due course of time, the boy will become grown up." Baba Nand Singh Ji, once, addressing to (Baba) Ishar Singh Ji, asked him, "What will you do after my leaving this world for God's Home?"

(Baba) Ishar Singh Ji answered, "Sire, I shall go to village

Jhoraran." Baba Ji then observed, "No, you should then go to Dehradun and see Kavi Ji. He is elder to you. You should act according to his advice."

In June, 1943, Baba Ji ordered that henceforward the Divine Hymns of Sri Guru Tegh Bahadur should also be recited.

One day, talking to S. Harchand Singh of Patiala he said, "People call me a saint. However, I have not yet become even a true Sikh. The mind cannot be relied upon."

On or about the 24th August, 1943, Baba Ji enquired from Bhai Daroli as to when would the next *Amavas* (the moonless night) fall? When the reply was given, Baba Ji observed, "*Amavas* has come ! Hail ! Hail !!"

Once Baba Ji said to S. Harchand Singh of Patiala, "When this boy will hold charge, then people will see what grand Divine Miracles take place."

On another occasion, Baba Ji observed, "This is the Home of Guru Nanak. The highest rank is bestowed upon a true servant." Referring to 'Baba' Ishar Singh Ji, he observed, "He is not literate. He has never meditated upon God like me. He does not recite Gurbani. But he has never disobeyed me. The biggest kindness is being bestowed upon him. Many storms will blow over him. If he discards *maya* and kicks worldly things, then he will get grand success."

Again Baba Ji observed, "For a long journey, keep ready petrol. Put my body in the river water, after I leave the world."

One day, in the third week of August, 1943, some devotees from Amritsar were amazed to see Baba Ji wearing black dress and even his walking stick was black. They had made a programme for going to Mussoorie also. Baba Ji observed, "I came here to distribute Divine Tickets. You are going to Mussoorie to see white women. Only a few days more are left."

According to S. Rattan Singh, Baba Ji had a talk with him and Bhai Natha Singh and observed, "After I am called by Satguru Nanak Dev to go to God's Home, you shall make a boat-like palanquin with two parts. On the upper one, there should be enough space for a man to lie. The lower part should be filled with sand and stones. My body should be placed in

the upper part. You should take the boat to river Satluj near Sidhwan Bet. It should be attached to a bigger boat and should be taken inside the river at the place where the river water makes whirlpools. The bigger boat should be detached there. Do not obey instructions of anyone else."

Similar hints were given on other occasions, indicating that the time of his departure had come.

It was on the 26th August, 1943 that Baba Ji left village Painsda for Nanaksar (Jagraon). A huge procession passed through the bazars of Dehradun. At a distance of nearly three miles, all stayed for rest. This place is called 'Majre di Khui'. Here Baba Ji addressing the mother of S. Gurdial Singh said, "Your son is very able. Tell him to continue in the service of Guru Nanak Dev Ji. He must not desert."

Baba Ji got some fever on that night. However, he as usual, took bath at midnight and sat in meditation. On the next morning, he and the devotees started for Jagraon. Passing through Saharanpur, Baba Ji reached Ludhiana at about 2 p.m. Many devotees came there to pay respects. Major T. S. Grewal also came with his family members. When his mother prayed to Baba Ji that he might kindly accept the juice of oranges, which she would get prepared, Baba Ji observed, "How innocent is she? She wants me to wait. But the Divine Message has come to me. Have you understood this?" Finally they reached Jagraon in the evening. Baba Ji as usual, took bath in spite of high fever. Then the party reached Nanaksar.

Many devotees were waiting to obtain the kind glance of Baba Ji. They paid their utmost respects. Baba Ji stayed in Baradari. Recitation of *Akhand Paaths* started.

Baba Ji had become very weak. The temperature still rose further. On the 28th August, Baba Ji did not go to the *Diwan* and observed, "It is God's Command that I should not go there." He again instructed (Baba) Ishar Singh Ji, "Leave this place, after I leave this world, as people will become envious."

On the evening of the 29th August, telegrams were sent to many devotees of different places that Baba Ji was ill.

At about 2 a.m. when *Asa Di Var* was being sung, Baba Ji recited "Wah Wah Wah Waheguru". Then his soul left the

mortal frame and united with the Supreme Soul. Baba Ji reached the Kingdom of God and sat in the lap of Guru Nanak.

THE LAST PROCESSION

Thousands of devotees gathered at Nanaksar on hearing the sad news. Large numbers of devotees came from far off places. The boat-like palanquin was prepared. After necessary religious ceremonies, the body of Baba Ji was laid in the boat, which was then placed in the Rolls Royce car that came from Patiala.

Four groups of *ragis* sat in cars and lorries and were singing Gurbani. Scent and flowers rained from all sides. People were singing "Hail! Hail! The Great Baba Ji!" The processionists numbered more than one hundred thousand. When they reached the bank of the river, the palanquin was taken in the deep water. It went down. Although the visible body was no more, yet his soul, which went to the House of God and sat in the lap of Sri Guru Nanak Dev Ji, still lives and has been helping countless devotees in solving their difficulties since then and shall ever continue to do so. Baba Ji is ever living.

Akhand Paaths were started on the bank of the river, and Nanaksar and many other places.

45. NON-VEGETARIAN FOODS AND INTOXICANTS OF ALL KINDS ARE STRICTLY PROHIBITED

Baba Nand Singh Ji declared from time to time that the Gurbani strictly prohibits the eating of meat, fish, eggs and all kinds of non-vegetarian foods. He used to assert, "Some Satgurus did kill some animals, when sometimes they went for hunting. The Satgurus had and still own the power of infusing life in the dead. The object was not to eat meat. They did not eat meat. The object was to end their cycles of births and deaths."

It is repeated in the Gurbani that the True Guru can kill and bring to life, the dead.

At many places it is observed in Sri Guru Granth Sahib that one has to render accounts and will suffer punishments for eating meat etc.

A big book can be written in support of the above topic.

It is sufficient to submit here that all True Saints and spiritual heads advise all not to take non-vegetarian foods, in case they want to get True Salvation.

So far as wine, liquors, opium, tobacco and intoxicating hemp etc., are concerned, Baba Ji used to assert, "The Satgurus have given strict orders that no Sikh should ever use any kind of intoxicants." Baba Ji used to refer to various parts of Gurbani.

It is sad that some writers have wrongly written that meat etc. was allowed by the Sikh Gurus. Some wrongly say that the Satguru permitted the use of some intoxicants, such as hemp, opium etc. This is wholly wrong and is also contrary to what the Gurbani says and must not be believed. It is the fundamental rule of the Sikh history that all stories, which come in conflict with the Gurbani, must be discarded.

A few passages from the Gurbani, regarding the strict commands that the meat and all kinds of intoxicants shall never be taken by a Sikh, are given here.

(1) ਕਬੀਰ ਖੂਬ ਖਾਨਾ ਖੀਚਰੀ ਜਾ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਲੋਨੁ ॥

ਹੇਰਾ ਰੋਟੀ ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ ॥

(374)

Bhagat Kabir Ji says that one should eat as much rice and pulses as one can. There is salt in it, which makes it so tasteful. (Eat only vegetarian foods).

Those, who eat meat etc., shall suffer the punishment of being beheaded. (Why should suffer punishments in the next world by eating meat etc ?).

(2) ਦੁਖੁ ਨ ਦੇਈ ਕਿਸੈ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ ॥

(322)

Do not cause pain to any living being and go to God's Home with honours.

(3) ਸਰਜੀਉ ਕਾਟਹਿ ਨਿਰਜੀਉ ਪੂਜਹਿ ਅੰਤ ਕਾਲ ਕਉ ਭਾਰੀ ॥

ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਭੈ ਭੂਬੇ ਸੰਸਾਰੀ ॥

(32)

Some men cut the throats of living beings (in order to eat them). But they worship lifeless objects. They shall undergo severe pains in the end.

They are ignorant of the value of God's Name and will drown in the world ocean, after suffering great fears.

(4) ਕਬੀਰ ਭਾਂਗ ਮਾਛਲੀ ਸੁਰਾਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਹਿ॥

ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲਿ ਜਾਹਿ॥

(1377)

Bhagat Kabir Ji says that whosoever eats hemp, fish (meat) and takes liquors;

Will go to hell and their going on pilgrimage or their keeping fasts will render no fruit.

(5) ਮਾਸੁ ਖਾਨਿ ਗਲ ਵਢਿਕੈ ਹਾਲੁ ਤਿਨਾੜਾ ਕਉਣੁ ਹੋਵਸੀ॥

(ਵਾਰਾ ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ 25)

Do those, who kill living beings and eat their meat, ever realise as to what severe punishments they will have to suffer ?

(6) ਅੰਮ੍ਰਿਤ 'ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਛੂਛੈ ਭਾਉ ਧਰੇ॥

(360)

O man, you have come in this world to carry on the trade of the Name of God and to drink the Divine Elixir. Why do you love the useless and most harmful wines and liquors ?

(7) ਸਲੋਕ ਮਹਲਾ ੩॥

ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ॥

ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ॥

ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ॥

ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥

ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ॥

ਨਾਨਕ ਨਦਰੀ ਸਚੁ ਮਦੁ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ॥

ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ॥੧॥

(554)

One man brings a pot full of wine and other one fills his cup out of it.

By drinking wine, one becomes senseless and insane.

The drunkard cannot distinguish between a friend and foe and will be turned out and punished by God.

By taking liquors, the drunkard forgets God and shall be punished in the next world.

One shall never take the poisonous liquors and shall make all efforts to avoid the same.

(Guru) Nanak (says) (that) when one meets the True Guru, he obtains the true intoxicant (God's Name).

Such a pious man remains dyed in the love of God and

obtains a place in God's House (obtains Union with God).

46. GRACE SHOWERED ON THE HUMBLE AUTHOR

It was in the first week of March 1947 that Master Tara Singh drew out his sword at Lahore near the Assembly Hall and made a declaration that Pakistan would not be allowed to come into existence. That very night riots started on large scale in Lahore, Amritsar and other towns. The next morning, my wife told me, "Tonight in a dream, I have seen strange scenes. Trains have stopped and post offices are not working. People are being killed on all sides. Streams of blood are flowing. We shall have to leave Lahore. We shall never come here again. We will go to hills on Kangra side." I did not believe this at all and told my wife that it was a mere dream, without any substance in it. That very day, I went to the Law College to deliver lectures. I was then a part-time Lecturer in the Law College, Lahore. The Hindu and Sikh students requested me not to take the class as they were to join the procession to protest against many murders, committed in the city. I could not do so. However, they left the class. The college was closed. In the afternoon, while I was in the High Court premises, a very huge procession was seen on the Mall Road. Slogans such as "We will not allow Pakistan to be created", "Blood for Blood" etc. were being raised. I thought that the dream might become true. I hurriedly came back to my house, situated in Mozang. We decided to leave Mozang, which was thickly populated by Mohammedans and to go to Lahore cantonment, where our relation Dr. Tara Singh lived. I wanted to get a tonga but there was the news of curfew. So it became very difficult to procure a conveyance. One tonga was at last got with great difficulty and we, all family members, with only one small handbag, went to Sadar Bazar, Lahore Cantonment. There we lived upto the 10th May, 1947, when the Law College was closed. We all left Lahore finally on this date and came to Jullundur Cantonment, where my parents lived. Some circumstances forced me and my family members to move to Mandi in the erstwhile Mandi State, now in Himachal Pradesh, where we stayed in the Gurdwara of Guru Gobind Singh Sahib till 23rd

September, 1947. We lived there in peace and comfort. My friend Pandit Manohar Lal Advocate wrote letters from Lahore Cantonment stating that the dream was quite true and they had to leave Lahore in very miserable circumstances. I still possess these letters. Since the first week of March 1947, we never went to reside in our Mozang house. It was partially burnt. The dream became true.

It is necessary here to explain how we heard about Baba Ji's spiritualism and supreme powers; before the partition took place. It was in the year 1945-46 that Giani Mohinder Singh, then Secretary of Gurdwara Committee, Dehra Sahib, Lahore, informed me that Sant Sujan Singh of Baghanwala was to perform *Kirtan* in the Gurdwara of the Sixth Satguru at Mozang. We had never heard of Sant Sujan Singh. We went to the Gurdwara. We were simply enchanted to hear his *Kirtan* and some true stories which he narrated about Baba Nand Singh Ji, who had already left this world in 1943.

I and my wife felt sorry that we could not meet such a big Saint during his lifetime. We did not know anything about Baba Ji prior to that. In some mysterious way, we became very keen to hear more about Baba Ji from Sant Sujan Singh. So we attended his *Kirtan* whenever he used to come to Lahore. During those days, S. Gulab Singh Sethi, who had built a new house at Mian Mir, Lahore Cantonment, had invited Sant Sujan Singh to perform *Kirtan* for some days in his new house. We both decided to reach the place before 4 a.m. each day, but then there was the difficulty of conveyance. I had only a bicycle then. We decided to start from our house at Mozang at about 2.30 a.m. each night and to go on foot to Mian Mir. We used to go first to Lawrence Gardens then to Railway Colony and then after crossing the canal used to reach the house of S. Gulab Singh Sethi, much before the *Kirtan* started. In those dangerous days, we could not meet a single soul in the way, while travelling a distance of nearly five miles everyday. We heard more stories of Baba Ji from Sant Sujan Singh. We wondered as to what Supreme Power was there which accompanied us on the way. Certainly it was Baba Ji himself. He himself told everything in the dream to my wife.

It is also necessary to narrate here that while at Mandi, I heard radio news that the Punjab High Court would be established at Simla. We and many other refugee associates, who were residing in the Gurdwara at Mandi, decided to leave for Amritsar by a bus. But the bus did not go to Pathankot then, as the road bridge at Chakki river near Pathankot, was washed away, due to horrible rains of 1947. We arranged a full bus for all of us (nearly sixty persons) upto Chakki river. The driver told us that he would take us upto Chakki river and then we had to engage coolies to cross the river by the Railway Bridge, where we could get other buses on the other side. Our bus reached Chakki river at about 6 p.m. It was the 23rd of September, 1947. Our request that we should be dropped at the nearest town or village and not in the deserted jungle at Chakki river, was not heeded to by the driver. He consoled us, saying that there would be no difficulty in engaging as many coolies as we liked, for carrying our luggage etc. across the river by the Railway Bridge. Our luggage, containing very valuable things was placed on the ground and then the driver and the conductor slipped away. Some coolies came and assisted my family members and others and children to cross the Railway Bridge, which had many gaps as sleepers were not laid nearer to each other. I and another companion stayed near the luggage. The coolies had promised to come back and take us and the luggage across the Bridge. When they came back, they refused to help us. They got their wages and slipped away, saying that it had become dark and it was hazardous to cross the river with the luggage at that time. I and my companion were simply terrified. We were certain that the luggage would be looted, that we would be killed on this side and that our family members and associates would meet the same fate, on the other side of the river. One man appeared on the scene and on enquiry told us that there was no train service since many days and that a goods train had gone to Nurpur side for trial and that there was no possibility of its coming back. Dear readers ! Kindly imagine the state of our minds. We two prayed and prayed. Soon I heard the whistle of the railway engine and saw its lights. It was coming from the side of Nurpur and going

towards Pathankot. Then the question was as to how to stop it. Somehow, I was inspired to stand in the middle of the railway line, which I did. I raised my arms and began uttering loudly "Stop ! Stop !" Death was certain, but some Mysterious Power infused great courage in me. Lo ! The engine-driver stopped the engine dead, when it came just close to me. The guard, whose name, probably was S. Gian Singh, came and contacted me. He asked the reason for my most hazardous action. I told him the whole matter. He felt pity for us and asked his coolies to put the entire luggage in one of the bogies. This was done. I then requested him to stop the train after crossing the bridge. He did so. My family members and all our associates took seats in the train. We all had not enough words to thank the Supreme Power. It was all due to Baba Ji's miraculous power that we were saved.

As to how I began coming to Nanaksar and how one evening, when my soul was leaving my body, both Baba Nand Singh Ji Maharaj and Baba Ishar Singh Ji Maharaj came near me and observed that my age was being extended, will be narrated in some other book.

47. WHO AFTER BABA NAND SINGH JI ?

Baba Nand Singh Ji did not nominate anyone as his successor, although he gave some hints that Baba Ishar Singh Ji would carry on the Mission of Satguru Nanak Dev Ji, after him.

After Baba Nand Singh Ji left this world for God's Home, Baba Ishar Singh went to Dehradun and then to village Jhoraran. He did not stay at Nanaksar for some years and spent his time in meditation. The Gurdwara Nanaksar bore a deserted look for some years. Many claimants came forward; but they miserably failed in their attempts. Complete surrender to the Guru alone can result in the conferment of the Divine Powers on a True Saint. After some years, the Truth flashed and the *Sangat* begged and forced Baba Ishar Singh Ji to come to Nanaksar, which he unwillingly did. The most selfless way in which he rendered unique services to spread the Mission of Satguru Nanak Dev Ji has been detailed in his short life story.

Baba Ishar Singh Ji left the world and went to the Home of God in October, 1963. He also did not nominate anyone as his successor. Since 1963, many claimants have come forward. But as already submitted, the Truth is bound to shine and the Divine Duties can be performed only by a most selfless soul.

The humble author begs to submit that, without making any comparisons and contrasts, one must never forget the Divine Sermons of the Gurbani as to who is a True Saint, which Baba Ji used to repeat from time to time.

The humble author most humbly submits (without any disrespect for any claimant) that having passed through many stages and sad experiences, since 1963, he has now been paying all respects to Baba Gurdev Singh Ji, who did not reside at Nanaksar, since October 1963. He has been serving the great cause of Satguru Nanak Dev Ji, after making Gurdwara Nanaksar Smadh Bhai, as the centre of his sublime activities. Suffice it to say at this stage that he visited Africa and U.K. many times and went to Canada. Many have been induced by him to take *Khande da Amrit*, even in foreign lands; and thousands are following the Divine Path, laid down by our Gurus.

He has also built Nanaksar Gurdwara at Banwala (Dabwali), Sira (Tehsil Batala), Kandila (Tehsil Batala), Bakhtala (Kurukshetra), Dehradun, Rajinder Nagar (New Delhi) and Bhadaur (Tehsil Barnala), as directed by Baba Ishar Singh Ji.

Recently, a big Gurdwara Nanaksar has been built at Birmingham U.K. under his instructions. The daily religious programmes are strictly followed in each of the Nanaksar Gurdwaras, built under his directions, as was done during the days of Baba Nand Singh Ji and Baba Ishar Singh Ji. Thousands have taken *Amrit* in India. He has visited many places in India. He strictly shuns all kinds of false shows. He sits in the *Sangat* without any special seating arrangement for him. He remains absorbed in meditation throughout. He has established Nanaksar Gurdwaras in Winnipeg, Montreal, Toronto and many places in America etc.

2

Life Story of BABA ISHAR SINGH JI (of Kaleran)

PRELIMINARY

Baba Ishar Singh Ji of Kaleran served as the most devoted Gurmukh Sewadar of Baba Nand Singh Maharaj of Kaleran from his childhood. He was born at village Jhoraran, Tehsil Jagraon, Distt. Ludhiana, Punjab, India on 26th March 1916. His respected father was S. Bagga Singh. His first name was Bhai Inder Singh, but Baba Nand Singh Ji Maharaj changed it to Bhai Ishar Singh. From his very childhood he was of a pious nature. We have already written some detail in Article 22 under the heading 'Jhoraran' in the life story of Baba Nand Singh Ji Maharaj. The real story of a saint is his spiritual and religious influence and height. The event and stories which happen due to the supernatural powers that surround him, are not of great importance. So we will give in this small book, the spiritual and religious status of this great saint. A human being cannot narrate all this, but a most humble attempt has been made in the following pages :

1. IN UNIQUE SERVICE OF BABA NAND SINGH JI

Baba Ishar Singh Ji never slept while on duty in the service of Baba Nand Singh Ji Maharaj. He was ever ready to do immediately what Baba Nand Singh Ji Maharaj wanted. The places selected by Baba Nand Singh Ji were mostly in the thick

jungles where it was difficult for an ordinary person to go. Place such as Nagrosta, Karol Bagh and Dehradun forests are few such places. Baba Ishar Singh did not care for his clothes. He was mostly barefooted in the service of the master. These are only a few bare details of his unusual long service.

2. REMAINED IN GREAT GRIEF AFTER BABA NAND SINGH JI MERGED IN GOD

Baba Nand Singh Ji Maharaj merged in the supreme Almighty and went to the 'Palace' of Satgurus in 1943. Baba Ishar Singh Ji could not at all bear the loss. First he went to Dehradun and then to village Jhoraran where he spent about seven years in greatest possible grief. He would seldom meet anybody and tears used to drop continuously. Nanaksar became a deserted place. He had no desire to occupy it as its headquarter. He always thought himself as most humble servant of The Satguru and the *Sangat*. He always remained in meditation and never slept.

3. SHIFTED TO NANAKSAR FROM VILLAGE JHORARAN

Baba Ishar Singh could not refuse the request of the *Sangat* who had told him, "Nanaksar has lost all dignity a few months after Baba Nand Singh Ji Maharaj had gone to the Home of God." There was no sanctity and selfish people were using the sacred place for their own ends. The *Sangat* further said, "Since you left the place for Dehradun and Jhoraran nearly seven years ago, the most sacred system of worship was ignored. You alone can restore the lost sanctity of the place."

Baba Ishar Singh Ji observed, "I have got directions from heaven and Baba Nand Singh Ji Maharaj to go to Nanaksar and perform *Seva* (service) as directed. So I will go there."

It was in Sambat 2007 that Baba Ishar Singh Ji, with large number of devotees reached Nanaksar on 12th Har. It was full moon day. A separate tent was pitched for Baba Ji where *Tahli* trees were standing.

The sacred tank of Nanaksar was to be built and for this purpose Baba Ji declared that the sacred tank shall be built. It

was on the next day i.e. 13th Har that digging was started. First Baba Ji started digging and throwing mud outside. Then the *Sangat* followed. The news of the arrival of Baba Ji at Nanaksar had reached far and near. Thousands of devotees started the work of digging etc. Masons flocked at the place. Bricks, mortar etc. was supplied by the *Sangat*. The foundation stone was laid by Baba Ji. Large quantity of *Karah Parshad* (sacred pudding) reached the place. The local occupants showed great jealousy and opposition, but they were helpless and placed the keys of the place before Baba Ji, who observed, "I have not come here to lock the premises. No lock will ever be put." The sacred tank was ready within 28 days. After proper ceremonies Baba Ji first took bath and then large number of devotees did so. Food and other commodities were pouring in, since Baba Ji came to Nanaksar.

4. THE SACRED BUILDING OF NANAKSAR GURDWARA WAS BUILT

There were underground *kacha* rooms where Baba Nand Singh Ji Maharaj used to sit in meditation. Nature acted in a strange way. Due to extraordinary heavy rains, all the *kacha* constructions were razed to the ground.

In fact the entire place was flooded with water which could be seen for miles around.

When the water subsided, Baba Ji directed that *malba* (debris) should be removed as the foundation for the sacred Gurdwara was to be laid at this place. The building was to be seven storeyed. It was Sambat 2008 on the *Sangrand* i.e. 1st day of Chet month that the foundation of the present unique building was laid by Baba Ji. Cement and iron was very abundantly used in the structure. Countless people came to do *Sewa* (free service). Carpenters, masons, blacksmiths etc. also were employed in the construction. Experts for this purpose reached the place. Golden *Kalas* (umbrella at the top) was constructed and specially trained persons had come to do this job. This *Kalas* is 39 feet round and is 13 feet high. The entire system of worship as prescribed by Baba Nand Singh Ji Maharaj, was fully followed since Baba Ishar Singh Ji came to

Nanaksar from Jhoraran.

5. STARTED AMRIT PARCHAR AND PROPAGATION OF THE TRUE RELIGION OF SATGURU NANAK

Baba Ishar Singh had started administration of *Amrit* (sacred Nectar as prescribed by the Tenth Satguru) on large scale since he came to Nanaksar. The Gurbani and *Shabads* were sung by different *Ragis* who permanently lived at Nanaksar. Some other *Ragis* from other places also visited the sacred place on many occasions. On the full moon, mighty large *Diwans* were held. There were other occasions also on which all this was done.

Baba Ji started carrying these programmes from village to village and city to city. All important cities in India were visited by Baba Ji, who used to be accompanied by selected *Ragis* and other religious persons. At all places the administration of *Amrit* was a must. Lacs and lacs of persons took *Amrit*. The miraculous ways in which Baba Ji accomplished these tasks, cannot be described in writing. These were programmes arranged by Almighty Satguru. Baba Ji stressed that teaching of the Gurbani, as explained by Baba Nand Singh Ji Maharaj and by himself shall have to be followed in order to gain liberation from the clutches of death and to avoid transmigration of soul. It was stressed with all force that Sri Guru Granth Sahib is the only true Guru and none else is to be worshipped as a Guru.

6. BHOOTAN WALI KOTHI (GHOST HAUNTED BUNGALOW) AT DEHRADUN

Baba Ji wanted to establish Gurdwara Nanaksar at Dehradun also. He consulted many devotees, who told him that there was a nicely constructed bungalow on Raipur Road. Dehradun, but nobody wanted to purchase it. They said, "In this bungalow a German lived. He had constructed it with a view to send messages on air to Germany. This was during the Second World War. However, after the war, police in large numbers came to arrest him as his activities became known.

On this the German committed suicide and since then he lives in this *Kothi* as a ghost. No one can pass by the road after 5 p.m. or so. Stones are thrown on the passersby by this ghost." On hearing this story Baba Ji observed, "We shall purchase it. The ghost will get liberation from this painful form." Baba Ishar Singh Ji, in due course went there. *Kirtan* was performed. All necessary ceremonies were performed. The ghost, no more gave any trouble to anybody. Baba Ji observed in the morning, "The ghost came to me and knelt down before me and prayed for salvation. On this his prayer was granted and he left for heaven."

Thus Nanaksar Gurdwara was established in this *Kothi*. Baba Gurdev Singh got demolished the old *Kothi* and got built a very costly new Gurdwara at this place after Baba Ishar Singh Ji merged in God.

7. VERY EMINENT PERSONALITIES MET BABA ISHAR SINGH JI

In this brief life story, details of the visits of Baba Ji to various cities and villages cannot be given.

However, it is essential to write that Dr. Rajinder Parshad, President of India; Dr. Radha Krishnan, President of India; Maharaja Patiala, Maharaja Faridkot and many other chiefs requested Baba Ji to grace their respective places along with the *Ragis* etc. Birla Seth and Goswami Ji also came to pay respects to Baba Ji on different occasions.

8. LAST TOUR OF BABA ISHAR SINGH JI

It was in September 1963 that Baba Ji visited Saproon (Solan), and Shimla. On way back he spent a night with the *Sangat* at Pinjore Garden, Pinjore. Then he went to Nanaksar. Here the last *Pooranmashi* was celebrated on a very large scale. This was on the 3rd October 1963. Many observations of Baba Ji which could not be clearly understood by the *Sangat* were indications that he would leave this world for God's Home very soon. It was on the evening of the 6th October 1963 after the *Paath* of Rehras that his soul merged in the Supreme Soul in a twinkling of an eye.

9. NANAKSAR IN SECTOR 28, CHANDIGARH

There is a strange story as to how Gurdwara Nanaksar was established in Sector 28, Chandigarh. As the authors are the real founders of this institution which in fact was established under the name of Guru Nanak World Peace Mission Trust, founded by the humble authors as trustees, it is not proper to give most astonishing history of the institution. However, it is the duty of the founders to tell the whole world that the Gurdwara Nanaksar Sector 28, Chandigarh belongs to Guru Nanak and Guru Granth Sahib. None else can have any claim on this institution. Important copies of the relevant documents are in possession of well wishers of this institution. Interested Gursikhs can contact the Trustees, and obtain more information.

10. THE LAST JOURNEY TO HARI KA PATTAN, WHERE RIVER SATLUJ AND BEAS FLOW TOGETHER

It was on the 9th of October 1963 that Baba Ji's body was placed on a beautiful palanquin (boat-like structure). Then it was taken to Hari Ka Pattan on a beautifully bedecked motor vehicle. Thousands of cars, trollies, trucks, buses followed. The palanquin was taken in another bigger boat in the middle of the stream and his body was placed in the flowing water after all religious ceremonies and prayers. The huge crowd present on the occasion were about five lacs. Thus the Great Soul left the world weeping.

3

Brief Life Story of BABA KARAM SINGH JI (of Hoti Mardan)

1. BIRTH AND CHILDHOOD

Baba Karam Singh Ji was born in 1828 at village Kazipur, District Rawalpindi (now in Pakistan). Bhai Kirpa Singh, of thorough spiritual nature, was his father. Bibi Sub Kaur was his mother.

From his childhood, Baba Ji would like to sit aloof and did not talk much. He did not mix with other children. He was taught Gurmukhi and Gurbani by his father. He took very keen interest in Gurbani from his very childhood.

2. JOINED SIKH ARMY

When Baba Ji was 18 years old, he joined the Sikh Army maintained by the Government of Maharaja Ranjit Singh. When the Punjab was captured by the British rulers, they established a cantonment also at Hoti Mardan. A Regiment called 'Guide Regiment' was posted at Hoti Mardan. Baba Ji soon joined this Regiment. The truthful life of Baba Ji influenced the officers of this Regiment and soon he was promoted as Pay Havaldar. Baba Ji, with his saintly habits won the respect of all. He used to help needy as much as he could and was fond of rendering honorary services to many.

3. STORY OF LAL SINGH

(Bhai) Lal Singh (who later became a very devoted follower of Baba Ji, during the time Baba Ji left service and became true servant of the Satgurus) came to Mardan and wanted to join this Regiment. It was necessary for him to get a 'verification certificate' which he could not procure. So he became dejected and wanted to return back. Baba Ji met him when he was going back and encouraged him, assuring him that the needful identification would be given by him. Baba Ji brought (Bhai) Lal Singh back and got him enrolled in his Regiment, after the necessary identification etc. was provided. This (Bhai) Lal Singh served Baba Ji as his most sincere *Sevadar* till his last breath as will be briefly narrated at the relevant place.

4. GAVE PROTECTION TO A RICH MUSLIM FAMILY

After the Mutiny of 1857 was over and the Britishers had again established their losing position, the 'Guide Regiment' was ordered to go to Delhi. After Delhi was captured, according to the then prevailing custom, the soldiers were allowed to loot Delhi, which was captured with their help. The whole city was mercilessly looted. Baba Ji did not take part in this. While he was standing outside the house of a rich Muslim lady, she entreated Baba Ji to save her and her family. Baba Ji as usual was ever ready to help such persons. He assured the lady that no harm would come to her and that he would stand there and keep watch and see that none entered her house. Baba Ji remained there till the evening. When the looting of Delhi came to an end, the lady with her family members opened the door and brought Baba Ji inside her house. She brought a big tray full of diamonds and gold *mohars* etc. and respectfully offered these to Baba Ji by way of expressing thanks. Baba Ji smiled at this and observed, "It is my religious duty to save the helpless. I do not want anything. You may pray to God that I may obtain His and my Satguru's Grace." So saying he left the house.

5. ABANDONED FAMILY LIFE

Many soldiers of Baba Ji's village came with rich booty and

their families were happy to receive the same. However, as Baba Ji had brought nothing, so his mother observed, "Why have you not brought riches from Delhi?" Baba Ji replied, "It is against my religion to rob others. I find that your love is for *Maya* (mammon). I shall do what my Satguru directs me to do." So saying, Baba Ji left the house and again came to his Regiment. He never went to his house and became a True Servant of the Satguru. His firm belief that only God and Satguru were True Relations and worldly relations are selfish and creations of *Maya* (mammon), became more firm.

6. THE DAILY RELIGIOUS PROGRAMMES AT HOTI MARDAN

Now Baba Ji returned to his Regiment. He spent entire time, left after his official duties, in reciting Gurbani and remembrance of the Satguru. He continuously spent this time all alone in meditation. He used to get up very early morning. He would go to the nearby stream, take bath and sit on its bank. He would first recite Sukhmani Sahib and other Divine Hymns of daily routine. His spiritual status became higher and higher, day by day. Sometimes, he used to come late to his Regiment, as he used to forget everything except God and the Satguru while sitting in meditation. Slowly his fame as a spiritual and saintly person spread and even his officers began to treat him with respect.

7. SOME MIRACULOUS HAPPENINGS

The secret powers do save a saint. This happened also in the case of Baba Karam Singh Ji, without his wishes and asking. These supernatural powers automatically served him as his humble servants. Many strange phenomena were seen by the officers and soldiers etc. One day a complaint was made against him by a sepoy to the Colonel of the Regiment that Baba Ji was not present on his duty. The Colonel came and found Baba Ji attending his duty. In fact Baba Ji did not come to attend it and remained absorbed in meditation for a long time. In his absence God and Satguru maintained the honour of Baba Ji. How this happened is due to the Divine Grace.

8. SATGURU GOBIND SINGH JI ATTENDED THE PARADE IN PLACE OF BABA JI

Once a very Senior Military Officer had to come to make special inspection of this Regiment. A big parade of the entire Regiment was arranged in his honour. Baba Ji took such unusual time in devotion and meditation, while he was at the stream, that he entirely forgot about this parade and remained absent.

Now the parade took place. Every soldier and officer took part in it. But what about Baba Ji ? In his place a heavily brilliant figure, just like Baba Karam Singh Ji, stood on duty in the parade. The uniform of 'this Karam Singh' was more beautiful than others. 'His' parade was excellent. The officer, who came from Lahore was amazed and was so much attracted that he at once ordered immediate promotion of 'Baba Ji'.

9. BABA JI LEAVES THE REGIMENT

When Baba Ji came back, he was thinking that some punishment would be awarded to him for remaining absent from duty on such an important parade day. He met other sepoys of the Regiment. They congratulated him on his special promotion. He heard the whole story and was so much affected that he became completely silent. At once he saw Satguru Gobind Singh Ji and was convinced that the Satguru came and joined the parade in his place. He was now determined to leave service and to continuously serve the True Master throughout his life. He met the Colonel and told him that he would not serve him and would leave the Regiment. He gave his resignation. In spite of good deal of persuasion by the Colonel and assurances that more privileges would be given to him, he wanted to leave the job. Under Divine Inspiration, Baba Ji observed, "See your register, my name is not there." The roll was sent for and the Colonel was amazed that Baba Ji's name was missing. He was also afraid that some unnatural phenomena had happened. He was forced to accept the resignation. He and the other soldiers requested Baba Ji to take his residence near the cantonment, so that they might get his grace by often meeting him.

10. LONG AND UNUSUAL MEDITATION AND DEVOTION TO THE SATGURU AND GOD

Now Baba Ji began residing in an underground room (*Gufa*) made by him specially for remaining attached in deep spiritual meditation. This *Gufa* was situated near 'Kalpani Stream' running through small hillocks, not very far off from the cantonment. Baba Ji's daily programme was to remain in deep meditation, reciting the '*Mool Mantar*' (The fundamental spell) given in the beginning of Japji Sahib. During night he would remain standing in the water of the said stream, fully engaged in recitation of Divine Hymns etc. Bhai Lal Singh, sepoy, who has been referred to in Article 3, used to bring food for Baba Ji and serve him as his humble servant.

In a short time, the Divine Powers appeared to serve Baba Ji; but he did not want these. His sole object was to merge in the Satguru and the Supreme Being even during his lifetime. It was natural that Baba Ji's fame, as a True Saint, spread all over. People used to come to meet him and enjoy his sight. On the request of the *Sangat* (devotees) Baba Ji, with reluctance, agreed that four or five *kacha* rooms be built for giving shelter to them. Baba Ji ordered that burnt bricks must not be used. This was complied with. One room was built for Sri Guru Granth Sahib. In this way the *Dera* of Baba Ji at Hoti Mardan came into existence. He continuously resided here, except on one occasion when he visited Sri Darbar Sahib Amritsar and remained there for some months.

He would, at the request of sincere devotees, visit their places on the occasion of the *Akhand Paaths*.

11. THE FREE KITCHEN (LANGAR)

Now *Langar* (Free kitchen) was established. Food used to be served to all for twenty-four hours. The food, that was cooked, was of the best quality.

Baba Ji was so kind that many persons suffering from incurable diseases became normal and were cured with his glance. Food for Baba Ji was taken to his *Gufa* at noon time. He used to take out of the plate, on his palm, one or two loaves

of bread and would return the remaining for mixing it with the *Langar*. He would declare that this was necessary that half eaten food must not be mixed in *Langar* and only pure food should be so mixed.

12. ENMITY OF THE PATHANS

The Pathans of the *Ilaqa* became jealous and wanted to cause harm to Baba Ji and the *Dera*. Once a Pathan lifted his arm, holding a sword, in order to injure Baba Ji, at night time. The arm of the Pathan stiffened and could not move. He made similar attempt two or three times, but each time he found that Baba Ji was protected by supernatural powers. Afterwards similar attempts by some Pathans failed and each time they found Baba Ji surrounded by supernatural figures in white robes. Baba Ji was always protected by Almighty God and the Satguru.

The Pathans made a scheme to abduct Baba Ji and carry him in a palanquin to the territory beyond the rule of Britishers. This group started to carry out their nefarious job. However they began quarrelling with each other as to how the ransom money was to be distributed amongst them. They fought and caused injuries to one another on this question.

Such attempts always failed. Once the Pathans wanted to cross the stream to reach the *Gufa* of Baba Ji. The water level was very low, but in no time it rose very high and it became impossible for them to cross it. They remained sitting there in the hope that water level would fall. This happened only when it was dawn and so it was useless for them to go with the palanquin at day time to fulfil their scheme of abduction.

They were now convinced of great spiritual powers of Baba Ji and started paying homage to Baba Ji in order to get their wishes fulfilled, peace and happiness for them and their children.

13. THE CHILD AYA SINGH CAME TO THE DERA

Once devotees from Peshawar came to pay their respects to Baba Ji. An orphan child named Aya Singh came with them.

They requested that this 'Child' might be kept in the *Dera* to serve for his lifetime. Baba Ji accepted this request and observed, "This boy will succeed me." And this child came to be known as Sant Aya Singh subsequently.

14. THE ROUTINE PROGRAMME, SERMONS AND SOME EVENTS

The True Life of a True Saint is beyond the human wisdom. None can describe his Supreme State of Merger with the Supreme Soul even while alive. But few glimpses of what one can narrate according to his worldly wisdom must be detailed.

1. Baba Ji never showed any miracles.
2. However the Divine Help on many occasions could be seen.
3. Without any effort or intention, the words uttered by Baba Ji were fulfilled.
4. Baba Ji never cursed anyone.
5. His merciful look had the desired effect. Many ills and diseases vanished.
6. Baba Ji like the True Saints totally forgot and left 'I-am-ness'. His firm belief that God and Satguru is all powerful and that he was their most humble servant, enabled him to proclaim and believe, "I am nothing. O Almighty God and Guru Nanak, you are everything and all powerful. I am only a most humble slave."
7. Baba Ji conferred the gift of the 'Name' on the deserving ones. Some, who wanted wealth or sons etc. got the same.
8. Baba Ji was completely beyond the grip or influences of mammon (*Maya*).
9. Baba Ji did not like at all his self-praise or worship in any form whatsoever.
10. If somebody made some offerings, he would not touch these and will leave them where they were lying.
11. Once the ruler of Kashmir, Raja Amar Singh, came to make humble respects and prayers to Baba Ji. He was suffering from a serious and incurable sore. He placed

some fruits and big amount and costly things before Baba Ji and narrated his painful sufferings. Baba Ji observed, "Why have you brought these ?" His reply was, "These are for the common kitchen." Baba Ji observed, "The *Langar* (common kitchen) is of the *Sangat* and the Guru. The devotees themselves bring everything for the same. We do not need your gifts." So saying he returned the same to the Raja. The Raja also prayed that the gift of some land for the *Langar* might be accepted. Baba Ji refused this also. Baba Ji then threw merciful look and observed, "The Satguru will relieve you of your pain." These words were fulfilled and the Raja was completely cured.

12. Baba Ji used to change the evil persons into virtuous devotees.
13. People suffering from cold, fever, paralysis etc. used to come. Baba Ji used to observe, "Take bath in the stream and eat curd." This was followed and strange enough the disease vanished.
14. All the similar sincere devotees were asked by Baba Ji to meditate on God and the Guru and recite Gurbani or Jap Ji Sahib, or Sukhmani Sahib or the word 'Waheguru'.
15. Baba Ji used to come from the *Gufa* to the *Dera* in a palanquin and used to go back in the same. One Ganda Mal was one of the devotees, who used to take part in carrying the palanquin. This Ganda Mal was very poor. One day, Baba Ji took pity on him and directed him to go to his village and establish a shop. He was further directed to go on reciting Sukhmani Sahib. Now he was very glad and went to his village and complied with the directions of Baba Ji. In due course he became very rich.
16. Baba Ji went to the house of some devotees who had prepared *Langar* for all. Sometimes that devotee became afraid on seeing large number of Sikhs who accompanied Baba Ji lest the *Langar* becomes insufficient. Baba Ji observed, "Don't worry. Cover the food with a sheet. Utter 'Sat-Nam' and everything will be OK."
17. Once in the house of one devotee, named Nagina Singh, more and more Sikhs began pouring in. Nagina Singh was

proud that he had collected sufficient material for *Langar*. Baba Ji enquired from Nagina Singh as to who was the owner of the *Langar*. Nagina Singh, who used to think that it belonged to him, was asked by Baba Ji to declare that it was not his but it was provided by the Guru. Nagina Singh complied with this direction and his worry regarding the insufficiency of the *Langar* vanished. He, however, submitted that the material collected for the *Langar* would be insufficient for the whole *Sangat*. Baba Ji went to the store room and pointing towards a bag enquired what did it contain. The reply was, "Sir, it contains barley." Baba Ji now observed, "No, open it". "Lo! When the bag was opened, it contained the rice of the best quality.

18. Many times the devotees of Baba Ji residing far off used to remember him and to pray to him to fulfill their wishes. The wishes were duly fulfilled in the case of sincere devotees making sincere prayers.
19. Once a rich man, named Chandu Lal and his servant while on a business trip, were surrounded by thieves in deserted jungle. He prayed to Baba Ji for his help. Soon the thieves found that a fully armed Sikh was coming to teach them a lesson. They then fled away.
20. Baba Ji used to be brought in a palanquin from *Gufa* to the *Dera*. On reaching *Dera* he used to take bath again. A Copper pitcher full of water was used by the *Sangat* to pour water slowly on the body of Baba Ji. This was done for one hundred and one times. The holy water flowing from his body was distributed by the *Sangat* for removal of their ailments and ills etc. Not a single drop was allowed to go waste.
21. Sometimes, when some new person visited the *Dera*, he would like to have the test of Baba Ji whether he was a true saint or not and would say in his mind that if Baba Ji called him by his name, he would become his devotee. Baba Ji used to call that person without his asking. Such events happened in the case of other true saints. The object was not to show his spiritual powers but to change the person concerned into a firm believer of the Sikh Religion

and to remove his doubts.

Many similar tests need not be narrated in this small book.

22. Many devotees prayed to Baba Ji for the gift of the Name and did not want any worldly things. This was conferred on deserving devotee. Bhai Lal Singh, the first devoted *Sevadar* (servant) spent his life in the *Dera* even after getting pension. He was converted into a true saint. Similarly Sant Attar Singh Ji of Reru Sahib, Sant Nagina Singh, Sant Harnam Singh and Sant Dyal Singh reached the highest status through the Grace of Baba Ji.
23. It was natural that many persons became jealous of Baba Ji and would talk ill of him. Baba Ji did not care at all about this. Such persons used to suffer many ills due to their sinful deeds. When they used to come to Baba Ji they begged for his mercy and wanted to be excused, Baba Ji would observe, "I have done no harm to you. My Master (the Omnipotent) Supreme Being might have done something without my asking. Please repeat His Name and beg pardon from Him. He will excuse you." Thus such persons were put on the True Path. Once a sepoy of the Regiment came to make some request on behalf of an English Officer. Baba Ji refused to comply with his wishes. He became angry and said disrespectful words. Baba Ji did not say anything and remained calm. That sepoy soon became ill. His mind was now unhinged. The illness became serious in a few days. Some of the sepoys who used to come to the *Dera* and had great respect for Baba Ji, prayed to him to relieve that sepoy of his illness. The reply of Baba Ji was as usual, "I have no grievance. But it is for the Supreme Being to excuse him. His end would soon come and after his death he will be dealt with by Him, as He likes. He should go on remembering His Name 'Waheguru'.

15. BABA JI MERGED IN THE SUPREME BEING

Many days before the journey to Sach Khand (God's Kingdom) was to begin, Baba Ji began telling that he would

leave this world. He gave a sacred turban to Bhai (then Sant) Aya Singh and told the *Sangat*, "He would serve you all with more zeal. His spiritual status will be very great." He then conferred his love and mercy on all the devotees.

Now Baba Ji was to go to village Saidu. He sat in the palanquin, which was carried by the *Sangat*. He passed through Mardan and Akora etc.

On reaching Saidu he took abode for twelve days in the house of Mai Devki. He was to leave the world on the twelfth day. Large number of devotees flocked to the place. On the appointed day, Baba Ji uttered, "Waheguru Ji Ka Khalsa; Waheguru Ji Ki Fateh" to the entire *Sangat*. Then he laid down and covered himself with a white sheet. In a moment soul left the body and merged in the Supreme Soul.

16. LAST RITES

Baba Ji had already given instructions that his body should be put in a box and the box should be submerged in the Attock River. In compliance with this a beautiful wooden box was made. Velvet cloth was spread in it. Then the sacred body of Baba Ji was placed in it. Other necessary Sikh rites were performed. Then the box was taken by the devotees to the river Attock, which was at a distance of five miles from that place. *Sangat* was singing Divine Hymns. Flowers were showered in the way. On reaching the river, the final prayer (*Ardas*) and other necessary Sikh rites were performed. The box was then taken in the midstream and was respectfully placed there. The sacred body of the Great Saint disappeared soon. This happened in the year 1902 A.D. (Samvat Bikrami 1959 on the ninth Magh Wadi day).

A big *Dera* was erected at the village Saidu in the memory of the great saint and large crowds used to celebrate the said event on the said date each year.

Short Story of SANT BABA AYA SINGH JI

1. BIRTH AND CHILDHOOD

Sant Aya Singh Ji was born in 1855 A.D. in village Shamo Zaii, Distt. Peshawar. The name of his father was Rame Shah and that of his mother was Chattar Kaur. Both of them died when Sant Ji was a child.

Sant Ji visited Hoti Mardan for the first time with the *Sangat* from Peshawar. He was twelve years of age.

2. HE SUCCEEDED SANT KARAM SINGH JI

We have already narrated as to how Baba Karam Singh Ji welcomed the young (Sant) Aya Singh when he came to the *Dera*. Sant Aya Singh had no attachment with worldly affairs from his childhood. He was very fond of religious matters. After he came to the *Dera*, he used to render all kinds of services, such as service in the free kitchen, cleaning of utensils etc. His mind ever remained attached with God. He did not talk much. After Baba Karam Singh Ji used to go to the *Gufa* at about 10 a.m. in the day, (Sant) Aya Singh used to go to some loney place for engaging himself in meditation. In due course, occult and supernatural powers came to serve him; but he did not care about these. He rose higher and higher on the spiritual path. Baba Karam Singh Ji knew internal state of (Sant) Aya Singh Ji and so he conferred his Divine Seat upon him and uttered various prophecies regarding his future.

3. DAILY PROGRAMME

Sant Aya Singh Ji followed the same religious ways which were shown to him by Baba Karam Singh Ji. Some of his programmes briefly stated were these :

1. He used to take a little food late in the night. After taking a short rest for two hours, he would get himself completely absorbed in deep meditation in the *Gufa*.
2. Sometimes he would go to the stream and stand there for hours in deep meditation and would return to the *Gufa* before dawn.
3. The devotees used to bring him in the palanquin to the *Dera* after sunrise. Before going to the Gurdwara he would again take bath with one hundred and one metal pitchers full of water. The devotees used to take as much as possible the water which flowed from his body and not a single drop was left behind. Then he would go to the Gurdwara.
4. He had already taken *Khande da Amrit* (Nectar of the double-edged sword). He, like his Master, would never sit on any specially prepared seat in the *Sangat*. He would sit as an ordinary member of the *Sangat*.
5. He did not talk much. Different prayers of the devotees, according to their mental attitude, were fulfilled. Very few prayed for the gift of the 'Name'.
6. He directed the devotees suffering from different diseases to take bath in the same way as was laid down by Baba Karam Singh Ji.
7. He used to sit in the *Sangat* for two hours. Then he would return to the *Gufa* and would take a little food at noon time. After a little rest he would again absorb himself in deep meditation.
8. He got built a bigger hall of the Gurdwara and other constructions with *Pucca* (baked) bricks. The number of devotees increased and the sepoys of the Regiment also took keen interest in making improvements.

4. THE ENMITY OF THE PATHANS

As in the days of Sant Baba Karam Singh Ji, the Pathans

again tried to cause harm to the *Dera* and wanted to cause injuries to Sant Baba Aya Singh Ji; but they miserably failed. They were amazed to find supernatural figures riding horses standing on guard. They were convinced that Sant Baba Aya Singh Ji was a True Saint. They left their nefarious activities.

5. THE RAJA OF KASHMIR CAME

The Raja of Kashmir again came to pay respects to Sant Baba Aya Singh Ji. He offered very valuable diamonds etc. but Sant Ji refused to accept anything, saying that, "These are the blood of the poor persons." He then offered a beautiful horse to Sant Ji and wanted him to ride it. Sant Ji complied with this request and rode the horse for a short time in his presence. The Pathans wanted to steal this horse but as before they could not succeed in doing so.

6. SANT JI BESTOWED GIFT OF THE NAME UPON MANY

Sant Baba Aya Singh Ji used to preach that everything will remain here and only the True Wealth of the 'Name' will last for ever; so collect it and finally reach the Palace of God (Sach Khand). Many deserving devotees followed these sermons and obtained the 'Name'. Even some Muslims begged for this Gift and Sant Ji conferred this on them.

He used to declare, as is instructed by Gurbani, that "misuse of occult powers must be condemned. This will take the false 'sants' who do so, to hell."

Big True Saints were created by Sant Aya Singh Ji in his lifetime. The famous Sant Jawala Singh Ji who was just a soldier in the army, got the gift of Name. Sant Jawala Singh preached the Sikh Religion and Brotherhood of man. He established his *Dera* in village Harkhowal, Distt. Hoshiarpur which still flourishes.

Sant Harnam Singh Ji of village Kahar also got the gift of 'Name' from Sant Aya Singh Ji. Sant Hari Singh Rumalan Wale got spiritual power from Sant Harnam Singh Ji. They constructed many historical Gurdwaras such as Gurdwara Keshgarh Sahib, Anandpur Sahib. Sant Aya Singh Ji conferred his Grace

on some more Sants. Some of these are, Sant Jawand Singh of Raja Sansi, Sant Thakur Singh of Distt. Jullundur, Sant Thaman Singh of Distt. Amritsar, Sant Natha Singh of Reru Sahib, Patiala and many more.

7. SANT JI VISITED HARDWAR

On the occasion of Kumbh Mela, Sant Aya Singh Ji went to Hardwar along with his selected devotees. Sant Ji was already known as a great saint. Many *sadhus* etc. who gathered at Hardwar, came to pay respect to him. The *Sangat* of Hardwar including sants and others who had already received Sant Aya Singh at Hardwar with honours, had made very comfortable and nice arrangement for his stay. Special sittings were arranged where Sri Guru Granth Sahib used to be brought with great respects. Sant Ji did not talk much, yet he conferred his Grace on many by giving briefly, effective Religious Instructions. Many True Devotees got peace of mind. Sant Ji came back after some days and met Sant Attar Singh at Dera Sahib. Then he visited Anandpur Sahib, and Amritsar Sahib before reaching back Hoti Mardan.

8. SANT AYA SINGH MERGED IN THE SUPREME BEING

Sant Ji declared that he would leave for God's Home (Sach Khand) soon. Many devotees came to the Dera on hearing this. There were great crowds. On the 28th Asuj Sambat 1975 (A.D. 1918) Sant Ji lay down. He covered himself with a white sheet and in an instant left this world.

Before doing so, he had declared that there was none who had merit to succeed him. So none was appointed by him as his successor.

The body of Sant Ji was taken to river Attock in a beautifully built box, as in the case of Baba Karam Singh Ji. Huge crowds of devotees followed, singing *Shabad* and performing *Kirtan*. The box was submerged in the midstream of the river Attock after *Ardas* (Final prayer) and other necessary ceremonies.

5

Short Life Story of SANT TEJA SINGH JI (of Mastuana)

INTRODUCTORY

All must have read the lives of the great True Saints and their messages. In fact, Gurbani commands all of us to join the societies of the True and Real Saints. However, it is not always possible. Consequently, their lives give to us Divine Message and True Ways to get salvation and to get ourselves rid of all worries and pains of all kinds. The True Object of the human life is to get liberation from the long long transmigration of the human soul since ages and to get itself merged in the Supreme Soul.

It is not necessary to give a long preface. It is respectfully submitted that by following the sermons etc. as explained and practised by True Saints, true happiness can be achieved.

A bare outline of the life story of Sant Teja Singh Ji is given in the following pages. Alas ! the so called modern civilization has ruined many persons, who finally weep and go to hell, after losing the True Game of life.

It is hoped that all will also read fuller details in some of the books in Punjabi.

This is our humble attempt. Kindly excuse our mistakes. Kind suggestions will be most welcome.

—Authors

1. BIRTH, CHILDHOOD AND EDUCATION

PARENTAGE

Sant Teja Singh Ji was born at village Balwal near Rori Sahib. His mother Sada Kaur (named Ram Kaur after taking *Amrit*) was a religious and pious lady. His father Doctor Ralia Singh was in service. He too was very noble.

EDUCATION

As a child of seven years he was taught (according to the then custom) by Mian Mohd. Din Maulvi of the village mosque. Then he got his education in various schools. After passing the entrance examination, he was educated in Govt. College Lahore. In 1901 he got the Degree of M.A., L.L.B. His educational career was very brilliant and he topped in all subjects.

2. ATTHIEST IN THE BEGINNING

Sant Ji used to attend meetings of Arya Samaj and Brahmo Samaj societies. He did not like to bow before Sri Guru Granth Sahib as a result of this and had no faith in the Sikh Religion. However he was pious. He loved Truth and shunned all evils. His mind was pure and he never spoke lies. He loved to follow what his mind persuaded him after full thought. His heart could not tolerate the painful state of the down-trodden. He never shirked his pious works and duties without caring for the evil minds of others.

3. PRACTISED LAW AND THEN ENTERED SERVICE

Sant Ji began to attend courts as junior to Pandit Jiwan Krishan, pleader at Gujranwala. But his mind repulsed this profession as one had to speak lies when practising law. He, therefore, left this profession.

JOINED GOVERNMENT SERVICE

He joined Government Service in 1902, in the Salt Deptt.

Due to various reasons, which agitated his conscience, he left this soon.

4. JOINED AS VICE PRINCIPAL KHALSA COLLEGE, AMRITSAR

Sant Ji was requested by the Secretary of the Khalsa College Managing Committee Amritsar to join as Vice Principal of the College. Sant Ji joined this post; but he felt embarrassed as to how he would worship Sri Guru Granth Sahib which he used to think as a mere book for which belief he was entirely sorry throughout his subsequent years. He repented and found that the only True Religion is the Sikh Religion. How his mind took this revolutionary turn, is very briefly stated in the next pages.

5. MAGICAL SUPERNATURAL INFLUENCES

Sant Ji thought in his mind that as the Vice Principal of Sucha Singh Sikh Institution, he has to attend the College Gurdwara. Consequently, he attended the congregation and students sitting in the Gurdwara. It was his first day when he bowed before Sri Guru Granth Sahib, unwillingly. Lo ! A miracle happened then.

The mind and soul of Sant Ji were attracted by Sri Guru Granth Sahib.

Sant Ji thought, "I have joined the College service with a view to serve the noble cause of humanity and not for money. It is my duty now to perform worship in the Gurdwara as others do. I must bow before Sri Guru Granth Sahib." After this, Sant Ji bowed before Sri Guru Granth Sahib and started hearing singing of Gurbani (Divine Hymns). Now the supernatural power of Gurbani began attracting his mind which began loving this so much that wherever Gurbani was sung or recited, Sant Ji began forgetting all worldly matters. Slowly such high spiritual stage reached that Sant Ji, while placing his forehead before Sri Guru Granth Sahib when the final stage of long *Ardas* (prayer) was being read, he used to realise that the whole universe was non-existent. The supernatural holy Supreme Bliss used to cause most exhilarating 'Intoxication'. Sant Ji then

used to fall before Sri Guru Granth Sahib. Then the students used to lift him. This happened for three or four days. The students were now cautious and used to firmly hold Sant Ji, not allowing him to fall before Sri Guru Granth Sahib. This was not result of any 'hallucination'. This was in fact supernatural and pious attraction of the mind by Sri Guru Granth Sahib. The Holy Hymns attracted him like the attraction of iron pieces by a magnet.

6. SANT JI ALTHOUGH NOT KNOWING HOW TO PERFORM ARDAS, SAW THE TEN SATGURUS PRESENT WHERE SRI GURU GRANTH SAHIB WAS PLACED

Sri Guru Granth Sahib was kept with all respect in the house of Sant Ji. The family members used to read the same and perform *Ardas* (final prayer) each day by turn. One day when it was the turn of the respected mother of Sant Ji to perform the *Ardas*, he requested her to do so. She replied, "Dear son ! I have not learnt this by heart and cannot perform it properly." Sant Ji requested her to make prayer in any manner, she knew. The innocent pious lady complied with the wishes of Sant Ji. As soon as she finished the *Ardas*, Sant Ji fell down flat before Sri Guru Granth Sahib. He continued in that condition till he uttered the names of the Ten Satgurus. This utterance was the result of spiritual influence, as if he was uttering the names as a consequence of heavenly telegraphic communication. As a matter of fact the Satguru showed to Sant Ji that where Sri Guru Granth Sahib was present, the Ten Satgurus were also present. All this shattered his false belief based on so-called modern civilization and worldly science. True mental joy was gained and Sant Ji always felt 'Intoxicated' by the True Nectarine Grace of the Satgurus.

7. MEETING WITH SANT ATTAR SINGH JI

Sant Teja Singh had now great desire to meet some True Saint. In due course, he met Baba Sham Singh Ji (a perfect Saint) at Darbar Sahib Amritsar and begged for his guidance. He observed, "It is said that Sant Bhai Attar Singh is at Lahore."

Sant Teja Singh never heard before this the name of Sant Attar Singh Ji Maharaj. The above observation of Baba Sham Singh Ji had magical effect on the mind of Sant Teja Singh, who made up his mind to see Sant Attar Singh Ji at Lahore. It must be narrated here that every seeker has connection which he had in previous births with some Sant.

8. MET SANT ATTAR SINGH JI AT LAHORE

The original name of Sant Teja Singh Ji was 'Naranjan Singh Mehta'. Sant Attar Singh Ji Maharaj was sitting on a stack of timber in the Timber Market, Lahore, when Sant Teja Singh saw him at Lahore. Professor Jodh Singh was also sitting in the congregation sitting around Sant Attar Singh Ji Maharaj, who enquired from Professor Jodh Singh (pointing towards Sant Teja Singh), "Who is this new comer?" The Professor gave the reply, "Sir, he is working as a Principal in the Khalsa College." Sant Attar Singh Maharaj then observed, "He is a True Devotee." These words of Sant Attar Singh Ji Maharaj passed through Sant Teja Singh Ji as a current of electricity. Now Sant Teja Singh was a changed personality. He left his state of 'Intoxication' and the habit of lying on the ground etc. After this, Attar Singh Maharaj conferred the gift of the black blanket upon Sant Teja Singh Ji and observed, "Please sit down and remember the Name." Now Sant Teja Singh became a firm and sincere devotee (servant) of Sant Attar Singh Ji Maharaj. He took *Khande da Amrit* (Baptism with double-edged sword) in due course when command from heaven was heard by him to do so.

9. LEFT SERVICE—WENT TO ENGLAND FOR GETTING HIGHER EDUCATION

In due course, Sant Teja Singh left service and came to serve Sant Attar Singh Ji Maharaj. A time came when Sant Attar Singh Ji Maharaj addressed Sant Teja Singh, "My aim is that with the religious and spiritual education or 'Brahm Vidya' as preached by the Ten Gurus and as contained in Gurbani and Sri Guru Granth Sahib alongwith the modern education of

science etc. must be taught. So I want you to go to England and other foreign countries to study higher science and the modern ways of education. This is necessary so that the young Sikhs may not go to foreign countries to get education there."

(Sant) Teja Singh bowed his head and submitted, "I shall go in these countries as commanded by you." After some weeks (Sant) Teja Singh got permission to go. Sant Attar Singh Ji Maharaj then directed him :

1. Never cut the hair. The form as given by God has to be preserved.
2. Do not enter in arguments with anybody.
3. Get Gurdwara built wherever you go.
4. Guru Nanak's message that occult powers are useless and that merger with the Creator is the real object of life, should be told to all.
5. Anyone, who wanted to deliver lecture must not do so. However one who does not want to do so may give lecture at the request of others.

10. (SANT) TEJA SINGH WENT TO BOMBAY ENROUTE ENGLAND

Sant Teja Singh joined London University College for getting the Degree of Doctor of Science. After two months he came to know that the Sikh students were forced to wear wigs in the Cambridge University. After the first term of London University finished, Sant Teja Singh contacted proper authorities at Cambridge University. When religious mandate for the Sikhs to wear turban (*Pugree*) were explained, the authorities allowed the Sikh students to wear the same instead of wigs. Sant Teja Singh converted one room of his house into a Gurdwara where students used to gather and Sikh religious functions were held.

11. WENT TO AMERICA ETC.

Sant Teja Singh came to know that Indians were harassed by the Canadian authorities. So he first went to America and joined Teacher's College Columbia. Here he was very popular.

In due course he was requested to deliver lectures on various topics. He did so in big Halls and his speeches were widely published in papers.

After this he went to Vancouver at the invitation of the Gurdwara authorities. He succeeded in his mission. Some more Gurdwaras were got constructed. It is not necessary to give further details about activities of Sant Teja Singh in these countries in this small book. Suffice it to state that various restrictions imposed upon Indians were got removed. Sikhs were requested to organise themselves. Gurdwaras were built at many places. *Amrit Sanchar* (Giving of the Nectar of double-edged sword) was organised at different places. He visited *inter alia* Harvard, Victoria, Stakton, California etc. He spent nearly seven years in these countries.

12. CAME BACK TO INDIA

Sant Teja Singh came back to India via Japan, Shanghai, Hongkong, Indonesia, Singapore etc. He visited several Gurdwaras at all these places and reformed many Sikhs. *Amrit Sanchar* was held on large scale.

13. JOINED SOME EDUCATIONAL INSTITUTIONS

Sant Teja Singh landed at Calcutta and hastened to come to Mastuana Sahib. There he submitted various details of his foreign tour before Sant Attar Singh Ji Maharaj. At his command, Sant Teja Singh had to remain at Gur Sagar Sahib Mastuana and joined school as teacher to teach young Sikhs as directed by Sant Attar Singh Ji Maharaj. Sant Teja Singh had to go as Principal of the Sikh Girls High School Bhadaur and served there as such for some time. Subsequently he joined Khalsa High School Kalar.

14. JOINED TEACHER'S COLLEGE BANARAS AS PRINCIPAL

Sant Attar Singh Ji Maharaj directed Sant Teja Singh to accept the Principalship of the Teacher's College Banaras University from where many requests for this were received.

15. JOINED AS PRINCIPAL OF AKAL COLLEGE, MASTUANA

Sometimes later it was decided that Akal College should be established at Gur Sagār Sahib, Mastuana. Sant Attar Singh Ji Maharaj directed Sant Teja Singh to resign his post at Banaras and serve as Principal of Akal College. This was complied with. Sant Attar Singh Ji Maharaj gave in writing that Akal College is the property of the Khalsa Panth. He then also gave the following directions : The *Kirtan*, the free kitchen and repetition of the Name etc. which were started by Sant Ji Maharaj himself, must continue in this Akal College also.

16. TOOK CHARGE OF EDUCATIONAL INSTITUTIONS AT GUR SAGAR SAHIB, MASTUANA

As ordered by Sant Attar Singh Ji Maharaj, Sant Teja Singh in the beginning; took charge of the school at Gur Sagar Sahib Mastuana. But there was jealousy of local people.

He then took charge of Akal College at Gur Sagar Sahib Mastuana, but due to jealousy of local people, here also he was not allowed to work as Principal for a long time. It is not necessary to give all details. It is enough to state that Sant Teja Singh was disgraced by these persons and at one time his turban fell down in the struggle. Ill words were used. Finally Sant Attar Singh Ji Maharaj asked Sant Teja Singh to pay Rs. ten thousand for the loss incurred in managing the institution. He did so. He and his family members had to leave Gur Sagar Sahib Mastuana as directed by Sant Attar Singh Ji Maharaj who was extremely kind to Sant Teja Singh upon whom he showered his full grace.

17. HE TOOK CHARGE OF GIRLS KHALSA HIGH SCHOOL KALAR

Sant Teja Singh took charge of Khalsa High School Kalar. Here also he did not stay for long time. He was requested by the management of Khalsa College Gujranwala, which remained closed for nearly three years, to revive it. Sant Teja Singh succeeded in this, but here also he did not continue for a long time.

18. MANY EVENTS NOT GIVEN IN THIS SMALL BOOK

Sant Teja Singh served the Sikh Panth at the Sikh League Session at Lahore. He also rendered very useful service at Akal Takhat Sahib, and at Damdama Sahib Guru Ki Kashi. It is most important to submit that the humility shown by Sant Teja Singh during all his life has no parallel. Sant Attar Singh Ji Maharaj was extremely kind to him and showered his full grace on him.

19. STAY AT PAONTA SAHIB

Sant Attar Singh Ji Maharaj merged with God in 1927. Since then upto 1939 Sant Teja Singh preached on very wide scale, the message of the Name, Gurbani etc. throughout India. Countless Sikhs took *Amrit* and became True Soldiers of the Tenth Satguru.

From 1939 to 1945, Sant Teja Singh preached the True Messages and Sermons of the Sikh Religion, at Paonta Sahib. Here he saw, while sitting in deep meditation, that Germans were throwing bombs in England during Second World War. His prayers that Gurdwara in England might remain safe, were fruitful, but he suffered for three months with high fever as he took the entire burden upon himself and the War ended. Allies won it.

During his stay at Paonta Sahib, Sant Teja Singh compiled the life story of Sant Attar Singh Ji Maharaj and made huge constructions in the Gurdwara Paonta Sahib. Very big Gurdwara Hall was got built, residential rooms for *Sangat* and *Langar* Hall were got constructed. The flight of steps on the Yamuna river were also got constructed. Many more constructions were made. School building was also built.

Sant Ji expressed his desire that canals should be constructed in Paonta Sahib. This wish has now been fulfilled. Sant Ji used to observe that this city will extend upto Giri River.

Sant Ji laid the foundation of the Gurdwara at Badri Pur. His prophecy that this place would flourish, has become true.

20. HE GOT BUILT TAPIANA SAHIB KAONKE AND GURDWARA NANAKSAR CHEEMA SAHIB

Sant Teja Singh got a three storeyed Gurdwara built at Kaonke where Sant Attar Singh Ji Maharaj sat in long meditations and had prophesied that this Gurdwara would be built by his 'sincere devotee'.

Sant Teja Singh also got built a very big Gurdwara at Cheema Sahib, the birth-place of Sant Attar Singh Ji Maharaj. A tank was also built. The high enclosure walls were also built. Sant Teja Singh got a small cottage built for his residence. This construction work continued from 1932 to 1952 under the guidance of Sant Teja Singh. The Gurmat Vidyala (School for teaching Gurbani and Sikh Religion) was established. A very big function is held here every year on the occasion of the birthday of Sant Attar Singh Ji Maharaj.

21. SANT TEJA SINGH GAVE LECTURES ON THE SIKH RELIGION IN BANGKOK ETC.

Sant Ji preached the Sikh Religion on a wide and effective scale in Bangkok, Malaya, Singapore, Kuala Lumpur etc. He gave *Khande da Amrit* to several persons. He gave lectures even in Churches, attended World Conference for Universal Peace and Brotherhood of God.

22. SANT TEJA SINGH TOURED WEST PUNJAB AND KASHMIR

Sant Ji fulfilled his mission and rendered great services to the cause of Sikh Religion in the Western Punjab and Kashmir.

23. SANT JI MERGED IN THE SUPREME SOUL (GOD) ON 3RD JULY 1965 AT CHEEMA SAHIB

Sant Teja Singh left this world on the 3rd July 1965 at Cheema Sahib after illness of some months. This he suffered in order to relieve the painful condition of several persons. He did not care for this illness and used to say that only the body

has fever. The soul and mind are absorbed in the Supreme Pleasure in Union with Supreme Soul. Every year a great function on large scale for a week or so is held at Baru Sahib Nahan Distt. Himachal Pradesh in the first week of July. Large number of devotees come to pay respect. At Baru Sahib an ideal and magnificent educational centre with modern and scientific courses combined with training in (Brahm Vidya) the Universal and Spiritual Sikh Teachings is established. It is most popular. All must get full benefit of this magnificent educational centre established with the extreme Grace of Guru Nanak, Baba Attar Singh Ji and Sant Teja Singh.

Sermons and Sayings of SANT ATTAR SINGH JI

1. METHOD OF PROPAGATING SIKHISM

Sant Ji used to sing Divine Hymns, while sitting on the dais where Sri Guru Granth Sahib was placed. His voice was most musical and loud and could be heard at long distances. He would direct the congregation, "*Sangat Ji*, Take the *Amrit* of the Tenth Satguru and become his True Sikhs. Reap the true fruits of life and attain object of human birth." Lakhs of people took *Amrit* which infused great spiritual influence in them. Sant Ji toured the whole of India. Even Muslims used to attend the congregations.

2. DAILY PROGRAMME

Sant Ji Maharaj used to get up at mid night and would read daily Gurbani which took about one and half hours. After this the selected devotees used to give bath to him with several metal pitchers full of water. Then he used to attend the *Diwan* (congregation of *Sangat*) in the presence of Sri Guru Granth Sahib. After *Asa Di Var*, which was usually sung by the Sikh musicians (*Ragis*) Sant Ji used to sing Divine Hymns and sometimes would give a brief discourse. Then *Khande da Amrit* was administered to large number of devotees. In the afternoon in the *Langar* (free kitchen), *Sangat* would take meals and would go on singing Divine Hymns, Sant Ji used to take his meals sitting in the *Sangat* and not at any special seat. He had full control on hunger and sleep. None ever saw Sant Ji tired or

feeling sleepy. He would go for night rest at about 10 p.m. for hardly two hours.

3. KHANDE DA AMRIT (NECTAR)

Wherever Sant Attar Singh Ji Maharaj went, he gave priority to the giving of *Amrit* (Nectar prepared by double-edged sword as prescribed by the Tenth Satguru). His magical influence induced all those who had not taken *Amrit*, to do so. Lakhs of devotees became True Singhs by taking *Amrit*. Even Shopkeepers, Banias, Arya Smajists, Sindhis, Princes etc. took advantage of this highly spiritual programme of Sant Ji, who used to declare that the *Amrit* has in fact the hidden magical touch of the Supreme Being.

4. AMRIT CANNOT BE SOLD

Sant Ji would declare, *Amrit* cannot be given for one and a quarter Rupee. This is priceless Divine Gift. Even the kingdom of the nine worlds cannot be its price. Its price is surrender of mind, soul, body and head to the Guru. Sant Ji used to declare, "Follow the dictates of Satguru with full devotion. The Guru does not love the body of such a Sikh who does not in fact follow the rules laid down by him for a Sikh. The True followers get the gift of the Name in due course. Taking of *Amrit* is not a mere formality. Those who do not obey the mandate of the Tenth Guru shall have to suffer pains and misery."

5. SRI GURU GRANTH SAHIB IS THE ONLY TRUE GURU

On this subject, Sant Attar Singh Ji Maharaj declared, "Guru in human forms never existed and will never exist. Even the body of Sri Guru Nanak Dev Ji was not the Guru. *Shabad* which existed within his body was the True Guru. This *Shabad* (i.e. *Naam*) and Gurbani which have been existing and will continue to exist for all times to come, is the True Guru. For this reason the Tenth Satguru ordered that Sri Guru Granth Sahib is the True Guru for all." In this connection a true story must be narrated. Sant Ji Maharaj was holding *Diwans* in a

village near Sakhar (Sindh, now in Pakistan). A rich Arya Smajist of the village attended the *Kirtan* of Sant Ji Maharaj. He argued with Sant Ji Maharaj and said, "You are worshipping papers i.e. a book so you are an idol-worshipper. Sant Ji Maharaj observed, "The Sikhs do not bow before paper. They bow before the *Shabad*. As *Shabad* is written on papers, so the bound volume is also to be shown full respect." That Arya Smajist still went on arguing in a foolish way. Sant Ji observed, "You can get the matter decided by Sri Guru Granth Sahib." A blank piece of paper was placed under Sri Guru Granth Sahib and long prayer was made by Sant Ji, who submitted, "Kindly you yourself tell us what you are." The folded paper was then given to that Arya Smajist after this and he was asked to read it in his house. When he reached his house, he unfolded the paper. Lo ! On this it was written :

“ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ”

(All ills and pains result by forgetting God)

Now he was fully satisfied that Sri Guru Granth Sahib is 'All Pervading' i.e. 'Waheguru'. But as he had made objectionable remarks about the same, he was punished by supernatural powers. His body was defiled and he became a leper soon. Now he collected the Panchayat so that they could take him to Sant Ji and get pardon. They then came to Sant Ji and the Arya Smajist begged for pardon. Sant Ji directed him to get morning and evening *Diwans* held in his house for one month. He complied with this. Sant Ji then directed him to get built a Gurdwara in his village. This was also complied with. On the main gate of the Gurdwara the above Divine Verse was got engraved. He was cured and was relieved of the disease.

6. SOME OF THE SERMONS GIVEN BY SANT JI

All True Saints have been making observations based on Gurbani and Sikhism. They in fact had become One with Almighty during their lifetime. They have been and even now are very rare and not very many. The virtues of such Saints are described in Gurbani and in seventh and eighth *Ashtpadi* of Sukhmani Sahib also. Only a few out of countless such

sermons are given below.

1. The True Saints etc. are indispensable. Help of True Saints has been needed in all the ages.
2. God resides within the True Guru—Word is the True Guru.
3. The false sadhus show false ways.
4. The Words and Divine Hymns are the True Guru.
5. *Shabad* is Guru.
6. Acquisition of Occult Powers (*Ridhi* and *Sidhi*) etc. is useless.
7. Gurbani and the Word are the biggest charms.
8. Thoughts of money are wiped off by True Saints.
9. Honestly earned bread is essential for meditation.
10. Voice of children is voice of God.
11. Tune the mind with sound.
12. True sadhu need not wear coloured clothes.
13. Coarse clothes are proper for True Saints.
14. Testing spiritual powers is not good.
15. Sadhu does not worry for his body.
16. Shun society of liquor vendors etc.
17. Correct way of giving money to *Ragis* is to do so after the *Kirtan* is finished.
18. Death protects the mortal till the appointed time.
19. Money is not accepted by faqirs.
20. Discard all, if God and Guru are to be realised.
21. Roots of the Khalsa cannot be destroyed by anyone.
22. The man who cuts his hair, pricks the body of the Satguru.
23. Tenth Satguru showers the Nectar of the Name when *Amrit* is given.
24. Never sit on cushion in *Sangat*.
25. Biggest virtue is to excuse others.
26. To become a true faqir is most difficult.
27. Gold is like yellow mud for a True Saint.
28. Never remove '*Kachhehra*' from both the legs.
29. *Amrit* cannot be purchased with money.
30. The Divine Watchmen surround the True Saints.
31. *Shahids* are present near True Saints. You can hear sounds of horses' hoofs.

32. 'Babek Budh' means the Faculty of distinguishing evil from good.
33. On the touch-stone of Truth only a few will succeed.
34. Do good to others—Satguru arranges everything.
35. Brahmngiani can never be deceived by Mammon.
36. True Saints are servants and messengers of the Satgurus.
37. Bread with pickles becomes most tasteful in the free kitchen.
38. Do not be proud of your physique.
39. Without service of the Satguru and the *Sangat*, humility cannot be achieved.
40. Biggest supernatural powers which control the world etc., are the results of repetition of the Name and the worship of God and Satguru.
41. All charms, magic, etc., become wholly powerless when the Name is repeated and Gurbani is read.
42. Controversies and arguments cause grief.
43. Supernatural 'Singhs' keep watch around True Saints.
44. Thieves and True Saints cannot live at the same place.
45. No shortage of food takes place in the houses of sincere devotees.
46. One should not tell others about his elevated spiritual state.
47. Find the Name by reading Sri Guru Granth Sahib.
48. *Shahid* Singhs perform *Kirtan*.
49. The Divine Hymns contain Divine Sermons.
50. This body is foreign.
51. Divine Light will be obtained by the rightful and deserving devotees.
52. Advancement of the Sikhs will take concrete shape only when all get up at 3 a.m. and perform worship as ordered by the Satgurus.
53. To attach one's mind constantly with the Name just as the clock goes on striking 'Tik-Tik', is the only best job to be done by the mortal.
54. Equal treatment for all the *Sangat* is essential.
55. Appeal for funds should not be made in the *Diwan*.
56. Brahmngiani remains merged in the Name.

57. Bring others in the fold of Sikhism with love.
58. The *Shabad* is the True Guru.
59. *Dehdhari* (Guru in the form of human body) never existed.
60. The Saints are always ready to infuse Divine Knowledge within the sincere seekers.
61. When God is kind, no shortage of any kind will be experienced.
62. Sach Khand described—The state of attachment of mind and heart with the Supreme Being in his Formless Form after discarding three modes of mammon results in reaching Sach Khand.
63. There will be no transmigration of the soul of a devotee who sacrifices all for the Satguru.
64. *Ardas* (final prayer) should not be long.
65. Do not cause any hinderance in administration of *Amrit*.
66. Abide by God's Will and do not speak harsh words.
67. Sweepers should also be given *Amrit* and treated as brethren.
68. *Seva* (free service) maintains physical and mental health and finally takes the devotee to the Kingdom of the Satguru.
69. The wearing of a sheet of cloth indicates shroud for the saint.
70. *Langar* (free kitchen)—Gets one and half maund of pure *Ghee* from heaven everyday.
71. Ever remember that we have to die.
72. The worldly riches etc. will remain here—Do not remain attached with these.
73. Going to jails is not a religious deed.
74. Congregational prayers, sincerely made, produce miracles.
75. Never stand with a sword (naked or shielded) in front of Sri Guru Granth Sahib, while performing *Ardas*.
76. After he merges in Supreme Being the True Saint cannot be seen in physical body. But can always be seen through the '*Shabad*' (Meditation on the Words).
77. If the Sikh catches hold the finger of the True Guru, the latter carries the former in his lap; but if the Sikh does not do so then he has to weep on account of his obstinacy.

78. The conduct and duties of a Sikh are the worship of the Name, God and the Satguru, detachment from mammon, adoption of Divine Knowledge, control of mind and suppression of the evil instincts.
79. Do not write or engrave Gurmukhi words on the floors.
80. Falsehood, sinful acts and evil ways etc. prevailing in India will cause disaster and its ruin.
81. World is mere mirage.
82. Persons, who follow the Western culture, in fact, are ghosts.
83. Obey the Divine Will, True meditation by closing the eyes is most difficult.
84. The man-made poems are false. The Gurbani alone is True and Divine.
85. True Sikhs can be counted on fingers.
86. *Seva* (selfless service) stands on a higher footing than false sense of dignity.
87. A True Saint is supposed by the devotees to be a 'Bulwark' to fulfil their desires. This is not correct. The True Saint tells the correct way and then it is for the devotee to gain benefits by following it.
88. One should fix his mind internally on the *Kirtan*, when Divine Hymns are being sung. Real object of *Kirtan* explained.
89. The 'Internal Diamond' is True and most pure, but the External Diamond is most false.
90. It is most difficult to win the mind.
91. Greed—acts done under the influence of greed, cause the seeker to be put in fetters and chains i.e. (Results in his transmigration).
92. There is no real *Swaraj* till corruption is wiped off.
93. It is difficult to become a successful and true faqir.
94. *Simran* (meditation etc.) in solitude is not essential.
95. Success of Khalsa—the day, the Guru Khalsa honestly and impartially chooses five leaders and follows them—success in all spheres will follow the Khalsa.
96. Soul of the Saint—True Saints are not bodies—Their souls are True Saints.



ISBN 81-7205-143-3

