

Ekoankar
Sri Satguru Ram Singh Ji Sahay

Brief Satguru-history

In the different periods of time the Lord Creator assuming different forms, the Satguru form, have been manifesting in the human form on this earth, for human welfare, relieving the poor and grief-stricken from their miseries and to guide the living beings for their unification with the Supreme Being. In sequence of the time periods the description of the prophets is given in the Sri Adi Granth Sahib like this:

"Satjug tai manio chhalio bal bawan bhaio ||
Tretai tai manio Ram Raghuvans kahaio ||
Duapur Krishan Murar Kans kirtarth keo ||
Ugrasen kau raj abhai bhegtah jan dio ||
Kalijug parmanu Nanak Guru Angad Amar kahio ||
Sri Guru raj abichal atal adi purukh farmaio ||

-Swaiye Mahle Pehle ke pp. 1390

Satta Balwand has stated in Ramkali di Var:

"Jot uha jugat sai
Seh kaia fer paltiai !"

According to Adi Sri Granth Sahib in Satjug Bal Avtar, in treta Bhagwan Ram, in Duapar Bhagwan Krishan and in Kaljug Sri Guru Nanak Dev Ji prophet have manifested in this world. At present in Kaljug the flame of Satguru Nanak is illuminating.

It is stated in the Goshat of Ajitte Randhave:

"Sara Kalijug bhogsi Nanak dhar awtar"

-Janamsakhi Bhai Bala Ji

Sri Guru Arjan Dev Ji have stated in Gujri Rag:

"Abichal neev dhri Guru Nanak
nit nit charai sawaee !"

-Adi Sri Granth Sahib pp.500

The brief description of the Guru-history since Sri Guru Nanak Dev Ji to the present time is like this:-

Sri Guru Nanak Dev Ji

Luminance	:	full moon's day of Kattak, Samvat 1526 (A.D. 1469).
Place of Luminance	:	Rai Bhoi di Talwandi (Now Sri Nankana Sahib, Pakistan)
Father	:	Sri Mehta Kalu Ji, Bedi, Patwari
Mother	:	Tripta Ji
Sister	:	Nanaki Ji
Sons	:	Sri Chand Ji, Lakhmi das Ji
Mingled with the Supreme	:	23 Assu (Sudi 10), Samvat1596
Soul	:	(September 1539 A.D.) in the age of 70 years at Kartarpur.
Bani	:	Japuji, Asa di Var, Side Gosht, Baramah, RagTukhari, Patti Malhar te Majh di Var, and Nasiatnama. 974 Shabad in 19 Ragas. (1) Salok Sahaskriti, Salok, Varan te Vadhik te Sohile.

Satguru Nanak Dev Ji performed miraculous deeds since his childhood and made the people feel the existence of God. Sri Satguru Ji visited all the four directions since 1501 A.D. with Bhai Bala and Bhai Mardana to put the bewildered humanity on the right track and professed to the people to work hard, share the food with others and remember and repeat the Nam.

Satguru Nanak Dev ji not only traveled far and wide for the emancipation of the people but also persuaded the Sidhs and Naths, who used to go to the mountain tops for meditation after relinquishing this world, to carry on the Bhajan- Bani by adopting Grihast Marg.

Sri Guru Nanak Dev Ji stressed on the need of a Guru and the importance of the bestowal of the Guru. The salvation of the servant takes place by itself but the being can cross the Bhavjal- Sagar only after taking refuge with the embodied Guru and mingles with the Supreme Soul.

The Gurutradition is continuing since ages and would keep continue. All the Gurus had performed their functions according to the situations of their times.

"Hari Jugah jugo jug jugah jugo sad piri Guru chalandi If'

" Jug jug piri chalai Satguru ki If'

- Sri Adi Granth pp.1179.

None of the Gurus had considered the Gurgaddi as ancestral heritage or personal matter, but they appointed the rightful person as their successor. All the Guru Sahiban are the living flame of Guru Nanak Dev Ji. From the ages Satguru had been acquiring the luminance form and kept changing bodily. At present on the sacred seat of Sri Satguru Nanak Dev ji, Sri Satguru Ram Singh ji, Sri Satguru Jagjit Singh Ji is seated.

The basic tenet of Sikhism has been to obey the commands of ones Satguru and acquire joys of life. And obeying of the commands is a real Sikhism. Considering the Satguru as the Lord Creator, the Supreme Being, to remain completely dedicated to the Satguru, never to think while obeying the reverence and reason has no compatibility in itself. Where the question arises then keep it in mind that the feeling of reverence has vanished, there remains no reverence at all.

On the commands of Sri Satguru Nanak Dev Ji his sons Sri Chand and Lakhmi dass did not prove true. Bhai Bala and Bhai Mardana also considered Satguru Nanak Dev Ji as complete saint and they also acquired saintliness. Baba Budha Ji considered him Brahm Giani and he also turned Brahm Giani, Bhai Lehna Ji considered Satguru Nanak Dev Ji as the Lord Creator, the Supreme Being and Satguru Nanak Dev Ji in turn named Bhai Lehna as Sri Satguru Anged Dev Ji and appointing him the successor to his sacred seat bestowed him with the Guruship (Eternal Being). It is a matter of faith in the Guru.

In the form of Bhai Lehna, Sri Satguru Anged Dev Ji served Sri Satguru Nanak Dev Ji with great reverence and love for seven years from Samvat 1589-1596 (A.D. 1532-1539) living in his feet and without any question accepted every command of Satguru Ji gay faced. Once Sri Satguru Nanak Dev Ji ordered him to retrieve the bowl lying in the mud, the remaining Sikhs and his sons delved deep into their thoughts but Bhai Lehna Ji without bothering for his clean clothes and body brought out the bowl lying in the mud.

Once Sri Guru Nanak Dev Ji asked, "How much night has passed?"

Bhai Lehna Ji replied with folded hands, "O Lord ! the night you have ordered to pass has passed, which you have kept with yourself that is with you, it is neither half nor the full has passed, with your grace the time is moving on."

Once Sri Guru Nanak Dev Ji issued a command to the Sikhs, "A dead body is lying under this cloth, eat it up."

Listening the command of Satguru Ji every other Sikh got shaky but Bhai Lehna Ji submitted meekly,

"O, nurturer of the poor, command me from which side I should start eating."

When with his orders the cloth was picked up the sweet pudding was lying there.

Sri Satguru Nanak Dev Ji approved of the selfless service, devotion and reverence of Bhai Lehna Ji and bestowed him with Guriai by placing five paise and a coconut in the platter and bowing his head before him according to the traditional rites, and by changing his name from Lehna Ji he blessed and installed him a Guru by the name Sri Guru Angad Dev Ji.

The mark of Guriai was put on his head by Baba Budha Ji as per the commands of Sri Satguru Nanak Dev Ji.

Sri Guru Nanak Dev Ji left for his eternal abode at Kartarpur on 23 Assu (Sudi 10), Samvat 1596 (A.D. 1539).

Sri Satguru Angad Dev Ji

Luminance	: 5 Vaisakh Samvat 1561 (31 March 1503 A.D.)
Place of Luminance	: Village Rai Matte di Sarai (District Ferozepur)
Father	: Sri Pheru Mal Ji, Khatri
Mother	: Daya Kaur Ji
Mehal	: Khiwi Ji
Offsprings	: Sri Dasu Ji, Sri Datu Ji, Bibi Amro Ji, Bibi Anokhi Ji.
Enthronement	: 17 Harh 1596 (1539 A.D.)
Mingled with the Supreme Soul	: On Chet Sudi 4, Samvat 1609 (26 March, 1552) at the age of 48 years at Khadur Sahib (District Amritsar).
Bani	: Sri Guru Angad Dev Ji wrote 62 Salokas in 9 Ragas which are compiled in Adi Sri Granth Sahib. Sri Guru Angad Dev Ji listened the life story of Sri Guru Nanak Dev Ji from Bhai Bala Ji and dictated the same to Bhai Paira Mokha Ji.

Sri Satguru Angad Dev Ji preached Sikhism. Satguru Ji himself obeyed his own Satguru and taught the Sikhs to obey Satguru. He preached to take shelter with the embodied Satguru for acquiring the bestowal of Nam to remember him and stated that only by surrendering to the Satguru one can enter the state of knowledgeability by discarding the soot of the past births.

Sri (Guru) Amardas Ji came to the shelter of Satguru Angad Dev Ji at Khadur Sahib in the age of 62 years. The daughter of Guru Angad Dev Ji, Bibi Amaro was the wife of the nephew of (Guru) Amardas Ji. Sri (Guru) Amardas Ji remained drenched in the service of Sri Guru Angad Dev Ji round the clock for 12 years and remained devoted to his remembrance. He used to bring water from Biasa river for the bath of Satguru Ji daily at pre-dawn, may it be raining profusely or may a storm be there. Besides he used to serve Langar, wash the utensils and sweep the floors. Sri Guru Angad Dev Ji was very happy with his service, simplicity, remembrance and disciplined life and considered him able for the seat of the lord.

On Chet Sudi 4, Samvat 1609 (29 March, 1552 A.D) Sri Satguru Angad Dev Ji put five paise and a coconut there and bowed his head of Guriai to Sri Satguru Amardas Ji and got the mark of Guriai on his forehead from Baba Budha Ji. Sri Satguru Angad Dev Ji mingled with the Supreme Soul at Khadur Sahib (district Amritsar) in the age of 48 years on Chet Sudi 4, Samvat 1609 (29 March 1552 A.D).

Sri Satguru Amardas Ji

Luminance	: Vaisakh Sudi 14, Samvat 1536 (5 May, 1479).
Place of Luminance	: Village Basarke (district Amritsar)
Father	: Sri Tej Bhan Bhalle Khatri
Mother	: Sulakhani Ji
Mehal	: Ram Kaur (Mansa Devi Ji)
Offsprings	: Sri Mohan Ji, Sri Mohri Ji, Bibi Bhani Ji, Bibi Dani Ji
Enthronement	: 3 Vaisakh (Chet Sudi 4) Samvat 1609 (29 March, 1552 A.D.)
Mingled with the Supreme Soul	: 2 Assu (Bhadon Sudi 15) Samvat 1631 (1 September 1574 A.D.) at Goindwal in the age of 95years.
Bani	: 869 Shabad and Salokas in 17 Ragas entered in Adi Sri Granth Sahib under the title Mahala Teeja, Main creations are Anand, Sohile and Patti.

During his age living at Goindwal Sri Satguru Amardas Ji performed his great responsibility of Guriai for 22 years with farsightedness and bestowed a separate, peculiar and unique place to the Sikh religion. This faith started emerging before the world as a distinctive and magnificent religion.

Mughal King Akbar was the ruler during the period of Sri Satguru Amardas Ji. To make the administration more effective Akbar had divided the country in 22 provinces. Sri Guru Amardass Ji installed 22 preachers to organize the religious preaching in the entire country, consequently the Sikh religion started spreading in the country very speedily. From among these 22 seats Guru Amardas Ji bestowed two seats to two women, Mai Sewa of Kabul and Mai Bhago of Kashmir. Satguru Ji commanded the entire congregation to visit Goindwal Sahib on Vaisakhi, Maghi and Diwali. Goindwal Sahib emerged as a new pilgrim place and the bath in its Baoli with 84 stairs was considered as a great religious act.

Guru Amardas Ji made the Guru's community kitchen the essential and integral part of the traditional theological rites. For removing the discrimination of the high and the low Satguru Ji commanded that whosoever may come to visit him he should take parshad in the langar sitting in a row. When King Akbar came to Goindwal he also felt great pleasure by taking parshad of the Guru's community kitchen. King Akbar presented gold coins to Satguru Ji for the community kitchen but Satguru Ji declined to accept them saying, the community kitchen of Guru's abode runs with the blessings of the Supreme Being and it is not in want of some individual help. For eradicating the custom of veil among the women Guru Amardas Ji commanded that no woman would appear in the congregation in veil. During those days Satguru Ji condemned the custom of widow self-immolation at the pyre of the departed husband. It was the great contribution of Guru Amardas Ji to make efforts to eradicate widow self-immolation custom. Satguru Amardas Ji made to understand the widow going to self-immolate in the separation of her husband according to the prevalent custom:

"Bhi so satia janiun, seel santokh rahann
Sewan saiin apna nit uth sammalunn"

-Sri Adi Granth pp. 787

Feeling the necessity of a lofty centre for the Sikh religion Guru Amardas ji commanded Bhai Jetha ji to inhabit a town at 'Chak Guru Ka' (Sri Amritsar). Bhai Jetha ji (Guru Ramdas Ji) was the husband of Guru Amardas Ji's daughter Bibi Bhani Ji. Like the predecessor Satgurus he also performed hard service, remembrance by living under the shadow of the feet of the Guru. When Guru Amardas Ji commanded him in the form of last test that raise platforms, the platforms were raised, then got dismantled, were raised again, and were got dismantled again. Thus the command was repeated four times. All the Sikh backtracked and even said that due to increased age Guru Ji is doing such thing, but Bhai Jetha Ji (Guru Ramdas Ji) had said, ' My job is to obey the command, raise a platform, or dismantle it, it is the pleasure of Satguru Ji. What is right and what is wrong, it is upto him.'

Guru Amardas Ji bestowed the sacred seat to Bhai Jetha Ji on 2 Assu Samvat 1638 (September 1574) and made him Satguru Ramdas. Satguru Amardas Ji mingled with the Supreme Soul in September, 1574 A.D at Goindwal.

Sri Satugur Ramdas Ji

Luminance	:	26 Assu (Kattak Vadi dooj) Samvat 1591 (1534A.D.)
Place of Luminance	:	Chuna Mandi, Lahore
Father	:	Sri Haridas Mal Ji, Sodhi Khatri
Mother	:	Daya Kaur Ji
Mehal	:	Bhani Ji
Offsprings	:	Sri Pirthi Chand, Sri Mahadev Ji Sri (Guru) Arjan Dev Ji
Enthronement	:	2 Assu 1631 (September 1574)
Mingled with the Supreme Soul	:	Bhadon Sudi Teej, Samvat 1638 (September 1581). In the age of 47 years at Goindwal
Bani	:	635 Shabad in 30 Ragas, Sohle including Paurian to Saloka, Ghorian, Karhale, Solhe te Chhant, 8 Varan, Sri Rag, Gauri, Bihagra, Vadhans, Sorath, Bilawal, Sarang and Kanra.

During his seven year term Sri Satguru Ramdas Ji developed and strengthened the Sikh religion. He started the Masand-system. Masands were preachers of Sikhism like the manji authorities installed by Guru Amardas Ji and used to deliver the gifts for the guru in the shape of money and articles at the Guru-abode, with which religious functions were performed.

Sri Satgurur Ramdas Ji inhabited Amritsar city and made it his main centre. Here he got constructed a holy pond also which became famous with the name of 'Ramdas Sarovar'. Guru Ramdas Ji insisted on the necessity of the congregation with the Satguru vehemently. He considered his youngest son Sri Arjan Dev Ji among the three sons as capable for the sacred seat and on Bhadon Sudi Teej Samvat 1638 (September 1582) placing five paise and a coconut bowed his head to Sri Guru Arjan Dev Ji and got the mark of Guriai placed on his head from Baba Budha Ji and enthroned him and in the age of 47 he mingled with the Supreme Soul at Goindwal.

Sri Satguru Arjan Dev Ji

Luminance	:	Vaisakh Sudi 7, Samvat 1620 (15 April, 1563 A.D.)
Place of Luminance	:	Goindwal (district Amritsar)
Father	:	Sri Guru Ramdas Ji
Mother	:	Mata Bhani Ji
Mehal	:	Bibi Ganga Ji
Offsprings	:	(Guru) Hargobind Ji
Enthronement	:	2 Assu, 1638 (September, 1581)
Martyrdom	:	Jeth sudi Chauth, Samvat 1663 (30 May 1606A.D.) at the age of 43 years at Lahore
Bani	:	2216 Shabad in 30 Ragas. Sukhmani Sahib, Baramah Majh, Thiti, Bawan Akhri, Gatha, Funhe, Chaubole, Pehre, Solhe, Salok Sahaskriti te Varan te Salok Varan te Vadhik.

The most great work of the fifth lord Sri Guru Arjan Dev Ji is the compilation and editing of Adi Sri Granth Sahib, in which Bhai Gurdas Ji was his associate and helper. Satguru Ji very benignly got the Bani of first four Gurus and his own Bani written in a sequence. The Bani of 15 Bhagat, 11 Bhatt poets and 4 closest Rababis of the Guru Ghar was compiled in it.

The period of Guru Arjan Dev Ji is most vital in the development of the Sikh religion. Sri Guru Arjan Dev Ji got constructed Harimander Sahib in the very middle of the sacred pond got constructed by Guru Ramdas Ji at Amritsar, the foundation of which was got laid down from the Kadri Sufi of Lahore Hazrat Mian Mir.

Sri Guru Arjan Dev Ji inhabited Tarn Taran, Kartarpur and Hargobind Nagar (Chheherta Sahib). He got constructed a large sacred pond at Tran Taran. During the calamity of draught for the help of the people Satguru Ji got constructed a well with six sets of persian wheels. The fame of Sikhism spreaded far and wide and the respect of Satguru Ji also increased manifold.

In the Harimander Sahib Katha started to take place after the Kirtan of Asa di Var. Bhai Tiloka Ji used to chant Shabads and Bhai Gurdas Ji used to perform Katha. Satguru Ji himself used to perform Kirtan with a Saranda. Satguru Ji visited many areas for preaching Sikhism.

At that time Mughal king Jahangir was ruling. When Jahangir's son Khusro revolted he (Khusro) ran away from Agra and crossing Punjab he came to see Sri Guru Arjan Dev Ji and took meals in the community kitchen also. When Jahangir came to know of it he got very agitated. He was not already tolerating the fame and name of Sri Guru Arjan Dev Ji, the incumbent of the sacred seat of Guru Nanak Dev Ji. King Jahangir fulfilled his motive by keeping his diwan Chandu in the forefront. He ordered the arrest of Sri Guru Arjan Dev Ji to punish him.

Sri Guru Arjan Dev Ji was taken into custody on 26 May, 1606. Government ruling class hurled cruelties upon Satguru Ji at Lahore. Satguru Ji was made to sit in the boiling cauldron in the scorching heat of Jeth. Made him sit on the hot iron plate and poured hot sand over him. When even then Guru Ji did not dither they planned to wrep Guru Ji in cow skin. Guru Ji could tolerate every other cruelty but it was beyond his forbearance. He thought it right to sacrifice his life rather than tolerating such a thing. Guru Ji expressed his desire to take bath in Ravi. Rulers thinking this that the cold water would be more harmful to Guru Ji, allowed it. Guru Ji went to Ravi to take bath and therein itself mingled with the Supreme Soul on 30 May, 1606 A.D. The body of Guru Ji disappeared and rulers could not find it.

Sri Guru Arjan Dev Ji had already indicated his intention to install Sri (Guru) Hargobind Ji as his successors. Guru Ji had commanded Sri Hargobind Ji that keeping the situations in view he should occupy the sacred seat fully armed. The sacred seat is not left vacant for even a single minute. When Sri Satguru Arjan Dev Ji mingled with the Supreme Soul at the same time Sri Satguru Hargobind Ji got seated on the sacred seat.

Sri Satguru Hargobind Ji

Luminance	: 21 Harh (Vadi 6) Samvat 1652, 14 June 1595 A.D.
Place of Luminance	: Village Vadali (district Amritsar)
Father	: Sri Guru Arjan Dev Ji
Mother	: Ganga Ji
Mehal	: Nanaki Ji, Damodari Ji, Mahadevi Ji
Offsprings	: Baba Gurditta Ji, Bibi Veero Ji, Sri Surajmal Ji, Sri Ani Rai Ji, Sri Atal Rai Ji and Sri (Guru) Teg Bahadar Ji.
Enthronement	: Jeth Sudi Chauth, Samvat 1663, (30 May, 1606)
Mingled with Supreme Soul	: 7 Chet (Sudi 5), Samvat 1701,(3 March 1644 A.D.) at the age of 49 years at Kiratpur Sahib.

Enthroned at the age of eleven years Sri Guru Hargobind Ji wore two swords of Miri and Piri indicating the harmony of devotion and power. The waste band of Satguru Ji weighed 50 seers.

Sri Guru Hargobind Ji commanded that the followers should bring good horses and arms as gifts. Sikhs started taking training in armoury along with service. After performing the Kirtan of Asa Di Var Dhadis used to recite Vars of warriors. Listening these Vars so many people joined the army of Satguru Ji. Chosen warriors used to be with Satguru Ji at every moment.

Sri Guru Hargobind Ji got constructed a fort named Lohgarh at Amritsar for security and strength. Satguru Ji got constructed Akal Takht in front of the Darshani Deodhi of Harmandir Sahib to settle the disputes.

In the view of the Mughal Rulers these activities of Sri Guru Hargobind Sahib Ji and the Sikhs were very dangerous. Emperor Jahangir had thought that after the martyrdom of Sri Guru Arjan Dev Ji the sacred seat of Guru Nanak Dev Ji would be deactivated but with the grace of Sri Guru Hargobind Ji he was very much amazed to see the changing form of the Sikhs. The construction of forts, deployment of army, the settlement of disputes by Satguru Ji, giving shelter to the soldiers expelled from the Mughal army were a direct challenge to the Mughal Rule.

To recover the penalty imposed upon Sri Guru Arjan Dev Ji Emperor Jahangir detained Sri Guru Hargobind Ji and kept in the Gawalior Fort for some time. At the time of his release Satguru ji also freed with himself the 52 kings imprisoned in the fort. Satguru ji reached Amritsar on the eve of Diwali and Diwali was celebrated.

After the release Sri Guru Hargobind Ji kept his program of warriorship continued. Apart from his visits to Punjab he also traveled to Kashmir and the East. Guru Ji rectified the deficiencies developed in the Masands.

In 1627 Mughal Emperor Shahjahan occupied the throne and he made his strategy towards Sikhs more stringent. During this period four major and some minor battles took place between Mughals and Sri Guru Hargobind Ji. Attack had always been from the Mughal side. In these battles for the protection of religion and against the cruelties of the cruel, Satguru Ji always remained victorious. A new tendency of religious war had emerged in the Sikhs. Many times Sikhs fought and won within a single day. The Singhs used to bury the dead Mughals in the evening and raising a platform over them they used to organise diwans on that.

In the last years of his life Guru Ji stayed at Kiratpur Sahib and he mingled with the Supreme Soul here on Chet Sudi 5 Samvat 1701, (3 March, 1644 A.D.) at the age of 49 years after installing his grandson Sri (Guru) Har Rai Ji on the sacred seat. The mark of guriai on the fore head of Sri Guru Har Rai Ji was placed by Bhi Bhana Ji, the son of Baba Budha Ji.

Sri Satguru Har Rai Ji

Luminance	: Magh Sudi 13, 1686, (26 February 1630)
Place of Luminance	: Kiratpur Sahib
Father	: Baba Gurditta Ji
Mother	: Nihal Kaur Ji
Mehal	: Ramo Ji, Krishna Ji, Kot Kalyani Ji, Lariki Ji, Chando Ji, Premo Ji, Anokhi Ji, Tokhi Ji, (These were all the daughters of Sri Daya Ram of village Anup Shehr U.P.)
Offsprings	: Sri Ram Rai Ji, Sri (Guru) Harikrishan Ji
Enthronement	: 7 Chet (Sudi 5), Samvat 1701 (March 1644)
Mingled with Supreme Soul	: Kattak Vadi 9, Samvat 1718, (6 October 1661) at the age of 32 years at Kiratpur Sahib.

The period during the time of Sri Guru Har Rai Ji passed very peacefully. Satguru Ji paid special attention to the poor, needy and to look after, serve and medicate the patients, and also continued the Bir Rasi program which was initiated by the Sixth Guru Hargobind Ji. About 2200 horse riders used to be in a mounted position with Guru Har Rai Ji at every moment, but during this period no battle took place.

When Dara Shikoh reached to Sri Guru Har Rai Ji at Goindwal to save himself from his brother Aurangzeb and requested for help then Satguru Ji stopped the army of Aurangzeb beyond the river which was following him. Dara Shikoh reached Lahore safely.

When Aurangzeb came to know of it, he called Satguru Ji to Delhi. Guru Ji did not go himself but sent his elder son Baba Ram Rai there with the powers bestowed upon him by Guru Ji. Ram Rai performed many miracles and influenced Aurangzeb very much but when Aurangzeb asked him about a line of Gurbani 'Mitti Musalman ki', then in fear he changed the line 'Mitti Musalman ki' to 'Mitti Baiman ki'.

When Guru Har Rai Ji learnt all this he became very agitated and commanded that Ram Rai should not come to our presence and no Sikh should keep any dealing with him. Sri Guru Har Rai Ji entrusted the sacred seat to his younger son Sri (Guru) Harikrishan Ji on 7 Kattak (Vadi 9) Samvat 1718 (7 October 1661 A.D) and mingled with Supreme Soul at Kiratpur Sahib.

Sri Satguru Harikrishan Ji

Luminance	:	8 Sawan Samvat 1713 (7 July 1656 A.D.)
Place of Luminance	:	Kiratpur Sahib
Father	:	Sri Guru Har Rai Ji
Mother	:	Krishan Kaur Ji
Enthronement	:	7 Kattak (Vadi 9) Samvat 1718 (7 October 1661)
Mingled with the Supreme Soul	:	Chet Sudi 14, Samvat 1721 (30 March 1664) at the age of about 60 years at Delhi.

When Sri Guru Harikrishan Ji seated on the sacred seat at the age of about five and a quarter years then his younger brother Baba Ram Rai Ji provoked Emperor Aurangzeb that Harikrishan is yet very young of age and I have the right on the sacred seat, so it may be got entrusted to me. Aurangzeb called Sri Guru Harikrishan Ji to Delhi. Satguru Ji went to Delhi on Aurangzeb's invitation along with his mother and some followers. When he was going to Delhi on the way at village Panjokhra (district Ambala) for the awakening of the pandits he placed his stick over the head of an illiterate Jheur named Chhajju who explained the meanings of Gita.

At Delhi the stay of Sri Guru Harikrishan Ji was arranged in the palaces of Emperor Aurangzeb's General Raja Jai Singh. In those days cholera had spread in Delhi. By drinking the water touched to the feet of Satguru ji, the patients started getting cured. Raja Jai Singh filled many troughs and by sipping water from those many people were cured.

Satguru ji performed many strange miracles. He was still at Delhi when he suffered an attack of small pox. Actually he did not want to meet Aurangzeb. Seeing the last time of Guru Ji Sikhs requested.

"O true Lord, to whom have you handed us over?"

Satguru Ji commanded, "Baba baseh je gram Bakale."

The indication of Guru Harikrishan Ji towards Baba Bakala was about Sri Guru Teg Bahadar Ji who was found out by a merchant Makhhan Shah. Sri Harikrishan Ji mingled with the Supreme Soul on Chet Sudi 14, Samvat 1721, (30 March, 1664)

and as per guru tradition on his command Sri Guru Teg Bahadar Ji seated on the sacred seat. Makhan Shah Lubana climbed on the roof of the house of a merchant and said aloud, "Guru Ladho re" and the followers came and bowed before Guru Teg Bahadar Ji and got the blessings.

As per the words "Baba Baseh Je gram Bakale" uttered by Guru Harikrishan Ji at Delhi on 18 Vaisakh 1721, Bhai Gurditta Ji grandson of Baba Budha Ji presented five paise and a coconut to Sri Guru Teg Bahadur Ji at Bakala and placed the mark of Guriai on his head.

Sri Satguru Teg Bahadar Ji

Luminance	:	5 Vaisakh (Vadi 5), Samvat 1678 (1 April, 1621 A.D.)
Place of Luminance	:	Amritsar
Father	:	Sri Guru Hargobind Ji
Mother	:	Nanaki Ji
Mehal	:	Gujri Ji
Offspring	:	Sri (Guru) Gobind Rai (Singh) Ji
Enthronement	:	Chet Sudi 14, Samva 1721 (30 March 1664 A.D.)
Martyrdom	:	Maghar Sudi 5 Samvat 1731 (11 November 1675 A.D) at Delhi
Bani	:	Sri Guru Teg Bahadur Ji created 59 Dupade and Tipade in Ragas. Apart from it 57 Salokas entered at the end of Adi Sri Granth Sahib from page 1426 to 1429 are also his creation.

After Guru Harikrishan Ji mingled with the Supreme Soul 22 Sodhis suffering from greed came to Bakala and spreading their cots there sat like gurus. Posing himself to be the greatest was Dhir Mal Son of Baba Gurditta Ji.

Makhan Shah Lubana was a merchant of village Gujrat Tanda district Jehlum. He was trading goods to native and foreign countries. Once his ship loaded with merchandise struck in the whirlpool of oceanic storm. At this moment of difficulty Makhan Shah Lubana glued his attention to the feet of the successor of the sacred seat of Sri Guru Nanak Dev Ji and requested to take his ship across to the bank and vowed to present 500 gold coins with reverence. Satguru Ji helped him by taking his ship across the ocean. When Makhan Shah reached Bakala to fulfil his vow, he saw that many claimants of the sacred seat were sitting there. He thought that he would present five gold coins to each, and who would be the real guru he would demand 500 gold coins from me. He did the same but nobody asked for the 500 gold coins. At last he came to know that there is a Sodhi named 'Tega', who keeps sitting inside and has not spread any cot. Makhan Shah placed 5 gold coins in his feet and bowed his head, then Sri Teg Bahadar Ji spoke thus

"Bhai you had vowed for 500 gold coins but are presenting only five."

Listening this Makhan Shah became ecstatic and ran to the roof of the house and started crying aloud, "Guru Ladho re, Guru Ladho re." Recognising the reality followers came there and bowed their heads on the feet of Sri Guru Teg Bahadar Ji and got his blessings.

After occupying the sacred seat in Samvat 1722 saviour of the identity of Hindu religion Sri Guru Teg Bahadur Ji came to Sri Darbar Sahib to pay obeisance. At that time Dhirmalias were occupying Sri Darbar Sahib, listening about the arrival of Satguru Ji they locked the doors of Sri Harimandir Sahib and went away.

Sri Satguru Ji paid his obeisance from outside itself and moved to village Valle. The platform on which Hazur had sat under the Beri tree, that platform with the sacred touch of the feet of Sacche Patshah ji became 'Thara Sahib'.

Sri Guru Teg Bahadar Ji visited various places for preaching the Sikhism. When Guru Ji was going about in Assam, Emperor Aurangzeb pronounced a new strategy in consequence of which the campaign to demolish Hindu sacred religious places and their forceful conversion had started. The wave of fear and terror had spread in the whole country. Feeling the harassment of people Satguru Ji instantly came back to Punjab from Assam and started preaching the people to remain calm.

After some time a group of Kashmiri Pandits came to Anandpur Sahib and related its painful story, listening to it Guru Teg Bahadur Ji told Kashmiri Pandits, "Go and tell emperor that if you could convert Guru Teg Bahadar to Islam, all of us would become Muslims."

After some time Guru Teg Bahadar Ji moved to Delhi. He was yet on his way that Mughal government arrested him with some of his follower and was brought to Delhi.

For not accepting the conditions of the Mughal emperor by the Guru Ji, on 10 November, 1675 A.D. first three followers of Guru Ji, Bhai Mati Dass Ji, Bhai Sati Dass Ji and Bhai Divala Ji were administered inhuman tortures and were martyred. When Guru Teg Bahadar Ji was asked that Why is your name Teg Bahadar ? "He replied that I am brever than the sword." Then an youngman Sayad, who was a stoutly built youngman, was given a sword with a raw thread tied on it. When he struck the sword with full force his arm jingled ferociously. He saw that the thread was there in the same condition and the head had separated from the neck even before that, that is Satguru Ji got

martyred even before the blow of sword. And at this place of martyrdom where the head of Guru Ji was lying at Delhi, Gurdwara Sis Ganj is built there.

When on 11 November 1675 A.D Guru Teg Bahadar Ji was martyred a ferocious gale had started, under the cover of which Bhai Jaita Ji moved forward and picked up the sacred head of Guru Ji and along with Bhai Adda and Bhai Nanua he brought the head to Anandpur. Lakhi Shah and his son Nighaia put the body of Guru Ji on their cart and taking the cart to their home for cremating the body of Guru Ji honorably and respectfully they torched their house including the cart . Gurdwara Rakab Ganj is situated at this place today.

When Guru Teg Bahadur Ji got martyrdom at Delhi on 11 November 1675 A.D. at that time Sri Guru Gobind Singh Ji seated on the sacred seat as per the Guriai tradition. On the day of Satvin the mark of Guriai was placed on the forehead of Guru Ji, by presenting 5 paise and a coconut, by Bhai Gurditta Ji, who was from the fifth generation of Baba Budha Ji.

Sri Satguru Gobind Singh Ji

Luminance	:	Poh Sudi 7 Samvat 1723 (22 December 1666)
Place of Luminance	:	Patna Sahib
Father	:	Sri Guru Teg Bahadar Ji
Mother	:	Gujri Ji
Mehal	:	Jeeto Ji, Sundri Ji, Sahib Deva Ji
Offsprings	:	Sahibzade Ajit Singh, Jujhar Singh, Zorawar Singh, Fateh Singh.
Enthronement	:	12 Magher (Sudi 5) Samvat 1732 (11 November, 1675)
Mingled with the Supreme Soul	:	From Samvat 1732 (1675 to 1708 A.D.) lived as entity of Guru Gobind Singh Ji and from 1765 to 1869 (1708 to 1812 A.D.) lived secretly as Baba Ajapal Singh Ji.
Bani	:	Jap Sahib, Akal Ustat, Bachittar Natak, Shastar Nam Mala, Chandi di Var, Ugaradanti, Gurindnama, Swaiye, Zafarnama, Chaupai- He created unfathomed Bani in Punjabi, Hindi, Brij, Sanskrit, Arabic and Persian which is compiled in the Dasam Granth Sahib.

According to the condition of that era Tenth Patshah Sri Guru Gobind Singh Ji commanded the Sikhs to be Amritdhari and armed. The master of arrow and sword Sri Guru Gobind Singh Ji's waistband was of two and a half mounds.

The Sikhs were commanded to learn armoury and gifts were also accepted in the form of horses and arms.

During his time Sri Guru Gobind Singh Ji got constructed many forts. He got manufactured a Ranjit Nagara about which the creator of The Mahan Kosh Bhai Kahn Singh states : The Nagara of Sri Guru Gobind Singh Ji, which used to be beaten in front of the riding carriage, 'The Guru Ghar ko Ranjit Nagara' This Nagara was manufactured in Samvat 1741 at Anandpur.

During those days none else except the emperor could beat the Nagara. In 1670 A.D. Emperor Aurangzeb prohibited the singing of Ragas but Ragas continued to be sung in Sri Guru Gobind Singh Ji's court and Kirtan continued to be performed.

Satguru Ji initiated a tradition of Hola Mahala fair. The increasing fame of Guru Ji started pinching the hill kings, resultantly in the times of Guru Ji he fought many battles with the armies of hill kings and Mughal Emperor.

Sri Guru Gobind Singh Ji spoketh, " I would create such Sikhs who could be identified in lacs of people." In the year 1699 (Samvat 1756) on the Vaisakhi fair at Anandpur Sahib Sri Guru Gobind Singh Ji baptised five Sikhs with Amrit and created. The Khalsa. Sri Guru Gobind Singh Ji awakened the suppressed masses that is the Nation engrossed in deep slumber. He put life in the innocent people considering themselves to be hapless. He threaded the Hindus in such a loving string, the organising power of whom changed the destiny of India.

Bhai Satokh Singh Ji state in 'Suraj' Parkash' that if Guru Gobind Singh Ji had not done this then what would have happened.

"Chhai jati ekta, anekta balai jati, dhai
jati kuchalta kateban kuran ki |
pap parpak jate, dharam dhsak jate,
varan Garak jate, sehat vidhan ki |
Devi dev dehure Santokh Singh door hote,
rit mit jati katha ved au kuran ki |
Sri Guru Gobind Singh patit pawan sur murti
na hoti jo pai karuna nidhan ki |"

Sri Guru Gobind Singh Ji's life of struggles presents the idea of fighting for religious war and preaching the religion remembering the nam side by side. Teaching the life style to the people suffering the cruelties Sri Dashmesh Ji professed that when remembering the nam, all other means of facing the cruel become ineffective then holding the sword and use of power is proper.

The master of the time only Satguru can state when the sword is to be held and when the use of power is to be undertaken. Sri Guru Gobind Singh Ji taught his Sikhs this thing also that without rembering Nam only the power of army cannot protect them. He commanded that Nam should be remembered by awaking at the early dawn and performing ones personal chores, the mind should be kept attached to the Almighty. As

such Guru Sahib cautioned his Sikhs to remain cautious in both the field of religion and war.

Guru Gobind Singh Ji fought many battles, but he himself never became the cause of war, nor he ever attacked first on the alleged enemy. The enemies had been attacking him.

Guru Ji was a Sant Sipahi. He always sought the welfare of everybody. Guru Ji was a great proponent of tolerance and unity. According to him,

'Manas ki jat sabhe, ekai pehchanbo' and
'Jin prem kio tin he prabh paiou.'

This was the reason that when he came to know that one of his attendants Bhai Ghanaia was giving water to the wounded enemies, Then he got very happy and embraced him and gave him ointment also and commanded him to apply ointment to their wounds also.

Guru Gobind Singh Ji commanded the Sikhs to keep the tradition of purity and sacredness. According to him:

"Ja ki rehet na janie, gurmantar nahi cheet
tinka bhojan khaikei visrai har sieun preat!"
"Jahan kahan ka chhkai parsad
Sikh nahin mera aad jugaad!"
"Jab lag khalsa rahe niara ||
tab lag Tej dio main sara ||
jabai khalsa ral mil jai hai ||
dharam ka tej kheen sabh havai hai!"

Guru Gobind Singh was a great literateur. He mainly created spiritual and Bir Rasi literature- There were 52 selected poets in his court.

Dusht Daman, Sant Sipahi, great revolutionary and literary premier Sri Guru Gobind Singh Ji sacrificed for the protection of the Hindu religion and shook the roots of the cruel Mughal rule. In the battles taking place continuously for years, Guru Ji sacrificed his 4 Sahibzade, Mata Gujari and countless Sikhs to protect the religion.

On 7 October 1708 A.D (Samvat 1765 Bikrami) Sri Guru Gobind Singh Ji performed a miracle at Nander. Guru Ji got constructed a pyre and covered it from all sides with Kanats and commanded the Sikhs to keep the Kumait horse ready with its saddle. According to the Panth Parkesh of Giani Gian Singh :

"door konaton sabh Sikh kario
hamri taraf na kou nihrio
pholio hamre nahi angeetha
nahi smadh banaio neetha
jo smadh hamari banwai hai
jag meh teh sarbans na rai hai !"

The description of this incident is in the same form in Bhai Santokh Singh's granth "Suraj Parkash."

The Sikhs remained very uneasy on that whole night. Next day a Sikh came from the horse stable and told that Kumait horse is not there, and Guru Ji has gone somewhere riding that horse. In the mean time a Sikh coming from the jungle said that he had met Sri Satguru Ji riding on a horse and had commanded that ask Singh's not to wail.

After that the followers coming from Punjab told that they had seen Guru Ji in the jungle riding Kumait horse and fully armed. When the ashes of the pyre were searched Sikhs did not find any mortal remains or any arm from the pyre and Sikhs believed that Guru Ji had gone to some unknown place after enacting this miracle.

After some days from the Sitara Fort situated in that area Guru Ji had released two Rajput brothers Rustam Rao and Bala Rao from the imprisonment who held stirrups of the Kumait horse. Sri Guru Gobind Singh Ji had also helped Banda Bahadur in the battle of Sirhind while leading his secret life.

Before 1753 A.D (Samvat 1810) Guru Ji reached Bhadra and in Samvat 1812 he helped Bhadra's Rajput king Lal Singh. Guru Ji had changed his name to Ajapal Singh. From 1757 to 1761 A.D. Guru Ji kept wandering in the dense forests near Jind for six years. Form 1761 to 1763 A.D he remained at Patiala. And after that remained in the forest of Nabha.

According to an article published in Masak Phulwari being published by Bhai Kahn Singh Ji Nabha, Ajapal Singh alias Guru Gobind Singh used to cover his half face so

that he could not be recognised. Here he used to go to the help of Sikhs meeting with some difficulties. In 1775 A.D (Samvat 1832) Guru Ji helped Natha Singh Dial Singh Shahid, Babe di Ber Sialkot. In 1776 A.D. (Samvat 1833) when last battle of Tureks took place with the Singhs, in which Bedi Baba Ram Singh Ji Kotli was martyred, Satguru ji had reached for help. Sahnchi Khan was killed and Singhs had won the battle.

In 1800 A.D (Samvat 1857) on the request of Raja Patleshwer Sahib Guru Ji reached to his help in Sanaur battle and made him victorious. Raja was able to snatch the canons, ammuniton and tentage of the enemy.

Mahant Sumer Singh had written in detail the visit of Kalgidhar Ji to Kabul, Peshawar. On the request of a follower living in Pishour Guru Ji appeared to him and after taking meals wore a dress. In memory of this incident 'Gurudwara Kotha Sahib' is situated in Peshawar.

On Vaisakh Sudi 10 Samvat 1869 when Guru Gobind Singh was on his way from Sarvale to Chhoi, and was busy in prayer at a very solitary place on the bank of a river, ha appeared in person to Baba Balak Nath Ji and presenting 5 paise and a coconut entrusted the Guriai.

On Jeth Sudi 5 Samvat 1869 (1812 A.D) Guru Gobind Singh Ji mingled with the Supreme Soul under the name of Baba Ajapal Singh in the Nabha forest.

Sri Satguru Balak Singh Ji

Luminance	:	Phagan Sudi 15 (Puranmashi) Samvat 1841 (1784 A.D)
Place of Luminance	:	Sarvala Pothohar district Attak.
Father	:	S. Dial Singh Ji, Arore Sikh from Battra Caste
Mother	:	Bhagbhari Ji
Mehal	:	Toti Ji
Enthronement	:	Vaisakh Sudi 10, Samvat 1869 (1812 A.D.)Mingled with
The Supreme Soul	:	Maghar Sudi, Puranmashi, Samvat 1919 (6 December, 1862)

In Ajitte Randhave's Gosht (Janamsakhi Bhai Bala ji) Sri Guru Nanak Dev Ji commanded,

"Jad daswan jama hovega, taan Giarwan gupt vartega,

"Sara Kalijug bhogsi Nanak dhar avtar
Gupt giarwan khelsi koi na pavai par."

For most of the time Sri Guru Balak Singh Ji stayed at Hajron Sahib. Guru Ji was especially persuading the Sikhs to attach their minds to the Nam-Bani and Kirtan because after a long struggle the Khalsa Raj had been established in Punjab in those times. But according to the maxim of 'Tapon Raj and Rajon Narak', when Khalsa got rulership with mediation and devotion and untired struggles then moral and religious aspect started becoming weak.

Sri Guru Balak Singh Ji initiated a flow of Asa di Var, Katha-Kirtan, which influenced countless human beings and possessing the gift of Nam they fructified their lives.

"Muia jeevdi gati hovai
Ja siri paiai pani ||"

Var Majh Mahala 1 p. 140.

Sri Satguru Balak Singh Ji especially ordained to take bath including hair grown on head. He ordained that if a person reciting or listening Asa di Var at pre-dawn without

taking bath including the hair grown on the head, he would attract sin in place of virtuous deed, that is the person not taking bath including his hair grown on head pays disrespect to Gurbani.

Sri Satguru Balak Singh Ji entrusted guriai to Sri Satguru Ram Singh Ji by presenting 5 paise and a coconut and bowing his head to him, on Samvat 1898 (1841 A.D.).

Sri Satguru Balak Singh Ji mingled with the Supreme Soul in Samvat 1919 at Hajron Sahib at the age of 78.

Sri Satguru Ram Singh Ji

Luminance	: Magh Sudi 5 (on the day of Basant) Samvat 1872. (1816 A.D.).
Place of Luminance	: Village Raiya (district Ludhiana)
Father	: S. Jassa Singh Ji
Mother	: Satta Kaur Ji
Mehal	: Jassan Ji
Offsprings	: Bibi Nandan Ji, Bibi Daya Kaur ji,
Brother	: Bhai Budh Singh ji (Sri Satguru Hari Singh ji)
Sisters	: Bibi Ram Kaur ji, Bibi Sahib Kaur ji
Enthronement	: Sangrand of Assu Samvat 1898 (1841 A.D.).

The inclination of Sri Satguru Ram Singh Ji was towards worship and Bani since his childhood. He used to speak very less and would remain calm-hearted. He himself used to worship and meditate with complete concentration and used to make other associates remember the Nam. He himself used to put knots to the strings and making rosaries and would give them to his associates to remember the Nam.

At the age of about 22 years his sister's husband Kabal Singh took Sri Satguru Ram Singh ji with him in 1837 A.D (Samvat 1894) and enlisted him in the army of Maharaja Ranjit Singh. Sri Satguru ji remained there in service for eight years. During his service in the army mostly his attention used to be towards worship and meditation only. He used to prepare his meals by himself and would keep complete purity and unadulteratedness. Due to his inclination towards Saintliness his all companions used to call him Sant ji. With his motivation his companions also got attracted towards worship and meditation. The regiment of the platoon of Kanwar Naunihal Singh, in which he was deputed, that became famous as a Bhagatan Wali Regiment due to him.

At that time Khalsa Raj was in a state of demoralisation. Mutual estrangement and scuffles had started in the Khalsa army. Inwardly one respectable group of the army was lying in ambush against Punjab and was busy in negotiations with the British Empire. In 1839 (Samvat 1896 A.D) after the demise of Maharaja Ranjit Singh a civil war had started to capture the throne. The family of the Maharaja indulged in rat race for

selfish ends. Every successor was murdered by turns and within a period of five years the entire family of Maharaja Ranjit Singh was ruined and British rulers occupied the Punjab.

During this on Sangrand of Assu Samvat 1898 (1841 A.D) the platoon of Satguru Ji went to Peshawar on some government task. Incidentally it halted at Hajron. Coming to know of the fame of Guru Balak Singh ji the soldiers of the platoon went to pay obeisance to him. Sri Guru Balak Singh ji entrusted the guriai to Sri Satguru Ram Singh ji, previously entrusted to him by Sri Dashmesh ji. Seating him on the sacred seat blessed him with the Gurmantar and presenting him 5 paise and a coconut bowed his head to him.

In Samvat 1902 (1845 A.D.) Sri Satguru Ram Singh Ji left his job and came to Sri Bhaini Sahib. For some time he did farming and the shop keeping also. Providing practical help his most of the time used to pass with father Baba Jassa Singh Ji. With the profit earned from the shop he used to serve the followers. Knowing of his fame followers from near and far started coming to visit him.

In Samvat 1914 on the day of Vaisakhi (12 April 1857) Sri Satguru Ram Singh ji vouched for rejuvenating Sikhism and preparing Amrit of Khanda at Sri Bhaini Sahib created Sant Khalsa. At the time religious preaching was at a standstill and Manmat had replaced Gurmat. The holy books of Adi Sri Granth Sahib were lying stacked in the almirahs and had suffered termite attack. Sri Satguru ji went from place to place and searching the holy books of Adi Sri Guru Granth Sahib he got out them from the almirahs and after cleaning and dusting them laid them in reading position and made Sikhs to read them. He rejuvenated the religious practice and awakened the Sikhs from religious slumber.

Sri Satguru Ram Singh Ji sent Bhai Rai Singh ji to Sri Hazur Sahib to bring the Langer tradition of Dasam Patshah. Sri Satguru ji also showed the sanctity of performing Havan.

To attach people to the Gurmat Sri Satguru ji visited from place to place in Punjab. By persuading people to read Bani and remember the Nam he rejuvenated the Sikh tradition of Sri Dashmesh ji which was hitherto disappearing.

Countless people were influenced by the glances, sermons and preachings of Sri Satguru ji. Wherever he used to go with his grace thousands of people used to become

Sikhs. The villages after villages became Sikhs. Where nobody ever knew of Gurbani, the sound of Bani started tingling day and night.

Coming to know of his fame people started coming to him from far and wide. In a very short period of time people became Namdharis in lacs of numbers. Sri Satguru ji professed that people should avoid meat, liquor, theft, falsity, earning interest and several other social evils. He professed to remain aloof from the right of others and to keep the practices pure. He motivated ladies and gents to learn Gurmukhi alphabet.

Taking meaningful steps to improve the lot of women in the social field, Sri Satguru Ram Singh Ji did a commendable job. He prohibited people to kill newly born girls, selling them, marrying them in exchange and the child marriage. He motivated them to stop widow burning and persuaded them for widow remarriage. He forbade the women to cover the face with veil and asked them to discontinue the already dead rituals of the past. Not only this in Samvat 1920 (1863 A.D), Satguru ji baptised the ladies with Amrit at village Siarh (district Ludhiana). The same year in June 1863 Satguru ji initiated the tradition of performing Gurmat Anand-Karaj by solemnising the marriage of six inter-caste couples with Havan and Lavan.

Politically, Sri Satguru Ram Singh ji launched the Indian freedom struggle against the British Empire by initiating the non-cooperation movement. This freedom movement was completely non-violent. Under this movement the British rule was not recognised at all. Sri Satguru ji ordered to boycott every foreign thing, which was obeyed firmly. The employment under the British, rail, post and telegraph etc. everything was boycotted. Namdhari Singhs had made their own arrangement to carry mail from one place to other, which was recorded in the British documents as Kuka Postal Service.

Satguru Ram Singh ji installed 22 Subas in different districts of Punjab for religious preaching, which had a close coordination due to which all arrangement were running smoothly. The Subas were deciding the public disputes also.

The campaign of this total Swadeshi created a problem for the British. All the patriot parties were motivated by the Namdhari movement. This non-cooperation concept was adopted by Congress after about fifty years and achieved success in freeing the country. Using this powerful concept of Sri Satguru ji many African countries also won independence later.

For the independence of the country Sri Satguru Ram Singh ji developed international relations with Kashmir, Nepal, Russia, Afganistan etc.

According to the Srinagar report, "The Kuka regiment has been raised in Kashmir in which more than two hundred Kukas have been recruited."

In 1870 A.D Sri Satguru Ram Singh ji sent Suba Sahib Singh and Suba Kahan Singh to the Nepal King with gifts and Nepal King also sent presents to Sri Satguru ji. According to the secret report of Nepal.

"The Rana Jang Bahadur has disclosed that the number of Kukas has raised to 3,15,000 and they have complete faith on their guru.

A Suba of Sri Satguru Ram Singh ji, named Gurcharan Singh went to Russia several times to develop relations and he was honoured there by the government. There is a report about Suba Gurcharan Singh," He is the Suba of Kukas and he would do everything against the British empire till his death."

Persian and Pashto scholar Baba Bishan Singh went to Kabal, Kandhar in Afganistan and preached the Namdhari Mission and sought help from the Amir Sher Ali of Afganistan for the freedom of India. The sons of

Amir Yakub Khan and Abdul Khan came to India. They visited Sri Satguru Ram Singh ji at Sri Bhaini Sahib and held discussions.

Deputy Commissioner of Ludhiana writes in his report, "Kukas are very enthusiastic, people from abroad come to them. Through Bishan Singh Kuka they have strong relations with Kabal, Bukhara and Russia."

Sri Satguru Ram Singh ji shook the roots of the British Empire. There were so many other patriot parties in the country but it has been mentioned in the British government records about Namdharis only.

"Kuka can never be loyal to the British."

Then how could British government accept the influence of the Kuka movement spreading day by day. So for suppressing this movement the British started hurling atrocities upon Kukas. The cruelties of 1871-72 were so hard that the hearts of Britishers also trembled. An English Sir Henry Cotton has written in his biography, "I have not witnessed any such cruelty in whole of my life." But inspite of all that Kuka movement could not be crushed rather it strengthened more in some more years.

In June 1863 after the tradition of Anand Karaj was initiated by Sri Satguru Ram Singh Ji, on the basis of the clamouring created by Pandits and the fake and false reports of the government agents the Punjab government detained Sri Satguru Ram Singh Ji at Sri Bhaini Sahib from 1863 to 1867 and clamped prohibition on the Namdhari

preachings. Feeling the necessity of the preaching Sri Satguru ji first appointed five Subas. The government detained these Subas also. Sri Satguru ji installed seventeen more Subas. In spite of prohibitions all the Subas worked very wisely and preached from place to place. People became Namdhari in large numbers. Sri Satguru ji created seven lac Namdharis in ten years. The awareness increased in people and an anti-British atmosphere was created in whole of Punjab.

British government played yet another disgraced move. They tried to arouse religious sentiments of the people by opening slaughter houses at Amritsar, Malerkotla and Raikot to make them the rivals. They not only allowed the cow-slaughter but the meat of the cow was also allowed to be sold. Hindus and Sikhs started to be desecrated by throwing cow bones. How far could the Namdharis tolerate this cruelty?

Not tolerating the disrespect to Sri Harimander Sahib at Amritsar first of all on 15 June 1871 Namdhari Singhs attacked the government slaughter houses. After remaining underground for over a month the Sikhs connected with this attack appeared before the court under orders of Sri Satguru Ram Singh Ji to get the innocent people released by the government on this account and make statement about their involvement in this attack. These four Namdhari Sikhs-Lehna Singh, Fateh Singh Bhatra, Hakam Singh Patwari and Bihla Singh Narli were martyred by the British government by hanging them under a Banyan tree near the Ram Bagh, Amritsar on 15 September 1871. These brave Singhs put the silky rope in their necks themselves and sacrificed their lives.

After about a month of the Amritsar incident on 15 July 1871 same type of incident happened at Raikot district, Ludhiana. Three Sikhs of village Pitho-Mangal Singh, Mastan Singh and Gurmukh Singh- connected with the Raikot incident were hanged on 5 August 1871 near the Raikot slaughter house.

In the same Raikot incident two Namdhari Sikhs Suba Giani Rattan Singh and Sant Rattan Singh Naiwala were also hanged with a Banyan tree in front of the central jail Ludhiana for instigating the guilty, and this was done on 20 November 1871 to create fear in the public. These all Sikhs put the noose on their necks themselves and sacrificed their lives. Many Sikhs were sentenced to death. The properties of the martyr Sikhs were confiscated and their families were harassed.

Under this strategy of suppression so many Namdhari patriots were tortured and martyred by drowning in the sea. Because of the extreme of such activities that the Saka of Malerkotla happened which is an only instance of such type in world history and be-

cause of this Saka only the British first detained Sri Satguru Ram Singh Ji and then transported him for life.

Because of the cruelties of the British and the hangings of Namdharis at Amritsar, Ludhiana and Raikot, the Namdharis were already provoked against the British. And the rest of the story was completed by Nambardar Gurmukh Singh Farwahi (Malerkotla State) who related the sad story happened to him at the Maghi fair of Sri Bhaini Sahib. He told that when he had visited Malerkotla for some work he saw that a Muslim was taking along a very weak oxen loaded with radishes in vast numbers over its back and was also sitting on its back himself. He told him that the oxen is very weak so it would be better if you climb down from it, and walk on foot. And the clash took place on this matter. Both of them were taken to Kotwali. The Muslim Kaji of Malerkotla first admonished Gurmukh Singh and then in his very presence butchered the oxen, and forced Gurmukh Singh to see it dying miserably. Listening this story from Gurmukh Singh the group of Sikhs at Sri Bhaini Sahib got agitated and they made a program to attack Malerkotla. The leaders of this martyrs' group were Hira Singh Grewal and Lehna Singh Grewal of village Sakroudi, district Sangrur, and this group was moved from Sri Bhaini Sahib by Sri Satguru Ram Singh Ji after distributing them Karah-parshad. In this Malerkotla case 65 Namdhari Sikhs were killed with canons in the barren lands of Malerkotla on 17-18 January, 1875 on the crime of attacking the slaughter house and that too without any trial, and one child Bishan Singh was cut into pieces with sword.

On 17 January, 1872 the Commissioner T.D. Foresith issued an official order to detain Sri Satguru Ram Singh Ji and the Subas. Sri Satguru Ram Singh Ji was detained under 1818 Regulation III. On 18 January Sri Satguru Ram Singh Ji, Suba Jawahar Singh, Suba Sahib Singh, Suba Lakha Singh and personal attendant Bhai Nanu Singh were sent to Paryag Raj Fort in Allahabad. From here British government transported Sri Satguru Ram Singh Ji for life and sent him and Bhai Nanu Singh to the Burma's capital Rangoon on 16 March, 1872. In spite of many hurdles many Sikhs used to reach Burma, and paying obsequiance to Sri Satguru Ji would come back to India with his hukamnamas.

Noticing the visits of the Sikhs to Rangoon British government transported Sri Satguru Ram Singh Ji to Margoi island in a ship named Ananda. He lived there for about eight and a half years and one day suddenly he disappeared from there, so in bewilderment the British government declared that due to diarrhoea Sri Satguru Ji has passed away on 28 November 1885. But there are certain solid proofs which prove that Sri

Satguru Ram Singh ji has not passed away at Margoi rather finding an opportunity he has gone to some unknown place. In a report dated 2 December 1885 Civil Surgeon Margoi prison had stated that Sri Satguru Ram Singh Ji died with diarrhoea on 29 November and on the very next day he was cremated. This news was conveyed to the India government on 8 December through a telegram. After nine months of it Burmese Chief Commissioner Sir Charles Bernard wrote in his letter to his Indian friend Sardar Attar Singh Bhadour, " (Satguru) Ram Singh Kuka is being transferred to such a remote place where it would be difficult for Kukas to contact him." This letter proves the falsity of Sri Satguru Ram Singh Ji's demise at Margoi on 29 November, 1885.

The statement of the Burma Jail report of 1885 Appendix No XVI Vital does not mention the death of any prisoner with diarrhoea in Burma Jail in 1885.

The Civil Surgeon of Margoi Jail writes in his report dated 2 December 1885, "The cremation and the immersion of the mortal remains of (Satguru Ji) was carried out secretly." Many other political prisoners had been dieing in Burma Jail but none of them was cremated so secretly. Actually the news of Sri Satguru Ji's demise was false.

On page 170 of the Census Report-1891, volume XIX, Part-1 by E.D. Maclegan the death of Sri Satguru Ram Singh Ji is recorded at Rangoon, in 1887 or 1888 instead of Margoi. Actually Sri Satguru Ram Singh Ji has not passed away in 1885 or 1887-88, he had actually gone to some secret place with his spiritual powers which was beyond the jurisdiction of the British government. It was just a conspiracy of the British government to stay clean in the eyes of the people and the Namdharis that they spread such a news of his demise. According to the Namdhari faith Sri Satguru Ram Singh Ji is still alive.

The golden jubilee celebrations were celebrated in the entire world in memory of the completion of 50 years of the coronation of Queen Victoria, and marry prisoners were released. In 1885 Suba Kahan Singh came to Punjab after his release from the Chunar fort. It is recorded in the CID report of Punjab that Suba Kahan Singh told the Kukas, "Guru Ram Singh ji is alive and will return soon."

After the official news of the demise of Sri Satguru Ram Singh Ji at Margoi Jail, his clothes which were given back to Sri Satguru Hari Singh ji, those were so much tight and small that seeing them he immediately declined to accept the official news, the body of Sri Satguru Ram Singh Ji was stout and high statured in comparison to his younger brother Sri Satguru Hari Singh Ji, but the clothes returned were not even of the size of

Sri Satguru Hari Singh ji. So as a proof the Gutka and the Garwa of Satguru ji was demanded from the government, which the government could not deliver.

Actually Sri Satguru Ram Singh Ji was physically alive but he was transferred to some secret place. During the transfer Satguru Ji finding an opportunity went to some unknown place. Namdhari's are still waiting for the return of Sri Satguru Ram Singh Ji.

At that time the real motive of the government for spreading the false news of Sri Satguru Ram Singh Ji's demise was to dispossess the Namdharis from his leadership. The government thought that after receiving the news of his demise the Kukas would stop coming to Burma on their own and the Kuka movement of Punjab would itself diminish. But it did not happen like this, Sri Satguru Hari Singh ji kept it continue.

Sri Satguru Ram Singh ji had indicated clearly to hand over the responsibility of the Namdhari sect to his younger brother Sri Satguru Hari Singh ji, whose earlier name was Budh Singh ji.

In Samvat 1918 (1816 A.D.) Sri Satguru Ram Singh ji had torched a log of Biar wood at Harduar, lifted it from one side and asked the followers to lift it from the other side. When followers could not lift the log then he called Bhai Budh Singh and said, "Come brother it is the duty of both of us, you would be able to take over my responsibilities," and asked him to lift the log from the side of the followers. Both the brothers lifted the log and threw it in the Ganges.

One day in Bikrami 1925 at Sri Bhaini Sahib Sri Satguru Ram Singh ji dressed Bhai Budh Singh in the same costume like himself and making him sit beside himself asked the followers, "see, is there any difference between us? That is to say both the brother are alike."

Once Sri Satguru Ram Singh ji told Bhai Budh Singh, "I am from the deer category, and you belong to mouse category. I would go but you cut the roots sitting here only, pass your days being a poor."

Though Bhai Budh Singh had sat on the sacred seat since Sri Satguru Ram Singh ji was transported by the British government. But even those infirm Sikhs who did not accept it, because of those Sri Satguru Ram Singh ji in the first hukamnama, sent from Rangoon through Baba Darbara Singh named his younger brother Budh Singh as Hari Singh and had commanded.

"He would keep the Sikhi alive. From today onwards consider him the head. I would not forgive those pushed away by him, but he would forgive the pushed aways by me."

Sri Satguru Hari Singh ji

Luminance	: Samvat 1876 Third Naurate of Assu (1819 A.D)
Place of Luminance	: Sri Bhaini Sahib (district Ludhiana)
Father	: Baba Jassa Singh ji
Mother	: Sada Kaur ji
Mehal	: Sahib Kaur ji, Jeewan Kaur ji
Offsprings	: Sri (Satguru) Partap Singh ji, (Maharaj) Nihal Singh ji, (Maharaj) Gurdial Singh ji, Bibi Bhago ji and Bibi Matabo ji.
Enthronement	: 17 January, 1872 Mingled with
The Supreme Soul	: Jeth Vadi Tenth Samvat 1963 (17 May 1906) at Sri Bhaini Sahib.

Sri Satguru Hari Singh ji remained at Sri Bhaini Sahib under strict surveillance of the British government. The British government unleashed suppression against the entire Namdhari Sikhs. A special post of cruel police force was installed outside the main entrance of Sri Bhaini Sahib, and all the five constables posted there used to be Muslim only, who used to smoke hubble-bubbles sitting in the entrance door. This police post was established at Sri Bhaini Sahib in 1872 and it continued there for about fifty years that is until 23 May 1923. Restrictions were so severe that without permission even Sri Satguru Hari Singh ji and the guru-family and attendants, could not come out of Gurudwara Sri Bhaini Sahib to go anywhere. Those going out or coming in were always searched physically.

Not more than five Sikhs out of the Sangat coming from outside were allowed to visit Sri Satguru Hari Singh ji at a time to pay him obeissance. The policemen used to ride horses of the dera, take their meals from the langer and speak ill of the followers. They dug out the personal place of Sri Satguru ji twice and had searched.

Namdhari Sect was declared illegal and their meetings, worships, Kirtans and fairs were banned and it was equalised to a crime to become a Namdhari even. All the Namdharis were put to roll call in the villages. The properties of main Kukas were confiscated. Such cruelties were not hurled upon any patriot party for such a long period of

fifty years. The British government had dubbed Kukas earlier than everybody as the Rebels against the British Rule. All other patriotic movements took birth later on only.

Sri Satguru Hari Singh ji faced the official and unofficial suppression for about 35 years with great patience and wisdom.

In 1894 (Samvat 1931) Sri Satguru Hari Singh ji performed five Akhand Paths of Sri Granth Sahib as per the established tradition and sought the appearance of Sri Satguru Ram Singh ji. That time performing Akhand Path was a crime, but Sikhs used to perform the Akhand Paths secretly in pursuit of the manifestation of Sri Satguru Ram Singh ji. Consequently they were to suffer punishments.

In spite of severe restrictions and watchfulness Sri Satguru Hari Singh ji gave a strong flip to the already initiated social, religious and political activities of Sri Satguru Ram Singh ji. Sri Satguru Hari Singh ji maintained the perceptive religious aspect of the Kuka movement and secretly he continued the correspondence with the contemporary Russian government. This correspondence continued between Sri Satguru Ram Singh ji and Russian government through Russia, India and Burma. These letters contained discussions about the revolt in Punjab against British rule and the possible help of Russia in this cause.

In these uneasy conditions also Sri Satguru Hari Singh ji maintained the uninterrupted community kitchen started by Sri Satguru Ram Singh ji. After selling the cattle of the dera, money was arranged for the Langar. Four thousand rupees dumped in the courtyard were dug out and used for the Langar. An animal driven grinding mill was also installed. This grinding mill is still at Sri Bhaini Sahib which is preserved by Sri Satguru jagjit Singh ji as a memorial. In 1899 (Samvat 1956) when the country suffered a famine thousands of the bodies of Bangar filled their stomachs for about six months at this uninterrupted Langar. Sri Satguru Hari Singh ji provided required help for the arrangement of food for their cattle also. British government wanted to donate 100 Murabbas of land for this uninterrupted Langer but Sri Satguru ji declined this offer and further raised the height of the flag of independence.

When the restrictions of the British government started to ease out Sri Satguru Hari Singh ji started visiting different areas of Punjab, and followers started gaining confidence. The bewildered Sikhs started getting attached with the feet of the lord again and this way Sri Satguru ji kept the Sikhism alive.

When the rivals started publicising that the land of Ramsar does not belong to Guru-Ghar, Sri Satguru Hari Singh ji got a case filed from the attorneys and won it. Prior to this also about 8-9 acres of land was bought around Ramsar. In Samvat 1953 a Kothi was built which still exists on the backside of the Harimander. A garden was developed near the Kothi. Today it is called the Bagan-wali Kothi. Sri Satguru ji continued to meditate here. With the construction of the Kothi more shelters started raising there. About 35-36 more houses got constructed there and people started residing there. With the easing out of restrictions the development of Sri Bhaini Sahib started getting pace.

Sri Satguru Hari Singh ji had already indicated that his legal heir would be his son Sri (Satguru) Partap Singh ji. On the very birth of his son Sri Satguru ji had said, "Partap Singh has come with a great splendour. He is the owner of the house hold. The greater than us has reached. He has to perform many things. The followers would enjoy greatly under his shadow etc."

Sri Satguru ji mingled with the Supreme Soul on Jath Vadi 10 (16 Jeth) Samvat 1963 (17 May 1906) at Sri Bhaini Sahib at the age of 87 years and as per his will sameday Sri Satguru Partap Singh ji seated on the sacred seat.

Sri Satguru Partap Singh Ji

Luminance	:	Chet Vadi 3 Samvat 1946 (9 March 1890).
Place of Luminance	:	Sri Bhaini Sahib (district Ludhiana)
Father	:	Sri Satguru Hari Singh ji
Mother	:	Jeewan Kaur ji
Mehal	:	Bhupinder Kaur ji
Offsprings	:	Sri (Satguru) Jagjit Singh ji, (Maharaj) Bir Singh ji.
Enthronement	:	Jeth Vadi 10 Samvat 1963 (17 May 1906) Mingled with
The Supreme Soul	:	5 Bhadon Samvat 2015 (21 August 1959) at Sri Bhaini Sahib.

Inspite of the cruelties and restrictions on the Namdhari panth during his period Sri Satguru Partap Singh ji kept the struggle against British rule continue, and for the achievement of his motive, helped the Congress party movement which was following some of the principles of Sri Satguru Ram Singh ji.

During the first world war (1914-19) British government tried to allure Sri Satguru Partap Singh ji to command the Namdharis to enlist themselves in army but Sri Satguru ji declined the offer and said, "I cannot ignore the orders of Sri Satguru Ram Singh ji, I would complete this mission with my life even. Sri Satguru Ram Singh ji had boycotted the British completely, so how can we mix up with them. You have insulted our country, religion and Sri Bhaini Sahib, you have separated Sri Satguru Ram Singh ji from the followers, which shall not be forgiven by our next generations even. Secondly you are wasting the wealth of this country in useless wars, and even then you hope that we should support you? I consider your Jagirs worthless."

Sri Satguru Partap Singh ji organised martyrdom day fairs at Raikot on Kattak Sudi 5, and Ludhiana on 12 Maghar, under Shaheedi Bohar at Amritsar on 5 Assu Samvat 1977 (1920 A.D.). A large fair was organised in Muthadda Kalan, district Jalandhar on 5-6-7 Magh Samvat 1977 in the memory of the Namdhari martyrs of Malerkotla. A grand procession was carried out from Phillaur to Muthaddian. In these fairs Namdhari scholars and patriot leaders described the cruelties and prohibitions of the British

government hurled upon the Namdharis and persuaded the masses for the struggle for independence.

Sri Satguru ji held conferences at Sankhatra and Hoshiarpur also. British government was issued notices to remove its police post from Sri Bhaini Sahib and the post at Sri Bhaini Sahib was removed after around fifty years on 23 May, 1923.

Sri Satguru partap Singh ji established Namdhari Darbar so that contributions should be made to the religious, social and patriotic programs with wisdom and positive considerations. On 4-5-6 Magh Samvat 1978 a large fair was organised at village Siaiu district Ludhiana in memory of the martyrs of Malerkotla. Eminent patriot leaders reached to this fair and made speeches against the British government.

In 1925 Congress held a morcha against the British. The centre of this morcha was at Bradlaugh hall Lahore. Namdharis not only contributed widely in this morcha but they also lead it and offered arrests.

On 31 December 1929 Congress held its annual session at Lahore. The resolution of complete Swaraj was to be passed on first January. Under the leadership of Baba Kharak Singh Sikhs in general had opposed it but Sri Satguru Patap Singh ji sent 100 horses in this procession and raised its grandeur. The expenses for the arrangement of Langar for lacs of people was also made by Sri Satguru ji himself.

General elections were held in 1937. It was a time to sympathise with the Congress which was fighting for the independence of India under the Congress banner. Landlords and the wealthy people started opposing Congress. Namdharis were also told to vote against the Congress. Namdharis suffered cruelties but voted in favour of the Congress as per the command of Sri Satguru ji.

In 1933 State Peoples conference was held at Ludhiana. Pandit Jawahar Lal Nehru and many other eminent leaders came there. Sri Satguru ji himself went to Ludhiana. In the procession also Sri Satguru Partap Singh ji himself rode on horse side by side with Pandit Jawahar Lal Nehru. Afterwards all main political leaders, including Pandit Jawahar Lal Nehru visited Sri Bhaini Sahib. At that time there was an exhibition of photographs in the Kothiwalla Bagh. Looking at the pictures of the martyrs tears welled in the eyes of Pandit Jawahar Lal Nehru.

Under the leadership of Sri Satguru Partap Singh ji the Namdharis contributed in every patriotic movement. Sri Satguru ji had mutual dealings with almost every patriotic

party and he was in favour of united and cohesive India and the unity and cooperation of every community of India.

For bringing all Sikh sects and Hindu-Sikhs on one platform, bringing in mutual loving feeling among them, Sri Satguru Partap Singh ji held a Nanak Nam Leva "Guru Nanak Sarb Sampardai conference in 1934 and" Hindu Sikh Milap conference" in 1943 at Sri Bhaini Sahib.

The active workers of Babbar Akali Lehar and other patriotic parties used to take shelter at Sri Bhaini Sahib. The founder of the Hindustan Gadar Party Baba Sohan Singh Bhakna was a Namdhari from his earlier life and many members of this party were from Namdhari families.

Namdharis remained active to fight for the national freedom in foreign lands also. The Chief of the Azad Hind Fauj fighting for the independence of India in Siam (Thailand), Neta Ji Subhash Chander Bose was helped by Namdhairs in every manner.

With this great effort of patriotism the name and fame of Sri Satguru ji spread far and wide. When the country became independent Sri Satguru ji never demanded anything especially for the Namdharis sect. There was a natural desire for liberation of the country in Sri Satguru ji's heart and also a fathomless feeling of love for the country.

For initiating a flow of Nambani Sri Satguru Partap Singh ji started an uninterrupted chain of bhajan singing at Sri Bhaini Sahib in Samvat 1990 (1933 A.D.) and at Sri Jeevan Nagar in Samvat 2004 (1947 A.D). He held two Havan-yagyas of the Paths of Chandi di Var at Sri Bhaini Sahib. He held many Sadharan Paths and Akhand Paths of Adi Sri Granth Sahib also. He held the Paths of Dasam Granth also. Held Havans and Varnis, for the welfare of the people to show them Sat marg. Sri Satguru ji visited abroad also.

Sri Satguru Partap Singh ji performed great public welfare deed when on 15 August 1947 India got freedom and the partition of the country took place, Sri Satguru ji knew it well that due to the poison spread in the Indian atmosphere by the British the partition of India is imminent, so he cautioned the Hindus and Sikhs of western Punjab (now Pakistan) in advance that they should migrate to this side. He declared in every village that cross the Ravi otherwise you will have to repent.

Not only this, Sri Satguru Partap Singh ji bought about 497 murabbas of land lying uncultivated in many villages near Sirsa and got it registered in January 1947 and in this village areas of Sri Jeevan Nagar rehabilitated the Sikhs uprooted from Pakistan. Sri Satguru ji helped all those who came to seek shelter. Sheltered the homeless families.

Langar and other necessary utilities like quilts, clothes etc. were distributed in abundance. In all the villages he got cooperative farming done for three years. For the rehabilitation of Namdhari Sikhs he distributed free land, cattle, seed and ration etc. In this area he distributed land with his own hands. Helping the workers and peasants he settled them appropriately. The oxen, buffaloes and cows auctioned by the government were bought for their distribution to poor Sikhs. He got dug many wells during the famine period. He opened a farm to raise the cows of Indian species for dairy. The cows of this farm earned many prizes in the quantity of milk yield and the fat.

Today in the sacred leadership of Sri Satguru Jagjit Singh ji the entire area has progressed very much. People are very affluent. There is electricity, concrete roads, tractors for agriculture and schools and colleges for the higher education of the children in every village.

During the partition of the country Sri Satguru Partap Singh ji distributed about 1281 acres of land of Nabha Birh (retaining 60 Ghumaon for the langar) to the tillers of meagre holdings and rehabilitated about 110 families here. This Bir was presented to Sri Satguru by Maharaja Nabha (Ripudaman Singh) on the auspicious occasion of the birth of his son, (Tikka Partap Singh) on 15 Assu, 1976 (1921 A.D), with the grace of Sri Satguru Partap Singh ji. The public welfare was the routine of Sri Satguru Partap Singh ji.

In the field of social reforms Sri Satguru Partap Singh ji had commanded that the dead customs of engagement, milani and muklawa should be done away with. The marriages should be solemnised at fairs instead of households. No dowry should be taken or given and the girl should remain at her in-laws house after the marriage for at least fifteen days, so that nothing uncalled for could be done.

Sri Satguru Partap Singh ji eulogised ancient Indian culture and civilisation. He wanted that every male and female should bear high conduct only then India can progress in a practical way. He used to preach to his Sikhs to wear simple clothes. There may be some time when one may have to starve and suffer thirst even, so one should not long for fashion and unnecessary cravings for more clothes. He preached remembrance of Nam, to work hard for religion, to eat after distributing to others and good conduct, and to keep the thinking and behaviour quite pure.

Sri Satguru ji loved his mother tongue very much. For the development of Punjabi language he organised a Punjabi Conference at Sri Bhaini Sahib on 17-18 October, 1942

in which eminent writers and Punjabi lovers participated and forwarded many proposals and schemes for the progress of Punjabi language.

A great music lover Sri Satguru Partap Singh ji brought the music tradition initiated by Sri Guru Nanak Dev Ji to its height. In the Namdhari school opened by Sri Satguru ji at Sri Bhaini Sahib with the teaching the correct reading of Gurbani and singing the Shabads in real Ragas was also taught. In 1933 Sri Satguru ji organised a Musical Concert at Sri Bhaini Sahib.

Sri Satguru Partap Singh ji had already indicated that his elder son (Sri Satguru) Jagjit Singh ji would be the heir to the sacred seat. According to Jas-Jeevan part-6 Sri Satguru ji had commanded thus in his last days:

"I have no worry, the elder son is very capable to look after the Panth."

"Whosoever wants to get clarification on anything he may ask it from the elder son (Jagjit Singh). I have tried my best to do whatever was to be done."

"From today onwards who is going to follow the Kaka (Jagjit Singh) he may remain here. The others may go to the place from where they have come," etc.

Sri Satguru Partap Singh ji mingled with the Supreme Soul on 5 Bhadon Samvat 2015 (21 August, 1959) and since then Sri Satguru Jagjit Singh ji is enthroned on the sacred seat. The special custom of Dastarbandi was held on 10 September, 1959 (25 Bhadon, Samvat 2016).

Sri Satguru Partap Singh ji has blessed us with Sri Satguru Jagjit Singh ji Dharam de Dhuj, ocean of piece, a great parupkari, to soothe the minds of the humanity burning with jealousy and spite, who has not only kept the works initiated by Sri Satguru Partap Singh ji continue in all the fields but has took them to the heights also. Under the guidance of a very serious, intelligent, great meditator, patience holder, Kirpa Nidhan, Garib Niwaj Sri Satguru Jagjit Singh ji today Namdhari Sikhs are illuminating the name of Sikhism in every nook and corner of the world. Sri Satguru Jagjit Singh ji has effected recognition to Namdharis who are touching the heights of success and progress in every field.

Sri Satguru Jagjit Singh ji

Luminance	:	8 Maghar, 1977, Kattak Sudi Ekadsni (22 November, 1920)
Place of Luminance	:	Sri Bhaini Sahib (district Ludhiana)
Father	:	Sri Satguru Partap Singh ji.
Mother	:	Bhupinder Kaur ji
Mehal	:	Rajinder Kaur ji (village Kalu Veher district Hoshiarpur) Chand Kaur Ji (Village Bajakhana district Bathinda).
Offsprings	:	Sahib Kaur (Biba ji)
Enthronement	:	5 Bhadon Samvat 2015 (21 August, 1959)

"Sri Satguru Jagjit Singh ji, is a strange amalgam of the humanism of Guru Nanak Dev ji, bravery of Guru Gobind Singh ji and the patriotism of Guru Ram Singh ji. Contemplation and action are together in him."

-Dr. Bhagwan Dass Verma, Maharashtra

"Since the day Maharaj Jagjit Singh has taken birth, he is in the high spirits since that day and has not lacked anything. Everything has bowed to him. With the increase in the age, he is getting greater."

Jathedar Gurmukh Singh Jhabbar, Kariwala.

Ninth Slot and Five Guru Sahiban

Author : Narsingh Das Achint

Punjabi Translation : Pandit Vishawnath Joshi, Ropar

According to Dr. B.V. Raman saintly nature, preacher, Guru, knowledge, compassion, knowledge of philosophy, faith in religion, vices-virtues, religions deeds, worship-meditation, charity etc. is considered from the ninth slot.

Besides he has insisted on being the sun as atmakarak and the moon as mana karak.

The achievement of spiritual powers is possible in those situations when Man Karak waves flow in coordination with Atam Karak waves. Shani blesses with separation and Ketu blesses with emancipation.

Cancer, Brishchak, Dhan and Aquarius zodiac signs attract towards spiritual knowledge, cancer, whose master is moon, indicates towards the increase of wisdom. The Brishchak sign means a feeling of renunciation for each other. Dhan Sign indicates towards the religion. Aquarius sign indicates towards the philosophic science.

Religious thinking relate with the ninth slot. The religious thinking is considered from Shani and the ninth slot. From 12th Bhav and Ketu is considered for emancipation.

The details of the birth, Lagan, Nawashan the grehas of Rashi Chakkar etc. of the five Gurus are given here under:

1. Kundali Sri Guru Nanak Dev Ji

Sri Guru Nanak Dev Ji was born on 8-11-1470, after midnight between Meridian North 31'-39' and Longitude East 14'-47'. At the time of his birth the remaining life of the sun that was to be passed was 0 years 9 months 23 days. Master of his Bhag Sathan was viewed by Shani greha, and was sitting with the master of the Moksha Sathan moon, Mangal was sitting in the fifth slot with Atamkark sun. In the Rashi Chakar Mangal is sitting in the seventh slot with Atamkark sun. In the Navashan Chakar moon is the Moksha provider. In the Mahadasha of moon Guru Sahib improved his religious practices more and more and took his experience further. Ninth Bhav and related with its master moon and related with the twelfth Bhav the Shani made him the religious Guru and his preaching developed full faith in the minds of his followers.

2. Kundali Sri Guru Gobind Singh Ji

The master of the Bhog Sathan of the Janam Lagan of Sri Guru Gobind Singh ji, the Shukar and the master of the fifth slot the Shani, both are in fifth Sathan and in Navashan Chakkar in sign of the Atamkarak sun, the Shukar is Sathit. Shukar is the master of the Moksha Sathan also. In the moon Kundali the master of the ninth slot Budh sits in the sign of the Janam Kundali, which is called Bargotam. In the Mahadasha of Shani when the Bhog Kal of Mangal was continue, at that time Guru Sahib created the Khalsa Panth in 1699. He was born on 16 December 1666 on day wednesday after the midnight, at that time the Bhog Kal of the Dasha of Rahu was remaining 3 years, 3 months 23 days.

	Small division	Lagan	Sooraj	Chander	Mangal	Budh	Guru	Shukar	Shani	Rahu	Ketu	
Kundali 1	Lagan	5*	6	2	8	8	6	7	2	9	3	
Sri Guru	Nawanshan	5	7	12	4	7	2	8	12	8	3	Kundalis-1
Nanak	Chandar	2	8	2	8	8	6	7	2	9	3	
Dev Ji	Rashi											
Kundali 2	Lagan	6	9	7	10	9	12	10	10	3	9	
Sri Guru	Nawanshan	3	4	12	10	9	4	5	10	3	9	Kundalis-2
Gobind	Chandar	7	9	7	10	9	12	10	10	3	9	
Singh ji	Rashi											
Kundali 3	Lagan	11	1	3	2	1	2	2	5	4	10	
Sri Guru	Nawanshan	1	9	11	12	2	3	11	8	6	12	Kundalis-3
Amar Das	Chandar	3	1	3	2	1	2	2	5	4	10	
Kundali 4	Lagan	2	12	9	1	11	5	1	5	7	1	
Sri Guru	Nawanshan	6	9	9	4	1	6	6	9	8	2	Kundalis-4
Teg	Chandar	2	12	9	1	11	5	1	5	7	1	
Bahadur Ji	Rashi											
Kundali 5	Lagan	6	8	12	10	7	5	9	6	7	1	
Namdhari	Nawanshan	6	8	7	10	2	8	4	6	7	1	Kundalis-5
Guru Sri		12	8	12	10	7	5	9	6	7	1	
Jagjit Singh Ji (Chandar Rashi)												

* 5 means that Lagan is Singh

3. Kundali Sri Guru Amar Das ji

Sri Guru Amar Das ji was born after midnight and before pre-dawn on 5-5-1479 near Amritsar in village Basarke at Meridian North 31'-37', Longitude 74'-55'. The Moksha provider Ketu is sitting in Moksha Sathan twelfth, Shani is viewing with full vision to the Shukar the master of the Bhog Sathan. The separation provider Shani sitting in the Atamkarak Rashi is viewing directly to the Bhog Sathan. Guru Sahib acquired the sacred seat in the Dasha of Shukar in 1552 A.D.

4. Kundali Sri Guru Teg Bahadar Ji

Gur Teg Bahadar ji was born on 1-4-1621. At his birth the Bhog Kal of the Mahadasha of Sooraj was remaining 5 years 9 months 25 days balance. According to his Janan Lagan the master of the Bhog Sathan Shani becoming Yog Karak was sitting in the fourth slot with the master of the eleven Sathan, The Guru. The Moksha provider Mangal was sitting in the twelfth slot with Ketu in his own Rashi Mekh. According to the Chandar Kundli the master of the ninth slot Sooraj, which is called Atamkarak, is sitting with Shani in Nawanshan. Moksha Karak and Atam Karak both have close relation. Guru Sahib provided unvaluable services to the Kashmir Pandits in the Dasha of Guru Greha.

5. Kundali of Namdhari Guru Jagjit Singh ji

As the sun removes the deep darkness of the night with its just first ray and spreads light around, similarly most reverential Guru Jagjit Singh ji took birth on the auspicious day of 22-11-1920 at four in the early dawn at the Meridian North 30'-35' Longitude East 75'-54' and spread his light in all the four directions. At the time of his birth the Bhog Kal of Shani was remaining 5 years 5 months 21 days balance. The ninth Bhav from Lagan is related to luck and religion, the Moksha provider Greha Ketu is sitting in that. Chandarma is viewing Shani in the Rashi Kundali. Atam Karak Sooraj in the Lagan Kundali is in full view of the Ketu Greha. In the Dasha of ninth Bhav in August 1959 Guru Sahib was honoured with the crown of the sacred seat and he naturally launched a crusade against the cow slaughter and took the cause of serving the ill and weak cows coming from Calcutta. As such occupying the holy seat he stood by the high traditions of the Namdhari mission.

Ninth slot is of Dharam and its master is Atamkarak Sooraj, Moksha Karak Shani, Man Karak Mangal, and with their mutual relationship only a person becomes human loving and a religious leader.

**Life of
Sri Satguru Jagjit Singh Ji**

"Ik ik srir ke hovan je krore bap
sat sat krore roum ik ik hi srir ke
ik ik roum par kot kot sis hovai
ik ik sis par mukh hove chir ke
ik ik mukh par jehva hovai kot kot
ik ik jehva bhanai gun jagdish ke
kahai Gurdas Bhala tau bhi hau ajan mat
Kahai bi na sakai gun satguru srir ki l"

Kabit Bhai Gurdas ji

Luminance

"Dhanu Dhanu Pita Dhanu Dhanu Kulu
Dhanu Dhanu sir Janani
Jini Guru jania mai l"

Adi Sri Granth Sahib pp. 310.

Parents : The Anand (marriage) of Mata Bhupinder Kaur (Sri Satguru Jagjit Singh ji's mother) was solemnised on 13 Poh 1971 Bikrami with Sri Satguru Partap Singh ji (Father of Sri Satguru Jagjit Singh ji.)

After Sri Satguru Hari Singh ji (Grandfather of Sri Satguru Jagjit Singh ji) mingled with the Supreme Soul and since Sri Satguru Partap Singh ji acceded to the sacred seat, since then he in the month of sawan-Bhadon every year, involving other Sikhs-Saints with him, undertook the Nam-Simran that is to say the meditation practice with complete purity and sacredness for forty days. Initially this meditation practice was done by Singhs only, not the Mais. Later on the request of his Mehal Mata Bhupinder Kaur ji Sri Satguru Partap Singh ji allowed the Mais to undertake meditation practice.

The permission of meditation practice to Mais

When Sri Satguru Partap Singh ji undertook the annual meditation practice routine as always, in the Sawan-Bhadon of 1977 Bikrami (August September 1920) at the dera of Ropar canal then with solemn meekness Mata Bhupinder Kaur ji requested to Sri Satguru Partap Singh ji.

"Sacred Lord, I also feel that I should undertake the Nam remembrance like you."

Sri Satguru Partap Singh ji came to guess it that she has asked for the permission for the entire women race to meditate and remember the Nam like other Singhs, she is wise enough to request for it through herself. Acceding to the request of Mata Bhupinder Kaur ji Sri Satguru ji taught the manner of purity and discipline and bestowed the permission of meditation practice to the Mais-Bibis by sitting separately. After this permission of Sri Satguru ji Mata Bhupinder Kaur ji undertook meditation-practice for forty days, involving other Mais with her, in the thatched hut at the Ropar canal and opened the path for the Bibis to undertake prayer and worship like all other Sikhs equally.

Luminance

After this meditation practice, great bestower Sri Satguru Partap Singh ji and the sacred incarnation of simplicity Mata Bhupinder Kaur ji was blessed with a gift of the birth of Sahibzada Jagjit Singh (Sri Satguru Jagjit Singh ji) at Sri Bhaini Sahib, district Ludhiana Punjab on 8 Maghar Samvat 1977 (22 November 1920) at four in the morning.

When Sri Satguru Jagjit Singh ji was born, at that time Sri Bhaini Sahib looked like just a prison. The British were ruling India and to free the motherland from the clutches of this empire was the first hectic call that was made from this very centre by Sri Satguru Ram Singh ji. Under this patriotic movement due to the social, political, religious and economic activities initiated against the British by Sri Satguru Ram Singh ji and then in 1872 established a police post at Sri Bhaini Sahib which was removed from there in May, 1923 after a strong struggle launched by the Namdhari Community.

After the transportation for life of Sri Satguru Ram Singh ji, Sri Satguru Partap Singh ji the son of Sri Satguru Hari Singh ji also took birth in the same prison house and then in the same conditions of prison house Sri Satguru Jagjit Singh ji was born. The places of luminance of both the Satguru ji are situated at Sri Bhaini Sahib in two adjoining rooms near the Mata Jeewan Kaur ji's Mandir. At the top of these rooms the attic of the sacred seat of Sri Satguru Hari Singh ji is situated.

Uninterrupted Langars were Run

The maternal grandmother of Sri Satguru Jagjit Singh ji, Mata Ram Kaur ji Gurusar wale, who was also called Mai Ambo ji, was the incarnation of purity and sacredness, simplicity and worship. The maternal grandmother first spoke the Bhajan in the ear of her maternal grandson (the child Sri Satguru Jagjit Singh ji) and then she administered first food jaggery (Gur di Gurhti) to his lips. The happy news spread all around and the followers got very joyfull. They started congratulating. 100 mounds of jaggery was distributed in Sri Bhaini Sahib. Grandmother Mata Jeewan Kaur ji run open uninterrupted langar. The followers also presented Degs in joy. The followers started coming from far and wide to Sri Bhaini Sahib to have the glances of the Sahibzada, with great enthusiasm. It was celebrated joyfully.

After twenty five days Mata Bhupinder Kaur ji and the child Sahibzada were administered Amrit after bathing them in the Sarovar (Ramsar) situated at Sri Bhaini Sahib. Bhajan was told by Sant Ala Singh ji of Varna. For this custom the Bhog of Sadharan Path was performed. The name to the Sahibzada was also given by the maternal grand-

mother Mai Ram Kaur ji very lovingly as Jagjit Singh. Observng the miracles of his childhood the followers started calling him-Beant ji.

Attractive appearance

Beant ji's appearance was very attractive and influenncive. When he was about five or six months old his appearance of that time was described by Sardarni Leelawanti ji, wife of the Raeese-azam of Rawalpindi, Member Parliament S. Atma Singh ji, who was a true devotee Namdhari Sikh, in her writings like this:

Three of us (husband-wife and an attendant) went there where respected Jagat Mata Bhupinder Kaur ji was seated. In my childhood I had studied in a Christian school. I have seen the photograph of Jesus Christ and Meriam. I thought it is an artificial picture, any mother and child cannot be so attractive. But I have seen it with my own eyes that in the lap of an idol of marble stone a very handsome moon faced child was lying with an aura of golden rays emanating from his forehead, who was the child form of the Supreme Lord. The same idol of Jesus which I had branded as artificial, that manifested in the living form. I continued to look at their beautiful and attractive faces and I was enveloped in ecstasy. I have never seen such an attractive and beautiful mother and son in this entire world."

Got the Bir Land

After the birth of Beant ji the forest land of Bir Mararru (Bir Guru ka) was donated to the Gurudwara Sri Bhaini Sahib. This land was donated by the Maharaja Nabha for the fuel woods for the langar hearths and the grazing place for cows and horses. With the blessings of Sri Satguru Partap Singh ji Suba Mai Hukmi Wariahn had performed an Ardas and a child took birth in the household of Maharaja Nabha Ripudaman Singh, on 5 Assu Samvat 1976 (September, 1919) who was named Tikka Partap Singh. In gratitude to this Maharaja Nabha presented the Bir land of Nabha with nine lacs bricks and cash money, and apart from it a very costly car Rolles Royce to Sri Satguru Partap Singh ji. The price of that car in those days was rupees fiftysix thousnad. This was the third car in India in those times.

About Mata Bhupinder Kaur ji

The mother of Beant ji, Mata Bhupinder Kaur ji was very calm natured, humble, compassionate, ascetic, faithful and simple. She used to pass her day in the service of

the followers of faith while remembering the Nam. These virtues of the Mata got into the character of Beant ji.

Mata Bhupinder Kaur ji was the youngest daughter of father S. Sunder Singh and mother Bibi Ram Kaur ji of village Gaddan-Dob (Gurusar) district Faridkot (now district Mukatsar). Mata Bhupinder Kaur ji had a sister Harnam Kaur and three brothers Sant Kirpal Singh, Suba Mihan Singh and Suba Nahar Singh. Suba Nahar Singh had one son Pandat Rajinder Singh and three daughters. Suba Mihan Singh has four sons Gurmukh Singh, Jiun Singh, Khiun Singh, Jai Singh and Sukhdev Singh Bhupinder and five daughters. Sant Kirpal Singh has six sons Prem Singh, Himmat Singh, Jhanda Singh, Tehal Singh, Sewa Singh, Prithi Singh and two daughters.

Beant ji's (Sri Satguru Jagjit Singh ji) grandmother, Mata Jeewan Kaur ji was from village Tharaj (district Ferozepur).

Childhood

"Since Maharaj Jagjit Singh has taken birth he has remained in high spirits, and he has lacked nothing. Everything has come to his feet. And with the increase in age his grace has been increasing."

These are the words of Jathedar Gurmukh Singh Jhabbar son of Sant Jeun Singh Jhabbar (Kari wala). Under the command of Sri Satguru Partap Singh ji Jathedar Gurmukh Singh Jhabbar has served Sahibzada Beant ji for a long time during his childhood. From the recording of Jhabbar ji we know many things about the childhood period of Satguru jagjit Singh ji.

Early period

The mother of Sahibzada Beant ji Mata Bhupinder Kaur ji was very beautiful lady with a sacred personality and divine grace. During the early two and a half years of his age apart from Mata Bhupinder Kaur ji, Beant ji was looked after by Mahant Kesar Singh Majahad. The master of high devotional spirit Mahant Kesar Singh Majahad was in attendance of Mata Bhupinder Kaur ji.

According to Jathedar Gurmukh Singh Jhabbar Mahant Kesar Singh Majahad had taken Bhajan from Sant Sunder Singh ji Punga wale earlier but when he used to remember the Nam he used to glance Sri Satguru Partap Singh ji only. He failed to know its reason. On the diwali festival at the time of the Bhog of the Asa di Var he came with Sant Punga wale and paid obessiance to Sri Satguru Partap Singh ji, then Satguru ji said, "Sit down Kesar Singh."

Mahant ji sat down there and looking at the face of Sri Satguru Partap Singh ji he thought that I have the glances of this form only. Punga wale Sant saw that Kesar Singh is sitting there and has not moved with him. Sri Satguru ji said then,

"Punga Walio, go, he is mine, I have recognised him and have retained with me, you go, now I won't let him go."

Mahant Kesar Singh was a very clean and soft hearted honest person. He never uttered any bad word to anybody, no greed, no anger, and was very renunciator person. Beant ji's nature also developed in the same way.

After Mahant Kesar Singh Jathedar Gurmukh Singh Jhabbar remained in the service of Sahibzada Beant ji for many years. When during his life time when Sri Satguru Partap Singh ji had performed forty days meditation near the Ropar canal that time Jhabbar ji had come to the attendance of Sri Satguru Partap Singh ji.

Beant ji in Bir

According to Jathedar Gurmukh Singh Jhabbar till the land of the Nabha Bir was not received, Sri Satguru Partap Singh ji used to perform his forty days' meditation practice at the dera near canal every year. When in August-September 1921 (Sawan Samvat 1978) about 1281 acres of land of Nabha Bir was received, then Sri Satguru Partap Singh ji started Akhand Paths in the Bir and initiated his forty days meditation practice of Sawan-Bhadon in a thatched hut there. The group of Sant Ala Singh Varan and Sant Mohan Singh Vadala Johal etc. used to be with the true lord. At that time Sahibzada Jagjit Singh was in the lap of Mata Bhupinder Kaur ji.

In his prime age Jathedar Gurmukh Singh Jhabbar was looking after the horses then. The group of Singhs attending the horses with Jhabbar ji had a glance of the child Beant ji at the Maghi fair when he was about three months of age.

When Sri Satguru Partap Singh ji was at the Bir, Akhand Paths were being performed there, at that time Mata Bhupinder Kaur ji and Beant ji were at Bhaini Sahib. One day the horse attendants' group decided that Beant ji may be brought to the Bir, We would play and enjoy with him, and he would stay with us, and we would ride him on the horses. All of them were thinking together that while requesting for this who should be taken along. Nobody was able to request for anything to Sri Satguru Partap Singh ji ordinarily. The group of horse attendents and Jathedar Gurmukh Singh Jhabbar ji took Sant Sohan Singh and Sant Bahadur Singh along and humbly requested to Sri Satguru ji, "We want to bring Mata Bhupinder Kaur ji and Beant ji here." At that time Mahant Kesar Singh Majahad was in attendance of Mata ji and Beant ji.

Jathedar Gurmukh Singh narrates

"Sri Satguru Partap Singh ji said,

" O holy men you have requested that you would bring them here, but I have this thatched hut only which is sufficient for me only, and you have a bircked room if you are ready to part with it, then bring them." Just see how renunciator the Guru is.

"I had also built a room of bricks with wooden beam and bars. I had used the baked bricks though." I told, "alright I would give them that room."

"When I said that I would give the room to them then Satguru said, This motor car has come from Nabha, you go today itself and bring them, but one thing is there, Mai ji (Mata Jeewan Kaur ji) would not let them come here."

Sri Satguru Partap Singh ji asked Jathedar Gurmukh Singh Jhabbar, "How would you bring them?" Jhabbar ji said, "we would bring them anyhow, we would think of a way. We would make some excuse to Mata ji."

Satguru ji commanded then, "Okey, you alone go there."

Jathedar Gurmukh Singh Jhabbar says, "I went there, met the Mata ji and bowed my head, and she asked him, "tell me how have you come?" I told her, "I request that Sardars have come from Nabha, and with them are Mahatma ji (Suba Mai Hukmi ji Variahn wale), they say that they want to have a glimpse of Bebe ji (Mata Bhupinder Kaur ji), so I have come to fetch them." Mata Jeewan Kaur ji asked me, "would you come back in the evening?" I told her, "You just allow a night we would come back in the morning, till tomorrow evening." She said, "Is it sure?" I said, "Sure it is." I requested mata Bhupinder Kaur ji, " You take your garments, don't carry any big bedding, just take a light weight blanket, we would arrang for beddings there, you have to stay there, we won't let you come back till the Bhog of the fair is not performed, Paths are being performed there." With the grace of the true lord Mata Bhupinder Kaur ji agreed to it, and I brought them here in the car and gave my room to them and they started living there."

Actually Mata Jeewan Kaur ji wanted that Sri Satguru Partap Singh ji should live at Sri Bhaini Sahib only. Mata loved Beant ji like Sri Satguru Partap Singh ji and she wanted that Beant ji and the true lord should live with her at Sri Bhaini Sahib only. Mata Jeewan Kaur ji thought that Sri Satguru ji loved Beant ji very much and if Beant ji went to the Bir then Sri Satguru Partap Singh ji would start living at the Bir permanently. That is why Mata ji had asked Jathedar Gurmukh Singh Jhabbar that if he wants to take Mata Bhupinder Kaur ji and Beant ji along with him to the Bir then he should bring them back to Sri Bhaini Sahib tomorrow. But the Satguru ji was free willed and where he wanted he stayed there. And Jathedar Gurmukh Singh Jhabbar with one or the other excuse brought Mata Bhupinder Kaur ji and Beant ji to the Bir.

After reaching at the Bir Mata Bhupinder Kaur ji started remembering the Nam in a different hut, used to cleanse the utencils of the congregation and used to serve. A rose woods well was situated at about quarter a mile, Sahibzada Beant ji sometimes

used to go there and soemtimes come hither, remain in the congregation and used to stroll in the presence of Sants and followers. The followers used to love Beant ji very much.

Sant Mohan Singh Vadale Johal (district Amritsar) sometimes used to dance in ecstasy by tieing small tinkling bells to his feet. (In fact he used to hold diwan there where no Namdhari used to be present). Sant Mohan Singh used to tie small tinkling bells to the feet of Beant ji and used to teach him dancing.

According to Jathedar Gurmukh Singh Jhabbar, "then true lord himself went to visit some place and handed over the arrangement of the Paths to Bebe ji (Mata Bhupinder Kaur ji) that now you have to arrange these Paths and that calm soul continued to serve as per orders.

Beant ji at Sri Bhaini Sahib

After the performing of Bhogs of Paths at the Bir with the instructions of Sri Satguru Partap Singh ji we brought Mata Bhupinder Kaur ji and child Beant ji to Sri Bhaini Sahib. The first car of Beant ji at Sri Bhaini Sahib a wooden box, which had wheels beneath it, the attendants used to spread a sheet in this car and after making Beant ji sit on this seat they used to drag it with a rope tied to it.

Around three years younger to Sahibzada Beant ji, his brother Ballo ji (Baba Bir Singh) was born at Sri Bhaini Sahib in October, 1923 (2 kattak Samvat 1980). On first of Maghar Mata Bhupinder Kaur ji and Ballo ji was administered Amrit after bathing them in the Ram-Sarovar. A bhog of a Sadharan Path was also performed.

Sri Satguru Partap Singh ji spared Jathedar Gurmukh Singh Jhabbar from all other duties and in June-July 1923 (Harrh Samvat 1980) placed him in the service of Beant ji and in October (Kattak) the true lord fixed a permanent duty of Jhabbar ji that, "You have to remain in attendence of Beant ji at Sri Bhaini Sahib." Since then till Jhabbar ji continued to serve, he remained in the service of Sahibzada Jagjit Singh ji.

Mata Bhupinder Kaur ji got ill

After the birth of Ballo ji Mata Bhupinder Kaur ji suffered post natal fever. In March 1924 (Fagan Samvat 1980) Mata Bhupinder Kaur ji went to hola of Bijliwal. At that time she was a bit ill, she suffered from a mild cough and she was taking the medicine of Vaid Nirban Santokh Das ji, Amritsar. "Mata Bhupider Kaur ji went to this hola with Devrani Satwant Kaur and Kartar Kaur. As now her daughter-in-law Mata Chand Kaur

ji use to sit crossleg well covered with the headgear, similarly she used to sit continuously for a long time. Though she had a mild cough and she had been staying in the dera at Sri Bhaini Sahib, but still she looked well.

-Jas Jeewan part one pp 82.

Jathedar Gurmukh Singh Jhabbar remained in the service of Mata Bhupinder Kaur ji also. When Mata ji got ill, he used to wash the clothes of Mata ji. Mata ji used to forbid him but Jhabbar ji used to say, "son has a right to serve his mother, don't forbid me."

Cough and T.B started affecting more to Mata Bhupinder Kaur ji. During the summer Vaid Nirban Santokh Das ji was kept at Sri Bhaini Sahib for some time to administer medicine to Mata ji. Then on the advice of the Vaid ji Mata ji was brought to cool hillside at Solan and Saloghara during May-June, 1924 (Vaisakh- Jeth Samvat 1981). According to jathedar Gurmukh Singh Jhabbar:

"We have stayed in the hills. In Sawan Satguru ji have taken me from there, along with Maharaj Jagjit Singh and we have come to the dera and have stayed near the canal."

He further says:

"Satguru ji said that for some time he has to go to Siam, I was sent to Maluwal, with Maharaj Jagjit Singh ji, and i was told that don't give the kaka to anybody, and you have to stay with him."

Demise of Mata Bhupinder Kaur ji

Mata Bhupinder Kaur ji could not get well, the disease continued to increase and ultimately as per the will of the providence she passed away in September, 1924 (25 Bhadon Samvat 1981). Till then Sahibzada Beant ji had not completed his fourth year even, when reverent mother Bhupinder Kaur ji bade good bye to this false world. A well was built at the place where Mata ji was cremated and the Varni of Bhajan started at this very place which still continues regularly.

Sant Taran Singh Vehmi writes in the part II page 85 of Jass Jeewan that on the third day after the demise of Mata Bhupinder Kaur ji after immersing her mortal remains in the Ropar canal Sri Satguru Partap Singh ji had said:

"Though since the days of Satguru Ram Singh ji the Katha-Kirtan and Rehat was allowed to the Mais but inspite of the customary equality they were not allowed to perform Path Varni. It was given to the Namdharans by Bhupinder Kaur only. If possible then on the day of her demise keeping in mind her favour to them the Bibis-Mais should

perform in her memory the Path-Varnis with love. This is an obligation to be remembered."

According to Jathedar Gurmukh Singh Jhabbar:

If we see the obedience of the complete order then Bebe ji (Mata Bhupinder Kaur ji) had obeyed complete orders of Mata Jeewan Kaur ji, where she made her sit, she sat there. Once it was thought by all that now Mata Jeewan Kaur ji has reached to her old age so now Bebe ji (Mata Bhupinder Kaur ji) should distribute the butter oil. The dera headman asked the Bebe ji that the cauldren of butter oil has been filled, and now distribute it among the saint and followers, when she was about to distribute it in the meantime Mata ji had come. Bebe ji went upstairs and sat in the attic and said, "It is her job, she should do it, she had obeyed the order completely, she had left no discrepancy in obeying the order."

The auspicious name of Mata Bhupinder Kaur ji, daughter-in-law of Sri Satguru Hari Singh ji, Mehal of Sri Satguru Partap Singh ji and mother of Sri Satguru Jagjit Singh ji would always continue to shine in the history written in the golden letters.

Sri Satguru Jagjit Singh ji have blessed us with unlimited favours, and since 1992 in the sacred memory of Mata Bhupinder Kaur ji a fair is organised at Sri Bhaini Sahib.

Near the temple of Sri Satguru Ram Singh ji, stairs go up to attic of Sri Satguru Hari Singh ji, there is an attic on the right hand, where Mata Bhupinder Kaur ji used to live. Sri Satguru Jagjit Singh ji has got it repaired and preserved it.

Now we have only one photograph of Mata Bhupinder Kaur ji, and that is the same photograph which was clicked by Sri Satguru Partap Singh ji with his own sacred hands with a camera. (Sri Satguru Jagjit Singh ji favoured us by telling us on 29 February, 1996 that " This photograph was clicked by Sri Satguru Partap Singh ji with a pomegranate in her hand, but that pomegranate is not visible in the photograph).

Sri Satguru Partap Singh ji clicked two memorable photographs with his own hands with his camera, one is this photo of Mata Bhupinder Kaur ji and the second one of the elder son (Sri Satguru Jagjit Singh ji) when he had come out of the wrestling pit after a wrestling bout during his young age.

When Mata Bhupinder Kaur ji passed away, Mata Jeewan Kaur ji again requested Satguru ji (Sri Satguru Partap Singh ji) for another Anand, but declining it true lord said, "If any one like her could be found then bring her." That is she was the only one like herself.

Under the Supervision and attention of Sri Satguru Partap Singh ji:

Sri Satguru Partap Singh ji kept Beant ji under his supervision and attention since his early age. True lord taught Punjabi alphabets T, n, J, by writing them on the Phatti by himself.

Sri Satguru ji himself taught music to Beant ji at the age of four. He taught him to play the tunes on Dilruba. Sri Satguru ji sent Beant ji at the age of four and a half years to Ustad Harman Singh village Chavinda district Amritsar for learning music. Presenting clothes, money and other articles, bowing his head there, and presenting Misri-ilaichian and some cash, taught him seven tunes Sa Re Ga Ma etc. and initiated the relation of the teacher and the taught.

As per the commands of Sri Satguru Partap Singh ji, during his childhood Beant ji remained at Ghardiwal for some time. The true lord had sent the attendant Jathedar Gurmukh Singh Jhabbar with Beant ji with the command, "This kaka is not to be handed over to anybody, keep him under your supervision carefully and remain in his service by leaving aside everything else."

According to Jathedar Gurmukh Singh Jhabbar:

Maharaj Jagjit Singh, pupil of Bhai Harnam Singh, aged about four and a half years, have remained at Bhai Harnam Singh village Chavinda for two months. From then the holy lord commanded us that you are to stay at Gardhiwal, so go there and from there we have gone to Gardhiwal and have remained there for two years."

Since Sri Satguru Partap Singh ji commanded to bring back Beant ji from Gardhiwal, since then the true lord looked after Beant ji at Sri Bhaini Sahib Kothi under his own supervision.

Beant ji at Gardhiwal:

Gardhiwal (district Hoshiarpur) is at a distance of twelve kilometres on the Dasuha to Hoshiarpur road. There is a dera of Sant Harnam Singh Namdhari at Gardhiwal, who was a very learned saint. It was due to his spiritual powers generated by the Nam remembrance that just with an indication of the stick he could change the flow of the river just by saying flow from this side. Sri Satguru Partap Singh ji also kept his dera there for a long time.

Sant Kehar Singh (Darji Singh) son of Sant Hukam Singh is around 85 years of age at this time and lives in Santnagar (district Sirsa) now. On 6 March, 1996 a hola fair was running at village Amritsar (district Sirsa) under the auspices of Sri Satguru Jagjit

Singh ji. In that fair I myself collected information from him at Tibbewala Khuh, which is about two kilometers from Jeewan Nagar stand and Jeewan Nagar is at Dabwali road. Sant Kehar Singh told that his village Mirjapur is about three kilometers from Gardhiwal. Sant Harnan Singh Namdhari lived at Garhdiwal and this dera was famous with his name. The place being solitary and lonely Sri Satguru Partap Singh ji used to carry out meditation and Nam remembering here. When Sri Satguru ji would come to Gardhiwal then the saints and followers from the areas around would also come, and diwan would be held and the langar was organised. Diwan used to be held at Khalsa High School Gardhiwal.

Sri Satguru Partap Singh ji came to Gardhiwal dera with Beant ji who was four or five years old then. Jathedar Gurmukh Singh Jhabbar, Sher Singh Daulawalia, Ragi Ustad Harnam Singh, Sant Lal Singh Tusai (Because he played Taus so he was named Tusai, and being short statured he was also called Nikku, he was from Hoshiarpur), Boorh Singh (from Jatala), Gurdit Singh and with other Sikhs and saints around sixteen persons lived at Gardhiwal dera. Ala Singh and Dula Singh were devotional Sikhs who also lived there. Zaildar Sunder Singh and Chaudhary Shivdev Singh were renowned people of the village.

Ustad Harnam Singh Ragi used to teach Punjabi also to Beant ji and some fifteen other children of the same age at Gardhiwal dera. Six or seven children of Mirzapur also studied there. Sant Kehar Singh's elder brother Amar Singh was Beant ji's classfellow. Sant Kehar Singh was also living at Gardhiwal dera in those days. Ustad Harnam Singh had been giving additional time for teaching and Music learning to Beant ji.

There was a langar place at the dera, there had been shelters with the langar, where a Persian wheel is installed in a well, there was a bunyan tree there, Beant ji used to study here. There was one bricked attic there. There were so many trees in the dera. There were around sixty woodrose trees there. The trees of mulberry were also there.

Sri Satguru Partap Singh ji used to come in the dera with S. Teja Singh Chandowalia and other Sikhs and attendents, it would have been an atmosphere of fair there. Sri Satguru ji used to play football, the tug of war was also played. The games were played near the flourmill. Beant ji used to play hide and seek, and other games with their peers and used to climb on the bunyan tree.

There was a girl of Nais aged about three in village Mirjapur. She had worms in her head. Somebody told them to take her to Gardhiwal. Beant ji uttered, "apply Margosa

oil on her head, she would be alright." Within four or five days that girl got well. Whatever was uttered by Beant ji from his sacred month that would have been fulfilled.

I have collected all these details from Sant Kehar Singh presently at Sant Nagar district Sirsa.

While looking after Beant ji sometimes Jathedar Gurmukh Singh Jhabbar would be rude to Beant ji, and whenever such thing happened Jhabbar ji used to realise his mistake and he would tell Beant ji with deep affection, "That Gurmukh was someone else who had admonished you."

Beant ji was looked after very carefully, and was not let go any where alone, in those days there was also a great dread of wild animals in Gardhiwal.

While living at Gardhiwal and looking after child Beant ji Jhabbar ji faced a very grave problem. There was a buffaloe and a cow in the dera. One day the cow went berserk and entered the animal shelter of one Basant Singh Akali living there. Jhabbar ji was away to the city at that time in connection with some purchases. Basant Singh took away the rope of the cow, and he also rebuked Lal Singh Tusai who had gone with Beant ji there to fetch the cow and said that you leave the cow to enter other peoples' places, and I would do this or that. Basant Singh was a criminal type person, and he used to beat anybody at his will, so everybody was scared of him. Beant ji and Lal Singh Tusai came back from there and till then Jhabbar ji had also come back from the city and asked as to what was the matter? Knowing about everything Jhabbar ji said, "Don't worry I would bring the rope of the cow back. According to Jhabbar ji:

"When I went there by chance he was not there.

I went in and tried hard in search of the rope but I could not find that, then I picked up his plough and yoke and came back thinking that he would give back the rope and take these things."

Ustad Harnam Singh (Beant ji's Music Master) was a strong fighter and was known for it but before Basant Singh Ustad Harnam Singh did not utter a word even. When Jhabbar ji saw that Basanta was marching forward and abusing relentlessly then he took a stick and hid himself behind a tree trunk, when he crossed the tree trunk Jhabbar ji struck a blow of stick and fell him on the ground and snatched his gandasi and after thrashing him said, "Run away from here otherwise I would kill you." And he went back without uttering a word.

Jhabbar ji says:

"There are two mulberry trees when we come from the hill side to the Langar wali khuhi, and it came to my mind that when Ramchander ji had killed Bali he aimed an arrow hidden behind these trees and now you hide behind the mulberry, and he would not observe you, he would pass on. While passing by I struck a blow of stick and fell him, and after striking two or three blows more I forced him to run away and he fled. Sri Satguru Partap Singh ji had introduced me to Chaudhari Boor Singh there that you may contact him on any difficulty. I sent a message to him that such thing has happened with Basanta and I have beaten him. He said, "Basanta has been beaten, he beats the entire village, it doesn't matter."

Basanta against whom nobody ever dared to speak, he was beaten by Jhabbar ji only because he had spoken rudely to Beant ji. Then Jhabbar ji requested to Sri Satguru Partap Singh ji like this, "You are all knowing, we have such a problem there that we are in small numbers."

Beant ji brought up at Sri Bhaini Sahib Kothi

Sri Satguru Partap Singh ji commanded Jhabbar ji that he should come to Sri Bhaini Sahib from Gardhiwal and till then Beant ji and Jathedar Gurmukh Singh Jhabbar ji remained at Sri Bhaini Sahib. Jhabbar ji remained the Mukhtiar of Sri Bhaini Sahib dera for many years. He looked after and served Beant ji for about fourteen years.

Sri Satguru Partap Singh ji kept Beant ji under his supervision at his residence, the Kothi and Beant ji was brought up there under his supervision. For the education of Beant ji and other children Sri Satguru ji established a Namdhari vidyala at Sri Bhaini Sahib.

Since Beant ji had come to Sri Bhaini Sahib (in 1926-27) from Gardhiwal, since then Sri Satguru Partap Singh ji permanently settled at Sri Bhaini Sahib and also kept Beant ji with himself. After that Sri Satguru ji never went anywhere for his annual meditation practice, neither to the Bir nor to the canal. He started his annual meditation practice at Sri Bhaini Sahib itself. The holy lord used to leave Sri Bhaini Sahib only while visiting to some other places.

Beant ji's attendants

After the demise of Mata Bhupinder Kaur ji the bringing up of Beant ji was done under the care of Sri Satguru Partap Singh ji, by the attendants under the supervision of Nanee Mata Ram Kaur ji (Mai Ambo ji) and Dadi Mata Jeewan Kaur ji.

The childhood and the period of education of Beant ji did not pass in luxurious life, easy living and carelessness like any prince rather special attention was paid to hard work, discipline and hard care. Once somebody told Sri Satguru Partap Singh ji that Mukhtiar behave very strictly with your children then the holy Lord said, " They are my children why do you bother for that? I know what is wrong and what is right."

The attendants who remained in the service of Beant ji from time to time were Mahant Kesar Singh Majahad, Jathedar Gurmukh Singh Jhabbar, Baba Harnam Singh Nadha, Saravsri Labh Singh Fatta, Jai Singh Lalluana, Gurbakhsh Singh Sri Bhaini Sahib and Kirpal Singh Jhabbar etc. Sant Pritam Singh (Nai Singh) of Sri Bhaini Sahib used to cut the nails of the Hazur. Sant Pritam Singh used to manage the village post office also.

Jathedar Gurmukh Singh Jhabbar passed away on 4 August, 1983 at his village Kariwala (district Sirsa). Jhabbar ji had two sons. The elder S. Gurcharn Singh and the younger S. Swaran Singh Virk who is a law graduate, and is a very good writer and orator, and lives at Kariwala.

Sometime before the demise of Jathedar Gurmukh Singh Jhabbar Sri Satguru Jagjit Singh ji especially sent a car to fetch Jhabbar ji and his wife to Sri Bhaini Sahib. Jhabbar ji was very happy to see the development and construction at Sri Bhaini Sahib and felt very happy to see the saints and followers worshipping there. Jhabbar ji requested to Sri Satguru ji :

"O Holy Lord, Sri Bhaini Sahib is already a heavenly place but you have raised it to still higher level. You have very gracefully bestowed this place to the Namdhari Committee, and have preserved not only the historical monuments like, Akal-Bunga, Ram-Sarovar, Temple of Sri Satguru Ram Singh ji, Simrati Mandir, The attic of Sri Satguru Hari Singh ji, the canal dera, Loh-langar, Gol Chhappar, Chhappar of Tapasthan, Varni, old age home of old women and men, Gaushala etc. but have given them very peculiar form and looks."

Till then the place of Raian (the luminance place of Sri Satguru Ram Singh ji) had not yet come to the possession of Namdhari sect though the case had almost been decided in favour of the Namdhari sect. Jhabbar ji said that such a great task which we Namdharis could not fulfill till now, you have won it for us.

Sewak Sant Jai Singh Lalluana passed away at Sri Jeewan Nagar on 11 July, 1995. His bhog was performed by the family at Sri Jeewan Nagar in the presence of Sri Satguru Jagjit Singh ji.

The attendant Saint Pritam Singh, who used to cut the nails of the Hazur, passed away on 26 December 1995 at Sri Bhaini Sahib. His bhog was performed by the family at Sri Bhaini Sahib on 7 January, 1996 in the presence of Sri Satguru Jagjit Singh ji. Three sons of sant Pritam Singh are Saravsri Paramjit Singh, Ranjit Singh, and Gurmit Singh. Two sons Harbans Singh and Amarjit have passed away.

Sewak sant Gurbaksh Singh passed away at Sri Bhaini Sahib on 11 July, 1995 at the age of 92 years. His bhog was performed at Sri Bhaini Sahib in the presence of Sri Satguru Jagjit Singh ji. Sant Gurbaksh Singh was the grandson of Baba Lehna Singh and son of Sant Kishan Singh Amla. Baba Lehna Singh was a devotional attendant of Sri Satguru Ram Singh ji. He had brought Sri Satguru Ram Singh ji from Raian to Sri Bhaini Sahib and had donated his land for the dera. Sant Gurbaksh Singh's two sons Sri Amar Singh and Sri Charanjit Singh live at Sri Bhaini Sahib. One son Grudev Singh has passed away.

Having found the chance of serving the Holy Lords for many years Sant Gurbaksh Singh used to relate the miracles of Sri Satguru Partap Singh ji and Sri Satguru jagjit Singh ji with great devotion.

He used to say:

"Sri Satguru Partap Singh ji used to straighten all by applying the Khunda, with abuses and with rebukes, but he reacts to nothing. Don't ignore the orders of Sri Satguru Jagjit Singh ji, he would be left with nothing, whosoever would obey the orders he would pass across, Except one's Satguru don't expect anything from anybody never demand anything from anybody.

He used to say this also, "Going in person to have the glimpse of the Satguru and bowing head there is most auspicious.

The temporary residence of Sewak Sant Kirpal Singh Jhabbar is at Sri Satguru ji's Namdhari farm Banglore. The land and residence of his two sons Sadhu Singh and Baldev Singh is at Gola Kokaran Nath, U.P. Sant Kirpal Singh's daughter Bibi Sukhwinder Kaur Sukho is married to a very devotee and true Sikh Sant Sukhdev Singh. Sant Sukhdev Singh Suhevesahibia is a manager at Tibbe wala Khuh, Sri Jeewan Nagar (district Sirsa) with the commands of Sri Satguru Jagjit Singh ji and looks after the service and maintenance there. Sant Kirpal Singh Jhabbar passes some time here also. He says, "Whosoever has no faith in his Satguru, has no expectations, he is sans everything."

The Company of Saints and hermits

Sri Satguru Partap Singh ji kept Beant ji in the company of great saints and hermits.

Beant ji got the company of these saints and hermits during that period at Sri Bhaini Sahib.

Swami Takhat Singh, Baba Ganda Singh, Baba Chanda Singh Doranwala, Sarv Sant Hakam Singh Sohan Singh Gunna, Surat Singh Bhikshu, Sardara Singh Hakeem, Jassa Singh Sufi, Ralah Singh, Baghel Singh, Anokh Singh Mastana and Motianwala Sadh etc.

Swami Takhat Singh was a very devout Sikh blessed by Sri Satguru Ram Singh ji. With the commands of Sri Satguru Partap Singh ji Swami Takhat Singh used to relate Sakhis of Sri Satguru Ram Singh ji and his devout Sikhs to Beant ji. Beant ji had a particular order of Sri Satguru Partap Singh ji that kaka should listen the Sakhis daily sitting with Swami Takhat Singh.

Swami Takhat Singh was from village Gujjarpura near Garh Shanker. To pay obessiance to Sri Satguru Ram Singh ji when he was trying to go to Rangoon via Dhaka he was arrested by the British at Calcutta.

In his sermons Sri Satguru Jagjit Singh ji narrate about Swami Takhat Singh like this:

On the one hand he was very fair complexioned and was very handsome also, and on the other hand he had a fully grown beard on his face. Then how could he hide himself. He was arrested there. He had created many Sikhs in Bengal also. When he was arrested and handcuffs were put on, the police superintendent of that place said, "I have learnt that you fly away." He replied, "But I don't know about it." When he was handcuffed and he came in high spirits, he put of the handcuffs and shackles as if these mattered nothing. And then he said, "Lo, here I go." It is a great power which the Satguru bestows to one. But there is one more great power than that, towards which I want to attract you, and that is:

"Ridhi sidhi awra sad"

He belongs to them who are others or don't have the Satguru in them. Listening the command of Sri Satguru Ram Singh ji that Takhat Singh you have not to do this, he never did this. Then he got imprisoned and broke stones for one and a half years at Pashor. It is even a higher thing than getting relieved from handcuffs and shackles, who obey their holy lord.

Sadh ka darsan pooran isnan ॥
Sadh kai sang nahi kachhu ghal ॥
Darsan bhetat hot nihal ॥'

Of such a Sadh obeying the commands of the Holy Lord, Swami Takhat Singh's portrait was got prepared by Sri Satguru Jagjit Singh ji from artist Sant Waryam Singh Musawwar and had placed it in a room of his residence in Seth Trilok Singh's Kothi 1/6-B Pusa Road, Delhi.

Baba Ganda Singh was a goldsmith Sikh. He used to look after buffaloe and cow calves in the herd. He used to pray and worship very much. Beant ji got his company. Afterwards when Beant ji became Sri Satguru Jagjit Singh ji, whenever he used to go to Sri Jeewan Nagar area, Baba Ganda Singh would be very happy and he would spray fragrance and throw flowers upon Sri Satguru ji.

Baba Chanda Singh Doran wale used to feel very happy to distribute almonds, misri etc. eating materials to Beant ji and his colleagues. When Baba Chanda Singh used to look after the cow, he never struck them with a stick, but only checked them from going away with shaking a cloth and used to utter this hymn in complete ecstasy:

"These birds have no objection; their reigns are in your hands."

Sri Satguru Jagjit Singh ji told us on 29 February 1996 that Baba Chanda Singh was a very great devout Sadh. In his old age Baba Chanda Singh used to live in the guava gardens at Sri Jeewan Nagar, where Sri Satguru Jagjit Singh ji had build an old age home for the old people. Baba Chanda Singh ji used to extend his feet towards the ants so that they many fill their stomach with his flesh and he never felt any pain, and did not shake his feet. That is to say that spiritually his mental state was so high that he was never in his body.

Once Baba Chanda Singh did not eat anything for twenty two days. One day when Sri Satguru Jagjit Singh ji went to the old age home and attendant said that this Sadh ji has not taken anything for several days he should eat something which would give some strength to his body.

Baba Chanda Singh Doranwale requested to Sri Satguru Jagjit Singh ji, "There is something inside that is why I am not eating."

Sri Satguru Jagjit Singh ji tell about Sant Hakam Singh:

"Satguru ji got me in the company of Sant Hakam Singh. He used to say, "first man should abandon falsity which he utters in the courts. Then one should come here. This

thing that I have called you thirty times, calling only for two times but may be said that I have called you twenty times, this is also falsity. It should be renounced. His nature was like this only."

"Once he said that let me have two metal containers of water pour on my head. Let me have a bath. Then he said, "I have committed a blunder, I can't take bath with two metal containers only because I have to fulfill what I have said." It is a very difficult thing. He had made us so sensitive to all this. More the sensitivity manifests in him, more he gets closer to the Almighty. The more he gets closer to the Almighty, more he becomes a realist. The more one is away from the almighty the more he is false. Maya and Almighty, are both mingled truth and false. Whosoever separates them, those who are Hans they should dip their beak in the milk adulterated with water, beak has such a miraculous power that it separates water from milk. Those who are Paramhans they separate the maya from the Holy Lord."

Beant ji got the company of such devout Sikhs and saints at that time.

Beant ji loved different types of flowers, plants and creepers very much. At that time gardener Sucha Singh and Alla Bakhsh were looking after the gardens in the Kothi.

The teachings of Sri Satguru Partap Singh ji:

On the person of Sahibzada Beant ji the most of the influence of father Sri Satguru Partap Singh ji's personality is discernible. To make him the incarnation of virtues the Holy Lord started to teach him at a very early age. Beant ji got a very disciplined education since his very childhood.

Rising early in the morning after finishing the routine chores it was his daily routine that he would take bath including the head-hair, remember the Nam, read Gurbani and perform Kirtan and since then it became his permanent life-long habit to do the same. He used to practise the reading of text of Adi Sri Granth Sahib and the Dasam Sri Granth Sahib systematically. Besides he was also taught the Shastri Sangeet, purity and sacredness as per the Gurmat and the physical exercises to keep the body under control, wrestling, kabaddi, race, horse-riding, swimming and pushing the Persian wheel including all the chores to be done individually, preparation of own meals, cooking of pulses and vegetable, cleansing of utensils, sweeping and washing of own clothes and the service of the Sadh-Sangat etc. was taught to him by Sri Satguru Partap Singh ji since his very childhood.

About the present in the words of Sri Satguru Jagjit Singh ji:

"The lines which are engraved on the unbaked pot those are never erased even if it is broken, similarly what is taught in the childhood that is never forgotten. The Holy Lord very gracefully blessed me with the correct reading of Bani, taught us purity and sacredness, remembering of Nam, music, horse riding, polo, swimming, wrestling, jumping and all that which have become a part and parcel of my life, and also apart from that the Holy Lord has bestowed me with so many things that all these cannot be counted even."

Once a Sikh seeing Beant ji cleansing the utensils of the Sadh-Sangat, requested to Sri Satguru Partap Singh ji:

"O, Holy Lord, your Sahibzada should not cleanse the utensils. We ourselves get this chance very rarely even."

Sri Satguru Partap Singh ji said,

"you let him learn the manner of serving the Sadh-Sangat, and also perform the Ardas that the Holy Lord should bless him with the keen desire and confidence to serve the Sadh-Sangat. Sri Satguru Ram Singh ji used to awake in the early morning and changing his attire used to help bathing the Sikhs, though even on recognising him Sikhs used to request that" O Holy Lord, you please don't burden us with this obligation but Satguru ji used to say, "It is a very invaluable moment for me, who knows I may not get it again."

Sri Satguru Partap Singh ji also used to serve personally. So much so that sometimes he used to cut the woods and would send them to the langar after loading them on the carts.

Once so happened that Beant ji was cleansing the utensils of the Sadh-Sangat. In the meantime his grandmother (Mata Jeewan Kaur ji) came there and seeing her grandson cleansing the utensils got very happy. Mata Jeewan Kaur ji folded the sleeves of her Kurta and sat crosslegged and cleansing the utensils of the Sadh-Sangat said, "My father (Suba Khushal Singh) had taught me that if you want to be a Sewak then you should not let the luxury things touch you. So till now I am practising the same teaching of my father. It is a very difficult task to serve. I have seen that when some Sadh wears some comfortable clothes he says that I have been hung to the noose. One doesn't want to touch any such things with which he has to serve, rather he feels scared that the clothes may not get dirty rather with blots. For the Sewak it is needed that he should wear clean but simple clothes and should shun laziness and comfort.

On 29 February, 1966 Sri Satguru Jagjit Singh ji said in a meeting of the writers at Sri Bhaini Sahib that while serving one should not keep the comfort on the first place. Without caring for the rotting of clothes or the body he should serve from the core of his heart and body, and after finishing it be completely clean. Citing an example the Hazur said, " Sher Singh Mukhtiar of Sialkot used to remain in the mixture of mud and water and serving there like this for whole of the day after getting free from it he used to take bath and wear clean clothes and move out well dressed.

Cautious and witty

Beant ji have been very witty and cautious minded since his very childhood. He was still very young when some learned person asked him his name, in reply Beant ji uttered this couplet of Akal Ustat:

"Agast adi je bade tapsatpi bisekhiai ॥
Beant beant beant ko karant path pekhiai ॥"

When Beant ji uttered this couplet of the Gurbani created by Sri Dashmesh ji, at that time ustad Harnam Singh ji (who was teaching Rag Vidiya to Beant ji) and that learned man standing there got very much impressed. Even still there is no comparison to his wittiness.

Genius personality

Beant ji's name is Beant ji, and he is fathomless also, whosoever have a glance of him he is captivated. Every person having his glances is influenced very much from his genius personality. Spiritual aura always continues to emerge from his face. His childhood friend Sant Kundan Singh Nakai says:

"Beant ji was so handsome in his childhood that one always thought to continue looking at him, it gave satiety to every onlooker. He was so fair complexioned that none dared to touch him lest it may not deface the brightness. The two frontal teeth of Beant ji were naturally shaped in such a way that one was a bit overlapping on the other which looked very nice on his face."

Tolerance and simplicity

Beant ji have extreme tolerance since the very beginning. Being never proud of his being a Sahibzada he faced the hardships of the given tasks with deep tolerance and

never let anything touch his heart, and his patience had been always unmatched which is still there.

He used to suffer pains to remove the miseries of others. Once for not having remembered the Bani a teacher was punishing

Beant ji by hanging him in the well, and Sant Sohan Singh Gunnewalia observed it and he was very angry on the harshness and disrespect being hurled upon the Sahibzada and he felt that he might kill the teacher, but when he raised his hand to strike, Beant ji stopped Sant ji and said, "No Sant ji, no....."

Sant Sohan Singh ji came to the class and told that if Beant ji had not stopped me then I might have thrown master ji into the well. Beant ji lead a very simple life. He used to lay on the floor by spreading a reed mat. In the Kothi only Sri Satguru Partap Singh ji used to sleep on a cot in the middle room and all else used to sleep on the floor. The students of the school used to sleep on cots sometimes and sometimes on floor also. Still now Sri Satguru Jagjit Singh ji's life is very simple like earlier.

Sri Satguru Partap Singh ji always preached to every Sikh to wear simple clothes, "May be there can be a time when one has to suffer thirst and starvation, so one should not become a slave to the habit of fashionable clothes."

Beant Ji's friends

Among the closest friends of Beant ji were Kundan Singh Nakai and Pandit Rajinder Singh Gurusar (son of Suba Nahar Singh ji, the uncle of Beant ji). The trio of these closest friends was very famous. Bhupinder Singh 'Sukhdev' son of Suba Mihan Singh, the uncle of Beant ji, was also his classmate and friend.

Kundan Singh Nakai narrates about the pleasure of Beant ji which he found in serving others, "During student life on this side of the school under the Tamarind tree Beant ji used to prepare langar on his turn. At that time there were around seventy students in the school. It was a rule that by turn two boys used to prepare langar and serve all of the others. The preparation of langar was started after the routine Path. The day Beant ji was to prepare the langar he himself used to cleanse the utensils, knead the flour, cook vegetable, bake chapatis, and after calling in the boys used to wash their hands and serve them langar with great affection and full manners. Beant ji used to prepare langar with great agility and speed. Once Beant ji was preparing the langar and was deputed to scare the birds away so that these may not defile the langar with their excreta after perching on the tree. That day a crow came and perched over the tree and started caw

cawing. I threw a stone on him which hit him and the crow fell on the ground. Beant ji was so soft hearted that he said, "If this crow died it would be a great sin." He had just uttered these words that the crow flew away. I said, " Just see, you are seeing the crow flying away, so the matter is over, and it would not be a sin any more."

Pandit Rajinder Singh Gurusar narrates about Beant ji's bountiful and compassionate nature during the year 1930-31:

"Beant ji was really fathomless. I had been his treasurer during childhood, that is why I know still more about his openmindedness. Many followers used to present money to Beant ji while paying obsequence. I guess that about one rupee was presented to Beant ji almost daily during his childhood. It was a big problem for Beant ji to keep this money with himself. After thinking a bit he made me the Cashier though it used to come to me afterwards but it was already spent up. I knew that such and such money had come to me but how they are spent I never knew it, and I still don't know about it, and I have never asked about it also. Our such an arrangement was completely secret. After long time Kavi Pritam Singh (Beant ji's classmate) came to know it that I was his treasurer. He got very uneasy from it and wrote a poem addressed to Beant ji:

"Bipar bilawal soun det ho rajatpan
Kavi ko kushal ek karte na kaj ho
Bipar manavo deena deen ati deen hawai ke
Kavi kadhe keernai nidan bhi naraz ho
Nis din firat Rajinder ke age-peeche
Ankh na milavo kavi sung priya aaj ho
Kaise ban aawai tum sung kavi pritam ki
Tum Jagjit Singh aisai maharaj ho ll'

Sant Gurdev Singh Rampur wale had also been among the closest friends of Beant ji. He was the driver and personal secretary of Sri Satguru Partap Singh ji.

Joyful Nature

Beant ji had a very joyful nature since his childhood. He used to enjoy humour in the company of his friends very much.

There was a very interesting incident about which Pandit Rajinder Singh ji describe in such a way:

"One day after the closing of the school at three in the afternoon Beant ji said,
"Rajinder, come I would tell you something."

I extended my face towards him and neared my ear to his mouth, and he said, "today Sant Labh Singh Fatte called Bali Singh Kamou and asked him," why haven't you taken bath today?"

"I had already took my bath early in the morning," Bali Singh said.

"No, you are telling a lie you have not taken bath at all." Sant Labh Singh said,

"Why should I tell a lie? I have certainly taken my bath today." Bali Singh said.

Sant Labh Singh gave him a slap.

Sant had slapped Bali Singh or not I don't know but while narrating the story Beant ji slapped me firmly. For half a minute I could not understand as to what had happened. The ear was whistling like a sound of wind. When I came to senses then I saw that Beant ji was running towards the Kothi. I also followed him very speedily but while running he shut the gate of the path passing to Ramsar. I opened the gate and tried to catch him again. But Sri ji went in the Kothi and shut the doors. It was the same Kothi where Sri Satguru Jagjit Singh ji was residing. And I came back to the school with a loosely hanging face.

Nakai ji tells that he was also just behind him.

Beant ji have always remained in a joyful mood. Once he asked Kundan Singh Nakai,

"We have never quarreled, though others do it sometimes."

"We also might quarrel, as you wish."

Nakai ji said in reply.

"Well, then I won't talk to you." Beant ji said.

"Alright" Nakai ji replied.

Both of them did not talk for about a month, then one day Beant ji said,

"Now let us compromise."

"Alright" Nakai ji said and after that they never quarreled. These were the angers and the compromises of the childhood.

Nakai ji tells,

"Once we several students went with Beant ji to Neelon Canal for swimming and taking bath there. We felt very hungry there so we kneaded the flour there and continued eating the chapattis. There was a Mitha soda in one pot and salt in the other, we

never knew which was Mitha Soda and which was salt, we just took a pinch from the one pot and spreading it on the chapatti took it. And thinking the soda to be the salt all of us ate soda with the chapatis. In those days we felt very much hungry also. After taking meals we would jump into the Canal for bathing, and when again we would feel hungry we would again start taking meals and then jump again in the Canal for bathing. Suddenly Rajinder touched the soda and said, "it is soda, but then salt was also found and he said, "earlier we had eaten the chapatis with the Mitha Soda, now we have salt to eat with.

The days spent in the childhood with Beant ji are described by Pandit Rajinder Singh like this.

"As Katha-Kirtan was necessary in the evening, similarly our presence in the Diwan was also necessary. Where we were to sit we would identify that place beforehand. Normally we used to sit behind Satguru ji or in the cover of some fatty Sant, where we could laugh after quarreling and could talk to each other also. Only we knew what we talked or master Balwant Singh ji knew.

"The most attractive thing in the Diwan would have been the voice of Satguru ji or his Takhte Touse. After the Ardas when Satguru ji and the congregation would indulge in Bachan Bilas then we would slowly slip away. Even then we would not refrain to tease Bhai Vazir Singh ji, we knew Bhai ji's greatest weakness so we used to sit on either side of him. Seeing us coming Bhai Sahib would say to the congregation sitting around, "you slip a bit away know, let me deal with them now." Bhai ji would come to us handy while laying on the sofa. If he would look to Beant ji then I would pull a finger in his armpit and if he would keep his face towards me then Beant ji would tickle him. Bhai ji used to bloom like a flower. Bhai ji loved us very much and used to play with us laughingly and would ignore our mischiefs considering us small children.

" I told you that they would tickle me. Then would not go without making me get up. And really when Bhai ji would get up we would move further."

Ballo ji (Baba Bir Singh) was very much sensitive to tickling, and his body was very much pithy. Beant ji was tickling Ballo ji with gestures from very far away when he did not desist from tickling him for so long then Ballo ji bite him with anger and was seen weeping. Jathedar Gurmukh Singh Jhabbar was watching everything from aside and then he came near to Ballo ji and said,

"Also you have bitten him and also you have started weeping?"

"You were to make me weep afterwards also, so why should I not start it earlier."
we used to laugh on this.

Some Miracles

The Childhood of Beant ji is replete with so many miracles. Whatever he used to say simply that would have been fulfilled. Not only this, if somebody had thought of something about Beant ji, that was also fulfilled by Beant ji in no time.

According to famous Namdhari scholar Baba Sunder Singh ji Farid of Sant Nagar, Beant ji was very young when two or three hermits from Burma came to Sri Bhaini Sahib. At that time Kirtan was being performed in the Harimander under the auspices of Sri Satguru Partap Singh ji. Listening the coming of hermits Sri Satguru ji commanded. "Take these hermits to the Kothi and be seated them there respectfully, I am just coming."

Baba Sunder Singh ji Farid and one other Sikh spread a sheet in the varanda of the Bagh wali Kothi and made them sit there. At that time some children were also playing nearby. Beant ji was also among them. Seeing Beant ji very attentively those hermits asked those Sikhs, "Who is this child?"

"He is Beant ji, the elder son of Sri Satguru Partap Singh ji." Sikhs told the hermits.

"What you say that when would you be able to glance at Sri Satguru Ram Singh ji, Beant ji would fulfill your that desire of having glance of Sri Satguru Ram Singh ji." Those hermits predicted.

A very learned and devout hermit of that period Anokh Singh Sidhu Brar, whom we used to call Mastana ji, had also predicted:

"Beant ji would fulfill our desire to have the glances of Sri Satguru Ram Singh ji."

According to Sant Gurbaksh Singh (Sewak), once a thought came to the mind of a Sikh, "If he himself would call me to himself only then I would believe that he is Beant ji, the distinct son of Sri Satguru Partap Singh ji. At that time Beant ji was playing khiddo-Khundi with his playmates. When this thought occurred in the mind of that Singh, at the same moment Beant ji hit the ball towards that Singh and asked him, "Baba pick that ball and give it to me." That Sikh got ecstatic and told the congregation in a very loud voice that this supernatural child has fulfilled instantly what came to my mind.

Similarly a Mai's son was in the jail, and she was very worried. She came to Sri Bhaini Sahib to pay obsequance and request Sri Satguru Partap Singh ji. Beant ji called that lady and said, "Don't worry mai your son would be released." The words were fulfilled and when mai's son was acquitted she said dhann, dhann to Beant ji.

The neck of the wife of the Sewak of Beant ji, Sant Gurbaksh Singh son of Sant Kishan Sing Amlī Sri Bhaini Sahib was swollen. While playing Beant ji reached to his home and touching her neck with his sacred hands, he said, "What has this happened?"

"My neck is in pain." mai said.

With the touch of the sacred hands of Beant ji the pain of neck of the mai vanished after some time without any medicine.

There were lots of such incidents. When Beant ji was around eight, then a very strange thing happened.

A non-Namdhari Sikh S. Karam Singh of village Chakk, district Shei khupura had two sons. In a land dispute both of them had committed a murder in the village. In the trial because of strong eyewitnesses both were sentenced to death in the session court. In spite of his poverty Karam Singh first moved the High Court and then Supreme Court to save his sons, but nothing could be done and there death sentence could not be condoned.

It came to the mind of Karam Singh that he should go to Sri Bhaini Sahib and after paying obsequiance to Sri Satguru Partap Singh ji he should request Satguru ji to save them because Satguru ji was able to get anything happen. With this idea in mind he went to the jail and talked to both of his sons and asked them to file a mercy petition and in the meantime he would go to Sri Bhaini Sahib and request the Kuka Guru to save them. If he blessed me with this I would be the happiest man and if nothing could be done then I would not come back home and die after taking some poison.

It was the summer and he was perspiring profusely and when he reached Sri Bhaini Sahib, he came to know that Sri Satguru Partap Singh ji were on a visit to abroad. Karam Singh felt very much broken hearted that till then his sons would be hanged.

Feeling miserable and sad Karam Singh sat in an open space and started thinking that what should be done now. Some children were playing khiddo-khundi there and Sahibzada Beant ji was also among them. To keep his mind busy in something Karam Singh started watching the children playing the game. During the game the ball came rolling and passed by Karam Singh. Beant ji came to fetch the ball. He stopped and looked towards Karam Singh and said, "O Sikh gentleman why are you feeling so much worried. Go and fetch the ball, both of your sons would be acquitted."

Karam Singh felt very much astonished, and he got up and picked the ball. And seeing that child of a very different form he asked somebody to satisfy his urge to know

about him, who is this child?" He was told, "He is Beant ji the elder son of Sri Satguru Partap Singh ji."

Karam Singh got reassured that Sahibzada has guessed my problem and has said that my children would be acquitted, so now there is nobody in the world who could hang them. He went to his home and consoled his wife by relating him everything. Then he went to the jail and met his sons and told them that now he is fully assured that they would be acquitted because Beant ji have given the word. Now no ody can do any harm to you.

The boys also told him about their dream and said, " dear father, a child clad in white robes had also come in our dreams yesterday night and had told us that you would be acquitted, and now we have every hope that our dream would come true."

After a few days the mercy appeal of both the sons of Karam Singh was accepted and they were acquitted.

Ragi Bhajan Singh (Ravidasia Singh), aged about 95 years, who lives at Sri Bhaini Sahib, tells:

"This incident relates to the period of Sri Satguru Partap Singh ji when Beant ji was about eight years old. One day I was going to learn music from Ustad Harnam Singh ji, and it was around eight in the morning. I was holding a harmonium in my hands and while going I came to know that Sri Satguru Partap Singh ji was ploughing a field. I stood near the Pipal tree in front of which the residence of Sri Satguru Jagjit Singh ji is situated. At that time this entire land was lying vacant.

The Holy Lord asked me, "How are you standing here?"

I requested, "Do you know ploughing also?"

Sri Satguru ji said, " Can I not plough the field?"

I requested, " O, Holy Lord you are capable of doing everything, you can do anything."

"I am leveling this place here, I am leveling the land, the Kothis would be built here." The Holy Lord said,

" When would the Kohtis be built. Who would build them?"

" Beant ji would do it." Sri Satguru Partap Singh ji said.

Education

The Holy Lords and great men who come to the world in human form duly possessed with the entire source of power. The beacons of light, all pervasive, need not acquire any worldly education because they manifest with the unfathomed knowledge with them. The acceptance of a teacher for acquiring education in the worldly educational institutions is just a show for the fulfillment of the worldly customs only. They possess the whole knowledge actually but even then they create some worldly relationships and name someone as a teacher and someone as a pupil..

The school was established at Sri Bhaini Sahib

Keeping in view the proper educational needs of Sahibzada Beant ji and other children Sri Satguru Partap Singh ji established a Namdhari School at Sri Bhaini Sahib. The British were ruling India then. Under the non-cooperation movement of Sri Satguru Ram Singh ji against the British, Namdhari community had boycotted everything produced by the British, clothes, post-offices, rails, roads, courts etc. including the educational institutions run by the English. So Sri Satguru Partap Singh ji established a Namdhari school conforming to the Indian culture and arranged for the education of Beant ji at Sri Bhaini Sahib itself. Many more children also started studying there with Beant ji.

At that time this Namdhari school was situated near a grove of plum trees, adjoining the Havan-Kund, in the foothills towards the Eastern side of the Ram-Sarovar. The education was imparted there in Gurmukhi alphabets. Besides the teaching of ordinarily prevalent subjects, Punjabi, Hindi, Sanskrit and English the teaching of Gursikhi life and pure utterance of Gurbani were also elective subjects. The students with interest in music were also provided with the music education.

Besides this the sports, knowledge about flowers and plants and different types of artisanship were also taught in the Namdhari school.

According to S. Pritam Singh Panchhi a classfellow of Sri Satguru Jagjit Singh ji, this Namdhari school continued from 1927-28 to 1940 A.D.

Before the establishment of Namdhari school Sri Satguru Partap Singh ji taught Gurmukhi alphabets to Beant ji by himself. Then S. Surat Singh (maternal grandson of Sri Satguru Ram Singh ji) taught it to Beant ji.

Beant ji's teachers

The first teacher of the Namdhari school, who taught Beant ji, was Sant Harbhajan Singh ji from Malwa. Ustad Sant Harbhajan Singh ji was Jati-Sati, a devout Sikh and complete saint. Besides the formal education he used to narrate the Sakhis of saints and hermits and the invaluable sermons of Sri Satguru Partap Singh ji. He taught Beant ji to read correct and pure Bani. Early in the morning Ustad Harbhajan Singh used to awake all the children and after their top to toe bath, making them sit in a circle he used to teach them the pure reading of the Bani. There was no electricity in those days and they used to read in the lamp light at night.

Master Balwant Singh of Budala also used to teach the pure reading of the Gurbani. Master ji's handwriting was very beautiful and he desired that his students should also learn to write beautiful alphabets. Beant ji used to write in very beautiful alphabets, and even now also his writing is very beautiful. His alphabets always look like a string of pearls.

Teacher Sant Lachhman Singh 'Jati' also used to teach Gurbani reading.

Pandit Mansa Singh 'Kaumi' taught Hindi to Beant ji.

Pandit Harbans Lal Shastri taught Sanskrit to the students of the Namdhari school. Shastri ji belonged to village Panjetian situated near Sri Bhaini Sahib. He was a very learned scholar educated at Banaras.

S. Buta Singh Kila Raipur started teaching Maths and English to Beant ji. Master Balak Ram Gujranwale also taught English to Beant ji and other students for some time. Pandit Gurdial Singh village Sandhwan district Sialkot also taught English for some time and afterwards Sri Bhola Ram ji Mehta taught English to Beant ji.

Sri Bhola Ram ji Mehta was a great English scholar. He used to write the Trade Diary of India. Mehta ji had gone to England at the age of five years and had studied at Cambridge University there residing with his maternal grandfather. He was M.A in English.

Mehta ji had been a very senior officer at the centre. When he felt bored there he joined the Congress party, but he again developed apathy and became a Sanyasi. In 1936-37 the Gatka teacher of Beant ji Ustad Natha Singh ji brought Mehta ji from Gujranwala to Sri Bhaini Sahib in the service of Sri Satguru Partap Singh ji. As per the commands of Sri Satguru Mehta ji took to the service of English teaching in the Namdhari school and remained at Sri Bhaini Sahib till his last days.

Mehta ji was a Sehajdhari and he used to wear Bhagwa clothes. Afterwards he took Bhajan from Sant Rala Singh and had grown hair on the head.

Mehta ji knew very much about the books and he used to fetch spiritual literature not only from India but from abroad also. Mehta ji taught the manners of keeping the books very safely to Beant ji also. Whenever Beant ji used to ask the meanings of any English word from Mehta ji then Mehta ji used to say 'bring out the dictionary' that is to say that consult the dictionary and understand its real meaning, this way you would not only get the real meaning of the word but you would learn its real sense also. With this habit even now also whenever any verification about the meaning of any word is sought Sri Satguru ji use to consult Mahan-Kosh, Tuk-Tatkra, Dictionary etc. and clarify the meaning.

Once a debate took place between a philosopher and Mehta ji about the use of the words 'will' and 'shall' in English and ultimately the philosopher accepted defeat. Mehta ji remembered so many things. He remembered every word that it falls on such and such page of the dictionary. He remembered the Salokas of Gita and Ayats of Kuran. He new Ayurveda also. He used to prepare colliryam powder for eyes and medicines for dysantry. He was so wise that he used to tell time without seeing a watch even. If anybody may question him as to when the rain would stop he would immediately tell the time for its stopping. Once Mehta was to take his meals at the Mandi, a Sikh said, "Mehta ji may I bring your meals here, it is raining outside." Mehta ji told him that after twenty minutes it would stop raining and really after twenty minutes rain stopped.

He led a natural life, abstained from taking medicines and even in winter and summer also he used to go for a walk in normal clothes. He used to abide by his rules very strictly. He did never touch the money and was completely disinterested in it. Whenever Mehta ji was to go to Gujranwala or to Sri Bhaini Sahib in rail one person always used to be with Mehta ji who would buy his ticket.

Before the creation of Pakistan at the age of about seventy years teacher Sri Bhola Nath Mehta passed away at Sri Bhaini Sahib.

Sant Pritam Singh Kavi writes as below in his diary dated 22 march, 1978 and at page 235 of the part II of his book "Beetai dian pairan".

"I met Dr. Trilok Singh then he asked, "Is there some such person who could be a writer of the history of Sri Satguru Jagjit Singh ji. In the last 18-19 years Satguru ji have performed so much miracles that it cannot be ignored in any way."

"Then it is not known how Dr. Tirlok Singh ji remembered Satguru ji's English teacher Mehta Bhola Nath. At the age of seventy years when Mehta ji was nearing his death then Maharaj Bir Singh ji asked Doctor ji to go and ask the last wish of Mehta ji."

Doctor ji went and asked the last wish of Mehta ji. He said, "I will have to take rebirth to write the history of life of (Satguru) Jajgit Singh ji and my second wish is that I should not die without a Guru. Maharaj ji again sent doctor ji to ask for his last wish but Mehta ji repeated the same thing again."

"Doctor Tirlok Singh said that since then he is waiting for such a history writer in which the soul of Mehta ji may have entered and he would be writing the history of Satguru ji."

With the grace of Sri Satguru Partap Singh ji every year in the months of Sawan-Bhadon the children of the school also take part in the meditation practice. The pure reading of the Gurbani by the students also take place there and they also find a chance to listen to the sermons of Sri Satguru ji and the saints and hermits. The proper advice received at such times influences them very much and carry them towards the right direction.

Ustad Sant Singh ji used to teach 'Pingal' to Beant ji and other students. Beant ji wrote poems also. He used to write his daily diary also.

About the education of Namdhari school of that time Sant Kundan Singh Nakai says,

"Our classes used to be like this, first Bal updes, then Panj Granthi, then Bhagat Bani, then 22 Vars, then Das Granthi and then Adi Sri Granth Sahib. We used to study Hindi, English and Sanskrit also. Where Havan Kund is situated now, all students used to sit there on mats in the evening and used to perform the reading of Rehras. Sometime Sri Satguru Partap Singh ji also used to come there and would listen to the Path and also correct their reading.

Beant ji's classmate Santa Singh Mehsampur, whose son is Thekedar Harbhajan Singh Aurangabad wale, used to read very correct Bani. Another classmate Santokh Singh Hyderabad used to write very beautiful alphabets.

Teacher Sant Harbhajan Singh had given surnames to many students, which remained attached to their names for whole of the life afterwards, like seeing the poetic skill of student Pritam Singh he was named Kavi, seeing Balwant Singh as very knowledgeable he was named Giani. Pritam Singh of Falpote was named Panchhi because he used to have flight of fancy without anything. Pandat word was attached to the name of Rajinder Singh Gurusar and Dalip Singh was called Dhroo.

S. Pritam Singh Panchhi writes about the methods of teaching of that time.

"This was the time when the teachers used to speak through a stick. The method of dealing with the students psychologically was not yet in vogue."

Sri Satguru Jagjit Singh ji tell:

"With the grace of Satguru ji, we were provided with such teachers who used to keep a stick in their hands, and while striking it they never cared that it is to be struck in which direction and on what place, that may hit one at the back on the face or on the stomach. They were to strike it and it may land on any part of the body. And that stick, the grace of Satguru ji made us what we are today."

Teaching of Music

Being having a great attachment to music, Sri Satguru Partap Singh ji gave special attention to teach music to Beant ji also, and due to that Beant ji also developed great attachment to the music since his very childhood and the regular practice of music became a part of his routine. Sri Satguru ji himself started teaching music to Beant ji when he was four years old only. He taught him the tunes of Dilruba himself.

At the very young age of four Beant ji was made the disciple of the renowned musician Bhai Harnam Singh ji Chawinda, district Amritsar under the auspices of the Holy Lord himself. Scholar of Sanskrit and Urdu Sangit teacher Ustad Harnam Singh ji was the first teacher of the music school of Sri Bhaini Sahib. He was a poet also. He was very much skilled in creating the Bandishes of music. Due to the habit of keeping the things carefully as monuments, present Sri Satguru ji have kept the music copy of his Ustad Bhai Sahib Bhai Harnam Singh very safely with him till today.

Bhai Mastan Singh Patiala wala was also the music teacher of Beant ji. Earlier Bhai Mastan Singh was the music teacher of Sri Satguru Partap Singh ji also.

Sri Satguru Partap Singh ji brought selected teachers for the music students.

Music artist Ustad Udho Khan Sahib and his son Ustad Rahim Baksh of village Rampur district Ludhiana near Sri Bhaini Sahib also used to come to teach deep intricacies of music to Beant ji. Beant ji learnt hundreds of Bandishes, Ragas and Talas from these above three Ustads.

Ustad Udho Khan Sahib discontinued to come to Sri Bhaini Sahib to teach music to the children. Sri Satguru ji sent several messages even then he did not come. Ustad Udho Khan Sahib was suffering from Sangrehni. He took treatment from many places but could not get well, and when the position was so grim that it seemed that he cannot

live now then he was brought to Sri Bhaini Sahib and requested to Sri Satguru Partap Singh ji. Sri Satguru ji said,

"Teach music to the children he will get well."

Obeying the commands of Sri Satguru ji Ustad Udho Khan Sahib started teaching music to the children wholeheartedly and he got well when he got well he said, "I feel as if somebody else was suffering from the disease."

Bhai Taba ji (Gaiki) and Bhai Nasir ji (Tabla) taught music to Beant ji for a long time. Both these Rababi brothers used to come to Sri Bhaini Sahib from their city Amritsar for a few days in a month and used to teach music.

So Beant ji learned music mainly from these expert musicians.

- Ustad Harnam Singh Chawinda, Ustad Udho Khan Sahib and Ustad Rahim Baksh Rampur, district Ludhiana, Bhai Taba ji (Gaiki) and Bhai Nasir ji. Sri Satguru Partap Singh ji himself also used to teach music to Beant ji and other children. A Raga test was held every three months. One test after a year was held by Sri Satguru Partap Singh ji also.

Sri Satguru Partap Singh ji knew very much about the music, and knew its intricacies also. An Ustad once boasted that I have brought Tihai in this much Matras, and he pointed out his mistake at the very moment that in such Matres the Tihai cannot be brought, and he had to accept it then.

Sri Satguru Partap Singh ji wanted that the Bandishes of Shabads, traditions which are vocally with the contemporary Ragis and Rababis they should become a part of his treasure. Sri Satguru ji used to call the Ragis, musicians to Sri Bhaini Sahib for a month or two to listen them and also get the students taught by them. The top musicians of India used to come to Sri Bhaini Sahib.

Sri Satguru Partap Singh ji used to teach the students to respect their teachers. He used to say, "The Ustad has to lay a foundation, and it is upto the learner to raise a building of knowledge on that foundation with hard work, capability, practice and experience."

Beant ji was very hard working and committed since his early life. The residence of Ustad Bhai Harnam Singh was situated at the north-west of the Ram-Sarovar of Sri Bhaini Sahib. In a room of this residence children used to come to learn music from four to seven in the morning. Beant ji used to go to Varni wali Kothi to Ustad Bhai Harnam Singh ji an hour earlier to learn music there. Then he used to learn music with the students.

Being intricately related to the singing and playing of musical instruments from the very early life and with a regular practice of music Beant ji became very capable and skilled in music.

Sri Satguru Partap Singh ji had said about him, "Nobody in India can sing so meticulously and dexteriously like you. And if you would keep the practice continue you would become a master of this art."

Today with the persuasion, bestowal and efforts of Beant ji that is Sri Satguru Jagjit Singh ji the Shastri Sangit of the Namdhari community has become very famous which gives satiety to Ustads of Sangit and music lovers.

(Presently an air-conditioned music anditorium it situated at Sri Bhaini Sahib with the grace of Sri Satguru Jagjit Singh ji, for the learning of music by the students. The pictures of old and new music ustads are fixed in the hall. Sri Satguru ji himself gracefully teach music to the children in this hall.)

During his education period besides Beant ji's younger brother, who learnt music with Beant ji were, his two cousin brothers from his maternal uncle, Pandat Rajinder Singh son of Suba Nahar Singh and Sri Bhupinder Singh 'Sukhdev' son of Suba Mihan Singh (Village Gurusar district Ferozepur.) Apart from it the other students learning music with Beant ji were : Sri Tara Singh son of Bhai Sunder Singh Pujari (Taran Tarn district Amritsar), Sri Kundan Singh Nakai son of Sant Dhera Singh (village Sahari, district Lahore, now Kariwala district Sirsa, Haryana), Sri Pritam Singh Kavi son of Suba Phula Singh (vill Dafarke, district Lahore, now Rajouri Garden New Delhi), Sriman Hajur Singh Chanderhans son of Sant Bhagat Singh (village Kotli Arura district Gujranwala, Pakistan, now Sirsa, Haryana), Sri Trilok Singh and Dalip Singh Dhroo sons of Sant Gurbakhsh Singh (village Kotli Arura, district Gujranwala, Pakistan, now Mandi, Himachal), Sri Balwant Singh and Santokh Singh Rikhi sons of Santa Singh Daroga (Bir Marardu) etc.

Unique and attractive personality

His classmate Sri Pritam Singh Panchhi writes about Beant Singh ji's charming, unique and attractive personality in his book "Sri Jagjit Singh ji di Beant Leela" in these words:

" I was admitted to the Namdhari Mahavidyalia Sri Bhaini Sahib around 1932 and the first influence that I got was that of Beant ji. When all of us students would see Beant ji coming from the Bagh Wali Kothi, a clamour would have started, "Beant ji have come, Beant ji have come," and then with the coming of Beant ji our series of games and fro-

ics for the day would have started. Education and other all activities of the school would continue but even with them also Beant ji's frolics would also continue. For whole of the day he would remain with us. When in the evening after the performance of Rehras Beant ji would go to the Bagh wali Kothi then all students would have become sad and waiting for his coming at early dawn for the Asa di Var all would go to sleep."

"The students of the school were to first take a bath and then they were to go for Asa di Var. Beant ji used to come early in the morning after taking bath and would awake the students. If someone was not ready to awake then he would sprinke water on his face. Opening the eyes when students would see Beant ji standing in front of them they would rise instantly and never dared to continue sleeping then."

According to Sri Pritam Singh Panchhi's article "The Enchanting smile", "During childhood jealousy, enmity and mutual rivalry would also have taken place but I don't remember any such moment when we would have stood in opposition to Sri Satguru Jagjit Singh ji. At the time their developing personality was showing such an uniqueness, in front of which small mental anger or jeealousy had no meaning whatsoever."

Punctuality, descipline and hard work

Beant ji was very punctual and desciplined since his very chillhood. He always observed all the rules very strictly and carefully and never missed them.

After the Ragas, the wrestling pit, wrestling and then taking bath, one series of Bhajans, one of Bhagautis, Path of five to seven Banis, Nitnem of Nam Simran, then study all routine was hectically arranged. Till now his life is very much regular.

Once Sri Satguru Partap Singh ji moved to Lahore very early in the morning to witness a race. Because of his principle of early rising in the morning Beant ji had taken bath till the time of the departure of Sri Satguru Partap Singh ji and the remaining students kept on sleeping. Suddenly due to some reason Sri Satguru ji had to come back. Beant ji was awaking, and listening the sound of the car stopping in the Deorhi, he awoke everybody. Ballo ji, Nakai ji, Pandat Rajinder Singh Gurusar etc. ran up, someone went to the one door and soemone to the other. It was now late morning so someone ran to the pond, someone to the well and till the enterence of Sri Satguru Partap Singh ji everybody was holding the rosaries in their hands after taking bath as if they had been awake for a long ago.

Beant ji was never leisure loving but had made the struggle and hard work as the real aim of his life.

Sharp Memory

Memory and intelligence of Beant ji had ever been inordinarily sharp. He used to grasp everything instantly. He could remember any lesson with a single reading only, he never needed to repeat it. Desire to know, craving to understand, power to assimilate, deep analysis of everything is still deeply rooted in Beant ji. Even in the state of childlike frolicsomeness he was habitual of analysing every fact deeply.

S. Pritam Singh Panchhi (Beant ji's classmate) writes in his article "Satguru Jagjit Singh ji di Beant Leela."

"The basic education of Sanskrit starts from its grammar "Laghu Sidhant Komudi." Not only few salokas but the entire book was to be remembered by heart. Shastri ji used to repeat three or four salokas to the students. Next day those salokas were to be repeated before Shastri ji. Beant ji used to recite the remembered salokas in one breath only and other students used to remain standing before Shastri ji like a question mark. Replete with all virtues Beant ji's memory and intelligence is so sharp that everybody shirkd arguing with him."

Sant Gurdev Singh Rampur who used to take English tests of Beant ji and his classmates casually, narrate that, "Beant ji is extraordinarily intelligent since his very childhood. His memory is very sharp."

Besides study Beant ji used to perform Nam Simran, Ragas, reading of Banis and exercise very regularly. With his practice he became the Pathi of Sri Adi Granth Sahib and Sri Dasam Granth very shortly. Pandat Rajinder Singh tells about Beant ji's unfaultered intelligence like this, " Beant ji was very advance in studies in comparison to me and he also remembered unlimited Bani."

Holidays and Tours

There had been a holiday on every Thursday in Namdhari vidyalya Sri Bhaini Sahib, and all the students used to celebrate it like a Sunday. Music holiday also used to be on Thursday. On that day early in the morning at around four at the time of Raga, Beant ji used to come and sit with his peers for some time. Remembering the Sakhis, reciting them to each other, and jokes and laughters also continued side by side and programme of playing was also chalked out. After performing the Path of Chandi di Var Beant ji used to go to the Kothi. Beant ji was living at the Kothi. He was brought up in the Kothi.

During the month of Vaisakh the students of Namdhari Vidyalya Sri haini Sahib used to be on vacations.

Sometimes Beant ji and the students of Namdhari Vidyalya used to get an opportunity to go for outing with the attendants and teachers and enjoy the natural sceneries.

In 1937 Sri Satguru Partap Singh ji decided to pass the forty days of the annual meditation practice of Assu in the hills. During this visit of the holy lord to Palampur, Mandi and Manali, Beant ji with some of his classmates also went to hills and all of them enjoyed the natural sceneries very much.

According to Sant Gurdev Singh Rampur who was with them on this tour, during the tour on 20 June 1937 Beant ji boarded the train for the first time. All went to Hoshiarpur from Ludhiana by train, and stayed at a Sarai at Hoshiarpur for the night, and on 21 June reached Kangra from Hoshiarpur and from there to Palampur and stayed at Palampur upto 11 July at the house of Thanedar S. Anup Singh Raje Jangie and Bibi Sant Kaur (the granddaughter of S. Choor Singh, the brother of Beant ji's grandmother Mata Jeewan Kaur ji and the daughter of S. Dial Singh ji). Sri Satguru Partap Singh ji often used to go to their house with the Sadh-Sangat. In 1936 S. Anup Singh came to Thana Mubarakpur on Ambala Kalka Road and here also Sri Satguru Partap Singh ji came to his house. This family is now residing at 236/18A Chandigarh.

During the Palampur tour while starting the journey from Kangra to Palampur the expert and mature attendant of Beant ji Sant Gurbaksh Singh explained to the hills driver that two Sahibzadas of Sri Satguru Partap Singh ji are with us and they would sit on the two front seats of the bus and on the back seats to them the eight persons accompanying them would sit. So these seats should remain vacant on any cost. Bus driver requested with folded hands and explained his helplessness and said that the thanedar and thanedarni of this area have occupied both front seats, and we have to deal with them daily, so except the front two seats the entire bus is at your disposal.

Understanding the helplessness of the driver Beant ji came and sat with his companions. With small frolic and fun the journey continued. With the rounds and turns of the bus during the hilly journey, after around an hour all started dozing. A very interesting incident of that time is narrated by Pandat Rajinder Singh like this:

"And now we had started yawning. Suddenly a herd of donkeys came and stopped in front of the bus. I was not fully awake so I suddenly spoke loudly, "Thanedars have come, Thanedars have come."

Beant ji jabbed me fiercely and said in gestures, "Thanedar and Thanedarni are sitting in the front. What a blunder you have committed?"

Feeling embarrassed thanedar sat with a bowed head and Thanedarni started looking to our faces. But seeing me being jabbed by Beant ji she might have got some consolation. I told Beant ji angrily.

"I won't sit with you, you beat me." "Keep sitting, keep sitting, what was to happen that has happened, now I won't touch you," Beant ji said.

We reached Kangra and Thanedar and Thanedarni unboarded there. Now the next state was our own because S. Anup Singh ji was posted there as a Thanedar and we were to stay in his house."

According to Sant Gurdev Singh Rampur on 1 April 1938 Beant ji went to Hariduar Kumbh on Dodge Vehicle with Sri Satguru Partap Singh ji and Mata Jeewan Kaur ji. At that time driver Sant Lal Singh, Sant Teja Singh were with them.

On 12 October 1938 Beant ji went to Peshawar (now Pakistan) on tour with Sri Satguru Partap Singh ji and came back on 21 October. They had gone on a lorry and driver Sant Lal Singh was with them. Sri Satguru Jagjit Singh ji told us that it was a load and passenger lorry for which one time tax of Rs 150/- was paid and its number was PS 1356.

While studying in school Kavi Pritam Singh ji also had a very closeness to Beant ji. Kavi ji says that I used to relate story to Beant ji and he would listen it with interest. Kavi ji has narrated about it in his book 'Simran' like this:

"Bal Pritam Thodi hath dhar, dhar te lamma pai ke,
Sunada riha kahani kudarat roj broji baih ke,
Takhath bakhat da malak ban hun sair jagat de karda,
Kathakar vehanda hi rehande kad javega lai ke!"

After writing this Rubai Kavi Pritam Singh ji visited foreign countries many times with Sri Satguru Jagjit Singh ji. (Present Satguru ji in the capacity of Vadde Baba ji went to visit abroad for the first time after 1950.)

Suffered from small pox

While studying in school Beant ji suffered from small pox in 1939 at the age of nineteen years. His other classmates also suffered from small pox. In those days Beant ji's attendant was Sewak Sant Gurbaksh Singh, Sri Bhaini Sahib. Sant Kirpal Singh Jhabbar was also an attendant who used to wash his clothes. Sant Gurdev Singh Rampur

was also serving him then. The whole body of Beant ji was replete with small pox. He used to be made lye on the ash of cowdung cakes. Beant ji was treated by Vaid Sant Ram Khuddi (district Sangrur).

Sri Pritam Singh Panchhi writes;

"One more small incident is worth remembering which shows our unfathomed love for Beant ji. Once small pox had spread in Sri Bhaini Sahib and many people suffered from it. In them Vadde Baba ji (Beant ji) and Chhote Baba ji (Ballo ji) were also included. Students were very much pained on this condition. The quarters in which Beant ji and Ballo ji were kept, it was prohibited to go there. But even then students used to go there to meet them dodging the attendants."

"Pandit Khuddi wale was a Royal Vaid. He was called immediately. On just his arrival there he asked for the Rose essence, but it was available only at a specific shop at Sangrur. Sri Satguru Partap Singh ji wanted that this service should be done by some student. So he called me and ordered me that you are to go to Sangrur in the night to bring two bottles of rose essence from that particular shop."

In was the winter of Poh-Magh and S. Pritam Singh Panchhi brought this essence from Sangrur and got the blessings of Sri Satguru Partap Singh ji.

After the recovery of Beant ji Sri Satguru Partap Singh ji took Beant ji and other twenty five or thirty students of the school with him in a motor and moving from Sri Bhaini Sahib they went through Gujranwala to Rawalpindi, Aibatabad, Kaimalpur, Hazron, Jamraud fort and Panja Sahib and then came back to Sri Bhaini Sahib.

Games and Exercise

Games and exercise help keeping the body fit. According to Sri Satguru Partap Singh ji without having a fit body neither anyone can perform any spiritual work nor one can serve and help any needy poor person.

Besides studies the time for Beant ji's games and exercise was also fixed so that he may keep his body fit.

The games of those days

The games of those days were hide and seek, Khiddo- Khundi, jumping, races, Kabaddi, Gattaka, swimming , tug of war, rope jumping, horse riding, polo playing, football, pulls and pushes, shot put, swinging, pebble playing, cycle race etc.

When Beant ji was very young, about that period Sant Dhara Singh Valtoha (son of Baba Kapur Singh), who now lives at Tibbi (Rajasthan) told me at Tibba (Sri Jeevan Nagar) during the hola festival in March 1996:

"We were equal in age. We were very young and we used to play together. Beant ji used to untie his hair towards the back of the head. At Sri Bhaini Sahib when child Beant ji used to play hide and seek, Sant Meja Singh Cheemian ke (Nai Singh), who was horse attendant at that time, used to pick up Beant ji and made him sit on the wooden beam. Beant ji used to lay on the beam and others would continue to search him, but Beant ji would not be found. For hiding Beant ji Sant Meja Singh used to place an open mouthed drum upside down over Beant ji sitting at some place and the peers would continue to seek him all around but would not be able to find him out."

Beant ji used to play different games with his companions. Two groups were formed in a game. Sant Kundan Singh Nakai says:

"I always used to be in Beant Singh ji's team."

Races, Brisk walk, Jumping

"His body seemed a little bit thin in comparison to his companions but Beant ji used to leave behind all his well built companions in race, running and playing or all other activities of the child age and as per the orders of Sri Satguru Partap Singh ji he was

kept under strict vigil by the dera administrators, education and music teachers all the more than his other child companions."

-From Sri Atma Singh Sankhatravi's article 'Beant Pragatian de Swani.'

Bodily thin but agile Beant ji used to run very fast. His feet were not seen touching the ground when he used to run. He would run three miles in just fifteen minutes and did not allow anybody to pass by him. When the school was closed at four in the evening then Beant ji would go to the canal dera with his companions runningly. Beant ji used to run along the horses of Sri Satguru Partap Singh ji for several miles.

Sometimes Beant ji and his companions used to scare dogs and make them run and then they would run with the dogs till the dogs may not stop after getting tired.

Beant ji was very agile and quick in his walking also. He would walk so swiftly that none was able to walk along him, and the person trying to walk along him was left far behind and he would reach much farther than him. Now even at the age of 77 years he has the same agility and quickness and swiftness in his walking.

The jumps were also made from the trees and swing was also swung. S. Sadhu Singh Kisan son of Sant Taran Singh Wehmi says, "Towards the Gol Chhappar from Akhand Varni a swing used to be laid on the Banyan tree. A strong swing was given after sitting on the swing. There was a pit of dug up soil in front of it. When the swing used to reach there then a jump from it was made on the dug up place. Mohinder Singh Ghorianwala Kakkran wala (the son-in-law of Jathedar Gurmukh Singh Jhabbar) who is living at Sant Nagar now, one me and several other persons used to be there with Beant ji. At that time Beant ji used to be very agile.

Khiddo-Khundi, Kabaddi, hide and seek

Beant ji used to play Khiddo-Khundi with his companions also. Kabaddi was also played. The circle kabaddi was also played, and one or the other was touched by going to his side. Beant ji had a very long breath in Kabaddi.

(Nambardar) Hari Singh Vadianian, who had much closeness with Beant ji, tells:

"We had much closeness we had been playing kabaddi together, wrestling and hide and seek also. On the one side there would have been Ghorianwale, and on the other side we four or five persons, Beant ji, me Kundan Singh Nakai, Pandat Rajinder Singh etc. There was one another Kundan Singh, he also hailed from district Lahore. Beant ji being very jolly hearted used to cajole, and talked laughing things. We used to play hide and seek in the Kothi. (The same Kothi which is the residence of Sri Satguru ji now.)

Sometimes we used to hide in this room or sometimes in the other one, and would keep running one behind the other. There was an Inder Singh Machhar from Bhure Gillan he was very clever and could not be caught while running.

Once very interesting episode of Beant ji took place with same Inder Singh Machhar. One day in the dark Beant ji and his companions were sitting in a room of the Kothi, earthen lamp was burning, and they kept sitting for long. It is not known how Inder Singh Machhar came to know that all are sitting there so he came in. On his just entering in Beant ji put off the lamp. In darkness he did not know as to with whom he had collided and he grappled with Beant ji. Beant ji put him to the ground and started rubbing him on the ground with wrestling tricks and then Beant ji went out runningly. All other companions knew of it. Where there is a creeper for giving shadow in the Kothi there a Takhatposh was spread and all the boys were sitting there. Beant ji went out and instantly sat among them. It happened very quickly. Inder Singh Machhar also came out running and said, "I don't know who was the boy inside who put off the lamp and did such things with me, he rubbed me so strongly, he lifted me and dropped me strongly on the ground, he knew too many wrestling tricks, it was not good he should not have done it to me. Beant ji kept listening silently. Inder Singh Machhar said, "I think he was Nakai. For many days Inder Singh could not know of it as to who was he, and none told it also, but when one day he came to know of it then he apologised from Beant ji.

Pushups and downs, Gattka, Football

Beant ji used to practice push ups daily. While pressing up two bricks were laid under the hands with a distance of four spread hands between both the bricks. The level of the feet was kept raised from the ground and the chest was kept a bit lower for pushing ups. A small pit was dug below to keep the chest part lower, and this way it absorbed much of strength.

Where Varni goes on today, behind it Beant ji used to play football. The horse attendants also used to play along. Sri Satguru Partap Singh ji used to be seated on a chair to watch the game of Beant ji and other children. Beant ji used to play football so skilfully that he was requested to play in the teams of other villages also.

With the directions of Sri Satguru Partap Singh ji Ustad Natha Singh ji Mauju Khera (district Sirsa) taught him Gattaka and Bhai Prem Singh Garhdiwal taught him wrestling. Beant ji learnt rotating of Chakkar, used two swords simultaneously, rotating of a strap

with long iron strips and other games of Gattaka. Man Singh ji Mandi wale used to learn Gattaka with Beant ji in 1938.

(With the directions of Sri Satguru ji same Ustad Man Singh ji is teaching Gattaka to the students of Satguru Partap Singh Academy and other namdhari youth at Sri Bhaini Sahib. The tradition is being kept alive by teaching all the games of Gattaka. Under the guidance of Ustad Man Singh ji Namdhari youth and students demonstrate the Gattakabazi at the festivals and other ceremonies in the presence of Sri Satguru Jagjit Singh ji).

Horse riding and Polo

During those days Sri Satguru Partap Singh ji undertook his visits on horses only because other means of transportation were very scarce. Bakshi Deva Singh used to present horses of best breed to Sri Satguru ji. Bakshi was the son of the Pandits of Sri Bhaini Sahib and was four or five years elder to Sri Satguru Partap Singh ji. He spent his childhood with Sri Satguru Partap Singh ji.

Sri Satguru Partap Singh ji himself taught horse riding to Beant ji. He used to make Beant ji sit on a horse in his childhood and then keeping the reigns in his own hands. Then S. Bhagat Singh was directed to make the elder son skilled in horse riding. S. Bhagat Singh was the jockey of Sri Satguru Partap Singh ji's horses and used to run the horses of Sri Satguru ji in the races.

By the passage of time Beant ji became the best horse rider. He used to train and control new and capricious horses very skilfully.

Once Beant ji was riding a mare named Bahar. This mare named Bahar was the offspring of a very good and strong bred horse of Europe named Yoho. The horses were to be run from Ramsar towards Uppalan. While taking it away the reigns of Bahar broke from its mouth and the mare got out of control. Sri Satguru Partap Singh ji observed it and thought if the mare itself would through the rider from over it then it would hurt more so Sri Satguru ji called Beant ji loudly and said, "Jump from it." But incidently Beant ji did not listen what Sri Satguru ji had said, Beant ji twisted the ears of the mare to control it, first he twisted one ear and then the other and when the mare stopped then he instantly jumped down and held the mare from its nose with one hand and with the other hand he lifted the front leg of the mare and this way he controlled it and made it stop. In the mean time attendants came and caught the mare. Sri Satguru Partap Singh ji got very happy to see the agility, bravery and presence of mind shown by Beant ji

and blessing him warmly he said, "you have done very well, because it was very difficult to do like this, but I had called you to jump down from it."

Beant ji said very humbly, "I had not listened to it, had I listened to it I would have definitely jumped down."

Beant ji was not in favour of cruelty on animals. When need be Beant ji used to control horses and other animals with love only.

Sri Satguru Partap Singh ji got a tonga made for Beant ji. In 1937 (Samvat 1993) (Suba) Ganda Singh Gujranwala (afterwards Delhi) manufactured a tonga between 2 March to 7 March by himself at Sri Bhaini Sahib on the instructions of Sri Satguru ji. From 8 March this tonga was put to use. Sitting in this tonga Sri Satguru Partap Singh ji used to go to dera canal daily. In the same tonga Beant ji used to go to dera canal and visiting other places also with his companions.

From the very beginning Beant ji have an extreme patience. An episode showing his calmness and boldness happened like this. One day sitting in the tonga Beant ji moved to dera canal with attendant Labh Singh Fatta. Horse named Jai Bharat was yoked to the tonga, which had been victorious in many races. The dera canal was at about six miles away from Sri Bhaini Sahib. In the fields while going, the horse got scared from something and stopped and it got adamant not to move.

Attendant Labh Singh got very enraged over it. He felt that he should beat the horse with sticks. Seeing his attitude Beant ji instructed him, "Labh Singh, you are not to beat the horse."

Beant ji and the attendant Labh Singh got down from the tonga and sat away. After sometime being uneasy Labh Singh requested to Beant ji, "fifteen minutes have passed that this horse is standing here, and in such a way it is not going to move. It has been your meals time too."

"No matter, after all he would also be hungry after some time," Beant ji said very calmly.

Labh Singh kept mum but seeing uneasiness increasing upon his face Beant ji again directed, "Don't worry, when it would move with its own sweet will, we would move then. You are not to treat with the horse rudely."

Attendant Labh Singh Fatta said alright, but when half an hour passed then he could not control himself and said, "without beating it would not be alright."

"No you have not to do this." Beant ji again instructed.

After about forty five minutes the horse again moved, Beant ji and the attendant sat in the tonga. Seeing Beant ji's calm and patience Sant Labh Singh folded his hands to him and said, "Maharaj you are great. I would have beaten the horse very badly, it's your compassion only that I was saved from such a cruelty."

One other incident of the same days is of the year 1937, that one day in the evening Beant ji was coming on the same tonga from the Ropar side to the Neelon bridge after taking a bath and having his meals, Kundan Singh Nakai, Pandat Rajinder Singh and Gurdev Singh Rampur were also with him. Sant Gurbaksh Singh attendant was tonga driver that day. From the bridge side a tonga of Lalton was coming, the horse of which was very strong and sturdy. The mare of the tonga of Beant ji was a bit lean. The other tonga man wanted to pass the tonga, but Beant ji directed, "we would not let this tonga pass us."

"With your grace the same would happen." Sant Gurbaksh Singh became cautious saying alright. When the horse of the tonga wanted to pass Sant ji scared it with his stick. Upto Katani from where the turn to Sri Bhaini Sahib diverts, the other tonga was not allowed to pass, Beant ji used to play such games also.

A companion of Beant ji (Vadde Baba ji), Pritam Singh Bir son of Sant Partap Singh Gobind, relates a story of that period linked with this very tonga, which shows the spirituality and divinity of Beant ji, like this:

"I used to make the mare stroll around. One day Vadde Baba ji sent a message that today don't get the mare for strolling. When we would be going to the canal then yoke the mare to the tonga and bring to me. I brought the tonga to the Kothi, I and Vadde Baba ji sat in the tonga and moved to the canal. Sohan Singh Thrajia (son of the naphew of Mata Jeevan Kaur ji) also used to be with him. We all the three were in the tonga.

I and Sohan Singh Thrajia were sitting on the back seat, Vadde Baba ji sat in the front and held the reigns. While going towards the canal we were a bit on this side near the boat that suddenly mare got frightend from something and pulling the tonga went in the canal water and stopped there. Vadde Baba ji asked Sohan Singh, "get down from the tonga immidiately. Sohan was very scared, he was a child then, and he did not get out from the tonga. Vadde Baba ji caught his arm and pulled him out of the tonga. I jumped to the rear side. Vadde Baba ji ordered me to untie the harness of the mare instantly. I unharnessed the mare but the Tung was still there when the mare moved more

further to the deep waters and started drowning. When I tried to pull the mare by holding it then the mare kicked both its hind legs towards me and it started drowning me also. Seeing this Vadde Baba ji ordered me, "Leave the mare, you save yourself, otherwise trying to save it you may not drown because you won't be able to save the mare, it has to die today."

"Obeying the orders of Vadde Baba ji I released the mare and at that very moment the mare drowned with the tonga itself.

Even then putting off our clothes we dived in to the water to search the mare, but the mare had died drowning in the deep waters.

Then we came to the boat. Sukhu and Chanda of Takhran used to be on the boat. We told them that go to the canal people and tell them that in such a way the tonga and the mare have drowned in the canal waters. They should go to the Neelon bridge and the floating dead body of the mare from the canal waters be dragged out. After telling them this thing we came to Sri Bhaini Sahib on foot. When we were moving directly from Katani, everybody was saying that Baba ji, Pritam and Sohan are coming on foot though they had gone on a tonga. When we were asked about it we related the entire story."

Beant ji was leading a very simple and temperate life and possessed very high values and also used to have royal tastes of running the motor very fast, running the race horses in the dunes, visiting the canal and Nabha Bir for fun and enjoyment.

Vadde Baba ji used to play polo on horses also. A special coach was deputed to train him in polo, by Sri Satguru Partap Singh ji.

Handling cycle motorcycle and car

Vadde Baba ji learnt cycling on the road of Lahore - Mian mir. There was a Kothi of Maharaj Nihal Singh ji's father-in-law Sant Dhian Singh ji. Sant Dhian Singh was a marble trader and was known as a stone merchant.

Vadde Baba ji used to compete in cycle race with his companions. Several times a pillion rider also used be on the carrier of the cycle while racing. Then they used to run cycles on foot tracks.

Vadde Baba ji used to reach Sri Jeevan Nagar from Sirsa in an hour and fifteen minutes and to Ludhiana railway station from Sri Bhaini Sahib in 57 minutes.

Ustad Natha Singh tells that once he had to go on cycle with Vadde Baba ji from Sirsa to Sri Jeevan Nagar. Ustad ji told Vadde Baba ji, "you sit on the front frame bar

of the cycle and I would run the cycle. But Vadde Baba ji said that Ustad ji should sit and I would run that cycle, so ultimately Ustad ji had to give in and cycle was run by Vadde Baba ji only.

Pehalwan (late) Charan Singh of village Siaru who used to come to Sri Bhaini Sahib to teach wrestling tricks to Vadde Baba ji, told me (authoress Suba Surinder Kaur) a very interesting story about the cycle in these words, when in February 1994 (when he was ill and Sri Satguru Jagjit Singh ji had brought him to Sri Bhaini Sahib for the treatment).

Once twenty cycles of made in England were presented to Sri Satguru Partap Singh ji. These very fancy cycles I requested Chhote Baba ji (Baba Bir Singh) that sell me one cycle out of them.

He told me that it would not be given to you from this lot, I would give you some other one."

"No, I would take one from this lot only," I said.

Chhote Baba ji did not agree. After some days his cook was taking away a cycle from that very lot. His cycle collided with a tree and got twisted. Chhote Baba ji thought that Pehalwan Charan Singh also wanted a cycle so this cycle may be given to him. Chhote Baba ji called me and asked, "well, do you want some cycle?"

"Sure, I would like to have one but from those only which had come from Lahore." I said.

"Alright we may give it from that lot only, but you would have to accept it may be it is any condition.". Chhote Baba ji said.

"It must be one from them, may be in any condition." I again said.

He again asked, "In any condition?"

"Yes", I said.

The deal was finalised in 180 rupees. When the cycle was brought it was entirely twisted up. What could have been done now? I had to accept the twisted cycle itself.

"I have befooled Pehalwan Charan Singh in the deal." Chhote Baba ji told this thing to Vadde Baba ji very proudly.

I took that cycle to Mistry Narinder Singh at Doraha and told him,

"Repair this cycle in such a way that it should not be detected that it had collided somewhere."

Mistry took five rupees and repaired the cycle. I sold the cycle for rupees 250 the very next day and told Chhote Baba ji.

"Alright you had deceived me but with the grace of the Satguru ji I have earned out of it.

"Even now whenever Sri Satguru Jagjit Singh ji meet me he asks me jovially, "Tell me the story of that cycle."

The era of motorcycles, cars and jeeps also came after the cycles and Vadde Baba ji started going to Sri Jeevan Nagar from Sirsa on motorcycle. Telling about that period Sri Satguru Jagjit Singh ji says:

Babu ji (Babu Bachan Singh SDO who was living at Ludhiana since many years and passed away in September 1995) was in service at Sirsa. The road leading to Dabwali was muddy in those days. During the partition Babu ji had a Royal Enfield motorcycle then. There was no transport facility from Sirsa to Sri Jeevan Nagar. Only cycles were there or we had been going on horses. Sometimes we used to get Babu ji's motorcycle. I and Kundan Singh sometimes used to go on that also. It never came to the mind of Babu ji that my motorcycle may be damaged or may something happen to it. Considering it the property of all he used and let it be used by all."

Vadde Baba ji learnt car driving on a 1928 model four cylinder Cheverolet car. He drove 1936s model Cheverolet (load and passenger) Lorry also.

In 1947 a steam driven Buke used to be at Sri Bhaini Sahib.

Vadde Baba ji did not have his own car. He used to do all jobs by going on buses only. It is the incident of 1956-57. Seth Gurbaksh Singh of Bankak requested Sri Satguru Partap Singh ji, "Satguru ji get a car for Vadde Kaka ji." S. Uttam Singh Jarahnwalia had a fiat car then. Sri Satguru ji bought a similar fiat car for Vadde Baba ji from Ambala. Sant Lal Singh driver brought this car. The price of this car inclusive of insurance and taxes was nine thousand and two hundred rupees.

Vadde Baba ji used to drive the car very fast. Even now he has no comparison in driving the car. He used to cross very orduous paths and difficult terrain's so skilfully that no ordinary man could do all this.

Once Vadde Baba ji, S. Sadhu Singh Jarhanwalia, S. Harbhajan Singh Mistry, Attendant in presence Gulzar Singh etc. five or six persons were coming back to Mandi from the higher reaches. Vadde Baba ji was driving the jeep. Coming from Kullu to Mandi the night fell and after crossing Aut the brakes of the jeep failed. Vadde Baba ji told it to nobody and kept driving the jeep with complete self-confidence and courage and brought the jeep to Mandi by continuously changing its gears.

On the entire way Vadde Baba ji had not disclosed about the failing of brakes to his other companions because they would have become nervous on listening it. A brakeless vehicle is even otherwise very difficult to be handled. Replete with sharp turns on the hilly road it was a great skill to drive the jeep in such a way, no ordinary man could accomplish such a task.

When reaching at Mandi city Vadde Baba ji stopped the jeep in low gear then S. Sadhu Singh Jarhanwalia asked him humbly, "you are changing the gears why don't you apply brakes?"

"The brakes of the jeep have failed." Vadde Baba ji said.

"Since when?"

"After crossing Aut the brakes had left working."

"You never told us so?"

"Had I told you then you would have said that it is hilly area so stop the jeep." Seeing his courage all the companions were very much impressed from Vadde Baba ji.

Master Amrik Singh Lalepuria tells, "There had been two aeroplanes during the times of Sri Satguru Patap Singh ji at Sri Jeevan Nagar. These private aircrafts were bought by Sri Satguru ji.

According to Sant Gurdev Singh Rampur the first aircraft L-5, 2-Seater was bought from Dalmia Cement Company for rupees five Thousand and second aircraft Bonanza LTC Z.M 4-seater was bought from Delhi on 20th April 1950 for rupees twenty two Thousands.

Wrestling

Like other games Vadde Baba ji was very skilled in wrestling also. He had very fine tricks of wrestling and knew many intricacies of it. He had never got defeated from anybody. He used to wrestle with two wrestlers simultaneously even, and used to catch them under his arms in such a way that they used to be unable to free themselves.

The time of practice of wrestling used to get changed. During winters it would have been in the evening and during summer at the early morning.

Vadde Baba ji's companion Pandat Rajinder Singh Gurusar describes the scene of the wrestling pit of that time like this:

Though the presence in school was very necessary but practice at the wrestling pit was even more necessary then that. The order of Sri Satguru Partap Singh ji was unal-

terable. Whenever he got free Bhai Vazir Singh also used to come to the wrestling pit certainly. Bhai Prem Singh ji was our Ustad. He was very skilled wrestler. His famous wrestling trick was Kala Jang. Whenever he would get chance he would use it and throw the opponent on the ground. Bhai Sahib was very compassionate to me because I was also very agile in wrestling. Bhai Sahib had established a duo of me and Beant ji. He knew that lazy partner makes the other also lazy.

Bhai Prem Singh ji called me in a challenging tone, "come here I may thrash you with some hard hands. I and Bhai ji engaged in wrestling. Suddenly he softened his hands. I held him tightly on my back and he unknowingly used the Lungari and I was thrown away.

"Now you come please." Bhai Prem Singh ji Challenged Beant ji smilingly. Beant ji tying the straps of headgear under the chin moved forward and held Bhai ji from his waist. Bhai ji tried to use Lungari on him also but he had gained experience from what had happened to me so instead of climbing on the back he rolled and came in the front. Bhai ji now was waiting for another trick.

"Beant ji put both the hands over the Langot of Bhai ji and tried to tilt him over the neck. Bhai ji tilted to one side and Beant ji joining both hands used his back and he came and fell on me...."

Sant Kundan Singh Nakai and Pandat Rajinder Singh describe one more incident like this:

"When we used to wrestle, the spectators standing near our wrestling pit also started throbbing their muscles. The body of a exercising person is though thin but the hands are solid like iron. Rattan Singh, the cook of the Sri Satguru Partap Singh ji was a bit stout person. In the prime youth the muscles start throbbing involuntarily. Reaching to the pit he also tied a langot. Beant ji pressed him beneath and rubbed him too much. He was also strong and anyhow tried to compete. After finishing his job Nakai ji also came there after taking bath and wearing white muslin clothes to enjoy the wrestling. And there Beant ji and Rattan Singh were engaged in wrestling and were perspiring badly.

Kundan Singh ji said, "Why are you rubbing this poor man so badly."

Without bothering for anything Beant ji jumped and grabbed Nakai ji. He was also though a good wrestler. He also used many tricks and Rattan Singh instantly jumped out of the pit and started watching the bout. Both of them continued to rub each other for over an hour. Clothes of Nakai ji were torn badly. Putting Nakai ji down Beant ji

sat on his chest. Seeing the condition of Nakai ji Rattan Singh became very sympathetic and said,

"leaving me now you have caught Nakai ji, won't you spare anybody?"

Leaving Kundan Singh Beant ji stood up and said, "you are still speaking and in the meantime again caught Rattan Singh, and in the mean time Nakai ji controlled his breath and released Rattan Singh from Beant ji's grip. And when Beant ji moved towards Nakai ji then he lay flat on the ground and said," Now you may be tired, you have practiced much, we accept defeat. Now you go and take some rest."

Nakai ji took Beant ji and made him lay on the bed and massaged him and asked the attendant Jai Singh, "Jai Singh (Lalluania) go and heat up the water, Baba ji would take water with hot water."

Vadde Baba ji was bodily agile, strong and quick. He used to take hundred peeled almonds with milk after grinding them daily in the morning. He used to take two kg. milk in the morning and two kg. milk in the evening. The same diet he continued to take for many years.

S. Darbara Singh Pehalwan of village Ladhran Chehlan near Samrala, who used to come to Sri Bhaini Sahib sometimes to practise Beant ji wrestling, used to tell humbly to Sri Satguru Partap Singh ji:

"The body of Baba ji is very stout, strong and well built, he wrestles very fine also."

(Pehalwan Darbara Singh passed away in 1994. Till his last breath, whenever he used to come to Sri Satguru Jagjit Singh ji, till he sat there, he never looked on any other side, he continuously used to gaze at Beant ji only. Pehalwan ji got Sri Satguru Jagjit Singh ji's feet touched to his house and asked his children to be in feet of the Sri Satguru ji.

When Vadde Baba ji was in the age group of 20-22 years, one day he had concluded his wrestling in the pit and was wearing a wrestling underwear only: Sri Satguru Partap Singh ji ordered Vadde Baba ji, that bring that camera which was taken from Sri Keshodas of Lahore. Vadde Baba ji brought the camera, and with that camera Sri Satguru Partap Singh ji clicked a photo of Vadde Baba ji with his own sacred hands and said, "When I was of your age, my body was also just like you."

Swimming

Vadde Baba ji was very skilled in swimming. Sri Satguru Partap Singh ji had allowed the children of Namdhari school to swim and bath in the pond Ram Sarovar. The water

of the Sarover was neck deep in those days. After practising wrestling Vadde Baba ji and his companions used to jump head on in the water and used to dry their sweat in the water itself.

Sri Satguru Partap Singh ji had taught a rule that when you are wet with sweat, first dip your head in water and then the entire body. As a blacksmith heatens the iron to make it red and then dip it in water then it becomes steel, similarly when a person sweating profusely jumps in water head on then he also becomes hard and strong like steel. No harm occurs with this warm cool bath.

During his childhood Beant ji used to play many such games in the Ram Sarover with his companions, as water fighting in which two groups were made, and both of them used to splash water on each others face. One another was dipped in the water. Many times they would chase each other by diving in the water and some times they would wrestle with each other in full clothing standing in the water. These games could be played in water with the complete control on the breath. Breath is to be stopped for one and a half minutes even.

Vadde Baba ji used to go to Ropar canal for swimming with his companions. He would swim from the canal dera to Neelon bridge, to and fro. Those who did not know swimming, tubes were arranged for them. The person who did not know swimming Vadde Baba ji used to drag tube from beneath him, then he would start crying, and Vadde Baba ji would again give him the tube.

Going towards Machhiwara bridge from Neelon bridge boat is situated at about two and a half miles. Once about fifty children jumped into the canal from the Machhiwara bridge and after swimming for about five miles they came out of the canal at Neelon bridge. There was a tube also which was floating side by side, so that if somebody proves weak he should pick the tube. Vadde Baba ji never touched the tube and used to swim sometimes on back and sometime on abdomen.

Vadde Baba ji used to perform following types of swimming, which an ordinary person cannot perform (He still practises it).

1. Diving:-

A one minute diving into the water by stopping the breath is very difficult. Vadde Baba ji used to dive for two minutes and seventeen seconds, and now Sri Satguru Jagjit Singh ji dive for two and a half minutes. A two and a half minutes dive is really an extreme.

2. Dead body swimming:-

Leaving the body relaxed and continue to float on the water and sometime sit cross-legged on the water and do other Asans was practised by Sri Satguru Jagjit Singh ji most often.

3. Swimming upstream-

It is very difficult job to swim upstream.

4. Playing ball in the water-

Throwing ball towards one another while swimming.

5. From one shore to the other-

Cross the river from one shore to the other.

6. Extract mud from canal bottom-

Diving into the canal extract mud from the canal bottom.

7. Jumping from a tree into the canal-

Jumping from the tall trees into the canal.

Pebbles playing

Sri Satguru Partap Singh ji had taught a pebbles game to Vadde Baba ji (Sri Satguru Jagjit Singh ji), which he still plays at times. I had seen this game being played by Sri Satguru ji at the fourteenth story of the 21 storied building on the ocean shore Chunnamm (Thailand) on 4 December, 1996 at the residence of Seth Harbhajan Singh Komal and Bibi Tejinder Kaur Komal.

In this game pebbles are placed in three rows and the other person is told to think of any pebble in his mind. Then the pebbles of the rows are inter changed and new rows are constructed and it is asked as to the thought of pebble is now in which row. After doing it for three times the thought of pebble is drawn out of the row and placed aside.

Present day games

Vadde Baba ji, who are amidst us today as Sri Satguru ji, never miss the rule of daily games inspite of many busy schedules, even today also. There is an exercise room

in his kothi. He use to go to the canal for swimming. He plays Badminton, Football, Volleyball, Carrrom board etc. with full agility, strength and quickness. He uses to run chakkar also. He drives car on high and low terrains with great agility and alacrity.

Sri Satguru ji is taking keen interest to develop all types of games and exercises among the youth and the children. The Junior and senior hockey team of Namdhari youths, which plays in the Namdhari dress, has gained international fame now. Similarly the Namdhari youth is bringing laurels to the community in Badminter, skating etc.

Young- Age

The young age is such a period of life which needs very careful handling of the moments to move very cautiously.

The possessor of high and pure conduct Vadde Baba ji gave main place to service and religion and living in complete calm, patience and discipline and moulded his life as ordained by Sri Satguru Partap Singh ji.

Firm faith in Sikhi

Vadde Baba ji continued to grow more firm in spiritual awakening, worship-meditation, worldly education, firmness, steadfastness and religious practice than all the faithful Sikhs of Sri Satguru ji. Worship and prayer, reading of religious texts, mastery in Shastri Sangit, exercise and horse riding for body building, swimming, wrestling, Kabaddi, Gattaka playing, football etc. games were his routine job and he used to do it regularly. Winter and summer, thirst and hunger were in his control. He used to be always happy and joyous and would keep happy others also.

Sant Taran Singh Wehmi says that when requested Vadde Baba ji told him, "Sikh is like an innocent child, Satguru ji is taking him along by holding his hand like a father, and where he leaves his hand, he falls down, Sikh is also the same."

-Jas Jeevan Part IV pp. 142

Vadde Baba ji used to respect Sri Satguru Partap Singh ji very much and would obey his every order happily. Sri Satguru Partap Singh ji was also very happy with Vadde Baba ji.

Such a strong underground fort of Sri Gurdev Pita ji's orders had been created around himself by him (Baba Jagjit Singh) that no other cell of any other fort could match it, and rather he continued to reside in the same cell surrounded by Sri Satguru Partap Singh ji's order till his last breath."

- From Sri Atma Singh Sankhatravi's article Beant Pragtiyan de Swami.

Illuminating appearance

With active and strong body and attractive illuminating personality, Vadde Baba ji looked just like Sri Satguru Partap Singh ji at his young age.

Once Sri Satguru Partap Singh ji was sitting in the Ramsar Kothi at Sri Bhaini Sahib. Mahant Partap Singh village Saido district Moga, who also lived at Sri Bhaini Sahib, was sitting with him.

Sri Satguru Partap Singh ji used to say about this Mahant Partap Singh Saidowale, "He is very loyal to Panth and a brave person. During partition nobody was ready to stay at Amrasar, he had lived there with some persons, such people are very rare."

-Jas Jeevan part V pp. 182

Vadde Baba ji came and bowing his head to Sri Satguru ji went back. When he was going back Sri Satguru Partap Singh ji said,

"Look Mahant , is there any difference between me and my son, he is just like me."

"O, true lord, it is very correct." Mahant ji said.

These words were told to me (authoress Suba Surinder Kaur) by Mahant Partap Singh ji's nephew late Sant Jai Singh Saidowale himself. Sant Jai Singh was performing the service of farming, recovery and Paths during the period of Sri Satguru Partap Singh ji and during the life of Sri Satguru Jagjit Singh ji he used to serve at the shop for many years at Sri Jeevan Nagar. Sant Jai Singh wished that he should die at the door of Hari. So on 23 February 1995 he passed away fulfilling his wish.

That day Sant Jai Singh went to village Amritsar Kalan district Sirsa to pay obeissance to Sri Satguru Jagjit Singh ji and after bowing his head he breathed his last.

Sant Taran Singh Wehmi writes about Sri Satguru Partap Singh ji and Vadde Babe ji like this.

"Satguru ji (Satguru Partap Singh ji) and Vadde Baba ji used to read verses of Asa di Var together at the early down. white dress with round plain white head gears adorned Rumalis around the necks and used to stand with folded hands. Calmness on face, flowing beards, pressed moustaches, aura of brilliance around the heads, showering grace around on the onlookers they really appeared like incarnations of high saintliness. They used to pray and worship, do Kirtan and Katha, the routine reading of sacred texts, Chandi di Var, Ugradanti, Asa di Var in the early morning. And after that he used to read Japu-Jap, Chhakke, Sukhmani, Andand Sara and Bhagwati mala."

-Jas Jeevan part V pp. 113

According to Sri Gurdev Singh Rampur,

" Vadde Baba ji's face was so handsome that it is unmatched and body was also very magnificent and attractive. After the smallpox the appearance of his face became

just like that of Sri Satguru Partap Singh ji and in the present state Sri Satguru Jagjit Singh ji look just like his father Sri Satguru Partap Singh ji."

Manual labour, service

Sri Satguru Partap Singh ji himself taught to Vadde Baba ji to prepare Dala-Bhaja, baking of Parshade, cleansing of utensils and sweeping also and apart from this he was taught to ride horses also. He used to say that one should learn everything. So with the school education Sri Satguru Partap Singh ji carefully taught Vadde Baba ji to serve the Sadh-Sangat and other routine practices of good behaviour.

Describing the bestowals of Sri Satguru Partap Singh ji present Sri Satguru Jagjit Singh ji say like this.

"Worldly comforts were very much there, there was no lack of anything. but Satguru ji had made me so that I used to milk the cow, feed it, medicate it, cut the fodder, wash own clothes, set the bedding by myself, do riding, play polo etc. and all this was taught to me by Sri Satguru ji.

He taught me yoking the horse to the tonga by myself. Satguru ji taught me preparing Misri, patasha etc. also. Sri Satguru ji taught me racing, wrestling, jumping, music, Sanskrit etc. by himself. I used to live with six-seven school boys. He taught us weaving cloth on the loom. We used to weave very fine cloth. Once we wove so fine a cloth (Khaki Tasa) that we used to wear it for seven years but it did not tore off."

According to the education given by Sri Satguru Partap Singh ji, inspite of having many attendants Vadde Baba ji used to do all his jobs by his own hands and also continued to serve the Sadh-Sangat also. Vadde Baba ji sought welfare of all the Sadh-Sangat and remained careful to everybody's comforts and miseries. Sadh-Sangat used to respect Vadde Baba ji very much and used to obey him happily.

Cooperation in Dera Management

As per commands of Sri Satguru Partap Singh ji after acquiring education at the school Vadde Baba ji used to cooperate in dera management also. Sant Taran Singh Wehmi says:

"The signatures on purchase of rations were done by Baba Jagjit Singh ji at that time and Baba Bir Singh used to help him in this."

-Jas Jeevan Part III pp. 190.

Similarly while moving to Tharaj Sri Satguru Partap Singh ji handing over the management of dera to Baba Jagjit Singh ji, said,

"All Sangat should obey Kaka ji."

-Jas Jeevan Part III pp. 192.

An Ascetic

In his young age Vadde Baba ji used to practise deep meditation, praying and worshipping in solitude. It would be mentioned with detail in the chapter "Nam Simran da Parwah." that how he used to meditate in Gur Partap Sarovar at Sri Jeevan Nagar and under a Karunda tree at Sri Bhaini Sahib in a secluded place.

The incarnation of purity, sacredness, customs and simplicity his companion and friend Sant Kundan Singh Nakai tells about Vadde Baba ji, "I have always seen him in improvement, he continued to dwell in it for the entire life."

According to Sri Atma Singh Sankhatrvi the life of Vadde Baba ji during his stay at Sri Bhaini Sahib was a life of an ascetic in the cell.

Sri Pritam Singh Panchhi writes in his article "Keel lain wali Muskrahat ",

"When leaving the childhood behind we stood on the dividing road of life after relinquishing so many old things and acquiring new ones to jump into the vast region of life then we started looking more and more growing virtuous sprouts in the developing personality of Beant ji (would be Satguru Jagjit Singh)."

Master of Spiritual powers

Presently about 90 years' aged eminent historian S. Nahar Singh, M.A. is living at Chandigarh. During the period of Sri Satguru Partap Singh ji and Sri Satguru Jagjit Singh ji, S. Nahar Singh undertook document based research work and has written many books on Namdhari History. On 30 April 1996 S. Nahar Singh told me at his Chandigarh residence about the words of Sri Satguru Partap Singh ji regarding the spiritual powers of Vadde Baba ji:

"It is a matter of 1954, at the residence of S. Sucha Singh (who was an Assistant in the Defense Department at that time) Chitra Gupta Road, Delhi, when Sri Satguru Partap Singh ji was there. I was also there, while conversing I requested to Satguru ji and asked, "Satguru ji, till now you have always been in suffering, I know that Sri Satguru Partap Singh ji had to suffer too much. Baba Jagjit Singh was sitting a bit away. Sri

Satguru Partap Singh ji said, "Nahar Singha, this our elder son is a very strange personality with previous virtuous deeds, that has taken birth in our family."

"How is it ji?" I asked.

Sri Satguru Partap Singh ji uttered these words:

"Ridhi-Sidhi can be earned. Even an ordinary person can earn it. But the powers are bestowed by the Almighty due to past deeds. Power cannot be created. The elder son is the master of conscious thinking power. Ordinarily none has such a power. This power is fathomless. the conscious thinking powers, is natural by birth, it is bestowed by the Almighty. Ridhi-Sidhi is nothing in front of it, these can be earned. Vadde Kaka ji would do everything anew. We have passed our life in thatched huts only, he would change everything."

According to the writing of S. Nahar Singh dated 4 December, 1996,

Ekoankar

Satgur Parsad

It is the matter of 1954, that a diwan was organised near the residence of S. Sucha Singh at Chitra Gupta Road, Delhi, and at that time several of us were sitting with Satguru Partap Singh ji, when Maharaj seeing Jagjit Singh ji going from the diwan head said these words to me from his sacred mouth,

"Bhai Nahar Singh ji Vadde Kaka ji is not a human only but he is a spiritual thinker also. We have the boon and curse of God with us only but this Kaka is the master of spiritual powers. Sikhi would flourish too much during his period."

At that time Maharaj Bir Singh ji was also sitting by us when he was told that the place adjoining Sri Bhaini Sahib gate has been bricked then Sri Satguru Partap Singh ji said,

"Kaka has shown much eagerness, what we have not done there from three generations during his time entire Bhaini Sahib would be bricked."

"Asking about the meaning of Chintanwan it was told that Chintanwan is he who thinks of anything and on his indication by hand everything would be performed."

Nahar Singh

14 December, 1996.

Calm Nature

S. Nahar Singh tells, "It is my personal experience that if he (Sri Satguru Jagjit Singh ji) just casts a glance upon anybody while moving or utters some word involuntarily then

it gets fulfilled. He is the possessor of great power. He does not shower any boon or curse upon anybody rather he keeps mum, and his this mumness only creates the results. He had brought it to the extreme once. Bibi Nanda used to abuse Satguru Hari Singh ji very much, but Satguru used to remain calm. Sri Satguru Jagjit Singh ji also remain calm like Sri Satguru Hari Singh ji. He has no rage at all."

Kavi Pritam Singh writes in his diary of 2 November 1951,

"When I slept in the same room at a night S. Kehar Singh Maan told me."

Baba ji Vadde is very gentle by nature and eighty percent of feminine sweetness and compassion is in him."

-Beetai dian Pairan Part I pp.27

Observing the forgiveness and calm nature of Sri Satguru Jagjit Singh ji his majesty is considered to be the incarnation of Sri Satguru Hari Singh. There is no limit to his depth and kindness.

Soft hearted and affectionate

Vadde Baba ji had no ego of being a Sahibzada. Soft heartedness, kindness and tolerance have been the prominent virtues of Vadde Baba ji's personality. Because of the kind, sympathetic and jolly nature of Baba Jagjit Singh ji seeking the welfare of all, his followers and friends always felt proud of serving and obeying him. Because of these virtues the circle of his friends became very large. Everybody studying these great virtues of his nature is still influenced with his greatness.

Vadde Baba ji always remained affectionate. Sri Satguru Partap Singh ji had not been in talking terms with S. Amar Singh Maluwal. Hazur ordered Vadde Baba ji,

"I don't talk, you may go and talk to him, you meet him."

Vadde Baba ji used to meet him. Bibi Sant Kaur says that Sri Satguru Partap Singh ji used to say about Vadde Baba ji:

"He does not loose his virtue, he keeps meeting everybody."

Even today also Sri Satguru Jagjit Singh ji meet in such a natural way to all those coming to meet him that no distance is perceived in the relations anywhere.

Generous and Kind

The nature of Vadde Baba ji remained very generous and kind since the early age. It is famous about his generosity that if there is a heap of money before him he would distribute it among the needy till the dusk time and would have say then, had it been

one lac here then it would have been more better. About the generous nature of Vadde Baba ji Sant Taran Singh Wehmi describes an incident in Jas Jeevan:

"Fauja Singh Gigewali district Sialkot was on the duty of distributing grains and Master Balwant Singh was incharge of clothing. Fauja Singh requested to Satguru ji, "Sikhs say that inspite of your orders Master gives cloth with very tight hand. You give its charge to some generous person." Satguru ji asked, "you suggest me the name." He said, "Vadde Baba ji." Satguru ji asked Vadde Baba ji to handle the duty. Seeing the lavish distribution of the cloth to the Sikhs Master requested to Satguru ji," Such distribution may create paucity. There is very less cloth inside now. Satguru called to Vaddean and asked, "cloth is short now, Master says, take care." Baba Jagjit Singh said, "Nay true Lord with your grace there are trunks full of cloth inside, which were brought from Siam." Satguru ji smiled and said, "Now he would distribute those also which we are wearing and said Master ji your followers are very inexperienced from this aspect. And he is using my nature. Now the entire congregation got happy and laughed and said, "you have rightly said it."

Brave and confident

Fearless, witty and confident Vadde Baba ji always stood bravely for truth. He never bowed to injustice and wrongs. If any officer or any employee ignored his task or tried to impress without anything, Vadde Baba ji used to take action against his wrong doing.

True to his mind, visionary and determined Vadde Baba ji would plan whatever is to be done, and he used to fulfill it. Whatever responsibility he would shoulder he would perform it carefully.

It is the incident of prior to the partition that once Vadde Baba ji under the orders of Sri Satguru Partap Singh ji went on the cycle to Lahore Railway Station at Mian-Mir Cantt. to fetch S. Bhagat Singh coming by rail, S. Bhagat Singh was the jockey of the race horses of Sri Satguru Partap Singh ji.

Vadde Baba ji went on the railway platform itself riding the cycle. A head constable and a constable standing there told Vadde Baba ji very arrogantly, "Why are you running the cycle here? Cycling is not allowed here."

Vadde Baba ji replied very politely, " I never knew it."

Inspite of this head constable and constable behaved rudely with Vadde Baba ji and said, "Get to police post."

At that time Vadde Baba ji kept quiet but he noted the belt numbers of both and immediately went to the office of the Railway DIG, S. Sant Parkash Singh and told him everything. Sant Parkash Singh took action immediately and gave punishment of flour grinding hand-mill to the head constable and constable. Both of them were very much astonished and the duty inspector of the office told them that it has happened because they have misbehaved with Vadde Baba ji and they should tender apology to Vadde Baba ji only then they can save themselves from the punishment. The inspector took them both with him and reached to the Kothi of Sant Dhian Singh where Sri Satguru Partap Singh ji's dera was situated and told him that we want to meet the fellow who has poke marks on his face. Vadde Baba ji had suffered from small pox during that period and had mild poke marks on his face. They apologized after meeting Vadde Baba ji and requested that they may be got reinstated after waiving off their punishment. Vadde Baba ji told that you go. I would ring him.

Vadde Baba ji rang up DIG S. Sant Parkash Singh but he replied that they harass people very much and they should suffer punishment.

When the punishment of head constable and constable was not waived off they again came to Vadde Baba ji at his Kothi and requested again. Vadde Baba ji said, that "I had already rung up."

In the adjoining room Sri Satguru Partap Singh ji listened to their talk and called Vadde Baba ji and ordered him, "Go personally with them and get their work done, now they have been harassed too much."

Obedying the command of Satguru ji Vadde Baba ji went with them and got their work done from the DIG.

Flexibility according to time

Once Sant Amar Singh Nirman and Chhote Baba ji went to Delhi to meet some officer. He did not behave properly with them or may have uttered some wrong words. Chhote Baba ji kept quiet and came back from there. When Sri Satguru Partap Singh ji came to know of it then he said,

"He was Chhota Kaka after all, had it been Vadde then he would have slapped that officer. Anything may have happened afterwards then."

Vadde Baba ji used to be humble according to the time and would have stiffened according to the demand of time. According to S. Pritam Singh Panchhi Sri Satguru Partap Singh ji used to say,

"Vadde Kaka ji is too much flexible."

Vadde Baba ji used to deal with the situation according to time. Sant Taran Singh Wehmi writes about the words uttered by Sri Satguru Partap Singh ji about Vadde Baba ji,

"Labh Singh is a very much devout Sikh. He had gone away from here in dire misery. We had committee wrong so we had to bear it also. I sent a message during the tour, Kaka Bir Singh had agreed to Bhagat Singh. Had I not sent the message or had I said that consider the time also and if it is not proper then don't be eager till my return. Had it been Vadde Kaka ji then he would have evaded it bravely, and for it he may himself would have borne the anger. Nikka Kaka is more agreeable to me. That is why he did this."

-Jas Jeevan Part V pp. 243

Whenever Vadde Baba ji used to solve some dispute he would remain impartial, rather as per the orders of Sri Satguru Partap Singh ji he used to deliver complete justice.

Cautious about respect of Satguru ji

Vadde Baba ji respected Sri Satguru Partap Singh ji too much and whoever would neglect respecting him he would have never tolerated it.

It is the incident of the days after the partition of the country. Once Sri Satguru Partap Singh ji went to Jalandhar Secretariate to meet S. Sant Parkash Singh IG Police (who was previously DIG Railways) in connection with some work. Sri Satguru Partap Singh ji kept waiting in the car outside but he did not turn up. When Vadde Baba ji came to know of it from the attending follower Sant Rattan Singh that S. Sant Parkash Singh has not respected Sri Satguru Partap Singh ji properly then he could not tolerate this thing and he himself went to that officer and told him, "Are you not ashamed to behave in such a manner with the respected Sri Satguru ji, "S. Sant Parkash Singh told him." S. Swaran Singh Minister is not in good terms with me, when Sri Satguru Partap Singh ji came to me at that time I was busy on telephone lines with S. Swaran Singh, and I had told the peon that make Sri Satguru ji seated in the room." Vadde Baba ji spoke ragefully to him that he has shown disrespect to Sri Satguru ji, and rebuked him so badly that he rang up Sri Satguru Partap Singh ji and requested that he may please be got spared from Vadde Baba ji. According to Vadde Baba ji, how can anybody dare to show disrespect to Satguru ji on our face? It would be our weakness, that person

should not be spared, he should be made to feel his mistake and cling to him so sternly that he should try hard to get himself spared.

Spiritual Personality

With the influence of sacred and spiritual personality and brilliance of Vadde Baba ji all ministers and officers of that period used to meet him meekly as token of respect to him, bowed their heads to him and obeyed him.

The contemporary Chief Minister of Punjab S. Partap Singh Kairon also used to bow his head to Vadde Baba ji.

Before the creation of Pakistan, at that time and afterwards also Vadde Baba ji as per the orders of Sri Satguru Partap Singh ji ave served him physically and mentally, it would be described in the chapter of this book" During the partition."

Marriage

Sri Satguru Partap Singh ji had thought that Vadde Baba ji may be married at the age of twenty five but on 30 Fagan 1899 due to the demise of Mata Jeevan Kaur ji Vadde Baba ji's marriage was solemnised on 11 Chetar 2001 (21 March, 1944) at the age of twenty four and a half years.

Vadde Baba ji obeyed every order of Sri Satguru Partap Singh ji saying alright. Where Sri Satguru Partap Singh ji arranged his marriage at will Vadde Baba ji agreed to it. He had not seen his would be wife before the marriage.

S. Anup Singh Rajejangiai was SP at Hoshiarpur. Kalu Vehar village was just near to it, where Vadde Baba ji was engaged. Sri Satguru Partap Singh ji used to visit to S. Anup Singh SP. Once Sri Satguru ji was taking rest in that house after taking meals. Then Bibi Sant Kaur wife of S. Anup Singh (daughter of S. Dyal Singh and grand daughter of S. Chuhr Singh, the brother of Mata Jeevan Kaur ji) requested to Sri Satguru Partap Singh ji:

"O True Lord, we should arrange a meeting of the girl with Vadde Baba ji, he should have a look....."

"He would not think of meeting her even, wherever I would arrange, he would accept it," Sri Satguru ji said laughingly.

First Anand Karaj

The Anand Karaj of Vadde Baba ji were solemnised on 21 March 1944 (11 Chetar Samvat 2001), at the age of twenty four and a half years, at village Kalu Vehar (district Hoshiarpur), with complete Gurmartyada, with Bibi Rajinder Kaur daughter of Jagirdar Udham Singh Randawa and Mata Jagat Kaur, in the presence of Sri Satguru Partap Singh ji at Muthaddian fair. Bibi Rajinder Kaur bowed her head to Sri Satguru Partap Singh ji and Adi Sri Granth Sahib. Then she bade Namaskar to Vadde Bab ji sitting cross legged near the Havan in simple clothes. Garlanding him with white woollen rosary and flower garland to the neck of Baba Jagjit Singh ji Bibi Rajinder Kaur sat on the left side of Vadde Baba ji. As per the custom of those days the flower garlands were offered to Vadde Baba ji. These days flower garlands are not offered at Anand Karajs, only white woollen rosary is presented. Sant Mohan Singh ji and Sant Ala

Singh ji administered, The Amrit. Sant Bahadar Singh ji told the Bhajan. Reading of Lavans from Adi Sri Granth Sahib was made by suba Inder Singh. After the Anand Karaj sermons were issued and varses were recited. At the occassion the followers had reached with great enthusiasm, but Sri Satguru Partap Singh ji did not allow anybody to perform some special ceremony.

Nambardar Hari Singh Vadania says." The banana trees were erected near the Vedi and were covered with flower garlands. The eminent personality of Namdhari sect S. Daya Singh of Lahore had got constructed everything, every diwan was arranged by him. S. Daya Singh was president of the Namdhari Darbar at that time (his two sons S. Gurmel Singh and S. Buta Singh live at Rampura Phul district Bathinda now). S. Daya Singh brought two or three wicker baskets of flowers and told us that at the time of Anand Karajs of Vadde Baba ji you have to shower the flowers on them. Me and two other fellows sat with the wicker baskets of flowers and showered flowers on Vadde Baba ji. Sri Satguru Partap Singh ji told us not to shower the flowers saying that we are behaving mischievously. A poet of Patiala area read a long poem, the words of which are,

"Jagjit ji Jang noo Jittange l"

Extremely beautiful Mata Rajinder Kaur ji was very obedient, affectionate, jolly and soft natured. Awaking up at early dawn she would sweep the entire dera, grind flour with the hand mill and serve in the Langar.

Bibi Sant Kaur says, "Bibi Rajinder Kaur ji was extremely beautiful. I have not seen any such other beautiful lady in the entire world. There was no defficiency in her. When she spoke, flowers were showering from her mouth, she used to be very jolly and had a very soft nature. She was obedient and very serving. She used to sit by Mahant Sewa Singh on a spread mat and used to say that tell me the words of Mai ji (Mata Jeevan Kaur ji)."

Once Sri Satguru Partap Singh ji instructed his daughter-in-law Bibi Rajinder Kaur to cook the Trifla preparation. But Rajinder Kaur had never cooked the Trifla vegetable. Vadde Baba ji himself prepared the trifla vegetable and served it to the holy lord, and told his wife also how to cook it.

Sri Satguru Partap Singh ji sent Vadde Baba ji and Bibi Rajinder Kaur to Mandi Saket in Jeth. Other followers were also sent along and ordered Vadde Baba ji that take care of the comfort of the followers going along.

Bibi Rajinder Kaur passed away

Bibi Rajinder Kaur ji suffered from dysanthy at Mandi Saket. At that time Sri Satguru Partap Singh ji was also there. When one day Bib Rajinder Kaur ji got very ill then holy lord was requested. Sri Satguru Partap Singh ji held her head with his sacred hands and called her aloud and then Bibi Rajinder Kaur took her last breath in the hands of the holy lord on 10 Bhadron 2002.

As per orders of Sri Satguru Partap Singh ji Bibi Rajinder Kaur ji was cremated at the bank of the river at Mandi. At that time Vadde Baba ji was suffering from a wound at his left ankle and he was unable to walk. He was lifted and carried too the river at the place of cremation.

On 30 Bhadron 2002 the Bhogs of the Paths for Bibi Rajinder Kaur ji were performed at Sri Bhaini Sahib. On this occasion Sri Satguru Partap Singh ji himself recited this verse.

"Jo din aveh so din jahi
Karna Kooch rehna thir nahi"

-Sri Adi Granth P. No 793

According to Ustad Harbhajan Singh ji its Nutition is like this:

Jo din aveh so din jahi
Karna kooch rehna thir nahi"
Rag zila tal kehrva 8 matr

Sant Taran Singh Wehmi writes,

"16 bhogs of the Path of Adi Sri Granth Sahib were performed on 30 Bhadron for Rajinder Kaur at Sri Bhaini Sahib by Sri Satguru ji. And two bhogs were performed on 31. The holy saints were given Garwas, dorian, pauai, mala, Kanghe, bastar etc. Reading from Satjug large number of followers had come, considering it bhog da mela....."

-Jas Jeevan Part III pp. 346

Seeing bandage on the leg of Baba Jagjit Singh ji his mother-in-law asked, "you must be feeling too much pain." Baba ji replied, "This wound is not so deeper which I have suffered now. I have also tolerated that. One has to bear everything bestowed by the creator." Jagat Kaur ji listened and understood that he is talking of the wound he has suffered from Rajinder Kaur's demise. The hearts of mothers are very soft, she kept mum with tears welled in the eyes saying "He Ram."

-Jas Jeevan part IV pp. 14

When Bibi Rajinder Kaur passed away at that time his father S. Udham Singh, who was a freedom fighter, was in Lahore jail. Udham Singh etc. were four brothers, and all were freedom fighters. They were living at village Kalu Vehar since before the partition of the country. They were detained in the village itself. They were to mark their presence daily at the police station. S. Udham Singh passed away in 1978.

S. Udham Singh had three sons, Kundan Singh, Maluk Singh and Jeet Singh. Maluk Singh and Jeet Singh lived in England. S. Kundan Singh passed away in 1970, he was in police. S. Kundan Singh has two sons and two daughters. Elder son S. Jaspal Singh Randhawa is head, Punjabi department, Khalsa Collage, Jalandhar, Bibi Harbans Kaur the wife of S. Kundan Singh, is residing at America with his younger son.

Amandip Kaur, the elder daughter of S. Kundan Singh, and her husband S. Bhupinder pal Singh Engineer and their two children are living in HIG flat number 183, Sector 71, Mohali. Bibi Amandip Kaur is a lecturer in Guru Gobind Singh College Chandigarh. Bibi Jeet Kaur, the younger daughter of S. Udham Singh (Bibi Rajinder Kaur's younger sister), who was married to S. Atma Singh in 1963 at Sri Bhaini Sahib is residing at his father's farm at village Kalu Vehar. They have a cold store there.

After the demise of Mata Rajinder Kaur Vadde Baba ji received many marriage proposals. Once S. Arjan Singh Bagria disclosed his mind to Sri Satguru Partap Singh ji that he wants to marry his daughter to Baba Jagjit Singh ji. Sri Satguru ji replied very humbly, "Maharaj, I am very thankful to you. Your daughter has been brought up in the palaces. So many servants remain in her service for all the time. I feel that my daughter-in-law should be one whose hands should be soiled with ashes upto her elbows and she should be cleansing the utensils of the followers and serving them.

Second Anand Karaj

As per the will of Sri Satguru Partap Singh ji second Anand Karaj of Vadde Baba ji was solemnised on 19 Magh 2002 (1945) with Kartar Kaur, who had born in 1989 in the family of S. Sarwan Singh Sidhu Brar and mother Sama Kaur of Bajakhana, State Faridkot (now in Bathinda) at village Rode of district Ferozepur, in the presence of Sri Satguru ji. Sant Pritam Singh ji Chelkian walian administered the Amrit. Great Tapasvi Sant Ralla Singh told the bhajan. After the Anand Karaj Sri Satguru Partap Singh ji re-named Bibi Kartar Kaur as Chand Kaur. She is the same Mata Chand Kaur ji whom we pay obessiance today.

Before her marriage Mata Chand Kaur ji had come to Sri Bhaini Sahib to pay obessiance to Sri Satguru Partap Singh ji, with he mother Sama Kaur and maternal uncle Suba Inder Singh ji (Rodian Wale). Sri Satguru ji commanded to serve. During those days forty day meditation-practice was going on at Sri Bhaini Sahib. Bibi ji (Mata Chand Kaur) won the heart of everybody with her service and on the request of the managers the Holy Lord allowed the marriage of this Bibi with Vadde Baba ji. At the time of Anand Karaj the followers celebrated happily, but Sri Satguru Partap Singh ji did not permit anybody to celebrate the occasion in some special way.

S. Gurdial Singh Bajakhana had arranged the marriage of Sama Kaur, (the mother of Mata Chand Kaur ji) the daughter of Daya Kaur, the sister of Suba Inder Singh ji Rodianwale and brother-in-law Manna Singh, to S. Sarwan Singh, who was a Khulla Sikh. Suba Inder Singh was angry with it.

"Baba Badan Singh Charik arranged the Anand. Satguru ji ordered a punishment to Gurdial Singh and Badan Singh and said, " taking the daughter of a Kuka Sarwan Singh would remain Sanmukh also, and would give us daughter also,"

-Jas Jeevan Part IV pp. 24-25

With the passage of time Sri Satguru Partap Singh ji's word proved true.

Mata Chand Kaur ji used to serve with her own hands, she would sweep the dung of animals, sweep the floors, milk the cattle, cleaning the pulses with other ladies, cutting of vegetables, cleansing of utencils, and would remain busy in every sphere of service.

Taking care of the persons living in Sri Bhaini Sahib dera, Mata Chand Kaur ji use to take care of the comforts of the followers and make proper arrangements for them who come there to pay obessiance to Sri Satguru ji. As per orders of Sri Satguru Jagjit Singh ji Mata ji used to provide clothing, milk and other required things to the attendants residing at the dera, she also took special care of the aged and unhealthy of the old age home.

Whenever there used to be any large ceremony at Sri Bhaini Sahib or any other place Mata ji used to be holding the charge of the Langar. She used to serve tea and milk at every fair. Wherever construction work used to be got done by Sri Satguru Jagjit Singh ji, may the construction of Ram Sarovar, Simriti Mandir or and residential deras for followers and any other work, Mata Chand Kaur ji use to lead in service enthusiastically and contribute there and motivate others to serve with enthusiasm. The entire native family of Mata Chand Kaur ji lives at Jagjit Nagar (district Sirsa). She has

two sisters and three brothers. Her brothers are Sri Bali Singh, Gurdev Singh and Gurnam Singh. Sant Bali Singh 'Kaku' and Amar Singh 'Amba'. Amba has a son and Kaku has a daughter. Sant Gurnam Singh has a daughter and sant Gurdev Singh has a son and two daughters. Mata Chand Kaur's two sisters Bibi Gurnam Kaur resides at Jagjit Nagar and Bibi Sukhpal Kaur at Damdama.

Children

After seventeen years of marriage (after the enthronement of Vadde Baba ji) on 27 December 1962 (13 Poh 2019) at seven in the evening a girl took birth in the family of Sri Satguru Jagjit Singh and Mata Chand Kaur ji, who was named Sahib Kaur. The followers call Sahib Kaur by the name Biba ji and Sri Satguru Jagjit Singh ji lovingly call her Guddi.

(Bibi Sahib Kaur ji was married to Sant Jagtar Singh son of Sant Mahinder Singh of Panihari district Sirsa at Sri Bhaini Sahib on 2 December, 1979. Biba ji has two Children, Kaka Jai Singh and Guddi Jai Kaur).

During the Partition

Seeing the conditions of India before getting the freedom all knowing Sri Satguru Partap Singh ji had come to know through his spiritual vision that the partition of the country is imminent, and the same thing happened also.

The crooked policy of the British got fructified. While going, the British divided India into two parts- India and Pakistan. Behind the partition of India the British policy of divide and rule was at work. Consequently not only India was partitioned but hundreds thousands of people became homeless and destitute and ran towards their respective countries. Hundreds thousands lives were lost, homes were destroyed and huge loss was suffered.

Before the Partion

Sri Satguru Partap Singh ji visited the villages of Western Punjab (now Pakistan) and told the people that "partition of India is imminent and cross over the Ravi otherwise you would be in difficulty, at least you should transport your children and domestic articles immidiatley."

Sri Satguru Partap Singh ji himself went to many places and sent Vadde Baba ji (Sri Satguru Jagjit Singh ji) to many of the places. Vadde Baba ji conveyed this order of Sri Satguru ji by visiting himself to the place and persuaded them to migrate.

Because of having already known about the partition and creation of Pakistan Sri Satguru Partap Singh had already decided to purchase sufficient land in Sirsa area and rehabilitate Namdharis there. About the purchase of land and required amount was also disclosed to the willing Namdharis. Sri Satguru Partap Singh ji made efforts and motivation for the purchase of land for the Namdharis.

The decision of Sri Satguru Partap Singh ji for the purchase of this land was backed by the reason that he wanted to make the landless tillers as the real owners of lands, because they were now making their both ends meet by tilling the lands of other Sardars, and make them socially and economically independent and improve their living.

It happened before the creation of Pakistan, S. Hira Singh Bhinder and in his brothers' family a child was expected. They were Namdhari Sikh tillers. The election had come during this period. Land owners told them that they should vote as per our

directions, these Sikhs said, "We would request to Sri Satguru Partap Singh ji, where he would order we shall vote." Listening this land owners said, "if you did not vote as per our directions then we would take over the sown crops and would not allow you to go to the fields."

Listening to this S. Hira Singh, his brothers and many other families, who were landless tillers, came to Sri Satguru Partap Singh ji and described their woes. Sri Satguru ji ordered that "you cast votes, after the elections I would not let you remain under those land owners, I would make yourselves the land owners." Keeping it in view Sri Satguru Partap Singh ji purchased land and distributing it among the poor landless Sikhs made them the landowners and dragged them out of their slavery.

At the time of purchasing this land, Vadde Baba ji worked very hard and actively. From collection of money to the registration of the land he shouldered all the responsibilities very wisely and completed all the formalities.

So before the partition of the country the land of the certain uninhabited village forest lands around Sirsa, which was around 12430 acres (497 Murabba) was purchased to rehabilitate the Sikhs uprooted from Pakistan and making the landless tillers as the land owners. It was got registered in January 1947. This is the same land of Sri Jeevan Nagar area which, according to the orders of Sri Satguru ji, was developed by Namdhari Sikhs with great labour and which is now fully flourished.

During Partition

During partition also Vadde Baba ji evacuated Sikhs from there. Asking the military people he helped evacuating Sikhs from there and brought here safely. He served for day and night and never felt tired.

S. Hari Singh Vadianian, Sant Kirpal Singh Jhabbar and Jathedar Nahar Singh driver used to be with Vadde Baba ji. In those days about two lac rupees were spent in evacuating Sikh's from there.

Sri Satguru Partap Singh ji had a grave concern that Namdhari Sikhs and other Hindu-Sikhs should come here safe and sound. As per the orders of Sri Satguru ji Vadde Baba ji used to depute Sikhs on India-Pakistan border who used to take care of the evacuees. The first refugee camp for the Hindu-Sikhs migrating from Pakistan was situated at Amritsar, where an arrangement for a short stay and the langar etc. was made by Sri Satguru ji.

After the Partition

When after the partition large number of Namdhari Sikhs started living at the Sri Jeevan Nagar area then their maintenance and distribution of land to them was a great task. Vadde Baba ji performed this task very wisely and humbly as per the orders of Sri Satguru ji. He would look after the entire Sadh-Sangat for their comforts and miseries. Providing them with money, cattle and other required things was the entire responsibility of Vadde Baba ji.

Vadde Baba ji would persuade and motivate people to have courage, keep united and sit cooperatively with utmost wisdom and patience to cope with the lack of facilities, alien places having different nature and views.

In 1948 Sri Satguru Partap Singh ji was to visit the followers of Siam (Thailand). At that time Sri Jeevan Nagar was newly inhabited. The Sikhs taking possessions of land had different considerations and differences of opinions. Apart from this freshly settling at a new place in the area with extreme heat and dryness was also creating problems to Sikhs. The development of land and paucity of water was yet another problem for them. Many Sikhs felt uneasiness and they wanted to migrate to some other area. In the absence of Sri Satguru ji persuading such persons to stay on there was also a very difficult task, but how Vadde Baba ji dealt with such a arduous responsibility, about it Sant Taran Singh Wehmi writes:

"Satguru ji sent a message to Vadde Baba ji at Sri Bhaini Sahib from Patna, that you go to those villages and do not let them go away from there till my return and ask them to stay on cooperatively. I would come to listen their grievances and fulfill everybody's desire. Vadde Baba ji came to Chuchal and gathered all the Sikhs and putting Palla around the neck said, "you don't move away from here. I have been ordered by Sri Satguru ji that I should keep you here till his return. You keep honour of my arrival and Palla worn around my neck. If you would move away some would condemn you or us. We have the same respect, so any of you don't move away from this place. Sri Satguru ji would come and remove your all fears and woes and I have been ordered to look after you till his return and help you in every possible way and all this has been ordained by Sri Satguru Ram Singh ji that pass the difficult times with courage and patience, and ask those also to come back requesting them, who have already gone away. So everybody got ready not to go and as such their uneasiness was also removed."

-Jas Jeevan Part IV pp. 198.

So with such a calm and composed mind he made everybody to agree to it and Vadde Baba ji fulfilled the orders of Sri Satguru ji and was bestowed with happiness.

Sri Satguru Partap Singh ji not only gave shelter at Sri Jeevan Nagar to all the destitute and homeless Namdhari families but also provided langar and other required things and provided them with free land and seeds for crops also. Sri Satguru ji got done co-operative farming in all the villages for more than three years. All the responsibility of such tasks was given to Vadde Baba ji. Remembering those days on 2 March, 1996 Sri Satguru Jagjit Singh ji related about those days in the meeting of writers held at Sri Bhaini Sahib:

"Though I had a horse with me but I used to move on foot, and an umbrella also used to be with me but I never used it. Kartar Kala used to be with me (paternal uncle of Amarjit Singh 'Amba' of Nakaure), and would handla my horse and take the horse along. I used to go on foot to Mauju Khera, Hamayun Khera, Sheikhu Khera etc. all the villages during the days of harvesting of wheat crop. It used to be too hot in those days and hot wind used to blow. Sri Satguru Partap Singh ji organised cooperative farming in those days (after the partition). Accordingly everything of the village, the ploughs and seeds were collected and after harvesting, the crop was divided, in which the share of handicapped and the needy was also kept. Only I used to supervise the division of grains. After three years some people started doing mischiefs and they started doing it on their own will, so the true lord asked then to discontinue cooperative forming."

After the partition of country during the extreme miserable conditions the distribution of grains to the needy members in every family I was deputed by Sri Satguru Partap Singh ji for this service because the true lord felt that only Kaka can justifiable perform this great and honest task well. In those days even black grams had not been available to the people but Vadde Baba ji used to arrange for wheat for the needy people with great hard labour. About 1600 mounds of grains were used per month.

The general manager of Sri Satguru Jagjit Singh namely Nambardar Amar Singh Sri Jeevan Nagar had come to service even before the enthronement of Sri Satguru Jagjit Singh ji. He had served as a driver of Sri Satguru Jagjit Singh ji from 1955-56 for about twelve years, he says,

"As for as the work is concerned Sri Satguru Jagjit Singh had too much. After the partition of the country where followers migrated to this side he was Vadde Baba ji at that time. It was ordered that the grains are to be distributed to all of them, and grains

were to be distributed per family, which continued for three years. All the members of each family were noted down, duties were given for every village and grains to be given to each were also noted down against each name and people used to get those much grains after every six months. The ill family member would get medicine from Mahant Harnam Dass, whom a slip was given, and he also used to get wheat. When the winter season came, with the grace of Sri Satguru ji Vadde Baba ji got manufactured the quilts and distributed beddings to the needy per family.

"Vadde Baba ji used to purchase grains from Sirsa and took it in trolley and stocked it and then distributed it himself in Sri Jeevan Nagar area. In this distribution service of grains he had some other assistants also like Master Balraj Singh, S. Fauja Singh (now at Ramesh Nagar Delhi), S. Gurcharan Singh Mirjapur and S. Mahinder Singh Kakkar (the son-in-law of Jathedar Gurmukh Singh Jhabbar who was horse attendant during the period of Sri Satguru Partap Singh ji). They used to distribute grains as per the register."

"We had an American tractor, which we had purchased from Motia Khan in auction of military disposal and had a trolley also. We bought two four wheeler trolleys and one tractor 90 BHP WD that had been brought from Lahore which I had also driven which ran with a fast speed. They used to purchase grains from commission agents, and brought to the godown and then distribute the same from the godowns as per the register."

Vadde Bab ji had bought all the old brick kilns of Sri Jeevan Nagar area for the help of the followers. There were so many kilns and one large kiln was at Nakaura. Vadde Baba ji transported the bricks of these kilns on Crossley truck by himself. There was a Crossley truck at Sri Jeevan Nagar which was bought from Motisa Khan which was equipped with grinding machine, drill and a welding set. It was a workshop rather, these things were removed from it and installed separately. He transported so many bricks of kilns on this Crossley truck. The open courtyards were constructed with these bricks.

"Vadde Baba ji used to meet the senior officers of rehabilitation department, Revenue Ministers, High Command and even he Prime Minister Pandit Jawahar Lal Nehru also. Sri Satguru Partap Singh ji had ordered that whenever there is any need to get some work done from any senior officer then Vadde Baba ji should be taken along."

Nambardar Hari Singh Vadanian (Kariwala) who remained with Vadde Baba ji, describes about that period in these words,

"As Vadde Baba ji, Sri Satguru Jagjit Singh ji worked hard in the Sri Jeevan Nagar area and is still working also. He was solely responsible for it then, and he was responsible for the entire work, and it was too much also. Even a single guest is very difficulty to be handled and it was really difficult to handle not only one village but 15-16 villages together. This entire work was performed with the grace of Sri Satguru ji and the hard work of Vadde Baba ji. Everybody was to be provided with ration, beddings, quilts, and clothing, everybody did not have milch cattle so they were to be provided with milk in a large number of villages, to look after all, some one was given cow and someone a buffalo and where these could not provided there milk was provided to the children. The milk was bought to distribute in village Kariwala also. The true lord had ordered that those who do not have milk, provide milk to their children daily. Many were given cows/ buffalos. Everybody was to be provided with ration and clothing because none had these things. Sri Satguru provided ration for six month after raising loan. He obtained agricultural loan from the government also but never let the followers suffer from want of ration. These loans were cleared by Sri Satguru ji himself. These loans were to be raised because about 28-29 lacs of rupees were spent on purchase of land, and lacs of rupees were to be spent on the upkeep of the people."

"Once I and my father went to Chuchal Kothi (Sri Jeevan Nagar) on foot from Kariwala to pay obessiance to Sri Satguru Partap Singh ji. Sri Satguru ji asked my father, 'Chattar Singh have you got some money with you?'"

"Yes your majesty, I have five thousand rupees with me." Father replied humbly.

"Then bring it." He was ordered,

"Now it is late in the evening, I would go and bring it tomorrow," father humbly said again.

"Bring it just now, we have to distribute ration tomorrow morning." Listening the order of Sri Satguru ji I and father moved to the village. When we reached in between Sant Nagar and Sri Jeevan Nagar, an attendant with horse reached to us and said, "Sri Satguru ji have sent this mare to take you to your village comfortably" and sent me back and I reached to Sri Jeevan Nagar. Father went and brought the money at the night tiself. Sri Satguru ji sent the Sikhs at the night itself to bring ration from Srisa and it was distributed to the followers in the morning. The true lord returned our money within six months."

So Sri Satguru took care of the people, maintained them like this by raising loans. The entire responsibility was shouldered by Vadde Baba ji (Sri Jagjit Singh ji). Purchase of ration, its distribution, arrangement of funds, distribute quilts and mattresses, some of which were taken from the government and some were got manufactured by himself. There had been no wheat in our area, only black grams were there, at that time black grams were given in ration. Sri Satguru ji told this thing also that who have money those should bring their ration and those who have no money those should get ration from here. There were very small people, who had money, those were in large quantity who had come bare handed. They had no clothing even. They had no cattle and maximum people had come bare handed. They all were cared by the true lord and got looked after by Vadde Baba ji."

"The purchase value of money was very different then, the wheat used to be 3-4 rupees per mound then. Thirty lacs of rupees which were collected from the people by Sri Satguru ji for purchase of land, the Namdharis had no money then. Namdharis were so suppressed by the British that they did not have money in the cities, they might have paid something for it. These people had mortgaged their lands to purchase these fields. The money which was collected was given by them by mortgaging their lands. Now with the grace of the true lord after the partition murabbas have been allotted to the people for which the money was paid by them and the lands were also got released from mortgage by paying back the loan. It was a really profitable bargain."

"This area was mainly muslim dominated. At that time there were around two hundred Muslim villages which comprised Sirsa also, where few Hindus also lived, the other areas belonged to Muslims only. It was a muslim citadel where land was purchased. We were astonished to note that why the land has been bought there, because it was being said that leave the Pakistan Muslim area but here only the Muslims are there. When Muslims had been there even a small group of people was unable to move there. They had killed our two persons coming from Damdama. They were so mighty Muslims and it was very difficult to live among them. We were not so visionary, we were just thinking that Sri Satguru ji had wasted so much money for nothing there and how would we live there? But Sri Satguru ji knew that those people would migrate, that is why the land was purchased there for the followers also. And the same thing happened and all muslims migrated from there leaving the villages uninhabited. The Namdharis living in this Sri Jeevan Nagar area are very prosperous now."

Sri Satguru ji bought him a car

During the partition of the country Vadde Baba ji (Sri Satguru Jagjit Singh ji) used to travel by buses to bring Sikhs from Pakistan, to take care of them and deal with the official jobs. Because the modes of transport were so scarce in those days, there fore many times he was to travel by trucks at odd hours for pursuing the cases as per the orders of Sri Satguru Partap Singh ji. Most often he used to travel by the trucks of Montgomery transport.

It is the incident of 1956-57. According to Nambardar Amar Singh (Sri Jeevan Nagar) one day Vadde Baba ji was going from Delhi to Jalandhar by a Montgomery transport truck. He was to meet Dr. Mahinder Singh Randhawa in the Rehabilitation department at Jalandhar in connection with some allotment papers. As an attendant S. Amar Singh was with Vadde Baba ji. There is a small well on the roadside near Pipli. S. Amar Singh asked the truck driver Sardar Singh to stop truck there as Vadde Baba ji was to take bath. The truck was stopped and Vadde Baba ji ordered S. Amar Singh that after cleansing the Garba take out water from the well and till then I may satisfy the call of nature. S. Amar Singh started preparing for the bath of Vadde Baba ji. Vadde Baba ji had gone a bit away. It was early dawn. Suddenly Sri Satguru Partap Singh ji also reached to the well as he was also to take bath there. The true lord was coming from Sri Bhaini Sahib or Ambala and was going to Delhi. Attending follower Sant Rattan Singh was ordered that he should prepare for the bath of Sri Satguru Partap Singh ji, when the true lord saw S. Amar Singh standing there he said,

"O, you are here at this time?"

"Vadde Baba ji has come and I am with him." Amar Singh replied humbly.

"On what?"

"On truck sir."

"Which truck?"

"On Montgomery transport truck sir."

"Kaka also on the truck?"

The talk was still going on when Vadde Baba ji also reached there and he bowed his head to Sri Satguru Partap Singh ji.

"Kaka, where are you going?" Sri Satguru ji asked.

Vadde Baba ji (Sri Satguru Jagjit Singh ji) replied that I am going to meet Dr. Mahinder Singh Randhawa at Jalandhar for such and such work. Sri Satguru ji said,

"You can meet him tomorrow or day after tomorrow also, now you go back with us to Delhi."

After taking bath Sri Satguru Partap Singh ji took Vadde Baba ji in the car and took him to Delhi. The stay was at the residence of S. Sucha Singh, at Pahar Ganj, Delhi.

Seth Gurbaksh Singh Bankok requested Sri Satguru Partap Singh ji that he has to buy a car for Vadde Baba ji. S. Uham Singh Jarahnwalia had a Fiat car. The true lord said that "such a car should be with the Vadde Kaka."

Sri Satguru Partap Singh ji sent S. Lal Singh driver from Delhi to Ambala and brought a Fiat car for Vadde Baba ji. The cost of this Fiat car was nine thousand and two hundred rupees, including insurance and registration, that time.

Sri Satguru Partap Singh ji put his sacred feet in the car and ordered, "Kaka, from now onwards you travel in this car only."

On the same Fiat car, the driver of which was Sant Gurdev Singh Rampur, Vadde Baba ji used to handle the cases and did serve at Sri Bhaini Sahib and Sri Jeevan Nagar along with S. Avtar Singh Jhabbar, S. Hari Singh Vadianian and S. Amar Singh.

According to Grudev Singh Rampur Vadde Baba ji traveled about twenty two thousand miles in this Fiat car in a year.

Allotment and division of lands

As per the orders of Sri Satguru Partap Singh ji Vadde Baba ji (Sri Satguru Jagjit Singh ji) got the special orders issued from the Chief Minister, Punjab to change the revenue boundaries of the land purchased in Sri Jeevan Nagar area for its allotment. At that time Dr. Gopi Chand Bhargava was the Chief Minister of Punjab and S. Partap Singh Kairon was the Revenue Minister. Afterwards on 13 January, 1956 Kairon Sahib had become the Chief Minister of Punjab but even then Vadde Baba ji had a great influence in the Punjab Cabinet. When Vadde Baba ji went to Chandigarh office to get this work done then S. Partap Singh Kairon rang up the commissioner and got this work done. When Kairon Sahib was told that it is against the government rules then he had replied, "I am the government here, sanction it as a special case." So in such a way special sanction orders were issued and the revenue boundaries of the villages were changed.

On 11 Kattak 2011 S. Partap Singh Kairon requested to Sri Satguru Partap Singh ji,

"I would enact such a law as you want to register the land in the names of the people. We have made laws. We are not made by the laws. I would order from above to below to create one revenue boundary of entire Sri Jeevan Nagar so that you may register the land in the name of the Sikhs as you fell right."

-Jas Jeevan Part VI pp. 44

This decision was got done from the Punjab Government that a Namdhari Sikh, who may have come from any village or city, he should be allotted the land in Tehsil Sirsa (now district Sirsa) only. Buying some more land of the villages around Sri Jeevan Nagar the entire land was distributed by the true lord by himself.

On 15 January, 1949 Sri Satguru ji deputed S. Sardul Singh Patwari son of S. Gian Singh ji Gill to demarcate the purchased land. On 11 March 1949 S. Karam Singh Patwari (passed away on 2 October 1995) was also deputed on demarcation work with S. Sardul Singh. As per the commands of the holy lord S. Karam Singh Patwari and S. Sardul Singh Patwari jointly demarcated and distributed the total land purchase area of 12430 acres (497 Murabbas) of Sri Jeevan Nagar, Sant Nagar, Damdama, Haripur etc. upto April 1950. After finishing the land demarcation of these four villages a map field book was prepared.

In 1950 all the records of lands in Pakistan were also transferred to Jalandhar. For the rehabilitation work the director of the rehabilitation department S. Trilok Singh IAS was preparing an allotment manual for the lands vacated by muslims to allot the same to the formers migrated from Western Punjab.

Sri Satguru Partap Singh ji met Pundit Jawahar Lal Nehru and got this decision recorded in the allotment manual that Namdhari farmers should be gathered at Sirsa only and as per rules Sialkot, Sheikhpura, Gujranwala districts which cannot come to Sirsa, this rule will not apply on those Namdhari. Namdharis of every district should be gathered at Sirsa, the list of which shall be given to the department by Sri Satguru Partap Singh ji.

For the claims of Namdharis migrated from Pakistan Sri Satguru ji got reserved the adjoining villages falling near the villages, where land was purchased, from the Punjab Government like Amritsar, Mirjapur, Kariwala, Patti Kirpal and village Kanganpur near Sirsa city for allotment to Namdharis only. The true lord got written this order also that the allotment of these villages according to the claims received would be made by Sri Satguru Partap Singh as per his sweet will.

The land distribution work was not easy. Gathering all allottees and buyers Sri Satguru ji ordered that whosoever is residing at some place he should remain there, and calculating the cost of his allotted land and the purchased land, he shall be given the same amount of land collectively at the place where he is residing.

The Namdhari Singhs who had vacated lands in Western Punjab, most of them submitted applications to the Rehabilitation department Jalandhar to allot their lands at Namdhari Group tehsil Sirsa. All their claims reached Sirsa. If there had been any hitch in the claim to reach Sirsa, to bring them Sri Satguru Partap Singh ji had deputed these persons- Retired customs officer S. Teja Singh ji Chandowal (tehsil Narowal district Sialkot), S. Avtar Singh Jhabbar, Patwari Karam Singh and S. Rachhpal Singh Mintgomery. They were deputed to bring claims, and go to Jalandhar. All the government officers regarding land registration and land transfers had been at Jalandhar. An office was opened for this work by Vadde Baba ji in the upper portion of Sant Engineering works, M. Press Garden Road (now Nehru Garden road) Jalandhar owned by S. Sadhu Singh Jarahnwalie. S. Sadhu Singh used to go with Vadde Baba ji (Satguru Jagjit Singh ji) at Jalandhar to meet government officers to get the work of Sikhs done.

The entire expenses were borne by Sri Satguru ji. No Sikh had any worry. Like this by bringing the claims land was allotted to Namdhari followers in these villages. Sri Satguru ji had deputed Sardul Singh Patwari at Chuchal Kothi (Sri Jeevan Nagar) to handle the allotment and one another Patwari Mange Ram from Sirsa was also deputed there. Every allotment slip was signed by all the three Patwaris, S. Karam Singh, S. Sardul Singh and Mange Ram and S. Avtar Singh Jhabbar as a General Power of Attorney of Sri Satguru Partap Singh ji. After that Kanungo, tehsildar and revenue officer used to sign it. All this can be seen in the revenue record of Patwaris.

The entire job took years to complete. The task from purchase of land to its allotment was got completed by Sri Satguru Partap Singh ji after incurring several types of expenses.

During the proceedings of a case against Chhote Baba ji.

Vadde Baba ji worked very hecticly even then also when a grave crisis had engulfed Namdhari sect in 1958-59. On the basis of fictitious witnesses Chhote Baba ji (Maharaj Bir Singh) was put in lockup in connection with Bhai Ghasita Singh murder case. The reason was that some rivals wanted to harass Sri Satguru Partap Singh ji on some or

the other pretext. As has been happening during the period of every Satguru ji, one among the main rivals of Sri Satguru Partap Singh ji was his younger brother Maharaj Nihal Singh.

The guilty in the murder of Ghasita Singh Harnian was Bhai Kandhara Singh. In August 1958 government officials tried to prove this that three other murderers also accompanied Bhai Kandhara Singh and all these four had gone in the jeep with Chhote Baba Bir Singh ji. So Chhote Baba ji and three other Singhs were charged with the murder of Ghasita Singh and were put in the lock up. Maharaj Nihal Singh was trying vigorously that Chhote Baba ji should not be released on bail. During those days Sri Satguru Partap Singh ji was not physically well. In such a time Vadde Baba ji worked very hectically to get Chhote Baba ji released on bail. He felt very much concerned and tried for it day and night. He apprised about the truth of this case to the minister and other senior officers. Passing about eight and a half month in the custody ultimately Chhote Baba ji was released in April 1959. The case continued to proceed afterwards even and ultimately on 9 August, 1959 Chhote Baba ji was acquitted in the case.

After the acquittal of Chhote Baba ji the rivals instituted various civil cases against Sri Satguru Partap Singh ji in the courts. Maharaj Nihal Singh was trying very hard that Sri Satguru ji should be dragged to the court. The cases that were instituted in those Sri Satguru Partap Singh ji was made a respondent. And it was pressurised that the true lord should come to the court to record statement.

Sri Satguru ji the true lord declared that anything may happen I would not go to the false court. Moving from Sri Jeevan Nagar the true lord stayed for some days at Mandi (Himachal Pardesh). Physically he had become very weak. He came back from Mandi to Sri Bhaini Sahib after some days. He was so weak that it had become very difficult for him to sit and lay on the bed. But even then he continued to take bath and utter the Bhajan and Bani from his heart. On 5 Bhadon Samvat 2016 (21 August, 1959) the king of the hearts of the millions of Namdharis, Sri Satguru Partap Singh ji, mingled with the Supreme Soul. Sri Satguru ji had clearly ordered the enthronement of Vadde Baba ji (Sri Satguru Jagjit Singh ji).

Demand of Complete Sikhi

Once Sri Satguru Partap Singh ji ordered Ustad Natha Singh Gujranwale that ask the Vadde Kaka ji, what he needs otherwise he may not say it tomorrow that every

Sikh has been given lands and houses and all that, what has been given to me? At that time Vadde Baba ji was standing in the entrance gate of Sri Jeevan Nagar, when as per the orders of the true lord Ustad ji had asked Vadde Bab ji then Vadde Baba ji touching the Kachhehra had said, "I need this one only." When Ustad ji humbly related the words of Vadde Baba ji to Sri Satguru Partap Singh ji then he very joyously said, "I also expected the same thing from Vadde Kaka ji." By Kachhehra he meant to say Sikhi which he got. Vadde Baba ji received the supreme bestowals of Sri Satguru Partap Singh ji.

Enthronement

Sri Satguru Partap Singh ji mingled with the Supreme Soul at Sri Bhaini Sahib on 5 Bhadon 2016 Bikrami (21 August, 1959). Vadde Baba ji (Sri Satguru Jagjit Singh ji) gracefully seated on the sacred throne as omnipotent Sri Satguru Jagjit Singh ji at the age of 39 years.

In the last days of Sri Satguru Partap Singh ji, Vadde Baba ji (Sri Satguru Jagjit Singh ji) took Chhote Baba Bir Singh ji separately and under a banyan tree he told him."

"I am unable to say, and you request for us both from your side that O, true lord don't do this that is don't go away from this world. The sons of Sri Satguru Nanak Dev ji, Baba Sri Chand and Baba Lahhmi Das had requested in the same way and Satguru ji had given them a chance."

But only this pleased to the Almighty that neither Vadde Baba ji nor Chhote Baba ji could dare to request him, and Sri Satguru Partap Singh ji left away this world.

Sri Satguru Partap Singh ji passed away

About the demise of Sri Satguru Partap Singh ji his personal secretary and driver Sant Gurdev Singh Rampur describes thus,

"The family doctor Gujarmal had clearly told after seeing Sri Satguru Partap Singh ji that now the true lord would move on his forward journey within two or three hours. Now his last glances are available to us only. When I and Sucha Singh Sokhi came back to Sri Bhaini Sahib at twelve in the night after dropping Dr. Gujarmal at Ludhiana, after about five or ten minutes Sri Satguru ji left for his heavenly abode.

When Sri Satguru Partap Singh ji left for his heavenly abode at Golmandir, beside Baba Jagjit Singh and Baba Bir Singh, attending follower Bhai Vazir Singh, Bhai Rattan Singh Cook, Sant Mohkam Singh, Seth Gurbaksh Singh Dhii, Seth Suhel Singh Dhir, Sant Pritam Singh Panchhi and Pandit Gopal Singh etc. were also sitting there.

The cremation of Sri Satguru Partap Singh ji was performed at Sri Bhaini Sahib on the same evening at around four or five. Thousands of followers who visited to have the last glances painfully bade a last good bye to their loving and revered mortal body of Sri Satguru Partap Singh ji.

The Enthronement of Sri Satguru Jagjit Singh ji

Everybody knows that sacred seat is not left unoccupied for even a moment. All followers already knew that for the last some time Sri Satguru Partap Singh ji had indicated towards Vadde Baba ji as his heir to the sacred seat. When Sri Satguru ji left for his heavenly abode, since then Sri Satguru Jagjit Singh ji was deemed to be enthroned.

When Sri Satguru Partap Singh ji departed from the followers physically then for a moment it seemed that the darkness had engulfed everything but when his flame illuminated in Sri Satguru Jagjit Singh ji then the followers pained with the grief of his departure felt solace under the cool shade of the great emancipator Sri Satguru Jagjit Singh ji, accepting him the incarnation of Sri Satguru Partap Singh ji as is described by Bhai Gurdas,

'Takhat bahai takhtai ki layak.'

Guru is not created by anybody. Only he can occupy the sacred seat who is really a guru, nobody else can never sit on the sacred seat. Guru creates followers but none among the followers can create a guru.

Bhai Gurdas ji has written,

"Dichai poorab dewana jis ki vastu tise ghar aawai" and "Satguru hoa Satgruahu."

There is a vak of Sri Guru Nanak Dev ji in the Janamsakhi,

"Khali takhat na rahe hai, mahapurkh ka joi. Deevai te deeva bale joti ghat no hoi."

Sant Inder Singh Chakravarti writes like this in his book 'Atall Partapi' pp. 48,49,50;

"When the body (of Sri Satguru Partap Singh ji) was going to be placed on Sandalwood pyre for cremation, then followers were asking one another "would the seat of everlasting flame be kept unoccupied?"

"No" followers' wisdom replied, "The heir to the seat is very well present."

"Then why is he not being seated on the aasan spread out. Sri Maharaj Nihal Singh ji was requested humbly.

"As already I have been paying obeissance to Maharaj ji (Sri Satguru Partap Singh ji), I would pay the same to Maharaj Jagjit Singh ji." Showing his humility Sri Maharaj Nihal Singh ji said.

"First of all I would pay obessiance ", Sri Baba Jung Singh ji Maharaj said, and in the mean time Sri Baba Bir Singh ji Maharaj spread the aasan and requested his elder brother Sri Maharaj Jagjit Singh ji to be seated on it.

"Sitting on the aasan Sri Maharaj Jagjit Singh ji said with heavy heart and choked voice, would I sit separate from my younger brother today? Alas this day would not have emerged for me." Saying this he came and occupied the seat. First of all Sri Baba Bir Singh ji paid obessiance to him and then came back and seated among the followers. Then the veteran Sri Baba Jung Singh ji of Namdhari sect got up and paid his loving and affectionate respectul obessiance to Sri Maharaj Jagjit Singh ji as he used to pay to Sri Satguru Partap Singh ji. Seeing this the eyes of the followers welled with the tears of love and the followers uttered aloud "Long live Sri Maharaj Jagjit Singh ji."

Sant Taran Singh Wehmi writes;

"Baba Bir Singh ji spread his rumali from the neck like aasan near the place of cremation and seating Maharaj Jagjit Singh ji on it folded his hands and bowed head."

-Jas Jeevan part VI pp. 366.

Sant Inder Singh ji Chakravarti declared that as per the sweet will and command of Sri Satguru Partap Singh ji from now onwards the next Satguru of the Namdhari sect is Baba Jagjit Singh ji and the all followers have to obey his orders. Seated on the aasan Sri Satguru Jagjit Singh ji was paid a reverent obessiance by Maharaj Nihal Singh ji, Baba Bir Singh ji, Baba Jung Singh ji, attending followers Bhai Vazir Singh, Bhai Rattan Singh and the other congregation."

Sant Inder Singh ji Chakravarti had declared on 22 August that the next Prime heir of Namdhari sect Sri Satguru Jagjit Singh ji has been enthroned as per the commands of Sri Satguru Partap Singh ji, the special honour ceremony by the followers would be held on the occasion of fair.

-The homage to Sri Satguru Partap Singh ji issue of the Satjug.

1 Assu Samvat 2016 pp.18,

Everybody knew it that Sri Satguru Partap Singh ji had ordered to handover the reigns of the Panth to the capable hands of Baba Jagjit Singh ji.

The Commands of Sri Satguru Partap Singh ji

In his last days Sri Satguru Partap Singh ji had clearly conveyed the followers that now onwards they should obey the commands of Vadde Sahibzada ji.

On 8 May 1959 (27 Vaisakh 2016 Bikrami Sri Satguru Partap Singh ji was to visit the followers from Sri Jeevan Nagar to Delhi, Sri Bhaini Sahib, Mandi etc. It was the last day of the true lord at Sri Jeevan Nagar. Sant Taran Singh Wehmi writes in 'Jas

Jeevan' that on 26 Vaisakh 2016 Sri Satguru ji called all the managers and attendants of the dera and said,

"Everybody listen with open ears what I say, from today onwards only he should live here who has to obey Vadde Kaka ji (Baba Jagjit Singh ji). All others should go from where they have come. Such self-oriented people harm the guru's abode. I would go to Sri Bhaini Sahib and you have to obey what I have said, and after saying this he went and gathered the Sikhs working in the fields and said, "I would go to Sri Bhaini Sahib, who has to accept the commands of Vadde Kaka ji, he should remain here and others may go to their homes, they should not harm the guru's abode and also not their own homes."

-Jas Jeevan Part VI pp. 339.

Like this Sri Satguru Partap Singh ji first delivered commands to the managers and then to the Sikhs wherever they were.

Wehmi ji writes about 27 Vaikh 2016,

On 27 Vaisakh after satisfying the call of nature, brushing and bathing Satguru ji went to visit Sangatpura near 8 burji to this side of outoo, on Pandat Gopal Singh ji, Bhai Vazir Singh ji, Rattan Singh ji, Nek Singh ji's request and made his presence at the fair at the performance of Asa di Var and then went to S. Teja Singh ji at Sirsa. The Sikhs of Sirsa and the places around requested, "What do you command about the votes regarding guruduaras?" Satguru ji replied, "Go to Jeevan Nagar, whosoever wants to clarify such things and ask Vadde Kaka (Jagjit Singh) ji. You do whatever he says. I have done here whatever I could."

-Jas Jeevan Part VI pp. 340.

In his diary dated 8 May, 1959 (27 Vaisakh 2016 Bikrami, 'Beete dian Pairan' Sri Pritam Singh Kavi writes about the commands of Sri Satguru Partap Singh ji issued at Sri Jeevan Nagar,

"Satguru ji went to the bank of the water channel where bricked water course was being constructed.....coming back from here he made his presence to 15-16 Sikhs cleaning the skinnery channel and said, "I would come back here or not I can't say. Now onwards Vadde Kaka would remain here. Who accepts his words or would accept his words he should remain here, and who is not going to accept his words he should without any doubt move away from this place, I won't be angry with him. Now Vadde Kaka would be all in all."

-Beete dian Pairan Part I pp. 63

Kavi writes about the incident of enthronement in his diary 'Beete dian Pairan' dated 23 August 1953 like this:

"Sometime before moving to Mandi what was said to the followers while cleaning the Ghaggar Channel on 27 Vaisakh Samvat 2016, its meanings have very clearly emerged today."

When Satguru ji went to the tubewell of Mastangarh on a jeep to see the bricked water Channel constructed by Sahib Singh Mistry Nakaura, then he took me along also. S. Surjan Singh Dhotian, Sant Pritam Singh Khanpuria and some other persons were also working there. Satguru ji gathered all of them and ordered, Vadde Kaka only would be here. I don't know whether I would come here or not. Those who can work with Vadde Kaka ji those should remain here and who finds any difficulty then he should move away from here."

"That day Vadde Baba ji was not there. After inspecting the water channel Satguru ji then inspected the functioning of thrasher machine. Then he moved to Delhi at around six or seven. From Delhi he was to go to Mandi but he stayed at Bhaini Sahib for a couple of days. And after that Satguru had not visited Jeevan Nagar for even an hour."

-Beete dian Pairan Part I pp. 80.

Sant Jagat Singh (Darji Singh) aged about a hundred years living at Sri Jeevan Nagar as below:

"When Sri Satgurur Partap Singh ji prepared to move from Sri Jeevan Nagar, the true lord called the Sikhs from the villages. He ordered them that now I would not visit this place any more, and whom I had already given the powers to control that I withdraw now. Now onwards only Vadde Kaka would control everything he may give you powers or not, it is upto him now. And saying this Satguru ji sat in the car."

According to Kav Bhushan Kavi Jeun Singh, "On 26 Vaisakh Sri Satguru Partap Singh ji visited the entire Sri Jeevan Nagar area and issued orders. On 27 Vaisakh at the conclusion of Asa di Var Sri Satguru ji ordered that now I would not come back. Whosoever have served, I am very happy with them. From now onwards who has to abide by the words of Vadde Kaka ji, he should live here and others should move away to their places."

On 10 May 1959 (29 Vaisakh 2016) with the commands of Vadde Baba Jagjit Singh ji the followers of Delhi organised a fair on the happy occasion of the acquittal of Baba Bir Singh ji. Accepting the request of the followers Sri Satguru Partap Singh ji

also came there. Coming back from Delhi S. Kehar Singh ji Maan was also in the car with the true lord. He expressed his concern over the ill health of the Hazur.

"Satguru ji also went to Delhi but seeing the ill health on return journey S. Kehar Singh Maan requested humbly, "I feel concerned about your ill health. The Panth is still in dire need of your presence among them. Satguru ji replied, "I am not concerned any more because Vadde Kaka is very much capable of taking care of the Panth."

-Jas Jeevan Part VI pp. 342

From Delhi Sri Satguru Partap Singh ji came to Sri Bhaini Sahib. One day he was very unwell physically. He called Vadde Baba ji.

"Satguru ji asked to call Vadde Baba Jagjit Singh ji. Chhote was sitting on the bed behind him. Vadde Baba ji came and bowing his head he sat down. Satguru ji gestured him to sit on the chowki and said, "Kaka ji you have to conclude the Paths started for the manifestation of Satguru Ram Singh ji, at any cost, for it you may have to sell whatever is with you. Keep best cows, bufaloes, horses etc. and be always in high spirits, because you have great burdens to bear."

-Jas Jeevan Part VI pp. 354.

The true lord was to yet issue more orders but Vadde Baba ji (Sri Satguru Jagjit Singh ji) could not control himself after listening these words. Keeping control over his pulsating mind, to understand the hidden meanings of the words, and evading the direct eye contact Vadde Baba ji came out quietly with bowed head. Sri Satguru Partap Singh ji well understood that being emotional he has gone out, but the true lord wanted that he should face the situations boldly.

"Vadde Baba ji could not listen courageously by sitting on the chowki, being tender hearted he came out and went in the Chaubara and started crying with muffled face. There was a large crowd of followers at the Kothi and the Ramsar. Satguru ji said to Chhote Baba ji, "Kaka should not have behaved like this. He has to bear great responsibilities, if he would not face them bravely then how would he deal with them. Chhote Baba ji said humbly, "You know everything, he is very tender hearted, he could not bear the words uttered by you."

-Jas Jeevan Part VI pp. 354.

Sant Taran Singh Wehmi writes about that incident when Sri Satguru Partap Singh ji got ready to go to Mandi from Sri Bhaini Sahib, "Satguru ji got ready to go to Mandi from Bhaini Sahib on 6 Sawan. Driver Mahinder Singh Dhapali, Chhote Baba ji, Rattan

Singh, Bhai Vazir Singh ji, Sant Pritam Singh ji Paddiwale and Thakur Dalip Singh ji were with him. On the road Chanan Singh ji Thrajwale and his sister Bibi Sant Kaur ji met him and they bowed their heads. Satguru told them, "I have moved to Mandi now after the prayer. It is very hot here. But I was to talk to Vadde Kaka, but he could not stand by to listen. He should courageously keep continue. He has to bear great responsibilities and burdens. Chanan Singh ji and Bibi Sant Kaur ji came in the attic and told Baba Jagjit Singh ji that they have been told by Satguru ji that Vadde Kaka should keep continue with great courage, he has to bear many responsibilities and burdens. I (Sant Taran Singh Wehmi) was told by Vadde Baba ji himself" listening this message of Satguru ji I got so much consolation that my shaking mind settled completely as if Satguru ji had sent great courage to me from his side.

-Jas Jeevan Part VI pp.355

On 30 April 1996 I (authoress Suba Surinder Kaur) met Bibi Sant Kaur at her residence # 236,18-A, Chandigarh. Bibi Sant Kaur told me,

"I and my elder brother Chanan Singh, went to Sri Bhaini Sahib to pay obessiance to Sri Satguru Partap Singh ji. The true lord was going on a car and he met us near the well of Lal Singh driver on the way, he stopped the car and said, "I am going to Mandi, I am physically unwell, you go and ask Vadde Kak ji to get up, he is lying flat, he should not do like this, he has to shoulder many responsibilities."

When Sri Satguru Partap Singh ji was away to Mandi, Sant Inder Singh ji Chakravarty went and made presence in his service. The words of Sri Satguru ji at that time are described by Chakravarty ji like this,

"I had taken my newly written book 'Jot Ka Jama' with me. He continued to listen it for four or five hours. I requested humbly," your majesty, you are physically unwell, take rest, leave it for some other time."

"Then he said with usual seriousness who knows when we shall get together again. Even then it is not known, that we shall meet either. What is accomplished that is better."

-Atall Partapi pp. 44.

When Chakravarty ji was relating the last chapter of 'Jat ka Jama' which described about the enthronement of Sri Satguru Partap Singh ji, feeling the hearty desire of Chakravarty ji the true lord allowed him to ask anything else. Chakravarty ji writes;

"Hazur was a bit thoughtful but then said suddenly" Do you want to ask anything else?

"Yes but I feel scared. Nothing against your wish could be asked, but I want to ask also." I requested humbly.

"Ask whatever you want to." The true lord said unreservedly.

"I pray that you should make your presence to us for another one thousand years and there should be one thousand days in each year also, but....."

"I have followed you. I have already decided about it while moving away from Sri Jeevan Nagar." Hazur cleared it. Don't feel scared I have made Vadde Kaka fully skilled in performing all religious tasks."

-Atall Partapi pp. 46.

Nambardar Hari Singh Vadanian says, "Once Sri Satguru Partap Singh ji ordered me that tell Vadde Kaka ji that he has to shoulder many responsibilities so he should take over the job courageously then it would be right. All the responsibilities are to be borne by him."

Sri Satguru Partap Singh ji did not refer present true lord (Sri Satguru Jagjit Singh ji) by name. He used to say Vadde Kaka or Kaka ji. The true lord used to address Vadde Baba ji in all his loving letters to him saying Sriman Kaka ji. Often he used to write Jag (The first half of the word Jagjit) after Sriman and then strike it off so that it may not be misunderstand in future as to whom the letter is addressed. Out of the letters one written by Sri Satguru Partap Singh ji by himself to Vadde Baba ji (Sri Satguru Jagjit Singh ji) is reproduced here;

Ekoankar

Sri Satguru Ram Singh ji Sahay

Sriman Kaka ji

Lahore

Sat Sri Akal.

2 Magh

Naina Singh is sent to you. You reach Ladhiana in the evening today itself and reach in the morning boarding the Frontier Mail. Buy the tickets for Lahore. Bring the warm shirt of Rattan Singh from Jagat Singh tailor. My two shirts and two Kachhehras also bring. If possible get the compromise done in the Gajjan Singh case. Bhagat Singh says that he has not asked to file the case. Namaskar to Mai ji. Ask about the health of Mai ji, It would take time yet to go to Suheve Sahib because Bawa ji is again holding a fair here at Amritsar.

Sat Sri Akal to all."

(Sri Satguru Hari Singh ji had brought Sant Bir Singh ji the father of Sant Jagat Singh ji to Sri Bhaini Sahib from village Tedhewal. He continued to provide sewing service at Sri Bhaini Sahib. Sant Jagat Singh's Mata was Fatt Kaur. Two brothers are Santa Singh and Ananta Singh and two sisters Sant Kaur and Nant Kaur).

At the age of around a hundred years Sant Jagat Singh is still working as a tailor. His daughter Bibi Inder Kaur is residing with him. Out of five sons of Sant Jagat Singh ji Rattan Singh, Santokh Singh and Dhian Singh have passed away. Two sons Ajaib Singh and Rajinder Singh are residing at Jalandhar).

According to Jas Jeevan Part VI written by Sant Taran Singh Wehmi,

"Sri Satguru Partap Singh ji said," If there may be any problem then settle it mutually and justifiably, if it is not settled then tell me, and if I am not available then tell it to Vadde Kaka ji (Sri Satguru Jagjit Singh ji), he is very wise in these things."

-Jas Jeevan Part VI pp. 127.

From Siam via Delhi Satguru ji visited Jeevan Nagar on 29 Assu (2014 Bikrami), during this period Satguru ji himself was not listening the requests of the Sikhs generally, he used to leave it on Vadde Baba ji."

-Jas Jeevan Part VI pp. 203.

"Satguru ji was physically unwell, so only Vadde Baba ji was ordered to listen to the requests of the Sikhs."

-Jas Jeevan Part VI pp. 337.

Retired executive Engineer S. Nirmal Singh, who is residing and serving at Sri Bhaini Sahib for the last some years, says.

It is the incident of December 1949, the land which was bought by Sri Satguru Partap Singh ji in Sri Jeevan Nagar area, there was no water at all. I also worked for sometime as overseer there in 1939. I had observed that thorny bushes were there and the population was mostly muslim. They used to graze sheep and goats. There was no water around, there was a very deep well at a distance in which water looked just like a star. Then I was posted at Calcutta. There was an English water diviner Mr. Wilson there. I told Sri Satguru Partap Singh ji that this Englishman should be contacted, he can tell from where the water can be extracted. Sri Satguru Partap Singh ji came to Calcutta I went to receive the holy lord. On the way Sri Satguru ji stopped at the residence of a Namdhari, and I was also with him. At that place Sri Satguru ji gracefully awarded me a book, a pair of sox and a rosary. I had myself requested humbly for the

rosary and Sri Satguru ji had been graceful enough to give me that rosary which he was wearing around his neck. Then on the way Sri Satguru ji visited an animal hospital. There Sri Satguru ji chose a horse with a defective leg, which was unable to move. The true lord called the keeper and asked him about the horse. The keeper told that it is the All Silk horse. Listening only the name of the horse Sri Satguru ji told everything about the horse that first this horse was with Maharaj Kashmir and had stood first in the Durby race. Afterwards Sri Satguru ji had bought this horse and it was treated also."

"From there we were to go to Mr. Wilson's house, he had invited Sri Satguru ji to his house for talks. When he sat in the car to move then Sri Satguru Partap Singh ji drew his aasan and spread it beneath Vadde Baba ji and himself sat in the car without aasan itself. (Vadde Baba ji and Chhote Baba ji both had come with Sri Satguru ji). I was astonished to see it as to what is happening, but that thing is understood to me today only."

Sant Pritam Singh Cheleke was one of the very loyal and close people to Sri Satguru Partap Singh ji. During the fairs, holas and visits only Sant Pritam Singh ji used to spread aasan and do chaurbardari for the Hazur.

It is one of the incidents of the last four years of Sri Satguru Partap Singh ji. Once the true lord was conducting a visit of Punjab with his both the Sahibzadas, that he got physically unwell. Handing over the service of completing that visit Sri Satguru ji went to Sri Jeevan Nagar for rest. In the evening diwan Sant Pritam Singh Cheleke spread the aasan of Sri Satguru ji as usual and Vadde Baba ji was forced and advised to sit on the aasan and said, "O, merciful you have to occupy this aasan after all, if not today then tomorrow. The followers would not get satisfied with the unoccupied aasan, so be seated on it."

So during the life of Sri Satguru Partap Singh ji itself Vadde Baba ji used to be seated on the sacred aasan and the chaur was also shaken like that on Sri Satguru Partap Singh ji. Many times Sri Satguru Partap Singh ji used to send Baba Jagjit Singh ji on the visit in place of himself also.

Gian Martand Pandat Gopal Singh says, "Chauri also used to take place by seating Vadde Baba ji on the aasan. Vadde Baba ji used to forbid from Chauri and many times he used to hide it, but I used to say how many Chauris would you hide, these are available in the market in any numbers. It is the incident before the creation of Pakistan, once Sri Satguru Partap Singh ji was visiting in district Amritsar. The diwan was held at Namdhari

dharamsala at village Makhi district Amritsar. Bhai Sunder and Bhai Sandal Ragi were performing Kirtan. Vadde Baba ji had gone there. Vadde Baba ji was seated on the aasan in the diwan and Chaur was going on. Sri Satguru Partap Singh ji came to know that there is a diwan at Makhi village, he suddenly went there in a jeep and came directly to the diwan. Vadde Baba ji was seated on the aasan, Chaur was going on, Satguru ji saw it but said nothing. Vadde Baba ji slipped back to the mat with us and Sri Satguru Partap Singh ji seated on the same aasan. The same Chaur started being shaken on Sri Satguru ji then. After that I also remained in the service of Sri Satguru Partap Singh ji, but he had never asked me that if I was not here then why was the Chaur brought here. It has practically happened before my eyes."

During his own life time Sri Satguru Partap Singh ji had made perfect guru to Sri Satguru Jagjit Singh ji. Placing him at his own place he created an example.

After Sri Satguru Partap Singh ji's departure to his eternal abode "the eminent gurmat philosopher of Namdhari sect Sant Fateh Singh Manga ji who was preaching the units of Namdhari sect, greatness and faith in the living guru, made logical speeches to concentrate in the feet of Sri Satguru Jagjit Singh ji.

-Satjug da Shardhanjl Ank pp. 26

Wehmi ji writes about the day of 16 Bhadron like this,

"After that Sant Fateh Singh ji Mange wale preached."

The lovings of the guru, Sadho, keeping the zist of Arjan Kaiya palat ke a moort Hari Gobind sawari, everybody should consider it inwardly and glance at these Satguru ji in the form of Sri Satguru Partap Singh ji. And now you should perceive the form of Sri Satguru Partap Singh ji in these Satguru ji like Bhai Gurdas has said, "Jaise darpan bikhe bilokiat taise sargun sakhi bhut gur dhian hai." The followers knew- Satguru ji had been sending him previously also to the Sangat in his own place. Once on the time of the visit to Darap, because of him being physically unwell he had come back to Sri Bhaini Sahib leaving him (Satguru Jagjit Singh ji) for the visit in district Sialkot. And once he had sent him in place from Gurai station to Muthaddi and sangat had been paying obessiance to him perceiving as Sri Satguru Partap Singh ji was seated on the aasan; at both the places Darap and Muthaddi. Once Satguru ji's car was not getting starting at Rania when Sri Satguru Jagjit Singh ji joined in revolving the handle to start the car, it instantly started, then Sri Satguru ji said, "Now only you would be starting the car, I have grown old."

-Jas Jeevan Part VI pp. 376

Listening the departure of Satguru ji to the heavenly abode the people of adjoining areas of Sri Bhaini Sahib continued to come whole of the day to express hearty grief. Sri Satguru Jagjit Singh ji passed this painful period by such an agonising pressure on the body that people coming there were so much influenced. The calmness and peace of mind with which he dealt with is very praiseworthy.

Dastarbandi Ceremony

Though Sri Satguru Jagjit Singh ji had seated on the sacred throne since the departure of Sri Satguru Partap Singh ji to the heavenly abode but on 10 September 1959 (25 Bhadron 2016) the custom of Dastarbandi ceremony was performed especially. The day of the bhog ceremony was determined by Sri Satguru Partap Singh ji for the programme of the meditation worship and fair usually carried out annually. It was decided to perform Bhogs and hold mela on the same day of 25 Bhadron for the bhog ceremony of Sri Satguru ji the same day homage and Dastarbandi ceremony was also held.

Maharaj Bir Singh, Sant Gurdev Singh Rampur, S. Hari Singh Vadania, Sant Kirpal Singh Narli, S. Sadhu Singh Jarahnwalia, Nambardar Amar Singh (Sri Jeevan Nagar) and some other eminent persons organised the ceremony. Sant Inder Singh conducted the stage during the ceremony very efficiently.

On this fair 955 Bhogs of Paths were held in the memory of Sri Satguru Partap Singh ji.

During this Dastarbandi ceremony so many turbans were presented which turned into a huge heap but Sri Satguru Jagjit Singh ji adorned the turban presented by Bhai Vazir Singh ji. In the presence of around one and a half lac followers the Chief attendant of Sri Satguru Partap Singh ji, Bhai Vazir Singh ji got the honour of presenting the turban to Sri Satguru Jagjit Singh ji on behalf of the Namdhari Sangat.

There was a sum of more than rupees one lac with the turban which was presented by Sant Pritam Singh Cheleke and Suba Waryam Singh to Sri Satguru Jagjit Singh ji.

Sant Pritam Singh Cheleke was lucky enough that after the mingling of the flame of Sri Satguru Partap Singh ji with the Supreme Flame he had himself seen the emergence of the same flame with his own eyes in the form of Sri Satguru Jagjit Singh ji as guru whom he had himself seated on the aasan as a prince.

In the tributes issue of Satjug according to the description of Kavi Pritam Singh, during the large Dastarbandi ceremony religious leaders of thirty three sects, sixteen

political leaders, nine press representatives, eight government officials upto the rank of central ministers, and some of the special guests and lacs of numbers of followers were presented. Namdhari Sangat had come from abroad also.

All political parties of Sikhs had also come in the ceremony. From the factions of Akalis Master Tara Singh and Giani Kartar Singh came and paid tributes to Sri Satguru Partap Singh ji. General Secretary of the contemporary SGPC S. Amar Singh Dusanjh delivered a speech and presented honour and a dastar from the Shirmani Gurduara Prabandhak Committee to Sri Satguru Jagjit Singh ji. Among the Congress leaders S. Swaran Singh, Giani Zail Singh, S. Darbara Singh and Giani Gurmukh Singh Musafar also came. Maharaja Yadavinder Singh Patiala and Kanwar Manjit Inder Singh Faridkot also attended the ceremony. Owner of the Hind Samachar Lala Jagat Narayan, Communist leaders S. Sohan Singh Josh and comrade Harkrishan Singh Surjit, S. Harbhajan Singh of Socialist party also reached there. So the representatives from the Congress, Communists, Socialists etc. Parties, Nirmal Maha Mandal and heads and representatives of other so many sects participated in the ceremony.

Head of the Udasi sect and Radhaswami sect Beas's Acharya Maharaj Charan Singh ji and Acharya of Delhi branch Sant Kirpal Singh ji Maharaj also attended the ceremony and expressed their feelings.

The head of the Cow Protection Samits Lala Hardev Sahay ji, head of the Bhartiya Shakahari Sansatha Sri J.N. Mankar ji Bombay wale etc. many eminent personalities also participated in the ceremony. These who could not attend the ceremony they sent their condolence messages.

On 2 March 1996 Sri Satguru Jagjit Singh ji stated in the meeting of writers that the best thing which was expressed during this ceremony was that of S. Sohan Singh Josh who said from the stage,

"This sacred seat is not just such a comfortable seat of flowers but it is a bedding of thorns."

Expressing himself at the occasion S. Swaran Singh Central Minister said,

"I hope Maharaj Jagjit Singh will also work for the country and the nation in the same way as Vadde Maharaj had been doing. With his love he would keep the nation, Panth and the country in high spirits."

The former President of India Giani Zail Singh, who was an M.P then, his graceful words were,

"Today while congratulating Maharaj Jagjit Singh ji I would request that this sacred seat does not belong to Sadhu Mahatma only rather this sacred seat had created revolution in India. The blows from this sacred seat had erupted revolutionary ripples. Your responsibilities have increased O, Maharaj Jagjit Singh ji. Only you have to lead to protect India and save it from the dangers being faced by it.

Jansangh leader Pandit Yagya Dutt Sharma said, "I pay floral tributes to that sacred soul which has manifested itself in Maharaj Jagjit Singh ji.

During this ceremony S. Gian Singh Rarewala said,

"I have got the honour of sitting in the feet of Maharaj Partap Singh, and have also found time to talk to Maharaj Jagjit Singh ji- I have seen the same flame reflecting in both. I pay tributes to Maharaj Jagjit Singh ji with these words that move further bravely and fearlessly, the Sangats would stand by you. The loss which we are feeling about the departure of Maharaj Partap Singh ji to the heavenly abode, that would be thus recovered."

Other eminent personalities also paid their tributes in their own way in this ceremony. All newspapers carried the news of this large ceremony. The news of 11 September 1959 in the Daily Tribune reads like this,

"We are sure that Maharaj Jagjit Singh ji not only keep alive the high spirits and practices, which he as received from the leaders of the Namdhari sect in the heritage but would give them practical shape and would enliven it in the hearts of the people at large and would help in creating a comfortable and affectionate atmosphere to create strong unity among the Sikhs and Hindus.

So the Dastarbandi ceremony of Sri Satguru Jagjit Singh ji was celebrated with great fervour.

Sri Satguru Partap Singh ji has favoured us so gracefully that he has bestowed us a great meditator, an ocean of patience, incarnation of calmness, the landmark of religion, great benevolent and having cooling effect on the humanity burning with jealousy, a great saint and Guru in the form of Sri Satguru Jagjit Singh ji Maharaj.

Sri Satguru Jagjit Singh ji has done so much for the welfare of the humanity in every field of social life like social, religious, economic, political and cultural etc. that this pen feels incapable of evaluating and describing everything, only a few drops from a vast ocean can be placed before you in writing.

The Sadh-Sangat is indebted to Sri Satguru Partap Singh ji that he enriched Namdhari Sikhs with Nam Bani, service, purity sacredness and high conduct and also for the reason especially that he gave the leadership of the Namdhari Panth in such capable hands of a great personality like Sri Satguru Jagjit Singh ji who never feels tired while serving the humanity. He is performing his service with day and night concentration. The whole Namdhari Sangat prays that he may continue to be the crown of our head for ever and the flame of this Mahanur should illuminate this universe for all times to come."

Mahanur pp. 358.

Created Peace in Atmosphere

After the departure of Sri Gurudev Pita ji to his heavenly abode when unmeasured burdens of responsibility fell on Sri Satguru Jagjit Singh ji, then many like us started calculating that he won't be able to shoulder the burdens of these responsibilities because some rival people had made the practical conditions so uneasy, but God knows that how much determination was inherently present in the deeply wise Sri Satguru Jagjit Singh ji that he controlled the religious, social, practical and political responsibilities of the Namdhari sect so meticulously that everybody was astonished to see it. Rather, with his forbearance and unfaltering strength he even attracted his rivals towards himself as some charmer drags the most poisonous snakes forcibly with his wind instrument to come to him.”

-From the article 'Beant Pragation de Swami' written by Sri Atma Singh Sankhatravi.

Till the enthronement of Sri Satguru Jagjit Singh ji on the sacred seat the country had got independence from the British rule and the problem of the rehabilitation of the people migrated from western Punjab had been solved upto some extent though it was not solved completely. But many other problems like the worries of the court cases, the uneasy conditions created by the rivals, a mild family tension etc. were still being faced. There was a need to create a calm atmosphere by solving them because it was most vital to control the uneasy atmosphere for the Panthic progress in every field of life.

Sri Satguru Jagjit Singh ji solved all those problems with great patience, calm and control and dealt with them with very dexterous strategies.

Settling the cases

After occupying the sacred seat Sri Satguru Jagjit Singh ji took such steps with deep wisdom, determination, self-confidence, patience and vision, among them the first step was that the cases which were disintegrating the society from within their settlement was to be done at any cost.

During the period of Sri Satguru Partap Singh ji, Maharaja Nihal Singh (brother of Sri Satguru Partap Singh ji), some political rivals, some Panthic opponents and some

traitors had instituted fake cases against Sri Satguru Partap Singh ji and their managers. To harass the Namdhari followers they had created many official and unofficial problems.

Thus some mischievous elements had clung to the flourishing Sikhi world who continued clashing with Sri Satguru ji and the faithful Sikhs. For breaking the unity of Namdharis some rival political parties also encouraged them and several civil cases were instituted against Sri Satguru Partap Singh ji. When Sri Satguru Jagjit Singh ji occupied the sacred seat at that time around 20-22 serious cases were pending against the Guru-abode.

Sri Satguru Jagjit Singh ji forbade, persuaded and patronised lovingly and by taking them into confidence all the cases were settled without delay. All the disputes and fake cases were thus finished in no time.

Pardon to the Namdhari Singhs of rival faction

A faction of the Namdhari Singhs of Sri Jeevan Nagar area became antagonist to Sri Satguru Partap Singh ji. They were harrasing the true lord very much and were instituting false cases against him.

S. Partap Singh Kairon used to respect Sri Satguru Partap Singh ji very much, but he had joined the rival camp of Maharaja Nihal Singh. By hatching a conspiracy Maharaja Nihal Singh made a collision with Sri Devi Lal and S. Partap Singh Kairon. In connection with the allotment of lands in Sri Jeevan Nagar area many selfish Namdhari Singhs came under their influence and instituted false cases against Sri Satguru Partap Singh ji.

Once S. Avtar Singh Jhabbar hesitatingly requested about those rival Singhs to Sri Satguru Partap Singh ji.

“True lord you have worked so hard to rehabilitate the Singhs, but now they speak very much ill of you, and are harrasing you with false cases, it is very bad. When would this falsity end?”

Listening it Sri Satguru Partap Singh ji kept quiet for a while and then said,

“O, Avtar Singh, don’t get agitated on these lunatic people, they are really mad.”

With the utterance of these words from the holy mouth of Sri Satguru ji all the people of the rival group who used to speak ill of Sri Satguru Partap Singh ji got mad one by one. Only those persons of this rival group could save themselves from becoming mad under the curse of Sri Satguru Partap Singh ji who came under the shelter of Sri Satguru Jagjit Singh ji and sought pardon.

Suba Labh Singh Daffarke, Bhan Singh Varna, two brothers from Janjatian Gurdial Singh and Bikram Singh went mad and died very miserably. Mahant Chet Singh of Kariwale had been half lunatic then when he came under the shelter of Sri Satguru Jagjit Singh ji and got pardon. Bawa Naranjan Singh of Kariwala was also one of this rival faction but how he was saved from going mad, he tells about it in these words,

“If I had been opposing then I had been seeking pardon also, I feel only because of that I have been saved from becoming mad.”

Those rival Sikhs had said that as (Satguru) Partap Singh has come here with a Garba, Kachhehra and Sela he would be turned back in the same condition, and he would not be allowed to take away anything else because everything here belongs to the Sikhs, he has no concern with all that.

Those who were uttering these words and were condemning him they have become extinct under the curse of Sri Satguru Partap Singh ji and these people who spoke ill of the guru they died in madness. The eternal bliss of Sri Satguru Partap Singh ji has remained intact as always.

About the pardon granted to Mahant Chet Singh by Sri Satguru Jagjit Singh ji, Nambardar Amar Singh Sri Jeevan Nagar narrates like this:

“When Sri Satguru Jagjit Singh ji acceded to the sacred seat a few days after that the true lord went to the dera of Mahant Chet Singh to see his aged mother. At that time S. Surta Singh Kariwala, S. Avtar Singh Jhabbar and some other persons of Kariwala were with the Satguru ji. Mahant Chet Singh was sitting in the courtyard tied with a chain. When Sri Satguru Jagjit Singh ji moved back from there after seeing the aged lady, Mahant Chet Singh requested in an inebriated condition:

“Please let me have a glance of yours also, why are you not coming near to me.”

When the true lord moved towards Mahant Chet Singh, Mahant’s son came forward and requested,

“O, true lord, he jumps upon everybody who comes near to him, so you talk to him from a bit far away.”

“You go away from here.” Sri Satguru ji said and he cleared the way. Sri Satguru ji placed his hand on the shoulder of Mahant Chet Singh, then he bowed to the feet of the true lord and requested,

“O, true lord, I have come to know from S. Avtar Singh Jhabbar that we are cursed by Sri Satguru Partap Singh ji. Please do a favour, now you are the possessor of the sacred seat, pardon us and redeem us.”

Sri Satguru Jagjit Singh ji commanded,

“The mouth with which you have condemned Sri Satguru Partap Singh ji, eulogize him with the same mouth and sweep the dung of the cattle for a quarter and a month at Sri Bhaini Sahib.”

“Mahant Chet Singh was unchained. He swepted cattle dung for a quarter and a month at Sri Bhaini Sahib. Then he died at the age of 85-90 years, and he never suffered any mental ailment. In such a way Sri Satguru Jagjit Singh ji gracefully redeemed such people cursed by Sri Satguru Partap Singh ji.”

About the pardon granted by Sri Satguru Jagjit Singh ji Bawa Naranjan Singh narrated in 1995-96 at Sri Bhaini Sahib vocally while addressing the congregation,

“I considered Sri Satguru Partap Singh ji as the eternal lord, I don't know what sort of ego erupted in me that I became unwise. I joined the rivals of the guru and started condemning him, and surpassed every other rival while condemning him. My other rival colleagues whom Sri Satguru Partap Singh ji cursed as being unwise they died with lunacy. But it always remained in my mind that Satguru is after all an eternal lord so I sought pardon from Sri Satguru Partap Singh ji, so I was saved from being mad, but my affected mind did not let me desist from speaking ill of him and I continued to follow that rotten path. I continued to utter wrong words against him but Sri Satguru Jagjit Singh ji, the eternal lord, is so benevolent that overseeing my tendency of speaking ill and my vices, he showered graces upon me and I got entitled to be called a human being only then. I violated all the limits of speaking ill but Sri Satguru Jagjit Singh ji tried his best to bring me closer to himself. He forbade me to run helter-skelter to the wrong path like mad men and looked after me like a parent. Sri Satguru Jagjit Singh ji is great who blessed me with redemption and brought me back to his door. I request him that he should always, keep his graceful hand upon my head and save me from going astray.”

“I also request in the feet of Sri Satguru that he should not move disguisedly like the previous gurus but he should manifest openly and keep a strong binding upon such people like me. Because when some strayed animal enters some field then the owner of that animal is blamed and such an animal is to be punished with sticks like me and I have again come to my stable, but even then the binding rope should be a bit strong. I again request the benevolent true lord that in future also I should be kept bound tightly so that I may not go astray again. He should keep all such like me in a tight control.”

(Bawa Naranjan Singh son of Bawa Chet Ram has passed away on 28 May, 1997 (15 Jeth 2054). He had foretold his family that I would die on such and such date).

To unify the bewildered

A genius and sharp witted Sri Satguru Jagjit Singh ji knew how to unify everybody with himself. He was capable of defeating the bewildered rivals armlessly. He knew well that which type of arrow is useful for whom. The true lord made his rivals realise that how wrong they are.

After the enthronement of Sri Satguru Jagjit Singh ji on the occasion of first ever hola at Sant Nagar in the presence of very eminent persons, with the loving attitude and motivation of Sri Satguru Jagjit Singh, realising his blunder S. Teja Singh Vandalia said,

“All of us were wrong, who instituted cases against Sri Satguru Partap Singh ji. Sri Satguru ji was correct, only we were bewildered, and we seek apology for this in this crowded court.”

In this way Sri Satguru Jagjit Singh ji calmed down all unsatisfied persons and the rival elements. Some persons of Sri Jeevan Nagar area who opposed Sri Satguru Partap Singh ji, with his gentle and cozy nature they also came and got unified with his feet. With his spiritual power he attracted the rivals and unified them with himself.

The case of Sri Bhaini Sahib Gurudwara was won

During the period of Sri Satguru Partap Singh ji the site of Sri Bhaini Sahib Gurudwara was claimed by Maharaja Nihal Singh as hereditary property of the family and a civil case was instituted by him in the court for its partition. Sri Satguru Jagjit Singh ji defended it by claiming that it is a Gurudwara site and belongs to the Namdhari Panth. The court delivered a verdict in favour of the claim of Sri Satguru Jagjit Singh ji and it was awarded as the property of Sri Bhaini Sahib Gurudwara.

Love and affection with the people of Sri Bhaini Sahib

The residents of village Sri Bhaini Sahib also opposed the Namdharis very much. They were also attracted by Sri Satguru ji with deep love and affection and now nobody opposes the Namdhari Panth there. The people of the entire village respect Sri Satguru Jagjit Singh ji very much, pay obeisance to him, accept his commands, come to the fairs and cooperate in every way.

Family enmity removed

Whatever family enmity was going on internally with Maharaja Nihal Singh, Sri Satguru Jagjit Singh ji removed it. Giving full respect and honour that family was brought closer. Presently both the families of the sons of Maharaja Nihal Singh, (late) Thakur Shamsher Singh and (late) Thakur Visheshar Singh have very closer ties with Sri Satguru Jagjit Singh ji.

Looking after the Sikhs-Sewaks of Sri Satguru Partap Singh ji

Sri Satguru Jagjit Singh ji took care of the Sangat aggrieved with the demise of Sri Satguru Partap Singh ji. The eminent people among the Sadh-Sangat who had earned the deep affection and respect of Sri Satguru Partap Singh ji they were especially looked after by Sri Satguru Jagjit Singh ji such as Sant Rattan Singh cook, Bhai Vazir Singh, Sant Mohkam Singh, Jathedar Gurmukh Singh Jhabbar, Pandat Gopal Singh, Kavi Pritam Singh etc.

Bhai Mangal Singh Hoshiarpurwale who was a cook of Sri Satguru Partap Singh ji, having a very satvik nature, he was especially brought to Sri Bhaini Sahib and Sri Satguru ji took special care of him and has been provided with every comfort and facility.

Sant Mohinder Singh (village Damdama) another cook of Sri Satguru Partap Singh ji and his brother have also been approached to come to Sri Bhaini Sahib for their look after.

Sri Satguru Jagjit Singh ji find out old Sikhs and Sewaks of Sri Satguru Partap Singh ji and look after them and thank the lord creator that he is getting an opportunity to serve the loving Sikhs of Sri Satguru Partap Singh ji.

Those persons who have served the Guru's abode for whole of their lives Sri Satguru ji take care of their families and children also. Those who come to serve the Guru's abode, the education of their children, their marriages etc. all responsibilities are shouldered by Sri Satguru ji and provide them the opportunity to serve without any restraints.

The boons of Sri Satguru Partap Singh ji fulfilled

As such Sri Satguru Jagjit Singh ji fulfilled the commands issued by Sri Satguru Partap Singh ji and the works launched by him are being completed. He fulfilled the commitments and boons bestowed by him. So many such incidents had happened from which I am mentioning only one.

It is the incident of December 1958. Sri Satguru Partap Singh ji went to Bijnor (U.P) from Delhi with his attending followers and Pandat Gopal Singh ji. They stayed at the residence of S. Gian Singh ji. Sant Taran Singh Vehmi writes about an incident of that place,

“Shabad Kirtan was performed daily. One day a Sikh Gurbachan Singh son of Ramagarhia Ishar Singh of village Ucchi Gillan near Sialkot, who had firm faith in Namdhari way of life, being highly educated he was employed as engineer in a Sugar mill, he had only daughter and his wife had become infertile afterwards. Seeing them serving the Sadh Sangat a Sikh felt too much sympathetic to the couple. He persuaded them when Satguru ji would lay a foot in your house, you request him, “True lord, bless us with a child.”

“Satguru ji went to their house. Presenting the gift Gian Kaur wife of Gurbachan Singh stood before Satguru ji with folded hands to present her request but due to the rising feeling of pain her throat choked and could not utter even a single word. Satguru ji asked her, “What is paining you Bibi?” Pandat Gopal Singh requested, “she has a daughter only in her family, bless her with a son.” Satguru ji said, “After taking bath including head hair perform Nam Bani at early dawn, perform Nam Simran for one hour each at morning and evening and after telling the Bhagauti Rosary for once each they should seek bestowal from Satguru Ram Singh ji, the Guru would fulfill their desire.”

“Both of them started conting Bhagauti Rosary and performing Nam Simran whole heartedly. Satguru ji departed to his heavenly abode then Gurbachan Singh became double minded. Satguru ji appeared in dreams and said, “Continue performing the Nam as I have said, and acknowledge my elder son as my incarnation and keep faith in him (Satguru Jagjit Singh ji), your desire would be fulfilled.

On 1 January, 1960 Gian Kaur gave birth to a son. After seven years the dry branch grew a fruit that is handsome, loving and healthy. The child is named Gurdev Singh. This family now resides at Delhi.

-Jas Jeevan Part VI pp. 301.

The doubts cleared

The doubts of the follower Sikhs of Sri Satguru Partap Singh ji were cleared by Sri Satguru Jagjit Singh ji.

Sant Kandhara Singh Jhabbar was a devout follower of Sri Satguru Partap Singh ji. He was around eleven years of age when he came to the shelter of Sri Satguru Partap

Singh ji. Jhabbar ji tells that once he was feeling physically unhealthy and at that time Sri Satguru Partap Singh ji had come to the fair being held at village Nakora in Sri Jeevan Nagar area. Sant Kandhara Singh Jhabbar bowed to the feet of Sri Satguru ji and requested,

“O True Lord I feel physically unhealthy, please bless me with healthiness.”

“Request before the elder Kaka” Sri Satguru ji said.

Sant Kandhara Singh felt surprised and kept mum. He could not understand this thing at that time.

After a long time of this incident when in his last days Sri Satguru Partap Singh ji was lying ill in Gole Mandir at Sri Bhaini Sahib, during that period Sant Kandhara Singh was serving there as a guard.

The night on which Sri Satguru Partap Singh ji departed to his heavenly abode on that night Ram Beli was on guard duty. And early in the morning Sant Kandhara Singh was to start his guard duty. Ram Beli had conveyed this sad news to Sant Kandhara Singh that on the last pehar Sri Satguru ji had departed for his heavenly abode. Sant Kandhara Singh was taken aback. He became so nervous as if with a heavy blow on his chest he was unable to move even. It seemed very difficult to him to control himself in such a state of severe grief. After paying the last tributes to Sri Satguru Partap Singh ji and finishing his guard duty he came to his tent with a broken heart and completely tired and fell on his bed and then he had been lying there for many days with severe illness.

Sri Satguru Jagjit Singh ji sat on the sacred seat. Sant Kandhara Singh continued to suffer illness and doubts were erupting in his mind again and again. He was still attached to the form of Sri Satguru Partap Singh ji inwardly. The devouts of the God, create their personal attachment to the form of the Guru for attainment of spiritual consciousness and continue to achieve supreme bliss in beholding that very form captivating their minds. The form which some ordinary man creates and determines for himself he continues to behold the Lord creator in that very form only and he is not allured by any other form. All faith, all devotion is pointed towards that form only.

Hanuman ji was a great devotee of Sri Ram Chander ji and his head would bow to the form of Bhagwan Ram only.

Sant Kandhara Singh was unable to bear the separation of Sri Satguru Partap Singh. One day his soul was feeling very much uneasy, and when the night fell the Sant ji

performed an Ardas of twelve True Lords in his dream and Sri Satguru Partap Singh ji manifested in his dreams. Sant Kandhara Singh requested,

“O true lord you have departed from here, now who would be my saviour. Who would hold my arm now?”

Sri Satguru Partap Singh ji held Sant Kandhara Singh by his arm and took him about five steps away, where Sri Satguru Jagjit Singh ji was seated on the sacred seat and followers were sitting in the presence. Sri Satguru Partap Singh ji held Sant Kandhara Singh from his neck and forcibly bowing his head in the feet of Sri Satguru Jagjit Singh ji said,

“I have made him hold your arm, I have entrusted you to his shelter.”

Sant Kandhara Singh's doubt was cleared and he paid obeisance to Sri Satguru Jagjit Singh ji and applauded his greatness. Sant Kandhara Singh Jhabbar lives at village Kariwala.

Similar doubts had erupted in the mind of Mahant Atma Singh Sankhatravi also. One day after taking bath early in the morning at around four Sankhatravi ji beheld the presence of Sri Satguru Partap Singh ji. Sankhatravi ji paid obeisance at the feet of Sri Satguru ji. Sri Satguru Partap Singh ji indicating towards Sri Satguru Jagjit Singh ji's feet who was standing along, said, “Now you bow your head in those feet.” Many such incidents had happened.

Forgiveness to the cursed

A fire used to break out at village Damdama district Sirsa due to the curse of Sri Satguru Partap Singh ji. A forgiveness was sought from Sri Satguru Jagjit Singh ji, and it never broke out again.

S. Maghar Singh son of Sant Puran Singh Bilaspuria, who lived at village Damdama, says,

“Our father and uncles were four brothers, three of them were living here and one had remained back in Pakistan. When we have come here, before 1947, Sri Satguru Partap Singh ji has bought this area. When all got together to distribute the village among them one of them started to pressurise that no space for streets would be set apart in the village and the village has to be divided without any streets. Our forefathers had two Murabbas, and being having less place they requested Sri Satguru ji that please divide the village site for us because we have to construct houses.”

“A dispute continued for long in our village Damdam, Sri Satguru Partap Singh ji came there many times to intervene also. The above group was not ready to agree with Sri Satguru ji even, that they would not spare site for the streets. Then Sri Satguru ji put a demarcation line in our village with his own sweet will. He told that I award land towards the canal to the people of Doaba, and as such the village was divided.”

“The first group said that we don’t agree to it and they did not accept the orders of the Satguru. When they did not accept the verdict then Satguru ji said what I have done is done, now don’t raise this issue again. Then again people sat in the Panchayats, they continued to assemble but the matter could not be resolved. Then these people from Malwa and Doaba again drew a line of division lengthwise, with this line of division the area towards the forest came to the share of Doaba people and the area with the canal went to Malwa people but the dispute still persisted. Our old village consisted of about 70-72 Murabbas with 36 Murabbas of Malwa people and 35-36 Murabbas of Doaba people.

“When the mother of Lal Singh Rodianwale died then on her Bhog Sri Satguru Partap Singh ji came to Damdama. Then again this group spoke arrogantly to Sri Satguru Partap Singh ji. Then after getting too much irritated Sri Satguru ji cursed the village Damdama and said, “you go away. Let your village burn up I can’t divide it.”

“And this curse materialised. The fire broken out in their houses have been seen by us with our own eyes, who had not accepted the verdict of Sri Satguru ji. This is the incident of 1953-54. The carts and oxen were dragged out from their houses and three villages, Santokhpura, Dharampura, Damdama extinguished the fire with great efforts. And after that the fire would break out in their inhabited houses or sometimes in their husk sheds. Those people even stood guards armed with rifles thinking that there might be somebody intentionally torching their houses, but inspite of that even the fire continued to break out. It continued for quite long and none was able to know its reason. Sometimes the fire used to break out even inside their trunks and cause huge damage to them. They never understood it that they are cursed and this damage is the outcome of that curse only.”

“When Sri Satguru Partap Singh ji passed away in 1959, then the village people got together and discussed it and after long deliberations they came to the conclusion that they are cursed because they had not accepted the verdict of Sri Satguru Partap Singh ji. Now he has left this mortal world and in his place he has seated Sri Satguru Jagjit Singh ji on the sacred seat and now Sri Satguru Jagjit Singh ji is holding his place.

Now all of us should go and pay obeisance to his feet and seek forgiveness.”

“Then all the village people got together and went to request Sri Satguru Jagjit Singh ji and said,” O True Lord! please bless us with forgiveness.”

“Sri Satguru Jagjit Singh ji commanded that perform Bhogs of two Akhand Paths and organise a fair.” After doing as per the directions of Sri Satguru Jagjit Singh ji fire never broke out anywhere in the village again. So Sri Satguru Jagjit Singh ji blessed us with forgiveness and saved us and our village from the calamity and devastation of fire.”

Tasks for Panthic Rise

All the Satgurus have been carrying out the public welfare tasks as per the conditions of their times during their periods.

After solving the Panthic problems and pacifying the atmosphere Sri Satguru Jagjit Singh ji performed many tasks in the spiritual, social, economic, political, cultural and literary fields successfully, opened the gateways for the progress of the new generation so that Namdhari society could contribute efficiently in the development and progress of the newly independent country. After acceding to the sacred seat what efforts were made by Sri Satguru ji in this direction, if all are to be described then a huge book could be prepared.

Sri Satguru ji fulfilled a prime Panthic need of the time which was that because of the boycott of the Namdhari society against the British government for utilising any facilities provided by them, this society had lagged behind in progress in comparison to the other societies and it need to be retrieved from that situation and rise and after making speedy progress the Namdhari Society could stand on a respectable platform like others.

Now most of the Namdharis are educated, rich and affluent. They are engaged in good business and are placed on high jobs, and are progressing in every field of life. Sri Satguru ji has firmly established Namdharis in every field of life.

As an ideal family is a very magnificent part of the society and if all the families are collected then a best society is created. If all the families are ideal families then an ideal society is created. For the creation of an ideal society Sri Satguru Jagjit Singh ji first of all prepared the Namdharis to lead an ideal life.

Sri Satguru Jagjit Singh ji have developed Sri Bhaini Sahib and Sri Jeevan Nagar very much. He got constructed schools, colleges, gardens, power houses, grain markets, mills at Sri Jeevan Nagar and levelled and inhabited the dunes. A network of roads was spread in the Sri Jeevan Nagar area by the followers of the area. A scheme of tree

plantation was launched to remove the scarcity of trees in the area, and consequently lakhs of trees of Safeda can be seen flourishing in this area.

The reasonable facilities of best residential rooms, large halls for fairs, stadiums for sports, new roads, and water and electricity for the followers have been arranged at Sri Bhaini Sahib and this sacred town has been made a smoke free village. The sacred historical places have also been preserved. In all echelons of power Sri Bhaini Sahib is recognised as a historical village. Sri Bhaini Sahib has been declared a sacred historical village by the government. A music school has been established and the top most music teachers have been invited there to introduce to them the great treasure of music of the house of Sri Satguru Partap Singh ji, Sri Satguru Jagjit Singh ji.

Sri Satguru ji have performed a very great and vital task that by acquiring the luminance place of Sri Satguru Ram Singh ji at Raian, the greatness of this place has been highlighted eternally.

Sri Satguru ji arranged to establish a chair of Sri Satguru Ram Singh ji at Sampurnanand Sanskrit Vishavvidyalya Banaras in 1996. On February 22-23, 1997 the luminance day of Sri Satguru Ram Singh ji was celebrated and a seminar was organised there. On this occasion about three hundred top most and eminent Pandat scholars were invited there to hold a Pandat Sabha. More than fifty scholars presented their views on the subject of 'Guru Brahma' in this seminar.

Sri Satguru Jagjit Singh ji have given his attention not only to some aspects but whole of the fields like remembering of Nam, reading of Gurbani, celebration of fairs and centenaries, preservation of historical places, special focus on langar tradition, horticulture, music, literature honouring of historians and intellectuals, creation of best literature, contact with physical and agriculture doctors, encouraging the progress of Punjabi language and to flourish it more. In educational sector the establishment of schools and colleges, holding of educational seminars, special attention to children and youth, efforts to create avenues for the development of women, preservation of the heritage by holding peers conferences and veteran conferences, care and look after of old people in the old age homes, help of the poor and needy, free medical aid to poor and needy, taking care of cows in the cow protection homes and to achieve Gopal Rattan honour, and distribute best breed animals to the dairy owners, propagating the principle of becoming vegetarian and to protect the animal life, new construction, construction of Ram Sarovar, better management of the residential deras, to keep the tradition of group and simple marriages

continue, and other vital steps for social development. The construction of Sri Satguru Ram Singh Marg, the discovery of the sacred places of Sri Satguru Ram Singh ji at Burma to establish the memorials of the martyrs, the establishment of Kuka Shaheed Yadgari Trust at Sri Bhaini Sahib and Raian Development Board. Fraternity with other religions, efforts for integrity and unity of India in the field of patriotism, joining world peace and other universal organisations, and visits abroad for the welfare of humanity and propagation of religion, Sri Satguru Jagjit Singh ji have done so many welfare works during his life time that these cannot be counted even.

Sri Satguru Jagjit Singh ji have behaved progressively and is still continuing the same, these things have a rejuvenating effect on the Namdhari Panth.

Some of the humane efforts and tasks have been described in the next chapters of this book. The others have been described in my book Parkash Punj in the ensuing chapters.

While performing these tasks Sri Satguru Jagjit Singh ji have kept his daily routine of the service of Sadh Sangat regularly continue, as has been done by him since his childhood. He has kept his routine of daily walk, exercise and playing games and also he has been doing every type of work with his own hands in the service of the Sadh-Sangat.

He is serving in the Langar, cow protection house and old age home personally. He keeps performing the duties of cleaning the pulses, cleansing the utencils, looking after the old and the ill and takes care of all those who come to pay obessiance. So much so that in the early dawn he draws water from the well and help the Sikhs in taking both.

Sri Satguru Jagjit Singh ji preach to his Sikhs to work hard with their own hands, to serve the Sadh-Sangat and teach them to lead a better life.

The Stream of Nam-Simran

In any period of birth without the human body the Nam cannot be remembered. In the entire Gurbani Nam-Simran is supreme. Nam-Simran means to utter the Mantar with inward depth which has been acquired from the Satguru . According to Gurbani Simran is the most vital part of Nam. Simran means to remember, to keep the form of Satguru alive in the heart.

“The meaning of the lesson of Sri Adi Granth Sahib is the remembrance of Nam. Whosoever achieves it, he is a Namdhari and a true and pure Sikh. Namdharis have practised Nam and are achieving from it. They have gained this habit from Sri Satguru Jagjit Singh ji. The core of Sri Satguru Jagjit Singh ji’s faith is the Nam Simran. In Sri Bhaini Sahib I have seen unaccounted persons delving deep in meditation in the Nam Simran.”

-Dr. Taran Singh

These lines written by Dr. Taran Singh have been taken from his article ‘Jagjit Singh da Yatharthic Prabhav.’ This article is published in weekly Satjug of 8-14 Maghar 2052 (23-29 November 1995).

According to the Vak ‘Ap Japai Avrah Nam Japaveh’ Satguru himself remembers the Nam and for the salvation of worldly beings get the Nam remembered by them.

All Guru Sahiban have described the importance of Nam, got the Nam remembered, got the worship done but according to the Gur Vak “Aisi Lal Tujhu Bin Kaun Kare” during this Kalijug Sri Satguru Jagjit Singh ji set such a stream of Nam, which is incomparable.

Just after acceding to the sacred seat, setting straight the unpeaceful atmosphere Sri Satguru Jagjit Singh ji set a stream of Nam-Simran. In the present times a man is affected by Moh-Maya, Kam, Krodh, Lobh and Hankar etc. and is getting degraded very speedily which reflects his destiny through the following lines:

“Aaio Sunan Parhan Ko Bani ||
Namu visari Lageh An Lalach
Birth Janam Prani ||”

-Sri Adi Granth pp. 1219

Sri Satguru Jagjit Singh ji have blessed us that by protecting all the Sikhs from all worldly vices he is making them remember the Nam for several hours at a stretch,

“Jab Guru Milia Tab Mun Vas Aaiya

Dhavat Punch Rahe Hari Dhiaya’

- Sri Adi Granth pp. 165

Principles and Routine of Sri Satguru ji

The entire life of Sri Satguru Jagjit Singh ji rotates around Nam-Simran, Reading of Grubani and Gurmat Kirtan. Since his childhood his daily routine of life is to get up early in the dawn, getting free from the routine chores and taking head to toe bath, get involved in Bhajan Simran, reading the Banis, and to adopt the principle of sacredness and purity in life. While taking bath to keep the light of the eyes intact he splashes water unto the eyes for about forty times and wiping the body with at least two cotton towels has been his daily routine. Wiping the body with two towels means one is used to wipe the lower portion of the body below the waist and the other is used to wipe the body above the waist, which is included in the Maryada of purity and Nam is remembered by keeping such a Maryada of purity.

The reading of Asa di Var by himself or listen to it by some-one other being recited at the early dawn has also been included in his daily routine. Whenever he is involved in traveling or being somewhere where there is no facility of regular Kirtan then he listens the Paath without accompaniments even. He may be in the train, in an aeroplane or a car, he never misses this routine. He takes bath also at every cost before the sunrise.

Sri Satguru ji always keep Such-Sodh and always use well or river water. Even in foreign lands he uses well or river water only. Satguru ji take bath for about five or six times a day. Even before the night meals and before going to bed he takes bath.

On every Thursday and especially on the days of meditation-practice Sri Satguru Jagjit Singh ji observe complete silence and persuade the Sadh-Sangat also that they should observe complete silence for once in a week, and if they cannot do it, they should try to speak the least. His attention is so controlled that he can glue his attention on many things simultaneously, where as we cannot be attentive to a single thing only.

‘Alp Ahar Sulp Si Nidra’ is also a principle which he has firmly applied to his daily life. He says,

“My experience is that sleep and hunger is increased as much we increase it, and it decreases as much we decrease it. Guru Gobind Singh ji have also written:

“Alp Ahar Sulp Si Nidra Daya Chhima, Tan Preet I
Seel Santokh Sada Nirbahibo Hovebe Trigun Ateet I”

“If these things are accomplished then the next thing, that of Param Purkh that also manifests, there is no doubt in it.”

“With less sleep and less food the body becomes light like a flower.”

Sri Satguru Jagjit Singh ji lay on a hard bamboo bed in a room of 8x12 feet. Only a cotten sheet and a Khas is used on this cot of bamboo strips.

The width of this miraculous bed is so short that one cannot turn his sides on it. It has a length of six feet, width of two and a half feet and a height of two inches.

The meditation in the young age

Sri Satguru Jagjit Singh ji have performed deep meditation since his childhood. The true lord has been doing deep meditation in his young age also. The Gurpartap Saovar of Sri Jeevan Nagar is a historically important place which had been just a small pond earlier. In the form of Vadde Baba ji during his young age Sri Satguru Jagjit Singh ji had performed meditation by sitting on a log of wood lying in this small pond. When everybody used to be asleep at night, without disclosing to anybody he would stealthily take along two attendants, Basant Singh Chawindewale, and Amar Singh Ghepo Achalwali (district Gurdaspur) to make them sit on guard and Vadde Baba ji would sit on this wooden log and meditate for several hours. The attendants sitting on the bank were strictly instructed that they should not disclose it to anybody. When in the early dawn it would have been the time for the Sikh Sadhs to awake then Vadde Baba ji would come back to his dera and lay on his bed with closed eyes like this as if he was in deep sleep so that nobody may come to know of the meditation. The Sikhs would awake him thinking he was fast asleep.

The same small pond has acquired the form of a sacred Sarovar due to the regular meditation of Sri Satguru Jagjit Singh ji. Like this he continued to meditate secretly in this sarovar for a long time.

“Baba Jagjit Singh ji used to meditate by sitting on the wooden log in this pond after the Sangat would go to sleep at night and he made attendant Basant Singh Bajwa Chavinde and Amar Singh Achalwali district Gurdaspur to sit on guard. Both of these attendants would continue to sit on the bank with the mosquitoes biting them and sitting wide awake.”

-Jas Jeevan Part V pp. 172

Before acceding to the sacred seat under the Karunda tree of Sri Bhaini Sahib Kothi Sri Satguru Jagjit Singh ji used to meditate secretly. In Ramsar where there is a dera of Guruparivar, near that dera this Kurunda tree still exists safely. On its western side there was a path leading towards down side and it was hanging down to earth from all around.

Group Nam-Simran tradition

After acceding to the sacred seat Sri Satguru Jagjit Singh ji have taken the tradition of group Nam-Simran very forward for the welfare of the entire humanity. In the present times in the one hour Nam-Simran session of the noon diwan maximum number of followers remain present.

The vast presence of the ladies and gents, children, old people and young folks of every age and age group shows that Sangat is very much encouraged with deep devotion to obey the commands of Sri Satguru ji to sit collectively for Nam-Simran. Seeing the vast gathering of Namdharis clad in white robes the onlookers feel as if they are wandering in some spiritual world. For stopping the mind from going helter and skelter during the collective Nam-Simran session the tapes of the sermons of Sri Satguru Partap Singh ji are played.

On Jeth first 1997 Bikrami (1914 AD) professing the compulsory one hour Nam-Simran to every being Sri Satguru Jagjit Singh ji said, “whosoever would practice this principle I stand guarantee for him in the other world.”

Commands regarding daily one-hour Nam-Simran

Sri Satguru Jagjit Singh ji say that time is very terrible and we have to save ourselves from it and its only way is to remember the Nam under the commands of a Guru as per Gurbani. He commands that everybody should perform the Bhajan daily at least about one hour got from the Guru. As much as members are there in a family the Nam remembrance should be performed for those much hours per member. The true Lord says:

“One hour Nam remembrance in the Namdhari world was started by Satguru Partap Singh ji Sacche Patshah. If we count the hours otherwise, these hours come to 365 in number in a year. But if we draw Daswandh of it that is not calculated. It becomes simply a one twenty fourth part. You know drawing the Daswandh separately is commanded to the Sikh. So make efforts enthusiastically.”

“One hour Nam-Simran is very short. There are eleven family members in a household. If they all perform one hour each Nam-Simran then Nam-Simran is performed for eleven hours in your household. There are many joint families having ten or twenty family members together. If a Nam-Simran of twenty hours is performed in a household then what sort of paucity could be there.

“Bipati Taha Jaha Hari Simran Nahi ॥
Koti Anand Jah Hari Gun Gahi f’

“The grace which Satguru Ram Singh ji have showered upon us that is the Nam which he has bestowed us with. Satguru ji used to command we have drawn out our heart to give you. How much affection he has shown to us. The command of Nam-Simran of one hour by the Satguru is very small, do it enthusiastically.”

“Only one hour daily Nam-Simran is to be performed by us and we are unable to do even that. How much have we been discounted for by Sri Satguru Partap Singh ji, only one hour Nam-Simran. Be strong and do it enthusiastically.”

“Satguru Partap Singh Sacche Patshah have commanded a Nam-Simran of one hour daily only. we pass three hours in a cinema and waste half of the night in talking to our children at home and we are not prepared to spare one hour for it even which is going to effect our salvation.”

“Satguru ji have commanded in the Gurbani:

“Din Raat Aradhau Piaro
Nimakh Na Keejai Dheela f’

“How much have we been discounted for, and we don’t do it even. So perform one hour daily Nam-Simran.”

Sri Satguru Jagjit Singh ji command that till the newly born child becomes conscious the Nam-Simran of his share should be performed by the parents.

Sri Satguru Jagjit Singh ji say:

“Do the Nam-Simran of children’s share also. Do it like this that when a child borns in one’s house, start performing his Nam-Simran, when that child gains consciousness, then his parents should tell him that we have added his share that much and now onwards you do your own Nam-Simran so that the child should know that parents have done something for me.”

“You become strong and implement strictness in the family. No family member should be there without a one hour Nam-Simran. When a child borns in your family you feel

very happy. You should also enjoy this happiness that you are performing one hour's Nam-Simran of the share of your child also.”

Not only Namdharis Sri Satguru Jagjit Singh ji command, every sect and faith, people of every religion that one should perform one hour Nam-Simran to make his human life successful. He commands: My be any Akali, Hindu, Namdhari or anybody else, they should perform this task at any cost, he should spare one hour for Nam-Simran out of the total twenty four hours, whichever one has achieved from his Guru.”

“I request that in each Gurduara at least one hour, which is twenty fourth part of a day, should be spent in Nam-Simran. If it cannot be practised immediately then make it a habit very slowly to perform it. First perform Nam-Simran for five minutes, then ten minutes, and then fifteen minutes and this way make it a habit. A child starts going school and then slowly he becomes habitual of it.”

From Sri Satguru Jagjit Singh ji's sermons it cannot be drawn that a human being should perform Nam-Simran for one hour in a day only but the meaning of his command is that one hour daily Nam-Simran must be performed and then continue to increase it because we should worship with every breath of ours. The command is actually this that not even a single breath should be wasted in idleness. Who knows when the breaths would stop continuing and at. That time also we must be performing Nam-Simran. According to Gurbani:

“Gagga Gobind Gun Ravahu Saasi Saasi Japi Neet ॥

Kaha Bisasa Deh Ka Bilam Na Kariho Meet ॥

-Sri Adi Granth pp. 254

Tradition of Meditation- Practice

Sri Satguru Jagjit Singh ji have bestowed us with unlimited blessings that Namdharis are performing the Nam-Simran for eight hours even. Performing of Nam-Simran collectively for eight hours daily is called meditation-practice. The tradition of meditation-practice was started by Sri Satguru Partap Singh ji. During his time Sri Satguru Jagjit Singh ji could not only continue this tradition of meditation-practice but have taken it too further.

When after Sri Satguru Hari Singh ji, Sri Satguru Partap Singh ji held the reins of the Panth, then he alongwith Pandat Basant Singh Bhadana (district Jalandhar) went out from Sri Bhaini Sahib to perform Bhajan-Bani. Mata Jeevaa Kaur ji asked,” why are you going?”

“I feel like performing meditation” Sri Satguru Partap Singh ji replied.

“You have already done it sufficiently, that is why you have achieved all this,” Mata ji said.

“I would eat up fresh one not the already earned.” Sri Satguru Partap Singh ji said.

Sri Satguru Partap Singh ji started the meditation-practice by performing a forty days meditation in a thatched hut constructed at the dera on the bank of Ropar canal from 10 Sawan to 20 Bhadron. Eeralier Sache Patshah ji used to perform this annual meditation-practice at the canal dera only and when in 1926-27 Beant ji came from Garhdiwal to Sri Bhaini Sahib since then Sri Satguru Partap Singh ji started performing the meditation-practice at Sri Bhaini Sahib only.

For keeping the treasure of Nam of the Namdhari Sikhs full now Sri Satguru Jagjit Singh ji have given a large form to the meditation practice. In the month of Assu apart from the regular meditation-practice this practice is now continuing daily at Sri Bhaini Sahib for the whole year that is a Nam-Simran of eight hours daily is performed in which Mai-Bhai, children and old all participate. By sitting with the Sangat and by persuading them, it is the great bestowal of Sri Satguru Jagjit Singh ji that the Nam-Simran of eight hours daily is performed.

Regular Meditation-practice

In 1987 Sri Satguru Jagjit Singh ji remained at Sri Bhaini Sahib and continued regular Meditation-practice for one year. The True Lord did not go anywhere for complete one year, and lived at Sri Bhaini Sahib only. If he had to go anywhere he would go in the morning and come back in the evening. Since then the meditation-practice is done at Sri Bhaini Sahib from one or two after midnight to the sunrise and from twelve in the noon to four in the afternoon in which around five hundred or more persons remain present daily. Many times this number comes down to three hundred also and sometimes with the motivation and command of Sri Satguru Jagjit Singh ji it crosses seven hundred even. In 1996 in the first week of March the number of people doing meditation-practice in the Mandir of Sri Satguru Ram Singh ji crossed seven hundred even. In the early dawn of winter season because of the entire following not able to be adjusted within the Mandir, under the commands of Sri Satguru ji in those very days the Mandir of Sri Satguru Ram Singh ji had to be enlarged. By dismantling the rear wall more space was included and this hall was enlarged. I have also been lucky to visit that place in those days. That day I had seen the presence of the people marked in the register. The

vediology and photography is carried out there of the sessions of this meditation-practice.

The day when the practice is initiated the same day the uninterrupted Varni of Bhajan starts, the Bhog of which is performed on the meditation-practice fair of Assu. Similarly on the Hola fair, that day, whosoever is permitted anywhere, where there the Hola would be, a Varni is started regularly for one year. It is the command of Sri Satguru ji to start regular Varni. About Varni read the chapter 'Akhand Varnian te Havan.

One month Meditation-practice and Assu Fair

In Assu of every year at the stipulated time of forty days or one month a collective eight-hour Nam-Simran is performed with complete purity, sacredness and Maryada. By lighting a flame, placing a Kumbh, performing an Ardas, one person continues to put Havan-Samagri on the burning coals and all the persons from two after midnight to the sunrise and from twelve in the noon to four in the afternoon the Simran of the Chuakhra Nam is performed daily.

The Singhs in the Hari Mandir and the Bibis in the Mandir of Sri Satguru Ram Singh ji sit separately for the meditation-practice from two to five. Then all the Mais and Singhs would come in the Var and chant Bhajans till the sunrise. From twelve noon to quarter to one Katha of any religious scripture and till quarter to two the Katha of the Granth of Bhai Santokh Singh is performed. Before the Katha, Sri Satguru Ram Singh ji's Hukamnama is read daily which is gracefully read by Sri Satguru Jagjit Singh ji. After the Nam-Simran from quarter to two to quarter to three Kirtan is performed and at four the Ardas of the meditation-practice of Bibis and Singhs is performed. After that all the Singhs participating in the meditation-practice the Shabad of Halle Jotian de is read by sitting on grass in the kothi in the presence of Sri Satguru ji and sometimes Sri Satguru ji himself read it gracefully.

On 17 September 1995 at the time of the beginning of meditation-practice on the first day 518 Bibis and 450 Singh that is total 968 persons took part in meditation-practice. Then more Sangat continued to join and the Bhag of this meditation practice was performed on 17 October 1995, first of Kattak 2052.

During the meditation-practice of 1996 (Samvat 2053) at Sri Bhaini Sahib daily more than 1300 persons continued to participate in the meditation-practice.

After the Bhog of meditation-practice a very large Assu Da Mela of three or four days is organised in which large number of followers come from within the country

and abroad to pay obeisance to Sri Satguru ji. It is called the Assu fair because it is generally organised in the month of Assu. In this fair after the Asa di Var in the morning and the evening all the days and nights are passed in Halle de Diwans. A poetic symposium is held in the fair, scholars deliver lectures, many important special meetings are held, group Anamd Karajs take place, and Bhogs of the Paths are performed. The entire congregation listens to the sacred sermons of Sri Satguru ji and makes their lives successful.

After acceding to the sacred seat Sri Satguru Jagjit Singh ji started organising meditation-practice and Assu fair for several years at Sri Bhaini Sahib (Ramsar), and afterwards the meditation-practices and Assu fairs were held in many villages like Sant Nagar, Mastangarh, Jagjit Nagar, Satara (Rajasthan), Tibbe and Damdama etc.

Wherever the Assu fair is held it certainly rains during the days of meditation-practice. The residents of Sri Bhaini Sahib village used to put manure in the crops during this month thinking that it would certainly rain on the occasion of the fair. When under the commands of Sri Satguru Jagjit Singh ji this fair used to have been held in other villages in place of Sri Bhaini Sahib then the people of Sri Bhaini Sahib collectively requested the true Lord that please don't shift the venue of the Assu fair from Sri Bhaini Sahib because we put manure in the crops even prior to the fair because we know that it is certain that it would rain on the occasion of fair and if this fair is not held at Sri Bhaini Sahib then our crops would be destroyed with draught. Accepting the request of the village residents the true lord commanded that in case this meditation-practice fair is held at any other village even then it would be held at Sri Bhaini Sahib for 3-4 days every year.

The meditation-practice fair of 1997 was held at Sri Bhaini Sahib for a month which started on 17 September (2 Assu 2054) and was concluded on 16 October (31 Assu 2054) and the Assu fair was held from 16 to 19 October in the presence of Sri Satguru Jagjit Singh ji.

When on 17 September 1997 (2 Assu 2054) on the Wednesday the meditation-practice was initiated total 1456 persons were present on the occasion.

The detail of the meditation sites of Sri Satguru ji

Sri Satguru ji carry out his separate meditation-practice. He remembers the Nam sitting in the congregation also.

Sri Satguru Partap Singh ji used to carry out his meditation-practice in a hut near the Varni at Sri Bhaini Sahib Ramsar, which was called the outer dera of the true lord. A ditch was dug around the platform for meditation in this dera, which used to have been filled with water so that any kind of insect may not creep to that place. The cremation of Sri Satguru Partap Singh ji was also done near to this place. The reed hut at this place has been preserved by Sri Satguru Jagjit Singh ji as a memorial, and he pays obeisance here by putting off his shoes with due respect. (In a hut in front of this hut Sri Satguru Jagjit Singh ji had his dera as Vadde Baba ji.)

There is another platform near the platform where Sri Partap Singh ji used to meditate, where Sri Satguru Jagjit Singh ji used to carry out meditation-practice for some years after his enthronement. There is a ditch dug around this platform also.

For the last several years Sri Satguru Jagjit Singh ji carry out meditation-practice at the Bagh Wali Kothi itself. There is a place in the large room of this Kothi where Sri Satguru Hari Singh ji used to meditate. A continuous Varni has also taken place three for several years. Sri Satguru Partap Singh ji also used to be seated in the same room. The cot on which Sri Satguru Partap Singh ji used to be seated has been also preserved in the memory of Sri Satguru ji.

Keeping the design of the Baghwali Kothi as it is, it was renovated in the year 1987. The entry of the females is prohibited there. Where Sri Satguru Hari Singh ji had meditated, Sri Satguru Jagjit Singh ji carry out meditation-practice in the same room. There is a wooden chauki of 3x4 feet in this room which is about five inches high from the ground. The water bowls are kept under its all the four wooden foots. After taking bath Sri Satguru Jagjit Singh ji used to go to this room in an erect position and would sit on this chauki on a fresh sheet of Andi and would sit in meditation.

The Maryada of Meditation-practice

When Sri Satguru Partap Singh ji used to carry out meditation-practice in a hut at Sri Bhaini Sahib, for keeping complete sanctity and purity, guards were posted at the site so that nobody should go to answer the call of nature nearby to it. The guards used to tell the followers that you should go away from that limit and after digging a pit and answering the call of nature they should cover in with soil. The small flags were hoisted to indicate the boundary limit at that place. Now flush toilets and bricked bath rooms have been constructed for providing all facilities to the followers. During those days

females were prohibited to go towards the hut and they were not allowed to go to the eastern and northern sides of the Simrati Mandir of Sri Satguru Hari Singh ji, and Singhs were also not allowed to go to the place where deras of the women for carrying out meditation-practice were erected.

Even now also the practice is done separately by men and women at different sites under the guidance of Sri Satguru Jagjit Singh ji.

During the meditation-practice of Assu the arrangement of kitchen is kept separate for Sri Satguru ji and the persons taking part in the meditation-practice. The women are not allowed to touch their Langar. If Satguru ji had to go out from the place of meditation-practice during the occasion, he would not eat anywhere else, or he would eat whatever is brought along from the Langar of meditation-practice.

Sri Satguru Jagjit Singh ji tell the participants of the meditation-practice that keeping the waist erect, diverting their attention from the outward things they are to perform Bhajan with swinging heads which should be audible to only the performers of the four lettered Bhajan.

The person who had to take part in the meditation-practice they observe complete sanctity, purity, self-control and the Maryada. From the time of participating in the Nit-Nem the sacred Nectar is taken and complete sanctity and purity is observed.

The Maryada which Namdharis follow that means to use the natural water from river, lake, well etc. to wash hands with sand for seven times after answering the call of nature and after taking head to toe bath and wearing fresh clothes to take the Langar prepared with complete Maryada. The bad people who use meat and liquor and have not taken the Bhajan none should take anything and eat it from their households. No market preparations are to be taken, and even the natural water should be used from their own metal vessel and dry rations should not be taken from those who have not taken the Bhajan. Every Namdhari is prohibited to use meat, liquor, tea, coffee, cocacola, tap water etc.

Sri Satguru Jagjit Singh ji say, “Many people say what difference the eating and drinking makes. They may eat from anywhere with everybody. The intake of food is such a thing that goes inside us. The labour of anybody else done wrongly goes into us, about which Guru Gobind Singh ji ordain,

‘Ja ki Rehat na Janie, Gurmantar nahi cheet ॥

Un ka bhojan khaike, visre har sieu preet ॥

and

‘Jaha kahan ka chhakai parsad

Sikh nahi mera aadi jugaadi f’

Sri Satguru Jagjit Singh ji profess about the maryada, “by discarding the inner bewilderment and to negate ego one should adopt Sikhi Maryada and perform worship and prayer.” He further says, “This is the Maryada of Sri Satguru Ram Singh ji which has to emancipate us and drag us out of the cycle of birth and death. It is a great pain of being born and die in this world and for the emancipation from it the only means is the Maryada of the Satguru. Wherever you go you should say that I have been blessed with this thing by the Satguru ji and if you would adopt it then you would also earn emancipation in this world.’

Sri Satguru Jagjit Singh ji command that those men and women who are unable to participate in the meditation-practice they should get together in their own villages, cities, and if he is alone then he should do it in his own house, and if they are more then they should assemble in someone’s house or Dharamsala, Gurudwara or some common place and after burning of incense, earthen lamps, and holding a kumbh, and preparing karah parsad they should start the meditation-practice and all persons taking a head to toe bath and performing the Ardas they should start meditation-practice as is done in Sri Bhaini Sahib and performing the Ardas similarly they should distribute karah parsad and perform the Bhog. Following the commands of Sri Satguru ji the entire Namdhari followership carries it out in the same way.

In foreign countries where Namdhari Singhs reside-Thailand, England, Canada, Kenya, Tanzania, America, Dubai, Behrin, Singhapur, Kuwait, Saudi Arab, Hongkong, Malasia etc. a meditation-practice is organised in the month of Assu.

Earlier the Ardas of meditation-practice at Sri Bhaini Sahib was done by Sant Sunder Singh Farid or Sant Ram Ramji, then Pandat Gopal Singh ji started performing it and for the last several years this Ardas is performed by Sant Mahinder Singh Poorba. Sant Kirpal Singh Jhabbar (the childhood attendant of Sri Satguru Jagjit Singh ji) used to come to the service of the true lord from U.P. during the days of meditation-practice, where he used to live, but now he is too old and now only attending servant Harpal Singh and Rachhpal Singh sons of Sant Kashmir Singh and Didar Singh son of Sant Sohan Singh carry out the duties of the service of Sri Satguru ji.

The meditation-practice of Mais

During Sri Satguru Partap Singh ji's period earlier only Singhs used to carry out meditation-practice but in 1920 (Samvat 1977) on the request of Mata Bhupinder Kaur (the mother of the present Satguru ji), Sri Satguru Partap Singh ji permitted the Mais to conduct separate meditation-practice. Mata Bhupinder Kaur ji along with other Mais performed a forty days meditation-practice in a thatched hut at the Roper canal and opened an equal way for doing Bhajan-Bani for the women.

Now so many Bibis carry out uninterrupted meditation-practice. As in the year 1995 Bibis carried out a day and night meditation-practice from September 13 to October 29 at Sant Nagar. Two Bibis each continued to come with the incense, lamp, Kumbh for joint meditation-practice, for two hourly duty of Nam-Simran and the Bhog of the uninterrupted meditation-practice was performed, in the sacred presence of Sri Satguru Jagjit Singh ji.

Children and youth in meditation-practice

Though persons of every age participate in the meditation-practice yet Sri Satguru Jagjit Singh ji especially persuaded children and youth to get involved in it. He commands:

“Hau moorakh karai laiaa Nanak hari Kamme’ - if that is not got done then this one of yours would be meaningless. So, persuade the children and youth to participate in meditation-practice at Sri Bhaini Sahib. They may go for ten days, for fifteen days, may go by rotation, they should know how they have to get up early. How to answer the call of nature. There are some who consider themselves wise enough and think that they know everything about the world. And there are others who think that they are not still able to go for answering the call of nature. So you send your children there. They would wash their hands with sand there, take a head to toe bath in the morning, would perform Bhajan, and they would achieve something, those who go to America, Canada, they earn money there and after bringing it to the country they use it here, you go there and earn Nam-dhan there and keep it with yourselves so that you may use it when the need be.”

Sri Satguru ji further say:

“Nam japat janu bichhu dasana- it happens just like this that a scorpio stings while remembering the Nam, such a thing comes to our mind.

“Saro divas majoori karai, hari simran ki vela bojar sir parai.”

‘but it is the grace of the Satguru ji, still who perform Nam-Simran by getting up at two, or three in the early dawn. This time I asked a small child at Bhaini Sahib that at what time do you get up? I thought he would say that he gets up at four or five. But he said that he gets up at thirty minutes past one. He may be about ten years of age. Then what was there which I could say.’

In the evening of 25 November, 1993 Sri Satguru Jagjit Singh ji called children and youth in the music hall at Sri Bhaini Sahib and commanded them to come to the daily practice henceforth. One of the boy was ordered to mark the presence of the children coming to the practice session daily.

As per the commands of the true lord about 85 children participated in the practice session on the next day i.e. 26th November. Sri Satguru ji blessed the children with his presence at the occasion. Before the conclusion of the Var the true lord commanded that the presence in the practice session would be marked by attendance incharge Gurbachan Singh Billa, and whosoever child wishes to present his request he may convey it to Billa, who would convey it to me.

This way around hundred children and youth of age group 6 to 22 started remembering the Nam daily from 2 to 5 in the early morning. All these children were presented with a pullover and a shawl by the true lord with his own sacred hands. A movie was prepared and photographs were clicked on the occasion at the Ram Mandir.

A Singh used to awake the congregation with the beating of a canister at night and afterwards this duty was intermittently changed. Since 1994 this duty is being performed by Gurdev Singh Cheema of Raisar. He also marks the presence of the participants in the practice session.

Small children have observed purity of food and elders are observing complete sanctity. Five small children observed sanctity also and they were presented with metal vessels to encourage them.

As per the commands of Sri Satguru Jagjit Singh ji presently 23 children of under five come to the practice session of Nam Simran daily. With his own efforts Sri Satguru ji have encouraged them to participate in the practice session daily. When the true lord sent half kilograms of lichis to the families of each children then they were quite happy and used to say with joy that Patshah ji have sent lichis for us. The small children do not sleep during the practice session they keep awake and continue remembering the Nam. The scene is worth seeing that when the true lord throws the light of the torch in

their eyes in the darkness of the early dawn then the children remembering the Nam keep their eyes open, and there is no mark of sleep in their eyes and with folded hands they show that they are wide awake. Gurjant Singh aged five is the son of a Sewadar Sant Gurbaksh Singh from Merut side. When he came for the first day then he was sitting behind the palanquin in the Mandir of Satguru Ram Singh ji. To watch it whether he is not sleeping Satguru ji threw the light of the torch in his eyes but he was wide awake and even before the flash light of the torch he did not blink his eyes. Then Sri Satguru ji started making him sit near himself and told the congregation that just see he is a child of just five years, till he sits here he keeps awake and performs prayer. Once the father of this child sought some days leave to go to his village and this child also went to his village with his father. One night the true lord came into the dreams of this child and after getting up in the morning he told his father, "Father, I seek to go back to Bhaini Sahib, the true lord throws flashlight into my eyes, I would go and participate in the practice session.'

Similarly two and a half years' son of Jathedar Pala Singh of Gurdaspur also performs prayers and does not sleep. About hundred children of the age group of five to seventeen-eighteen years participate in the practice session daily. Once Mata ji requested, O lord, the children tend to sleep and some have to go to school also, so let them go to their home a bit early. Next day Sri Satguru ji indicated with the flashlight that the children may be sent to their homes. But the children did not agree to go back to their homes and continued to sit in the practice session for the entire duration. The true lord love children very much. By throwing flashlight in the darkness of night into the eyes of the persons performing prayers and worship, he blesses them with his grace and keeps in mind who have come their to participate in the practice session.

Not only in India but the Namdhari children and youth of England, Canada, America, Thailand etc. also perform prayers in the early dawn at about three. They wear Namdhari dress and many of them observe complete sanctity and do not use tap water, and cleanse their hands with sand. They remember the Nam for eight hours continuously and perform the Path of Gurbani also and carry out their routine chores also.

Satguru ji say about the affluent countries like Thailand where everybody goes berserk under its influence:

In Thailand the richest sons of the monopolists have come forward in large numbers to work for the movement. They get up early in the morning and take head to toe bath

and one of them rings to them at eleven at night that let's go to have glances of Satguru Ram Singh ji. He takes all of them to sea shore and all of them sit there and perform prayers. And then they come back at around five. Then after taking a two hours sleep they go to attend their routine jobs. And all this is done at that place where money is all pervasive. They have made the Nam as the base of life not the money.

Counting in the meditation-practice

The presence of the persons in the meditation-practice is marked daily, and it is seen that how many persons have come at twelve and a half, at two or three. The number of men and women is counted separately.

In the one month practice session from 15 May to 15 June 1995 Sri Satguru ji used to come at twelve in the midnight for complete one month to bless the participants. Many times Sri Satguru used to come at even eleven and a half or quarter to twelve and be seated there at the site of practice session. Everybody tried to reach there very enthusiastically even before the others could reach there. From twelve to about two about 250 persons used to be counted. And this number passed 500 hundred after three. About 470 from Kakrala, this all could be counted from 510 to 525 daily. The bliss of remembering the Nam at the early dawn with complete calm in the presence of Sri Satguru ji is was matchless, which can be experienced only, not explained.

Because of having been very busy Sri Satguru ji was not finding any time of rest in the day even and keeping in view the restlessness of the attending followers some persons requested that O true lord you come to the practice session a bit late and accepting their request Sri Satguru ji started coming there at about two. Sri Satguru ji have been going to Mandi, towards Sri Jeewan Nagar or some other places for some days to bless the followers. When he came back Sri Satguru ji felt that the congregation attending the practice session is decreasing. The number of the persons coming for practice came down to 475. The true lord wished that at least 500 persons should participate in the practice daily. On 30 July 1995 at about two and a half in the early dawn he announced that tomorrow at about eight all men and women should reach to the Kothi with their families, no member of the family should remain behind, and they were commanded to convey this thing to every household.

On 31 July 1995 Sri Satguru ji called every family residing at dera (Sri Bhaini Sahib) separately along with all family members and commanded them lovingly that all the family members should come early to the practice session. If somebody requested that he is

ill, and unable to sit even then Sri Satguru ji commanded that come definitely and sit for a while, you would be alright. So this way the true lord used to bless everybody.

On first of August 1995 obeying to the commands of Sri Satguru ji the Sadh Sangat reached in vast numbers. From two to three O'clock the number was 403, and upto two thrity it reached to 538 and at three o'clock this number touched 703. Then with the grace of Sri Satguru ji the number of persons participating in the practice session was 500 to 700 daily. The practice was also held in other villages and cities also.

Whenever Sari Satguru ji used to be on tour abroad, he used to ring at Sri Bhaini Sahib to know the number of the participants in the practice session daily.

Whenever Sri Satguru ji used to come to Sri Bhaini Sahib from abroad, when he would come to know that the number of persons participating in the practice is coming down then he would call a congregation and ask every family to come to the practice session daily.

On 25-4-96 Sri Satguru ji commanded that Sadh Sangat ji Satguru ji have blessed you with many comforts. I have already told you many times, and now also I request you that come to the practice session in maximum numbers.

On 17-2-97 Sri Satguru ji called the entire congregation at the Kothi at Sri Bhaini Sahib and commanded, "Sri Satguru Ram Singh ji have commanded his maternal grandsons that if you have to stay at Sri Bhaini Sahib then perform prayers and remember the Nam, otherwise do some other service and if they are going to do nothing then they should move away from here. All of you residing in the dera must come to the practice session, whosoever would not come, his ration is not allowed and if he does not come even then his water and electricity would be discontinued. I don't have any grudge against him he may go away."

Sant Gurdev Singh Raisari says that during these days in 1997 (Samvat 2054) the number of the persons performing prayers at the daily meditation-practice session at Sri Bhaini Sahib is between 300 to 700. The persons from Sri Bhaini Sahib and those coming from outside also join daily meditation-practice. Sri Jagjit Singh ji bless all those affectionately who participate in the daily meditation-practice. After performing the Bhog the people coming from far and wide to participate in the meditation-practice are assembled in a group around himself and Sri Satguru ji get the photo of this gathering clicked. Once after the meditation-practice in a pensive mood he had said, "I could not serve you all very well, please do come and meet here as often.

Sri Satguru's command about meditation-practice

Sri Satguru ji has issued a command to the followers of dera that nobody should keep awake after eight nine at night and nobody should remain slept after three-four in the early morning” Nobody should drink tap water. Nobody should watch picture on T.V. or in cinema hall.

On 7 September 1995 (22 Bhadron 2042) Sri Satguru Jagjit Singh ji professed thus:

“The best thing in all is to awake early in the morning and perform prayers and remember the Nam and get it done from others aslo. Those who remember the Nam after awaking in the early dawn (Three hours before the sun rise) they earn the boon of donating sawa Man pearls. You go and see by yourselves in the cities that how many people are there who could collect Sawa Man pearls. But those who get up early in the dawn and pray and remember the Nam, as per the commands of Sri Satguru ji he earns the boon of donating Sawa Mun pearls. And those who perform Yagyas and Havans under the commands of Sri Satguru ji they are accepted....Sun updesch hirdai basaveh. Mun ichhe Nanak fal pavahu.” How great it is by doing this the desire of mind gets fulfilled. Japu Jap dohan de Hajare, Rehras, Kirtan Sohila and Chandi di Var, these all five Banis should be read by all.....be strong and do it, and perform the Path of all the five Banis.

“Tirath nhava je tis bhava vinu bhane ki nai kari”

“So move according to the commands of Sri Satguru ji. It is the remedy of all the ills which has been written in the Bani by Satguru ji.

“Sarv rog ka aukhad Nam”

One day prior to the beginning of meditation-practice in 1995 i.e. 16 October 1995, Sri Satguru ji commanded,

Though this meditation-practice keeps continue for whole of the year but in this regular form it is to start from today, the Ardas of which would take place daily at two in the early morning. The Sadh Sangat must reach in maximum numbers in it. Some persons come earlier and sit there at twelve o'clock. We can not ask them why you come at 12 o'clock and sit here? Many persons come at twelve, one o'clock and half past one even and sit there. But the entire Sangat must reach there at two o'clock. As I have explained to you, that after sowing the field, worry starts that it should be looked after, so that the grains should reach to our home. They may serve our purpose. Similarly

after performing prayers, reading the Bani, this should never come to mind that I perform prayers, I read Bani, “Aape laio apna piar” should prevail, man can do nothing. Satguru ji have said, ‘Manukh ke kichhu nahi haath.’

The true lord Sri Satguru Jagjit Singh ji have said like this,

‘Sadh Sangat should be humble, try maximum for such days that they may not be needed to ask further. If urgent dire is there only then it should be asked. The deeper we would go, it would benefit us the most. Gurchain Singh Flora lives in Africa. He has suggested an eye ointment in which sea water is mixed. Going deep a hundred miles he brought the sea water, because there is a dirt in its outside layer. Similarly, denouncement, back biting, jealousy it is all filth. Go away from it and delve deep in the Satsang and enjoy, which would wash the filth of our mind. By controlling the inclinations of mind as we direct it towards the friendship and enmity, direct it more towards the Bhajan Bani. Though Satguru Ram Singh ji have commanded that whosoever has got Mantar in the ear, only he would get the human rebirth again, not any other, and then he would be emancipated.

The true lord makes us understand this thing also that none should say that he is unable to glue attention while remembering the Nam. The glueing of attention would be known after remembering the Nam only, so we should try more and more in this direction. The remembering of the Nam is more difficult in Kalijug then all the previous Jugas because now the spread of Maya is more. May Satguru protect us from it. If you can not glue your attention in the remembrance of the Nam even then he says that one should continue to sit and should not harm himself with the body bound like a monkey. The Nam can be remembered only with the grace of God. So we should perform Ardas that Satguru may bless us with mental concentration to enjoy the remembrance of the Nam.

Akhand Varnian and Havan

Sri Satguru Jagjit Singh ji have initiated uninterrupted Varnis of remembering the Nam at so many places

Akhand Varni means

Akhand Varni means the performing of Nam Simran round the clock without any stop. The start of the Varni is done by placing Deep, Dhoop and Kumbh and the Ardas in the names of all Satgurus is done. The persons participating in the uninterrupted Varni take two hours Rolle each as per the specified time. In the Varni of Bhajan every Bhajnik takes head to toe bath with all Maryada and remembers the Choakhra Gurmantar by sitting in the Varni. If the Varni of Bhagautis is to be done then the names of all Patshahis (gurus) is read from the earliest to the present and then it is done in the same way continuously. This work continues to be done day and night, winter and summer and in every season.

The places of Akhand Varnis

The Akhand Varni of Nam-Simran for the glances of Sri Satguru Ram Singh ji was started by Sri Satguru Partap Singh ji. During his period the True Lord started Akhand Varnis of Nam-Simran at Sri Bhaini Sahib (in 1934) and at Sri Jeevan Nagar (after the partition). Sri Satguru Jagjit Singh ji showered a great grace and kept both the Varnis at these places continued and also started an Akhand Varni of Bhagauti each at both the places. Apart from it many Varnis of Nam-Simran were also started at different places in native ad foreign lands which are still continuing.

Sri Satguru Jagjit Singh ji have started Akhand Varnis of Nam-Simran at different times at these places:

In Punjab

1. Sri Bhaini Sahib, district Ludhiana (in Ramsar Dera)
2. Sri Bhaini Sahib, distirct Ludhiana (in Cremation ground)
3. Raian, district Ludhiana (at the Luminance place of Sri Satguru Ram Singh ji)

4. Himmatpura, district Sangrur, (Namdhari Dera, where Sant Karam Singh ji is residing)
5. Amritsar, at martyrdom place
6. Mukatsar, (in Namdhari Dharamshela)
7. Village Shahpur, in district Jalandhar area (in the farm of S. Sarban Singh Husainabadia, presently at Lesster U.K, situated at a distance of two furlongs on the right side of the road leading to Guraya from Phillaur at about 6-7 kilometers.)

In Haryana

8. Vill Damdama, district Sirsa (in the area of Sri Jeevan Nagar)

In Himachal Pradesh

9. Mandi (at Namdhari Dharamshala)
10. Sunder Nagar, (at Namdhari Dharamshala)

In U.P

11. Malak Farm, district Lakhimpur
12. Gola Gokaran Nath

In Rajasthan

13. Seventeen O (10/O) near Karanpur

In Karnataka

14. At Sri Satguru ji's Namdhari farm Birdi (Banglore).

In Bihar

15. Hajari Bagh (In the memorial of Suba Sahib ji)
16. Dalton Ganj

In Madhy Pradesh

17. Village Bicchi (Near Gawalior)

In Delhi

18. Namdharai Dharamshala Ramesh Nagar

In Thailand

19. At Bangkok

Sri Satguru Jagjit Singh ji have showered a great grace by constructing a magnificent new bricked Gole Mandir at Sri Bhaini Sahib and have started an Akhand Varni of Nam-Simran for the glances of Sri Satguru Ram Singh ji. Very good residential arrangement

has been made for those participating in the Varni. These cremation grounds are situated towards the hill side of Satguru Partap Singh Academy.

(Earlier the place of the cremation grounds was uneven, and Kahi, Thorns and Maleh were grown all over it. Even putting a step would mean pricking of so many thorns in the foot, and it was very difficult to walk. The people coming for cremation had to face many difficulties. Now Sri Satguru ji have changed the entire landscape of the cremation grounds. It has become too pleasant a place that every onlooker gets impressed. It is said that the cremation ground is so attractive that one feels the desire of dieing at this very place.

Presently there is every modern facility in the cremation grounds and there is a suitable arrangement for cremation in every season. There is a round hall for sitting for those accompanying the dead body. Flowers and plants have been grown in the park which has become worth seeing. A small well has also been dug there).

Sermons of Sri Satguru ji about the Varnis

The true lord especially persuade the youth to take part in the on going Akhand Varnis of Bhajan. Where the Varni is to be started, first the names of the persons are noted down who are taking part in it and then the two hour schedule for them to sit in the Varni is fixed. For keeping the participants of Varnis regular and keeping the sanctity of the Varni two Pehroos are nominated.

Sri Satguru ji want that there should be Bhajan Varnis in all areas.

He professes that:

“As many Namdhari Singhs are there in this area, you should start a Bhajan Varni in your area. It is not a difficult task, nobody concentrates on it, if proper attention is given then all this can be done easily.”

Where Varni is continuing Sri Satguru ji shower the graces and give encouragement. The true lord spoketh at Himmatpur Namdhari Dharamshala (district Sangrur):

“Sadh Sangat ji, the people of the area have made best efforts that you are going to start a Varni. Hospital would also be constructed here but there should be more attraction for Varni than the hospital-Sri Satguru ji have said it through Bani-

‘Kari isnan simari prabhu apna tan man bhae aroga.’

“The outward maladies would be treated in the hospital. The maladies of mind would be treated by Varni only. It treats both. You make efforts, there should be strong queue

for demanding the participation in the Varni. It should not be that I was busy in some other task, there should be no evasive methods. Be strong and make efforts.”

Persude the young children loving by to attend the Varni. The children study in school then they would go to college. The aged also get involved in the Varnis, and when they are gone then the children who would take their places they would not be knowing about washing the hands, taking bath, performing Bhajan-Bani and Varnis. Put the children on this side. Mothers should persuade there children too come to this side. When I come again young children should be engaged in Varni. This Yaga has started at your place, such a Langar has been arranged (of Nam-Simran). The children of twenty, twenty-five and thirty years should be engaged in Varnis, no work does stop. ‘Siri Siri rijak sambahe thakur. Kahe mun bhan kariyae .’ The Akal Purkh has written Roti in everybodies mind. So be strong and do this effort.

Alkarewale were commanded, “you give boys for Varni from your village come and request Sant Jora Singh that put my one child in the Varni, you go and present applications that get my son posted in the bank. Put him in service in the Varni, that is the greatest bank.’

On the Maghi Mela of Mukatsar on 13 January 1994 Sri Satguru Jagjit Singh ji especially called the youth and commanded them-

“If any one of your crop is lean, you suffer some loss in a trade then you try to do your best to recoup the loss. Similarly there has now become a paucity of Bhajan Bani, our foremost and best property is the Sikhi, Sikhi means Bhajan Bani. May Satguru bless you, try your best to do Bhajan Bani as much more you can do. The new generation is needed to be made strong in the Sikhi. Satguru ji have blessed and the youth of Bangkok has made strong efforts an they have formed a group of 80-90 youngmen who serve very much. They have started an Akhand Varni there for the glances of Sri Satguru Ram Singh ji. As melon changes colour by seeing the melon similarly seeing the youth of Bangkok, the Delhi youth has also started an Akhand Varni. Just a few days back I had gone to Daltonganj, there also youth has been told that they should start a Varni. In just 10-15 minutes 35 youngmen registered their names. There also an Akhand Varni has been started. You also make efforts, youngmen get them registered immidiately. This all Bhajan Bani is for the glances of Sri Satguru Ram Singh ji.”

Immediately 15 youngment registered their names. Sri Satguru ji commanded, “collect more youngmen and after starting the Akhand Varni of remembrance of the Nam after the Ardas and convey me, I would come then.”

So with his blessings Sri Satguru ji have started getting the Nam remembered now, it is matchless. The sanctity, purity and Maryada is also strictly kept in the Namdharis.

Sri Satguru ji say that with good luck only we find a chance to do Satsang, to perform Bhajan Bani and to have the glances of the Sadh-Sangat, now the Lord creator has made it a Kaloo da Yug. But in this Yug it somebody places some ice in the burning fire and that may not melt and dissolve, it cannot happen without the blessings of the Satgurus, and this blessing has been really showered on us in this Yug by Sri Satguru Jagjit Singh ji.

‘There is a reflection’ of the lord on the faces of Namdhari Sikhs and Sri Satguru Jagjit Singh ji is getting this Nam remembered.’

-Baba Sarbjot Singh ji Una

(From the seventeenth generation of the family of Guru Nanak Dev ji)

The tradition of Havan

Sri Satguru Jagjit Singh ji have kept the ancient Maryada and tradition of performing Havan just like the old times.

Havan has a power that the bad characteristics go out and virtues are increased. Havan creates the environment clean, establishes the religion and increases the stability and concentration of mind.

When it does not rain anywhere, and on the request of the Sadh-Sangat for the rain Sri Satguru ji perform a Havan, the vegetation gets blooming with rain.

Havan, Yagya and Varnis have become a inseparable part of Namdhari life. As per the commands of Sri Satguru ji, for the healthiness of body, of family, for the success of any task, Havans and Varnis are performed. For the success of fairs and functions also Havans and Varnis are performed. Havan is performed at the marriage occasion also.

The flow of Gurbani

It has been a routine of Sri Satguru Jagjit Singh ji since his childhood to read the Gurbani daily.

Though Sri Satguru ji have the treasure of the Nam but for the guidance of the Sikhs he spends eight hours in the Nam-Simran and also perform the Kirtan of Asa di Var. With the Kirtan-Katha the present Namdharis read the text of all the Banis of Nitnem (Gutka). Apart from it to spare time for music students, to listen to the requests of those coming for paying obeisance, and dealing with other problems of society also he spares his valuable time. His Nit Karam can not be assessed completely.

Command to read Gurbani

Sri Satguru Jagjit Singh ji command that daily one hour per head Nam-Simran is a must for everybody. Everybody should read Adi or Sri Dasam Granth once in a month. Gurbani, Chandi di Var, Japu-Jap Dohan de Hazare, Rehras and Kirtan Sohila, these all the five Banis should be read daily by every Sikh.

Sri Satguru Jagjit Singh ji say-

“A day would come when we would move away from this world. Nobody knows when this day is coming. But till we are here, prepare for going there, perform Bhajan, read Bani.”

“Awaken the children in the morning and make them remember a line of Gurbani daily, tell them the meanings of Gurbani.”

Sri Satguru ji command that as much we can, we should remember the Bani by heart.

On 17 July, 1997 Sri Satguru ji said in his sacred sermons at Toranto (Canada), “your children may study, become barristers or something else and earn respect but they must be Pathis, they should read the text of Gurbani.”

Respect of Gurbani

When Sri Satguru Jagjit Singh ji go to the Dewan and if the reading of the Gurbani of Adi Sri Granth Sahib is going on then he bows his head to the Gurbani (Granth Sahib ji) and then gets be seated on the Aasan. When Ragi Singhs may be performing the

Kirtan even then also as a respect to the Gurbani he bows his head to the Ragis and then gets be seated on the Aasan. Till Ragi Singhs perform the Kirtan he keeps his sacred mouth towards the Ragis. Sri Satguru ji command his Sikhs to show complete respect to the Gurbani.

As per the commands of Sri Satguru ji the respect which the Namdhari Sikhs have for Adi Sri Granth Sahib, the same respect they have for Dasam Sri Granth Sahib.

Sri Satguru Ram Singh ji, who made people to draw Birs from niches, almirahs and after cleaning them told the people to read them and practise on them, this is the real form of respect towards the Gurbani, he got it done by his commands and now with the grace and blessings of Sri Satguru Jagjit Singh ji the respect of Gurbani is not such anywhere else which is in the Namdhari followers. Gusikh Rohu-Reet, Such-Sodh Maryada, was initiated in the Sikhs by Sri Satguru Ram Singh ji and along with this Maryada he started Anand-Maryada, Langar-Maryada etc. also.

Sri Satguru Jagjit Singh ji command that the wisdom of respecting the Bani, correct reading of it and to practise it has been bestowed upon us by Sri Satguru Ram Singh ji. Otherwise at that time Dharamshalas had become the fields of conflicts in place of the Nam-Bani. He brought Birs from the homes of the people after enquiring it from everywhere. After dusting them and cleaning them spread them in reading position and told the method of respecting it and reading it.

Sri Satguru ji command that the Parkash of Granth Sahib should be carried out only when a Pathi has to read it and till it is in the reading position one person must be sitting in attendance to it, and when it is not to be read then the Bir of Sri Guru Granth Sahib must be in Sanokh position. If Guru Granth Sahib is spread in a reading position and none is sitting in attendance to it then it shows disrespect to the Granth Sahib.

It is totally prohibited to place Granth Sahib as a shopping for money, Satguru ji has especially commanded that it should be kept in mind to give complete respect to the Gurbani.

On every Bhog of a Path no new Rumala should be placed. It should be changed only when the first has gone worn out or is not needed further. Otherwise the surplus Rumalas could be possibly misused at unworthy places.

The Maryada of Rading Gurbani

It is essential for the Singh attending to the Granth Sahib that if he has come after answering the call of nature, he should wear clean clothes after taking a head to toe

bath and only then he should sit in attendance to the Granth Sahib. Similarly one should have taken complete bath while reading the Gurbani.

Under Sikh Maryada bath from head to toe is considered the complete bath only. Wherever the mention of bath comes it means the head to toe bath.

It is mentioned in the Gurbani also:

“Mooia jeevadia gati hovai, ja sir paiai pani.”

Though otherwise Satgurus have commanded the Namdharis to take head to toe bath daily but at the time of Kirtan and listening of Asa di Var head to toe bath is a must (clean clothes should be adored after taking bath after answering the call of nature), otherwise it would earn sin instead of boon, this is a special direction of the Guru Sahib.

Mais, Bibis cannot prepare or offer Amrit. Mais can perform their own Akhand Path only but for preparation of Amrit and offering it, for performing Havan, preparing Karah Parsad of Varni or Akhand Path only Singhs are commanded. It is prohibited for the ladies to do the above due to natural reasons.

A great Mahtam is considered of the reading of Chandi di Var. As per the commands of Sri Satguru ji Namdhari Sikhs perform the reading of Chandi di Var in the morning. At the time of coming of the Sun from the horizon the Bhog of Chandi di Var is performed.

Sri Satguru Jagjit Singh ji command:

“After taking bath you must read Chandi di Var. It is to be done only when its Bhog can be performed with the sun coming out of horizon. Whosoever accepts your words, tell him surely that he must also do it.”

It is commanded that the reading of Rehras should be done after the sun-set and the Kirtan Sohila should be performed before going to sleep at night. Other Banis may be read in the day at any time.

Sri Satguru Ram Dass ji say in Gauri di Var:

“Guru Satiguru ka jo Sikh akhai
su bhalke uthi hari namu dhiavaie ||
Udamu Karai bhalke parbhati
Isnan Karai Amritsari nhavee ||”

Amritsar means in the Nam Rupi Amrit Sarovar, it is further said:-

“Updes Guru hari hari Japai
sabhi kilvikh pap dokh leh javaie ||

Phiri charai divas Gurbani gavai
Behdian uthdia hari Nam dhiavaie ll’
Jo sas girasi dhiai mera hari hari
so gursikh Guru mani bhavaie ll’

Gurbani Gayan

In the sacred Darbar of Sri Satguru Jagjit Singh ji, which is the sacred Darbar of Sri Satguru Nanak Dev ji and Satguru Ram Singh ji itself, Kirtan is done with the Tanti instruments. In the music Darbar of Sri Satguru Jagjit Singh ji, if you find a chance to go there you would see that there is no Vaja only Tanti instruments are there.

During the period of first Patshah Bani Gayan was done with Rag-Badh Tanti instruments. Sri Satguru ji have kept this Gayan tradition intact and is spreading it in his Sikhs. The Gayan of Bani is done here through Ragas. According to Sanatan Maryada Havan, Varnis with complete sanctity, purity and sacredness are done here only.

Mahatam of reading Gurbani

Sri Satguru Jagjit Singh ji command-

“Through Bani Satgurus have disclosed us how we have to meet Satguru, the remembrance of Nam is to be done and cross the Bhavsagar.”

“Satguru ji has provided us the shelter of Nam and Bani, which we are forgetting. Man should adopt Sikhi Maryada and perform Bhajan-Bandagi to eradicate ego and hankering in itself. The efficient should take the initiative. They themselves should become Akhand Pathis, keep purity and do the Bhajan Bandagi, the others would take care themselves.”

Bani explains the virtues of the Nam:

“Safal su Bani jitu namu vakhanie ll’

The Nam should be remembered with faith. With the remembrance of the Nam the being should always seek for bestowal from the Satguru. In Bhagti Marg all these enemies i.e Kam, Krodh, Lobh, Moh, Hnakar can be wiped away with the bestowal of the Satguru only.

Correct reading of Gurbani

Sri Satguru Jagjit Singh ji take special care towards the correct reading of Gurbani. When Hazuri Ragis recite Bani Gayan, if there is any incorrectness or fault then the true

lord immediately makes it known to the Ragis with a gesture. Sri Satguru Jagjit Singh ji have given special attention to the correct Gurbani pronunciation by the Hazuri Ragis. Spending much of his time and taking the help of many Sikhs the true lord has corrected the incorrect pronunciation of Bani. Presently the new children which learn the Ragas and are rising in the form of Kirtanias they are taught the correct pronunciation in the very beginning itself.

Sri Satguru Jagjit Singh ji take special care to prepare the youth to read Adi Sri Granth and Dasam Sri Granth Sahib correctly. The true lord commands that Maryada should be established in the youth. The young Pathis in the age group of 15 to 25 must be especially prepared.

Time to time correct reading is taught to the students in special correct reading training meetings. Master Darshan Singh, who has the mastery over the correct reading of Adi Sri Granth and Dasham Sri Granth Sahib, says that Sri Satguru ji seek that along with the correct readers of Adi Sri Granth Sahib more and more numbers of Sikhs should be able to read Dasam Sri Granth Sahib correctly. Sri Satguru ji commanded Master Darshan Singh that there is a lack of Akhand Pathis of Dasam Sri Granth Sahib so Satguru ji have commanded Master ji to prepare more and more such Pathis. The true lord have commanded the Sikhs living abroad also that they should read the Bani correctly so that the Sikhs may not get alienated from the Bani of Dasam Patshah ji also.

The faith in Gurbani

Apart from the high respect for the Gurbani, the correct reading of the Gurbani with complete sanctity and purity and the Maryada, to practice the Bani and lead life accordingly are also the commands of Sri Satguru ji. The true lord commands that one should not remain restricted to bowing the head to Adi Sri Granth and reading of Bani rather one should also practise according to Bani.

Sri Satguru Ram Singh ji taught Sikhs how to respect the Gurbani by reading it, contemplating it and obeying the commands of the Satguru written in it. He has commanded that while performing the Ardas one should request, ‘O Akalpurkh! In the form of a Guru what you have ordained in the Guru Granth Sahib, you also provide us strength to practise it also.’

Sri Satguru Jagjit Singh ji say:

“Bani is such a thing, place it in the paper it grows into a root. If somebody reads it the same Bani becomes a conscious form.”

“Read Gurbani and try to grasp its meaning.”

“We should read Bani in such a way that we have to get something from the Bani, then so much is achieved from the Bani.”

“Gurbani is light in this world and it is light if you practise on it.”

“If somebody takes bags full of wheat to his home but does not eat, then he has no benefit from it. It is written in the Bani, “Jinhi sun ke maniya tinha de ghar vasi.”

“Our main duty is to live according to the Gurbani and leave this world by dieing according to it, about which such is written-

“Rara ranghu ia manu apna ॥
hari hari namu japhu japu rasnae ॥
Re re dargah kahai na koue ॥
aao baithu aaderu subh deoue ॥”

The number of Paths of Adi and Dasam Sri Granth Sahib which Namdharis have performed perhaps no other Sikh sect could have performed it in such numbers, and these Paths have not been performed with sanctity and purity only, it has been also tried to obey the Bani, it is matchless everywhere.

According to what is written in the Gurbani Guru is its eyes, hands, feet and he professes.

The faith in the physically existing Guru has been approved and those have been labelled forlorn, bewildered and blind who do not believe in it, as is said-

“Bharami bhoola agiani andhule
bhrami bhrami phool toravaie ॥
Nirjeu poojehi mara sareveh
sabh birthi ghal gavavaie ॥੨॥
Brahmu binde so satigur kahiai
hari hari katha sunavaie ।
Tisu gur kau chhadan bhojan paat patamber
bahu bidhi sati kari mukhi sanchahu
tis puni ki firi toti na aavaie ॥੩॥
Satigur deu partakhi hari moorati
jo Amrit bachan sunavaie ॥”

- Sri Adi Granth pp.1264

Sri Satguru Jagjit Singh ji profess: “We live according to the commands of the Satguru, the Gurbani, we perform Bhajan accordingly, we keep faith in the physically existing Guru. We accept the place of Sikh according to the Gurbani, we try to lead our life according to Gurbani.”

A series of Sawa Lakh Paths

After the transportation of Sri Satguru Ram Singh ji to Burma in 1872, Sri Satguru Hari Singh ji and Sri Satguru Partap Singh ji during their relevant periods continued the flow of Nam-Simran, the Paths of Gurbani, Varnis and Havans for the glances of Sri Satguru Ram Singh ji. Similarly Sri Satguru Jagjit Singh ji have kept this flow continued.

Before the demise of Sri Satguru Partap Singh ji, in his last days, he commanded Vadde Baba ji, Sri Satguru Jagjit Singh ji whom Sri Satguru Partap Singh ji used to call Kaka ji, by name:

“Kaka may be the wooden bars of the roof of the room are to be sold, the Paths for the glances of Sri Satguru Ram Singh ji should not be discontinued.”

After seating on the sacred seat Sri Satguru Jagjit Singh ji performed the Sawa Lakh Bhogs of the Paths of Adi Sri Granth Sahib started for the glances of Sri Satguru Ram Singh ji and initiated by Sri Satguru Partap Singh ji, in 1961 at Sri Bhaini Sahib. During these Paths a special service as Path organisers was done by late Sant Amar Singh ji Bhagowal, Late Sant Gurbachan Singh ji Rodianwale and Sant Atma Singh Sankhtra ji, as per the commands of Sri Satguru ji.

After this for the second time Sri Satguru Jagjit Singh ji initiated Sawa Lakh Paths for the glances of Sri Satguru Ram Singh ji in 1972 during the Pardes-Gavan centenary of Sri Satguru Ram Singh ji. The Bhogs of these Paths were performed during the Assu fair in 1974 at Sant Nagar (district Sirsa). As Path organisers Sant Satnam Singh ji Delhi, Late Master Natha Singh ji Tepla (district Ambala) and Sant Gurdial Singh Cheema Raisar (district Sangrur) served on the occasion as per the commands of Sri Satguru ji.

For the Third time Sawa Lakh Paths were initiated by Sri Satguru Jagjit Singh ji in 1974 itself. The initiation of these Paths was done at Sri Bhaini Sahib. The Sadh-Sangat started performing the Paths by coming from cities and villages and staying at Sri Bhaini Sahib. Afterward it was commanded by Sri Satguru ji that Paths should be performed at home itself. As Path organiser Sant Gurdial Singh Cheema Raisar was given chance to serve on the occasion. Due to many reasons these Paths took much time. These Sawa Lakh Paths were completed in March 1997 (Samvat 2053) at the time of the Hola fair.

Sri Satguru Jagjit Singh ji commanded at the time of Hola fair that the Bhogs of these Paths would be performed at the time of Assu fair in 1997 (Samvat 2054). The series of the Sawa Lakh Paths was commanded to be initiated again which is continuing and the detail of the Paths performed is with Gurdial Singh Cheema (Raisaria).

From March 24 to 28, 1997 (11 to 15 Chetar 2053) the Hola fair was held at Sri Guru Hari Singh College, Sri Jeevan Nagar. At this fair Sri Satguru Jagjit Singh ji has commanded for the initiation of fourth Sawa Lakh Paths. Every family has been ordained to read Sri Adi Granth Sahib. Subas or organisers of every area would serve for getting the Paths done. Mainly the service as a Path organiser has been given by Sri Satguru ji to Sant Gurdial Singh Raisaria living at Sri Bhaini Sahib.

To calculate the Paths done by different families a register was to be maintained by Gurdial Singh Raisaria, Gurdial Singh wanted that the Satguru ji should hand over this register to me by duly writing some words in it so that with his blessings this task could be performed without any break and could be complete sooner at proper time. On the request of Sant Tarsem Singh (Personal Secretary) and keeping in view the sentiments of Sant Gurdial Singh signed the register on 19 April, 1997 (7 Vaisakh 2054) by writing these words on it with his sacred hands:

Ekoankar

Sri Satguru Ram Singh ji Sahay

7 Vaisakh 2054

07.30

Gurdwara Sri Bhaini Sahib

On the occasion of the Bhog of Hola fair in 1997 (Samvat 2054) Sri Satguru Jagjit Singh ji commanded during his sermons to initiate next Sawa Lakh Paths for the glances of Sri Satguru Ram Singh ji and said,

“The Paths for the glances of Sri Satguru Ram Singh ji are almost complete and their Bhogs shall be performed during the Assu Fair. These Paths we have performed to achieve the glances of Satguru Ram Singh ji, and would not discontinue in future also, these would be further done till we don't achieve the glances of Satguru ji. It is a must that we would achieve the glances. That is definite. Till then we would continue to perform these Paths. All the Subas and Jathedars should make a list of the Paths by the Pathis of their areas and hand it over to the Path-organisers. One are those Paths which would be performed at home by placing the complete Bir Sahib. Similarly some persons should

come and perform Path at Sri Bhaini Sahib so the next Paths may be started after these Sawa Lakh Paths. When we reap the crop then you think that now let us sow the paddy, and after harvesting paddy you think of sowing the wheat crop, the chain of crops goes on like this. Perform Paths at home or by coming to Sri Bhaini Sahib. Register it with the Subas or organisers of your areas that how many would perform Paths at home and how many would perform them by coming to Sri Bhaini Sahib.”

Sri Satguru Jagjit Singh ji do not only get these Paths done by the Sadh-Sangat but has been also coming in the on going Paths and perform Paths even. According to Sant Gurdial Singh Raisar many times during the previous nights the true lord has been coming to perform Paths during the on going Paths.

Apart from these Sawa Lakh Paths during the Assu fair and Hola Mohala fairs, at Gurpurabs and martyrdom-anniversary functions also the Bhogs of Paths are performed. During these fairs the Bhogs of the Paths of Lakhs of Bhagautis are also performed.

Apart from Sadharan Paths for the glances of Sri Satguru Ram Singh ji Akhand Paths are also performed at different places.

Sawa Lakh Paths of Chandi di Var

The Bhogs of Sawa Lakh Paths of Chandi di Var were got performed by Sri Satguru Jagjit Singh ji for the first time in 1971 at Mastangarh (district Sirsa). The service as Path organiser in these Paths was rendered by Sant Satnam Singh Delhi as per the commands of the true lord.

Second time the Sawa Lakh Paths of Chandi di Var were got initiated by Sri Satguru Jagjit Singh at Sri Bhaini Sahib on 20-9-82, which crossed the number one Lak and thirty five thousands instead of Sawa Lakh, these were concluded on 10-10-82. Havan of about 250 tins of Ghee was held. Total number of Pathis was three hundred who completed the Paths in twenty days with complete sanctity, purity and Maryada. Sri Satguru Jagjit Singh ji also used to do a Rolle duty in the ongoing Paths of Chandi di Var. The service as Path organiser during these Paths was performed by Sant Gurdial Singh Raisar and Late Master Natha Singh Tepla (Ambala) as per the commands of the true lord.

There may be any function, for its conclusion without any hindrance, as per the commands of Sri Satguru ji first Havans are performed. Sri Satguru ji have planned to initiate Sawa Lakh Paths of Chandi di Var now also.

Sermons of Sri Satguru ji about Gurbani

Sri Satguru Jagjit Singh ji say, “we are to move properly. What do the people say, we have nothing to do with it. when Sri Satguru Ram Singh ji commanded to wear Kachhehras, people provoked dogs to bite them. People said too much against the Namdharis. When the meals (of sanctity and purity) were separated they said many things then also. Giani Gian Singh ji has written-

“Jag jinke badere Bani parahte savere,
Guru Granth bin herai, Ann-jal-pan na karain ॥”

“Now if somebody says! “Guru Granth bin herai’ has been written by Giani Gian Singh. Then you should just see to it. He has said ‘herai’ only and has not said that read it. Then you should not read it.”

Such of these things we should not mould towards the worldly affairs, we should mould them towards what the Satgurus said only then we shall reach somewhere.”

“Tinhi ke Nhati, dhoop, deep ki kahan bakhyati
Pai hain na jhati, moos granth khaat je parain ॥”

“Rats have nibbled that Granth Sahib. And who preserved it? With Satguru Ram Singh ji’s arrival. Who got it published first? With Satguru Ram Singh ji’s arrival. Today if it is said about the Sikhs of Satguru Ram Singh ji, that they do not give due respect, it is not a right thing. But we have to move in the right direction by understanding the motive of the Gurus.

According to Gurbani-

“Gur mukhahu alae ta sobha pae tis jum kai panthi na painae ॥”

“Tera mukhu suhava jeeo sahaj dhuni Banie ॥”

Bani was there before Guru Arjan Dev ji also. Then with the Granths being existent what was need for Bhagwan Ram, Bhagwan Krishan, Guru Nanak Dev, Satguru Ram Singh, and all other Satgurus to come to this world? Because as such that Bani cannot be fathomed. I have to request you as per the Gurbani. It is written-

“Guru ki Bani, Gur te jati.”

It is straightforwardly written like this you listen it daily in the Anand Sahib-

“Dukh rog santap utre, suni sachi Bani ॥”

“Dukh, tap, rog which is there cannot be wiped off all till we don’t use the next line.

“Dukh rog, santap utre suni sachi Bani I

Sant sajan bhae sirse poore gur te jani I”

Satguru showers the sermons, the Bani which has been pronounced for our welfare, that has been pronounced by the Satgurus after being physically existent. The indications which appear in the total Bani all are from the physically existent Gurus.

‘Dhan dhanu pita

dhanu dhanu kulu dhanu dhanu su janani jini

Guru janie mae.” The indications of such type as have been told to you, “Gur thapi diti kandi jeo” These are all of physically existent Satgurus.”

This Bani of the Satgurus, this is listened today also, has been listened before toady also, would be listened further also, we enjoy it in the same amount because this Bani has given verdict-Guru Ramdas the true Lord has written that “Bani Guru Guru hai Bani” which is of the Satgurus that is bigger, havier. Those all Banis, as we talk that is also Bani, this is the Bani of such and such, what be utter that is Bani.

“Bani ta gavahu guru keru Banian siri Bani.”

“Bani Guru Guru hai Bani” That Bani which is bigger than all, ‘vichi Bani Amrit sare II”

‘Guru Bani Kahai-Guru utters Bani by Rasna.” Sewak janu manai partakhi Guru nistare.” Guru says-through Bani. And which is janu, sewak, Sikh he considers that Guru-Bani as sermons of the guru and then? Existent Guru emancipates.

“Avaro na janehi sabadi Guru kai”

“Shabad is of the Guru, not Guru. with the sermon of Guru, whosoever has remembered it, has performed Bhajan, that stands emancipated” As is:

“Bani Guru Guru hai Bani Vichi Bani Armit Sare II”

“Guru Bani kahai-Guru utters the Bani,

“Sewak janu manai partakhi Guru nistarai II”

There is no emancipation without the existent Guru II”

As per the commands of Sri Satguru Jagjit Singh ji by taking guidance from the Gurbani we should lead a better life. Sri Satguru ji say that from Gurbani the message of mutual love affection, unity and fraternity which we get, by adopting it a better society could be created in he world.

Fairs and Centenaries

When religious inferiority emerges in the country and the nation, the being forgets its duties that why has he come to this world? Where has he to go? How can he jump out of the cycle of birth-death? At that time to remind all this, to awaken the sleeping souls Great men, Sants, Gurus have been organising fairs. As per the same tradition Sri Satguru Jagjit Singh ji for providing a better chance for Satsang have been kind enough to get the religious fairs and functions organised form time to time.

The influence of Sangat

The Sangat of good people, sadhs and best persons emancipates the man. On the other hand kusangat drowns the man. A Punjab maxim says ‘Sang tarai kusang dobei’ also shows the same thing. Bhagat Kabir ji writes that Kusang is like this as a jujube tree near a banana tree. With the blowing wind the banana leaves shake chaur to the Beri and the Beri scratches the leaves of the banana tree. Similarly kusangat harms, so beware of the Kusangi sakat:

“Kabir mari marau kusang ki kel nikat jo berie ||
Uh jhulai uh cheeriai sakat sung na herie ||”

-Sri Adi Granth pp. 1369

On the other hand Bhagat Kabir ji writes about the Sangat:

“Kabir chandan ka birva bhala berio dhak plasse ||
Oe bhi chandanu hoe rahe base ju chandan pass ||”

-Sri Adi Granth pp. 1365

Bhai Gurdas ji call the Sadh-Sangat as chandan tree who showers fragrance on everythig and makes them like itself:

“Sadh Sangati Chandan biraku mili chandanu hoee ||”

As is the sangat similar influence is produced.

The son of Hakim Lukman started going to the tavern. Hakim tried to dissuade him but the boy said I only go there but don’t take wine. Lukman asked him to bring a

piece of cold charcoal. While bringing the charcoal his hand got black stains. Lukman told him that it is the influence of the Sangat. You go to the tavern and may or may not drink wine there but people would say that he drinks wine.

According to Gurbani:

“Sant sabha jaikar kari gurmukhi karam kamaue ||
Nirmalu nhavanu Nanak guru tirath dariuae ||”

-Sri Adi Granth pp. 1422

Sant-Sangat is Man Sarovar and bad Sangat is a puddle of the saline water. Sant Sabha should be eulogised and one should do the deeds of the Gurmukhs. When you would take bath you would become clean.

“Uttamu sangati uttamu hovaie ||
Gun kau dhavai avgun dhovaie ||”

-Asa Mahala 1. pp. 424.

Gathering of Gurmukhs

The uttam Sangat created by Satguru ji, Sat Sangat, is the Sangat of Sadhs, which is well tuned to the Lord Creator. Sri Guru Arjan Dev ji have termed such a Sangat as Maha Pavittar:

“Maha pavittar sadh ka sunge ||
jisu bhetat lagai prabh rungue ||”

-Sri Adi Granth, pp. 392-93

Sri Satguru Ram Singh ji commands all Sikhs to strictly affirm this Vaak in the Ardas.

“Wherever the gathering of human beings should be, that should be the gathering of Gurmukhs. The gathering of Manmukhs is not advisable.....”

The definition of Satsangat is determined by Sri Guru Nanak Dev ji like this:

“Sat sangat kaisi janiaie ||
jithai eko Namu Vakhaniaie ||”

-Sri Adi Granth pp. 72

The true sangat is with those people by sitting with whom the Nam is remembered, the lord creator is remembered. Those who have self interests they should not do the sangat. If we do a Sangat of the living-affectionate Sants and Sadhs of the lord creator, converse with them, then by seeing and listening them the love and attraction of meeting the lord creator also manifests in our mind. Then this thought emerges that why have we

come to this world after taking this rare human life and what should we do? our steps automatically start moving to our destination with a keen desire. The company of the true Sadhus shows us the way to move on the true path, becomes a beacon of life so that we may be able to successfully complete our journey of life and reach the destination.

Actually Sat Sangat is a ladder that takes us to the destination of emancipation. According to Bhagat Kabir ji:

“Kabir ek ghari aadhi ghari, aadhi hoon te aadh
bhagtan seti goste jo kine so labhe ||”

-Sri Adi Granth pp. 1377

By going to Uttam Sangat ego, maya and illusion is destroyed one can save himself from sin. The mind gets clean, Nam and Sach is achieved, one gets highly from lowly, the fear of Jum goes away, Sukh, Anand and Sehaj is achieved.

“Sat sangat mili mati budhi pae hau chhootai mamata jaale ||
Hari nama hari meeth lagana guri kie sabadi nihale ||”

-Sri Adi Granth pp. 1335

Sri Satguru ji's sermons (about Sat Sangat)

Sri Satguru Jagjit Singh ji say: (sermon of Sri Satguru Jagjit Singh ji).

“about sangat Bhai Gurdas ji have written that what is the effect of which Sangat:

“Kahu ki sangat mili
jeevan mukt hoee ||
kahu ki sangat mil
Jampuri jaat haie ||

These are the two paths. It is upon us to consider which one is acceptable to us.

“There is only one way to set the mind right that Nam should be remembered as per the commands of the Satguru. But only good company motivates for it.”

“Those who do sangat their minds are clean. They come to consider this sangat affair as good.”

“By achieving the sangat of Sat happiness is achieved.”

“Till we don't be in the Sadh Sangat, we cannot know about maryada.”

“Direct your children towards the Gurmat from their very childhood. While sitting at home tell the tales of old Sadhus to your children when they would be going to sleep. Talk about Sat Sang.”

“We have to certainly depart from this world. You should remember the Nam, read Bhajan Bani, and be in the company of Sat Sang and religious scriptures according to your religious faith. Those who keep faith in religion, those may be from any faith, keep their company for the sat i.e. truth True is the Lord creator, all other things are false.”

“We Namdhairs try to lead our life according to Gurbani. We understand that when there was no universe even then Guru was there, he is there now also, and would remain in the future.”

It is written in the Bani-

“Sangati ka gunu bahutu adhikae
pari sooa ganak udharee ||

Ganka got emancipated while teaching Ram, Ram to the parrot.”

“There is great outcome of going to the sangat. Sometimes when a man goes to the Sadh-Sangat, his past impurity is washed, continues to get washed. But he does not comprehend it, when he discontinues it some times then he repents. The time which has passed never comes back. Whatever has been done before the death, nothing can be done after that.”

“The sermon of the true lord is listened daily. It is not known to us on which day which line is going to affect us. So we should do satsang daily.”

“Kari sadh sangati simru madho
Hohi patit punite ||”

Similarly the mind should be prepared to come to the sadh-sangat daily, who knows when the mind gets out of it and tilts towards the Sadh-Sangat. We don't know with the affect of which line we would be going to be attached to the good side.”

“You come to the Sadh-sangat, you achieve many good things by coming to the Sadh-sangat. The mind settles here completely. But don't start watching a movie on the T.V. after going from here, or may go to a pub, or may not go to some bad company, and you go to sleep thinking about this thing, the good thing about the Sadh-Sangat so that you may stop when in sleep even then the mind would take us to the good place when we would be thinking of the good thing.”

“We should always have a company of those books in which we find about Satsang. We should have a company with those Sahdus who tilt us towards the side of Satsang.”

“Bisari gae sab tat paraeee ll
jab te sadh sangati mohi paeee ll”

For this it has not been written for any Hindu, Muslim, Sikh, Christian, Akali, Namdhari, not for anyone. Whosoever would have this thing in him for his is, “Parthae shkhi mahapurakh bolde saji sagal jahanai.” By coming in Sadh-Sangat this Tat is forgotten. And now comprehend further- when tat is forgotten, jealousy, rancour for someone also diminishes, then I have achieved the Sadh-Sangat. Till it is not forgotten, may be we may sit there for too much time, its sign is the Sadh Sangat has not still entered into us. Even then Satguru ji have written in the Bani. ‘Jis andari tati paraee hovai tisa kade no hovaee bhala.’ If you want your welfare then you all discard jealousy.”

“With the company of the Sadhus it comes to mind that body is mortal, even after making so much efforts it would not continue to exist.”

It is recorded in the sermons of Satguru Partap Singh the true lord that people found satsang Satsangi, though they may have found satsang from any Sadhu, they do not utter a bad word to anybody, they do not condemn anybody.”

“There is much greatness of Sangat. And the Sangat which has so much a greatness that cannot be said to be the greatness of its Satguru. Satguru ji have written in the Bani”

“Jah Satguru tah sat Sangati banaee ll”

It is nowhere written, “Jah sangat tah Satguru banaiya,” When Guru Gobind Singh ji moved towards Machhiwara, the Sangat had requested. O true Lord, now you must go, we cannot create you, the Sangat would emerge wherever you would go.”

“Do not come here considering it a gathering of worldliness. Come here considering it Sadh-Sangat. Sit considering it Sadh-Sangat, perfrom Bhajan....The days which are there, two, three or four days, during these days as much more and more Bhajan-Bani we would perform that much more attachment we would find towards the Satguru ji.

Since Sri Satguru Jagjit Singh ji had seated on the sacred seat he is not only maintaining the old traditions of holding fairs, religious functions but according to the times he is getting it more forward. Under the presence and sponsorship of Sri Satguru Jagjit Singh ji these ceremonies and fairs continue for the whole years.

Besides the fairs many centenaries are also celebrated on the large scale and the Gurmat-Sammelans have also been initiated.

Apart from religious fairs, literary fairs, annual Namdhari educational functions and music concerts are also organised from time to time, which would be described in the next parts of the book Parkash Punj, in the relevant chapters.

Centenaries

In the field of centenaries Anand-Karaj Shatabadi was celebrated on a large scale at village Khote district Ferozpur on 3-4 June, 1963 and 149 Anand-Karajs were completed.

In 1972 the Prades Gavan shatabadi of Sri Satguru Ram Singh ji was celebrated.

During the years 1990-92 Sri Satguru Partap Singh Avtar Shatabadi was celebrated in which under the guidance of Sri Satguru Jagjit Singh ji many books about Sri Satguru Partap Singh ji were published. Sri Satguru Partap Singh Avtar Shatabadi committee formed under the commands of Sri Satguru Jagjit Singh ji organised many functions. A Vichar Goshti on Sri Satguru Partap Singh ji was organised by Sri Satguru Jagjit Singh ji at Delhi in September 1990 in which intellectuals, writers, correspondents, historians and scholars participated. This literary gathering was held in the presence of Sri Satguru Jagjit Singh ji in the Commission Room near the Mandi House of the famous cultural centre of New Delhi. Sh. Shankar Dayal Sharma Vice President of India also visited there.

Sri Satguru ji celebrated the 500th year Parkash divas of Sri Satguru Nanak Dev ji, 300th year Parkash divas of Sri Satguru Gobind Singh ji and the 300th year Martyrdom day of Sri Guru Teg Bahadar ji. The 100th Martyrdom of Suba Sahib Singh was celebrated at Hazari Bagh.

Gurmat Summellan

By assembling preachers, Subas and Jathedars Sri Satguru Jagjit Singh ji initiated the beginning of first Gurmat Sammelan on 4 October 1991.

Second Gurmat Sammelan was held at Sri Bhaini Sahib from 30 September to 2 October 1993 under the auspices of Sri Satguru Jagjit Singh ji.

Third Gurmat sammelan was held at Sri Bhaini Sahib in the presence of Sri Satguru Jagjit Singh ji.

Fourth Gurmat Sammelan was held at Sri Bhaini Sahib on 2-3 October 1996 under the auspices of Sri Satguru Jagjit Singh ji.

New and old fairs

In the field of religious fairs mainly two large scale fairs, the Hola-Mohalla and Assu Fair are held with the blessings of Sri Satguru Jagjit Singh ji. The Prakash Utsav of Sri Satguru Ram Singh ji and Basant Panchmi fair are celebrated with great fervour. Besides fairs on the occasions of GURPURABS, fairs in memory of patriots and Martyr Singhs, Diwali, Maghi, Vaisakhi, Shaheedi Jor Mela of Chhote Sahibzadas at Fatehgarh Sahib etc., historical festivals and fairs on special occasions continue for whole of the year.

Shaheed Memory-Samagam and fairs in memory of Namdhari Shaheeds are hold at large scale in memory of Amritsar, Raikot, Ludhiana and Malerkotla's Sakas. The fairs in memory of the Martyrs were started by Sri Satguru Partap Singh ji.

Sri Satguru Jagjit Singh ji have started some new fairs in 1996-97 like shaheedi Jor-Mela of Chamkaur Sahib in memory of Vadde Sahibzadas, the fair of Prakash Divas of Sri Satguru Ram Singh ji at Banaras, Melas at Mandi Kalan and Sakraudi in memory of the Martyrs, fair regarding the last glances of Sri Satguru Partap Singh ji at Sri Jeevan Nagar on 26-27 Vaisakh, fair at Akal Bunga, fair at Ludhiana Railway station on 18 January on the day of Pardes Gavan of Sri Satguru Ram Singh ji, etc.

During these fairs the representatives and leaders of different religious sects, government officials, ministers and other eminent personalities also participate.

Basant Fair

Since many years with the efforts and hard work of Sri Satguru Jagjit Singh ji a fair at the luminance place of Sri Satguru Ram Singh ji at Raian is celebrated as Basant Panchami fair to celebrate the luminance day of Sri Satguru Ram Singh ji, which is also held at Sri Bhaini Sahib on a large scale. But from the many last years this fair is celebrated at Raian, the luminance place of Sri Satguru Ram Singh ji.

In villages, in cities, in foreign lands, where Namdhari Sangat resides, almost at every place the fair in the happy memory of the Luminance of Sri Satguru Ram Singh ji is celebrated as Basant fair at different times after one month of the Basant, on most of the places this fair is celebrated under the auspices of Sri Satguru Jagjit Singh ji. The Sangat of every place do daily Nit-Nem by rotation at different homes and on the fair day after performing the Bhog Langar is served. On the day of Bhog diwans of Jathedars are held and children recite poems and lectures. For the glances of Sri Satguru Ram Singh ji Bhogs of many Paths are performed. Because of the influence of Sri Satguru Jagjit Singh ji a fair at a new scale is initiated at Banaras.

Basant at Banaras

With the grace of Sri Satguru Jagjit Singh ji the luminance ceremony of Sri Satguru Ram Singh ji would be celebrated every year at Sampurnanand Sanskrit Vishav Vidiyala Vasanasri from 1997 (Samvat 2053) onwards. Varanasi is called Banaras or Kanshi also. In this ancient Sanskrit University of India Sri Satguru Ram Singh ji Peeth was established here on 15 December 1996. Though Peeth in English can be said University Chair i.e. Satguru Ram Singh Chair but the importance of Peeth is more than the Chair.

The inauguration of this Peeth was held by Sri Satguru Jagjit Singh ji on 15 December 1996 in a function held in this Vishav Vidiyala by lighting the lamp. The true lord said in his sermons-

“Sri Satguru Ram Singh ji would manifest physically and we would present this institution to his feet.”

Sri Satguru Jagjit Singh ji told the scholars of Banaras that we should learn Sanskrit and you should learn Gurmukhi. This thing aroused a very good response.

The authorities of Sampurnanand Sanskrit Vishav Vidiyala presented coconut, clothes and other materials, the maximum which they could do, as per the old tradition, to Sri Satguru Jagjit Singh ji and welcomed and respected him and presented him an old Sanskrit Granth “Guru Chandrody Kaumudi” written about 150 years earlier by Pandit Ram Naryan, with great respect. In this Granth Sri Satguru Ram Singh ji is eulogised. The University is publishing the translation of this Granth very soon.

“Satguru Ram Singh Peeth will organise research work for Ph.d, D.lit. After the approval of research work and thesis university will grant the degree. Pandit Rag Rang Sharma has been appointed the first professor of this Peeth, who is the scholar of Sanskrit and Punjabi both. Two students have been registered for the research work on the subject Sri Satguru Ram Singh ji. Dr. Renu Dwivedi, who is M.A. in Philosophy and Ph.d in the topic Bharat Darshan Mein kKranvad and now he has registered his name for the D. Lit Sh. Vijay Pal Kachhuvah has registered his name for Ph.d.

Satguru Ram Singh Peeth would celebrate the Prakash-Purb of Sri Satguru Ram Singh ji every year. Besides the research work Vichar Goshtis would be held from time to time.

As a first function this Peeth celebrated the Prakash-Utsav of Sri Satguru Ram Singh ji on 22-23 February 1997 (11-12 Phagun 2053) with great fervour in the main hall of the university under the auspices of Sri Satguru Jagjit Singh ji. I have also been lucky

enough to participate in the function. In this function apart from Sampurnanad Sanskrit Vishav Vidiyala teachers, professors, scholars and students engaged in the research work from Kanshi Vidyapeeth, Banaras Hindu Vishav Vidiyala, Delhi University, Punjabi University etc. also participated. It is famous about the Pandits of Kanshi that they are very rich in the field of education but they are very simple in living and dressing. The scholar teachers and students of the university come in the traditional way with Dhotis and Tilaks.

Very special Namdhari representatives, scholars, intellectuals, literary writers, media representatives, professors and principles and other eminent personalities from Dehli, Ludhiana, Jalandhar, Patiala, Ropar, Sri Jeevan Nagar, Daltonganj and Allahabad had participated in the function. The arrangement of this function and the service and care of the visiting Sangat was done by three brothers of Banaras Sh. Manjit Singh, Satwant Singh, Jaswant Singh and their families. The opening of this function was done by vaid Gurdev Singh with the blessings of Sri Satguru Jagjit Singh ji, who has come to this university to learn Sanskrit under the commands of Sri Satguru ji. Vaid Gurdev Singh has gifted his entire property to Sri Satguru Jagjit Singh ji.

The attractions of this function were the honour to Sri Satguru Jagjit Singh ji, a Goshti regarding Sri Satguru Ram Singh ji and the Pandit Sabha. The welcome to Sri Satguru Jagjit Singh ji was done by the scholars and Pandits of the university according to the ancient traditios of Kanshi.

In the inaugural session on 23 February 1997 the inaugural and welcome address was read by the stage organisar Dr. Vachaspati Dwivedi, Head Education department. The welcome address was read by Pandit Shvi ji Upadiyay. This welcome address or Tamar Patra was presented to Sri Satguru Jagjit Singh ji by Sh. Mandan Mishar Chancellor of Sampurnanand Sanskrit Vishav Vidiyala and Pandit Shiv ji Head Literature Sanskrit department. In this Tamar Patra from Sri Satguru Nanak Dev ji to Sri Satguru Jagjit Singh ji the eulogisation has been engraved in Sanskrit words.

Tamar Patra

Punjabi translation of Sri Satguru Virudavali

Ekoankar Satguru hoia, Usnu namaskar!

Ekonakar Sache Satguru sahiban namaskar!

Sri Satguru Virudavali

At this function the Hindi pamphlet 'Namdhari Sikh, Guru Maryada Prampara ate Gaurav' written by Prof. Kirpal Singh Kasel and translated by Sh. Pritam Singh Panchhi, 'Banaras-yatra Vishesh Ank' of Wariyam Risala and Sankrit Parcha 'Gandivam' (Editor Pandit Radhe Shayam Dhar Dwivedi) were distributed.

The speakers who spoke in the Goshti session of the function on 22 February were Prof. Ram Prasad Tripathi, Pandit Ram Rang Sharma, Pandit Dev Sarup Mishar, Mahant of the Nirmale Sect and administrator of the Sanskrit Maha Vidiyala Mahant Raghuvir Singh Shastri, Dr. Kamlesh Dutt Tiwari, Namdhari visiting from Delhi University Prof. Sukhbir Singh Gulati, Pandit Radhe Shayam Dhar Dwivedi, Sh. Jagdish Singh Editor Wariyam and Chancellor Sh. Mandan Mishar. Finally Sri Satguru Jagjit Singh ji spoke. The true lord said, that is the best time that is spent in the memory of the loving. You are very lucky who have sit together in the memory of Sri Satguru Ram Singh ji. Satguru provides knowledge formed eyewash and wipes away the darkness of ignorance....” The true lord preached to preserve the Indian civilization and maintain good conduct.

Sh. Mandan Mishar said, “we dedicate our faith, worship towards Sri Satguru ji. Sri Satguru ji everytime come here with new strength, new motivation.

Guru does not belong to any one sect he is common to all.

S. Manjit Singh thanked the all participants.

Two sessions were held in the function of 23 February. The topic of the first session was, “Sri Satguru Ram Singh ji’s life philosophy.” Stage organiser was Shi. Radhe Shayam Dhar Dwivedi.

The speakers in the session were- Prof. Raghunath Giri, Prof. Kirpal Singh Kasel of Patiala, Sh. Jaswinder Singh Delhi, Sh. Rag Rang Sharma, Sh. Mandan, Sh. Harvinder Singh Hanspal. Sh. Satguru Jagjit Singh ji spoke in Hindi and said, “The generation of the Satguru is going to continue for ever. If Kanshi word is erased from all the books even then Kanshi would not cease to exist. Similarly Guru is always existent, though efforts may be made to erase it from the books. Gurbani proves this thing well.” The true lord recited the Sawaya of Bhatts- Satjug tai manio, in whose end it is written that ‘Sri Guru raju abichalu atalu aadi purkhi phurmaio.’ The true lord told that the glory of Sri Satguru Ram Singh ji is eternally existant.

After this session open Langar was administered to scholar Pandit of Banaras and common Banaras residents.

In the second session Shastrarath was held in the Pandit Sabha on this topic- Guru Brahma, Guru Vishnu, Guru devo Maheshwar.

In this session stage organisor was Dr. Shiv ji Upadhiaye. Those among the Namdharis, Prof. Sukhbir Singh Gulati, Principal Ajit Singh Cheema and Principal V.K. Sabhawal from Guru Hari Singh collage Sri Jeevan Nagar also spoke for a few minutes. Keeping in view the paucity of time Prof. Tara Singh Anjan, Master Nihal Singh and the writter of this Granth Suba Surinder Kaur Kharal referained to speak. About three hundred Pandits, scholars and speakers were sitting in the Pandit Sabha for speaking on the occasion. Because of the paucity of time only these speakers could deliver lectures for a few minutes- Head of the Judicial Philosophy department Sh. Ram Pande ji, veteran scholar Pandit Datar Shastri ji, Shestrarth Shiromani Pandit Deva Sarup Mishar, Pandit Bamdev Tripathi, Pandit Kamlesh Tripathi, the General Secretary of Kanshi Vishav Prishad and Ram Raj Parishad Pandit Batuk Prasad Sharma Shastri, Dr. Kapil Deo Kishore, Sh. Purshotam Prasad Tripathi, Dr. Ram Chander Pande, Prof. Rajeshwar Upadhiay, Pandit Dr. Paramhans Mishar and Pandit Ram Prasad Tripathi President Pandit Sabha.

These scholars presented the gist of their thought in a few minutes time that how is Guru Brahma, how Mahesh and how is Parmeshwara. It was a very enjoying and knowledgeable goshti.

After the sermons of Sri Satguru ji the Pandits of Kanshi were formally honoured. Everyone was honoured with a flower garland, woolen warm shawl, fruits and sweetmeats by Sri Satguru ji. In this way this Basant function was concluded in a memorable way and all dispersed from there with this hope that such functions would continue to be held in future also.

Hola-Mahalla

Sri Satguru Jagjit Singh ji organise Hola-Mahalla at a very large scale every year. The large number of Sangat coming from within the country and abroad find an opportunity to hold Satsang in the presence of Sri Satguru ji. As per the wishes of Sri Satguru ji Hola-Mohlla is organised at Sri Bhaini Sahib district Ludhiana or at different places from time to time.

The method of celebrating holi is described in the Gurbani like this-

‘Lalu gulalu gahabra sacha rungu charhaoe lf’

-Sri Adi Granth pp. 18

‘Holi kini sant sev 11 Rungu laga ati lal dev ll’

-Sri Adi Granth pp. 1180

While creating the terms of Charhdi Kala for the Sikh society Sri Satguru Gobind Singh ji gave the name of Hola to Holi, and by mixing Bir Ras with Bhagati started the tradition of Hola-Mahalla at Sri Anandpur Sahib. With the passage of time when the sacredness of this festival was tended to be maligned then Sri Satguru Ram Singh ji started celebrating hola in the form of Gurbani, Katha Kirtan, Nam-Simran and religious preaching at village Khote district Ferozpur in Samvat 1922 and till the Pardesh Gavan from Samvat 1922 to 1927 (1866-1871) organised six holas at different places. Among these two holas of 1867 and 1871 were celebrated at Sri Anandpur Sahib. The tradition of collective Anand-Karajs at the time of the fairs was also initiated by Sri Satguru Ram Singh ji from the fair at village Khote, which is still continuing.

In the presence of Sri Satguru Hari Singh ji seven holas were organised from Samvat 1955 (1899) because due to the restrictions and strictness of foreign government the holas could not be celebrated for 27 years. Under the auspices of Sri Satguru Partap Singh ji the flow of holas again started. 53 holas were organised, which apart from the different places in India, were held at Thailand and Uganda (Africa). Sri Satguru Jagjit Singh ji kept the tradition of early gurus continue.

Under the auspices of Sri Satguru Jagjit Singh ji the regular flow of holas is continuing since 1960 (Samvat 2016). On the requests of the Sadh-Sangat apart from celebrating holas at different places in India under his auspices hola-Mahllas have been celebrated in foreign countries like Thailand, England and Tanzania etc. As per the wishes of Sri Satguru Jagjit Singh ji in 1972 (Samvat 2028), 1984 (2040), 1985 (Samvat 2041-42) hola mohallas were celebrated at different times at two different places.

The detail of the hola fairs held during the period of Sri Satguru Jagjit Singh ji is given below:

A.D	Samvat	Place
1960	2016	58, R.B. Gangnagar
1961	2017	Sri Bhaini Sahib
1962	2018	Bajakhana (Bathinda)
1963	2019	Sant Nagar (Sirsa)

1964	2020	Kariwala (Sirsa)
1965	2021	Sirsa
1966	2022	Delhi
1967	2023	Damdama (Sirsa)
1968	2024	Ludhiana
1969	2025	Mathadde Kalan (Jalanhdar)
1970	2026	Amritsar city
1971	2027	Anandpur Sahib
1972	2028	Sri Jagjit Nagar (Sirsa)
1972	2028	Bangkok (Thailand)
1973	2029	Kariwala (Sirsa)
1974	2030	Amritsar Kalan (Sirsa)
1975	2031	Amritsar Kalan (Sirsa)
1976	2032	Sri Bhaini Sahib
1977	2033	Sri Bhaini Sahib
1978	2034	Sri Bhaini Sahib
1979	2035	Sri Bhaini Sahib
1980	2036	Ranian (Sirsa)
1981	2037	Sri Bhaini Sahib
1982	2038	Gola Gokaran Nath (U.P)
1983	2039	Amritsar Kalan (Sirsa)
1984	2040	Sri Jeevan Nagar (Sirsa)
1985	2041	New Delhi
1986	2042	Sri Bhaini Sahib
1987	2043	Sri Bhaini Sahib
1988	2044	Sri Bhaini Sahib
1989	2045	Sri Bhaini Sahib
1990	2046	Sri Bhaini Sahib
1991	2047	Sri Bhaini Sahib
1992	2048	Sri Bhaini Sahib
1993	2049	Sri Bhaini Sahib
1994	2050	Sri Bhaini Sahib
1995	2051	Sri Bhaini Sahib

1996	2052	Amritsar Kalan (Sirsa)
1997	2053	Guru Hari Singh College Sri Jeevan Nagar (Srisa)

Sri Satguru Jagjit Singh ji have blessed us with one more thing that Avtar divas of Sri Satguru Balak Singh ji (17 Phagun Sudi Pooranmashi i.e. 28 February), the initiation of the tradition of Hola Mahalla by Sri Satguru Gobind Singh ji (18-19 Phagun i.e. 1-2 March) and the luminance divas of Sri Satguru Partap Singh ji (20 Phagun Chet Vadi Teej i.e. 3 March), by combining all the three he has made a Kumbh of Tribeni. The celebration of Tribeni of Hola Mahalla is held for about five days every year by the Namdharis with great fervour and enthusiasm.

The Namdhari Sangat, scholars, Sant Mahant, Jathedar, Kaveeshar, preachers, musicians and literary writers coming from inside and outside India enthusiastically reach to these fairs in Namdhari dress. Many Jatheders as per the ancient tradition, while entering Sri Bhaini Sahib recite Shabads with musical instruments. The scene of the fair becomes very attractive.

Among Namdharis no one used meat, liquor or any other intoxicant. All reach in the stage of Anand with the colour of Nam and the glances of the true lord. The entire atmosphere becomes fragrant and pure with the fragrance of Havans.

The entire congregation takes meals from the Sadavart Sarbloh Langar run by Sri Satguru Ram Singh ji.

Besides Katha Kirtan and Nam Simran in the fairs Sadh Sangats enjoy the listening of the diwan held by Jathedars. The greater benefit of it is having the spiritual glances of Sri Satguru ji.

In the last days of fair Suba Sahiban, Namdhari darbar, Namdhari vidyak Jathe etc. hold special assemblies. Gursikhi preaching and speeches of eminent persons take place and poetic symposium is also held. The Bhogs of Sri Adi and Dasam Granth Sahib are also performed. Sadh-Sangat finds the lucky opportunity to listen to the sacred words uttered by Sri Satguru ji.

The eminent personalities visiting the fair are blessed with siropas from the sacred hands of Sri Satguru ji.

The Diwans of Hallas by Namdharis with Dholak and Chhainas are very famous. After the Hazuri diwan these diwans continue regularly in the fairs. The Jathedars make

a series of their diwans and for a day and night and then next morning upto three these diwans continue. It is very enjoying and the Sadh-Sangat coming out from the night diwan in an ecstasy go out for answering the call of nature and after taking bath sit in the Kirtan of Asa di Var. Like this Satsang continues for day and night.

These fairs serve as the opportunity for strengthening their commitment for religion, brotherly love, common respect, literature and culture and also a milestone of the history.

For the success of these fairs and functions without any hitch, the world peace and fraternity, the Havans and Varnis are performed as per the commands of Sri Satguru ji.

The Assu Fair (Meditation-practice)

Sri Satguru Partap Singh ji used to perform meditation-practice in the month of Assu. Now in the memory of the great majesty Sri Satguru ji every year this Assu fair is held by Sri Satguru Jagjit Singh ji. (For detailed study of Assu fair read the chapter of 'Nam-Simran flow' in the same book).

Though Assu fairs were held at different times at different places by Sri Satguru Jagjit Singh ji but mostly Sri Satguru ji have been kind enough to hold these Assu fairs at Sri Bhaini Sahib (Ramsar).

With the blessings of the true lord individually the first Assu fair was organised by Sant Nidhan Singh ji Bajewale and his family at Damdama (Sirsa). And after-wards the commands for individual organising of this fair at different times was given to many others by Sri Satguru ji.

With the kind grace and blessings of Sri Satguru Jagjit Singh ji from the last some years the expenditure on holding the fairs for a year and also on Langar is borne by a single Namdhari family. Now the position is such that a list is made of those who offer for holding the fair and the service to perform this duty is allotted by Sri Satguru Jagjit Singh ji one by one.

In Samvat 2046 i.e. till 1989-1990 the tradition of paying the expenditure for all historic fairs including hola Mahala, including the expenses on Langer of Sri Bhaini Sahib has been started by the then president (late) of Namdhari Sangat (U.K) Sant Pritam Singh ji Rehal and enthusiastic youth Sant Jagtar Singh ji Viridi and earned the blessing of Sri Satguru ji.

From one Assu fair to the next Assu fair, the expenditure for whole of the year, including the expenses on Langar of Sri Bhaini Sahib, have been borne by these families:

Samvat	year	The families	Resident of
2046-47	1989-90	Late Sant Pritam Singh Rehal and Sant Jagtar Singh Viridi	U.K
2047-48	1990-91	Seth Suramrit Singh, Seth Sudarshan Singh, Seth Dharam Singh (Chawla family) sons of Seth Gurbaksh Singh Pritam	Bangkok (Thailand)
2048-49	1991-92	Sant Harjinder Singh Chana Steelman, S/o Suba Avtar Singh	U.K
2049-50	1993-94	S. Nirmal Singh and Bibi Gian Kaur	Canada
2050-51	1993-94	Suba Satnam Singh, S. Kulwant Singh, S. Surinder Singh, S. Narinder Singh Nairobi son of Suba Darshan Singh	Keneya (Africa)
2051-52	1994-95	Giani Santokh Singh, Suba Mahinder Kaur and their son Seth Mehtab Singh	Bangkok (Thailand)
2052-53	1995-96	Giani Santokh Singh Suba Mahinder Kaur and their son Seth Mehtab Singh	Bangkok (Thailand)
2053-54	1996-97	Naujawan Vidiyala Jatha	Bangkok (Thailand)

This way many blessed families are making their earnings worth appreciation by treading this path with the blessings of Sri Satguru ji. Sri Satguru Jagjit Singh ji ordain,

“Those who spend money for the Sudh-Sangat they are blessed by Sri Satguru ji. With the blessings of the Satguru they may spend more and more on the Sadh-Sangat but his money may not be misused. Money should not be wrongly spent on marriages, not on cinemas, not on meat and alcohol or trimming of beards, it should be solely spent on the Sadh-Sangat.

Blessing the families organising the fair Sri Satguru ji say,

“Only with the blessings of Satguru one can spend money on religious matters, it is very difficult to bear a religious fine.”

Maghi, Vaisakhi and Diwali fairs

The Maghi fair is celebrated every year at Mukatsar by Sri Satguru Jagjit Singh ji. Sri Satguru ji command that in the month of Magh Maghi should be celebrated by reading the religious texts and performing Bhajans.

The Vaisakhi fair is celebrated at Amritsar. Sometimes with the commands of Sri Satguru ji according to the time this fair is also organised at Sri Bhaini Sahib. The historic fair of Vaisakhi held at Amritsar in 1994 has a special significance. During this fair Sri Satguru Jagjit Singh ji appointed new Subas in different areas.

The Diwali fair is celebrated ordinarily at Sri Bhaini Sahib or Amritsar. Where buildings are illuminated with earthen lamps, candles and coloured electricity bulbs, crackers are used, and fireworks take place and at the same time whole of the day and night of diwali Nam-Simran, Katha Kirtan and Halle de Diwan are held.

The entire expenditure of the Diwali fair is borne by Bau Sukhwant Lal of Punjab Motor Workshop, Ludhiana for the last many years. Bau Sukhwant Lal ji passed away on 13 March 1997 with a heart attack. The Bhog of the Sadharn Path was performed in his memory by his family on 21 March 1997 at Namdhari Shaheedi Samark Ludhiana in the presence of Sri Satguru Jagjit Singh ji. Bau Sukhwant Lal ji had a deep faith in Sri Satguru Jagjit Singh ji. For holding the Diwali fair Bau ji used to say, 'I wish that I should get this fair celebrated till I am alive. After me my children would perform this duty.'

Bau Sukhwant Lal had two sons with the blessings of Sri Satguru Jagjit Singh ji. As per the commands of Sri Satguru ji Babu ji have brought up his sons in a Sikhi Sarup. The wife of Babu Sukhwant Lal, Bibi Kiran and daughter and sons are firm devotees of Sri Satguru ji.

Babu Sukhwant Lal has two brothers-Babu Harbans Lal and Babu Jaswant Rai. They are also Namdharis. The entire family has taken the Bhajan and are faithful servants of Sri Satguru Jagjit Singh ji and perform Bhajan Bani.

During the Diwali of Samvat 2050 (1993) Sri Satguru Jagjit Singh ji had professed, "The Diwali fair has taken place before your eyes, the need is to light the inner lamps along with the outer lamps. Bath is very much needed but internal bath is most necessary. It is written in the Gurbani:

'Jal kai majani je gati hovai nit nit menduk nahaveh
Jaise menduk taise oi nar phiri phiri jonee aaveh ll'

That bath makes no difference till there is no inner devotion. Perform one hour Nam Simran for an hour by yourself and ask others also to do the same and in every household one Sadharan Path per month should be performed from Sri Adi Granth or Sri Dasam Granth.

Shaheedi Jor-Mela of Fatehgarh Sahib

As per the commands of Sri Satguru Jagjit Singh ji a three day Shaheedi Jor-Mela in the memory of Chhote Sahibzadas, Shaheed Sahibzada Joravar Singh, Shaheed Sahibzada Fateh Singh is organised by Namdhari Sangat in the month of December (Poh) at Fatehgarh Sahib every year in the presence of Sri Satguru Jagjit Singh ji. Earlier the main arrangement of this mela was done by late Sant Kehar Singh of Ropar (My father-in-law). For the last some years the service at this mela has been taken over by the Bahadurgarhia family of Ludhiana. This mela is organised by Sant Saudagar Singh Bahadurgarhia and his sons Giani Joginder Singh (President Namdhari Sangat Ludhiana), Harbhajan Singh, Mahinder Singh and Raghubir Singh.

Shaheedi Jor-Mela of Chamkaur Sahib

“For about last fifty years the Sangat of our area had a desire in their minds that our Singhs should organise a mela at Chamkaur Sahib in the presence of Sri Satguru ji, which has been fulfilled now.”

The above are the words of Baba Hajara Singh Namdhari (Paternal uncle of Sant Kehar Singh Roparwale) of village Daihar (district Ropar) near Chamkaur Sahib. Vetern Namdhari Baba Hajara Singh S/o Baba Kalah Singh, Chamkaur Sahib tells us about this mela that in 1952 the Namdhari Sangat of village Daihar requested to Sri Satguru Partap Singh ji that a mela should be held at Chamkaur Sahib in the memory of Vadde Sahibzadas and bless us with it.” Sri Satguru Partap Singh ji said that the mela of Chamkaur Sahib would not be held by me, this fair would be held by Vadde Kaka (Sri Satguru Jagjit Singh) himself.” Sri Satguru Jagjit Singh ji commanded to initiate this Shaheedi Jor-Mela at Chamkaur Sahib from 22 December 1995 (7 Poh 2052).

First mela of Chamkaur Sahib was held by the Namdhari Sangat near Gurdwara Katalgarh Sahib. Though because of Sri Satguru Jagjit Singh ji, being away to abroad at the time of this mela, could not be physically present there but the commands of the true lord, his blessings and warm memory was enthusing the minds of the present Sangat and with the blessings of Sri Satguru ji this mela was concluded successfully.

The service to hold this mela of Chamkaur Sahib was done by Giani Joginder Singh Ludhianawale and his family and Suba Mani Singh Roparwale and his family. These Jathedars held diwans in this mela: Gian Martand Pandat Gopal Singh, Suba Mela Singh, Jathedar Iqbal Singh, Jathedar Naranjan Singh Tamkaudi, Jathedar Gurdip Singh, Jathedar

Gurbachan Singh Charand, Jathedar Balkar Singh, Jathedar Yodha Singh Vajid and Jathedar Arjan Singh Gaunsgarh. By reciting Kaveeshari Kaav Bhushan kavi Jeun Singh ji with his two disciples made it colourful. The diwan held by Pandat Gopal Singh was so impressive that so many persons swore to abstain meat and alcohol and asked for Bhajan. Hazuri Ragis Sant Harbans Singh Ghulla and Sant Sher Singh performed the Kirtan. In the end the writer (Suba Surinder Kaur Kharal) thanked the Sangat of Sri Bhaini Sahib, Bir, Ludhiana, Chandigarh, Panjkula, Manimajara, Kalka, Ropar and the villages of the Ropar district like village Daihar, Dhauran, Maujlipur and the surrounding areas, and also thanked all the Suba Sahiban, Ragi Singhs, Jathedars and Langaries and performed an Ardas at the feet of Sri Satguru ji that this mela should take place in future also with more and more enthusiasm.

The second Shaheedi Jor-Mela of Chamkaur Sahib was held on 21 December 1996. Seeing the words of Sri Satguru Partap Singh ji coming true the Baba of Daihar Hajara Singh was filled with ecstasy and felt as if Sri Satguru Partap Singh ji have manifested in the form of Sri Satguru Jagjit Singh ji.

The service of holding this mela was done by Suba Mani Singh Ropar and his family. The diwans of these Jathedars were held- Pandat Gopal Singh, Kavi Jeun Singh, Jathedar Narajan Singh, Jathedar Delip Singh Banjomaster. So many persons took oath to abstain from meat and alcohol after the sacred glances of Sri Satguru ji and asked for the Bhajan.

During this mela on the request of Baba Hajara Singh and other Sangat Sri Satguru Jagjit Singh ji visited their village Daihar Mundian (about three Kilometers away from Chamkaur Sahib).

Baba Hajara Singh used to adorn a white sharp Pagri. He had a desire in mind that if Sri Satguru Partap Singh ji may set his pagri straight only then I would adorn the pagri.

After the second mela of Chamkaur Sahib Sri Satguru Jagjit Singh ji took along Baba Hajara Singh to Sri Bhaini Sahib. After getting Baba Hajara Singh there the true lord straightened his Dastar with his own sacred hands. Baba Hajara Singh fell on the feet of Sri Satguru Jagjit Singh ji and in a tone of a renunciant he said he is Sri Satguru Partap Singh ji.

Sri Satguru Jagjit Singh ji have commanded that a Namdhari Dharamshala should be constructed at Chamkaur Sahib by purchasing a piece of land and a mela should be held here every year in the memory of Sahibzadas.

The Mela of Siarh (district Ludhiana)

(Mais administered the Amrit)

In Samvat 1920 Bikrami on 2 June 1863 on the day of Purnamashi of Jeth Sri Satguru Ram Singh ji made Mais to wear Kachheras and a tradition of administering them the Amrit was initiated at village Siarh, district Ludhiana. In the memory of this day a mela has been started to be held at village Siarh since 1996 (samvat 2053) as per the commands of Sri Satguru Jagjit Singh ji.

On 31 May 1996 on the occasion of the mela held at Siarh Sri Satguru Jagjit Singh ji professed that the Namdhari Bibis who wear Salwar now, they should vow here that they would wear churidr Suthan (Namdhari dress) in future.

The next mela at Siarh was held on 2 June, 1997 (20 Jeth 2054) in the presence of Sri Satguru Jagjit Singh ji.

At Siarh, in the attic of the house in which Sri Satguru Ram Singh were seated at that time when the Saka of Malerkotla was happening on 17-18 January 1872 (The English were martyring the Namdhari Singhs with canons and the sound of the firing of Canons was heard at the attic of Siarh), Sri Satguru Jagjit Singh ji have bought that house to preserve as a memorial. In the night of 16 January and the day of 17 January 1872 Sri Satguru Ram Singh ji remained in that house at Siarh. The roof of the house is still well built even after a lapse of so much time. Sri Satguru Jagjit Singh ji want that this house that brings the memory of the old and historic event in minds should be maintained as such and the sacred memorial of Sri Satguru Ram Singh ji should be preserved.

On 31 May 1996 when a mela was held at Siarh in the presence of Sri Satguru Jagjit Singh ji, we several persons went to see that house. Suba Mela Singh Rachhin told us that this house was owned by his father-in-laws' great grandfather Baba Bela Singh at that time. He had sold this house to somebody for Rs 800/- and now Sri Satguru Jagjit Singh ji have bought it.

Sant Tarsem Singh told that on 29-30 January 1996, when the mela of Shaheedan was held at Rampura Phul, Sri Satguru Jagjit Singh ji handed over the money to Suba Bela Singh Rachhin and Suba Darshan Singh Raisar to go and buy that house. This house has been purchased for Rs 95000/-. Sant Avtar Singh of Siarh had gifted his adjoining place touching this house to Sri Satguru Jagjit Singh ji. There is plan to buy other adjoining places also.

The house of the maternal village Nangal (district Ludhiana) of Sri Satguru Ram Singh ji has also been preserved as a memorial by Sri Satguru Jagjit Singh ji on the request of the village residents and melas would be held at this place also. The place of this maternal house has been personally visited by the true lord at the village Nangal and S. Nirmal Singh Engineer (Sri Bhaini Sahib) has been ordered to draw a building map.

Mela at village Khote (district Ferozepur)

(in the memory of the initiation of the Gurmati Rasam of Anand-Karajs)

On the next day of administering Amrit to the Mais at Siarh on 3 June 1863 (Jeth Sudi 10 1920 Bikrami) Sri Satguru Ram Singh ji had initiated the Maryada of Gurmat Anand-Karajs at village Khote (district Ferozepur) by fixing a vedi for Havan, and reading Lavans and performing six inter-caste marriages. In the memory of this day as per the commands of Sri Satguru Jagjit Singh ji a mela is held at village Khote every year.

At village Khote by negating the shackles of cast and creed the new Maryada of Anand-Karajs initiated by Sri Satguru Ram Singh ji surprised everybody. First of all Havan was performed. While performing the Havan instead of reading the Mantras the text of Gurbani was read. Then circumambulations were performed around the Havan-Kund (Vedi). While doing pheras the reading of text of four lavans was done from the Suhi Rag. Anands of the daughter and granddaughter of Baba Samund Singh and four others were performed. Carpenter's daughter and Arora's son. Pandits felt it a blow to their business. They first threatened self-immolation and then reported at the Bagha Purana police station. From police station to police station Sri Satguru Ram Singh ji were sent to Sri Bhaini Sahib on 14 June, from here Sri Satguru ji had to continue to appear in the court at Ludhiana.

Pardes-gavan yadgari Mela

At Ludhiana Railway station

On 18 January 1875 Sri Satguru Ram Singh ji were taken for transportation by a train from Ludhiana Railway Station. In the memory of that Pardas-Gavan as per the commands of Sri Satguru Jagjit Singh ji a gathering in the form of a mela was organised at Ludhiana Railway station on 18 January 1997 from 6 in the evening to 10 at night in a very renunciated, devoted and enthusiastic way. All the eminent persons of every community visited there and bowed their head in the memory of that day. Sri Satguru

Ram Singh ji freed the country, lectures on this topic were delivered, Jathedars organised diwans, and homage was paid to the martyrs of freedom movement. On this mela who reached especially, those were-Sh. Harnam Das Johar, Speaker PUnjab Vidhan Sabha, S. Sukhjinder Singh ex-education minister Punjab, S. Kuldip Singh Vadala ex.M.L.A. S. Amarjit Singh Bhetia, member SGPC and S. Gurbhajan Singh Sanyasi, Patiala etc.

On 17 January 1872 after listening the canon fire on the Shaheedi Saka of Malerkotla, in the evening Sri Satguru Ram Singh ji along with their attendants moved to Sri Bhaini Sahib on horsebacks. The true lord had yet hardly reached to Sri Bhaini Sahib that Thanedar Shah Vali Khan conveyed the orders of commissioner Forsith that you should immediately appear before the Ludhiana Commissioner. Sri Satguru ji asked Gurdit Singh to make a cart ready. Adorning the woolen Dastar on the head and wrapped in black Kambali Sri Satguru ji performed an Ardas and seated on the cart. Nanu Singh personal secretary, Suba Jawahar Singh and Suba Sahib Singh also sat along in the cart. Sri Satguru ji ordained the Sadh-Sangat standing there in a very pensive mood that distribute the Karah-Parsad of Sawa Giaran rupees and go to their respective homes but they should not sleep at night rather they should pray at night with a rosary in hand. At night around one Sri Satguru ji reached Ludhiana. Here Forsith was already waiting them. He continued to talk to the true lord for around three hours.

Suba Lakha Singh was taken into custody at Ludhiana itself. At about four in the morning of 18 January Sri Satguru Ram Singh ji along with Suba Jawahar Singh, Suba Sahib Singh, Suba Lakha Singh and personal attendant Bhai Nanu Singh were sent to Allahabad in a special train under the guard of the Gorkha Guards of Mr. Jackson, and afterwards from their Sri Satguru Ram Singh ji were transported to Burma.

In 1872 under the commands of Sri Satguru Jagjit Singh ji Pardes-Gavan centenary was celebrated at a very large scale.

Sri Satguru Partap Singh Yadgari Melas

On 8-9 May, 1997, (26-27 Vaisakha 2054) a mela was organised in the memory of the last glances of Sri Satguru Partap Singh ji at Sri Jeevan Nagar, at Sri Guru Hari Singh College Sri Jeevan Nagar (district Sirsa) (Read in the chapter Enthronement about 26-27 Vaisakh).

The day of Sri Satguru Partap Singh ji's departure to heavenly abode on 5 Bhadron is celebrated everywhere by Namdhari Sikhs inside and outside the country by performing Katha Kirtan and holding the diwans.

Melas on all Gurpurabs

The martyrdom day of Guru Arjan Dev ji, the martyrdom day of Guru Teg Bahadar ji, the luminance days of all Gurus, all Gurpurabs are celebrated in the form of melas by the Namdhari Sangat with processions in the cities and performing Bhajan-Bandagi and Katha Kirtan. Every year on 8 Maghar the mela of the Luminance day of Sri Satguru Jagjit Singh ji is celebrated with great fervour inside and outside India wherever Namdhari Sangat is residing.

Sri Satguru Partap Singh ji have ordained.

“If Gurpurabs are celebrated with mutual love and unity then these would be more enjoyable. If Akali Singhs are celebrating then Namdharis should go to them and if Namdharis are celebrating then they should also come, sit together, stay together, people should know that they are in complete conformity.

Mata Bhupinder Kaur Yadgari Mela

Sri Satguru Jagjit Singh ji have been graceful enough that since 13 September 1992 (29 Bhadron 2049) a mela has been initiated in the sacred memory of Mata Bhupinder Kaur ji (the Mehal of Sri Satguru Partap Singh ji and Mata ji of Sri Satguru Jagjit Singh ji) to be celebrated at Sri Bhaini Sahib every year. (Mata Bhupinder Kaur ji had departed to her heavenly abode on 25 Bhadron Samvat 1982 (September 1924).

During this first mela celebrated in the memory of Mata Bhupinder Kaur ji after the Kirtan of Asa di Var the Halle de Diwans of Jathedars were held in the day. After the afternoon Nitnam after the diwan held by Gian Martand Pandat Gopal Singh ji series of homage and lectures were organised. Sri Satguru ji delivered sacred sermons and Bhogs of many Paths were performed. A Pamphlet written by Kavi Pritam Singh about Mata Bhupinder Kaur ji was distributed among the Sadh-Sangat.

There was great enthusiasm in the Bibis for this function. The ex-president of Sarb Hind Namdhari Vidiyak Jatha (Istry wing) Bibi Mahinder Kaur Hoshiarpur, the then president Surinder Kaur Kharal (The writer of this book) and General Secretary Bibi Simarjit Kaur paid homages to Mata Bhupinder Kaur. The young girls of Delhi and Ludhiana delivered speeches on the life of Mata ji.

Panth Rattan Master Nihal Singh, Sant Tarsem Singh, Kavi Pritam Singh, Sh. Harvinder Singh Hanspal, Sh. Jagdish Singh Wariyam, Master Ajit Singh Cheema, and Sant Dalip Singh remembered the sacred personality and contribution of Mata ji in their own ways.

Sant Tarsam Singh said,

“First of all we should thank the great Satguru who awake us from slumber and said, why are you sleeping, Mata Bhupinder Kaur who has toiled much for the community, whose father-in-law and husband are great Satgurus and further who has such a son who is such a Satguru that none can match to him, and you have never tried to remember her even once in so many years and you are not even conscious about it, you do not remember it even!”

“I request with folded hands to the Satguru the true lord that bless us Sikhs today on this great day that our minds should be moulded in such a way that we should always obey your commands. We should not try, to say that the Satgurus should be like this, Satguru should do like this. If we may move to this side that the Sikhs should be like this then even one of us would not be Sikh. Satguru may bless us and our minds should become like this that whatever Satguru ji command to us we should practise it with complete loyalty and faith. If Satguru bestows us with royalty by his command we may enjoy that and if he orders us to be a recluse then we should accept it.”

“Demand it from the true lord that O true lord we should be acceptable to you. We should not have a separate existence. We should not run helter and skelter from this door to that door. It should not happen that neither we may get shelter here nor in the next world. If the true lord has caught our hand, then he should keep us with him, our mouth should always be towards the Satguru. I feel very much blessed that by awaking us from the slumber a day of such a great Mata ji has been celebrated. She was such a Mata ji who even after Satguru Partap Singh ji being her husband she considered him the Lord Creator and till her last day she obeyed his commands without a question. O true lord! be merciful and bless us with your company for ever.”

During this mela in memory of Mata Bhupinder Kaur ji Sri Satguru Jagjit Singh ji professed thus:

“Sri Satguru Partap Singh ji the true lord has made great efforts to collect history, the tales of Sadhus and saints and their solemn words through the available mediums, Basant Anks, Satjug etc. which has come to the Sadh-Sangat. Now if we look at that it is seen that such a tiny seed has grown into such a huge tree that if innumerable people may try their best even then they cannot collect such material to bring it before the people, the history which is scattered largely. The history is being penned down. Many such Sadhus who have departed from us, their videos and tape recorded cassettes are with

us. How these should be brought before the people in a perfect way when the time would come for that, nobody can tell it, but too much material is already ready.”

“Many people think that the material which is being prepared is too much and it seems burdensome to them. I feel that this should not be considered a burden. Every person who has come to this world has several duties to perform and for what he is deputed he has to go only after completing it. The historic material has been initiated to be collected by the Satguru and if we say that it is not initiated by Satguru Ram Singh ji then it is not like that, the tasks which have been performed by the Singhs of Satguru Ram Singh ji, the history has been created, and if the writers continue to write them it is not known that in how many Yugas they would become aware of this that something is happening.”

“The Sadh-Sangat has made a great effort for Mata Bhupinder Kaur ji. The tradition of Akhand Path is such that Satguru ji have not commanded to perform Akhand Paths on death and Gurburb. The greatness of Akhand Path or Bani is in it which is commanded. The performing of Akhand Path is restricted on the marriages. Akhand Path is so great a thing, Gurbani would be read and heard, but then it becomes a sin when it slips away from the commands of the Satguru. The command of the Satguru ji is such that the wife may have all the treasure and its keys but when the lord may wish he may turn her out of the house. The Sikhs should be like this who should know that may Guru not be angry on anything, Satguru have given this proof.

“The Lord Creator has created a mode that if we try to go out of that even then it cannot be done. It has been created in such a way that father has been created, mother has been created, son has been created, woman has been created, daughter has been created. They have their specified place. They should surely possess their places, but the rights beyond that vitiate the homely atmosphere. The sermons of the true lord have been recoded in such a way that I do not talk of the present Mais, but the Mais of those times used to sit on the ground if some elder person would have come to their home. It is recorded in the sermons of the true lord that these days Bibis keep sitting on the chair, the father-in-law may be loitering anywhere.”

“The Maryada which has been established by Satguru ji, it has suffered many attacks, and it would suffer it further even, but it is true that the pure gold may be rubbed on the ground in any measure it would not emit adulteration, the pure gold would ever turn out to be pure gold. It is also an instance that the axe cuts the sandalwood with its

sharp edge but even then Sandalwood tree adds fragrance to its sharp edge. The true lord Sri Satguru Partap Singh ji profess many times that who are good fathers they bring the features of their sons to them only. I do not talk of others.”

“The equality of Mais is not in this thing that if Singh has performed two circumambulations by walking in front then Mais should also take two circumambulations by remaining in front. It does not make it to be a Maryada. But in a home a Mai can create her place if she wants and that can be done with love, devotion and service. I have already told about the Maryada of Akhand Path.”

Somebody sitting behind had asked me that who has clicked this photo of Mata ji? From where it has been found? This photo was clicked by Sri Satguru Partap Singh ji the true lord with his own hands, sometime after her illness. This is her only photo.”

There was nothing like inequality in the family life in the home, our Bebe ji had no hurdle in her way. But the influence of Sri Satguru Partap Singh ji was so great that the whereabouts of our Mata ji were not normally known as to where she is.”

“Like this what the Satguru ji have created, I do not know about the other countries but in our own country you may see that the stature of women is shorter than the stature of men. If we leave everything aside even then with the fearlessness a man goes alone a woman can not go alone so fearlessly. Now from sometime women are becoming pilots otherwise there had been no pilot women earlier. There have been no restriction otherwise that they should not become pilots.”

“As Sri Satguru ji have professed that if somebody starts using more than his rights then a disruption starts in the family, may she be a lady of the house, may be some servant or attendant, it becomes a problem then. You just see how our Bebe ji kept the Maryada intact, motivated Mais to follow the Maryada, follow the Bhajan-Bani, and do it with full strength.”

“These days all the big topics of study are there Bibis remember them by heart too much. But how many Bibis are there who remember Japuji Sahib, Japu Sahib by heart? It takes a very short time. Bibis should make this programme that how many Bibis would think from today onwards that I would read the text of Panj Banis and would persuade this much Bibis to read the text of Panj Banis. As per the Maryada created by Satguru ji Bibi should remain at her native or in-laws house. These things are to be done by us.”

“Too many histories may be written, these are meagre. Whose history we write they have performed Bhajan-Bani. How the history would explain that this much Bhajan-

Bani has been performed? which word does this history have with which it can be described? How would it measure them? It can be done only if we after performing Bhajan-Bani, and having the similar thought write it from that place after reaching where they have created the history.”

“Sant Dalip Singh Panwanwale used to organise Shaheedan da Mela, now they have rendered service in this mela also. Sri Satguru Ram Singh ji had commanded,” all other punishments are easy to bear but it is very difficult to bear the punishment of religion.”

The income tax people may come and take away fifteen lakhs, that does not seem a burden, but if a mela is to be organised for the Sadh-Sangat it looks them a heavy burden.”

“Who spend money at this time on this side, those are very much blessed. the magnificence of our country lies in it that we should be firm in religion. As per the commands of Satguru ji by performing Nam-Simran, reading Bani we could tell the people that nobody should be killed, no theft is to be committed, no dishonesty is to be done to anybody, and with these things only there is the welfare of our country. By reading Bani our thoughts would change, and by reading novel our thoughts would change accordingly and by reading politics we would forget all this.

“I would request the Bibis that there should be freedom but with the limits of the commands of the Satguru. The freedom which we need for us that would harm us today and could harm us in future also.”

One Path of Sri Adi or Sri Dasam Granth per home in a month, Nam-Simran for one hour per family member daily should be performed, Sri Satguru Ram Singh ji manifesting before us would remove all our problems at that very moment when we would have a glance of Satguru ji. With this request I take you leave.”

Other Melas

Sri Satguru Partap Singh ji and Sri Satguru Jagjit Singh ji’s ardent devotee Chaudhari Jana Ram and his family lives in Rajasthan. This family organise several days mela from time to time in the presence of Sri Satguru Jagjit Singh ji. All of them greet Sri Satguru ji with deep devotion as per their tradition. All the members of this family lie prostrate in worship before Sri Satguru ji considering the God.

Such types of melas continue from time to time whole of the year at different places held by the devotes.

An anniversary mela in memory of Sant Karam Singh is held every year at his dera at Himmatpura, district Sangrur. With the boon of Sri Satguru Partap Singh ji Sant Karam Singh used to bless with a son to those who were not having. On Sant ji's words as much jewellery the needy ladies would have gifted to the langar those many sons would have born in their family. Sant ji would arrange a langar or clothes to the poor or would perform an Akhand Path with the money from the gifted jewellery, and would never keep it with himself. A mela on a very large scale is held at this dera of Himmatpure on 28-29-30 August.

The Republic day 26 January and Independence day 15 August are also celebrated by the Sangat of inside and outside India by performing Bhajan-Bandagi, Nam-Simran and Jathedars hold the diwans.

On 17 August 1997 (2 Bhadron 2054) fifty years anniversary is celebrated of the Indian freedom in the presence of Sri Satguru Jagjit Singh ji at the time of holding of Shaheedi Samagam in the memory of the Martyrs Singhs of Raikot Saka, at Namdhari Shaheedi Samarak, Jail Road, Ludhiana. At this large function S. Parkash Singh Badal, Chief Minister Punjab and all political, social and religious leaders were also visited.

Main Jathedar

During the period of Sri Satguru Jagjit Singh ji name of some main Jathedars are as below:

Gian Martand Pandat Gopal Singh, Jathedar Sewa Singh Delhi, Suba Mela Singh Rachhin (Ludhiana), Suba Sewa Singh Yamunanagar, Baba Chhinda Muhava, Kaav-Bhushan Kavi Jeun Singh and Rawel Singh, Jasvir Singh etc. Jathedar Amar Singh Nakaura, Jathedar Iqbal Singh Vadala Johal now Sri Bhaini Sahib, Jathedar Gian Singh Viroke, Jathedar Naranjan Singh Kakkar, Pandat Harbhajan Singh Khanduwali, late Giani Gian Singh Ghanupur, Jathedar Balwinder Singh Pauianwale, Sarab Jathedar Mandi's late Sewa Singh, Kartar Singh and Sadha Singh, Sri Bhaini Sahib's Jaspal Singh and Gurdip Singh, Delhi's Charan Singh Santgarh, Joga Singh, Dharam Singh, Pritam Singh, late Gurdip Singh, Gawalior's Suba Surinder Singh B.A, Mohan Singh and Amar Singh, Suba Ajit Singh Batala, Ludhiana's Rai Singh, Darshan Singh and Gurcharan Singh, Sant Nagar's Juginder Singh Mukta, Gurbachan Singh, Dalip Singh, Mewa Singh, village Amritsar Kalan's (Sirsa) Sudarshan Singh, vill Kirpal Patti's Pritam Singh and Jaswinder

Singh, Gurbachan Singh Charand, Naranjan Singh Tamkaudi, Naranjan Singh Kanganpur, Amar Singh Verka (Palia), Inder Singh Gill, Gurdit Singh Samra, Gurbachan Singh Vadali, Balwant Singh Kapura, Suba Sohan Singh Jamke, Surjit Singh Mustafapur, late Massa Singh Chugawan, Santokh Singh Wariah, S. Amar Singh Chandowal, S. Dan Singh Jodha Singh Wajid, Kavi Baj Singh, Suchet Singh Hoshiarpur, Hazara Singh Lucknow, late Sewa Singh Bhagta, Balkar Singh, Jagdish Singh Amritsar, Nirmal Singh Amritsar, Nirmal Singh Bhoenwali, Hazara Singh Jalandhar, Dalip Singh Muhawa, Ajaib Singh Bahadar Sain, Juginder Singh Dasuha, late Piara Singh Budhoharat (Dasuha), late Arajn Singh Gaunsgarh, Inder Singh Gagomehal (Amritsar), Santa Singh Moron, Puran Singh Padhana, Bhagwan ji Bharolianwali, Sher Singh Bharolianwali, Kaveeshar Pritam Singh, Sawinder Singh, Jasvir Singh, Kaveeshar Santokh Singh and Sathi, Kaveeshar Punjab Singh and Sathi, Kaveeshar Jarnail Singh and Sathi, Kaveeshar Darbara Singh and Sathi, S. Kartar Singh Bijliwal, S. Fouja Singh, Inder Singh Khartalanwale Gurdaspur etc.

Sri Satguru Jagjit Singh ji command to the Jathedars and preachers,

“Whichever the diwans are held, the diwan holders should keep in mind that they don’t demand money there, they should not keep the greed in mind. The financial and material needs of jathedars should be met from Gurdwara Sri Bhaini Sahib only. The true lord command to Jathedars and Ragis,

“Do not look to the gifts rather what you need take from me.”

The youth of the next generation has started holding the diwans. The students trained by Master Darshan Singh of Satguru Partap Singh Academy Sri Bhaini Sahib perform Katha and hold diwans. Many children organise very impressive diwans in the style of the old Jathedars. Some children recite Var also in which providing the examples from the Gurbani these are made very enjoying. Ranjit Singh, Rawel Singh, Narinder Singh etc. youngmen do kaveeshari. Jagdev Singh, Balwant Singh etc. sing Kawalis of religious tinge. Kaka Jai Singh (grandson of Sri Satguru Jagjit Singh ji) performs Katha and also holds the diwans. The names of some main young children who organise diwans is as below- Bikram Singh, Jagdev Singh, Gurlal Singh, Gursev Singh, Gurbhagat Singh, Didar Singh, Pavittar Singh etc. These children are so much blessed by Sri Satguru ji that watching their activities at the stage the audience becomes very surprised and pleased.

From time to time teacher camps are held and the children and youth is told about the Maryada. Administering of the Amrit, Sanctity, Havan, Varni and five Kakars are

described. Historic knowledge is also provided and speaking from the stage is also taught. For the better performance in the camp the winners are rewarded also.

In this way Sri Satguru Jagjit Singh ji provide us a fine opportunity to enjoy the Sangat by organising such melas. The holding of the Sangat of Gurmukhs, mela of Gurmukhs which liberates the cycle of birth and death, Sri Satguru ji create the means of public welfare, for which we are very thankful.

In the presence and under the auspices of Sri Satguru Jagjit Singh ji these melas and functions may continue to be held, Sadh-Sangat may find the opportunity to worship at this Guru formed pilgrimage and to hold the Satsang! I pray in the feet of the true lord.

Shaheed Yadgari Melas

The Shaheed Yadgari melas in the memory of the martyred Namdhari Singhs at Amritsar, Raikot, Ludhiana and Malerkotla are held every year at a very large scale in the sacred presence of Sri Satguru Jagjit Singh ji. These melas of the Shaheeds were initiated by Sri Satguru Partap Singh ji.

Shaheedi Mela of Amritsar

First of all the English had martyred four Namdhari Sikhs Lehna Fateh Singh Bhatra, Hakam Singh Patwari and Beehla Singh Narali of the Shaheedi Saka of Amritsar of 15 June 1871 by hanging them under a Banyan tree near Ram Bagh at Amritsar on 15 September 1871. At this place Sri Satguru Jagjit Singh ji have constructed a very magnificent Shaheed Memorial monument in the memory of these martyrs. The service of holding a mela here in the sacred presence of Sri Satguru ji is done by Sant Dalip Singh Pannav Delhi, who is from the family of the martyr of Amritsar Saka Lehna Singh.

Shaheedi mela of Raikot

In connection with the Raikot Saka of 15 July 1871 three Sikhs of village Pithon Mangal Singh, Mastan Singh and Gurmukh Singh were martyred by hanging by the English on 5 August 1871 near the Raikot Slaughter house. In memory of these martyrs of Raikot a mela under the commands of Sri Satguru Jagjit Singh ji is held every year at Raikot Ludhiana or Sri Bhaini Sahib. Initially this mela was organised by the Namdhari Sangat of Ludhiana but now from the last some years the service to this mela is done by Sant Sardara Singh of Ludhiana and his sons Suba Harbhajan Singh, Sant Bakhshish Singh and Sant Jagmohan Singh. The families of the martyrs and the residents of the village hold a mela every year at village Pihon in the memory of these martyrs at the place where they were cremated.

This mela of Raikot was held at 16-17 August 1997 instead of 5 August in the presence of Sri Satguru ji at Namdhari Shaheedi Samarak, Jail Road, Ludhiana because earlier Sri Satguru Jagjit Singh ji were on a tour abroad. On the occasion of this function the 50 year independence day of India was celebrated. On the occasion the Chief Minister Punjab S. Parkash Singh Badal and other ministers of Punjab also participated in the

function. In this function the pamphlet 'Jang-e-Azadi da Sarvark' written by Ajit Singh Lyall was also distributed. Addressing the large gathering of Namdharis, non-Namdhari Sangat, leaders of the political parties, religious and social leaders the Chief Minister of Punjab S. Parkash Singh Badal said that Kuka Lehar has made a great contribution to the freedom of India. The martyrs are the treasure of the nation, and those nations are strengthened who remember them. Punjabis are only two-two and a half percent of the total population of India, but the sacrifices of the Punjabis in the wake of the freedom of the country are more than eighty percent in whom Namdharis are in the frontlines. At this juncture we should rise above the partisan thinking and think about the whole country to maintain peace, tranquility and fraternity in Punjab.

Sri Satguru Jagjit Singh ji said that we Namdharis may be anything between Hindu, Sikh, Muslim or Christian but first of all we are Indians. He said that Sri Satguru Ram Singh ji created such Sikhs who put the noose around their necks with their own hands. Those were only Namdharis which came running before the cannon mouths. Those martyred at Jallianwala Bagh had not left their homes for dying there they had gone to listen the speeches. But the Namdhari martyrs had left their houses to get martyred. The true lord said that now we should discard our differences and march for our country with shoulder to shoulder.

One day prior to this function on 16 August the diwans of Jathedars were held the drama 'Topan de Moonh Moran wale' written by Dr. Harcharan Singh and directed by Dr. Sahib Singh was, played in the presence of Sri Satguru Jagjit Singh ji. With the efforts of Sant Tarsem Singh in 1997 this drama was played at Chandigarh on 15 June, Malerkotla on 15 July, Himmatpura 16 July, Ludhiana 16 August, again in the presence of Sri Satguru ji at Himmatpura on 29 August and Jalandhar on 14 September.

According to Vehmi ji the mela of Raikot was initiated by Sri Satguru Partap Singh ji like this. Through S. Inder Singh Chakravarti, Pandat Gopal Singh, Karam Singh Balam it was commanded by Sri Satguru Partap Singh ji from Mandi (Himachal Pradesh) that Vadde Baba ji should go to Raikot to hold a mela in the memory of martyrs of Raikot, so since then Sri Satguru Jagjit Singh ji initiated this mela in the memory of the martyrs of Raikot and is being organised every year.

Sant Taran Singh Vehmi writes about the period of 2016 like this:

“Satguru ji sent Pandat Gopal Singh ji and Chakravarti ji to Sri Bhaini Sahib from Mandi and sent a message to Vadde Baba ji (Satguru Jagjit Singh ji) that on the day of

21 Sawan Jathedar should take Shabadi to the mela of martyrs of Raikot, Gurmukh Singh, Mangal Singh, Mastan Singh and also to remind about the days of the martyrs of Amritsar and Malerkotla that similarly on those dates by going at those places Sangat should celebrate the memory of the martyrs and the world may be apprised that those true religious men embraced martyrdom like this.”

-Jas Jeevan part VI pp. 359

On 21 Sawan 5 August, Wednesday Baba Jagjit Singh ji took along Pandat ji, Chakravarti ji, Balam ji and other preachers Ragis and reached Raikot, much publicity and Langar was held in the memory of martyrs of Raikot, Karah Prased was distributed and after Havan the Bhogs of Paths for the martyrs were performed and Baba ji himself persuaded the Public the celebrate the melas in the memory of the martyrs of Amritsar and Malerkotla with similar fan and fare and said,

“Satguru Partap Singh ji the true lord have directed me and the Sangat to celebrate the fairs in the memory of the martyrs firmly.”

-Jas Jeevan Part VI pp. 360

Shaheedi Mela of Ludhiana

On 26 November 1871 in front of the Central Jail Ludhiana the English martyred Suba Giani Rattan Singh Mandi Kalan and Sant Rattan Singh Naiwala and hanged them under a Banyan tree on the allegation of instigating the Singhs of Raikot Saka, and in the memory of these martyrs a Martyrdom Yadgari Mela is celebrated at Sri Bhaini Sahib or Ludhiana every year in the presence of Sri Satguru Jagjit Singh ji. After the construction of Shaheed Yadgari Samarak at Ludhiana this mela is celebrated on a very large scale from last some years in this Namdharis Shaheedi Samarak situated in front of the Central Jail. At this Samarak the Sangat of Ludhiana also gathers in the form of a mela every week. Sri Satguru ji (if present at Sri Bhaini Sahib) also take part in it. Bhajan-Bani, Havan and Varnis are performed. Bhogs of Paths are also performed and Anand-Karajs are also held.

The Mela at Akal-Bunga

This year in January 1997 (Samvat 2053) a mela was held at Akal Bunga Sri Bhaini Sahib in the presence of Sri Satguru Jagjit Singh ji. The Shaheedi Jatha that went to achieve martyrdom at the Malerkotla Saka on 18-19 January 1872 had moved from Akal Bunga Sri Bhaini Sahib on 13 January 1872 after performing the Ardas there. The

loving Singhs forming this Jatha were served with Karah Parsad by Sri Satguru Ram Singh ji, and instructed about the further programme, made them determined with blessings for being firm on their duty towards religion and the country and not to bow before the cruelty and moved the Jatha from there. At this very place two Singhs Charat Singh and Uttam Singh had joined the Shaheedi Jatha who were kneading the flour at that time in the Langar of Sri Satgur Ram Singh ji. This Jatha started its journey from Akal Bunga and the leaders of this Jatha were-(Shaheed) Hira Singh Grewal of village Sakraudi (district Sangrur) and (Shaheed) Lehna Siingh Grewal. Mai Ind Kaur (Handiaya) and Mai Khem Kaur (Rarh) were active in the Jatha. In the memory of that day under the commands of Sri Satguru Jagjit Singh ji a mela was held for the first time at Akal Bunga Sri Bhaini Sahib in 1997 (Samvat 2053), Bhogs of Paths were performed.

Shaheedi Mela of Malerkotla

On 15 January 1872 in the Malerkotla happening in which cows were released by attacking the slaughter house, 65 Namdhari Sikhs of Sri Satguru Ram Singh ji were martyred by the English on this allegation with the canons in the Rakkars of Malerkotla. A twelve year old child Bishan Singh was cut into pieces with the sword. This Saka in itself is an example in the world history. These patriot Namdhari warriors came running before the mouths of the canons of the English and got martyred on 17-18 January who themselves had gone to get arrested at Sherpur police station on 16 January. Sri Satguru Ram Singh ji had negated the fear of death from their minds. An Englishman Sri Henry Cotton, who had come on a pleasure visit to India, has written in his travelogue, the Europeans are proud of one christ only. I have seen so many of the christs running to the mouths of the canons and embracing the death.

The English had laid canons in the Rakkars of Malerkotla, two of which were kept reserved and with the remaining seven the Jatha of the Singhs was martyred. These canons belonged to the kings of Patiala, Nabha and Jind States. Canons were brought from sangrur and Malerkotla also.

Shaheed yadgari mela at Malerkotla was initiated by Sri Satguru Partap Singh ji from 17-18 January 1955 (4-5 Magh 2022). Since then this mela is held every year. Earlier Sri Satguru Partap Singh ji and then Sri Satguru Jagjit Singh ji are holding this mela on a very large scale every year.

At Malerkotla the largest of the melas was held on 24 June 1993 in the presence and under the auspices of Sri Satguru Jagjit Singh ji. During this largest Shaheed Yadgari

Samagam the then Chief Minister of Punjab (late) S. Beant Singh had come. Many other ministers of Punjab had also visited there. On this occasion S. Beant Singh laid the foundation of Malerkotla Shaheedi Samark with the permission of Sri Satguru Jagjit Singh ji. (The construction of the Shaheedi Samark at Malerkotla was started on 5 December 1993. The construction is being carried out very speedily).

During this Shaheed Yadgari Samagam Sri Satguru Jagjit Singh ji commanded the authoress of this book (Suba Surinder Kaur Kharal) to specially invite the families of the martyrs for the occasion. S. Beant Singh was very happy to meet these families and said I feel that the families of the martyrs should be honored officially.

With the blessings of Sri Satguru Jagjit Singh ji a desire and devotion to search the families of the martyrs from their villages and to attach them to the feet of Sri Satguru ji started in my (authoress Suba Surinder Kaur Kharal) mind. Most of the families among them during the English Rule in India, under the suppression of the English, had forgotten the Namdhari Panth and their heritage. Many of them had even forgotten the glorious and magnificent history of the martyrdom of their forefathers. With the commands and motivation of Sri Satguru ji I have made efforts to find some of the families and attach them to the feet of the Sri Satguru ji.

During the annual Sarbhind Namdhari Vidiyala Sammelan at the Namdhari Farm of Sri Satguru ji at Banglore in June 1993 I was discharging the duties of the president of the women wing of the Sarbhind Namdhari Vidiyak Jatha. On the last day of the Sammelan on 14 June 1993 I requested Sri Satguru ji that I feel that I should go to the villages of the martyrs and deliver a special invitation to their families to participate in the Shaheedi Samagam of Malerkotla to be held on 24 June 1993. Sri Satguru ji permitted me to do this.

I and my husband (S. Bhagwant Singh) went to Rarh, Barnala, Pithon, Rampura Phul Mehraj, Mandi Kalan, Chaoke, Pirkot, Handiaia, Sakraudi, Chhanna, Dialgarh, Dhuri, Alipur Khalsa etc. villages and met the families of the martyrs and invited them to come to the Shaheedi Samagam of Malerkotla to have the glances of Sri Satguru ji. Many families came to this Samagam and Sri Satguru ji gave special attention towards them. The members of these families were introduced to the Chief Minister S. Beant Singh and the gathering. Since then the families of the martyrs come to attend Shaheed Yadgari Samagams at every place and with the blessings of Sri Satguru ji I would continue to make these efforts as per my capacity.

Shaheedi Mela of Rarh (district Sangrur)

Village Rarh which is called Rurhgarh also and presently falls in district Sangrur was earlier in Patiala State. This village has the honour of being the village of 12 years old Shaheed Bishan Singh who achieved martyrdom in Malerkotla Saka. In the presence of Sri Satguru Jagjit Singh ji the families of the martyrs and the village residents hold a Shaheed Yadgari Mela at village Rarh every year. Often this mela is held every year on 16 January with fan and fair as per the wishes of Sri Satguru Jagjit Singh ji.

Two elder brothers of Shaheed Bishan Singh, Shaheed Harnam Singh (14 years) and Shaheed Sadda Singh (24 years) were also martyred with cannons at the time of Malerkotla Saka. The father of Shaheed Bishan Singh, Shaheed Charat Singh was also martyred during the fight on account of the Saka. The mother of Shaheed Bishan Singh, Mai Khem Kaur was also a part of this Shaheedi Jatha. Mai Khem Kaur and Mai Ind Kaur wanted that they should also be martyred with the fire of canons but the English did not do that and released them after keeping them in the Patiala jail for some time.

Four other Singhs of the same village Rarh named Attar Singh, Hira Singh, Gurdit Singh and Naryan Singh were also martyred with canons in the Rakkar of Malerkotla. This mela of the village Rarh is dedicated to the memory of all these martyrs of village Rarh.

The Brave child Bishan Singh was martyred by cutting into pieces with the sword. On 17 January 1872 when Sikhs were being blown up with canons at Malerkotla, then seeing the innocent figure of boy Bishan Singh the wife of Mr. Kavan D.C. had felt pitiful. She requested Mr. Kavan not to martyr Bishan Singh. Kavan said that if he declares only once that he is not the Sikh of (Satguru) Ram Singh then I would spare him. When Bishan Singh was asked to utter these words then he said that I would utter these words into the ears of Kavan. When Kavan neared his ear to him Bishan Singh jumped and caught the beard of Kavan. His beard was only freed when the sepoy standing near cut his hands with a sword and then he was martyred by cutting into pieces.

The 500 Bighas land of Shaheed Bishan Singhs family was confiscated by the English government. The entire household was destroyed, only two members of the family had survived. The wife of the elder brother of Bishan Singh named Sadda Singh and their one and a half year old son Naranjan Singh. Naranjan Singh's mother took him to her native village Jhuner (district Sangrur) where he was brought up.

When Naranjan Singh got young then he came to Rarh with his mother and his wife Sant Kaur of Barnala city (district Sangrur) and again habitated his destroyed old house.

Naranjan Singh had two sons, the elder was Sarban Singh and younger Arjan Singh. Some time ago both of them have passed away. Mai Nihal Kaur (my Bhua ji) of village Bhaini Mehraj, (district Sangrur) the wife of Sarban Singh passed away on 21 February 1993 and her Bhog was performed in the presence of Sri Satguru Jagjit Singh ji.

The wife of S. Arjan Singh is presently living at village Alipur Khalsa with her sons and their families. This family is staunch devotee of Sri Satguru Jagjit Singh ji.

S. Sarban Singh (my Fuffar ji) have three sons, among from whom Lal Singh and Surjit Singh Chana attend to the services at Sri Bhaini Sahib and Balwinder Singh lives at Dhuri. These brothers hold a mela in the memory of the martyrs every year.

In the memory of Shaheed Bishan Singh, whose name we pronounce today with great pride, Sri Satguru Jagit Singh ji have established Shaheed Bishan Singh School.

The Singhs of Shaheedi Jatha had passed the night of 15 January near a well at village Rarh. Under the commands of Sri Satguru Jagjit Singh ji very soon a memorial of Shaheed Singhs would be constructed at village Rarh.

Shaheedi Mela of Rampura Phul (district Bathinda)

Every year in the presence of Sri Satguru Jagjit Singh ji the Sangat of Rampura Phul organise a meal on 28-29-30 January in the memory of the martyr Singhs of the area. Shaheed Waryam Singh of village Mehraj hailed from this area whose tale of martyrdom at the Malerkotla Saka is very popular.

Shaheed Waryam Singh was a relative of Maharaja Patiala. A recommendation from Mahraja Patiala had come for his release. On a hint from D.C. Mister Kavan the gunner said to him that you go aside you are short of height, you do not fit before the canon. Listening this Waryam Singh went and collected the bricks and boulders lying in the ground and raised a small platform with them and stood over it and told the gunner now you take aim, I fit before the canon. The gunner fired the canon and Waryam Singh went to join his martyred colleagues.

In the Malerkotla Saka, there had been four martyrs of village Mehraj from district Bathinda, Shaheed Waryam Singh, Shaheed Moga Singh, Shaheed Attar Singh and Shaheed Jodh Singh. Three martyrs were from village Gill-Shaheed Harnam Singh,

Shaheed Kesar Singh and Shaheed Waryam Singh. Shaheed Suba Giani Rattan Singh of village Mandi Kalan was martyred at Ludhiana. The memory of all these martyred Singhs is celebrated at Rampura Phul.

Shaheedi Mela of Sakraudi

The leaders of the Jatha of Shaheed Singhs of Malerkotla Saka were two brothers Shaheed Hira Singh Grewal and Shaheed Lehna Singh Grewal, who hailed from village Sakraudi (district Sangrur, Tehsil Bhawanigarh). Two other martyrs of Sakraudi, Shaheed Mit Singh (Majhabi Singh) and Shaheed Anup Singh were also martyred during Malerkotla Saka. There is village Dialgarh near Sakraudi, three Shaheeds of here Shaheed Nikka Singh Yadav, Shaheed Bhup Singh Dhindsa and Shaheed Waryam Singh Sandhu are also martyrs of Malerkotla Saka. In the memory of all the above martyrs a large scale mela was held at village Sakraudi in the presence of Sri Satguru Jagjit Singh ji. Though a mela is organised every year at Malerkotla in the memory of these martyrs but after the Saka of Malerkotla on 17-18 January 1872 a mela was organised at their village for the first time on 13 February 1997. The Bhogs of the Paths were performed. This mela of Sakraudi was held by the village residents, the Panchayat and the families of the martyrs.

Before the fair posters were pasted in the villages and cities and invitation cards were sent to the eminent persons. It was written on the poster:

Ekoankar
Sri Satguru Ram Singh ji Sahay
“Jaisi agya kini thakuri tis te mukhu nahin morio”
At Sakraudi
In the presence of Sri Satguru Jagjit Singh ji
Function in the memory of Namdari Shaheeds
13 February 1997 Thursday

You would be glad to know that Sri Satguru Jagjit Singh ji have showered us with grace that he has bestowed us with his valuable time for the area for organising a mela in the memory of seven martyrs. Shaheed Hira Singh, Shaheed Lehna Singh, Shaheed Mit Singh, Shaheed Anup Singh, Shaheed Nikka Singh, Shaheed Bhup Singh and Shaheed Waryam Singh are those martyrs who have sacrificed their lives at Malerkotla for their religion, country and nation and keeping the commands of their mentor Sri Satguru

Ram Singh ji before everything they passed their lives. It should be kept in mind that Sri Satguru Jagjit Singh ji have awaken us out of slumber and after the freedom till now it is the first function which is being organised in the memory of these great warriors. We the residents of the area are thankful to Sri Satguru Jagjit Singh ji that he has given us an opportunity to hold a one day mela in the memory of these martyrs.

With this every human being would get the guidance. The entire Sangat is requested that by participating in this sacred opportunity and having the glances of Sri Satguru ji and listening to the sacred sermons they should give meaning to their lives.

Baldev Singh Sarpanch
Gram Panchayat Sakraudi
and entire Sangat

With the presence of about four-five thousand Sangat in this large Sakraudi mela, Diwans were held by Suba Mela Singh Rachhin, Jathedar Amar Singh Nakaura and Kaveeshar Ravel Singh and colleagues. The honour for playing vital role in the success of this entire function goes to Sant Tarsem Singh (personal secretary of Sri Satguru Jagjit Singh ji) who performed the duty of organising the stage very wisely. In the function a pamphlet titled “Azadi Sangharsh da Paletha Panna” written by S. Ajit Singh Lyall was also distributed among the Sangat which was released by Sri Satguru ji.

Sakraudi’s master Nirbhai Singh read the Sanman Pattar written by the area residents to Sri Satguru Jagjit Singh ji and presented it to him. Sanman Pattar reads:

Sri Satguru Jagjit Singh ji is honoured by Nagar Panchayat Sakraudi and the Nagar residents. By dragging us out from the darkness of deceipt and falsity Sri Satguru Jagjit Singh ji is attaching us to spirituality. The history to Namdhari movement is a history soaked with blood. Where the life of the Namdhari is pure and true, based on deeds and religion, full of faith and service, to help the needy and aggrieved, to work hard with their own hands, there it is replete with sacrifices also. Their history is most struggling. They stood before the canons and achieved martyrdom. Sri Satguru Ram Singh ji were transported for life. So many Sikhs went to Kalepani and suffered cruelties. Their lands were confiscated, houses were dismantled, Satguru ji bestowed them with bravery. With the most matchless sacrifice the martyrs of Sakraudi village kept the candle of freedom kindled. They gulped the goblet of martyrdom at Malerkotla and became immortal. The families of Fatehgarh Chhanna are also among these martyrs. Due to the matchless personality of Sri Satguru Ram Singh ji in Punjab around ten lakh people

embraced Namdhari religion. This lehar was basically a non-cooperation lehar against the English. They were showing their protest against the English. This lehar has spread ferociously with the blessings of Sri Satguru Jagjit Singh ji. For blessing us with the Sakraudi fair we thank Sri Satguru Jagjit Singh ji on behalf of the entire Sangat.”

During this mela of Sakraudi on the persuasion of Sant Tarsem Singh hundreds of people vowed to abstain from meat and liquor. Sant Tarsem Singh said:

A chance has arrived, those who wish to abstain from meat and liquor and after asking Bhajan has to board the boat, they should come before Sri Satguru ji and asking the Bhajan they should start Nam-Simran, with the Simran of which S. Hira Singh, S. Lehna Singh and their many colleagues achieved martyrdom, with the remembrances of which we walk with our necks high and straight, you also become their colleagues. Satguru ji may bless us that if he has given us this figure, he may live in us and live in us in such a way as the martyrs have accepted every word of their Satguru and never considered their bodies more than a reed. The true lord may bless us that if he has kept us exclusive then he should preserve our modesty.”

The leader of the Malerkotla Shaheedi Jatha S. Hira Singh was a Sant of high calibre. He had so much staunch faith in his guru that once some hooligans along with the brother of Suba had teased the ladies. Jathedar Hira Singh and other followers got those teasers down from the horses and had beaten them mercilessly and said that on the one hand you are a brother of a Suba, and are teasing the ladies? Suba complained to Sri Satguru Ram Singh ji. Satguru ji make those mastanas stand in a row and had beaten them severely with sticks, and if we look at it from worldly angle they were not wrong also but can a worldly aspect think it that what is wrong and what is right? Mastana did not utter a word of grief rather they turned other part of their bodies before him and said please cast off our sins from this side also.

These souls attaching themselves with the feet of my Satguru ji (Sakraudi walas) never said such a thing that establish a school here, or construct a stadium here. they have asked for the spirituality only. Sri Satguru ji the true lord may bless them with the right they have for the heritage, they should get that heritage.

Akali MLA of Sangrur district S. Ranjit Singh Walia also paid floral tributes to the martyrs at this function of Malerkotla. The entire function was videographed and photographs were also clicked.

The representative members of the martyrs' families and the thirteen-members of the martyrs of this village managing this mela were also honoured by Sri Satguru Jagjit Singh ji.

With the motivation of Sri Satguru ji and his blessings and encouragement this organising committee honoured Suba Surinder Kaur Kharal (the author of this book) and S. Bhagwant Singh for their efforts to join the martyrs' families to the feet of Sri Satguru ji and presented them clothes through the sacred hands of Sri Satguru Jagjit Singh ji.

In his sacred sermons Sri Satguru Jagjit Singh ji said:

Param Satkaryog Sadh Sangat, for concentrating Mun Birti and purifying the Rasna all say loudly Dhann Sri Satguru Ram Singh ji! The Satguru ji after the departure of Sri Satguru Ram Singh ji for about 30-35 years who protected Namdharis from the sorrows, the cruelties of the English, once again say with a loud voice Dhann Sri Satguru Hari Singh! The Satguru ji who have blessed us with the know-how to hold these melas of martyrs, once again say with loud voice Dhann Sri Satguru Partap Singh ji! You have listened the Guru-Jas, have listened the Path of Gurbani. In the morning the Salokas of ninth Guru have been listened. To eradicate evils from the mun whatever has been told by Satguru ji through the Bani, that is Simran, Bani and Bhajan. Bani eulogises the Nam:

It is written in Gurbani

“Bhariai mati papa kai sung ॥

uhu dhpai navai kai rung ॥”

Soap does not touch there, nor the water does, nothing other affects it, who gives that Nam?

That is also written in the Gurbani:

‘Nam dia Gur parupkari

Dhann dhann Guru ka Pita Mata ॥’

The Shaheed Singhs who lived here-Shaheed S. Hira Singh Grewal, Lehna Singh Grewal and Shaheed Mit Singh ji, Shaheed Anup Singh ji, the photographs of Lehna Singh, Anup Singh are with Sri Satguru Ram Singh ji in those who six Singhs are going in front of the mare.’ Shaheed Bhup Singh, Shaheed Nikka Singh and Shaheed Waryam Singh from Dialgarh were there. Farid ji tell that what benefit we get by obeying the commands of the Satguru. As you have been told by Tarsem Singh that worldly seeing they were not at fault but it is Satguru who discloses the fault. He had tested them that

they would achieve martyrdom, can they bear anything or not? Then he kept his hand inside them. Then they suffered blows of sticks one by one. They requested then ‘O true lord! The sins of one side are still there, please dust them also.’

“Sri Satguru ji gave a stick blow on the head of Hira Singh, the head was torn off into four pieces but he did not utter a Singh even, he enjoyed it rather and was proved if Guru raprimands then it feels sweeten’ by the devotee Sikhs of Sri Guru Ram Singh ji. The Sikhs of Sri Satguru Ram Singh ji only could perform this that if Satguru ji went across the seas then the Sikhs of Satguru ji, Sri Satguru Ram Singh ji have gone,

‘Samund sagar hovai bahu khara,
Gursikhu langhi guru pehi jae II’

These lines were made truthful by the Sikhs of Sri Satguru Ram Singh ji. One Namdhari Sikh went to Muktsar (Gurudwara). There a Nihang Singh quarreled with that Sikh on some matter. While fighting he gave a baton blow on his head and wounded him. Nandhari Sikh kept mum and came back to his house. Such a time came that Nihang Singh suffered dysentery. He went out and fell down unconscious. The Sikh who was wounded by him, per chance he reached there. He watched him lying there and took the Nihang Singh to his house and looked after him. When the Nihang Singh came to his senses then he saw that it is the same Sikh who was wounded by him. He felt very much scared. Namdhari Sikh said, ‘Don’t be afraid, I have brought you here to look after you not to kill you. Nihang Singh asked,’ Whose Sikh are you? ‘Then he said that I am the Sikh of Sri Satguru Ram Singh ji. Then Nihang Singh further said, let me also have a glance of that Guru, take me to his shelter, I want to become his Sikh.’

These lines which are written:

‘Teekhan shastar kat dario, mun ka kino ros
Kal kahu ko lai sawario, kiso na dino dosh II’

“These lines have also been proved true by the Sikhs of Sri Satguru Ram Singh ji. You are very lucky who have achieved martyrdom from these villages you live there, are there relatives, relations. The hard labour which they performed, they gave away their bodies, their heads. You have to give one hour each for Nam Simran, do it strongly, Where it is commanded:

‘Dinu rati aradharu piaro
Nimakh na keejai dheela II’

You have to perform Nam-Simran there for one hour. This has been bestowed to us very gracefully by Sri Satguru Partap Singh ji the true lord. So perform Nam-Simran for one hour. Be strong and save yourself from the jealousy, ego, condemnation and back biting of this world. It does not have any feet and hands but it is so sweet that if we continue performing it for some time then the time passes like a flying object. Then if some fellow passes by him and he is asked who the such and such person has passed by him and he would say that I was keeping my attention there. Fix this attention to the feet of Sri Satguru Ram Singh ji. Sri Satguru Ram Singh ji the true lord have to bless us with his glances. Ninety of his commands have come true and ten are still to come true. Sri Satguru the true lord may bless the hands of Sri Satguru ji the true lord should bless you with his sacred hands. The Bhajan-Bani shall be performed this is what is loving to Sri Satguru ji.

‘Kamu krodhu lobhu mohu jeetahu

Aisi khel hari piari II’

“Now the Nam-Simran that has to be performed for one hour in that the sacred sermon of Sri Satguru Partap Singh ji the true lord shall be showered upon you. Listen to it very carefully and try to follow that, this I have suggested to you and pray for me also that I could also fulfill them all.’

These melas have been initiated by Sri Satguru Partap Singh ji the true lord. Since 55-56 with the blessings of the Satguru ji these melas are being held and would continue to be held in future. Suba Surinder Kaur ji and Bhagwant Singh have searched the villages of all Shaheeds and have organised these melas we are very happy on that. Pray in the feet of the Satguru ji that in this way the memory of Satguru ji may continue to be in our hearts and the worldly things may go out of our hearts. The man is sleeping with the influence of affection, he has to wake up by remembering the Nam, obeying the commands of Sri Satguru ji with this request to you I seek your permission to leave.”

During this Shaheedi Samagam a picture exhibition showing the history of martyrs was also organised.

Jor-Mela in the memory of Namdhari Shaheeds

In village Sakraudi a Namdhari Shaheedi Jor-mela was held in the memory of Shaheed Jathedar Hira Singh, Shaheed Lehna Singh, Shaheed Mit Singh, Shaheed Anup Singh of this village and Shaheed Bhup Singh, Shaheed Waryam Singh and Shaheed Nikka Singh of Dialgarh the Kuka Shaheeds who were martyred by the English

government by blowing them with canons on the allegation of killing the slaughtermen of Malerkotla in 1872.

On this occasion the head of the Namdhari organisation Sri Satguru Jagjit Singh ji paid homage to the martyrs and persuaded the Sangat to live a pure and sacred religious life. He sermonised that every Namdhari should be ready at every time to sacrifice his life for the country and the nation. He said that every Namdhari Sikh should lead his life as per the commands of Sri Satguru Ram Singh ji. He told that by organising an armed struggle under the leadership of Jathedar Hira Singh Namdhari Singhs had initiated the first armed struggle of freedom. Bhawanigarh, 1 March (correspondent)- Eight miles away from here in Sakraudi village a Namdhari Shaheedi Jor-mela was held in the memory of Shaheed Jathedar Hira Singh, Shaheed Lehna Singh, Shaheed Mit Singh, Shaheed Anup Singh of this village and Shaheed Bhup Singh, Shaheed Waryam Singh and Shaheed Nikka Singh of Dialgarh, the Kuka Shaheeds who were martyred by the English government by blowing them with canons on the allegation of killing the slaughtermen of Malerkotla in 1872.

On this occasion the head of the Namdhari organisation Sri Satguru Jagjit Singh ji paying a tribute to the Shaheeds persuaded the Sangat to live a pure and sacred religious life. He sermonised that every Namdhari should be ready at every time to sacrifice his life for the country and the nation. He said that every Namdhari should lead his life as per the commands of Sri Satguru Ram Singh ji. He told that by organising an armed struggle under the leadership of Jathedar Hira Singh Namdhari Singhs had initiated the first armed struggle of freedom.

On this occasion the Akali MLA of Sangrur constituency Sh. Ranjit Singh Balian while paying the tributes to the Shaheeds said that due to the sacrifice of these martyrs today village Sakrandi has the honour of calling it the village of Singhs. On the occasion Ragi and Dhadi Jathas delighted the Sangats with Vars and Kirtan of the Gurbani. The main attraction of this Shaheedi function was the picture exhibition highlighting the history of the martyrs. For the success of this function Sant Tarsem Singh and Suba Bibi Surinder Kaur Kharal played a lead role. District president Gurmail Singh made special contribution in this function. Langar was also arranged at the function. The village Sarpanch Baldev Singh presented gifts to Sri Satguru Jagjit Singh ji on behalf of the village residents and martyrs' families. A booklet named 'Azadi Sangharsh da Paletha Ank' was distributed among the Sangat free of cost.

Before this function the Sangat of the village brought to the notice of Satguru Jagjit Singh that in the name of the Shaheeds the Pucchhan are given and the Samadh is being construction in the village. He warned the lady to abstain from such actions and gave a notice of 15 days to dismantle the Samadh. He said that such false practices are an insult to the sacrifices of the martyrs.

The news published about the mela in Punjabi Tribune and other newspapers goes like this:

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Before this function the Sangat of the village brought to the notice of Satguru Jagjit Singh ji that in the name of the Shaheeds the Puchhans are given and a Samadh is being constructed in the village. He warned the lady to abstain from such evil deeds and gave a notice of 15 days to dismantle the Samadh. He said that such false practices are an insult to the sacrifices of the martyrs.

Mela of Mandi Kalan

In the memory of Shaheed Suba Rattan Singh the Sangat of Rampura Phul and people of village Mandi Kalan held the first ever Shaheed Yadgari Samagam on 17 February 1997 at his village Mandi Kalan (district Bathinda) in the presence of Sri Satguru Jagjit Singh ji.

On 16 May 1993 when I (Suba Surinder Kaur) went to the villages of the martyrs after taking permission of Sri Satguru Jagjit Singh ji, my husband S. Bhagwant Singh and my brother (son of my Bhua) Sant Lal Singh Rarh also went along with me. That day I went to village Mandi Kalan (the village of Shaheed Suba Giani Rattan Singh.)

There is no living member from the family of Shaheed Suba Giani Rattan Singh. Suba ji and his brother Sh. Harnam Singh Kannu, both of them were not married. The residents of village Mandi Kalan are preserving the memory of the Shaheed of their village.

An old man of village Mandi Kalan Bhai Vir Singh Nirvair, who is writer and a social worker, with his personal efforts started to construct a school near the village. Afterwards the village residents and other donors started contributing to it and a very magnificent Senior Scondary School emerged there. The main hall of the school was named 'Shaheed Suba Giani Rattan Singh Hall.' There are two sports clubs at village Mandi Kalan namely 'Kuka sports club' and 'Shaheed Giani Rattan Singh Kuka Yadgary Club.' The blood donation and eye camps are organised by these clubs. Since 1972 every year these clubs are organising 'Shaheed Suba Giani Rattan Singh Yadgari Tournament.' I meekly made known all these things to Sri Satguru ji. On 27 January 1996 the panchayat of Mandi Kalan invited me to the tournament and after taking the permission of Sri Satguru ji I along with S. Bhagwant Sinh and Master Nihal Singh went to this tournament.

On the occasion of the Shaheedi Samagam held at Rampura Phul on 29 January 1995 the Principal of Mandi Kalan Senior Secondary School S. Karam Singh Grewal requested to Sri Satguru Jagjit Singh ji that he wants the inauguration of 'Shaheed Suba Giani Rattan Singh Yadgari Hall' to be done by the sacred hands of Sri Satguru ji so some time may be spared for it, Sri Satguru ji consented to spare some time.

After that the Principal of the school S. Karam Singh, Sarpanch of Mandi Kalan, panchayat members, teachers of the school and Dr. Lakhbir Singh Kuka from Rampura Phul and president of the Namdhari Sangat S. Baldev Singh etc. came to Sri Bhaini Sahib for three or four times to Sri Satguru Jagjit Singh ji with the same request and fixing the suitable time. This auspicious day came on 17 February 1997 when Sri Satguru Jagjit Singh ji inaugurated the 'Shaheed Suba Giani Rattan Singh Yadgary Hall' Mandi Kalan. Five large size portraits of Sri Satguru Ram Singh ji, Sri Satguru Jagjit Singh ji, and concerning the Shaheeda Sakas, created by Sant Mahinder Singh artist Delhi have been placed in the hall.

Apart from the captions of the sermons of Sri Satguru Ram Singh ji, Sri Satguru Partap Singh ji and Sri Satguru Jagjit Singh ji in this hall the captions about Sri Satguru Ram Singh ji and the Namdhari Panth, eminent personalities like Pandit Jawaher Lal Nehru, Neta ji Subhash Chander Bose, Shaheed Bhagat Singh, Baba Sohan Singh

Bhakna, Sh. Ravinder Nath Tagore, com. Sohan Singh are also inscribed. There are two boards outside the hall on one of which the Namdhari history and on the other the life sketches of Shaheed Suba Giani Rattan Singh are inscribed.

Before this Samagam of Mandi Kalan posters were pasted in the villages and cities of that area and invitation letters were distributed.

The posters read like this:

Ekoankar

Sri Satguru Ram Singh ji Sahay.

Sura so pehchaniye ju larai din ke het.

purja purja kat marai kabhun na chhadai khet ||

Samagam in the memory of Namdhari Shaheed Singhs 6 Faggan Bikrami Samvat 2053 i.e. 17 February 1997 the day Monday. The main hall constructed at Govt. Senior Secondary School Mandi Kalan in the sacred memory of Shaheed Suba Giani Rattan Singh ji Kuka Mandi Kalan shall be inaugurated by Sri Satguru Jagjit Singh ji with his sacred hands.

Respectable area residents,

You are humbly informed that militant patriot of the history of freedom movement of the country Suba Giani Rattan Singh Kuka Mandi Kalanwale along with his colleague Rattan Singh Kuka Naiwala were martyred by hanging at the central jail Ludhiana by the English Rulers without any trial. Kissing the silky noose Shaheed Giani Rattan Singh Kuka had challenged the English officer with these words:

“You he-cat, keep your mouth straight why are you standing with a back to me! I would be coming back after taking birth from some mother’s womb within just nine months. After becoming young I would avenge upon you then.”

Under the auspices of Sri Satguru Jagjit Singh ji this Sherdhanjli Sumagam is taking place and you are cordially invited to attend it.

Request by:

Shaheed Rattan Singh Kuka sports club

Mandi Kalan, Gram Panchayat,

Principal and the staff Mandi Kalan and Namdhari Sadh Sangat .

This large Shaheedi Samagan of about four-five thousand audiences concluded with great success and left a memorial mark in the area. In this Samagam held in the grounds of Senior Secondary School Mandi Kalan first of all these Jathedars held their diwans:

Giani Martand Pandat Gopal Singh, Jathedar Naranjan Singh Kakkar and Jathedar Amar Singh Nakora.

Accepting the magnificent welcome with the flower garlands Sri Satguru Jagjit Singh ji uncovered the foundation-stone and inaugurated the hall by cutting a ribbon. He also watched the picture exhibition regarding the Namdhari History.

In the success of this Samagam the leading role was played by Sant Tarsem Singh, who organised the stage and conducted the Samagam successfully. A pamphlet titled 'Azadi Sangharsh da Palettha Panna' written by Sh. Ajit Singh Lyall (Secretary Namdhari Darbar) was distributed at the time of the inauguration. Giani Tej Parkesh ji, professor of Shaheed Samarak college took active part in the Samagam. (Prof. Tej Parkash ji passed away on 30 June 1997. His Bhog was performed at Rampura Phul on 11 July) His son Sh. Mahesh Sharma correspondent published the news of this Samagam in all newspapers.

The Namdhari Sangat of Rampura Phul the eminent persons, Sarpanch Panchayat of village Mandi Kalan and principal of the school Sh. Gurtej Singh and staff members fully cooperated to make this Samagam a success. Suba Jarnail Singh (Bathina) brought his own attendants and made a proper arrangement of stage, Palki and milk etc.

The speakers in this samagam of village Mandi Kalan were: Pandat Gopal Singh, Sant Tarsem Singh, Bhai Vir Singh Nirvair, com. Kartar Singh, Principal Gurtej Singh, Giani Tej Parkesh, Sarpanch of Pitho S. Balwinder Singh, Sh. Hajari Lal Bansal, Principal Shaheed Samarak Girls College, Giani Attarjit Singh story writer Bathinda, Sh. Pawan Kumar (President Rampura Phul Vapar Mandal), Sh. Anil Kumar Jeweller Social worker, Sarpanch Sukhwinder Singh Mandi Kalan, Suba Mela Singh Rachhin, Suba Surinder Kaur Kharal, Sant Dalip Singh, Dr. Lakhvir Singh Kuka, Master Labh Singh, Hajuri Sewak Sant Harpal Singh etc.

First of all com. Kartar Singh read a Sanman Pattar written regarding Sri Satguru Jagjit Singh ji and presented it to Sri Satguru ji.

Sanman Pattar

Ekoankar

Sri Satguru Ram Singh ji Sahay

We all the residents of the village and the Gram Panchayat take the pleasure of greeting Sri Satguru Jagjit Singh ji this day on 9 Faggan Samvat 2053 i.e. 17 February

1997 day Monday and thank him for inaugurating the Shaheed Suba Giani Rattan Singh Kuka Yadgari Hall with his sacred hands. Namdhari brothers have suffered matchless sacrifices in hundreds of number for the country, religion and the nation and suffered cruelties which raised the head of India. Indian nation is imbued to the Namdhari Singhs and Sri Satguru Ram Singh ji. Sri Satguru Ram Singh ji have strengthened Suba Giani Rattan Singh ji of this village by blessing him with the Bhajan-Bani and made him a great soul and rejuvenated him so much that in the days of British Rule when it was very difficult to go against the wishes of the English, Sri Satguru Ram Singh ji and his warrior Singhs boycotted the English rule and told the English that we can take care of the rule of our own country and we cannot tolerate disrespect to religion. Among these warrior Suba Rattan Singh was one, for which we the area residents and the village residents feel proud because by residing at Mandi Kalan Suba Giani Rattan Singh motivated the people of the area and achieved martyrdom and shone the name of Mandi Kalan in the entire world.

We consider it our duty to request at the feet of Sri Satguru Jagjit Singh ji that in the construction of this Yadhgari Hall the Nagar Panchayat and the village residents, Shaheed Rattan Singh ji Kuka Sports Club, S. Ganda Singh ji Bhullar, Principal Karam Singh ji Grewal, and present Principal Gurtej Singh and the entire staff have contributed with body, mind and money. The village residents and area residents thank them for this gesture. Sri Satguru ji believe in brotherhood, He has established Adarsh Schools and colleges for the spread of education in Sri Bhaini Sahib, Sri Jeeven Nagar and the areas of Delhi and under his patronship The Shakahari team Namdhari Hockey Eleven has brought laurels to India adorning the Pagri and the Namdhari dress. Sri Satguru ji opine that there should be separate schools and colleges for girls and boys so we request Sri Satguru ji that a school complex for girls is ready in this village so it should be got to be recognised as a high school. We should be blessed with a sports stadium in the memory of Shaheed Suba Giani Rattan Singh ji. Sri Satguru ji have been nice enough to spare his valuable time for us so we are very much indebted to you and request you that he should continue to bless this village in future also.

The village residents Mandi Kalan
and area residents district Bathinda.

Sri Satguru ji presented mementoes with his sacred hands to the speakers of the Samagam and other eminent personalities. Sri Satguru ji honoured Bhai Vir Singh with

a Garwa, Paue, aasan, Mala and books etc. with a Siropau. The entire Samagam was videographed and photographed. Hundreds of persons pledged to abstain from meat and liquor here and asked for the Bhajan.

The Principal of Shaheed Samarak College Rampura Sh. Hajari Lal Bansal, who has won two gold medals at national level from Govt. of India as a social worker, and a very good speaker and wise person, told us that the great actions which have been performed by the Namdhari movement, taking motivation from it and getting impressed he has changed the name of his college from Malwa to Shaheed Samarak college. Bansal ji said that it is a lucky day that two Youngmen of here have sought to follow Sri Satguru Jagjit Singh ji. The youth should shun evils, liquor, about two crores of rupees are spent every year for the consumption of that liquor which is making our homes as virtual hells. If this money is saved then we can buy fifty Thousand tractors, or one lakh Maruti cars. He said that the English had no doubt suppressed us with cruelty but you are hurling cruelties upon yourselves by consuming liquor now and are also wasting the money of Punjab. The youngmen sitting here should come forward and request that they are shunning drinking from today itself.

The President of Vapar Mandal Rampura Sh. Pawan Kumar Bansal requested Sri Satguru ji that kindly bless us that our vices should leave us for ever.

Sh. Anil Kumar Saraf, who has achieved first national prize for Social Service from the Punjab government, paying homage to the martyrs said that such people are always worshipped who sacrifice their lives for others.

Giani Attarjit Singh story writer Bathinda presented his book 'Anhi Theh' (Collection of stories) to Sri Satguru ji and expressing respect towards Sri Satguru ji he paid tributes to the martyrs of the Namdhari movement.

Master Labh Singh said that today our village has got great honour, accepting our request Sri Satguru ji have inaugurated the hall. Our village is proud of leaving new marks in every field, may be in sports, in education or in the field of sacrifices for the freedom of the country or for the religion. Shaheed Suba Giani Rattan Singh Sports Club was established in 1972, since then we are holding a tournament dedicated to the memory of Shaheeds every year. Sri Satguru ji may bless us with financial help to hold this tournament in future also and a stadium in the name of Shaheed Rattan Singh should also be constructed in the village.

The Sarpanch of Pitho S. Balwinder Singh requested Sri Satguru ji to construct a memorial of the Shaheeds of Raikot Saka in the Pitho village. Praising the efforts of Sri

Satguru ji in establishing the memorials of the martyrs and looking after the memorials of Sri Satguru Ram Singh ji at Burma he said that he is very much impressed by the weekly article 'Burma yatra' written by Suba Surinder Kaur Kharal in the Punjabi tribune.

Sant Tarsem Singh said the research which have been taken up by Sri Satguru ji concerning the martyrs, Sri Satguru Ram Singh ji, if we may continue to thank for it from morning till evening even then it would not suffice. All the cruelties like torturing the Sikhs, hanging invertedly, killing them by drowning in the sea, hanging them, blowing them with canons, martyring them by cutting their heads with swords by the English can even be tolerated but the forcible separation of a Sikh from his Guru is beyond tolerance, and it is a greater sin. When the English rulers hurled this cruelty over the Sikhs it was beyond tolerance and it is still paining us. Sri Satguru Jagjit Singh ji initialed Paths at every place to have the glances of Sri Satguru Ram Singh ji and for this Varnis, Havans and Bhajan-Banis are being performed. Sri Satguru Jagjit Singh ji would relieve Namdhari from all these sufferings. With the glances of Sri Satguru Ram Singh ji only this world would witness the peace and tranquility. Com. Kartar Singh told that watching the pictures of the picture-exhibition related to the Namdhari history brings tears to his eyes.

Hajuri Sewak Harpal Singh said that our goodness, our pride is in that thing that we should adopt the same virtues which have been professed by our forefathers.

Bhai Vir Singh Nirvair mentioned about the hard labour which was put into the establishment of this school and girls school at Mandi Kalan and told that how vital is it for man to get educated. He thanked Sri Satguru ji for his visit to Mandi Kalan.

Pandat Gopal Singh ji described the life of Suba Giani Rattan Singh ji in very impressive words.

During this Samagam Sant Tarsem Singh said that performing the Bhajan is very much difficult, but how with his grace Sri Satguru Jagjit Singh ji are getting the Bhajan performed from the Sadh Sangat. If you have a chance to go to Sri Bhaini Sahib you would see that all persons from the age of 7-8 years onwards indulge in the performing of Bhajan-Bani. Apart from the Bhajan Sri Satguru Jagjit Singh ji the true lord get the helpless poor patients treated may be he belonged to any caste or religion. About two and a half Lakh rupees are spent on the treatment of such patients in each month. Those who are under debt or whose houses are destroyed, not only this but to help all the needy persons Sri Satguru Jagjit Singh ji remain always ready. When the Sakraudi fair was held Sri Satguru ji commanded Suba Surinder Kaur to note down the names of the

poor families among the families of the martyrs so that we may help them in some way. It cannot be counted as to how many children are getting education and have been educated by providing them fees and dresses by Sri Satguru ji, and how many poors have been blessed with lands to them. In the field of music great scholars have been invited and how many children have been taught by them it cannot be counted even.

During the fair of Mandi Kalan accepting the request of the village residents Sri Satguru Jagjit Singh ji assured them that arrangement shall be made in the very near future to construct Shaheed Suba Giani Rattan Singh Yadgari Stadium, to hold Shaheed Yadgari Tournaments and to upgrade the school.

A trophy was presented in honour of Sri Satguru ji by Shaheed Rattan Singh Kuka Sprots Club, young players were introduced to Sri Satguru ji. After the Samagam to encourage the volley ball players Sri Satguru ji watched their game for sometime. After the Samgam Sri Satguru ji met the eminent persons of the village personally and listened to their requests. The people coming from far and wide were very much impressed by the sacred personality of Sri Satguru ji.

During this Samagam of Mandi Kalan the Sarpanch of village Pitho S. Balwinder Singh requested for the construction of a Shaheed Memorial at Pitho, accepting the request the true lord took along S. Balwinder Singh to Sri Bhaini Sahib and from there sent S. Nirmal Singh Engineer with him to draw an outlay of the Shaheed Memorial at Pitho.

The report of this Samagam was published in such newspapers and magazines like Satijug, Waryam, Vartman Hindustan, Bharose da Pratik etc. in the words of S. Ajit Singh Lyall like this:

A fair at Mandi Kalan in memory of Suba Giani Rattan Singh

Suba Giani Rattan Singh ji blessed by Sri Satguru Ram Singh ji, who was publically hanged and martyred outside the Ludhiana Central jail by the English rulers on 2 November 1871 under the charge of mutiny, a yadgari hall has been constructed in the senior secondary school of the village in his memory by the village Mandi Kalan and the area residents. It was an eager desire of the village and area residents that the inauguration of this hall should be got done with the sacred hands of Sri Satguru Jagjit Singh ji only.

Four years earlier to hence on 16 May, 1993 Sri Satguru ji were kind enough to send Suba Surinder Kaur Kharal to Mandi Kalan so that efforts should be made for

the construction of Suba Giani Rattan Singh ji Yadgari Hall. Suba Surinder Kaur worked very hard to get this memorial completed. The life size portraits of the Shaheed Singhs and Satguru ji were prepared to place in the hall which took large amount and time to be spent.

Sri Satguru ji allotted the time for its inauguration on 17 February 1997 and Suba Surinder Kaur Kharal worked very hard to prepare for this Samagam with the cooperation of eminent persons of the village. Then Sri Satguru ji uncovered the foundation stone of the yadgari hall and inaugurated it by cutting a ribbon. Then this hall was opened for the visiting Sadh-Sangat. In the same hall with the portraits of Sri Satguru Ram Singh, Sri Satguru Jagjit Singh and Shaheed Singhs the picture exhibition related to the Namdhari history was also displayed in a very orderly and fine manner.

Then Satguru ji came to the pandal where Sadh-Sangat and eminent persons of the area had reached in great numbers and were attending the scholarly diwan of Pandat Gopal Singh ji. After the conclusion of the diwan Sant Tarsem Singh ji took over the stage. Describing the blessings of Satguru ji he introduced the village residents and eminent personalities. First of all Com. Kartar Singh read the Sanman-pattar at the arrival of Satguru ji. Great social worker and veteran writer of this village Bhai Vir Singh Nirvair welcomed Sri Satguru ji and narrated about the development of the village done with the cooperation of the village residents. Getting very emotional Sarpanch of Pitho Balwinder Singh said, "How unlucky they are that they could not construct a memorial for those four Namdhari Singhs of village pitho who got martyred for the country and the nation. And he requested at the feet of Satguru ji that bless us with the construction of memorial at village Pitho also.

After that school master Labh Singh said that there are two sports clubs on the name of Shaheed Rattan Singh ji in this village and tournament is being held here since 1972 in memory of Shaheed Suba ji every year. He said that today this village has got attached to the feet of Satguru ji, Satguru ji may bless it with grace. After that addressing master ji and village residents Sant Tarsem Singh said that this villge is already attached to the feet of Satguru ji.

Giani Tej Parkash, who is a professor at Shaheed Samarak School Rampura Phul, gave away very meaningful knowledge about the Namdhari history and described in detail the sacrifices of the Namdhari Singhs. Suba Surinder Kaur Kharal described about her efforts made during the last four years in this direction and told that the villages named

Mehraj, Ramnagar, Naiwala, Pitho, Gillan etc. around this village are all villages of Namdhari Shaheeds. Then Principal Gurtej Singh, Sant Dalip Singh, Suba Mela Singh and Dr. Lakhbir Singh described about the Namdhari history. Giving deep researched information Sewak Harpal Singh described about the great contribution made by Satguru Ram Singh ji to the humanity. The Principal of the Shaheed Samarak school Rampura Phul Sh. Hajari Lal Bansal who earned homage to the martyrs. Sh. Pawan Kumar president Vapar Mandal, Sh. Anil Kumar Saraf, Social worker (gold medalist) described the actions of the Shaheed in an emotional tone. A writer and a teacher of Bathinda Giani Atarjit Singh told that Sri Satguru Ram Singh ji had established a parallel government with the English. His tone of speaking was very impressive. Satguru ji presented the books on Namdhari history to all the speakers.

Agreeing to the demand of Books for the school and Panchayat library of Mandi Kalan Satguru ji donated books for both libraries. The members of kuka sports club and shaheed Giani Rattan Singh club requested Sri Satguru ji and they were commanded to abstain from meat, liquor and blessed them with the Bhajan. After that Satguru ji commanded through his sermon that the people of Mandi Kalan have made efforts and spent money to construct a large hall in the memory of Suba Rattan Singh. Telling about the feeling of service Hazur said that there was a Namdhari Attar Singh who was given a baton blow by a Nihang and he was wounded seriously, but later on that Nihang got ill and fell down somewhere outside but Attar Singh brought him to his house and looked after him, and he got well. But he was afraid to look at Attar Singh but Attar Singh said that he has brought him to his house to take care of him not to kill him so don't be afraid. May Satguru ji bless us that our mind should also bend like this. About late Chief Minister Sardar Beant Singh Satguru ji said that he brought peace to Punjab on Satguru ji's motivation, he gave land and money for the memorials of those martyrs. It all happens if Sri Satguru ji bless us with it. Praising the efforts of Suba Surinder Kaur Kharal and Jaswinder Singh Hazur said that with their efforts they have searched the well in Rangoon which was mentioned by Sri Satguru Ram Singh ji in his hukamnama and brought a brick from it. Satguru ji told about the hockey team that they have played in Europe with Pagg and Kachhehra, I have to spread the commands of Satguru Ram Singh ji in the whole world. Satguru ji said that you have been given Bhajan for this reason that you should be liberated from inside and outside, perform Ardas after the Bhajan so that you may be blessed. Hazur said that at Sri Bhaini Sahib boys study also and awaking at 12 at

midnight they perform Bhajan also and get the education of music also. Satguru Ram Singh ji say that Bhajan does not leave after sticking. Perform the Ardas, you would have the glances of Satguru Ram Singh ji. Sri Satguru ji said that even being a lady Suba Surinder Kaur made efforts to reach the villages of Shaheeds, has organised melas, Bhagwant Singh helps him. With the blessings of the true lord these melas should continue to be held like this in future.

-Ajit Singh Lyall

Honour at Vishav Sikh Sammelan

On the last day of the five-days Vishav Sikh Sammelan held at Amritsar, on 25 September 1995 during the Sanman Samagam the following representatives were honoured as per the commands of Sri Satguru Jagjit Singh ji for their contributions and sacrifices in the freedom struggle of India during the last century by the representatives of Namdhari sect. Suba Surinder Kaur Kharal, Sh Jagdish Singh Waryam, Sant Dalip Singh, Pr. Ajit Singh Cheema, Sant Dalip Singh Pannav, Suba Natha Singh, Suba Bhagat Singh, Sant Avtar Singh, Sant Gurdip Singh, Sant Sulakhan Singh and Sant Ranjit Singh. They all were presented with silver plate, warm shawl and siropas. This honour was given by Jathadar G.S. Tohra, President Shirmoni Gurudwara Prabhandak Committee. Yogi Harbhajan Singh had specially attended this Samagam in large numbers.

Shabad Rattan

Sri Satguru Jagjit Singh ji's Scared Sarmons

(Some details of the sermons delivered from time to time at different places)

“You give away your right and protect the right of the other with an open mind. It is a very small thing but if we adopt it we can prepare a very smooth path.”

Don't hate, discard vices, ask for blessings

“Ask for blessings for everybody, don't hate anybody, don't see ill of anybody.”

“Those who prevent you from Bhajan-Bani, prevent you from Daswandh, never hate them. Pray at the feet of Satguru ji and seek blessings for yourself and for them also.”

“Don't buy vice from anybody. If you wish to observe vices see them in yourself, they are in plenty in you. If you have to see in others there see their virtues, which are not in you, and adopt them.”

“A man continues to watch other's mistakes, and forgets his own, but keeps his own welfare in mind.”

“When man comes to know that the vices which he has would not be there in the entire world, when he reaches there then he stops quarrelling.”

“Whenever Hola or some other fair takes place somewhere, throw away your bad thinking there. Whichever are good take them with you. This mind is a cloth it continues to catch dirt.”

Be satisfied, be under providence

“Man should understand that what has come to him, he has to be satisfied with that. Don't abstain from money, may keep it with you. But keep the satisfaction along with also. There is no satiety without satisfaction, who does not have satisfaction he is 'Bhukha nahin Rajai' without that, if satisfaction emerges then he can feel satiety with a very small quantity.”

“When you don't get meals be patient, when you get it show gratitude.”

“It is the nature of mind that it cannot remain still, we have to make it still. It says that I should own a car, an aeroplane, landed property etc. but inspite of having all this

with him, it should be felt that this all belongs to the Satguru, it is because of his blessings, with the stillness of mind brain works better.”

“The entire world is burning in ego, the happiness is in the providence only.”

“As a bird flies with two wings, sorrow and joy are both the wings of a man. Whichever human being comes to this world, he comes here along with them. Body remain unwell sometimes and sometimes it remains well. But the side of the Bhajan should never be discarded.”

“When a person comes to this world, diseases, health, good behaviors, and bad behaviour, praise and the reverse things also happen with him. It continues to go. Don’t pay much attention to it. Feel it just like this as if you have taken your meals and have gone to sleep. After answering the call of nature you have taken your bath. It is a routine, it continues to happen like this. Perform Bhajan-Bani. The performers of Bhajan-Bani do not suffer this grief. It changes into joy.”

“The worldly affairs should be taken very easily, one should remain very comfortable.”

“Sorrow and joy are both clothes. When someone claims a thing to be his own then grief befalls.”

“Who have accepted my son, my wealth, my wife, my house, that is why these people suffer pains, they weep and remain sorrowful. Those who have accepted everything as Satguru’s they accept the providence, they remain joyful for ever.”

Tanu manu dhanu sabhu saupi Gur kaue ||

hukmi maniai paeaeie f’

Don’t keep money as the cornerstone

Two things are very clearly visible to us in this world. God-Satguru-Kartar and the illusion created by him. When Kartar comes to our memory the illusion vanishes, when illusion manifests there He vanishes away.”

“Being always runs after the illusion, but the thing which one has to get, he would surely get. Nobody can prevent it. And which is not to be got by anybody, that could not be obtained with its day-night hankering.”

“If one gets money it gives too much sorrow if one bases everything on it. If he has it then he would be aggrieved, and if not even than he would be sorrowful. It pains from both the sides-

“Jisu grihi bahutu tisai grihi chintae ॥
jisu grihi thori su firai bharmantae ॥
duhu bivastha to jo mukta soi suhela bhaliaie ॥”

When someone gets a few money, he moves on the wrong path and the money starts to decrease. Similarly when the respect becomes louder then he starts moving on the wrong path then the respect starts decreasing.”

“Money, it may be in crores, but one should not be dependant on it. If there is a small amount of it then it is about such a situation like this-

‘Mayadhari ati anhan-bola’

‘Mayadhari is he who bases everything on maya. He is so blind that he is unable to see anything. He is so deaf also that he is unable to listen even. If someone is going on the way and he is addressed, may be he is blind but he can hear from his ears, and he is warned that there is a ditch on his way, you turn left or right then he would be saved. But if he is blind and deaf both then he cannot be saved. Similarly if there is some deaf person and a train is coming from his hind side, or some motor is coming and he is warned about it with a gesture, he can see with his eyes, that you get away from there. He would get away from that path and would be saved. But if he is sans eyes and ears then he would be definitely, trampled down by the train or the car.”

Try it that we should not hanker after money. Those who are bound under illusions those are Sakats. Do not sit in their company. Remain away from them and save yourself and dedicate your mind to the Satguru ji.”

Keep the side of Satguru

“Keeping your face towards Satguru the illusion cannot influence you. There is a herb named Garur Udgar, if it is kept in the mouth and one gets bitten by a serpent even then poison cannot affect you. Similarly remembering the Nam under Commands of Satguru the illusion formed person does not affect.”

“Illusion and Lord Creator Satguru, falsity and truth both are united, whosoever separates them, those who are swans, it is said if it dips its beak in the water mixed milk, the beak has so strong an effect that it separates water from milk. Similarly those who are Paramhans they separate illusion and Satguru. They go on the side of Satguru.”

“Try to change you tendency by being aloof from playfulness. It must be tried from every side that by preventing eyes, mind, feet going astray they should be put in the direction towards the Satguru.”

“Whatever is with us now, that is with us because we have done something in the past. Satguru may bless us, we may do something now also so that we can achieve something in future also.”

“Ours is a shop. If anybody wants to buy the material of truth, the Satvikta he may buy it in plenty. If none does buy it then we keep it wrapped. The material is costly, any person ready to pay a very high cost of it he can buy it and take away.”

Don't show ego of virtue, keep truthfulness

The virtue can be attained with hard labour if it becomes very necessary. If there is inclination and necessity both then virtue can be achieved by bearing some pains.”

“It is very difficult to achieve virtue, and it is more difficult rather to assimilate it. With the coming of virtue, kindness goes out. Ego should be kept at bay- Toon karta karna main nahi ja hau kari na hoee.”

“There should be no ego, if there is no ego with a virtue then it becomes gold. If there is ego then it become brass from the gold.”

“Gold and truth is that much superior that much old it is.”

“What the Satguru says, what is on the side of religion, that is truth. One truth can become a sin, one falsity can become a boon, but that is as it is told by the Satguru. Foolish people cannot comprehend the truth. If Satguru blessfully tells it only then it is comprehended.”

“Making the matter interesting, making it very loving, as Tulsidas ji has written say the true thing ‘Sat bachan ar piaro joe, budhiman jun bhakhai soee.’ It must be true that is said, it must be so loving that it may not pain the listener, the path to agree to this sermon should be made easy. Bhai Gurdas ji has written, ‘Gurmukh gaadi raah chalaiya.’

“Some good element, where it may be it may be grown. You are talking in a gathering, if someone says a good thing then many person start snubbing him that why have you said this thing? When he is saying a good thing then he should be surrounded for this that you have said a good thing. That matter should be grown, then no altercation remains there.”

Don't reason negatively

“If a person is stuck into mire, you say him that you cannot come out he would die. He would come out if you would say, ‘be strong.’” “Then you were young, even now you are not an old person. This encourages him.”

“If a walking man falls down he should get up dusting his clothes. Chances to mistake are ever there, but try to move on the right path.”

“You should not reason negatively and move on a wrong path. Find out the way to move in the right direction. Those moving on the right path think that if he has fallen then I won't fall anyway.” “While working errors always occur. The person who does not enter the canal how would he get drowned? Taking lesson from the mistakes one should move on the right path.”

“Such and such persons indulge in condemnation very much, that is why I have stopped going there. But why has he stopped? He just see the slanderers. He is unable to see them who admire. “Hori kete tudhno gaavani se mai chiti na aavani”, not one, two or four are not seen. Putting on the specs of that type on mind then only those things would be seen.”

“It is very difficult to climb up, one feels very eager to tread the inclined plane.”

“Without advising anybody we have to tidy up our own self. By tidying up the self many things happen. ‘Aap swareh’ means tidying up oneself from inner side.”

“If one thing is put out of the pitcher only then the other can be put into it. When the evils go out, the virtues start to reside within us.”

“By placing your utensil upside down, how would you take the cool water of happiness inside it?”

“What you eat today it would tell you after one, two or four hours or on the next day what would become of it. The things which you are discussing now, they would show the results afterwards.”

Any deed, like a fruit, it is not worthy of any use if it is unripe or overripe. So it is better to do everything according to the time.”

“While treading on the path of religious deeds we should move with this hope in mind that we would surely succeed. Those who stick to their thinking they turn out successful.”

Respect the time, remember the death

“Don't be lazy in doing what you have to do. If you are to perform a religious deed then do not delay, do it instantly, whenever it comes to your mind. While committing a sin one should think over it for a while.”

“The days of life are numbered, these may finish today or tomorrow. Whatever is done is not quite sufficient.”

“The passing of time is not felt when the night falls. Actually time and we are both passing along. If the time is passing we are also not standing still.”

“Time does not favour anybody. Farid ji has written:

“Jo deh ladhe gaanve gae vilari vilarie l’

The days of life have passed very briskly. Have gone out of hands |

“Farida umar suhawari sangi savanari deh l’

young age and human life is got very difficultly |

“Virlai keyee paaiani jinnhu piare neh l’

“After the youth is passed one comes to know that days have passed and I have done nothing l’

“The sequence of working is all in the young hands- of the worldliness and of the Sadh-Sangat also. Everything depends upon the young boys, only they can bear the burden.”

“We have only one aim of coming to this world that we must be emancipated and be liberated from the pangs of birth and death. When Satguru forgets us then such things befall on us which torture us. The human life has been got only for this purpose that we may go out of this cycle.”

“Those who remember that for which work we have come to this world they are very careful of their thinking. Those who are clear about their aim, they do not dither. They remember this thing that we have to liberate from the cycle of death and birth after coming here. Satguru blesses them, they come to know to this thing also that in a such a way we would leave our body. Like a snake goes away after discarding its slough.”

“The work with which a man is busy, he never forgets it.”

“The thing which is actually to be remembered is the death, but it is forgotten and remaining everything is kept in memory.”

“The lord creator specifies for everybody that he would take so much breaths, and a man takes that much breaths. He specified that one would take that much food, and he cannot take more or less than that. he specifies that such and such number of relations he would have.”

“We don’t know about our departure, we would silently go away. We should be prepared for going away, to perform Bhajan after asking it, to read Bani, to abstain from meat and liquor, to be aloof from jealousy, enmity, slandering, backbiting etc. If one cannot go up jumping all the stairs at a time then he should go up crossing one step at a time.”

“Man continues to think how I have to lead the life. But inspite of that for whole of life he does not learn how to live. If a person learns how to die he himself learns how to live.”

“Death is reality, life is a falsity. When one comes to this world, he has taken birth, then what is there in the future? There is only death in the future nothing else. We should remember our aim. We should remember this thing also that we are to depart from this world and may Satguru provide us a place there.

Satguru setee ratiya dargeh paiyai thau lf’

“After awaking up early in the morning you should perform the Ardas, seek the blessings at the feet of the Satguru. It is to be prayed that we are unable to do anything, we can’t do anything. Satguru may bless us, this is a human birth, for what we have come to this world, it may be successful. When we are to go from here, in that True Dargah of Satguru nobody should ask us there O, where are you loitering, move from here and go away.”

Do Satsang

“Sit in the Sadh-Sangat and attach your mind to the feet of the Satguru and perform Nit-Nem in complete calm.”

“Sadh-Sangat should always do the NitNem by sitting together, who know because of whom this NitNem may be accepted. You may miss your meals, miss your work, but you should not miss the NitNem.”

“Come to the Sadh-Sangat with Sadh-Sangat feelings. Who knows which thing may influence. Mais do not, know that with what blow the spindle is set right.”

“By coming to the Sadh-Sangat who knows when the lucky time may manifest, listening to the sermons of the saints who knows when the mind may take a right direction.”

“Without wasting time on useless talks, indulging in jealousy, read that Granth which may attach our mind with the Satguru, sit with those persons, be in their company who talk of the Satguru.”

“As a man moves forward towards the Satvik virtues, the Tamsi desires continue to lag behind. Then desire for meat and liquor vanishes. Man starts doing spiritual deeds. Only the good company saves us from bad deeds and takes to the higher reaches.”

“There are many virtues of doing Satsang but if it is done in a right way only. The singers of Raga if mix some other tone then the Raga becomes monotonous, if it is performed in complete abandonment then it becomes sweet.”

Do not slander

“One who is a Satsangi, he does not utter evil words. He does not slander, backbite anybody. Slandering does not drag us with hands and feet. But it forcibly attracts us to itself.”

“Slandering is of three types-

‘One is of the type that if one does not have done any mistake even then he may be held guilty and condemned. Such a person is called a nindak.”

The second is ‘Jau dekhai Chhidr tau nindak umahai’ seeing one’s weakness or mistake who feels joyous, according to Gurbani he is also a nindak.”

The third is- ‘Nindak dusht vadiaee vekhi na sakani una paraia bhala na sukhaee.” Who feels painful by listening other’s praise, he is also a nindak.”

Don’t take note of the praise or condemnation. The Nindak would get the fruit of condemnation and the sewak would get the fruit of Sewa.”

“You just try that don’t feel enraged to see a person who is your enemy or with whom you have some grudge. Such of a thing of yours should go to him that he may bow his head and he may be ashamed that he is behaving with me in such a way then why am I doing with him in such a wrong way.”

Fraternity

Hindus, Sikhs, Muslims everybody boards the train. In cinema or at some other bad place they all get together, but where do they fight.....in a Gurudwara or at some religious place. Don’t do it while you come here. Improve your inner self you would find happiness.

“All should do the things which are to be done collectively. Nothing such thing should be done which instigates separation. Always talk of remaining united.

When bickering starts in mutual relations then everything is destroyed. All should live with mutual love. Keep tolerance. Keep cooperation among yourselves. If there is some annoyance deal with it with love and mutual trust.”

7“‘You may name yourself anything, Hindu, Muslim or Sikh name but do all things like Nam-Dan Ishnan etc. and bridging the gap of differences in you be united and walk shoulder to shoulder with everybody.”

Religion, Politics and Science

“In most grief and most happiness religion is forgotten.”

“Without religion man is like this as the roots of a tree are cut, it is not needed to be chopped from above, it dies itself.”

“The most necessary thing is that the things which are not visible to us we need to care for them more. Dharam and Adharam are not visible to us If it becomes visible then only in this costume or NitNem and Bhajan-Bani or when it emerges from one’s nature, it becomes known through a man.”

“Religion is such a thing which benefits us here and the next, both the worlds.”

“Now there is much disturbance in this world, only due to this reason that we have forgotten God. God knows what we are doing. There is no principle left with all the parties. One goes to the other party being enraged over the one. Similar is the plight of the religions. If he is enraged with one then he comes to the other, only because of this thing that the Bhajan-Bani has been discontinued.”

“They say that he is nearest to the wind pipe even, but only for those whom he may bless. We have faith in the religion. We have to move towards the religion side. We do not have to follow the luxuries of life, not to move towards these things.”

“If a large hall is filled with audience, and we do not talk sense, then I think we should not be happy over that. And if only ten people may be sitting with us and we may talk sense then it is more better. We the persons talking about religion holding a religious baton start giving it a political tinge then our objective is lost on the way.”

“Religion and politics is not considered separate among us. Our religion is the protection of cow and the poor...where cow and the poor is protected, what else is more needed there.”

“The true politics comes in the protection of cow and the poor. If it does not happen then the politics is sans the religion.”

“In religion one considers himself to be a foolish and in politics the other one.”

“The politics can carry out the welfare of the being in true sense only if the religion is placed on higher side and the politics on the lower side.”

“Science has no such measure on which the religion can be weighed.”

“The scientists of this world have reached it for very deeper and in this search they have reached to the sun and have said the moon and stars take light from the fire, and they do not know anything more except this. There is some place where sun and moon

both do not exist, from where they take it. The people who perform good deeds according to Gurmati, according to the commands of the Satguru they are brought there, where there sun and moon are not, but light is there, it is the light of the blessings of the Satguru.”

“Science is a very good thing but if we negate religion from the science then it is useless. Then it would throw bomb without any compassion for anybody. If it has no mercy at all. When the religion would then mercy would also come. Where there would be mercy peace and satisfaction would be there. So this science also becomes good. Then he would give meals to someone starving. Those aeroplanes would deliver food, water to the starving people who are surrounded in flood waters or the fire, and would save them. Simply this is the difference between religion and science. If staunchly following science we say that religion is very backward thing, then we have not read religion, have not understood it at all have not studied it.”

“The aeroplane engineering is very good but if an aeroplane starts throwing bombs in war then it is useless. If this very aeroplane carries food and water for the people suffering with a natural calamity then it is very good.”

“Today human mind is indulging in pushing others politically, to raise the religious fundamentalism and also very dangerous bombs are being manufactured. It has been written that this human life is supreme-

“Chaurasi lakh joni vich

uttam su manasi dehi ||

the life should be utilised for good deeds f’

“All the shackles of religion are for our benefit. What is there to Satgurus with this? Try to be complete in all that. Man has been born for mistakes. Mistakes are but natural but these should be rectified. One should not stick to his mistake that I have done it right. Someone commits dacoity, theft etc. and then says that what I have done is right, what I have done I have done for my stomach. It should not happen. After committing a blunder seek pardon for it and come to the right path.”

“The matter of perdon has arised. Many persons have told me here that everybody should be excused. I have listened in the sermons of Satguru ji that who moves from the home seeking pardon, who moves from home seeking pardon by heart he is just pardoned when he moves even.

That person who comes here and hiding something in his inside seeks pardon he cannot be excused even if I say that he is pardoned. Such is thing of seeking pardon. It

is read in the Hukamnama of Sri Satguru Ram Singh ji the true lord that Satguru listens to the inner Ardas very carefully. He does not listen to the outer Ardas so much. Perform the Ardas may Satguru bless you and me also. We should abide by his commands. Being free we may present ourselves at the feet of the Satguru”

Keep the feeling right, don't keep jealousy, enmity or anger.

The feeling is fructified, keep your feeling such that may be towards Satguru side. When our last time may come we may not suffer any pain then.”

“If somebody steals then the matter does not end with repentance. The matter does not end with cutting the leaves, branches or other parts of the tree till it is not uprooted. Till the bad feeling does not end from inner side.”

“This mind cannot settle till it talks of friend and foe.”

“Do your entire work methodically, do not keep any malice in your heart.”

“You have to do everything but never to keep the feeling of enmity. All live lovingly.”

“Don't think bad for anybody, ask for the welfare of all. If we belong to Nanak then we should be kind to the evil even.”

“Peace should not be limited to ourselves only, the welfare of all of the Nanak type is possible only if we talk of the welfare of all.”

“We agree with the life and death cycle, and believe in this thing that all of the living beings are our relatives of one type or the other. In welfare of all we think of the welfare of all the living beings. This is our religion.”

“If you want to be happy discard jealousy.”

“When the jealousy comes, then it should come to our mind that I would not be redeemed, I have committed wrong by indulging in jealousy, it would vanish away.”

“Make efforts, discard jealousy, strengthen the love. Perform Bhajan-Bani so that Kam, Krodh, Lobh, Moh, Hankar may vanish from your inside. Take the shelter of the Satguru and keep tolerance also.”

“Discard jealousy, enmities, the money you pay to pleaders, spend it on your children. Give it to the ill, needy so that they may get some relief. They may bless you, your money should be spent for a better cause.”

“Enmity and jealousy is a very evil thing. There is so much a difference between jealousy and poison that it does not harm the vessel anyway in which it is held but he dies who gulps it. But the jealousy is deadly for that person who has it in him.”

“Whoever wins Kam, Krodh, Lobh, Moh, Hankar he finds happiness in this world. A person is sitting in an air conditioned room but he is feeling jealous from inside that

such person is having a large kothi, what use of sitting his in the air conditioned room is then. One person is sitting under the heat of the sun, but is cool from inside, he is not suffering any pains.

“Man is unhappy because of tension. He goes to the religious people to ease out his tension.”

“No religion approves of the fighting, all should live harmoniously.”

“If bloody fights are going on, canons may be firing, just with raising a white flag the peace prevails.”

“All the creatures made by God are happy. Animals dance, jump and run briskly. May be they cannot construct houses, nor they can eat according to their desire or arrange for other means of comforts. On the other side man can construct houses, can spin clothes. He arranges new means for his comfort, but even then he is unhappy because he lives in tension. By attaching oneself towards Bhajan-Bandagi, he can diminish his tension.”

“Look below when you are walking, you cannot stumble, when we walk with a raised head only then we stumble.”

“Behaving in a loving manner even a snake does not bite. Even carnivorous animals do not harm us.”

“Somebody was told that on such and such day at such and such place a snake would come out to bite you. He sprinkled water from that place upto the place where his cot was spread and placed a cup full of milk by the side of the cot. The snake came on the specified day and saw that fragrance was spread on all the sides, path was very clean and cool, and milk is also lying by the side of the cot. The snake saw this and went back, it did not bite.”

“Do not quarrel, what is written on the forehead that is achieved. The giver is the Satguru only.”

“Keep anger away and put the matter into laughter, it is evaded then.”

“After anger even we should be happy with others, it often happens while dealing with others. The forest animals and birds are so healthy and they jump and move in happiness all-around. They cannot build houses and do other things with hands like human beings. What is the advantage of our being humans if we can't remain happy.”

“The quota of pardon has decreased very much today. But in the Bani Satguru ji have written about those not ready to pardon:

“Khima vihune khapi gae khoohani lakh asankhe ॥

It is written in the Hukamnama of Sri Satguru Ram Singh ji that Guru is always with those ready to pardon.”

“Normally there is a fashion among us that is not good. It happens that my son does not do what I say, but I don’t say him anything. If I got some dispute with the neighbours, nobody has helped out in sorting our the differences with them, I would look to them with an ill will. This should be considered at least that somethings happen even in our domestic life also, which we do not object, we donot get angry with those. Considering this we should think a bit about the neighbours also. I have a dispute with somebody, with my brother, or with some other I should exchange my views a bit with them.”

“I was told that I must say something, what the condition of the world has become today. The fire of jealousy, desire, it is, in the form of a Gurudwara or a Mandir, present in the religion, in the form of a Mosque, the mosque which I have should be taller than the mosque of his and should be higher than that, the speaker of my Gurudwara should be bigger than the other Gurudwara, the Pujaris of my Mandir should be bigger tale tellers. But the thing which in the inner one-Satguru ji have commanded- The true Lord Guru Nanak ji- just look at it that what may happen with the height of the mosque, loud voice of the speaker or keeping with more sanctity,

“Bhariai mati papa ke sungi, Uh dhopai navai kai runi gie ||”

“Set a loudspeaker at the voice, that you could listen only, the others may not be disturbed, sometime the speaker is set so loud as if it is meant for the outsiders to listen.”

Don’t eat wrong things

“All the religions of the world are ways to unite with God, if we could do this thing in all the religions, the ones who eat meat and liquor. Whoever has a faith in our religion, he should not take anything from his house, touched by him, and by organising some assembly without a loudspeaker it can be preached with more vigour.”

“Many say what is there in eating and drinking? Everything should be consumed. The eating and drinking is such a thing that goes in. The bad deed done by somebody else goes in us. Guru Gobind Singh ji command:

“Jehan tehan ka chhakai prasadie ||

Sikh nahi mera aadi jugaadie ||

Jaki rehat na janiai gurmantra nahi cheete ||

Unka bhojan khaikai bisreh hari seu preete |

It is a thing which goes inside. But you tell truly if you go to the Buzaar, see a Sadhu, what type of your mind becomes? If you see a picture of a cinema, that does not go inside you, but what does it do to the inner side? You just think over that. We listen bad things with the ears, what sort of disturbances are created inside us? That is why Satguru ji have written in the Bani-

“Mere Mohan sravani eh na sunae ||
Sakat geet naad dhuni gaavat bolat bole ajaee ||”

“Persude the meat and liquor takers that they should not take these things because meat and liquor becomes hurdle in the path of Nam-Simran. It is not the deed of the Sikhs to take meat and liquor. May be he is a Namdhari or another Sikh.”

About reading and writing

Good writers, poets and speakers are a great asset of the country. The bigger asset than that are those who move after accepting what they say.”

“Those people who research, read books, watch documents, they know it that how much pressure they feel on their heads, eyes etc. and how much tired they feel. The written thing lasts, who knows when the writer and the reader and listener have to move away from this world.”

“The history which is written for somebody may be written by reaching around him, there is no match to it.”

“Those books should not be read which may take our society away from us. Which bring nearer those may be taken care of, I would request-Satjug, Nirikhayak, Wariyam, Yug-maryada, all these magazines should be kept edition wise in a file in every household. Those should be read most often. You could keep them in the house, somebody coming there may read them.”

“Read the lives of the Sadhus, the sermons of the Satgurus, so that our mind may get attached to this side and our life-journey may be successful.”

“The Rehatnama of Satguru Ram Singh ji must be read. If we read it carefully daily, it influences us definitely on something or the other.”

“There are so many written books, so many methods are described in the books, but the writers of these books, till the pushers of these books do not come with physical existence till then these books have no use. So many masters are kept there, what is the use of these masters? If only the books could have taught us.”

“If masters are needed for the worldly education then the education which has to take us across the largest ocean of this world then why a physically existent guru is not needed to us?”

“Man cannot attain spiritual peace without the physically existent Guru.”

“Other education may be taken in whatever quantity, but nothing can happen without it,

“Jo prani Gobind dhiavai,

Parhia anparhia param gati pavai”

Love is not found in the alphabets.”

“Some say- I would educate my son upto B.A/M.A., would send him Walayat. If he does not know the Gurmukhi alphabets, does not know Ardas even, is this a way of Sikhi then? you have listened in the sermons of the Satgurus that Parsis adorn more straight pagris than we people. Some Muslims and Christians have beards even longer and heavier than us. We have to grow these also but side by side we have to learn the facts about it also.”

“Perform Ardas that should also delve deep in the mind that is all in the Kirtan so that thing which is known as God, Allah, Akal Purkh, Satguru that should go into us also. We don't know anything about that who is running the entire world. Where is he? We should also know about him.

“Jih prasadi basehi sukh mandrie

Tishi dhiae sada mun andrie “

“Whatever you study by going to school, college, you try to know its thorough meaning. The Lavans you have heard at the time of marriage try to know thoroughly about them that what is written in it.” In those the Satguru ji have attached us towards the Bhagti of Brahm.”

Don't weep after death

“When some person passes away-none has to weep and wail for him, we are not permitted to weep. With weeping our own body gets a harmful effect and secondly it is a Bemukhi towards the lord creator and the person parted away also suffers grief. The mucous and the tears which fall upon that being- The being says O, lord creator they may lose their another dear one so that they may leave me,” Mati mai pichhe rovasi so mooli na bhaiya.” This has been written by the Satguru ji for our advantage.”

“When some person passes away, donate his eyes. After the death place a package of ice over his eyes and calling a doctor donate his eyes within twenty four hours.”

“Body organs, eyes, you would get in the banks but that eye cannot be found without the hermits, that destroys the darkness of ignorance and gives us light of knowledge, that is invaluable. It is such a knowledge which transforms poison into nectar, it is such a knowledge with which a human being gets comforts in this world also and after going from this world he also gets a good place in the other world.”

Unsullied and strong mind

“Viche grih sada rahe udasi jeu kamalu rahai vichi pani hee “

It is an example-The flower, you hold it and throw water on it. Water moves over it like a water ball, it does not affect the leaf. It remains in the water for all day and night.”

“The nature has created a network of forests, hills, streams, rivers etc. for us so that we may feel comfortable in the world and also may get some work to do through them.”

“You should perform the Ardas at the feet of Satguru ji so that our mind should become as if we are sitting in a shop busy in our work, and may anybody pass by us we may not be knowing about it . Our mind should be engrossed with the feet of the Satguru ji and there may be any business continuing, anybody may speak aloud there. With practice our mind gets set in this direction.”

“If our mind is strong then we would be safe from the vices. If the mind would be strong we would be inclined towards the Sikhi, to the feet of the Satguru ji. If our mind would be strong then we would be safe from the corrupt practices. If our mind would be strong then only one person among us would be sufficient to warn the people doing bad deeds that “Beware! it is not to be done.”

“Who is able for something he can make a place for himself.”

“There is no better deed then quenching the hunger of somebody.”

“The bit of Parshada should be nibbled for 64 times, but a talk should not be repeated for more than once.”

About health

“The person who sleeps on the ground he does not suffer from the stomach diseases. His waist remains completely straight. You know this thing if somebody gets ill, he may

be suffering from bone pain, from the pain of waist, it is told to him that you sleep on the wooden bed. If he already sleeps in this way then he would not suffer from such malady.

“In the morning after brushing the teeth filling the mouth with water splash water on the wide open eyes for forty times, the eyesight would remain the same, it would not decrease further.”

“Those who have two or three children, and he wants more children then he should perform the Ardas that those should have children of my share who are already not having the same.”

“The tendency of foeticide has increased much. It should be preached that save yourself from the sin of abortion, otherwise Guru will punish for it.”

“The boredom from life is not emancipation, one does not get emancipated even after death. The emancipation is achieved by discarding Maya, affection.”

“The seed of very meagre cost produces very valuable seed.”

“The memory of somebody does not remain alive by constructing a college or a house in his memory, it remains by accepting what he said.”

“The thing, the person whom we always remember, if he does not meet us otherwise then he meets in dreams.”

About Dasvandh

“Giving Dasvandh is a good deed, put out dasvandh from your hard, pure labour, it enhances your earnings.”

“Always put out dasvandh from your earnings. Sometimes one does not feel like giving dasvandh. Guru Gobind Singh ji have written-

“Jo Babe kai daam na dai haie

Unke grih Babar ka lai haie ||

“We see those wealthy people who do not put out dasvandh what happens to them? So put out dasvandh. The money which would be paid on this side, that would be spent on some better side, that would neither be spent on cinema nor on any other bad thing.”

“You do work industriously, don’t indulge in bad traditions of spending money on marriages, parties, discard it with strong mind. These vices are manifesting in us very slowly, but after sometime it would be very difficult for us to discard them. You finish this tradition as early as you can. Follow the commands of the Satguru ji.”

Satguru and Sikh

“Satguru word is very comprehensive. As we can't judge the limits of the sky, whatever we know, we tell about it. The sea is fathomless, whatever the man knows about it he tells so. Similarly it is difficult to fathom the limitlessness of the Satguru. Whatever a the man comes to know of it only that is described. What can an ant eat from the hill of sugar?”

“Those tasks can be fulfilled by saying just Dhann to Satguru, which could not be done by relatives, friends, military and police. “Jini tudhno dhann kahia, tin jum neri na aaia” Mahavak explains that when Jums come then none except Satguru can reach for help.”

“Guru Nanak Dev ji started Gaddi-Raj yog, that is only example of its kind. Otherwise whatever Gurus come here, next than the earlier, they all bless in the same way that next from the earlier is always in more and more charadi kala.”

“When universe was not there, ever then Satguru was there, when the universe would be no more the Satguru would exist even then, and is existent now also. Satguru is so much eulogised in the Gurbani that

“Gur Parmesaru eko janue “

“If the entire world does not call sun the sun, even then it would not stop to be a sun, it would remain sun even then.”

“May any accept or reject the existence of Satguru, Satguru belongs to all.”

“When a Guru is accepted then as per principle there should be no doubt.”

“If there is no faith in Sikhi, then there is nothing, leave this ‘why’, ‘what’, ‘but’ etc.

“Negate the faith from Sikhi, nothing remains back there, only faith emancipates you.”

“The Satguru before whom we bow our head, he should never be criticised.”

“Those get nothing who consider Satguru a human being only.”

“Whatever one seeks from the Satguru he gets the same.”

“You need to walk on the path of Satguru, then Satguru clears the way further. If we walk a yard towards the Satguru he comes thousands of yards towards us. It is not without anything that Bhai Gurdas ji have written.” Satguru kot painde aage hoe let hai” you only need to move towards him.”

“When somebody nears the Satguru, the opposition starts from within the home. May the whole world oppose, but the final winner is the same fellow.”

“If the entire world is on one side and the Sikh of the Satguru is on the other side- you may see, you put the entire world on one plank of the balance, but the plank on which the servant of Satguru is sitting that would go down being heavy.”

“Sikh finds glory with the Guru. As a lady does not find glory without a husband, the Sikh should also be a servant of the Guru like a lady.”

“The matter which is between a Guru and a Sikh is that is of obeying the command. There is no why, what and but in it. Only those people live in India who live according to the Indian constitution. The Guru should also be seen in the same light, as is his providence.”

“Any other relation like Guru and Sikh has been described in the history. It is a very abstract relationship.”

“It is the Sikhi which we have got from the Satguru ji. That cannot be got from the market or other place at any cost, without the Sadh-Sangat of the Satguru ji. Fix your attention to this side of Sikhi and always remember the Satguru.”

“Always move according to the commands of the Satguru with complete devotion, not criticising it, but with a right mental state. Whatever the devotion the same would be the comforts. The attainment of all comforts is by only being attached to the Guru.”

“Attainment is possible only by following the rule, one should save himself from all other sides.”

“Every path is open for devotion. Don’t seek false demands from the Satguru. “Mangidai charnan da piar, sidak, bharosa, Satguru da darshan mangidai.”

“We never know how eager is Satguru to save the Sikh from the pains.”

“The true lord cannot bear the pains of the servant, but watch his faith also.”

“The good people also suffer pains in the Kaliyug.”

“They abandon many baikunths, who are hungry for the glances of the Satguru.”

“Sit with the desire of the glances of Satguru, the true lord, Satguru is not away. The thing which is the nearest to you, Satguru is even more nearest to it.”

“There are many advantages of the glances of Satguru ji. The true lord Guru Arjan Dev ji have written:

“Maee charan Gur meethe

Vadai bhagi devai pamesaru

Kati fala darsan gur deethee f’

“All the praises, are of Satguru ji only. The vices are all ours.”

“Where there is a lion, the flock of deers can’t be there. Where Satguru is residing, Kam Krodh, Lobh, Moh, Hankar all Uanish’ for there.”

“It is the power of the Satguru, if ice is placed in the burning fire, it is not heated, it does not melt. It is the blessing of the Satguru. It may pass one through fire without any burning effect. “Jalat nahi agan sagar’ Satguru ji have written in the Bani, it does not burn even in the ocean of fire.”

“None except Satguru can save from the pains of the cycle of birth and death, from the beating of the Jamm.”

“Whom the Satguru takes in the state of knowledge, may anybody say anything to him, he does not suffer any pains, he always remains happy. “Suan rup sansar hai bhonk bhonk mar jae.”

“We have forgotten about the departure from this world, but the jamms would carry away every being from this world, but who becomes completely pure by attaching to the Satguru all his maladies are removed.”

“Those who meet the Satguru, get attached to the Satguru, they go beyond these things, and they ride on such things. Death cannot ride them, they ride the death.”

“The Satguru has all means. The cat kills the mouse with which mouth it carries its offspring with the same mouth across seven doorsils. The same is there-

“Hari ko sewak jo hari bhae
tin ki katha nirari ree f’

The jamm that kills others, that respects the Sadhus attached towards the Satguru ji.”

“The attention should be glued to only one side, towards the Satguru only. Many pains are there but even then try. One succeeds with efforts. The address that is written on the letter, the letter reaches there, if the name of the Satguru is written on our heart then we shall also reach to the Satguru. While performing Bhajan, keep the idol of the Satguru in the mind.”

“It has been also described as the worship path- worship is it- being loyal to the Satguru. The greatest worship is this only. If he is not loyal, the bathing, performing of Bhajan, reading of Bani has no meaning.”

“As we should be looking good to our Satguru, we need to do like that only.”

“Tanu, manu, dhanu sabhu saup gur kau hukami manniai paeai” according to this Mahavak we can attain the Satguru only by presenting our body mind wealth to the Satguru, can fill our lap with the blessings of the Satguru.”

“Prabh milbe kau preeti mani laageee I”

Both the tasks are very difficult, meeting the lord creator and then the initiation of preet in the mind.....Man arpau dhanu raakhau aagai: offering of mind is very difficult, more than offering the head even, the head is given once and then all finishes.”

“Perform the Ardas on the feet of the Satguru that we may move according to the will of Satguru, we could be of the Satguru.”

“Perform the remembrance of the Mantar obtained from your own Guru, and perform the Ardas also for the welfare of all. While starting moving, starting doing some task always perform the Ardas that O, Satguru protect us.”

“The Sikh has to learn for his entire age. You may become a doctor, an engineer, an M.L.A, Miniter, Chief Minister, but surely become a Sikh.”

“Mothers can make there children strong and Sikh.”

“Satguru ji have to bless by himself. We have to serve only like a peasant. To do hard work. He works hard for every field but gets less or more advantage from each.”

“When a person performs Bhajan-Bani power comes. The Sikhs of Satguru can perform everything.”

“As much Bhajan-Bani or service we shall perform not thinking this that we should be praised. The performer of Bhajan is Satguru himself, one performs Bhajan with his blessings. If he does not feel like ego manifests in our mind. It is like that as if after preparing pudding we may put on cow dung over it. The true lord may bless us that ego may not touch our mind.

“Real and true Bhog is obtained by doing true and real labour and the door of emancipation is opened with the remembering of the Nam. It is a facility for those having faith in the Satguru that they get both the things. There is no question of opening of Mokh-duar for those who don't have faith in the Satguru, because remembering of the Nam is must for that and the Nam can be remembered with the blessings of the Satguru only. The blessings of the Satguru are obtained only if one is egoless and he can be egoless only when one follows the will of the Satguru, obeys the Maryada. Satguru ji seek welfare of all. That is why the will of the Satguru ji is the donor of Bhog-mokh for the Gurmukhs.”

“We perform pilgrimage, Jap-Tap, Nam-Dan, everything to become good in his (lord creator's) eyes but even then if we do not charm him then everything is useless.”

“If it is seen properly that if devotion and love is negated from the Sikhi, then any amount of Bhajan may be performed, repeatedly counted the rosary beads, any of the

sanctity may be observed these are all meaningless. During the days of Satguru Ram Singh ji the true lord Singhs used to utter the Shabad- “Satguru taarange ateeet” Satguru ji commanded then, “no Singhs, Parteet would make it afloat”

“Se bhagat se bhagat bhale jun Nanak
Jee jo bhavahi mere hari bhagwanta.”

Whose feeling, whose love charms Him, his this task is completed.”

Obey the Satguru

“If we obey the Satguru, may keep pardon and patience, the Guru is alongwith us. Then our own or worlds power is nothing in comparison to it.”

“Whatever are the commands of Satguru ji those are true, may be we may lack in understanding, as there is no discrepancy in them-these are for our advantage only.”

“In his sermons Satguru Partap Singh ji the true lord had said it earlier then all-

‘The people who take medicine and observe prevention on the recommendation of the doctor, they get treated, and those who do not obey what doctor says, they remain ill.’ So like this only we also who do not obey the commands of Satguru ji we also suffer the fevers of aadhi-biaadhi-upaadhi.”

“Those who do not follow commands, they remain unhappy- no money is needed to be spent on this task. No shop is to be opened, no land is to be bought. Only the commands of the Satguru ji are to be obeyed. So you move further strongly on the words of the Satguru ji.”

“When we feel pain, it is because of our own foolishness. If the commands of Satguru ji are obeyed no pain is suffered. When we do everything with our sweet will against the commands of the Satguru ji then we have to surely suffer unhappiness. So the method of being happy is this that we should obey the commands of the Satguru ji. Someone gets ill, someone remains short of his commitments, one should not be unhappy over that.”

“If you want happiness, want the blessings of the Satguru ji then we should follow his commands, be under his will. Once Sikhs requested to Satguru Ram Singh ji” O, true lord whom do you feel happy with? On whom you are happy? He says, “Who is happy under the will.”

“By following the commands and Maryada of the Satguru ji the Satguru’s sweet blessings are attained.”

“By placing the sermons of the Satguru ji in the depth of the heart and follow them completely all the desires of their minds are fulfilled. Those who dispose off his mind to the Satguru ji all his tasks are fulfilled.”

“All those who move forward on the path of the Satguru, they are most advantaged. The greatest comfort in the commands of the Satguru ji is like ‘Lok sukhie parlok suhele.’”

“With the blessings of the Satguru ji all his commands must be obeyed. Only this is beneficial to us, here also and in the next world also. With the attainment of the graces of the Satguru Sikh achieves worldly comforts here also and is emancipated from the cycle of birth and death also. If the Nam is there in the mind, it provides the strength to move according to the will of God.”

“The Nam can be remembered only with the blessings of the Satguru ji. The blessings of the Satguru ji are got if the will of the satguru ji and the Maryada is followed. Satguru ji seek welfare of all. So the command and will of Satguruji should be accepted open heartedly and only then a being can attain emancipation.”

“It seems difficult to obey the words of the Satguru ji. The pain of injection is felt only earlier and after it treats a person the pain is forgotten.”

“The Satguru is fathomless, whatever Bachan of his are obeyed that benefits you very much.”

“Till the ego does not vanish from inside of the being, he cannot obey the commands of the Guru. Even if he obeys the commands but with a doubt in mind, that is also not obeying of the command. It has been written in the Gurbani.

“Sis nivaiai kia thiai,
ja ridai kasudhe jahie l’

“The mind goes away from the commands, then understand it that we are wrong.”

“The strength is increased by following the commands of the only one and some other should be deputed to do the work. If only one is leading the rest then all tasks are handled rightly....We are respected among the people for this reason only that we move forward under the commands of the one only. You don’t spend on marriage, don’t eat meat and drink liquor . You live completely organised.”

Remain unaffected from ego, affection

“There is a great wall of ego between us and the Satguruji. I have discarded ego, it comes in at the same moment.”

“Ego is completely abstract, it comes inside us without our seeking it: If you start performing Bhajan even then ego affects us.”

“What type of a thing this ego makes us. Man thinks that he is well but he suffers a malady, who knows from which side it enters in.”

“Ego destroys even great intellectuals also.

“The being who keeps the mind at the prime place, this is such a path that next to it defiance emerges. He then becomes apostate to the lord creator, to the Satguru ji.”

“The Nam and ego are enemies- “Haumai naavai naali virodhu hai, duee na vaschi ik thae”

“As the Nam and ego are rivals to one other, these cannot stay at one place together. Quite opposite to it Maya and ego have a strong coordination. Mostly they remain together all the time.”

“Just for show off you may count any number of rosary beads but resultantly it also becomes a sign of ego. If the Nam resides, within the mind it gives the power of following the providence of lord creator. If one goes against the commands but remembers the Nam only for show off then this ego increases manifolds.”

“Man is allured by the things being perceived. One should not delve in affection, but he should continue to move further. Only we are to go further, the things would remain here only.”

“Affection is a mire, it is very prolonged one and a being continues to go deep into it. If you push out one by then the other goes further deep. If someone drags us out on the dry place only then we can come out. May the Satguru ji bless us all so that we may be saved from the worldly fire. We should go out of all the five, and especially the affection.”

“This all is the manifestation of affection, none is brother and sister to anybody, put your heart in the performing of Bhajan.”

Bhajan-Bani, Simran and Seva

“By remembering the Nam only one is saved from the pains of the several cycles of births and deaths. So the Nam you have taken from this Guru remember it.”

“Bhajan-Bani is for the purity of mind, and purity of outer side bathing is a must, and that too for all of us.”

“The performers of Bhajan-Bani are too many but there is a difference in their mental state.”

“It happened to the gods, and that happened to such and such Bhagat, thinking these things one should not back-track.”

“The command of Satguru Ram Singh ji is that whoever got the Mantar in the ear, he would surely get the human birth, not any other birth only then he would be emancipated.”

“Guru Nanak Dev ji meditated for forty years and created a Gurmantar for the beings. It is the same thing, labouring for nine and nine yugas on one alphabet, and the four yugas, he gave us this Nam with a labour a forty yugas on all these alphabets.”

“Remembering the Nam taken from the Satguru, and performing Bhajan according to his commands. Only with that we can be emancipated, here and further also.”

“Mind may not settle but Bhajan is a must. If the mind is not settled then do we discard a job, shop, farming or other dealings?”

“Practies strongly and do it with Bhajan-Bani. One day one has to leave away the family in complete silence. When it is learnt that such and such passenger has to drop on such and such station and that passenger is adamant not to drop there, but one has to drop there when the ticket is no more valid further, so make strong efforts and perform Bhajan, read Bani.”

“Many think that who have to perform Bhajan they have no other thing to do. They just wake up in the morning and perform the Bhajan and after that they do have nothing to do, but those who get busy in work, about those Satguru ji have told that- “Haath paau kari kamu sabh, cheet Niranjan nalie

“When you do the grinding work, sitting idle in the shop, going in a car, riding a cycle, going on foot, remember the Nam at that time, with deep consciousness, mind should not remain idle at any moment.”

“Till we are engrossed in the taste of Maya we are unable to comprehend the taste of the Bhajan.”

“There are also no gains with work, if you may collect money even then it does not provide comfort to you, one continues to be uneasy.”

“Today Bhajan is considered as an extra work, they say, it is the task of Sadhus-Sants, as if others have not to die. It is written nowhere that even Prime Minister would be spared.”

“Our tongue continues to move, but it moves briskly on hatred, jealousy, backbiting and condemnation. The only difference is, the tongue is the same, it utters words also, it moves also but for this work it does not move.”

“Don’t talk useless. Those who do not perform Bhajan with talking their strength is lost. If Namdhari does not perform Bhajan he is not to be saved.”

“Bhajan-Simran has a great power, about this fifth Lord have written this in the Gurbani:

“Udai udi aavai sai kosa tisu paachhai bachre chhariae ||

un kavanu khalavai kavanu chugavai mun mehi simran kariae ||

Cranes come from hundreds of kols, leaving behind their offsprings. It is the power of Simran that rears them.”

“Those are the first stages to wake up early in the morning, take head to toe bath and then nobody is to be told so that ego may not germinate.”

“Remember the Nam breath by breath, remember it being egoless, when the performers of Bhajan-Bani get bowing downs of others they become egoists, there is a need to remain safe from all these things.”

“Service is such a thing that destroys the ego. It is said about the selfless service,

“Seva karat hoi nihkamie ||

Tisu kau hot prapati suameee’

“One Teja Singh has passed away. He used to go to the college and cleanse the utensils, somebody asked him- Don’t you go to Gurudwara? He said, there they call me Sant ji, Sant ji and spoil my all work. Nobody should call us a Sant. Such Sadhs who are there they show us the path.”

“For remembering the Nam Kam, Krodh, Lobh, Moh, Hankar etc. evil things should be turned out of the mind. If there are such good things like truth, satisfaction, mercy, religion, love, pangs of separation etc. are there in the mind only then the Nam can have an abode there.”

“With Bhagti-Simran the movement of heart remains right. An organisation of America has told that the brain works at about 95 percent of its capacity with deep meditation.”

“The inclination that decreases from the side of the Nam, same amount of jealousy is increased. Dualism, greed, affection etc. increase. Greed does not leave us. This is increasing our pains.”

“The Nam of the Hari can only shower coolness on the human being burning with fire of jealousy, because:

Chandan chandu na sarad ruti mooli na mitae gham |

Seetal theevai Nanaka japandre Hari namue ||

If jealousy does not vanish then mandir maseet and other religious palces are just show offs.”

“The performer of the Bhajan, a Sikh or servant carries many bundles of desires over his head while performing the Ardas. He bows his head at the Gurudwara with a present of four or five rupees and wants that I should get ten lakh. On one place Satguru ji have written in the Bani:

“Aisa jagu dekhia jooarie ||
Sabhi sukh mangai namu bisarie ||

But we have to do its opposite. May Satguru bless us and this line should be effective. These worldly things are so small.

‘Hari daras ke jun mukti na mangehi....!’

They don’t seek emancipation. We do not need it. The thing which is above it- The command of Satguru, the glances of Satguru.”

“Rise early in the morning. Take head to toe bath. Sit to perform the Nam Simran. A colleague who is sitting with closed mouth at the time of Bhajan, tell him to move the tongue and perform Bhajan.”

“Make it remember to one another as you tell anybody- from where would you take your meals, you do not go to the shop? Make it also remember to one another that remember the Nam.”

“While going to cimema, going to market, while talking else we enthuse one another to move along. In place of it we should ask one another for a Nam Simran of one hour. We should enthuse them. You should ask one another personally or on telephone that have you arisen early in the morning? Have you taken head to toe bath? Have you remembered the Nam? It is very necessary.”

“Sitting in your own homes you definitely do the Katha of Satguru ji, Katha of Sikhs so that our children may be positively influenced.”

“Sitting in your own homes and making children sit along you, you perform Simran. As you train them to eat food, to wear clothes, to go to school, similarly you should train children to perform the Nam-Simran. The children start moving to the side to which we direct them.”

“Where we start a competition with others for increasing milk, increasing crop produce, increasing properties and lands, there we should also start a competition with other for remembering the Nam, reading the Bani also.”

“You know we find out the people of our nature to talk to them about our ideas, the drinkers also find out the drinkers in the evening to sit together and consume liquor, similarly gamblers, thieves and cheats do the same. As they all are masters in their respective works we should also do our work with skill. All should get together to perform Bhajan-Bani.”

“Who knows whose turn it would be on which day, one should do something for it-

“Jup tup ka bandu berala
jitu langahi vahelae !”

“Not remembering the Nam for respect and honour but he should earn the word of the Guru only then all comforts are attained.”

“It is easy to say and listen but it is very difficult to earn it.”

“First Nam should be taken then as per the commands of Satguru ji it should be earned. Those who dilute the medicines they know how much potency of it is increased. With kharal how much strength of them is increased. The leather does not lengthen or shorten with hiding. Wood is also seasoned, too much happens there in earning or seasoning, only then it is attained.”

“Sometimes we indulge in talking only and the train is missed, but if this train of life is missed without performing the Nam-Simran then everything would go waste.”

“Gagga Gobind gun ravahu saasi saasi japi neete ||
kaha bisasa deh ka bilam na kariho meete ||

who knows when the breath would cease, we should be remembering the Nam at that moment.”

“Sri Guru Ramdas ji spell in Bihagra Raag-
Sabhi jae milhu satiguru kau meree jindureae
jo hari hari namu dridhavaai Rame ||
hari japadian khinu dhill na keejaee meree jin dureae
matu ke jaapai sahu aavai ki na aavai Rame !”

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“Who knows about tomorrow, that is Nitnem that lasts till the breaths. With Nam-Simran seek welfare of all and perform Ardas for the glances of Sri Satguru Ram Singh ji.”

“Shopkeeper does not leave his business after getting so many losses even thinking that I should discard it. When the side of discarding comes then the turn of the side of religion comes over- that is why Namdev ji have written-

“Jaise apane dhanahi pranee maranu mandai
taise sant janan Ram Ram na chhadaie ?

By attaching towards Ram Nam in such an amount only then an attainment is possible. Some people again start speaking these lines- Whatever is done that is done by the Akal Purukh, what need is there for a man to do it? When the matter comes then we leave everything to the Akal Purukh. When we are to do with our will then we do it. This matter wants deep consideration.”

When the month of Kattak comes. Wheat is sown in that month. For some people it is destroyed, and for some it is saved, but they don't leave sowing it, when someone may be reaping wheat in the month of Vaisakh, who has not sown in Kattak, he may quarrel with him that you are reaping wheat but I have nothing to harvest. I would share in your produce and then quarrelling starts.”

“Earlier the grinding mill was operated, now the water grinding mill would be operated. You try to think what a difference is there in grinding mill and water grinding mill. The command is who would remember the Nam he would be saved. Those who remember the Nam they are saved like the grain lying at the central pin of the grinding mill. Nam-Simran and Bhjan Bandagi is like that pin, those who would perform Bhajan-Bandagi by attaching his attention to the feet of Satguru Ram Singh ji, he would be saved.”

“updesu ji dita Satiguru
so sunia Sikhi kannoue l’”

Wake up at the dawn, perform Simran after bathing

“The Updes that you have listened from someone in your ear, the time of its Simran is the early dawn. For everybody the Nam is of the Akalpurukh. Take head to toe bath. Abstain from meat, cigarette, liquor so that we may make the journey of our life successful. You can perform the Simran at your homes also.”

“Waking up at early dawn, practising it for long is a good thing but bathing is a must before that,

“Kari ishnam simari prabhu aapna
mun tun bhae arogae l’” Then body and mind both things remain healthy.”

“One ishnan we have to do with water and the other ishnan we have to do, the Amrit vela has come, the pond of Amrit, the Nam which we have got, after performing the Simran of it.”

“The time of early dawn is such, when the God has made Sankotch of its Maya, the Satguru may bless us so that we may perform Simran at that time.”

“In whatever religion you may have faith, do right according to your religion. Perform Namaj, perform worship, perform Bhajan. But you should remember it that it is necessary for all to wake up at the early dawn. All get together at this juncture.”

“For head to toe bath you should wake up at least two and a half hours before the sun rise. If we have to plough the field then also we wake up, for catching the train we may wake up at midnight even. Many travel on the trucks and who knows how many night they keep awaking, those irrigating their fields with canal water may spend whole of the nights of the month of Poh in deep waters, but you are not going to suffer any pain, you have to perform the Simran by just sitting inside.”

“With the grace of Satguru ji so many great Sadhus existed. How they went to the gallows, they were not afraid of death at all. How we fear much for taking bath early in the morning.”

“Don’t miss bath, there may be a slight fever, if the body responds even a bit, take bath. Even in fever do not think that I would suffer a headache, let it happen. There may be headache or no headache we are not to miss the bath. Awakening early in the morning perform Bhajan after taking bath, make your children do the same. After bathing your children make then remember the Ardas.”

“You are pure, you have taken bath. Anybody touches you, go and take bath, don’t quarrel with him. Attach yourself to this side strongly.”

“It is a sin to continue to sleep even after the rise of the sun. Nobody should sleep at the time of sunset. When Bhagwan Ram came back to Ayodya, somebody complained about Bharat that he gives us trouble. Bharat said, “If I may have troubled him then I may suffer that sin which is suffered by the one sitting to answer the call of nature at the bank of a water source, which is suffered by the one sleeping at the time of sunrise and sunset.”

“All the young boys and girls should make it their habit to awake one or two hours before the sunrise. They may spend one hour in taking bath, and only one hour is saved. The Satguru ji have commanded to perform Bhajan at around Sava Pehar Tarke. Sava Pehar means a quarter and three hours before the sunrise.”

“The comfort to the inner mind is with the Nam Simran after taking bath at the early dawn.”

“Those who are elder in the families like mother and father, they should make such a habit of their families. The child who does not awake early, how he is to be awoken, child does not go to school, how do you send him to the school, if a person does not go for work you feel uneasy, how you make him go on his work, above all is the making of the habit of getting him awake early. The eldermen of the families also do not awake early, they should instruct their children that they should ask their elders to awake and take bath, it is the time of bathing, and with such efforts make each other awake with strong determination.”

“I would surely tell you that as you go to your Mohallas for the election, concerning the quarrels of other parties, for relationships, you should also make efforts to awake the people of your Mohallas at around three in the morning because now in summers sun rises very early. If anybody does not heed you then tell me, I would ask him to do this.”

“Many other people are also adorning white round turbans, many Padris and Muslims have even longer beards than us. Then where lies the difference among us? The difference is of Maryada only. You keep attention towards your own maryada and try to follow the sermons of the Satguru, attach your children toward the Bhajan-Bani and tell them about Maryada.”

Celebrate the days of Satgurus

“Celebrate the luminance days of Satgurus. With this mind would divert towards the Nam by shunning away the Maya.”

“Do not celebrate the births of your children. Celebrate the days of Gurus, martyrs, benevolent persons only.”

“The pleasure of celebrating the days of Satgurus lies in this that in those does nothing about the dealings of personal life should come to our minds. While lying on the bed we continue to think about such things. But when the day of Satgurus is celebrated then your mind remains entangled on other side. When we think of our dealings then our mind does not come to the side of the Satgurus. If it comes at all it comes at that time, when our dealings go away. Kabir ji have written, “Kabir kam parai hari simriai aisa simrahu nit.”

“When a disruption occurs in us, many people say such things,” what would be the plight of Namdhari Panth? They do not think at all that the foundation of the Namdhari Panth has been raised by Satguru Ram Singh ji from the very deeps of the earth. Nobody

can harm it in any way. Whosoever would try to do any harm to it he would burn his own fingers. May be a Namdhari or a non-Namdhari, whosoever would do it he would harm himself. The service which we may render in it that much would it benefit us. We can not do anything wrong or right for it. The service rendered by us to it would be an advantage for us. When anybody moves towards any side, then he starts thinking about that side only.”

“The responsibility which lies on the shoulders of Subas, Jathedars, similar lies on the shoulders of a Namdhari also. Every Namdhari has the duty that the light which has been provided to us by Satguru Ram Singh ji that we should bring to the world to illumine it so that people of the world should move on that path and may attain happiness, here also and in the next world also.”

“The Nam should be remembered for the glances of Satguru Ram Singh ji and Bhogs of Paaths should also be performed. So that Satguru ji may appear for glances very soon and the pains of the entire world may be eradicated and all should attain happiness.”

“Satguru ji have surely to appear for glances, nobody can prevent it. At that time Satguru ji would place his hands of blessings over our heads. They would applause us. We may keep that applause on one side and all the comforts of the world on the other side, even then nothing is comparable to that applause.”

Na ko vairee nahi begana
(About the personality of Sri Satguru Jagjit Singh ji)

The sacred personality of Sri Satguru Jagjit Singh ji is such that none is enemy and alien to him.

On 17 September 1997 (2 Assu 2054) day Wednesday, some eminent persons gathered at Sri Bhaini Sahib and discussed about the people with vested interests who were feeling jealous of the glory of Sri Satguru Jagjit Singh ji and burning from inside with jealousy and expressed grief over their actions to alienate the people from the Sikhi by the disgruntled elements who had already gone astray from the main stream of Namdhari Panth. And they also noted that these anti-Panth elements were trying to give pains to Sri Satguru Jagjit Singh ji for their own vested interests though Satguruji is always in Anand-Roop. The ocean of tolerance Sri Satguru Jagjit Singh ji expressed about the concerns of those people who aggrieved with the actions of such elements came to his presence.

“With the grace of Satguru ji nothing such thing has emerged in myself to harm those who are trying to harm me or I have never thought of doing any harm to anybody, though they may be trying their best to harm me in any way. The Satguru ji may bless you that no bad thought about others should raise its head in yourselves also, may be they may be thinking of any means to harm me. You should keep calm, all these things are already in the knowledge of the Satguru ji.”

“I request you all that you should perform the Ardas that may Satguru ji bless them with sense. You do not think bad of anybody, nor no rivalry should emerge within you against anybody.”

“For calmness and patience perform the Ardas with one Mala of Bhajan and one of Bhagauti that O true lord Sri Satguru Ram Singh ji that no thought of rivalry against anybody should raise head in ourselves to harm anybody, bless us with spiritual pleasure and give strength to move on the path commanded by yourself.”

From the Sermons of Sri Satguru Partap Singh ji

(The discourses to have belief in the present Satguru)

“Writing black on the white, the cobblers of Lahore did not back-track even, we are the Sikhs after all, after having belief in the Guru it has never been our tradition to back-track.”

“You tell me one thing that Guru Nanak said, “Now Angad is in my place, and making him sit head was bowed before him. That one who has not accepted Guru Angad, it means he has never accepted Guru Nanak also. When Guru Harikrishan said that ‘Baba Bakale’ then who had not accepted Baba Bakale, do you think that they had a belief in Guru Harikrishan ji?”

“Dhirmal came, and tried to retrieve the Bir. After Ardas he would dive in water, but could find nothing. He would perform Ardas to all the eight but was not uttering the name of the master of the present, Guru Teg Bahadar. The flame of Nanak was that time illuminating in Guru Teg Bahadur. A Sikh said, “utter the name of the Guru, of Teg Bahadur then may the Bir be found. When he dived for the first time he had a touch of it, and the second time the Bir was retrieved.”

“We need to be attentive. The Sikh who after taking the nectar of life, becomes firm like Bhai Taru Singh, The Amrit of Guru Gobind Singh had touched my hair, nobody can take away hair from my head, only by reading the Bani what use you would have. We may read Granth Sahib for hundred times, may be rubbing the rosary beads for whole of the day, if we do not have any belief in the Satguru, have no faith, then we have nothing with us. Maharaj have written in the Gurbani also- ‘Tuh kute kia fal pavai.’

The present time, the Kaliyug has come, it is pushing us away. Many people become senseless. Those who leave away this thing, read, Guru Gobind Singh ji say:

‘Karee thapna jaas kee mohi jo apne haath l
tis kee samsar jo karai juljavai kul saate ll’

“When I have established at my place, anybody if compares with him that his seven generations would be burnt, beware, keep it in mind, don’t get wasted what you have

done. The Kalijug is pushing today. Some say that Satguru ji have yet to come, Guru Hari Singh is not Guru. Beware you have to save yourself.”

“Don’t forget, man may committe hundred crimes, but if he is not Bemukh from the Satguru, all are pardoned. But Bemukhi is such a thing that who gets Bemukh, he has no place after that. Guru Nanak Dev ji have written that these are the six murders-

‘Khat hatiya ke tul hai

je Guru to Sikh firi jaed f’

Bhai Gurdas ji have written that-

“Seehn sauhen jana bhela na tis bemukh sauhen jaie f’

“The person who gets Bemukh from the Guru. Go before the Seehn (Lion). But don’t go before him (Bemukh), don’t be present before him.

He says-

’Tis dithe nigure sharmae f’

“Why the Nigures feel shy? Nirures do not yet know of the Guru. Who knowingly gets forgotten from the Guru.

“Hodai pratak Guru jo vichhure tin kau dur dhoe naheen

“Sahib have not written once only that has been written many times f’

“This is to be kept in mind. Seek from Satguru that bestow us with belief. Till man has no confidence over the Satguru, nothing worthwhile comes to his lap.”

“There is nothing like Besidki in the world. “Satguru with you support, with you blessings, with you graces we can be saved, he may bless us, perform this Ardas before the Satgurus.”