

ANAND SAROVAR
(The Holy Pond of Blissful Joy)

**BIOGRAPHY
OF
SANT BABA NAND SINGH JI**
(KLAIKON-WALE)

Vol - II

ORIGINAL IN PUNJABI (GURMUKHI SCRIPT)

Written by :-

Bhagat Singh, Session Judge (Retd.)

ENGLISH TRANSLATION RENDERED AND PUBLISHED By :-

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BLESSINGS

The "MISSION" Named :-

"NANAK-DAR : SANT BABA NAND SINGH, SANT BABA ISHAR SINGH 'SPIRITUAL MISSION'" established at HARDWAR, in memory of Sant Baba Nand Singh Ji and Sant Baba Ishar Singh Ji, to promote their teachings and their highest spiritual ideals, and to bring out their spiritual literature in English for the widest possible Nation-Wide, World-Wide dissemination has the PERMISSION AND BLESSINGS of SANT BABA KUNDAN SINGH JI OF NANAK-SAR, obtained personally before the start of the "Mission".

The present work namely the English Translation of "ANAND SAROVAR" (Original Punjabi in Gurmukhi Script written by Bhagat Singh, Retired Session Judge) undertaken by the "Mission" is one of the first outcomes of the Blessings of Sant Baba Kundan Singh Ji.

DEDICATION

THIS ENGLISH VERSION OF ANAND SAROVAR
*(Original in Punjabi - Gurmukhi Script Written by retd. Session Judge
Bhagat Singh)* IS DEDICATED TO
BHAGAT BHAGWAN DAS

ONE OF THE FEW CLOSE DEVOTEES OF BOTH

SANT BABA NAND SINGH JI

&

SANT BABA ISHAR SINGH JI

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SANT BAWA ISHAR SINGH

SANT BAWA NAND SINGH

ਦੁਆਰਾ ਲਿਖਿਆ

VOL - II

(PROPRIETY OF CONDUCT AND RULES TO BE FOLLOWED)

MARYADA AND RAN REETI

All the time Baba Ji would insist his companions to propagate Maryada the salient feature of which was to consider 'Sri Guru Granth Sahib' as 'Pargat Guran Ki Deh'* i.e. The embodiment of Guru's.

Although all the Sikhs, except. 'Naam-Dharis', consider Guru Granth Sahib as their 'Guru' and hold it in high esteem, enthrone it at a clean place beneath a 'Chanani' (an improvised cloth-ceiling over Guru Granth Sahib) wrap it in fine silk scarves and embellish it with garlands of flowers, fan it too and take it out either on their heads or in a planque in, they stand up as soon as the 'Swaara Sahib' (sacred carriage) arrives and bow their heads in reverence so to say, they revere their holy scripture so highly as no other community in the whole of the world has ever done.

Yet, notwithstanding all this obeisance paid to the holy Granth, they consider it merely as a holy book or Granth and not as the Guru himself in form. For otherwise, why would they keep 'Him' in captivity inside boxes and cupboards. While they themselves sleep on comfortable beds made of Nivaar (woven strips of cotton thread) why would they do His Parkash at a redundant (spare) place, which is smaller than their bath-rooms even while they themselves inhabit huge spacious rooms? Why would they keep Guru Granth Sahib at a dark, humid narrow site, while they themselves sleep under the ceiling fans or in air-conditioned rooms? Why would they adorn themselves with a variety of fine clothes and wrap Guru Sahib in a coarse cloth despite their having huge wealth? Why would they savour multi course meals, neither offering it first to Guru Granth Sahib nor praying nor thanking him nor soliciting his permission?

In the Dewan (religious congregation) at the time of Ardaas (Prayer) many think it proper to consider Guru Granth Sahib as 'The spiritual form of ten Gurus rather than 'Guru's in real form'. On the same way, at the end of the Dewan, When Parshad (holy eatable offered first to be deity) is distributed. They don't feel that they are sitting in front of the Guru, and that they should have some ettiquett and take Parshad in a peaceful manner, or that they should not indulge in useless talks and if talk they must, to keep their pitch low. On the contrary, the odd attitude which is generally observed at the Dewans and of which every body is aware, is at the time of distribution of Karah-Parshad(holy sweet porridge). But the objections raised against this 'hotch-potch' are often set aside by saying that at this time 'Kalyug' is allowed to prevail and term it as excusable.

Footnotes :-

* "Agya Bhayee -----Sabad Main Lehi"

[It was the order of all the Sikhs should consider are ordered to consider Sri Guru Granth Sahib as their embodied Guru. Not as only Guru but as the Guru's body incarnate. And if they wish to meet God, they should search Him in the words contained in the Granth.]

But what happens even at other times? Brawls take place, people take to sticks and cones swords are drawn out of sheaths. This is our attitude in front of that Satguru (God) whom, we often call as 'Zahra Zahur, Hazra Hazur' i.e. present before us evidently and all in all and profoundly perfect!

The Sangat (People in the religious congregation) is dispersed in the meantime, while the SUKHASAN (making Sri Guru Granth Sahib comfortably asleep) is performed long after this. All this happens, only because we do not consider Sri Guru Granth Sahib as 'Pargat Guran Ki Deh' i.e. Gurus' embodiment. We claim to be as such, just in our uttering only.

To remove all these evils and to serve Guru Granth Sahib and also to bring it at its right level, Baba Ji considers his life's sole aim. Baba Ji is said to have stated once that Guru Gobind Singh Ji had hardly anytime to issue full instructions relating to 'service,' after bestowing 'Guru's rank to Guru Granth Sahib. However, Sikhs must know and identify their duty and they must serve in the befitting manner; as it should be for the 'Pargat Guran Ki Deh',

Hence, Baba Ji preached that for keeping Sri Guru Granth Sahib at home and for its Parkash (the reading position given to it, duly installed on a stand.) the best site in the house should be selected. No laxity should be there in keeping the place clean and fragrant. Sukhasan is to be given on the bed only.

When a Sangi (companion) of Baba Ji hinted at shortage of space for keeping 'Guru Granth Sahib and doing Parkash at home, Baba Ji reacted instantly that an elderly member of the family is never shunted out for want of space. And in case he requires a big space, he will manage that on his own. So, for those who are dedicated to serving Guru, Guru himself creates circumstances as such.

Some people would say what difference it makes whether the Rumalas (Scarves) are fine or coarse, whether the place is big or small, whether it is a bed or a bench, whether the Parshaad is offered first to Guru Granth Sahib or not. Who does not eat it anyway. One can reply, as an example, by saying that it is not Guru Granth Sahib who needs our services, rather we need to serve Guru Granth Sahib, Our mentality, at the time of service, determines the quality and quantity of the benefit to us, accruing through it because it is our mentality which brings us good fortune. Sri Nanak Dev Ji was accredited, by some people, as a mislead person. While some others, thought him to be the father, the saint, the Satguru and Lehna Ji thought him to be Nirankar and each one of them profited proportionately and that much only :-

'Jeha Satguru ----- Sukh Hoi!!
(Sri Raag M3-30)

[As you consider the Satguru to be, So much and the same variety of comfort you will get]

'Satguru No ----- Payee Koi!!
(Saloka M:4 Vaar Gaun 302)

[The way one desires form Guru, one reaps the fruit in the same way]

To elucidate this formula, Baba Ji used to state somewhat this way :-

The fire is contained within the wooden logs, but unless they are rubbed together in a special manner, how can the fire be generated and how can they serve our purpose?* Guru Granth Sahib incorporates everything within itself but until we have the requisite feeling towards it, we cannot get anything out of it.

One, who considers Guru Granth Sahib as the real form ten Guru's is the most befitted person. Those beget nothing who consider it to be merely a book or a collection of some pages.

No shortage is there on the other side 'Guru's side'. It is only our faith & conviction which is lacking somewhere.

Serve Guru Granth Sahib as you do to the Guru himself. Attend upon him, do Charu (fan) to him, offer him Bhog, serve Him water and food etc, have good mentality. It is your feeling that begets the fruit.

'Guru Granth Sahib be sighted as Guru, This be seen as Guru Himself' 'One who serves Guru, fans Him in summer, provides Him heat in winter, wraps in thin scarves in summer and offers woolen scarves to be wrapped into in winter, offer Parshad thrice a day, is really extending profound service. It is worthless from foolish people's point of view and is 'service to Nirankar in the eyes of a learned man, who thinks that the service to Nirankar is genuinely taking place.'

"Dhanna sights God in that very stone which is a mere stone to the Pandit because his attitude is such. Dhanna has the Darshan (Glimpse of God) even takes work from his Thakur (idol), gets his cattle grazed, but Pandit is unable to see anything. It is all the difference of viewing. Pandit has the 'stone' sight. He first keeps things in front of the idol for Bhog and then takes them away.

Dhanna's feelings are immensely strong. He goes on hunger strike and pleads, 'Unless you eat, I will also not eat.' He expresses his feelings in this way.

Dedication should be complete. Guru Granth Sahib will surely show its form. Increased dedication will surely show its form. Increased dedication will show the results. There is no dearth of any kind at the other end. The lapse lies here only - in our dedication. Gurmukhs (gentlemen)! strengthen your feelings and dedication, every thing lies within hands' reach, not far.

For an ordinary person, to comprehend this preaching and implement it is not so easy.

* Jiu -----Karaj Sari
(Dev Gandhari M5-Pg 535)

Many kinds of doubts appear. Kavi Ji once told this writer that either a very learned man can understand the Maryada, propounded by Baba Ji, or somebody with a mental level like that of Dhanna's who would firmly tie the point to himself (i.e. resolve firmly). Complete and staunch belief can accomplish that which an argument can rarely do. An old English maxim says, 'Faith moves mountains.'

To strengthen one's perspective Baba Ji illustrates thus :-

Jeweller is a jeweller, a customer comes. Jeweller asks the servant to bring a particular box. Jeweller strikes bargain. The servant goes on bringing more boxes and then puts them back. Here, the jeweller's Drisht (Sight) is on the jewel lying in the box while the servant's is on the box merely. When the jeweller asks to fetch a box, he actually means the jewel to be fetched and his servant does not have the knowledge to identify a jewel. The servant identifies only the box. When the great people talk of Guru Granth Sahib, they mean the luminous Guru. In their Drishti, Guru has luminous flame. They view Guru Granth Sahib as the Guru Himself. Foolish people see Guru Granth Sahib merely in the form of some pages plus the stool on which it is kept. On one side it is the jeweller's point-of-view and on the other side it is servant's eye view. So Gurmukhs! strengthen your Drishti.

A jewel is given to a radish-seller; She says: 'Take, in lieu, a handful of radishes; when asked. 'Only that much?' She gives one or two radishes more. After this, when that jewel ultimately reached the jeweller, he said, 'To pay for this is beyond me. This is invaluable. So I offer Rs.101/- as a token for its Darshan (viewing/glimpse).

What a difference of Drishti!

(From the Saakhi of Saalas Rai Johri and Mardana)

A farmer ploughs his fields. A pitcher hits the edge of the plough. Seeing inside it gave an impression of having balls, he thought for a while, 'How nice! How hard, beautiful balls they are !! They can be used for shooing away sparrows.' He wasted all the balls in this manner. The last ball, a little shining one, was tied to the neck of a donkey, by him, Now, this ball remained tied to the donkey's neck. And when it got a little worn out, its shine increased even more. A jeweller happened to see it. He asked the donkey's owner, 'What will you take in lieu of this?' He said, 'What is there in it. I had hundreds of such balls and I used them all in a pellet bow for shooing away sparrows. You may take it free of cost.' Now from the buyer's view point, it was a jewel. The same jewel seemed to be just a stone nothing more than a stone, when seen through donkey-owner's eye-view. It is all the difference of viewing a thing. The same item is a stone to one person, for lack of proper perspective. While to the other it is invaluable like a jewel, simply because he has the perception to view things in the right perspective.

To strengthen this point that the REAL GURU is only BANI, Baba Ji states :-

Bani * as Guru has always existed. Guru Nanak Ji preached through his Bani. The same lighy (enlightenment) came into Guru Angad Dev Ji. It was only the material body which changed over. Preachings continued through Bani. The third Patshahi Guru Amar Das was

then enthroned. Preachings continued again through Bani. In the same way ninth Patshahi came to throne, and preaching still went on in the same manner through Bani. Tenth Patshahi Sat on the throne, preaching still continued through Bani. Ultimately, Guru Granth Sahib occupied the throne, preaching is still going on through Bani, For the Gurmukhs (Guru's loved ones) the same Gurs, sitting on the throne, are preaching through Bani (For foolish people, though, the things are different) for the learned ones this is Guru Himself. (To the Guru's loved ones) to Gurmukhs there has been no difference. The difference lies in our Drishti, so Drishti has to be strengthened.

OFFERING PARSHAD (Bhog)

Generally, in Gurdwaras at the time of Ardas (prayer) of Karah Parshad, many people hesitate to ever, use the word 'Bhog'. So they say only this much, 'may this be accepted by you' and that 'may it become savourable for the Sangat (devotees' congregation). Similarly, they avoid using the word 'Sweet Parshad' (Parshad presented to Guru Granth Sahib Ji) because they don't believe that Satguru is an awakened angel'. These people consider Guru Granth Sahib as merely a book or a Granth.

Baba Ji, this Maryada, which appears to have been adopted at the time of his journey to Hazoor Sahib, that not only Karah Parshad but any other article or cereal, water etc. must be offered with full respect, in the honour of Sri Guru Granth Sahib, prior to having or eating it by one's own self and proper Ardaasa should be done when these things are offered to Sri Guru Granth Sahib.

Then, at least that much time should be spent on sitting with full concentration of our senses, which we usually spend in eating that item or Parshad. As an alternative, the Paath (reading) of five Pauris of Japuji Sahib may be done while sitting.

In a Dewan at the time of Bhog of Parshad, initially, Baba Ji did not make use of the curtain, as (capt.) Mahtab Singh told, Karah Parshad used to be put in a bowl and before the Ardaas was said, it used to be placed underneath Manji Sahib and on one such occasion it was actually observed that the bowl became empty. [For details read 'Had Beetiyan' (personal experiences)]

Afterwards he started casting curtain behind him while the Raagis sitting outside would be reciting these Shabads (hymns) :-

* 'Bani Guru ----- Guru Nistaare'
[Bani is Guru and Guru is Bani i.e. they are synonyms of each other. In Bani are contained all sorts of nectar. Read Gurbani as is the duty of a Sewak, have faith in Gurbani as your real Guru.]

Again :-

'Satguru Bachan ----- Janavaigo'
(Kaaure M:4)
'Guru Daras ----- Man Layee'
(Guru Bilas)

[If you want to See Guru, See Sri Guru Granth Sahib, and if you want to talk to Guru, read Sri Guru Granth Sahib with love and devotion]

'Kya Tu Soche ----- Laage Aaye'
(Raag Malaar M4)

'Dudh Katore ----- Darsan Bhaya'
(Bharan Naam Dev Ji)

Many doubts cropped up in the minds of the people, as far as casting of curtains was concerned. To remove those doubts, Baba Ji used to speak thus :-

Ramanand has been rendering 'Maansak Sewa' for Krishanji's idol with good mentality and dedication. He has just bathed Krishan Ji's idol. Made it wear clothes. There is a curtain on the door. He is doing this service while sitting inside. As soon as he placed the crown on idol's head, he realised that he had not put the garland yet, Now he is in dilemma that if he decrowns the idol to put the garland it will tantamount to disrespecting the idol which would be improper. But the garland is small so that it cannot be put from above the crown. The process of his thinking goes on thus.

Meanwhile, from outside the curtain. Kabir Ji suggests: "Sir, open the hook and then put it on."

At once Ramanand asked 'Kabir, from where did you get this (wisdom)?

Kabir Ji then disclosed, 'you are my Guru, I have learnt this form you only.'

Ramanand Ji was elated and patted him, saying, "Kabir Ji your devotion is accepted. From now onwards no curtain will be there for you."

Gurmukhs! veil is only against foolish people, why put curtains for Gurmukhs.?

When you host a meal for a respectable person, don't you serve him meal on one side behind a curtain. By doing this we give honour to that person. When we offer Bhog to our idol, we must cast a curtain.

There are many incidents related to this ritual of Bog-offering behind the curtains, which were witnessed by the spectators right in front of their eyes. Some of them are these :-

S. Ram Singh Ji, retired executive engineer (irrigation) told that near about 1925 away from Mantgumri an ordinary lantern used to be lit in the log-hut where Baba Ji used to live. But one day when Baba Ji took the plate inside for Karah-Parshad-Bhog at night, an extraordinary illumination inside was noticed from the chinks of logs, frequently.

1 'Maansak Sewa' entails that service which is rendered whole heartedly i.e. with full concentration and right mentality.

* The episode of offering and making drink milk by Naamdev Ji has been given in 12th Pauri of 10th Vaar by Bhai Gurdasji also.

While living at that very place, Baba Ji fell ill one day, incidentally. Now, Bhog-offering being salient feature of Maryada, he asked the Sewaks as to who was going to do the job of offering of Bhog that day. Baba Ji, after concentrating for a while said 'A boy belonging to district Lyal pur has got to his credit many good past-births, only he deserves to have Darshan of Guru Nanak Sahib and only he is capable of offering Bhog.

That boy was searched from amongst the congregation, and the boy came out to be barely ten or twelve years old. After taking him inside Baba Ji instructed him thus! When Ardaas is about to begin, take the plate of Parshad inside and when the Bhog Ardaas takes place you will have Guru's Darshan. Bow Your head down at that time and then take the plate a little closer, offer the Bhog, again bow your head down and bring the plate of Parshad back.

He complied and acted in the same manner. After duly setting the plate, he put the curtain down and took the plate inside. But once inside, he was simply incapable of bearing the radiant glow of Darshan, and so the plate fell down from his hands but it fell on a teopoy lying over there. When he regained consciousness, he bowed down his head offered Bhog and again bowed his head down. Now, nothing was there! He come out, mixed the Parshad of the plate in the other Parshad and distributed it among the devotees.

A similar incident of Delhi goes like this :-

In 1935, when Full-Moon was observed at Bloody Naala (Drain), during, Bhog Shabads were being recited after the Ardaas. Baba Ishwar Singh who was the Sewak, incharge at that time, removed the gas-lantern from the door and kept it on the other side of the curtain so that there might not be any chance of the cloth catching fire. Unmindful of this thing, Baba Ji got out of Dewan and went inside to offer Bhog. We saw from the other side of the curtain that he was pouring Ganga-Sagar-Water on some body's hands to make that person wash his hands. We could very well see the cascade of water and its spatter. But the hands-being-washed were not visible. In accordance with his principle, Baba Ji then took the towel off his shoulder and made the person wipe-dry his hands. We could see only the movement of the towel. Then in a metal plate Baba Ji offered the Karah-Parshad, but no person eating it was visible at all. All the people were overjoyed and stunned to see this miracle happen before their eyes.

Satguru craves for Bhawna (feeling) and he take support out of Bhawana only. Baba Ji used to relate a Saakhi of Sri Guru Nanak Dev Ji. Once when Mardana was having pangs of hunger he asked his Guru 'How is it that you never feel the pangs of hunger or thirst while hunger and thirst are always troubling me, Guru replied, 'I savor many delicacies! whenever a Sikh devotee takes a morsel of some eatable into his month, keeping his attention on me, I get a support out of what he eats.'

Churaman poet Dr. Santosh Singh Ji also has published this Saakhi, Bhai Veer Singh, while describing the Saakhi of 'Sajjan Thug' contained in 'Miracles of Guru Nanak' has written like this, in the words of Satguru 'But Mardana! Man does not survive by that food only which he eats himself. Rather he gets strength out of that cereal too which his loved-ones feed him with affection. If a lover feeds his beloved with all the affection from his heart, such a food supports the beloved to great extent even if it was fed from a distant place.'

About Bhog-offering* Baba Ji used to relate this Saakhi :-

There is a devotee of Ganesh Ji. He has an idol which had Ganesh Ji on one side and Krishan Ji on the other side. He burns incense at Ganesh Ji's side but wind takes it towards Krishanji's side. He says to himself, 'I give incense to Ganeshji's but it goes towards Krishanji.'

He takes a lot of cotton and fills it into Krishanji's nostrils So that it cannot inhale the fragrance.

At that very moment Krishan Ji appeared and said 'I am very happy with you. Ask for anything and your wish shall be granted.

The devotee says, 'My Lord! Myself had discriminated against you and with an evil intention filled your nostrils with cotton So that you cannot smell the incense, and you are happy at this! How is it?'

Kishanji said, 'I am happy because at least you know that I do smell; and that is why you have filled my nose with cotton. This feeling of yours shows that you are a theist. Hence I have appeared.'

In this way Gurmukhs! There are weaknesses in our feelings. There should be no doubts about offering of Bhog to Sri Guru Granth Sahib.

About the power of Bhawna (feelings), Baba Ji used to tell another Sakhi :-

Jethaji (Guru Ramdas) buys a mango. Mango is very attractive.

He thinks that this mango is worth Guru Amar Das Ji's Savouring. He ties it in a cloth and starts walking. He observes, on the way that the juice of the mango is leaking from the cloth as a result of a jerk. Now what to do? He peels the mango and concealing on Guru Amar Das Ji, he eats the mango and throws away the seed.

When he reaches Guru Ji's place and has his Darshan, it strikes him, "How I wish, I had that mango, so that I could offer it to Guru Maharaj. Guru Sahib says, 'Now why do you repent? You have already offered me the mango " He pointed towards Baba (Sewak) and he brought the mango seed. Guru Ji showed it to Jetha Ji and asked; "Isn't it the same seed?" Sheer dedication had created another mango? Dedication is a marvellous thing.!!

Corrigendum: On page 8 in para 4 'Bh. Gurmukh Singh Ji Raagi' should be read in place of 'S. Jai Ram Singh Ji.

* About Bhog-offering and the service of Guru Granth Sahib some doubts from the readers have been received, which will be dealt in separately in the vol. titled 'Vichar Te Visthaar.'

When the plate of Parshad is offered to Guru Granth Sahib and thereafter one eats that Parshad, another plate of Parshad is produced on the other side which Guru Sahib accepts.

If one has the belief that the service to Guru Granth Sahib is like worshiping Nirankar (God), and that this worship reaches the desired place. Then it is absolutely right. If one desires to see Guru Granth Sahib in the form of real Guru Nanak, one needs practice for this. One will have to put in labour and learn that art.

Baba Ji used to tell about the Roomalas (scarves) of Sri Guru Granth Sahib, in this way :-

There is a rich man. He adorns costly clothes. He lives in a luxurious way. He has Guru Granth Sahib at home. He covers it with coarse Khadi Roomala. He attires himself in silk at home. This is because it is mentioned in the last Saakhi, which every one must have read or heard that certain Sikhs' Khaadi Cholas (Kaftans) and clothes even, were accepted gladly. But he does not think about it in the right terms i.e. in those times, the Sikhs who offered Khaadi Cholas with respect and dedication, were poor and not rich. Their Khaadi Cholas and Roomalas are as valuable as the rich man's silk Roomalas embellished with gold. O ignorant people ! It is all a matter of one's feelings* and not for Khaadi or silk. If one is poor but has the feeling of serving, in right earnest, his penny is also acceptable to God, A Richman's proof of his lofty feeling could be only through his offering of costlier clothes that he wears himself. If one serves with love, his service is accepted.

PARSHAD FOR BHOG

From the very beginning, Only that Dargahi (Guru's) Karah Parshad could be offered which was prepared according to the guidelines issued. And they were that the cereal should be washed and ground by self and parshad be prepared from this only. Washing and grinding should be done saying hymns. And then the Parshad should be brought bare-footed from the house to their hut.

It would be more desirable if the Parshad is prepared from the fallen wheat crop, and the act of doing it should be with pure heart and the Parshad also should be brought with pure feeling. Regarding this ritual, an incident of Jhang goes like this :-

One day Baba Ji was little indisposed A gentleman came to him with Karah-Parshad to be offered by Baba Ji. Baba Ji ordered Bhai Uttam Singh* took the Parshad in to offer

* On this topic Krishan Ji's preachings have been excerpted thus by a poet :-

"Bhaav Ka Bhookha ----- Sweekar Hai"

[I am hungry of your feelings and that is all. Remember me with feelings, and you will go unscathed out of this world. I don't need food, wealth, clothes or jewellery, just be mine from the core of your heart, that will be the best obeisance paid to me. If you beckon me without my feeling. I will not respond; where as I cannot ignore your call if it is replete with feelings. Even if you give everything of yours to me but without any feeling, I will never accept it. Even a small flower, given to me with feeling, will be acceptable * (* As was given by Gajraj.) to me.

the Bhog. But came out after a little while with tears in his eyes. When Baba Ji asked him the reason, he replied, "Guru Sahib took the morsel of Parshad in his mouth but then spat it out and left the place without accepting the Parshad,"

Baba Ji asked the devotees gathered there that with what feelings the Parshad was brought, the person who had brought The Parshad prayed with folded hands, 'Sache Patshah (Your Majesty.)! A person owed me fifty rupees, In fact, he had returned my money but I played a fraud and made 500 of those 50 rupees and filed a civil suit on him. I had brought this Parshad So that the decree goes in my favour.

Baba Ji lambasted this man and said; 'You throttle people and then bribe Guru Sahib to meet your purpose? Remember Guru is omniscient. He cannot be lured by such types of Parshads. Never do such a thing in future. You are not going to win the case anyway. At this the guilty person apologised profusely.

According to Granthi Bhagat Singh Dandhar: Initially Baba Ji used to keep only five Grnathis with him. They recited hymns and fan the Granth at the same time. The Paath (reading aloud) of the Granth was listened repeatedly. Afterwards when they were kept with Gurusahib, they would decorate Bhora (cave) on all sides, up and down with white sheets and would do the Parkash (install and open Guru Granth Sahib) on a huge bed of Nivaar. (strips woven with cotton thread) Doing Chaur (Fanning). Once Baba Ji was talking to Jai Ram Singh (of Amritsar): 'I was performing Chaur to Guru Nanak Sahib, when Guru Sahib said, "Do Chaur to Guru Granth Sahib, and I will get it indirectly, anyhow. For, otherwise people would say that this fellow is doing chaur to a Vacant Aasan, No body is visible on vacant Aasan, No body is visible on it. It is a farce merely' Since that very day I have started doing Chaur to Guru Granth Sahib only.

He used to illustrate with another example also :-

A woman receives a letter from her husband who lives abroad. The woman reads it and brings it closer to her bosom. Now, is she showing her love to the letter or to her husband? She is doing so to her husband. In her feelings the letter is not just a paper but her husband's love.

Baba Ji has always held the duty of serving Granth Sahib with him only and he performed this duty up to the end.

In Baba Ji's opinion, reading of Guru Granth Sahib is just like talking to Guru himself. To the Sanatan (A Hindu Seet) Pandit Balak Ram, 'Your stone, Thakur (God) never speaks. But when attached with somebody, he speaks to that person who wants to speak to him. It is very easy for a person who is capable of worshiping a stone. Those who worship stone, walk in the Guru's home as if they were flying.

* He was on Hazoori Sewa (Service of S. Guru Granth Sahib) those days Previously he was called Uttam Chand. His sons Bh. Waaheguru Singh and Bh. Gumukh Singh presently live in Jagraon. More details about this are given at Some other place.

Baba Ji was always a supporter of continuity of Beed of Guru Granth Sahib. He did not like those who would try to exclude 'Raagmala' from Beed, or those who would propagate against its being read. In favour of Raagmala Baba Ji's argument is evident in this incident which was related by S. Rattan Singh.

In 1938 three Bhasandiya (a Sikh sect) Singhs came to have Darshan of Baba Ji But, in reality, they had come to have discussions. After their arrival the Raagis recited a shabad and after this they too, were asked to recite Shabads. At this they recited a particular Shabad which was like this 'You are the highest, eternal lord, whose qualities are unknown to every one.

Baba Ji said, 'Recite some other Shabad or just tell us something new.'

One of them asked, 'Is Raagmala a part of Gurbani? It is said to be the Composition of Madhav Mal Pandit.'

Baba Ji, without replying to this question, said, 'Anything else you want to say?'

He said, we have heard that you offer Bhog to Guru Nanak Sahib.

Baba Ji, (without replying) : 'Anything else you want to say?'

He said, "A shabad goes like this

`Guru Nanak Ji -----parya re'*

[That who has listened and seen Guru Nanak is exempted from the cycle of births.]
What does it mean?

Baba Ji, "What do you want to ask? You have just recited the Shabad yourself which had it

`Pasu Pret ----- Utaare'

[i.e. He., 'And Raagmala?']

Baba Ji :- "The Beed of Guru Granth Sahib which is so popular and which was proclaimed as 'Guru', was dictated by the tenth Guru himself. In this way, does not Raagmala become Gurbani it self.?"

Bhog is a matter of sincere feelings. Dhanna devotee had this, so he could get his Bhog accepted while the Pandit did not have that feeling So he could not get his Bhog accepted.

* Sorath M5-612

For the illiterates or less educated villagers, Baba Ji had propagated another method for reciting hymns or doing Paath, because there are many un-understanding persons who were not able to read even first Pauri correctly, leave alone complete reading. Then how can they benefit through it?

Baba Ji used to give another illustration: Consider the word 'Waheguru,' which is the Guru Mantra, as a 'diamond,' first Pauri is the extension of it, Japu Ji Sahib is father extension and still further extension is Sri Guri Granth Sahib.

Or on the other side, suppose. There is a wheat farm in several acres. The Bohad tree grown in this farm is also of big size. The size of copper, silver, gold or diamond taken in exchange of that tree, goes on decreasing day by day, still their value remains the same.

He used to say this also that our body is an estate for which we have to pay tax; which can be in the shape of prayer of God.

Before the end of Full-Moon-Dewan and after the Ardaas, he would preach in the following words regarding distribution of 'Dargahi Parshad' of all the Paaths :-

One person asks for one thing and another for some other thing; We also beg something. We don't wish for clothes, nor bread, nor wealth nor anything else; but even then we do beg. We have our bags open and we do beg from every community, every person-rich or poor. What do we beg after all? There is scarcity of one thing in the Dargah. What is that? That is the 'Naam', (Guru's prayer), At present there is extreme scarcity of 'Naam', Naam has become rare. liquidation has taken place. We are sitting with open bags. We are begging from everyone. We are begging of time from you_two moments only we beg of you. Wake up in the morning, take your bath and sit down for prayers concentrate on Naam. O Gurmukhs! Naam, Daan, Ishnaan (i.e. Prayer, charity, bath)! Take out some time for these: read scriptures till next Full-Moon. Get it written over here. How? One, who is literate should complete Guru Granth Sahib within one month. That who can read Sukhmani Sahib, should read two chapters of it daily. Continue this process for one month. Learned people have assessed that his prayer equals that person's who reads Guru Granth Sahib. About words, the learned have made assessment in this way: That who can read Japji Sahib, should read it ten times daily and continue to do so for full one month. His reading will be equivalent to one reading of Guru Granth Sahib. One who cannot do and knows only First Pauri, should complete six rosaries * of 108 beads; of first Pauri. If one cannot do even that, he should do eighty rosaries of their name 'Waheguru', alternatively he should say 'Waheguru', four times on each bead, and should repeat twenty such rosaries daily. Or each repeat twenty such rosaries daily Or he should say 'Ram' 'Ram' four times on each bead and repeat forty such rosaries.

If one is a Muslim he should read Complete Quran Sharief or he should say 'ALLAH' four times on each bead, repeating the rosary forty times.

All these prayers in a month's time will become equivalent to the reading of Guru Granth Sahib

* About usage of the rosary details are given somewhere in the following pages.

So, all the women, men, Sikhs, Hindus, Muslim inhabiting this world may participate in this. O.K. now get your names written. One prayer of this particular person, one his and one hers; One thirteen-Paath' of 'Kaunkas', one Thirteen-Paaths' of 'Baagan', two thirteen-Paath' of 'Choorian,' two thirteen-Paaths' of 'Delhi'.

Counting is to be kept in thirteens, In Guru Nanak Sahib's experiences, when he was in Modi Khana, counting was not done beyond thirteens. Whenever the Paaths reached thirteen mark, the counting would begin all over again for the next thirteen.

These rhymes would be read again and again :-

'Ab kal ayo re !! ----- Bhulabu bhulabu!'
(Basant M5-1158)

[It is the advent of Kalyug now. Plant a seed of 'Naam'. This season (of planting seeds) will not make a come back. So it is better not to make yourself be misled, nor make any mistake about it.]

The more the demand for Paaths came from amongst Sangat, the more happy Baba Ji would become and say, Well done! very good!! where so much worshiping takes place, that country is bound to do well.

One who did not want to take the trouble of counting etc. or was unable to count, a minimum of two and a half hours' at prayers used to be recommended for him.

Newly entered companions did not know the art. They would begin with the Paath of Jap Ji and then taking the Paath to Panj Bani and after this until the Paath of Jaap Sahib and Savaiyya was not done, Bir Ras, would not be generated.

Then to begin with the Ashtpadi of Sukhmani Sahib, the whole recitation is directed to be performed in a day. Majority were told even to this extent: Either perform 31 rosaries of first Pauri or 25 Paaths of Japu Ji Sahib or 5 Paaths of Sukhmani Sahib because this much is only 'Prayer'. Lesser than this is barely sufficient.

Baba Ji was in favour of this, that every person should in any mode or way, do prayer etc. Mode can be any, This point is proved by another episode when S. Sampooran Singh had narrated :- In 1937 Baba Ji heard that the people of Bhaini Sahib were performing the Paath of Varni. Baba Ji said, 'Why should not we also keep a Paath over here. For this, thirteen groups of Paathis were made for doing Paath. Their grouping was done in the following way :-

One group was to utter only 'Waheguru' 'Waheguru'.

Second : to do the Paath of First Pauri of Jap Ji Sahib.

Third : would do the Sanpat (with prefix and suffix) Paath of first Pauri, prefixing 'Om' and Suffixing 'Namah'.

Fourth : group was supposed to say. 'Gobinde', 'Mukande', 'Udare', 'Apare etc.

Fifth : was to do Sampat Paath of the above.

Sixth : to do the Paath of Om Vaheguru Namah.

Seventh : was to do the Paath of Jap Ji Sahib.

Eighth : To do Sukhmani Sahib

Ninth : General Paath of Guru Granth Sahib

Tenth : Sampat Paath of Guru Granth Sahib

Eleventh : To say 'Ram' 'Ram' repeatedly

Twelfth : Paath of Kalma

Thirteenth : Paath of Gayatri

For the overall supervision of all these Paaths. Sant Lachhman Das was assigned the responsibility and S. Sampooran Singh was made General In-Charge of it. The Paathis were sitting in four rows comprising of Thirteen Paathis each. Thirteen Paathis would get up simultaneously. Ladies were instructed to do paath from their very place itself they were sitting. Gents were asked to join some party and each one of them was supposed to do the Paath. If it was a Hindu, he was asked to say 'Namah' 'Namah'. Such persons, so to say, were not allowed to enter who would not take the Paath seriously who would just consider himself on a spree.

TAKING HUKUM (Permission)

Prior to Parkash of Guru Granth Sahib one has to take Hukam to do so and then has to attire Guru Sahib to take Hukam the following instructions are there :-

If the Hukam of happiness is there only then one has to read it while taking Hukam one generally comes to know of what type the Hukam is. If the Hukam is that of chastising or lambasting or if it does not seem to be that of happiness, one should request briefly for Hukam again until one gets a happy one.

Baba Ji opined that Hukam is like an arrow, As an arrow goes from the bow, it must

hit somewhere. If the Hukam is a strict one, its nature will also be strict. So one must read the Hukam of love and happiness only then will it spread cool effect

According to psychological principles, too this Maryada is better and worth adopting, because often it has been observed that many a time Hukam-takers are so rigid that if they get the Hukam of mourning even at a marriage ceremony or any happy occasion, they do not hesitate to read that, although this may cast very bad impression on the audience.

Although there are many happy Hukams based on Raag Sorath, Dhanasari, Bilawal etc. of the fifth Guru yet the best of all, of the receipt of which Baba Ji would be extremely happy, were:-

Jaitsari Mhla 4

'Jin Hari Hirdai' ----- Nanak Lekha Samjha,
(Page 697-98)

'Pingul Parbat' ----- Chaturab Keeta
(Ramkali M5-914)

'Ram Das. Sarovar Naate' -----
(Shabad of Sorath M5-624)

PAATH (Recitation)

Regarding this some points are quoted at pages 12 to 15. Here it will be sufficient to say that to get rid of troubles and poverty Baba Ji would invariably stress on doing paath or getting Paath done, although his own gifted energy and motivation too worked here a lot. Baba Ji would suggest according to the type of trouble or requirement of the person. These recitations would be one or many, ordinary, weekly continuous with Sampat recitation etc with the financial condition of the needy person in mind.

GENERAL INSTRUCTION REGARDING RECITATION OF

SRI GURU GRANTH SAHIB

Recitation should be done by oneself personally, if one can not do it for some reasons, one should get it done through a person (Paathi) and pay him appropriately. Whatever you recite, do it with full reverence and dedication. While reciting, a neat handkerchief or scarf is to be kept in front or near mouth* So that while reading aloud, if you happen to sneeze the spit drops do not fall on the Guru Granth Sahib, thus avoiding disrespect to Sr. Guru Granth Sahib, As written earlier, the Parkash site should be neat and clean and fragrant.

The Paathi should be in proper sitting position and while reciting, should not see here and there. As far as possible the Paath should take place at one's own house so that at least one can participate in duly serving Guru Sahib and the Paathi Singh or Singhs. Pathi Singh or Singhs should be made satisfied and happy in every possible way. Baba Ji would always say that if you want to please Guru Sahib, make the Paathi happy.

The Bhog of weekly Paath should be performed on the seventh day.

There was rigid Maryada for Akhand Paath* (continuous recitation without a break) and Sampat Paath(adding suffix and Prefix) [Details Later on]

Though the readers are aware of the meaning of Akhand Paath, it will not be inappropriate here to give the historical past of it along with the thoughts of some learned people*.

THE METHOD OF AKHAND PATTH

(Recitation without break)

There should be ten or at least eight Pathis, half of them should be for the recitation

* More details about this are given at some other place

1 Bh. Udai Singh (Who supervised Paaths even in those days as in present days and participated in the Paaths. himself) told that Baba Ji had established the Maryada of these Paaths after taking gist of the ancient Granth titled Mukht Marg'. This book was a manuscript which is not available in that form today. This book incorporated the methods of doing Some twenty - twenty two types of Akhand Paaths. Which used to be performed in the ancient days for the Solemnisation of Various types of ceremonies. (The author has not been able to get a copy of this book as yet) That Paath which is done without break- Sri Guru Granth Sahib's, which is completed in 13 Pahirs (24 hours contain & Pahirs). Four or five Paathis give their turn one by one this custom was started in the Paath (religion) by the Buddha Dal (a sect). At the time of Satguru. Akhand Paath was not practiced.

The ceremony of what is called Akhand Paath, practiced amongst the Sikhs, and claiming approval and authority of Guru Gobind Singh himself, is apparently a Vedic Ceremony, both in form and content. On closer examination, the Akhand Paath is found to Partake of Tibetan and Far-Eastern Buddhist practices "Where religious Chapel services consist not of prayers, but of recitations of scriptures by which merit is acquired. This merit is then formally transferred by the afficiants to some special object, such as the peace of the dead or the prosperity of the living suppliant." Hinduism and Buddhism, by Sir Charles Eliot, at page 22 and 23 of Parasharprasana or the Baisakhi of Guru Gobind Singh by S. Kapur Singh (1959)

Dr. Tarlochan Singh Ji who is a very learned man and a researcher told that Muslim Fakirs (saints) especially sufi's considered doing one Paath of Quran-Sharif in 24 hours as an intellectual ritual of very high standard. As per this ritual, only one person does this Paath continuously It is a salient feature of their meditation, Shikh-Farid and Miyan Mir used to

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of Guru Granth Sahib and half for Jap Ji Sahib which is kept close on the right side. Some Paathis invariably have got with them clean cloth for this purpose but if anyone does not have them, some enterprising devotee may get the new clothes stitched for the Paathis, for each, there should be two underwear, one shirt, One Dastard (a piece of cloths tied on the head) and one Parna (shoulder cloth) These clothes should be worn exclusively at the recitation time. After their turn these clothes should be taken off and kept aside separately.

After taking bath, including hair bath, and wearing the clothes mentioned above, all the Paathis say Ardaasa (Prayer) together and the one who did not join the Ardaasa, is not allowed to join the Paath afterwards except when some Paath falls ill.

During the Paath days the Paathis should sit and sleep on the floor. They are prohibited to go home and sleep there. Eating also should be so controlled that there remains no scope for wind-discharge. Each turn would be of two hours. Prior to ones entering into one's turn, head bath is mandatory especially if one has been to.

At the site of Paath the use of Jot 1 (Flame) Dhoop 2 (incense) and Kumbh 3 (Pitcher) is appropriate.

Baba Ji would always stress on performing the Paath (recitation) according to the rules

do at least one Akhand Paath in a month. It seems as if this custom came to Sikhs via Muslim Saints with whom the Sewa- Panthis (Sikh-sect), Nirmaliyas (Sikh sect), and other Sikh sects were closely attached.

Tantric sect (Those who practice Black-Magic) chant Such Mantras continuously which are meant for the attainment of particular Siddhis (having complete control over some things). Audience is forbidden to take part and no intellectual benefit is kept foremost. Just attaining of Siddis is the sole aim.

Besides Jap Ji Sahib's Paath's Significance in itself, there is another purpose, which is that the mistakes committed in Mantras etc. be compensated. During this time 50 Paaths of Jap Ji Sahib are completed the Significance of which is equivalent to one Paath of Sri Guru Granth Sahib.

In Dr. Tarlochan Singh's opinions there is another purpose of keeping the Paath along with that of Jap Ji Sahib that when the Akhand Paathi of Sri Guru Granth Sahib gets tired or stick or dozed, the continuous Paath of Gurbani still goes on.

Those Paathis who are not accustomed to the Paath of S. Guru Granth Sahib, Viz children or less literate men women, may join in the Akhand Paath of Jap Ji and thus participate in this great Venture.

Sikh Rahit Maryah Track (1958) published by Shiromani Gurdwara Prabandhac Committee Amritsar, approves of recitation of any type, simultaneously or in between any other Paath. (Page 19)

Some more details about this are given in the pages to follow.

If no intention is there to gift the newly stitched clothes to the Paathis and one desires to keep these Clothes secure to be used for the Paaths in future, this intention must be made clean before hand. After the Paath, there clothes can be re-used after getting there properly worked.

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if one really wants to benefit from it thoroughly.

(If some one thinks what difference it makes whether we perform the Paath in this manner or that, he will get the reply in this example to some extent:- Every one uses the same ingredients for making Karah-Parshad viz wheat flour, sugar, fat and water but that which is made according to the set rules is delicious, while that which is made with other method turns into a thin porridge or even a paste)

When all the required items are ready and the big Dega (Vessel) too makes its humble appearance in front of Guru Sahib, the Jathedar in the presence of all the Paathis, asks for Hukamnama (the method of taking Hukam is written at page 16) On getting the happy Hukam, the jathedar performs Ardaasa (Prayer) and that Paathi who has the first turn opens the first page of Sri Guru Granth Sahib and covers it with a Roomala (scarf); and at the end of Ardaasa, speaks 'Sarbat-da-Bhala' (Welfare for all.) and begins the Paath (recitation). When the Paath reaches midway, Ardaasa and Parshad is performed. On reaching the Vaar of Raag Jaitsari, the recitation of five salokas (verses) are extended up to the line 'Har Naam Bhajan Khaya' and then the Ardaasa is ended.

Footnotes :

1 Jot- (In which pure Ghee is used) Incessant burning of Jot (flame) has several reasons. Before the advent of electricity, it was essential to keep the place lighted, kerosene-oil-lamps and mustard-oil-diyas emanate bad order. But even where there is electricity, there, too one has to have some alternative arrangement at the time of failure of electricity. Some people don't light the Jot during the day but some keep it lighted even at day time also as ritualistic practice lest there should be darkness due either clouds or some other unforeseen circumstances. All are well aware of the need to keep the place of Parkash (the holy seat of Sri Guru Granth Sahib) lighted. According to some other religious, too, 'Jot' is associated with some inherent spiritual feelings which need no description here.

2 Dhoop-The fragrance giving materials such as Googal, Sardal, Kuth, Saffron, Motha Caniphor, Agur etc emanate smoke which is used for making the atmosphere fragrant. The ritual of Dhoop-burning is very old. Seeing its benefits all the religions have accepted it in some form or the other.

3 Kumbh (Pitcher)- According to a mythological legend, after churning of Kheer-Samundar (sea), one of the fourteen precious articles recovered from it, was a pitcher containing nectar. S. Kapoor Singh opines that Jal (water) is an indicator of Primordial water. 'Jali te Tribhuvan Sajiya' (Sri Raag M 1-19)

[i.e. on the water stands God all decked up -----]

With the recitation of so many scriptures power enters water and it transforms into Amrit (nectar). After the Paath this nectar is distributed in the Sangat (Religious Congregation). If Amrit-Prachar (Propagation) is to be done, this nectar is brought into use by many saints. As the water of Harmandir Sahib gets purified and turns into Amrit with the flow of Bani (recitation of Gurbani), in the same way 'Kumbh' may be called a symbol of 'Sarovar' (Pond).

A Coconut is placed on the Kumbh. Coconut is considered to be a 'Sri Phal' (holy fruit), which was used by Guru Sahib at the time of ceremony of bestowing Gurudom and is also offered as Parshad at Hazoor Sahib., After the Bhog of Paath the Parshad of coconut is distributed, Instead of keeping the coconut uncovered, it is wrapped in a cloth. Previously, Darjaee (pure Cloth) was used for this purpose but now-a-days the purpose gets served with a piece of Halwaan or any other good cloth and to prevent it from getting unwrapped from

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At the time of Bhog-offering Raamala recitation is compulsory. Thereafter Jap Ji. Sahib recitation and then Hazaare A recitation which is done from Guru Granth Sahib itself. Experienced Paathis take out at once the desired pages but the less experienced place small slips (book-marks) at those pages.

After this a brief Ardaas is said and Simultaneously, first shabad of 'Arti B is started beginning with these words 'Gagan Mahi Thaal -----'. After the Arti (Prayer) Manglachaar-Shabads are recited and after the recitation of Anand Sahib, complete Ardaas is said.

If it is a Paath on the occasion of some death, then after the Hazaare Shabads, 'Ramkali sadd' is recited. In that case Arti is not recited.

At the beginning of Arti, flower petals would be distributed among the Sangat. When the Arti would reach the stage of this verse, 'Phoolan Ki Barkha Barkhavai' in Savayya (a type of metre in poetry); all the people would stand up and Shower the flower petals on Sri Guru Granth Sahib, which would be a fascinating sight to be hold.

the Coconut a thread of Mauli (sacred thread used for religious purpose) is used as was prevalent in religious or other ceremonies.

(See Prem Sumarg, An Ancient Granth Published by Sikh Hishtory Society Amritsar.

To make the kumbh stable, the use of somethings under it was essential. Some people used barley or wheat - considering these as 'God of cereals' and some used clean sand. About the use of Barley another surprising incident was told by S. Rattan Singh which will be written at some other place.

All the things mentioned above though, don't seem to be bad, but for reasons unknown; Shiromani Gurdwara Parbandhak Committee have termed the use of these as 'Manmat' (i.e. as per one's will). 'Manmat' and 'Gurmat' have not been properly explained in any authorised Granth. This is also not told whether the contents were passed unanimously or with majority because those great men whose names are registered as the consultants of this subject content don't agree with it. No historical Rahit-Nama (book of rules) or Granth has been referred in its contents nor have any solid opinions been given in favour of Gurmat. All the phases of Rahit Maryada have also not been presented. This subject content according to many contemporary learned people, is incomplete and misleading at many places.

Many gentlemen (saints) that they propound new Maryadas just for the sake of showing their own genius. But this is wrong. Mahatmas are free in such matters. This is, though, correct that, as far as possible, it would be better if the Maryada of Public religious is uniform in nature, but not bringing such Maryada in writing by Guru Sahiban in their times must be having some reasons. The Maryada of Harmandir Sahib is said to be left on Baba Budha Ji. Many a time such written Maryada becomes rigid in nature and there is no scope of freedom left even for petty matters.

No amendments if any, can be brought in easily into it. Many useless controversies arise, the like of which occurred regarding Manu Smriti and Islami-Shariat. People take into their hold the words i.e. peels and leave out the meaning i.e. nut. According to the author, such uniformity is sufficient, just on some very important points.

How beautifully an English writer has explained this :-

'In things essential unity, in little things liberty, in all things charity.'

The customs and rituals of our country also had the same quality because of which changes were being made in them, according to the times.

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Some prominent gentlemen would sprinkle fragrant water on the congregation and many would sprinkle 'Attar' (Indian perfume made from flowers) or another perfume or scent etc.

[At the Full-Moon, congregation, the recitation of Bhai Gurdas Ji's Vaar, Guru Nanak Dev Ji's birth related hymns and hymns of lofty ideals and Maglachaar also used to be recited]

Baba Ji himself used to perform Ardaasa with Palla (a piece of cloth) in his neck, in a very humble way and with utmost respect, especially at the Dewan of Full-Moon. This Maryada has been continued up to present day, in the same way.

The draft of the Ardaasa, copied from a printed Gutka (manual), is given below.

The main feature of this Ardaasa is the same which cannot be charged, as per the Track of 'Rohit-Maryada' of Shrivomani Gurdwara Parbandhak Committee. But regarding some words used in it and also exclamatory and prayer sentences, Pramaans (types of poetry) from Gurbani have been incorporated in the form of foot-notes, for the information of the readers. It will be clear from these foot-notes as to which points Baba Ji would lay special emphasis upon and also as to how and in what manner a Sikh should do Ardaasa. This Ardaasa is the reflection of his soul, the gist of his Philosophy and the very essence of his preachings,

* * *

After this, many a time, a 'pilot-Scheme' is implemented on experimental basis and in some good point is discovered on the experiment done, at one place. The same may be adopted. With this view in mind the author has explained Baba Ji's Maryada in detail here, although a biographer is supposed to throw light on all the aspects of his hero's life.

Footnote A :- Shabads (hymns from Gurbani) of Hazara :- All the readers are aware of these seven Shabads of Shri Guru Granth Sahib, Out of these, three are the beginning words of Raags when and by whom & why these Shabads happened to be collected separately. What the writer could not get full knowledge of all these things. But in many Gurdwaras or homes, after the Akhand Paath, the Paath of these is not done. So, whatever has come to be known, is being reproduced here :-

This nomenclature was not given by Guru Sahib nor it was named, so at the time of Satgurus. Out of ten Granth and manuals ten Shabads of Tenth Granth also are understood to be those of Hazara, meaning thereby that they are 'Hazaar', Pardhan, Mukh, Chune Hoya etc. Many devotees understand that 'Hazaare' is from the word 'Hijar' (separation) as the Shabads of Maajh M: 5 and 'Mittar Piyare Nu.'

-----Mahaan Kosh.

In 'Namdhari Rahit' (Code of conduct for Namdharis - a Sikh seet) written in 1874, both the Shabads of Hazaru are advised to be learnt by heart along with other Baani.

----- (Prem Sumarg 57)

In Dr. Tarlochan Singh's opinion these Shabads were said to be 'Hazoori' Shabad previously because their subject content gave a feeling of Guru Sahib's 'Hazoori'. Thereafter the Shabads of Hazoori were deformed to 'Hazara's' Shabads. This title has first been used by the Subject of Panj Granth and Dus Granth. It does not exist in an older book, Dasam Granth or any other historical Granth. S. Kapoor Singh Ji Thinks that the method of reading this Shabad in an elongated style resembles the folk Songs of Haripur Hazara. Hence it was named so. Or it is related to the Sangat's name of that region.

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ARDAAS

MERCIFUL! LORD IS KIND! MY LORD IS COMPASSIONATE!

GOD IS ONE AND VICTORY BE TO WAHEGURU!!

SRI BHAGAUTI JI IS ALL HELPFUL!!

VAAR (PRAISE) SRI BHAGAUTI JI'S PATSHAHI 10!!

First remember Bhagauti and concentrate on Guru Nanak!! Then Guru Angad, Guru Amardas and Guru Ramdas who are always helpful!! Then remember Guru Arjun, Guru Hargobind and Guru Har Rai!! Meditate on Sri Harikrishan by seeing him all the troubles are vanished. Remember and pray Guru Teg Bahadur and your house will bereplete with wealth, which will come running!! Everywhere he will be helpful!! I !! Tenth patshahi (Guru) Sri Guru Gobind Singh Ji, adorned with a Kalgi (crest), will be helpful all the time!! Keeping in mind that virtuous immortal being speak out Waaheguru, all of you who have

Foonote B :- Shabads of Arti

'Gagan Mein Thaal -----	Dhanasari M1.
Naam Tere Aarti -----	Dhanasari Sri Saiv Ji
Sun Sandhya Teri -----	Dhanasari Sri Savi Ji
Sun Sandhya Teri -----	Prabhati Sri Kabir Ji
Gopal Tera Arta -----	Dhanna
Lop Chavelika Hoyee -----	Dohra Chandi Charitra
Yaate Prasann Bhaya -----	Savaiyya
He Ravi he Sashi -----	Savaiyya
Payee gaye Jabte -----	Savaiyya
(From different parts of Dasham Granth)	
Sagal Dwaar Ko -----	Dohra
Phirat Phirat Prabh -----	Salok (Skhmani)
Chaare kundan Bhali be -----	(Sri Raag M5-43)
Tin Bediyan Ki Kul -----	Dohra (Bachitra Natak)
Agya Bai Akal Ki -----	Panth Parkash
Guru Granth Ji Maniye -----	Panth Parkash
Wahoguru naam jahaz -----	
Dithe Sabe thaany -----	(Ghhunre M:5-1362)
Naiu na dekhhi -----	(Chhunre M:5-1362)
Jaachak Mange daan -----	(Salok M5!! Vaar Gaurhi:320)
Keeta Lorhiya -----	(Paurhi, Vaar Sri Raag-91)
Satiguru Hoyee Dayialu -----	(Pauri, Vaar Maajh-149)
Chhota Anand Sahib -----	
Pavnu Gur. Pani Pita -----	(Salok)

congregated here, Khalsa (Sikh) and others !! Sri Guru Granth Sahib is the form of all the ten Patshahis, a vivid form undoubtedly, a live flame, The ship of the Kaljug, whose very name suggests ship (to take you across this sea of world), Saviour of this world and the other world (after your death), ever present, Sri Guru Granth Sahib is the incarnation of all the ten patshahis. Keep in mind the recitations and the Darshan (glimpse) of these, speak out Waheguru, Sri Waheguru!! Keep in mind ten Patshahis, four Sahibzadas (sons), Panj Piyaras (Five Khalsas founded by Sri Guru Gobind Singh Ji), forty MUKTE (Martyrs of Muktsar), crowd of saints, devotees Yogis (saints Controlling their senses), meditators, hermits, all these preservant and dedicated people and their attainments, speak out Wahegure!! Keeping in mind our dear Martyrs and their deeds of you speak out Waheguru!! Thinking of all the thrones of Gurus, all the Gurdwaras, all the emblems, insignias, flags and places of martyrs Say Waaheguru! Sri Waheguru

Eternal omniscient Sri Guru Nanak Dev, the embodiment of Nirankar Sacha Patshah! I beseech you to keep your hand (2) on our heads. Save us from passion, anger, greed, delusion and ego. Bestow upon us the virtues of 'Naam' (Prayer), humility, Sikhism, perseverance, faith and peace. Let we be worshipers of your feet (3). Give us Sikhism and the Kesh (hair), a sign of Sikhism until we breathe. Give us love and devotion for you, protects us, your keep shidding hand on our heads. Take hack your Maya (wealth)*. Just give us place at your feet, make an end to Kalyug (4) make abode in the hearts of your feet, repair the broken bonds, O gracious lord (1) Whatever you like, make us do that only (5) O Merciful what you don't like don't make me accomplish that. Give me that sanity, motivation and society which you like. Don't give me that which you do not desire to give me. Keep me there wherever you like to and don't make me live there, where you don't like me to live. Wherever you intend to keep me, at your feet only, give me place.

Give me the benediction of the recitation of your continuous prayer (Akhand Paath), my meeting with those who have been gifted with your benediction, favoured by you, by which I beget the boon of 'faith in Sikhism' and the sanity of the supreme Dargah, (Guru's obode). Don't give me the company of morally-fallen and degraded censurer,(6) for in their company I might forget you. Don't let a meeting occur between me and those who have been pushed out of your Dargah.

O Merciful! Save this world which is burning. Have mercy. Make the world extricate

Footnotes :- 1'Miharwan Sahib Miharwan' (Tilang M5-724)

[My lord is kind, compassionate]

Some people read this Salok in the beginning or in the middle:-

'Ape Jaane ----- Keechai Ardaas'
(Vad Maaur Salok M-2-1093)

2. 'Samrath Guru --- ----- Dharian'
(Savaiyya M4-1400)

3. Regarding

4. 'Ending of Kalyug,' 'Save from its hot-winds,' etc.
have been explained elsewhere

5. To keep oneself according to God's will is one initial principle of Sikhism, about which many Pramaana are there in Gurbani

Viz. We should leave ourselves in the arms of divine providence -----

(st. F de Sales)

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itself by whichever means it is possible Save me from this burning jealous world. Keep me in your lap rather than putting me into the scorching-wind of Kaljyug. Shield me with your hands from the deceitful material world (7). O God have mercy on me. Give me the boon of your feet's cover. Give me the gift of your prayer from your abode. I might serve you, give me this benediction. Bring me into the purview of your providence. What is destined for me, I do accept it as sweet. I could not give credit to you for whatever good you did to me, because of my indolence (8).

'As much water is there in the sea, So many vices are filled up in me, Have some mercy on me. Oblige me by suggesting some solution to this, because you have that power which makes floating of even stones possible.'(10)

As a frog, living in a well, knows nothing beyond his well, So is my mind. It's allured by vices and sins and sees no respite from these.(11)

Waheguru! Guru Nanak Sahib! Grant forgiveness to this poor fellow. Begging as ever, I am standing at your doorstep., give alms to this beggar, the beggar might not have to go empty handed. Gift him the goodness of your Dargah.

"San Uhhame ----- Lega Hans' (12)

[You are cursed day and night, for the sins you Commit. So to say, you have abandoned the parts of 'pearls' of God which is the food of Swan (i.e. soul), and have started eating living on) The dead bodies (vices).]

Enable me to sing the praises (10) of your abode; and make me live again as I am dead now. Gift me that capability by which I am motivated to praise your abode, and I recite hymns in your praise.(13).

Wow! Wos!! Nirankar ! We might not forget you, nor we be forgotten by you. (14) Those who are in trouble, make them your own (15) Keep your protective hand on our heads. Give us sanity.

* The above mentioned request about 'Maya' (i.e. worldly things & wealth) need not be made by persons having a family i.e. married people.

6. For Baba Ji's thoughts about criticism and Critic and also for Gurbani's Pramaan about the Same

(Page 26, Vol.III)

6. Bilawal Vaar M3-843

7. 'What is Maya and what is illusory about it' will be explained somewhere else.

8. Sri Raag M:1 - 24

9. Soohi M:5 - 739

10. Gaurhi M:- 156

11. Granthi Ravidas Ji - 346 As the well is full of frogs, so is my mind full of vices and it cannot discriminate between good and bad

12. Soohi Var, Salok : 1-790 You invite curses after committing sins, meaning thereby that you have left eating pearls, as food, presuming that you are a swan, which is the dict

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O Lord! What you did, has been good, whatever you will also be good, whatever you have been doing or getting done is good, absolutely fine.

O Waheguru, Nirankar! We offer you Ardaas of ----- Kirtan Ji, Forgive our mistakes. All the Sikhs, read, hear, near your lotus feet, get benefited.

The name of Shri Guru Nanak may ever be on the rise, as it seeks welfare for all. May your providence do good to all.

Khalsa belongs to Waheguru, Victory be to Waheguru

Generally after the Ardaas Hukamnama is taken but Baba Ji would not do in this way. After offering Bhog to Guru Sahib and singing of Shabads in Guru's praise and welcome he would take Hukamnama. That is to say, Hukamnama must be of absolute happiness and to get that the above said effort is appropriate.

SAMPAT PAATH (using Suffix-Prefix with the Guru's name)

'Sampat Paath is performed at the dwelling place of some saints. The Sikh public at large is ignorant of these or their Maryada.

Bhai Kehar Singh Ji Aulakh, who was a resident of Village Kaleran and who, from the very beginning, had been participating in Akhand Paaths services, told an episode which happened in November 1921. It struck Baba Ji one day that he should keep Sampat-Akhand-

of soul, and started eating the 'dead bodies' i.e. vices.

13. To sing the praises of God is a very superior act in Sikhism. The Gurbani contains numerous Pramaans about the need of this. But this capacity of singing the praise of God also comes through His graciousness only.

'Jis No Bakhshes Sift Salah !! Nanak Patshahi Patishaha (Japuji 25) Gun Gaavat Teri Utras Mail!! (Sikhism)

14. This is a double request; neither God should forget us nor we should forget Him.

15. this is an Ardaas to Waheguru that he 'Should adopt us as his own'

As 'Jo Jan Beene Aapne Tina Ko Milioh.'

(Sri Raag M5-81)

[i.e. whom you adopt-as your own only they beget you.]

Punna jo Prabhi Keete Aapue Soi Kahiahi Dhann

(Barah Mah Majh M5)

'Bah Pakri Leeno Kar Apna.'

(Guuri M:5 - 184)

[i.e. hold my arm and make me your own]

'Kya Tu Sochi Kya Tu Chitvahi' (Malhar M 5)

'Dudh Katore Ghadve Paani ----- (Bharau Naamdev Ji)

* Hum Ghar Saajan Aaye----- based on 'Hari Ji Aapets
Mavdir Vich Aaye' (Soohi M1 - 764)

'Dhan Dhan Hamare Bhag'----- (Bilawal P.5 - 847)

'Sahidiye Sohidiye Mere ----- ' (Asa M:5 - 452)

'Pori Asaji Mause Mere ----- (Vadhans M:5 - 452)

Paath of Sri Guru Granth Sahib in the Bhora (cave) of Thaath (Baba Ji's ever changing staying site, where he used to preach the congregation). Bhai Jeeva Singh of Ghalab was appointed the Jathedar of Paathis. Besides, there were four more gentlemen. Baba Ji's order was to put 'Sampat' on all the seven Baanis and the 'Sampat' was to be drawn out of Baani itself. The Paathis were amateurs and they did not know how to put 'Sampat'. These were the 'Sampats:-

After every Ashtpadi of Sukhmani Sahib :- 'Sukhmani Sukh Amrit Prabh Naam, Bhagat Jana Ke man Bisram'

[i.e. The Guru of all the comforts is the soothing and immortalising name of God. Its abode is devotees' hearts]

After every Shabad of 'Baawan Akhn'

'Gurdev Mata, Gurdev Pita Gurdev Swami Parmesura' etc

[i.e. Guru is my mother, Guru is my father, Guru is my master and Lord]

In Jaitsari Vaar, after every Salok and Paurhi :-

'Aad Puran, Madh Puran, Ant Puran Parmesura !!

Simranti Sant Sarbat Ramanna Nanak Agahnasan Jagdisurah.

[i.e. God is complete from every angle:- beginning, middle and end. God is the destroyer of all sins.

Similarly in Ramkali-di-Vaar: 'Vahu Vahu SACHE Patshah tu sachi Nayee' And with Vaar of Satte Balwand:

'Pheri Vasoya Pheru Aahi Satguru Khadooru.!!'

[Khaduru was rebuilt by Satguru! On making round over here by him again] after every

Footnote:- * The last four Shabads are about thanks giving and his welcome, after his giving Darshan in 'Sookham' (bodily) form, All these Shabads are available in a Gutka (manual) form also.

* 'Sampat' means the act of covering (Putt) 'Container', box, Veil, being Closed, and 'Sampat Paath is the joining of it with the beginning and ending of a Mantra and also with a verse.

(Mahaan Kosli)

To make oxides of a metal (for medicines) that metal is kept elapsed in a container which is called 'doing 'Sampat', Or any other Valuable commodity, 'diamond' 'gems' etc. When put in a box and then covering it with a lid is termed as "processed for 'Sampat". Probably, the purpose is that if kept uncovered it might lose its vitality.

Paurhi.

Baba Ji made all of us stand in front of Sri Guru Granth Sahib and asked each one of us to tell him our principles individually. We were all taken aback. No one dared speak in front of Baba Ji So we said humbly, 'Sir, forgive our errors, we are creatures with little knowledge.' At this he said, 'It would have been better if you were all given a purgative (laxative) first, but now there is no time left for this. For three days you people will not eat cereal food. You will be given only milk, fat or something light, like rice-porridge etc.

You will have your turn of one hour each. Before sitting for your turn, have a drink of Rooh-Kewra. Recite Paath in a proper sitting position. You have neither to yawn, nor sneeze, nor pass wind nor see here and there during recitation. If you feel like going to toilet, ring a bell and at once another Paathi should come at your place.

This was the first Paath which Baba Ji himself attended sitting day and night. As soon as Japu Ji Paath was done, Baba Ji said with a broad smile, 'LO gentlemen! The thing we were to demand from Guru Nanak Sahib after offering him Bhog, we have got right now, Our bodies were like the dead Now they have been transformed into refined gold.

Now, who will serve the Paathis? At this, many people volunteered; Then Baba Ji said, "Who soever is appointed incharge of the langar, by me, will serve the Paathis."

Then Baba Ji deputed Sardar Bachan Singh of choorh chokk as the incharge of Langar and said, "Listen! They (Paathis) will get everything to eat and drink from your hands. They will not be given cereal food (chapati); They may eat as much butter, almond-oil as they can.

After the Bhog-Baba Ji was very happy. At that time this place was known as 'Nanak-Sar-Kutiya (hut)'.

In ordinary 'Sampat' recitations the most difficult is 'Sampat' Japu Ji 'First Paurhi' A and 'Aukhi Ghadhi',

Footnote A :- Whenever Baba Ji referred to the first Pauri of Japu Ji Sahib, in Some context, he meant this Pauri beginning from 'Ik Omkar' to 'Nanak Hosi Bhi Sach'

In Ancient Jauam Sadhi it is stated that when Sri Guru Nanak Dev Ji went to serve the Akal Purkh (God), he was ordered:

'I have given my name to you, now you do this service (means do worship and make others worship)'. Then Baba Nanak said, the prayer in Raag Asa :-

'Ik Omkar Satnaam ----- Hosi Bhi Sach.!!?!!

If the original Mantra and digit (1-9) are considered, then this part has got three features:-

First being 'Ik Omkar'; the Beej Mantra (Seed), Second from 'Ik Omkar to Guru Parsad' the Mool Mantra.

Third, the word 'Japu',

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Many readers will think that if he did preach that which is mentioned above then what do the incidents the boys being there mean?

Bhuche-wale Sant Harnam Singh certainly used the power of 'Var-Sarap' (endowed with power of showering course), as is mentioned in his brief life history (Read Glossary)

There has been no evidence of Baba Ji's giving curse to anyone.

About 'Sarap' Baba Ji used to say. 'If one has to receive a 'curse' by going to a Mahatma then what is the use of going to him at all? A Mahatma is not less than a butcher if he showers curse on any body. A Mahatma must think about the welfare of everybody in the heart of hearts even if he, sometimes, resorts to scolding.

For the people, desirous of begetting boys, Baba Ji would send out of his Sewaks (servants), at Bhuchaoewala, as is evident from Bhai Ladda Ram's speech and many other incidents. If some one was very adamant then only he would attach him to Sri Guru Granth Sahib or the person's own deity (Khan Sahib's speech - of Multan). He would instruct him to get the Paath done. Alternatively, Baba Ji would take his service in some other way and thus make an addition in the 'good-deeds' of that person and, in a way, make his desire fulfilled; but never by bestowing upon any person the 'Var' (boon). It was a different matter if sometimes he spoke out such words spontaneously.

While getting instant boon (according to S. Rattan Singh), he would do so after having once glimpsed inside; Because if he could do that against God's will, it would have meant that he was above God even.

DOUBTS ABOUT SAINTS

Man goes to saints as he wants to see quick results. He wants to know the mysteries of fourteen universes in one second, though he has made no effort nor has treaded one step in the direction.

This is just like searching for water in the well, at the start of digging it.

Fourth, from 'Adi Sach to ----- Hosi Bhi Sach' which is like a Sutra (thread) or like a Salok, as is incorporated. before the seventeenth Ashtpadi of Sukhmani Sahib. Japu Sahib's Paurhi. at the end of which !?!! comes again, begins from 'Sochai Soch'.

Some learned men consider the Mool Mantra up to 'Hosi Bhi Sach',
(Gurmati Naam' Tract-37)

In many other communities too, the Paath is done from 'IK Omkar' to Sachn.'

Whatever it is, one may do it any way according to one's own convenience, the meaning is very clear.

Footnote B :- If one is not oneself a Sage or a Saint, the best thing one can do, in the field of meta-physics, is to study the works of those who were.

(A. Huxley)

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NEED FOR EFFORT :- First do something and you will be able to see what is to be done next. One studies sixteen years then only he starts earning. After having studied for sixteen years (classes) one gets equipped with barely for making two ends meet. What have you accomplished that you want immediate benefit? These are all the symptoms of 'no desire' to work.' Sir.!

You say :- I could not see anything there! What could you see anyway? What effort have you put in to see anything?

Gurmukhs! with due apologies Kaljug has made us close our eyes. Our senses have become capricious.

There is water beneath this entire earth. Either you believe it. Or you dig it for yourself to see it. Be enterprising.

If you want that your telegram should reach the destination, pay the money in the office and write down a telegram. Have patience, the telegram will reach the destination.

Now if you want to know how the telegram reaches by just ticking a few buttons, you will have to learn this art.

Someone wields great authority. One, who believes each and everything that he has heard or read in Bani or from Greatmen, is bound to go ahead. If one does not believe and wants to see for himself, one should read and attain knowledge. (B)

People ask you, 'You had gone to the saints what have they given you?'

Footnote C :- It does not mean that desire of worldly things is wrong, because this is also incorporated in Gurbani:

'Maan Magan, Taan Magan, ----- Bhagtan Kan'
(Kaanra M:5)

'Khaat Kharchat -----Devan Kan'
(Asa M:5)

'Jan Tu Mere -----Parach Rahinda' etc.
(Dakhne M:5)

What is meant by all these, is that all these demands are the perishable, transient things the fulfillment of which leads to the urge of having them even all the more.

'Bikhiya Mahi ----- Kahan Aghai'!!
(Dhanasari M:5-672)

'Jo Manjai So ----- Kachhu No Lahai'
(Rankali M:5)

'Maagni Maag ----- Parhi Parag.'
(Baawan Akhri)

So Baba Ji forbade these demands. It was written very clearly. Full details will follow later on) on the notice board outside. Then he used to illustrate his point by quoting an example that if a person goes to a king's palace, and demands from him a bundle of fodder

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Gentlemen! A Sikh has always to give. If you are sitting in wait of getting something. Then you are egoistic and are going to get nothing, out of egoism, you have still not got anything. You have not acceded to His will. Saints have advised you to live according to His will. What is now hidden from you? You get everything, in a way, when you get the gift of 'Naam'.

You ask for material things, worldly Things, from saints and saints oblige you by giving. It shows there is some thing lacking in that saint and the one who demands there is an incessant shortage of worldly things in life. Today one demands one thing and tomorrow there he will be short of another thing. Then another thing. How can such a person be called a Sikh then? Such a person can be called, at the most a beggar of worldly things (C)

Guru in the long run makes a Sikh independent and fearless. Guru raises one's mentality to much higher levels than these transient material things and makes him surrender to His will. A Sikh is then, no more, a beggar. He starts getting pleasure out of the surrendering to His will.

THE GREATNESS OF A MAHATMA

In the court of a Maharaja many constables are sitting, you address them as Nawab Sahib. What would the listener understand by this? He would consider it to be the flattery of the Maharaja and also that in the court of this Maharaja many great people are present. In a way, that praise/flattery was meant for the king, indirectly.

In this way, Gurmukhs! The praise of a saint indirectly goes to Sri Guru Granth Sahib, ultimately.

does it look graceful or is it a wise demand.?

D 'Jo Hari dasan_____Jaikar Karai'_____Vaar Sorath Salok M:5 - 652

Footnote E :- It is not bad to bow one's head down before a Mahatma or a spiritual person; rather it is very good and beneficial to do so. because not only one's vanity gets destroyed but also one partakes out of other person's attainments. As per Bh. S. Veer Singh Ji's statement (To a Mahatma of very high level) Bowing one's head down to some one's feet is like touching a power-house (Regarding this, a very beautiful. Scientific example was quoted by S. Sampooran Singh to a highly educated, but prejudiced against saints, gentleman and Thus removed his doubts, and this has been given in an incident of Jhang Maghiana, at some other place) As for as possible Baba Ji did not let anybody touch his feet or bow down one's head. An incident, related to it, has been included in Giani Jagat Singh's Auto biography

It is proper for a person to bow down his own head to that fellow who bowed down to him, as Baba Ji was doing quite often, or he should transfer this bowing down further to Guru Sahib instantly by bowing down to Him(Guru Sahib)

An incident about Sant Attar Singh was related to the author by a gentleman, which for its being related to the Subject, is being reproduced here. Whenever Sant Ji Maharaj happened to go to Harimandar Sahib, he bowed down his head for quite a long time. Seeing this, a devotee had some doubts created in his mind and on his asking, he got this reply

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Now, there is Guru Granth Sahib's PARKASH. At a lower level many Saints are sitting. They consider Guru Granth Sahib as the Guru of all the Gurus. You consider them to be the saints and shower praises on them. Ultimately whose praise is it? It is Guru Granth Sahib's (D)

What will the on-looker say? that they are all saintly, nice Mahatmas who worship Guru Granth Sahib. So, did Guru Granth Sahib become the Guru of Gurus or not? In the on-looker's eye, Guru Granth Sahib's status was raised all the more.

ON THE BOWING OF HEAD TO SAINTS :- (E)

It is emphasised 'Jo Deese ----- Paye Ji Yo'
(Soohi M:5 - 763)

(If this is the order regarding an ordinary Sikh, then how it is not applicable on the saints as well)

A Sikh has to sustain himself through poverty (F) and with humility. In this way he has to pull through poverty.

On the other side, a saint has to take poverty farther. He has to bow down in reverence before his deity. He has to rub his nose on earth, in front of Guru Granth Sahib.

Bowing down before great men and Sikhs 'becomes modest', Now where will this bowing reach? It will reach farther in front of Guru Granth Sahib.

If you get some good advice from a person, what would you call that person.? Even if you don't call him Guru, won't You call him a saint? O.K. don't call him a saint, would you not consider him to be Baba? In case, you don't call him a Baba, won't you consider him at least superior to you? You will have to consider him as such, otherwise you will not learn anything.

INFERENCE :- One, who is in the company of saints and prays daily, performs service to Guru Granth Sahib, I can say vehemently with firm conviction that Guru Nanak Dev Ji has not concealed anything from him.

Gurmukh! The heads, Sikh Sangat bows down at my feet, I transfer those further to Shri Guru Ramdas Ji the position of Saints and Mahatmas in the Sikh-Sangat is like that of a lotus, which flowers in a pond and makes it beautiful, fragrant and majestic. The clearer the water of pond, the better it is.

Footnote F:-

'Kari Kirpa ----- Sukh Pawe.'
(Sukhmani 12)

(i.e. That person who is endowed with the gracious gift of God, having Such temperament that he likes to live in poverty, is saved from the vices in this life and remains comfortable in the other world.)

THE SIGNIFICANCE OF 'NAAM'

'Naam' is Rare ----- One cannot get 'Naam', in exchange of anything. One cannot get love in exchange of any asset or wealth. If it was so, Ravan was not a pauper, but he had to part with his head.

'Sammab Jan is Prem ----- Sir Deene Kat.'
(Chanbole M;5-1363)

'Kanchan Sin Payiye ----- Leeya Hai Mol'
(Caurhi Kabir Ji-327)

'Saai Naam Amol ----- Koi Jando'
(Sri Raag M:5 -81)

[The name of God is invaluable but no one knows its value]

'Naam' is a rare commodity. Whatever is scarcely found is always a rare commodity.!

NAAM CONTAINS EVERYTHING :- Where there is 'Naam' there is everything where there is no 'Naam' nothing is there. Diamond has all the materials. Whether you take gold, or wheat or any other thing. 'Naam' has everything. Milk can make 'Khoa' 'Rabri' or 'Kheer' or even various types of sweet meats. Just as milk incorporates all the Mithais (sweetmeats), in the same way 'Naam' has all the components, It has all the types of matter- sour & sweet.

WHERE DOES NAAM STAY:- Just as the milk of a lioness is kept in a gold pot, so is the 'Naam' a non perishable commodity. and is available to a highly deserving fellow; as only such a person is capable to withstand it.

As the rain water does not stay on and gets absorbed in the lower pits. In the same way egoistic people don't get the gift of 'Naam', and it gets absorbed there where it is poverty.

'Farida Garbu ----- Jiu Meeahu!!'
(Salok Farid 105)

Now Sir, if we forget 'Naam', how much hardship we have to face! Suppose a letter is nicely written and put into an envelope but the address is not written on it ! where will it reach without name and address?

An act or rule is passed in the court of the King, but is without the stamp of the king, who will abide by it? No body will accept it. So Gentlemen! Make some principle. One poses to be very nice, but until he has got the 'Naam' he is no good. That is all.

A mother carrying a child passes through the market, The shops are open. They are full of articles, The child cries and says 'I want that. Poor mother shows him many things but there child goes on crying and Repeatedly he says 'I want that' ' I want that.' The child does not stop crying. After the child was shown many things, one by one, his (child's) eyes were cast on a ball by chance, he became very happy The mother says, 'My child, If you had to take only this, you should have told me, you wanted a ball.' Being ignorant about the name of a certain object proved to be so troublesome.

Gurumukhs! 'Naam', absorb yourself in it Pray Naam! 'Naam' follows 'Naam'. As you beckon (call) a person and he comes to you. 'Naam' is greater than 'Naam' even because it is to the 'Naam' that 'Naames' comes running.

'Wadda Sahib ----- Oocha Naam'
(Japu Ji 24)

[Akal Purakh (God) is great, Its rank is very high. Its 'praise' stands higher than the highest]

Ramchander Ji was all powerful but while making a bridge to reach Lanka (Ceylon) (D) he had to write 'R' on one side and 'M' on the other side of each stone, only then he succeeded in constructing a stone bridge.

Kaljung will not let any one recite 'Naam' As rarely any one can keep one's lamp burning in a thunderstorm, similarly in the thunderstorm of Kalyug, only the bravest (E) would recite the 'Naam' and will keep the flame (Jot) of 'Naam' burning.

Each breath is valuable, An old man is on the verge of death. He is surrounded by his sons and grandsons, He tells them: Sons, Life is invaluable. Only one breath of mine is left now. Can anyone fetch me just one breath more at any cost.? No.

So gentlemen! Not a single breath should be spent casually, it should be dedicated to God. So that We are benefited. Only that breath (A) which is mingled with the 'Naam', is successful, rest are useless.

Footnote D :- Many Shabads (hymns of Gurbani) refer to this incident; Viz.
'Lanka Looti -----Setu Bidhaate'
(Ramkali M:1 - 942)

Footnote E :- 'Daava Agni ----- Boot Rihiori'
(Asa M:5 - 384)

[The forest fire burns many dry leaves, only some Sporadic green plants remain]

Footnote A :- Some one has said :-

'Naam Japan ----- Kyon Jeeve'

We have been provided with this tongue So that we can recite the name of God. These eyes were given to us So as to see Godi, Each breath of ours is So valuable and its going waste. Each past breath cannot come back even for lakhs of rupees our expenditure is so much (twenty four thousand), and our income is nil (i.e. we don't remember God). How can that person survive who is living with So much deficit.

Footnot B :- 'Hari Naame ----- Karam Karai'
(Sri Raag M:1 - 62)

As the feather of humming bird, when released into air, joins the bird itself (Similarly) it is said that when a humming bird goes over one's head, that person becomes a king.) Gurmukhs! that breath which comes out with the word Waheguru, reaches the abode of Nirankar. That breath which does not come out this way is rendered useless. Gentlemen! Recite 'Naam', recite 'Naam', recite 'Naam'. Make your breaths worthwhile.

WITHOUT 'NAAM':- Man does every thing else. Goes to holy places, gives charity, meditates but without 'Naam', all these actions are virtual Zeros, which have no value, what is the value of a zero? Nothing, Suppose a unit is placed on the left side of that zero, its value will increase ten times. If there is unit (along with zero) in life, one goes on doing good deeds and those good deeds speak for themselves, ten times. If there is no unit, only zeroes are there, then these have no value Similarly good deeds (B) are all praiseworthy if they are accompanied by 'Naam', otherwise they are of no use just like zeroes.

GENERAL INSTRUCTIONS REGARDING THAAT

These instructions which Baba Ji got written through Bhai Santa Singh Ji Raagi in 1922, and had put them on a notice board out-side, for the information of the visitors, were worth reading and like 'Ardaas', they closeted the ocean of his Maryada and preachings in a pot, as if., 'Ik Onkar Satguru Parsad' Please come, you are welcome

" You have obliged us by visiting our place. We are honoured! Come, be seated. You are welcome. You are requested not to speak (1) in the presence of Baba Ji, in his Satsang (Preaching-session). You are not supposed to talk. Only Read or listen Baani.

Here, at the Satsang (Religious session) of Baba, you are not supposed to recite outer Baani (2). No outer tune, tracts, newspapers (3) or Shastral, that is to say, nothing external will be allowed. Read Baani Every other Baani is 'Kachi' (ungenuine) except that of Satguru's

Here, in the presence of Baba Ji, no worldly talk is allowed viz. Wealth, sons, wife, physical health, disputes etc.(4)

'So Sikh ----- Vich Aave'(5)

[Only that Sikh is real. Who accepts God's will]

-
1. One who talks in Sangat, is a great law-breaker. (Bahitnama)
 2. A 'Kirtan' on external Baani has been given below.
 3. St. John of the Cross 'St. John' also considered reading many newspapers as a useless and divertive pastime only. ('Amar Darshan' by A. Huxley-Page 113)
 4. The purpose of this restriction is very clear, though.
But such people whose needs he thought it proper to be fulfilled, did not to have to utter a word about it. Either Baba Ji himself would ask them in some way or they would forcibly tell him all.
 5. Sorath M:3 - 601

Moreover, it is humbly stated that here it is the matter of jungle. There is no arrangement of Langar (food) (6). For the Paathis and Behangams food does arrive but only at the will of Nirankar.

SO:- 'Kabhu Kheeri ----- Re Bhai' (7)

[i.e. Sometimes one rejects even 'Kheer', 'Khand' and 'Ghee' and at other times Simple food has to be begged from every house, At times one has to be satisfied with Chanas (grams) only. So to say one has to live according to God's wish] sometimes, as per God's will, there is utmost scarcity of food, Hence, it is made clear to all, humbly, beforehand so that no gentleman might mind this fact that he did not get food or bedding or place to lodge. Those who need these things should manage these on their own. This is only a place of worship and the mood is that of resignation in the Thaath.

No woman (8) should come here alone. And if a woman has to stay away from home overnight, she must be accompanied by a man, She will have to arrange, on her own, for food, water shelter and security. Further it is requested that going to holy places (9), or on a 'Bhog of Paath' or going to some congregation should not be manipulated while living over here. Nor one is to indulge in talking on worldly matters. Do pray, bow to His Will

Besides, birth death, boy or girl, boon or curse, (10) happiness-unhappiness, are all in the hands of Nirankar, We have just to accept His Will. If you want to have Darshan etc. it is after 4 P.M. Rest what Waheguru intends.

Waaheguru Ji Ka Khalsa! Waheguru Ji Ki Fatah' (Sikh belongs to Waheguru, Victory be to Waheguru).

LANGAR (Community Kitchen) :- Out of three basic needs of man viz. 'Food and water, clothes and shelter', the first i.e. food/water is an essential physical need. About the fulfillment of these needs Baba Ji had been bestowed with a sort of boon from Sri Guru Nanak Dev Ji, Where as his Darshan' giving and 'reciting-'Naam' is the gift of honest deeds from Waheguru about which some hints were given in the incident at page 28 of first volume.

Nirankar inspires someone to supply food to His devotees. In this way, Baba Ji would term this Parshad (food), sent by a family-meant for a Raagi or saint, through some internal inspiration, as 'Divine. Plate'

Nevertheless, Baba Ji, through the power bestowed upon him by Nirankar, at times and at places did arrange food, to the utter astonishment of his devotees. Some examples of such incidents will be quoted at a later stage. But Baba Ji was against the regular supply of Langar for the devotees. Initially, there used to be no arrangement at all In case, somebody came

6. Details about Langar way be read in the following pages.

7. Bhairan Naam Dev-1164.

8. The details of restrictions on women follow later on.

9. This is one of those rules which Baba Ji made for himself at the time of first making of Thaath More details of this are given in Volume I.

10. The reference to this has been given in Vol. III at pages 32-33.

form outside, Baba Ji would send him at the house of Bhai Rattan Singh for food. That is why it was written on the board outside that no body should expect any Langar and no one should complain or be disappointed after receiving the Parshada (food)

Baba Ji's Thaath (Habitat) was Behangum (not permanent) so no provisions were collected for Langar and purchasing of it was out of question as will be told later on. Cash-offering was prohibited.

Nor the Langer used to be prepared in the Thaath, only plain tea was made so that Raagis and devotees could absorb themselves in 'Simran' (Prayer), without being bothered by sleep. To arrange more than this was inviting unnecessary trouble. So, cooked Langer was brought voluntarily by the people, desirous of serving, from outer villages. They would come from distant places by trains, lorries, trucks as the arrangement could be made.

If a devotee would request for Langer service, Baba Ji would instruct him in this way, 'Brother! Langer should be from the honest earnings. As far as possible wheat would be washed and ground in the grinder by one's own hands, Kitchen should be washed well and swapped. As far as possible, the Langer-provider should be an Amritdhari (Those Sikhs who had the holy nectar) and an observer of 'Nitnem' (daily regimen of prayer etc.) He should start preparing Langer after saying Ardaas and simultaneously he should go on doing 'Simran'. It was considered proper if the person, who brought Langer, would come bare footed.

There was never any shortage of such people who would provide Langer and serve with dedication, The person bringing Langer would say loudly 'Satnam Waheguru' at the door of the Langar and at once the 'Sewadar' (incharge or other-person) would come out. He would then go inside and tell Baba Ji humbly that such and such village had sent the Langer. "What is the order?" Langer, then got accepted or rejected as per orders of Baba Ji.

Sometimes pulses and vegetable were mixed up after the whole Langer was collected in the Langar-room. In the same way, 'Karah Parshad and 'Kheer' were also mixed. Pure, qualitative plain things were liked viz. Moth, Moong in pulses and potato, Torai and pumpkin in vegetables. Spices and garlic etc were prohibited. Eatables of wind-creating nature were also prohibited.

It was mandatory to offer 'Bhog of Langar' before it was finally distributed. Thrice the Bhog of Langar was offered and as many times it was distributed among the people. First time it would be offered at the time of attendance, at about 8 A.M. after the Kirtan) then at 12 noon and finally at 9P.M. after the Paath of 'Rehras Sahib'.

The Raagis would get tea also at 4 P.M. and 2 A.M.

Many times Baba Ji would come to the Langer, sit in a row and would eat Parshada, taking it on his hand.

If some one asked for service (of Langer) out of mere pride, what fate he would be met with, is clear from the following incident. Once a group of devotees arrived from Jullundar,

which had some eminent gentlemen too. They requested Langar-Service for once only, for the whole Sangat, they conveyed this wish through S. Sarmukh Singh Advocate At this Baba Ji said, 'Jullundur people are requesting for one time's Langer.? only? There are 365 days in a year. We do eat some one's on these days also. Why should we accept the langar of Jullundur people, leaving the rest, whose langer we eat the rest of the year?' After listening this reply the desirous people said, "This is absolutely true. It is only your gracious self who makes the people have langar. Now be kind to us. Grant us your approval."

"O.K. Do as you wish " saying this Baba Ji went away.

At this Master Amar Singh and Giani Nanu Singh Ji went to Jagraon and got the Parshada (food) prepared through a sweet-meat vendor and brought it. A request was made and the Thaal (plate) was sent inside for Bhog. Baba Ji ordered, 'Go and make the Jullundur Sangat eat the Langar.' Many people intervened and said that the Parshada was to be distributed to the general public. But S. Sampoorana Singh clarified that they had got the orders as such. So the food was distributed finally, among the Sangat of Jullundur only.. Incidentally, as God had destined, that proved to be barely sufficient for the Sangat of Jullundur and then Baba Ji sent more food from inside.

But there were many such occasions when Baba Ji just gave a glance at a meager quantity of Langar and it proved to be abundant in the long run and no shortage, as such, would be felt (A) according to S.Sampooran Singh :-

In 1935 on the Full-Moon day the gathering of devotees reached ten-thousand mark. Then Baba Ji said to me "Go and enquire if the Langar has arrived or not and if it has, in how much quantity?" When enquired, after going to the Langar-room, it was found that only two or three baskets of food were there, I thought that the Sangat is so enormously large, how shall all of them get the food.?

In the meanwhile Baba Ji himself arrived there in the langar and asked, " Let me see it." When the cloth was removed from the baskets, Baba Ji pricked the baskets with the stick he was holding in his hand, two or three times and then said, "Lo! It is not going to finish! It is such a big quantity." Saying these words he went back, After this, we continued taking out food from those baskets and went on distributing it. Such a large Sangat got the Langar and no shortage of it was felt at all.

A similar incident may be read in the autobiography of Lala Ramlal Takkar (Pattoki).

On many occasions the food was got from some very distant source also.

Bhai Bhagat Singh Painter told that when this father had Darshan of Baba Ji, he was stying in a forest of Chooniyan. That day it got very late for the food. Initially Baba Ji continued consoling the Sangat, then he said, 'Do Paath" Again a long time elapsed and

Footnote A :- Jesus Chris was also endowed with this power. At one occasion he made numerous hungry persons eat to their fill with just a small quantity of loaf and fish.

no sign of food was in sight. Then he said, "On the branch of a tree in such and such forest, a basket is lying. Without looking inside it, cover it and bring it here" Hearing this a companion went and he actually found the basket there which he brought after covering it. Baba Ji took the basket inside and distributed the food, which comprised of Karah and Kheer also besides vegetables, amongst some forty or fifty people of Sangat present there when the Sangat was fully contented after having food to their fill, Baba Ji got the basket covered again and sent it to be kept at the same branch from which it was brought.

According to S. Sarmukh Singh Ji Advocate:- Once in Jaha Khelan (Hoshiar pur) Baba Ji went to outskirts, at an old well, got the pulleys etc. Cleaned and took the bath there and then said, "I am feeling hungry." We, his companions and attendants, got nervous as to how we would arrange food at that very place. On seeing our predicament, he started laughing and said, "Look' up at some tree whether some one's Parshada (food) has arrived there or not, So that we might satiate our hunger with that food and with water" We went out in search of such tree, On going very far, we saw a few Parshadas tied in dirty linen on a tree. Baba Ji took that package in his hand It was replete with ants. When it was opened, it had three-four Parshadas. Baba Ji gave us all a little out of it and said, "For the moment, have some water. and you will have more of Parshada, shortly."

Very soon, Bh. Sulakhan Singh arrived from the village side with buttermilk and food.

Another amazing incident of this type is told in the autobiography of S. Bishan Singh Engineer between (Shimla) It happened amidst the forest Kufri and Chail.

ABOUT WOMEN

Baba Ji would call woman a live 'Maya' (illusion) and had vowed from the very early age that he would never go near this form of 'Maya'.

It seems as if the main purpose of 'Maya' in the 'drama' of the cosmos is to keep man away from God. Everyone is aware of the intensity of the power of 'Maya' It has two main forms: Kamini (woman) and Kanchan (wealth). There is no need to tell how this form of 'Maya' was able to captivate kings. and Emperors. Even it has undone the meditation of the saints, deviated hermits from their meditation and made satis (loyal chaste, truthful wives) fall from their morality. A great poet of the west (which is said to be the worshiper of woman) has directly attacked (1) on the Triya Chritra (conduct of women)

After knowing all these things, if Baba Ji has been strict regarding women, it cannot be termed as inappropriate.

There were many reasons for imposing these restriction. It was not that he hated women, for there is a Gurwak (a sentence from Gurbani)

Footnote 1 :- For there is no motion that tends to vice in man, but I affirm it is the woman's part.

(W. Shakespeare in Cymbeline)

'So Lyon Manda Aakhiye, Jitu

Jamhi Rajaan!!' (Asa di Var)

Meaning thereby that ----- 'How can we call her bad who has produced kings.'

Baba Ji was not as much worried about himself as for the Behaagans who might be influenced badly, as they all used to be unmarried and many of them were young.

According to Sikh religions 'Jat' (controlling of senses). is a goldsmith's workshop on which 'Shabad' has to be minted in a 'Ture mint'. (2)

As is told in the first part, Baba Ji was a chronic bachelor, Our ancient culture has ever been laying much emphasis on the importance of observing celibacy (3). Even some Western and modern great men have realised its significance (A)

In the Thaath also, not just saints or gentlemen used to come but every type of people would pour in. Even if a thief, dacoit or bad character would come there could be no restriction imposed on them. If there were restrictions on them how could they ever get an opportunity to amend themselves. So there was this instruction, too, that if a woman visits, she should be back at her home before Sun-set.

But keeping in view their dedication love and desire and seeing their feelings, Baba Ji would voluntarily come out of hut and give them his Darshan.

A few internally dedicated would even seek and get permission to bow down their heads to Baba Ji, But, in general, he would not let any woman come close to him. (B) for the readers interest some introductory incidents are being quoted here :-

Old saint Uttam Singh son of Bhai Lal Singh Granthi of Lyalpur, told that initially when Baba Ji was walking at the Lyalpur site, one day,. after being urged by Bh. Lal Singh he, though, went to the Gurdwara to give his Darshan. to Sangat but, at once, on reaching, he sat there with his back towards woman. In this position, even, whatever thoughts regarding

Footnotes :-

2. Japu Ji (Paurhi 38)

3. Leaving aside persons with a family (i.e. married persons); For a sacrificing man the measure of celibacy is considered to be very high. As a moralist has rightly told in this verse:-

'Hearing gospels, praying, doing Kirtan,
resolution, endeavor, good deeds

A All great mytice and the majority of great idealists the giants among the creators of the spirit have clearly and instinctively realised what formidable power of concentrated soul, of accumulated creative energy, is generated by a renunciation of the organic and psychic expenditure of sexuality. Even such free thinkers in matters of faith, and such sensudists as Beethoven Balzac and Flanbert, have felt this.

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women there in his mind, were evident from the Salokas of Faridji which Baba Ji expressed at the time of taking his position :-

'Farida E Visu Gondola Dhariyan Khan Du Livari' 1379

Once in the city of Bagan; when Baba Ji was making the Sangat exult with his preachings, Hoti Mardaan along with some Thirteen or fourteen persons came for his Darshan. Among them were some women also. The guard did not allow these women to go inside. One of these women was a little talkative, and vociferous because of being educated. She started making noise and talking loudly.

Baba Ji called the watchman inside and asked, 'Tell me the truth what were these women saying?'

'Ji, they were saying that the saint is born through us (woman) only and how he is hiding from us.'

That woman wrote a letter based on Bani and sent it inside. The letter said, " I have come from a very far-off place."

(Han Aya Doorhu Chalkai ----- Soohi M:5)

Baba Ji sent the reply verbally, 'I have vowed that i will not come face to face with women. They should not break my vow.'

She again wrote a letter in which she referred to a Salok of Asa-di-Var, viz.:- 'Bhand Jamiye Bhand Nimiye' and wrote, 'You have not descended from the sky nor you are grown out of earth. If you were born out of your mother's womb, and if you have really drunk milk from mother's breast then you are insulting your mother, in a way. How can you be called a saint then?'

Baba Ji again sent a verbal reply that he had already suffered a lot when he was hung upside down for full nine months. (A) On receiving the letter, however he was silent for a moment and then after thinking for sometime he asked the Sewadar to send the woman inside. The woman came inside and bowed her head down at Baba Ji's feet and said humbly, "Maharaj! As you belong to a saintly clan, you must not resort to such pledges. Guru Sahib has made equal rights for men and women but you people make discriminations.

Footnotes :-

(B) Notwithstanding, Baba Ji used to respect women immensely and paid special attention towards their security. He never came to terms with those who criticised women's rights vis-a-vis their marital-status. He was in favour of remarriage of young widows too as has been shown in 4th and 5th Vol. Here, the points of only one Side been written.

(A) It is said that the women went away after hearing this reply. That very night Baba Ji went away from that place without telling any one. Moola Bakshi which was two miles away.

Baba Ji said, "Coming in contact with women makes the mind capricious and unstable."
(B)

Woman, "Then you have not trained your mind yet."

Baba Ji said, " I am afraid of the cycle of birth & death."

After wards Baba Ji ordered that at the time of his boarding or alighting from his vehicle, women were allowed to have his Darshan but they would not be allowed to come inside the hut, (C)

According to Bhai Sukha Singh of Maghiana: When Baba Ji was staying at the farm (Jhang Maghiana) of Moola Bakshi, and despite my information that he (Baba Ji) does not appear before women; three women started following me. One their insistence I suggested them a formula that they should go on reciting first Pauri and continue simultaneously to pray for Darshan.

Myself as the leader and they behind me, travelled one and a half miles on foot. On getting close to the hut, I made them sit behind the plants of Aak and went forward.

Baba Ji was in meditation. Two persons named Vazir Chand and Kanshi Ram were standing close to him and attending upon him. Baba Ji came out of his state of trance and said to his Sewadar 'Moosa is afraid of death and the death is poised in front of him.'

Sewadar, 'Maharaj! what is the matter?'

Baba Ji :- I choose to sit at a distant place but here also they (women) don't leave me alone. Sukha Singh has made them sit in hiding, 200 yards away.'

On hearing this a Sewadar at once ran with a stick in his hand but Baba Ji's heart mellowed down immediately and he said, 'It is all right! Do not say anything to them. These women after all, are the procreators of Ramchanderji, Krishanji, Guru Nanak Dev Ji! O.K.

Footnotes :-

(B) What is the doubt about it? That is why Mahatmas are always reluctant to look at the women folk, Ramkrishan Paramhans (brief description on the footnote of page 38 in Vol. IV) used to say, 'I am very afraid of women, Whenever I happen to see a woman, I feel as if a lioness is heading towards me to devour me up. I never allowed any woman to come near me. Now, after persuading my mind, I see her in the form of a 'mother' but as far as a devotee is concurred it is proper for him to avoid women.' (Page 198).

To curb lowly infatuation, a man should consider himself to be (God's) wife or the son of that woman (Page 189-90)

There is a sentence for the married men, 'One seeing women other than one's own family's, one should consider them to be one's mothers, daughters and sisters, Or one should not be allured by their external appearance, howsoever beautiful they might be. At that time

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now call them inside.

The women were made to stand fifteen steps away and Baba Ji stated, "Well done! Ladies! But it is enough for you to serve your husbands. There is no need to come over here (one amongst them was having about one seer of Cow's milk. Baba Ji kept about a quarter of a seer. with his own hands and returned the rest.

Once Bhai Makhan Singh of Harappa came to the Thaathe of Kaleran at Nanaksar. He was surprised to see the women attending the Dewan of Pooran-Mashi (Full-Moon). Bhai Makhan Singh had very keenly served Baba Ji in 1915-16, for which reason he was a bit frank. So he quipped, 'Even gents could not dream of having your. Dershan and, now, in your Dewan you have permitted' women to sit! What you had attained is reduced to just half.'

At that moment Baba Ji said only this, 'Does not matter', But after few moments he got up, took his jug and slipped away without telling any body.

Sangat kept waiting for him for quite long but when there was no sign of Baba Ji for two three hours, Bh. Rattan Singh enquire form the Sangat and on being apprised of the matter he said, "Now we can hope his return only when his attainment' is complete. Bhai Makhan Singh repented profusely for his remark.

On the Third day a letter was received in the Thaath that Baba Ji had reached 'Bagh'. No one knew how he reached there.

S. Kirpal Singh of Jagraon told :- on one winter day. I and Lala Jagannath were going to the Thaath, from Jagraon. Station on a path along railway-line, An old women of 50-60 years and a girl of 17-18 years were walking ahead of us. We did not try to overtake them. Rather we kept walking behind them silently because the topic of mother and daughter talk was regarding Baba Ji which we wanted to listen at any cost.

The girl seemed to be an intellectual and it appeared that she was aware of this fact that Baba Ji would not come out before 5 P.M. But the girl had said in a challenging tone that she would make her mother have Darshan even beyond the stipulated time. Probably

one should be reminded of the fact that they are just a sackful of external, bones, flesh veins etc.

Or just 'Bista, Ast, Raktu Parete Chaam'

[i.e. the same as told above]

Baba Ji had also preached once a promising sewak (attendant.) That he should consider a woman as his mother, and money as Cow's bones; only then he could make spiritual progress.

(C) Another incident is said to have happened at the old Thaath of Nanaksar, regarding relaxation of rules for women. At the time of Sewa (service), a temporary wall fell down and a woman was injured. Baba Ji himself brought milk with Ghee in it and said, "The gibbet has caused you this pain." After this incident the doors were opened. for future and restrictions against women were lifted.

they were thinking of returning soon.

Anyway, when they reached near Thaath they were detained outside. But I went inside as per permission granted to me. After sometime the watchman informed of their arrival and also that they wanted to have Darshan.

Baba Ji replied: They can have Darshan only in the Sangat at 4 P.M.'

The watchman went away, After about fifteen minutes (B) he brought the message that the girl says, "It is we, who brought you on this earth, You are hiding from us! You are so adamant against giving your Darshan.'

On hearing this, Baba Ji at once headed towards exit, bare-footed and wearing only undergarments and his head covered with a cloth. On reaching the door. he said while standing on the threshold itself, 'Mata Ji! (Mother)! As you have had the Darshan, now, you may go back. I welcome you here.' Saying this he turned his back towards them, immediately.

Girl :- 'Mahraj! why have you turned your back to us.?''

Baba Ji :- 'So that I am exempted to take birth again, I am thankful to you for my birth.'

The girl could not make any reply and both mother and daughter made a departure.

Once from Majha, a companion went for Darshan. He was accompanied by his wife. But, out of fear, he made her sit on the way. saying, 'First I will go and bowing head down at Baba Ji feet, afterwards I will take you also.' Their son, incidentally, was having some throat infection.

When he bowed his head, Baba Ji said, 'Your son is fine but why has she not come with you whom you brought along this much far? Then addressing other companions, he said, 'What can we do! 'Maya' (worldly things including woman) did not part away from our Gods; how can it leave us?'

For women, Baba Ji's main preaching was that they should read Baani, do 'Simran' (Remembrance of Guru), Serve Their husbands and follow three (3) Bh Viz. 'Bhuli Ji, Bhala Ji and Bhaana Ji (I am sorry, As you please and As Guru wishes). There is no use of meeting Mahatmas and saints in seclusion or serving them.' Regarding this he would often say :-

When someone is fatigued, his body needs massaging. There would be lots of such companions who would offer their services. Then what for the services of women are needed for this or do they massage in a specialised way-which saints are unable to do?

Footnote (B) :- Generally, after hearing Baba Ji's reply, no guard would dare send The request of anyone against So Soon. But possibly, it might have happened that way.

Gurmukhs! Women are related to saints as their mothers, Sisters or daughters.

It does not behove of mothers to bow to her son. Nor does it behove a Sister to bow down at brother's feet, exactly as it does not look nice if a daughter bows to her father.

A woman has to bow only to her husband and serve him with her own hands. She has to do every thing for his sake. She has to do every thing with his prior permission. (C)
(According to S. Sampooran Singh Ji)

Soon after reaching Delhi Baba Ji stated about women :-

'Make such an arrangement that women don't come in the Dewan.'

I replied humbly at this, 'Maharaj! It is customary over here that men go only there where women can go. So such an arrangement won't be possible'

At this Baba Ji kept quiet, but understanding Baba Ji feelings, we made sitting-arrangement for women on the stairs.

One day a saint came for Baba Ji's Darshan. He was an old acquaintance of Baba Ji. After looking around for some time, he said,, 'One thing you have done really nice.'

'What is that ?' Baba Ji asked. 'You have hanged the Satan in a befitting manner.' He said in a joking tone.

On hearing this Baba Ji had peels of laughter and said, 'Here you are! So you have seen through the trick.'

Sometimes he gave some relaxation for darshan. Nevertheless, occasionally he would say, 'Jaswant Singh only is good at it. Only he can successfully restrict women's entry.'

Once at the Thaath of Kaleran We (Poet S. Rattan Singh) were all sitting. Baba Ji said, 'Rattan Singh, women's entry should be prohibited, Only then I can live here.

S. Rattan Singh, 'We will depute guards at all the boundaries. They will not let any woman enter at all.'

Baba Ji, 'Jaswant really does this job well. (Then to S. Sampooran Singh) 'Bhai Ji! You have virtually pushed me into women. So much So that now there is hardly as escape.'

Footnote C :- India's traditional culture was this only:- 'They (Rishis) said to women, 'Instead of looking to anybody. else, you should regard the husband as your greatest Guru.'
Mahayogi (Page 149)

According to Sardar Ji it so happened that first time when he along with his wife had gone for Darshan in village Jhordhi Baba Ji was sitting at a secluded place and obliging his Sangat with his preachings, but because it was already time for the evening Dewan so some women had already arrived collectively at the place of Evening - Kirtan. Sewadar came to Baba Ji and informed him that there is S. Sampooran Singh's wife also amongst the women. At this Baba Ji said, "Why was she not detained?"

Sewadar, 'Sache Patshah! we can shunt them out right now.'

Baba Ji :- 'How can you make the sitting Sangat get up like that. O.K. Now, tie a rope and improvise a curtain in the middle and make seating arrangement for the gents at the adjoining place.'

In this way, the system of women sitting jointly with males in the Dewan got started.

In the old Thaath, women used to sit behind a temporary wall, generally, and this wall had big holes here & there, Through which they could have Darshan. On the occasion of Pooran-Mashi (Full-Moon), when there was a huge crowd, this wall used to be dismantled at night. But after the Dewan this used to be rebuilt over night.

About giving relaxation to women, Baba Ji once stated thus :-

'Bhai! It is Kaljug time lest some one should tarnish my reputation. If the dialogue with a woman takes place in front of two witnesses, then there is nothing to be afraid of. These two witnesses are: First the Hazooria (Sewak) and second that woman's husband or some relative, Now the corn is baked (i.e. the die is cast), it can be green no more (i.e. it can't be undone) Now the relaxation is granted.

But sometimes he would quote the Saakhi of a Fakir which meant

'Ajhu su 'Nan Samnd Mahi Kiya Janau Kiya !!'

[i.e. the boat is now in the sea, God knows what for the awaits it]

Because this is a well known fact that despite so much meditation, Vishwamitra was captivated why Menaka's - seductive kharm.

Notwithstanding all this, for maintaining Maryada, many a time some trick had to be played, So that the Behangams were not badly influenied, This is clear form the following incident which was told by Bhai Gurmukh Singh Ji Raagi, and S. Rattan Singh endorsed it. Around the year 1940, Ilahi Jaan the young famous prostitute of Jagraon (who lived in Calcutta), came to Jagraon. On hearing the greatness of Baba Ji a desire of Darshan cropped up in her mind. She had consultations with the Sewak Bhai Natha Singh Hazoori and reached the Thaath along with some of her companions. the basket of Parshad was kept in a tonga and her request for Darshan was sent inside through the watchmen. Then Baba Ji asked his chief companions :- 'Bhai! That Jagraon wali has come, what should we do?'

They replied, "As you please" Baba Ji asked them further, "Then what are you here for if you have not to control the situation?"

'Really speaking, it is contrary to Maryada. People will criticise and say that on one side they don't allow a women come closer and on the other side they are coming in front of a prostitute and even talked to her.' They replied.

"OK then! Make her depart in any possible manner." Baba Ji said

They went outside and said like this, 'Bibi, Baba Ji is a little indisposed today. You may try having his Darshan sometime in future. Whenever you get a chance.'

After some days she came again and sat down where Paath had to take place. After receiving her request Baba Ji desired in the heart of hearts that she should go away but how could she be turned away by the servants, was a tricky question.

Now, this lady was well aware that Baba Ji had an obsession for kirtan So she said, " You make a curtain in front of me. I will perform Kirtan, Baba Ji might oblige me by sitting on the other side and listening to it. If my Kirtan has some power, I will get the curtain raised."

The chief sewaks sent this request inside. Then Baba Ji, said, " She has come with pure heart, So she is going to make the curtain raised. but it will certainly make a lot of difference on. Bhai! You may think over it and do whatever you think as appropriate."

They said that even this is contradictory to Maryada of this place But, actually, they were all very apprehensive of the consequences in case they favoured that woman's case, and dreaded being censured later on. Thinking over these aspects they did not give a nod to her request.

'O.K. send her back then in any possible way, But because of you all, I will be accountable for this.' Saying this Baba Ji went inside and sent a whole length of Latha (cotton cloth) and a basket of Parshad. At this the chief went outside and said, "Baba Ji is very happy. He has sent this Parshad. On some other occasion you, will have the privilege of his Darshan'

And then Bakhshi Singh driver was instructed (as per Baba Ji's wish) to drop her at Jagraon in the car.

At night when Baba Ji sat for his religious routine, Sri Guru Nanak Dev Ji gave his Darshan and asked him,

'You seek welfare for all in the Ardas, everyday; then why did you? She was, here, When Ganika (name of a prostitute) etc. were acquitted of all the sins. why has she been pushed away from your door.?'

Baba Ji asked for forgiveness with folded hands, from Satguru. The next morning Baba Ji related this incident to all.

After some days, the Sangat of Jagraon requested that Baba Ji should oblige Jagraon city with his gracious Darshan.

Baba Ji accepted their request and reached there with Kirtan-Jatha (group) (which included Bh. Gurmukh Singh also) the Jatha performed a very good Kirtan at the Gurdwara of 'Lopo Ke Agwad'. After the Kirtan all the Sangat was going back in a sort of procession when on the way a devotee of Baba Ji, Maulwai Noor Mohammad came and requested Baba Ji to pay a visit to Mosque also. Baba Ji refused to oblige him, thinking that some Muslims might object to it, But the Maulwai was insistent and lay down in front of the car. So Baba Ji had to accept his request, Hence he reached the mosque along side sat Hindus and Sikhs and on the other side Sat Muslims, while women too sat nearby and thus the whole mosque was full of surging crowds. Kirtan was started, Raagi Jatha sang, the Shabad 'Panji Nawaza Wakht Panji' (Maajh di Var, Salok M1-145) with the concept of 'Bhaag Jina de Marhe, ditti Bange Kyon Nahin Jaagde'. [Unfortunate are those who don't wake up with the crowing of cock.]

At the same time Baba Ji hinted to a wise Sewak to send a message to Ilahijaan thinking that now is the time when she can have Darshan On receiving the message she also came and joined other women sitting there. In this way. Baba Ji helped her fulfill her long cherished desire

After the Kirtan Baba Ji preached and explained that very Shabad so profoundly for about an hour. That the audience were mesmerised completely

(The above incident proves how much respect Baba Ji commanded among Muslims, On another occasion the writer himself was present when the Muslims of another village had got the Kirtan done in a mosque. There also Baba Ji had explained farid Ji's Bani, in his preaching.)

PROHIBITION OF 'MAYA' (wealth) :-

As has been told earlier, maya has two forms, Kamini and Kanchan. Out of these Kamini (woman) was termed as living Maya and Kanchan (cash etc.) as non-living Maya. by Baba Ji. On this form of Maya too Baba Ji had imposed strict ban. (A)

After his return from Hazoor Sahib, Baba Ji, it seems, never kept any cash in his pocket. He has that type of a staunch belief in Waheguru the benevolent which has already been written. (B)

Footnotes :-

(A) It is these two, That are the main illusory forms of Maya: because

'Kanchan Naari ----- Meetha Maya"
(Gaurhi B. M:4 - 167)

[The mind gets seduced by a beautiful women]

These days, it is unimaginable to even think how a human being can survive. without having money of his own or borrowing any. How surprising it sounds.!

Many people have expressed their views on the necessity of possessing Money and in praise of money. They have written articles, created poems, produced films in which money is said to be the 'wheel of the world! The Emperor of Emperors,' (1) etc. But Baba Ji's attitude towards wealth was absolutely different. The reason being, that, as far as fulfillment of physical needs was concerned Baba Ji had been bestowed with Var (boon) from Guru Sahib, so he would get food and clothes according to his need. He did not like to travel by spending money on it. If some devotee wanted Baba Ji, he would arrange the conveyance himself for Baba Ji. So from the very beginning Baba Ji had vowed that, side by side with other principles, he would not adopt either 'living-Maya' or 'Non-living Maya' in life.

Baba Ji always used to say, what does such a person, who has renounced the world, need money for? Because it can lead to misuse of wealth if the mind is unable to resist temptation some time. But these preachings and prohibitions did not apply to married men. (2) While taking this decision, Baba Ji would state like this: Even a Saint who hankers after pennies is not worth a penny, and a married man who does not have money is also not worth a penny. (2) How can the worldly affairs be accomplished in the absence of money? How can the children be brought up? How can one serve Saints and Sangat? All these restrictions are therefore meant for those who have renounced the world.

For this reason, keeping money by Behangams was considered to be as grave offence and the defaulters used to be expelled out of Thaath (3)

It has also been told that sometimes when food and water got delayed, Baba Ji would start searching the belongings of Raagis, just to ensure if any one of them was in possession of eatables, and due to which the delay might have been caused, because, he believed that

Footnotes :-

(B) Vol. Page 27, Vol, II Page 42

(1) A quote goes like this: 'Money is mother, money the father. And all the relations are due to money.

(2) On page 75 of this vol.

(3) St. Francis' Thoughts were also similar which is proved by life-style 'For the devotees of God this wealth (purse of coins) is just like scorpions and snakes'. St. Francis of Assisi was born in Italy in 13th century A.C. He led a sacred, sacrificial, truthful, simple and plain life. He was such a staunch devotee of Jesus Christ that his body, as if, got blended into his. He used to have glimpses of Jesus in the dreams and he used to receive divine message according to which he molded his wonderful life. He had attained Siddhi (divine power of control over certain things) of speech and Siddhi of touch. Many miracles are said to have been performed by him, for people's welfare. He, not only preached humans but animals, birds also about praying to God and loved them so much that sparrows etc used to come and sit on his shoulder. He considered sun, moon and stars as his brothers, besides dreaded animals. Other phases of his life too were very interesting and instructive. Main principles of his character were: Impunity, celibacy and obedience.]

(Based on Spat-Shring, by S. Kapoor Singh, Ex I.C.S.)

Paramhans Ramkrishnan states: If I hold money in my hand, my hand gets twisted and my breathing stops. But it is not bad to make use of money for spiritual survival in this world.

such a hoarding of eatables or anything indicated their weak faith in Nirankar. It is said:-

'Jo Grah Gaanth ----- Rah Jai'

i.e. "Those who don't keep the eatables in their pockets, Rather eat whenever God provides then, Guru cares for such persons adequately lest they should remain with an empty stomach."

What is Meant By Maya :- In common language we consider Maya as money, gold wealth etc or the luxuries which accrue through these (money, gold etc.) The 'Great Demand' of the people living in Kalyug is also the same. To amass this Maya through unfair means has been condemned in Gurbani, But the Maya which has been termed in Gurbani as 'false, all powerful very deceitful, very attractive, a vice and snake etc.' has a very vast connotation: That thing which has no illusory effect on man and keeps him away from God, Or becomes a cause for man to be ever in the vicious circle of 'Birth and Deaths', is 'Maya' in the real scene. (1)

This thinking of Baba Ji is clear in the following incident. Once the Sangat of Montgomery. got apprehensive that Baba Ji makes everyone say in the Ardaas, "Sache Patshah! Save us from Maya! Keep us away from It." If this Ardaas is granted by Waheguru, what will become of us- the family people?" But no one dared say anything openly, about it, to Baba Ji.

When the Dewan ended, and the Sangat asked for permission to leave, Baba Ji, himself, said, 'Bhai Sulakhan Singh the Sangat of Montgomery is going back with some apprehensions in their minds. Eliminate their predicament and tell them the meaning of Maya.' At this, Bhai Sulakhan Singh Ji got up and addressing the audience said, "Dear Sadhu-Sangat Ji! Maya is another name of Illusion. (2) and Illusion is another name of forgetting-God"(3) Then Baba Ji said, See, Maya is not the name of money, because it is with money only that

Footnotes :-

(1) 'Eh Maya ----- Dooga Laya' (Anand Sahib)
[with the oncoming of wealth, God is forgotten, attachments are created and feelings are changed.

'Maya Naam ----- Darshan Pavan' (Dhansari Naam Dev-693)
Maya is synonymous with vicious Circle of Birth and Death. It is only by leaving Maya, that you can have a glimpse of God.

(2) For this reason the western philosophers have explained 'Maya' as 'The Great Illusion.'

(3) 'Daati ----- Datara' (Dhanasari M:5 676)
Where love for material things exists, God is forgotten.

(4) 'Tin Ka Khadha ----- Hari Raate' (Var Sorath (Pauri)-648)
Bhagat Kabir also has written about the illusory form, deceptive nature and proper utilisation of Maya thus.'

(Shabad of 'Grih Shobha -----)

But Nanak ----- Aayee payee.' (Ramkali M5 - 891)

It is said that once Maya tried to Cheat Baba Ji by coming in the garb of an old woman and the second time in the garb of a seductive woman, but could not succeed in its plan. After making proper enquiries about these incidents it will be given at proper place. Anyway

Continue on next page

you can serve (4) Maharaj (Guru) or Raagi or a praying saint. Nothing is there without money." The Sangat were astonished at the omniscience of a Baba Ji.

A similar episode appears in the autobiography of S. Gurdit Singh Malhan.

Demand of Maya :- Once Baba Ji said to S. Sampooran Singh, 'Abandon this system of Maya,'

'It is really difficult. I am here at your doorstep and my children have to make their living by begging.' Sardarji replied.

Baba Ji, 'Then you actually need Maya. Don't you? O.K. Then you will see the shades of this Maya.'

At still another time Baba Ji said 'Here, because you are a part of Sangat, you have attained this rank so soon. Had you rejected Maya you would have been made 'Paigumber (God) Whatever I way, it is not to me only.'

At another occasion he preached: Maya is the wife of God (A). Demand anything you want (except Maya) from God. (B) Think of it, if one asks for some one else's wife would not the latter run after the former with a stick in his hand.?

He guided regarding proper use of Maya: If you respect your friend's wife (i.e. Maya) as your sister, he is happy. Otherwise he will be angry. So, to use Maya at the right place, where it needs to be used is like respecting Maya. But, to spend Maya, tempted by lowly lusts is its insult and offensive to God.

this incident must have happened, as has been referred in 'Nanak Parkash' also.

(Sooraj Parkash-Vartak Saakhi - 02)

(A) In Guru Granth Sahib, Waheguru's names have been given as 'Madhav' and 'Sridhar' which mean Maya, the husband of Lakshmi.

(B) Ask for his 'name', rather ask for he himself, and it will include everything. And Maya will serve as 'maid'

Maya Dasi Bhagat -----Kamavai'

(Maya is the maid of the devotee) otherwise too, it is right to use Maya as a maid rather than being its servant. Or it can be said like this: Maya as the servant of your feet (Charandasi), i.e. like a footwear which troubles if it is either loose or tight fitting.

Gurwak is:-

'Jis Grih ----- Bhaaliye'(Maaru M:5 - 1019)

[The house where there is plenty of wealth, there is worry. The house where is scarcity, there is also worry, One who is free from both the conditions is comfortable in the real sense.]

Contradictory Straight demand of Maya has recoiling effect in spiritualism. The Saying is:-

'Jo Maange ----- Na Lahai' (Raukali M:5 - 892)

'Maagni Maag ----- Parhi Parag' (Mukti)

If some one objected to the prohibition of offering cash (as happened at Delhi initially), he would say :- "Some people say why they are not allowed to offer cash and then bow in front of Guru Granth Sahib in the Thaath? We do the Parkash of Guru Granth Sahib as our personal regimen. The purpose is to praise Sahib. This is not a Dewan. If it were so and someone was invited, publicity was made then it might have seemed somewhat meaningful of their having any objections.

This place is like a dead-person's site where all are separated from Waheguru and are trying to find means to meet Him. We do it as a routine. Here there is neither Dewan nor Gurdwara. Here it is the matter of a jungle.

Here Sri Guru Nanak sends the best of food to eat and best of clothes to wear. We eat the best of food. What for do we need money?

If you bow to Guru Granth Sahib with offering of cash, will not that cash be taken by us in our possession? when all the material things are there what for do we need additional money.?

Gurmukhs! Gurdwaras are there for you. There you can offer as much money and other things as per your wish. There you can get the Ardaas done with Maya why do you compel us 'eat poison' here at this place?

(cash was termed by Baba Ji as Kacha Mahura i.e. poison but 'materials' as the medication which was beneficial and useful)

Once in Delhi he said, 'In spite of having hundred rupee (A) notes in pocket, you throw a paisa in front of the Guru. Why? Do you consider Guru as a beggar or a giver? It is only flowers that you are supposed to bring. Bring these. They will be offered to Guru Sahib. You can bring fruit, Batasa as (sugar-candy) for Parshad. These things will certainly be distributed among the Sangat.

PARSHAD BHENT (Gift of Parshad)

Because of above mentioned reasons the devotees, coming for Darshan, used to bring something or the other as gift according to their will. Details of this will be given later on, for the knowledge of readers.

If Baba Ji would be sitting in a Dewan, then the general public would keep these things on a platform or at a place fixed for such things, because it was not customary at that time to bow one's head right in front of Guru Granth Sahib, There was no question of offering any money at all (as is stated above). Such Parshad kept there by general public would get distributed among the Sangat if it was found to be worth distributing.

Footnote A :- This has to be understood properly. It does not imply at all that whatever is there in your purse, all of this should be offered at the time of bowing your need.

Those patrons who would not like to keep Parshad at the fixed place or platform, they would offer this gift (of parshad) to Baba Ji when they would be introduced properly to Baba Ji by a common acquaintance, or in the absence of such acquaintance, they would themselves appear before Baba Ji. This 'Introduction' by some one or by 'self' was known as (as would be told further). as 'Bhugtana'.

When a needy person would bring Parshad, Baba Ji would touch it with a stick, provided he wished to oblige that person. At the same time he would often instruct the person to get the Paath done. By doing so not only his problem would be solved but his mental condition would also go under transformation.

About the financial position of the Parshad-offerer he would remark that if a rich millionaire brings eight or ten cardamom or Batashas worth five paise in the name of Parshad how can it be considered his offering?

In connection with this when a rich man said, (The context of which is not known) "Maharaj! consider this gift as berries of Bhilni", Baba Ji said, "First become Bhilni! Look at your status."

Contrary to this, even small gifts of poor people were accepted.

At Delhi near the Thaath of Khooni Naala (Bloody drain), a person from Eastern India reached some how. He was extremely poor and would earn his living by selling Paan. He used to be very rich sometimes. He took along a dozen of bananas as the Parshad. When he referred to his poverty, Baba Ji dotingly put his hand on his (that person's) head and said, "Brother, even a leaf of Paan would have been sufficient from your side. There was no need of spending so much of money." (Major portion of the Parshad used to be given back to the offerer.)

One day a devotee came with a piece of jaggery weighing one Kg. and kept it in the Parshad. When Baba Ji's eyes fell upon this piece, he got up and took a small piece out of it. He expressed immense happiness. Then he asked the offerer, 'Brother, who are you? Where from you have come? Where from you have brought this jaggery? And why had you to bring so much of it.?"

He replied, 'I could not beget a son since long. My long cherished desire, of getting a son, has now been fulfilled. I have brought this Parshad on account of that only."

Baba Ji had a hearty laugh on hearing this and instructed his sewadar (attendant) to wrap the jaggery and take it inside, Baba Ji also asked him not to distribute it just then but wait for the Eastern winds to blow for its distribution.

Those fellows or devotees who were aware of Baba Ji's Maryada brought Parshad or such items to be gifted as are mentioned below:-

(A) Some items of utility for the decoration and service of Sri Guru Granth Sahib. Such as scarves, clothes, embroidered bed sheets etc. beautiful items, perfumes, essence of Kewra

or Rose, incense, cradles flowers or bought, garlands, flower or paper clothes.

(B) Those things which could be used in distributing among the Sangat. or which could be given as Parshad to the devotees at the time of their departure. Such as Karah Parshad to the devotees at the time of their departure. Such as Karah Parshad, Batashas, sweets, fruits, dry fruit, Mishri, cardamom, almonds etc.

(C) Things which could be used for making Langar such as milk, sugar, jappery, brown sugar, tea, Lemon etc.

(D) Things which could be of utility to the Bani-reciters such as clothes, blankets, Mishri, cardamom, almonds etc.

(E) Things which could be utilised by Behangams such as clothes, blankets, sweaters, wooden chappals, soap, oil, blue for clothes, books, manuals etc.

(F) Those things which could be of use for the service of THAATH such as curries, kerosene oil, lanterns gas lanterns, buckets or utensils etc.

(G) Those things which Baba Ji could use personally, as soaps, towels oil, socks, almond oil, honey etc. Clothes, woven personally by some special devotees used to be accepted by Baba Ji for his own use.

Staunch devotees used to take care of other needed articles and would gift these themselves or they would ask about the needed articles, by request.

In this way this THAATH would run 'without money' and it was all due to Guru Nanak Dev Ji's blessings, for according to S. Sampooran Singh Ji: Once Sri Guru Ji ordered Baba Ji to run 'Niranjani' THAATH (Niranjan means that which is bereft of Maya) Responding to the order Baba Ji replied, 'True Lord, with what shall we run our THAATH? Money we never accept nor shall we do in future.' then Guru Ji said, 'No! No! there will be one and only one THAATH in the whole world which would run without money.'

ACCEPTANCE OF PARSHAD

So the parshad brought with purity and with good mentality and from the honest earnings would get accepted. by Baba Ji (As is told at page 11 and also in many autobiographies.) The Parshad was valued according to the financial status and dedication of the person. bringing it. To distribute it or to get it distributed the instructions were also extraordinary. Many a time one's 'Karam' would be got that it would be beyond one's understanding: whenever Baba Ji would go outside in some villages, generally, he would distribute or get distributed the parshad as and when it arrived among the present Sangat. Sometimes some amusing incidents would also occur. Once Baba Ji reached a far-off village for the emancipation of the Sangat A devotee brought oranges as Parshad. In the Sangat were some boys also (it seems) who had never seen oranges before, When these boys were given oranges they started eating them without peeling. Then Baba Ji, on seeing this, laughed

heartily. In another incident a devotee presented a bottle of perfume as Parshad out of which Baba Ji soaked a few buds of cotton and gave these to the fellows standing there, Amongst them was a villager named Ragi Singh. He immediately swallowed it. Baba Ji remarked at this, "Foolish Chap he has no brains."

(Perhaps he might have thought that every type of Parshad was for eating purpose only)

Many other incidents which have been highlighted are as such.

(a) Sodhi Ram Singh, resident of Choorian was the only son of his mother, and used to come for Sewa (service) along with Sangat. One day at the time of Kirtan when Baba Ji had just reached when a 'Harijan' (Scheduled caste.) came and after placing a big packet of Sugar, he bowed down his head, keeping proper distance. As for Baba Ji, he went inside but Ram Singh who was standing hereby, picked up the packet. It was summer season. He at once put about half the sugar into water and drank it.

After washing his hands, Baba Ji ordered that the packet lying outside should be buried. After some enquiries it was discovered that Ram Singh had taken Sharbat made from some Sugar out of that packet. and the remaining was still lying there.

Baba Ji (beating his knees): very bad, It is really very bad, He had come with a desire to beget a son.

In the meantime, Ram Singh had gone to his house for some work. Afterwards it came to be known that he had vomited on the way and had fainted.

When the mother saw the condition of her only son, she sent a mercy appeal to Baba Ji But before the messenger could reach, Ram Singh had expired

When Baba Ji received the appeal he said, 'Bhai! Now he will have to take birth in their home, But as a symbol of this happening he will be having a black spot of the size of a paisa on his left thigh.

After ten months his wife gave birth to a son. Many devotees were already waiting for this miracle to happen. On some pretext they went there and saw the newly born. The symbol exactly of the same shape as told by Baba Ji was there. So Baba Natha Singh and L. Sardari Lal gave the boy two rupees each as the auspicious money. When Ram Singh's mother came to know of this she started mourning. But as per God's order the boy passed away after three months because Baba Ji had already prophesied that the boy would survive for a few days only. and then he will be free from this bondage.

(b) In Devsayal how a leper's troubles got 'distributed' after his Parshad was accepted and distribute among the Sangat, the details of which may be read at page 136 of Vol. V in the autobiography of S. Dayal Singh.

(c) A landowner, resident of Nathowal near the village of Jharoda was unaware of the

Maryada. He brought Deg. (big vessel) of Karah Parshad at the THAATH and made loud calls after reaching there. Incidentally Baba Ji was standing nearby. At once he said, 'Patron! This Parshad is unfit for acceptance. to be offered for Bhog as you have been Killing insects all the way.'

Actually it was the truth. He pleaded a lot as to how a farmer can do without killing insects. But Baba Ji, who was ordinarily a supporter of preservation of wild-life; refused to accept the Parshad. But then second time again he brought the Prashad made according to Baba Ji's instruction, and although he got quite late in reaching there, Baba Ji did not end the Dewan until he reached.

(d) Once in Delhi, a man brought Parshad, Baba Ji asked him to distribute the same in Sangat, even while that fellow was still at quite a distance from Baba Ji

He requested:- 'But please first do accept it yourself and oblige me.'

Baba Ji :- "No, you distribute it as it is."

In the process of distribution when he reached Baba Ji, he (Baba Ji) said, "There! Go to the children and distribute it among them."

While distributing Parshad among the children, it got finished and he came in front and sat down. Then Baba Ji asked him "I am sure, you eat meat, fish etc."

"Yes, Maharaj!" he said in a low voice.

Baba Ji :- "I hope you have tasted human flesh, too."

He fell at Baba Ji's feet, Baba Ji said smilingly, "No! No! you must have tasted it."

The man understood the whole matter.

The treatment meted out to the persons bringing Parshad used to be (it seemed) according to their good deeds and dedication. This is proved by the incidents cited below. which were told by S. Sampooran Singh :-

In Delhi, Bibi Charan Kaur (1) was assigned the job of serving Parshad. In those times, the persons who brought Parshad were asked to sit under two Kikar trees which were about a hundred yards away from the THAATH. Baba Ji took their Parshad inside. The persons kept on waiting for their utensils to be returned until well after the evening-Bhog.' In those days the Dewan would end at 8 P.M. After seeing the waiting couple We asked Baba Ji about the couple and said 'They have been staying back to take their utensils.' Baba Ji said 'One who brings Parshad, has an innate desire to have Darshan. Call them inside and issue

Footnote 1 :- The biography may be read in vol. V (Page 104-107)

instructions for future that the person who brings the Parshad may come forward."

So the instructions continued to be followed later on.

After Six-Seven days a Singh of Paharganj came with Parshad. He had, along with him some six or seven persons who were carrying separate utensils.

Baba Ji asked me. "Who are they?"

I replied, 'They are bringing Parshad.'

Baba Ji said in a scolding tone, "The whole village is coming to give Parshad, Make them sit at a distance."

After that day, it became mandatory that those who bring Parshada should sit under the Kikar trees meant for this purpose.

Seven-eight days after this incident, that couple came again and like other people they waited under the tree.

When Baba Ji saw them, he asked, 'Who is sitting there?'

I replied, 'They are waiting for the utensils to be emptied.'

'Are they your servants? They bring Prashad for you and you make them sit at such a distance as if they were sweepers!'

I called both of them near. First time when they came they were not fortunate enough to manage a talk, this time too, they just took their utensils and went away.

After this incident, we all started paying due respect to those who brought Prashad.

After a few days that Paharganj man came again as ever.

Baba Ji asked, 'Who are those, coming towards this side?'

I replied, 'Ji, they are bringing Prashada.'

Baba Ji, 'I know you. You are always in search of pretexts. Remember, from now on wards don't allow any one to bring Parshada without my prior permission.'

Next day, (Baba Kharag Singh's nephew) S. Kirpal Singh asked for permission. I took him to Baba Ji's gracious presence and asked for his permission. He said in reply, "Are

we here to keep an account of our food even? If we had to do just that what for have we come over here? Gentleman! This is your business. Let Parshada come from whichever source you like it to come."

From that day onwards, relaxation in this matter was made once again.

OMNISCIENCE VIS-A-VIS STAUNCH DEVOTEES

According to S. Sampooran Singh :- After a few days Baba Ji left Delhi and after about a month's stay in Bathinda, reached Baghin (Jhang Maghiana). the day I had to leave. Bibi Charan Kaur came and in a dirty container, she brought Morabba (Sweetened preserved fruit/vegetable in the syrup) prepared in the factory of Gopinath Harnarain (a famous shop of this type in Delhi) She said, "Offer this to Baba Ji, Make him taste this before your eyes."

I said, "I am in no capacity to do so. But I will surely present him this Morabba."

When I reached, Baba Ji had gone to an Akhan Paath. Hardly fifteen minutes had passed when Baba Ji arrived. It was ' 1 P.M. As soon as Baba Ji reached he started asking Ishar Singh (attendant) "Bring some thing which might have a cooling effect on the heart."

At this many fruits were brought and presented to Baba Ji but he said 'no' to everything. and refused to take any of these.

Then some medicines were placed before him. He said 'no' even to these.

I was standing nearby. He asked me, 'Have you brought some Parshad?

I said, 'Yes, I have brought some Parshad'.

Then hurry up!' said Baba Ji

I loaded off a huge basket of Parshad in front of him which contained various types of fruits, sweets and tinned-fruits; preserved recently.

Baba Ji (touching that dirty container) "What does this contain? Just open it.."

I opened the tin. It contained apple Morabba. Normally, Baba Ji would eat Morabba only after washing it, but that day he started eating pieces of morabba from that tin without first washing it. He ate three four apples in this manner and said happily, "Wow!wow!! How selective Parshad my fellows send!! How selective Parshad my fellows send! my heart was sinking, but after eating this it has cooled down substantially."

Next time. I had to come again on Full-Moon. Bibi Charan Kaur brought sweets (from

Ghantewala, Chandni Chowk). I did not say anything about her morabba of last time. She said, 'Offer these sweets to Baba Ji.'

This time when I reached with Parshad it was time. Baba Ji said, "Load off the basket and tell me one by one whose parshad it is." So I got the Parshad counted that way.

When it came the turn of Charan Kaur's Parshad, I said that it was Mr. Kartar Singh's Parshad [up to that time no dialogue had taken place between the two.] (A)

"Which Mr. Kartar Singh?" Baba Ji said

That fellow of very short height', I replied.

"I see. Is not he the one who had brought Parshad in the evening?"

When I said, 'Yes Sir,', he asked me to open the basket. When it was opened he picked up sweets and started eating and said smilingly, 'Tell them that the sweets are very good, but I don't eat sweets.' Also tell them that the lapse is on your part not mine

Saying this he got up without asking about the remaining Parshad as to whose was which.

It was my habit that such things, which had some speciality about them, I would not tell any one outside, But it seems Baba Ji had to make it disclosed.

At night when I and S. Achhar Singh were going for the Dewan of 9 to 11 P.M. slot, we found Baba Ji strolling on the way. On his beckoning we went there and bowed our heads.

Baba Ji:- "What did he say?"

Before I could utter anything; Achhar Singh spoke out, "Though he said a lot but he (i.e. I) silenced him by telling the episode of Delhi woman."

Baba Ji :- "The episode of which Delhi Woman?"

Fotnote A :- There, one day, Inspector of chief Khalsa Diwan Schools came and requested for Baba Ji's Darshan.

It was evening time. I sent the request inside and in reply received the order that as it was time for Kirtan, So he was arriving here itself.

Baba Ji came in the Kirtan. took his seat after wishing the Sangat and then asked the Inspector what the matter was. Without saying any other thing the inspector said, "I am sorry, I have never bowed my head before any saint."

'Does not matter. I have bowed my head.' Baba Ji said further, 'Talk Something else'

But he would come to the something after beating about the bush or other. topics. For about half an hour. He talked the same thing and nothing else. At last Baba Ji said: "Now

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I hinted Achhar Singh, by hitting him with my elbow, not to say any thing further. But after Baba Ji asked me. two-three times, and I was avoiding to tell: Baba Ji told a Saakhi. But, again, after finishing the Sackhi, he started asking me about that woman. But again I avoided the reply. Then he told another Saakhi I repeatedly avoided to tell and he continued telling the Saakhis; until at last I gave in, understanding that he was adamant on hearing about that woman. After telling him the whole story, I told him about him the whole story, I told him about the request also that was made by the woman viz. 'Make Baba Ji eat this Parshad right before your eyes' (which you had eaten).

"Tell her that I did eat the Parshad and relished it very much. If she is happy by this, make her happy by telling this to her. Give her my blessings." Baba Ji said.

When I reached Delhi I asked Charan Kaur how she had prepared the Parshad. She told me in reply "I first wash the wheat then I make it dry So that no dust remaing in it. Then I grind it myself in the grinder I prepare Roti (food) form that flour.

It is clear from this that in reality it is the good feelings that matte and not just washing and drying the wheat. Parshad is evaluated by this feeling only.

USAGE OF PARSHAD

(According to Bhai Sunder Singh Ji)

While living in the jungle of Harappa, whatever things, the Sangat would bring as Parshad, out of that the quantity needed was kept and the rest would be flown into the canal. It was the principle that extra things are not to be kept in possession. It was asked before disposal of the items if anyone needed those or the one who could afford to kept anything was allowed to pick up the same out of those extra things. But no body dared to say 'Yes,' The persons bringing Prashad would be satisfied that they have done the service and they

it is time for Kirtan. If you have to go back, do it quietly. I am now going for meditation.'

Baba Ji took the Bairagan and situated himself into meditation and that man went away.

I and S. Achhar Singh Gurdaspuri went along with him (that man) up to a Short distance to see him off. On the way. he started the same topic again i.e. 'I am sorry, I have never bowed my head before any one.'

I, "Why should we mind this habit of yours? It would be rather in your benefit had you been bowing your head. Now it was your sweet will that you have not bowed."

Looking at me. he gripped, "I have really not liked your misguiding other people. You must convince me about the benefits of bowing down one's head.'

After interrogation I came to know that he was a graduate and was well-versed in the field of Electricity. Then I told him thus;, 'On the one side there is an accumulator which accumulates electricity and on the other side is distributor or radiator which spends it. In the similar way a human being has spiritual power which is accumulated in the head and is expended through feet.

If you touch your accumulator with the radiator of a great man, who has spiritual power, then a portion of his spiritual power will enter your body too, This is the way of getting

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least bothered as to where their food was thrown by the master. Whether more is accepted or less! Similarly. Once (according to Bhai Sunder Singh Ji) in 1929, at the time of Bhog of Sri Guru Granth Sahib, many devotees brought and offered flavoured things like Kewra, Scent etc, which Baba Ji ordered to be thrown into the canal. It was a test! We complied with the order Baba Ji asked, "Yes./ Sir", Then we asked for his permission to bring the provisions and while buying it we bought some more flavoured things, which we hid in the bushes a little away from the place.

At two O'clock in the night, Baba Ji came to the Asaan (seat) of the cave after hearing the Paath of Sukhmani Sahib. At that time, five devotees were busy preparing Deg (vessel) of Karah Parshad at the well. Through one of them Baba Ji called me. When I went there and bowed my head, Baba Ji said, 'Brother, Bring those things which you have kept outside.'

"Sir, I have kept the things, certainly, but there are many thornes, " I replied humbly.

Anyway, I brought those things, because, I believed, that no trouble ever arises in complying with high orders. I sprinkled those things at the place.

As is told at page 62, that whatever Parshad Baba Ji would keep, out of that, dry Parshad i.e. Mishri, cardamom, almonds etc. would be taken inside by the attendant and that Parshad was then given to the devotees, when they were to return their homes. What mysty it involved in allowing or not allowing, making one sit and wait for permission, or keeping them occupied in petty chores; incidents regarding this will be given at an appropriate place in this part itself.

THAATH

As has been told before, Thaath (A) means some built up place where there is an arrangement for Dewan, Guru Sahib, residence of Baba Ji and Behangams. As the design and architecture and also its site are some what extraordinary, it seems essential here to write in detail about this topic.

Something spiritual.

On hearing this he gave me an extremely astonished look and said, "Why! Curse on me!" Then he abused himself profusely for his blunder.'

I :- "There is no need to feel sorry or abuse yourself. Choose whatever you think is proper."

He :- "That means bowing head is so essential and that I have made a blunder. That I have been arguing about This issue. That I have never bowed my head before anyone. Now please take me back there So that I can bow my head. I agree that I had come from home for Darshan and Darshan I have had."

I :- "Don't think that you had Darshan easily. Everything has some hidden meaning in it. here." To illustrate my point I related the incident of Bibi Charankaur to him and said, that it was beyond me now to take him again for the purpose to make him bow down his head. and also that it would be done some time in future.

Saying this we came back.

Footnote (A) :- Preface (Page VIII) Footnote. Before 1950 When the pond was not yet made; Though Baba Ji had named, 'Nanaksar' as such yet Thaath was known as only 'Kaleran da Thaath'

As will be known by reading the details of Bagan, Choorian, Deepalpur, Harappa. and Kaleran in the first part wherever a secluded or deserted place would be found, Baba Ji would make it as his staying place. This could be a pond or shore of a canal, some deserted well anyplace near a lake under the shade of a tree in a vast forest, adjoining some cemetery or a temple, on some platform in the lap of the valley of a river. or inside some secluded ruins. In the first place, choice of the site would be such that there is no tree or path nearby, where there nobody, comes but only a 'lover'! (When the place would become crowded by the coming and going of people, he would sneak away, quietly from that very place.)

An ordinary saint is worried about the ways to fill his own belly. But Baba Ji had staunch faith in his all- powerful Lord; Who would inspire and send an inquisitive fellow there for service. To oblige such a sewak Baba Ji would put him to petty chores like getting a hut or a thatched house. made Through him or getting dug the cave or if nothing else, getting a tent set by him.

When the number of patrons would start increasing, he would give permission to get the mud-hut made. And ever since the custom of serving Guru Granth Sahib and recitation of Shabads started, a separate room or a cave would be built for Guru Sahib. Though the stay would be only for a few days even then Baba Ji would draw lines with his stick itself and based on those lines the design of the building would be made. Wherever or whatever was built, would be demolished at the time of departure from that place. If some articles were of any. utility to some one the same were given to him. Such things which could not be of any service were burnt off. Some articles which were worth digging out, such as taps etc. were dug out so that nothing such remains which could give rise to disputes, so to say, the place would be made uninhabitable so that no possibility, of its getting used in an improper way, remains. Nor in future an idea of coming again to that very place might come into Baba Ji's mind. That such and such place had a very nice hut.

Baradari was built by the Sangat in the absence of Baba Ji. When Baba Ji came and as it he got very angry. At this the Sangat said, "We apologise for our mistake Now if you order we can demolish it !" Baba Ji thought for a while and then said, "O.K. ! As you have built it, leave it as it is. It may serve out purpose sometime. In the year 1947 after the partition when people had no shelter at all and it rained awfully, then this Pacca (permanent) Baradari proved to be of immense utility.

The construction of the place of Sukhmani Sahib-Paath was begun in the absence of Baba Ji, Just as he came he said, 'I have observed Roza (fast of muslims) and you people are using Pacca bricks for construction.

'Maharaj! In rainy season it is good to use such bricks. It is, better if you have a good place.'

'O.K. now it is good enough what has been built. Now give it a mud-coating.

The main parts of a Thaath were :-

1. The PARKASH site of Guru Sahib and the adjoining Dewan site.

2. Site of Akhand Paath of Sukhmani Sahib.

3. Bhora (Sachkhand and Bhajangarh.)

4. Resting place, of residence/living place for Baba Ji, Raagis, Behangams and the Sangat.

The Parkash site (also called Sachkhand) used to be a room measuring 21 feet long and thirteen feet wide whose plan would be somewhat like this: Out of the length six or seven feet would be left vacant for decorating with bouquets. and for keeping Thaals (plates) of a Bhog etc. Next, 5 feet would be used for Parkash and about 3 feet for seating Raagis Then, to go across, a one foot gap was left and in the last four feet place a bed-like settee used to be there on which would be the 'Sukh-Asan' (Sleeping place) of Guru Sahib, And the remaining last 3 feet would be used for going across from the back at the time of Sewa.

The recitation of Sukhmani Sahib would continue for day and night. Hence as much space as was available, would be utilised accordingly.

SACHKHAND

Inside the Thaath, under the site of 'Parkash', there used to be a room similar to a basement, in which Sri Guru Granth Sahib would be given Sukh-Asan and early in the morning Baba Ji would do the Parkash himself, The three sides of the room (except the door side) were adorned with human-sized, huge, hand made portraits of Guru Nanak Dev Ji in sitting position.

According to a Spectator, in this room, there was no such place where there were no Darshan available of Sri Guru Nanak Dev Ji, apart from Sri Guru Granth Sahib, At the right side of the door, in a corner there was a big, strong crusher fixed up in the floor, form Neelgaon, in which Baba Ji would seat himself, and spend most of the time of the day as well as night, and absorb himself in continuous prayer,

Whenever he opened his eyes he would have Darshan of Sri Guru Nanak Dev Ji and his mind would again be concentrated on prayer.

Outside there would be Kirtan which would be heard while sitting inside, reciting hymns or even while meditating.

This purest, most beautiful, and most respected place was named as Sach-Khand and is famous by this name only, even up to now.

Many readers might have apprehensions about the usage of the title 'Sachkhand' for this very place but after thinking for a while, one would come to know- that this name was

Footnote 1 :- Baba Narinjan Singh Ji Senior Judge's (Ree) autobiography:- "Sachkhand
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not inappropriate (1) Now a days, there is electricity at this place but previously there used to be gas-lantern. Huge portraits of Sri Guru Nanak Dev Ji with a back, drop of natural scenery, filled up with natural colours! Parkash of Sri Guru Granth Sahib on the Takhat (settee); designs colours and decoration of fine scarves; milky-white curtains hanging on the rest of the walls' gorgeousness of flowers and garlands on the scarves. Further more the spread of Mirgaans (2) the skin of deer) and still further the arrangement of flower vases. The whole atmosphere rampant with the fragrance of Attar and perfume. At the end melodious music and the site for Prayer and the accompanying instruments. What remains then as not to term it as 'Sach Khand'!

To maintain the purity and greatness of Sachkhand, the time to have its Darshan was fixed. For Darshan a permit of 'The pledge of Paath' was to be sought and not the permit of money offered. That means, that in lieu of Darshan each visitor had to do or get done the recitation of Guru Granth Sahib. The person who not able to do so was supposed to do the stipulated number of Jaaps 'Sukhmani Sahib, Japu Ji Sahib or the First Paurhi, Waheguru Mantra or the rosary of the 'Ram - Naam' the details of which are given in part two page 14. In this way the Sangat were diverted towards recitation of hymns etc. and the same is being done till now. What better thing than this could ever be possible.?

Nearby stood a bamboo, fixed vertically, to hold as a support while worshiping in standing position. This place was called 'Bhajan-Garh'

For the living of Raagis and Behangams, pits would be dug up, whose dimensions used to be 2x2x7x (2 feet wide, 2feet deep and seven feet long) Only one person could lie down in one pit. It would have a covering of fibers. So, only an ordinary thing could be kept on these things. These covering pits were called 'Qabars' (graves). These graves were made here and there in the farms situated in front.

The Sewadars who had their families would go back to their respective home at 10P.M.; in the cities of Jagaraon, Kaleran, Kaunka etc. because no one, who resided outside, was allowed to stay in the Thaath, His staying arrangements would either be at the Gurdwara of Kaleran or at some fellow companion's house. In those days, fellows used to be so affectionate that they would open the gates of their houses for such people very liberally.

According to S. Rattan Singh, Baba Ji's opinion was that every Tom, Dick and Harry must neither be allowed to enter the Thaath nor stay there because such a person who does not worship does no service does no remembrance of God, served no purpose by his staying in the Thaath. Of what use is his staying over there? Baba Ji would not allow anyone to stay overnight in the jungle, But if due to some circumstance, one had to stay back

vase Nirankar' (Japu Ji) means that there lives Nirankar in Sachkhand, which may have this meaning also that where there lives Nirankar, that place, too, is Sachkand. Though Nirankar is at every place but there are special places also of his living as:- 'Prabh Ji Basahi Sadh Ki Rasna' (Sukhmani) etc. So the place, Where the 'name' of Nirankar is remembered with great love and dedication is special abode of Him (Nirankar)

Footnote 2 :- Baba Ji would use 'Deer Skin' Mirgaan initially, as is shown in a picture, but later on he started using the skin of leopard, lion etc. All these come in the category of Mirgaan and are considered pious as flowers and ghee, Gurwaak is: 'Duniya rang na avail nerve Jyon Kusum Paat Ghio Paaki Hara 'Hara' (Maaru M:5-1084) 'Hara means Mirgaan.

compulsory Baba Ji would draw a line with a stick around himself and would forbid every one to cross the line or enter inside, for the night. Long after this in 1925, when a judge of Bathinda came to the THAATH of Kaleran for Darshan, he was allowed to stay in their cave of Bhai Santa Singh Raagi for the first time.

Afterwards caves were built on both the sides, one side for men and on the other for women. Thereafter Parshad also started coming for the out-station Sangat and then some caves, too, were built for staying of Sangat. These caves used to be a sort of huge pits which would be covered with reeds in such a way that about three four feet of these would be inside the earth and about four feet would remain above the earth. A window would be kept for going inside. In rainy season sometimes rain water would enter these pits and even Snakes would appear because of that area being abundant in forests. But no body suffered any loss, nor a mishap occurred ever.

AASAN (seat) OF BABA JI :- The place and level of Asan (seat), set for Baba Ji in the Dewan, are depicted in the map. In brief at the highest place would be the PARKASH of Guru Granth Sahib and a little lower than that was the platform meant for the Raagis still lower used to be the Asan of Baba Ji. which would be right in front of Guru Granth Sahib, but at a big gap from it. This square place would be dug up to make it still lower by about half a foot, to fix an airy mattress so that even by sitting for a long time on that, would not be of any discomfort at all. On this would be spread the skin of Leopard or Lion, on one side of it would stand a stick while on the opposite side a Bairagan (T shaped arm-Support for the saints), on the left side would be a time-piece etc. (as is shown in a picture), a bowl made of metal, marble or stone for drinking water and a towel, Rubber or canvas slippers would be kept farther away at the back.

In between Sri Guru Granth Sahib and Baba Ji's Aasan, a large space would lie vacant on which white sheets were spread on the occasion of Full-Moon. This place was meant for seating private and personal Sangat.

MARYADA for those living in Thaath :- Baba Ji used to term his Thaath as 'Behangami (with the mentality of a bird) or 'Birakt;' (Renunciation), the meaning of Behanjanm (A) is given somewhere else, Very strick Maryada was laid-down for those living in the Thaath, Only that person. would be given permission to live as a Behangam in the Thaath, who would be ready to live according to Marayada willingly. No person could be a Behangam who was either engaged, married or having a family. If he already knows how to play Harmonium, Tabla and art of Kirtan it is well and good otherwise he should at least be ready to learn all these things. It is better if he knows Bani by heart otherwise he should be having an interest to read and to learn it. Most important of all, he is not supposed to ask for fulfillment of any of his personal needs i.e. he should not demand anything from others. He should be prompt enough to accept every woman as his mother and wealth as the blood of cow. He should be ready to tolerate grief and hunger, and should follow the principle of 'Yatha Laabh Sautokhe' meaning thereby that whatever he gets he should feel. contented with it. He should not imagine. even to get more!

According to season, he should be willing to get up at 2 A.M. and do his routinal regimen and bathe in cold water. These were some of the conditions, after the acceptance which,

Footnote (A) :- Page 21, Part 1

a person was given permission to live in the Thaath. as a Behangam.

Behangams were not allowed to send letters to their homes. nor they could receive any letters.

There was a restriction on them to meet women except their mothers or Sisters that too very rarely. and for a brief time. No other woman was allowed to pass nearby, leave alone talking to any of them.

It was forbidden to have more than two blankets and two pairs of socks, as personal belongings.

Keeping separate eatables for self use was not allowed, except that which one got from langar. If any alien item was found with anyone or in case of doubt on any one for keeping Such things, a search would be made on that persons and if found guilty, he was presented before Baba Ji and was adequately punished. If some one needed some other articles viz paper, pen, ink, book or medicine, a request to this effect was sent to the 'Hazooria Sewak' who, then, would convey this request further to the manage or he would himself take permission from Baba Ji regarding this. Without permission, crossing even railway line (which was hardly at a distance of 1.1/2 furlong.) was prohibited for Behangams.

A new Behangam used to be assigned the sewa of such types:- To dust and keep shoes properly, to take out water and serve it, to water the plants grown in the Thaath, to keep a watch inside or outside the Thaath, and to fan Sri Guru Granth Sahib.

After this, they were assigned the services meant for a high ranked Behangami. He who proved to be quite resourceful and of good conduct, got the job of making bed for Sri Guru Granth Sahib, to bathe Baba Ji, to fan and to massage the head etc.

After becoming Behangam once, its was not considered proper to become a 'family-man' again. But, if every one would go away defying everything or otherwise, no legal proceedings would be initiated against him.

Various punishments were there for small mistakes. These punishments would usually be:- taking out water from handpump, dusting shoes, brooming the THAATH. Some times the defaulters were not given food for one or two days. If one hinted at one's illness he was at once chided to visit the hospitals rather than idling away and doing nothing.

Restrictions imposed on the Raagis were even more strict. That Raagi who would be late in reaching the Kirtan was made to stand outside. (A) One morning when Vishnu (watchman) came to wake up the Raagis, all the Raagis, except three, made themselves present. These three were :- Jaswant Singh, 'Hamma', Inder Singh and Hari Singh Kakriwala. The tabla player, out of these, Jaswant Singh had gone to sleep while reading Kirtan Sohila and said to Vishnu, "I have not yet finished Kirtan-Sohila and you have come

Footnote A :- According to Bhai Gurmukh Singh Raagi

to wake me up. So instead of getting up he went fast asleep ! When they woke-up after about 1.1/2 hours, they rushed towards the Kirtan without even taking bath. When encountered by watchman; for Once, they even thought of climbing up the walls. and enter inside. So they did the same. When the Bhog of Kirtan was performed every body came out to get 'Haazri' (B). After the 'Haazri' these three had their turn to do Kirtan from 9 to 11 A. M. 'Mast' Inder Singh was playing Tabla, Jaswant Singh was doing Kirtan. Incidentally, Vishnu, too, was standing close by. When Baba Ji started walking from old THAATH to new THAATH, he saw Vishnu and asked him, 'How is your health now?'

Vishnu said, "Ji! Today these three had been late and they have entered this place by climbing up the walls.

"Is it? Then they have not observed the rules. call them here.' Baba Ji said scoldingly, and then returned from that very place and took the defaulters to the ploughed fields. Then he ordered Vishnu to bring a Sprinkler. filled up from the pond. Vishnu complied immediately, "All three of us were made to take off all the clothes except the underwear. Another three ordered to drag us with a vehicle and Vishnu was asked to pour cold water on us. After some rounds we were let off." To uphold Maryada such strictness was essential. Baba Ji would often say 'A boy is set right only by lashing.'

"Attendance was marked at 11 P.M. daily My full duty was to play Tabla in the morning evening and then at night from 10 to 11 P.M. For the last duty I got late by five minutes one day. In those days Hira Nand Handaal was on watchman's duty. He had instructions that whosoever gets late should be stripped naked and tied to a tree. He did the same. Now, the Kirtan had started and Baba Ji also had come. Hari was sitting at my place. He was not playing Tabla well. So Baba Ji asked, 'Who is the fellow playing Tabla?' Master Ishar Singh (A) said 'Gurmukh Singh' the Tabla player got late. So he was tied to the tree and he is standing there.

Baba Ji said, "Go and enquire properly."

Master Ji just had a casual search and then said on his own, "Gurmukh has slight fever, So he had got late."

Baba Ji (To watchman) :- You have no discerning eye to judge persons, and create trouble for nothing.' At this Master Ji at once freed me and brought me inside.

That Behangam who would go back home once, was forbidden to attend Dewan until he would present himself and apologise for defaulting. Then he was given Amrit (nectar) first, and then only he would be admitted. Such a Behangam was not allowed to talk to other Behangams. Once, Pritam Singh Behangam (Tabla Player) went home and got married there. After some months when he came back, I said to him, out of ignorance about Maryada, "Come Ustad Ji Come ! How are you?"

Footnotes :-

(B) The morning Parshad (i.e. Breakfast)

(A) Autobiography

Baba Ji called Bhai Santa Singh and said to him, "Pritam Singh has come back. No body should talk to him, ' But Bhai Santa Singh told Baba Ji about my above mentioned talk with Pritam Singh. For this I was presented before Baba Ji At that time Baba Ji was all dressed up and ready for going to the Dewan. As soon as I bowed my head down at his feet, he picked up his rubber slipper and thrashed me twice-thrice with it. and said, "You call an ordinary man Ustad (B) despite being a disciple of Bhai Sunder Singh Raagi? This is tantamount to insulting your Ustad." I was hardly a fifteen or sixteen years old innocent boy So I was let off after I apologised to Baba Ji.

Baba Ji would never let the Raagis sit idle. They were always kept occupied in some work or the other. Whenever they were free from Kirtan or practicing harmonium, tabla etc. they would be sent to jungles for cutting wood. Two or three such incidents have come to be known to have happened in Montgomery or even at Dehradun where more strict action used to be taken which would be described of later on. Baba Ji would always keep them physically Mobile and active.

According to S. Rattan Singh, Baba Ji said to Kavi, "Raagis have become very fat, of late."

Kavi, "Yes, they don't exercise at all."

My well was at a distance of one and a quarter mile from the THAATH.

Baba Ji ordered that all the Raagis should run up to the well and after making a round should come back running. They all complied and of course they did go to the well but once there they ventured into the fields of carrots and radishes and savoured these to their fill. They came back after about two hours. Baba Ji was not satisfied with this punishment saying I don't know who had actually been to the well and who had stayed behind and come back from the midway. Now a person should accompany them who could have a watch on their movement.

Footnotes :-

(B) This was just a casual addressing on my part. I don't know how Bhai Santa Singh happened to convey it to Baba Ji So that Baba Ji was driven to behave in such a manner.

(A) Here Gurbani consists of all that Bani which Sri Guru Arjun Dev Ji had entered in Sri Guru Granth Sahib, spiritual Baani of Sri Kalgidhar Ji, compositions of Bhai Gurdas Ji Bhalla Bhai Nand Lal Ji in Persian Language and their Panjabi translation. About Kachi or external Bani, Baba Ji's thoughts have been given in a footnote further.

Bhai Gurdas Ji :- A great personality of Sikh History, renowned commentator of Gurbani, and eternal devotee of Gurmat (Rules laid down by Guru), was a Gursikh. He was the nephew Sri Guru Amardas Ji. There have been three four 'Bhai Gurdas' in Sikh history but he was the very first Gurdas Ji Bhalla. The fifth Guru had honoured him by treating his Baani as the key to Sri Guru Granth Sahib. His famous compositions are 'Vaaran ate Kavitt Savaiye' which are available in published form and are recognised for reading in Sikh Dewans.

(This note is based on the Preface given in 'Vaaran Bhai Gurdas Ji' published by Shiromani Gurdwara Prabandhak Committee)

Bhai Nand Lal Ji :- He was the son of Dewan Chhaju Ram a resident of Ghazni

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Now only that person could accompany them who would be able to run as much as they, but ultimately those people, who had suggested this idea, had to go along with them.

Incidents of this type happened often, details of which will be given later on at a right place.

KIRTAN

The subject of Kirtan is very vast and enormous. In brief, Kirtan means singing Gurbani (A). A Gurwalk says : That who sings Gurbani is always successful and comfortable (sorath M:5), Although in Singing, the use of rhyme, sur (tune), taal (rhythm) is there and instruments too are helpful, but these are not the necessary parts of a Kirtan as much as love, affection dedication and humility. for this reason. Kirtan works like magic and makes the minds Soar in the Sky of pleasure. The greatness and venerableness of Kirtan is beyond description, which is illustrated by many verses of Gurbani :-

The invaluable diamond (1) of Kirtan is the very base (2) of human soul and instrumental to his deliverance (3) because it (Kirtan) redeems (4) the guilty. In the age of Kalyug this is the main and foremost duty (5) of humans because it awakens (6) The mind, sleeping since many births, unites it with God's feet (7), annihilates troubles (8) and provides comfort and solace (9), So to say, it transforms that place into heaven (10) where it is held. because it gratifies mind and soul and soothes body. Although (in real sense) any-body can sing (11) (or hear) it (i.e. Kirtan), but very few savour (12) its Sweetness. For the devotees it is 'Somras' (wine) virtually. Baba Ji Mahoraj was one among those few for whom Kirtan was food, so it was natural that he would give it a very lofty place in his routine or Maryada.

About Kirtan Baba Ji's transcendental preachings delivered from time to time have been incorporated in the third volume, So here only this much will be told how continuous progress was made in making Kirtan as the main feature of Maryada; what incidents took place at the time of this progress, how the Akhand Kirtan of Gurbani continued to be stressed upon which famous Kirtan-performers, Raagis, Rabadis (instrument players) got the honour

(Afghanistan); a highly learned man of Persian & Arabian languages, came to Multan after the death of his father or and became a devotee of Guru's Home at the age of 22. Because of his learning and intelligence, he was appointed the Mir Munshi by Bahadur Shah in Agra and after he explained the real meaning of a difficult Aayat (stanza) of Quran, Aurazad wished to include him in his Deen (religious) because of which he (Sh. Nand Lal Ji) had to take Shalter with Kalgidhar. (Guru Gobind Singh Ji) in Anandpur Sahib and during his stay over there he composed a book of Persian Poems titled Bandginama, which was later Changed to Zindiginama by Dashmesh Ji and out of appreciation he bestowed upon him the rank of 'Bhai' and proclaimed That the Sikh who reads this composition with love, will make his own life worth while. Bhai Sahib remained in the service of Satguru with true love till the age of 72. Besides Rahitnama, he wrote seven books, which included famous books like Zindginama, Dewan Goya, Toseefo Sana etc. His Dewan Goya Consists of Ghazals, the authentic translation of which is there by Bhai Maharaj

This note is based on the biography contained in a book titled 'Prem Phulwari'. Dr. Bhai Sahibveer Singh Ji's 'Sri Kalgidhar Chamatkar' contains a wonderful chapter titled 'Bhai Nand Lal Nistara' in which it is explained how Sri. Guru Ji kept his well-trained Sikhs away from wars and battles

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of serving Baba Ji. How Baba Ji continued getting services of these Raagis and how much he respected them for their Kirtan only. How he would listen Kirtan of Shabads based on different A, When and which type of poem he allowed to be read or recited, how various instruments used to be played; are the things which have been described in brief. Baba Ji's knowledge of Music and his appreciation for it has been given in the fourth Volume.

Permanent arrangement for performing Kirtan was done only in 1927 When after retuning from Bagan, 'Dhurabba' (Maryada of going up to the highest) was created., which has been described in the first Volume. Prior to this, whenever a devotee or fan would come or if a trainee boy or professional Raagi, Rabab would be brought by a fellow companion, Baba Ji would be very happy. to listen to his Kirtan, which is evident from some past incidents.

It has already been told in the first volume (14) that Bhai Gian Singh and Bhai Jiwan Singh Ji of Bagan had started attending Kirtan initially. It is also said that Bhai Sukha Singh Granthi of Gurdwara Chowk in Bagan Volunteered for this service first, Who was later joined by. Chaudhry Hazoori Ram. Then in Maghiana, when Baba Ji stayed in the garden of Lala Lal Chand Sapra for some days, Kalu Singh and Lal Singh metal - craftsmen, who were just boys, would come sometimes and read shabads. Bhai Himmat Singh also started coming with them (14). Then while living in Ferozpur Cantt Sant Jawand Singh Ji (14) would perform Kirtan. How much Baba Ji was obsessed with the Kirtan, is known by an incident related by Bhai Sahib Samund Singh in 1918 (15) The famous Jaatha of Bhai Hira Singh, Bhog Singh of Farukkha (16) too came to Bagan and once to Harappa and performed for Baba Ji. Baba Ji liked immensely some of the Shabads recited by this jatha. Afterwards. some more jathas continued coming, a brief description of which will be made at the appropriate place.

TYPE OF KIRTAN

Whosoever performed the Kirtan, what Baba Ji used to like was The Akhand (17), Niro 1 or Nirbaan Kirtan, which would be performed without Vanity, would be creative and would be performed with dedication and love, although it might be plain in nature, for Baba Ji held the opinion that Guru Sahib is pleased with plain Kirtan. One Kirtaniya (Kirtan

1. Kirtan Nirmolak Heera! Anand Guni Gabeera! (Ramkali M:5)-893
2. Hari Kirtan take Aadharu! Kahu Nanak Jis Aapi Dayiaar,— Bharan M:5
3. Nanak Kahe Suni Re Manaa Kari Kirtan Hoi Vdhaaru— (Gauri M:5)
4. Maha Patit the hot Puneet, Hari Kirtan gun Gaavau—(Todi M:5)
5. Hari Kirtan Gavahu dir Raati! Safal Eha Hai Kaari Jeeu— (Maah M:5-108)
- Kalyug Mahi Kirtan Pardhana. (Maaru Sothe M:)
- Hari Karti Saadh Sangti Hai Siri Karman Ke Karma.(Sorath M:5)
- A surprising incident about it has been told by S. Swaran Singh in his autobiography.
6. Bhai Bhagati Prabh Kirtan Laage! Janam Janam Ka Soya Jaage! (Gond 5)
7. Jogu Banya Tera Kirtan Gaaye (Asa M:5)
8. Hari Kirtan Sune Hari Kirtan Gaave! Tis Jan Dookh Nikati Na Aave.! (Gauri M:5)
9. Chhati Setal Man Sukhi, Chhant Gobind Gun Gayee (Baawan Akhri)
10. Taha Baikunth Jah Kirtan Tera (Soohi M:5)
11. Je Ko Apne Thakur Bhave! Koti Madhi Ehu Kirtan Gave! (Ramkali M:5)
12. Amrit Ras Hari Kirtano Ko Virla Paave (Asa M:5)
14. First Volume, Pages 43,57,6!

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performer) invokes God in a round-about manner while the other calls Him directly. (17A)

No Sooner the Raagi Singh (18) would start sounding vain, Than omniscient Baba Ji would interrupts him and get the Kirtan stopped Many a time some ignorant or new spectators would not comprehend the actual situation and would term the stoppage of Kirtan as improper.

Bhai Paakhar Singh of great Kaunkas told "once in Dehradun Baba Ji expelled Bhai Santa Singh, Chief Raagi out for some reason. Now, it was the time of Kirtan. Those days Baba Ji would often resort to sorting of Sewadar So we were afraid of going forward and volunteer out sehes this thought haunted us that we were illiterates Than, suddenly, Baba Ji ordered. on his own, 'Bhai, appoint only illiterates. At least they don't nurture any ego or pride.'

These words encouraged us and we Sat for Kirtan as we were. We Kept the instruments and intelligence. With his grace, we enjoyed it very much.

Generally, Baba Ji used to like Kirtan of such Shabads (Baani) which were suggestive of uniting one with Guru or Nirankar and of severing oneself from the world, because until one severs one's mind from the world it is not possible, for one, to be united with God (19)

So, generally Shabad Kirtan used to be of two types only- First type was that of 'Praise' and the second type was of Renunciation and in between these two were those of 'Ardaas' (Prayer) and 'Birhon' (separation) Shabads of 'happiness' were read only on special occasions and festivals.

'Ustat i.e. 'Praises of God' has the uppermost place in Sikh religion Gurwak is: "One who is given the virtue of 'Sift' i.e. praise, attains Guru Nanak" (Japu Ji) (20) One great mode of attaining being 'Wadiace Wada Paya' (Asa di Var) i.e. 'One who praises achieves the inaccessible i.e. God. '

15. First Volume, Page 68

16. Distt. Shahpur, now West Pakistan.

17A. Autobiography Bh. Kehar Singh Raagi Page 71

18. Baba Ji did not like the rank of 'Raagi', What is 'Raagi'? Raagi is only 'Rogi' (diseased). Call them Kirtaniya or Guru's 'Dhadhi' (one who sings in praise of God). Even Guru Sahib proclaimed himself as such i.e. God's Dhadhi.

19. Sufi Saint poet Bulle Shah, while planting Saplings, once told a searcher this straight formula, "O Bulle! What is so difficult about getting to God; It is just rooting out from here and replanting it there."

20. 'Guru Shabad Salahiye Haume Wichhke Khoi Sri Raag M:3 - 37

Man Mere Ne Sahahi (Sri Raag M:5-43)

Saasi Saasi Nanak Sahahe (Maah M:5-104)

Binu Upma Jagdish Ki Binse Na Andhiara (Gauri Bairagan M:1-228)

Gun Gaawat Teri Uttras Mailu (Sukhmani)

Gun Gobind Gaiyo Nahi Janam Akarath Keen. (Salok M:9)etc.

Praise of Waheguru is considered to be very nice act in other theist religious viz. Christians, Islam also More views on this will be govern in the glossary.

Baba Ji used to say that 'Asa di var' contains many types of Bani It does not consist merely of 'Ustat' (Praise) 'Updesh' (Preachings.) or 'Ardas' (Prayer); but major part of it pertains to the rebuttal of blasphemy and other customs etc. So early in the morning, as a routine, during first two hours, only six Saloks and Pauris were taken up for Kirtan. and not the complete 'Vaar'. (Asa di vaar). The remaining time was devoted to the singing of 'Ustat Bani although many new audience would raise many 'buts' at this practice.

Baba Ji had a special liking for the tune of 'Ik Tu Hi Nirankar' 'Ik Tu Hi Nirankar' (only you are the one O Nirankar). Along with this another Shabad was also Sung, beginning with 'Hum Jer Jimin', each stanza of which ends with 'Ek Tuhl, EK Tuhi (Mah Vaar M:L Page 143)

Some other Shabads were like this :-

The Shabads regarding Nirankar's forgiving attitude towards chronic sinners and wrong-doers, assuring them of his support. 'Dewa Paahan Terrible' (Gauri Naam Dev Ji)'s Shabad- 'God your name enlightens all and redeems the sinners.'

Similarly 'I have only you as my support' was made to be read on the lines of 'I have faith only in your feet, otherwise I have been totally demoralised.' While explaining these he would relate a Saakhi also which is given in Vol. III.

The Shabad of 'Ghan Hari Boond base removal' was read based on 'Teri Upma Tohi Ban Aave'

The first ghazal given in the translation of Dewan Goya (21) :- 'We have the craving for your Bhajan (Prayer/hymn singing) My Beloved, and only this craving has brought me in this form (human being). Otherwise what for had we to come here; oh God!'

The ghazal beginning with the above was one of the favourite ghazals of Baba Ji and along with it the Shabad of 16 lines of Sri Raag M:5 - 50 which contains the verse: 'My mind has renunciated and it has the desire to have a glimpse of God.' and this verse used to be prefixed with others. For praying before Sri Guru Nanak Dev Ji the Shabad. the Shabad 'Mool Kharidi Lala Gola' (Maaru Raag M:1 see page 28 Vo.III). based on 'Mainu Apna Bana Lau Gola Satguru Nank Ji) was also his most favourite one.

In the same way, to venerate before Guru Sahib, the following verses also used to be read (22)

Footnotes :-

21. From the translation of gazelles. Another ghazal which Baba Ji used to explain, began with these words: "Deedyan Nu Deh Res Deedor Da' (Give my eyes the pleasure of your glimpse). The details of which occur in the part of Preachings

22. When and which poem was permitted to be read will be described later on. The Composer of the above poem could not be known.

'For your sake, show me that picture of your
 Guru Nanak;
 So that my destiny may reverse for the better.
 Guru Nanak,
 I am a victim of this vicious circle of Lakhs of rounds of birth,
 My riddance, now, is in your hands
 So that the chains of my
 Captivity are cut, O Guru Nanak
 No one, who had refuge in you, Ever went empty handed,
 O The Saviour, I am a human being of that species only.
 Bestow upon me the quality of Goodness
 Though, good I am not,
 Let me also saviour a cup of Syrup (of Goodness)
 O Guru Nanak.

In 'Bhagti' (veneration), 'Love' and 'Separation' (23) go hand in hand. So, in the Kirtan of 'Separation Baani' the Shabad starting with the line 'Chaani Pahir Chahu Jugah Samane' (Asa M:5 -359) (i.e. A day seems to be as long as ages) used to be sung. The following poem also used to be read. On the basis of 'It Ghadi di Vichhora Sache Patshah, Jugan de Samaan Beetda' (separation of a few moments is spent like ages, O God):-

"My eyes have turned white, watching your path. I will spread my heart on the path you are going to tread " (24)

The Sadd (a type of meter in poetry) (25) was also all-time-favourite and used to be read, compulsorily, at the morning Dewan of Full-Moon.

Some more Shabads which used to be sung often, were :-

'Guru Ki Moorat man Mahi Dhyan' (Gond M:5- 868)
 (i.e. concentrate on the picture of Guru in your mind.)
 'Prem Wali Gali Wich Koi Koi Langhda'
 as a base for [Only a few cross the street of love]
 'Jau Tau Prem Khelan Ka Chan!!
 Siru Dhari Tali, Gali Meri Aao!!
 (Salok Vaaran to Vadheek-1412)
 [i.e. If you wish to play love, be prepared to sacrifice your head, then come to me]

The greatness of 'Naam' and the following Shabad were usually sung and specially on the Kirtan of Full-Moon.

Footnotes :-

23. 'Nanak Ji's Pinjar Mahi Birha Nahin So Pinjar Lai Jari' (Salok M:2 Var Sri Raag)
 (That body which has not borne the pangs of separation, make that burn down) Similarly Farid Ji says 'Farida Jit tan Birhu Na Oopjai, Sq tan Jaan Masaan.' (Saloka 3)
 (Farial says 'That body which ha not experienced separation is like a cremation-ground.)
24. Ghazal of Bh. Nand Lal Ji, translated by Baba Bri Ballabh Bedi, It used to be sung, invariably, on the day of Full-Moon.
25. Its text has been incorporated in the Programme of Pooranmashi (Full-Moon)

'Ab Kalu Ayo Te! Ik Naam Bovahu Bovahu!!'

(Basant M:5-1185)

[I have planted the sapling of 'Naam' and now I am at peace]

In the Similar way this Shabad was also read :-

'Saayin Naam Amol Keem Na Koi Jaanda!!'

(Sri Raag M:5-81)

[God is precious and no one is aware of its immense value]

As 'Love and separation' are related to each other So are 'Sacrifice and Renunciation'
Many Shabads are Sung on 'Renunciation' Viz.

'Kabir Aakhi Tere Matuke,
Palu Palu Gayee Bihai!!
Manu Janjal Na Chhodai
Jani Deeya Damama Aye!!'

(Salok 227)

[Kabir says that with each twinkling of your eyes, the moments of your life-span are going past; You have not ridden yourself of the perplexities of your mind. One day 'Death' will come suddenly and will grab you] based on 'Pal Pal Gayee Ji Vihai'

'Jaise jal Te Budbuda Upjai Binsai Neet'

[As a bubble of water is created and ruined everyday]

(Salok 25 M:9) based on

'Keeh Muniandan Teriya, Paani Deya Budbudya'
(What is your foundation, O bubble of water)

Then:-

'Farida Gor Nimani Sad Kare
Nigharia Ghar Aao'

(Salok 93)

[Poor Gor is calling you, Come back home O homeless]
based on

'Gor Nimani Vaajan Mardi,
Ghar Aa Ja Ni Gharla.'

Baba Ji used to elucidate &
make a commentary also on it.
(Vol.III, page 24)

The Vaars of Bh. Gurdas Ji were also often read in the Kirtan viz Pauris of the references on Guru Nanak Dev Ji from the tenth Vaar; Live and adventures of Gursikhs from twelfth Vaar, which begins like this :-

'Han Tis Ghol Ghumaya,
Gurmat Ridai Garibi Aavai!!' (26)

Footnote 26 :- At the Thaath of 'Karol-Da-Tibba,' When Bh. Santa Singh recited the Kirtan of this Pauri along with Pooranmashi; the royal mother of Patiala was So touched at heart on listening this that she got up and started dusting the shoes of Sangat. When Bh. Santa Singh heard of this, he was naturally filled up with pride. To remove his pride, the Omniscient Baba Ji had to scold him rather than praise him, indirectly; saying, "You are not been in harmony today (i.e. you have not sung well). It is very difficult to destroy ego. Howsoever, one might try, it is reborn again and again.

The Shabads of 'Sant-Rahit'

and Asa M5:392, when recited in the Kirtan, pleased Baba Ji immensely.

(Autobiography page 181)

The boys of Jhang Maghiana, many time, would make use of Parmaans, taking this as a base 'Tainu Bakhshanhar Akhde, Daata Bakhsh Lai'

[O Lord you are called the Forgiver, forgive me too] and Baba Ji used to like it very much. But when the Jatha of Bhai Santa Singh Raagi did the Kirtan which had only 'Forgive me! forgive me.' repeatedly. Baba Ji was too glad to hear it and said, 'This is the Kirtan! Where the prayer has been made straightaway.' It seems he had in his mind this thing lurking. at that very time, for which he liked the Kirtan very much.

Basing Shabad of 'Karan Benati Sunahu Mere Meeta' (I pray, listen to me my beloved) (Raag Gauri Poorbi M:5)

'Laha Khatt Ke Gharan Nu Chaliye,
Agge Jaake Sukh Pawange'

[After earning profit let us go back to homes and we will live comfortable for ever there]
This includes the verse which has this meaning:-

'Kite Bhul Na Jaaiya Mana Merya,
Motian, De Mandar Vekh Ke.'

[Lest you forget O' my mind; after seeing the temples of pearls]
as a base for the Shabad:-

'Moti tan Mandar Ossarahi Ratni
Tan Hoi Jaraw' (Sri Raag M:1)

This Shabad was started to be read when Kalyug did the futile effort to excite illusion and mislead the people.

Baba Ji liked to hear the uttering of such Bani in the Kirtan which would be according to the occasion so that the concentration of the audience would not be deviated or obstructed. For example when women also were a part of audience, Baba Ji would not like such a Shabad to be read which would divert the attention towards women. Once when the Raagis read the Shabad which had these lines:-

'Jo Sah Kanth Na Laggiyan
Jalan so Baahdiyan.' (27)

[Those arms should burn down, which have not embraced the beloved.]

Then Baba Ji scolded the Raagis for reading this Shabad. Similarly:-

'Mori Runjhun Laya,
Bhaine Sawan Aya.' (27)

[Sawan (rainy season) has come and brought along with it my tinklers] was never allowed to be read because he opined that we, the living beings of Kalyug, are unable to keep our mentalities right.

Footnotes :-

27 (1) Vadhans M1-558

27 Vadhans M:1-557

Shabads of happy notes, which used to be read on the occasion of Full-Moon, were like this :-

'Aao Baba Ji-Ji Ayan nu!'
[Come Baba Ji-You are welcome]

or

'Har Ji Apne Mandar Vich Aaye
Lag Raqhiyan Phuljhariyan'
[God visited his temple and there were fire-crackers like joy]
as a base for this Shabad
'Hum Ghar Saagan Aaye' (Soohi M1-Chhant)
[My beloved has come to my home] to be Sung.

Whenever Dewan was on and by chance if it would start raining. Then Baba Ji would order reciting of Farid Ji's Salokas (24,25)

'Farida Galiye Chikaadh
Door Ghar Naal Piyare Neh'
[Farid, streets are muddy and my beloved's house is very far] based on
'Meh Chaam Chham Varse Ji,
Saajna, Lagi Prem Wali Dori'
[Beloved, there is incessant rain, and cord of love is formed]

And Baba Ji would hint the public to keep sitting although some immature people would even go away and many would keep sitting with umbrellas as their covers. Baba Ji would consider rain as God's benediction. Sometimes he would first utter, 'Sat Kartar! say Mardana, Sat Kartar!' or he would ask the following Shabad to be read:-

'Jo Bolat Hai Mrig Meen Pakheru
Bir Hari Jaapat Nahi Kachhu Hori.'
based on:-
'Satnam Satnam Japu Ji Taar Mardane Di'
[The string of Mardana spreads out Satnam (God); Satnam.]

As far as possible Baba Ji would not miss the evening Kirtan even while traveling. Once he had to commute from Pattoki, Change from Raiwind and reach Feroozpur line. When the train reached Kot Radhakrishnan it was time for 'Sodur' Baba Ji ordered Kirtaniy as to open the instruments and start.'

While sitting in the train itself. So the instruments were opened but flour was not available for Tabla. They started looking at each other. Baba Ji understood the whole situation and asked 'what is the matter?'

'Ji, we don't have flour, here.'

'Bhai, you should have arranged for it before departing. O.K.! As Baba wills. Pack up the instrument's, Baba Ji said.

The train was just about to depart when a patron from among the station staff brought the flour without our asking. As a result, Kirtan was started in the train itself, after the 'Sodru' the recitation of Rahiras was continued.

Baba Ji did not like reciting of poetry also in front of Guru Sahib. According to long-time companion (28) once the Jatha of Bhai Chhanga Singh, Sunder Singh arrived at Kaleran. In those days, every thing at the THAAT was very simple and ordinarily Baba Ji had made a temporary hut under a Kikar Tree and another for Sri Guru Granth Sahib. A tin sheet was put on it so that in case it rained, the 'Satguru di Deh (Satguru's embodiment i.e. Sri Guru Granth Sahib) is not disrespected.

When the jatha of Raagis reached THAATH, it was held at fixed timings. When Bhai Chhanga Singh the chief of jatha read one or two Shalokas of Gurbani and then started reciting external rhymes according to his intelligence, Baba Ji at once gave a hint to stop the Kirtan and said that nothing should be read other than Gurbani, Bhai Chhanga Singh who was unaware of Baba Ji's views, said, 'If we don't quote external Parmans, we can't distinguish between truth and untruth, (also) not quoting from outside is very difficult for us.' Baba Ji: Brother, it makes no difference to us. But that Nirankar (pointing towards Guru Granth Sahib) who is right in front of you orders thus (29). We have to recite Kirtan for Him. At least, We should avoid Kachi Bani (outer Bani) for His sake.

Discussions on this topic went on for about half an hour. But probably Bhai Chhanga Singh did not have a profound knowledge of Gurbani, So Kirtan was stopped and he left after the recitation of Rehras, with due permission from Baba Ji.

From Jagraon he was going back by train to Lahore. When the train had covered a short distance only after Ludhiana, he had a thought in his mind (as he told after wards.) That despite coming So near to such a saint of Godly-radiance, I acted according to my will, rather than partaking of Some good things from him. This thought put such a strain on his remorseful mind that instead of going ahead, he boarded the return-train from Jullundur itself. Then came to Jagraon and next day at about nine or ten O'clock in the morning reached the THAATH and sent a message inside. Seeing their humility. and change of mind, Baba Ji, The omniscient, treated them very respectfully, and ordered us to take to the Raagi Jatha along with us and duly serve them. We did accordingly and brought back the Jatha in the evening. In the Evening Dewan, they performed Kirtan of Nirol (pure) Gurbani, on hearing which Baba Ji got very happy and said, 'Bhai, here it is a hermit's way of life. Kirtan is our life. Nirol Kirtan may be done even for two years at a stretch.

Footnotes :-

28. Sardar Sahib Joginder Singh Whose autobiography is also published.

29. 'Satguru Bina Hor Kachi Hai Bani'. (Anand Sahib)

[All Bani, except Satguru's, is outer Bani].

S. Sampooran Singh told that as per Baba Ji's opinion. (Which must have been formed about fifteen years after the incident) Outer Bani is that which is uttered with Some other purpose, leaving aside Guru. That Bani which is said in praise of Guru, through which we request Guru. Which loves Guru's feet, Whosoever might have uttered it, is acceptable Completely. (If this measure is not adopted, Then Whatever we say in the Dewans, is also a 'Bani', in a way. and might also have been avoided, for not being Gurbani). So any good poem which contained love for Guru, recited by Some one. would be listened to. If liked, it was allowed to be read in the Dewan and Sometimes it was disallowed too. On one occasion he also said, 'Apart form Guru's own Bani, Other. Banis are not up to the mark which includes Bhagat Bani also. And then\ except Guru Nanak Sahib's Bani, every other. Bani is of low standard. And then up to this extent that except that Bani which is said by

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Bhai Chhanga Singh expressed his helplessness as he had a plan to go out.

Baba Ji :- I am very happy. I feel like giving away everything to you.

At this Bhai Chhanga Singh gathered courage and said, 'Ji, We have composed a poem on the martyrdom of young Sahibzadas, which We have got as a 'gift' for you; but I am afraid, it will be out of place, here.

Baba Ji: O.K. Does not matter, We will hear it in the evening.

The Raagis were very surprised to hear this positive reply. and wondered how this Kachi Bani will turn into Packi Bani now!

Outside the THAATH, at a distance of 200 yards, a vacant plot was lying. As per Baba Ji's orders reeds were spread there and after the recitation of Rahiras, Dewan was arranged there. To remove the appreciations. Which had cropped up in their minds. The omniscient Baba Ji said, 'Bhai ! Now we are out of that after seeing your dedication and love I had to devote a little time to you. Now recite whatever you want to.

At this, They recited the episode of 'Martyrdom-tragedy' in the classical turns. Baba Ji was extremely happy and thus gave the Raagis his blessings.

Modes of doing Kirtan are individual ones. Which are changed according to time and occasion.

One type amongst these pertains to use of stringed musical instruments, In a low pitched scale, Slowly, the Bani is uttered clearly, pronouncing each word Separately. just like the drizzle, lightly, is shape of tiny droplets. Majority of people. can concentrate on this type of Kirtan more easily.

The Second type is that in which the mode of Singing Kirtan is, as if there is a torrential rain (30)

Guru Nanak Dev Ji in praise of Nirankar, all his other Bani is not of that high standard. Besides, even Guru Nanak's uttered words An ordinary person cannot judge these minute details. Then, as one ascends higher in the spiritual zone, one comes to understand how each word is flavoured differently, because once it So happened that at the morning Dewan, Bhai Sahib Sujan Singh was. giving Parmans of Guru Sahib's Bani and in between he quoted Kabir's Bani which Baba Ji did not like.

Note (1) - It should not be considered to be a disrespect towards Kabir Sahib. Rather the Comparison of Baba Ji's idol Sri Guru Nanak Dev Ji. Just as virtuous lady considers all other men to be inferior to her husband, howsoever good they might be.

Note (2) - The Bani which is incorporated in Guru Granth Sahib is considered to be of the uniform standard despite being different in grade. As in a ladder all the frungs, Whether lower or upper are the integral parts of the same ladder.

30. Somewhat similar to Jazz music of America.

According to Bhai Kehar Singh, Chief Kirtan's, Baba Ji wanted the Kirtaniya to be 'Fast and Loud'. He did not like the slow-paced Kirtan, nor of low Volume. Many types of instruments i.e. Harmonium Tabla etc. Should be put together. Bells and 'Kainssiyan' (musical instrument) should make a sound, as also Rabab and Dilruba (musical instruments)

Baba Ji used to say. (31) The faster the Kirtan, the sharper the Simran (Remembrance of God) and the better people enjoy it. Kirtan should be such as a spear is thrown on a spear or a bomb shell hits another bombshell, in the same way the Paramans should be presented. Savaaiyyas (a metric form) should make their appearance as come the roaring tides, We have to have an encounter with the Kalyug and these are our 'bombs' and 'Shells'.

The tune which emanates through the words of such Kirtan, served as a vehicle to transport Baba Ji to the country of Waheguru', Clarity of verses did not matter at all. The audience might or might not understand the verses.

According to S. Bhagat Singh Kohli, once five Raagi Jathas had come but Baba Ji made all the five Jathas do Kirtan simultaneously. Tabla-Player was only one but he played three pairs of Tabla at a time so proficiently that there was no lack of Co-ordination between tune and rhythm. One Raagi would start one Shabad and the others would repeat the same and So on with the second Raagi.

Respect of Kirtaniya :- On one occasion Bhai Surain Singh Soorma's Kirtan made Baba Ji So happy that as long as he was performing Kirtan, Baba Ji kept swinging in his Bairagan. After that he vacated his Aasan and insisted Surain Singh to sit on it. But he did not sit on it. Then Baba Ji held his hand and made him sit on the Asan. and listened the Kirtan performed by him, while sitting in front of him.

There are more examples of deep honour conferred upon the Kirataniyas like Bhai Heera Singh, Bhai Sunder Singh Ji Bhai Puran Singh Ji, Bhai Sujan Singh Ji, because these were the only ones amongst the whole lot of Kirataniyas whose Jathas presented themselves for Kirtan from time to time. When Bhai Sunder Singh died in an accident and Baba Ji came to know of it, he expressed his grief in these words, "My right arm has broken."

How to get the credit for the gift of doing Kirtan, can be assessed from the conditions which Baba Ji had imposed upon (through S. Sampooran Singh) Bhai Sahib Sunjan Singh, these were like this :-

1. Kirtan should be done by staying at one place i.e. it-should not be done walking in mobility. like ordinary Raagis nor (generally) the Raagis should go to any house for Kirtan.
2. In case an invitation for Kirtan is received through a letter, it should not be accepted unless Some one comes personally for this purpose.
3. No Ardaasa (money) should be accepted, at any cost.

4. How much attraction Kirtan has and how much honour it was bestowed upon is evident from another incident:-

In Dehradun, Harcharan Singh Delhi Wala was assigned the duty of reading Shabads after Kirtan Sohila He read the Shabad:

'Mero Man Loche,
Gur Darshan Taayin.' (32)
[My mind is craving for Guru's Darshan]
based on
'Kalhiyan Wale Guru Ji
Kadon Honga Deedare'
Guru Ji with crest, when will I have a glimpse of you]

Baba Ji was sitting on a platform, which was at a distance of about two furlongs from there. He got down from it and sat near him (Harcharan Singh). He was absorbed in it So profoundly. that the Kirtan was continued up to quarter to twelve and that too because it was time to take bath (otherwise it might have continued longer). Next night, at the same time, Harcharan Singh sang:-

'Aawha Sajna, Han Dekha Darshan Tera.'
(Majh M:5-96)
[Come my beloved, let me have a glimpse of you]
based on
'Main Nimaani De Kadon Ghar Aoge'
[When will you visit the house of poor me]

Melodious voice, Shabad (1) of separation pangs, loneliness of night made the whole atmosphere echo with the sound. Again after the Kirtan, Baba Ji remarked. "Bhai, don't make it so attractive. It creates obstruction in our daily-regimen."

In the same way, according to Bhai Gurmukh Singh Ji (2) of Amritsar, "Baba Ji used to respect Bhai Sunder Singh Raagi So much that whenever he was to arrive for Darshan, Baba Ji would always go to receive him. Once he girded him on the way itself and spread a sheet for him, got the Harmonium opened and enjoyed the Kirtan there itself for two hours.

Footnotes :-

32. More conditions were that for one year, Maya be considered as Cow and woman as mother. No woman be made to bow down her head.

1. Soohi M:1 - 754

2. His personal - anecdotes are in the II Series Corrigendum and Additions:-

Other favourite Shabads were these:-

'Tere Naam Vitah Kurban' as base for

'Tere Darshan Vitah' Vadhans M:-557!

'Sachi Preeti main Tere Naal Jodi'

'Tere Naal Jodi, Awar Sang Todi.' as a base for

'Jan Tum Girivar Tan Hum mera' (Sorath Ravidas Ji) 698

'Mahenge Mol Layee, Mehenge Mol Layee' and 'Chit Simran Karan' (Dhanasari Ravidus Ji) 698

Jod Piyaara Chit Sri Guru Nanak Dev Ji de Charan Naal Jod and Guru Teg Bahadur's Shabad:

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No Raagi or Kirtaniya was ever invited, as such, by the THAATH. Because, generally, professional Raagis demand remuneration and money is not allowed to enter into THAATH. There was no question at all of making money like other places and Gurdwaras. If any one had in mind the intention to call famous Raagis, Baba Ji would not hesitate to ask, 'Who will serve them? Call such and such person for which you consult among yourselves.' They would, then, distribute duties of service among themselves only. In this way, Baba Ji would tell the way and at the same time keep himself detached. Otherwise also to earn the favour of Baba Ji, his numerous attendants and companions would do the necessary arrangement themselves, or Baba Ji, would motivate and inspire their minds to this effect, by his grace.

Such an incident took place in 1927-28 when the main companions of Mahe (S. Khusahal Singh, S. Surain Singh, Bhai Sulakhan Singh, L. Dhanpat Rai etc.) on seeing the favourable weather of October, had an idea in their minds. They thought it was a long time since they had Darshan of Baba Ji and that they should take along some famous Raagi Jathas, Serve Baba Ji and enjoy the Kirtan while living close to the feet of Baba Ji.

So on the occasion of October's Full-Moon the Raagi-Jathas which were arranged to be brought were these :-

Jatha of Bhai Sunder Singh Ji, Bhai Faiz and Bhai Lal from Amritsar, jatha of Bhai Sher Singh Ji from Gurudwara, And similarly there was Bhai Sain Ditha Ji and his son, Bhai and Tabla player Bhai Tabla. Baba Ji was against any publicity and advertising even on such occasion., leave alone publishing in the news-paper. He did not allow informing even the neighboring villages, In his view, informing in this way, by beating drums and all, and collecting crowds was the job of jugglers. Have you to make loudcalls for the trade of diamonds and pearls? It is only the hawkers who call aloud. Those who have to trade in diamonds, reach themselves after searching around. Anyway, because of being the occasion of Full-moon, a huge crowd. gathered without any effort on the organisers' part.

First, Bhai Sain Ditta (1) and his son got the time slot. They recited, with great effort a Shabad based on 'Guru Nanak Japi Japi Sad Jewan.' (2) [May I keep reciting the name of Guru Nanak throughout my life] Then they read 'Ik man Poorakh Dhiyay Bardata' (3).

'Chit Charan Kanwal Ka Aasra' which is not there in Sri Guru Granth Sahib but is very popular.

'Nain Tarsan Darsh Parsan Nah Neend Ran Vihaneeyan!!' and 'At Oreeta Manmohna Ghat Sohna

Pran Adhara Ram!!' (Bihagra M:5 - 542)

'Pir Pardesh Sidharyo, Naina wich Neend Nahin' as a base for.

'Dahidis Chhatra Megh_____' (Sorth M:5-624)!

'Apne Preetam Ke Han Birho Jali' as a base for

'Tapi Tapi Luhi Haath Marotran!!' (Soohi Farid Ji - 794)

In which there is a reference to Black Koel'

'Je Bhuli Je Chuki Saayin Bhi Tahinji Kadhiya' (Soohi M:5 - 761)

'Thoda Maan Karin, Lai Nee Bholiye Jinde' and 'Farida Ji Jana Til Thodade, Samli Buk Bharin' (Salok pg. 1378)

'Hari Prem Di Baani Ne Man Marya,

Aniya Wale Teer Vajde as a base for

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But Baba Ji was not happy and said, 'Bhai, recitation was not engrossing nor created desired effect. (4) After this the Jatha of Bhai Sher Singh of Gurjranwala was allotted time and they recited 'Bebe Nanaki' di Sadd (5) [Call of Sister Nanaki], on hearing which Baba Ji remarked, 'Bhai! Recite something from Bani so that every body is engrossed fully.' (4) But Bh. Sher Singh said humbly 'Maharaj'! My humble self had just this much to recite.'

Baba Ji :- Bhai, where is our Raagi Rattan Singh?

Sewak :- Ji! who Rattan Singh?

Baba Ji :- Who? What, who? Is Pooran Singh not there? So eminent Raagis have arrived but no absorbing recitation has been hearted. (Seeing Bh. Pooran Singh coming forward.) Will you be able to give us Some absorbing recitation?

Bh. Pooran Singh :- 'Ji, I don't know how to give such recitation. If you so wish, you of course will make it like that. My humble self can only obey your order and recite the Shabad.'

At this, Bhai Pooran Singh recited the Shabad regarding the arrival of Guru Nanak Dav Ji. viz. 'Suni Pukar Dataar Prabhu' (6) etc. [God has granted our prayer] based on 'Kalyug Babe Taarya, Satnam Padh Mantra Sunaya' [Bab has delivered the world of all the sins by reciting his Satnam Mantra] He took about one and a half hour. It continued till sun grew quite hot upto well past eleven O'clock. Baba Ji remarked, "It was fantastic" and got extremely happy.

Next day just as Bhai Sain Ditta had just started playing the tune to sing Raag falit, his son Desa said sarcastically. 'There is no use singing in front of these rustic folks!'

Bh. Pooran Singh (who was sitting nearby) said in a low voice, 'Desa! You are going to Sing Lalit, I suppose.' Desa:- (Bewildered) (looking at him) what?

'Hari Prem Bani man Marya_____' (Asa M:4 - Chhant)
Or the Ghazals of Separation-pangs by Bh. Nand Lal Ji were Continuously got recited. for two hours or so.'
'Guran Ne Ji mere Baan Marya
Pai Gaya Kaleje Wich Chhek Baba Ji' and 'Kabir Satguru Soorme Bahya Baan Jo Chu' (page 1374)!
'Mal Jaham Janam Di Katiye, Tere Dithe Sache Patshah'
'Hove Sifti Khasam Di Nooru Ar Sahu Kursahu Jhatiye !!' (Sate Bawand Divar Ramkali 967)
'Guru Nanak Darshan Dena, Mere Man Loch Riha' as a base for
'Mera Man Loche Guru Darshan Taayin' of (Majh M:4)
'Har Sajjan Swami Mera Ke Mithe Mithe Bol Bolda' as a base for
'Mith Boldha Ji Hari Sajan Swami Mera' (Sohi M : 5 - 784)
'Parh Parosan Poochh Le Naama ----' (Sorath Naamdev Ji - 657) was also used to be sung.

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Sain Ditta (To S. Rattan Singh) who is he? S. Rattan Singh:- He is Soorma Pooran Singh. Bhai Pooran Singh (To Desa) Lalit is of four types. This is an inferior type. You should not have remarked like that. All types of audiences are there in the Sangat of Guru Nanak.

On hearing this all the Raagis from outside were very surprised and said, "Ustad, you have assayed the Raag very well. There are many who can sing Rag but such people are very rare who can test it also."

In this way the morning- Dewan came to an end.

In the evening Dewan, a famous Rabab player got the time slot first. To impress others and probably to test whether Baba Ji himself had any knowledge of Raags (out of arrogance, but showing humility by the expression) He said, 'Sir, What is, the order for me.? What should I present?

'As your name suggests, you will present some 'Lal' (-precious stone) only, I suppose.' Baba Ji said.

'No Sir, you give your choice.' vainfully he said.

'Any body can fulfill the choice of beggars, whatever you know, you sing it. Baba Ji said.

'No Sir, I have been trained by Ustads. Whatever you wish to listen I will present that ' Bhai Lal said again. Thinking. that he will be aksed, at the most, to sing a Raag.

'You want my choice? O.K. then.' saying so Baba Ji took off the Dupatta (scarf) from his neck and addressed him like this, "Lal! consider this as the dead body of a young. and only earining son of an old widow and imagine the widow to be crying beside the dead body. Show me the plight of old woman and condition of her heart vividly. Cry yourself and make

'Thandra Pooni Piyo! Thandra Pooni Piyo' as a base for
'Rakhi Sukhi Khai Ke Thanda Paani Peeo' (Salok Farid - 1378)
'Savah Hari Dhann Pooji Satguru Chahod' Sayal Vikar !! (Sri Raag M : 5-51)
Baba Ji used to explain this Shabad often.
'Duniya Koodh Da Pasara, Bandy Japada Kyon Nahin Naam' and
'Koodhu Raja, Koodhu Parja, Koodhu Sabh Sansar' (Asa di Var - 468)
'Kandhan Teriyan Ret Diyan Kahnu Bannda Hai Koodh de Deeve' as a base for :
'Mrit Mandal Jag Saajya Jyon Baalu Ghar Bar' (Bilawal M : 5)
'Nadi de Kinare Rukh Lagya, Dhah Lagi Dhah Janga' or
'Banda Nadi de Kinare utte Rukhra Dhan Lage Dhan Jajega' as a base for
'Nadi de Kinare utte Rukhras Dhah Lage Dhah Jayega' as a base for
'Nadi Kinare Rukhra, Kichar Banne Dheer'!
'Bade Bade Duniya de Raaje, Ronde Gaye Naam Ton Bina' as a base for
'Sahesat Daan de Inder' (Ramkali Var 1-943)!
'Beej Lai Naam di Kyari Dargah Tere Kamoagi' or 'Naam Beej Lan Karma Ualyo'
'Aa Gayee Rut Beejan Di' as a base for

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us cry too.”

Bhai Lal was taken aback. Somehow he managed to start the Raag of such occasion, set the tune but he did not remember the matching Bani. (After all when do Mirasis get a chance to sing such Raag?). As a result neither he cried himself nor he could make any one cry.

At last he said with folded hands, ‘Sir! I was in the wrong. I could not understand your greatness. I am unable to reach your loftiness. It is beyond me to reach where you are.’

Then reading the lines of Saloka ‘Farida, Hau Balihari Tinn Pankhiyan Jangle Jina Vaasu.’ (7) I sacrifice to the three birds who live in the forest] and then understanding the hint thrown to him, Bhai Lal got up.

After this when Bhai Sunder Singh’s Jatha was to begin Kirtan, Baba Ji said, ‘Sunder Singh! the recitation was not enjoyable.’

Bhai Sunder Singh Ji(who was the most favourite of Baba Ji) said, “Ji your servant (Bh. Sunder Singh), who comes here to enjoy, has enjoyed it very much.”

Baba Ji laughed and said to Bhai Lal, ‘He is one who serves saints and success in Kirtan is only his who serves saints.’

Bhai Sher Singh’s Jatha got the time slot who sang.

‘Sain Naam Amolu Keem Na Koi Jaando!!

Jina Bhaaga Mathaadhi, Se Nanak Har Rang Mando!’

[God’s name is invaluable, no one can assess its value beginning from ‘Dakhna’ (Bani in a particular language) Through Raags along with Parmaans; and elated all creating appropriate atmosphere. This Saloka was Baba Ji’s favourite, So after the Kirtan he explained this very Saloka.

On getting his chance Bhai Faiz sang the Saloka :- ‘Rodha Hoi Rahu Baat Ka Taji Man

‘Vat Laggi Sache Naam Di, Jo Beeje So Khaye’ (Gauri Vaar 4-321)!

‘Palle Bann Lai Mana Poonji, Ram Naam Di’ as a base for

‘Hari Poonji Sachi Karhu Binharu’ (Sukhmani)!

‘Birdh Bhayo Naam Japya Nahin Jana’ as a base for

‘Birdh Bhayo Soojhai Nahi Kaal Pahuchayo Aan’ (Salok M :9)

‘Kapat Kamiya Kuchall Kothori’ as a base for

‘Kuchil Kathor Kapat Kaami’ (Kaanra M : 5-1301)

‘Sewak Ko Nikti Hoi Dakhave’ as a base for :-

‘Apne Sewak Ki Aape Raakhe Aape Naam Japave’ (Asa M : 5-403)

Baba Ji would listen, the episode of Sikh Basant Singh and his wife of Peshawar, from Bh. Gian Singh Jeewan Sing (A Pathaan, after giving the name of Maharaj, took along a Singh and his newly married wife. But on the way his intentions turned criminal and he

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Ka Abhimaan' (9)

[Become a stone of the path, after abandoning your pride].

Bhai Roora and Boora, the two brothers also joined in and earned the praise by reciting the Shabad of Asa Naam Dev Ji (Page 485) taking the verse:-

'Suine Ki Suin Rupe Ka Dhaga'

[One's wisdom is needle, in which the thread is of Guru's preachings] and got the blessing of all.

This 'Kirtan Darbar', in a way, went on for three days, Thereafter Baba Ji made every one happy by giving them plenty of Parshad and Siropas (long robes) at the time of their departure. Devotee Sardar Sewaks served and respected all willingly and sent them off, respectfully.

As has been told already, Baba Ji generally allowed the Kirtan of Bani with Parmaans. so much so, that once (10) a Singh was reciting poetry even before Baba Ji's arrival into the Dewan. Baba ji stopped his recital just after entering and scolded him, saying, 'What is all this? 715 pages of Sri Guru Ganth Sahib are replete with God's Bani. Is this poem more beautiful than that? Can't you get a more beautiful poem than this, out of Sri Guru Granth Sahib?'

At this moment, the famous Rabab player Bhai Chand was also sitting in the Sangat and was desirous of having Darshan of Baba Ji. After saying the above mentioned words of Scolding Baba ji said, 'Some body else should do the Kirtan.

At first no one had enough courage, then Bhai Chand was passed on a hint and he volunteered himself for the Kirtan. After greeting everyone he started reading a Shabad based on :-

'Nanak Garib Dhai Paya Duare Har Mail Lai Vadyaee' (11)
[Poor Nanak fell at God's door]

murdered her husband. Wife's heart-rending mournful cries made Guru Gobind Singh Maharaj appear on that spot, along with his Panj Piaras and infused life into the dead man.)

'Sasu Ki Dukhi Sansar Kipyari Jeth Be Naami Davan Re' Asa Raag Beginning with above mentioned time, and Kabir Ji's Shabad containing the following verse 'Meri Mati Bauri Main Ram Bisaryo' would be read and listened by Baba Ji. In this Shabad 'Sasu' denoted Maya, 'Sasur' depicts 'God' and 'Jeth' means 'Messenger of Death'. (Shabdarth)

Important Corrigendum :- About the views on Bani given on page 53, Kavi Ji has sent an article, which despite being useful, has been incorporated in the form of titled 'Vichaar Te Visthar', because of its being very lengthy. The readers may read and benefit through it.

On page 96, -- After enquiring, it came to be known that the first condition laid out

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First he would recite and then the Sangat repeated the Same thing within a few minutes a wonderful atmosphere was created. Baba Ji was very pleased and reminded all, 'See, despite being from a different religion, how beautifully this patron has recited! you will not get this time again. Think a little! Singh Gurbani, Read Gurbani, Guru's praise can be attained only that way.' etc.

Bhai Sahib Sant Sujan Singh ji referred, in a crowded Dewan, to an incident which happened to him in his tenure of Guru Kirtaniya at Nagrota (Distt. Kangra) 'This Kirtan had separated us from Baba Ji, as well as tied us to Baba Ji. If talent becomes vanity, it separates. But talent mingled with humility is an additional quality. Sometimes I think I am probably having some quality of Maradana, but then I think I must be having some shortcoming of Satta-Balwand'.

As in this great sentence :-

'Hari Feeo Hankar Na Bhavai'
[God does not like arrogance]

Baba Ji also did not like arrogance in any form. One might pose to be humble outwardly.

According to S. Choorh Singh entertainers of Kasoor, who were known for their Qawalis, came to register their presence in the court of Baba Ji with great pride. A bouquet was lying in front of Baba Ji, which was presented to him earlier. Baba Ji pointed towards the bouquet and asked the Mirasis (professional entertainers) to put life into it. How could they do it? So they kept mum.

Baba Ji again said, 'Bhai, make it alive.'

Mirasis replied 'Baba ji, forgive us' we have come here with the purpose of learning something.?

Baba Ji :- Is there a training school opened by us over here? Outside you talk something else and here you claim to have come for learning'

Then Baba Ji made them understand and convinced them that Guru Nanak's Bani

over here was regarding some other custom and related to something else and also it was not in these words. Details will be given at a proper place.

1. According to Bhai Pooran Singh
2. That Shabad which ends with given rhyme, begins with 'Satguru Apune Sani Ardaas' (Bhairu M : 5-1152)
3. Savaiyya M : 1-1389
4. Baba Ji meant to say that such a recitation should be performed by which audience gets spell-bound and listen to it with rapt attention.
5. Although Baba Ji used to like this 'Sadd', but the honour was to be given to that person only who was not proud at all.

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enlivens dead ones, gratifies hungry and thirsty people. It is Guru Nanak's abode. Here there is no place for self.

It seemed that Mirasis were regretful after being apprised of their shortcomings.

After this, Bhai Sahib Sujan Singh was ordered to do Kirtan by doing which he silenced these Mirasis.

I came out just by chance and saw the Mirasis' leader standing away from the THAATH but facing towards it and saying his Namaz (Prayer) as if his mecca was this side.

Baba Ji would invariably call Rabab players as 'Mardana Ka' but even ordinary Mirasis and Qawwals would get due respect. They were given some relaxations too. Although it was a rule that whosoever came to Darbar, whether he is a Raagi or Rababi, first he should sing in praise of Guru Nanak and after it he could say something about the merits of 'Naam' or sing about it. It was the Summer of 1938-39 (12) when in the evening Dewan a Mirasi named Bhai Munshi of Kotkapura came to register his presence. He had two boys accompanying him. He asked for some time of Baba Ji, He said, 'I know you since my childhood my maternal grand parents are at Sherpura. I am the son of the 'first one'. Baba Ji at once recollected and said, 'Yes, yes. you are right. Then tell us some Shabad.'

He : Sir, I don't know any Shabad

Baba Ji : What will you tell them? O.K. if you know something about Marfat (Self Knowledge), tell us that.

They used to sing qawali very well. So they sing :-

Chup Kar Darh Vatt Ja! Na Khadin Ishq Khulasa!

Chanuri Leh Laugi, Jag Wich Honga Hasa!'

[Be quite observe silence. Don't reveal the matter of love; otherwise your Skin will be peeled off and you will become a laughing matter in the world.]

Baba Ji, on hearing this Qawali, threw his Bairagan on the floor and asked, "But why should you observe silence? for the fear of peeling off of the skin? This is not in accordance to our religion. Have not the sikhs got their skins peeling off? Have they not been put to death-wheels? Have they not got their heads severed? Will they keep quite? How can the other person realise then? How can he know what is hidden in your heart? Why should not

6. Vaars Bhai Gurdasji, Pauri 23Vaar 1

7. Salik Faridji Page 1383

9. Salik Kabirji Page 1372

10. According to S. Choohrh Singh, cashier, Distt. Assembly Ludhiana, this incident is said to be of 1941

11. 'Koi Aan Milawe Mera Preetam Piara)Raag Soohi M : 7-757)

[May someboy unite me with my beloved]

12. According to S. Rattan Singh, Bhai Daan Singh and Bhai Sujan Singh Ji.

the matter be opened?" At this they recited :-

'Hun Kee Darhj Wattnee, Jad Khul Gaya Ishq Khalasa Bhave Chamri Leh Jaye, Te Jag Wich Pai Jage Haasa'

[Now we will not be silent anymore, as the secret of love has been revealed; even if our skins are peeled off and the whole world laughs at us]

Along with it they gave the examples of Shamas Tabrej etc (13) Baba Ji was immensely happy on hearing this. Then addressing his Raagis he said, 'There are the people who move in society', 'They have been groomed by their Ustads,' Saying such complimentary words he gave them large shares of Parshad and sent them off. They departed showering their blessings and saluting and saying thus, 'Yes brother. we found him (Baba Ji) exactly as we had heard of him.'

Whosoever recited the poetry of 'Marfat' (self knowledge) even if it was not in the Dewan, rather somewhere else, Baba Ji would be very pleased to hear it. Bhai Lal Singh of Maghiana (Now Jagadhari), jointly with Bh. Kalu Singh Ji) had been reciting shabad0-kirtan to Baba Ji since his early childhood. He told that Baba Ji used to listen from him the following rhymes based on Muslim tunes, many times :-

'Zabaani Kalwa Har Koi Padhada Ban (14) Jin Eh'

'Dil Da Pade no -----Booti Layee Hoo!'

[Every one reads KALMA (Mohammedan's Mantra) orally, No one reads the hearts, only lovers read the hearts. Who knows the burning of hearts of the lovers? This KALMA was taught to us by the Saints. It got the eternal marital bliss, long life that honourable person who has planted this sapling]

'Ik Paagan -----

Main Kurban Tinha Te 'Sadhu Sangat (15) Jinah KLohpremde Jute'

[Some people are awake,. Some are awake but are not awake in the real seuse, and some don't know what is awakening.]

The Kirtan recited with love of the kind mentioned above was always accepted. But if they happened to be patrons of 'Name', It was better still. At a certain time, the kirtan of two Raagi Jthas had absolutely captivated the heart of Baba Ji. Out of these one was Bhai Sunder Singh and the others were the renowned Kirtanias. Bhai Heera Singh, Bhog Singh of Firooka. Bhai Sunder Singh Ji was the attendant Raagi of Harmander Sahib (Sri Amritsar). He and Bhai Faiz were introduced to Baba Ji for the first time by the loyal sewa S. Khushal singh (16) when Bab Ji was staying at the Zakhira of Bhai Changa Manga. Bhai Sunder Singh

Footnotes :-

13. Shames Tabraj was a Sufi Saint who came as a tourist in India and reached Multan. The rigid Maulana Complained against him that 'he proclaims himself as God.' His skin was peeled off as per the orders of Multan-Authorities.

14. Seems to be the name of the poet

15. Actually 'Bulle' is said to be there at this place instead of 'Sadhu Sangat'

16. See first Vol. page 39

was well conversant with Raags and his voice was also melodious. First time he read a Shabad :-

‘Main Bauri Mere Ram Bhataarn’ (17)

[I am a foolish and insane woman and Ram (God) is my master]

and made the atmosphere so enchanting in the jungle, which is beyond description. Baba Ji too kept swinging in the Bairagan and felt himself to be united with the feet of Guru Nanak Dev Ji. Bhai Sunder Singh, on his part, was as if intoxicated with joy like a black bee at having Darshan of Baba Ji, that he surrendered himself completely and then onwards he started requesting for his presence oftener with Baba Ji. A glimpse of mutual love bond which accrued thereafter, between them is evinced through that statement which has already been given that is why Baba Ji used to say that he enjoyed listening Raags from either Bhai Sunder Singh (18) or Master Madan, and also that ‘either sing to me the complete Raag or do Kirtan Straightway and sing praise of God.’

Bhai Heera Singh Ji was also a Kirtaniya of high calibre. According to one gentleman's statement, ‘Bhai Sahib's way of expression was very fascinating, which he conveyed through his melodious voice. When his deep love and faith in Guru's lotus-feet was expressed out through his uttering of Shabads, the audience would be spell bound and tears would flow through their eyes. He is known to have recited kirtan for three days, in the Jor Mala of Harappa (Nanaksar), at the THAATH of pump of Bhai Ladha Ram near Maghiana, then once in Kaleran. At the annual congregation at Harappa in 1929 he read the Shabad :-

‘Chhati Seetal Man Sukhi, Chhant Gobind Gun Gayee!!’

Aisi Kirpa Karhu Prabh Nanak Das Dasai!!’ (19)

[Do me this favour O Guru Nanak that I sing Bani in praise of guru Gobind Singh so that I make mind trouble free and soothe my bosom. This is the request of sewaak of snakes (Sarvant of Servants)]

The way of his recitation was extremely captivating.

The Shabad read at the THAATH of Maghiana (20) deserves special mention which was Santa Kee hoi Darsni, Eha Achaara Sikhuri’ (21)

Footnotes :-

17. Bharan Naam Dev Ji page 1164

18. At a Dewan Bhai Sunder Singh was injured at the hands of some Mushims and succumbed to injuries later on the details of which will be given at the right place. Master Madan's details may be read at the bottom of Page 182, Vol. V

19. Gauri M : 5 Salok Page 254

20. According to ‘Jeevan Jhalkiyan (Glimpses of life) Written by Bhai Gurmukh Singh Ji, the Jatha of Bhai Sahib stayed here for about a week and more preachings were also done there (Pg 32-38) which Baba Ji, kept doing at various time are a mention of which has already been done.

21. Asa M : 5-400

Generally, the Jatha of Bh. Arjun Singh Surjan Singh used to do Kirtan-Sewan while they would be in the Cooniyan's area. In spite of old age, Bhai Arjan Singh does this sewa according to his capability even up to now. The incidents described by him have appeared in other volumes here and there.

In this way Bhai Pooran Singh Ji's (at Taran Taran) Jatha too registered its attendance as has been indicated earlier. It is said that once a Sikh asked Guru Arjun Dev Ji Maharaj the difference in the recitation of Katha (Prosaic Recitation), Kirtan and Gurbani and requested to tell the significance of each one of these. Guru Ji replied that the recitation of Bani is like watering one's own fields and in the process no other fields get the water except one's own, Katha is just like that rain or shower which irrigates those fields and farmlands which have been prepared and set to receive rain water i.e. Katha certainly affects those whose minds are pre-set or conditioned to listen Katha. But Kirtan, of course, is the incessant rain of Sawan (monsoon) which inundates every type of land whether it is high or low lying, meaning thereby that no person who is listening Kirtan is ever deprived of the benefits accruing through it. (Keeping foremost in view the importance of Kirtan, four chowkies (group of Raagis) were prevalent in Harmandir Sahib) The greatness of kirtan has been described in the later pages too but an incident related by S. Swarn Singh (22) regarding

'Kalyug Mahi Kirtan Pardhana'

[i.e. Kirtan is foremost during Kalug] is described below :-

In 1936 our whole family came for Darshan from Jullundur. Evening. Dewan was in progress. the weather was inclement and it was the brightness of lightening all around outside. It seemed as if the whole area around THAATH was having rain but on the Sangat there was not a drop of rain.

Baba Ji appeared and for his welcome the Raagis sang, 'Aao Baba Ji, Jee Ayan Nu' (Come Baba Ji! Welcome) and the kirtan was started. Baba Ji went into trance but after a few minutes Baba Ji emerged out of his trance and had just started preaching when it began to pour. Baba Ji closed his eyes and kirtan was started. As soon as Kirtan started, the thundering of clouds stopped. After sometime Baba Ji again opened his eyes and was just about to start giving sarmons when again it started drizzling and a wind storm started blowing. Baba Ji once again closed his eyes and the skies once again were quiet. It happened five times. At last Baba Ji said, 'Bhai, in Kalyug Kirtan is supreme. Afterwards the Raagis did the kirtan most spiritedly and Baba Ji blessed and pleased all the people.

On this basis, Baba Ji would attach special significance to Kirtan. Once at the THAATH on the hillock of Karol, a fellow reached late into the Kirtan. After enquiring by Baba Ji he said that he was completing the rosaries as a routine practice, Baba Ji said to him admonishingly. 'Gentleman! on one side it is like getting water direct from the rain above and on the other it is like getting water by drawing from the well. Which is the easier and the better way of the two? So, attending the Kirtan was considered to be very essential.

If was not enough just to hear the kirtan. Rather, one should participate in it with spirit,

Footnote 22 :- Presently an L.I.C. Officer in India.

love and enthusiasm (23). So it was necessary to sit alert in a Dewan because some devotees would not differentiate between sleeping and meditating postures of people in the Dewan. At the hillock of Karol when the Kirtan was in progress, a devotee started snoring. By chance his face was looking upward and his mouth was wide open as if in an inviting bid to make the flies enter into it. Baba Ji happened to see him in this position. He ordered the Kirtan to be stopped at once and then asked him, 'what are you looking at with your face upward?'

'I have set the Asan of my beloved up there.' He replied.

'Make your beloved like in your heart! If the heart is lying vacant what benefit will you reap? Have you built a castle in the sky? There are only stars and nothing else.' Baba Ji scolded him.

The type of Kirtan which Baba Ji used to like has been referred to in other pages. But an incident in this connection which happened with Bhai Sahib (Sant) Sujan Singh Ji has a message to give :-

Once at the time of dawn we were on the duty of Kirtan, Baba Ji called me by ringing the bell from inside. (After I got in) he said, look at this time all the flowers lying in front of Sat Guru have come to life, and the hide of lion which is spread over there is also in its real form. Everybody is chanting 'Tu Hi Nirankar' under the influence of Kirtan, Can you hear it?"

On my replying in the negative Baba Ji said, 'Listen properly'.

I again tried to hear (that scene is unforgettable, with my feet outside the threshold and myself riding a horse and I was flying as if), I went forward and brought ears close but did not hear anything. So I said, 'Ji, I am unable to hear it even now'.

'Very strange fellow you are! Try to hear it properly' Baba Ji said.

Now when I fixed my ears, this tune started echoing inside the whole of my body.

Afterwards Baba Ji, very graciously tried to convince me, 'Whenever you perform kirtan, imagine that great audiences are sitting in front of you and they have to do Kirtan jointly with you. So absorb yourself completely while doing it. (As per experience this is cent percent true). And it can be cultivated only through faith and without faith there cannot be any Kirtan (24). On another occasion we were stopped from changing the tune saying, "You have to please the Guru and not the people dont think that such and such person is

Footnotes :-

23. The method of performing kirtan permits of the voices of all mingle together in tune. Some people make it boring with their out of tune voice.

24. Once Samporan Singh asked me, 'How do you know that your kirtan has been accepted? I told him on the basis of my experience' 'When I start the Kirtan, I concentrate my eyes on the palanquin of Sri Guru Granth Sahib. If a light emanates from it, I assume that my kirtan has been accepted.'

sitting in the sangat and that you have to perform for him only.

(But Bhai Pooran Singh told that one day they did the Kirtan with 'changing of tune' and Baba Ji was pleased and had said : 'Today you have made us have a glimpse inot the Raag. But these are only the miracle outcomes of intelligence! In fac t these are also necessary but mind gets cleared only with the Kirtan in direct and pure form. A snake enters its hollow only after straightening its body.'

Baba Ji's own senses were so highly developed that everything in nature seemed to be reciting Kirtan to him. (Regarding this more details are there in the 4th Vol.) In spite of this, his desire was that live Kirtan should be going on all the time. For that reason when Sangat of Amrisar came to Kaleran for Darshan and were asked about their detailed programme while at Sri Harmander Sahib, Baba Ji said, 'If it is really Hari Da Mandir (Temple of God) why should not the kirtan be held there round the clock (from about 12 o'clock at night to 3 o'clock in the morning, according to season, Kirtan is stoped for about four hours). All the times either Kirtan or recitation has to be in process there.

(In compliance with the above statement, these fellows sent a request to gurdwara Committee but when they did not receive any satisfactory reply, they kpet two Paathis (Reciters) on their own, who, by turns did the Paath of Sukhmani Sahib for many months, with great devotion during this time, until a regular series of Akhand Paath of Guru Granth Sahib was started. Now a days the demand of Akhand Paath is so much that the chain of these never gets broken.

THE ROLE OF KIRTAN IN DAILY PROGRAMME

The morning Kirtan used to be started according to the season and was continued for about three or three and a half hours and was ended at about dawn. Sometime it was started even at two which used to be called Dargah Kirtan also.

Before the Kirtan, a tune was played on the Harmonium for a minute and the tune of 'Tu Hi Nirankar' was then played on all the instruments together for two to four minutes. It was sung only if Baba Ji desired so. After this the tune was played in Asa Rag with all the instruments. After the Bhog of this, all the Behangams had to recite Salokas, individually, so that it would be known as to which of the Behangams were present there. After this, Chhokal from Asa di Var along with Kirtan of Six Pauri's was performed some suitable Shabads would also be read in between. In the next few days the Salok. 'Sache Tere Khand Saché Brahmand' [True are your regions, true is your universe] was read in praise of Nirankar and after this, the next six Salokas, one by one, and then the last Saloka and Chhaka would be read. Asa Rag Shabad of Guru Nanak Dev Ji which has this verse 'Tere Naam Rate Darvesh Bhaye', or This one 'Hum Kookar Tere Darbari ! Bhankahi Aape Badan Pasarai' (25) (We are worthless creatures (like drops) of your court, and are shouting) with our bodies spread) Or 'Bhini Rainariye Chamkan Taare, Japhin Sant Jana Mere Ram Pyare (26) (Moist is the night, and stars are twinkling, Saints are awake, whome Ram loves). Out of these three any one would be sung in the Asa-Raag.

Footnotes :-

25. Ramkali Kabirji Page 969

26. Asa Chhant M : 5 Page 459

After this, Akhand Kirtan would be continued uptill the very end. This would comprise of :-

'Gur Ki Moorat Main Men Dhyan' (27)
[concentrating on the picture of Guru in your mind],
'Gurmukh Ridai Garibi Aawai!!' (Bh. Gurdas),
[Gurmukh has humility 'in his heart']
'Meri Mati Bauri Main Ram Bisaryo' (28)
[My sanity was gone that I forgot Ram] etc,

Besides these the Shabads of Guru Sahib's praise, separation, bounding with Guru's feet, meditating on Guru's feet, call of Bebe Nanaki, uniting with Guru with contexts and Parwans on any one of these would be read. Parmaan would be taken only from Gurbani, Vaaran Bh. Gurdasji, or Ghazals by Bh. Nand Lal Ji, when the day would be about to dawn. The Hazooria (The main attendant in service of Sri Guru Granth Sahib Ji) would open the door of Sach Khand (The place where Sri Guru Granth Sahib is installed) from inside, and during this time Baba Ji would sit in meditation in front of Guru Granth Sahib and then these miscellaneous verses, based on 'Dhann Baba Nanak Tu Hi Nirankar' [You are the only Nirankar, Baba Nanak you are great]; would also be read :-

'Naam Tera Nirankar Hai, Naan haiye Narak Na Jaaiye,'
[Asa di Var] your name is Nirankar, reciting which we are exempted from going to hell]
'Taarya Jahan, Laahya Abhimaan, Jin Darsan Paya Jini Tudhno Dhann Kahya, Tin Jamm Nedh Na Aya' (Gauri M:5 - 248)
[You have ferried the world across, and those who have abandoned ego and got your Darshan those who have called you great, death dare not come near them] Then
'Hari Jug Jug Bhagat Wala'
[God is of devotees since centuries]

Affixing last Chhakka, Salok; and then after reading Pauri and then reciting Anand Sahib comprising six chapters; the Paath would be ended after taking Guru's orders and doing Ardaas.

Thereafter, again a Chowki of Kirtan would be held for one hour in the morning from 8 to 9 a.m., which only Behangams would perform and Baba Ji would listen. Other Sangat would not join it.

After the Katha of Guru Granth Sahib [which would begin with Teeka at Faridkot, at about 3 or 4 o'clock according to the season] up to the recitation of Sodru [a special Bani recited in the evening] followed by Kirtan. This would be called Hazoori Chowki as only the Hazoori Raagis of the Thaath could participate in it. Topic would be varied from day to day. Outsider Kirtaniya Jatha could perform only after this.

Kirtan would be continued for two hours more even after. The recitation of Rahiras. Sometimes there were sermons in between which would be mostly Shabads of 'Maaru' (a reference to which had been made earlier). It was only on rare days that these Shabads were not read. Then the Kirtan would be ended after taking due orders from Guru Sahib.

Footnotes :-

27. Gond M : 5-864

28. Asa Kabirji Page 482

After taking Parshad food at night, Kirtan would again be held for one hour, in which everybody had to be present. This congregation would end with the recitation of Kirtan Sahila. But even after the Kirtan Sahila, (a special Bani recited at night) one of the Behangams would play one tune on the Harmonium and sing Kirtan up to 12-30.

Kirtani Jatha of the THAATH would keep on changing from time to time because there never had been a Jatha of 'Salaried employees'. Bhai Santa Singh of Dhanaula (1) remained chief Raagi for quite a long time accompanying him would be Giani Kartar Singh, Bhai Sewa Singh (2) The harmonium player, Giani Kartar Singh knew the Bani as fluently as a sea and had learnt it by heart, Bhai Nihal Singh, whose Dhuloki Da Kalingh' was complete, remained a Tabla player, Although there have been other Tabla Players the foremost among them, who were on this service for most of the time, were S. Pritam Singh and then Bhai Inder Singh (3) special contribution in doing Sidh Kirtan (special type) had been that of Bh. Sucha Singh (4) and Bhai Udai Singh. Bhai Sewa Singh has been doing this service even uptill now.

Since 1939 another devotees' Jatha has been coming to serve for Kirtan. This was that of Bh. Atma Singh Veer Singh from the city 'Bhai Ki Samadhi'. The Tabla player accompanying them was Bh. Arjan Singh. The basic tunes of their Kirtan used to be very plain but the Kirtan itself would be very stable, lucid and melodious. Up till now this Jatha has been giving its services.

But special participation was that of Sant Bh. Sujan Singh's Jatha. (33) Two old gentlemen of this Jatha, Bhai Gian Singh and Bh. Jeewan Singh, had been registering their presence in the Kirtan for many years. But the attraction of the Kirtan was accentuated all the more when Baba Ji developed a special liking for Bh. Sujan Singh, for this reason Baba Ji would not even let him go. After all he had made so close affinity to him. But due to some reason, or the other he could not remain 'his very own pal' for long. For what lapse or shortcoming this happened was either known to Baba Ji or Bhai Sahib. That is why he was loved and condemned at the same time. No one knows where Baba Ji wanted him to ascend. Regarding this Bhai Sahib told that what Baba Ji desired to make us, we on our part would not like to become. How much power Baba Ji possessed actually, we could not assess exactly.

Many more Jathas would also arrive to register their attendance and to have Darshan, every now and then.

The SEWA (SERVICE) TO KIRTANIYAS

Footnotes :-

1, 2, 3. Their joining the THAATH has been described somewhere else.

4. Autobiography may be read.

33. The taste for Music and Kirtan had been running traditionally in Bhai Sujan Singh's family since three generations. Bhai Jassa Singh (great grand father) was well versed in the Raags and played Sarangi especially very well. Bh. Mehtaab Singh became a factory owner but one of his two sons Bh. Sukha Singh too had great knowledge of Raags. (His grandson too is now a Kirtaniya) But this art became visible once more in the Sons of Bh. Mehtaab Singh, named Bh. Gian Singh and Bh. Jeewan Singh and then further again this art showed all the more miraculous feats in Bh. Gian Singh's Son Bh. Sahib Sujan Singh.

The sewa of Kirtanias in respect of food and rest, as per Baba Ji's desire, was done with great respect and adulation. Ghee and almond oil were added to their milk. Baba Ji would keep inquiring from his fellow-companions whether they had been served or not. After living in the THAATH for a few days, an outsider Raagi Singh told that the Parshad (food) at night used to be served at about 11 p.m. after the ending of the Kirtan. One day the Parshad which Hazoori Sewak (Baba Ishar Singh) gave the Parshada of my Share was dry and cold. Though I took it but I told my companions that as it was langar's Parshad so I was not supposed to leave it, that I must eat it though I did not feel like eating it.

Next day at the time of Langar Baba Ishar Singh was warming the Parshada which had been received.

I said: 'What is the matter? How is it that you are warming the Parshada today?

He replied, 'Baba Ji has ordered to warm the Daal (Pulses) and Parshada and then serve it'.

I was very embarrassed. The reason came to my mind that my complaint must have reached Hazoor, Why on earth did I have to complain about it? 'Santan Ka Daana Rookha So Sarab Nidhaan!! Grih Saakat Chhatih Prakar to Bikhu Samaan!! (Bilawal M:5-811)

Due to some such reasons, though there were no physical comforts or offering of 'Maya'. (money), the logical and spiritual food one did get a plenty and to the fill. So the Kirtan-performers used to arrive at Baba Ji's feet, like black-bees.

It was not that only outsider Raagi Singhs were cared well as far as food was concerned; but the Jathas of the THAATH, too, were taken care of very well. (according to a Behangam). He used to say. 'If you don't eat well how will you perform in the Kirtan.? But sometimes he would use strictness also in this matter,

PROGRAMME ON SPECIAL DAYS AND FULL MOON

Baba Ji used to respect the sublimity of public festivals specially Sikh festivals. He used to say, 'Bhai, Baiskhi of Damdama Sahib and Diwali of Sri Amritsar Ji, No-moon of Taran Tatan Sahib, Hola Mohalla of Anandpur Sahib, Maghi of Muktsar and Dushehra of Hazoor Sahib are worth seeing.' As far as possible he would celebrate Baisakhi at Damdama Sahib only. He would get some illumination done on Diwali. Apart from festivals he would consider Sankranti (first day of the month of Indian system). and Amaavas (no-moon) also as the auspicious days. On the day of Sankranti he would do Parkash of the Great Guru Granth Sahib (34) and after the Paath of Barahman he would announce the Hukumnama. (order) of Guru Sahib took himself. In the same way he would announce the Hukumnama

Footnote 34 :- This is the old 'Beed' (Volume), printed in very big letters, not less than 1.1/4 maunds in weight, from which, It is said, Guru Nanak Dev Ji appeared and gave Darshan to Baba Ji. After this incident Baba Ji would do Parkash of this only on the festivals. Then only once a year. But other Sewa viz Bhog. fanning etc. he would do himself invariably except in the last two years when he grew very old.

on Amavas day. On both these days, special Deg (Karah-Parshad) used to be distributed (It was a different matter if somebody brought the Deg. On other days)

Out of the Gurpurbs, mainly two big Gurpurbs (Gurus' birth or death anniversaries) used to be celebrated, the description of which will be given later on, though there would not be as big a crowd on the Guru-Gobind-Singh. Birthday as on Full-Moon, yet Baba Ji would pay special attention towards Guru Sahib's praise and Bani, 'Guru Gobind Singh Teri Jai Hove, Sab Devte Phul Barsande'. (victory to thee Guru Gobind Singh! All the angels are showering flowers) these were the most favourites of Baba Ji, which the Sangat used to read.

PROGRAMME ON FULL MOON :- Since more than twenty five years of his life, Baba Ji had made it a rule, in a way, that the auspicious day of Full-Moon (35) should be celebrated with special enthusiasm. It seems that after getting from 'Bhucho Walas' only, this programme was started. and one or two gentlemen told that this was begun according to their instructions, but one gentleman told that this programme was begun at the order of Nirankaris.

The main reason though seems to be that it was Sri Guru Nanak Dev's (whom Baba Ji considered not only his deity, but 'Nirankar' too and with whom he was completely non-secretive (36) most authentic 'incarnation' day and was highly (37) venerable on which Baba Ji wanted to praise Him to the maximum. According to Bh. S. Pooran Singh, on just hearing the name of 'Guru Nanak Dev Ji' Baba Ji used to be very pleased. Baba Ji used to say 'Go on saying Guru Nanak, Guru Nanak and that is enough. That is why the complete programme of Full Moon was planned with this purpose only. as will be described later on.

S. Rattan Singh told that when Full-Moon was celebrated at Kaleran THAATH for the first time, there were not more than fifty persons in the Sangat. There would be no roof there those days. The Sangat had gathered under a Kikar tree. Baba Ji asked the Sangat to read Shabad but all of them were unacquainted and shy so all of them were unresponsive. At this Baba Ji, himself, took the initiative and started singing the Shabad of Guru Nanak Dev Ji, 'Akhan Jeeva Visrai Mari Jaun' based on 'Akhan Jeeva Visrai Mar Jaun Mai, Aakhan Jeeva' uttered in Asa Raag.

Footnotes 35 :- Pooniu, Poonio, Poonia have emerged from a Sanskrit word, Pooranmashi (Full Moon) is a popular form of this word. which is the 15th day of the bright-half of the month.

36. See Pg. 42-43 of Vol.IV. Though Baba Ji used to consider all the Guru Sahibs as the form of one jot (flame) only as has occurred in Ramkali Vaar (Slte Balwand.)

'Joti uha jngati sain sahi Kaya-pheri palteeyai'

37. Here ?? it will not be inappropriate to write that the Historians have difference of opinion regarding the birth of Sri Guru Nanak Dev Ji. But Baba Ji would consider Kartik Poornima (Full-Moon day of November month) as Guru Nanak's birthday. He used to say 'Nirankar' is somebody's son or did he take birth from some woman's womb? (This has been given in 4th Vol. page 43)

Nor Baba Ji liked to be a part of controversy arisen out of difference of opinion of the Historians. By doing So, his own mission might have been obstructed.

According to S. Rattan Singh, Kartik month was considered to be so unauspicious that if a bullalo delivered a calf during this month.

The land-owners would not drink its milk rather they would give it to some body. If

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The Sangat started repeating it after him. Baba Ji created a spell binding atmosphere by reading this shabad for fifteen twenty minutes.

The Special programme of Pooran-Mashi would get started on the morning of the 15th day and would be ended at about midnight. But on the night of the 14th Baba Ji sometimes would order the gathered Sangat to observe Jagrata (To be awake the whole night). In the Jagrata generally the recitation of Sukhmani Sahib would be done. Whether alone or with somebody or with the whole Sangat together. But whosoever desired, was allowed to do the rosaries of first Pauri or the recitation of Japuji Sahib also.

Regarding this Jagrata, Baba Ji used to say that if jagrata is held on Full-Moon, one gets its benefits for the whole month But the great Full-Moon (Kartik) Jagrata gives the benefit equivalent to the whole year's Jagrata, So the Jagrata on the 14th of Kartik was a must, In a way it was done in the wait of 'Guru Nanak Sahib's arrival'.

In the next morning's Kirtan (15th) Bebe Nanaki's Sadd (38) call of Sister Nanaki was invariably included by Baba Ji.

The most important and stupendous job of the people gathered on the Full-Moon used to be to get 'Bhugtana' with Baba Ji, i.e. The Parshad, (Til, folwers etc) to be offered and (39) be blessed by Baba Ji and also to hear some words from his very month, the session would be held collectively or individually, solving their problems as well.

In the evening Dewan the Katha of Sri Guru Granth Sahib would begin with the Teeka of Farid Kot at about 4.30 p.m., according to the season., for about an hour. Thereafter open kirtan would be continued up to the time of 'Sodru'. Before 'Sodru' two verses in Asa Raag from an appropriate Shabad would be read (40). Then Ardaasa would be done which would be done by the reciter of Gahiras (behangam). Thereafter, the Kirtan would be performed with the verses of praise. until Karah Parshad was brought, and kept over there, or until Akhand Paath would reach this time :-

some woman delivered a child this month, the child was considered to be unfortunate. To remove this superstition, Maharaj, himself, had to take birth during Kartik. Not with standing, Baba Ji used to consider 'Valagot wali Saakhi' as the most authentic regarding birth. Anyway, the official birthday of Guru Sahib is Kartik-Pooranmashi, as Jesus Christ's is 25th December, although Historians differ not only on 'birth-date' but also on the year. (Sikh Review April 63)

38.

Brother Has gone to the other City, not dropped any letter
Nor sent the message of welfare, sister feels forlorn days and night.
Son of the mother, Sister took you in lap, how can you
hide your face like this.!!
Years have passed, brother, has not returned.
My bosom feels restless like a
Fish out of water.
I go upstairs to see your way.
And after seeing, tears roll up in my eyes

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'Tidur Aap Na Thurheedo-----', Then the Shabad of 9th Mohilla 'Gun Gonbind Gaayio Nahin-----', to the end of Raagmala in which 'eighteen, ten, twenty' would be read, which two reciters would read jointly in tune. After that, Paath (recitation) of Japuji Sahib, the chief Paathi alone would do Paath from Guru Granth Sahib, then Paath of Hazaara's Shabads, Aarti (Prayer), showering of flowers, sprinkling of perfume would be done the description of which has been given on page 25 with 'Anand Sahib' the curtain of the front door and side doors would be drawn.

Immediately after the Bhog of Anand Sahib, Baba Ji would come out and take his Aasan and the Sangat would read the Shaloka 'Darshan piyasi Diwas Raat Chitwah and in next! Khol Kapat Gur Mailya Nanak Har Sang meet' [I was yearning for his Darshan day night Guru Nanak opened the dooor and united all the friends and companions] based on 'Mere Baba Ji devahu Darshan' [My Baba Ji, give me your Darshan] After this Baba Ji would do Ardaasa himself, the description of which appears on page 26.

From the beginning of Deman to the ending of it, two Singhs of good conduct and behaviour stood, turnwise, under the Stairs of Sachkhand, on both sides with two naked swords in their hands. Inside the Sachkhand only. The Singhs can enter, wearing only their under-wear (without Pyjamas) (41) The Ardaasa of Pooran-Mashi has always been done by Baba Ji himself (except on one occasion when Baba Ji got it done by Kavi Ji, due to being indisposed)

At the end of Ardaasa Baba Ji would say humbly :-

'Sache Patshah! from out of your benedictions has come this decorated Deg of Karah Parshad May you savour this as also other things coming to your Dargah, such as flowers, Batashas (Sugar-Candy) be accepted. At present whosoever has come to your abode, may go back satisfied. May you relieve all from distress. May let our verdascent boats go across smoothly.

Immediately after ending the Ardaasa Guruji would go inside after greeting the Sangat

'Coming' 'Coming' 'Kartar' Kartar' singing this
 When will the brother of Sister Nanki come
 God knows which country you are roaming around.
 From far, what way she think of to bring you back.
 The Sister restlessly yarn as for a glimpse,
 Without a glimpse of brother, Solace she does not find
 Sister got up in the morning and took the bath
 And is churning the curd.
 On seeing the butter on top, She remembers in her heart,
 If only my brother could eat it, and wishes it to happen.
 Let us go Mardana, Sister remembers'
 And the distance Seems to have vanished in a moment
 Reaches the door and calls 'Kartar, Kartar,'
 The Sister comes running on hearing the call.
 Bows the head touches feet, he bowed
 In return up to the hand, that moral being

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with folded hands. and the Raagi Jatha would recite the Shabad of Bhog, the excerpts of which have already appeared on page 30 at the footnote.

At the end of this chain of Shabads, curtain would be drawn on one side and the Kirtan would be started again which would contain the Subject of Guru Nanak's birth, Manglacharan. and Shabads of Praise and entreaty (earnest request), the excerpts of which have been given on page 25. In between would be incorporated the Gurbani, vaaran of Bh. Gurdas, ghazals of Bhai. Nand Lal Ji with Parmans (metric form) After this the chief Paathi would take Hukamnama(order) and Baba Ji would start preaching on the context out of this only, which was called 'Doing Bani', by the companions.

For about one hour, he would preach which the audience would listen with rapt attention. In the end Baba Ji would demand from the Sangat that which has been described at page 13-14 and then he would ask the 'Dargahi - Parshad' to be distributed.

The Counting of the recitations, on the spot and in a Jiffly, was a difficult and extraordinary job. which Bh. Bhajan Singh Arhti of Jagraon would do with amazing swiftness,

In the beginning the number of these Paaths (recitations) was not more than 500 on a Full-Moon day. Those who did it every month, their 'Pacca Paaths' were written in a note book and the scattered Paaths would get Counted in the Dewan. This Counting, later, started crossing even 1000 mark. (Now it has gone up to one lakh). When the 'Paath Taking ' would be nearing end, the order for distribution of Deg i.e. Karah Parshad would be given. Only intelligent and neat gentlemen would be at this service (As Sangat increased, one Jatha of this type too was formed) for whom it was compulsory to tie a scarf on their months, So that no disrespect is shown to the Parshad. (This Maryada will be described in detail later on) Keeping convenience in view, Parshad would be put into buckets.

How much and how the Deg happened to start coming about this Bhai Jaimal Singh Ji of Kaleran told like this :- When the Deg started coming in the beginning, a line was drawn

'You are older, my sister' speaks thus
The equiliser of birth and death,
Sister Nanaki sees the brother and behaves like mad and ran,
Brought the two nephews before him and said,
'See them and give them your love,
See your poor sister standing before
You can't even be considerate to your offspring.
How can you go without handing them to some one's care,
See their condition.'
On hearing this, Thus spoke the saint of saints
'God will rear all, when all the Sons of God are in trouble,
What can I do for two?

Note:-It could not be known who is the poet of this Sadd and the following poem. This poem was also read along with the Sadd.

'Tusi javhu saiyo nee, veer nu liyavah mor ke'as a base for:-
Born through my mother, my brother,

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on the wall at the time of taking it over for remembrance sake. To start with, on the full-moon day ten to fifteen Degr were being received then the number rose to twenty eight, then to forty and then the number increased to hundreds to innumerate, first it used to be put in the vessel of 25 maunds capacity, then the tubs came to be used for this purpose and very generous helpings of Parshad started to be distributed. Even then many containers of Parshad would remain unexpended, which would then get distributed in the morning next day.

In the beginning, the name of person who brought the Deg would get conveyed to Baba Ji and his acceptance would be sought for this but when the number of such persons rose very high, some slackness in this regard was there nor such person's name who would bring the Deg, was called out in the Sangat as is prevalent in Gurdwaras.

The Deg prepared in pure Ghee and generous helpings (to one's fill, rather) used to attract even young boys on the congregation of the Full-Moon. Generally, the boys did not evince much interest in Katha-Kirtan etc. They, of course, would come to the Dewan when it would be about to end, but after their arrival, they would first indulge themselves in playing cowries. The kind hearted Baba Ji would say specially about them 'Bhai, those who are playing cowries they also came here afteralls. Give them Parshad too.

Then after calling them near him, he himself would give them plenty of Parshad. In this way the boys would come back home, happily and gradually they would be inclined towards this side.

But with the increase of Sangat some such persons too had started coming who were called 'shoe thieves' as is evident from this incident which an old time companion once told :-

When the Sangat of Full-Moon-Dewan was dispersing two friends started talking like this :-

So, much loved by all, has gone away today.!
 He has left me crying, and
 After piercing an arrow in my heart!
 Oh my friends, go running and
 Bring back my brother.
 'Who will make the small children play, my brother?
 How shall we allude them, in what shall we give Solace?
 Why did you leave them, O my handsome brother after detaching yourself
 I sacrifice, I sacrifice for your Sake
 You can worship sitting at home,
 why should you venture going out.
 How shall I live, my brother is separated from me
 Without you my brother, your Sister feels desperate
 She will lose her life, crying like this.
 Don't go my brother, I urge, with folded hands-----

39. See pages 62-63 of this volume

40. For example 'Took Bandhan, jasu ke hoa

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One (to the other :- why don't you walk forward?

Second :- I am bare-footed, so I have difficulty in walking.

First :- Where are your shoes?

Second :- I have given the measurement of shoes to the Saints. I could get no chance this time. On the next full-moon I am going to take it from here itself.

Baba Ji was listening to this talk. The very next day he ordered, 'Bhai, do some arrangement for your shoes and make tickets'.

One person said, If we stop giving large helpings of Parshad, no shoe thieves will come here.

Baba Ji :- We have orders only of attaching one to Dargah, not of detaching. We are not going to stop Parshad.

At this, tickets were made for the pairs of shoes as well as for cycles.

Out of all the full-moon celebrates Kartic-Full-Moon used to be celebrated in the most enthusiastic way and attending of it was considered to be very important, Illumination would also be done on this way.

The attendance at the full-moon celebration of Holi (March) was also considered to be very important. On this occasion, the Raag of 'Holi Keeni Sant Sav' (Basant M : 5-1180) and out of this Raag, other suitable Shabads used to be sung.

Sang!! Jo rate rang ek Kai Nanak goorhas rang'
(Salok M:4-Bawan Akhri-52)

41. The maryada of Hazoor Sahib is also the same.

42. Readers are aware of the vaaran of Bh. Gurdyaji. The Translations of some of the compositions of Bh. Nandlal Ji are as under:-

That my Lord is the splendour of God,
Came to be known as Guru Nanak
Both the worlds became replete with his
Radiance as soon as he came to this earth,
With Guru Nanak's arrival, the luster of flame
Increased and we were awakened.
There remained no discrimination between
'Nirgun' and 'Sargun'
The world is good as it is,
God himself eulogised and came in the form of Nanak
A desire cropped up in the Akal Purakh's (God's) mind,
That he craved for this Darshan,

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About the significance of attendance at the Full-Moon-Dewan, Baba Ji used to say, 'Pooranmashi is like a mandi (market) for the devotees, this is the mandi for Gurmukhs. In other mandis someone sell something and the other person buys something. Some people trade for oxen, some for buffaloes, but all of you must come here and sell your voices and buy virtues (43). Then he would say this too : Bhai if the plants get continuous pouring on Pooranmashi, they don't dry up.

Understanding the importance of Pooranmashi, some companions never missed it, despite difficulties as S. Sampooran Singh Ji and Sant Meehan Singh Ji etc. There used to be double attraction for reaching and walking others reach on Pooranmashi. When Baba Ji would ask for attendance on this occasion, a Jatha of such devotees also was made which would reach that place riding on bicycles, where Baba Ji used to be present on Pooranmashi day. It was not an easy job to reach in this manner from Moga to Jhang Maghiana, Dehradoon, Salogra Kufri (Simla Hills), Readers can well assess how much devotion and zeal is required for such a venture.

On the other side Baba Ji, through his graciousness would make such or create such arrangements that no dearth was ever felt by the devotees who came there (44) How a poor Sikh managed to reach on Pooranmashi, regarding which a Saakhi has been given in Vol. II

AMRIT PRACHAR (PROPAGATION OF AMRIT TAKING)

Sometime, on the next day of full moon, Amrit Prachar was also done, the information of which used to be given in the next morning's Dewan because Baba Ji had always insisted upon Sikhs to savour Amrit from the very beginning. According to the words uttered through that revered mouth, Amrit Savouring is belonging to master (Guru) It is like putting his collar-band in the neck, it is like coming beneath the flag of Dashmesh. It is like offering one's hand to Kalgiwala (Guru Gobind Singh) (45) just as Panj Piaras had done at the site of Sh. Keshgarh A Sikh gets the right of seeking security from the Guru only when he offers

Your rank is the highest, that you have
Come as Jagat Guru here
Immovable picture, you are the friend of the poor.
Came to be called as Garib Nawaz.
(compassionate towards poor)
In the form of Guru Nanak,
Narain (God) has come after changing the garb.
In whose proximity Maya dare not come.
The Shadow of Nirankar
Truly found.
Guru Nanak is 'Adi Niranjan' (Immortal)
Who has arrived on this earth in this form.
This world has heard about Him.
Yonder world has heard about Him.
Everybody has his Darshan.
To make the Sangat go across this world.

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himself to the Guru, obeys Guru's orders, surrender to his will.

Sometimes Baba Ji would preach in this way too : As a prostitute begets a son, what will be its father's name? So to say the segment of his father's name is cut off. 'Jiun Verwa Poot Jamtu Hai, Tisu Naam Paryo Hai Dharkat * (When a prostitute gives birth to a Son everybody calls him by curses and bad names) He has his father's segment cut off, meaning thereby that he has no father, what shall we say? Whose son is he?

Gurmukhs ! That person who has handed himself to Guru or Pir, his compartment of father does exist and if he has not given himself to the Guru/Pir, howsoever he poses to be good, he cannot be declared 'passed' as yet. A 'phase' is non-existent and severed Gurmukh! Gurmukh! let us give ourselves to the Guru/Pir (46). Let us become Sikhs in real sense.

In 1939, at the time of second world war people were very panicky of getting attacked. Once some fellows got very nervous and prayed 'Sache Patshah! what will happen now?' Then Baba Ji said only this much, 'savour Amrit, wear the collar band of Guru Nanak around your neck. When there is epidemic, you know, no one Kills a collared dog.

So whenever a baby boy or girl is born, the child and the mother must be given Amrit after the Paath of five Pauris of Japuji Sahib. One should not think in such terms that the child has no sense of this thing as yet. Yes, when the child becomes a little independent once again he should be made to savour Amrit. Up to the age of sixty, when ever a Singh gets an opportunity, he should go to Hazoor Sahib and have Amrit there too. The important thing worth remembering is that a person's name is entered in the list of sikhs' only when he has had Amrit.

Although Baba Ji used to say this also, 'I have not made anybody have Amrit nor am I authorised to do so.

Guru Nanak Sahib propagated Panth.

Vaaheguru's incarnation Guru Nanak Sahib has appeared on this earth.

(Giani Gian Singh Ji)

Note:- Some more thoughts related to Guru Nanak Dev Ji will appear in the third Glossary, In praise of Guru Nanak dev Ji Some Shabads on some other basis too were read. As :-

'Dhan Guru Nanak, Dhan Guru Nanak, Dhan

Guru Nanak Dev.' [Praise be to you, Guru Nanak]. Thus taking the base of 'Guru Nanak di Vadiyaae' [Praise be to Guru Nanak] The shabad starting with 'Kari Ishnaan Siwru prabhu apna' (So rath M:5-611) [After taking bath, remember your God] was got read whose last lines are:-

'Pragat bhayee Sagle jag andar.

Nanak Ki Vadiyaae!

Aa mil, aa mil, Baba Nanak aa mil ji!

Aa mil Satgur Nanak Ji, dil tainu chahunda!

Akhiyan payee tarsdeean, nahin hor bhanvda.

'Koi aan milawe mera preetam piara.'

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But regarding 'Amrit-Savouring' he would give some or the other suggestion. Such as 'Go to such and such place and have Amrit or he would call a good Granthi at the THAATH, and get this arranged through him as was done in the beginning at Bishan Nath near Choorian or he would get it done himself as was done in Jhordhin.

But when the Sangat began to increase 'Amrit taking' would be arranged on the next day after the congregation of Full-Moon. From among the fellow companions only, some family man would be chosen who would be deputed as Panj Piaras. Bahangams were not deputed for this service. The Panj Piaras used to be Bhai Sahiban Rattan Singh, Maha Singh, Nehar Singh, Sant Singh, Kartar Singh and sometimes Bhai Natha Singh and Baba Darauli Ji would sit at the service of Sri Guru Granth Sahib.

As has been told earlier, Baba Ji would stress upon this point that 'Amrit' should be taken at an early age. If, at all, Baba Ji ordered so, specially to a person, he did not like slackness or delay in the matter. And if that person would comply with the order and have Amrit without delay, Baba Ji would shower his wishes and blessings on him as has been expressed in many incidents (personal anecdote, S. Baba Singh. Bh Mewa Singh Raagi, Bh., Phman Singh/ Second Series)

According to S. Sampooran Singh Ji 'Once Baba Ji ordered to have Amrit at the old THAATH of Kaleran. Despite the fact, that I wanted to avail leave that day, we all went and had Amrit as per orders, finding some thirty or thirty five persons over there already sitting. When Baba Ji came to know of this he was very happy and said, you have done very nice, that you obeyed my order and had Amrit at once' and then said, 'When the order is such, you should never delay. There is great power in obeying the orders.

Then he related a Saakhi of Sri Guru Gobind Singh Ji Maharaj's times as to how some Ranghads (those Rajputs who adopted Islam) were somewhat reluctant to have Amrit despite orders and pleaded, 'We are your Sikhs, anyway', at which Guru Sahib said, 'O.K. The time will come when you will request to have Amrit and you will have to take it from the hands

(Soohi Asht padiya M:4)

[The praise of Guru Nanak is expressed in the entire world,
Come and meet me Baba Nanak,
My heart longs for you.
Come Satguru Nanak Ji,
My eyes year for you and nothing else interests me.
Some body help me meet my beloved).

(Give me your Darshan Guru Nanak, my mind craves for you) as a base for 'Mera Man loche, Gur Darshan Taain'[My mind craves for Guru's Darshan) of Majh M:5 used to be read, But reading of the whole shabad was not necessary, On this context, suitable references would be put forth. Viz. 'Guru Nanak Ke gole Satguru raakho Ji' [Guru Nanak, keep us in your home as your servants] as a base for the Shabad 'Tum daate pratipalak naik khasam hamare.' [You are the benefactor, Our sustainer, hero and our master] were asked to be read which the Sangat would read in pairs. (i.e. two persons simultaneously)

Corrigenda and additions:-The following verses should also be read before the first stanza of the footnote on pg. 120:-

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of sweepers.' So, it happened exactly that way.

Baba Ji also wanted that the Amrit should be taken by the whole family. It should not happen that the wife takes the Amrit and the husband is deprived of it, or the children are left out for the reason that they might not be able to observe Rahit. (Rules of Sikhism) or that they might not be able to do Paath etc. How much he liked the immediate compliance of order regarding Amrit-Taking, is very much evident from the incident told by S. Santa Singh and it is quite sermonising too in nature, 'In the year 1935 when Akhand Paath was going on at Bhidkti (Jhang Maghiana), my relative S. Achhara Singh was participating in the Paaths inside. When the Parshad of Panj Piaras was being given, he refused to have it. At this Baba Ji asked him, 'What is the matter Bhai, why did not you take the Parshad?'

'Ji, I have not yet savoured Amrit.' Baba Ji at once made him get out of the Sangat. His face grew pale and he came to me. On my asking he told me how Baba Ji had got annoyed with him. In the meanwhile Bh. Rattan Singh came and brought the message of Baba Ji regarding savouring of Amrit. S. Achhara Singh, though, was prepared to have Amrit, but Baba Ji said, 'whosoever has to take Amrit will do so along with their families'. Obeying his orders when we replied in the affirmative he ordered, 'Proceed immediately to your homes, bring your families but return by tomorrow positively' (Readers may imagine, how many hundreds of miles of journey we had to undertake) we boarded the buses to Lyallpur, Lahore and then via Amritsar to Batala the same night. we hired full lorry from there and after taking our families (total twenty persons in all) both of us reached back Bhirki the next day. When we sent a message inside, Baba Ji got very pleased and said, 'This is called obeying-orders'.

On the same day, the Amrit was given to all (after taking all the persons to Bagan) in the outer Gurdwara. Sangat was very excited. It was winter season. The underwear were being washed the whole night, pitchers of water were getting heated throughout the night and those intending to have Amrit went on bathing with their long hair all night. More than two hundred devout persons savoured Amrit the next day.

'Tere Jiha hor ----- Khula pyar lutand

No one else is like you, who came to this earth A vivid picture of truth and religious, you came to be known as Guru Nanak. You are in charge of one's beginning and ending. This is all your magic. You, the knower of the concealed as well as the revealed. The Omniscient on this earth Instructor of Nature, you teach to serve open the treasury of devotion. Thus, profuse distribution of Love you make.

43. Bh. Gurdas Ji (Vaar 13) while describing the Satguru

Poora: 'Augan Lai ----- Khep hamanri' (Kedara Kabirji -112)

[Some people have traded for copper and Brass and some people have traded for cloves and Supari, some have traded for the name of Gobind, Such is our stock. But this trade is done by some rare people (Sukhmani)]

44. Autobiography of S. Sampooran Singh Ji, Bh. Ganga Singh Ji etc.

45. 'Pehlan maran kabool ----- hamare paas' (Vaar maru M:5-1102

[First you accept death, leaving the hope of life, when you become as humble and trivial as dust, then you come unto me.]

'Jan Tau Prem ----- Kaani na Keeje' (Salok M:-1-1412)

[If you like to play the game of love, come to my abode only after committing to sacrifice

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When the Amrit-Prachar was done in Dehradun, Captain Nirander Singh and S. Sampooran Singh tied straight turbans and wore Kurtas. (shirts) like kaftans they had kept their beards loose. Seeing this Baba Ji was very happy and said, 'See, Bhai! How handsome these two 'Mahants' look!'

Then he asked as to how many had Amrit.

S. Sampooran Singh :- 'Ji, twelve minor and 72 adults.

Baba Ji :- 'Bhai, why dont you say it straight. Twelve and seventy two make eighty four in all. These eighty four have got riddance from their eighty four births! If there are no minors, where from the adults will come. After this he showered them with many pleasantiess. In the similar way in 1942 at Jhord in (as per Baba Ji orders) Bhai Sucha Singh made 500 persons savour Amrit.

Baba Ji would rarely motivate Sahajdharis keep long hair or to savour Amrit. Quite a large number of them, before the Akali wave, would themselves be ready for it and Baba Ji would be very pleased to see them attired as Sikhs. The writer has got the reference of only two fellow companions up till now, who were asked clearly to have Amrit. One was 'Pt. Balak Ram' who after adopting Sikhism became 'Balak Singh'. And the second was (as S. Kirpal Singh of Jagraon told) 'All our relatives were sikhs but my father had faith in Sanatam Dharam and was clean shaven. He was a devotee of Vishnu, Baba Ji asked him to grow Kesh (long hair) and become a Sikh. But my father replied, 'what is the difference between Vishnu and Guru Nanak Sahib?' Then Baba Ji said, 'Though there is no difference. But if for nothing else, at least grow the Kesh for the happiness of all other relatives,' Acting upon these words my father started growing Kesh and beard'.

Baba Ji not only emphasised on having Amrit but also on keeping in possession of five 'Kakas' (five ks i.e. Kuchh, Karha, Kangha, Kesh, Kirpan viz. underwear an Orion bangle, comb, hair and sword.) as very essential.

As has been related earlier, because of hard meditation Baba Ji's hair had become so sparse that a comb would not fix or stay in them. Jura (hair tied at the top into a knot) was out of question (Dastaar i.e. a scarf also could be tied in a special manner only). So he kept the comb tied with the small Dastar. Raagi Singhs and Behangams would wear a nine inches

your head, If you tread on this path, you should sacrifice your life rather than showing your back.]

'Gursikhi barreek hai ----- Valhun nikki' (Bh. Gurdas Vaar)

Gursikhi is very deep and minute. It is not comfortable. It is sharp as the edge of a Khanda i.e. extremely difficult and is very minute as a hair.

1 Devangdhari M:4-528, Dhrakti means 'cursed'

46 In Baba Ji's opinion, 'having a Guru or giving oneself to Guru and pir' means that it is not enough for a Sikh just to call Guru Granth Sahib as the Guru but to consider Sri Guru Granth Sahib as the Guru in real sense. It connotes surrendering of self to the Guru. (Autobiography of S. Gurdit Singh Malhan). And (if one is having Kesh i.e. longhair) implies that one has to Savour the Amrit of Khanda (double edged sword). For others it implies that they have to surrender completely to their deities. Sikhs following rigid rules of Sikhism.

long sword but, generally, Baba Ji would adorn himself with a small Kirpaan (sword) which he kept along with the comb or in the comb. Some people had even doubts about it because of these things being invisible. Once Akali Harnam Singh of Rodewala had doubt whether Baba Ji, himself follows the rules completely or not. At this Baba Ji said, 'You are a devout Akali'. Whereas I have kept just a poor-little-Kirpaan in my comb. For that reason you can call me 'lax' also. Hearing this Bh. Harnam Singh fell at Baba Ji's feet and said, 'Ji, I had some doubts which you have removed yourself.'

At this Baba Ji said, 'Bhai, when we are the Sikhs of guru Gobind Singh Maharaj, why should not we keep Kirpaan.'

Kirpaan is a weapon of self-defence only. On showing the greatness of sword by Baba Ji, a strange incident has been given at another place (48) Baba Ji used to wear a five yard underwear, like that of Hazoor Sahib, well below his knees. Against his wearing such an underwear when a Niramada gentlemen gave a Suggestion and the strick reply given to him by Baba Ji's has been described at another place earlier. (49)

Similarly once Baba Ji went to sixth-patshahi's Gurdwara near Naraksar.

Here Baba Ji made such an incident happen whose main purpose was that the Historical monuments should be properly maintained but at the same time it was made very clear to the fellow companions and servants how much care was needed, while changing underwear after the bath by an Amritdhari Sikh (the details of which have been given some where else.)

Yes, for a Sikh it is not enough that he keeps five Kakar (50) 'with his body'. A Sikh life style also has to be adopted. In connection with this a Singh told that in 1941 when Baba Ji was staying in Delhi, across the river Jamna, eight of us went to see him. On the way we had discussion throughout, on what actually Sikhism was real Sikhism come only with the savouring of Amrit?

When we reached the Dewan the all knowing Baba Ji, preaching on this very topic, said, 'suppose there is an iron-sword, when it comes in contact with Paaras it becomes gold, but what about the edge of it? It still exists. In the same way when you take Amrit, you become a Sikh of course, but if you don't adopt the life style of that of Sikhism, you are not going to get its full benefit.

At another occasion Baba Ji said 'If a Sikh picks up a purse of gold coins lying on the way, thinking that he would utilise this wealth for the welfare of others, you tell me, is he

Footnotes :-

48. Autobiography of S. Gajjan Singh Taluja Page 83, Once while preaching. That the Kirpan must be kept by a Sikh suddenly concentration Shifted towards some impending happening. And then (in a low pitch) he said 'Kirpaans will remain where they, are when the time to use them arrives'

49. Vol. I. page 33

50. The most important thing in favour of Sikh 'Kakars' is that 'Keeping these' means obeying special order of Guru Sahib and these have become a special Part of Sikh's dress-code conduct, along with Rahat (Principles of sikhism.) is very essential. But conduct is made gradually and these 'Kakars' are helpful in making conduct.

worthy of being called a Sikh? (even if he is wearing a 'Kara' i.e. an iron bangle?)

If a Singh comes across an unidentified woman at a deserted place, the best course for him would be to make her reach home safely. But if that Sikh happens to be ready for the fulfillment of that woman's sexual desires, then tell me, is he worthy of being called a Sikh? (Even if he is wearing a 'Kacha')

When Baba Ji would relate this historical Saakhi of Bh. Joga Singh he used to show the purpose of Sikhism 'Kakars' through a poem (51) many times and that too in such a fascinating manner that the audience would simply be spell-bound.

NITNAME (EVERY-DAY PRAYER)

Apart from Rahat (Sikhism Rules) Baba Ji used to lay special emphasis on the Nitnem (Daily/Personal prayer-programme). Many times he would make spectators and companions stand in a circle and then ask them their daily-routine one by one. He would emphasise on the following daily-routine regularly saying 'Strengthen your daily-routine.'

In connection with this he would give the example of the snake and the mangoose. That when mangoose is bitten by the snake, the mangoose sniffs a wild-shrub. In this way the poison of the snake is neutralised. But where this particular shrub is not available, he savours it there 'with his quality'. In the same way the poison of lust and anger infests the mind of man which gets neutralised through daily-prayer.

For an Amritdhari (one who has taken Amrit) Sikh the Paath of five Banis (52) is very essential. But if one is not an Amritdhari or if one is unable to perform so much of Paath, one may adopt a brief daily-prayer routine. viz. Japuji Sahib and Shabads of Hazaara. It should be done everyday at the same time, before having eaten anything. But more important is to do it daily, without fail, at any time of the day. It should not be missed. If it is missed, it is no more a daily-prayer.

That Amritdhari Sikh who is not literate and the one who has not learnt these Banis by heart, for him the first Pauri or the counting of rosaries of 'Waheguru' are considered to be enough.

51 What to say of your innocent face, your mind what to say of your hair, your attire is that of saints but your mind is full of cunningness, what does your comb has to say, that you keep wicked people's company, on one side you wear a kara and on the other you grab other's possessions. You are wearing a Kachha, but you have clandestine relations with women. what does your sword has to say, that nothing will go with you after death, except your good deeds. Go Sikh! Take your bath, and do Paath of Japuji, Your satguru is always watching you, because he is every where, You cry hard, Joga Singh, when you are in trouble, saying 'O Satguru Save me.'

Note :- The composer of these lines is not known.

52 Jap; Jaap, Savaiyya, Chanpayuee, and Anand Sahib; only these Bani's are read at the time of preparing Amrit-Bata (Amrit Vessel), Rahiras and Kirtan Sohila don't come under this category.

Regarding 'Nitnem' (Daily-Prayer), Baba Ji could say very harsh words to one and not say a single word to the other, once when he enquired about the 'Nitnem' of a person and when he replied that he had never followed any 'Nitnem', Baba Ji said to him, 'Then brother, why have you come here? Your way is a different one.'

That man :- Ji, then where should I go?

Baba Ji :- One who does not follow any 'Nitnem' does not read Bani, nor has taken Amrit, there are three-four different ways to go for such a person.

Man :- What are they?

Baba Ji :- The way to butcher's shop, liquor shop, gamble site etc.

he came to his senses after hearing these harsh words and he amended his way thence onward. (53)

Once, as per his principles, Baba Ji started asking some companions, standing nearby, about their 'Nitnem' some of them told something and still some others told something else. When the Hawaldar Variam Singh's turn came he said 'Maharaj' After taking bath early in the morning I sit down for prayer, after duly wrapping a sheet around me, and say 'Sache Patshah, I am an ignorant man and know nothing. I am sitting here before you, I bow to your will.'

Baba Ji :- (Laughing) Bhai, his feelings are the best of all. After all 'worship' is just another name of fear.

The greatness of the Paath of Sukhmani Sahib in Baba Ji's views and the place which he provided it in his Maryada and Ran Reeti, some of its details have been given on page 38.

To show the importance of Sukhmani Sahib, one Saakhi which Baba Ji used to tell and the talk about it which Baba Ji had with his companions from time to time have been included in the portion of 'Saakhis and speeches'

It has also been told that while staying at 'Anantas well' one sewak (attendant) had to read about five Paths of Sukhmani Sahib in a standing position, only then he was considered to be having a right to eat parshada (food). Only S. Ratan Singh could tell about it as to how hard this job was even for a young man.

The Akhand paath of Sukhmani Sahib was started when in Bagan, Baba Ji came to know the formula of finishing Kalyug from Kalyug itself (Vol IV pg. 57). Since that very time

Footnote 53 :- 'In painde Looti Panihari So painda Santan Doagahi [The way of Looti Panihari is the way to the abode of Saints] Bh. S. Kahu Singh Ji Nabha's view about it given in Gurmat Martand are also worth reading.'

the continuous Paath of it become an integral part of Ran-Reeti of the THAATH. Whenever Baba Ji arrived, this Paath would be started there. Some companions turned out to be such, that would keep doing the Paath of Sukhmani Sahib for the whole day, on their own.

It is not necessary to describe here the comprehensive, sweet and great teachings of Sukhmani Sahib on various Phases of life because those readers who read this Bani intelligently are well aware that it contains the essence of complete Sikh religion.

RESPECT OF SRI GURU GRANTH SAHIB*

Though every Sikh does it but that respect which was given to it in Baba Ji's THAATH, has no parallel anywhere. Regarding this some opinions have been given in the beginning of this volume. How Baba Ji set the trend of the necessity of Guru Sahib's Darshan and respect, has been shown in an incident given below :-

During the winter of 1938 when Baba Ji reached Began, it took about two days in making the new THAATH for which he said, 'Two days have passed and we have not had the Darshan of Staguru, we have not come here just to eat Parshad (food). We are not going to stay here anymore.

The Sangat said humbly, 'The Thaath would be ready today itself.

'If it is not ready today, tomorrow we will depart definitely, Baba Ji said, scolding them.

That very moment, at the beat of the drum it was announced in the city that all the turban wearers should go to the THAATH and participate in Sewa (service). We took along about ten lanterns also.

Sewa continued throughout the night. Temporary rooms were constructed, roofs were put, walls were white washed curtains were fitted, and the Thaath was made absolutely ready.

In the morning B. Sakha Singh (Migtan) brought the Beed (Volume) of Staguru (Sri Guru Granth Sahib) from the city when the Bhog of Asa-di-Var was being performed, Baba Ji came out on request. Just after coming, he bowed his head and said, 'Sache Patshah! you are supreme.' I bow on the way you treaded upon. I apologise for the trouble you might have undergone on the way

Then Baba Ji started pressing the 'body' of Guru Sahib and then the Peerha Sahib (The stand). Then he ordered the sewadar to prepare Karah Parashad. 'Satguru has come'. Then he started reading Shabad himself 'come Baba Ji Welcome. We are blessed, we are fortunate that you have arrived,'

Footnote * :- Bh. S. Kahn Singh Ji Nabhas's views about it given in Gurmat Marland are also worth reading.

Taking of his long Dastaar from his head (keeping intact the short one), first he wiped the feet of Bh. Sukha Singh and then spreading the Dastaar length wise he said to Bhai Sukha Singh to walk on it with the Beed (Sh. Guru Granth Sahib) on his head as it is.

While he himself held the Peerha Sahib and walked reciting Shabads. Saying 'We are obliged that you have come and gave us your Darshan'.

Where that Dastaar ended, another (it was fetched from somewhere) was spread further.

In this way Swarna Sahib (Palanquin of Sri Guru Granth Sahib) was taken inside which was about 200 steps away. Then after doing Benti (Request) and Ardaasa and offering of Bhog, sought Hakumnama which came out to be a happy one.

So much reverence and respect Baba used to give to Guru Sahib and in this way he set the trend for the Sangat to give due respect to Sri Guru Granth Sahib.

Baba Ji used to give such a high place to the picture of Sri Guru Nank Dev Ji in this Thaath that it will be most appropriate here to refer to some more incidents relating to it in this volume, although some light has been thrown on some phases of this topic in other volumes (54) which, the readers may kindly take the trouble to read carefully.

It seems, since about the year 1924, Baba Ji expressed his interest in the picture, when a prominent Bhai Kala Singh father of Bhagat Singh brought a picture of guru Sahib, made on cloth by him from Jagraon and on seeing which (as per S. Rattan Singh) Baba Ji was very pleased.

Baba Ji knew that there was a picture of Guru Granth Sahib at S. Rattan Singh's house. (55)

Baba Ji said that Bhai Kala Singh be taken along and that picture be shown to him. After seeing the picture, Bhai Kala Singh took it to his home for about two weeks. His promising son Bhagat Singh was also with him. Father, though, could not do anything but the son took some time out of his business schedule (56) and made a beautiful picture according to his own conception and took it to Baba Ji.

Footnotes :-

54. Under the heading 'concentration of senses' on pages 45,46 in Vol.III.

Under the same heading. On pages 16 to 25 in

Incidents referred on the same pages

55. This was an hand-made oil painting of an artist of Lahore which (S.S.) joginder Singh (of Gholib) had brought and had gifted to his friend.

56. 58 year old artist (B.S. Saggu, artist. Jagraon) on being asked, told about his past to the author, "My father and grandfather both worked as a wood-carver After studying up to 5th-6th 8th, I first worked as a carpenter and then I took to wood-carving which I learnt from my father. Thereafter I worked with those chinese who had immigrated for the wood-carving of the viceroy's palace. After working with them for five years, I worked in a Persian

Continue on Next Page

Baba Ji obliged this young man and infused some more suggestions and asked him to endeavor more in the direction (As per his own version) He was asked to make the eyes in the picture in such a way that they show awakening and depth, rather than showing these as half-closed as if in a state of sleepiness, beard should be shown straight right foot to be so placed so that the sign of lotus (57) was visible clearly, shining clothes were not to be shown as the rags of pauper or patched ones, rather the chola (long Kurta) was to be in golden colour. When he expressed his inability to do so, Baba Ji said, "Go on staring at the picture, or just have a look at your right and Guru Granth will favour and oblige you.

(When this incident was revealed). At the site of Jhoradhan the artist referred the reactions of people to Baba Ji that 'People say like this,' at which as per his own statement, Baba Ji scolded him so badly that he could not bear it and collapsed. Further, S. Bhagat Singh told that natural scenery in the picture was according to my own imagination. I gave the shape of a garland. The coloured face also I made according to my conception. The creation of dress is as per Baba Ji's instructions. The fruit kept in front of Guru Sahib depicts Maya (Illusion) and is not to be cared of.

I have actually tried to create a scheme of Sach-Khand and have kept Chowki (small stool) and matters in the middle,' Baba Ji did not object to it.

Out of these, the first one, a coloured picture, which as accepted by Baba Ji (which is there in the Thaath), was prepared through a colored block of the techni-colour photo of this picture. This is represented here for readers' viewing.

After this many human-size paintings, either on canvas or on some other material, were got made through this artist, the choicest from amongst them adorn the 'Sach-Khand' and other special areas. If, from artist's point of view, there is a mistake or deficiency, the patrons need not view these as such, nor they need to criticise these, there is one being only after all which is manifested through these pictures.

(About the eyes it is proper to tell here that even with open eyes one can go into a trance (Mahayogi pg. 182) About keeping the feet like this as has been shown in the painting) many people might consider them as unnatural but the devotees can show the feet in this position.

Company at Porbander, while working over there, I also worked in the palace of Faridkot's Raja Saheb and got expertise in making pictures and Curtains of theatre. This experience had an effect on our view-point of picture - design.' He served Baba Ji also by designing his watch-case, stick and Bairagan etc.

57. Padam' This special symbol of lines is said to be in the feet of Gods, Ordinary eyes cannot perceive that extraordinary radiance in it. but Bhai Gurdash Ji in his 'Referenees to Baddhak' in the 13th Pauri of 10th Vaar writes about Krishan Maharaj 'There is a Padam at his lotus feet and it shines like strs. How a Pandit happened to perceive the lines of Padam in the feet of Guru Amardas Ji, is an historical incident. Seth Birlaji's viewing of this line at Baba Ji's feet is described at another place. Corrigenda and Additions relating to footnotes 37 of page no 116, the famous researcher and learned man Dr. Tarlochan Singh's informative article. which is published under the title 'Kartik or Baisakhi' in Guru Nanak's Bithday, November 1963 of Sikh Review, Calcutta is very useful for the readers knowing English. This articles favours Kartik Pooranmashi. post midnight as the day and . time of birth of Sri Guru Nanak Dev Ji

(The winter has acquired photo copies of two pictures each of Bhagat Kabir and Rishi Vishkarama, which show the pose exactly in this way. These pictures were printed by a Baroda Press in 1917)

On various occasions, while discussing with some apprehensive companions, Baba Ji said that such usage of these pictures is not 'Moorat-Pooja' (Picture-worship). It only reminds us of our beloved (God) and is the chief source which helps us concentrate at the time of practicing.

While apprising S. Avtar Singh Ji of Delhi of Six ways of worshipping Baba Ji said, 'Concentrating on the picture of one's deity, kept at a high place, provides a great medium of concentration. This is not 'worship' but deriving 'concentration power' of the mind from the picture.

Baba Ji used to say that the main difference between 'Guru Sahib' and his picture is that of 'feeling' only.

To make our heart the abode of S. Guru Nanak Dev Ji is our main purpose. There are many means to attain it. Some one may recite His name all the time. If one is literate. One should keep written on a wall 'Guru Nanak'. Another means is that one hangs his beautiful picture on the wall which (picture) should be as beautiful and as impressive as can possibly be. It is evident from the that this impression which is cast on our minds by the third method can not possibly be cast by the first two methods.

According to S. Rattan Singh, Baba Ji said that at the time of fifth Patshahi, a Sikh brought and kept the picture of Guru Nanak Dev Ji with great respect and reverence. One of the Sikhs made a remark which the fifth Patshahi not only disliked but also lambasted that Sikh and uttered this Salok of third Patshahi :-

'Shah Dekhai Bin Preet, Na Upjai!! Andha kya Kara!!' (Var Sri Raag)

which means that it is only after seeing the picture that love venerates and then the meditator, and the object of meditation blend into one single entity, and then finally in the end the 'object' has to appear compulsorily and give Darshan to the meditator. About the meditation Baba Ji used to cite the example of the tortoises who hatch their eggs out of water, in the sand, remotely through concentration power while they themselves stay in water itself.

COVERING THE MOUTH :- As was the Maryada of the Saints of Bhuchewala, even while talking to Baba Ji one had to keep a handkerchief or the fold of a cloth and if not anything else, the edge of one's turban against one's mouth and still keep a proper distance. The main reason for this 'Rin-Reeti' is pure feeling and health and hygiene which all the wise people agree with, because some people's mouths and body emanate every foul smell because of their indifference towards brushing of teeth daily.

This instruction was specially for those who would not keep their beards well groomed i.e. for those who kept their beards unruly or for those who did not keep their bodies neat and clean to right extent. The restriction mainly applied to Sewadars. For this reason only

it is essential to keep the mouth covered while doing Paath of Guru Granth Sahib or while taking Vaak (answer to a question from Guru Granth Sahib) because Guru Granth Sahib embodies in itself Pargat Gurus. Although many a time, instead of covering their mouths with a cloth, the Paathis just tie a Patka (a cloth strip to hold the bread in place) on their mouths for convenience sake, which is not desirable.

There was a Special Instruction for those persons who distributed Langar (food), water or Karah Parshad, that they should distribute these only after covering their mouths with a cloth or a scarf so that while speaking or while sneezing, if there is any secretion no disrespect is shown to the Parshad nor any stray hair from the bread might fall into it.

Doctors understand the importance of this Rin-Reeti tainly well and appreciate it. Readers must have seen that at the time of operation, the surgeon and all his assistants keep their mouths covered with masks though some ignorant people might consider it as unnatural and ugly.

Sometimes some Sewadars, who don't understand the actual meaning of this Maryada of Rin Reeti start using it at such places also where there is absolutely no need of this.

As on the occasion of Pooranmashi the two singhs standing who, in front of Guru Sahib's court holding naked swords, as watchmen, keep a cover on their mouths which is absolutely unnecessary.

Watchmanship :- Like the Thaath of Bhuchewala in Baba Ji's Thaath (whether at Nanaksar or anywhere else where it would be built.), all the time there used to be a Sewadar as watchman. The main reason for this was that every Tom-Dick or Harry might not find entry into the Thaath who would interrupt Simron (remembrance) or Nitnem)Daily-Prayers) Sometimes there would be two watchmen, one for the compound and the second for the interior portion. The real purpose can be somewhat otherwise also. It is also an integral part of the Royalty, as will be told Somewhere else. This Behangami Thaath got a 'Royal' touch because of its 'majestic stars' Afterall wherever there is some 'material' there is a need to guard it as well.

In previous times when Baba Ji did not keep sewaks with hin, it seems, some power in some form used to guard him, as some incidents have been given under this heading in vol. IV (pg. 48-49) But the devotees and special sewaks were not affected by these restrictions of time and watchmanship, especially when Baba Ji would be at the abode of 'kindness' (i.e. when he was in an obliging mood). If nothing else Baba Ji would come out himself to oblige people with his Darshan.

The duty of a watchman was very hard. He had to use harsh words for many people and many would get offended with him, but intelligent and wise fellows would never mind

Corrigenda and Addition :-

Relating to footnote 37 of page No. 116, the famous researcher and learned man Dr. Tarlochan Singh's informative article which is published under the title 'Kartik or Baisakhi' in Guru Nanak's Birthday in November 1963 of Sikh Review, Calcutta is very useful for the readers knowing English. This article favours Kartik Pooranmashi post midnight as the day and time of birth of Sri Guru Nanak Dev Ji.

because they knew that the watchman was just obeying the orders of the authorities.

Two watchmen were specially renowned. One was Bhai Bhog Singh and the other Bhai Ladha Singh. Reference to Bh. Bhog Singh has been made at many places (58).

Bhai Ladha Singh, a resident of Wakhaara and owner of a plot admeasuring seventy 'Ghumao' left his home and family and came to the service of Baba Ji at the age of about 35 years. He was very strict by nature. Some incidents of his times are being reproduced here for the interest of the readers :-

When Baba Ji was staying at Bhirki (Jhang Maghiana) two muslim ladies came for his Darshan. One of them was old and blind, but the other who was young, was probably her grand daughter. Bhai Ladha Singh tried to over power them very much, but Baba Ji was inside and he heard everything. On enquiring the old lady told that she was an old acquaintance of Baba Ji, saying, 'I am Rajjo, Tamma's mother. You used to come to our well.'

'So, what have you to say, Lady?' Baba Ji asked.

'I am in great trouble. you ask me to read Namaz (prayer of Muslims), but I cannot hold my body in place. At least, make my eye-sight better, please.

Baba Ji :- 'Go to such and such doctor. This is the month of Rozas (fasts) Have you observed Roza?'

She replied in the affirmative. 'with what eatable will you break your fast?' Baba Ji asked.

The old lady replied, 'Whatsoever Allah (God gives me)?'

On hearing her reply, Baba Ji sent for some sugar, a piece of jaggery, some Basmati Rice and put all these into her bag and said, 'Take these and break your Roza with these only.'

The old lady was very happy to have received these things and went beck giving blessings.

The watchman Ladha Singh kept just watching on!

When Baba Ji was staying at the Pinjore garden of Maharaja Sahib of Patiala the outer door of it was closed jut a small window was kept open. The Sewadar of Maharaj Sahib asked the Watchman Bh. Ladha Singh to open the door as His Majesty was arriving. It was 8 P.M. in reply Bh. Ladha Singh was least reluctant to say :-

Footnote 58 :- Autopiography S. Sampooran Singh Ji Pg.21. Vol. IV Page 147.

'My majesty is sitting here in front of me. I have the order of Patshah. I am not going to open the door without his orders to this effect.'

Maharaja Sahib alighted from his car and after going inside through the window opened the door, himself, from inside and instead of getting angry, was very pleased and said, 'A watchman ought to be like this.'

But sometimes, the watchman, out of his own foolishness and imprudence would go to out limits and became the subject of Baba Ji's wrath.

Once it had rained heavily. A lot of water and slush had logged near the Thaath. To top it all, it was extremely dark.

Two Sikh women had come along with Sangat. At such a time they did not want to go back. Bhai Ladha Singh was prohibiting them to stay. They pleaded that they could not go anywhere at that old hour, as they were extremely tired because of the journey they had undertake. It was quite natural that they felt offended by the behaviour of the watchman but the watchman was, as if, bent upon misbehaving. There was hot discussion too and exchange of words between the two, but ultimately the watchman succeeded in sending them off. When Baba Ji came to know of all this, he felt very annoyed. He said, 'This fellow has no discerning eye, ever to see the dire need of the moment. He is not worth his job. Make him get out of Thaath immediately.'

Obeying Baba Ji order, Bh. Ladha Singh went to his village and expired after a few days.

In the meantime, a dialogue had been started in the Dewwan in this context. 'See, how foolish of him! The two ladies were alone and it was raining and also it was the night-time. He (watchman) could have a sigh of relief only after sending them across the railway line. He never allowed poor ladies to stay overnight. (Then changing his stand suddenly) But after all he, too, was helpless because of his authorities' orders. The ladies, on their part, should not have minded it so much.'

Baba Ji was just discussing this in the Sangat when Bhai Ladha Singh's son arrived there with his father's 'Paul' (59) (the bones collected after the dead bodies is consigned to flames) He told that his father had expired the previous day. The whole Sangat was simply amazed as to how Baba Ji happened to start the topic exactly at that time when his sewa's 'Phul' were just about to arrive.

SLIPS CASTING :- As has been told earlier Baba Ji used to consider Sri Guru Granth Sahib as 'Pragat Guran Ki Dehi' (All Gurus' embodiment) and himself as the slave of Sri Guru Nanak. Whatever Baba Ji did was done in the capacity of His 'obedient servant', wherever he would go, he existed under His orders, whenever there was an inspiration to 'pack up his Asan' (to migrate from one place) many companions would request Baba Ji to put his feet (i.e. visit) in their respective areas whose request to accept and whose not

Footnote 59 :- The description of this 'Ran-Reeti' will be given later on.

to accept, Baba Ji would always solicit Satguru's orders to decide this. To do so, firstly Karah Parashad or a small quantity of any dish would be cooked and kept before Satguru and then Hukam (order) was sought through draw of slips, the slips would be cast in this way :- For example when shifting was to be done to another place permporarity, the required no of pieces, as per need, were cut from a clean paper and on them was written :-

'Ik Omkar ----- Nanak Hosibhi Sach'

First Pauri up to his further : 'Sache Patshah, your children have a plan to go to ' (The name of place at clash)

'Yes, children! Go.' On the second slip, the samething was written, and as its reply the following would be written : 'No children! Not yet'.

These slips were then rolled lengthwise and while standing behind Guru Granth Sahib, were thrown forward, the slip that would go farther, was considered to be Hukum (Sometimes Baba Ji would do Ardaasa himself and sometimes he would get it done through some chief). But the Hukum was accepted only when it came out to be a happy one.

If the Hukum is ambiguous i.e. having double meaning or if it is not very clear then the slips were cast again after a few days.

If both the slips would fall together at the same distance, it meant that seeking of Hukum sould be abandoned for the time being.

This custom was also called 'sending letters' or 'dropping letters'. (60)

Normally, the fellow companions had instructions that slips should be cast very rarely. But whenever these are cast, and whatever the Hukum, it should be followed accordingly.

According to S. Rattan Singh, a companion searched a bridegroom for his daughter. Though he liked the boy still he 'dropped letters' and the outcome was against his desire. Now he was adamant that he would marry his daughter to this very boy only and to no one else. He went to Baba J at Jhardhin. He told the whole story and also said that he must fix the matrimonial alliance with this boy only Baba Ji said, 'Bhai, as you please'.

Footnote 60 :- It is a tradition of olden times that to do a task, order of the revered deity was sought. On one letter was written the Sanction to do the task while on the other was written the forbidding order. The letters were placed in front of the deity. A child was then asked to pick up one letter. Whatever was written on this very letter, the devotee was Supposed to act according to that only. In Sikhs this custom was prevalent. See author's History. In 1827 Maharaja Ranjit Singh had told Captain Sr. that he gave assistance to Holkar only after getting permission of Guru Sahib through letter. This tradition is prevalent even in other Muslim and christian countries.

So to say, he materialised the wedding of his daughter to this boy as he had desired. Now firstly he got into trouble in the marriage ceremony itself. He was very prosperous. After the marriage, the boy stopped his studies. he was not able to earn at all nor could he irrigate his land and do farming. Expenditures were augmented. With all these tensions and strains the boy got infected with tuberculosis. He brought the boy to his house. In this way he was put to great trouble.

In this connection, it was told that if a Sikh 'sent letters' at all, he must do according to it completely. Alternatively he should simply say Ardaasa, and take the 'Vaak' and see if it is of happiness or not. Before taking 'Vaak'. The Shabad 'Keeta lodiyai Kam Suthari Pah Aakhiye' (Sri Raag M : 91) Should be got read. If the 'Vaak' is not clear, it should again be sought after making a request. One can try three times for taking 'Vaak'. If the 'Vaak' of happiness is not received even after three times, it would be better not to do that work for which that 'Vaak' was sought.

Agya (Permission) :- Just like the Ran-Reeti of Bhuchowala people, Baba Ji also had this principle that at the time of going back home the fellow-companions must not proceed without taking permission in one form or the other, but special companions were not at all allowed to go without permission.

Normal practice was that on the next day after Full-Moon, Baba Ji himself would sit at the Site near the well, eat Parshada with the Sangat make others eat it too, and would said after this: May those be blessed with happiness who intend to go, while those who wish to say are most welcome to do so.' Along with it Bhai Sucha Singh would say, now no one need ask for permission.

Special companions would get permission with great difficulty, S. Sampooran Singh (who was Baba Ji's special companion) told while relating this story :—

'Once I thought that this time I will proceed to home after getting general permission. On this day Baba Ji distributed Parshad with his own hands and gave this to me too. But as I was not feeling hungry at all, I found it very difficult to eat the whole of it, though the Parshad tasted very good. I could eat only half of it and the remaining half I held in my hand with an intention of giving it to a dog, after Baba Ji's getting up from there. It so happened that Baba Ji decided to get everyone's hands washed, So I had no way out but to throw the Parshad towards a dog. Standing close by. Baba Ji could easily see through my trick and asked, 'From where have you learnt this taking out the 'Gau-grass. (First morsel of the food. taken out for cow)?

I : Sache Patshah! was unable to eat the whole.'

Baba Ji, 'No, these are just the gimmicks of the rich people, to give a certain minimum to the digs.'

After this, Bhai Sucha Singh said, 'May those, who are leaving, be blessed with happiness', meaning thereby that permission is granted. So with a view to leave, I had just kept the blanket on my shoulder when Baba Ji. happened to see Maulvi Noor Mohammed

(61) standing nearby and said to him, 'Maulvi Ji, You had to dictate the 'Aayats' (stanzas) of Quran Sharief.' Dictate these to the contractor.'

I posed as if I had not heard anything. So Baba Ji (calling maulvi) said to me, "Maulvi has to dictate Ayats and you will be able to write them properly. Write down and then show these to me."

I said, 'But there is no pen, ink or paper.'

Jagjit Singh was also standing there. Baba Ji ordered him to arrange the writing material and just as he had replied in the affirmative, Baba Ji went inside.

Next day Jagjit Singh brought pen, ink from his village, But ink was blue and along with it was a holder. The whole day I wrote Aayats and in the evening when I took these to Baba Ji, he found fault with it and said, 'Gentleman, this is not the way to write, The proper way is to write the original in big words and the meanings in small words.'

Next day again, holder and black ink was fetched, and in the same way, as told by Baba Ji, I wrote and presented it before Baba Ji in the evening. When I asked for permission to leave, he said, 'No, This is not like this. The original should be in one ink and the meanings in a different ink. So that just on having a single look at it one comes to know of everything clearly.'

Next day, red ink was fetched and in the evening after completing the writing when I took it to Baba Ji, the head of the family of Bhai Roopa happened to come there, at that very moment. Baba Ji started showing him the cottage.

When the last train had already passed, he said to me, 'I suppose, you have to go. By which train?

In this way I was made to stay and was detained for three days. Actually, when Baba Ji did not want somebody to leave, he would evolve some method or the other to make him stay . there.

In 1937, in Salogra, he did not give permission to me and to Bhai Sulakhan Singh, We used to ask for permission daily and he would promise that he would definitely grant the same very soon. But, the reality being that he never gave us any, This evasive attitude of his continued for twenty two days. Finally, he declared, 'O.K. Day after tomorrow you will be granted permission.' Now, when that day arrived, Sulakhan Singh thought that as our clothes had becom very dirty and needed to be washed. So he washed the clothes early in the morning. But when Baba Ji called us inside, Sulakhan Singh having no other clothes to wear, wrapped a Khes (Thick - cloth. Sheet) around him and went inside.

Footnote 61 :- Mavlvi's autobiography may be read in the fifth volmme, second series.

Baba Ji asked, 'What is this?'

Sulakhan Singh (63) — Ji, I have washed my clothes.'

Baba Ji — If you have washed your clothes, how can you leave? If you really had an intention to go, you would not have washed your clothes now,

So, he was not granted permission to go whereas I got it.

After eight days when I came back, Sulakhan Singh was still there. During those days he was sent to Solan every day on one pretext or the other. He would undertake the long journey on foot. Six miles of ongoing journey and six miles of return journey — his whole day was spent in this. This continued for fifteen days and then ultimately he was granted permission

S. Jaswant Singh was a very prominent Sewak of Baba Ji. Baba Ji was never willing to grant him permission. Sardarji told that in 1920 when I went to Deosyal and there when I asked for permission after ten-fifteen days Baba Ji said, "wait a little, S. Kundan Singh of Gajjan Singh has his daughter's marriage. Go there." Gajjan Singh was about ten miles from that place. Mehega Singh who paired with S. Jeevan Singh (Tabla players), was also sent with me. We were provided two horses. Besides, Some things of Guru about ten miles from that place. Mehega Singh who paired with S. Jeevan Singh (Tabla players), was also sent with me. We were provided two horses. Besides, Some things of Guru Sahib were also sent. After all it was the marriage at the big Sardars of Majha and if nothing else the Bridgroom's side was to be served a lavish Mahaparshad (Food). For this many goats were massacred. We stayed there overnight and the next day we came back.

At night, while serving inside, I asked for permission, Baba Ji said, "I will let you know tomorrow morning." So when I again asked in the morning he said, you people are playing double game and treachery. You are coming over here and then after going there back you people take to eating goats and cocks! 64 'Bajjar Paap Na Utre Je Ganga Keejai' [This sin is not washed away even if you bathe in Ganga]. I got very nervous on hearing these harsh words and started crying loudly, saying, 'Forgive me ! Please Forgive me!!' I could utter only this much (all this was being heard by Sardars standing outside) Then Baba Ji said, 'Allright. Get up. It is all right, Mistakes, after all, do get committed.'

After this, for a few days I had no guts to ask for permission

A similar incident was told by Kavi Ji. When he asked for permission to go back to Delhi, Baba Ji said, 'Lahira is to be visited by you to get some enquiry.'

I (Kavi Ji.)—I will go to Delhi via that place.

Footnotes :-

63. He was the permanent sewak of Baba Ji. His first entry into Sangat has been described in Vol.I. page 36. After the partition he expired.

64. About eating of Mahaparshad, Baba Ji's opinion has been given Somewhere else.

Baba Ji — But who will inform me?

I — I will take one person along with me from here only.

Baba Ji — O.K. then take along some wise person.

I — who is the wise person?

Baba Ji — Yourself.

I— If that is so I forego my visit to Delhi.

That is what Baba Ji wanted. So Kavi Ji postponed his departure. Rest the permission should be taken back, so those companions who would get permission, tried to make a hurried departure, It was not the practice to stay any longer after having Parshad. But Baba Ji's intention was of sending a person away; even if there was delay or some laxity in giving or taking Parshad along, Baba Ji would send it even afterwards.

KIRTANIYAS AND AGYA :- Baba Ji was extremely fond of kirtan. So how Kirtainiyas' permission used to get postponed again and again is evident from some biographies which are being given here itself (Instead of Vol.V). Bhai Mehar Singh (65) told 'I was hardly fourteen when along with my elder brother Har Singh we made a programme of some fifteen days and came for Darshan. My brother used. to play harmonium very well and we both were doing Kirtan together. When we asked for permission we were asked through. Bhai Ram Singh of the city to stay for another fifteen days or so, During those days the Deg for Full-Moon arrived. After this when we asked for permission we were sent a message:- 'Ask the boys to stay for another fifteen days . They should not get impatient. We will go together.' In this way, three months were passed.

Baba Ji used to like the Kirtan of young metal crafters. Bh. Lal Singh, Himmat Singh Kalu Singh (Now Jagadhari) of Jhang Maghiam They were just young lads when they started doing kirtan very well. Once they came to Kalerna for Darshan. Then Baba Ji said, 'do Kirtan over here for one month.'

Now that being the month of June; it was extremely hot. So these two boys thought that one week would be sufficient. They planned to sneak away stealthily. Baba Ji said to one person, 'Go run! See lest they should break their legs.' Now Himmat got frightened. Lal Singh said to him 'Nothing will happen. Baba Ji is just intimaidting us, 'But in the heart of hearts, they were really frightened. So both of them manipulated some thing. They said to Baba Ji humbly, 'Ji, your. Ganga Saagar (. utensil in which Ganga water is kept.) has been leaking. Give it to us, we will get it repaired at Jagroon.' So they were gone to Jagraon.

Footnotes :- 65. He has been doing Kirtan at Baba Ji's place for about five years after becoming a Behangam. After the partition, he has been living in Jullundur and with the blessings of Baba Ji he has been doing service after duly making a jatha. Bh. Har Singh has expired since

and a long time elapsed since they had departed. And they never returned but they did send the Ganga Sagar through somebody. Baba Ji had nothing to say. After all he knew that they were immature boys.

In the summer of 1930 when Baba Ji was staying at Bishnaab near Chooniyan they went for Darshan together, Not only in the mornings and evenings but right up to midnight they were doing Kirtan, which pleased Baba Ji very much. When fifteen days had passed these family - men showed their inclination to go back home. But whenever they asked for permission it was not granted to them At last they decided to go away without telling anyone. The Railway Station was nine miles away. from there. They sent for a tonga in the evening. There the Ardaasa was in process and here they were keeping their luggage in the tonga and after bowing their heads they set out from there. 'We had gone hardly half a mile when Baba Ji came to know of it and his sewadar came running after us and made us have a retreat.

Baba Ji came down when we were face to face . with him, he said. Are you thieves that you were running away like that? Go and resume your duties.' (According to Bh. Kalu Singh) 'Next day after midnight-Baba Ji came and stood beside us and said, 'Kirtan was very enjoyable'

At this Bhai Lal Singh requested, "Then please come along with us to Jhang."

Baba Ji: 'Stay for a month then I will accompany you.'

We expressed our helplessness. Anyway, he gave many blessings and wishes and a lot of Parshad and allowed us to go to our homes.'

Baba Ji never liked to give permission, in the heart of hearts, to Bh. (Sant) Sujan Singh Ji the Kirtaniya. and to detain him he had to devise certain tricks which also make an interesting story in itself. 'It is quoted here in the words of Bhai Sahib. 'In March 1940 Baba Ji was obliging people with his gracious presence in the area of Chooniyas. The day we reached Pattoki, We went there and bowed our heads down then Baba Ji said, 'Come, welcome.'

(Next day it was Full -Moon). But along with this there was Baisakhi twenty day that date.

'If go you must, then only I can give you my blessings on your departure today. Otherwise you will have to stay up to Baisakhi.'

'Ji, tomorrow it is Pooranmashi' Don't worry about Pooranmashi. They do occur so frequently. So it is either today or after Baisakhi.'

'There were still twenty three days left for Baisakhi and we had to go to Naushera (66) as earnest money had already been taken by us as some amount of rent. So we got into a

Footnote 66 :- A famous cantonement of the border province (west Panjab) where there is the Gurdawara of the tomb of Akali Phoola Singh.

dilemma that going today is not proper and staying for twenty three days also was very difficult. So we made up our minds finally that we should say 'yes' for now and will ask for leaving after the Full-Moon

When we asked for permission to go after Full-Moon and expressed the urgency for the same, Baba Ji said, 'I had allowed you to go that very day.'

'Ji, we have taken rent from Naushera. How should we handle this situation to get rid of it?'

'Give a telegram saying that we are ill and the doctor has forbidden us to go anywhere.'

We thought, 'Look how we are being prompted to tell lies (67) for nothing. Suddenly Baba Ji spoke out instantaneously, 'Are you not ill? Are you not infected with pride? I am the doctor for this disease. It is I who forbids you to go'

On the other side (through Sampooran Singh) he sent the telegram.

According to S. Sampooran Singh Bhai Sahib used to perform Kirtan in the morning as well as evening with as much effort as he could put in and after the Kirtan when he would go and sit in the tent, Baba Ji would send me 'shunt them out,' They are just not doing any effort, Idle bread-eaters! Every day he would send the same message in the morning as well as in the evening.

Highly constrained, I went one day (after the Kirtan) and said, 'It is Baba Ji's order for you to go away.'

Bhai Sahib asked his companion Bh. Gurbax Singh to call a tonga immediately and said, while packing his Luggage, "We will leave just now."

I :- I had just completed the formality of conveying the message to you, But, you need not go.'

He :- We have to obey Baba Ji's orders, We will go right now.

I went running and told Baba Ji that 'they are getting ready to leave just now.'

'Is it? Call them here,' said Baba Ji.

Baba Ji (after Bhai Sahib welcome) :- What is the matter?

Footnote 67 :- Baba Ji's views seemed to be that, in order to get good work done, according to one's own way, use of such methods was not improper.

Bhai Sahib :- Ji I ask your permission to leave ! I am a little indisposed.

Baba Ji :- What will your family members think? That you were absolutely healthy and that we have made you ill and sent you back. This is not fair. First get well and then go. Have treatment for one day.'

I was surprised how we have been persuaded.

Baba Ji :- You were bound to be ill. You have done so much of Kirtan. And then you have not been looked after well. These people of Majha, they are the same people who had written — (To Kalgidhar i.e. Guru Gobind Singh Ji at Anandpur Sahib), Call Suraina

S. Surain Singh along with five-seven Sardars presented himself before Baba Ji. Baba Ji seemed to be furious and said to them, 'Bhai, Surjan Singh is going, and I am also ready. (on hearing this they broke down). He has made you drink Amrit and you have not offered him water, nor make him bathed in warm water? Now he has fallen ill. You tell me should he go or not? '

He looked furiously at them but gave me very soft look.'

They said, 'But we have been serving him well'

Anyway ! Baba Ji sent both of them out and asked me 'Now, what?'

'Ji, I have to go, I am ill, I will get well only after reaching my village, I have no grudge against you? Baba Ji (calling S. Sampooran Singh), Take them to Pattoki in my motor car and show them to a doctor there.'

(I had just made an excuse of illness. to take permission) They were prepared to take me to the doctor. So I said, 'I am absolutely fine. I have no trouble. We had just to get permission to go home. There is no need to go to a doctor.

They said, 'But we have the orders to show you to the doctor, which we have to comply.'

So in the motorcar we came to Pattocki. S. Sampooran Singh said to the doctor, 'Examine them carefully. 'The doctor came with a stethoscope. and said 'Take off your Shirt'

We dilly - dallied a lot but the doctor was adamant and he examined us only after making us take off our Shirts. What disease he could diagnose? We were not ill actually. But even then he charged ten rupees as his fees and filled up three bottles of medicines for us.

We came back. Now getting permission to go was out of question, we thought. I went into the tent, out of anger, as soon as I got down from the motorcar.

Baba Ji (To S. Sampooran Singh) Did Sujan Singh said anything?

'Ji, he has gone to the tent.'

Baba Ji :- I know he had not to go any where. He just wanted to have an excursion and ride in a motor-car. And that he has done (68)

We had referred earlier that We had to go to Naushera. When we made a hint about it, Baba Ji said, 'Yes if you have to go anywhere, go from here only and come back here itself.'

Taking permission, in this way, when we reached Naushera and had just performed one Kirtan only when we received a telegram saying, 'Come soon';, So we came back again. Baba Ji had reached Deosyal by then. After giving Some time over there, we came to Damdama Sahib. But at the time of departure from there Baba Ji said, 'We should make the Kirtaniya go from here itself, when we grant him permission.'

I was standing nearby. So at once I said, 'As you wish. ' But then he asked 'By which route you will go?

I :- Route is the same.'

Baba Ji :- 'Then you will be granted permission there only.'

After arriving at Kaleran when we asked for permission. he said, 'Bhai, you have just come after having journey. First wash your clothes, Have a bath, Permission, of course, you will be given, What is the hurry?'

Next day I got fever when I asked for permission to leave, Baba Ji said, 'Bhai, first get well, stay for a few days, (when I again asked) Permission won't be granted right now.'

And he did not grant it at all (what happened later on; will be described at the proper place)

VISITING HISTORICAL GURDWARAS

This journey was also an important part of Baba Ji's Ran-Reeti. The journey to Abchal Nagar (Hazoor-Sahib) was undertaken at an early stage. Thereafter he used to visit Damdama Sahib (Talwandi Sabo) on the occasion of every Baisakhi, (Baba Ji liked to be as Damdamiya Singh). except once (The reason for which will be told later on), When ever he happened to visit Jhang Maghiana he must have the Darshan of Nanaksar Gurdwara of

Footnote 68 :- (according to S.Sanpooran Singh.) The purpose of this whole 'game' was to drive away the 'Sins' of Bhai Sahib

that side and if not on other days, at least on Sankant (the first day of the Indian month), he must have the Darshan. On every visit to Delhi, as far as possible he would pay a visit to all the historical Gurdwaras and once even he listened the history of all of these, as has been learnt from Giani Harditt Singh Ji (Incharge Gurmat Vidyala, Gurdwara Rakab Ganj Sahib).

On the way to Damdama Sahib and also on the back, Baba Ji would oblige the Sangat of Malwa Villages lying en route (as will be told later on) and make an impact of Sikhism on them. The initial journey Damdama Sahib both ways was done by a Kacha road. When pacca road was built he would go via Moga, Kottcapura and many a time along the line of canal. (up to Jhordhin, Chakk, Nathana and then on the pacca road up to Bhucha. Sometimes he would set out in the night itself from Kaleran and would take the morning bath at Damdama Sahib itself. Once when he came direct from Bagan. he got down at Rampur Phool station. No other conveyance could be arranged those days. The way was Kacha and sandy. Our party consisted of some twenty people including Raagis. So for Baba Ji a Rath (horses driven carriage) and for others camels were arranged. Two Raagis on one camel each were made to ride.

That year when Baba Ji could not make it to Damdama Sahib, a strange reason was there for this. Two lorries and one car had arrived and were parked outside the Thaath. Instruments were kept in them. Suddenly Baba Ji said, 'Let us take Hukamnama of Satguru'. He went inside to take Hukamnama and did not return even after three hours. The Sangat sitting in the motorcar got rustles. When finally Baba Ji came out he said, 'Bhai, take off the luggage. We are not going. ' No body had the guts to ask the reason for this.

After about fifteen days a Nihang Sikh came from Damdama Sahib and told that the foundation of Gurdwara was to be laid. All the required material was ready We said that 'when the Sant comes we will get the foundation laid by him.

Baba Ji came to know of the arrival of Nihang Singh. He called him inside. 'Come Bhai! You arrived from Guru Ki Nagar (Guru's City). We are fortunate The steps which take, we take on our foreheads (expression of extreme respect)

Nihang Singh :- This time you did not come to Damdama Sahib. You were awaited there eagerly.

Baba Ji :- 'Bhai the idea was dropped' He told no other reason.

Afterwards we were told that actual reason was that if he had gone they would have insisted him to lay the foundation. (Hukamnama might not have come for this reason)

Due to this principle of Baba Ji many desirous people used to benefit by Baba Ji's Darshan. He would make his abode across the canal, about two miles away in the fields at a spacious place. He would first bathe beside the place of Ninth Patshahi and then sit there and do Kirtan and take a Parikrama (round) of the sarovar. Baba Ji would be in the middle and on his either side there would be Raagis with instruments tied to their waists.

The afternoon Parshad (lunch) used to be taken at the Langar of Mastana, the management of which was in the hands of Baba Ji's devotee Sant Gulab Singh. From here to Jandsar Sahib (69) the journey was done on foot, which being a secluded place many Mahatmas from outside would also come and stay here, Baba Ji would visit their Deraas (staying places) and bow down his head to each of them. They would be sitting on the beds or cots and would insist upon him to sit beside them. and also praise him intensely but Baba Ji would always remain humble and would sit at a lower level near the foot of the bed.

Once the Sangat had accompanied Baba Ji to Damdama Sahib. The holy bath of Baisakhi had been over when Baba Ji said, 'Now I have not to undertake any work, Only the departure is to be made in the evening. But at two the bell was rung and the Sangat assembled there. Baba Ji ordered for the bus to be ready as it was very important to go to the Hola Mahalla. (70) in the evening.

He asked the Sangat to see Hola Mohala, but he himself took his lorry on the path. along canal and instead of going to the Hola Mohala, made the lorry go down wards and then started walking on one side. On going further he found a Sikh sitting there. Atonce that Singh got up and greeted Baba Ji. Baba Ji asked him what is the matter Bhai,?

He :- 'I was not allowed to go forward to have your Darshan (This Singh had come in the afternoon to have Durshan but after being stopped by watchman had gone back.)

On hearing Baba Ji laughed and said, " The watchmen did not let you go; that is why I had to come to you myself at this time, Inspite of being our return day today I had to come here for your sake and just for you.

He: 'I was an overseer in Burma From there I wrote a letter to your sewak and asked what was the 'Naam Japna'(saying the name of God.) After receiving the reply, I started 'Naam Japna', I had many experiences I feel much embarrassed at telling you whatever had happened afterwards Baba Ji: 'Say, don't hesitate'.

And ----- on the other side Hola Mohala was being held and here he that Sikh) was relating his own incidents. He said, (According to S. Sampooran Singh Ji) do oblige me, I have made a cave, I sit in it and pray.'

'Which Prayer do you say.?'

'Whatever you had written to me.'

Baba Ji: 'Here you are sitting at a Cross-road people will come and revere you. Whatever you'll earn will be spent by you (Baba Ji talked to him in a very scolding manner. We were very surprised at this)

Footnotes :-

69. Here Dashmesh Ji; while disbursing salary to the servants, had tied his horse with a Jand. That Jand still exists.(M.K.)

70. Half a mile North of Tibbi Sahib where Dashmesh Ji played Hola Mahalla. (M.K.)

'Have you adopted a Mahatma (saint)?'

'Yes Sir'

'Who?'

'You Sir! Now, I don't know the 'way,'

Then Baba Ji made him understand that he should go and sit at a secluded place. where there is no possibility of people becoming his sewaks, If one resorts to 'Naam Japna' like a hard-stone-grinder, the energy gets accumulated somewhere. It is a very hard task to accumulate this energy. People spend this energy on trivial matters. The earnings of the Sewaks have to be kept under your control. (71)

Once when Baba Ji was coming from Damdama Sahib, he was passing through Gahal village, Moom was very near to this place. He said, 'Let us have a visit to Ishar Das Sidh The Sangat consisted of some 125 persons. He ordered that the Raagis should tie up Harmonium Tabla Instruments etc. with them, and do Kirtan. Kirtan started and reached its climax. The Sangat kept walking towards his place, The Village people were all very surprised. So many motorcars, and So many people ! Some one told the villagers that it was the Sangat of Kaleran-wala-sant,

When Isher Das came to know of it, he asked his men to bolt the door from inside.

When Baba Ji came to know of his attitude, he said there was no point in going to him anymore. There was a spacious site close by. Dewan was arranged there. People thronged the place in multitudes and paid their obeisance extensively in an extolling manner. Every old woman arriving at the Dewan brought one utensil and a piece of cloth with her. Every visiting man brought clothes and five rupees. In this way a pile of clothes and money was amassed there.

Baba Ji addressed them all and said, 'what is all this?'

One of them said :- You are a great personage. Your sewaks can get their clothes stitched with this cloth.

Baba Ji :- But what will we do of this money?

He :- This is our custom.

Baba Ji :- This might be your custom not ours, Milk, of course, you can drink and all of us will also drink.

Footnote 71 :- S.Sampooran Singh told that Baba Ji would never let his sewaks have their way. If ever he felt that the sewak was faltering or becoming imbalanced, then he would teach them a lesson.

Saying So he picked up those clothes and money and handed these, as it is, over to them. People were surprised at his gesture because they had never seen such a Mahatama who would kick off the wealth in hand, in this manner.

Afterwards, the people made a Gurdwara at that very site.

In the similar way (According to s. Rattan Singh) In year 1940 while returning from Vaishakhi, on the way some one told about the Langar of Mahant Jeewan Das Udasi (73) when the Mahant came to know of it he was very pleased, He started saying to his companions: 'Dears, I was craving for the Darshan of Kaleran walas. since long, but unfortunate as I was, I could not go there. He is the Kalgidhar incarnate. Let us go immediately and escort him to this place.' So he took his sewaks along and reached there and bowed his head, offering twenty five rupees, with great love and reverence. But accepting Maya in this manner was against Baba Ji's principles. So he, gracefully, returned the money and asked: 'Do you keep Guru Granth Sahib?' On getting the Mahant's reply in affirmative., he went along with him to the room to have Darshan. When the Sangat kept a lot of money. before Guru Sahib, and bowed their heads; The Mahant raised a great hue and Cry. and said, 'Maharaj, your benedictions are already with me. I have got 150 Ghumano (a measure for land) of land, mares, rifles etc. Saying so he picked up the money and returned it to the Sangat forcibly. Thereafter they talked on for quite some time. After every body had Parshada, Baba Ji made a departure for the next place.

ABOUT THE PAATH AND PATHIS (Recitation and the Persons who recite)

As has been told earlier at page 17, Baba Ji used to put great emphasis on getting the Paathe done. Whenever we have to solicit 'Khair' (charity), or the fulfillment of a need, or attainment of something desired, or Some benediction or the removal of a trouble, from Sahib or Nirakar, the treasur house of all the benedictions, is just one benefactor. and the remedy for all diseases. is 'Naam'. So doing of 'Paath' and getting it done (The details and significance of which have already been given at pages 14,17-21,35) was an important part of Baba Ji's Maryada. He got the Paath done through fellow-companions in some way or the other and thus making an addition in their virtuous deeds. If some one came with a problem to Baba Ji he would tell him didactically, 'Get the Paath done, You get everything from there only' The one who understood this and got the 'Paath done properly, was blessed with whatever he had wished for. If someone came to Baba Ji with the problem, that his relative was ill, Baba Ji would say, 'Everything is in God's hands. I have got one medicine only and that is get the 'Paath' done, If God grants you what you desire, it is well and good; otherwise, the person in question will, at least, depart peacefully.

Once when Baba Ji was indisposed an Akhand Paath was arranged. At the time of Bhog, a wealthy merchant Mukand Shah Beri of Jagraon came with many things for offering to the Paathis. He asked all the Paathis, but all of them said, 'Are we to accept things in lieu of prayer?

Footnote 73 :- Udasi : A cult of Sikh religion which was propagated at the time of Sri Guru Nanak Dev Ji's Son Baba Sri Chand. His 'Dhuen' 'Bakhashara,' apparel, mode of propagation, description of Akhands is in M.K.

Shah said, 'Sant is very dear to you.'

At this Baba Ji exclaimed with contempt and said, 'It you are so wealthy why don't you get the Paath done at your own bungalow?' Then he got the Paath done at his bungalow, actually.

Baba Ji's Maryada regarding the ones who performed Paath and to those who got the Paath done, citing of some more incidents about will not be improper here :-

S. Rattan Singh told "Kaleran's Dhanna Singh, my uncle's son has become very rich because he lends money at a high interest rate,

Baba Ji would always scold him for this As destined by God, he fell very ill, So much So that the disease got out of control. Both his sons came to Baba Ji But Baba Ji declined to listen to them, The boys kept on sitting till evening, when I requested on their behalf, Baba Ji scolded me, too, and said, 'what can I do? He has been throttling poor people'

When they repeatedly requested him, he said 'Allright, tell me (then) what expenditure can you bear?'

(When they said 'five hundred rupees) "In that case, you spend only one hundred, for his sake and get five Akhand Paaths done.

After reaching home they arranged a Paath and thereafter got five Paaths. done. But the elder son was a bit miserly. So he kept saving twenty five rupees out of each Paath.

Dhanna Singh got well. The Paathis were sent off. Barely the Paathis had stepped out of village when he again fell ill. On my request to Baba Ji he said, 'There must have been a lapse in their Paaths.'

At last, the sons again came to Baba Ji but he again did not call them till evening. Finally, he called them and asked, "Tell me the truth. How much had you actually spent?"

They :- 'We were supposed to spend a hundred rupees on each Paath whereas we spent only seventy five on each.'

At this, saved money was again spent on getting the Paaths done. Dhanna Singh got well. Baba Ji said to him, 'At present, you are the owner of the money and you have the capacity to spend it. Afterwards, who will do it? The famous physician Jawahar Singh of Sidhwan Khaas, with whom Baba Ji had relation since young age (74) became very ill. It seemed as if his end was nearing. He (according to S. Rattan Singh) sent a message to Baba Ji saying, I am very much desirous of having Darshan. I am in trouble, please, oblige me by your Darshan in whatever way it is possible'. Keeping the relations and old friendship

with Hakeem Ji in view and accepting his request, Baba Ji sent a return-message, 'I am coming soon.' and at once he reached there accompanied by Raagi Jatha.

At about two furlongs from the village Hakim Ji had a mango-garden. Hakim Ji had constructed a 'Bhora' (cave) in that and used to worship at this very place, itself.

Baba Ji reached this garden and said, 'My visit to the village will not be proper. People will crowd there and make unnecessary noise. You people bring the bed of Hakimji here itself in the 'Bhora' quietly.

Obeying Baba Ji's order, they brought Hakimji's cot there itself, Baba Ji got the Kirtan done, with the Shabad 'Merit Mandal Jagu Saajya' (75) and got the tune of Raag Maru played by his Ragis. Whatever had been lacking in the knowledge got compensated by hearing the Shabad. Hakim Ji was extremely happy on hearing this Shabad. He said to Baba Ji with folded hands, 'I am very happy. You have really obliged me. All my pains are alleviated.'

Baba Ji, 'Don't bother! It is only the wise people; who make departure from the crowded fair. only. remain happy all the time. 'Kabir Sant mare Kya Roiye, Jo Apune Ghar Jaye.' (Page. 1365) [Kabir why do you weep for the dead Sant who has gone to his own abode.] Well, I will go now.' Saying so Baba Ji got up and returned to the Thaath.

Next morning Hakimji expired He had instructed his family in this manner, 'Get my Paath done according to Baba Ji orders.'

His grandson Joginder Singh came to take Baba Ji's Hukam (order) regarding the Paathis.

Baba Ji told him about our Maryada and asked him to perform Bhog of Paath up to Dushehra only. (because till Dushehra the spirit of the dead, lives somewhere near the house. He also told him to get the ordinary Paath done by some nice gentleman. and also to keep the remnants (bones etc.) of the dead at such a place where the Paath is audible. 'The day you perform the Bhog of Paath, bring the 'remnants' to me.

Baba Ji believed that a Paathi is like such a buffalo who has just delivered a calf. The more you serve him the more you are benefitted. Otherwise he will go criticising and condemning you.

On the one side he (Hakim's grandson) was sent back after due instructions and on the other side Baba Ji called the Hazooria Paath: Darauli and said, (Santa Singhji) They are Raagis so they cannot go for Paath. It is you, who is supposed to go for Paath. I had great affinity with Hakim Ji. I have greatly benefitted in his company. Don't think about offerings greed or anything. I am getting this Paath done myself, just because he was my companion.'

Footnote 75 :- Bilawal M:5-808 (76)

'As you say, so will be done.' I am not thinking in terms of offerings' Drauli Ji said.

'Well, Go then, Baba Ji said. Paath continued for ten days, Bhog of Paath was performed. Many people along with the relatives attended. Every body bowed head and gifted clothes etc. About one hundred twenty five rupees were collected. He put the money in his pocket and packed the clothes in a bundle and said, 'Send this at my home in Kaleran.'

They did the same way. It was winter season. He had a strange experience within two days. He felt as if he had no head on his body and that his body emanated foul odor. This experience frightened Drauli. He raised much hue and cry. In the mean time he got high fever and profuse committing one after the other, 'I am not going to survive', saying this he sent a messenger to Baba Ji, He told Baba Ji everything at which Baba Ji said, 'It is bound to be like this only. How much money did he sweep from there? If five such Paaths are done, then probably he might get a little better, otherwise it is very difficult; So the Paathis got five Paaths done; then only he got somewhat well.

How the Paathis should rise above greed, Bagan's Paathis pose a nice example of this, which has been described in volume I. How should they amend their conduct and how unblemished their living should be; a description to this effect has appeared in the biographical incidents also, besides this volume.

While getting the Paath done one should have a feeling of complete dedication., love and enthusiasm, Langar should be arranged but one should consider it as the food sent by Guru. A similar incident (according to S. Rattan Singh) regarding this ritual, manifests another phase also:-

Once there was an epidemic among the cattle at Kaleran. A huge number of animals were dying. Some one suggested that they should go to Kotla Ahmedgarh where the family of Nawabs was proficient in making talisman (76) etc.

One from among the companions suggested why not go to Baba Ji instead. So about 20-25 persons gathered together and went there and told Baba Ji about the condition of the cattle. Preaching 'Sarab Rog Ka Aukhad Naam' ('Naam' is the medicine for all. Baba Ji asked them to do Akhand Paath.

So the Paath was arranged. One day before the Bhog of Akhand Paath, they had consultations with each other that Baba Ji should grace the occasion of Akhand Paath-Bhog. A miserly person among them suggested that inviting in advance means a lot of Sangat accompanying Baba Ji, so we will make a request to Baba Ji in the morning of the Bhog-day itself.

Next day in the morning, some of us went and requested Baba Ji 'Today is the Bhog-Day and you please oblige us with your gracious presence on this occasion. Baba Ji said,

Footnote 76 :- It is believed that they were blessed with a boon from Dashmesh Ji, to this effect.

'If I go, lot of Sangat will accompany me and you will have to incur a lot of expenditure on the langar. So you people perform Bhog yourself. Make Parshad and Langar, eat yourselves and make others eat too.'

Baba Ji was very fond of riding on a Rath. Khem Singh of Kalernan had brought his beautiful Rath also along with him. He was very proud of his oxen. He whispered in my ear, that 'make Baba Ji sit in the Rath somehow, the rest I will handle.'

He said humbly, 'Patshah! I have bought a new pair of oxen. Kindly put your feet in the Rath and make it sacred.'

Baba Ji replied, 'I may sit in the Rath (Seeing their intention) but I will not go to Kaleran, Saying this he sat in the Rath. Now initially, Khem Singh started driving the Rath on the road leading to Jagraon, but after going a little farther, when the road got divided, he diverted his Rath to Kaleran and made the oxen run fast. Baba Ji quietly got down from the Rath with his stick in his hand and started walking fast on the other side. The Rath-driver did not come to know of it at all. He continued driving with the same speed. After going very far, some one noticed that Baba Ji was nowhere in the Rath.

When that Singh came to know of this, who had objected to the expenses, felt that 'Whatever has happened, is not good at all. I tried to be clever but things did not work out. I feel very humiliated and feel like committing suicide by taking opium.'

The Bhog of that Paath was performed that very day. When Baba Ji came to know of the whole situation, he commented, 'If you are so committed, do another Paath.' At this another Akhand Paath was done. Somehow, he collected money and 100 maunds of wheat-flour was cooked. On hearing of it, a lot of Sangat arrived, The epidemic among the cattle was gone. (Baba Ji's sewaks also learnt from this incident that being tricky with a Mahatma does not pay. Direct talk is always better).

Another incident happened in the year 1941 (According to Lala Dhanpat Rai). Baba Ji had some physical trouble. He asked me, 'Wish anything.'

I :- 'I just want your happiness.'

Baba Ji :- 'Even then'

I :- 'Your happiness'

When he asked for the third time, I said (pointing towards my wife) 'Order me what to do?'

Baba Ji :- 'Get the Paath done. How many will you do?'

I :- 'Ji, two'.

Baba Ji :- 'only two?'

I :- Ji, five'.

Baba Ji :- (Raising his hand towards me) 'What? five ?'

My wife said 'Baba Ji seems to be annoyed so you should not say anything further.' So I just said, 'As many as you wish me to do.'

He asked me to do one hundred and one Paaths and I gave my consent to it. Then he told me all about the rest, clothes, diet etc of the Paathis, I had strict instructions not to let anyone bow his head (offering money) nor to accept any financial aid for these Paaths. At least not by demanding the same. All expenses we were supposed to bear on our own. The Paathis should be kept pleased, but milk and ghee (fat) are not to be given liberally, otherwise they will feel sleepy and wind might be discharged. I went home and made all the arrangement. Milk, tea, butter milk, lemon-water, squash, whatever one wanted one could have. It was hardly half a mile piece of road on which we would sprinkle water daily.

Kirtaniya Bhai Mangal, resident of 'Bhai Pheru, owned a melodious voice, was sweet in talk, well versed in Gurbani and was well acquainted with the rituals of 'Gura-Ghar' (Guru's home). It took us about three months in doing all the Paaths.

I bought a full bale of Muslim-26 with great difficulty when I kept it in front of Baba Ji, he said, 'What is this?' and ordered Bhai Sulakhan Singh to cut out of it three dupattas for ladies and a turban of 5 yards. One he gave to Baba Garib Singh and for his own use he kept just a small piece of it, now, I had always craved for a son. Regarding that, Baba Ji said himself, 'Bhai whom I want to send to you, he declines to go; The one who wants to go, I don't want to send, because he will make your condition still worse.

Forsaking of comforts at the time of ceremonies or troubles was considered to be bad by Baba Ji. Once a companion fell sick. As per ritual he vowed that when he gets well he would get the Akhand Paath done. When Baba Ji came to know of this he said, 'Bhai! Medicine is administered to an ill person or to a healthy person?' That meant that the Paath should be done right now.

In a similar incident, some-one's relative once committed a murder and the murderer was sentenced to be hanged. His relatives came to Baba Ji, with this view that Baba Ji might suggest them some remedy. Baba Ji, understanding what trouble they had, said to them 'Bhai, get the Akhand, Paath done. Only then he will be acquitted.

So it happened exactly like that.

To the relatives of a terminally ill patient. Baba Ji would say. 'Arrange the Paath. You have to do it after all. Some benefit, at least, you are bound to get.(Sometimes he would be very straight forward) Bhog of Paath will be performed on Dushehra (i.e. the patient is going to expire).

According to Baba Ji, Paath should not be got done through paid-Paathis, nor was it desirable to keep Paath after fixing an amount to be offered. On one side he would say to those people who are getting the Paath done, that if they don't serve the Paathis how can they expect to get the benefit out of it, (Just as when one does not properly care for his buffaloes or cows, one cannot expect to extract milk out of them). On the other side he would tell the Paathis to do Paath whole heartedly with all their effort put into it, and also to keep themselves in contentment. Because it pays in the long run. Sakhi de, Santokhi Khai (When your friends give you, you have to be satisfied with it) is an old Khalsa Saying. You have not to be greedy (77). Whatever one gives with love, accept that. Only, Don't demand anything.

How the Ran-Reeti got started in the Thaath is also worth mentioning. (According to S. Rattan Singh) Once Baba Ji went to Amritsar with the Sangat on Diwali. After returning from there majority of Sangat got fever. As a result Sangat stopped coming and Baba Ji asked, 'what might be the reason?'

Next day, Baba Ji too got fever Dr. Channan Singh was out of station. I called Dr. Daya Singh. It was 10 P.M. After examining when he gave Baba Ji medicine, he asked, 'Will the temperature come down after taking it?'

Dr. :- 'Yes Sir, But tomorrow it will.'

Baba Ji :- 'I have to take bath at night. How shall I do it?, Just take out your thermometer.' (When the doctor measured the temperature it came out to be 105. degrees.)

Baba Ji :- 'Is it alright or otherwise?'

'It is hard' the doctor said

Baba Ji :- 'Give me some such medicine which makes me well by 12' O'clock Doctor kept quiet. In the heart of heart, he was thinking 'God! where have I been trapped! Just for nothing.'

The doctor kept sitting for fifteen minutes but did not utter a word.

Baba Ji (At 10.30) :- Just see the temperature now.

Dr. :- Now it is 103.5.

In half an hour it came down by 1.5 degrees only. Baba Ji sent the doctor off and then said to us, 'All of you may also go now.'

Footnote 77 :- (According to S. Rattan Singh) Baba Ji sometimes used to say that God lives five miles away from the Paathis, twelve miles from Raagis and He dare not come near Gianis (Knowledgeable), But whom these words are meant for, they themselves will understand.

We :- 'We will go only after giving you bath.

Baba Ji :- 'Will you bring down the temperature.?'

We :- How can we?'

Baba Ji :- Then go away. Have mercy on me, I will be obliged.

So we all went away. But next day, again Baba Ji got fever. Then he said. 'The medicine for all the diseases is 'Naam'.

We :- 'Then shall we do the Paath'

Baba Ji :- 'You are right, arrange it right now, but how will you do it? where will you do it?(Before this, the Paath was being held at Kaleran, invariably) First my fever should come down, Then only the Sangat's fever will come down. Arrange the Paath here itself. At least, I should know how you do it. (Then to me_ Had we decided firmly, you would have been near Jhordin by now.

Somehow we collected the Paathis. On their arrival, it is said, 'Deg reg Faheh, Pehlan Deg! (78). Milk was aplenty those days. A sackful of sugar was fetched. A Deg (big vessel) of tea was placed on fire. Cocked Langer also arrived. What ever was there, was served with tea and Langer.

The Paath was started. Bhai Jeeva Singh had taken tea to his fill. he belched while reciting the Paath. Hence he was cleared unfit for this action of his. Bhai Sucha Singh was called to give his turn. He was trembling with fear. He read one Shabad for the second time. So, he was also disqualified and made to get up. Santa Singh Raagi was called. He also committed some mistake at turning the page . Baba Ji commenæd about him: 'There is hell of difference between Raagi and Paathi. He is also stupid! So he was also rejected. I was then, asked to go to Moga to fetch a good Raagi Sant Gulab Singh. (Then he said himself.) Alright, let these people only do the Paath. But they need to be driven to go properly.

Apart from being neat and clean Baba Ji would expect selflessness from his Raagis. (As per Bhai Jagir Singh's version) when the Raagis get an air of pride or when they seem to be tired, Baba Ji would comment an them or censure them in such a way that their pride would leave them.

An incident happened at Dehradun once when Baba Ji said to S. Gurdial Singh that number of people serving here, has increased very much. Retain only good Raagis and sack the others. He retained Bh. Santa Singh, Pritam Singh, Giani Kartar Singh and when the

Footnote 78 :- This is the blessing of Khalsa which means: bangar should go on, and the victory be to you through sword, May the destitutes be brought up and the cvil men be clestroyed.

time come to send the sacked Sewaks off Baba Ji asked, 'who have been retained?' (After S. Gurdial Singh told him about this), Baba Ji said 'send all of them away.' and asked ordinary Benhangams to do the Kirtan. About ten days passed like this. Santa Singh etc. continued to come just to register their attendance at the Dewan, but no Kirtan was heard from them. I and my companions were just 18-20 years old. Here, our minds were filled with pride that Baba Ji now talks only to us, and all others simply and not cared for. At this Baba Ji called us and rebuked all of us badly. and Santa Singh Ji was reinstated replacing us for Kirtan.

The Raagis were always kept occupied or were put to physical exercise in some way or the other. Once at Jhordin, a companion related his incident. It was summer season. After having morning walk. at the hillocks, Baba Ji spread a sheet there and sat comfortably on it and sent for the Raagis there itself. Out of them a Tabla player was not feeling well. He requested Baba Ji that as he was indisposed he won't be able to do Kirtan. Baba Ji replied, 'Go to the hillocks, walk two or three rounds over there.'

Obeying Baba Ji's order, he went away when he came back, Baba Ji asked him, 'So, how are feeling?' He replied, 'I am absolutely fine now.' After this, for complete two hours, the Kirtan was held.

Once a Granthi of Chooniyan arrived for having Darshan. Baba Ji asked him, 'Tell me, do you ever serve Guru Sahib?' (because of his company with Sardars of Majha). He used to take liquor and eat meat also. When he cast his eyes down out of embarrassment Baba Ji said, 'See, the whole village consults a Granthi before doing any thing. Everything remains fine if the leader is good.' Then Baba Ji quoted these lines:-

'Sat Guru Pila Pyala Mainu,
Dil De Rangan Wala!!
Hovan Door Mushkalan Sabbe,
Hove Man Matwala!!

[Satguru, make me drink such a peg, which covers my mind in your colour So that all my troubles vanish and my mind feels overjoyed.]

On hearing these words, he became a little nervous and thought, If I say something he will be annoyed.' But then gathering some courage, he spoke the truth only. at which Baba Ji laughed and said, "All your past sins I forgive! whatever bad deeds. you committed, excused hereby! here, take this ticket of 'Nitnem' (Daily routine of prayer etc). The way now, is clear for your future. Keep this with great care. Don't make any mistake about it.'

These words of Baba Ji instilled a new faith in him and he reformed himself.

Once Baba Ji called Bh. Uttam Singh Ji and discussed with him that if the Granthi of Gurdwara follows Maryada he will never have to suffer or incur loss for anything. He defined Maryada in this way:-Going to jungle (toilet), cleaning of Gadwa (utensil), twice rinsing of mouth, taking bath, keeping clothes neat and tidy. The one who gives service of brooming should first take bath and then 'after taking Agya' (permission) of Satguru should open the door. After saying Ardaasa. should have Darshan and do Paath of Japu Ji Sahib.

Then again he should say Ardaasa and do Parkash (open Guru Granth Sahib). In front of Satguru no recitation of external Bani, no joking or taunting regarding vices and immorality. by any one. Granthi to keep his clothes separately and wash them separately. Clothes of Satguru to be washed twice a month and this washing to be done while reciting Bani. Jot-Ghee also to be done by him. Clothes of Satguru to be changed should consider Satguru eternally present. Even if in physical trouble, Bhog to be offered twice daily. If any ceremony is to be done, should seek the permission of Satguru first. Bhog of Paath to be performed in the Gurdwara every month. Deg of Karah-Parshed to be kept sacred. Should do Paath of Bani and should resist temptation prior to Ardass should cool the Karah Parshad. Should not discharge wind while doing service of Satguru. should sit in a squatting position. should not recline nor put his weight on Peerah (wooden stand on which Sri Guru Granth Sahib is installed). Should cover his mouth while doing Paath. After awakening from sleep, whether during day or night should not come for Sewa (service) without taking bath. Should recite Paath of Kirtan Sohila to Satguru at night, should do Ardaasa and then take Satguru inside and massage Baba to make Him comfortable.

Towards the travellers. who visit, considering it the abode Satguru, he should not nurture any ill will or bitterness. Whosoever is present, he should serve him.

That Granthi who followed this Maryada, all his wishes are fulfilled (According to 'Glimpses of life' No.3 page 99) (This sane advice Baba Ji gave to Bh. Uttam Singh. And Bhai Sahib noted each word of it which were found written on a note book by Sh. Gurmukh Singh Ji while searching some old papers).

In the morning at 3 A.M. after doing Parkash and taking vaak Baba Ji would sit in front on a Bairgan, He would not sit doing 'Chaur' (fan), the reason for this being that Guru Granth Sahib and Guru Nanak Sahib become one at that time. Baba Ji used to saythat the more you keep a thing covered up the better it will come out to be. Putting a curtain or keeping the door closed has good effect. He did not consider it proper to keep the Parkash all the time even if one has not to do Paath. For this reason he would stress upon bowing head from a distance so that no offering of money is made. Flowers etc. for offering purpose, would be handed over to the Sewadar standing there. A railing of wood or rope would also be made, because of this reason only. By this system one who came for Darshan would be right in front of Guru Sahib, So that he would bow only to Sri Guru Granth Sahib and also it is helpful for Sangat in making them sit respectfully at an appropriate place.

According to Baba Ji's Ran.Reeti, he wanted that there should be a Gurdwara in every city and as far as possible every Singh should keep Guru Granth Sahib at his home too. S. Sahib Singh told 'Once I was sitting when a Sardar and said that they were ruined. He recalled that once Baba Ji had come to their village which was inhabited by Sikhs and Baba Ji had asked if there was any Gurdwara. To this we had replied that there was no Gurdwara existing in the village. Baba Ji then, had reacted instantly that inspite of being Sikh-Village, it did not have a Gurdwara. So it was bound to be ruined.' Then that Sardar told they had been ruined because of their internal fights and litigation. And then appealed, Baba Ji to have mercy on them,

Baba Ji said, 'Alright! Go and build a Gurdwara. Install Guru Granth Sahib over there.

He :- 'But I am in service.'

Baba Ji :- 'Wherever you go, keep Guru Granth Sahib with you. After offering Bhog, have seet-Parshad yourself; but don't give to dogs etc.'

He promised to comply and went happily.

At one place, the Sangat said to Baba Ji, 'You have raised Maryada to a very high level, and We, the family men, are unable to render so much of service. We can not serve strictly according to Maryada, Guru Sahib in our homes-we dare not.

Baba Ji :- (Thought for a moment) Rattan Singh, they are absolutely right, It is not a joke to take Guru Sahib to one's home.

If some guest has to come in our house the ladies of the house do cleaning and wiping of the house for days together. And here it is the matter of Guru Sahib. Just think! How much purity has to be observed. If we don't give due respect to a nice gentleman after inviting him to our house, nor serve him well, he remains angry with us for the whole of his life. If we do not serve Guru Sahib properly, in a befitting manner after bringing Him home, how can we expect to get happiness from Him. There should be a separate room in which a spreading on the floor should also be there. It should have curtain on the doors and windows. As many times as the food is cooked by hakdies, offering of Parshada should be there. That seet-Parshad, then, the whole family should take. All this is possible At least a rich man can definitely do it.

But it is very difficult to get a good Granthi in the villages. Baba Ji reiterated this point several times, If you do get some affectionate person, the one who does the Paath with love and the family serves him lovingly, then why not such a thing happen as :-

'Jo Magahi Thakur Apne Te Soisoi Deve.' (79)
[whatever you demand from your Thakar (God), he goes on giving it to you]

The word 'Seet-parshad' which has occurred in the above mentioned sermons, is that Parshad the Bhog of which Baba Ji used to offer to Guru Sahib. When someone got this Parshad, with the gracious favour of Baba Ji, the effect of this eating would be heavenly. (as told by Principal Kartar Singh Sohalji) By eating this Seet-Parshad the whole body of the eater would experience electric-currents for a pretty long time. The body would feel light and an undecscribable enthusiasm would be filled into it. It would seem as if the body had become very light and was soaring into the sky. There is an incident of 1928. I had a burning desire that Baba Ji may give this humble servant (myself) Seet-Parshad. I was not present at the time of Langar. My respected father. Heera Singh was deputed at the Service of Langar. Baba Ji arrived in the Langar at 12 O' Clock. Instantly rows were made and Langar was distributed among all. Baba Ji also took a Chapati (loaf) and made three pieces out of it. One he ate himself. and the remaining two he gave away to my father. Bapu Ji (my father) understood the meaning of this and pocketed both the pieces. Baba Ji ordered "Heera Singhs! Eat your share."

As soon as Bapu Ji got the order he ate one piece and the other portion Baba Ji took

Footnote 79 :- Dhanasari M:5-681

back. I was hiding at the foot of a tree and was worshiping. Baba Ji came there. with Sangat. I fell down at Baba Ji's feet. Baba Ji patted me and gave me seet-Parshad, the eating of which produced currents mentioned above.

Once at the time of Langar distribution, a fat dog happened to be there, Baba Ji's eyes fell on it. Addressing Risaldar Bassinawala, Baba Ji said, 'See Risaldar! It was the Bhai of Gurdwara. It used to eat Langar's food but never used to worship. The result of this was that he was born in this form (i.e. dog.). Though he was a Satsangi, he never endeavored to do any thing worthwhile. Now again, he has come in the Sangat (in the dog-form).

Baba Ji gave Seet-Parshad to it. As soon as it ate the Parshad, it expired. Baba Ji said, 'This is now its deliverance.'

One who did not deserve Seet-Parsad or one who nurtured some ill feelings in the heart of hearts, how Baba Ji would avoid him, is evident from this extraordinary incident, which was told by S. Rattan Singh :-

When Baba Ji was performing Paath at Harappa, a Baniya (trader) would ask for seet Parshad daily. He asked Bhai Makhan Singh also about it, and came for three consecutive days. Baba Ji came to know of it. He commented, 'He is very perseverant and deeply devoted.'

'Yes Sir' Bhai Makhan Singh nodded.

Baba Ji :- 'Alright, I will see to it.'

When again that Baniya came Baba Ji loudly said to Makhan Singh, but also in the hearing-range of that Baniya, in a scolding tone, 'The utensils are all lying unwashed. You are in the habit to run away from duty! Even Dabboo (dog) is not visible anywhere.'

'It must be somewhere here,' he replied.

Baniya (To Bhai Makhan Singh) 'Does the dog do the cleaning of utensils here? It is too much. Hare Ram ! Hare Ram!!'

Bh. Makhan Singh :- 'There is nothing good or bad, as such with the Fakirs (saints). Their practice is like that only.'

Hearing this, the Baniya put his clothes on the shoulder and ran away.

Now, it remained to be seen how much dedicated he was. Whether—after seeing this practice—feelings of hatred and disgust were aroused or not.

In the similar way, Bhan Singh Lambardar of Kaleran was very desirous of having Seet-Parshad.

He said, 'I will live here for serving' 'What about your food?' 'I will eat whatever I get.'

(He thought that good food, in plenty must have been coming for Baba Ji and that he will also get some out of it. But, the-All-knowing Baba Ji, ordered that if noting else was available for tying him, the rope of the well might be used for the purpose and he should hang on a Kikar tree. When he himself requests, we shall make him free, so he was tied as per Baba Ji's order. Hardly after an hour or so, he started urging to be freed saying, I promise I will not live here please untie me-make me free.

ASTI BHUGTANA (Disposal of remnants of the dead) :- Disposal of the Asti (Remains of the dead) at Baba Ji place had also become a Ran-Reeti, But Baba Ji would perform 'Bhugtana' (disposal with due rites) of only his companions, or the one who had Darshan; and not of an ordinary person. First, the bones would be ground like flour. Then pits would be dug, and the ground bones would be buried in these pits or they were mixed in the dust.

In this way, when Asthis of many persons began to be brought, some amendments were made. Baba Ji started issuing instructions according to the personality and spiritual state of the dead person. As would be known by the cited examples. Otherwise for Phul (bones) disposal, he would say like this :-

Phul of humans are flown into Ganga. But why? So that he is transported to the heaven? Alright Great people have apprised us of the significance of flowing of the 'phul' into Ganga, that until the 'phul' of the person remain in the Ganga the person would be in heaven during that period. (Now, actually what happens?) Gradually, with the passage of time, the Phul, with the intensity of the flow of Ganga water are thrown out side on the land. Then, what would happen to them? Now, he would have to shift to the hell, after enjoying for so much time in the heaven i.e. The culmination of the whole thing is the hell. Great people have told rightly, but it needs re-thinking. The ultimate result of putting 'Phul' into Ganga, after all, is hell. That is the crux of whole thing or not?

Gurminkho! Gurmukho! (Gentlemen) Pat 'Phul' at Harsar only 80

Now, Sir, what is HarSar?

It is where congregation of Saints takes place, Akhand Kirtan goes on. There, disperse ground Phul on the whole path, so that the people congregating over there may pass over them, Gurmukhs (good people) may cross over them. In this way by coming in contact with the feet of Sangat, the dead person attains eternal well being, So, the 'Phul' are put in Har-Sar for this reason. The 'Phul' of the Gurmukhs are invariably put in Har-Sar and at the feet of the Sangat.

S.Jaswant Singh of Bagan told that "When my father-in-law expired, his Asthis were taken to Nanaksar by us. My father-in-law believed in Sanatan religion (a Hindu religion),

Footnote 80 :- The Sentence 'Phul Hari Sari pawai' is an excerpt from Sadd(Page923)

So everyone of his family expressed desire to take the Phul to Haridwar. The Omniscient Baba Ji himself suggested that although the Asthis have been brought here, but as they are of Sanatan religion, so take these to Hardwar. Complying with his order, we took the Asthis to Hardwar, For our mother also (as per Baba Ji orders), though she was yet alive, We got 21 Paaths done and also all other religious rites and customs were performed.(81)

Later on when mother died (in June 1938), Baba Ji was at Dehradun; So for the Astheses' last-rites when we reached there, Baba Ji, said, 'Your mother has already been blessed because her 'Gindora' was already performed. But even then he called the Sewadar and asked him to grind the Asthis in a grinder, half of these were dispersed at the Sitting place of the Sangat and about the remaining half Baba Ji asked us to take these to Amritsar. (82) Where, he said, no body will let it put into the pond during day time but in morning when you are about to take a dip into the water, open the pouch (containing Phul) well under the water, Futher Baba Ji said, 'Gurbani contains a reference to putting Phul in Harsar. Harsar is that place where Hari is worshipped But, you have to go back from there Via Hardwar. There is a Sant named Gurcharan Singh who is the Sewak of Sant Deva Singh Ji at that place. They had their education at Kashi. You just ask them what it means putting Phul at Harsar. On going there when we put this question, they also replied in the same way. So we did not put 'phul' at Hardwar. (As per instructions given to Bh. Sucha Singh) Paath should be kept after the death of a person and kept close by at an appropriate place So that 'They keep listening the Paath (Personal incidents page 36).

According to Giani Gurmukh Singh Ji "when I went to Kaleran Thaath carrying Phul of Bh. Sunder Singh. Raagi (along with his son) Baba Ji did not get annoyed at my reaching late. But when he looked at the Phul, out of Sorrow for being separate, he uttered this verse of Gurbani :-

'Main Rovandi, Sabu Jagu Runna Runre Vannu Pankheru!!' (Vadhans M:1-558)
[I am crying, the whole world is crying, birds of the forest are also crying].

Raagi Singhs started doing the Kirtan They added one more Shabad for which Baba Ji censured them and said, "when Your son lies dead before you, will you start reciting such Shabads? " At this they started another Shabad.

Baba Ji said, 'No, not even this'

Footnotes :-

81. In the similar way, it was solemnised for Architect Dalip Singh's mother, because it is a custom in Malwa too, that if one desired one can opt for all that ritualistic Paath, charity etc; which is performed after death, to be performed in one's life time only. In Muktnama also it is written:- 'Jeewat hi pratham aapni Sarb gati Karava [Firstly one can get one's done in one's life time only] this is called 'Gindora', Jalebis's (a sweet meat) of pure ghee were got made and we were asked to distribute these in all the houses, irrespective of whether one was rich or poor. Brahmins and Granthis were made to sit separately and were served Parshad.

82. Actually, scientifically speaking, by putting Asthis in the water, the water gets purified instead of being contaminated. In the ancient Granth 'Muktnama', it is written about

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Third time they started the Shahad of 'Departure from this world.' after which Baba Ji took the Phul of Bhai Sahib on his possession and asked me, "where are these to be taken?" When I told him that they were to be 'taken to Kirat Pur Sahib, he said, "Alright. Take these 'Phul' at the time of your departure. 'I had to board the train from Jagraon. When I went to Baba Ji to take his leave I requested, "Now, please give me those."

"What?" Baba Ji asked

'Ji! Bhai Sunder Singh's Phul?'

"Phul have reached the place where they should have reached. See, what ordeal we had to face. Had you reached in time, we would not have undergone so much trouble." (83). Then he explained to us the whole Maryada.

Regarding christening of Sikh children, Ran-Reeti has occurred in other Volumes; the salient feature of which was that a child's name must contain in itself some name of a God, It requires no argument as to how much benefit the devotees of God reap through it. There is a 'Saakhi' of 'Ajamasu' (84) to this effect. According to this Saakhi and Gurbani; it is clear as to how big relaxation is this, that at the time of one's death, just calling God by name proves to be so advantageous, the name might have been uttered with any mentality whatsoever.

At least, the name should have one such portion, which could take our interest towards Guru, Such as 'Gurmukh' 'Bhagat'; and not towards Maya (illusion)

Bhai Sahib (Sant) Sujan Singh's younger son was named as 'Gurmukh' with the view that he might turn out to be 'Gurmukh' actually.

Baba Ji changed the names of some companions Sewaks and their children; keeping only this thing in mind (as mentioned above) In connection with this, the most famous name is that of Sant Baba Ishar Singh Ji whose previous name contained the word 'Inder' (Page 1550); Bh. Uttam Singh's Son 'Amir' Singh's name as 'Waaheguru Singh (5/282), Kavi Ji's Manak Singh as 'Bhagat Singh' was kept under some special circumstances. In the same way Bhai Sahib Kartar Singh Kirtaniya's previous name 'Maiya' Singh was changed. The

this ritual :- 'Phul chun Kai_____nisaara hoi' (page 59) which means that half of the Phul should be flown into Ganga, half at Har-Ki-Pauri Amritsar and the remaining should be ground fine and at the time of chowki (a religious ceremony) should be sprinkled in front of chowki so that it comes under the feet of the Sikhs who arrive there. In this way the ultimate salvation takes place.

83. Afterwards Bh. Sulakhan Singh told that Baba Ji had to stand the wholenight to reach Phul to the gracions Nirankar. Bh. Sulakhan Singh has also stayed there alongwith Baba Ji's that night.

84. Ajaamal (a Brahmin) was infatuated with a prostitute while he was still a student. The prostitute gave birth to six sons. By chance, a Mahatma happened to pass that way. He suggested a way for the salvation of the couple that the child to be born, should be named as Narain

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son of another companion was named as Kartar Singh. Obliging with his benediction another Sewak was asked by Baba Ji to name his yet-to-be-born Son as Harkrishan (85)

The idea of changing the name of a certain person was given by Baba Ji in a dream, invariably; as was done to Baba Nirankar Kartar whose previous name contained (Kulwant' in it. But what name and to whom it was to be given or changed. Baba Ji knew better about it, because he obliged very few in this matter. For some special reason he would even violate this rule as was done in the case of S. Boota Singh (Presently an land-owner of Kotkapura). His ancestors belonged to the famous Nakkai Sardars of Chooniyan. In spite of having huge estates an unfortunate thing had been happening in their family since last few generations, that soon after the birth of a son, the father would expire. In this way, the father would neither see his son being reared up, nor the child ever would receive the affection of father. Even for a normal ordinary family, such a happening is a big tragedy. S. Partap Singh, the father of this child also had the same fate. This child was born soon after the death of his father. The rest of the family thought that the child be taken to Baba Ji, for paying its obeisance to him, and somehow, the name for this child, also should be got uttered through Baba Ji's very mouth only. A few months were spent in this way and the child continued to be called as 'Kaka', and was not properly named as such. In the meanwhile, the omniscient Baba Ji arrived at Pratapgarh on his own (according to Mai Bhagan) In the humdrum of this all, they brought Kaka, attired in all the fineries, to Baba Ji and prayed for his gracious blessings, Though Baba Ji needed no introductory context to this point, still he asked Bhai Sulakhan Singh as to what those people wanted. In reply when he was apprised of their woes and the tragedies happening in the family, Baba Ji at once came to the house of benefaction; and preached 'cultivation of Love for God and recitation of his holy name' and them pointed towards the child. The child had not yet learnt to sit. They made it lie down on the floor, as it is. Baba Ji then touched his right foot to the head of the child and then the whole body up to the feet. Thrice, saying, "Come, Let us change your destiny. and make you family blossoms' and Then said, 'That is all. Guru Nanak Sahib has planted the sapling. Now you give the child its name, too, as 'Boota Singh'. In this way Baba Ji not just named the child but also changed the family's fortunes, and planted the sapling too, in a way, and then, in approximately 1938, when he became a youngman, sent a special Jatha and made him have 'Amrit' too, for mainly that reason that a branch of Nakkai Sardars had adopted Muslim religion and it was imperative to save the child from any bad influence, whatsoever. (In this way after getting benedicted this family has prepared tremendously and has been partici-

Ajamal took So much fancy towards this youngest child that when Satan (Death) came to take him when his (Ajaamal) was nearing, he (Ajaamal) shouted, 'O my son Narain, help me. Make me free from his clutches'. Repeatedly he said these words. Later he forgot the word 'Son' and saying only 'Narain' 'Narain' he expired. For this good reason i.e. for his remembering God, he attained eternal absolution. In this context Bhai Gurdas Ji has given a reference in a Pauri; and in Gubani it has been referred at many places.

'Ajamal preti putra_____ Kankar mari bidaara'

(Nat M:4)!!

[Ajaamal had shown affection for his son when he called him as 'Narain' God (Narain) was pleased by him and sent the devil away by pelting stones at him]

85. But now a days, the gentlemen are keeping childrens names as per new fashion. Although, they take the first letter of the name from Guru Granth Sahib after duly taking 'Hukam' yet they are fond of choosing such names which are difficult to pronounce as well as write. These names might sound impressive but many a time they are not only strange but also meaningless. If you have given your child the name 'Sohna' then what is more 'Sunder' (beautiful) than God's name :-

'Sati Suhanu sada mani chan' are among his main features.

pating in the Satsang and its service thereof, very enthusiastically.

It will not be inappropriate to refer to more customs, as told by Baba Ji, here itself, regarding other ceremonies of the families. For instance, take Anand-Karaj (marriage-ceremony) first. Baba Ji did not like the method of present day. Where As-di-var is performed at 8 or 9 O'clock and the haven-Pheras (rounds of Guru Granth Sahib taken by the prospective couple.) is reduced to a mere face, He desired that Kirtan of As-di-var should be done early in the morning before sunrise and the bride should be brought to the place exactly at that time when the Lava Pheras are to be read out. After making her sit, a didactic lecture should be delivered briefly., after the ending of which the girl should be given a send off.

Except some close relatives and elderly people, no other person from the bridegroom's side, not even young boys should attend it.

If this ceremony is solemnised after sunrise, its sacredness is gone. It is reduced to a mere drama. All eyes are centered at the girl. as to how tall is she? How is her appearance? What sort of clothes she is wearing. Some youths start cutting jokes among themselves. At the time of taking Lavan, Some girls fall down because of the veil on their face. Because of these reasons, the Karaj should be ended early in the morning.

The life of Sri Dashmeshji tells us that in Gurmat festivities are not prohibited. A Sikh is a Raj-Yogi (i.e. Royal disciplinarian). But drinking, getting out of control and then making uproarious scenes are prohibited. At the marriage-procession also of a Gurmukh, a Kirtan-Party is a desirable feature, as was explained to Bhajan Singh (Biography Page 415)

Baba Ji also favoured remarriage of a young widow. Bhagat Gurcharan Singh's young daughter-in-law became a widow, It was planned to marry her off for the second time though it was not prevalent in their community. When they went for the Darshan of Baba Ji, he himself gave the 'Hukum' that she should be remarried. So it was done.

Children are the springs of the garden of the nation. As you make them, so will the nation be. To make an impact of Gursikhi in children, Baba Ji used to say that when a child is born, it should not be handed over to a midwife. Rather a wise old lady should hold it and whisper in its ear 'Waheguru'. Uttering so, at this very time made 'Waheguru' enter into it. Anyhow, there is no need to shut the midwife out. She should be utilised for other chores. As 'Granthi' (The very first thing given to the child after its birth), a little 'Amrit' is to be put in the child's mouth. In case, preparation of Amrit cannot be arranged through Panj Piaras; it should be prepared after Paath of five Pauris through the Granthi of a Gurdwara. When the child grows up he would himself 'Savour' the Amrit. Paath should also be arranged. After ten days when the mother and child are brought out, Bhog of Paath should be performed.

How dearly Baba Ji loved children, the evidence to this effect, has been incorporated somewhere else. But he wished that the good habits should be inculcated from the very beginning and religious thoughts should be cultivated in their minds.

Bibi Ajeet Kaur (autobiography Pg. 240) has described about it thought an incident. Her

son Pritpal was standing once near the well of the Thaath. He had a celluloid baby toy in his pocket. Baba Ji took out that toy from his pocket and started looking at it and said, 'It's face is like that of a Firangi (Englishman)'

"He asked my husband to put Guru Nanak Sahib's picture in the child's pocket.

Then my father (S. Haakim Singh, the child's maternal grand father) told Baba Ji: 'Maharaj! He performs even rosary.' Apt came the reply from Baba Ji, But his must have been fixed at this toy only.' (Actually, this child, for reasons unknown, would sit with closed eyes, with a rosary in his hand, and counted beads chanting prayers. He was a child with stable mind and was not at all fidgety.)

Then Baba Ji himself broke that toy baba and threw it into the bushes and to put Guru Nanak's picture in the pocket of the child. Then he pointed towards me and said, "Look! It is your duty to restrict your children and husband from having meat and liquor.

According to the custom of those times, my second child was having two pleats of hair. So Baba Ji commented, "Why have you made this-the fashion of lowly people? (Then) that is why your children get their heads and beards clean shaved. This is because you teach them that way. A child should sport a Jura (hair tied at the top into a bun), tie a turban. At least it should be clearly visible that the boy is a Sikh.

Regarding the dress of the women Baba Ji opined that the body should be properly covered (86)

A clean wrap-around of coarse cloth should cover the whole body. No other garish or bright clothes should be worn.(86A) Locket, rings, bangles are permissible but tinkling jewellery is not to be worn, Association with such a thing, has bad effect on the mind.

Some points have been given in later pages about the Maryada of Sangat sitting in the Dewan. the Sangat would bow their heads to Sri Guru Granth Sahib from a distance So that money etc. is not offered. When some one raised a but', Baba Ji remarked that the Muslim's prayer reaches thousands of miles away and is accepted also, by just facing towards Mecca; why can't your head bowing from such a small distance be accepted then?

Baba Ji wished that the managers of Dewan bring nice persons to sit in front So that they might benefit fully from Sangat. and he discouraged the fidgety people to sit in front. All those sitting there, were expected to sit very alert without moving their limbs or winking their eyes, or diverting their attention to other sides. The purpose of making high-positioned

Footnotes :-

86. Wearing of thin clothes has been declared as bad in Gurbani also 'Vaya Sande Kapre pahirahi garb gawaar'

86A. Baba Ji did not like the women coming to the Dewan for Darshan, wearing a saree. In his opinion not just in Dewan but even outside the head should not be kept uncovered wearing of such clothes should be avoided, by which head remain uncovered. Even while sitting at home a woman should be wearing a 'Sutha' (a pyjama type garment)

persons sit in front was not to flatter them or to welcome them the right path which meant that it would have a very good impact on their numerous companions, friends and subordinates, In this way a large public would be benefitted. It will not be out of place here, if a mention of a related incident is made over here. (In the words of Dr. Channan Singh Ji) 'Near about the year 1935-36, Sir Chhota Ram and Sir Sunder Singh Majeethia were to come to a function at a Govt School in Jagraon. Some people including S. Dasondha Singh wrote to me that I should arrange for the Darshan, because previously when ever Sardar Ji had desired to have Darshan through somebody else, Baba Ji had always declined to oblige, saying that he had no connection or had nothing to do with the ministers, I, on my part, gave this argument to Baba Ji that 'Your aim is the welfare of the people If this task is made simpler, what objection do you have ?

If the people with position or the ministers, who govern the nation, are lead to the right path after having your Darshan and as a result amend their policies, the whole public will be lead to the right path. And you also wish the same thing or not?

Baba Ji :- (after thinking for a while) Alright. As you wish.

In the evening before the recitation of Rahiras, I brought all three of them. Baba Ji spread a mat only and made them sit in the Sangat respectfully. Baba Ji was preaching and delivering sermons when one of them looked at the watch, Baba Ji at once said to them 'Your time is valuable. You have to go very far. My, permission to leave and wishes are with you.'

They bowed their heads and went away. (Later I learnt from S. Dasanndha Singh why they were in so much hurry? We did a grave mistake.)

According to Bhai Sahib (Sant) Sujana Singh Ji 'After doing Parkash of Sri Guru Granth Sahib, while standing in front of Rumala this Ardaasa is worth mumbling:-

"Tuh Nirankaar -----
----- Teri Jai Ho!!"

[Only you are Nirankar, You are Guru Nanak as well as Guru Angad (naming all the Patsha his in similar way.). You are Guru Granth Sahib you are in all the ten Patshahis, four Sahibzadas (four sons of Guru Gobind Singh), Panj Piaras, forty Muktas (Martyof Muktsar) crowd of saints, devotees, truth lovers, beloveds, preservant people, believers of religion, martyrs, Sikhs, four creations four Baanis, for Vedas, four ages, Nirankar Guru Nanak victory to thee! victory to thee! victory to thee!!]

After saying this much and bowing the head whatever programme is to be held for Dewan, may be followed.

As has been told before (Pg.118) Katha (religious anecdotes) used to be held in the evening Dewan. In the beginning, generally, 'Sooraj Parash' written by the great poet Bhai Santokh Singh would be related. Some Akali Singhs of Chooniyan raised objections regarding the relating of Katha saying that it contains many points that are inappropriate and that whether these should be read or not. Baba Ji replied 'It is your sweet will. You

may, read these or you may delete these'

At night the martyrs criticised Baba Ji in his dream, saying, "You have no authority to say like that. One, who has written the Granth, might have been inspired by Guru Sahib to write like that only. " After this, we made the inference that whatever is written may be read by a person and then Ardaas be made after it. Saying, 'You know your Things better, we have not comprehended your point.' (A learned gentleman told that after the completion of this Granth when the poet Santokh Singh Ji left Kaithal, the script was in the hands of some Brahmins for about a year. They wrote some points against Gurmat, on their own).

In the Dewan only those Shabads would be heard by Baba Ji which would be according to the occasion and which would pose no possible threat to audience's concentration nor would cast any bad effect on them. For example. The Kirtan of Guru Nanak Dev Ji's that Shabad which contains the following rhyme.

'Choorā Bhann ----- Rato Awaraha'

Which was not allowed in the Kirtan of Dewan but which he, himself would listen.

He would like listening poetry. When Bhai Mehar Singh (of Jullunder.) came to him at a very young age, Baba Ji would listen this poem, as recited by him, when he had not developed, yet, a vast vocabulary :-

Baba Ji used to say that though it was a poem but one establishes a link with Guru Nanak's feet, through this poem :-

'Deedar Pavitar For Jaanda'
The glimpse of holy Nanak
One who has gone through,
Falls at his feet, and
Then goes nowhere else,
A glimpse of that radiant face,
Has captured my heart.
By having a glimpse of Guru. the magnificent
That follow goes beyond this earth.
Exonerated — freed from births and deaths.]

On the day of Sangrand (the first day of an Indian month) after the Paath of Baramah, a short Ardaas was said in sitting position only, prior to which 'Hukum' was duly sought if the Deg arrives by this time, the whole Sangat would say Ardaas in the standing position.

At the closing of evening Dewan, Bhai Sucha Singh etc, or some other Raagi would read a Shabad based on 'Uncha dar Babe Nanak da ----- '[The abode of Baba Nanak is very high, I have come here after hearing much about its splendor] And then would read

'Sant Jana Mil Hari ----- ' [All the Saints are Singing together in praise of God] base on 'Hari Jas Gayo ' [Hymns in praise of God are Sung] There after the Hukumnama

would be sought from Guru Sahib. As long as 'Sukhasan' would be in the process of being done some devotee would read another Shabad in the meantime. After the Ardaasa, Baba Ji or some one on his behalf would utter these words :-

'Blessed is the Sangat of Guru! Welcome to thee! You fortunate people! Lucky people say 'Satnam Waheguru' (only the name of God is true) and saying this they proceed for Langar.

If some one has to get the Hukam of Guru Sahib for something, (according to S.Rattan Singh) Baba Ji used to say that it could be sought three times. Many pages from both the sides are held together and then let loose and made to open automatically. The word of the first 'Paal' on the left side would be considered as 'Hukum'. If it was not clear, a brief Ardaasa would be done, and 'Hukum' would be sought instantly, for the second time or at the most third time, Or it would be postponed till next day.

If slips are cast, one of them would be kept blank. If the blank one is drawn this statement would be made:- 'Satguru has closed the fist for now Let us postpone it to some other time.

About the Behangams some words have already been given on pages 79-80. But how Baba Ji used Behangams' would be known from this incident:- In the year when services of Akhand Paaths went on for three months in Bagan, S. Jagat Singh was on service as Paath: One day Baba Ji asked :-

'Bhai Jagat Singh, how many sons you have got?'
'Sache Patshah! with your blessings. I have eight Sons.'
'Then give me one by Guru'
'They all are with your grace only. So all of them are at your disposal.'
'I need that boy only, who serves inside
—along with myself.'

[This was Kaka Inder Singh who was only ten or twelve years old. at that time. He was

Additions and Amentments :- Regarding 'Asthis' on page 168, According to Bh. Mani Singh's 'Bhagawali' while replying to the request of Sahajdhari Sikhs in connection with sending Asthis to the Ganga, Guru Ji said, 'Iko sadh Sangat____'(M.K.) [i.e. these should be put at the dust of the feet of Sangat, around Amritsari Ji, their salvation will be attained here only]

Some more facts were known through S. Rattan Singh. When Baba Ji got 'Full-right' he also got the duty of Asthi- rites from Guru's Court. In the beginning Phul of only fifty -Sixty persons would arrive and a heap would be created. Baba Ji would get a basket filled with these and would take this inside. As and when in the 'Bhora' he would do Parkash and Ardaasa, the spirits of the dead would stand up. One day such a spirit appeared which was black, tall and was of a Negro's shape. What to say of bowing its head, it kept on standing with a stiff neck. After coming out Baba ji lambasted me because it was I who would accept the Asthis from people. Baba Ji said, 'It is a different matter a person had real feelings, even if he had had the Darshan only once, but this fellow was really worse than an animal. Who was he? Find out and take care in future.'

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a student of fourth standard. in Bagan. Because of past family culture he was not interested in studies though he would go to school with his bag daily but after keeping the bag in the school he would reach Thaath straight. His class fellows would deliver the bag at his house in the evening. All the family members would scold him badly for this and he would just say in reply that he would definitely attend the school the next day. But next day soon after awakening he would jump out of the house from backside and would go to S. Jaswant Singh Ji's house and accompany him in the same tonga meant for going to Taath. He would return in the same tonga at night. Because of going in the tonga of Sardars he began to be known as 'Sardar Behangam']

'Whenever you order he will accompany you. 'When I go I will take him along.

So while going, he was also taken along. After being to Damdama on Baisakhi, Baba Ji, came to Laharakhana and him there to study Gurbani and to serve Sant Vadhaawa Singh. Inder Singh remained there for about two and a half years and then he was taken for

the service of the Thaath. He attained proficiency in playing Tabla.

Under what restrictions, the Behangams had to live, Some details in this regard have already been given. Baba Ji would always keep them occupied If there was no other work, he would ask the idle Behangams to bring thorny bushes and make a fence.

Then some one would cut there, some would bind them together and some would carry them to the site and thus remain busy. If there was still some vacant time left they would be asked to bring spades and make drains. They would be assigned with such a job

which would not get completed easily. as in the story of a Monkey dividing a loaf between two cats.

If Some Behangam was made to get out for some mistake committed by him, Baba Ji would say, 'Let him rest for a while.' If he apologised Baba Ji would forgive him and say 'If no punitive action is taken, how can one learn to be wise.' Then Baba Ji would allow him to enter.

When I made an enquiry in the evening, one Variyam Singh of Sherpura told he had brought the Asthis from Dharnkot. And told, 'My son's father-in-law had died. We went there for mourning and pay our condolence. They had intended to take Phul to Hardwar. But I offered my service and said that hand these over to me, I will take them' I brought and without asking I put them inside It was my fault.'

When I told the whole story to Baba Ji he asked me to be cautious in future. So the restriction was imposed that way. Even then, sometimes some untoward incident would happen. Once a Behangam put the ground Asthi in milk. Cousindering it to be sugar, and it was only after having drunk it, that the turth was known.

Corrigendum :- The incident about the katha of 'Sooraj Parkash' on page 179, is based on an old note of the editor, the wrier of which is not known, After receiving a letter from the readers of Delhi, the words of this incident were reviewed and it seems that there was no question of scolding as per Baba Ji's reply. nor does it seem proper. on the part of martyres to have eriticised Baba Ji, even if it was within the purvies of rights given.

No Behangam was supposed, in the least, to have a glance at a woman. So much so, that when Royal Mother and the queens used to come for Darshan, then even the audience were scolded inside, besides Behangams. Until they were gone back, no one was allowed to loiter around. The Behangam who would be having his turn of Paath was not expected to lift his eyes this is an incident of Dehradun: When Baba Ji was about to come back to his place, he happened to see the tents of Raagis on the way. He scolded the Raagis, Saying, 'This is a matter of shame for you that your mothers, sisters and small girls pass through this way and you people are sitting pretty over here. A Behangam should rather be in the grave!' Then Baba Ji arranged their living place on the hills, He himself would set the precedent of this Maryada, Even when the Royal mother of Patiala used to come, he would never talk to her while alone, He would always keep two witness: One would be the sewak minister of the Royal mother and the other Baba Ji's own attendant sewak. Only then he would talk to her.

The Behangams (87) of this Thaath were strictly forbidden to keep any material things with them; except three 'Thahiras', two shirts, two Dastaars (a piece of cloth for binding the hair on the topic), One coarse dupatta or the winter blanket. Keeping extra clothes or things was strictly prohibited.

One of the rules made for self or for Thaath (Vol. pg. 96) would forbid going into a crowd. Even them, fellow-sewaks' and friend's natural desire would be that Baba Ji should visit their homes. Many times, people of village made an effort to call Baba Ji at the auspicious occasion of Bhog of Sri Akhand Paath. At such times, Baba Ji had to cleverly decline their request. It is evident from these incidents (in the words of S. Rattan Singh) that Baba Ji had great affection for a perfect gentlemen of his city whose name was S. Jagat Singh. Whenever he came Baba Ji would take him in his embrace. The villagers arranged an Akhand Paath to take Baba Ji along with then to attend it. They made S. Jagat Singh as their leader, with a view that Baba Ji, can not refuse him. Some fellows including S. Jagat Singh came to the Thaath to make a request to Baba Ji. Baba Ji entertained them all in a very nice way. They were encouraged even more.

(S. Jagat Singh touching Baba Ji's feet) 'We have come with a request today.'

Baba Ji :- 'Tell me, What is the matter?'

They :- (with great humility), 'Please oblige us with your gracious presence at your birth place.'

Baba :- 'I was also desiring to go there. The Sangat has given me great affection. Alright. I will go. And having talked on some other topics for some time he pleased the Sangat profoundly.'

While talking Baba Ji's permission they asked, 'At time will you be arriving?'

Footnote 87 :- If any one gave money to the old Behangam Sikhs, they would never receive it on their hands, because they considered spreading hands as a sin. The giver would keep it on his own hand and the Behargam used to pick it up the kings take gifts from their subjects.

'What is scheduled time for the Bhog?'

They told that it was 10 O'clock.

'Alright, then I will go.' (But also said this 'Now I have acceded to your request, you too have to accept one of my demands. I have promised to you that I will go but while retuning from Sherpura I might go anywhere I like to go, I will not come back here.'

On hearing this all of them turned pale.

They said, 'We thought we were doing a virtuous deed, but this way it seems we are going to commit a sin.'

All of them requested, 'Maharaj, come back here only. But please do accompany us.

Baba Ji :- 'Gentlemen! What can be said about the whims of a Fakir (saint), who can even set his own hut on fire while leaving that place.'

(At this when the Sangat said 'as you please.') He replied 'It will become a practice, if I go like this today, you have come tomorrow, people might come from some other Village. Wherever I don't go, people of that place will angry with me. Anyway, I will pay a surprise visit to your place. Whenever I feel like, I will not make a formal programme of coming to you.

A very respectable person of Manjha (Whom Baba Ji gave due recognition) once came to Kavi Ji in Delhi. and said, 'I have to have some consultations with you. We have to build a Gurdwara in our town. We plan to get its foundation laid by Baba Ji. You please help us in this matter and inspire Baba Ji to accept our humble request.'

Kavi Ji thought that he was a well known figure of the city and he would unduly insist Baba Ji to accept the request. Baba Ji would find it very difficult to get rid of this person because he (Kavi Ji) knew that Baba Ji never used to lay the foundation of any Gurdwara and he was not going to accept the request at any cost. So Kavi Ji replied, in this way:-

'I tell you a very good idea which will serve your purpose as well as Baba Ji will not feel bad. As you know, laying foundation is against Baba Ji's principles. You do one thing take out quietly. The two bricks laying under the legs of Baba Ji's bed on the side of pillow, and lay the foundation with those bricks. Your purpose will be served and no body will incur any trouble for it.'

On hearing this suggestion, he was very pleased and reached Dehradun from Delhi even before Kavi Ji had reached. At the time of departure after seeking permission, they picked up the bricks as well as some sand and put them in a bag. But instead of taking out quietly, they did it in full view of Baba Ji. Baba Ji though, did not say to him anything at that time but about half an hour after he had left, when Kavi Ji had also reached, Baba Ji called all the main companions including Kavi Ji and said, 'Bhai, he has picked up bricks and brick-

sand without my permission, nor he told me where he would use them. He must be requiring these to use in the foundation laying of some Gurdwara and in this context he will use my name too. I don't at all appreciate the idea that he misuses my name to realise money for this matter. So inform through a letter to the fellows over there about this state of affairs.'

[Speaking this Baba Ji badly scolded all those who were present, which showed that he was very much annoyed for about one hour he kept on admonishing everybody. and Thereafter he sent away gradually all the companions one by one. At the end, when only Kavi Ji was left behind, Baba Ji started telling him very patiently :- 'Bhai! How could he think of it in the first place?'

Kavi Ji: 'Sache Patshah! Actually this humble servant of yours (i.e. myself) has done this mistake. It is I who told him to do like this. But the limit he crossed on his own, by collecting the brick-sand too.'

On hearing this, Baba Ji cooled down instantly as if he had not minded this incident in the least. It is concluded from this drama whether under such circumstances the companions gather her enough courage to express the truth and admit their mistakes (even if that was committed with good intention) or not. It was a method of his true teaching that did not discriminate between Sewak and Swami (servant and master) in the least.

Baba Ji used to say that the snake, though walks in a zig-zag manner, but while entering its hole, it has to straighten its body.

(According to S. Rattan Singh Ji) once three wrestlers had come to Kaleran to have Baba Ji's Darshan. They were Sikh land owners, but they were clean shaven. One of them had an intention to show their wrestling to Baba Ji too and thus make him pleased so that he bestows upon would emerge victorious in the wrestling match.

At this time, Baba Ji was staying at his old Thaath at Simla (88). When the wrestlers bowed their heads, Baba Ji was very happy to see their robust bodies and asked 'What brings you here?'

Wrestler :- 'Ji! Just to touch your feet we have come here.'

Omniscient Baba Ji :- 'We have to go for wrestling, please come there and witness our wrestling and give us your blessings so that we win the match.'

Baba Ji :- 'If I start watching wrestlings, wrestlers will also start coming here, and then will come the wrestling - spectators from villages. It will become a scene over here, so it will not be possible for me to watch your wrestling.'

Footnote 88 :- As per Captain Narinder Singh Ji and S. Rattan Singh Ji's version, here there four doors which were covered with four sheets of Khus, (a fragrant material to keep the place cool), over which ran a pipe, through which water was sprinkled. In summer when the wind blew it became so cool inside that one would be reminded of Shimla automatically. For this reason, it was called 'Shimla'.

But why talk of defeat.? Take support of Guru Nanak.” In this way they departed happily. When their leader participated in the wrestling at Bathinda he came out victorious. That was the way, the compassionate Baba Ji to maintain his Maryada.

REGARDING ‘GIVING’ OF GURU - MANTRA

In Gurbani the word ‘Mantra’ has occurred with many prefixes. As ‘Beej-Mantra’, ‘Mool-Mantra’ ‘Guru-Mantra’; the details of which have been given at other places also (‘Hadd-Beetiyan Page 76)

(According to Baba Ji) From ‘Ik Omkar’ to ‘Guru Parsad’, the Mantra pertains to Nirgun. (absolute) which emerged from the sound of Nirankari (Almighty). The Saloka of ‘Adi-Sach He Hosi Bhi Sach’ belongs to ‘Sargun which Guru Nanak Ji uttered in praise of Akal-Purakh (God.) The Mantra of Nirgun is the Sword while the mantra of ‘Sargun’ is ‘Myan’ (Sheath).

The one reads the whole Mantra, Keeps the sword in the sheath, in a way the sword cannot harm such a person. No hurdles are created in his way. The one who reads only upto ‘Parsad’ Keeps unsheathed sword with his person which would definitely harm him. One day meaning thereby that the ‘Mahatma’ who reads this Mantra would fall some day.

Baba Ji also preached that this Mantra is the only one and unlike other Mantras it is not that simple. You as well as me, will be questioned alike. If I conceal it I am the debtor. If you don’t read it (Mantra) you will be the debtors.

‘Giving’ of Guru-Mantra to someone is considered to be making him write with the benevolent Guru. The one who is bestowed with the authority or boon to give away ‘Guru-Mantra’ is some saint who has been accepted at God’s court. (According to S. Sampooran Singh Ji) We come to know of this fact only when we become a part of the Sangat. Bhagat Bhagwan Das Ji told, ‘In the year 1920 when I was hardly 20 years old, Baba Ji came to ‘Nanaksar’ Maghiana. Baba Ji was taking bath in a pond. Baba Ji was standing in four and a half or five feet deep water. He called me also into the pond, by calling my name, and asked me affectionately, ‘which Paath do you generally do?’ In reply when I said that I don’t any Paath other than ordinary Japu Ji Sahib. He gave me, at that very moment, The ‘Mantra’ (which I don’t want to tell) and sprinkled five drops of pond’s water, on my face. and he asked me to abandon these five things :- Tobacco, Liquor, Meat, Gamble and Adultery.’

Bh. Lal Singh Ji told :- ‘I was going to Delhi for Darshan. One the way I was joined by another devotee. In the neat of hearts he wished that Baba Ji might import him Guru Mantra and he (devotee) might touch his feet. Baba Ji never allowed anyone to touch his feet. I advised him to hold Baba Ji’s feet as soon as he reached there and also that he should not be afraid while doing so. So, no sooner did he reach there, then he caught hold of Baba Ji’s feet.’

Baba Ji :- (To me)- ‘Bhai what does he want?

I :- ‘Ji! He is requesting you to give ‘Guru-Mantra’. I have brought him along.’

Out of kindness, Baba Ji advised him to recite the word 'Waheguru' four times on each bead of the rosary. (According to Kavi Ji) Baba Ji's giving of Guru Mantra was just like rain. Whosoever would be fortunate enough, might collect its water and utilise it. Some would not let the 'earth' to become wet because of the 'roof' of illusion, selfishness, jealousy, reivalary, enmity and worldly attachments.

As has been referred in glossary two at pages 12 ,13 that the word 'Waheguru' is the only Gurumantra for the Gursikhs, In Gurmat (teachings of the Guru) 'Ram Ram' is not the Gurumantra because because this is like musk' or 'praising word' which means 'enticing Ram'

One day, at the evening Dewan while explaining the meaning of 'Waheguru' and enlightening about its greatness, Baba Ji said up to this extent even, that for thirty six ages were recited 'Hari', 'Gobind' and 'Ram'. But whosoever recites this mantra (i.e. Waheguru) will benefit. The recitation of this Guru mantra equivalent to 144 ages.

When Sant Gurbaksh Singh Ji resident of Gurpuri went to Chooniyan for Baba Ji's Darshan and asked him the meaning of the Mantra 'Waheguru'; Baba Ji said that one word Waheguru is a summer hill. If one recites the Mantra 'Waheguru', one can have the privilege of having Darshan of Guru Nanak Sahib.

To one Baba Ji said, 'The word 'Waheguru' is the ticket for the Dargah (Gurus abode), but only the virtuous people can take it. (Hadd-Beetiyan Pg.77). But one person was advised by him to practice 'Waheguru, Tu Hi' [Guru, only you are the only one] (Hadd-Beetiyan page 101)

This is also called a four 'Shabad' Mantra. Here 'Shabad' means letter or alphabet.

According to Baba Ji, before uttering this mantra four times on each bead, one should say, 'Dhan Guru Nanak Tu Hi Nirankar' (O holy Guru Nanak, you only are Nirankar) One devotee asked Baba Ji. "The word has not occurred anywhere except in Savaiyya (a metric form of poetry), even then it has got the honour of being the Gurumantra. From where did it come?' Baba Ji replied, 'This is an 'Agochar' (imperceivable) and 'Amolak' (invaluable) thing. Heaps and heaps of cereals and sugar remain kept outside, but diamonds, rubies and gems are kept under lock and key. It is not that Bhatta only came to know of this invaluable thing and Guru Sahib remained ignorant about it. Wherever, in Gurbani the word 'Wahe' has occurred that stands for 'Waheguru' only. (89)

Footnote 89 :- 'Wahu Wahu Bani is Nirankar -----'

We came to know from the above lines that (Wahu Wahu' is Hari's own Bani and that Wahu Wahu is 'Agani' (deep) 'Athah' (immeasurable 'Wahu Wahu' is the only truth (Vaargujri) Salik M : 3-515 That 'Wahu Wahu' is the vivid form of Hari (Paraphrase Page 515)

'Waheguru pad achhar chhar ----- Japyo Sahi' (Loh Parkash)

Waheguru is a word of four letters, for four ages

Explaining this in 'Gurumantra Mahaatam' Sant Hari Singh Ji (Reroo Sahib Doraha Mandi of Dera Baba Karam Singh Hoti Mardaan) paraphrases this line on page 24. He writes

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Sometimes Baba Ji would tell the authorities that pronouncing 'Wahe' while breathing in i.e. in and 'Guru' while breathing out i.e. exhaling is like threading 'Naam' in the 'needle of breath.' Then, when 'Simran' (remembrance of God) gets absorbed deep into the abysses of mind, it makes no difference whether one is asleep or awake. The condition of 'Uttat Baithat Sowat Naam' (i.e. It is 'Naam' only all the time) prevails.

'So-ho' (90) (That is I) pertains to and is of Vedants' (91) and Anul Haq (I am God) pertains to and is of Sufis.' (92) Mantra. Many of Baba Ji's Companions, under the influence of Vedant, came out to be the exponents of 'Sohai, which Baba Ji did not like (Chapter two page 13). he told one of them that 'Sohai' recitation Consumes the flesh of the body.' The one who practice it must be a celibate, Some one must be there to supervise him, diet of such person must be nutritious and wholesome otherwise the person will grow weak.

Bh. Bela Singh Ji told 'Once Kirtan was being held at Deosyal and I was busy in reciting the Paath of 'Sohai' Squatting at the back. Baba Ji gave me a glance twice or thrice and after the Bhog he said to me, 'Don't do the Paath of 'Sohai'. By doing so you will reach, no doubt, but very late.'

A resident of Gurpuri, S. Heera Singh Ji Deputy collector told.) I took the Gurmantra of Sohail from Sant Anand Singh Ji (93). One day Baba Ji began to ask me 'which Gurumantra do you recite?' I just kept quiet. Then he said "Is it a counterfeit coin? Is it two lettered or four letter?" Then, rightly guessing, he himself said, "'Sohai' is not meant for The recitation of family men, although it is like. binding capturing the river in a small container.' Then Baba Ji related to me the Saakhi of Mardaana:- Guru Sahib had advised him (Mardaana) to say 'Waheguru' 'Waheguru' and follow him (Guru Sahib) while crossing the river. But Mardana started saying 'Sohai.' after hearing it from somewhere and at once he started drowning -----' (another similar Saakhi is incorporate in Vol. III at page 156).

Then Baba Ji said, 'You ask Sant Anand Singh about it: (i.e. about 'Sohai') It was because Baba Ji did not want to rebut anyone. So when I asked Santji, he said, As far as my permission is concerned, you are allowed to do this Paath.

Wherever Baba Ji went, it was his principle to keep the venues of Dewan and Bhajan

that Guru Nanak Dev Ji recited each letter individually for full one 'Kalap' (each letter), whereas one 'Kalap' is equal to 14 Maanvanmtra. In Inds die after living for 100 years each and this total time taken is Naivatra this is one day of Brahma one Kalap is equal to 4320 million years.

Like Kabir Sahib's Salika in the prais of 'Hari Jas', An ancient poet has crossed the limit in writing the praise of the word 'Waheguru'.

Jaise Adhsath -----

[It is like going to sixty eight holy places, four ages of living at Kailash mountain, meditating in one thousand births, burning one's body in fire, performing continuous Ashwamedh Yogya in Kurukshetra. All this by just saying 'Waheguru once]

90. Regarding this Shabad the following sentences have occurred in Gurbani:- 'So ho aap pachhaniye' (Sri Raag M1-60) [Consider God to be 'you']

'So ho jaise Japu japuhu' (Vaar Maanu M-1)

'So ho so jaakau hai japu' (Bharau Kabir - 1162)

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(reciting of hymns) separate. In the similar way, he would stay at night at a different place other than these two. He was unlike other Fakirs who continue sitting at the same Capet for the whole day. When day when travelling through forestes or high-altitude-places where the Thaath would be a temporary one, and where Gurbani was not possible to be arranged, he would get a small platform built, at a small distance, opposite his Asaan on it which use to be called 'Big Aasan in the pit. and would spread a sheet on it which used to be called 'Big Aasan' and this was considered by him as Guru Sahib's Aasan.

In the beginning when the translation of 'Zindaginama' was available only in form, Baba Ji always kept with him a version of this by Sant Saroop Singh. When the version of Bh. Meghraj's (94) poem was published in the form of 'Prem Patari', Prem Phulwari' etc. He used to listen to recitation of these. He used to keep a with him which was called 'Gutka'. Whenever Baba Ji had to go more than three miles away, he would take it along. It contained, rosary, Zindgiama and a manual of Daily-prayers When Kavi Ji got well acquainted with the Sangat of Baba Ji, he translated 60-70 Persian verses into 500 Comprehensive Panjabi verses, which Baba Ji listened and liked immensely, and kept on listening repeatedly.

For the persons having knowledge of Persian, Baba Ji had this message to convey; That Zindagi Nama is the gist of Gurbani. Through this one attains Sikhism.

Baba Ji liked cleanliness He would often say, 'Cleanliness and Godliness go together.' That is why whenever he visited some village, the people of that village would clean the streets so thoroughly as if some Royal Highness was to come there. Water would be sprinkled on the way. Wherever he would go, the lanes of that village would glitter literally.

This was the physical service rendered. Baba Ji would feel very reluctant if someone attempted to serve him by way of offering wealth. (Dhan-Sewa). he ever considered the extravagance on marriage ceremonies etc. as a social evil because the farmers of village. had to mortgage their land to keep up their prestige. And paying back this debt, the whole of their life, proved to be a real ordeal for them. In Baba Ji's opinion five persons from the bridegroom's side, were enough in the marriage-procession. If some one is tight financially, then Anand Karaj be done in some Gurdwara of the village. It is just a sort of conduct-reformation, because he used to say that the family whose conduct is not reformed; cannot make his Parmarth (Salvation) well worth.

91. Vedant is one of the Six Shastras and the most famous (which is the end of Vedas) which contains the essence of Vedas. The principles of this are contained in the 'Upnishads' Its writer is Acharya Ved Vyas. As propounded by this sect, the real 'Anaadi' (eternal) and 'S Thir' (permanent), Thing is God. The whole universe is born through Brahama's existence and power, with his own Maya (conjunction) and will ultimately be absorbed into it. Ishwar (God) is the shadow of Brahmas and it originates from pure Maya while Jeev or Soul. is also the Shadow of Brahm created from stained or impure Maya. Jeev (Soul) is imperishable and is one only. It seems to be varied though, because of different attributes. Through Brahm Gyan (knowledge) this discrimination is removed and redemption is attained.

According to Vedant, there are seven conditions or Seven stages of Gyan-Awas the gist of which are also known as Sapt Bhumika (Seven-phase-role). These seven in typical Panjabi are:-Perfect desire, Contemplation, minimising of resolutions, attaining of divine knowledge, (Brahm Gyan), elevating above Ridhi-Sidhi, Obliteration. Of thought other than God's attainment of fourth (mainly based on M.K.)

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At the marriage of a companion's daughter, when the matter of Raagi's arrangement came, Baba Ji started saying like this :-

'Well, he is a noble and senior companion. Though he has not expressed it, but he must be wishing in the heart of hearts that the Raagis should be from here only. Now if I send Raagis from here, our Maryada is violated. And then other companions might also expect the Raagis, to be sent from here only. at their places. I am not, as a rule, supposed to send nor is a Behangam Jatha supposed to be sent. The marriage is fixed for the Full-Moon day' But actually (according to S. Rattan Singh) in his private capacity, how many companions he had obliged by helping them from time to time, Only God can tell.

Besides marriage, the other major ritual is at the time of a death. About that Baba Ji said to have told like this :-

'After giving bath to the dead body at home, take it to a Gurdwara. On reaching there, keep the bier on earth. Hukumnama of Guru Sahib be solicited after this. Thereafter the bier should be taken to the cremation ground. and consigned to flames. While coming back from there, the Gurdwara be visited again. and Deg (Karah Parshad) be prepared and should go to the dead person's house, and only after this they should proceed towards their own houses.

While making Karah Parshad or Guru's Langar, dry cow-dung should not be burnt. The kitchen of Karah Parshad or Langar should not be plastered with Cow-dung either. because it is a curse on the cows of Kalyug that they would eat only filth.

Some what due to this reason (flame) to be of Ghee (saturated fat) only be burnt in the room of Sri Guru Granth Sahib, Here, be never bothered about the expenditure but only about love and respect. A wise person told that the martyrs' spirits like only the smell of Ghee in the room of Sri Guru Granth Sahib.

About the reverence to Sri Guru Granth Sahib, quite a lot has been said earlier. An incident of Dehradun goes like this :-

92. Sufi (from Arabian Sufi rank, which connotes purity) is a cult of Muslims which originated from the blending of Vedant with Islam. Its propounder is Bahand-din-same, who lived in the beginning of 13th century. The main principles of Sufis are:- Khuda (God) prevails in everything and everything is in Khuda. Religion is just a mode of life's journey, all the things happen due to God's will, Beneficence of complete Guru 'Nasoot'. Shariat's 2 'Malkoot' in which one has to do according to 'Tareeqat' i.e. Murshad 3 Jabroot, by which one attaining the knowledge and power of 'Marfat' 4 Fanaa in which is attains the 'Hakikat' (reality) and 'Sat-Saroop' (Brahma) but the dearth of the Things culminates into Vast (union) (Based on M.K.). Sant Ishwar Singh Rarewala in one of his lectures explained and compared these four stages as Primary, Matric, B.A. and M.A. But he termed fourth stage as 'Marfat'.

93. This Mahatma of Amritsar was a well acknowledged figure in the Vedant. Shastras. He had made a Guru Nanak Singh Sabha also. Maghiana's Bh. Kahu Singh was his loyal sewaak. He abolished many social evils.

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'Bhai Darauli's son Satnam Singh was doing Paath. On seeing Baba Ji all the Paathis came out. some interrogation took place.

Baba Ji :- 'It rained very heavily. I hope Satguru did not face any trouble due to this.

Bh. Darauli said, 'No Sir.'

Baba Ji scolded him and said, 'You are telling a lie. The splash of rain did go inside despite the curtain of tarpaulin.'

Baba Ji expressed deep concern and asked, 'Where is the quilt of Satguru?' The quilt was found in Darauli's possession. Seeing this Baba Ji got furious and roared, "Had I got a pistol at this moment, I would have shot you thrice. You are responsible for the discomfort of Satguru." (Based on the writings of Bhai Maan Singh)

Similarly, Baba Ji stated in Bahirwal(chooniyan)' about the sacredness of Paathis :-

'That Paathi who has committed even one evil out of four evils, why is he participating in the Paath at all? Such a Paathi should stand up and apologise.' (as told by Bh. Sant Harnam Singh). Then all the Paathis kept sitting quietly, Baba Ji said:- 'That Paathi who has shaved his under-are-hair. should stand up, otherwise I will have to make him stand amidst the Sangat, One of the Paathis from Pattoki had cut his winder amr-hair, So he got up and started apologising. Baba Ji told that 'Such a Paathi or Granthi who has committed even one bad deed, cannot attend the Akhand Paath and further only that Paathi should join who has learnt the pure Paath by heart.'

Baba Ji wished that every city should have a Gurdwara, but he, on his own part, never laid the foundation of any Gurdwara. The incident about the building up a Gurdwara at Kaleran is worth mentioning. Although Kaleran city was quite big, it did not have a single Gurdwara. Baba Ji hinted at this point serval times that Guru's site is very necessary in the city. Where just two houses of Muslims exists, a mosque comes up there in no time.

One reason for this village not having a gurdwara was that a Nirmada (a sub-sect of Sikh religion) saint was staying in front of the village. He used to have opium etc. and also sell it. Twice or thrice he was arested too. He was fined but S. Rattan Singh intervened and

94. Granth Zindaginama with a commentary:- by. Sant Bhai Khalsa Saroop Singh Gyani Dharmasala, Baba Joga Singh resident of Amritsar disciples of Sriman Mahant Atma Singh Ji Muzaltrabad resident of Gufa, according to the sect.

Bhai Nand Lal Singh Ji and Bh. Mani Singh Ji read as per orders of tenth Guri Ji, His brother Diwan Singh Ji read, his brother Bhai Gurdial Singh -----
----- Gurbakhosh Singh ----- Bhai Amer Singh -----
-----Ram Singh, Hazoor Singh, Mahant of Jhande-Bunge-Bh. Bakh Shish Singh Ji Gyani Saroop Singh read.

got him, acquitted. He had savoured 'Amrit' too, but he could never get rid of his addiction. He always put hurdles in the way of a gurdwara being built.

One day some companions, after having consultations among themselves, came to Baba Ji and asked him for his accent in making a gurdwara. Now Baba Ji had always cherished this. They had already brought round Harnam Singh by offering him ten rupees for opium and said that a gurdwara be built on that joint place, on one side of which, site be earmarked for the Parkash of Guru Sahib. Baba Ji told them that he would be very happy if the gurdwara is built. When Baba Ji enquired about some other points. The Sangat apprised him of the following facts :-

That the land has been acquired by some division of Kalerians land, mike service would be courtesy Aklaksh and Grewals. Service by hand (Kar Sewa) would be a combined venture of the villagers. Baba Ji confirmed these facts by calling the leaders of all the parties mentioned above, by their names thus :-

'Yes Bhai Kaleran-Level-Owners, have you offered your land for the Gurdwara.

On getting the reply in affirmative Baba Ji said, 'Then write it down so that Baba Ji said, so that no controversy arises later on.' At the same time Baba Ji explained to them by drawing lines on earth with his stick. 'Built it like this, this much long and this much broad and facing East. Also, don't trouble that saint (Later on, though, the Saint expired). Next day when the leaders of land-donors were asked to prepare the documents, they said, 'What is the need? Build whatever you want to build on this land.' In this way they side-tracked the issue and the matter came to a stand still after some uproarious scenes. When Baba Ji was apprised of the latest situation, he called S. Dhanna Singh Aulakh and said to him, "Bhai, you don't have the land for a gurdwara even? (on his replying that he had enough land with the grace of Baba Ji) make a Kacha gurdwara for the time being. It will be turned into a Pucca one, automatically, when the time to do so arrives.'

The Donor came back to his house after affirming Baba Ji's suggestion. About twenty thousand unbaked bricks were lying outside. After selecting the site, he got the bricks loaded to transport them to the site. When this position came to the knowledge of Kaleran's land donors, they came to their senses. They thought that if the gurdwara gets built up like this, they will be reprimanded and cursed by all. So they went to the Sangat, apologised for their past mistake. And they thought in the heart of hearts that if the rift, for any reason, develops now it will not be possible to even sit together in future and so they stopped the construction of Kacha gurdwara. Some leaders went together to Baba Ji and told him the whole situation. They sought his blessings. Baba Ji said, 'All the three land-donors (Aulakhs, Kaler, Grewal) may combine together to build it'. When the sangat requested Baba Ji to lay the foundation stone, Baba Ji showed reluctance to oblige them, as per his Maryada but instructed five singhs to get the stone laid at the proper place, with the consultation of Harnam Singh of Sherpur and Nand Singh, Mason. So it was done the same way. *

Footnote * :- According to 'Jeevan Jhalkian' (glimpses of Life') Baba Ji laid the brick himself. in order to show appreciation for the village Kaleran, but the brick laid out by His Graciousness was dug out by the mason and was re-set in the way he thought it proper. Baba

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About the Langar Baba Ji used to observe many bindings. Once (as told by S. Rattan Singh) Baba Ji told Jathedar Gujar Singh that if the cooked food is made available, every such person who has some tiff at home or is hungry for some reason, will come straight over here. It is better if there is no food. So that no body might come like this. We don't need idle bread-eaters. As a result, every person coming to this place, will be a genuine visitor in search of something more precious.

Jathedar :- You don't need it but how. Shall we, the people of Kalyug, be emancipated?

Baba Ji :- Well, remember two things, Cook Langar only after taking bath. Don't bring Langar in unclean clothes.

In this way, the Jathedar fixed the turns and the Langar (cooked) started coming in that manner only. Bh. Bhajan Singh of Kaleran told 'We had our turn of Langar. Once a month and the people used to cook it with great zeal. and enthusiasm. Ghee (Saturated fat) in those days was cheap and pure. About two maunds of flour would be consumed. Once when it was my turn, Baba Ji said, 'Leave it. You are a poor man. And here the whole Bikaner will throng'

Baba Ji (Neither at Nanaksar nor at the Thaath of Some other place) neither used to fix the Nishan Sahib (flag) nor shout 'Sat Sri Akal' ever. When the reason was asked he said, 'This is only done by politician and statesmen. Our Thaath is peace-loving.'

After the Ardaasa, he would not even read 'Raj Karega Khalsa' (Khalsa will reign) 95

He often said 'Undoubtedly, it is Khalsa who will reign, but one does not become a Khalsa by wearing certain robes. Those who follow Guru's preachings, are going to become Khalsa. (When an Editor asked S. Rattan Singh.) 'Jaikara (cheers of victory) is meant for the occasion of battles and it came to be practiced When Singhs were very few in numbers and the Turkish army used to be very big. In order to intimidate the enemy's army the Jaikaras were shouted. By this, timid people's morale also got boosted and their zeal was augmented. And the enemy got this illusion that more troops of Khalsas had arrived, because due to choking sound they would indicate. So it would also be known that Someone

Ji said, at this, 'O Gentlemen, it would have been better, if you would not take out the brick. As it is, no Granthi is going to staying for long. And at the same time, I had vowed never to lay the foundation stone in future, nor he had ever ventured to do so even in the past. 'To day, I put the brick, the masons did not let it remain there, it is Nirankar's will.' But when S. Rattan Singh was interrogated about this incident, he told that brick-laying was ordered by Baba Ji to which five singhs complied. But he (Rattan Singh) did not confirm the digging out of the laid-brick. About Granthi, it was irrelevant because in other Gurdwaras also, the Granthis don't stay for long, here too the same Situation prevail

95. There is a tract published by Giani Nahar Singh Ji Gujarwals for the 2nd time in November 1961, regarding this slogoan. Which incorporated the chapters of 'Bhavishat Puran', 'Guru Sabha Granth', Bhavikhat Saakhiyan (One part of which is 'San-Saakhi'), 'Karni-Nama' etc. It makes an effort to prove that 'Sinful' Khalsa will be amended and 'Sant' Khalsa will, then, reign supreme.

somewhere had been besieged or some other untoward incident or mishap or trouble is there. In this way the help would reach. (According to S. Kartar Singh) It was Baba Ji's instruction that before doing Kirtan, take bath and then do one recitation of Japu Ji and one rosary of first Pouri to be performed, only after that you should arrive for the Kirtan.

Care was taken to pay full respect to Kirtan. In the process of Kirtan no one was supposed to pass through the middle. It amounted to disrespecting Gurbani and Raag both.

Since the time of Dashmeshji, as Hazoor Sahib accepts the Parshad with the tip of the arrow, in the same way, Baba Ji expressed his Joy/favour on a particular person. by touching his (Baba Ji's) stick at the person's back.

Baba Ji was very much in favour of propagation of Amrit and desired that those who were deputed to give the Amrit, were instructed to go very well attired in all the fineries. Their clothes are to be white, and there is to be two and a quarter yard long cloth of yellow colour round their necks and of the same length and of the same colour (yellow) round their waists. A one and a half foot sword should adorn their possession. Besides Panj Pyaras, one Granthi Singh must also be there. The manager was interacted that only one and a quarter might be accepted from all these desirous' of (intending to) having Amrit, excluding the money thus received be used for taking combs, iron armlets i.e. bangles (Kara), under garments etc. and the remaining money be used for making Karah Parshad which should be served liberally in large bowls. In those Cheaper days all of this was possible with this much money. These restrictions were imposed so that Amrit might not become a non-serious act with the people and Amrit taking might not be presumed to be a mere game.

Abut Maryada S. Sampooran Singh Ji told that this Maryada was compiled after visiting big and renowned places like Hazoor Sahib, Damdama Sahib, Dera Baba Karam Singh of Hoti Mardaan and Baba Attar Singh Ji Mastuana.

An incident of the Summer of 1935-36 goes like this :-

Baba Ji sent a companion, specially, to Hazoor Sahib, in order to do the necessary changes in the Paath of Rahras, On the basis of what he had brought from there, the published Gutkas (manuals) were amended. The Couplet :-

'Sun Bhupatiya Ya Yagat Main Dukhi Raqhat Har Sant' [hasten O master of this earth, every good person in this world is unhappy] was deleted and a Savaiyya (a metric form of poetry):- 'Chhatri Ke Poot Ho, Bagman Ko Nahin' [You are the Son of a Kshatriya (a caste of Hindus) and not that of a Brahman (another cast of the Hindus)]. was added.

GIST OF MARYADA

Maryada (The re-establishment of which, was Baba Ji's sole aim of life) in brief was this :-

(Digits indicate the page number in this volume)

(Although real Guru is Bani) But Sri Guru Granth Sahib to be considered as 'Pargat Gurna Ki Deh' (manifestation of the embodiment of the Gurus themselves) meaning thereby that Gurbani is to be considered as the form of Guru Nanak and 'the service' and 'respect of it' (1,2,132).

For the removal of all the troubles and difficulties, prayer be made in front of it. Before taking (eating) anything for self, it is to be offered to Guru Ji, with great dedication; and Bhog be offered of all the eatables (3,4-8)

Because Satguru is not hungry of material things/eatables, but of dedication (8-10,13)

A minimum of Daswanth (two and a half hours) of one's time to be devoted to one's deity. After getting up in the morning, take bath, devote time to Jaap (recitation) or Paath, besides daily-prayer, either through rosary or otherwise (13-15)

After doing personal cleanliness Paath should be done by self or listened, with due devotion and respect, Paath of Sukhmani has great Significance.

The Kirtaniya should recite Kirtan with creativity, dedication and love towards Guru. This is his daily regimen. (93-95,100)

The Paathi should be neat, clean, alert and unegoistic. He should not be greedy and corrupt. Such Kirtanias and Paathis command high respect, They are profoundly revered and they should be served according to one's financial condition (113,163)

The occasion of Full-Moon to be celebrated with love and dedication.

Every Sikh to savour 'Amrit' and observe the rules of Sikhism. along with all his family members. (124-129) Only then he can 'belong to Guru' and becomes the right full claimant of security from Him.

Children to be taught Gurmukhi Compulsorily, Every City/town to have a Gurdwara of its own.

NOTE :- The rules which Baba Ji framed for himself, or the Maryada fixed by him for his Thaath, are not meant for ordinary families or Gurdwaras, but if seen minutely through the right perspective, this Maryada is a new path or experience for the attainment of a real spiritual life, which can prove to be very beneficial for the personal progress of Saints, devotees and great men. Or for their Deras (abodes) and Ashrams (monasteries).

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ਡ: ਸ: ਪੂਰਨ ਸਿੰਘ ਜੀ
(ਤਰਨਤਾਰਨ) 1964

ਬਾਬਾ ਜੀ ਦੇ ਕੁਝ ਪ੍ਰਸਿੱਧ ਕੀਰਤਨੀਏ



ਡ: ਸ: ਸੁੰਦਰ ਸਿੰਘ ਜੀ
(ਅੰਮ੍ਰਿਤਸਰ) 1938



ਡ: ਸ: (ਸੰਤ) ਸੁਜਾਨ ਸਿੰਘ ਜੀ ਬਾਗਾਂ ਵਾਲੇ (1964)



ਡ: ਸ: ਆਤਮਾ ਸਿੰਘ ਜੀ
(ਸਮਾਧ ਛਾਈ) 1964



ਡ: ਸ: ਕਰਤਾਰ ਸਿੰਘ ਜੀ (1965)



ਡ: ਕਾਲੂ ਸਿੰਘ ਜੀ ਤੇ ਡ: ਲਾਲ ਸਿੰਘ ਜੀ
(ਮਘਿਆਣੇ ਵਾਲੇ) 1964

ਕੁਝ ਪ੍ਰਸਿੱਧ ਸੇਵਕ



(ਸੱਜੇਵਲ) ਸ: ਸੁਰੈਣ ਸਿੰਘ ਜੀ (ਚੂਨੀਆਂ)



ਸ: ਜਸਵੰਤ ਸਿੰਘ ਜੀ (ਬਾਗਾਂ ਵਾਲੇ)



ਸ: ਜੋਰਾਵਰ ਸਿੰਘ ਜੀ (ਭਦੋੜ)



ਰਾਏ ਸਾਹਿਬ ਧਨਪਤ ਰਾਏ ਜੀ (ਚੂਨੀਆਂ)



ਸਰ ਦਾਤਾਰ ਸਿੰਘ ਜੀ (ਮਿੰਟਗੁਮਰੀ)



ਭ: ਨੱਥਾ ਸਿੰਘ ਜੀ (ਜਗਰਾਂਊ)



ਭਗਤ ਭਗਵਾਨ ਦਾਸ ਜੀ (ਬੰਗ)



ਭ: ਸੁਲੱਖਣ ਸਿੰਘ ਜੀ (ਚੂਨੀਆਂ)

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