

Virle Kae Kay

(Rare Are Those in This World)

Prem Bhagat Jis Aape Dei

Jug Meh Virle Kae Kay

(Sri Guru Granth Sahib (SGGS) p.867)

Ik Oankaar Satgur Parsaad

*There Is One Creator Of All Creation.
All Is A Blessing Of The One Creator.
This Realization Comes Through Guru's Grace.*

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Prem Bhagat Jis Aape Dei

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(Sri Guru Granth Sahib (SGGS) p.867)

*One whom the Lord Himself blesses with loving
devotional worship, is very rare in this world.*

Gurmat Jeevan

Braham Giani Sant Kartar Singh Ji Bariaranwale

www.santkartarsingh.org

Virle Kae Kay

(Rare Are Those in This World)

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Guru Granth Sahib Ji,

Sant Ji, and Sangat

© Writer

First English Edition : December 2020

Offering

Read and Think,

Imbibe and Act.

Publisher

Bhai Chamkaur Singh

S/o. Braham Giani Sant Kartar Singh Ji Bariaranwale

Distt. Gurdaspur. M. 98720-96820

Printer

Printwell, Amritsar

Samarapan (Dedication)

Mahaa Purkhaa Kaa Bolnaa Hovai Kitai Parthaa-Ay.

*O-Ay Amrit Bharay Bharpoor Heh Onaa Til Na Tamaa-Ay
Gunkaaree Gun Sanghrai Avraa Updaysayn*

Say Vadbhaagee Je Onaa Mil Rahay An-Din Naam La-Ayn.

*(The Speech Of The Great Spiritual Beings Has A
Higher Purpose. They Are Filled To Over-Flowing
With Ambrosial Nectar, And They Have Absolutely No
Greed At All.*

The Virtuous Accumulate Virtue, And Teach Others.

*Those Who Meet With Them Are So Very Fortunate;
Night And Day, They Chant The Naam, The Name Of
The Lord.)*

(SGGS p.755)

Preface

(A Few Words)

"Braham Giani Ki Gat Braham Giani Janai!"

(Only a God-conscious being can actually know the spiritual level of another God-conscious being.)

I do not have any power; rather, it would be more appropriate to say that it is beyond my capacity to pen down any word which could justify the stature of an accomplished Saint like Sant Kartar Singh Ji Bariaran Wale.

I feel honoured and blessed that I am bestowed with an opportunity to translate this Holy Book "Virle Kae Kay" into English. Since I am not a writer, it was sheer blessings of Guru Ji, Sant Ji and his Holy Sangat that made it possible for me to accomplish this challenging task.

The inspiration to translate this book was bestowed on me by Guru Granth Sahib Ji Himself. It so happened that while attending 'Naam Simran Abhyaas Kamaee Samagam' at Rampur Khera, the place where Sant Harnam Singh Ji did intense meditation, I got this book from Bibi Gurbaksh Kaur Ji. After reading the book, I strongly felt that this great life and its vast spiritual wisdom should not only remain limited to the Punjabi reading audience. Rather it should also reach in the hands of those who have some knowledge about Sikhism and spiritualism but cannot read Punjabi and furthermore in the hands of those who want to tread onto spiritual path.

I talked to Bibi Ji and expressed the desire to bestow me with the holy task of translating this book into English. She told me that somebody was already doing that. I was happy to listen to that.

Next year when we met again at Rampur Khera, then she told me that the person who was doing the translation had left the task just after writing a few pages and asked me to take over the job. I felt elated. Then on the anniversary Samagam of Sant Ji at Village Bariar, Bhai Chamkaur Singh Ji, Sant Ji's son, along with four other Gursikhs, after performing Ardaas (prayer, supplication) in front of Guru Granth Sahib Ji, blessed me to go ahead and translate the book into English.

Very honestly and humbly I must confess that, in spite of my eager desire, I never expected that I would be able to justify and complete the

assigned task. But the power of Ardaas and blessings of Guru Ji and Sant Ji made it possible and now the book is in your hands. I feel immense pleasure and happiness while handing over the First Edition of the English version of this holy book to worthy readers.

I am more than sure that whosoever would read this book carefully with utmost love and dedication would be immensely benefitted as for as his spiritual level is concerned. This book is capable of satiating the spiritual hunger of all those seekers who are already treading on spiritual path or are eager to move onto spiritual journey.

Ironically, circumstances were made favourable for me by the countrywide lockdown because of Covid-19. My daughter-in-law, Madeline Kaur and my son Ranbir Inder Singh were locked in India and could not go back to Canada. This was a blessing in disguise for me and I availed this opportunity to accomplish the task. I profusely thank Madeline Kaur who would sit patiently with me for hours for typing on her laptop. Steadily, with the blessings of Sant Ji, we were able to accomplish the task.

Part--B, which pertains to the Discourses delivered by Sant Ji on various occasions, was typed by my son Ranbir Inder Singh after Madeline Kaur had to go back to Canada because of visa restrictions. I thank him for his cooperation in assisting me to complete this holy task which otherwise would have been quite difficult for me.

I thank the original authors of the book in Punjabi language, i.e. Bhai Joginder Singh Chopra Ji and Bibi Gurbaksh Kaur Ji for their Herculean effort to collect and compile different views and experiences of Sant Ji's companions. The words, 'I' and 'Author', used in this book are used for Bhai Joginder Singh Chopra Ji only.

While translating, I have tried my level best to remain as close to the original text in Punjabi as possible. Almost all explanations of the verses have been taken from the website <http://www.srigurugranth.org/>; if anybody is interested in reading the whole text of Sri Guru Granth Sahib Ji, they can refer to this website.

In the process of translation, one gets the chance to read each and every word very carefully and that inculcates in you the feeling of getting closer and closer to Sant Ji. By the time I finished with the translation, I started feeling as if Sant Ji was as close to me as any of his erstwhile companions and was always guiding me through to accomplish this task. The Verse of Kabir Ji perfectly fits on me;

***"Kabir N Ham Kia N Karehnge N Kar Sakai Sareer.
Kya Janau Kish Har Kia Bhay Kabir Kabir." 62.***

(SGGS p. 1367)

(Kabir, I have not done anything; I shall not do anything; my body cannot do anything. I do not know what the Lord has done, but the call has gone out: "Kabir, Kabir.")

Such pious souls rarely visit this planet to rekindle the message of God in the hearts of we earthly people who have gone astray from the very purpose of being human beings.

I would be failing in my duty by not expressing my thanks to Bhai Chamkaur Singh Ji who always encouraged me to move ahead.

I am especially thankful to Prof. Davinder Singh Pannu, Retd. HOD, Dept. of English from Khalsa College Amritsar who helped me by editing this book in shortest possible time.

I am also thankful to Engg. Satbir Singh Khalsa who was always helpful for computer maneuvers which I often required for setting the text of the book in present format.

I must thank all the members of my family, especially my wife, who always supported me in various ups and downs during the process of accomplishing this challenging task.

God is great and one can never predict His future plans for you. I pray unto His Holy Being to keep me always blessed with such opportunities through which I could peep into the lives of His beloved ones and acquire some spiritual wisdom to be able to swim across the difficult ocean of life.

In the end I seek forgiveness for any kind of mistakes made inadvertently and request that constructive suggestions would always be most welcome to further improve the book.

Thanks,

A humble servant of
Guru Granth Sahib Ji,
Sant Ji, and His Holy Sangat

Note: Any suggestions for the improvement of the text can be sent to Bhai Chamkaur Singh Ji at his address:

Bhai Chamkaur Singh
s/o Sant Kartar Singh Ji Bariar
Village Bariar, P.O. Ghumaan,
District Gurdaspur
Mobile No.+91 98720 96820

SGPC Honours Sant Ji Posthumously

In recognition of the services rendered by Sant Kartar Singh Ji Bariaranwale for the Khalsa Panth, Shiromani Gurdwara Prabandhak Committee (SGPC) organized a special function on 23rd Oct, 2020 in the Sikh Museum Hall of Sri Harmandir Sahib Amritsar. Eminent Sikh Personalities participated in the function.

Honoring posthumously, Sant Ji's portrait was installed in the prestigious Sikh Museum of Sri Harmandir Sahib.

Various speakers while paying their homage to Sant Ji, described him as a true Saint of Highest Order. They also remembered him as Soldier for his courageous role in Anti pseudo (Naqli) Nirankaris movement before and after the gruesome incident of April, 1978 in which 13 sikhs were martyred and many others were wounded.

His contribution in spreading the message of Sri Guru Granth Sahib Ji, along with various Heads of Damdami Taksal was also appreciated and was described as unmatched in recent times.

He was remembered as a completely down to earth highly accomplished saint, who despite being a complete family man, could achieve unfathomable spiritual heights.

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PART # A

Brief Life History

*Har Aape Bharam Bhulaianda Har Aape Hi Mat Dey
Gurmukhan Man Pargaas Hai Se Virle Kae Kay*

(SGGS p.82)

(The Lord Himself Leads Us Astray In Doubt;

The Lord Himself Imparts Understanding.

The Minds Of The Gurmukhs Are Illuminated And Enlightened;

They Are So Very Rare.)

Birth and Childhood

Sant Ji was born in 1918 at village Bariar near Ghumaan in District Gurdaspur. Name of his mother was Mata Gujjar Kaur Ji and father's name was S. Sundar Singh Ji. They were five brothers and three sisters. His eldest sister Kartar Kaur Ji was blessed with God-given meditational nature, ever since her birth. She would keep sitting in meditation for hours together at a stretch. Throughout she lived a very pious life.

His second sister was Bibi Anant Kaur Ji. At number three was his brother Darshan Singh Ji. Sant Ji himself was at number four. Shingara Singh Ji was younger brother of Sant Ji and was at number five. And sixth one was S. Piara Singh Ji. S. Mohan Singh Ji was at number seven, and the last one at number eight was his youngest sister Bibi Hans Kaur Ji, who is married at village Kaleke.

Upto eighth standard, Sant Ji studied in Govt. school at village Ghumaan. Ever since his childhood he was a solitude-loving child. He was never very playful, like other children of his age. Due to his compassionate nature, he would make small dwellings with sticks for the little puppies and would often say that, they too feel cold like all of us. He would save some pieces of roti (bread) from his own food, for the dogs and their puppies. We can say that in a way he was blessed with a very kind heart ever since his childhood.

Job and Married Life

In February 1937, while still he was studying, the army recruitments started. He went to the army recruitment camp held at Canal Rest House at village Athwal and he was selected. He possessed a well-built body, so he

did not face any difficulty in getting selected.

After joining the army, whenever he would be free from his duty, he would spend most of his time in the prayer of God. During his service, he cleared some courses and was duly promoted as well. His superiors in the army were quite impressed by his lifestyle and used to respect him a lot. Many of his superiors would tell him not to salute them, but very politely he would say that it was his duty to salute his superiors and moreover it was mandatory as per army rules. Due to his soft-spoken behavior and meditational attitude, whosoever came in his contact could not but get highly impressed. Whenever any of his senior officers would proceed on leave, they would always prefer handing over their charge to Sant Ji, because they were quite confident that in their absence, Sant Ji would not allow anybody to indulge in any kind of corruption or wrong doing etc. Hence by doing so, they would proceed on leave without any kind of stress in their minds.

Once during his service, one of his companion S. Swaran Singh took him to a Kirtan Smagam (devotional hymn singing programme). Sant Gurbaksh Singh from village Jabbowal, district Amritsar was performing kirtan. Actually that kirtan was to continue throughout the night and was called 'Ran Sabae Kirtan'. With God's grace, it so happened that while listening the kirtan, Sant Ji got so absorbed in it that he attained the state of Samadhi (continuous meditational state). It can also be described as a state, when without any effort one keeps on reciting God's name. After some time, S. Swaran Singh told Sant Ji that they should go back. Sant Ji told him to go alone and requested to fetch him in the morning from the Kirtan Darbar itself. He kept sitting in that position all through the night, listening to kirtan. For this act of kindness, Sant Ji remained indebted to S. Swaran Singh Ji throughout his life and never disobeyed him.

He got married to Bibi Charan Kaur Ji of village Rangarh Nangal of district Gurdaspur, in 1946 in the vernacular month of Maghar. At that time, he was serving as a Hawaldar in the army. Soon after Hindostan (India) was divided and there were lots of riots. Sant Ji was transferred to Punjab, on Indian side.

When he visited his in-laws, his father-in-law told him that it would be more appropriate if he would take his wife to his village Bariar. He explained that the situation in their village was quite tense because there was lot of Muslim population in their village. Obeying his father-in-law, he brought his wife to his village. After availing his leave, he went back to join his duty. After about six months, he was transferred to Pune. He again came back to

his village to avail his leave for two months. Most of the time, he would prefer to stay at his uncle, Labh Singh's (Chacha Ji) house, because he loved Sant Ji immensely. On the expiration of his leave, he took his wife along with him, to Pune, where his other friends like Lal Singh, S. Mohan Singh, and S. Swaran Singh etc. were also staying. All of them used to prepare and share the food in the same kitchen. After about one and a half years, he had to come back to his village due to the death of his father-in-law. Thereafter, he left his wife back at his village and went back to join his duty at Pune. In the year 1951, he was blessed with a son, who was named as Chamkaur Singh. Actually, before Chamkaur Singh's birth, a daughter was also born but she could not survive after birth.

In all, he was blessed with two sons, Bhai Chamkaur Singh and Bhai Joginder Singh (Canada) and three daughters, namely, Bibi Manjinder Kaur (nickname Rani, Canada) Bibi Harjinder Kaur (Canada), and Bibi Paramjit Kaur.

During those years, he developed an overwhelming love for God. He wrote a letter home that from then onwards he would be in the service of Satguru Ji and they should not wait for his letter henceforth. He started spending most of his time meditating in the name of God.

Once it so happened that he got so much absorbed in meditation in the name of God that he forgot to attend to his parade duty. But Satguru Ji performed his duty. He was quartermaster at that time. As it is a common practice everywhere, some jealous persons complained to the seniors that Kartar Singh didn't attend the parade. After the inquiry, it was found that nobody was absent. Still Sant Ji confessed that he indeed did not attend to his duty on that particular day, despite the fact that his officer in charge and other soldiers confirmed that he had performed his duty and supervised the parade. From that day onward he decided with firm mind that, as Satguru Ji had performed his duty, he would serve only and only to his Satguru Ji and he resigned from his service. His senior officers tried their utmost to persuade him to continue with his service and even agreed to promote him to the post of Subedar. Many of his friends also tried to convince him and requested him not to leave the job by citing his responsibility towards his family and telling him that it would be quite difficult to find a job again. He candidly told all of them that Satguru Ji was always there to take care of everything and he would definitely make some arrangement for the fulfilment his responsibilities.

Some of the Incidents After He Left His Job

After leaving his job he came back home and told his wife that he had permanently come home and told her that he would be proceeding on a tour

to various religious places on a bicycle for three months. While moving from his house, he told his wife that a letter would come in his name at S. Teja Singh's address and advised her to keep that letter carefully. After taking some clothes, he went to his friend Lal Singh at Adampur on bicycle and told him to accompany him to Sri Anandpur Sahib.

S. Teja Singh was Sant Ji's friend ever since his childhood and both loved each other dearly. Most of his letters often used to come at his address. Just a few days after leaving his house, a letter reached at Teja Singh's address. He came to Sant Ji's house and told his wife that a job offer letter from Bhilai Steel Plant had come. Sant Ji's wife told him (Teja Singh) that she would not send him anywhere anymore for any kind of job. So she didn't attach much importance to that letter. After some time, a second letter was again received from the same place. Now she remembered that while leaving, Sant Ji had told her that a letter would come and she should keep that carefully. Nobody actually knew where Sant Ji had gone, so it was difficult to find him and convey him the message about the letters. It was decided to wait for him to come back and then it would be decided what to do with those letters. Just after four days, when the second letter was received, Sant Ji reached back home. The very first question he asked was whether some letter, in his name, had been received or not. He was told that two job letters had been received from Bhilai Steel Plant. His wife told him that she did not attach much importance to those letters because she won't allow him to go anywhere to join any kind of job. Eventually, both the letters were brought from Teja Singh's house and Sant Ji requested his wife to allow him to go, but she was adamant and was not ready to listen to any of the pleas. Then Sant Ji asked S. Teja Singh to convince her and said that everyone should abide by the commandment of Waheguru Ji and if at all one has to love, it should be with the soul and not with the body of a person. After lot of deliberations, whole family agreed and he started preparation to go to Bhilai (Madhya Pradesh).

At that time, construction work was going on at full swing at the Bhilai Steel Plant. Ex-service men were preferred for various jobs. Lot of labour from Punjab along with lot many other people from various other states, had also reached there in search of jobs.

This way, Sant Ji reached Bhilai and his old friend S. Swaran Singh Ji came to receive him at Bhilai railway station. Both of them kept working together at that place. As the fragrance of sandalwood cannot be concealed for long, so very soon lovers of the God (Satsangis) started coming together.

There would be a religious congregation (satsang) daily and seekers, who were yearning to taste the nectar of Naam started coming together. There was lot of enthusiasm amongst the sangat to avail maximum advantage of those religious congregations (satsang). After about six months, Bhai Kapur Singh Ji was sent to Punjab. He conveyed Sant Ji's message to his wife that a hand-made mat (dari) was required for the sangat. She was told that, as desired by Sant Ji, the cotton thread required for the preparation of that mat (dari), should be collected from all the relatives. Details of the names of the relatives, from whom cotton thread was to be procured, was also given by Sant Ji. As per the instructions, the dari was prepared and was handed over to S. Swaran Singh Ji at Jalandhar. When Sant Ji's wife Bibi Charan Kaur Ji went to S. Swaran Singh's house along with S. Jagir Singh, S. Swaran Singh showing his concern about the poor health of Bibi Ji, asked as to why she was looking so weak. Bibi Ji just said that everything was okay, but Jagir Singh narrated some incidents of the family and said that the elder brother (Sant Ji) always remained completely absorbed in meditation and hardly ever took any interest for the care of his family.

After reaching Bhilai, S. Swaran Singh forcefully asked Sant Ji to call his wife to Bhilai. Sant Ji never used to turn down any of the suggestions given by S. Swaran Singh. So he came to Punjab and went back to Bhilai along with his wife. When Bibi Ji started attending the religious congregation (satsang), she felt that effortless recitation of Waheguru Ji would start as soon as she would join the Satsang. At that time, only 10-20 persons used to attend the Satsang and this congregation used to be held at Bhai Piara Singh Padda's house. Government houses were very small and were actually built to accommodate one employee only. After living at Bhilai for some time, Bibi Ji decided to come back to Punjab along with her children. She told Sant Ji that she had experienced a very blissful feeling, while attending the sangat in Bhilai but now she was worried that she would not be able to attend the sangat after going back to her village. She requested Sant Ji to bless her so that she could remain attached with the sangat forever. Sant Ji just said that as per the inherent nature of sangat, even if she would wish to leave the sangat, sangat wouldn't leave her. So she should not worry about that and should go without any stress.

After Bibi Ji came back home, Bhai Dhanna Singh and Bhai Pal Singh came from Bhilai and gave her "Atam Science Magazine" written by Bhai Raghbir Singh Bir. They told her that daily in the evening, she should ask someone to read that for her and all of them should sit down and listen that

attentively. That would be as good as attending the sangat. In this way, the whole family started enjoying satsang every day in the evening. Taking turns, they would sing some hymns and that process continued ever after.

Various Incidents of Sant Ji's Life, as Described by his Companions

Sant Kartar Singh Ji Bariaranwale was fondly referred to as Bhapa Ji, and in the ensuing text, same name or Sant Ji would be used for him. He was an enlightened soul and a saint of the highest spiritual order. Leading a normal life, like anyone else, working in the army and then joining the job in Bhilai Steel plant alongside meditating in the name of God and by doing selfless service, he achieved highest spiritual level, with the blessings of Satguru Ji. He became a guiding source for many individuals, who wished to tread the spiritual path. The prominent incidents about his life, as described by his family members, his fellow companions, and many others were recorded in tapes, are being described in the following text.

Bhai Gurbachan Singh Ji of village Madhiala (Mehtewale)

He was a merchant, who used to purchase the produce from the nearby villages and would sell that in the local market. Wheat was being harvested and in connection with his business he reached village Bariar. It was noontime and it was a very hot day. He wanted to take some rest and found a suitable place in Bhai Jagir Singh's outhouse. When he reached there, incidently Bhapa Ji was also sitting there. He had come home to avail his leave. As per his routine, Bhapa Ji used to sit there in solitude throughout the day and would go back to his home in the evening.

When Gurbachan Singh reached there, Bhapa Ji was totally absorbed in deep meditation. Gurbachan Singh did not notice anything and just sat in the verandah (an open space in front of the rooms), looking outside and wiping his sweat. After a while, when Bhapa Ji opened his eyes, he saw that Bhai Ji was completely drenched in sweat. He took cold water from an earthen pitcher and took out some jaggery, which he always used to keep with him and gave it to Bhai Gurbachan Singh. Without giving any special attention to Sant Ji, he ate the jaggery and drank the cold water. He again became busy with his business calculations. After some time, someone brought food for Sant Ji, from his house. Sant Ji with great love and affection offered that food first to Bhai Ji and then he ate the remaining food himself. Bhai Gurbachan Singh Ji, completely lost in his ownself, came back home. He just felt as if he had forgotten something at that place. He quickly returned to the same place, where Sant Ji was sitting. Factually he did not forget anything, so just after looking here and there, and without applying much effort to find the

alleged forgotten thing, he went back home.

Bhapa Ji after availing his leave, went back to join his duty. Bhai Ji was touched by the love and affection shown by Sant Ji. A feeling of gratitude for Sant Ji, had developed in his mind. He would often wonder that how could anybody shower so much of love and affection upon a stranger, without even knowing him and in heart of hearts, he started yearning to meet him again at the earliest possible occasion.

Next year when Sant Ji again came back on leave, then Bhai Ji would often come to meet him. Sant Ji would always offer him food etc., with same love and affection. Bhapa Ji occasionally started sharing some spiritual thoughts with Bhai Ji, which he always used to enjoy, but Bhai Ji himself was totally ignorant about any kind of spiritual knowledge. He had never ever attended any religious congregation (sangat), nor ever he listened to any of the Gurbani discourses. As a matter of fact, his mind was always engaged in his business thoughts. There could be a hidden connection, which was forcing him to meet Sant Ji, time and again. One day Bhapa Ji just asked him, if he had some formal education. He told Sant Ji that he had cleared his F.A. level (equal to today's +2 level) exam. Then Bhapa Ji gave him a magazine and asked him to read that regularly. That magazine was of Bhai Raghbir Singh Bir Ji's, "Atam Science" of which Bhapa Ji was a life member.

A person named Dalip Singh, who was from the same village, as that of Bhai Gurbachan Singh i.e village Madhiala, was of religious bent of mind and always yearned to tread on the spiritual path, to achieve higher spiritual levels. He used to love Gurbani. Bhai Gurbachan Singh told Dalip Singh that he had met with a person whose nature was similar to his (Dalip Singh's) nature. His [Sant Ji] talks are quite sensible and suggested that he should go to see him. He told him that Sant Ji had come to avail his leave. One day both of them went to see Sant Ji and after the very first meeting, Dalip Singh became an ardent fan of Sant Ji. Then Bhai Dalip Singh Ji would keep on sitting by the side of Sant Ji for hours together and would keep on listening to the spiritual talks. Sant Ji was so soft-spoken and full of love and affection that it was difficult for anybody not to get impressed by his discourses. One day Sant Ji went to Bhai Gurbachan Singh Ji's house at Madhiala village, to ask his father to allow him to accompany him (Sant Ji). His father bluntly refused by saying that it was the peak time of their business, so he was not free to go anywhere. Sant Ji went back without saying anything. But God has his own ways. That year, they suffered heavy losses in their business, while on the contrary, they were expecting high profits in that season. His

father was almost sure in his mind that everything had happened because of his refusal to Sant Ji.

After one and a half month, Sant Ji again went there and repeated the same request, to send Gurbachan Singh with him. This time his father told Sant Ji, with folded hands, that he can take him along, wherever he wanted to. He told Sant Ji that by refusing him on the first occasion, he had already suffered great business losses. This way, from that day onwards, Bhai Gurbachan Singh was free to accompany Sant Ji, wherever and whenever Sant Ji wanted Bhai Ji to accompany him.

Then both of them went to Munda village on bicycles. Sant Ji was in a habit of driving bicycle at a very steady pace, but Bhai Ji used to drive quite fast. He would move ahead and then would wait for Sant Ji to join him. While travelling Gurbachan Singh told Sant Ji that he was feeling very hungry because he did not eat anything in the morning, while moving from his house. He requested Sant Ji to allow him to go to the nearby shops to eat something. Sant Ji asked him to keep moving and assured that he would be provided with a sumptuous food very shortly. Both of them were travelling by the road built along the banks of a canal.

Rightly so, just after travelling a short distance, an old man was standing on the road with folded hands and requested them to take food at his house. He had prepared different varieties of delicious food items, which he offered them. Not only that he was making them repeated requests to eat more. Bhai Gurbachan Singh was quite pleased to have a sumptuous food, but at the same time he was quite astonished as to how come Sant Ji knew before hand that a nice meal was waiting for them. By that time, he was totally unaware about the spiritual level of Sant Ji. He only knew that Sant Ji loved him dearly. By the evening, they reached village Munda Pind, at the house of Bhai Kapur Singh Ji. Sant Ji took his bath and so did Bhai Gurbachan Singh Ji. Their beds were arranged on two different cots, just close to each other. Sant Ji sat on his bed to meditate in the name of God and Bhai Ji also sat with crossed legs, as if he was imitating Sant Ji. He never knew anything about meditation and how it was to be done. Suddenly, as if a miracle was happening, he started experiencing strange feeling of extreme concentration of mind, and started witnessing strange visual scenes in front of his eyes. He could not behold that strange experience and started shouting. Sant Ji just cautioned him and asked him to remain silent. He was not able to comprehend for how long he remained in that state of ecstasy. Till today, Bhai Ji keeps on remembering that experience and keeps yearning to experience that yet again.

Often he says that if he had not experienced that kind of ecstatic state of mind, he would never have been a devout Sikh.

After that incident, Bhai Gurbachan Singh Ji started spending most of his time in the sangat. If ever he would miss the sangat, may be for a day or two, Sant Ji used to call him by sending some person. He was so overwhelmed by Sant Ji's love and affection that he could never move away from Sant Ji for the rest of his life. He would always remain available for any kind of service required by the sangat. He became so popular in the sangat that everyone, right from children to old people, would call him without any hesitation for any kind of service that they would be in need of.

A young man, namely Sukhdev Singh was from the same village, as that of Bhai Ji and he was known to be very good in studies. After completing his matriculation examination, he got admission in Khalsa College for higher studies. As fate would have it, he developed some mental ailment and had to discontinue his studies. He would always keep on sitting under a Banyan tree and was almost a complete mental wreck. He hardly ever was able to sleep. One day, he went to Bhai Gurbachan Singh's shop, where 'Atam Science' magazine was being read. Sukhdev Singh while listening to that, went into sleep in the shop itself, lying on the gunny bags. Bhai Ji stopped reading the magazine so as not to disturb his sleep. Now Sukhdev Singh started coming daily to Bhai Ji's shop, to listen to the 'Atam Science' magazine discourse. He would look quite calm and composed, while listening and would often go to sleep. Bhai Ji took him to Sant Ji. The moment he reached there, it was as if they had met each other after remaining separated for many births. Lots of love was exchanged. In the company of Sant Ji, his mental ailment slowly, over a period of time, started getting cured. One day Sant Ji asked him why he had shear off his hair. He told him that he was having some mental ailment and that was why he had to shorn off his hair. Sant Ji told him that in such a condition, one required more mental energy for the growth of hair and that could even worsen his disease. This made Sukhdev Singh a bit scared as he was already suffering from a serious mental ailment. Then he made another excuse that actually because of the hardness of water the soap did not come out of his hair. Sant Ji washed his head himself and told him that nothing of the sort had happened. After that he never ever shorn off his hair and regularly started attending the sangat. He was fond of singing religious songs with tumbi (a small vernacular version of tanpura). His voice was quite melodious. After some time, he started singing hymns and performing kirtan in the sangat along with his fellow companions. They would keep on doing kirtan

for hours together. After many years, he was able to clear his J.B.T. exam and was appointed as a teacher.

Once Sant Gurbachan Singh Ji Bhinderanwale came to Mehta town for religious preachings. Congregation used to be held both in the morning and evening. Sant Ji along with Bhai Gurbachan Singh Ji went there to attend the religious discourse. It was very impressive. After the discourse, Sant Ji met Sant Gurbachan Singh Ji and requested him to bless him so that he could achieve oneness with God. Sant Gurbachan Singh Ji asked him to come to his resting room. Both of them deliberated at length about various religious matters. Then Sant Gurbachan Singh Ji Bhinderanwale told Sant Ji that Satguru Ji was quite pleased with him and all His spiritual treasures would always remain open for him.

Whenever Sant Ji used to come on leave from the army, he would spend most of his time in a small hut which he used to get constructed prior to his arrival. Bhai Gurbachan Singh Ji, Bhai Dalip Singh Ji, and Bhai Sukhdev Singh Ji, all three of them would regularly come to meet Sant Ji and seek his blessings. When Sant Ji would go back to join his duty, they would read 'Atam Science' magazine in the form of a sangat. They would keep on remembering the holy words of Sant Ji to refresh his (Sant Ji's) memories in their minds.

Establishment of Nanak Bhandar

Once it so happened that due to paucity of rain, crops could not grow. It was a pitiable condition for the poor people because it was becoming difficult for them to feed their children. Nobody can do anything against the will of God. Kind-hearted Bhai Dalip Singh Ji could not bear the pain of the poor people. Desperately he asked the priest of the Gurdwara (Granthi) to pray to God and request Him to always provide enough food grain for the poor people so as to make their both ends meet. That was how the prayer was performed to seek the mercy of God. Then he discussed the situation with Sant Ji. Sant Ji explained that if whole of the world would start abiding by the proclamation made by Guru Nanak Dev Ji and start donating 10 per cent of their earnings, then nobody in whole of the world would go to sleep without food and nobody would ever suffer from poverty. Then Bhai Dalip Singh Ji asked Sant Ji to suggest, what should be done in that given situation. Sant Ji told him to take out 10 per cent from his produce and tell others to do the same. Then this share of 10 per cent, contributed by all the people should be kept at one place and should be distributed amongst the needy, as per their requirement.

This way the Guru Nanak Bhandar came into existence and Bhai Dalip Singh was given its charge. Though he was not formally educated, still he was very much expert in mathematical calculations. He was an example unto himself as far as honesty and truthfulness was concerned. For example, if any of the brothers or any two parties in the whole village were to divide their property amongst themselves, everybody used to respect and abide by his decision undoubtedly.

This Bhandar continued for quite some time and when Sant Ji came in contact with Bhindranwali Taksal (Mehta), he asked everybody to deposit their 10 per cent share with the Taksal, because as per his thought, Taksal was doing much greater service for the humanity.

Dalip Singh used to recite Sri Sukhmani Sahib Ji's text with regular routine. He knew this Bani by heart. He would always keep on reciting this Bani even while walking around. One day, to make his elder son Gurnam Singh understand the importance of 10 per cent donation in the name of Guru Ji, he asked him to weigh all his produce of wheat. Then he told his son to take out 10 per cent donation, as per the commandment of Guru Ji. 10 per cent was taken out and was kept separately. Again he asked to weigh the remaining produce. When it was weighed again, it turned out to be a little more than it was weighed before taking out 10 per cent for the donation. Then he explained that when we bow to the commandment of Guru Ji, one could never suffer any kind of loss. He did that exercise to make his children understand the importance of donating 10 per cent share in the name of Guru Ji.

Two saintly sisters of Sant Ji

Bibi Kartar Kaur and Bibi Hans Kaur, both sisters were married in the same village of Kaleke- Buttari, in district Amritsar. Elder sister Bibi Kartar Kaur was very simple and straight forward by her nature. She used to love Sant Ji very dearly. Her spiritual level was such that she would keep on sitting in Gurdwara for hours together. Whenever Sant Ji would come to his village to avail his leave, she would come to village Bariar and would always stay with him. She would go back to her village only after Sant Ji would go back to join his duty. When Sant Ji would sit for meditation for long hours she would also keep sitting in Samadhi by his side.

As per her routine, she would daily go to Gurdwara in the morning and more often than not, she would remain there for whole of the day. Her in-laws did not like that. They used to take it as an insult to their family, that their daughter-in-law kept on sitting in the Gurdwara for whole of the day. They

were afraid that the people of their village might raise questioning fingers as to why their daughter-in-law was doing so.

Sometimes, they would send her sister Hanso to call her from the Gurdwara. She would also try to make her understand the concern of the family, but she would say, "Hanso, it is not under my control. Only my Satguru Ji knows about it. I am unable to explain it to anybody. May this happen to you someday, then I'll ask you to explain."

Bhua Ji Kartar Kaur (Taro) was approaching fast towards the end of her life. Kashmir Singh and Balbir Singh, both brothers, went to Kaleke to enquire about her health. What they saw was that Bhua Ji was in a critical condition. Her respiration was running quite fast. Both of them returned to village Bariar, hurriedly. They told Bhapa Ji about her condition. He asked both of them to eat something quickly, as all of them would immediately be going back to Kaleke. Quickly, Bhapa Ji got ready to go. All three of them started going to Kaleke on a motorcycle. Just when they travelled for about four miles or so, they met with an accident. Balbir Singh suffered some injuries, while Kashmir Singh and Bhapa Ji had a narrow escape. They came back to drop Balbir Singh at their home. After giving him the necessary treatment, Bhapa Ji asked Kashmir Singh to move fast as they were getting late. They reached Kaleke village and saw that Bhai Kulwant Singh, elder son of Bhua Ji, was reciting Sri Sukhmani Sahib's bani and the last Asthpaddi (stanza) was just started. Sant Ji told him to continue with the recitation and Sant Ji caught hold of her hand. Her respiration grew even faster. When Kashmir Singh recited the last couplet;

***Sabh Te Ooch Ta Ki Sobha Banhi.
Nanak Ih Gunh Naam Sukhmani.***

(Sukhmani Sahib SGGS p. 295)

*(His Glory Becomes The Highest Of All. O Nanak, By These Glorious Virtues,
This Is Named Sukhmani, Peace Of Mind.)*

Bhapa Ji placed her hand on her chest. Her body suddenly calmed down and Sant Ji asked everybody to abide by the eternal commandment of the Almighty God.

Bibi Hans Kaur

The storyline of Bibi Hans Kaur is somewhat lengthy, but would be expressed in shortest possible words in this book. Her present spiritual level is such that she remains absorbed in the recitation of God's name all through 24 hours of the day. She always keeps on enjoying the essence of Naam. If some one would look at her face, he would feel as if she is eating something. Then occasionally, she would make a gulping sound as if she is swallowing

something down her throat. If she is asked about it, she explains that her mouth gets filled up with some strange tasty liquid, which she has to swallow repeatedly, but it fills up again and again. This process continues all through 24 hours of the day along with the recitation of the Naam. She is quite innocent and simple by her nature.

Once Sant Ji came home on leave and went to meet her at village Kaleke. Family of Bibi Hans Kaur had started the construction of their house. Walls were erected, but rooftops were not laid down at that time. Sant Ji just told Hanso that he wanted to give her something. Bibi Hanso thought that her brother might have thought that due to the paucity of funds, rooftops were not laid down. Thinking like that, Bibi Hanso told Sant Ji that she does not need any money and she started explaining that the rooftops were not laid down because they were busy in some other important and unavoidable task. But now they were free and soon they would lay down the rooftops of all the rooms. Sant Ji said that he was not thinking of giving her money, rather he wanted to give her some spiritual thing from the treasure of Guru Nanak Dev Ji. Sant Ji did't elaborate it further.

Time just passed by at its own pace. One fine day when Bibi Hanso was preparing dinner in her open kitchen, a miracle happened with her. She listened to a very loud hissing sound in the sky. When she looked up, what she saw was a word written in light, consisting of four alphabets and black lines were drawn both below and above it. Quite rapidly it was approaching towards Bibi Hanso. In no time it struck into her forehead. Her vision got blurred with light and she was completely lost in that moment. After this incident, she was not able to sleep all throughout 24 hours of the day. Whenever she used to lie down for going to sleep, she would feel as if her head was going to burst and something would come out. She would feel extreme pressure in her head, which would be relieved to some extent only, if she would remain in sitting position. This condition continued for three months.

Whole of her family was disturbed because she was not sleeping at all and they were scared that she might lose her mental balance. They tried all types of treatments from all types of doctors etc., but nothing was working and her condition wasn't improving. Whole family was under great stress and was feeling helpless. Bibi Hanso was also worried because of her continous sleeplessness. The positive aspect of this depressing situation was that her health or her eyesight was not getting affected in any way. Whole family was getting fatigued because they were not getting any positive

results. One day, Bibi Hanso asked her family to send her to her brother's house at village Bariar. She said that she was not going to get cured and was sure to die, so she would like to die at her ancestral village only. Family was hesitant to send her in that condition, fearing what the society would say. Bibi Hanso tried to convince them that they had tried their best and there did not seem to be any way out. Moreover nothing else remained to be done as far as her treatment was concerned. When she remained adamant, her family left her at village Bariar.

Just when she reached there, her nephew Bhai Balwinder Singh started playing Gurumantra on tape recorder. As soon as she started listening to Gurumantra, she felt a bit relieved. She became optimistic that she would be cured. Early in the morning Balwinder Singh asked her to take her bath. When water was being poured onto her head for giving her head bath, she felt as if a lot of burden was being taken off her head. She felt quite relieved after that. Then she started spending more and more time in listening to the Gurumantra because she would always feel calmed down after listening to Gurumantra. With every passing day, she was feeling improvement in her health.

At Bariar, whole atmosphere used to be that of a Satsangat. Slowly but surely, she started going to sleep as well. Not only that, she also started taking proper diet. Then time came, when she suddenly became deaf. She could only see the lip movements of the people around but was not able to listen to what they were talking. Another strange fact was that she was able to listen to the recitation of Gurbani or singing of Kirtan perfectly but she was unable to listen to any of the worldly conversation. Passing through various phases and witnessing various miracles, which happened to her from time to time, her spiritual level was uplifted to the level that she started enjoying the essence of Naam all through 24 hours of the day, as has been described earlier. If anyone would ask her how did it taste, she would explain that it tasted as if some sweet made of condensed milk (barfi) was dissolved in her mouth. Nowadays, most of the time she keeps on sitting and rare are the occasions when she strolls around. She says that she feels good while sitting, so she does not like to get up or stroll around anymore.

In spite of the fact that recitation of Naam continues all through 24 hours, still quite often she says that Shabad has not yet permanently entrenched into her heart. Explainingly she says that, this condition cannot be explained by anyone but for a Gursikh, who actually had gone through this process. This simulates a situation when a dumb man eats jaggery and if he is asked to explain its taste; it is impossible for him to explain that.

Actually, the words of Sant Ji, that he wanted to give Bibi Hanso something from the treasure of Guru Nanak Dev Ji are coming true and Bibi Ji is enjoying that precious gift. So it is true that a Sadhu's reach cannot be described in words.

These days, she is blessed with the listening of Anhad Shabad. Sometimes when she is in a state of ecstasy, she talks a few things, which are actually the words of inner realisation. These words are always as per the spirit of Gurbani and one can correlate them with various verses of Gurbani. Since the time, when she was baptised and Amrit (Holy Nectar) was poured into her mouth, eyes and onto her head, whole of her body remains cold and clammy. Even if she is given dried up ginger (Sundh) to eat, her body temperature does not change at all. Now uninterrupted recitation of Shabad and essence of Naam not only remains continuous, but at times, its speed also increases. She is in this condition for the last about 25 years. One day, she prayed to Sri Guru Granth Sahib Ji, "Satguru Ji, you have blessed me with your Holy job of recitation of Naam for the last about 25 years, still I am unable to see anything beyond that." She pleaded to be blessed with further progress in her spiritual journey. After about four days of that prayer, Satguru Ji blessed her with Anhad Shabad (unstruck melody). This happened during night time. When she experienced it for the first time, she hurriedly got up and took her bath and went to Gurdwara Sahib situated just in front of her house. Reaching there she found that doors of the Gurdwara Sahib were closed, but she was hearing Kirtan continuously. Only then she could realise that Satguru Ji has blessed her. The first Holy Hymn [Shabad], which she heard was:

***Sache Sahiba Kia Nahin Ghar Terai.
Ghar Taan Terai Sab Kish Hai Jis Dehe So Pavai.***

(SGGS p.917)

(O My True Lord And Master,
What Is There Which Is Not In Your Celestial Home? Everything Is In Your
Home;
They Receive, Unto Whom You Give.)

Along with the recitation of this Shabad, various types of musical instruments were also being played continuously. After she was blessed with Anhad Shabad, she said that Satguru Ji had blessed her with Holy Naam in her heart. Joyfully she explains that the enjoyment she is experiencing cannot be explained in words, it can only be experienced. The verse says:

Kaho Kabir Gunge Gurh Khayia Pucche Te Kia Kahye.
(Says Kabeer, the mute has tasted the molasses, but what can he say
about it if he is asked?)

Another verse says:

Kaho Nanak Santan Raas Aayee Hai Jion Chakh Gunga Muskaai.

(Says Nanak, the Saints savour this sublime essence, like the mute, who tastes the sweet candy, but only smiles.)

In spite of the fact that she is completely illiterate, many a time, when she tells the verses of the Holy Hymns she was listening to, one gets astonished because she had never read the text of Sri Guru Granth Sahib Ji. I (author) feel blessed by Satguru Granth Sahib Ji, who has provided me the companionship, love and affection of such sacred souls, which otherwise are not only difficult but almost impossible to find. The Holy verse says:

Kotan Mein Nanak Kou Narain Jeh Cheet.

(Among millions, O Nanak, there is scarcely anyone, who keeps the Lord in his consciousness.)

Another Verse is:

Saravani Kirtan Simran Soami Ih Sadh Ko Aachar.

(This is the way of life of the Holy Saint: he listens to the Kirtan, the Praises of his Lord and Master, and meditates in remembrance on Him.)

I always pray to Satguru Ji to keep me in the companionship of such holy souls till my last breath.

Bibi Hans Kaur Ji was Made to Forsake Gold

Sant Ji baptised Bibi Hans Kaur Ji in her dream and took away her gold earrings along with all other gold ornaments and threw them away. After this incident, she got actually baptized by Five Chosen Ones (Panj Piaras). She was once baptised during her childhood also, but she did not maintain the prescribed code of conduct. Now after getting baptised for the second time, she took off all her gold ornaments. Her friends in the village told her that these restrictions are only for about 40 days and after that she can wear gold ornaments again. She agreed with that and wore her earrings after the completion of 40 days. She went to attend a marriage wearing her gold earrings, where her ears got swollen. She thought that if she would take them off there only, it would be difficult for her to keep them safely, so she decided that she would remove them after going back home. After reaching home, when she tried to take them off, both of her ears got torn. Only then she could realise that Sant Ji had asked her to forsake the gold. Her friends again started suggesting her that she could get her ears pierced at some higher level and again wear the gold ornaments. But she simply refused by saying that she does not want to go through the same kind of ordeal once again.

Never ever after that she wore any of the gold ornaments. She often tells that when she remains at Bariar village, essence of Naam increases and it decreases when she goes back to Kaleke.

Sant Ji shared his Spiritual Experience, as Blessed by Satguru Ji, with his Uncle (Chacha Ji)

Sant Ji came home to avail his leave from his army duty. His spiritual level at that time was such that he would remain continuously absorbed in 'Naam Simran', all through 24 hours of the day. As the verse says:

*Jinah Sas Giraas Na Visrai Har Nama Maan Mant.
Dhan Se Seyee Nanaka Pourn Soyee Sant.*

(SGGS p.319)

(Those who do not forget the Lord, with each breath and morsel of food, whose minds are filled with the Mantra of the Lord's Name.

- they alone are blessed; O Nanak, they are the perfect Saints.)

He asked his uncle as to why during his childhood days, he always used to call him a Sadhu. His uncle told him that he never used to play like other children and his habits were totally different from all of them. He further told him that he used to make small houses by cutting sticks from the thorny trees, which were planted by the family, for little puppies by saying that they also feel cold like all of us. The whole family would always scold him for cutting the trees. When he would be asked to keep a watch in the melon fields, he would distribute melons to his friends free of cost. The family would again reprimand him, but I (uncle) used to save him from all of them. He (uncle) told him that he always used to save some bread from his meal to give that to the birds or the dogs and said that even now he was continuing with the same habit. He rarely used to bother about his family. That was why I (uncle) used to call him a Sadhu.

Sant Ji embraced his uncle and said, "I was not a Sadhu at that time. But now, with the blessings of Satguru Ji, your nephew has actually become a Sadhu." Then Sant Ji gave one apple to his mother to eat and said that her womb has become sacred. In his spiritual ecstasy, he told his wife that next year she would be able to see many wonderful events. She would be able to listen to the Anhad Shabad, which is always going on in the court of the God and proclaimed that Satguru Ji salvages 21 generations of a Gurmukh. His wife asked, "That means our deeds will not be evaluated?" Clarifying, Sant Ji said that he was employed in the army, but she was also being addressed to as a Hawaldarani and told her that after his death, she would be entitled to get the pensionary benefits as well, despite the fact that she had never worked in the army. Similar is the divine process of Satguru Ji.

By now, he actually had attained a very high and blissful spiritual level; he was able to listen to the Anhad Shabad (unstruck melody) all through day and night. Many a time when he would be in his extreme blissful state, he would display that Anhad Shabad and whole of the sangat used to get mesmerised with that.

Sometimes Sant Ji would share some secrets out of his spiritual experiences with some of his companions. Bhai Sukhdev Singh is his brother-in-law (Saandu i.e, husband of the sister of his wife). During his marriage ceremony, Sant Ji proclaimed that if one attains Saint-hood with the blessings of Satguru Ji, then he becomes eligible to take part in various meetings being held in the court of the God, meaning thereby that he becomes witness to all the plans of the God. But he kept stressing that one can never become a saint without the blessings of Satguru Ji and asked all of them to pray for him.

Someone asked him to tell something about various saints of Bhinderanwali Taksal. He said that God Himself entrusts the saints of the Bhinderanwali Taksal with the job of preaching the tenets of Sikhism and whatsoever duty is entrusted by the God, one is bound to perform that. All of them had been entrusted with the responsibility to baptise the people so as to make them follow Guru's teachings. They are also entrusted with the job to learn and teach Gurbani and decode the message encribed in it.

Satguru Ji Does Not Allow Any Force to Disturb his Servant, while in Meditation

From amongst the relatives of Sant Ji, one of his cousin sisters Bibi Piara Ji, used to serve him food. One day when she went to serve food, Sant Ji was sitting on a cot under the mosquito net and he was absorbed in deep meditation in open courtyard. None of the family members were allowed to disturb Sant Ji, whenever he used to be in a state of deep meditation. So she thought that whenever Sant Ji would finish with his meditation, she would serve him with food. It was rainy season time. Suddenly, it started raining very heavily, which continued for about one hour or so. Sant Ji kept sitting without any movement. There was water all around. After the rain stopped and when Sant Ji finished with his meditation, he asked Piara to bring food. When she reached near the cot, she was astonished to see that neither the mosquito net nor any of Sant Ji's clothes were wet, as if there was no rain. That is how God does not allow any force to disturb his loved ones, while they are meditating on his name. Strange are the ways of the God and his loved ones.

Meeting with Captain Bua Singh Ji of Amritsar

Various human beings meet each other in this world due to their

connections in their previous lives. Similarly, Captain Bua Singh was transferred from Jabalpur and he reached Delhi by train. An army vehicle reached there to receive all the army personnel. On Delhi Railway Station itself, he met with Sant Ji. Sant Ji was holding the rank of a Hawaldar at that time. Sant Ji asked Bua Singh, where he was to go. He told him that he was going to army headquarters in the department of Signal Corpse. Sant Ji told him that he too was recently transferred and was going to the same place. After sitting in the army vehicle, they got themselves introduced to each other. By the time they reached their destination, being from the same area, they got well acquainted with each other. They started going to the army Gurdwara together for the evening prayer i.e to listen to Rahraas Sahib. Then they started visiting Gurdwara Sri Rakaab Ganj Sahib, early in the morning. There sangat used to jointly recite all the five banis of Nitname. Then on Sundays, they would go to Gurdwara Bangala Sahib and sometimes would go to Ashram of Sant Chela Ram Ji, to listen to the hymns of Gurbani. Whenever, during the discourse of Gurbani, somebody would talk about 10th door (Dasam Duar), Sant Ji used to specially meet him to enquire about the methodology of recitation of Naam. He would ask him to elaborate about the 10th door and where it is situated in the body. Many of the Katha Vachaks (The person who delivers religious discourse) would often recite the following couplet of Gurubani;

***Pachham Du-Aarai Sooraj Tapai. Mayr Dand Sir Oopar Basai.
Pascham Du-Aaray Kee Sil Orh. Tih Sil Oopar Khirhkee A-Or.
Khirhkee Oopar Dasvaa Du-Aar.***

Kahi Kabeer Taa Kaa Ant Na Paar. (SGGS p.1159)

(The Sun Blazes Forth At The Western Gate.

*Through The Central Channel Of The Shushmanaa, It Rises Up Above
My Head.*

There Is A Stone At That Western Gate,

And Above That Stone, Is Another Window.

Above That Window Is The Tenth Gate.

Says Kabeer, It Has No End Or Limitation.)

They used to recite this whole paurhi (stanza). Following such religious routines, five years passed by. Sant Ji used to meditate in the name of God for at least eight hours a day, after his duty hours. He was supposed to carry out specific duties like supervising the parade and ensuring everyone's

presence, because eatables were issued according to the attendance in the parade, only. Everybody, right from the soliders to the higher officers, could not escape from getting influenced by the lifestyle of Sant Ji. Whenever any of them would meet Sant Ji, invariably he would request him to share his experience about God. One Rushnaadi Ram Subedar Major, who belonged to Kangra, was immediate senior of Sant Ji. Whenever Sant Ji would salute him, he with all his humility would request Sant Ji not to do so, because he [Sant Ji] was a loved one of the God Almighty. Sant Ji would always reply that being in uniform, it was his duty to salute him, but the Major would plead that he always feels embarrassed with that.

He used to respect Sant Ji too much and would always try to remain around him. He would keep on requesting Sant Ji to share some of his spiritual experiences because his words always calmed down his disturbed mind and heart. He would say, "Sant Ji, your words are so sweet and attractive that nobody can escape without being influenced by them." Many lives were transformed for the betterment, after coming in contact with Sant Ji.

In army nobody is allowed to go anywhere without permission. But Sant Ji's superiors had given him a free hand to go anywhere, according to his wish. Being his companion, Captain Bua Singh would also take this advantage and would accompany him to various religious congregations. Sant Ji quite often would visit Sant Chela Ram's Ashram because Kirtan programs used to be held there quite frequently. Not only that, Sant Chela Ram Ji himself used to perform Kirtan by getting deeply engrossed in Gurbani.

Sant Chela Ram Ji was secretary to the then Prime Minister and his whole family used to respect Guru Granth Sahib Ji. All of them used to wear white clothes. The robes of Sri Guru Granth Sahib Ji were also made from the white cloth.

It was Satguru Ji Himself who had made all these arrangements of freedom for Sant Ji, so that his devout Sikh's appetite for the Kirtan could be satiated. Bua Singh would closely observe Sant Ji's conduct during Kirtan programs. One day he told his wife that a day would come, when he(Sant Ji) would be known as a renowned personality of Sikh Panth. Captain Bua Singh used to get quite impressed when Sant Ji would keep sitting in deep meditation without any movement, throughout night. After some time, Sant Ji was transferred from Delhi to Kolkatta. Bowing to the commandment of Satguru Ji, soon after he got premature retirement from the army.

Gurnam Singh (Jathedar Sahib Ji)

Gurnam Singh's village Madhiala is adjacent to Sant Ji's village Bariar.

It is situated on the Mehta--Sri Hargobindpur road. His father Bhai Dilip Singh was a devout religious man ever since his childhood. Some of his details have already been discussed in this book. Gurnam Singh came in contact with Sant ji due to his father and later enjoyed his blissful company. After passing out his matriculation (10th standard) examination, he joined engineering college in Phagwara to pursue his diploma in civil engineering. He got a job in Himachal Pardes after the completion of his studies. His father expired after sometime and his brothers were quite young at that time. He being the eldest, had to resign his job to fulfill his family responsibilities. After sometime he again got a job in the PWD department (B&R) in Beas subdivision, in district Amritsar. He kept serving in this department for quite sometime. In his earlier days due to his studies, he could not enjoy Sant Ji's companionship regularly, but later luck favored him and he remained associated with Sant ji for quite long time. He would always be ready to serve the sangat. He often would travel with Sant ji to far off places on his motorcycle and enjoyed his company and was immensely benefitted by his enlightened spiritual talks. Now he is popularly called as Jathedar Ji by the sangat. This title of Jathedar was also conferred on him by Sant ji himself. In the area around village Bariar, whenever Sant ji used to go for religious programs, invariably he would always accompany him on his motorcycle.

Thoughts of Sri Ghanshyam Srivastava (*originally handwritten in Hindi, now are being translated into English*)

Only with God's divine will, saints and great souls come on this earth. The land where they are born becomes sacred and all those people, who come in their contact also become sacred. Saints come on this earth for serving the mankind selflessly. They, by their enlightened vision and sermons spread the message of eternal power of God and its importance for mankind before they leave this world. The people, who transform themselves under their influence, become winners in their lives. They escape the deadly cycle of life and death. Saints always keep pursuing one mission i.e how to salvage everyone's life. Amongst the long chain of saints, Sant Kartar Singh Ji Bariaranwale was one such enlightened soul.

In search of job, I along with my family came to Bhilai from Delhi, on 26th Oct 1958. I got one job in the telecommunication department on 28th Oct. I started living in a rented house of Sardar Budh Singh, in the area of Durg and Santra Barhi. One day while on duty, I met with a well-built and healthy Sardar ji. On the very first meeting I was quite impressed by his loving behavior and soft spokenness. We got introduced by knowing each

other's name. This meeting was so very soulful that we became two bodies with one common soul. At that time Sardar Kartar Singh ji was residing with Sardar Kapur Singh, in village Amdibhatta. One day he said, "Sri Vastava ji, why do you live in Durg in a rented house? Why don't you come here to Amdibhatta?" Daily there used to be satsang in the evening time. He asked me to come to the satsang. From that day onwards, I started attending the satsang, on daily basis. In the satsang, I would carefully listen to the thoughts and deliberations of Sant ji. One day I saw that Sant ji was sitting in a deep meditational state in the satsang, I felt as if his divine figure has entered in my body and I got spiritually attached with him. Giani ji was able to understand my spiritual and mental condition. After he came out of his meditational trance, he started discussing with me on the subject of God. I kept enjoying that spiritual discussion and I was over awed with that discussion. Then this became a daily routine to discuss about God at home as well as during lunch break, while on duty. I was lucky enough that I was working with Giani ji in the same department. He would partake his lunch with me and it would be followed by spiritual discussion. You know what! Whenever both of us would be together, there would be spiritual ecstasy and to add to this blissful experience, there would be satsang in the evening time, at Amdibhatta.

As far as I remember, in 1959 tubular quarters got ready in sector#2 on road#15. Under the supervision of Sardar Kapur Singh, all the satsangi families and their belongings were shifted to sector#2 on trucks. One complete line of quarters was occupied by all of them. When I came home from my job, I found that my family was also shifted to quarter#15F and they were quite happy. Giani ji's quarter was just a few quarters away from that of mine.

Here the Satsangt was started in a very comfortable atmosphere. After completing his spiritual discourse in the Satsangat, Giani ji would often ask me to speak for a while. In the beginning I was quite hesitant to talk on spiritual matters. But sooner than later I started feeling as if some divine force would enter into my body and would enable me to speak with great enthusiasm. Thereafter, a never ending and continuous stream of spiritual thoughts would keep flowing in my mind. It was nothing but a miracle in itself. That divine force enabled me to always remain engrossed in the memory of God. Eventually I became unaware of my family and all the worldly attachments. By seeing me in this condition quite often my wife would get enraged but I was not able to forget God's name from my memory, even for a minute.

Jaagan Mein Sowan Kare Sowan Mein Liv Laae.

Surat Dor Lagee Rahe Taar Toot N Jaae.

(To sleep while you are still awake and in that sleep you are continuously attached to his memory. One wishes that this condition of continuous attachment might never ever break.)

My sleep was gone and so was the awareness about day and night. I would remain in continuous memory of God and recitation of his holy name. It was immaterial for me whether it was night or day. The spiritual power, which I got during that process, I used that to study the religious texts of Snattan religion and I was immensely benefited. I was quite astonished, when I was able to remember by heart, all the 700 shalokas of Bhagvat Gita and that too in a span of ten days time.

Not only this, I was able to remember by heart, thousands of shalokas of Vedas, Upnishadas and other religious texts and all those got etched in my memory. The deep meanings of these shalokas were automatically becoming clear to me. That state of my mind could not escape from Gianiji's attention. One day after completion of the satsang, he stayed back at my house for the night. He said, "Let us complement Gurubani shabads with shalokas from religious texts." In no time he started singing gurbani shabads and I started singing shalokas in Sanskrit language from religious texts, which were complementing in their meaning with the shabads. This wonderful exchange of thoughts and discussion continued for almost two hours or so. Gianiji was quite pleased with that. After that incident neither I, nor he was able to live peacefully without seeing each other. In satsang, he would make me sit by his side. If ever I would be late for the satsang, he would always send someone to call me. Sometimes after the satsang, he would keep sitting with some of his satsangis and thus would ensue discussion about God, which sometimes would continue till wee hours in the morning.

Then Gianiji would ask everyone to take some rest. I would often say, "Gianiji, it is very difficult to leave the essence of the discussion of Almighty God." I remained in that state of mind for quite some years. Between 1959-1962, I was able to write about 100 songs (bhajans), which I used to sing during satsang, which was being held at sector-- 2 Road, C-Avenue, in Bhai Piara Singh Padda's quarter, on daily basis. Santji was an embodiment of compassion, mercy and selfless service to the mankind. He always used to say that in whole of the world, there is only one religion and that is the religion of humanity. All other religions like Hinduism, Muslim, Sikhism or Christianity are different organs of one religion of humanity. All these religions teach you to be good human beings. When a human being would become a

true human being, only then, in the true sense of it, he would be able to meditate in the name of God and would be able to achieve oneness with God. Thus he would become eligible to be a permanent resident in His house (sachkhand). Whenever a man imbibes the humanitarian values, only then he attains the right to start on the spiritual journey.

Guru ji proclaims:

Manas Ki Jaat Sabhai Ekai Pehchaanbo//

(Whole Humanity Is Creation Of The One God)

Awal Allah Noor Upaya Kudrat Ke Sabh Bande//

(Allah Created The Light; Then, By His Creative Power, He Made AllMortal Beings.)

The true aim of humanity is the need to see the light of God in all living beings. One should desist from backbiting or slandering and should stay aloof in all the situations, may it be of respect or disrespect. Sant ji was totally devoid of duality. He would always see everyone as a small embodiment of God Himself. It can be said that he belonged to everyone and everyone belonged to him. Because of such pious thoughts, everyone was equal in his eyes and he loved everyone equally. This was the only reason that thousands of people of all castes and creeds, became his loved ones. He used to say that everyone has the equal right to meditate in the name of God. Caste and creed are no hinderance to do so.

Bhagat Kabir Ji pronounced;

Jaat Paat Pooche Jan Koe, Har Ko Bhajai So Har Ka Hoe.

(Whosoever meditates on the name of the Lord becomes his beloved one, irrespective of his cast and creed.)

Sant Ji used to help everyone, both in his troubled times and in merry times. An incident, which happened with me, I must mention that here. In the month of June in 1959 I was to go for a refresher course for two months to army signal training center at Jabalpur. My wife was almost due for delivery. I was quite worried as to how I would be able to go in that situation. Sant Ji told me to go to Jabalpur without any tension. He took all the responsibility upon himself and deputed Sardar Sher Singh for this job. Just after 2-3 days when I left, a baby girl was born to my wife. Not only that, he immediately called his wife from Punjab to look after my wife. This is a very distinct example of his extreme love and affection for others.

Whenever some fellow satsangi would encounter some ailment, he himself would go there to help him. Till the time he would not be fully cured, he would keep on enquiring about his wellbeing and would always encourage

him. Accompanied by satsangis, he used to visit the nearby villages to enquire about their wellbeing and would counsel them for cleanliness etc. Many a time, we also used to accompany him, while going to the nearby villages and all of us would clean the roads etc. Such was his humility and devotion for the service of mankind.

He was instrumental in deciding the future aim of my life. I am going to quote a very strange incident. One fine day he offered me a small book in English titled "Thus Spoke Swami Vivekanada" and told me to read the book very carefully and thoughtfully. I took it as a commandment for me and perhaps it was a signal for me to attach with Ramakrishna Mission in future. That small booklet totally transformed my life. Holy verses of Swami Vivekanada stirred a continuous flow of spiritual thoughts in my mind and body. I started having a continuous urge to know more and more about it. Slowly but surely I got very deeply attached with Ramakrishna Mission, as a result of which I was able to establish an institute in the name of Sri Ramakrishna Sewa Mandal on a piece of land donated by the Bhilai Steel Plant management in 1970 at sector#7 road#5. Creation of Sri Ramakrishna Sewa Mandal became instrumental in transforming many people's lives and there after they were able to lead better and reformed lives. Today I am a prominent member of Sri Ramakrishna Mission, which has spread all over the world.

Sant Kartar Singh ji was a farsighted visionary and he always knew about the past, present and future (teenkaal). He was fully capable of transforming lives of his companions. Bowing my head in reverence at his holy feet, I now end my narration. This is the only obituary I can pay to him.

Note: Sri Vastava Ji left for his heavenly abode a few years ago.

Sri Vastava Ji was a colleague of Bhapa Ji in Bhilai Steel Plant. He had great respect for the sangat. Whenever Sri Vastava ji was allowed to express his views in the sangat, he would usually explain shalokas of Gita and would dwell in great detail about them. One day Baba Padda Ji asked Sant Ji, "Why do you give him time to speak as none of his discourses are worth listening to". Sant Ji replied, "Why do you listen to that?" Padda Ji said, "When you allow him to speak, then how could it be possible for us not to listen"? Bhapa Ji told him that whatsoever you have been asked to do, you just do that i.e keep reciting the Gurumantra continuously. That was how he would not hurt anybody's feelings but at the same time he would not get distracted from his aim of not listening to anything other than the Gurmantara (Waheguru) i.e. Naam.

Bhai Kapur Singh ji (Bhilai Wale)

In 1958, after leaving his military job, Sant ji came back home. Soon after

he got a job in Bhilai Steel Plant (Madhya Pradesh). He joined his duty at Durg. The Steel Plant was quite far off from that place. So he thought of finding some suitable place near the Plant itself. Somebody told him that village Ahamdibhata was quite close to the plant. These days a big hospital has been constructed in sector 9 at that place. He was also told that there was a hotel of S. Kapur Singh, who happened to be from Punjab. Sant ji after enquiring, reached Kapur Singh's hotel and asked him for accommodation. Kapur Singh allowed him to stay in the hotel corridor and his luggage was placed in the corridor itself. Before going to his job, Sant ji would take his food etc. from hotel itself. After returning from the job, he would take his bath and would sit for meditation. Often he would keep sitting for hours together.

Kapur Singh's own lifestyle was not very orderly. He was a die-hard drunkard with many associated bad habits. He would pick up quarrel with everyone on small petty issues. In nutshell it can be said that he was having every possible bad habit. Though Sant ji never talked to him much, still Sant Ji's presence started influencing him. One day he dared to ask Sant ji that how come he was able to sit at one place for hours together, while he (Kapur Singh) can not sit even for five minutes at one place. Sant ji just told him that he was nobody to sit like that, it was only the supreme power, which keeps him sitting. Kapur Singh was totally perplexed and was unable to understand that who was that power, which was enabling Sant ji to sit for long hours.

On one of the Sundays, Sant ji asked Kapur Singh if ever he had gone to Gurdwara Sahib. Kapur Singh said that he had never gone to any of the Gurdwaras and asked a counter question to Sant ji, if ever he had consumed alcohol. Sant ji simply said, "No". Kapur Singh suggested that he should try it once and see for himself how enjoyable it was. Sant ji told him that if ever he would offer him, then only he would drink. But Kapur Singh could never gather the courage to do that.

Somehow Sant ji made Kapur Singh ready to accompany him to Gurdwara Sahib. They started walking to go to the Gurdwara at Durg, which was almost 2.5kms away from that place. There were no roads at that time, only small earthen pedestrian walkways used to be there. They were going on one such walkway. On the way Sant ji just caught hold of Kapur Singh's arm. The moment Sant Ji caught his arm, he felt some vibration in his body and felt as if a great flash of light had entered inside his body. He felt as if somebody had pulled him out from a very deep pit of filth and he felt quite calmed down. He was feeling as if all his sins were leaving his body one after the other and he would just fall down. Overwhelmed by that feeling very

humbly he requested Sant ji to keep on holding his arm forever. Sant ji told him that it was the inherent nature of the sangat that it does not leave anybody's hand after holding it once. Enjoying that feeling of ecstasy, he along with Sant Ji reached Gurdwara Sahib, where kirtan was going on. The hymn singer was telling about the life of Bhai Palhaa Ji. Kapur Singh enjoyed every bit of that discourse. He felt like holding the feet of that hymn singer, but somehow kept sitting. On the completion of kirtan, Kapur Singh just moved towards the hymn singer but was stopped by Bhapa ji and he told him to be attached with the kirtan only and not the hymn singer.

After the program, they came back home. Kapur Singh expressed his desire that they too should start satsang at his hotel. He would spread a cloth on the rooftop of the hotel and Sant ji used to read for him, from various books and from the "Atam Science Magazine", which were lying with Sant ji. Now, inspite of being in the hotel business, Kapur Singh's life was being influenced by the presence of Sant ji. One day it so happened that Kapur Singh felt as if he was being driven by some hidden force towards Sant ji. Someone just dragged him and made him sit in front of Sant ji. Tears were continuously rolling down his cheeks. As if a taperecorder was switched on, he started telling all his acts of omission and commission. He was totally unaware for how long he continued enumerating his misdeeds. Then Sant ji placed his hand on Kapur Singh's mouth and told him to stop. There after he was not able to speak anything but tears kept continuously rolling down his cheeks. Sant ji just asked him, "How many sins you think you have committed?" Kapur Singh answered, "Throughout my life I have committed nothing but sins, so it is not possible for me to count them all." Sant ji asked, "Will two ships be enough to contain all your sins?" Kapur Singh said, "Even four ships will fall short to contain all those acts, which I have committed in my life." Sant ji said, "Can you imagine the forgiving power of Guru Nanak Dev ji? He is just like an ocean in which countless ships can perish." Kapur Singh felt as if he was being pardoned, of all his sins. After that incident Kapur Singh was just like a Bumble Bee [Bhaura], who always remains around the flowers. Similarly he would always remain around Bhapa ji.

Kapur Singh's children also started loving Sant ji, too much. One day Sant ji told them that he wanted to move to some other place, but the whole family started insisting that they won't allow him to go anywhere. Compelled by all of them, Sant ji agreed to stay but on a condition that he would eat according to his own menu and he would do any kind of job, which they would ask him to do. Many a time it would so happen that Kapur Singh

would go to watch a movie and Sant Ji used to run his hotel, where liquor and meat were also being served routinely. With Sant ji's blessings, Kapur Singh left his hotel business, when Sant ji told him that it does not behove a Sikh to run such a business. By this time Kapur Singh was completely under the influence of Sant ji. He immediately told his brother to sell off his hotel and declared that he would never go there. He didn't think even for a second as to how he would be able to earn his bread and butter to cater to his family.

As time passed Sant ji succeeded in extracting a promise from Kapur Singh to leave his drinking habit forever. After sometime Kapur Singh came back to his ancestral village Munda Pind in Punjab near Taran Taran, adjacent to Jamarai. After meeting his various relatives, one fine day he went to meet his in-laws. All of them were well aware of his nature that he was quite fond of drinking liquor. They somewhat pressurised him and he consumed liquor.

There in Bhilai, Sant ji asked his younger brother to take a pen and write on the wall, whatsoever he would ask him to write. Sant ji told him to write the date of that day; then he told him to write the name of the village of Kapur Singh's in-laws; then he told him to write the time and the number of persons present there. Astonishingly Pal Singh asked Sant ji that what exactly was the purpose of writing all that on the wall. Then Sant ji told him that Kapur Singh had consumed liquor. Everyone was surprised that Kapur Singh had gone to Punjab, then how come Sant ji was able to tell all those details sitting there in Bhilai.

We ignorant people can never come to know about the fact that a true Sadhu is always the knower of all the three times i.e past, present and future and of all the places. Everyone was just awestruck. When Kapur Singh came back and he was asked about it, he just denied that he had taken any liquor. Then he was shown the writing on the wall which Sant ji had dictated them to write on the day of incident. He was taken aback. He understood the fact that nothing could be concealed from Sant ji. In the evening, when Sant ji came home, Kapur Singh wept like a child in remorse and begged his pardon. He promised with Bhapa ji that he would never ever do that again.

By regularly attending Satsang and practising meditation with Sant ji, Satguru ji blessed him with the concentration of his mind so much so that he could visualize the occult worlds and was blessed with continous meditation of Naam.

Slowly the headcount in the sangat started increasing. Some devotees thought of buying an old car, which could be used as a taxi during daytime and would be used to ferry the devotees to their respective houses after the

satsang during night. This way it would not only be a facility for the devotees, but it would also provide them with a chance to serve the sangat. After thorough discussion amongst few of them, the idea was placed before the sangat. Everyone liked the idea and immediately started contributing money to buy the car. Out of sheer love and devotion for the sangat, a few of the females even took off their gold ornaments and gave them as a contribution. When all the details were shared with Sant ji, he just kept quiet. He told Piara Singh not to sell the ornaments and suggested to keep them with someone in exchange of money. He said that time might come, when these ornaments might have to be returned back.

A second hand Ambassador car was purchased. Whenever that car was taken to any of the places, it would invariably develop some fault. They were incurring continuous expenditure on its repair etc. In despair, some people requested Sant ji that they had actually committed a mistake by buying that car. They asked him to help them to dispose that off. The whole sangat was in deep despair and sought forgiveness by bowing before Sant ji. Sant ji kept smiling and said, "Only Naam should be begged in the sangat and there is no need for anything else." He told them to keep patience and assured that it would be sold at a higher price. Once the car was sold, all those females, who donated their ornaments in enthusiasm, started demanding them back. A few responsible people from amongst the sangat managed to procure the ornaments back and returned them to their respective owners.

As the quarters where sangat was being held were not very spacious, it was difficult to maintain due respect of Sri Guru Granth Sahib ji. Thus to avoid any disrespect, Sangat used to be held without the presence of Sri Guru Granth Sahib ji. Now sangat started discussing this issue amongst themselves and Sant ji was requested to fulfill their desire of holding the sangat in the holy presence of Sri Guru Granth Sahib ji.

There lived a Sindhi family in Bhilai, who had already expressed their wish that they had two 'swaroops' (copies) of Sri Guru Granth Sahib Ji in their house and if need be, they were ready to offer one to the sangat.

So Sri Guru Granth Sahib Ji was brought from their house and was installed in the house of Bhai Dhanna Singh Ji. In all there were only three or four families of the Sindhis, who were living in Bhilai. They had only one son in all their families. He suddenly expired putting all the families in deep despair and grief. Many of them started saying that because they departed with Sri Guru Granth Sahib Ji, perhaps that was the reason that such a big tragedy happened in their families. One day that boy's father came to Piara

Singh's house. Sant ji embraced him in his arms, that made him feel quite calmed down. He requested Sant ji to hold a religious congregation (satsang) in his house, so as to make the family members able to bear that shock. Accordingly a program was fixed. After the completion of the program Sant ji just asked the family to demand anything they wanted from the house of Sri Guru Nanak Dev Ji through the Sangat. The family wished to have another son in their house. Sant Ji asked them to perform Ardaas in the lotus feet of Guru Ji. After sometime with the blessings of Guru ji, the family was blessed with a son and the whole family was overjoyed and was relieved of their grief and sorrow. Those Sindhi families hold the sangat in very high esteem and call themselves as the devout Sikhs of Sri Guru Nanak Dev ji.

By this time, Bhai Kapur Singh had attained a very high spiritual level; this could happen, only because of his regularly attending the sangat and continous meditation. Moreover, he was always blessed by Sant Ji. Quite often, Bhai Kapur Singh would say, "Nobody should try to imitate me because a Sadhu is always showering his blessings on me. I am nobody, who could be able to achieve anything." Second thing which he would often repeat was that his spiritual achievement was nothing but was as per the popular quote that, "Jackals enjoy the kill of a lion."

After some time an order was received to vacate the whole place, because there was a plan to build a hospital in that area. As an alternative arrangement, plant authorities made some residential quarters and everyone occupied a quarter, wherever one could lay his hands on. Similarly Kapur Singh also occupied one such quarter for Sant Ji and all his belongings were shifted there. Now a days, sector 2 has been developed in that area.

Now every night, there would be satsang in one house or the other. Sant Ji would deliberate in detail on one of the paurhis (stanza) of Sri Sukhmani Sahib Ji. It used to always be very informative and soul-stirring discourse. He would discuss only those particular lines of Gurubani, which he himself had experienced.

Last rites of Bapu Amar Singh Ji were Performed by Sant Ji Himself

Bapu Amar Singh was the father of Bhai Kapur Singh and resident of village Munda Pind. He always acknowledged Biji (Sant Ji's wife) as his daughter. They often used to meet each other. They had great mutual respect and loved each other dearly. Once he came to Bariar village and Sant Ji asked him to wish anything he wanted to have. Though his (Bapu Ji's) financial condition was not very sound, still he didn't wish any materialistic thing, rather he requested Sant Ji that he had only one wish in his mind, that he

(Sant Ji) himself would perform his last rites. When Bapu Ji expired, Bhai Kirpal Singh (Pal Singh) came to inform Bibi Swaran Kaur; she told him that Sant Ji had already disclosed that to her and she had already readied his [Sant Ji's] clothes and shoes etc.

Meeting with Bhai Atma Singh of Bhilai Nagar

After leaving his hotel business, Bhai Kapur Singh joined the duty of a driver in Bhilai Steel Plant. Bhai Atma Singh was one of the administrators of the Gurdwara of Camp No. 2, where Sant Ji and Kapur Singh used to go together. Most of the times, it was Atma Singh alone, who would not only be looking after all the arrangements, but would also recite daily prayers (Nitname), all by himself. He was able to read Gurubani in spite of the fact that he had very little formal education. He developed interest in Guru Ji's service ever since his childhood. Bhapa Ji's lifestyle being that of an ordinary family man, it was hard to imagine for anyone, just by looking at him, that he was a saint of the highest order. So routinely both of them would go to Gurdwara and after attending the sangat would come back.

Bhai Kapur Singh quite often would invite Bhai Atma Singh to come to their place to listen to the religious discourses. But because of the impression of Bhai Kapur Singh's previous life, which was known to everyone, his pleading to Atma Singh to come to their place to listen to the discourses, had very little impact on him. He just used to ignore that. Rather he would always think that, how come a man embroiled in every type of bad company could have any interest in Gurubani?

One day a program was going on in the Gurdwara and suddenly strong winds started blowing. The tin rooftop of the Gurdwara was blown away, putting whole of the sangat in great difficulty. Hurringly, Guru Granth Sahib Ji had to be shifted to somebody's house. Gurdwara's whole administration was in despair and was thinking, what could be done and how?

Fact was that employees in those days were paid very meager salaries, so it was very difficult to lay down the rooftop, again. When all that was shared with Bhai Kapur Singh Ji, he told them to come to Sector 2 and promised them that he would arrange tin sheets from some of the contractors. As suggested of Bhai Kapur Singh, Bhai Atma Singh reached Sector 2. Sangat program was already going on. Sant Ji started his discourse on Gurubani. In those days, very few people used to come in the sangat and the discussions used to continue for hours together. On that day also, it continued until early in the morning and Bhai Atma Singh kept sitting all through the night listening to the discourse. Then Sant Ji told all of them to

go and take some rest as that was the time for him to take bath and do his Nitname. Sant Ji just got up and went to take his bath etc. Bhai Atma Singh said, "Kapur Singh, you alone kept on enjoying all this and never shared anything with me." This way, Atma Singh started coming daily to attend to Sant Ji's sangat. Sant Ji's words used to be so impressive and sweet that no one could resist the urge to come to listen to the discourses, time and again.

One day, it was raining very heavily and strong winds were also blowing; Atma Singh was coming on his bicycle to attend the sangat. It was becoming difficult for him to drive the bicycle. He had to stop on the way, but he was quite tense in his mind because he was missing the precious time of sangat. Then without bothering about strong winds and rain, he started moving.

On the other side, Sant Ji told Kapur Singh that Atma Singh was coming and asked him to arrange some dry clothes for him and instructed him to get his wet clothes exchanged with the dry ones, as soon as he would reach there. Soon after Atma Singh reached, Kapur Singh took him along and got his wet clothes exchanged with the dry ones. Atma Singh was overawed with the love and affection shown by Sant Ji and his inner vision.

In 1958, Sant Ji asked a few of his fellowmen to start some charity work. In the discussion that ensued the matter which came to the fore was that in summer season due to excessive heat, people face extreme difficulty in finding cold drinking water. So it was decided to find a suitable place and start an outlet of cold water. Soon one such outlet was started in the same summer season. Water had to be fetched from quite some distance and was stored in earthen pitchers. They would place the pitchers on sand to keep the water cool. Then whosoever would pass through that road, would be served cold water with humility. Passer by would always bless them for that selfless service. That cold water outlet is still existing and service is being provided in the same manner and with the same zeal and spirit. In no time, that water outlet became quite popular; people would often change their route so as to drink cold water from that outlet before proceeding further on their journey. As a matter of fact, Bhilai Nagar (now in Shatisgarh) becomes very hot in summer season and there was lot of scarcity of water in those times. Though a lot of development has taken place in that area, but till date the popularity of that outlet remains as such. There used to be so much consumption of water that one person would continuously keep on exchanging the pitchers and the other one would keep on serving the water. Even then, there used to be long queues.

Once Bhai Atma Singh, disclosing his inner feelings before Sant Ji, told him that different kinds of maligned and negative thoughts keep him disturbed

all the time and requested him to suggest how he could get rid of those. More or less, all of us suffer from these kinds of thoughts, but without attending the sangat we hardly ever come to know about our mental status. Sant Ji told him to have complete faith in Satguru Ji and keep reciting Gurumantra, Waheguru, by fixing a routine. All these evil thoughts would automatically run away, when they would be starved. Sant Ji always used to preach for doing Nitname [daily prayer] by reciting the following Gurbani couplet;

Gur Satgur Ka Jo Sikh Akhaye So Bhalke Uth Har Naam Dhiave.

(SGGS p.305)

(One Who Calls Himself A Sikh Of The Guru, The True Guru, Shall Rise In The Early Morning Hours And Meditate On The Lord's Name.)

Sant Ji always used to emphasise on reciting the Naam, both in the morning and in the evening time, as per a fixed routine, for as much time as one could do that. He would often proclaim that Naam is capable of absolving anyone of all his problems.

Another person Bhai Manjinder Singh, who was also employed in the Steel Plant, used to live in Bhilai Nagar. He was quite close to Sant Ji, but due to his different point of view on certain matters, he could not establish proper rapport with Sant Ji. He fixed a date for satsang at his house. Everyone reached there in time, but the Ragi Jatha (religious hymn singing party) didn't reach. It was but natural that whole of the family was quite disturbed. Sant Ji could feel the anxiety in the family and asked Bhai Dhanna Singh to play the Tabla (pair of drums), Bhai Piara Singh to be on the Harmonium and Bhai Atma Singh to be on the Chimta (jingle tongs musical instrument) and told them to sing the Kirtan. None of them actually knew how to sing Hymns, but as commanded by Sant Ji, they just started singing. It was quite natural that they were not singing in harmony, but somehow they could complete the stipulated time. Later on, they were so blessed that they could perform kirtan for hours without feeling any kind of tiredness. It could happen, only because they just abided by the order of a saint.

As ordained by Sant Ji and due to regularly attending the sangat, Bhai Atma Singh started reciting Gurumantra regularly. Satguru Ji was kind enough to bless him with the continuous recitation of Naam in his heart. He would always remain very happy and cheerful. This continuous recitation of Naam would continue automatically, all by itself, even while he would be attending to his duty. His desire to attend the sangat (holy company) and to always be with Sant Ji was increasing with every passing day. One day, while going to attend his duty, he suddenly felt an urge to meet Sant Ji. When he

reached at Sant Ji's quarter, Sant Ji was sitting in deep meditation. He just started thinking in his mind that how pleasant that would be, if Sant Ji would just open up his eyes and look at him. The moment this thought crossed his mind, Sant Ji opened his eyes and again closed them. Bhai Atma Singh was quite pleased in his heart and proceeded for his duty. The recitation of Naam on that particular day was very forceful. During lunch time, he didn't feel like eating anything. Rather, he just wanted to enjoy the feeling of continuous recitation of Naam. He came back to Sant Ji even before his duty time was over. The moment he reached, Sant Ji asked, whether he had completed his duty. He answered that he had come one and a half hours before the completion of his duty. This routine of coming early from the duty continued for around three days. When on the third day he reached, Sant Ji was a bit annoyed and asked him, "Do'nt you claim the pay for the time you do not attend to your duty?" Bhai Ji said that it was difficult for him to resist the desire to see him early and that was the only reason of his coming early from his duty. Sant Ji just looked at Atma Singh with disdain and immediately the continuous recitation of Naam stopped. On this great loss of extreme pleasure, Bhai Atma Singh went into remorse. To seek forgiveness, he would daily pray by standing amongst the shoes of the sangat. He requested Sant Ji that all his pleasure had vanished. Sant Ji told him that it would repeatedly happen, whenever he would not attend to his duty properly. Now Bhai Ji kept praying daily and he would always promise to do his duty with all his sincerity and not to repeat such a mistake ever in future. One fine day, Satguru Ji was pleased and Sant Ji looked at him (Atma Singh) mercifully and the continuous recitation of Naam started immediately in his body. He thanked Satguru Ji and Sant Ji in his mind. Then onwards, he performed his duty so diligently that all his officers were quite pleased with him and he was awarded with appreciation letters and prizes on various occasions.

Sant Ji himself, during his discourses, had taught all his satsangis (Holy companions), this particular method of seeking pardon from Guru Ji, if ever some sinful act was committed by any of them. Bhai Atma Singh Ji used the same method to seek forgiveness. Sant Ji always used to say that Satguru Ji is always merciful and we mortals are always forgetful. He used to say that if we seek forgiveness from Guru Ji, with a very clean heart, we would always be benefitted. Deceitful and wicked minds can never be benefitted, inspite of the fact that coffers of Guru Ji are always overflowing with forgiveness.

In Camp-2 Gurdwara, where Bhai Atma Singh was the President, Bhai

Bikram Singh used to recite Kirtan (singing Holy Hymns) in that Gurdwara. Sant Ji often used to visit that place, along with four or five of his companions. Bhai Bikram Singh hardly knew anything about Sant Ji. Off and on, Bhai Atma Singh used to tell him that Sant Ji decodes Gurubani very finely and would tell him that one *paurhi* (stanza) of Sri Sukhmani Sahib Ji was being explained daily and it was always a very pleasant experience. Bikram Singh would always say that he wanted to stay away from all these Sadhus etc. He would say that he reposed all his faith only and only in Guru Granth Sahib Ji. He would say, "If this saint, about whom you often tell me, will be a true saint, then Guru Granth Sahib Ji himself will motivate me to meet him."

As a routine, Bhai Bikram Singh was doing Kirtan (reciting Holy Hymns). Just when he finished, his younger daughter also sang one Holy Hymn. Sangat rewarded the child with some money, which Bhai Bikram Singh took and put in his own pocket. After the program, Sant Ji asked Bhai Bikram Singh, if he always accepts the money given to his daughter? He said, "yes". Then by embracing Bikram Singh in his arms, Sant Ji told him not to accept that in future.

Time just passed by and one fine day, Bhai Dhanna Singh was reciting Kirtan; Bhai Bikram Singh felt an eager desire to meet Sant Ji but he didn't know Sant Ji's address. The urge was so strong that even a delay of one minute seemed to be too long. He straightway went to Atma Singh's house near the Gurdwara and requested him to accompany him to Sant Ji's place. Bhai Atma Singh told him to wait for half an hour or so, so that he could finish with his breakfast etc. Bhai Bikram Singh said, "I cannot wait even for half a minute, what to call of half an hour!" He alone knew the state of his mind. Then he asked Bhai Atma Singh to make him understand the route and said that he himself would go to meet Sant Ji. The moment he rode his bicycle, he felt as if he was just flying in the air, the speed was so fast. The distance, which he normally would travel in 15-20 minutes, was compelled in 2 minutes or so. His bicycle stopped at one place all of a sudden. He got down and saw that some people were sitting in a *sangat*. He went inside, the moment he sat down in the *sangat*, he felt quite calmed down. That feeling cannot be explained in words, it can only be felt and enjoyed. He could feel the presence of a saint of the highest order sitting with his holy companions. It was because of his presence only that he could enjoy that wonderful experience. Sant Ji pleasingly looked at him and he was enthralled with a very pleasant feeling. Then Sant Ji asked him to recite Gurubani. After that he along with his family, became a regular visitor of *satsangat*.

Bhai Bikram Singh was blessed with two children, one male and one female. Both of them were suffering from whooping cough (Kalli Khansi). During satsang, they would keep on coughing continuously, with the result sangat used to get disturbed. Sant Ji told Bikram Singh that due to the continuous coughing of his children, nobody could hear anything and suggested to get them treated. Bikram Singh told Sant Ji that in spite of all types of treatments they were not getting cured. He requested Sant Ji to do something because for him, he was the biggest doctor. Sant Ji asked him to take them to Bhai Kapur Singh Ji and request him to give some medicine to his the children.

He took the children along and went to Bhai Kapur Singh and requested him to give medicine to his children. Bhai Kapur Singh said, "As yet, I am not capable enough to treat these children. It may take many more years for me to be capable of treating somebody. You go back to your house." The very next day, children again disturbed the sangat because of their cough. After the satsang was over, Sant Ji asked him if they had gone to see Kapur Singh. Bikram Singh narrated the whole conversation, which happened with Kapur Singh. Next morning Sant Ji went to Kapur Singh's house and knocked at his door. On seeing Sant Ji early in the morning at his house, Kapur Singh was quite pleased. He asked the purpose of his visit. Sant Ji told him that those children create lot of disturbance in the satsang and asked him as to why he didn't give them medicine. Bhai Kapur Singh just said that now he would give it. Next day, Bhai Kapur Singh told Bikram Singh that he had got him reprimanded by Sant Ji and asked him to bring his children. When he came with his children to Bhai Kapur Singh, he made them to lie down on his thighs and told Bikram Singh that they have made the children suffer by repeatedly saying same words, that they were suffering from whooping cough (Kalli Khansi). He told them not to repeat these words anymore. He told him to take them home, as they have been cured. True to his word, the children never had any cough after that day. That little girl child sings the kirtan till these days. The boy, however, had died.

Similarly, a third girl child was born in the house of Bikram Singh and was suffering from Kawashiorkor (severe protein malnutrition) (Sokrha). A dirty smell used to emanate from her body and it was so bad that nobody was able to sit by her side. In spite of that, her mother always used to keep her in her lap. Even after trying all types of treatment, she was getting weaker and weaker, with every passing day and no cure was in sight. Bhai Bikram Singh was an individual of his own kind. One day, after the satsang, he just held the

girl upside down by holding her feet in his hands and brought her in front of Sant Ji and said, "What bad deeds has this creature performed for which she is being made to suffer so much and that too for such a long time? Not only she, but all of us are suffering along with her. Why can't you cure her?" Sant Ji told him to put her down on the floor and asked him to make her drink hot milk and tea daily, which was being served to the sangat. He assured him that Satguru Ji would bless her with a cure. Bikram Singh started doing the same thing and the girl was cured. Now she is having a family of her own.

This would be the right place to write another incident that happened with Bikram Singh. He was a mechanic in the Steel Plant. One day, he was performing his duty in the railway shed, where trains were being loaded. After taking his lunch, he just lay down under the shadow of a luggage train, just to rest for a while. That train was standing on a dead-end line. Quickly he went into deep sleep. Almost at the same time, an engine was attached to those bogies to carry them away and the train started moving. Immediately, Sant Ji lifted him and took him away from the railway track. Bikram Singh was able to see just a glimpse of Bhapa Ji and after that he became invisible. He saw that his turban and bag were still lying on that railway track. Bikram Singh could realise that he was sure to die, had Bhapa Ji not saved him. He applied half day leave and made up his mind to meet Bhapa Ji right away.

Bhapa Ji, on the other hand, told Kapur Singh that Bikram Singh was coming and he should be taken care of. The moment Bikram Singh reached there, he started shouting by saying, "You are not just Kartar Singh; instead of sitting inside all the time, why don't you come out? The whole humanity outside is in great pain, why don't you take care of all of them?" Kapur Singh just asked him to keep quiet.

All this was nothing but the power of Holy Naam, which Bhapa Ji kept reciting all through 24 hours.

Darshan Singh Ji Nidhan of Bhilai Nagar

He is a renowned personality of Bhilai Nagar and is having a large business empire. The whole family is baptised. They behold the sangat in very high esteem and regularly attend all the programs of satsang. His wife Bibi Joginder Kaur Ji loves the sangat so dearly that she can never think of living without sangat. She would always ensure to attend the evening sangat in time, whatsoever the circumstances might be. I (author) myself once saw her urge to attend the sangat. It was exactly as if an addict was craving for drugs. The incident is that once she was getting late for the sangat because of some inevitable circumstances and as the time was

passing by, her restlessness was increasing. Somehow, after making great efforts, she managed to reach the sangat from Raipur at the time of Ardaas [supplication]. She could not control her tears for long, her condition cannot be explained in words.

The words of Sant Ji were echoing in my ears that to attend to the sangat is one thing, but to get imbibed in the sangat is entirely another thing. Sant Ji often used to relate this condition to the craving of an addict. As an addict cannot survive without drugs, similarly one who has deep attachment with sangat would feel same type of pain without sangat. Only that particular person can explain his condition, nobody else can ever come to know about his pain and suffering. The onlookers can imagine that condition only up to some extent. This is a spiritual stage, which is blessed only by Satguru Granth Sahib Ji on a few chosen ones.

Bhai Darshan Singh Ji one day asked Bhapa Ji that, on one hand Gurubani says:

Ik Chit Je Ik Shin Dhiayo. Kaal Faas Ke Beech N Aiyo.

*(He Who meditates upon Him with single mind even for an instant;
He doth not come within the trap of death.)*

And on the other hand, one is asked to recite Naam every moment. Bhapa Ji explainingly said, "It is only one shot of the gun or one strike of an arrow, which kills the person. But to become an expert for that final shot, you will have to practice for longer times. Untrained person cannot hit the target with a single shot. Similarly, to hit the target in that particular moment, you are asked to recite the Naam continuously." That was how his question was completely redressed by Sant Ji.

At another occasion Bhai Darshan Singh came to Amritsar. At that time, Sant Ji was sick and was staying at my (author) house. On seeing the condition of Sant Ji, he felt quite sad in his heart and could not control his tears. He was worried in his mind that because of his over involvement in his business etc., he was not devoting as much time to Naam simran as was required of him. Sant Ji just held his head close to his chest and without speaking even a word, all his sorrows were allayed and asked him not to worry at all. Sant Ji told him, "Satguru Ji will surely bestow his kind hand upon his head". Bhai Darshan Singh was calmed down. Even today, whenever he remembers those words of Sant Ji, he just bows his head in reverence.

Bhai Jatinder Singh Bhatia of Bhilai Nagar

Bhapa Ji used to call Jatinder Singh by his nickname JT. This boy

ought to be having some previous connection with Bhapa Ji. That could only be the reason that Bhapa Ji used to love him so much, ever since his childhood. We have already talked about him in this book. There are a lot of things, which can be described about him, but he doesn't allow me (Author) to write all those incidents. Still one or two incidents need to be described here so that others could be benefitted and could develop more and more love for the sangat and Satguru Ji.

During his childhood days, whenever he used to accompany his parents to the sangat, he often would hear that if one would attend the sangat passionately, there was nothing which could not be achieved i.e every wish could be fulfilled. He was appearing in 10+2 exam. He was regularly coming to attend the sangat, in spite of his parents advising him to focus on studies until the exams were over. They often would stop him from attending the sangat. He would always wonder that Bhapa Ji always says that every wish could be fulfilled by attending the sangat, then why did his parents stop him from going there? He took a secret pledge in his heart just to see how sangat could fulfill every wish. In one of the exams, totally depending upon the sangat, he just wrote his roll number on the answer sheet and submitted it to the examiner. He did not answer any of the questions to test the capability of the sangat. It was just a miracle that he got more marks in that test than all other papers, which he wrote after special preparation. Satguru Ji was so benevolent that he further cemented his belief for the sangat.

When Bhapa Ji was taken to Bhilai for treatment, Jatinder Singh was to appear in BSc. exam. In spite of that, he would always remain available in Bhapa Ji's service, all through 24 hours of the day. Later on, he told that a special radiant glow used to be present on Bhapa Ji's face between 1am-4am in the morning, which would not be seen for rest of the day. It would really be difficult to look at his face during that period.

At night, if Bhapa Ji was to attend to his nature's call, JT alone used to take him to the washroom. On the contrary, during daytime, it would be difficult even for four persons to do so. Bhapa Ji had disclosed him very many deep spiritual secrets, but he had been forbidden to disclose them. He always shirks to discuss all those things.

Bhai Dhanna Singh Ji of Village Butala (Bhilaiwale)

Bhai Dhanna Singh was resident of village Butala near Dhillwan, in District Kapurthala. To earn his bread and butter, he had shifted to Tata Nagar. After some time, he got a job in Bhilai Steel Plant and eventually shifted to Bhilai. He was attached to Guru Ji ever since his childhood. His

family was deeply religious. He would always remain in search of satsangat. From many religious persons, he had learnt that it is almost impossible for anybody to recognise a true Sadhu. In such a situation, it is always better to pray to Satguru Sri Guru Granth Sahib Ji to make it possible to meet a true Sadhu. Then at the right time, Guru Ji would facilitate one's meeting with a true Sadhu. This fact was deeply etched into his mind. So he would routinely recite Gurubani and meditate on the name of God as much as possible and time thus passed by.

Bhai Atma Singh was from the same village as that of Bhai Dhanna Singh. He was already coming into the sangat of Sant Ji. Some of the details of Atma Singh had already been given in this book. Bhai Atma Singh told Bhai Dhanna Singh about Sant Ji and asked if he would like to accompany him to the sangat (religious congregation). Bhai Atma Singh explained to him that it was always a pleasure to listen to the discourses of Sant Ji and told him that he himself would come to know once he would listen. This way Bhai Dhanna Singh also started coming into the sangat. Another reason of his getting motivated was that he himself was in search of such an opportunity and always kept praying for this in the lotus feet of Satguru Ji.

On his first visit, Bhai Dhanna Singh came along with his wife. They were the only members of their family, as two of their children born in early years of their marriage had expired. Both of them decided in their hearts that in sangat, they would not pray for children, rather they would seek to be blessed with Naam only. The moment they reached in the sangat, their minds were calmed down and they felt an intuitive peace. That ecstatic state of their minds lasted for about five to seven minutes only, which cannot be explained in words. Then onwards, they got permanently hooked to the sangat and never ever allowed any of the doubts or questions enter in their minds.

Sant Ji's sermons used to directly pierce their hearts and minds, like sharp arrows. By that time, the head count in the sangat had swelled up and the congregations were being held, turn-wise, in different houses. One day, Dhanna Singh requested Sant Ji that he too wanted to hold a Satsang in his house and wanted to serve them with langar. Eventually a programme was fixed and Sant Ji said that his langar was not separate from that of the sangat, so there is no need of that. Bhai Dhanna Singh requested that it would provide him with an opportunity by virtue of which Bhai Swaran Singh would also eat langar at his house.

It is pertinent to mention here that it was very rare when Bhai Swaran Singh would take langar [food] at anybody's house. Sant Ji fixed the date

and time. Whole of the sangat along with Bhai Swaran Singh, came to his house on the fixed date. Bhai Swaran Singh was the same person, who took Sant Ji to 'Rainsbae' Kirtan (whole night Kirtan) in Delhi, where Sant Ji was blessed with Samadhi for the first time. Since then, Sant Ji used to hold him in very high esteem and would never refuse him for anything. He used to call Sant Ji by the name Giani Ji. After the completion of the program, Bhai Swaran Singh said, "Giani Ji, can't you see the deserted house of Bhai Dhanna Singh? When you can bless the Sindhi family with a son, why can't you bless this family?" Sant Ji exclaimed that there is no dearth of anything in Satguru's house and asked him to pray in the sangat for this. Obeying Sant Ji, sangat prayed before Satguru Ji and sometime later Bhai Dhanna Singh Ji was blessed with two children, one daughter and one son. Both these children are rendering their services in the sangat by performing Kirtan, till these days.

The word of a Sadhu Cannot Be Altered

Bhai Dhanna Singh Ji was completely illiterate, but he was quite expert in his work and was known for his practical hand. For promotion, the management made it compulsory to appear in a written test. Being illiterate, Bhai Dhanna Singh would always lament in his mind that had he not been illiterate, he also would have been eligible for promotion. Though he was practically quite efficient, still he was not eligible for any kind of promotion. He told his problem to Sant Ji. Sant Ji said, "You write whatsoever you want to write in the exam and you will be able to clear the test." Bhai Dhanna Singh Ji said, "I do not know any language, so how can I write? I can only read some words of Punjabi."

As the workers from all states were working in the Steel Plant, so the management allowed them to write the exam in any of the languages they knew. Sant Ji asked him if he could just draw some haphazard lines on the paper or not. Dhanna Singh Ji said that even a little child could do that, so why could'nt he? Sant Ji assured him that even if he would be able to do that, he would clear the test. He had full faith and belief in Sant Ji. He appeared in the exam and just drew irregular, haphazard lines on the answer sheet and came back. Orally, he discussed all the questions of the question paper with Bhai Dharam Singh Ji, who was the foreman in that plant. He learnt all questions in perfect serial order, by heart. The examiner, who conducted the exam, came to Dhanna Singh and asked him, what was that language in which he had written the exam, because nobody was able to read that text. He told him that it was a vernacular language in the state of Punjab. The officer asked him to read that for him, so that he could listen to the answers and evaluate them accordingly. As he had already learnt the answers in a

perfect serial order, he started speaking and was continuously rotating his finger on the lines, as if he was actually reading from the answer sheet. He read out all the questions. The officer was quite happy and satisfied after listening to his answers and he granted him promotion.

A few Precious Words of Wisdom with Some of His (Sant Ji') Companions

Sant Ji asked Bhai Piara Singh Ji, Bhai Dhanna Singh Ji and Bhai Atma Singh Ji, whether they belonged to the same village in Punjab. Bhai Piara Singh said, "No, I belong to village Padda and the other two belong to village Butala. Our villages are just 5-7KM apart from each other." Then Sant Ji said, "Listen carefully to my words, which are of utmost importance for you people. Firstly, none of you will preach anybody anything, just keep on doing the meditation on the Naam, individually. Secondly, do not motivate anyone to come into the sangat, because whosoever will be destined to come, will come of his own. As there is a popular saying that a thirsty man comes to the well but well never goes to any of the thirsty persons. Thirdly, if someone asks why do they look so blessed and asks for the secret, with all humility, just request him that everything is in the sangat of Guru Granth Sahib Ji and all of them are just beggars in the court of Satguru Ji. Tell him to seek whatsoever he wants to, from Guru Ji only. If he will be destined, then definitely he will come into the sangat and receive the blessings. On the other hand if someone is motivated to come to the sangat, then the motivator will have to share the burden of all his sins too. Being not blessed to that extent, one unnecessarily suffers from that burden."

Bibi Gurbaksh Kaur, Wife of Bhai Gurjit Singh (GM at Bhilai)

Bibi Gurbaksh Kaur is resident of village Qadian Dhaliwal, near Basti Danishmandan, in district Jalandhar (Punjab). She was a teacher at Ladowali road school at Jalandhar. Her marriage was fixed with Bhai Gurjit Singh Ji, resident of village Sadiqpur Talwandi, in district Jalandhar. Bhai Gurjit Singh was working in Bhilai Steel Plant at that time. His paternal uncle (Chacha Ji) was a higher officer in that Plant. He got many Punjabi boys employed in the Plant. Bhai Gurjit Singh had already started attending Sant Ji's sangat. He acquired the knowledge about detachment and Gurmat from the sangat. He got so detached in his mind that he would always try to avoid any of the worldly happenings. When he came to know that the girl to whom he was going to get married, was quite fashionable and open-minded, he started thinking that with this marriage he might get deviated from the spiritual path, which he was pursuing. So, as the day of marriage came closer, he went into

hiding. Whole of the family was worried. They were thinking, what should be done and where should they search for him. A few wise people in the family were able to contemplate the idea that he must have gone to Sant Ji only, as there was no second place where he could go. Searching for him, they reached village Bariar and found that Bhai Gurjit Singh was there. The family members narrated the whole story to Sant Ji. Bhai Gurjit Singh also explained his point of view to Sant Ji. Sant Ji told him not to worry about anything and asked him to leave everything to him (Sant Ji). Sant Ji asked him to get married and assured him that time would come when his wife would also start coming into sangat. Sant Ji extracted a promise from him that he would not say her anything. Bhai Gurjit Singh was motivated with Sant Ji's assurance and went back home with his family members.

The marriage party (Baraat) reached village Qadian and Sant Ji also accompanied them. Arrangement for the stay of Baraat was made at village Gurdwara. Many people from Bhilai had also come to join the marriage party. As per his routine, Sant Ji sat on a cot outside the Gurdwara for meditation. Just after some time, it started raining heavily. Sant Ji didn't move and kept sitting in his meditation as if there was no rain. Word spread in whole of the village that a saint had come along with the Baraat, who was not getting drenched by the rain. His clothes remained dry and he kept sitting in meditation throughout the rain. Many people of that village saw that miracle and they were going sacrificial onto Guru Ji and his blessed Sikhs.

A few people from the Baraat sent a message to girl's family that separate food should be prepared for the sangat. For the families, who do not understand the importance of sangat, it becomes a headache for them to make separate arrangements for a few people, as none of the females on such occasions want to work. So naturally, the proposition was quite uncomfortable for the family. When Sant Ji came to know about this, he showed his displeasure and said that nobody should create any problem for the girl's family and said that those who do not want to eat the routine langar (food), should eat fruit etc. instead of food.

After the marriage ceremony, Sant Ji brought Bibi Gurbaksh Kaur to his village Bariar. Very proudly, he was telling every family member that he had brought a daughter-in-law, who was clad in a Saree. He told them that her father was a military officer. That was the reason, why the lifestyle of the family was like that of urbanites. It was difficult to find a proper bathroom, in whole of the village. After searching a lot they could find a house, which was having some arrangement. Some females were entrusted with the

responsibility to make arrangements for her to take bath etc., in that house. Females were a bit reluctant to do that strange kind of duty. Sensing the displeasure amongst the females, Sant Ji said, "You females should perform this sewa (service), a time will come when she will renunciate all her fashionable habits and will come into the sangat. At that time, nobody will be able to match her in sewa. She will never get tired while doing the sewa. Not only that, she will be a motivational force for others."

After staying for some time in Punjab, Bhai Gurjit Singh took his wife to Bhilai. On reaching there, she found that all his companions were living a very simple life. As a result, she developed some kind of hatred for the sangat. In total ignorance, she would speak very rudely with the people of the sangat. She was of such an adamant nature that when Gurjit Singh would tell her to accompany him to the sangat, she would simply say that they would be going to see a movie. She would argue that what was there in sangat i.e only the people, similar are the people in the movie theatre also. He would be able to see lot many of them in the movie theatre. After seeing the movie, she would insist to eat their meal from outside before going home. Such was her obnoxious behavior with the sangat. On the top of that, she was having unbearable fashionable habits and she was gifted with a beautiful face and beautiful body.

Bhai Kapur Singh and a few others were in the knowledge of her hatred for the sangat. By this time, Bhai Kapur Singh had attained a very high spiritual level. He discussed all the details with his companions and told them that wife of one of their colleagues speaks ill about the sangat and warned that they all would also be held responsible for that slandering. Then everything was shared with Bhapa Ji. Though he was already aware about the circumstances and was just waiting for the right moment to arrive, he asked Kapur Singh that all of them should pray for Bibi Ji (Gurbaksh Kaur) in the sangat. So prayer was performed. The result was that slowly but surely, thought processes of Bibi Ji started changing of its own. Now she would rarely speak ill about the sangat. Rather, she started respecting the satsangis in heart of hearts. She never shared her mind with anybody. On the face of it, she continued with her lifestyle as it was before.

God Almighty has his own ways; He creates circumstances for an incident to happen. One day, sangat was being held at one of the houses and the ladies were preparing food (langar) in the adjacent house. All of a sudden a discussion started amongst them that being always busy in preparing langar, they hardly ever get an opportunity to listen to the religious sermons of Bhapa Ji. So after deciding amongst themselves, they conveyed to Bhai

Kapur Singh Ji that they would not prepare langar, reason being that they too wanted to listen to the religious sermons of Bhapa Ji. Now all of a sudden a situation was created and the preparation of langar came to a halt. Bhai Kapur Singh started thinking to whom he should call for the preparation of the langar. He was still deliberating in his mind on this idea, when he saw that Bibi Gurbaksh Kaur was coming home from her school duty. Bhai Kapur Singh stopped her on the way and told her that sangat needs her services. She was quite surprised and questioned that why would sangat need her services and what for? Bhai Kapur Singh explained her whole situation. He told her that the females, who were routinely preparing the langar, had suddenly gone on strike and requested her to help him in preparing the langar. She said that she had never ever done that kind of job, in whole of her life. Encouraging her, Bhai Kapur Singh said that he would be explaining everything and she would just have to do accordingly. So both of them prepared the langar. It looked quite obvious that Bhapa Ji wanted the sangat to praise Bibi Gurbaksh Kaur to encourage her. Sangat enjoyed the langar and everyone exclaimed that it was very delicious. All of them asked, who had prepared that food? Bhai Kapur Singh told them the whole story. Sant Ji along with the sangat were quite pleased and all of them blessed Bibi Ji.

Bibi Gurbaksh Kaur reached home quite late and the moment she reached home, whole family started shouting at her and started asking her various questions. Bibi Ji felt very perturbed over the reaction of the family, because whole of the family always used to compel her to go to the sangat and now actually when she went there, she was being reprimanded. Bibi Ji immediately came back to the sangat and asked Bhai Kapur Singh if that was the fruit of coming to the sangat. Kapur Singh just told her to keep her cool and counselled her that all these things keep on happening and she should take it as a routine matter. Then she told whole story to Bhapa Ji. He too just nodded his head and didn't say anything else.

Then Bhapa Ji made a futuristic pronouncement that henceforth this Bibi would be performing service in the sangat regularly and would never ever be tired or reluctant in doing the service, throughout her life. True to his pronouncement, Bibi Ji till today is performing service in the sangat tirelessly. While doing so, neither she goes to sleep nor she feels any kind of tiredness and she continues to serve for hours at length. Baba Thakur Singh Ji, head of the Damdami Taksal, used to call her by the name 'Sewa' and whenever he used to see her, he would say that Sewa has come. Baba Ji fixed that title permanently with her name.

It would be an appropriate place to write some more incidents about Bibi Ji. When Bhai Gurjit Singh took her to Bhilai, he never wanted her to join her teaching job putting forward the logic that she should look after the family and he would work to earn the money, because it was his duty to fulfill the needs of the family. When Bhapa Ji came to know about this, he suggested Gurjit Singh to let her join her duty and pronounced that it was going to be of paramount importance for her future life. He told Gurjit Singh that he would realise its importance at an appropriate time, so as of now, he should not stop her from joining the service. For any well-qualified person, it was not difficult to find a job in those days. Bibi Ji was appointed as a teacher in a school of Bhilai Steel Plant itself. Time just passed by and both of them continued with their jobs. By this time, they had two children. Suddenly Gurjit Singh died, due to heart attack. Then only, Bibi Ji could realise that perhaps this was the reason why Bhapa Ji had allowed her to join the service. Again after some time, her son at the age of 23 years died in an accident and her daughter was already married. Now she was left alone to lead her life. This was the second time when she could realise why Bhapa Ji strongly recommended her to join her service. Now there was no second person, who could earn bread and butter for her. That was Bhapa Ji's foresightedness for the future events. Many a time he would pronounce many things quite early, which would often materialise later on at an appropriate time.

Bibi Ji started enjoying serving the sangat and would always keep on longing for an occasion to do so. Her old lifestyle was all gone and she would always wish to be in the service of the sangat. To fulfill her quest, she started coming to the sangat just after half-day break at the school and thereafter she would start working in the sangat. Bhapa Ji observed that for two days. On third day when Bibi Ji came, Bhapa Ji was already standing at the gate of the satsang house. He was quite displeased to see her and asked, "Do you want to feed your children with the corruption money? If you are being given full pay for the duty, then why don't you perform your duty for full time?" Bibi Ji was stunned and could not utter even a single word. From that day onwards, she performed her duty with complete dedication and honesty. As a result, not only she was respected by her colleagues but also by the parents of the students, because the students to whom she would teach, invariably would turn out to be quite brilliant in their studies.

Bibi Gurbaksh Kaur Ji Rendered Her Services During illness of Great Sikh Personalities

Accompanied by Bhapa Ji, Bibi Ji rendered her services for many

enlightened souls, on many occasions. She would stay out of her house for days at length. She was having small children, who then would be taken care of, by the sangat. She would always be ready to render her services, as per the commandment of Bhapa Ji.

When Sant Kartar Singh Ji Khalsa Bhinderanwale was seriously sick and was at Gurdwara Nadda Sahib near Chandigarh, Sant Ji called Bibi Ji from Bhilai, in particular and asked her to look after Khalsa Ji, by serving him food etc. She remained in his service for about 20 days. She came back to Bhilai only after Khalsa Ji was fully recovered.

On another occasion, when Sant Jarnail Singh Ji Bhinderanwale fell seriously ill, so much so that he could hardly drink or eat anything, then also his companions especially called Bibi Ji from Bhilai to look after Sant Ji for about 40 days.

On another occasion when Sant Baba Harnam Singh Ji from Rampur Khera was admitted in Waryam Singh Nursing Home at Amritsar because of his illness, once again Sant Jarnail Singh Ji Bhinderanwale requested Bibi Ji to render her services and take care of Sant Harnam Singh Ji. She stayed there for about 20 days. Then Baba Harnam Singh Ji told her that her service (sewa) has been completed and told her that shortly he would be shifted to Delhi. He told her that time has come to renunciate his body.

To Cure Bibi Gurbaksh Kaur Ji From her serious illness

In 1967, Bibi Ji herself fell sick and doctors lost all their hopes. She was having a girl child at that time. She was only able to drink little quantity of liquids or take some boiled vegetables. Bhapa Ji was posted in Bhutan at that time. He especially told his wife Bibi Charan Kaur Ji, to take care of Bibi Ji urgently. Bibi Charan Kaur Ji was fondly called by the sangat as Biji. In those days she used to remain completely absorbed in the recitation of Naam and she was blessed with quite high spiritual level. Without wasting any time, Biji reached at the paternal house of Gurbaksh Kaur at village Qadian Dhaliwal, where she was fighting her battle with death. On the very sight of Biji, whole family became almost sure that their daughter would be saved. Biji sat on the same cot, where Gurbaksh Kaur was lying and lovingly touched her. She felt a bit relieved. It was evening time and dinner was ready. Her mother offered food to Biji; She put one bite into Gurbaksh Kaur's mouth. Immediately after eating that, she (Gurbaksh Kaur) went into deep sleep. In the morning, Biji went back to her village and Gurbaksh Kaur started improving with every passing day and was ultimately cured completely. That was how Bhapa Ji, even sitting at a far off place from his satsangis, would always take

care of all of them. With Satguru's grace, he could save Bibi Ji from the clutches of death.

To Shatter the Pride of Bibi Gurbaksh Kaur of Getting Up Early in the Morning

On special programmes of the sangat, Bibi Ji would always stay at the sangat house itself and would rarely take any rest. As blessed by Bhapa Ji, she would work tirelessly and sleeplessness would never decrease her stamina of working. She would always get up quite early in the morning and after taking her bath would be absorbed in various kinds of services (sewa). Her bedding, most of the time, would invariably be near that of Bhapa Ji himself. Slowly and unknowingly, she started taking pride in her mind that she gets up early in the morning, even before Bhapa Ji gets up. The very next day, Bhapa Ji asked her to wake him up early in the morning and pampered her by saying that she gets up quite early, so she should take that responsibility. Now her ego was even more inflated and she was filled with self pride that from that day onward she would be the one, who would be waking up Bhapa Ji in the morning. On that very night she repeatedly saw, while lying in her bed, that Bhapa Ji was all the time sitting in his bed and was absorbed in meditation. When it was early in the morning he just laid down covering his face, as if he was sleeping since night. Seeing all that, Bibi Ji's pride was completely shattered and she could realise that while she was unnecessarily taking pride of waking him up early in the morning, he was just pretending to be lying down and the fact was that he was awake throughout the night.

Meeting of Bhapa Ji with Bibi Gurbaksh Kaur's Father, Which Transformed his Life Altogether

Bibi Ji's father Lashman Singh was a retired captain from the army. He was having a chronic infected wound on his leg, which he got due to the bite of some poisonous insect during his participation in the war of Burma. In spite of all types of treatments, the wound did not cure. To add to his woes, he was also suffering from diseases like blood sugar, etc. Due to his ill health, Bibi Ji often had to come to Punjab from Bhilai. Because of his [Captain's] bad experience with self-styled sadhus, he had developed permanent suspicion about all the sadhus and saints, rather he always used to oppose them and speak ill about them. Being a soldier, he was quite outspoken and straight forward in his comments. In a way it can be said that he had developed almost permanent hatred for all those people, who used to look like saints by their appearance. Knowing all these facts, Bibi Ji never

talked to him about Bhapa Ji. Whenever she would go to meet Sant Ji, she would always keep that a secret.

Once it so happened that she went back to Bhilai and immediately after that her father's health deteriorated badly. She had to come back immediately to Punjab. When she went to meet Bhapa Ji in Bariar Village, he asked for the reason of her returning to Punjab so soon. She told about the ill health of her father. Bhapa Ji said, "Gurbaksh, from now onwards you need not come to look after your father, from such a far off place. Now I will be looking after him. You go to your village, I will come there soon." Knowing fully well that her father always speaks ill about the sadhus, she was quite afraid that if he would do the same thing with Bhapa Ji, then he might land up in more trouble. Sensing the situation, she told Bhapa Ji not to come to her village and assured that she herself would take care of everything. But Bhapa Ji again said the same thing that she should go and he would reach there soon. To save the situation, she didn't talk to her father that Sant Ji was coming; rather she kept praying to God all the time to save her from any untoward situation. She shared her anxiety with her mother. In the same evening Bhapa Ji reached at her village. Now the two soldiers sat down together. Knowing fully well the taste of a soldier, Bhapa Ji started the conversation about army. Then, during the ongoing discussion, Captain Sahib started talking about Gurubani as he was also having quite good knowledge of Gurubani. He raised many questions, which were redressed by Bhapa Ji quoting various verses from the Gurubani itself. That conversation satisfied Captain's inner quest about many things, to a great extent. Now it was time for dinner. Captain Sahib was in the habit of drinking liquor before his meal, so he brought a bottle of liquor and placed it on the dining table. Bhapa Ji said, "Gurbaksh bring my food here only. I will partake my food sitting near Captain Sahib." While dining, Captain Sahib was continuously raising various queries about Gurubani and the discussion thus continued. As per daily routine, every evening Captain's infected leg used to be washed with hot water and some medicine used to be applied. For that procedure Gurbaksh Kaur placed a stool near Captain's bed and went inside to bring hot water. Bhapa Ji sat on the stool and he himself washed the wound and said, "Gurbaksh the wound is not in that bad shape and assured that it will be cured soon. To make it look simpler, he said that even a quack can treat this kind of wound". After that both of them kept discussing various things. By this time Captain Sahib was almost sure in his mind that he had met with a true Saint of Sri Guru Nanak Dev Ji.

It is pertinent to mention here that earlier the doctors had recommended that the leg had to be amputated and had warned that otherwise septicaemia could affect whole of his body. After the proclamation made by Sant Ji, the wound started healing. Later on, even the doctors suggested that no amputation was required. The result was that Captain got deeply attached with Sant Ji and often would go all the way to meet Sant Ji and would always return with a very peaceful and pacified mind. He would often say to his daughter, why did she keep the secret of a true Saint with herself only? Had he met him earlier, he could have been benefited even more from his company.

Now Captain Sahib reached at the end of his life. He suffered a sudden heart attack. The family took him to the hospital, he said goodbye to his wife. He enquired whether Sant Ji had reached the hospital or not. His wife said that Sant Ji had come. Sant Ji remained by his bed side till the time he breathed his last and was declared dead by the doctors in the hospital itself.

To Initiate Bhai Gurdial Singh of Mandla Nagar into Selfless Service

In 1981 Sant Ji started his journey in a Jeep, donated by Sant Kartar Singh Ji Khalsa Bhinderanwale, along with his driver Pardesi from Bhilai to Raipur and then proceeded to Jabbalpur. On the way comes a very hazardous hilly area known as Cchilpy Ghati. While they were crossing that area, their Jeep broke down. Pardesi requested Sant Ji to return back, as the area ahead was quite dangerous and the Jeep was also creating trouble. With lot of love and affection, Sant Ji told him that they had come to that forest area to meet one of the lions residing there, so he need not be afraid of anything . The driver was surprised because they had never ever visited that area before, then who was that lion about which Sant Ji was talking. Next day early in the morning, they reached Mandla Nagar. Sant Ji was able to find Bhai Gurdial Singh. When he saw the Gursikhs, he served them with all kinds of food etc. As per his habit, he asked Sant Ji if he could serve them in any other better way, he would be pleased to do that. Bhapa Ji said that he was required for lot of services, which were long overdue to him. Later on Gurdial Singh himself said that he thought that Sant Ji at the most, would ask for rupees 5,000 or 10,000 from him, as was the tradition. But when he asked for the second time, for any kind of service, Sant Ji repeated the same thing. Now Bhai Gurdial Singh started thinking that at the most, Sant Ji would ask him to donate a truck etc., as he had seen all his properties around. When Sant Ji was ready to leave, he again asked for any kind of service. Sant Ji just before leaving said that let the time come then he would be told for the service required of him and blessed him. Then Sant Ji told his driver to turn back the

vehicle and said that from now onwards he (Gurdial Singh) would take care of all the matters pertaining to Sikhs in that area.

Hardly after six months or so, many innocent Sikhs were arrested from Durg and Bhilai and sent to the jails of Raipur and Jabbalpur. Later they were transferred to Mandala jail. Otherwise also it was well-known in that whole area that whenever and wherever some Sikh person, innocent or otherwise, was arrested in that forest area or some accident or unforeseen incident would occur, Bhai Gurdial Singh used to submit the bail applications even without knowing or verifying their antecedents and would always help the accident sufferers. Now this being a religious case, Sikhs from all over the area had reached Mandala in large numbers to meet the arrested Sikhs. Bhai Gurdial Singh with a lot of love and affection, motivated each and every person from that area, right from children to elders, to participate in organising the langar for the incoming Sikhs from different parts, in various Gurdwaras in that area for all 24 hours. He bore all the expenditure of various cases in various courts for months together without bothering about his own financial condition. Being a wise and an introspective man now he could realise, perhaps that was the service Sant Ji was asking for, in advance. It is an example till date, how Gurdial Singh served the needy with all the means at his disposal, without bothering about himself and his family.

Then Bhai Gurdial Singh reached Bhilai satsang and requested Bhapa Ji that he had promised with him to jointly serve the people, then how could it be possible that he alone can render all those services at Mandala. Calmly Sant Ji replied that he should not worry about anything because he would always find him along his side, wherever he would need him. To serve the community is real service of religion. Bhai Gurdial Singh exclaims that thereafter he never went to any of the courts, some occult (hidden) force was always helping the needy Sikhs. That was how Bhapa Ji used to arrange the things to serve the people in need, much before the real incidents actually could happen.

When Bhai Gurdial Singh Ji told that Sant Kartar Singh Khalsa Ji Bhinderanwale had pronounced that Punjabi would be taught to the children in that forest area, then Bhapa Ji said that the time has come to fulfill that promise. Bibi Gurbaksh Kaur, during her vacations of one and a half months, was deputed to teach Punjabi in that area. At Bhilai, she requested Bhapa Ji that she was having small kids to look after, as her husband had also been arrested. On top of that, she hardly knew anyone in Mandala, so where would she stay along with two small kids? Sant Ji told her that the service had been

bestowed upon her and she should just do that. Sant Ji asked her to go to Gurdwara Sahib along with her children and said that everyone from the sangat would be willing to take her to their house, but she would not go with any of them. During the night, when whole program would be completed, one very tall man along with his short statured wife would come to Gurdwara Sahib and would request her to accompany them to their house. Then she would go along with them. Sant Ji also said that perhaps she didn't know, what else she would have to give at that place. She was astonished and thought that she was not having anything, which she could give to someone at that place. She was caught totally unaware, when after some time Sant Jarnail Singh Ji Khalsa got her [Bibi Ji,s] daughter engaged to the son of Bhai Gurdial Singh Ji. That was how Sant Ji would pronounce many things much before they actually could happen.

Piara Singh Hothi

There is another incident similar to the above one. Piara Singh Hothi was a fashionable man whom Bhai Gurjit Singh had brought to Bhilai from Jallandar for the job. His wife was already involved in sewa [service] at Dera Harkhowal. So she had great respect for the sangat. But both of them never used to come to the sangat. Rather, Hothi after seeing the sangat cleaning and polishing the shoes, would comment that people had lost their mental balance, otherwise why would they touch the dirty shoes to their heads. His wife would always forbid him from making such comments and used to say that it was a very holy act of sewa. As the time passed, slowly both of them started attending the sangat. The day came, when Bhapa Ji was allotting specific tasks of sewa to various people. Langar sewa was given to G.M. Sahib, stage management etc. was allotted to Mahant Ji and his companions. As all that was being done, Hothi Ji was just standing nearby. Bhapa Ji caught hold of him by the neck and blessing him on the back said, "He will take care of the shoes of the sangat." Hothi felt a bit humiliated, but soon he realised as if his folly was being corrected. Till today, even if he would not be well, still he would always perform the shoes service (Jorha Sewa) with all humility and love.

Leaving Bhilai Nagar

In Bhilai Nagar Satsang was being held every day routinely. One fine day, Sant Ji was sitting completely engrossed in deep meditation. One old female out of sheer devotion, not only bowed at his feet, but also touched his feet. Though he didn't say anything to that old woman, but from that day onwards he started reciting one of the poems of Bulleshah Ji, which goes like

this: "Let us Bulleshah go to that place where totally ignorant people are dwelling, none of them know me and none of them will worship me."

Repeatedly listening to this, one day Piara Singh Ji dared to ask Sant Ji why he keeps on singing that couplet repeatedly. Sant Ji told him the above incident. Piara Singh tried to explain that it was not a big thing, people usually bow before saints and as a matter of fact he should allow them to do so. In a very enraged voice, Sant Ji said that you might be fond of all that, but he certainly was not interested in any of such thing. Piara Singh Ji got scared and couldn't utter any word. Now it was amply clear that Sant Ji had made up his mind not to stay there any more. Just after a few days, he moved to Rurki to join the duty in the department of G. R. E. P.

When Sant Ji was ready to move, whole of the sangat was very sad. Many beloved ones from the sangat requested Sant Ji not to leave. But Sant Ji kept on saying that it was the commandment of God and he would have to obey that because real peace lies only in the acceptance of the commandment. Now it was the time to leave and everything was ready, a whole lot of people gathered at railway station to bid farewell to Sant Ji. Piara Singh Ji with his choked voice requested by saying that as yet they were very new to the sangat and he had decided to leave them. Sant Ji said that one should always remain in sangat as innocently as possible and should never try to become a very wise man. Sant Ji's wife was also saddened. She said that there was a great pleasure in the sangat, which everyone used to enjoy. Once she would go to the village, she would be missing this great pleasure. She asked Sant Ji to bless her that she would never remain without sangat. Then Sant Ji retorted that it was sangat's inherent behavior and nature that it does not leave anyone, once it adopts someone into its fold. So she should not worry and said she would always be having a sangat. So amongst all these conversations and with very heavy hearts, the whole sangat bade farewell to Sant Ji at the railway station. The seeds of sangat which Sant Ji sowed at Bhilai kept always growing higher and higher.

This way Sant Ji reached at Rurki army headquarters. Just after a few days Dhanna Singh and his wife made a program to go to Punjab. They booked tickets for Sri Amritsar Sahib. While sitting in the train, Sant Ji's love started overwhelming them. When they reached Saharanpur, they could not control themselves and left the train. They booked the tickets for Rurki and came back to Rurki. Hired a rickshaw from the station and reached military camp. Civilians were not allowed to enter the military camp, especially for females it was even more difficult, but with God's grace nobody stopped

both of them. Straightway they went to the Barracks; after crossing a few barracks they thought they should ask somebody about Sant Ji. They saw a man and enquired about Sant Ji. The old man said that Sant Ji was his senior; so without any problem they reached straight away at the quarter of Sant Ji. Sant Ji showered a lot of love on both of them and asked Dhanna Singh to take his bath and told his junior to keep towel, soap, bucket, oil etc., near the water pump. Just when Dhanna Singh reached at the water pump, Sant Ji also went after him and asked him to sit down. He held the soap and mug in his hands and himself gave Dhanna Singh a bath along with his head bath. He made Dhanna Singh to stand and applied soap on whole of his body and rubbed it properly. After sending Dhanna Singh to the room the clothes of Dhanna Singh which were given to the servant for washing, he took them back and washed them with his own hands. Seeing that love and affection even the servant's throat was choked, because he had never ever seen such humility in any of his previous military officers. Bhai Dhanna Singh was also overwhelmed by this extreme humility and love. Sant Ji was actually teaching us all, how to serve our fellow beings.

Bhai Dhanna Singh stayed there just for one night. His wife was made to stay with the family of another military officer. Both of them remained busy in spiritual discussion until very late in the night. The next morning, Sant Ji bid them farewell at the railway station after showering a lot of love and blessings, on both of them.

Sant Ji's Health Deteriorated All of a Sudden

Bhapa Ji suddenly fell sick. First of all, he was kept at the Sitaram Military Hospital of Bihar State. Then he was referred to the military hospital of Lakhnow. After about six months or so, a letter was received at village Bariar in which only this much was written that he was admitted in Lakhnow Hospital. No other details were mentioned. In those very days only, a few people from Bhilai had also come to Villiage Bariar, as they too were worried for not receiving any information about Sant Ji since very long time. After receiving the letter, it was decided that Dhanna Singh Ji would go along with Sant Ji's wife, to enquire about the whole situation. When both of them reached Lakhnow Hospital, they were shocked at seeing the condition of Sant Ji. His body was quite debilitated, whole of his face was covered with hair and some pus-like liquid was coming out of his eyes. It was a very pathetic scene, because Sant Ji used to be a well-built man having a stout body. After some time when Sant Ji's wife went out, finding Dhanna Singh alone by his bedside, Sant Ji said that there was nothing to worry, as he was

perfectly well. Though Dhanna Singh was bit relieved by listening to this statement, but the fact was that the condition of Sant Ji was looking quite grim. Next day, Sant Ji asked Dhanna Singh to go to his doctor and enquire for himself, what was the disease with which he was suffering from. When Dhanna Singh discussed Sant Ji's condition with his attending doctor, he said that all his tests were perfectly normal and no disease had been diagnosed so far. As of now, no reason could be attributed because of which his health had deteriorated so badly. Doctor said that he might be under some kind of mental depression because of which his health was deteriorating. Dhanna Singh told the doctor that he had no family liability as they were five brothers and all of them were quite well off. Doctor, as a matter of fact, said that but for this, no other reason could be attributed to his ill health. That was how Sant Ji reconfirmed to Dhanna Singh that actually he was not suffering from any disease. Rather there was some metaphysical phenomenon, which could never be understood by us mortals. Sant Ji explained that this disease was actually the pain of utter desperation of his separation from the God Almighty. Then with the grace of Satguru Ji, all his disease was cured and the spiritual journey, which was halted due to some of his previous karma, continued uninterrupted. Everything came back to its normal situation and routine. The pay cheque, which Sant Ji got during his stay in the hospital, he didn't use that for his family. Rather he used that money in the sangat, saying that as he had not performed any duty during his illness, so he did not have any right over that money. He was a disciplined follower of protocols and rules. If his condition during that serious illness is to be summed up, it was exactly like the following words of Gurubani:

Ram Beogi Na Jeeai, Jeeai Tan Baura Hoe. (SGGS p.1364)
(One who is separated from the Lord does not live; if he does live, he goes insane.)

Transfer to Bhutan

Nak Nath Khasam Hath Kirat Dhake De.
Jahan Danhe Tahan Khanhe Nanka Sach He.

(SGGS p.653)

(The string through the nose is in the hands of the Lord Master; one's own actions drive him on. Wherever his food is, there he eats it; O Nanak, this is the Truth.)

As desired by the Satguru Ji, Bhapa Ji was transferred to Bhutan. Construction work of Chinese border roads was going on there. Here also, none of the military officers or other people around him could remain without

being influenced by his living style and his meditation on the name of God. Many locals got so impressed that they started coming to attend his sangat. There he was fondly called as Mahan Muni, as it was considered a very respected spiritual designation in that area. Sant Ji sent two persons from Bhutan to Bhilai's sangat. One of them was a Sikh Officer and the other one was a Gurkha. They narrated a lot many stories about Sant Ji and told them that when common people dance in joy, Sant Ji also sometimes starts dancing with them. One day Sant Ji said that he did not feel like dancing with them but on insistence he gave them a stick, which people in the hilly area often hold for support during walking and said that from that day onward his stick would be dancing with them in his place. And actually that stick danced with the people to the utter amusement and astonishment of the locals. Both of them were quite impressed by the sangat of Bhilai and then they went back to Bhutan. Actually, Sant Ji wanted the local people to learn from the sangat of Bhilai and at the same time wanted to shower his blessings on Bhilai's sangat.

Already some discussion has been mentioned about Bhai Bikram Singh Ji. He was shunted out of his job and he had to sit back at his home. Many other staff members were also relieved from their jobs. One amongst them was Bikram Singh's officer, who was well known to him and was quite compassionate in nature. When he decided to move to Durgapur Plant, he told Bikram Singh that he would soon call him there and cautioned him that he should come only after receiving a letter from him. As per his restless nature, Bikram Singh could not wait for long and secondly being jobless he was under mental stress. So ultimately he reached the office of that officer without waiting for any letter. He took him to his house and served him with tea and food etc., Bikram Singh asked him if there was some Gurdwara nearby so that he could visit to pay his obeisance. The officer told him that there was actually one at a distance of 3-4KM, but warned that he should go by the road only and not through the forest. It was evening time and dusk was setting in. While walking, he thought that by road it would be quite long distance, while the walkway through the forest was quite short-cut and he would reach quickly. Forgetting the warning of the officer, he started walking through the forest. After a short while, that small walkway reached its dead end. There were tall trees all around and he was completely lost. Secondly, because of the darkness he was totally confused and missed the direction in which he should move. Almost on the verge of his nervous breakdown, he said to himself that only Sant Ji could help him in that situation and decided to pray to him. Bhai Bikram Singh recited the Shabad:

Tati Wao N Lagai Parbrahm Sarnai.

(The hot wind does not even touch one who is under the Protection of the Supreme Lord God.)

Then he prayed to Sant Ji to appear in 10 minutes to show him the path so that he could get out of that forest. Then he started reciting Guru Mantra by closing his eyes. After a little while, he heard a very loud and dangerous voice and a flash of light appeared. He got terrified. He opened his eyes but could not see anybody around. Then again he heard a voice from the sky, which told him that he could not hold on to his promise, so he would not be able to visualise anything. Follow the straight path ahead and reach the Gurdwara. When he got up, he saw a clear path ahead and that voice asked him to take money from his officer, which he would give him and go back to Bhilai. His officer told him that, as yet, he himself was on a very shaky ground, so he should be given some more time. As and when things would settle, he would call him by posting a letter and only then he should come.

Later on when Bikram Singh met Sant Ji, then Sant Ji warned him not to put him in so many examinations and neither he should force him to get the things done. One should always abide by the commandment of the Almighty, that was the only way to realise the eternal peace.

Bhai Bikram Singh was Summoned to Bhutan

While on duty in Bhutan, Sant Ji made up his mind to perform an Akhand Path [continous recitation of gurbani] but Ankhand Pathis [those who recite bani] were not available there. Then Bhai Bikram Singh was called from Bhilai and a few Pathis were called from Punjab. Bhai Bikram Singh Ji got ready to go to Bhutan and boarded the train. While he was sleeping, all his baggage was stolen. When he got up, he found that everything was stolen. No clothes, no money, so naturally he was quite upset. Fellow travellers suggested that he should get down at New Baga-een station and told him that many Sikh families reside in that area, so he would be able to seek help from them. He did exactly the same and narrated the whole episode to one of the persons. All of them gave him clothes and money and he proceeded on with his journey. After reaching Bhutan military area he asked about Sant Ji. He could only remember little bit of the address as the letter on which the complete address was written, was also stolen. At the check post when he asked about Sant Ji, they told him to follow the lighting bulb ahead and then again ask someone. Reaching there, he loudly called Bhapa Ji by saying "Hawaldar Ji." Someone answered his call by calling his name saying "Bikram Singh Ji Come Forward," but the person, who called him by his

name, was not known to him. Surprisingly, he asked that how come he knew his name? He said, "Kartar Singh (Sant Ji) came here and told me your name and told me that you are coming". He also said, "Your baggage was stolen in the train and asked me to make arrangements to take you to the place where Sant Ji is living". He stayed there for the night and in the morning he was taken to Bhutan Gurdwara by Jeep. When he met Sant Ji, he was all in tears and told Sant Ji that all his belongings were stolen on the train. Even the bed sheets, which he bought for the marriage of his daughter Baljit Kaur, were also stolen. Sant Ji consoled him and said that he had already bought bed sheets for his daughter and he was free to take them. After talking for sometime and exchanging various pleasantries, he was sent to his residential place and was told that his Akhand Path's duty was at 1 a.m. in the night. Another Pathi eventually said that he was feeling extreme cold, so he might not be able to perform his duty. Sant Ji said that Bhai Bikram Singh would do his duty as well. At the same time, Sant Ji told Bikram Singh that Path (Bani) was running a bit behind schedule, so he would have to recite the Bani quite fast so that the completion could be on time, in the morning. After the tiredness of the journey was gone, very enthusiastically, Bikram Singh started his duty of Akhand Path at 1 a.m. in the night. Bhai Bikram Singh was not used to reciting the Bani fast. When he started reciting the Bani, he felt that it was not his tongue, which was reciting rather the sound was coming out from his head. His eyes were just seeing the words and hands were turning the pages. At 8 a.m. in the morning the other Pathi Singh came and asked him to leave. Sant Ji lifted him up and took him to another room. He made him lie down because he was completely out of his senses at that time. Sant Ji himself massaged his legs and arms with Desi Ghee. His head was massaged with Almond Oil. He was made to drink hot milk, along with Desi Ghee. Slowly he regained his senses. What exactly had happened, nobody knew, but for Sant Ji himself.

It used to rain almost daily in Bhutan. Sant Ji prayed to Waheguru Ji that on the day of Bhog Ceremony concluding day there might not be any rain. So on the day of Bhog actually there was no rain and when whole of the function was over, it started raining again.

Sant Ji put one person on duty for reservation of tickets for all those who had been invited from outside. He himself took all of them in a Jeep to show them the Chinese border. Being a hilly area Bikram Singh started vomiting, Sant Ji was securing the vomitus in his shoulder cloth. Everytime he would throw it outside and would compassionately clean his mouth. He

showed all of them a place from where during digging Sant Ji got a golden brick which he deposited in the government treasury. Bikram Singh said, "Sant Ji, you should have kept it with yourself." Sant Ji replied that it never belonged to him, so there was no reason to keep that with him.

Sant Ji was supervisor for road building. He would daily measure a particular length and order the labour to complete the task until that evening. He himself would, most of the time, keep meditating in the name of God. With the grace of Satguru Ji, the labourers were so obedient that they would never leave until the given task was completed. Sant Ji had fixed his tent near the bank of the river, where general public was not visiting frequently, but wild animals like lions, cheetas etc. used to come there quite frequently for drinking water. When he was asked, why he had put up his tent at such a scary place, he disclosed that he always wanted to live with such animals.

Sant Ji used to offer varied varieties of food to the labourers for eating. Someone asked Sant Ji that the food items which he was providing to the labour for eating, they were not being supplied in the government ration, then from where all that stuff was being procured and supplied. Sant Ji simply said that he need not to enquire about that. Everything was being done according to the divine will of God, which he would never be able to understand. All those materials would ceaselessly keep coming to him.

When Sant Ji was deputed at Rangoon for the construction of roads, his commander used to respect him a lot. Whenever he was to proceed on leave he would always ask Sant Ji, whether he was also proceeding on leave or not. If Sant Ji would say 'no,' then only he would proceed on leave and would hand over his entire charge to Sant Ji in spite of the fact that Sant Ji was much lower in rank to the commander. Commander was quite confident that in Sant Ji's presence, there would not be any embezzlement or anything else like that, whatsoever.

There was great scarcity of water in that place and water used to be fetched from far-flung places on military vehicles. Realising that difficulty, Sant Ji took initiative to dig a well and constructed a Gurdwara at that place and eventually sangat also started joining for prayers. The process then initiated by Sant Ji is continuing till date and still in that area, people remember Sant Ji with great respect.

To Hold a Religious Congregation

After Sant Ji's illness, when he resumed his duty, he was granted ten days of leave just after a few days of his joining the duty. First of all he wrote a letter to sangat in Bhilai so as to ask them where he should visit first. After

serious deliberations, Bhilai sangat decided that for half of the days Sant Ji would stay in Bhilai and for the remaining half days, he would go to Punjab along with any of the persons, who would like to go along with him. So the decision was conveyed to Sant Ji by posting him a letter. That was how Sant Ji used to completely surrender his will before the holy sangat. It is indeed very difficult, at times, to move strictly according to sangat's wish.

These days we see that managements quite often compel the sangat to obey their decision. Spiritually it is a wrong method of doing things. Sant Ji remained with Bhilai's sangat for half of the days and for remaining days he stayed with his family at Bariar. Before proceeding on leave, he wrote a letter to his family that Satguru Sri Guru Granth Sahib Ji would be installed in their house at Bariar. Keeping in mind the respect of Guru Ji, a lot more instructions were also written. Family was also instructed to prepare varied varieties of food items for the sangat. After reaching home, as was already decided, he invited all his relatives and whole lot of people from the nearby villages. Whole program was conducted with a meticulous planning.

As a mark of respect for Satguru Ji, flags were hoisted right from village Madhiala to his house and decorative gates were erected in that distance of about quarter to one kilometer. Sant Ji himself broomed the whole road and to settle the dust, water was sprinkled. Then with great respect and honour Sri Guru Granth Sahib Ji was brought in a palanquin. The enthusiasm was quite palpable on the face of Sant Ji and whole scenario was quite spectacular. Whole of the sangat was also elated in ecstasy. Sri Akand Path [continued resitation of Gurbani] was initiated; many people had already been invited through special invitations. Sant Ji himself washed the feet of whole of the sangat. Clothes were gifted to old people and ladies were gifted with head covers [Dupattas]. On the day of the completion of Sri Akhand Path Sahib, the pathway from where the sangat was to come, was broomed by Sant Ji himself. Bhilai's sangat was instructed with the job to supervise making of all types of sweets.

To Liberate the Soul of Bhai Resham Singh, who was Brother of Bhai Swaran Singh

Bhai Swaran Singh was an old friend of Sant Ji and was resident of village Khothran in district Jalandhar. His brother had gone to Africa long time ago and had died there. Sant Ji along with some companions, namely Bhai Sukhdev Singh, Giani Gurbachan Singh Mehtewale, Sardar Kashmir Singh and a nephew of Sant Ji etc., went to village Khothran. After they were finished with tea and snacks etc., wife of the brother of Bhai Swaran Singh,

Bibi Resham Kaur requested Sant Ji to solve a very big problem, which was being faced by whole of their family. She narrated that the soul of the father of her children daily came at night and knocked at their doors. All the family members were quite terrified. It was very difficult to live in such scary circumstances. Sant Ji listened the whole story with rapt attention, but he didn't speak anything. Perhaps he along with his companions, had purposely gone there to salvage the situation and quite possibly he was ceased with the problem, even before coming to that place.

By now it was the evening time and dinner was served. After they finished with the dinner, Sant Ji asked Sukhdev Singh to start singing the kirtan. As there were no musical instruments, the whole sangat jointly sang the kirtan. After the completion, he asked Master ji to perform the Ardaas [supplication] for the liberation of the soul of Bhai Swaran Singh's brother.

The sleeping arrangement was made in the drawing room. To escape the snoring sounds of his companions, Master Sukhdev Singh went to another room. After about midnight Master Sukhdev Singh started hearing knocking at his door. As he had already heard the whole story about the soul of Bhai Swaran Singh's brother, he got quite terrified and kept sitting throughout the night and did not open the door. He remained quite perturbed. Early in the morning when all his companions got up to take their bath etc., Sukhdev Singh came out of his room wrapped in a quilt. Sant Ji asked him, "From where has he come?" Terrified as he was, he told Sant Ji that, as was narrated by Resham Kaur, same thing had happened with him during the night. He could not sleep throughout the night. Sant ji said that he was expected to come in the night, but he could not do anything in the sangat. You being alone, he was able to terrify you. Now the family, which was living in a constant fear, was relieved of the terror. Such was the nature of Sant Ji that he would always be ready to do selfless service. He could never tolerate the pain of others and would never ever let them know that he had done something for them. He would always perform Ardaas in a collective form of sangat to avoid any focus on himself. This is the basic and utmost important principle of the sangat and he obeyed it throughout his life.

Retirement of Sant Ji

He always remained completely engrossed in the meditation of God, with the result many occult phenomena kept happening during all those years. He got retirement from the army and came back to his village Bariar, district Gurdaspur. The congregation of sangat at Bariar started increasing and people from all over, started coming to participate in Shabad Kirtan. As

per the need of the sangat, a hall was constructed and daily satsang used to be held. Satguru Ji had blessed Sant Ji to spread the message of Gurubani and Sikhism. Till the end of his life, he kept on doing that service.

Meeting with Sant Kartar Singh Ji Khalsa Bhinderanwale

J. E. Santokh Singh was posted in electricity board at Ghumaan. One fine day he came to attend the satsang and was overwhelmed to see that in whole of the program, the discussion was purely according to Gurmat and whole of the program was held with very high spiritual spirit. He was a frequent visitor to Damdami Taksal Mehta Sahib. At the same time he came quite close to Sant Ji as well. He thought that it would be a better idea if a Gurmat program could be held at village Bariar by seeking time from Damdami Taksal. After finalising the program, a request was made to Khalsa Ji at Mehta to come to village Bariar. He kindly accepted the invitation and the date was fixed.

To welcome and honour Sant Kartar Singh Ji Khalsa, flags were hoisted on both sides of the road right from the village Madhiala and welcome gates were also erected, as was done earlier on the day of Sant Smagam. The whole road was broomed and water was sprinkled all along. A band was also arranged. Children and elders were separately told to sing different hymns at different points, when Jatha of Khalsa Ji would reach near each one of them. When Jatha reached at the Hall, Sant Ji himself sang in his own style: "Oh people, listen Saints have come as guests." He told his wife that various relatives and friends often come in various houses, but rare are the houses, where saints come as guests. He sang various other hymns in honour of Sant Khalsa Ji and kept on encouraging everybody to enthusiastically render their services. He was telling them that it was the only way to achieve salvation. Most of the important services were entrusted to the sangat from Bhilai. This sangat was quite disciplined and would always render the service assigned to them, with lot of zeal, devotion, love and great efficiency. Sant Khalsa Ji was quite impressed, by seeing such an overwhelming love and respect. After the program was over, both the saints got so involved with each other that their relationship cannot be explained in words. They both were like two bodies with a single soul. Sant Khalsa Ji told Bhapa Ji that as he was now a retired man, so he should devote more and more of his time to spread the teachings of Guru Sahib and should seek the blessings of Guru Ji. Both the saints were so deeply attached with each other that Khalsa Ji would daily send a vehicle and call Sant Ji to Mehta Sahib and would take him along wherever he would go for preachings etc. Sant Ji never used to stay at

Mehta Sahib and would always come to his villiage Bariar at night. On seeing them one could easily perceive them as if two noble and pure souls of the erstwhile lives had come together once again. Sant Ji asked all his companions to join the Damdami Taksal, which was founded by Sri Kalgidhar Guru Gobind Singh Ji.

To Respect Sant Kartar Singh Ji Bhinderanwale

Sant Ji always had great respect and admiration for Sant Kartar Singh Ji Khalsa Bhinderanwale in his mind. Earlier he had sent a beautifully crafted bed for Khalsa Ji from Bhilai. At the Damdami Taksal headquarters at Mehta, Bhai Niranjan Singh was entrusted with the job to thoroughly clean the bed. He cleaned that with a piece of cloth, to his satisfaction. When Bhapa Ji reached there, he enquired if the cleanliness was done perfectly. Niranjan Singh replied affirmatively. Then Bhapa Ji himself inspected and told him that still there was dust near the joints and warned him to clean that meticulously. After it was done, bedding was spread over it and then Khalsa Ji was requested to sit on that. But Khalsa Ji called a Singh and told him to recite Japuji Sahib's Bani for 21 times by sitting on the bed. Only after that Khalsa Ji sat on the bed. Such was the love and respect for Khalsa Ji in Sant Ji's heart.

To Go On A Religious Tour with Sant Kartar Singh Ji Khalsa Bhinderanwale

Sant Kartar Singh Ji Khalsa Bhinderanwale would quite often visit various places all over India, for religious preachings. In 1975, Bhapa Ji along with his companions made a program to accompany Khalsa Ji. Khalsa Ji arranged a separate mini bus for Sant Ji and the sangat accompanying him. I was lucky enough that I along with my family was also accompanying them. We kept on enjoying the religious discourses and kirtan all along the tour. Whole of the cavalcade, after visiting Sri Hazoor Sahib, was ready to go to Bombay. When whole of the Jatha was about to move, Khalsa Ji said, "Those who are interested in meditation should stay back and those who are interested in eating various kinds of foods, should accompany them to go to Bombay." He especially asked Bhai Jarnail Singh to stay back. Those who stayed back, ought to recite much more Gurbani than their routine Nitnem and they would always be given preferred treatment over others as far as their stay and food arrangements were concerned. Rather, it was considered mendatory to give them special treatment.

While on their way to Bombay, quite early in the morning, they saw a canal and Khalsa Ji asked whole of the sangat to take their bath etc. in that

canal. Incidentally I was accompanying Bhapa Ji and Khalsa Ji, when Khalsa Ji started saying that these duplicate Nirankaris were doing great damage to the Panth and were criticising our Gurus. Something must be done to stop that negative propaganda. Bhapa Ji said that they would have to be prepared for the martyrdom, only then it would become possible to stop them. Then there was complete silence and both of them kept walking without uttering even a single word. In 1978, the gruesome incident happened, in which 13 people were martyred and many more were injured.

It was in that tour only when I got to know how a Sikh actually should perform his routine activities and how he should conduct himself in public life. For everyone of us, that journey turned out to be a wonderful experience. When whole Jatha reached Bhilai in M.P., Bhapa Ji introduced Khalsa Ji to each and every person in the sangat. Khalsa Ji was already quite impressed by the sewa (service) of Bhilai's sangat, but when he saw the dedication with which each and every individual was rendering his services, Khalsa Ji was seen appreciating them individually. Though there was very thin population of Sikhs in that part of the country, but still each one of them was looking like a complete institution of Sikhism in himself. Actually all these qualities had been inculcated in them by none other than Bhapa Ji himself, when he stayed at Bhilai.

To Earn True Wealth by Recitation of Naam at a Samagam (program) at Gurdwara Rampur Khera

Sant Baba Harnam Singh Ji used to organise a program in the name of Naam Abhyas Kamaai Samagam every year. Bhapa Ji would always encourage his companions to participate in that program and he himself also would often participate in that. Sant Kartar Singh Ji Khalsa also used to participate along with whole of his jatha [group]. Though Bhapa Ji never delivered any discourse in that program, still Baba Harnam Singh Ji used to exclaim that he had not seen any saint of the order of Bhapa Ji. That was perhaps their inner spiritual connection with each other by virtue of which a saint could recognise another saint.

The whole program used to be a week-long and would be conducted following a very strict time table. The spiritual seekers used to derive maximum benefit by attending such a samagam.

The timetable used to be like this; everybody would get up at 2:30 AM, take his bath etc., and after reciting individual Nitnem, would reach the Gurdwara at 4 AM sharp, where Guru Mantra 'Waheguru' would be jointly recited by whole of the sangat for one hour. The atmosphere at that point of

time used to be quite serene. That would be followed by kirtan of Assa Ji Di Var, followed by a discourse. That would be followed by Sukhmani Sahib recitation etc., and strict time schedule would always be adhered to. The time table used to be known to everyone in detail. No body would be allowed to chat around unnecessarily. Food (langar) would be served at a fixed time and then whole of the sangat would proceed to their resting places.

Bhai Bachan Singh Mehtewale, Bhai Bakhshish Singh, student of the Damdami Taksal (Katha Wachak), and myself were sitting in a room along with Bhapa Ji. Bhai Bakhshish said that without having deep knowledge of Gurbani, a Sikh cannot derive full benefit from it, just by its recitation. So it becomes mendatery for every Sikh to acquire deep understanding of Gurbani. Sant Ji promptly responded and said that a doctor fully knows about the contents of a glass of milk, i.e how much protein and how many calories does it contain, but an illiterate villager does not have any such knowledge. Now if a doctor or that villager drinks that glass of milk, would the doctor be more benefitted than the villager, he asked. Bhai Ji could not answer that and quietly walked away.

In those days, Bhapa Ji used to remain silent for most of the time and would keep on enjoying his spiritual accomplishment. He asked me that when we want to unite two iron rods together, we need a welding set, but once they are welded together, do we need that welding set anymore? I answered that after welding is complete, the set is no more required. Sant Ji said, exactly, when the soul of a human being is to be united with God, chanting of Waheguru Mantra is must. But once the soul attains oneness with God, then Shabad is no longer required. I could not contemplate at that time but later on when I started thinking over it, a question arose in my mind that it was often seen that the people, who have achieved highest spiritual level, were more vigorously engaged in recitation of Naam and Gurbani. I made up my mind to ask Sant Ji about that. A few days later Bhapa Ji came to the house of Captain Bua Singh at Beauty Avenue at Amritsar, along with Bhai Ram Singh, who was the hymn singer at Damdami Taksal. I was also called there. After staying there for some time, we started to go back to village Bariar in Bhai Ram Singh's car. Bhapa Ji started Sehaj Dhuni just when the car started moving. His face was simply glowing, so I could not gather the courage to ask him anything. But the question was all the time revolving in my mind. On reaching near the bridge of village Othian, finally I decided to ask. The moment I said Bhapa Ji, he retorted, "Ask what you want to ask." I requested that at Rampur Khera he had told

me that Shabad was not required after achieving oneness with God. He said, "It is correct". I again requested that all the Gurus were embodied Gods themselves but when we read the history of Guru Amardas Ji, who used to recite Naam by holding a peg fixed in the wall at Sri Goindwal Sahib, what was that? Bhapa Ji pronounced a Gurbani verse,

Janam Marnh Duhuhoo Meh Nahi Jan Parupkari Aei. (SGGS p.749)
(*Those generous, humble beings are above both birth and death.*)

This verse answered all my questions and I was fully satisfied.

Bhapa Ji again started sounding Anhad Naad. On the way, he exclaimed that he was enjoying the highest spiritual ecstasy in those days, which was beyond any words to explain. Such saints indeed come on earth to do selfless service for the benefit of us mortals.

To Render Service of Milk

Every year during the death anniversary of Sant Gurbachan Singh Ji Khalsa at Damdami Taksal headquarters, there used to be a lot of rush of the sangat. Bhapa Ji used to collect milk for the sangat. He would always do his job with strict military discipline and with great planning. He would send a Jeep loaded with empty drums to distribute them to various villages during the previous night. Local leaders were involved for the collection of milk and Jeeps would reach there on fixed time and would return to Mehta Sahib Dera loaded with milk drums on fixed time. Milk used to be in such a huge quantity that no water would be used to prepare tea etc. In spite of that, surplus milk had to be sent to the ice factory for freezing and even after many days of the program, the same milk would be used. Because of this service, people used to call him Dudhwale [milkman] Babe. He started this service only to get the blessings of the sangat.

Prior to the starting of this service, the situation used to be quite grim. It was commonly seen that when sangat would come in large numbers, then due to scarcity of milk, even small children would not be able to get milk. Sant Ji took upon himself to perform that service and executed that with great love and affection and received lot of blessings of sangat and Satguru Ji.

Similarly on the occasion of Lohri festival, a lot many people used to gather at Tap Asthan [meditational place] of Bhagat Naam Dev Ji at village Ghumaan, district Gurdaspur, to commemorate the death anniversary of Bhagat Ji. Many of the devotees of Bhagat Ji used to come from other states. There used to be no arrangement to serve them with tea etc., by the management. So devotees would be left with no option but to buy eatables from the local market only. To render service to the devotees, Bhapa Ji started langar of tea

and snacks etc., which is continuing till these days. That is the true spirit of a Sikh to understand the difficulties being faced by the sangat and to remove them with great pleasure.

An Old Man Met Bhai Chamkaur Singh Ji in a Bus

Once Bhai Chamkaur Singh, who is the eldest son of Bhapa Ji, was travelling by a bus from Kapurthala back to his villiage Bariar. An old man sat on the adjacent seat. During the ensuing conversation that old man asked about his villiage, Chamkaur Singh told him that he was residing in village Bariar, district Gurdaspur. That old man said that a saint by the name of Kartar Singh used to be from that village. Chamkaur Singh told him that Sant Ji was his father. That old man immediately held him in his tight embrace and said that his father's daily routine of meditation, which he saw with his own eyes, was beyond any comparison. He further said that he used to live at Anandapur Sahib at the Dera of Baba Harkhowal. He said, "The seekers often used to come to that place and would meditate there in the name of God for various lengths of time. The routine of Sant Ji, which I saw there, I could never see that again in any other saint. Your father will keep sitting in meditation of God for whole night. During daytime also he will rarely be seen around. He will get up only to take bath or to go to washroom or to take some food etc. He was rarely seen taking any kind of rest. He stayed at the Dera for around 40 days." The old man kept talking about Sant Ji and showered lot of love on Chamkaur Singh Ji. That old man himself too, looked to be deeply engrossed in meditation.

Some Facts about Damdami Taksal Bhindran Mehta

1. This Taksal was initiated by Satguru Dashmesh Pita Guru Gobind Singh Ji and would remain forever.
2. Its head would always be an enlightened soul.
3. The head of the Taksal would always be a chosen one and would be sent by Satguru Sri Kalgidhar Ji; it could not be just anyone, who would be able to head the Taksal at Mehta.

Sant Ji was so humble that he would remain standing with folded hands even before the youngest of the fellow of the Jatha, what to call of Sant Kartar Singh Khalsa Ji himself. For a very long time, none of the fellows of the Jatha could even imagine that Sant Ji was a Saint of very high order because he always used to behave like a very ordinary man with his companions. Only Khalsa Ji being himself an enlightened soul knew about his spiritual accomplishments. As per Gurubani, it is a fact that only an enlightened soul is able to recognize the spiritual accomplishment of another enlightened soul. No ordinary person can judge that.

Braham Giani Ki Mit Kaun Bakhanai.
Braham Giani Ki Gat. Braham Giani Janai. (Sukhmani Sahib)
(Who can describe the limits of the God-conscious being?
Only the God-conscious being can know the state of the God-conscious
being.)

Whenever You Take Food at One's House, Gurubani Ought to be Recited After That

Once master Sukhdev Singh Ji requested Sant Ji that whenever food is taken from anybody's house, a lot of laziness is felt after that, what could be the reason for that? Sant Ji said that one would have to bear the burden of partaking the food which can only be escaped if one recites bani himself and makes the owner of the house to listen to that Gurubani. Again he said that after taking food from anybody's house one should recite Japu Ji Sahib's Gurubani. This way one would escape from the ensuing laziness.

To Start the Preachings of Sikhism in the Area

Sant Ji called a meeting of opinion makers of the area and told them about his feelings to start a program about preachings of Sikhism in whole of the area. Everybody supported the program; Whole area was divided into small zones in a very planned manner like a true soldier and duties were allocated to all the persons present there. The people who were well off were asked to bring the sangat on their tractor trollies. Sangat from Bhilai was specially invited by writing them letters. Everyone there was told to come with flowing beards and Sri Sahib {sword} worn outside their shirts. Receiving the letters, many people from Bhilai came especially, by taking leaves from their jobs. Jathedar Gurnam Singh's family rendered special service in whole of the program. His younger brother Bhai Dalbir Singh remained present with his tractor and trolley, during all the programs. Bhilai's sangat was entrusted with the job of singing Sahbad Kirtan and driving the vehicles, as most of them were drivers at Bhilai Steel Plant.

Sant Ji himself would go to various villages on motorcycle, along with Gurnam Singh to meet the opinion makers and to fix the date and time for the program to be held in that particular area. Bhai Gurbachan Singh Mehtawale was asked to carry the loud speakers, mats and prashad on his bicycle to various sites of the programs. This was done to avoid any kind of burden on the villagers, where the program was to be held. So in this way, various programs were organized at various villages. A great effort was made to spread the preachings of Guru Ji.

Everybody used to get up at 2 a.m. in the morning. Trollies would

reach at 4 A.M. and after taking refreshments, would reach their destination at the fixed time. The program used to continue until 12 A.M. to 1 A.M. in the night. Such was the impact of the preachings that thousands of people got ready to be baptised and many amongst them were from the Radha Soamis sect. For conducting the baptism ceremony, Panj Piaras (five beloved ones) always used to come from Damdami Taksal Mehta. The ceremony of baptism would be carried out at fixed and predetermined villages, which ought to be the center of the nearby villages. A committee in the name of Singh Sabha of the area of Sri Hargobindpur Sahib was also formed by incorporating names of various opinion makers of various villages in that committee. The committee was entrusted with the job that as and when some important issues or conflicts would arise in whole of the area, the committee would resolve that in consultation with the local people, rather than the matter going to the local police or to the courts.

Seeing all these activities and many of the Radha Soamis getting baptised, the Radha Soami sect started feeling insecure, because Ghumaan area was considered to be one of their main headquarters. One of the followers of Radha Soamis went to Beas and told the chief of the Radha Soamis that one Baba has come to the Ghumaan area, who is baptising Radha Soamis in large numbers. The chief pacified him by saying that Radha Soami sect was spread in far and wide areas and there was nothing to be worried about. But at the same time one change was palpably felt at the Dera of Radha Soamis that anybody coming from Ghumaan area was preferred over other devotees while imparting them the so-called Naam. The person who went to the Radha Soami chief was also well-known to Sant Ji. He told the whole story to Sant Ji and said that being quite large in numbers they were not bothered. Sant Ji asked him to tell how many piglets are born to a female pig and also tell how many cubs are born to a lioness? He answered that he had heard that a pig gives birth to many piglets at one time, while a lioness gives birth just to one cub or so. Then Sant Ji said that if a single cub roars, do you think any of the piglets could stay around? The fact is that all the piglets would hide themselves into the burrows or shelters, whichever they would find near by. Sant Ji proclaimed that a time would come, when a cub of lion would come here and all these piglets would find it difficult to stay in that area. Then that follower had no answer and he just kept quiet. Sant Ji further said that as yet that lion has not been seen by anyone. He would come here not to go anywhere but to stay put permanently.

During those ongoing programs of preachings, just to judge Sant Ji,

one person asked, "Should meat be eaten or not? Many advocate to eat and many others forbid." Sant Ji said, "It depends on the fact, whether you want to become a Hans (swan of the mansarovar) or a pig? If you want to be a Hans then you would have to eat the pearls and if you want to be a pig then you are free to eat whole lot of filth. Now it is for you to decide, what to do?". That person was left speechless as the decision was left on none other than himself only. So he could not argue further and left the place in a hurry.

To Ask About (Anhad Naad) Unstruck Voice

During the ongoing programs, one day Master Sukhdev Singh requested Sant Ji to explain how he manages to create that Anhad Naad. Sant Ji exclaimed that Anhad Naad is actually continuously ringing in the court of the Lord Almighty and with the blessings of Satguru Ji some blessed ones can hear that. To make it listen to the outside world all the channels of Irha and Pingala are brought together and by passing wind through them it can be made possible for the people around to listen to it. That not being a worldly thing, it is difficult to explain it in the very true sense of it. It simulates the situation, when a dumb person eats some sweets and enjoys the taste but it is not possible for him to explain, what he is experiencing. Similarly, this can only be enjoyed but cannot be explained. The pious verse is:

Anhad Bani Gur Shabad Jani Har Naam Har Ras Bhogo.

(SGGS p. 921)

(I have come to know the unstruck sound current and the Word of the Guru's Shabad; I enjoy the sublime essence of the Lord, the Lord's Name.)

Anhad Bani Than Nirala.Ta Ki Dhun Mohe Gopala. (SGGS p. 186)

(The unstruck melody of the Guru's Bani vibrates in that most special place. The Lord of the World is fascinated with this melody.)

Anhad Shabad Vajai Din Raatin.

(SGGS p.904)

(The unstruck sound current of the Shabad vibrates day and night.)

Fruit of Service of the Sadhsangat

It was the season of wheat sowing when all those programs of preachings were being conducted. Bhai Dalbir Singh, younger brother of Jathedar Gurnam Singh, was entrusted with the responsibility of carrying the sangat to program sites in his trolley and tractor. As the programs used to start early in the morning and would usually continue till 12:00 or 1:00 AM in the night, he never had any time even to plough his fields, what to say of sowing the wheat. Their neighbours started taunting them by saying that it looks as if they have decided to die of hunger as they have not ploughed

their fields. Every person would pass some comments or the other according to their level of vision, but whole family was completely engrossed in the service and never paid any attention to any of the comments. They neither complained to Sant ji about all those things happening around. As a result they could sow their fields last of all.

When the wheat crop became ripe and was harvested, with the grace of God, their produce was almost one and half times more than that of all other people. Everybody was surprised and the people who were earlier taunting had to say that it was the result of serving the sangat, as there could not be any other reason which could be attributed to, for their bumper crop.

To Engage Daughter of Bhai Kapoor Singh

Sant ji told his wife that he had decided to engage Kapoor Singh's daughter to his nephew Balwinder Singh. Some of the discussion about Kapoor Singh has already been done in the previous pages. He was resident of village Jamarai, near Taran Taaran. He was enjoying the blissfulness of the Darshan of Dasam Dawar due to his sangat with Sant ji. Sant ji's wife told him to have consultation with the family but Sant ji said that when the engagement was destined to happen, where remains the scope of any kind of consultation? The engagement was fixed. When all the members of the family came to know about it, many of them raised objections as to why Balwinder Singh was being engaged into a poor family of Kapoor Singh? Our society weighs everything with money only, otherwise also it is not always very easy to abide by the will of a true saint. Knowing fully well that Sant ji did not consult anybody and it was also a fact that his actions were always for the betterment of everybody, still the society thought and acted in its own traditional way. The holy verse is,

Braham Gyani Kai Hoe Su Bhalla.

(The God-conscious being acts in the common good.)

Rare are the people, who happily abide by the commandment of a Sadhu. It was the mother of Balwinder Singh, who first of all fully endorsed Sant Ji's decision and declared that nobody had any right to go against his decision. She further said that whatever has been done by Sant ji will not be altered at any cost. With this, all those negative whispers came to a halt. As a matter of fact Balwinder Singh's mother was fully dedicated to Sant ji. Rather it can be described in this way that only those are dedicated to a true Sadhu on whom he himself bestows his pleasure.

Sant ji had made a rule that marriage ceremonies should always be

very simple. So all the people accompanying marriage party ought to sit on the mats on the ground to partake the food, which would be served by a few people from amongst the marriage party. The girl side people would be asked to relax and not to take any kind of burden or tension upon themselves. No dowry would be taken in any form i.e in cash or in kind.

This marriage was also conducted adhering to these strict rules. God always has His own ways. The family in which the society was not ready to engage their children just because they were not very well off, totally ignoring the fact that one of their family members was blessed with the nectar of Naam and was enjoying the blissfulness of the Darshan of Dasam Dwar, which was no less a treasure. The holy verse by Tulsi Das ji is,

Har Kirat Sadh Sangat Tulsi Durlabh Do.

Sut Dara Dhan Laxmi Papi Ghar Vi Ho.

(Tulsi says that singing the praise of God by joining the Sadhsangat, one finds it with great difficulty. Whereas even a sinner can have a son, a wife and a lot of money in his house.)

With the grace of God, that family of Bhai Kapoor Singh is having unaccountable wealth these days. He has three sons - one is permanent resident of America, second one is settled with his family in Canada and third one is living at their native village.

Society has been developed in such a manner that people are not ready to think beyond materialistic wealth. They never bother about the true treasure of Naam, which is not only helpful in this world but also will accompany them, after they will leave this world. Once they will not be physically present in this world, all the worldly wealth will be left behind.

To Promise the Job to Master Sukhdev Singh Ji

Master Sukhdev Singh ji is resident of village Madhiala, which is very close to Sant ji's village. He is the same person who had lost his mental balance during his Khalsa College days and was later cured and completed his J.B.T. Course as has been described earlier in this book. He was qualified JBT teacher and was doing government job. All of a sudden he had some conflict with one of his near ones and the other person was seriously injured in that conflict. As a result he was dismissed from service and the criminal proceedings were started against him in the court of law. He was always under tension because of losing his job and on top of that he had to attend the courts quite often.

Sant ji asked his wife to fix the engagement of her younger sister with Master ji. When Bhai Sukhdev Singh ji was told about it, he said, "I am

dismissed from service and being jobless, how can I think of marriage? Nonetheless I am already engaged for the last three years to another female." Sant ji proclaimed that none would be able to keep him jobless and assured that he would surely get back his job. Bhai Sukhdev Singh promised that if he would get back his job along with all his old dues, he would donate money to buy a jonga (jeep) for Sant Kartar Singh ji Khalsa Bhindranwale.

Things started turning around and it so happened that where Master Ji was engaged, those people themselves refused to continue with the engagement saying that they cannot marry their daughter to a jobless man. On top of that, he was involved in a criminal case in which he was almost sure to get convicted, because the arm of the other person had been chopped off in that conflict.

On the date, when the decision was to be pronounced, he was quite terrified and was hesitant to go to the court fearing that he would be arrested and sent to jail. Sant ji asked, why he was not going to the courts. Sukhdev Singh explained his apprehension and requested that in case he was convicted, some person should be sent along with him to furnish the bail bond. Sant Ji assured that nothing of the sort would happen, but his terrified mind was not ready to accept that. Sant ji sent his nephew Balbir Singh to accompany him. It was raining heavily on that day and his incharge, the district education officer, came to the court completely drenched in rain. After being called, both the parties went inside the court. The judge asked the DEO to quote the rule under which he was dismissed from the job. She could not answer satisfactorily. So the judge decided the case in favour of Sukhdev Singh and directed the DEO that all the dues, right from the date of his dismissal till that day, should be given to him and court should be informed about that. Court also fixed the time for the department to make the payment. Court also decided that he should be considered on duty, right from the very date of his dismissal. After hearing whole verdict of the court, both Bhai Sukhdev Singh and Bhai Balbir Singh were very happy and thanked Sant Ji.

Money changed the mind of Master Sukhdev Singh

As per the court order, education department gave him all the dues for all those years, for which Bhai Sukhdev Singh remained dismissed. He deposited all his money into fixed deposit and stopped attending the sangat. He believed that if he would go to attend the sangat, he would have to answer a lot many queries about the money he had received. When he remained absent for quite many days, Sant Ji sent Jathedar Gurnam Singh Ji and Bhai Gurbachan Singh Ji to enquire whether Master Ji had received all his dues or not. As a matter of fact,

Sant Ji was fully aware about everything, still he sent them to enquire. When both of them reached Master Ji's house, he did not treat them well and they came back. Again after a few days, Sant Ji sent them to enquire and again he behaved very rudely with both of them. Both of them came back. As per his nature, Jathedar Ji didn't tell anything to Sant Ji, about Master Ji's misbehaviour. When Sant Ji for the third time asked them to go then Bhai Gurbuchan Singh Ji told Sant Ji that whenever he had sent them to meet Master Ji, he always misbehaved with them. Not only that, he criticised the sangat as well. Listening attentively, Sant Ji told them not to go anymore. A few days after, Master Ji during his sleep felt as if whole of his body was burning in fire and the restlessness was beyond toleration. He realised in his mind that it was happening as a result of not obeying the word of Sant Ji. Hurriedly he got up, went inside the room and took out the fixed deposit papers and planned to give them to Sant Ji in the morning. After that he felt quite relieved and the restlessness, which was unbearable, decreased considerably. After some time, he again started thinking that all that was nothing but just a figment of his imagination and he went to sleep. When he slept, the same trouble started again. He immediately got up, took the fixed deposit papers and went to Jathedar Gurnam Singh's house, which was nearby. It was 1:30 a.m. early in the morning and he knocked at his door. He narrated whole the episode to Gurnam Singh and requested him to take him to Sant Ji immediately, so that he could be relieved of his agony. Jathedar Ji repeatedly consoled him and asked him to wait until morning, as everybody must be sleeping at that time. But Sukhdev Singh was so restless that he was not ready to listen to any of his pleas. Eventually they reached village Bariar and offered the money to Sant Ji. Master Ji requested Sant Ji to forgive him. Sant Ji said, "It does not behove a Sikh to make a promise and then not to fulfill it. Satguru Ji and sangat are capable of doing any possible or impossible thing, one should always keep that in mind. Every Sikh should always behave with great humility before them." This way, Sant Ji would invariably always give all the credit to Satguru Ji and the sangat. He would never own any responsibility for anything upon himself.

How to Seek Pardon From Guru Ji

We are living mortals and we repeatedly keep on committing mistakes, which are not acceptable in Gurmat. At the same time, it is the inherited behavior of Guru Ji, right from its inception, that He keeps on forgiving us all. To seek pardon from Guru Ji, one should stand amongst the sangat with folded hands and with utmost humility, should beg pardon for his mistake. Second method is to keep serving the sangat, even if one has to face extreme

humiliation. Then there is no reason that Satguru Ji and sangat, because of their inherited nature, would not take pity and would not pardon one's mistake. Sant Ji often used to disclose many such secrets in the sangat with which many individuals could be benefitted.

Rule of the Sangat

Master Sukhdev Singh Ji once asked Sant Ji why it was so, that even if someone else makes a mistake, rather than reprimanding him or her, he reprimands one of them. Sant Ji said that the person who had joined the sangat recently should not be reprimanded, as that would discourage him. So someone from the older satsangees will have to bear the brunt for other's mistakes. Explaining further, he said that it was exactly like, when a new addict starts taking the intoxicants etc., he is provided with the dose, free of cost but slowly when he becomes completely dependent, then he is asked to buy the required dose himself, denying him the free dose. Then he somehow manages to buy but does not leave the habit. Similar is the rule of the sangat, once you are to initiate someone into the recitation of Naam, one will have to give something from his own treasure of Naam. Then slowly by coming into sangat and reciting the Naam, he or she himself collects the true treasure and once he starts experiencing eternal peace, he will never leave sangat. Another fact is that one, who himself is not having the treasure of Naam, he should never ask any other person to start recitation of the Naam. The holy verse of Guru Ji is:

Prathme Man Parbodhai Apna Pashe Avar Reejhavai. (SGGS p.381)

(First, he instructs his own mind, and then, he leads others.)

The Result of Swearing Falsely in the Name of God

At Bariar the sangat used to routinely recite the Nitname, as prescribed by the Guru Ji. A few amongst the sangat thought that for the benefit of those, who were not coming or were unable to come into the sangat, a loud speaker should be procured, so as to make all of them to listen to the Gurubani just by sitting in their houses. So a loudspeaker was purchased and its horn was fixed on the roof top. During night someone stole that horn. When in the morning sangat came to know about it, everybody was quite surprised. Sangat requested Sant Ji that they must find the thief. During the course of investigation, a strong suspicion was raised onto a particular man. His father thought that if his son would be caught, it would be a great humiliation for the family. He took a false oath in the name of God, standing in front of Sri Guru Granth Sahib Ji. Sant Ji declared that henceforth nobody would ever have any doubt on that man in future and said, "Let Satguru Ji decide of His own."

Just after a few days, someone identified the same horn lying in a shop at Mehta Chowk. On enquiring, the shopkeeper named the same person on whom sangat was pointing a finger. Everything was crystal clear and horn was brought back. Sant Ji forbade everyone to say anything to the concerned person.

One fine day, the person who took false oath for the sake of his son, suddenly fell from the rooftop and suffered such a serious injury that whole of his body became stiff like a log of wood. For the rest of his life he could never recover and remained on the bed. Ultimately he died a miserable death after suffering for quite long time.

To Describe to the Sangat Why He (Sant Ji) Makes the Sangat to Listen to Anhad Naad (Unstruck Voice)

Often it used to happen that when the kirtan would be going on, Sant Ji would start sounding Anhad Naad matching with the tune, which used to make whole of the atmosphere very ecstatic. Such used to be the effect, that even a newcomer in the Sangat would not leave the Sangat until end of the program. Whole of the sangat used to experience utmost concentration of mind and many would go into Samadhi (trance). Everyone used to pray for Naad to continue uninterrupted for as long as possible. While sounding Naad, signs of eternal peace and joyfulness used to be quite obvious on Sant Ji's face. One day when Sant Ji was sitting amongst many people of the Sangat, he just started describing that these Anhad voices are actually caused by innumerable instruments. Then he made all of them listen to the sounds of some of the familiar instruments. He said, " This is the reason why I make all of you to listen to the Anhad sounds. Another thing is that while the sangat listens to these sounds, their belief in Sri Guru Granth Sahib Ji increases many folds. Each and every word of Guru Ji is nothing but the eternal truth and you should firmly believe that each and every word is nothing but Guru Ji himself". He used to repeatedly make his companions understand, that but for the 10 Gurus and Sri Guru Granth Sahib Ji, there is no other fully accomplished Guru.

To Salvage the Ghost and to Cure Bibi Mohinder Kaur

Bibi Mohinder Kaur was the niece of Piara Singh and daughter of Bhai Udham Singh. She was married in the village Surkhpur of district Kapurthla. She was resident of village Padda. As luck would have it, Bibi Mohinder Kaur got influenced by ghosts. Her activities were very strange. She alone would eat all the food prepared for whole of the family. She would drink a bucket full of milk and would eat whole of the butter and still would say that she was hungry. Due to these strange kind of activities, it was but natural that whole family was quite upset.

She got treatment from various doctors but nothing worked. Then the family took her to every Tom, Dick and Harry, wherever anybody told them to take her, but the symptoms were worsening rather than getting cured. All that continued for quite some time, both the families of her in-laws and her parents were worried a lot but were completely helpless. During these days, Sant Ji was on leave from his duty in Bhutan and was at his village Bariar. As the Padda family was already attending the sangat of Sant Ji and was dedicatedly serving the sangat, so eventually both families went to Sant Ji and narrated the whole story.

Sant Ji told them to bring her into the sangat at Bariar. Obeying Sant Ji's commandment, both of her brothers Bhai Tarsem and Bhai Niranjan Singh went to her in-laws to bring her back to Bariar. When they were ready to come back, the ghost souls declared that they would also love to face their Baba, as they had already interfaced with many of such Babas. When they were coming to village Bariar and reached Madhiala village, which is right on the main road, there comes a funeral ground in between Madhiala and Bariar, near the funeral ground she started shouting and stepped down from the bicycle. She started running back, saying she would not go to village Bariar as she never knew that the Baba to whom she was going to meet was spiritually so enlightened. Somehow, her brothers managed to bring her to Sant Ji's house.

In the evening, as per the routine, satsang was being held. Some sangat from Bhilai had also reached by that time. Bibi Mohinder Kaur was also sitting amongst the sangat. After the satsang was over and the Holy Communion (prashad) was being served, when it was given to this lady she screamed aloud and threw it away. Sant Ji asked, who was she, who was creating disturbance in the sangat? He told Bhai Seetal Singh to catch hold of her and to bring her to him. Sant Ji told her that from that day onwards, she would sit amongst the shoes of the sangat and would touch each of the shoes to her forehead and thereafter she would clean the utensils of the sangat, after the meal (Langar) was served.

She obeyed Sant Ji. She would keep sitting amongst the shoes of the sangat. Sant Ji put his younger son Joginder Pal Singh and Bhai Dyal Singh son of Kapur Singh on duty to take her around into the fields to sprinkle the holy water (jal). Both of them used to stay, for most of the time, at Bariar during satsang. They observed that many a times she would keep on staring at them very intensely. Then she said that she could set them right, but the people around them carrying spears were making her helpless. That was

how they came to know that they were being protected by the martyrs (Shaheed Singhs). All that continued for about two months. Everybody, including the sangat of Bhilai, came to know about the suffering of Bibi Mohinder Kaur.

There at Bhilai Kapur Singh just thought that how come those ghosts could be more powerful than the Naam? Sant Ji told them to take her to Bhilai and she was sent there. As per the commandment of Sant Ji, Bhai Kapur Singh and Bhai Piara Singh daily would loudly recite Guru Mantra (Waheguru) and would make her to listen to that. Many a time during the recitation of the Naam, she would just refuse to listen. But after being reprimanded, she would again start reciting and listening the Naam. The ghost souls were quite troubled, so they invited their head ghost 'Nahar Singh' for their rescue. Feeling empowered, they started creating disturbance in the sangat, in every possible way. By this time, Sant Ji had gone back to Bhutan. Sitting in Bhutan, he could realise the happenings at Bhilai. He ordered that she should be made to sit amongst the sangat's shoes and a log of wood should be struck on her shoulders. Sangat felt terrified that by doing so she might die. But at the same time, they knew that Sant Ji's commandment was to be obeyed. Most important issue was to relieve her of her agony. Obeying the order, Bhai Piara Singh struck a log of wood with all his might on Bibi Ji's shoulders, while she was sitting amongst the shoes of the sangat. Though the log was quite thick and tough, still it was broken into two pieces. A loud scream was heard upto far away distance and that ghost of Nahar Singh ran away all through the markets striking with many of the vehicles on the way.

After some time, when Sant Ji came back on leave someone asked him about the ghosts and where they had gone. Sant Ji said that it was the sangat of Sri Guru Nanak Dev Ji to which they had come and now they too, by reciting the Naam, would achieve salvation because it is the inherent nature of the sangat to do good to anyone who bows before the sangat. I (author) myself was told by Bibi Ji that those souls had not gone anywhere but reside in her body only and she feels that they would get salvation by virtue of the Naam, which she recites daily in the sangat. We ordinary human beings actually have very little knowledge, that is why it is not that easy for us to understand the eternal order of the God and his saints.

Sadh Ki Mahima Ved N Janeh.

Jeta Suhne Teta Bakhianeh.

(The glory of the Holy people is not known to the Vedas. They can describe only what they have heard.)

To Initiate Jathedar Gurnam Singh Into Recitation of Holy Naam

Bhai Kapur Singh was put on duty by Sant Ji to initiate Jathedar Gurnam Singh into recitation of Holy Naam (Waheguru). Both Bhai Kapur Singh and Jathedar Ji made a programme to go to village Munda Pind of Bhai Kapur Singh, on a motorcycle. The moment they were ready to go, Bhai Kapur Singh told Jathedar Ji to start reciting Waheguru loudly so that he could also hear, while sitting on the back seat. He told him not to stop reciting while driving. Jathedar Ji kept reciting all through the way. Whenever he would slow down, Bhai Kapur Singh would caution him. Even after reaching Munda Pind, the recitation continued until they went to sleep. The next day early in the morning he again started reciting the holy Naam and continued that even while he was taking his bath etc. After breakfast, they decided to go to village Manan, which is situated on the Kartarpur/ Kishangarh Road in district Jalandhar. Throughout he continued with the recitation in loud voice. Even after reaching the house of Bhai Gurdial Singh, who was also quite close to Sant Ji, he did not stop the recitation of Naam. That was how Sant Ji used to initiate his companions onto the path of Gurmat, so that they could avail maximum benefit of the sangat.

One Should Partake Only that Much Food in the Sangat, Which is Being Served to Everyone

One day Bhabo Ji, mother of Gurbaksh Kaur, put whole lot of butter into her food. The very next day big blisters appeared on whole of her body, though they were not painful but were bleeding and were spoiling her clothes. When she narrated the whole episode to Bhai Kapur Singh, he cautioned her that in the sangat one should feel satisfied with that much food, which is being served to everyone. One should avoid eating anything extra, which is not being served in the sangat.

To Send Bhai Dalbir Singh on a Journey to Various Religious Places

Sangat from Bhilai had come to Bariar and Sant Ji made a program for the sangat to go on a religious journey. One minibus was procured from Sant Kartar Singh Ji Khalsa from Mehta. Bhai Dalbir Singh was younger brother of Jathedar Gurnam Singh Ji. Sant Ji told him to accompany the sangat. He was bit hesitant to go, as sowing of the paddy crop was in full swing at that time. Sant Ji told him not to worry about anything and asked him to accompany the sangat, because that was a rare occasion. He assured him that he himself would see to it that all of his work was done. So he should go with a free mind. Sant Ji himself looked after all of his work, which shows that he was always ready for selfless service so that others could be benefitted and

propagated onto the religious path.

He quite often used to say that even if anyone becomes able to achieve the highest spiritual enlightenment, his conduct should always remain like that of an ordinary man or even like that of an ignorant man. True to his word, nobody could ever imagine that he was a saint of the highest order, just by seeing his conduct in the sangat. To mask it all, whenever he would go to the house of any of his companions, he would pick up their children and would start playing with them and sometimes would make them to lie on his tummy. He would always try to adapt a style to make himself as obscure as possible, just to avoid attracting any special attention.

To invite Sant Kartar Singh Ji Khalsa Bhinderanwale, Along with his Whole Group, to Bhilai Nagar

Emergency was declared by the central government in 1975 in whole of the country. Sant Kartar Singh Ji Khalsa led big processions in almost every nook and corner of Punjab, without giving any damn to the imposition of emergency. He vigorously and fearlessly went on with his preaching programs. The result was that the feelings of whole of the Sikh community were aroused. The preachings were done on a very large scale. Sant Ji and Bhilai's sangat took a very active part in all these activities, with all of their lock, stock and barrel. Khalsa Ji was very pleased with them and showered his blessings on all of them. Sant Ji used to always accompany Khalsa Ji, wherever and whenever he would go for preachings. Sant Ji would never stay at Damdami Taksal Dera and invariably used to stay with Bhai Gurubachan Singh at Chowk Mehta, even if it would be quite late in the night. Of course it was being done with the permission of Khalsa Ji.

Bhai Gurubachan Singh was not very well off as far as his financial status was concerned. Once he just thought in his mind that why did Sant Ji stay at his house, which was having very meager facilities, leaving all sorts of comforts available at Khalsa Ji's place i.e Mehta Sahib? Just out of curiosity he asked the same question to Sant Ji. Sant Ji told him that the pleasure of Anhad Naad, which he enjoys at his house, is not possible at the Dera of Khalsa Ji. Actually the reason was that Sant Ji always wanted to keep his spiritual accomplishment a secret from his companions in the dera at Mehta. He always used to take some Paranthas [Punjabi fried bread] for Khalsa Ji, from Bhai Ji's house and would offer him with great love and affection. That was how, though indirectly, Bhai Gurbachan Singh was also being spiritually benefitted by serving a true saint. Perhaps every thing was being done by Sant Ji purposely, for the benefit of Bhai Ji. In those days Khalsa Ji was so

much busy in the preaching programs that quite often he would forget to take his meals.

Sant Ji asked Bhilai's sangat to request Khalsa Ji to visit Bhilai Nagar with whole of his group. The request was made and Khalsa Ji accepted the invitation. He said that on his way back from Bombay, he would visit Bhilai Nagar.

Khalsa Ji reached Bombay via Hazoor Sahib, holding various preaching camps on the way. A few persons were sent to Bombay from Bhilai and they came back with all the details of the programs to be held by Khalsa Ji at Bhilai. Sant Ji made special arrangements for welcoming the Jatha. Jatha received 20-22kms ahead of Bhilai and was served with food and drinks. Jatha was escorted in the form of a big procession and was brought to Bhilai. Welcome gates were erected at many places. Special squads of young boys riding on scooters and motorcycles were deputed as the first line escort team, behind them were cars followed by all other types of vehicles for escorting the Jatha procession. Local people of that area were astonished and were found asking each other, as to who was that big personality for whom such a grand welcome programme was being organised. That was a spectacular scene and the flow of emotions in the atmosphere was beyond description in words. Khalsa Ji was overwhelmed by that unprecedented and spectacular welcome. Khalsa Ji proclaimed that the scenes of that spectacular welcome would always remain etched in his memory and for that Bhilai's sangat deserved all accolades.

Sant Ji had made meticulous arrangements for holding the programs in coming days. Around 8 programs were planned for each day, which were to be held in different Gurdwaras. As per the plan, first to reach there would be Kirtani Jatha (hymn singing party) followed by the discourse of Sant Khalsa Ji. Though there was very thin population of Sikh community in whole of Madhya Pradesh and particularly so in Bhilai Nagar, still in each and every program, halls of the Gurdwaras used to be always full to their capacity and many people from the sangat had even to sit outside the Gurdwaras. Khalsa Ji would always be very pleased by seeing the sea of pious emotions flowing through the sangat. Last program of the day used to finish between 11 to 12 in the midnight, but the crowds would never be thinned out. It was decided to hold baptism [Amrit Sanchar] ceremony after the last program of whole of the Smagam. For that requests were being regularly made at every Gurdwara and lists of the seekers were being prepared. When the ceremony was held, 500 people got baptised. Khalsa Ji was overawed by seeing such a large number of people seeking baptism. He himself decided to be one amongst the Panj Piaras (5 chosen ones) to perform

the ceremony. Jatha accompanying Khalsa Ji was comprised of around 250 people. Apart from that large number of locals also used to join them.

Sant Ji and his companions took upon themselves the responsibility to prepare food for all of them. Whole of the langar [food] would be prepared with great love and affection and used to be nicely decorated before being served, as we especially do it in our houses, when some very special guests are to be treated. Many varieties of food, sweet, sour and salty, would be prepared.

I (author) personally saw that many of them, who were involved in all those services, would not find any time to sleep for days together. Wondering, I (author) asked Bhai Tarsem Singh that how they were able to go without sleep for days together. Why didn't they feel tiredness or sleepy? He said that whenever large number of sangat was expected to come from surrounding areas, they simply request Sant Ji to take care of their tiredness, laziness and sleep, so as to make them capable of serving the sangat. So it was nothing but only the blessings of Sant Ji, that they never feel any tiredness or sleeplessness and keep serving the sangat with great enthusiasm.

At the end of the day's program, when Khalsa Ji would be ready to go to sleep, Sant Ji would massage his legs etc. On being forbidden by Khalsa Ji, he would say that he had a very long day and had served a lot, so he must be tired. And then with a lot of love and affection, he would continue to press and massage his legs etc. Khalsa Ji would just plead that he had not done any physical work; rather, he had only rendered one discourse in the morning and another in the evening. On top of that, your boys did not allow him to do any other work. He was so satisfied with all the arrangements that he would often quote and say that Gurmat preachings need to be done the way they were being done at Bhilai.

He was so much impressed that he promised to visit Bhilai Nagar every year along with whole of his entourage and he kept his promise until his last breath. After he passed away, Baba Thakur Singh Ji continued with the same tradition.

Sant Ji requested his companions to buy a Jeep for Khalsa Ji as he was rendering great services for the preaching of Sikhism and asked them to donate 10 per cent of their one year's income. All of them happily donated the money and the total collection of Rs 63,000 was made in just a few days. Money was handed over to the management committee of the Gurdwara at sector number six and they were asked to donate the Jeep from their side. The cost of the Jeep at that time was Rs 60,000 and the rest of the money was handed over to Khalsa Ji for fuel and other expenses etc. That was how Sant

Ji would never like to come into limelight for any of the noble tasks initiated and carried out by him and his companions.

The committee, which was given this privilege, was in fact direly running short of funds. This can be judged from the fact that they were not in a position to arrange langar for the sangat accompanying Khalsa Ji. Sensing their inability, Sant Ji asked his companions to take over the langar sewa and that was carried out meticulously and the remaining money collected for the langar was handed over to the committee. Committee members were astonished that how come only a few companions of Sant Ji were able to do that great task and still money was surplus.

While leaving, Khalsa Ji said, "Sant Ji, you have brought all the good people to this place". That actually was a compliment in the praise of the local sangat. Reaching back at Punjab, Khalsa Ji sent his family members to Bhilai to see for themselves and learn how service should be performed. He was so much impressed by the Bhilai's sangat that wherever he used go for rendering his discourses and if a topic of service would come up, he would always mention the name of Bhilai's sangat and would advise them to go to Bhilai for training.

On another occasion, while Sant Ji was sitting amongst the sangat with his companions, he proclaimed that there could never be any shortage of funds etc., provided the service is done selflessly and dedicatedly, and only for the Guru. Shortage only comes, when we fall prey to the credit game and start thinking that we are doing that particular task. This shortsightedness would generate nothing but shortsighted results.

During Khalsa Ji's preaching programmes, when baptism ceremony was being held, there was one Bibi Swaran Kaur who also got baptised. She achieved a very high spiritual level, in a very short span of time. Just in a few days, she was able to achieve the state of Samadhi. After the satsang would be over and whole of the sangat would go back to their homes, she would keep sitting in a state of Samadhi for long hours. Sometimes she would remain in smadhi until early in the morning, of course that was not possible without the divine will of Satguru Ji. Bibi Gurbaksh Kaur and Bibi Joginder Kaur used to look after her and used to accompany her to her house after the Samadhi would be over. Her spiritual level grew so fast that she was not only able to listen to Anhad Naad but like Sant Ji, was able to make that listen to the sangat in the satsang. On many occasions, when both Sant Ji and Bibi Ji would be present in the sangat, both of them would start echoing the Anhad Naad jointly. That used to be an indescribable situation and whole of the

sangat used to enjoy that. Bibi Ji's own biography is quite long and it is not possible to pen that down in this book.

Respect for Sant Kartar Singh Ji Bhinderanwale

Once a Katha Vachak (person who delivers a religious discourse) while delivering a discourse on the Hukamnama at gurdwara Rampur Khera, used some derogatory words against Sant Kartar Singh Ji Bhinderanwale, presenting himself to be more knowledgeable than Khalsa Ji. After the discourse, Sant Ji asked me and Bhai Gurnam Singh Ji to go and reprimand that Katha Vachak to desist from using derogatory remarks against Khalsa Ji. He asked us to warn him that if ever he would repeat the same mistake it would not be tolerated and also to convey him that if he wanted to know the exact meaning of the Hukamnama, he should come and discuss with him [Sant Ji]. That verse of Hukamnama was:

Khol Kapat Gur Maleea Nanak Har Sang Meet. (SGGS, p.703)
(Opening the door, O Nanak, the Guru has led me to meet with the Lord, my Friend.)

Both of us went to him and conveyed Bhapa Ji's message. He didn't say anything and just kept quiet. The result was that, after that he never ever uttered even a single word against Khalsa Ji. We missed an opportunity by not asking Bhapa Ji to describe the actual meaning of the above Hukamnama. That shows how much respect Bhapa Ji had for Sant Kartar Singh Ji Khalsa Bhinderanwale in his mind.

Future Prediction About Sant Jarnail Singh Ji Khalsa Bhinderanwale

Preaching programme of Damdami Taksal Bhinderanwale was being held at Khadur Sahib. Sant Ji, along with Bhai Gurubachan Singh Ji reached there. The person who was delivering the religious discourse was Bhai Jarnail Singh, who later on headed the Damdami Taksal. The discourse was very impressive. While coming back, Bhai Gurubachan Singh shared with Sant Ji that it was a wonderful discourse delivered by that Singh. He is quite young and looked to be a very simple man. Sant Ji said that he has great blessings of Guru Ji. Actually, he does not speak by himself, it is the Guru who makes him speak. He is the chosen one to perform great service to the community at an appropriate time and told many more futuristic details.

How to Honour the Person Who Renders Service for the Sangat

Religious processions were held in various villages to celebrate the birth anniversary of Bhagat Naam Dev Ji. Last program was held at Ghumaan village. Sant Ji sent special messages to so many saints and enlightened souls. Sant Kartar Singh Ji Khalsa was requested to come for delivering the

discourse. Hundreds of thousands of people came from nearby and far off places. One very old man, who was from village Balarhwal, was also in the crowd. He would attend every program by bringing sangat in his trolley. He came upto Sant Ji and told him that being very old he was finding it extremely difficult to partake the food (langar) in that great rush and requested Sant Ji to arrange some food for him. Sant Ji deputed Gurubachan Singh for the purpose. He took him near the place, where rotis were being cooked. Whatever rotis were being handed over to that Baba Ji [old man], he kept on distributing them further to the sangat standing around. Bhai Gurubachan Singh requested him to collect rotis for the sangat sitting in his trolley and go, but he continued to distribute them to the sangat standing around. Sensing that his pleas were not working, Gurubachan Singh himself took a basket and filled it with rotis along with a bucket full of Daal and requested Baba Ji to follow him to his trolley. Due to lot of rush, while distributing the food, Baba Ji got an injury on his forearm due to a broken stick of the basket and the wound started bleeding. He again went straight to Sant Ji and complained that the person he had deployed to help him, had actually injured him instead of giving him food.

Sant Ji called Gurubachan Singh and asked the other person to bring a thick stick and proclaimed that he needs to be tamed. Just when he thrashed Gurubachan Singh two-three times with that stick, Baba Ji started shouting to stop and said that he himself was at fault for that injury. But Sant Ji said he surely needed to be tamed. Desperately, Baba Ji caught hold of the stick and stopped Sant Ji from beating him. Sant Ji asked a fellow to take Baba Ji to a doctor and offered him hot milk for drinking. The old man [Baba Ji] went back home quite pleased because of the respect he was given. Later on, Sant Ji embraced Gurubachan Singh tightly and showered a lot of love on him and asked whether or not, he was hurt badly by the thrashing he got. Gurubachan Singh said that infact he did not feel any pain and could not even remember where the sticks struck on his body. Praising Baba's services, Sant Ji said that he never refused to bring his trolley along with sangat, whenever he was asked to do so. He was rendering selfless service in the real sense of it. That was how Sant Ji had great respect for all those who render selfless service in the sangat and set an example for others.

Satguru's Tasks Are Always Accomplished; What is Required is Just to Make a Sincere Effort for the Same

When the preaching programs were going on in full swing, then a procession was planned which was to start from Ghumaan and was to reach at

village Butala, via Mehta. Karam Singh from Mehta and Santokh Singh Sohal J. E. from P. S. E. B. were sitting by the side of Sant Ji. Both of them requested Sant Ji to impart them with any kind of service. Sant Ji told them that early in the morning the procession would be reaching at Mehta, there they could serve the sangat the way they wanted to. Both of them went back to their homes at Mehta. Bhai Bachan Singh was also rendering his services in these programmes and was also a resident of Mehta Chowk. After finalising the whole programme, he reached home at around 12:00 A.M. in the night. Sant Ji gave him a tin full of biscuits and some sugar and asked him to arrange some milk for tea etc. He went directly to the house of Karam Singh and told both of them to make arrangements for milk. Both of them showed their inability at that point of time in the midnight. After their refusal, Bhai Bachan Singh went to Gujjars (migrants from Jammu and Kashmir) and requested them for milk. They immediately agreed to give him as much milk as he wanted. He bought the required quantity of milk and went to a sweets shop in Mehta Chowk. Even though the owner of that shop was from communist background, but when he was requested to prepare tea etc. for the sangat early in the morning, he happily agreed to serve the sangat. He assured Bachan Singh that whole arrangement would be perfectly done at whatever time he would ask him to do. At the given time, he woke up all his servants and prepared tea etc. Not only that, he distributed all the sweets along with every other eatable material, whatsoever was available in his shop, to the sangat.

On that day it was quite cold in the morning; the sangat was very pleased after taking hot tea along with sweets. When Giani Bachan Singh asked him [tea vender] to take milk and other materials from him for preparing tea etc., he requested that he would use all the material available in his shop and if need be, only then he would use the material provided by him [Giani Bachan Singh]. Not only that, he made lighting arrangements in whole of the Chowk [crossing].

When the procession reached the Chowk Mehta singing Shabad Kirtan in loud speakers fixed on the trollies, those two persons who had refused to arrange milk, also got up and reached at the site. Seeing all the arrangements, they were astonished and felt ashamed for not fulfilling the promise made to Sant Ji, while on the other hand Bhai Bachan Singh alone made all the arrangements, all by himself. Sangat and Sant Ji showered lot of blessings on Giani Ji and on the shopkeeper. The enjoyment and peace felt by that shopkeeper by rendering all those services could be measured by the fact that till date he keeps on asking Giani Ji, when again he would be bestowed with a chance to do same kind of service for the sangat.

To Prepare Garlands for Guru Granth Sahib Ji

Here is another example similar to the one mentioned above. A program was fixed to take out a religious procession in village Kaleke, to celebrate the birth anniversary of Sri Guru Gobind Singh Ji. Bhai Bachan Singh was sent to meet the organisers and enquire about the details of the preparations being made. Sant Ji especially told him that he should ask the organisers to prepare garlands for the Panj Piaras and Satguru Ji, and stressed to treat it as the most important task. Bhai Bachan Singh went to Kaleke and discussed all the minute details with the organisers. When they were asked to arrange the garlands, they showed their complete inability by saying that it being very late in the night, they would not be able to arrange the flowers. He came back and told everything to Sant Ji. Listening very carefully, Sant Ji asked Giani Jito arrange garlands himself. Bachan Singh said that as it was already 10 P.M., how would it be possible to arrange the flowers during night? Sant Ji again repeated his old words and said that Satguru's tasks are always accomplished, what was required was that a sikh just should try to do that sincerely. Giani Ji reached back home but he was not able to sleep. He was all the time thinking from where the flowers could be arranged. He got up quite early in the morning and went to a person from whom he was hopeful to get the flowers. He was gardener in the P.S.E.B.'s (Punjab State Electricity Board) office. He woke up the gardener and told him the whole story. When the gardener came to know that flowers were required for the celebrations of the birth anniversary of Guru Gobind Singh Ji, he was overjoyed and told Giani Ji that he indeed had fulfilled his heartfelt wish. He said that he had a bag full of very fresh and beautiful flowers, which were packed yesterday and he wished them to be offered to Guru Ji. He placed that bag full of flowers, on the rear seat of the cycle of Giani Ji. Giani Ji was very pleased and thanked Satguru Ji. While driving home, he was repeatedly remembering the words of Sant Ji that Satguru's tasks are always accomplished; a Sikh just should sincerely do the effort. Reaching home he woke up all his family members to prepare beautiful garlands. When those garlands were offered in the morning, the organisers were astonished and they were wondering how Giani Ji could make all those arrangements during night.

It is Indeed Difficult to Always Abide by the Commandments of a True Sadhu

Sitting at Mehta Sahib Gurdwara Sant Kartar Singh ji Khalsa told Sant ji (Bhapa ji) to send somebody to bring five thousand rupees, as he was in dire need of money and promised to return the amount in a day or two. Bhai

Bachan Singh was sitting by the side of Sant ji. He told him to go and bring the required money. Obeying the commandment, Bhai Bachan Singh started moving to his house but on the way he started thinking otherwise. He thought that he might not get his money back and neither he would be able to ask Khalsa ji to return the money. Making all those calculations, he returned without reaching his house and told Sant ji that he could not make any arrangement. Hearing this, Khalsa ji put his hand in his pocket and started taking out the money and asked Bhai Bachan Singh to count the money. After he counted five thousand rupees, Khalsa ji said that unnecessarily he was asking to arrange the money, while the money was already lying in his pocket. Bhai Bachan Singh went into remorse realising his mistake. He perhaps had lost a golden chance, to alliviate his poverty, which Sant ji had provided him. So whenever we follow the diktats of our cunning mind, we always end up as losers.

Bhai Gurbachan Singh Ji [Mehta Wale] Asked Sant Ji To Show Some Occult Miraculous Power [Ridhi Sidhi]

Bhai Gurbachan Singh quite often would accompany Bhapa Ji wherever he used to go. Once both of them went to village Padda near DhaliwalBet to meet Bhai Piara Singh Padda. In those days, more often than not, they would travel by bicycle only. They would derive bicycle by taking turns. Sometimes Bhapa Ji would sit on the back seat of bicycle and Bhai Gurbachan Singh would derive and vice versa.

After meeting with Bhai Piara Singh Padda when they were coming back from village Padda on a bicycle and reached at Dhillwan bus stand on G.T.Road, where buses used to ply quite frequently and invariably all of those buses used to stop at that bus stop, Bhai Gurbachan Singh requested Bhapa Ji that they should board a bus from that bus stop so as to make rest of the journey fast and easy. Bhapa Ji casually said that rarely any bus stops there, so there won't be any fun to keep standing at that place and waiting for a bus.

Still Bhai Ji kept on waiting for any bus to stop there for almost half an hour but none of the buses stopped there. Then Bhai Ji was compelled to think that unnecessarily they had waisted so much of time by standing there, instead they could have covered a lot of distance and might have reached at Mehta by that time if they had continued with their journey by bicycle itself. Ultimately they had to start their journey on bicycle only. When one moves on G.T.Road from Dhillwan to Amritsar, on the right hand side there comes a turn from where a road goes to Baba Bakala Sahib.

Just after travelling a short distance on that road there comes a railway crossing. When both of them crossed that railway crossing Bhai Gurbachan Singh requested Bhapa Ji to demonstrate some Occult Miraculous Power [Ridhi Sidhi]. Bhapa Ji said what would he do by observing Occult Miraculous Power. Bhai Ji said that just by the way he wanted to experience that.

Advising him Bhapa Ji said that a sikh should not indulge in such things, rather he should focus on Naam. But Bhai Ji kept on insisting to show him some power. Bhapa Ji just kept quite and didn't respond.

When they reached Baba Bakala Sahib, some distance before bus stand a road goes to Gurdwara Sahib, just at that point all of a sudden Bhai Ji's cycle stopped moving as if its wheels were jammed. Bhai Ji was astonished as to what had gone wrong with the cycle and started examining it to find the fault. He completely forgot that he had requested Bhapa Ji to show him some Occult Power. He kept examining the cycle but could not find any fault. He was little confused.

The cycle repair shop was almost a kilometer ahead. So he thought that he would lift his cycle upto that shop. As soon as he lifted the bicycle onto his shoulder, Bhapa Ji, who was standing on one side and seeing him amusingly, came forward and gave a pat on his back and said why he just by the way wanted to see Occult Power, and asked him to ride on his bicycle. To Bhai Ji's utter astonishment cycle started moving normally as if there had never been any fault. Then both of them reached Bariar village on same bicycle.

Rarely Bhapa Ji would resort to such amusing acts with his beloved companions. But he himself always restrained from indulging in all such things and layed emphasis only and only on recitation of holy Naam.

To Find Captain Bua Singh

Bua Singh was an old companion of Sant Ji, as they had worked together for sometime in Delhi, while serving in army and later they got separated because of their postings at different places and could rarely meet each other after that. Sant ji came back home after retirement, but Bua Singh was still serving in the army. One day Sant Ji told Jathedar Gurnam Singh to go to Sardar Bua Singh's village Chananke near Mehta in district Amritsar to enquire about his whereabouts from his brother, because he wanted to meet him. Jathedar Ji after enquiring, came back and told Sant Ji that he had been promoted to the rank of a captain and was posted in Amritsar only. Very next day taking Jathedar Ji along Sant Ji reached at his house. Captain's wife welcomed Sant Ji and she was quite pleased to see him after a long time.

Captain Sahib was away on his duty. A message was sent that Sant Ji had come to their house. So, Captain reached home at the earliest possible time. They exchanged various old incidents of the army, enquired about many of their old companions from each other and refreshed their old memories. They were quite happy to see each other. By then it was evening time and Sant Ji told Bua Singh to call all the members of his family. When all of them sat near Sant Ji, he started his discourse about Shabad Guru, negating the need of adapting any of the embodied gurus. He kept telling the core truth of gurnat, as described in the gurbani of Sri Guru Granth Sahib Ji. Whole family kept listening to Sant Ji very attentively. Captain's wife got up to prepare the meal but Sant ji asked her to keep sitting and listening to the discourse. He said that food could be prepared later on. All of them kept sitting and later on, the neighbours had to prepare the food. The whole discourse continued for quite sometime. They started at 8:00PM in the evening and finished at 2:00AM in the early hours. After Sant Ji finished with his discourse, Bua Singh bowed at his feet and said, "You have saved me and my family. We just thought that you will be delivering a discourse as per your routine, but we rarely have heard such a fine deliberation about shabad guru and that too with such minute details".

In the morning Captain Sahib showed Sant Ji various almirahs full of books of Radha Swami sect and of various other people who claimed themselves to be gurus. After reading all those books, very many doubts were created in the mind of Captain Sahib. Most of these so-called gurus decode Gurbani according to their own convenience, which is actually nowhere near the actual message given by Ten Guru Sahibs. Innocent and ignorant people fall prey to them. Truth was that even Captain had made up his mind to be a disciple of one of such gurus. He was fully prepared to go to one of such gurus, along with his family to receive what they call 'the naam', in next few days.

Captain thanked Sant ji for doing great service to their family by saving them from getting entrapped and going astray from the actual path. Captain said that with the blessings of Sant ji, then onwards he was able to demolish any discussion about the so-called embodied gurus, as he was bestowed with enough knowledge to prove them wrong. Now he was quite clear in his mind, about their modus operandi to entrap innocent and ignorant people into their network. All those books, which he had collected from various places, now were of no use for him. Because of his sharp mind, earlier Captain used to raise many ifs and buts, about Gurbani. He was also quite expert in

alternative traditional methods of treatment of various types of diseases. He was soft-spoken but very impressive in his conversation. He had died just a few years ago. That was a clear cut example of Sant Ji's futuristic vision and hidden powers, by virtue of which he would always help his companions from falling prey to all these false gurus.

After that incident, whenever Sant Ji used to visit Amritsar he would invariably always go to meet Captain's whole family. Soon after Captain's whole family got baptised. Captain Sahib later on explained, the modus operandi of Radha Soamis, how they allure ignorant people to join their sect by adapting various novel methods. Whenever they would organise a program to impart the so-called 'naam', it would usually be a program of four days. On first day verses from Gurbani would be taken through which it would be explained that life was futile without 'Naam'. By distorting the meanings to their convenience, the verses of Gurbani would be explained. On second day only such verses of Gurbani, which explain the necessity to have a guru, would be taken and it would be emphasised that the guru should be able to enlighten one's soul by realising the God within oneself. Verses like:

Ghar Meh Ghar Dikhla Dei So Satguru Purakh Sujan.

(The True Guru is the All-knowing Primal Being; He shows us our true home within the home of the self.)

Explanation would be done in such a distorted way, which would emphasize the necessity to have an embodied guru. On third day they directly would emphasize to adopt an embodied guru only and the ignorant people would get entangled into their net and easily would move away from the real aim of life. Sant Ji always kept emphasising that Sri Guru Granth Sahib Ji and all the ten Gurus are the only completely accomplished Gurus. Rest whosoever claims to be a Guru is nothing but a disguised person.

To Motivate Captain Bua Singh to Practice Alternative Methods of Treatment

The name of one of the sons of Captain Bua Singh was Binda. He was affected by a debilitating disease ever since his childhood. In spite of every kind of treatment, his condition did not improve. His whole body was incapacitated and he could neither walk nor talk. So all his daily routines were performed on the bed itself. Captain decided to read old texts of alternative methods of treatment, so as to find some treatment for his son. During these efforts, luckily he came in contact with a person, who was quite expert in such methods of treatment. Captain was still in job at that time. Jointly they

found a protocol of treatment and started collecting things required for that. But for one rare herb, rest everything was made available. Juice of the leaves of that herb was to be used for the treatment.

Eventually that expert was able to find that particular plant and asked the Captain to accompany him the next morning to bring its leaves. Both of them were quite happy. Next day, when they reached at that spot, they found that the plant was missing from that place. They were quite disappointed. Seeing them quite depressed, one Sardar Ji came out of his house and asked the reason for their disappointment. They told him that a day before they saw a plant at that spot but it was missing on that day. He explained that he had planted that herbal plant after searching a lot. Yesterday cows started fighting near there and the plant was uprooted. Later on that was lifted away by the municipal committee. He himself was quite disturbed over that. Discussing all these things Sardar Ji took them into his house and asked the reason why they were searching for that plant. They told him that a medicine for polio/[the debilitating disease] was to be prepared and the leaves of this plant were of paramount importance for the preparation of that medicine. Sardar Ji asked the expert accompanying Captain Sahib, what were the other diseases that he was able to treat. The expert candidly said that almost all the diseases were curable. During their ongoing conversation, a clean-shaven quite uptodate person came on a Cadillac car. He bowed and touched Sardar Ji's knees and with great humility asked him whether his task was done or not. Sardar Ji said, "It will be done by tomorrow by 4'o clock." He was quite pleased and left immediately after thanking him.

Captain told Sardar Ji that the car on which that person had come was very costly and rare; there were only three cars of that brand in whole of India. One was with Jawaharlal Nehru, second with Sheikh Abdullah and third one was with that man. So, he ought to be a very rich man. Captain asked Sardar Ji that it must be a very important task for which he had come to you. Sardar Ji told him that he had acquired some powers through some mantras by virtue of which he was able to tell whether a particular task would be successful or not. But he rarely used that power and that too for someone very special.

Captain immediately asked him to tell about Binda's condition, if it would be cured or not, because he was quite worried about his son. Sardar Ji told him to come next day at the same time to hear the answer. Captain reached at the given time. Sardar Ji's name was Pyara Singh and was the owner of a car workshop. Sardar Ji told him that Binda wouldn't be cured with

any kind of treatment. Some enlightened sadhu alone can salvage his condition. This incidence dates back to 1968. That prophecy turned out to be true when Sant Ji, with the blessings of Guru Ji could salvage his condition. Details of which would be discussed on the ensuing pages.

Method of Recitation of Naam

One day Captain requested Sant Ji to make him understand the method of recitation of Naam. Sant Ji said that recitation should be done in consonance with respiration, while concentrating on the voice generated by Waheguru Guru Mantra. Captain said that it was difficult to remain concentrated throughout the recitation of Guru Mantra. Sant Ji explained that when the seeker is capable of identifying that mind is not concentrating on Naam but is wandering in all directions, one needs to call it back to listen to the Shabad. It will definitely come back; by trying it repeatedly for long time, slowly and steadily it starts coming back automatically fearing that it would be reprimanded if it does not go back and starts remaining concentrated on the Naam. This way, with the blessings of the Satguru Ji, and by regularly meditating, mind can easily be controlled.

Three things are of utmost importance for this:

- 1) Regular meditation;
- 2) Complete faith in Satguru Ji; and
- 3) To always keep on seeking the blessings of Guru Ji.

Discussion About Anhad Naad (Unstruck sound)

Captain asked Sant Ji to explain about Anhad Naad. Sant Ji started explaining by quoting verses from Gurubani:

Anhat Bani Than Nirala. Ta Ki Dhun Mohe Gopala.

(The unstruck melody of the Guru's Bani vibrates in that most special place. The Lord of the World is fascinated with this melody.)

Daswai Duar Kunchi Jab Deejai.

Tau Dyal Ko Darshan Keejai.

(When the key is inserted in the Tenth Gate, then the Blessed Vision of the Merciful Lord's Darshan is seen.)

He explained that with the blessings of Satguru Ji and regularly meditating on the Guru Mantra, it [Anhad Naad] appears through the Dasam Duar (10th door). This is not a worldly thing; this is purely a divine blessing. Sant Ji's wife was also sitting by his side. She requested him to make her listen to the Anhad Naad. On her request, he made both of them to listen to the Anhad Naad and proclaimed that if anyone of the Radha Soamis or any

other self-styled guru would be able to make them listen to the Anhad Naad he would immediately adopt him as his guru. He said that actually they could never do that and all they were doing was nothing but sheer propaganda. None of them actually had any true knowledge of spiritualism. All of them were just playing dramas and looting the innocent and ignorant people without imparting them any kind of true spiritual knowledge.

To Make an Amritsar Merchant, Mr. Satia, to Understand The Shabad

Mr. Satia was a commission agent in Amritsar and was a good friend of Captain Sahib. So they used to meet quite frequently. Captain would invariably tell him various things from Sant Ji's discourses. He would always feel good after listening to all those talks. He requested Captain Sahib to take him to Sant Ji so that he might also be blessed by such an enlightened soul.

One fine day Satia came to meet Captain Sahib and luckily Sant Ji was already there at Captain's house. Captain Sahib introduced both of them to each other. Satia was quite happy in his heart but was wondering that from no angle he was looking like any of the saints. He was looking like an ordinary family man, while on the contrary, Captain always used to talk very high about him.

Anyway, during the ongoing discussion, Satia requested that there were so many Mantras or Shabads, which were being advocated by different people for recitation and requested Sant Ji to clarify, which one actually should be recited upon because he was quite confused on that issue. Then Sant Ji started explaining, saying that since ancient times different methods were being used for irrigating the fields for example, water was collected in the ponds and then fields were irrigated with buckets. Then people started digging wells. Similarly, many other methods were innovated from time to time, but nowadays we use Tube wells. No doubt all those methods were very much in use for irrigation, but one should always remember that it was only in those times. Then he said that now Waheguru Shabad is like a Tube well. We just press a button and water starts gushing out from the pipe. By listening to this unique explanation, Satia felt quite satisfied and said that no one ever had been able to explain him, such a complex matter, in such a simple manner.

To Recover Back Captain Bua Singh's Money

The retirement of Captain Bua Singh was approaching fast; his family decided that instead of going back to their native village, they should settle down in Amritsar city. Pursuing the idea, Captain Sahib started searching for a suitable house or a plot of land etc., in Amritsar city. During the process, a house was selected in Kennedy Avenue and booking amount of Rs. 8000 was given to the owner of the house. After some time, the owner of the

house changed his mind and refused to sell the house. Not only that, he flatly refused to return the booking amount also. Whenever Captain would go to his house to ask for the money, rather than returning the money, he used to threaten him and say that he would never return the money. He would throw an open challenge and ask him to do whatsoever he could do. Ultimately, Captain complained to the police, but the owner of that house was having his links right up to the Chief Minister of Punjab, Mr. Partap Singh Kairon, who often used to visit his house. With the result, police was always hesitant to initiate any action against the owner.

As Captain was still serving in the army at that time, so police was also under pressure to take some action on his complaint. In spite of that, they were not able to make much headway, owing to the great political influence of the owner. Compelled by those depressing circumstances, Captain Sahib talked to Sant Ji and narrated the whole story.

Time just passed and it was the Diwali Festival day, Sant Ji had come to Sri Harimandar Sahib along with his companions. Incidentally, Captain along with his family met Sant Ji, in Manji Sahib Dewan Hall. Sant Ji just asked him whether or not he had got his money back. Frustratingly, Captain said that he had exhausted all his means and now he was completely hopeless that he would ever get back his money. He requested Sant Ji that now he only was his last hope, who could salvage the situation. Sant Ji said that his money was not ill gotten; rather, it was a hard earned money. In those times, 8000 Rupees was a great amount of money. Sant Ji asked Captain to go to his house and make some arrangements for food etc. for the sangat and told him that they would be coming to his house. Captain thought that as a mark of respect, he should accompany the sangat. So he told his younger brother Ram Singh to go home and make the necessary arrangements and told him that he would be coming with the sangat. Sant Ji asked Captain as to why he was not going and asked him to go home for making the necessary arrangements himself. When Captain reached home, he was told that the owner's son had come and he had requested him to come to their house to collect the money so as to ensure that he would not be able to deny that at some later stage. Captain immediately went to Kennedy Avenue and brought back the money.

Sant Ji, along with his companions, reached their house in the evening and straight away asked about the money. Captain happily told him that with his blessings, he had got the money back. Sometime later, the owner's son disclosed that he along with his brother and father were beaten with sticks

and were told to return Captain's money immediately. They were relieved only after the money was returned. That was how Sant Ji, occasionally would use some occult powers to help his companions, but would never claim to have done anything for them.

To Settle The Marital Dispute Of Captain Bua Singh's Niece

Captain's niece was married but due to domestic infighting, she was staying with her parents only. Captain's brother was quite upset because, in spite of all his efforts to salvage the situation there was no progress. Many of their relatives tried to intervene but her in-laws were not ready to listen to anything. Her husband was even more adamant not to take her back. Captain, along with his brother's family, went to village Bariar and requested Sant Ji to help them. Sant Ji just pacified them and asked them to go back to their home and assured them that the girl would soon go back to her in-laws.

Seeing the hardened posture of her in-laws, neither Captain nor the girl's family went to meet them and in this lull a time of one and a half months just passed by. Again the whole family along with Captain Sahib went to village Bariar and repeated the same request. Sant Ji just asked them whether or not they had gone to her in-laws. Captain said that seeing the family's attitude they could never gather the courage to go to their village.

Assuring them Sant Ji told them to go to her in-laws village and said that now their son-in-law would not raise any objections. All of them directly went to the girl's in-law's village. They reached there at around 11:30 P.M. in the night. After a very brief argument, their son-in-law got ready and came along with them to bring back his wife, the same night itself. Since then she is happily married. Sant Ji had hidden power in his words.

Selection of the New Head of Damdami Taksal and Sant Ji's Contribution To That

God always has His own ways and as per His will, Sant Kartar Singh Ji Khalsa Bhinderanwale suddenly died in an accident near Ludhiana, while he was going to Solan for a religious preaching program to be held at the Dera of Sant Baba Chela Ram Ji. He was admitted into C.M.C. (Christian Medical College) of Ludhiana. Each one and every one, whosoever heard about Khalsa Ji's accident, immediately reached there, resulting in large crowds converging at CMC Ludhiana. Everybody was praying for his recovery, but the ultimate was to happen and it happened. His dead body was brought back to Mehta Taksal, where he was cremated as per the Gurmaryada. Lakhs of devotees were not only sad, but were in tears. After the cremation, I (author) was accompanying Bhapa Ji, while he was coming out of Gurdwara

Sahib. He too was quite sad, because both of them had loved each other selflessly and were deeply intimated spiritually. Bhapa Ji told me (author), that he wished Khalsa Ji could live for another 5 to 7 years so that he (Sant Ji) could leave this world in his presence. That incident happened in 1977. I could realise that Bhapa Ji was not going to live beyond the aforesaid period. True to his word, Sant Ji passed away in 1982.

After the bhog ceremony, which was held on the 10th day of Khalsa Ji's death, a big question came to the fore that who should be the next head of the Taksal. Many prominent people suggested the name of Bhai Amrik Singh, who was the elder son of Sant Kartar Singh Ji Khalsa. Sant Ji was thinking very seriously about the then prevailing situation and discussed that with Baba Thakur Singh Ji. Bhapa Ji requested him to tell the name of a person, who was most engrossed in the meditation of Naam in whole of the Jatha, because Taksal's head ought to be a very deeply religious person. Baba Thakur Singh Ji said that Bhai Jarnail Singh Ji was the right person, if meditation on the Naam was to be considered as the main criterion. Then Sant Ji requested Baba Ji to ask Bhai Jarnail Singh to take over the charge. When Bhai Jarnail Singh was asked about that, he outrightly refused by saying that it was too big a responsibility and he would not be able to do justice to that position. To press his point, he said that if he would be pressurised, he would be left with no other options than to finish his life. Then Sant Ji told him that his body was not solely his property, because Satguru Ji has bestowed that to him for the service of the community. Sant Ji told him that if he would not shoulder the responsibility, then who else he thinks would come from outside to take over that responsibility. After lots of discussions and counselling, he agreed to take over the responsibility, but only after extracting a promise from Baba Thakur Singh Ji and Sant Ji that both of them would always remain by his side. Both of them promised for the same and asked him to take over. Bhai Amrik Singh also had to be counselled to drop his claim for the top position. Perhaps that was made possible by using the spiritual influence by both of these accomplished saints. Bhai Amrik Singh promised to fully cooperate with Bhai Jarnail Singh and said that he would obey all his commandments. True to his promise, he attained martyrdom in 1984, while fighting against the tyranny and attack of Indian army at Sri Akal Takhat Sahib, along with Sant Jarnail Singh Ji Khalsa Bhinderanwale.

After Sant Jarnail Singh Ji took over as chief of the Damdami Taksal, Sant Ji always used to accompany him throughout the day and would return

to his house quite late in the night and that too only to go back the very next morning. In order to introduce Sant Jarnail Singh Ji Khalsa to various people all over the India and to establish his connection with the sangat, Sant Ji always accompanied him wherever he went. Soon in 1978, Baisakhi incident of Nirankaris happened in Amritsar in which 13 Sikhs were martyred and many others were wounded. That led to the start of a new phase of sikh struggle at that time.

Sangat knows a lot about the incident that happened on 13th April 1978. A group of Sikhs, many amongst them were from Akhand Kirtani Jatha, were sent from Manji Sahib by Sant Jarnail Singh Ji Khalsa. Actually he himself wanted to go, but was prohibited by the sangat and was asked to organise everything from Manji Sahib. Sant Ji and Baba Padda Ji (Bhai Piara Singh Ji) also accompanied that jatha[group]. As per the program, they went there to protest peacefully, but those pseudo (naqli) Nirankaris had already prepared for the fight. As soon as the Jatha reached there, they started indiscriminate firing from behind the trucks, where they had taken shelter. 13 Sikhs were martyred and many others were wounded. Bhai Piara Singh said that it was twice, when Sant Ji just vanished and again came back after some time. He said that Sant Ji told him that all those who had been martyred had reached Sachkhand (achieved salvation) without any hindrance and lamented that they had missed the chance.

To Ask to Begin The Sehaj Path [Slow recitation of Sri Guru Granth Sahib Ji] for Making the Tubewell Function Normally

Sant Jarnail Singh Ji Khalsa along with Sant Ji, Bhai Piara Singh and whole of their Jatha reached Lakhimpur in U.P., for organising some religious programs. Sant Jarnail Singh's cousin, Bhai Jagir Singh had purchased some land at that place. When all of them went to meet him, he told them that he had installed a tubewell on that land but the problem was that after some time water stopped coming out of the bore well and it was indeed very difficult for him to irrigate his fields without water. Sant Ji asked him to get one Sehaj Path done and assured him that tubewell would start working normally. Jagir Singh pleaded that in that area, it would be difficult for him to arrange Pathi singhs for that purpose. Sant Ji asked a few people from the Jatha to stay back and do the Sehaj Path. After the completion of Sehaj Path, the tubewell started working normally. In a way, that was actually the power of the words of a true Sadhu, which is bestowed on a true sadhu after lot of meditation on the Naam.

Simran (Recitation of Naam) Was Always Accompanying Them All, But Nobody Wanted To Have It

Sant Jarnail Singh Ji Khalsa was on a religious tour in Calcutta. Sant Ji and Bhai Piara Singh Ji were also accompanying him. Bhai Amrik Singh, Bhai Ram Singh, Jathedar Bhai Ram Singh and a few others went to see a saint, with whom they were already acquainted, while they came to Calcutta on their previous visits. They always used to visit him, whenever they would come to Calcutta. This time also, all of them went to see him and requested him to bless them with simran [recitation of Naam]. That Mahatma candidly said that simran was always moving with them but none of them ever asked for that. In curiosity they requested him to elaborate and make them understand. Mahatma Ji said that an ex-army man was amongst the Jatha. They thought that perhaps Mahatma was talking about the army man who was martyred in Amritsar during the incident with [naqli] pseudo Nirankaris. Mahatma Ji said that he was not talking about him, rather about the one, who was staying in the adjacent room of Sant Jarnail Singh Ji Khalsa and was a well-built man of good height. Actually, he was referring to Sant Ji (Bhapa Ji). He told them that if anybody in the Jatha was completely engrossed in the Naam, it was none other than that ex-army man.

After coming back from Mahatma's place, they directly went to Sant Ji's room and started requesting him to bless them with Naam. Sant Ji candidly told them that he himself was roaming around with all of them to have the same thing which they were asking him to bless them with. This discussion went on for a while and ultimately all of them left for their places. Sant Ji there and then, told Piara Singh Ji that he would not move with the Jatha anymore, because a secret he was carrying with himself was now known to many of them. Actually Sant Ji never wanted to disclose his spiritual achievements and he always kept himself completely camouflaged throughout his life. But as the holy verse says:

***Aath Paher Jan Har Har Japai.
Har Ka Bhagat Pragat Nahin Shapai.***

(SGGS p. 265)

(Twenty-four hours a day, His servants chant Har, Har. The devotees of the Lord are known and respected; they do not hide in secrecy.)

Bhai Piara Singh always used to accompany Sant Ji and would remain ready for any kind of service that Sant Ji would ask him to do. While at Calcutta, Sant Ji asked Piara Singh as to how much land he owned around his tubewell. He gave him all the detail, but didn't ask him why he was asking about that. Neither Sant Ji explained him anything and the matter was closed.

To Ask for Leave From Sant Jarnail Singh Ji Khalsa

While Sant Jarnail Singh Ji Khalsa was still at Calcutta, Sant Ji requested him that he should be allowed to leave the Jatha. Being another enlightened soul, Khalsa Ji might have understood the very purpose for which he wanted to leave. He allowed him. Sant Ji reached directly at village Bariar, along with Bhai Piara Singh, from Calcutta.

To Ask Bhai Piara Singh Ji to Bring Scent (Perfume)

After reaching village Bariar, Bhai Piara Singh thought of going back to his village, as he had not gone to his house since very long time. His wife was not keeping good health and was staying alone at their house. His two sons were settled in Canada and the third was working in Bhilai Steel Plant. As a matter of fact the family of Bhai Piara Singh's brother was looking after her. When he took his leave and was ready to go, Sant Ji stopped him and asked him to go to Amritsar to bring a few things which were urgently required. Sant Ji asked his wife to give him Rs.300. Piara Singh asked for the list of things to be brought. Sant Ji told him to go to Captain Bua Singh, who would help him in purchasing a good quality perfume along with two white sheets of terry-cotton and a few other things, because Bua Singh had good knowledge about perfumes etc. Bhai Piara Singh Ji started thinking that Sant Ji had never used any perfume throughout his life, then what could be the reason to use that, at that point of time? Reading his mind, Sant Ji explained that whenever some distinguished guest is expected to come, we do so many formalities to welcome him. And now, the God 'Waheguru' himself was coming to reside in his heart, then why shouldn't he make special arrangements for His welcome?

Bhai Ji brought all the required things from Amritsar and handed them over to Sant Ji. Sant Ji accompanied Piara Singh to the bus stand at village Madhiala to bid him farewell and asked him to make a hut at his tubewell. He told him that he would be meditating there for some time. He asked him to take him along on 15th of Fagan (name of the vernacular month) and cautioned him not to disclose that to anyone. Sant Ji asked him [Piara Singh] to meet him at the house of Bhai Joginder Singh Chopra [author] on 13th Fagan at the Bhog Ceremony, which would be held there after the completion of Sehaj Path.

Bhai Piara Singh went back to his village Padda near Dhilwan, district Kapurthla. As per the instructions, he didn't disclose anything to anybody for 2-3 days. Then he thought that he wouldn't be able to make that hut all alone, so he shared it with his brother Bhai Udham Singh. Ultimately, four of

the family members came to know about that i.e all the three brothers and one of their nephews. All of them were quite pleased to know that such an enlightened soul had chosen their place for meditation and thought that instead of a hut they should construct a beautiful room. In those days, cement was available only on permits. In spite of best efforts Bhai Sadhu Singh could not procure cement. The fixed date was approaching fast.

On 13th Fagan Bhai Piara Singh reached at my [author] house to attend the Bhog Ceremony, as was directed by Sant Ji. Sant Ji enquired, whether or not the hut was completed? Sant Ji told him that he would be reaching there a day after and asked him to go and complete the remaining task.

To make a hut for Sant Ji

Once the ultimatum was given, all the three brothers, Bhai Arjan Singh, Bhai Udham Singh, Bhai Piara Singh, and a fourth one their nephew Bhai Sadhu Singh, were quite confused, as to how the task would be completed in such a short span of time. Bhai Udham Singh was expert in making thatched structures [Moosal] to collect wheat husk etc. He was asked to prepare the hut and the necessary equipment and material was made available by all of them. So a hut of the size, that could accommodate a single bed along with a mosquito net, was prepared near the tubewell. As per the instructions, it was kept as a guarded secret. So much so, that even the family members were barred from going to the tubewell site. Bhai Sadhu Singh brought Sant Ji on a motorcycle at the fixed date and time. Sant Ji was quite pleased to see the hut. Bhai Piara Singh told him that Bhai Udham Singh had prepared that. Sant Ji proclaimed that the Nambardar [designation of Bhai Udham Singh] had secured a place for himself in Sachkhand [in the court of God], by making a hut at that place. It was evening time, when Sant Ji reached there. He told Piara Singh to bring milk in the night, which he would drink in the morning after it would be quite cold. He said that he would take two loaves (rotis) of bread with lentils [dal] for lunch. Then Sant Ji said that the night's arrangement was done in that hut but what was the arrangement for daytime. Bhai Ji candidly replied that they didn't think about that. Then it was decided to bring a trolley full of rice husk [prali], which would be spread amongst a group of trees to prepare a comfortable place, where Sant Ji would meditate during day time.

All four of them were allotted different duties. Bhai Piara Singh was asked to prepare the food, wash the clothes and to make arrangements for taking bath etc. Bhai Arjan Singh was put on guard duty to ensure that no person should be around, upto two and half acres of distance from that site

where Sant Ji would be meditating during day time. Bhai Udham Singh was told to take care of the livestock and Bhai Sadhu Singh would be bringing all the required material from the market.

Daily Meditation Routine of Sant Ji

Sant Ji would get up at 2:00AM in the morning. After finishing with his morning routine he would take bath in the big tub [chubhacha] of the tubewell. Then he would recite the Five Prescribed Banis [Nitname] by sitting on a chair. There only he would start reciting the Guru Mantra, Waheguru, Waheguru, in a loud voice. Bhai Piara Singh just thought in his mind, as to why Sant Ji still needs to recite Waheguru in a loud voice. To redress his curiosity, Sant Ji explained that when he recites Waheguru in a loud voice, he gets enthralled right from his head to foot.

As per the duty, Bhai Piara Singh would daily wash all the clothes along with bedsheets because Sant Ji used to change them daily. Sant Ji's chair was placed near the hut, amongst the trees. Piara Singh thought that the chair was not completely under shade of the trees, so it might become wet with dewdrops; so he placed it under the thick shady trees. But Sant Ji asked him to let it remain in that open space only because he was seeing whole of the universe including various hidden worlds from that place. He told Piara Singh to spread some rice husks around the chair so that the sheet spread on the chair may not touch the ground.

After sitting outside for some time, Sant Ji would go into the hut and the doors would be closed. Then he would remain engrossed in the Anhad sound. Sant

Ji asked Piara Singh to sprinkle the perfume on all the sheets. The timetable for meditation was fixed and was strictly followed. Bhai Piara Singh always knew in detail about the time table of Sant Ji i.e when he would be going out and returning to his hut. Every thing was being conducted strictly according to the army discipline. Time was fixed for eating, resting and for the sangat in the evening. Only five people used to be present in the sangat. All four of the family members and fifth was Sant Ji himself. Jointly, they would sing hymns taking turns and after that Guru Mantra would be chanted. Sant Ji would elaborate the meaning of the hymns, which used to be of the highest spiritual order. When Sant Ji used to sit in Samadhi amongst the trees, the sound of Anhad Naad could be heard all around, up to 2 and a half acres distance.

Everybody, except anyone coming from Bhilai, was forbidden to come to the tubewell site. But Bhilai's sangat was allowed to meet Sant Ji, whenever they would come. This strict routine continued for 40 days.

The routine for taking meals was that early in the morning at 2:00A.M. after taking his bath etc. he would drink one and a half liter of cold milk. After finishing with his morning meditation routine [Nitname] at around 12:30P.M., he would take two rotis with lentils etc. and good amount of desi ghee would be used. After the evening routine, he would eat 40 almonds with cream of milk and a glass full of milk. He quite often used to say that when you are doing intensive meditation, then you need as much diet as is required by a wrestler. He said that he fell sick at Bhutan just because enough good diet was not available in the army.

When Sant Ji was at my house during the Bhog Ceremony, I asked him if there was any commandment for me. Sant Ji asked me to come in April and cautioned not to come in March and he promised that he would initiate me in the recitation of the Naam. But God has his own ways. I along with Jathedar Gurunam Singh Ji, was coming from Khadur Sahib and when we reached near Nagoke crossing, Bhai Kashmir Singh and Bhai Balvir Singh, both nephews of Sant Ji, met us. They were facing dire financial crunch. Very humbly they requested us to explain their economic condition to Bhapa Ji. We told them that we were not allowed to see him, so it was not possible for us to go there. Jathedar Ji tried to explain that Sant Ji was always fully aware about everything and need not to be told specifically. They insisted that if we would not accede to their request, they would not go back to their house. They said that as a matter of fact, we were not trying to understand their problem. Compelled extremely, we agreed to meet Sant Ji the very next day in the morning.

Then both of us planned that rather than meeting Bhapa Ji directly, we would meet Piara Singh at his house and would tell him to convey to Sant Ji, what his nephews had asked us to convey. Next day we reached village Padda on a motorcycle. Bhai Piara Singh was not at his house but his wife, Bibi Punnan was there. As she was not aware of anything, what all was happening on their tubewell, she told us that Sant Ji often goes to the banks of the river for meditation and Bhai Piara Singh might be alone at the tubewell. Believing her, we started moving towards the tubewell site. As we were approaching near the tubewell, we could see Sant Ji sitting amongst the trees. Not only that, we could hear the sound of Anhad Naad as well. Both of us got terrified; we laid down our motorcycle in the fields of the wheat crops and hid ourselves in the wheat crop. Then somehow we reached near Bhai Piara Singh at the tubewell.

We planned that we would return, after conveying the message to

Bhai Ji, before Bhapa Ji would reach at the tubewell. Bhai Piara Singh was astonished to see us there because strictly nobody was allowed to go there. Hurriedly we told him the purpose for which we had gone there and begged his leave. Bhai Ji said that we should not go because Sant Ji was about to come and said that Bhai Arjan Singh had just gone to bring him. Just then we saw that Sant Ji was actually coming with Arjan Singh and we could hear their conversation. Sant Ji asked Arjan Singh if somebody had come to see him. He told Sant Ji that Chopra and Jathedar Ji had come. Sant Ji asked him the reason of our coming there. Both of us were bit afraid as we were expecting to be reprimanded for violating the commandment of Sant Ji. Bhai Arjan Singh, as per his open nature, asked Sant Ji that if he could give free hand to Bhilai's sangat, then why should these guys need to be reprimanded? Sant Ji just laughed and we were relieved of the tension we were in.

The same day, Bhai Dhanna Singh reached at village Bariar for conveying the message of Bhilai's sangat. After enquiring about Sant Ji, when he decided to come to village Padda, Sant Ji's wife also accompanied him. Sant Ji was bit displeased and told her that she should not have come there without his permission. Bhai Dhanna Singh coming to her rescue said that it was he who had asked her to come along. Then slowly other people of Bhilai's sangat started reaching there and soon a good number of people gathered there. Sant Ji proclaimed that his mission was accomplished and he would like to go back to his village. Whole of the Padda family wanted to thank Sant Ji for providing them with an opportunity to serve him in one of the noblest of causes. So they called a sweet maker and gifted him with large amount of sweets.

Sant Ji decided to meet Gurbaksh Kaur's mother at village Qadian in District Jalandhar before going to Bariar. On reaching there, Sant Ji showered lots of love and affection on Mata Ji and proclaimed that the house where sangat takes off their shoes is indeed a fortunate house.

From village Padda Sant Ji sent Bhai Dhanna Singh and Kashmir Singh to meet Sant Jarnail Singh Ji Khalsa and gave them one rupee coin and five almonds to be handed over to Khalsa Ji. Sant Jarnail Singh was on his religious preaching tour and was at village Naushehra on that day. Both of them were also asked to deliver a special message of Bhilai's sangat to Sant Jarnail Singh Ji Khalsa. Bhai Dhanna Singh asked Sant Ji that what was the meaning of sending five almonds and one rupee coin to Sant Jarnail Singh Ji Khalsa? Sant Ji said that Sant Jarnail Singh Ji would understand and you would also come to know, what did that mean. After reaching Naushehra,

Bhai Dhanna Singh handed over those five almonds and one rupee coin to Khalsa Ji. Sant Jarnail Singh Khalsa Ji closed his eyes for some time and then tears just started rolling down his cheeks. After some time he opened his eyes and asked them to spread a cloth in front of him and with both of his hands he started putting money on that, which was offered to him by the sangat. Bhai Dhanna Singh withdrew the cloth and requested to save him from [Maya] the money and requested to be rather blessed with meditation on the Naam. On insistence of Khalsa Ji, he just accepted five rupees. Then he asked Khalsa Ji the meaning of those things, which he had brought from Sant Ji. Khalsa Ji explained that Sant Ji had conveyed that with the blessings of Satguru Ji, he had won over all the five devils of Kam, Krodh, Lobh, Mohe, Ahankar [sexual desire, anger, greed, undue attachment, egotism] and he had achieved complete salvation by achieving oneness with God. That was the reason why Khalsa Ji was so much pleased and was offering his gratitude to God. Khalsa Ji, on seeing Bhai Kashmir Singh, said that as he had accompanied you, henceforth all his tasks whatsoever they might be, would be accomplished without any hindrance and all his sufferings would come to an end from that day onwards.

Admiration of Sant Ji by Baba Thakur Singh Ji of Damdami Taksal

When the above incident was told to Baba Thakur Singh Ji, he reaffirmed that whatsoever Sant Jarnail Singh Ji Khalsa had said was nothing but the truth. On two or three occasions, Baba Thakur Singh Ji told me along with Jathedar Gurnam Singh that though he was the last person to criticise any of the Saints, but one thing which he would definitely like to say is that, the spiritual level achieved by Sant Kartar Singh Ji Bariaranwale, had not been achieved by anyone so far. Details about this proclamation, can only be told by Baba Thakur Singh Ji himself because;

***Braham Giani Ki Gat Braham Giani Janai.** (SGGS p.273)*

(Only a God-conscious being can know the state of another God-conscious being.)

To Organise a Month-Long Programme at Village Bariar

After meditation of 40 days at village Padda, when Sant Ji came back to his village, special arrangements were made by the sangat to welcome him. Everyone was excited and their hearts were overwhelmed with love and affection for Sant Ji. He was received at village Madhiala and was brought in the form of a procession to his house. On the way, many welcome gates were erected by the sangat, despite of the fact that Sant Ji had requested not to make any special arrangements, because it was against his nature to show

off or indulge in any kind extravaganza. But on the insistence of the sangat, he gave his consent to go ahead and allowed them to do whatsoever they wanted to do. But still after looking at all those arrangements, Sant Ji was not looking very pleased, as he always used to be. Bhai Piara Singh Ji asked him the reason for his displeasure. Sant Ji said that as per God's Commandment, he was actually supposed to sit and meditate and was not allowed to move around. But due to all these programs he kept missing the enjoyment of his oneness with God for whole day. He said, " Satguru Ji does not allow me to move, even for a minute".

Bhai Piara Singh Ji again requested Sant Ji to elaborate the reason, as to why a month long program was being organised at Bariar. Sant Ji said that everything was being done as per the direct commandment of God and he just had to follow that to avoid any kind of trouble for himself.

After coming back from village Padda, one day Sant Ji said that Joginder Singh, Satguru Ji had bestowed him with the spiritual level where he was able to salvage the lives of all his near and dear ones. I requested him that neither we had ever dedicatedly meditated, nor we had rendered any kind of selfless service etc., then how could that be made possible to happen to all of us? Sant Ji said, " It is nothing but a gift bestowed upon me by Satguru Ji, by virtue of which deeds of my companions will not be evaluated". All the people, who were coming to the sangat, were coming as per the wish of the God Almighty; fact is that none can come to the sangat of his own. Bhapa Ji said, "Joginder Singh, you will never be able to participate in such programs afterwards." He often used to say that 21 generations of a Gurmukh [one who always acts as per Guru's wish] get salvaged.

Special invitations were sent to all his near and dear ones to participate in that month long program. I was also told to come with my family. I was given the liberty to go to my office but was cautioned to be present in the evening prayers. Being the month of April it was quite hot. I, being a J.E. in P.W.D., was overlooking the work of laying down a road near village Tarsikka in those very hot days, but I would always ensure to reach Bariar in the evening. It continued for whole of the month.

To make whole program a success, duties were specifically allocated. Bhai Gurbachan Singh of Mehta was asked to wake up the sangat at 2:30A.M. and to ensure that all of them would reach in the hall by 4A.M. Bhai Gurbachan Singh was known for the fact that he would go to sleep, the moment he would sit in the sangat and used to get up only after whole of the program would be over. It was almost his daily routine, which is still continuing.

Ironically Sant Ji put such a person on the duty to wake up the sangat on time. Fearing that he would not be able to wake up once he would go to sleep, he would remain awake to avoid any disobedience to Sant Ji.

Younger son of Sant Ji, Bhai Joginderpal Singh and Bhai Dyal Singh younger son of Bhai Kapur Singh, were allocated the duty to arrange everything for taking bath etc., for all the male members of the sangat and wash their undergarments.

Bibi Gurbaksh Kaur was asked to organise the langar [food]. In the langar, food items used be prepared as per the menu prepared by Bhapa Ji. To prepare South Indian dishes like idli, dosa, etc., daughters of Captain Bua Singh were especially invited. They were quite expert in making such food items. Sant Ji always would try his best to earn happiness and blessings of the sangat and while doing so, he himself used to enjoy an unexplainable spiritual ecstasy.

After finishing his morning meditation routine, he would sing the hymns in his own peculiar style and tune. He would repeat every line twice. I along with Jathedar Gurnam Singh, would repeat same lines after Sant Ji and then males would sing jointly, followed by the females of the sangat. Each line would be repeated twice by all of them. Then Sant Ji would explain the meanings of each line in detail, in his own unique style. Then along with whole of the sangat, he would chant Guru Mantra in a very peculiar tune. Sant Ji used to say that it was the same tune in which Guru Mantra is being chanted in Sachkhand.

In the evening, after the recitation of Rehraas Sahib Ji [evening prescribed bani], hymns would again be sung in the similar fashion and Sant Ji would explain their meanings in detail. Again, Guru Mantra would be chanted in the same style and often Sant Ji would start playing Anhad Naad conjoining with the tune of chanting of the Guru Mantra. It would always take whole of the sangat to a different spiritual level; even an ignorant person like me (author) could not remain unaffected by the essence of Naam. It used to be such a wonderful experience, which is difficult to explain in words. That Guru Mantra had been recorded and can be listened, even today.

On an occasion Jathedar Gurnam Singh Ji, along with one or two more persons and myself were sitting with Bhapa Ji. He told us that the way all of us were chanting Guru Mantra, it was being accepted in Sachkand as such, because it was being chanted in Sehaj [with focussed and stable mind] and quoted a verse from Gurbani:

"Sehje Gavia Thain Pavai."

I said, "Bhapa Ji, we being the ignorant people hardly understand anything about Sehaj". Sant Ji said that the way all of us were singing with him was enough for our understanding about Sehaj. I just nodded affirmatively.

Sant Ji was actually at the pinnacle of his spiritual level in those days and always kept sounding Anhad Naad and used to always remain completely absorbed in that. He used to speak very less in those days. We mortals can never understand that spiritual stage. The Holy Verse of Gurbanis:

Gungai Gurh Khaia Pooshe Te Kia Kahiai.

(If a dumb person eats the jaggery, and if he is asked to explain the taste, it is not possible for him to do so.)

Bhapa Ji would often tell me, "Joginder Singh, I am in complete ecstasy all the time and Satguru Ji has been kind enough to bestow me with complete oneness with the God Almighty." So to describe or decode the life of such an enlightened soul is beyond the capacity of us mortals.

Physically, I [author] was having a problem that whenever I would go to sleep later than my fixed time, I always used to catch bad cold. But now here in Bariar, we would usually go to sleep at 12 or 12:30A.M. in the night and would get up at 2:30A.M. or so, early in the morning. Secondly, Bhai Gurbachan Singh Ji would always sleep by my side and would keep on asking me time every half an hour or so, because I was having a radium watch and could see the time, even in the darkness. So even that little time for the sleep was not without disturbance. If I would request Bhai Gurbachan Singh Ji to keep the watch with him to avoid me any disturbance, he would say that he did not know how to read the time. On top of that I would also have to attend to my duty, during daytime. One day I told whole of this situation to Bhapa Ji and pleaded that if it would continue like that, my health would be affected badly. He assured me that nothing of the sort would happen and asked me not to worry at all. True to his word, it was not less than a miracle that in spite of all that hard work and sleeplessness, I remained always quite healthy and never felt tired or sleepy.

To Put Shaheedi Faujan [martyrs] For The Security Of My House

The locality, where I made my house was sparingly inhabited in those days. There were fields all around my house, marked by houses here and there. So often I used to get worried that I have not fixed anybody's responsibility to look after my house, in my absence. I shared my anxiety with Bhapa Ji, who told me that he was fully concerned about the security of my house and had made adequate arrangements for that. I was perplexed

and could understand nothing. In that confused state of mind, I asked Bhapa Ji to clarify as to how he had made that arrangement. Sant Ji told me that what for was the army of martyrs (Shaheed Singhs). They were always on duty. When after complete one month, we came back to our house, we found that everything was in place and nobody disturbed anything.

Bhapa Ji's words that it would be hard to find such programs were completely true. Till date, I am missing that indescribable pleasure and the in-depth knowledge of Gurbani, which all of us got to know during that one month.

Another special feature of that samagam [program], which was noticed by many of us was that the shabad, which would be chanted in the night, nobody could ever recall that in the morning, despite the fact that each line of that shabad used to be repeated at least eight times. I myself tried very hard to remember but without any success. When I asked others to try for the same, each one of them ultimately said the same thing that they too were not able to remember. None of us could ever understand the reason for that.

To Explain the Spiritual Journey Beyond Dasam Duar [10th door]

Bhapa Ji told us that the spiritual journey beyond Dasam Duar (10th door) is indeed very difficult. There are actually thousands of windows, which could only be opened by chanting of the Guru Mantra. Once this journey, with the blessings of Satguru Ji is completed, the soul becomes one with God and the sadhu becomes fully accomplished. Only a true Guru can do that. Most of the people in this world are ignorant about Sri Guru Granth Sahib Ji's worth and that is why, ignorantly they keep on running after the embodied gurus, thus wasting their precious lives. Sant Ji said that actually it is beyond our capacity to find a True Guru. It is only with best of the fortune and blessings of God Almighty that one can find a True Guru.

I asked Sant Ji to describe the spiritual level of Bhai Randhir Singh Ji. He told me that he could reach only upto Dasam Duar (10th door) and was not able to go beyond that. He further said that rare are the people who can achieve that level.

I requested Sant Ji to decode the importance of Sehaj Dhuni and Anhad Naad.

He explained that Anhad Naad comes alive only when one had achieved oneness with God. He further said that actually that is indescribable but still to describe that in words, it can be said that if any living being, right from man to animals, birds or even any kind of worms etc., despite the fact whether they want to listen to that or not, but still if somehow that sound reaches

their ears, they will definitely be liberated from the unending cycle of death and birth. He would always quote a verse from the Gurbani to describe about Dasam Duar:

Dasam Duar Agam Aparā Param Purkh Ki Ghati. (SGGS p. 974)
(*The tenth gate is the home of the inaccessible, infinite supreme lord.*)

He explained that by reaching at the Dasam Duar, one can visualize God but still cannot achieve oneness with Him. To make it understandable and clearer, it can be simulated with a situation that we can see through a window into a house but we cannot go inside. Here Satguru Ji bestows his followers with Anhad sound, because of which the devotee always remains attached with God and can always see the ever-prevailing God. For example, when a snake charmer blows his flute, the snake gets enthralled by that sound and does not move till the time the flute is being played. Similarly, the Anhad Dhuni entralls God. A verse of Gurbani explains it like this:

Anhat Bani Than Nirala Ta Ki Dhun Mohe Gopala. (SGGS p.186)
(*The unstruck melody of the Guru's Bani vibrates in that most special place. The Lord of the World is fascinated with this melody.*)

He always would try to explain everything in the light of Gurbani only. With the grace of Satguru Ji, he indeed was the knower of the eternal truth. He would tell only those facts, which he himself would have experienced. Then he would share those secrets of Gurbani with his companions and with the sangat, to allay all kinds of illusions in their minds. For such enlightened saints, there is a verse of Gurbani:

Har Ikas Hath Ayia Varsanhe Bahutera. (p.101)
(*The Lord has come into the hands of the One, the Guru, who has blessed so many with good fortune.*)

The Meeting of Joginder Singh Chopra(author) with Sant Ji

In 1972, I was working as junior engineer (J.E.) in P.W.D. (Building and Roads department) of Punjab, at Beas sub-division. S. Gurnam Singh Ji (Jathedar Ji) also joined as J.E. in the same subdivision. Due to commonality in thoughts and common point of view on various issues, both of us developed good mutual understanding in a very short span of time. At the death anniversary of his father, he organized a function at his village Madhiala near Ghumaan district Gurdaspur. He also invited me to attend that function. It was for the first time, when I went to his village; he introduced me to his family members and also to Sant Ji. No detailed conversation happened, as far as Sant Ji was concerned. Only a few informal notes were exchanged. I clearly remember, when Sant Ji asked me to come regularly and I, just by the

way, said O.kay. Before this meeting, I never had any contact with any of the saints or any other deeply religious person etc. Neither I had any knowledge about the saintly people. During my study days, I would go to the Gurdwara only during Gurupurab Day or on Sakranti Day (first day of a vernacular month) and that was all, as far as my religious activities were concerned. As a matter of fact, very little or one can say that almost no effort for any kind of religious preaching was being made in the villages in those days. Just as a custom, Gurbani text for the month would be read on Sankranti day and Holy Communion (parshad) would be served and sangat would go back to their homes and that was all.

After completing my studies, I served as an Junior Engineer in Nepal for about two years. After coming from Nepal, it was my first posting in Beas. My family and especially my father always taught me that Guru Granth Sahib Ji alone was our Guru. My father or any of my family members never performed any kind of rituals at any of the graves or anywhere else, whatsoever. They always worshiped Guru Granth Sahib ji only.

Before I met Sant ji, my lifestyle was diametrically opposite to the Gurmat [teaching of guru ji] teachings. Whenever there would be any kind of religious congregation (sangat), Sant ji would call me by sending a special messenger. The fact was that I had totally forgotten that I had given any word to Sant ji for visiting him regularly, because whatsoever was said in that very brief first meeting with Sant Ji, I just took that as a ceremonial interaction. Anyway slowly and steadily I started feeling the influence of sangat, because the discourses of Sant ji were always very impressive and would invariably leave an indelible imprint on my mind. My stubborn mind was getting affected to some extent, but the dichotomy in my thoughts started troubling me. The reason was that the things, which were being preached in the sangat and the deeds I was doing, were not matching with each other.

In 1973, I was transferred from Beas to Sri Amritsar Sahib, but with the blessing of Satguru ji, I always remained in touch with Sant ji and the sangat. Satguru ji was kind enough that I met Jagjit Ram Sharma Ji, J.E. in Amritsar. Both of us were working in the same division under the same Axian. Sharma Ji's pay was withheld for the past almost 8-9 months, by that Axian. I also, was not having very cordial relations with that officer. Sharma Ji used to go to Sri Harimandar Sahib [Golden Temple] daily, early in the morning.

I requested Sharma Ji to move with me in my house, as both of us were unmarried at that time. A Nepali servant used to cook my food. I asked Sharma Ji not to spend any money, as he was not getting any salary. I requested him

not to use his motorcycle either and told him to accompany me on my bike wherever he wanted to go. Sharma Ji started motivating me to accompany him to go to Sri Harimandar Sahib early in the morning. It was hard for me to refuse him but I was always scared by the thoughts that after drinking liquor in the night, how could I go to Harimandar Sahib in the morning?

Reformation in my Eating and Drinking Habits

I started accompanying Sharma Ji to Harimandar Sahib everyday in the morning, but because of my habits I was always ashamed of myself. The atmosphere in Harimandar Sahib in the wee hours is so pure, soothing and peaceful that even hardest of the minds and hearts cannot escape without getting affected by that serenity. With the blessings of Satguru Guru Ram Das Ji one day while I was passing near the Ber [Jujube tree] Baba Buddha Sahib Ji in the parikrama [walkway around holy pond], I prayed, "Guru Ram Das Ji, if you are merciful enough to bring me to this pious place, then bless me further so that I can leave my bad habit of drinking liquor." Just after two days, all of a sudden, Guru Ji made up my mind not to drink alcohol and with Guru Ji's blessings, till today I have never ever taken to that drinking habit again. Similarly just after a few more days I decided not to eat non-vegetarian foods etc. My friends circle was not ready to believe it and used to exclaim that how could it be possible that someone could change so much and that too all of a sudden. Now when I go down my memory lane, then I do think that when Satguru Ji blesses anyone, he just forgives him without taking into account all his previous acts of omission and commission.

If anyone wants to bring change in his lifestyle, three components of life will have to be changed and they are food, behavior and thought process. Same happened with me and the things started changing for the betterment. Still it is difficult for me to comprehend, how that miraculous change came into my life. I do believe that it was some occult force, which was doing everything for me.

In 1974, I got married and God was so graceful that my wife was already having great religious bent of mind. So, for me to move on to this righteous path was made all the more convenient. I arranged a party for my fellow companions of my department and served them with the food etc., according to their taste and choice. But with the grace of Satguru Ji, I was able to avoid eating or drinking all the prohibited things.

To Build a Gurdwara at Kangra Colony

I was living in a rented house in Kangra Colony. All the opinion makers of that area thought that there should be a Gurdwara in the colony and

efforts should be made to build one. Everyone endorsed the proposal. One of them donated the land for the noble cause. Unanimously they decided that I would be overlooking the whole project. With Satguru Ji's blessings and sincere efforts of all the people, Gurdwara building was completed and after installing Satguru Sri Guru Granth Sahib Ji, Sri Akhand Path was initiated. Bani was being recited with the cooperation of all the local residents. Sant Ji was requested to reach on the Bhog Ceremony. At the given time he reached in a truck, along with the sangat. As the local residents were doing the recitation of Gurbani, Sant Ji could realise that the speed at which it was being recited, Bhog Ceremony could not be held until very late in the evening. Sant Ji asked me the reason of being late. I explained that all of us being new to whole of the process, we could never calculate the time. Sant Ji then asked Bhai Baldav Singh Ji to himself start reciting the Gurubani. In spite of every effort, the Bhog Ceremony could not be held before 2 PM. Langar was prepared by the sangat, jointly. Sant Ji was quite pleased to see the enthusiasm of the sangat. That was how Sant Ji never allowed any kind of laxity to creep into our relationship. The fact was that I had forgotten all my relations; only Sant Ji and sangat became everything for me. Such was the aura of Sant Ji that whosoever came into his contact, he would invariably start feeling as if he was the closest person to Sant Ji.

To Encourage Me to Buy the Adjacent Plot of Land

Me and my friend bought plots of land, adjacent to each other. Both of us designed our houses accordingly. But later on, he changed his mind not to construct his house. I requested him to sell that plot to me, but he was not ready for that. After quite some time, the prices of the land increased manifold and were completely beyond my reach.

I never used to discuss my family matters with Bhapa Ji. One day, when I went to meet him at Bariar, he asked me to buy the adjacent plot of land. I told Bhapa Ji that my friend was not ready to sell that to me and secondly I didn't have enough money to buy that, as the prices of land were skyrocketing at that point of time. Bhapa Ji again said that I should buy that plot and if need be he would help me monetarily. Just after one week, my friend came to my house and asked me if I would purchase his plot. I asked for the price and also told him that I won't be able to make the payment in one go and requested that it would be given in installments. Very kindly, he agreed to all my preconditions. Then he made some calculation and the rate he quoted, was much less than even half of the market price of the land prevailing at that time. Still, just by the way, I said that the price quoted by

him was quite high. He decreased it further by Rs1,000. Bhapa Ji as per his promise gave me Rs3,000 and this way I was able to buy that plot of land.

To Cure Me (author) of my Illness by Bestowing His (Bhapa Ji) Blessings

In 1980, one day I went to village Bariar to meet Bhapa Ji. All of a sudden I started feeling pain in my abdomen, which was increasing with every passing moment. I had to return to Amritsar for emergency treatment. Doctors after examining me, gave me an injection and asked me to take rest at home. Pain didn't stop and next day again I was given an injection and the doctor told me to come daily for next two to three days for the treatment. Despite getting my treatment from a qualified doctor, there was no let up in the symptoms. On the third day, I had to rush to Guru Nanak Dev Hospital Emergency Department, because pain at that time became unbearable. Late in the evening, doctor professor Gurmail Singh came and diagnosed my disease as a case of burst appendix. He asked the resident doctors to shift me into the ward, where I booked a family room for myself. Glucose and other treatments were started. Everyone in the sangat came to know about my illness. Bhapa Ji directed Bhai Bachan Singh Mehtewale to go to the hospital, along with five others and told them to remain there. All of them would daily make me hear the recitation of Nitnem [daily prescribed recitation of Gurbani] and other Gurubani, as much as was possible. Despite treatment, I was growing weaker and weaker with every passing day. There was a lot of pus in my abdomen and my weight was reduced to 30-32 Kg, from my earlier weight of 70 kg. Bhapa Ji was also not keeping good health in those days. He came to hospital to see me and asked me to remain in high spirits [Chardikala]. With the blessings of Sant Ji, I never felt depressed, rather I always remained in high spirits, contrary to the belief of many of those, who would come to enquire about my health and usually would declare that I would not be able to survive for long. Doctors felt that the only option left was to go in for surgical operation but they were quite apprehensive, because of the deterioration in my health. Just to assess my mental strength, the doctor came to me and said that he was left with no other option but to resort to a surgical operation. I told the doctor that life and death are in the hands of the God Almighty, so they should do whatsoever was required to be done. Operation was fixed for the very next day and about two and a half liters of pus was drained out of my abdomen. I remained unconscious for next 48 hours. I was kept next to the duty room of the doctors for close monitoring. Later on I was told that whenever during my unconscious period the doctors

would ask me about my wellbeing, I always used to answer that I was in high spirits. The verse of Gurbani is:

Pingul Parbat Paar Parai Khal Chatur Bakita.

Andhulay Taribhavan Soojhi-Aa Gur Bhayt Puneetaa.

Mahima Sadhu Sang Ki Sunho Mere Meeta. (SGGS p. 809)

(The cripple crosses over the mountain, the fool becomes a wise man, and the blind man sees the three worlds, by meeting with the True Guru and being purified. This is the Glory of the Saadh Sangat, the Company of the Holy; listen, O my friends.)

That time of one and a half month of my stay in the hospital just passed like a dream, without any kind of negative thought coming into my mind. This was all because of the blessings of Sant Ji that I could come out as a winner from a very grave situation. As per doctor's claim, only one out of 2,000 cases of burst appendix can be saved. Now I feel that it was Sant Ji only who gave me new lease of life, because Sadhus are as sympathetic as Satguru Ji and they definitely have their say in Sachkhand [court of God].

A Miracle Happened With Bibi Surinder Kaur [My Wife] While She Was Sitting in Sangat

It was in 1978, I went to Bhilai along with my family. Daily satsang program used to be held in sector 2, both in morning and evening time. Bhapa Ji made a program for a Kirtan, which would continue throughout the night [rainsbaa-ee]. The hymn singers were singing and in between they would start recitation of Naam and whole sangat would join them in recitation. My [author] wife Surinder Kaur was sitting quiet at the far end adjoining the walkway, left for the sangat to go and bow before Sri Guru Granth Sahib Ji.

Suddenly she joined both her hands in front of her forehead, her eyes were closed and she was sitting with crossed legs. She started reciting the Naam synchronizing with her breaths. She just got up and came on the walkway, leading to Sri Guru Granth Sahib Ji, swinging her body left and right in a musical fashion and she started proceeding towards Sri Guru Granth Sahib Ji. An iron girder was fixed in the walkway and everybody was fearing that she would definitely hit with that and would be injured. But her body swung in such a way that she cleared the obstacle and reached right in front of Sri Guru Granth Sahib Ji. She bowed her head and started moving backward, again clearing the obstacle in a miraculous way and sat down at the same place from where she had started. Everyone was astonished. The distance through which she walked was about 20-25 feet. Such feats were often seen by the sangat in the presence of Bhapa Ji. Later on, my wife could never

recollect what exactly happened on that day. She only felt a strange kind of pleasure, which she says, she cannot express in words. The state of the mind of a saint cannot be explained in the words.

***Sadh Ki Mahima Bed N Janeh.
Jeta Sunhe Teta Bakhyaneh.***

(SGGS p. 272)

(The glory of the Holy people is not known to the Vedas. They can describe only what they have heard.)

To Initiate Me (author) into Singing of Kirtan

After coming in contact with Bhapa Ji, I started relishing to the listening of Kirtan. I just thought that I should also learn to sing the Kirtan. I bought a Harmonium. Being always on field duty, I had to leave for my job quite early in the morning and I would often come home quite late in the evening. So I had hardly any time for learning the Kirtan. But I always nurtured a very deep desire to learn it. Whenever I would find some time, I would immediately sit by the side of Harmonium and would keep on doing, whatsoever I would be able to do with that. There was a draftsman living in my neighborhood. He was working in the education department. He had some knowledge about playing the harmonium and made me understand the tune of one Shabad. The Shabad was,

***Hum Avgunh Bhare Ek Gunh Nahin.
Amrit Shad Bikhai Bikh Khaee.***

(SGGS p. 1406)

(I am overflowing with sins and demerits; I have no merits or virtues at all. I abandoned the ambrosial nectar, and I drank poison instead.)

I started practising it, whenever I could find some time, without having any true knowledge of the tune etc. Daily there used to be satsang, in village Bariar.

One fine day I tried to sing the above Shabad in the sangat. I being completely out of tune could not sing the complete Shabad. The same day Bhapa Ji proclaimed that henceforth Joginder Singh (me) and Joginderpal Singh (Bhapa Ji's younger son) would always sing the Kirtan in the sangat. After that, with Satguru's grace and Sant Ji's blessings, I rendered lot of service by way of singing the Kirtan. So much so that Bhai Joginderpal Singh could even do Kirtan in Sri Harimandar Sahib along with Bhai Surinder Singh Jodhpuri. He is now living in Canada and has continued with singing of Kirtan till date. He has started holding weekly Kirtan programs, turn wise in different houses and money thus collected is being used for religious preachings.

Miracle of Rain

Whenever I would have an urge to meet Bhapa Ji, I would immediately

go to village Bariar to meet him. On certain occasions because of my work constraints or some other unavoidable circumstances, if I would not be able to go in spite my strong wish, Bhapa Ji would often come to my house with some person and my desire would be fulfilled. That was how he used to reciprocate the love of his companions.

Once there was scarcity of rain and the crops were just drying up. It was a long spell of dry season and people in the villages were resorting to all kinds of things, so that there could be rainfall. I just felt an urge to see Bhapa Ji and I went there. As soon as I reached there, clouds came from nowhere and it started raining heavily. There was water and water everywhere. Bhapa Ji just said, "See, whenever Joginder Singh comes he brings rain along with him." To my utter astonishment, this process repeated itself many times. Whenever I would go to Bariar, though there won't be any sign of rain or clouds, suddenly it would become cloudy and would start raining. Slowly, I could understand that it was nothing but the power of the words of a true Saint.

Fareeda Jay Too Mayraa Ho-Ay Raheh Sabh Jag Tayraa Ho-Ay.

(SGGS p.1382)

(O Fareed, if you will be mine, the whole world will be yours.)

A Miracle Happened with Driver Harbhajan Singh

A road was being built by the PWD Department under my supervision. Bhapa Ji's village was situated on the same road. I asked Bhai Harbhajan Singh, who was a driver of a tipper truck to deliver a message to Bhapa Ji. When he reached village Bariar, suddenly the brakes of his vehicle stopped working. He was quite worried as to how he would go back to Amritsar. Bhapa Ji asked him to take some tea etc. but he begged his leave, saying that his vehicle's brakes were not working and he would like to go back before sunset. Sant Ji insisted him to take tea and he himself started getting ready and told Harbhajan Singh to drop him at Mehta Sahib Gurdwara. Sant Ji told him that he would also get an opportunity to meet Sant Jarnail Singh Ji, who was an enlightened soul. But Harbhajan Singh was under great mental pressure thinking that it would be extremely difficult for him to drive the vehicle during night and that too without any brakes. Bhapa Ji assured him not to worry at all and told him that once he would meet Sant Jarnail Singh Ji Khalsa the brakes of his vehicle would automatically start functioning. Reaching at Mehta, Harbhajan Singh again requested Sant Ji to let him go but Sant Ji insisted him to come along and again stated that once he would meet Khalsa Ji, the brakes would start functioning. So both of them went to Mehta Sahib Gurdwara and met Sant Jarnail Singh Ji Khalsa, who served

them with tea and snacks etc. When he started deriving back to Amritsar, he completely forgot that the brakes were not working. On the way back, he didn't feel any difficulty in applying the brakes. Only after reaching the yard, where the vehicle was to be parked, he again realised that the brakes were not working. He was astonished, how come the brakes worked normally all through the way and had failed again after reaching at the parking place? He remembered Sant Ji's words which turned out to be true. Bhapa Ji as per his habit would always try to give credit to others and here also he gave all the credit to Sant Jarnail Singh Ji Khalsa.

The Innersightedness of Bhapa Ji

My [author] wife was pregnant and soon we were expecting a child in our house. I prayed in front of Sri Guru Granth Sahib Ji that whatsoever soul He would be sending into my house that might please be already in love with Him. I also thought that as and when Bhilai's Sangat would come here, I would ask them to pray for me. I never disclosed anything, about my thought, to anybody.

Like every year, Bhilai sangat reached at Bariar village to meet Bhapa Ji. I also joined them and enjoyed the enthralling Kirtan. Just when I was thinking to come back, Bhapa Ji asked me to fix a program with Bhilai's sangat, which I had thought of fixing with them. He told me that otherwise all of them would go to see their respective relatives and it would become difficult to convey messages to all of them. I requested Sant Ji to fix the date and time. I told him that Sehaj Path was almost near completion and if he would allow, it could be fixed for the very next day itself. He told me to go back to Amritsar and start the preparation and said that he would be coming the very next day, with whole of the sangat. After reaching home I made all the necessary arrangements. Next day, everybody reached in time. Granthi Singh [priest] of the nearby Gurdwara completed the Sehaj Path, which was followed by Kirtan. Bhapa Ji asked Bhilai's Jathedar Atma Singh to perform the Ardaas. I was so pleased in my mind that Bhapa Ji was fulfilling my wish about which nobody else even knew and everything was being done in a very natural way.

There is another similar incident. Every year Bhapa Ji used to take the sangat to Bhilai for attending the annual program. My wife just wished in her mind that it would be so good if she could have a seat in Bhapa Ji's cabin, so that she would be able to listen to the Anhad Shabad and various other discourses of Gurbani. Everybody reached the railway station on time to board the Shatisgarh Express Train, which directly goes to Bhilai. Everybody

was quite enthusiastic and all of them boarded the train. At around 9:00 PM Bhapa Ji got up and told Jathedar Bhai Gurnam Singh that he was not taking care about sangat's seating arrangement in a proper manner. He asked him to arrange the bedding of Surinder Kaur, my (author) wife and that of Joginder Singh [myself] near his own bedding and to carefully see all other arrangements for the rest of the sangat, as well. This way he fulfilled my wife's wish. Then he sat near the window and kept sounding Anhad Shabad for quite long time. That was the secret style of Bhapa Ji to fulfill the wishes of his near and dear ones without even letting anybody know about that. Everything was done in a very natural way.

Why Everyone Should be Baptised

Once Bhapa Ji came to my house and I requested him to allay one of my doubts. He asked me to explain my query. I told him that there are many Sikhs who are not baptised but they completely follow all the prescribed Sikh rituals like, recitation of Naam and Gurbani, to lend selfless service for the community etc. Not only that, they are completely vegetarian and do not even drink liquor etc. They have full faith in Sri Guru Granth Sahib Ji and bow only before Satguru Ji. A baptised Sikh is also supposed to do all the above mentioned activities, then what is the difference between the two?

Then Bhapa Ji started explaining and said that just for the sake of understanding he would quote a worldly example; just suppose that a girl and a boy fall in love and start living together they develop physical relation and eventually give birth to a child. Everyone would look down upon them and society won't accept that. If all of the above incidents happen after getting legally married, then the birth of a child becomes an occasion to celebrate and everybody congratulates them.

Similarly, all those people who perform all the rituals of Sikhism without getting baptised, they would keep on enjoying all the worldly virtues but they would not be accepted in the court of Almighty God. Rather, they would be looked down upon, in His court. But those who get baptised and strictly follow and perform all the prescribed rituals, they would not only be respected in this world but also in the court of God Almighty. The Gurbani Verse says:

"Satgur Bajon Gur Nahin Koi Nigure Ka Hai Nao Bura."

(SGGS p. 434)

[Without the true guru, there is no guru at all; one who is without guru has a bad reputation.]

That is why every Sikh must be baptised. That was how Sant Ji used to clarify doubts of the seekers by quoting worldly examples.

There is another incident similar to the above one. Once a high ranking military officer came to see Bhapa Ji and asked him to explain something about recitation of Naam. Bhapa Ji very candidly told him that as yet he was not even admitted into the first class but he was eager to know about the syllabi of B.A. and M.A. classes. How could that be possible? Officer said that he was not able to understand what Sant Ji wanted to convey him. Bhapa Ji said that he was not as yet baptised, which is the very first step to get admission into a Gurmat School. That officer recited a verse of Gurbani:

"Antar Khoohta Amrit Bharia Shabde Kadh Peeve Panihari."

(SGGS p. 570)

(Deep within, the well of the heart is overflowing with lord's ambrosial nectar, the water-carrier draws and drinks in the water of the Shabad)

Bhapa Ji said, "That is absolutely correct", but told him that he might have noticed that when a hand pump is installed and everything is fitted in place, still water does not come out even if we keep on pumping for hours. Water only comes out when some water is poured into the pipe of the hand pump, from above. It doesn't mean that there was no water in the earth. Rather, there was lot of water but in spite of all the arrangements perfectly in place, we succeeded in taking out the ground water only when we poured some water from outside. Similarly, until we partake Amrit by getting baptised by the five chosen ones [Panj Piaras], no one would be able to reach upto the well of Amrit within one's body. The pumping of the water is similar to the recitation of Guru Mantra. Listening to all these explanations the officer was fully satisfied and speechless. That was how Sant Ji used to make us understand the meaning of quite complicated queries in a very simplified manner.

Another incident needs to be mentioned here. Sant Ji was sitting under a shed facing towards the road, in the Satsang Ghar of sector- 2 of Bhilai Nagar, after he had finished with his discourse in the sangat. Bhai Swaran Singh, just out of his curiosity requested Sant Ji that he had never shorn off (cut) his hair and performs all the prescribed practices very punctually. He participates in reciting Gurubani, wherever Akhand Path would be going on, taking it as an act of Holy Service. He tries to do all possible things so as to be a devout Sikh. Doing all those things, if he would not get baptised, then would that make any difference? Bhapa Ji listened to Swaran Singh very carefully and said, "Do you see this road outside? If you will broom this road daily, what will happen?" Bhai Swaran Singh said that the road would become clean. Bhapa Ji said, "What will you get out of that?" Swaran Singh said, nothing. Then explainingly, Bhapa Ji said that as the road

belonged to municipal committee and if he would have got employment in the municipal committee and then he had performed the same service what would he might have got? Bhai Swaran Singh said that he would have been paid for that. Bhapa Ji told him that not only would he be paid, he would be entitled to many other benefits like medical coverage, free education of children in municipality schools, etc. and he would also be looked after in times of any kind of trouble. Bhai Swaran Singh said, "It is absolutely correct".

Now Bhapa Ji said that in a similar manner, when we get baptised by partaking Amrit and register our name in Guru's register and then if we would follow the strict code of conduct as per Guru's commandments, then Guru would look after all our troubles and sorrows. Then enjoying his patronage, we can live happily in this world and would also be honoured in His court after the death. That is the only way by virtue of which we can cross over the difficult ocean of this world. On the other hand, if we do not register ourselves with Guru Ji, there won't be anybody to look after us. Bhai Swaran Singh was completely speechless. Soon after that, he along with whole of his family got baptised. Till date, he is a devout Sikh. That was the way Bhapa Ji used to remove doubts in any Gursikh's mind in a very easy and understandable style.

Enthusiasm to visit Sri Harimandar Sahib (Golden Temple)

Whenever Bhapa Ji would come on leave via Amritsar, he would always directly go to visit Sri Harimandar Sahib before going to his house. He would take a holy dip in Amrit Sarover [Holy pond] and would attentively listen to Gurbani Kirtan, after paying obeisance in Sanctum Sanctorum. Whenever he would have to travel to other places, his try would always be, to board the train from Amritsar and before that he would visit Sri Harimandar Sahib. He often used to say to his companions that worldly mortals could never come to know the secret glory of Sri Harimandar Sahib Ji. Once he told me that the structure of Sri Harimandar Sahib Ji was designed with a very high spiritual understanding. This secret can only be understood by the blessings of Satguru Ji himself.

He told me that in almost all the religious places of the world, one would have to ride a few steps to go inside them. But it is only in Sri Harimandar Sahib that one will have to descend down many steps, meaning thereby that if anyone wants to meet the God Almighty, he would have to leave his ego and surrender in humility. After reaching in its broad surroundings, one can feel that whole atmosphere is enriched with spirituality. This is because of the ever-ongoing Kirtan [singing of hymns]. Here, one easily forgets all his worldly connections and just bows down with extreme concentration. Satguru

Ji has made four doors but not four bridges, meaning thereby that God is one and there is only one way to meet him and anybody can tread this path. All those who say that God is One, but claim that there are hundreds of ways to meet him are totally ignorant about the whole truth. In every human being there is one way to meet God within and that is when mind rides on the Shabad with full concentration, conjoining with the breaths, then only it reaches the Dasam Dwar (10th door). From here, the mind is able to see God but for oneness with Him one has to traverse a long path. All this can only be achieved by the blessings of Sri Guru Granth Sahib Ji. The recitation of Naam has to be done vigorously putting in lot of effort. It is not a matter of just talking and discussing a lot but doing very little. That was how he told many secrets about Sri Harimandar Sahib Ji.

The Importance of Offering 10 per cent [Daswand] of One's Earnings to Satguru Ji

Bhai Niranjana Singh Ji of Bhilai was walking along with Bhapa Ji. He requested him to throw some light on the fact, as to why one should impart 10 per cent of his income in the name of Satguru Ji. Explaining the fact, Bhapa Ji said, "When anybody starts some business and starts getting profit out of that, then no wise man will leave that business. Rather, he will put in more hard work to get more profit." Similar is the act of donating 10 per cent of our income in Satguru's name. Otherwise also, it is a direct commandment of the Guru Ji and every Sikh is supposed to obey it. This is a kind of business in which a question of any kind of loss does not arise. There is always profit in this. Whosoever Sikh does that with 100 per cent honesty, Satguru Ji becomes so very pleased with him. Then he is saved from all kinds of physical, mental, social and financial problems. Not only this, he is bestowed with the priceless gift of contentment, which saves him from the worldly rat race of acquiring more and more wealth and thus one remains always at peace.

Initially Any Addict Would Give Few Doses of Intoxicant Free of Cost to Allure Another Person

Bhai Mehar Singh met Bhapa Ji at Bhilai Nagar, when Bhapa Ji was doing his duty in Bhilai Steel Plant. Because of his contact with Bhapa Ji and at the same time he was following each and every commandment of Satguru Ji as prescribed by 'Panj Pyaras', he started experiencing the essence of Naam and many other occult phenomena. He used to always remain engrossed in that spiritual state of mind. Then in between, all those things suddenly vanished.

Once he came to Punjab to his village Sadiqpur near Nakodar. Bhapa Ji was still in Punjab, at his village Bariar and was staying in the house of Jagir

Singh, where he would usually stay during his visits to Punjab and used to meditate intensely. Bhai Mehar Singh went to see Sant Ji at his village and told his state of mind. Bhapa Ji said, "When anyone comes in contact with an addict for the first time, the addict gives him intoxicants free of cost so as to allure him and to initiate him into that addiction. When that addict becomes sure that the newcomer has become totally dependent and will not be able to live without taking the intoxicant, then he refuses to give him free dose and tells him to bring money to purchase the next dose."

Similarly, whatsoever you have experienced until now was not because of your meditation but was bestowed. Now you will have to meditate intensely and then whatsoever you will experience will stay permanently and will never vanish. After advising him to start meditation with love and devotion, Bhapa Ji sent him back to his village.

Importance of Kirtan(Hymn Singing)

Bhapa Ji often used to tell many parents of Bhilai Nagar to send their wards (children) to village Bariar for learning Kirtan, during school holidays. Bhai Surjit Singh son of Bhai Dhanna Singh of Bhilai was one amongst them. After they reached village Bariar, they were sent to Sant Kartar Singh Ji Khalsa at Mehta. Khalsa Ji deputed special trainers for these children. Bhapa Ji also, especially requested the trainers for devoting more time to those children, because they had come for a short time in their vacations only. Bhapa Ji deputed Gurbachan Singh to supply milk and ghee to these children. The prominent names amongst these children are, Bhai Jaswinder Singh (Romy) son of Bhai Piara Singh Hoti and Bhai Nirmal Singh son of Bhai Daljit Singh, he is also known by the surname Mahant Ji. Till today, all of them are rendering their services of doing Kirtan at Bhilai.

As far as Bhai Surjit Singh was concerned, he was suffering from a respiratory disease ever since his early childhood days. With the result, he would always face great difficulty, while singing the hymns. Despite all kinds of treatments, he was not getting cured. One day a close confidant of Bhapa Ji told him that one doctor Sarmukh Singh of Khilchian village, situated on GT Road, 30 KMs from Amritsar, treats asthma patients by bet. Bhapa Ji told his nephew Bhai Kashmir Singh to take Surjit Singh along and go to that doctor. The doctor examined him and told him that a small operation needed to be done on his throat and assured that he would be definitely cured. He advised that Surjit Singh would have to speak at low voice for next six months and also said that he would not be able to sing Kirtan during that period. Bhai Kashmir Singh told the doctor that he would come back after

consulting the family. The whole situation was explained to Bhapa Ji. He simply said, "It is immaterial whether Surjit Singh lives or dies, but he will have to learn Kirtan in any situation". He further said that death was a far better option than abandoning Kirtan and quoted the verse,

Akhaan Jeevan Visrai Maar Jaon.

(SGGS p. 9)

(Chanting it, I live; forgetting it, i die)

From that day onwards, Satguru Ji initiated him in the service of Kirtan. For the last more than 30 years, not only he is relieved of his respiratory symptoms to a great extent, but also the sangat gets especially enthralled, when he sings Kirtan. With the blessings of Satguru Ji, he is always in demand by the sangat for performing Kirtan.

One is Always Benefitted by Obeying the Word of a Sadhu

When Bhapa Ji was sick, he was staying at my house. Bhai Dyal Singhand his brother Raghvir Singh (Patwari) didn't know this, so they decided to go to village Bariar to enquire about his health. On reaching Mehta, they came to know that Sant Ji was not at Bariar but at Chopra's (mine) house at Amritsar. They directly came to my house. Raghvir Singh started some serious discussion with Bhapa Ji, but Dyal Singh was looking a bit restless, because they were to reach at Delhi the same night. From there the bookings were to be confirmed to go to Bhilai, in the first class coach and the money for that was already deposited. Bhai Dyal Singh disclosed this to Bhapa Ji but he asked them to stay for the night. At the same time, the thought of visiting Sri Harimandar Sahib was also going on in his mind. Just then Bhapa Ji asked me to take Dyal Singh to Sri Harimandar Sahib and we went there. All the time Dyal Singh kept worrying about the loss of money paid for reservation. When we reached back home, we came to know that reservation was closed for that day and he was unnecessarily worrying for the loss of money.

Blessings of Satsangat (Religious Congregation)

This incident happened at Bhilai. Bhai Dyal Singh was in great difficulty because of his back pain and the time was that of the evening satsangat. His wife told him to accompany her for attending satsangat. Because of his back pain, Bhai Ji showed his inability. His wife said that satsangat is a place where all the troubles are allayed and he was not willing to go there because of his trouble. Somehow, she persuaded him to accompany her and assured that sangat would shower blessings on him. So hesitantly he accompanied his wife. After reaching there, he started keeping and cleaning the shoes of sangat in shoe house. To his utter astonishment, he totally forgot that he was suffering from severe back pain because in no time pain had completely vanished.

Respect of True Meditation

In 1956, Bhapa Ji was serving in the army at Calcutta. His Bengali Commanding Officer (CO) was quite impressed with him because of his lifestyle and his meditation. Whenever there would be a meeting of officers Bhapa Ji would be especially invited to attend that, though he was not an officer in the army. When Bhapa Ji would show his hesitation to attend the meeting, he would often request that he just wanted to have a glimpse of his face and would insist that he should come to the meeting.

A pitcher of water was placed outside the room, where Bhapa Ji used to meditate. Wife of the CO would daily fill that pitcher with fresh water and would take some water out of that pitcher to her home. It was her fixed routine. What was that pleasure, which she and her husband were deriving by rendering that service, only they could explain. Bhapa Ji was exempted from any kind of duty, so he would remain engrossed in meditation all through 24 hours. There was another Sikh officer who used to come daily to make a round [parikarma] of Bhapa Ji's quarter.

Bhai Karnail Singh, a close relative of Sant Ji, once happened to go to Calcutta in connection with his games. He went to the army area to meet Sant Ji. Same Sikh officer met him and asked Karnail Singh how he knew Sant Ji? He told him that Sant Ji was his close relative. The officer said that he (Karnail Singh) was lucky, in whose pedigree a saint like Bhapa Ji, had born.

Gurbani Complements the Science Perfectly

Bhapa Ji would often say that Gurbani is nothing but whole truth, even if tested scientifically. Verse says,

***Sache Te Pavana Bhaya Pavanai Te Jal Hoe.
Jal Te Tribhavan Sajia Ghat Ghat Jot Samoe.***

(SGGS p.19)

(From the True Lord came the air, and from the air came water. From water, He created the three worlds; in each and every heart He has infused His Light.)

By this verse of Gurbani, Satguru Ji is trying to make us mortals understand that first of all God created air, then water was created from that air. Scientifically we all know, that water is formed by the mixture of two gases (H₂O) i.e. oxygen and hydrogen. Then all the three worlds were created through this water i.e. nature came into existence. Satguru Ji says in Gurbani:

***Pavan Guru Pani Pita Mata Dhart Mahat.
Divas Raat Dui Dae Daya Khelai Sagal Jagat.***

(SGGS p.8)

(Air is the Guru, Water is the Father, and Earth is the Great Mother of all. Day and night are the two nurses (nannies), in whose lap all the world is at play.)

Pehla Pani Jio Hai Jit Harya Sabh Koe. (SGGS p.472)
(First, there is life in the water, by which everything else is made green [lively].)

As per Gurmat, every life ultimately will have to merge with the creator, that is the Almighty God himself. Detail about how to achieve this oneness has been written in Sri Guru Granth Sahib Ji.

As per the inherent nature of water, it flows down to lower levels without any effort. To change this very nature of water i.e to take it from lower level to higher level, we will have to use some special technique. For example, if we put some water in a pot and place it over the fire, after some time it will lose its nature of flowing down, rather it would start rising up in the air, in the form of steam. Second drastic change, which could be seen would be its complete mergence with air i.e the original source from which it was actually formed; it would no longer remain a separate entity.

Ram Kabira Aik Bhae Hain Koe N Sakai Pashani. (SGGS p. 969)
(The Lord and Kabeer have become one. No one can tell them apart.)

Similarly the breaths, which are flowing in our body, require no effort for them to flow. That whole process is completely automatic. But if we start taking these breaths as per the directions of Sri Guru Nanak Dev Ji i.e after partaking Amrit (getting baptised) and receiving Guru Mantra from Guru Ji (panj piaras), then while breathing in feeling as if 'Wahe' is being pronounced and while breathing out feeling as if 'Guru' is being pronounced. And when we keep on doing this repeatedly for longer and longer times, a time will come, when two major changes would happen. First one will be that the whole process of breathing will be reversed.

Ultat Pavan Chakar Khat Bhede Surt Sunn Anragi.

[Kabeer Ji] (SGGS p. 333)

(I turned by breath inwards, and pierced through the six chakras of the body, and my awareness was centered on the primal void of the absolute Lord)

By this process of reversal of breathing, all the six circles of life would open up. God has divided the body of a human being into six circles. Without knowing the secret of all those, no one can even have a glimpse of God, what to call of achieving oneness with God.

Khat Name Kar Kotharhi Bhaandee Vasat Anoop Beech Pae.

(SGGS p. 339)

(He fashioned the body chamber with six rings, and placed within it the incomparable thing)

Second major change that would happen would be that the source from which air has been formed, one would merge with the same source again. Meaning thereby that air has been formed from none other than God Himself and thus one would attain the same form and would merge with Him, forever. This way the cycle of life would be completed.

Jahan Te Uppia Tahan Samaya.

(One gets immersed into the very source from which it came into existence.)

A seeker would have to practice this extensively. Just by discussing and talking about it, no one would ever be able to reach upto this stage. It is just like the fact that water does not start boiling immediately after the pot is placed on the fire; it takes at least some time before the boiling point is reached. Then only it converts into steam and is able to merge with air. Similarly, only with the blessings of Satguru Ji and practising extensively and continuously, one can attain these heights of spiritualism in meditation.

Bhapa Ji would often explain that 'simran' is achieved by synchronising the three factors;

- 1) Shabad
- 2) Concentration (Surat)
- 3) Breath (Swas)

Without these three coming together, the actual simran is not possible. That was how Sant Ji would explain the extremely complicated process of spiritualism in a very simplified way, just by quoting worldly examples from our daily life.

How Pavan (Air) is Guru and What is the Point of Entrance of Naam in the Body?;

As has been discussed above, air has a very important role for achieving oneness with God. Same is the role of a true Guru and only he has the power of completing the process of achieving oneness with God. None of these self-proclaimed and self styled gurus can do that. Another fact is that a true and perfect Guru can only be one and not so many. Our body is considered to be alive till the time air (breath) is running in it. It is because of air only that all our organs of knowledge keep functioning. The moment breath stops coming i.e air stops flowing in our body, all the organs stop functioning immediately and the body stops emanating any glow like that of a living body. So much so that not even a single word or the Shabad (Naam) can be uttered without air. Kabir Ji says,

***Kabir Mukht Duara Sankurha Raee Dasvain Bhaie.
ManTau Maigal Hoe Raha Niksia Kion Kar Jai.***

(SGGS p.509)

(O Kabir, the gate of liberation is narrow, less than one-tenth of a mustard seed. The mind has become as big as an elephant; how can it pass through this gate?)

It means that the door through which one has to pass to attain salvation is very narrow i.e. as small as 10th part of a millimeter. So it becomes quite obvious that nothing other than air can pass through it. Verse says;

Santoh Man Pavanai Sukh Bania. Kish Jog Parapat Ganya.

That is the reason why air is called the Guru.

Second important point Sant Ji made was that everyone ought to breathe [i.e. inhale air] only through nostrils. When according to Sri Guru Nanak Dev Ji's method of meditation;

- 1) Air (breath);
- 2) Concentration (Surat); and
- 3) Guru Mantra (Waheguru)

are conjoined, then only one can be considered to be initiated on the path of meditation in Gurmat. Nothing less than or other than this method would be fruitful. So after whole of this understanding, we can easily say that the point of entrance of Naam in the human body is none other than the nostrils.

To Remove the Hurdle Coming in the Way of the Meditational Path

One S.D.O. working in M.E.S., was a friend of Captain Bua Singh. He told Bua Singh that with Satguru's grace and by virtue of meditation, he was blessed with the ability to move out of his body and go anywhere he wanted to go. At the same time he was enjoying the essence of Naam as well. But now for quite some time, every thing had just vanished and he was quite disturbed over that. He requested Bua Singh that if he could arrange his meeting with some enlightened soul so as to remove the hurdle in which he was entangled so that once again he could enjoy the same spiritual level. Captain told him that he knows only one such saint and said that he would talk to him and if he would allow, then they would go to see Him.

Suddenly one day I (author) went to Captain's house to meet him. He told me the whole story and said that as and when Bhapa Ji would visit my house, I should discuss with him, if he would agree, then the S.D.O. would be asked to come for the meeting. One day I went to see Bhapa Ji at his village and told him the whole episode. Bhapa Ji asked me that whenever he would be coming to my house, I should call that S.D.O. for a meeting.

As good luck would have it, just after a few days, Bhapa Ji reached my house. I sent a message to Captain Sahib and he reached my house along with that S.D.O. After taking tea etc., Bhapa Ji asked the S.D.O. whether he ever enjoyed the essence of the Naam. S.D.O. answered affirmatively. Bhapa Ji asked him, how? Explainingly S.D.O. said that whenever he used to meditate on the Naam, he would feel as if some essence was emanating from his lips and it would keep on increasing with the passage of time during meditation.

Bhapa Ji said that he was actually at the first stage of Naam Ras[essence]. I was sitting by his (Sant Ji's) side and I just asked him to explain about the advanced stages of Naam. Bhapa Ji said that as the stage advances, the essence of Naam starts flowing from the tongue, reaching the pallet and then fountains of 'Ras' start, which the seeker can only enjoy and he remains always in a state of ecstasy. It keeps on increasing with the increase in practice of meditation. Then Bhapa Ji read the following verse of Anand Sahib;

***Je Ko Sikh Guru Saiti Sanmukh Hovai.
Hovai T Sanmukh Sikh Koi Jioh Rahai Gur Nale.
Gur Kay Charan Hirdai Dhi-Aa-Ay Antar Aatmai Samaalay***

(SGGS p.919)

(If a Sikh turns to the Guru with sincere faith, as sunmukh, his soul abides with the Guru. Within his heart, he meditates on the lotus feet of the Guru; deep within his soul, he contemplates Him.)

He read the whole paurhi(stanza). None of us could comprehend, what exactly happened with that S.D.O., but his hurdle was removed and he was blessed with the same level of enjoyment of meditation. That S.D.O. later told Captain Bua Singh that he had attained the same spiritual level again and said that it could be made possible only because of the blessings of Satguru Ji and Sant Ji.

This was Sant Ji's unique style of living like any ordinary person, in spite of the fact that he was a saint of the highest order. He never ever boasted about any of his achievements.

To Make One Listen to the Singing of Hymns by the Fairies (Holy Spirits)

Bhapa Ji started religious preachings by organising many programs in his area. The routine used to be that sangat would start moving in their respective tractor/trolleys quite early in the morning. During one such program sangat was asked to collect at Madhiala village, on the main road. Bhapa Ji along with Bhai Surjit Singh started walking towards the road. He asked

Surjit Singh to look into the sky. When he looked up he saw that very many people were singing Kirtan and were moving ahead of them. It was a very melodious Kirtan. He was enjoying every bit of it and was admiring Bhapa Ji in heart of hearts. Bhai Bachan Singh was coming after them and he started calling Bhai Surjit Singh in a loud voice. As soon as he reached near them, everything just vanished. Bhai Surjit Singh told Bhai Bachan Singh that he had destroyed the whole scenario, but Bachan Singh could not understand about which scenario he was talking about. Whenever Bhapa Ji used to be in his spiritual bliss, he would often show such kind of occult phenomena to a very few, from amongst his companions.

To Forbid Bhai Jagir Singh from Serving Liquor In the Party

Bhai Jagir Singh was Bhapa Ji's cousin. Bhapa Ji somehow had special love and affection for his family and would usually stay at his house, whenever he would come on leave from his job in the army. Bhai Surjit Singh about whom we have talked above, his engagement date was fixed. As it was customary in the villages in those days that liquor used to be served on such occasions, Bhai Jagir Singh was also asked to arrange the liquor for the guests. He started preparation for making the country-made liquor by putting jaggery etc. in the pitchers. When Bhapa Ji came to know about that, he told Bhai Jagir Singh that liquor should not be served during the ceremony. Bhai Jagir Singh argued that such functions are never considered to be complete without liquor. Despite Bhapa Ji's warning, he continued with the process of making all the arrangements. When Jagir Singh thought that the right time had come and things were ready for making the country-made liquor, he collected all the apparatus required and took one or two servants along with him. They started burning the fire to initiate the process but not even a drop of liquor was coming out of the apparatus. They tried at least for two days, but they failed miserably.

As an alternative, they thought of buying the liquor from nearby villages, because the date of engagement was approaching very fast. After lots of efforts and spending lot of money, they were able to collect the required quantity of liquor from the nearby villages. When the engagement ceremony was over them, it was time for the party. Happily they started serving the liquor. Whichever bottle was opened, the taste of the liquor turned out be very sour. This way whole stock of liquor was wasted and nobody could drink even a drop of liquor. A lot of money of Bhai Jagir Singh was wasted in that process. After all that had happened, only then the realisation dawned on them that Bhapa Ji had stopped them, but still they

went ahead not listening to his advice and the result was in front of everybody. After that Bhai Jagir Singh stopped taking liquor altogether and the very idea of drinking liquor never ever came in to his mind.

Bhapa Ji Went Quite Far Ahead to Receive Bhai Dharam Singh and His Family

Bhai Dharam Singh along with his family came to Punjab to attend a marriage in district Gurdaspur. After the marriage ceremony was over, Dharam Singh's wife told one of his cousins that they intended to go to village Bariar and requested him to take them on his vehicle. He took them along but dropped them at the canal near village Athwal, which was quite far off from Bariar village and asked them to further go of their own. They were quite upset with his behavior. They hardly knew anything about the topography of that area. Quite perplexed they were standing there, because hardly any ride was available on the banks of the canal. Just then an army Jeep approached them. A Captain of the Army, who was deputed in that area, asked them that where they intended to go. They told him that they were to go to village Bariar. He asked them to sit inside the Jeep and dropped them at a point from where a small road was directly going to village Bariar.

There in village Bariar, Bhapa Ji suddenly took his shoulder cloth and walked out of his house. His wife asked him, where he was going. He told her that he was just going in the nearby area. He met Bhai Dharam Singh and his family quite far ahead of his village and brought them to his house. Bhai Dharam Singh along with his family were quite astonished about Bhapa Ji's intuition about their arrival, as he had come to receive them quite far ahead of his village. Bhapa Ji showered lots of love and affection on all of them. While coming back to his house, Bhai Dharam Singh's wife said that in reality he (Sant Ji) was her real brother, who had taken all the pain to come so far ahead, to receive them. That was how Bhapa Ji used to have great love and affection for his companions.

Five Evils in our Body are Nothing but Tenants

Once I asked a common question to Bhapa Ji, which often arises in the minds of all the seekers, that whenever one initiates into meditation, all the five evils start manifesting themselves quite vigorously; why was that so? Bhapa Ji answered my question by quoting a beautiful worldly example; he said, "Joginder Singh, it is similar to the situation when a landlord keeps tenants in his house and till the time he does not ask them to vacate the house, everything goes on quite normally. The moment he tells the tenants to vacate the house because he requires that for his personal use, all sorts of

problems start arising. They will start making all sorts of excuses and tell him their constraints to vacate the house. Not only that, they will try to pressurise him and will go to any extent to avoid the eviction notice." Similarly these five evils, who actually are tenants in our body, but because they have been living in our body since very long time, they have started believing as if they are the actual owners of this house. When anyone starts moving on the path shown by Guru Ji i.e starts meditating on the Naam, it is exactly like serving them with an eviction notice. In a similar fashion, as the worldly tenants would oppose, they also start opposing with full force. But if one continues with the meditation on the Naam, with Satguru's grace and blessings they are left with no other option but to leave and vacate the body. That was how Bhapa Ji would make us understand an extremely difficult and perplexing question in a very simplified way, quoting worldly examples.

The Right to Allow Anybody to Bow His Head Before Him Rests Only With The True Guru and that is none other than Sri Guru Granth Sahib Ji

It was just a coincidence that I had gone to meet Bhapa Ji and at around 4:00 PM in the evening, two young girls from Bombay reached there. Bhapa Ji asked them to go and bow their head before Sri Guru Granth Sahib Ji and to sit in the hall. He told them that he would also be coming there soon after them.

These girls were doing some research work on some subject of Sri Guru Granth Sahib Ji for their Ph.D., in Bombay. There they met someone to whom they requested to refer them to some accomplished saint, so that they could get proper insight about Gurbani and Sri Guru Granth Sahib Ji. Incidentally, that person had an opportunity to meet Bhapa Ji and had listened to his discourses. So he gave Bhapa Ji's address and they reached Bariar after making lots of efforts.

When the girls sat in the hall, Bhapa Ji asked someone to serve them with tea and snacks etc. Then he went there and sat by their side. After enquiring about their wellbeing and from where they had come, Bhapa Ji started the discussion even before the girls could ask him any question. The Shabad was,

*Ram Gobind Japendia Hoa Mukh Pavittar.
Har Jas Sunheeai Jis Te Soi Bhai Mittar.
(SGGS p.218)*

(Chanting the Name of the Lord of the Universe, one's mouth is sanctified. One who recites to me the Praises of the Lord is my friend and brother.)

Laying great emphasis, Bhapa Ji said that whosoever makes us listen to

various discourses on God, should not be given more respect or importance than that of a big brother or a good friend. The respect of a guru is only & only is to be given to Sri Guru Granth Sahib Ji, Later those girls said that after listening to that person who referred them to come to Bariar, they had actually come with the mindset as if they were going to meet a Guru. But Bhapa Ji dispelled that feeling on the very onset of their discussion. After listening to the explanation of the above Shabad, every doubt of their minds was dispelled.

Then Bhapa Ji took the second Shabad,

Jo Deesai Gursikhrha Tis Niv Niv Lagao Pai Jio.

Akhan Birtha Ji Ki Gur Sajanh Deh Milai Jio. (SGGS p.763)

(When I see a Sikh of the Guru, I humbly bow and fall at his feet. I tell him the pain of my soul, and beg him to unite me with the Guru, my Best Friend.)

In this whole Shabad, the seeker asks questions to an accomplished Sikh and he gives the answers. The seeker explains his pain to Gurmukh. Gurmukh explains that he had done the meditation according to Guru's instructions and had found the bliss. Similarly, you can achieve the same thing by Guru's blessings only. That way Bhapa Ji dispelled all the doubts of those two girls, strictly according to Gurmat. They were fully satisfied and went back happily.

Khalsa is the Ruler of Whole of the Universe

Once Bhapa Ji came to my house and after dinner when he was about to go to his bed, I requested him to tell, when Khalsa Raj would come. He said, "Joginder Singh, Khalsa is always the ruler of the universe." I said, "I am not able to understand," and requested him to elaborate. He read the following verse of Gurbani,

*Hasti Sir Jion Ankus Hai Ahranh Jion Sir De.Man
Tan Agai Rakh Kai Oobhi Sev Karai.*

*Ion Gurmukh Aap Nivaryai Sabh Raj Srist Ka Lai.
(SGGS p.647) (The elephant offers its head to the reins,
and the anvil offers itself to the hammer; just so, we
offer our minds and bodies to our Guru; westand
before Him, and serve Him.)*

This is how Khalsa is always the ruler of whole of the universe, but it is not that easy to become a Khalsa.

Bhapa Ji Never Wanted Himself to be Addressed as a Saint

A programme was planned to go to Bhilai. Bhapa Ji came to me with

a list of names of the sangat, who were ready to go and asked me to accompany him to the railway station for reserving their seats. The list was

quite long and we were supposed to fill reservation forms for each one of them. On top of that, it was not possible to ensure that whole of the sangat would get reservation in same bogie. In such a situation sangat would have to face lot of harassment. So I went to the Chief Reservation Officer and explained him the whole situation. He suggested me to write an application, with the name of head of the Jatha written on the top, followed by the names of whole of the sangat. That was the only way by virtue of which all of them could get reservation at one place. I wrote an application with name of Sant Kartar Singh Ji as head of the Jatha. Sant Ji said that designation of Sant should not have been prefixed before his name; only Kartar Singh was enough. So he made me to delete the designation of a Sant from his name. That was the humility of Bhapa Ji. On the contrary, these days quite often we come across many such people, with whose name if the designation of Sant or Braham Giani or Baba Ji etc. is not prefixed, they feel offended and insulted.

To Close Down the Naqli [duplicate] Nirankari's Bhawan Single-handedly

Even much before the happening of the tragic Baisakhi day incident of 1978, Bhapa Ji made Head of the Naqli Nirankaris to flee from Ghumaan area. In that incident, his personal security guard fell on the ground, while reversing the vehicle in panic and fleeing from the scene. So much so that their turbans also fell off, which were later on collected by the Singhs. But somehow their Head was able to make an escape. That was quite humiliating for them. To save their face, they started making all out efforts, even by seeking the help of the Government, to hold programs in that area, but they could never succeed, owing to the protests by the people of that area. Desperately they resorted literally to begging, to allow them to hold, if not more, only a single program and promised that their Head would not utter even a single word which could be derogatory to Sikh Gurus. Because of this promise, it was decided to allow them to hold one program and that too with the precondition, that whole of the program would be tape recorded and if anything objectionable would be spoken, due notice and action would be taken against them.

Bhai Kalsi Ji of Mehta was asked to make necessary arrangement for doing the recording. On that day, the Head of Naqli (Pseudo) Nirankaris read only one Shabad from Kabir Ji's Bani and quickly wound it up after making a very small hasty speech.

Just after some time, the gruesome incident of 1978 happened. Everyone in the Sikh community knows all the details of that incident. Sant Jarnail

Singh Ji Khalsa asked Bhapa Ji to take the responsibility of not allowing any of the programs of Naqli (Pseudo) Nirankaris to be held in Ghumaan area. Bhapa Ji accepted the responsibility. With the passage of time, they again started regrouping and decided to hold a program in Bhapa Ji's area. Bhapa Ji somehow came to know about that and he told his companions to lock the Naqli (Pseudo) Nirankari's Bhawan. All of them told Bhapa Ji that they would hold a meeting to finalise the decision, because there was always heavy deployment of the police force at the venue of the program. Bhapa Ji could clearly see some hesitation in their minds.

On the other hand, Sant Ji had promised Sant Jarnail Singh Khalsa Ji that till the time he was alive, he would not allow any of the programs of Naqli Nirankaris to be held in that area. Bhapa Ji just called Dalbir Singh, the younger brother of Jathedar Gurnam Singh Ji, who was just 12-14 years of age, to bring the motorcycle. Bhapa Ji sat on the back seat and told him to drive to Naqli Nirankari's Bhawan, so as to see for himself whether or not some programme was being held there. Both of them went to Ghumaan. Bhapa Ji was not only a Saint, but was a soldier, too. He always used to keep a three-foot long sword with him, while moving out. He loudly spoke the war cry of Sikhs at the gate of the Bhawan. Joginder Singh, head of the Nirankari sect of Ghumaan area, came to the gate. Bhapa Ji struck his sword with all his might and he just could save himself by quickly closing the gate. That was followed by lot of commotion and everybody ran helter and skelter and fled away by scaling the wall. The Bhawan was completely vacated within minutes. Then Bhapa Ji told the young boy to go to the shopkeepers nearby to ask whether any programme was actually held there or not. Such was the terror that which ever shop the boy approached, the shopkeeper of that shop would just pull down the shutter and run away. In no time, whole market was closed and no body could be seen around. Then along with that little boy, Bhapa Ji went to the police post. Only the record keeper (Munshi) was present there. With great authority, Bhapa Ji asked him whether any program was held there or not. He was seen trembling with fear and said that he was not having any knowledge about that because his incharge had gone out on a tour. Bhapa Ji just warned him that in future they should not allow any such program to be held in that area. Till the time Bhapa Ji was alive, what to call of conducting any program in that Bhawan, nobody could ever gather any guts to fix even a single brick in that Bhawan.

After completing the whole exercise, he asked the little boy to go to the place where the meeting was being held and tell them that the mission

was accomplished and they were free to go to their houses. Thus Sant Ji would keep his word in spite of all kinds of odds, he might had to face.

Bhapa Ji Lived in my (author's) House During his Sickness

It was December 1980, I suddenly felt an urge to meet Bhapa Ji. I reached at village Bariar in the evening and stayed there for the night. I methim and listened to his spiritual talks. In the morning, I was just sitting by his side, when he said, "Joginder Singh, I have completly lost the taste on my tongue. I don't feel any kind of taste, whatsoever I may eat." I just said that he was always overwhelmed by the essence of Naam, perhaps that might be the reason that worldly things fail to leave their taste on his tongue. He just asked me to look at his tongue and opened his mouth. Whole of his tongue was full of ulcers and whole of his mouth and throat were quite inflamed. I explained him the condition and pleaded that he should consult some skin specialist. In fact I requested him to accompany me so that a suitable doctor could be consulted. After some discussion both of us came to Amritsar on my motorcycle. In those days, roads and streets in the area around my house were not metalled and the condition used to worsen further, whenever it would rain. It kept raining for almost three days and we could not move out to see any of the doctors. Bhapa Ji sticking to his strict routine, would get up early in the morning, take his bath etc., and would come out of the bathroom, only after washing all his clothes. He would never allow me to wash his clothes even after repeated requests.

Someone told me that Dr. Suraj Parkash was quite a renowned doctoras far as the skin diseases were concerned. He was posted in Guru Nanak Dev Ji Hospital and his residence was at Lawrence Road. Both of us went to his house. He examined Sant Ji's mouth and then took him inside and examined his skin after taking off all his clothes. I was also there. I was shocked to see that whole of the skin of Bhapa Ji was exuding some watery discharge and there were many ulcers on the skin. The situation looked quite grim, but Bhapa Ji never told anything to anybody.

I started thinking that how come a Saint of his stature can suffer with such a dreadful disease. Bhai Chamkaur Singh, Sant Ji's son, one day dared to ask him that in spite of doing strenuous meditation, what reason could be attributed to his suffering? Sant Ji told him that ego never dies without suffering and such sufferings indeed are instrumental for quelling ego. Sant Ji said that he was not the body and it was only the body, which was suffering because of its deeds.

Doctor prescribed one month's medicine and told us in detail how to

use that. He told us that it seemed to be a result of some drug reaction. Bhapa Ji was using a medicine named Diamox, for his eyes and in those very days only, a news item appeared in the newspapers that a batch of Diamox was found to be faulty and was causing reactions in many patients. That thing further cemented the drug reaction theory.

After procuring medicine when we were coming back home, Bhapa Ji asked me to leave him at the bus stand so that he could go back to village Bariar. Because I had seen his condition, I requested him to stay back as it would be easy to consult the doctor in case of any urgency, while it would not be possible for him to come to Amritsar time and again from village Bariar. Still he kept on insisting to go home. I pleaded that this house was nothing but his own house and he should stay back. At last he relented saying that if I was so adamant then he would stay back and we drove back to my house. While entering the house he said, "You have brought me here now listen, all those people, who have never visited your house, will come to your house. Secondly, you will not leave any deficiency while serving the sangat coming to your house." I humbly said, "I cannot comment on the service of the sangat, but I know for sure that things will happen the way you will wish them to happen." Then as per his army behavior, he just ordered that I would have to obey whatsoever I would be asked to do. I just agreed to every precondition.

Treatment was started as per the instructions of the doctor. After sponging the wounds with hot water, Betnovate ointment used to be applied on the wounds. To give injections, I requested one doctor Luthra living nearby, to come punctually to do the needful. He was kind enough and would come daily, even if it would be raining still he would never refrain to come. He would always reach in time to give injection and kept coming throughout the treatment.

In the evening I requested Sant Ji that we should call someone from his house. He said that instead, Bhai Bachan Singh of Mehta should be called. I sent a message and soon after Bhai Bachan Singh reached my house. Then both of us kept serving Sant Ji.

After about four days Bhapa Ji's wife reached my house just to enquire what exactly was happening, because it was quite some time since we left village Bariar. On the other hand the disease was worsening day by day, in spite of all the treatment. Now whole of his body was full of blisters and watery discharge kept oozing out from all of them, all the time. Sometimes the hot sponging had to be done upto three times a day and the ointment had to be applied time and again. After consulting the doctors, frequency of giving

injections was increased to thrice a day. Many injections were changed in due course of time but nothing was working to the benefit of Bhapa Ji.

At last, doctor prescribed Gentamycin injection, saying that no antibiotic stronger than that was available at that point of time. The doctor was almost sure and was expecting positive results. These injections were also given thrice a day, but nothing better came out.

By this time, the news of Bhapa Ji's illness spread far and wide and just in a few days, people started reaching my house from all over. At any given time, at least 15-20 people would be available in the service of Bhapa Ji. Very many people started coming daily and as per the directions of Bhapa Ji, whole of my family would remain busy in preparing food etc. for the coming sangat. It was also instructed that food etc. had to be served according to the time and the need of the sangat. My wife and I would ensure that no body would go without taking food or tea etc. Captain Bua Singh had also sent his daughter, Pushpinder Kaur permanently to help us in preparing the food etc. We procured a big stove with large burners for the preparation of Langar [food]. This stove came quite handy for preparing large amount of food.

Bhapa Ji's condition was going from bad to worse and that became a cause of grave concern for each one of us.

Sant Jarnail Singh Ji was staying in Guru Nanak Niwas in Sri Harimandar Sahib in those days. One night at around 11:00PM he reached my house along with some Singhs. Bhapa Ji got up and embraced him. Sant Jarnail Singh Ji Khalsa sat on Bhapa Ji's cot and said, "Leave this disease now." Bhapa Ji just shook his head in denial. Khalsa Ji did not repeat the request, because he knew very well that no disease could ever afflict him without his own sweet will. He kept sitting there for about an hour or so and discussed various things with Bhapa Ji. Then he left after taking some eatables as per his desire. The fact was that Bhapa Ji had himself brought that disease on him about which he had already disclosed to Captain Sahib.

There was a Singh from village Mushal in the Jatha of Sant Jarnail Singh Ji Khalsa. Once he requested Sant Khalsa Ji, whether there was any person, who actually according to Sukhmani Sahib, could be called as a Brahm Giani and if at all there was any then please tell us, so that we can meet him and salvage our lives. Sant Jarnail Singh asked him to accompany him, whenever he would go to Chopra's house to meet Bhapa Ji of Bariar village.

When Khalsa Ji came for the second time, at around midnight, to my house, that Singh also came along. As directed by Khalsa Ji, he sat on the backside of Bhapa Ji on the same cot. Khalsa Ji just stayed for some time and

then went back. On the way Khalsa Ji asked that Singh about his experience. He told Khalsa Ji that he felt as if whole body of Bhapa Ji was resounding with the simran of Waheguru Naam. Sant Khalsa Ji said that he was a Braham Giani as described in Gurbani.

Gurmukh Rome Rome Har Dhyave. (SGGS p.941)
(*The Gurmukh meditates on the Lord with every hair of his body.*)

People from all over India like Tata Nagar, Calcutta, Bhilai, and many other places were reaching my house. When they would enquire about my address, local people would tell them that all the people with blue turbans go to that particular direction. Just after 4 to 5 days of his ailment, Bhapa Ji had disclosed to Captain Sahib that he had taken all the sufferings of his son Binda onto himself.

It would be quite appropriate here to jot down the incident pertaining to Binda. The incident is that once Bhapa Ji came to my [author] house and after staying for some time he asked me to accompany him to go to Captain Bua Singh's house. Otherwise also, whenever Bhapa Ji used to come to my house invariably he would always visit Captain's house and would especially meet Captain's son Binda, who always used to be very happy to see Bhapa Ji. Binda was almost completely paralysed because of some dreadful polio like disease ever since his childhood. He used to perform all his urgent nature's calls and all other activities on the bed only. He was not even able to speak.

When we reached at Captain's house, he was giving medicines to his patients. Me and Bhapa Ji both sat near Binda's bed. I sat on the bed and Bhapa Ji sat on the chair lying near by. Just after a while, Binda's mother came there and requested Bhapa Ji, with great pain in her heart and tears in her eyes, that either he should allay his (Binda's) miseries or pray for his death. She pleaded that it was becoming unbearable for them to see him (Binda) suffering anymore.

Bhapa Ji didn't speak anything but after a while he raised Binda's head, put both his hands behind his neck and closed his eyes. After remaining in that position for some time, he opened his eyes but still he didn't speak any word. I could guess that he had done some prayer for him. Just after a few days, Binda died. When Binda's last rites of Bhog ceremony were being performed on 10th day after his death, Bhapa Ji came back from Batala after attending some program. Just as a mark of respect, Captain Sahib, myself along with a few more members of the family went ahead to receive Sant Ji and the accompanying sangat at the gate. Captain Ji said that Binda had left for his heavenly abode. Bhapa Ji just said that it was you people only who

had asked for it. I guess that only me and Captain Sahib could understand what Bhapa Ji had said. Now it became clear to me that Bhapa Ji had prayed in the lotus feet of Satguru Ji on that day, when Binda's mother requested him and now he had taken upon himself all the miseries of Binda.

Bhapa Ji said that before achieving salvation, Binda would have to go through one more cycle of birth and death and exclaimed that instead of Binda, he (Sant Ji) himself would take one birth, so as to save him from that ordeal. That was actually a great benevolent act of a true Sadhu, by virtue of which not only he took all his miseries upon himself but also took the responsibility for his salvation. The following verses of Gurbani are perfect to be quoted in this context:

***Sadh Kai Sang Nahin Kish Ghal.
Darasan Bhetat Hote Nihal.***

(SGGS p.272)

(In the Company of the Holy, there is no suffering. The Blessed Vision of their Darshan brings a sublime, happy peace.)

Everybody got over worried after listening that Bhapa Ji will have to take another birth. Everyone started thinking that a saint of his stature and after doing so much of successful meditation, then how come still he would have to take another birth? It is indeed impossible to understand the powers of a true Sadhu and that too by us worldly people.

Everyone of us used to always remain ready in the service of Bhapa Ji. He was getting weaker and weaker with every passing day. No let up was in sight as for as his disease condition was concerned, despite the fact that every available treatment was being done. Everyone used to get terrified even with the thought that something unavoidable might not happen. When Bhapa Ji would realise that all of us were quite depressed, he would always do something, which would bring back smiles on our faces. I was just sitting near Bhapa Ji and I started thinking in my mind that he had such a stout body but now he was looking so feeble because of his disease. Just then a second thought crossed my mind that if such a saint is not spared by diseases and miseries, what would our condition is going to be?

Just then Bhapa Ji spoke and said, "Joginder Singh, I am not sick, and neither am I a body. It is the body only, which is suffering." And he read the Chaupi Sahib's line:

Ridh Sidh Ghar Mo Sabh Hoe.

(They have all the worldly and spiritual pleasures in their homes.)

And asked me to read the next line, and I read:

Dushat Shah Shavai Sakai N Koe.

(None of their enemies can even touch their shadow.)

Then he said, "Don't you understand what does this mean?" And I was totally pacified in my heart after listening to his answer.

Bhapa Ji never used to blink his eyes and thus his eyes would always remain open. Still he would hardly ever notice as to who was sitting by his side. Disclosing the secret he told me that it was possible only in a true Samadhi. I pleaded that I hardly know anything about true Samadhi. He simply said that whatsoever you are observing, is nothing but a true Samadhi.

One day at around 8:00P.M., he asked all of us, who were around, to come close to his bed. Bhapa Ji's bed was kept in the drawing room. He told me to call my wife along with the children. My wife was most of the time busy in preparing food etc. He told all of us to sit down and then like a teacher, he started saying that all of us would speak loudly after him. Bhapa Ji very loudly started saying, "Embodied Gurus are false. Embodied Gurus are false." He kept repeating for quite some time and we also kept on saying the same after him. After repeating it for many times, then he started saying, "Sant Kartar Singh Ji Khalsa Bhinderawale is nothing but the truth, Sant Jarnail Singh Ji Khalsa also is nothing but the truth. Each and every Singh of the whole Jatha [group] is nothing but the truth." Then all of us followed him in chanting the Guru Mantra, Waheguru, for around two hours or so. We took it as his blessings on all of us. He blessed the sangat of Bhilai by saying that each and every Singh of Bhilai's sangat is nothing but the truth, etc.

From the very first day when Bhapa Ji came to my house, I was directed by him to make him listen to all the Banis of Nitnam [daily prayer], both in the morning and in the evening. Apart from this, every day in the morning the recitation of Sri Sukhmani Sahib would also be done. It was also directed by him that during recitation of Sri Kirtan Sohila Sahib's Bani at bedtime, he should be made to sit on the bed. One day he was very calmly resting and I just thought not to disturb him and I recited Kirtan Sohila's Bani. After finishing with that, I went to my bed. The very next day, I was reprimanded by Bhapa Ji that why I did not make him sit before recitation of Bani of Kirtan Sohila Sahib Ji. He said, "You can never even imagine how much I had to run to various places during whole of the night." I begged his pardon and learnt a lesson that it was of utmost importance to recite Kirtan Sohila Sahib's Bani in an attentive sitting position.

To Perform A Miracle Of Making His Body As Healthy Looking As It was Before His illness

As every one of us was always worried about his [Bhapa Ji's] health,

just to allay our tension, he just did a miracle and made his body as healthy and stout as it was before his ailment. This miracle was completed in a short span of time. He repeatedly kept saying to his body, "Become more fatty, become more fatty" and the body was growing bigger and bigger. We had to loose the string of his underwear again and again, every time it was getting tighter and it had to be loosened. Once the body regained its original shape, then he stopped telling his body to become more fatty. All of us were just awestruck by seeing that miracle and all our worries just vanished. It was now crystal clear to all of us that it was nothing but his own sweet will, that he was undergoing that suffering. The verse says,

Roge Soge Dukh Jara Mara Har Janhe Nahin Niktani. (SGGS p.711)
(*Disease, sorrow, pain, old age and death do not even approach the humble servant of the Lord.*)

Those, who are owned by Satguru Ji can never be afflicted by all theabove mentioned things. It is we the mortals only, who suffer from all kinds of diseases. Now by showing all of us that he was not sick and allaying our fears, he again regained that weak and feeble body, as it was before the miracle.

To Take Rebirth for the Salvation of Binda

Bhapa Ji had told Captain that he had taken over all the sufferings of his son Binda and now for his salvation he would have to take another birth. One night, when all of us were massaging and pressing his arms and legs, then all of a sudden at around 9:00P.M., he stopped all of us from doing that. He said that none of us should touch his limbs, as they were not completely developed as yet. We could not understand, what Sant Ji was trying to say and we were quite confused and perplexed. Just after a while, he took off his iron bangle (Karha) and by holding it in his hand, he started moving it on whole of his body, right from his head towards his feet. While doing so, he was continuously murmuring that this has fully developed, now this also has fully developed, and so on and so forth. After the Karha was moved on whole of his body, then he said, "Now whole body is developed." Then he went to sleep and all of us also went to our respective places.

Early in the morning at 2:30A.M., quite loudly Bhapa Ji started making a cry like a newborn baby, though he was saying Waheguru only, but it was exactly like the cry of a newborn baby. Then he started moving on the bed on all his four limbs i.e on his elbows and knees, like a toddler. Everyone one of us was observing all that with utmost astonishment, as none of us was able to comprehend what exactly was happening there. After remaining busy in that strange activity for quite some time, he calmly laid down on the bed. When

Captain Sahib came to my house in the morning, Bhapa Ji told him that Binda's salvation has been done. Then only we could understand the story of his rebirth, he was talking about earlier. That was exactly, what we saw and whole process of taking birth had happened in front of our eyes, during that night.

Next morning, many females of the nearby houses came to our house to ask, who had given birth to a new child in our house during the previous night. We had nothing to say and we just kept quite. We mortals can never explain even an iota of the powers of a true Saint and the heights of spiritualism at which he is operating. Gurbani verse says,

***Sadh Ki Mahima Bed N Janeh.
Jeta Suneh Teta Bakhyaneh.***

(SGGS p.272)

(The glory of the Holy people is not known to the Vedas. They can describe only what they have heard.)

It is the eternal truth that even Vedas are not able to explain a true Sadhu's powers and his reach.

Repetition Of Some Mysterious Words By Bhapa Ji

Bhapa Ji called me and asked me to write down, whatsoever he would be speaking. I brought my pen and copy and sat down by his side. Otherwise also, me and my wife used to remain by his side, for most of the time. Bhapa Ji started speaking. First of all he started saying, "Sona Sona," i.e "Gold, Gold," and kept repeating the same word for quite some time. Then he started saying, "Threadworms [chamunhe], Threadworms, Threadworms," and repeated it, very many times. Thirdly, he started saying, "Chetu, Chetu, Chetu," and kept repeating that. Then he repeated, "Seeso, Seeso, Seeso." Then said, "Loving Loving Ladi, Loving Loving Ladi," and repeated it many times. I was not able to understand the earlier words but Seeso used to be their servant, who had died due to breaking of his neck by slipping down from the divider amongst the fields, while he was carrying a big bundle of fodder on his head. Then he started repeating the name of the daughter of Captain Sahib, whose actual name was Pushpinder Kaur, but affectionately we used to call her as Pushi. He repeated, "Pushi, Pushi," for a long, long time. Then again started saying, "Loving Loving Ladi," Ladi was the daughter of Gurjit Singh, G.M. of Bhilai, and repeated that for many times. Because whatsoever was being spoken, was completely out of my comprehension and was being repeated many many times, so I stopped writing.

Captain Sahib as per his knowledge about Desi medicines along with the doctors, who were treating Bhapa Ji, started saying that perhaps prolonged use of medicines had affected his brain and that could be the

reason of his pronouncing of all those incoherent words. Doctors advised us to limit our talks with Bhapa Ji to as minimum a level as possible and consoled us by saying that slowly he would come out of this situation.

Though all of us were abiding by the doctor's advice, but mentally I was not ready to believe, what was being told about him. Still, we kept on following the precautions.

Later on when Bhapa Ji himself explained the whole thing, only then the mystery was unfolded and we could understand what was being said on that day was actually beyond the reach of ordinary human minds. First of all I asked what was that "gold, gold"? What did he mean by that? Bhapa Ji said that gold is nothing but 'Maya'. Then I asked what was that "Threadworms, Threadworms [chamunhe]"? He said that threadworms are not liked by anyone. Similarly, the very thought of 'Maya' is like Threadworms for a saint. Then I asked about "Chetu, chetu"? He said that Chetu was his grandfather and he was to be sent to Sachkhand but he was facing difficulty in finding him. Then after finding him, he was sent to Sachkhand. Then I asked about Seeso. He said that he was their servant and he was a very loyal person. I found him and he was also sent to Sachkhand. Then I said that Captain's daughter Pushi is very much alive but her name was repeated for a long time. He described that she was actually destined to take as many births, as many times her name was repeated. But now, all that cycle of her death and birth has been finished. Gurbani says,

***Sadh Ki Sobha Ooch Te Oochi.
Sadh Ki Sobha Mooch Te Moochi.
Sadh Ki Sobha Sadh Ban Aaee.
Nanak Sadh Prabh Bhed Na Bhai.***

(SGGS p.272)

(The glory of the Holy people is the highest of the high. The glory of the Holy people is the greatest of the great. The glory of the Holy people is their's alone; O Nanak, there is no difference between the Holy people and God.)

Sabh Vady-aian Har Naam Wich.

(All the praises are done when we chant the Name of Almighty.)

Dhan Guru Nanak Dev Ji. Dhan Guru Nanak Dev Ji and Dhan are his saints.

To Explain about Bhagat Kabir Ji

Bhapa Ji asked me, if ever I had seen Bhagat Kabir Ji. I said, of course not. Then he told me that he had just gone after sitting by his side for a longtime. I said then why didn't he make me have a glimpse of Bhagat Ji? He just said that I am what I am, but he was here for a long time.

Baba Thakur Singh Ji Came to See Bhapa Ji Along with his Young Companions

Baba Thakur Singh Ji Bhinderanwale came to enquire about the wellbeing of Bhapa Ji along with his young companions. Being a winter season, Bhapa Ji's bed was placed in the sun, near the gate. When Baba Ji reached he was requested to sit near Bhapa Ji's bed and the rest of the young companions were just standing near the gate. Baba Ji enquired about the health of Sant Ji. Sant Ji just opened his mouth. All of us were standing nearby and we thought that he might be showing his ulcers in the mouth. None of us ever came to know, what Bhapa Ji actually showed him by opening his mouth. But Baba Thakur Singh Ji suddenly, in a very ecstatic voice, started saying loudly to his young companions to come near and just have a glimpse of a true enlightened God-knowing soul [Brahmgiani], and kept repeating, "Here is a Brahm Giani (God-knowing soul), here is a Brahm Giani, here is a Brahm Giani." After repeating that for three times, he didn't speak any word and went back after taking tea etc.

It was in those very days only, when Bhapa Ji would quite often keep on requesting everyone of us, right from little children to the old people by folding his hands, to pray for him that he should remain conjoined with God forever, as he was at that point of time. We all used to feel quite embarrassed by seeing him requesting all of us, but perhaps he had achieved the stage, which Gurbani describes as,

***Brahm Giani Ooch Te Oocha.
Man Apanai Hai Sabh Te Neecha.***

(SGGS p.272)

*(The God-conscious being is the highest of the high. Within his ownmind,
he is the most humble of all.)*

Sant Ji Proclaimed Something About Bhai Randhir Singh Ji

As Bhapa Ji, on an earlier occasion, asked me about Bhagat Kabir Ji, similarly on another day he asked me, whether I had ever met Bhai Randhir Singh Ji. Similar to the earlier occasion, I replied negatively. Again Bhapa Ji said that Bhai Randhir Singh Ji was sitting by his side for a long time and has just gone. He has taken away my spectacles and has left his own with me. I can't see anything with these specs. Questioningly, Bhapa Ji asked me, why don't I see anybody ever? Again I said that he never made me to see him. And smilingly he said, "You are just like that".

To Firmly Adhere to the Principle of Wearing Five Ks (Kakaars)

Bhapa Ji would often do many strange things on many occasions. The things about which he would ask us to remain vigilant, many a times he

himself would start doing just opposite to that.

He told me that it should strictly be taken care of that his Kakaars [5Ks] are always in place. Thereafter, all of us started remaining on duty quite vigilantly. The moment any one of us would just relax a bit, either he would start taking off his iron bangle (Karah) or would start taking off his sword (Kirpan) or would take out his small wooden comb (Kangha) from his hair. To avoid disobedience, we started keeping all the Kakaars, in duplicate, with us. Whenever he would take off any of his Kakaars, we would immediately replace that with a second one. He would keep on doing that act of removing anyone of his five Ks for quite long time, but he would always remain calm and quiet.

Sant Ji by this strange behaviour actually wanted to firmly inculcate in all of us the importance of Kakaars in our lives.

Many a time he would direct all of us that he should not be allowed to go to sleep at all and would ask us to take it as an order. If anyone of us would use some laxity, he would immediately go to sleep and then everyone would be reprimanded as to why we allowed him to go to sleep.

Irony of the situation was that doctors would advise us to allow him to take rest by going to sleep as much as possible. But Bhapa Ji would direct us exactly opposite to that. Actually he rarely used to sleep, because he was always absorbed in the remembrance of God.

Bhai Atma Singh of Bhilai came and asked Bhapa Ji what was the level of his oneness with God at that time. Very firmly he answered that he was completely conjoined with the God Almighty.

To Take us Along to Sachkhand

Invariably, almost daily Bhapa Ji would resort to some strange kind of activity. One day he called everybody present in my house and asked us to sit near his bed. He asked my wife to bring along small children as well. My elder son was about six years of age at that time. When everybody came near his bed, to be doubly sure, he again asked if everybody had come. I told him that everyone was present there. Bhapa Ji said, "Today all of you will be taken to Sachkhand. You people will be able to meet Sant Kartar Singh Ji Bhinderanwale and Bhai Randhir Singh Ji. Not only that, you people will be able to talk to them." All of us were overjoyed to listen to that pronouncement. Bhapa Ji started reciting Guru Mantra. He asked us all to repeat after him. We started reciting at 9:00P.M. and continued until 12:00A.M., midnight. At 12:00A.M. he calmed down in his own self and laid down on the bed. All of us waited for some time. When he did not speak for quite some time and kept

lying down, then all of us slowly started moving back to our respective beds. Only Bibi Ji (Bhapa Ji's wife), who always used to stay near him throughout the night, stayed there.

As per routine, I got up, took my bath and went into Bhapa Ji's room at 4:00A.M., to make him listen to the Nitnam. I recited all the five Banis along with Sukhmani Sahib's complete Bani and performed Ardaas thereafter. Bibi Ji was trying to say something to me just by gestures, which I was not able to understand. After a while she started speaking and then I asked her that why she was not speaking earlier. She said, "Your Bhapa Ji has stopped my speech." Astonishingly, I asked then how she could speak now. Then she said that Bhapa Ji asked my inner conscious to do Ardaas [supplication], which I performed and was accepted. Only then I was able to speak. Then she explained that whatsoever Bhapa Ji said during night was true to every word of it. All those scenes, which she saw, cannot be described in words. Those can only be realised in one's heart and enjoyed.

I felt so bad in my heart that why I could not remain awake, even for one night. Everything happened quite early in the morning. Fact remains that all these experiences can be enjoyed only when one is blessed with great fortune.

One thing which I had forgotten to write earlier is that, when Bhapa Ji told us that he would take all of us to Sachkhand, he asked, "Joginder Singh, should we take whole of the room to Sachkhand?" Then again changing his mind said that let us take whole of the house but again he himself said that it would make lot of noise and then exclaimed, "Shouldn't we take whole of Amritsar along"?

Here I want to confess the actual state of my mind. Truth is that I was reluctant to go to Sachkhand because Maya overpowered me. I just thought that if Bhapa Ji had said, he would definitely take us, but I must admit here that I was not mentally prepared for that. Only Satguru Ji is the one, who is capable of protecting us mortals from its [Maya's] clutches by bestowing his special blessings.

I always keep on thanking Satguru Ji, who had blessed me with the sangat of one of his most enlightened Gursikh. Otherwise it is just not possible to find such an enlightened Sadhu with one's own efforts. We stayed with him like his own children and he always showered lots of love on all of us. Not only that, still if we are passing through a difficult time or facing some serious problem, he is always there to protect us.

Words of Great Blessings

Many a time, when Bhapa Ji would be in his own self and enjoying

the bliss, he would shower blessings on his dear companions. One day he said to Bhai Bachan Singh Mehtewale, "Bachan Kaur (his wife) is moving around in Sachkhand wearing golden shoes (Kharawan)." Meaning thereby that all worldly comforts would be conformed on her. Today their family is quite well off. His son is a permanent resident of America for the last many years and Bhai Bachan Singh and his wife are also citizens of America and are staying there.

One day Bhapa Ji just said that he wanted to cover his daughter Manjinder Kaur (Rani) all over with gold. She is now staying with whole of her family in Canada and is enjoying all comforts of life.

Bhapa Ji asked his wife to demand as much land as she wanted and assured that it would be given to her. But Bibi Ji asked only for his blessings and nothing else. He again said that if she would wish so the whole land could be made of gold. But again she asked for his blessings only and requested to bless their son Chamkaur Singh as well. Bhapa Ji just caught hold of his [son's] head and placed it on his chest and kept chanting Guru Mantra, Waheguru, for quite long time. Then finally he [Sant Ji] said that he[son] was blessed. These days, he always remains mentally inclined towards simran only i.e chanting of the Naam.

Sant Ji once pronounced that Joginderpal Singh is bestowed with the keys of Sachkhand. In those very days, when Bhapa Ji was not well, Chamkaur Singh usually would take him for a walk. One day he just dared to ask Bhapa Ji, what was the meaning of the pronouncement that Joginderpal Singh is bestowed with the keys of Sachkhand. Bhapa Ji said that such things are eternal and he should not ask such questions. Whatsoever had been said, that was enough.

Bhapa Ji said that he would give 200g of gold in the marriage of Pushpinder Kaur, the daughter of Captain Bua Singh, along with one cow. She got married when Bhapa Ji was not alive. Before her marriage, a very strange incident happened with her. She got engaged and the boy's family spent a lot of money on the engagement ceremony. They gifted lot of gold and very many saris etc., along with many other precious gifts to the girl. When the aunty [Bhua Ji] of that boy (his father's sister) came to know about that, she was just furious, as to why she was not consulted before her nephew's engagement. Actually she was interested to fix his engagement in her in-law's family. She raised so much of hue and cry and pressurised her brother to the extent that if the engagement would not be broken, she would commit suicide in front of all of them. Her brother tried his best to pacify his

sister, but she didn't budge from her stand. Ultimately boy's father had to send a message to Captain Bua Singh for the cancellation of engagement. He could never gather the courage to ask Bua Singh to return the gifts given to his daughter during engagement ceremony.

When she was engaged for the second time, then all those things, which were earlier gifted to her, were given to her during her marriage. Every one of us was almost sure that whatsoever had happened, it was nothing but to fulfill the words of Bhapa Ji, in which he had promised to give her 200g of gold during her marriage.

One night just when I went to my bed, Bhapa Ji called me and before that Bhai Bachan Singh was also called. I thought in my mind that if Bhapa Ji would ask me to demand anything from him, I would only request him to bless me with Naam and nothing else. Thinking like that, I reached the room where Bhapa Ji was lying. Just when I was going to sit near his bed, he just caught hold of me by my beard and slapped me on my face. Even before I could say anything he just said that I should go and start the business of real estate i.e to buy and sell plots of land. And pronounced that I would be flying in aeroplanes. I was quite surprised as to why I didn't feel bad about the treatment I was just given. Rather, I felt as if I was blessed by Bhapa Ji and I might have been saved from some great trouble. Before I could say anything, he told me to call Mohinder Singh. I just went and called Mohinder Singh Batalewale, who had come in the same evening to enquire about Bhapa Ji's health. The moment he reached near Bhapa Ji, he caught hold of his head and pulled it down and started beating him with blows on his back and was repeatedly asking him from where did he get his tractor. Mohinder Singh said that it was only he, who blessed him and he could get that tractor. Then he said that why he didn't come to plough the fields of the sangat. He pleaded guilty and begged his pardon. Then Bibi Ji came forward and saved Bhai Mohinder Singh. One good thing that happened to him was that his shoulder joint, which used to be very painful, was cured after that thrashing.

Actual story of the tractor goes like this. It is quite customary that for getting a particular need to be fulfilled, one keeps on performing prayers in the holy feet of the sangat. When those prayers are answered and the need is fulfilled, then under the effect of 'maya,' one forgets everything. Similarly, Mohinder Singh got this tractor after a lot of prayers and requests in the sangat. One day Bhapa Ji sent Bhai Piara Singh, twice to village Padda to ask Mohinder Singh to come with his tractor for ploughing their fields. He simply refused to come and thus declined the word of a saint. This happens with

many of us that often we become selfish and later on we have to suffer. That was how Bhapa Ji made him realise the blessings of the sangat.

To Show the Power of Naam

Once Bhapa Ji was just in his good mood and said, "Would you people like to see the power of Naam?" We simply requested that we should be blessed and be shown the power of Naam. He said that four out of you, who think they are strong enough, should come forward. Four out of us all, who were quite strong and young, went near him. Bhapa Ji straightened his arm and asked all of them to bend that, if they could. All of them tried with their full strength but could not even slightly bend his arm. Bhapa Ji kept repeatedly saying, "Have you seen the power of Naam?" Then he bent his arm halfway and asked all four of them either to fully bend or straighten that. Again all of them tried with full force but they were unable to move the arm, not even a bit of it. Bhapa Ji was just laughing and kept saying, "Have you all seen the power of Naam?"

Many a time, he would just close his fist and would proclaim that everything was enclosed in the fist, but he would not open it, rather he would carry everything along, without opening the fist. It was very rare, when he would display his inner strength before all of us.

It is Very Difficult to Obey the Word of a Sadhu

One day Bhai Gurnam Singh came to enquire about Bhapa Ji's health. He had planned to go back, the very next day, because the work of metalling of a road was going on and he was to supervise that. But Bhapa Ji asked him to stay back. He kept pleading that it was very urgent to go, otherwise he would suffer heavy losses. But Bhapa Ji was time and again insisting that he would not go anywhere. Bhapa Ji assured him that there won't be any loss and firmly said that he would not go back on that day. None of us could ever imagine why he was insisting so much. Mind of a man is a very wicked thing and it is indeed very difficult to control it. Jathedar Gurnam Singh without telling anybody, went to the site of his work. Though there were no chances of rain, still the whole road was completely submerged under water and because of rain, none of the labourers could reach at the site. Dejected he came back and repented as to why he disobeyed the word of a saint.

To Organise a Programme to Pay Gratitude to Satguru Ji After Getting Cured From His Ailment And to Dispel the Doubts About Eating Meat

Time just passed by and it was 15th February 1981. Now Bhapa Ji was cured of his disease. Before leaving my house, he organised a program of the

sangat to pay his gratitude to Satguru Ji. Sangat was invited by sending special messages. Katha (discourse of Gurbani) and Kirtan were organised. Sangat participated in the program with great enthusiasm and everyone was pleased to see Bhapa Ji in a healthy condition. Bhapa Ji had specially sent a message to his family to bring milk from the village. At the end of the program, there was a lot of surplus milk. Bhapa Ji told me to distribute whole of the milk to the sangat but none of them was ready to take it, even after repeated requests. Everyone was saying that the langar (food) was very tasty and they had overeaten everything.

I cajoled one of the Singhs to ask Bhapa Ji to clarify, as per the Gurbani, whether or not one should eat meat, because there was lot of confusion about this in whole of the Sikh community. At some places the Panj Piaras (5 chosen ones), during the baptism ceremony allow to eat meat and at other places it is very strictly forbidden. Bhapa Ji was a bit hesitant to initiate discussion on this controversial subject. But when sangat repeatedly requested him then he agreed to deliberate on the issue.

Bhapa Ji quoted very many quotes from Sri Guru Granth Sahib Ji and clarified that for any person who wanted to tread the spiritual path certainly meat was not the food for him. He said that salvation can be achieved only by the Naam and this food generates negative energy in the body and thus becomes an obstacle in the path of Naam Simran. He further said that just by not taking meat only one cannot achieve salvation. If one is not meditating on the Lord's name, then it is immaterial, whether he partakes meat or not.

To make the thought more clear, Bhapa Ji quoted a common example. He said that when a patient goes to a doctor, after diagnosing the disease, the doctor gives him a prescription along with a list of precautions, which needs to be observed strictly. He forbids some of the food items, which he might be taking on a daily basis, while some others are allowed to be continued and some special food items are advised to be added to the meal. Similarly, God has created various food items for His living beings. The verse is:

Jian Ka Ahaar Jee, Khanha Eh Karai. (SGGS p. 955)
(*Animals eat other animals; this is what the lord has given them as food.*)

Similarly, Satguru Ji after identifying the disease of human beings has forbidden them from taking all such food items and had allowed to eat rest of the items along with the medicine i.e to meditate on the Lord's name, the Naam. Now if we would use the medicine by strictly observing the precautions, the disease would surely be cured. What is that disease, which has inflicted

whole of the human race? As per Gurbani the whole of the human race is afflicted by the disease of ego. Verse says:

Haume Roge Manukh Kau Deena. (SGGS p.1140)

(Mankind is afflicted with the disease of egotism.)

Haume Deeragh Rog Hai Daroo Bhi iss Mahe. (SGGS p.466)

(Ego is a chronic disease, but it contains its own cure as well.)

So it becomes clear that to cure the disease of ego one will have to use the medicine of Naam and will have to follow the above mentioned precautions. If the patient doesn't follow the precautions, even best of the medicine can never cure his disease. This way Bhapa Ji clarified that meat and other such things disturb the concentration of the seeker, who is treading the spiritual path. So if anybody wants to achieve salvation, he will have to partake Amrit (Ambrosial Nectar) and receive the Naam from Satguru Ji i.e Panj Piaras, in the presence of Guru Granth Sahib Ji. Then he should start meditating on God's Name strictly following the precautions (rehat), so as to make the medicine of Naam work properly to cure the disease.

Bhapa Ji, by quoting worldly examples and Gurbani quotes made the whole concept crystal clear to everyone present there. The final statement which emerged was that if anyone who wants to tread the spiritual path, eating meat etc. is strictly prohibited for him.

In the samagam (program), one Bhai Gurmukh Singh had also reached from Bhopal. Occasionally, he himself used to do Katha (delivering a religious discourse) and because of that he often had a chance to meet various other Sikh scholars. After listening to the discourse from Bhapa Ji, he was quite impressed. He said that he had listened to and interacted with very many Sikh scholars, but the clarity with which Bhapa Ji has dispelled the doubts about the controversy of eating the meat and that too as per Gurubani, none of the scholars could ever do that before. He said that he was fortunate enough to be present in that program and exclaimed that he felt that his visit was not only successful but also quite fruitful.

This confusion still persists in Sikh community because nobody had ever clarified the issue, dispelling all the doubts prevailing in the minds of the Sikhs. Everyone present there was fully satisfied after listening to Bhapa Ji. Every doubt was cleared. Now we actually lament that why we didn't record the whole discourse.

Then everyone was served with milk before they left. Bhapa Ji was now ready to go back to his village after one and a half month's stay at my house. After everybody left, we started feeling quite lonely because all the

hustle and bustle of the sangat was gone.

With the grace of Satguru Ji, my department didn't ever ask me about my whereabouts for one and a half months. Soon after, when Bhapa Ji and sangat left a peon of my department reached to deliver me a message. I think that was nothing but the effect of a Sadhu's companionship.

In that one and a half month, one and a half or two drums of kerosene oil were consumed in burning the stoves. We could never ever imagine that from where all that material for the langar was coming and how the whole lot of langar for the sangat was being prepared. This was despite the fact that in those days kerosene oil and sugar used to be available in limited quantity and that too only on ration cards.

To Reach Village Bariar

After staying for one and a half months at my house, Bhapa Ji reached his village Bariar. All the five brothers of Sant Ji had built their houses outside the village in their fields. These days it is known by the name of Dera Sant Kartar Singh Ji Bariaranwale. When he reached at his home, everything right from his living style to his eating habits had been completely changed. He would speak very less. He would show little interest in eating anything and would eat only after being compelled by the family members or his companions. He stopped going anywhere and for most of the time he would keep lying on his bed.

Sometimes he would say that in reality he does not feel like eating anything because Naam was enough to sustain his life. He used to say that even if he would not eat at all, he would never feel hungry, because digestion process would start only, when he would not eat something. But none of us would feel satisfied till the time he would not eat something. He would go out for a little walk, both in the morning and in the evening and that too with someone's support. The onlookers could easily guess that Bhapa Ji was not keeping good health.

Chamkaur Singh, the elder son of Bhapa Ji, was giving special attention to look after his wellbeing. One day Bhai Dyal Singh and Bhai Surjit Singh were sitting by his side and Bhapa Ji was sitting on a chair nearby. Bhapa Ji just placed one of his hands on his own head and said, "Bille catch hold of one of my hands and pull it." Obeying the order, he pulled up his hand. To their astonishment, when he was pulling up the hand, his arm was growing in length. They told Bhapa Ji that one of his arms had grown longer than the other one. He candidly said, "Okay, then pull the other one also." Then the other arm was also pulled and the length of both of his arms was equalised.

Sometimes he would exhibit these kinds of strange phenomena just to show the power of Naam. One day Bibi Ji, (Bhapa Ji's wife), was trying to brush his teeth but he was pushing her aside time and again. She was finding it difficult to brush his teeth. Bhai Chamkaur Singh was seeing all that and thought that he should catch hold of his arm so as to stop him from pushing Bibi Ji aside. He caught hold of his [Sant Ji's] arm and asked his mother to do the brushing satisfactorily. Bhapa Ji just shook his arm a little and it went out of the clutches of Chamkaur Singh. He thought perhaps he had not caught the arm tightly and that was why he could free it so easily. Again he caught hold of his arm and this time quite tightly and said that he would see now, how he would free his hand. Again Bhapa Ji just shook his hand a little and the arm was freed. Then only Chamkaur Singh could realise that it was not possible to catch his arm with the worldly power of a human being.

A few of the Singhs had come from Bhilai and they used to always remain very alert in Bhapa Ji's service. It was winter season and Bhapa Ji's bed was placed in the sun in the courtyard. A doctor from America along with his relatives reached there. He was asked to examine and diagnose Bhapa Ji's ailment. He started the examination. Bhapa Ji was lying on the bed. The doctor caught hold of his leg near the foot and asked Bhapa Ji to push the leg forward. Bhapa Ji just pushed the leg with great ease and the doctor could not stop that in spite of applying all his might. Rather, he himself was pushed aside. Bhapa Ji just said that there was nothing which he was trying to diagnose. Doctor was astonished to see the power which even a normal person might not be having.

To Send Singhs to Gurdwara Rampur Kherha

A few of his companions, Bhai Atma Singh, Bhai Dhanna Singh, Bhai Gurjit Singh, etc. had come from Bhilai. They requested Bhapa Ji to tell them what they should do, so that he may be fully cured. Bhapa Ji said that only a Gurmukh could cure him of his sufferings. They asked Bhapa Ji to tell the name of that Gurmukh so that they could go there to request him. He told them to approach Baba Harnam Singh Ji of Rampur Kherha. Obeying the diktat, Gurjit Singh along with some of his companions reached Rampur Kherha. On enquiring, they came to know that Baba Ji had gone out of station. They were asked the reason for which all of them had gone there. They told them everything in detail. The incharge who was present there at that time, told them that in such circumstances, Baba Ji usually asked them to recite Chaupai Sahib's Bani along with the following Shlokas from Sehaskriti Bani,

*Ghor Dukhiun Anik Hatyan Janam Daridran
Mahan Bikhyadan. Mitant Sagal Simrant Har
Naam Naanak Jaisay Paavak KaasatBhasman
Karot.*

(SGGS p.1355)

(Excruciating pain, countless killings, reincarnation, poverty and terrible misery are all destroyed by meditating in remembrance on the Lord's Name, O Nanak, just as fire reduces piles of wood to ashes.)

After coming back, they asked all the near and dear ones to recite the above said Bani along with the Shlokas for as many times as possible and then to do the Ardaas. A date for the common Ardaas was fixed after 15 days. All of them were told to send the number of the above Banis and Shlokas that each one of them had recited. With great enthusiasm, all of them started reciting the above mentioned Banis along with Shlokas and the number turned out to be much bigger than was expected. It was due to sheer love and affection, which every one was having for Bhapa Ji.

What we could conclude was that it was another way by virtue of which Bhapa Ji wanted to benefit his near and dear ones; because he himself had told me once in Rampur Kherha that he does not require all these things anymore. Detail about that had already been written.

One Should Always Obey Lord's Commandments

As usual, one day I reached Bariar village to meet Bhapa Ji. Singhs [baptised sikhs], who had come from Bhilai, had made up their mind that five of them would stand to perform Ardaas so as to request Bhapa Ji to tell them the solution of his problem. Bhapa Ji, in those days used to complain continuously that he was unable to see anything.

Bhai Atma Singh of Bhilai asked us to stand up. Just when we stood up to perform the Ardaas, Bhapa Ji suddenly told us to sit down and said that we should not put more burden on him by doing all that. Bhai Atma Singh, with all humility, asked Bhapa Ji that he always showed them the path, whenever they were in trouble and they always followed that obediently. "Now once again all of us are as blind as ever and we request you to hold our hand and tell us what to do and how to do". Bhapa Ji just said these words, "Always obey the commandment of the Almighty God." Bhai Atma Singh again requested him to tell them something about his oneness with God. Bhapa Ji simply said that it was complete.

Bhilai's sangat took him to Bhilai

Everyone from amongst the sangat was concerned about Bhapa Ji's

deteriorating health. Bhilai's sangat decided to take him to Bhilai and get him examined by some of the expert specialist doctors. Some of the Singhs were entrusted with the job to convey him the sentiments of the sangat and request him to accompany them to Bhilai. A few of the Singhs from Bhilai reached Bariar and as were directed by the sangat, request was made to Bhapa Ji. After listening to whole of the conversation, Bhapa Ji told Pritam Singh to make necessary arrangements for going to Bhilai. Before leaving, he went to meet Jathedar Gurnam Singh's mother at her place and told her, "Bhain ji, being a humble servant of the sangat, I cannot refuse their decision to take me to Bhilai, but anyhow, I am not going to recover from this condition. Bhain ji, you will take care of the family after I leave." Bhapa Ji was lovingly attached to that family. Seats were reserved as per the fixed program. Lot of people (sangat) reached at Durg Station to receive Bhapa Ji with great love and respect. He was taken to sector 2 Satsang Ghar at Bhilai. His old companions and friends, from far and wide places, started visiting him. Specialist doctors started the treatment but there was no let up in his ailment. Sangat decided that if Bhapa Ji would allow them, they would start daily Ardaas for his wellbeing.

Respecting the feelings of the sangat, Bhapa Ji allowed them to go ahead. It was decided that Bhai Bhupinder Singh would perform the daily Ardaas, by standing amongst the shoes of the sangat for at least 10 days. Satguru Ji always has his own plans. After doing Ardaas for a few days, a controversy arose amongst the sangat and the conflict reached to such a level that Ardaas was abandoned without completing the stipulated time of 10 days. So Ardaas program was disrupted in between.

Once again the request was made for restarting the Ardaas program, but Bhapa Ji declined the request and said, "You were provided with a chance, but you people could not avail, now it can not be repeated."

Nothing changed as far as Bhapa Ji's eating habits and the conversation with the sangat was concerned. He would eat very little and would speak even less. Bhapa Ji deeply loved Bhai Jatinder Singh (JT) Bhatia and wouldn't allow him to go anywhere, even for a minute. He would keep sitting with crossed legs behind Bhapa Ji, who would recline on his chest and they would keep sitting in that position for hours at length. JT later said that he never ever felt any kind of tiredness or discomfort while sitting in that position. Sant Ji would ask JT to extract some fresh juice which he would often take. Once in a while Bhapa Ji used to tell him to go and take some rest. Even if he would sleep, may it be for 10 minutes only, he would feel as fresh as if he had slept for hours together. Eversince his childhood he used to love Bhapa Ji and he was blessed a lot. Satguru Ji bestowed him with the sangat of Bhapa

Ji, who loved him more than anyone else.

One night satsang program was being held and Bhapa Ji's bed was placed just outside as he was unable to sit in the sangat. A person from amongst the sangat saw a white glow on Bhapa Ji's face and he shared that with Bhai Bhupinder Singh Bhatia. They speculated that it could be the reflection of the moonlight and they spread a curtain before his face. But the glow remained as it was and their doubt was dispelled, that it was not because of the reflection of moon light. When this was told to JT, he said that he was seeing the same glow on his face, right from the moment, when they went to receive him at the railway station. Bhupinder Singh just asked JT, why didn't he tell them. JT simply said that he could never imagine that none of them was actually able to see which he saw right from the moment they received him at the railway station.

The fact is, that it is the sweet will of a Sadhu to whom he would bless to witness a particular spectacular phenomenon. Just everyone cannot be a witness to everything.

There was a woman named Swaran Kaur. She was blessed with unstruck melody of Anhad Shabad. In her ecstatic state, she would start playing unstruck melody in the sangat during Kirtan and that used to enthral whole of the sangat. During one of the ongoing programs, she started doing the same. Bhapa Ji asked who that lady was and asked to bring her to him. After the program, she came to meet Bhapa Ji. He held her hand and kept that on his chest and just said, "Look at me." What actually transpired between them, nobody came to know. But after that, Bibi Swaran Kaur started remaining calm and quiet and would talk very little. She kept enjoying the higher levels of spiritualism and kept sounding the unstruck melody in the sangat.

She was quite generous to shower lot of love and affection on me (author). Whenever I would sing Kirtan, she would always sit behind me and would keep sounding the unstruck melody along with beating the khartal (tambourine). This would always take the essence of Kirtan to the another level, which everyone used to enjoy. She could not live longer and expired soon after.

As per the eternal commandment of Satguru Ji, after staying at Bhilai for some time, Bhapa Ji came back to his village Bariar. A few of his companions from Bhilai came along with him and kept serving him at Bariar also. Bhapa Ji's physical condition remained almost the same, without any noticeable improvement. However, he had already confided with the mother of Jathedar [group leader] Gurnam Singh Ji about his health.

While coming back from Bhilai, the train in which they were travelling was coming up to Nizamudin Station only. The next train, which was to be boarded, could only be reached by crossing the overpass bridge and its haul at the station was also for a very short time. The Singhs accompanying Bhapa Ji were quite worried, because he was always to be supported for movement and there was lot of luggage as well, which had to be moved in that short span of time. Everyone was just astonished, when they saw that Bhapa Ji got down from the train without any support, not only that, he scaled that overpass bridge quite quickly to reach the next platform without any support and without any difficulty. This way, he allayed all the worries in the minds of his companions.

To Realise the Mental Agony of a Satsangee Fellow

Bibi Oankar Kaur was staying at Bhilai and was married in a village in Hoshiarpur district. She was blessed by Satguru Ji to be in deep love with the Sangat. Her condition can be simulated with a drug addict, who cannot survive without taking the next dose. Similarly, whosoever is blessed with the deep love for Sangat, cannot survive without Sangat.

Because of school holidays to the children, whole family of Bibi Oankar Kaur came to their village in Hoshiarpur. In the villages, the Sangat programs were rarely held. To add to her vows, the family of her in-laws was worshippers of Devis (female deities). They were totally ignorant about the Gurdwara and they would not allow her to go to Gurdwara, either. She was quite upset and depressed for not being able to attend the Satsang. She would always keep on lying on the bed, yearning in heart of hearts to attend the Satsang and would keep on doing Ardaas [supplication] in her mind. Bhapa Ji, being the inner knower, could realise her mental condition. He asked Bibi Gurbaksh Kaur to find some excuse, so as to bring her to Bariar. She said that she would tell Oankar Kaur to accompany her to attend a marriage.

Bibi Gurbaksh Kaur reached at Oankar Kaur's house, after facing great difficulty in finding her house. She was delighted to see Gurbaksh Kaur and she just jumped from her bed and embraced her [Gurbaksh Kaur] in her arms. Her mother-in-law was quite astonished to see, that a person, who had hardly ever got down from her bed, how she could jump to embrace her companion like a healthy person. Bibi Gurbaksh Kaur told her that she would have to accompany her to attend a marriage. She immediately agreed and started getting ready to go along with her. Her mother in law warned her not to go, as she was quite sick and cautioned her that if anything worse would happen, she alone would be responsible for that. Still she got ready for the

marriage and wore all her ornaments and both of them reached village Bariar. On seeing Bhapa Ji and thereafter attending the satsang, she was relieved of her agony and was at complete peace of her mind.

After enjoying the satsang for three complete days, Bibi Oankar Kaur went back to her village, in high spirits. Bhapa Ji specially brought laddoos [sweet made of gram flour, ghee, and sugar] and gave her, so as to show her family that she had actually come back after attending a marriage. That was how Bhapa Ji would always take care of his companions and would fulfill their prayers.

To Protect Mother of Bibi Gurbaksh Kaur

Bibi Gurbaksh Kaur's father expired, as has been described earlier, leaving her mother alone at home because all her children were living abroad and there was no male member in the house. After deliberations, her brother (Mama Ji) was asked to stay with her. Because of the greed for money and material, he developed bad intentions in his mind. He contacted some black magic person and bad souls were invited to harm Mata Ji. Though Mata Ji was quite brave and stable, but still under their influence, she started behaving like a mentally deranged person. In those days, Bhapa Ji was doing his 40 days of meditation at village Padda. From there only he sent Bhai Piara Singh to meet Mata Ji and tell her that everything would be alright. Bhai Piara Singh said that he would go just after changing his turban. To save time, Bhapa Ji said, "No, you take my turban and directly go to her village and come back soon after conveying the message, that everything will be set right." Soon after, when Bhai Piara Singh came back after delivering the message, Mata Ji became perfectly well. After his meditation program of 40 days at village Padda was over, Bhapa Ji directly drove to Mata Ji's village, even before going to his own village. This way Bhapa Ji used to help his companions during their difficult times and would solve their problems using his spiritual powers.

To Explain the Spiritual Status of Bibi Swaran Kaur

Bibi Gurbaksh Kaur requested Bhapa Ji to explain that how come Bibi Swaran Kaur could attain Samadhi Awastha just in a few days, after her coming into the sangat, while there were many people, who were attending sangat since very long time and they always keep on yearning to achieve such a stage but were not able to achieve. Initially Bibi Swaran Kaur also, had to face a lot of criticism, but she never gave any importance to any of the remarks.

To make matter clear, Bhapa Ji quoted an example. He said that suppose

a tailor was stitching a shirt and just when the buttons were to be fixed he went to sleep. Then he asked one question that when that tailor would get up, from where he would start, so as to complete the stitching of that shirt. Gurbaksh Kaur answered that it was but natural that he would start only from the point at which he left before going to sleep i.e he would start fixing the buttons. Then Bhapa Ji explained that similarly this Bibi's main job was already done. Only that much was remaining, which was to be completed just by coming into the sangat and that too just for a few days.

To Allow Bhai Sadhu Singh to Buy a Haunted House

Bhai Sadhu Singh was the nephew of Bhai Piara Singh Padda. There was a family in that village whose house was considered to be haunted. The ghosts, who were dwelling in that house used to tell before hand, the name of the family member along with the date and time of his death. Then that person would be finished on that particular date and time. A few of the members of that family had already expired in a similar fashion. Whole family was quite terrified. They tried to salvage the situation by inviting very many people, who were known for that kind of expertise, but every effort turned out to be a futile exercise. At last, the family decided to sell their house and their land holdings in that village. They put up a precondition that the land would be sold to that person only who would buy their house as well. Everybody in whole of the area knew the fact that their house was haunted and many of their family members had been killed. So nobody could gather the courage to buy that house. Bhai Sadhu Singh told the whole situation to Bhapa Ji. Bhapa Ji simply said, "Sadhu Singh, go and buy that house. None of the ghosts will even be able to touch you. But make sure to hold a Rainsabai (whole night) Kirtan program in that house".

So as per the directions of Bhapa Ji, he purchased that house and land at a very cheap rate. None of the ghosts could do any damage to the family, as was pronounced by Bhapa Ji, despite the fact that Bhai Sadhu Singh didn't organise the Rainsabai Kirtan till quite late. He organised that program only when I (author) reminded him of his promise given to Bhapa Ji. I cautioned him that he was safe just because of Bhapa Ji's pronouncement, so he should fulfill the promise as early as possible. I along with many other people went from Amritsar to perform Rainsabai Kirtan in that house. That family is staying happily and safely in that house till today.

How Should We Respect the Sangat

Bhapa Ji's satsangee family, Bhai Piara Singh (Giani Ji) was staying in Bhilai, because he was employed there. His village Rameedi is in district

Jalandhar. They decided to perform the marriage of their daughter at their native village. They especially invited Bhapa Ji along with the sangat to attend the marriage. I also got the chance to attend that marriage.

We were told that all the cots, which were provided to the sangat, were washed with hot water and all the beddings were brand new i.e nobody had used them before. Whole of their family was taking care of the sangat with great enthusiasm. That was how they were expressing their gratitude and love for the sangat. Bhapa Ji directed that all the duties of the marriage should be taken over by the sangat and family should not be unnecessarily put into any kind of inconvenience. Obeying the diktat, all the arrangements of the marriage were taken over by the sangat. What I observed there was indeed a unique and spectacular way to respect and love the sangat.

Then whole of the sangat, along with Bhapa Ji, came to village Padda at the house of Bhai Piara Singh Padda in a truck. Jointly, whole of the sangat sang the following shabad at his house:

***E Rasana Tu Un Ras Rach Rahi Teri Pyas N Jae.** (SGGS p.921)
(O my tongue, you are engrossed in other tastes, but your thirsty desire is not quenched.)*

Whole of the shabad was sung by taking turns, then master Sukhdev Singh, who has a melodious voice, was asked by Bhapa Ji to continue with the Kirtan. That was done for the benefit of that family. Wherever Bhapa Ji used to go, he would always hold a satsang in that house.

To Get the Allotment of Satsang House In The Name of Satnam Singh

Satsang house was located in sector 2 of Bhilai and that quarter was allotted in the name of Baba Piara Singh Padda, by the Steel Plant Authority. Satnam Singh is son of Piara Singh Padda. When Sant Ji was working at Bhilai Steel Plant, then satsang usually was held on Sundays, turn-wise, in all the houses. Baba Padda Ji requested Sant Ji that rather than holding the satsang every time in different house, let us designate one house as a Satsang House. Then onwards, Satsang was started to be held every day in sector 2, in Baba Padda Ji's house.

Satnam Singh, after completing his middle school education, came to Bhilai in 1963. Later his marriage was also solemnised in that satsang house only. Later on he kept living there with his family and continued to serve the sangat. When Baba Padda Ji was to retire, he was aware of the fact that he would have to vacate that quarter. So to keep the satsang program continue in that satsang house, he filed an application for the allotment of his house in the name of Bhupinder Singh Bhatia, son of S.Madan Singh Bhatia. After

filing the application Baba Padda Ji, along with the sangat of Bhilai, came to village Bariar because Sant Ji was also coming there to avail his leave.

Actually Sant Ji wrote a letter to Bhilai's sangat that he was proceeding on leave and sangat should decide, whether he should come to Bhilai or go to Bariar village. Sangat wrote him a letter and told him that this time he should go to village Bariar and whole of Bhilai's sangat would come to Bariar village to meet him there. When they reached Bariar, Baba Padda Ji told Sant Ji that he was retiring in the near future, so what should be done about the satsang house? Sant Ji asked Baba Padda whether his son had got the job or not. He said that his son was employed in the steel plant. Then Sant Ji said that it is always the son, who inherits father's property and said that he should get the allotment done in Satnam Singh's name. But as per the rules of the plant, Satnam Singh was not eligible for the allotment because he was newly appointed and thus was falling short of the time period required to be eligible for the allotment of a house.

Now God was to fulfill the word of a Saint and things started happening in such a way that many others also got benefitted. The Lord Almighty started the process in his own way. The newly appointed General Manager, Mr. Jain, after assuming the charge called a meeting in which all the erstwhile managers were also invited. S. Inderjit Singh also came to attend the meeting. Baba Padda Ji had been the driver of S. Inderjit Singh before his retirement. When Inderjit Singh came to attend the meeting, he enquired about Baba Padda Ji from the vehicle department of the plant and asked them to inform Padda Ji that he wanted to meet him. He sent a car to satsang house to bring Baba Padda Ji, but he was not at home at that time. When Baba Padda Ji came back and came to know that S. Inderjit Singh was staying in a hotel in Bhilai and he had desired to meet him, he immediately got ready to go. Bhai Kapur Singh told Baba Padda Ji that time has come for the fulfillment of Sant Ji's word.

When Baba Padda Ji reached the hotel, S. Inderjit Singh was coming out of that hotel. Both of them met on the stairs of the hotel. After exchanging the Guru Fateh; the first question asked by S. Inderjit Singh was, "Has your son got the job?" Baba Ji said that he had got the job but the problem was that of the allotment of a house in his name. He is falling short of the time period required for the allotment. S. Inderjit Singh asked if he had filed any application. Baba Padda Ji said that he had already filed an application in the name of Satnam Singh, after Sant Ji had asked him to do so. He handed over that application to S. Inderjit Singh.

After this very brief meeting, Baba Padda Ji came back to his house.

Even after one and a half month, nothing could be known, what exactly had happened to that application. Everyone was quite worried. After one and a half month, Baba Padda Ji got a letter in which it was written that the application had been handed over to GM Mr. Jain and the job would be done.

In the meantime, another development took place. In one of the meetings of the plant management with the union representatives, it was decided that in those cases, where the time period of the sons was falling short for the allotment of the houses, time period of their fathers job could be added and the allotment could be made in their sons names.

With this decision, a lot many people got benefitted and are still being benefitted. All that was nothing but the power of Sant Ji's words. The satsang house was ultimately allotted in the name of Satnam Singh.

To Designate Satnam Singh as a Sewadar (Servant) Instead of Jathedar (President) of Bhilai's Sangat

After the retirement, Baba Padda Ji permanently shifted to his parental house in Punjab at village Padda. Then onward Satnam Singh along with his family started living in that satsang house.

After Baba Padda Ji left Bhilai, the demand started arising that Satnam Singh should be made Jathedar. But he would always refuse and time just passed by. Sant Ji along with Baba Padda Ji and whole of the Jatha of Damdami Taksal reached Bhilai. Satnam Singh's wife Joginder Kaur talked to her father-in-law, i.e. Baba Padda Ji, about Sangat's desire to make Satnam Singh, the Jathedar and told that nothing had been decided by that time.

When Sant Ji was involved in deep meditation at village Padda, at their tubewell, God provided Satnam Singh an opportunity to go there along with Master Shingara Singh. This has already been mentioned in this book. As per the routine, Sant Ji after coming out of his hut used to eat something and then would go to the other place for meditation. S. Arjun Singh used to accompany Sant Ji to that place. On that day Satnam Singh and Master Ji were going along with Sant Ji. On the way, Satnam Singh started the conversation and asked Bhapa Ji that Bhilai's sangat wanted him to become Jathedar. Sant Ji in a loud and reprimanding tone said, "Who is that person, who says that you should be made Jathedar?" Master Ji was walking on Sant Ji's left side and Satnam Singh was on the right side. Satnam Singh candidly said, "The one, who is walking on your left side is always on the forefront, from amongst the sangat, to say so". Bhapa Ji again forcefully said, "You are not Jathedar but only a Sewadar". He said, "Let him make Jathedar to whosoever he wants to make, but you should remain only a

Sewadar." Master Ji kept quiet and Satnam Singh was happy in his heart that Bhapa Ji has bestowed him with a new designation i.e Sewadar.

After 2-3 days of this incident, Bhilai's sangat also reached there. Bhapa Ji, after he was finished with his 40 days of intensive meditation program, first of all he went to a small one room Gurdwara situated near by, along with the sangat and said, "Time will come when whole lot of people (sangat) will start visiting this Gurdwara and it will come up as a big place for meditation." Now there is a seven story building of that Gurdwara and a committee is formed to run its affairs thus the word of Sant Ji has been fulfilled. Then he went to the house of Baba Padda Ji to meet Mata Punna Ji. Sant Ji asked Mata Ji to bring a hand-woven white cotton cloth called Rejja. When she brought one, Sant Ji said, "It is small in length and will not cover your feet when you will leave this world." Then she brought another bigger one.

Sant Ji was sitting in the Varandah on a bed and the rest of the sangat including Satnam Singh, was sitting either on chairs or cots. Mata Ji gave Rs20 to each and every one of them, as a mark of respect for the sangat. On refusing, Bhapa Ji asked them to take the money and told them to ultimately hand it over to him. All that money was used to install the first cooler at village Bariar. Sant Ji called Baba Padda Ji in the hall and embraced him and said, "Bhai Pakha Pheran Panhi Dhowan Terian Sangatan Da." Meaning thereby, "I would blow the fan and would bring water for the sangat." After blessing Mata Punna Ji at village Padda, Bhapa Ji along with the sangat went to see mother of Bibi Gurbkash Kaur at her village. Just when they were about to move from there, Satnam Singh said, "Bhapa Ji, my in-laws are just near this village," and requested to go there also. Bhapa Ji strictly said, "We are not to go there at all." Satnam Singh kept quiet and all of them reached village Bariar.

Daily satsang program was started, as it used to be on the earlier occasions. Bhai Satnam Singh and Master Ji would daily take Bhapa Ji to the nearby fields and they would spread the rice straw on the ground, so that Sant Ji could sit there comfortably. Even today, when we remember those golden moments and various incidents, we feel elated.

A few More Incidents, as Described by Satnam Singh

Bhai Dhanna Singh told me (Satnam Singh) that Sant Ji is engaged in deep meditation at our tubewell at my village. Only Baba Padda Ji and Bhilai's sangat are allowed to go there. Everyone else is barred from going there. He told me that Bhapa Ji produce celestial sounds [anhad naad] so loudly that it could be heard upto the Gurdwara situated nearby.

Listening to such things I was excited and decided to go to Punjab

and see for myself, what exactly was happening there. After the satsang at Bhilai was over, I shared my thought with Master Shingara Singh Ji and told him that I was going to Punjab the very next morning. He also got ready to come along with me. When we reached village Padda, on the way we met my Aunty (Tai Ji) and after that straight away we went to the tubewell.

Aunty told my mother that Manga (Satnam Singh) has come but has gone straight away to the tubewell. My mother didn't believe that and said it was just not possible for me to go straight away to the tubewell without meeting her. But my father told her that he was to go there and he has actually gone to the tubewell. At night, satsang was held in which myself, Master Ji, my Uncle (Taya Ji), Arjun Singh, Baba Padda Ji, and Bhapa Ji were the only sangat. Bhapa Ji was singing the hymns and all of us were repeating after him. After he finished the Shabad, he asked me (Satnam Singh) whether Guru Mantra was being recited at Bhilai's sangat. I said 'yes' it was being recited. Then he told me to recite the Guru Mantra along with the sangat.

At night, I along with Master Ji slept on the ground, just outside Bhapa Ji's hut, under a mango tree. In the morning, when all of us were taking tea etc., Sant Ji asked Master Ji, whether he could hear some sound in the night and what that sound was like. Master Ji said 'yes', he actually had heard the sound and it was like the sound produced by a firecracker rocket rising up in the sky, after being fired. Sant Ji asked that from where did he think that sound was coming. He said that it was coming out of his (Sant Ji's) neck. Then Bhapa Ji explained that such sound is produced when mind's concentration is extreme and it starts moving up, then only the blessed ones can hear that sound. Arjun Singh who was sitting nearby, asked Bhapa Ji that when he goes up through mind's his concentration then how does he come down? Sant Ji just started laughing and simply said that he just comes down like that.

Prem Palita Surt Havai Gola Gyan Chalaya.

Braham Agan Sehje Parjalee Ekeh Chot Sijhaya. (SGGS p.1161)
(*But I have made divine love the fuse, and deep meditation the bomb;
I have launched the rocket of spiritual wisdom. The fire of God is lit
by intuition, and with one shot, the fortress is taken.*)

A person from our village, perchance, came to our tubewell. Sant Ji was sitting on his chair. He asked Sant Ji, "What are those four materials (char, padarath)". Sant Ji sang the following verse from Sukhmani Sahib,

Char Padarath Je Ko Mangai.Sadh Jana Ki Sewa

*Laagai. Je Ko Apna Dookh Mitavai. Har Har
Naam Ridai Sad Gavai.*

Jay Ko Apunee Sobhaa Lorai. Saadhsang Ih Ha-Umai Chhorai.

*Jay Ko Janam Maran Tay Darai.Saadh Janaa Kee Sarnee Parai.
Jis Jan Ka-O Parabh Daras Pi-Aasaa.Nanak Taa Kai Bal Bal Jaasaa.
(One Who Prays For Cardinal Blessings Should Commit Himself To
The Service Of The Saints. If You Wish To Raise Your Sorrows, Sing
The Name Of The Lord, Har, Har, Within Your Heart. If You Long For
Honour For Yourself, Then Renounce Your Ego In The Saadh Sangat,
The Company Of The Holy. If You Fear The Cycle Of Birth And Death,
Then Seek The Sanctuary Of The Holy. Those Who Thirst For The
Blessed Vision Of God's Darshan- Nanak Is A Sacrifice, A Sacrifice
To Them.)*

Whole of the Paurhi [stanza] was recited. He was fully satisfied with that. Arjan Singh asked him, whether he was having any other question to be asked, but he just kept mum.

Sant Ji called Bhai Manjit Singh Ji of Ganga Nagarwale, to village Padda. He used to meditate there. In the afternoon, Bhai Manjit Singh Ji asked Sant Ji that the way he tells them to recite the Guru Mantra now, how was that different from the earlier method with which they were accustomed to recite the same? Sant Ji said if we travel by air in an aeroplane and on the other hand in a bus or a train, which do you think would reach first? Bhai Manjit Singh said, "It is quite natural that the aeroplane will reach first". Sant Ji said, "Just that much is the difference".

To Salvage Unlimited Number of Souls at Village Bariar in 2018

As told by Bhua Ji (Sant Ji's sister), she along with Bibi Gurbaksh Kaur was sleeping on a double bed in the house of Bhai Kashmir Singh, during the month of Assu or Katak (vernacular months). Bhapa Ji took Bhua Ji away by putting her in a cradle-like swing. She was taken in all the directions up, down, left and right, where already dead people were making all sorts of noises in pain and agony. When she got up in the morning, she asked Gurbaksh Kaur, whether Bhapa Ji took her also to various places and whether she also felt as if she was swinging in some cradle. Gurbaksh Kaur said that nothing of the sort had happened with her. Then Bhua Ji said that she was taken to various places, amongst the dead people and she felt as if Bhapa Ji has decided to take her along with him.

Just after a few days, Bhua Ji's health started deteriorating. She grew quite feeble. A few of the vertebrae of her spine got dislocated and she was unable to move at all. All the time, she would keep on lying on the bed. So much so that she was unable to perform her urgent nature's calls herself. In those very days only Gurbaksh Kaur got visa to travel to a foreign country

and just two-three days before leaving, she came to meet Bhua Ji. Bhua Ji asked her not to go by leaving her in that condition. The rest of the sangat also requested her to stay back. She was confused as it was sangat on both the sides. On one side she was being called by the sangat and on the other side sangat was asking her to stay back. Ultimately she left the decision onto the sangat itself. Then sangat at Bariar talked to the foreign sangat and her trip was postponed by three months and she was asked to stay with Bhua Ji. As time passed Bhua Ji started recovering and was able to walk around slowly.

Now, a lot of ghost souls started coming to Bhua Ji and would ask her to salvage them. Not only that they also started troubling Bhua Ji. Bhua Ji would often ask them who was sending them to her. They used to say that Kartar Singh (Sant Ji) was sending them by saying that his sister would salvage all of them by asking Chamkaur Singh (Sant Ji's elder son) to do the needful. Bhua Ji would tell them why they don't go directly to Chamkaur Singh and ask him to help them. Those ghost souls would tell her that they were quite afraid of him because he threatens them. So they can only request her to tell him.

In the month of May or June 2018, Bhua Ji said that all the 10 Gurus graced her with their blessed Darshan [vision]. Elaborating the Darshan she described that four out of them were decorated with Kalgis [tufts] on their heads and the rest all were with round turbans on their heads. One of them was just a child and was very cute looking. After bestowing their blessed vision, they said, "They have come to allay the miseries of the tortured ones." Then all of them went inside the Gurdwara.

After that incident, the wandering souls, who were not salvaged, started coming to Bhua Ji. She wondered that people, who had died some 40-50 years ago, Bhapa Ji was locating them and sending them to her. Whenever they would trouble Bhua Ji, she would simply tell them that she was going to complain that to Chamkaur Singh. They would plead not to tell him as he would beat them with a stick and they were all afraid of him.

When their number started increasing with every passing day then Bhua Ji deliberated with Chamkaur Singh and a Sehaj Path (slow recitation of Gurubani) was initiated. The first Hukamnama (first commandment of Guru Granth Sahib Ji) was:

Bilawal Mahala-5

Sarab Kalyaanh Keeai Gurdev.

*Sewak Apni Layo Sev. Bighan N Lagai Jap Alakh
Abhev.*

Virle Kae Kay / 170

*Dharat Puneet Bha-Ee Gun Gaa-Ay. Durat Ga-I-Aa
Har Naam Dhi-Aa-Ay. Rahaa-O.*

*Sabhnee Thaan-Ee Ravi-Aa Aap. Aad Jugaad Jaa Kaa
Vad Partaap. Gur Parsaad Na Ho-Ay Santaap. Gur
Kay Charan Lagay Man Meethay.*

*Nirbighan Ho-Ay Sabh Thaan-Ee Voothay. Sabh
Sukh Paa-Ay Satgur Toothay.*

*Paarbarahm Parabh Bha-Ay Rakhvaalay. Jithai
Kithai Deeseh Naalay.*

Nanak Daas Khasam Partipaalay. (SGGS p.801)

*(The Divine Guru Has Blessed Me With Total Happiness.
He Has Linked His Servant To His Service.
No Obstacles Block My Path, Meditating On The Incomprehensible,
Inscrutable Lord.
The Soil Has Been Sanctified, Singing The Glories Of His Praises.
The Sins Are Eradicated, Meditating On The Name Of The Lord.
He Himself Is Pervading Everywhere;
From The Very Beginning, And Throughout The Ages, His Glory Has
Been Radiantly Manifest. By Guru's Grace, Sorrow Does Not Touch
Me.
The Guru's Feet Seem So Sweet To My Mind. He Is Unobstructed,
Dwelling Everywhere.
I Found Total Peace, When The Guru Was Pleased. The Supreme
Lord God Has Become My Savior. Wherever I Look, I See Him There
With Me.*

O Nanak, The Lord And Master Protects And Cherishes His Slaves.)

It was decided to complete the Sehaj Path by 20th July 2018 and the Bhog Ceremony would be held on that very day. As per Bhua Ji's saying, all the ghost souls rejoiced that now their salvation was in sight.

Their number kept on swelling so Bhua Ji asked Chamkaur Singh to prepone the Bhog Ceremony to 15th July 2018. The ghost souls would talk to Bhua Ji and would tell her that it was just 5 days after which they would achieve salvation. When they would be asked to tell their names and addresses they would tell everything in detail to Bhua ji.

Bhog Ceremony was held on 15th July 2018. Only around 10 people were present at that time. Normally the ceremony is held at around 6A.M. in the

morning but Bhua Ji asked to delay it as she would also be coming to the Gurdwara along with all those ghost souls. As soon as the Bhog Ceremony was held and the Ardaas was being performed by Chamkaur Singh and when he said, "Satguru Ji bless all these souls, who have come here and salvage

them forever," a commotion sort of movement was felt in the hall. Bhai Vishal Singh (Katha vaachak) and Manjit Singh from Amritsar, who had come to participate in that Bhog Ceremony, both of them could feel as if lot of movement was going on in that hall. They felt as if they were being pushed aside and they were trying to save themselves, as one normally does when he is in a big crowd. Bhai Vishal Singh even could hear a sound, as if an aeroplane was taking off. It happened three times, as if three aeroplanes took off. Both of them were quite astonished at what exactly was happening in that hall.

Later on Bhua Ji also corroborated the same statement, that Bha Ji [elder brother] (Sant Ji) has taken three planes filled with souls to Sachkhand. She told Chamkaur Singh that his father had salvaged innumerable number of souls. Bhua Ji was looking quite pleased on that day because she had witnessed a great happening with her inner vision. All the souls started the commotion even before listening to the Hukamnama [commandment of Guru Granth Sahib Ji], which was:

Dhanasari M-5

*Bandan Te Shutkavai Prabhu Milavai Har Har Naam
Sunavai. Asthir Karai Nihchal Ih Manua Bahur N
Katahu Dhavai.*

*Hai Ko-Oo Aiso Hamraa Meet. Sagal Samagree Jee-O
Hee-O Day-O Arpa-O Apno Cheet. Raha-a-o! Par Dhan
Par Tan Par Kee Nindaa In Si-O Pareet Na Laagai.*

*Santeh Sang Sant Sambhaakhan Har Keertan Man
Jaagai.*

*Gun Nidhaan Da-I-Aal Purakh Parabh Sarab Sookh
Da-I-Aalaa. Maagai Daan Naam Tayro Naanak Ji-O
Maataa Baal Gupaalaa.*

(SGGS p.674)

(Is there anyone who can release me from my bondage, unite me with God, recite the Name of the Lord, Har, Har, and make this mind steady and stable, so that it no longer wanders around?)

Do I have any such friend? I would give him all my property, my soul and my heart; I would devote my consciousness to him.

Others' wealth, others' bodies, and the slander of others - do not attach your love to them. Associate with the Saints, speak with the

*Saints, and keep your mind awake to the Kirtan of the Lord's Praises.
God is the treasure of virtue, kind and compassionate, the source of
all comfort.*

*Nanak begs for the gift of Your Name; O Lord of the world, love him,
like the mother loves her child.)*

This way, the salvation of the souls was done by reciting Gurubani. When Bhua Ji used to ask them, whether or not, an Akhand Path was performed in their names after their death, they would say that Path was performed for every one of them. She disclosed another fact that all those souls, who came to her, had achieved salvation but for two of them, who are left here to serve her.

A few Words as Described by Bhai Kashmir Singh Bariar

I was going with Bhapa Ji to Amritsar for his eye check up. I requested him to explain that, while he was at Chopra's house, why did he recite Waheguru, Waheguru, Waheguru, in a sound mimicking the crying of a child? He said, "Listen my son. Whenever a newborn is taken away from her mother's breast, he cries loudly". So it was almost a similar situation. The verse says:

Ram Biogi N Jeeai Jeeai Tan Baura Hoe. (SGGS p. 1364)
(*One who is separated from the Lord does not live; if he does live, he goes insane.*)

I said, "But you are always in unison with Satguru Ji." He said, "No, the seeker passes through two kinds of situations. One is, when there is difference and second is of oneness. In this condition he is always in front of God. But if the seeker is separated, may be just for a while, he feels immense agony and pain. Only he can explain that situation. Nobody else can even realise that pain. At the most what people can say is, that he has lost his mental balance". Kashmir Singh said that he was brought up by Sant Ji and remained with him for 38 years. Many a time, he might have been reprimanded by him, but the very next moment he would shower immense love on him. He said that he owed every bit of his life to Sant Ji. Candidly he said that if he was able to fly, the wings were provided by none other than Sant Ji himself. He says, "We both brothers are lucky enough, as we enjoyed the love and affection of Sant Ji". Not only he gave them education but also arranged employment for them and helped them in business too. Everything was made possible with the blessings of Sant Ji. The verse says,

Ham Rulte Phirte Koi Baat N Pooшта.

Gur Satgur Sang Keere Ham Thape. (SGGS p.167)

(*I was rolling around in the dirt, and no one cared for me at all. In the Company of the Guru, the True Guru, I, the worm, have been raised up and exalted.*)

I (Kashmir Singh) Got an Opportunity to Visit Village Padda

As had already been discussed in detail about Bhapa Ji's intensive meditation at Bhai Piara Singh Padda's tubewell in village Padda, where, but for Bhilai's sangat, nobody was allowed to meet him. Bibi Ji went there at which Bhapa Ji showed his displeasure, though she went there in an urgent situation. I was in brick-kiln business at that time, and I was suffering great losses in my business. Bhai Dhanna Singh came to me from village Padda and then both of us went to Bariar. On reaching there, Bhai Dhanna Singh started meeting the family members and I went to my room, which was quite clean. I took off my turban and kept that on the shelf. Just when I turned back, I saw lot of blood was splattered in the room. I got frightened and called Bhai Dhanna Singh. He too was quite astonished to see that and asked me to accompany him to village Padda and said that it should be conveyed to Bhapa Ji. I told him that nobody was allowed to go there but he insisted me to accompany him. I agreed to go but only with the precondition that I would stay back at the village and he alone would go to Bhapa Ji at the

tubewell. If he would allow, only then I would come there.

So I stayed with Mata Punna Ji and Bhai Ji went to the tubewell. Bhapa Ji was just sitting there and he said, "Why have you come alone? Go and bring him also whom you have brought along with you." So I got the permission and went to see Sant Ji. I was lucky that I got the chance to serve him and also to sing the Kirtan. The Kirtan was performed by taking turns. The essence of that time cannot be explained in words as per the verse,

Kahibe Kau Sobha Nahin Dekha Hi Parvaan. (SGGS p.1370)
(*I cannot describe its sublime glory; it has to be seen to be appreciated.*)

From there only, me and Bhai Dhanna Singh were asked to meet Sant Jarnail Singh Bhinderanwale at village Sarhali, near Taran Taaran and hand him over five almonds and one rupee coin. When these things were offered to Sant Khalsa Ji, he just kept quiet for some time and then tears appeared in his eyes. He said that Sant Ji was great and even greater was his strenuous meditation.

I came back and stayed at village Padda for a few more days, as per Bhapa Ji's wish. I was asked by Bhapa Ji to call the sweet maker Kashmira of Mikianwali. As per the direction, I went and came back, along with Kashmira, to village Padda. Sant Ji arranged all the material and all sorts of sweets like Besan, Barfi etc. were prepared to be distributed amongst the sangat. The sweet maker had to stay there for two days for preparing huge amount of sweets.

That period perhaps was the most magnificent period of my life when I could attend that sangat. Sant Ji told Bhai Dhanna Singh that he actually had done a good job by bringing me along with him and proclaimed that henceforth all my troubles would just vanish.

At Gurdwara Rampur Khera, me (Kashmir Singh) and Bhai Dhanna Singh Requested Sant Ji to Build a Gurdwara

Bhapa Ji along with the Sangat went to Rampur Khera. At night, when Bhapa Ji was sitting alone with Bhai Dhanna Singh, then me along with Bhai Dhanna Singh requested him that a Gurdwara should be built at village Bariar. Sant Ji said that time would come, when it would be built. For the time being, no Dera is to be built at that place. When Sant Ji came to Bariar, after recovering from his disease from Chopra's house in Amritsar, I sought permission to fill up the well situated in the compound of the house and Sant Ji allowed me to do that. All of us including Balvir Singh, Joginderpal Singh, Balwinder Singh along with lot of members from the sangat, brought sand from the nearby canal and the well was filled with that. We never knew why Sant Ji so quickly agreed and allowed us to fill up that well.

When Sant Ji left for his heavenly abode, he was cremated at the same place, where previously existed a well and now a Gurdwara is built on the same spot. Only a Saint can understand and see in the future chain of events.

What is the Difference between God, Guru and a Sikh

A religious Program was organised at village Kaleke. Satsang used to be held in the house of Master Bhagwan Singh, both in the night as well as in the morning. One day, when morning program was over, Giani Gurnam Singh came there. He was posted as a clerk in the Deputy Commissioner's office. He requested Sant Ji to allay one of his doubts, for which he could not get any satisfactory answer, even after going to Radha Soamis and a saint in Ramdaas. Sant Ji asked him to explain his doubt. He said that he wanted to know the difference between God, Guru and a Sikh.

Sant Ji just laughed and asked him if he had ever recited Sukhmani Sahib's Gurbani. He said he does that daily. Sant Ji just asked him to recite 18th Ashtpadi of Sukhmani Sahib and told him that in its third Paurhi (stanza) Satguru Ji has clarified as under:

*Barahm Meh Jan Jan Meh Parbrahm. Ekeh Aap
Nahin Kash Bharam.*

(The servant is in God, and God is in the servant.

He Himself is One - there is no doubt about this.)

He immediately placed his head in the lap of Sant Ji and said that all his doubts were clarified. Sant Ji said that everyone should recite Bani and should try to understand it as well, by reciting it with full concentration. In Gurubani, questions are raised and then those questions are answered, as well. Gurubani is capable of allaying all sorts of doubts.

To Remove Misunderstanding of Master Mahajan of Village Padda

When religious programs were being organised in whole of the area adjoining Sri Hargobindpur, one such program was held in Village Padda near Dakoha, at night. Sant Ji asked me to sing Baba Namdev's Shabad. I sang the following Shabad:

Bilawal Gond Bhagat Namdev Ji

*Aaj Name Beethal Dekhya Moorakh Ko Samjhaoo
Re. (Rahao) Paanday Tumree Gaa-Itaree Lodhay
Kaa Khayt Khaatee Thee. Lai Kar Thaygaa Tagree
Toree Laangat Laangat Jaatee Thee. Paanday
Tumraa Mahaaday-O Dha-Ulay Balad Charhi-Aa
AavatDaykhi-Aa Thaa.*

*Modee Kay Ghar Khaanaa Paakaa Vaa Kaa Larhkaa
Maari-Aa Thaa.Paanday Tumraa Raamchand So
Bhee Aavat Daykhi-Aa Thaa.*

*Raavan Saytee Sarbar Ho-Ee Ghar Kee Jo-Ay Gavaa-
Ee Thee.Hindoo Anhaa Turkoo Kaanaa.*

Duhaan Tay Gi-Aanee Si-Aanaa.

Hindoo Poojai Dayhuraa Musalmaan Maseet.

*Naamay So-Ee Sayvi-Aa Jah Dayhuraa Na
Maseet.(SGGS p.874-875) (Today, Naam Dayv saw the
Lord, and so I will instruct the ignorant.O Pandit, O
religious scholar, your Gayatri was grazing in the
fields.Taking a stick, the farmer broke its leg, and now it
walks with a limp.O Pandit, I saw your great god
Shiva, riding along on a white bull. In the merchant's
house, a banquet was prepared for him - he killedthe
merchant's son. O Pandit, I saw your Raam Chand
coming too; he lost his wife, fighting a war against
Raawan. The Hindu is sightless;the Muslim has only one
eye. The spiritual teacher is wiser than bothof them.
The Hindu worships at the temple, the Muslim at the
mosque.Naam Dayv serves that Lord, who is not limited
to either thetemple or the mosque.)*

In the morning, Mahajan Ji came to Ghumaan and met Master Teja Singh Ji to tell him that a program was organised in their village by Baba Ji Bariaranwale, in which Hindus were insulted by saying so many things

against them. Master Ji took him along and came to the Dera at Bariar and the whole thing was explained to Sant Ji. Sant Ji had a hearty laugh and simply said that he had not talked anything negative about any community. Actually it should be asked from Bhagat Namdev Ji, who has written that Shabad [hymn]. Mahajan and Master Ji were left with no answer. They begged their pardon and said that they were totally ignorant about that.

To Organise a Programme in Village Bariarfor Baptism (Amrit Sanchar)

In 1962, when Sant Ji came to his village to avail his leave he invited Sant Baba Gurdit Singh Ji Nihang Taruna Dal of Mehta, along with his Jatha, to village Bariar to organise a religious program and at the end of that program Baptism Ceremony was held. Almost all the children, family members and many people from the village were baptised. I also took Amrit Sanchar at that time. In 1973, When he came after his Second Retirement Religious Programs were Organized In 1972-1973 Sant Ji came to his village after his retirement. He planned to organise various religious programs in all the villages, in that area. I (Kashmir Singh) also resigned from my job at Bhilai in April 1973 and came back. Sant Ji expressed his displeasure at my leaving the job, but later on he pardoned me. I feel blessed that I got a chance to serve him. As per the program, me and Jathedar Gurnam Singh were asked to go to the villages, where programs were to be organised and were asked to meet the organisers, to convey them the date and time. The organisers would be requested not to arrange any kind of sound system, tea, or prashad etc. They were to be told that sangat would bring every thing along with them. We got ample chance to sing the Kirtan, which we had learnt at Bhilai. Me along with Master Sukhdev Singh and a few others from Bhilai like Bhai Atma Singh, Bhai Dhanna Singh, also used to accompany on these programs.

After these programs were over, early morning hymn singing parties (Parbhat Pheries) were started to celebrate the birth anniversary of Bhagat Namdev Ji and hymns from his Bani used to be sung. Baba Ram Singh, president of Gurdwara Tapiana Sahib (the meditational place of Baba Namdev Ji) and Baba Namdev Darbar Committee were asked to associate and cooperate in these morning hymn-singing parties, which were planned to be held in whole of the area.

During these very days only, S. Santokh Singh, Line Superintendent in Electricity Board, was transferred in this area. Earlier he was posted in Mehta. He facilitated a meeting of Sant Ji with Sant Kartar Singh Ji

Bhinderanwale and then both the Saints jointly organised a lot many preaching programs in Ghumaan area.

Whole of the area was divided into four zones to organise the Amrit Sanchar Ceremony (Baptism). Almost 2,000 people were baptised in whole of the area. S.G.P.C. also sent their Metador vehicles in these programmes. All the programmes were held with great pomp and show. This formidable duo i.e Sant Kartar Singh Ji Bariaranwale and Sant Kartar Singh Ji Khalsa Bhinderanwale, joined hands in such a way that a great movement was initiated to preach the tenets of Guru Sahib. 37- Nagar Kirtans (Religious Processions) were organised by the Taksal of Mehta. Sant Kartar Singh Ji played a major role in making them a big success. Sant Ji took Sant Khalsa Ji to Bhilai Nagar and the welcome he was accorded cannot be described in words. Then it became a routine sentence for Sant Khalsa Ji to say that if anyone wants to learn how to render service or how to respect the sangat he should go and learn it from Bhilai's sangat.

To Cure Sikandar Singh from an Incurable Disease

In 1960, Sant Ji's younger brother Shingara Singh was Sarpanch of the village Bariar. He was father of Kashmir Singh. He came back to the village after he was released from the prison. He was arrested in the Punjabi Suba Morcha Movement. Just after when he came, a person was murdered in a quarrel over the distribution of canal water. Shingara Singh was at his tubewell when that fight took place. The opposite party being close to S. Sikandar Singh [local politician], succeeded in falsely implicating S. Shingara Singh in that murder case. Though he was totally innocent, still he was convicted and had to complete his sentence. After some time, Sikandar Singh fell seriously sick. So much so that he was completely bed-ridden. Maternal Uncle (Mama Ji) of Master Sukhdev Singh, S. Chanan Singh Ji (Checker) was a frequent visitor to Bariar and was also known to Sikandar Singh. He asked him to hold a satsang of Sant Ji Bariaranwale, in his house and beg his pardon for his mistake, by doing Ardaas [supplication] in the sangat.

So a program was organised at his village Machranwan. Bhai Dhanna Singh and Bhai Atma Singh also went along with the Sangat. Kashmir Singh performed Kirtan. Sant Ji also rendered his religious discourse.

Sikandar Singh was in great agony at that time and all through the program, he kept lying in the sangat, as he was unable to sit. In Ardaas, Satguru Ji was requested to bestow him with good health. Later on, S. Sikandar Singh begged forgiveness and admitted that he did great injustice with Sant Ji's family.

Soon after that he was cured and later on he always used to participate

in the sangat during various programs of preachings, whenever and wherever those would be held in that area by Sant Ji.

Water Should be Offered with Great Love and Affection to Everyone and Even to the People who Belong to the Opposite Party

As mentioned above, during the quarrel in Bariar, those people who falsely deposed as witnesses against Sant Ji's younger brother and my (KashmirSingh) father Shingara Singh, who had to undergo 20 years of imprisonment, Sant Ji told all the family members not to nurture any ill-will against any of them. He said that Satguru Ji was great and would do justice Himself.

The son of one of the main witnesses got seriously injured by falling into the wheels of a well. He was taken to Amritsar where he died in the hospital. When his dead body was being brought back, their car developed some snag just near Sant Ji's Dera [house built in fields away from village]. It was indeed very hot on that day. When Sant Ji saw them, he himself took cold water in a bucket and walked up to them to offer them cold water for drinking. They were all ashamed. Sant Ji shared his grief on the death of their child and made them to drink cold water. Later on all those families of the witnesses suffered heavy casualties by fighting with each other. Sant Ji's word that Satguru Ji would do justice, came true. S. Sikandar Singh was also one of them, who suffered a lot. Gurubani Verse says:

Farida Bure Da Bhala Kar Gusa Man N Handhaae.

Dehi Roge N Lagae Palai Sabh Kish Pai. (SGGS p.1381-1382) (Fareed, answer evil with goodness; do not fill your mind with anger. Your body shall not suffer from any disease, and you shall obtain everything.)

And

*Farida Jo Tain Maran Mukian Tina N Mare Ghum.
Aapnarhai Ghar Jayai Pair Tina De Chum.*

*(Fareed, if anybody beats you with fists don't beat them in return.
Rather, go to his house and bow at his feet.)*

That was the spiritual power of Sant Ji, which he acquired by doing extensive meditation throughout his life.

Rachant Jee-A Rachnaa Maat Garabh Asthaapnan.

Saas Saas Simrant Naanak Mahaa Agan Na

(Creating the soul, the Lord places this creation in the womb of the mother. With each and every breath, it meditates in remembrance on the Lord, O Nanak; it is not consumed by the great fire.)

Not to Allow Naqli Nirankaris to Come to Ghumaan Village

In 1974-1975, the (false) Naqli Nirankari Gurbachna fixed a program to come to Ghumaan. Bhapa Ji came to know a day before that next morning he was coming to Ghumaan. Bhapa Ji made a plan so as to stop him from reaching their area.

Bhapa Ji explained his plan in detail, to all of us. As per the plan, during that very night itself, everything was organised. I (Kashmir Singh) along with Gurnam Singh, S. Santokh Singh Sohal, Balbir Singh and a few others were involved in the execution of the plan. The incharge of the Police Force at Ghumaan was a Gurmukh person (follower of Sikh tenets). He called me and requested that Gurbachna should be stopped on the way before reaching Ghumaan. So all the roads leading to Ghumaan were blocked and langar was started at Ghumaan. When Naqli Nirankari was trying to reach Ghumaan from Beas, via village Sathiala-Butala, a large crowd was collected at village Darhe Wali. As soon as his vehicle reached there, the Singhs [baptised sikhs] stopped him. In panic, hurriedly they reversed their vehicles and fled away and went back. This way, he was not allowed to reach Ghumaan.

Sant Kartar Singh Ji Bhinderanwale was doing Katha (religious discourse) at Manji Sahib at that time. When he came to know about the whole episode, he simply said that Baba Ji (Bhapa Ji) is too courageous. He said it was all because of the power of his simran [meditation on the naam] in which he remains absorbed, all through day and night.

The movement against Naqli Nirankaris, which later on spread across whole of the state of Punjab was actually started from Ghumaan by none other than Sant Ji himself.

Sant Ji Constructed a Gurdwara in Bhutan at Pun Shaling

When Sant Ji was serving in Boarder Road Department and was posted in Bhutan, he managed to build a Gurdwara in Bhutan and later organised a Samagam (religious congregation) with the help of Singhs. Master Sukhdev Singh was called from Punjab. Bhai Balbir Singh and Bhai Bikram Singh were called from Bhilai. Considering those times in mind, it can be said that it was indeed a big samagam, which was organised in that far off area.

A few years ago, some people from village Bariar went to Bhutan to

work in a company situated at that place. They went to pay their obeisance at a Gurdwara at Pun Shaling (Bengal). The Priest (Granthi Singh) there asked them where had they come from. When they told him that they had come from village Bariar near Ghumaan of district Gurdaspur, then that Priest told them the whole story of how that Gurdwara was built by Sant Ji in those times. The whole episode, which has already been written above, was described by Bhai Baghel Singh son of S. Bakhshish Singh. Sant Ji had constructed four quarters adjoining the Gurdwara at Pun Shaling. As narrated by Baghel Singh, the Granthi Singh of that Gurdwara showered lot of love and affection on all of them. He said that they could never even imagine that they could be showered with such a great love and respect in that remote

area. It could happen only because they were from Sant Ji's village. The respect they were given is unforgettable. They could feel the respect and love, which Sant Ji still commanded in that area. They were feeling proud of themselves to be born in a village which has such a great heritage.

**A few words as described by Bhain Ji Raj (Sukhwinder Kaur)
[Sant Ji's daughter-in-law] from Canada**

Bhain Ji Raj, wife of Balvir Singh from Canada, said that it was a reality that she never knew about Bhapa Ji, that he was a saint of the highest order. She said that she was quite young and used to believe that Sant Ji was just a father, like any other father. She told that they were just sitting at home and in response to some conversation, maybe with Mata Ji or some other person, she arrogantly and quite angrily said, "It will be done only the way I say." Bhapa Ji called me and affectionately said that it was not the right way to talk. It is always better to keep quiet rather than venting out anger. By keeping quiet, one would gain a lot. Now after so many years I could realise the meaning of those words spoken at that time. He blessed me so much that I don't get angry on any of the issues, whatsoever those might be. Neither do I talk much. My mind always remains quite at peace. I feel that whatsoever was spoken by Sant Ji, might be very casually, ultimately turned out to be true.

My auntie (Bhua Ji) of Kalake, Kartar Kaur (Karo), would keep sitting in meditation, all through 24 hours. She was always engrossed in doing Simran. She often used to say that she feels hunger only of Naam and doesn't need any worldly food. The onlooker might feel as if she was eating some food; the fact was that she never felt hungry and never asked for any kind of eatables.

I must say that, great was that mother, who gave birth to three God knowing souls (Braham Gianis). Raj told that Bhapa Ji would make us listen to the Anhad Shabad (unstruck melody). She actually had heard and saw that, all by herself.

In 1975, Sant Kartar Singh Ji Bhinderanwale came to Ghumaan and I (Raj) got baptised from his Jatha. Bhapa Ji, when posted in Bhutan, would always remain absorbed in deep meditation and many a time, God Himself, had to perform his official duties. Once Bhapa Ji was supervising some work and he sat down for meditation and he got completely engrossed in that.

R.C.C. Roof under which he was meditating, suddenly collapsed but the portion, where he was sitting remained intact and he didn't suffer any injuries. Nobody, who would casually meet him or see him could ever imagine that he was an enlightened soul and a Saint of the highest order. He used to wear very simple clothes. Often he would be seen playing with the children

and he would love everyone and would interact with everyone. His approach in the court of the Lord cannot be matched with anyone. He gave every credit to Bhilai's sangat and used to say that if anyone wants to have anything, he should ask from Bhilai's sangat.

To Blow the Flute

Once Bhai Balvir Singh (Sant Ji's nephew) was going to Gurdaspur in a bus, along with Bhapa Ji. Bhapa Ji was sitting just behind the driver's seat. He would start producing the sound simulating to that of a flute, for some time and then he would stop it abruptly. Driver thought, perhaps his engine was producing that sound. So he had to stop the bus, time and again to examine the engine by opening up the bonnet. Only after quite some time he could realise that it was Bhapa Ji, who was producing that unstruck sound.

To Initiate into Simran

Raj said that it was perhaps in 1975 or so, when they were living in their previous old house and her husband was employed at a far off place and used to come only once in a year. When would a saint bless anyone, nobody could ever imagine. Sant Ji sent me to Kalenangal along with my mother-in-law, my maternal auntie (Jeeto), and my elder sister (Ravinder). There Bhai Kapur Singh (Bhai Motta Ji) initiated me into Naam Simran by putting me in a room for three days. He asked me to chant Waheguru in a loud voice. I often would see outside through the window and would see them eating melons etc. If ever I would be quiet, may be even for a moment, Bhai Kapur Singh would strike his cot with a long stick, which he kept by his side. Like a small child, who is asked to repeat the same lesson time and again in a primary school, I was asked to repeat the Naam continuously for three days and I was kept alone in that room. The initiation done some thirty years ago, has now brought me the fruit. I am blessed with Naam. Sant Ji's blessings are beyond expression.

A few words as Described by Bhai Charan Singh of Bhilai Nagar

To Respect Bhilai's Sangat and Accompanying Singhs

One day Bhai Kapur Singh, Bhai Piara Singh Ji Padda, and Bhai Gurjit Singh (G.M. Sahib) came to me in sector 2. After taking tea etc. they told me that sangat had put me on some duty and said that I would not refuse that. Actually before coming to me, they had gone to someone else for the same duty, who had refused them. I requested them to explain in detail, what exactly they want from me. They said that the marriage of the younger brother of Bhai Ram Singh Ragi (who was the main Ragi of Bhinderanwale Jatha),

was going to be solemnized in U.P. Sant Kartar Singh Ji Khalsa Bhinderanwale and Sant Kartar Singh Ji Bariaranwale, along with their Jathas, would be reaching there. Bhilai's sangat wants me to go there and participate in the marriage on behalf of the sangat.

In those days salaries used to be quite meager and on top of that, it was the end of the month. So hesitantly, I requested them that I had only that much money with which I would be able to pay the fare to travel on one side only. They assured me that the sangat would contribute the money and I should not worry about that. So the program was finalised for me to go to Rampur (U.P.).

I reached New Delhi by train. The next morning I boarded a train forgoing to Rampur in U.P.[Uttar Pardesh]. I was feeling quite lonely because I was completely new to that area and did not know anything about its topography. After a while, a Gurmukh couple boarded the train. I was a bit relieved by the thought that I would be able to enquire about that area from that couple. I sat near them and asked where they were going. They told me that they were going to Rampur. I was quite happy to hear that and further asked, "At which place in Rampur". Bibi Ji said that they were going to attend the marriage of her brother. I was excited and asked, whether they were going to Bhai Ram Singh Ragi's house. They said, "Yes". Now I was overjoyed that I had got a company to go to the same place. After deboarding the train, we reached the bus stand of Rampur.

I was feeling quite hungry, because I had not taken anything since morning. So I went to a shop to have some breakfast. The shop was established in a hutment. That bus stand was quite deserted and there were only 2 or 3 huts, which were serving some eatables to the passengers. The shopkeeper was just to prepare something for me when the couple came searching after me and asked me to accompany them immediately. I told them that I was feeling hungry, so I should be allowed to eat something and then they would proceed further. They explained that small winding roads passed through the jungle (forest) where wild animals keep roaming freely. And on top of that a stranger like me can easily get lost in the forest, so I should accompany them immediately. So I moved with them without eating anything and walking together we reached Bhai Ram Singh Ji's house.

Next day after Bhog Ceremony, the marriage party reached the nearby village in a bus. Just after some time, Sant Kartar Singh Ji Khalsa along with Bhapa Ji also reached there along with their Jathas. As soon as they came out of the bus, Bhapa Ji saw me and loudly said, "Bhilai's Sangat has reached." He felt quite happy to see me. Bhapa Ji called me and showered lots of love

and affection upon me. That was how Bhapa Ji used to love Bhilai's sangat. The money which Bhilai's sangat gave me as a gift, I handed over that to Sant Kartar Singh Ji Khalsa Bhinderanwale.

I felt like embracing Sant Khalsa Ji in my arms. The sentiment behind this feeling was that sometime back when Sant Khalsa Ji and Bhapa Ji along with their Jathas came to Bhilai, Bhapa Ji had asked Bhilai's sangat that Khalsa Ji needs another vehicle and he fixed the amount, which each one of the sangat should donate and accordingly everyone donated the money and a new Jeep was bought. At the same time, Sikh Young Man Association thought of doing something for the poor people and it was decided to start a homeopathic dispensary in the village Kohka (Bhilai). It was also decided that Sant Khalsa Ji and Bhapa Ji would jointly do its inauguration. Bhapa Ji was requested for this and he obtained consent from Sant Khalsa Ji, as well.

Now a room was immediately required for the dispensary. I offered to let one of the rooms of my house in Kohka to be used as the dispensary. One Singh (Baptised Sikh) who had just come after completing his homeopathic degree, was appointed as a doctor. The very next day Sri Guru Granth Sahib Ji was brought to that house and both the saints were asked to jointly perform the inaugural ceremony. Whole of the sangat along with two saints and their Jathas [groups] reached there and Ardaas [supplication] was performed in front of Sri Guru Granth Sahib Ji, for allowing to start the dispensary. Prashad (Holy Communion) was served. Suddenly, Sant Kartar Singh Khalsa Ji expressed the desire to see the house, by going inside the house. Bhapa Ji, Sant Khalsa Ji, Daljit Singh Mahant, Baba Padda Ji, Gurjit Singh GM, and many others went inside. I was serving the sangat by getting their hands washed. I just ran and joined them. Sant Khalsa Ji asked whose house that was. Baba Mahant Ji pointed a finger at me and said that it belonged to me. I, as per my little wisdom, started explaining Sant Ji that this was the bedroom, that was the bathroom, and that was the kitchen etc. etc. I never came to know what came into the mind of Sant Khalsa Ji. He tightly hugged me in his arms but I came out of his embrace by applying some force. Just after that, Bhapa Ji hugged me in his arms and I again did the same thing to relieve myself from his embrace. I could never understand what sort of fear overpowered me at that time.

When we came out of the house, I was feeling quite pleased and my mind was quite at peace. Then I started regretting, as to why I forcefully came out of the embraces of both the saints. There and then I told myself that as and when I would get a chance, I myself would embrace Sant Khalsa Ji.

In the village Kohka itself, another family came to know about the

arrival of Khalsa Ji's Jatha. That man came to me and expressed his desire to take the Jatha to his house. By listening to his request I started thinking, because that family was in the business of selling liquor and also was lending money on interest and the Jatha was forbidden not to take even tea or anything, from such a person's house.

With a perplexed mind I went to Bhapa Ji and told him the whole situation. Bhapa Ji said that they would definitely go. Both the Saints along with sangat went to their house. The result of the sangat going there was that their 10-12 year old son got baptized.

Now here in village Rampur[u.p.], the engagement ceremony was complete and time and again the thought of embracing Sant Khalsa Ji was coming into my mind. I just thought that as and when Sant Khalsa Ji would come out of the tent fixed for the marriage, I would just embrace him. Just after a while Sant Khalsa Ji got up from behind Sri Guru Granth Sahib Ji and came out of the tent to go to his bus. I just embraced him. Still I was not fully satisfied and again thought that he should come out once again and I would again embrace him. Perhaps that was not a wise thought on my part, but still Sant Khalsa Ji came out again and I hugged him. He too showered a lot of love and blessings on me and my wish was also fulfilled.

A true saint does not differentiate between their companions and general Sikhs. They shower their love on everyone. They understand and fulfil everybody's inner wish.

Then the bus of the Jatha went back to Bhai Ram Singh's village, they didn't eat anything at both the places. They just took some rotis along and moved on. As soon as the bus moved Bhapa Ji started Anhad Shabad and continued that for quite long time. After quite some time, everyone started feeling very hungry. Then one roti with pickle was served to everyone in the sangat, but that was not enough to satisfy their hunger. Then Khalsa Ji said roasted almonds be served but that too could not satiate their hunger. Perhaps that was the way, how the Singhs of the Jatha were trained to yield to the Hukkam (Lord's Will).

Then Bhapa Ji got up from his seat and went near Khalsa Ji. He called me there and made me sit near him on the same seat. Hesitantly, I sat near them for some time. Bhapa Ji told Khalsa Ji to take some rest, as he was to render a religious sermon in the morning. Khalsa Ji started taking off his turban by slowly unwinding it, Bhapa Ji received it in his hands and then after folding it neatly, placed near Khalsa Ji's pillow. By seeing that love and respect amongst the saints, I was quite humbled with humility. That feeling

cannot be expressed in words. That was another lesson for all of us, how the Gursikhs should love and respect each other. Rather, that was Bhapa Ji's style of conveying very deep messages by practical demonstration.

On the way there came a place which was full of sand and the bus got stucked into that. Khalsa Ji asked everyone to get down and push the bus. When I was coming out, Khalsa Ji told me to keep sitting. Bus was pushed out of the sand and we moved on. I felt as if Khalsa Ji especially blessed me. Even now, whenever I remember all those moments I feel enthralled. After some time, the bus stopped in a village and Jatha was asked to come out, where a small tent was erected for them to stay. Everyone was served with a bowl full of milk. At night food [langar] was also served in the same village. I have totally forgotten the name of that village.

Desi Ghee was served in ample quantity in the buckets, as if vegetables or Daal was being served and sangat's hunger was completely satiated.

After the evening Nitname [daily evening prayer], everyone started getting ready to go to sleep, by moving to their respective places. Bhapa Ji took me on the roof of the house. Three beds were placed there. Bhapa Ji asked me to sleep on the middle bed. I was a bit afraid to sleep in between two accomplished saints. I knew my weaknesses, because hardly ever I had done, complete Nitname. So I pleaded before Bhapa Ji that it was not possible for me to sleep in between two great saints. Only after lot of persuasion, Bhapa Ji agreed and asked one of the Singhs to arrange one bed for me on the ground floor. That was how Sant Ji used to shower his love. Had I slept over there, it might have been quite possible, that I could have been blessed by both the saints. But unfortunately, I was not that strong in my mind at that time. Next day the whole group moved early in the morning and the personal assistant of Sant Khalsa Ji i.e Bhai Ram Singh Ji, told Bhapa Ji that he was running a fever for the last two days and there was no relief. He just sat down in between the legs of Bhapa Ji. After a while he said that he was feeling better and his fever was also gone. Many a times just by coming in contact with Bhapa Ji, one could get the relief from his sufferings.

In the afternoon, the Jatha reached village Rode. The Jatha was served with milk pudding of rice (kheer) and puris. Lot of sangat from the nearby villages also came to join the sangat.

In Rode village, Bhapa Ji asked Sant Khalsa Ji to offer me a robe of honour [siropao]. Khalsa Ji announced in whole of the sangat that here is a Singh from Bhilai's sangat, which had donated a new Jeep to the Jatha. From there, I begged my leave from Sant Khalsa Ji and Bhapa Ji and came to my village.

To Allay Doubts of Bhai Ram Singh Bhilai-wale (as told by him)

I went to Nanded in 1979. There I met a Nihang Singh, who gave me certain suggestions regarding the recitation of Sukhmani Sahib Gurbani. He asked me how did I recite Sukhmani Sahib's Gurbani. I simply told him that I recite in the same way as everyone does. He told me that it would not be that fruitful and suggested that for maximum benefit, it should be recited by prefixing a Sampat [a couplet of gurbani] with it. I asked him for the detail procedure to be followed. He asked my name and told me that my rashi [star] was tula [taurus], so I should do Sukhmani Sahib Path by prefixing the following Sampat with it:

*Deen Dard Dukh Bhanjana Ghat Ghat Naath Anaath.
Sharan Tumari Aayo Nanak Ke Prabh Saath.*

(Sukhmani Sahib SGGGS p. 263)

(O Destroyer Of The Pains, And The Sufferings Of The Poor, O Master Of Each And Every Heart, O Masterless One: I Have Come Seeking Your Sanctuary. Oh God, Please Be With Nanak!)

I came back and started reciting Sukhmani Sahib, as per the suggestions of that Nihang Singh. I continued that for almost three months, until Bhapa Ji came to attend the Bhog Ceremony of Bhai Kapur Singh Ji, on 10th day of his death. That was my first chance to meet Bhapa Ji. I narrated him whole incident. He told me that I should not get confused by complicating the process, because Guru Sahib Ji has neither indicated nor has written anywhere about that. So, one should recite Gurbani, the way it is written in Guru Granth Sahib Ji and no Sampat etc. should be prefixed. After that, I started coming daily to listen to the sermons of Bhapa Ji and many of my doubts were cleared. I got permanently attached with the sangat. I can say that it was nothing but the blessings of Sant Ji and the sangat and I owe everything to the sangat.

I used to recite the Bani of Japuji Sahib in the morning and Rahraas Sahib in the evening and never recited full Nitname, even after getting baptised. I asked Bhapa Ji that I was reciting only two Banis. Was that correct? Bhapa Ji told me that when five chosen ones (Panj Piaras) bestow anyone with Amrit (baptism), they always tell to recite five Banis in the morning and two in the evening. So that becomes a commandment of the Guru and every baptised sikh is duty bound to obey that commandment and thus ought to recite the prescribed Nitname. Then I asked about Ardaas (prayer before God), should it be performed by standing or it could also be performed in the sitting position. He asked me that while travelling in train

etc., how do we do that? I told him that we do that in sitting posture. Explainingly he told me that wherever Guru Granth Sahib Ji would be present, Ardaas should always be performed in standing position only, otherwise on certain occasions or in special circumstances, it can be performed by sitting and even in lying down position.

My next question was that when six circles of the body start opening up, does the meditator come to know about it? Bhapa Ji said, "Yes, the meditator automatically comes to know about all these things, but one should avoid getting confused by indulging in the tedious process of acquiring knowledge about all these things. Rather one should always keep on the reciting the Naam as much as possible". I again asked, "When automatic recitation (Ajapa Jaap) of the Naam starts, does the meditator come to know about that also"? Sant Ji said, "Yes, of course". Quoting an example he said, "Even while travelling by train, inspite of lot of noise, one keeps on listening the Naam."

I asked whether Simran (recitation of Naam) should be done by closing the eyes or it can be done with open eyes also. He quoted Guru Gobind Singh's Bani and said,

*Aankh Meet Kar Jo Dimb Dikhave, So Nar Andhe Ki Padvi
Ko Pave.*

(One who pretends to be meditating by closing his eyes, he will ultimately turn out to be a blind man only.)

I was not able to understand that properly, so again I asked the same question the very next day. He retorted that it was clarified a day before. I requested that I could not understand that properly. He again repeated the above lines and said that simran should be done by keeping one's eyes open; if in the process, they get closed, then it was okay, but to close the eyes, especially to show to the world that you are meditating, that should be avoided.

I asked that Bhai Randhir Singh Ji had written in his book that simran should be done in loud voice and asked Bhapa Ji to clarify, whether one should do it loudly or silently. Sant Ji simply said that whatsoever had been written by him, was correct and further said, "Don't you see that we daily recite it loudly, when we do sangat in the morning and evening"?

I asked that Bhai Randhir Singh in his book "Naam Abhyaas Kamaai" has written that while inhaling the breath, Wahe should be pronounced and while exhaling, Guru should be pronounced; is that the correct method of simran? Sant Ji paused for a while, then said, "How many times can Waheguru be repeated in one breath?" I said, "May be 10-12 or even 15 times". Then Bhapa Ji said, "Look my brother, is it better to say it just once or many

times?" I said, "Obviously it is better to pronounce for more and more times." Sant Ji said, "Then do what you feel is more beneficial". Sant Ji further said that everyone should initiate recitation of Naam in this way and then Naam itself would synchronize with breaths automatically after lot of practice, at some later stage.

To Convey the Message of Guru to Whole of the Sangat, By Telling That to Bhai Joginderpal Singh Ji, in Particular

1. Never ever hurt a poor man to avoid any curse. Always help the poor.
2. Do not ever fall into any kind of controversy as far as Guru Ji is concerned. Have full faith in each and every word of Gurbani.
3. Whenever and whosoever comes to your house he should always be served with food etc. with great pleasure and happiness. One should never think that one is offering him food etc. Actually, everyone eats his own share, which has been given to him by God himself.

Stick (Danda) of Saints

Once Sant Ji was talking to Dhanna Singh and Atma Singh. He said, "With whichever sangat one is attached, he should always remain attached with that sangat, meaning thereby that one should have complete faith in Sri Guru Granth Sahib Ji. One should always keep on chanting the Naam and reciting the Bani, along with selflessly serving the sangat. If one stops doing all these things, then Guru Sahib Ji, of course, will get it done by his strict order." Then Atma Singh, Seetal Singh and Dhanna Singh said that they themselves, were not able to do all those things continuously and asked Sant Ji to get that done, by his strict order (Danda). Bhapa Ji asked them to keep quiet and said, "It is never easy to tolerate it". Whosoever joins the sangat, if he keeps on treading the right path with complete truthfulness in one's mind, that much is sufficient for him. If one keeps on wandering hither and thither, and moves away from the patronage of Sri Guru Granth Sahib Ji, then he will have to be brought back in to the sangat by His strict order (Danda).

He further said that just by chanting Naam and reciting or listening Gurubani, without purity in our intentions, we cannot achieve salvation. He recited the following verse of Gurubani to enforce his point of view:

Soohi Mahala 4

*Har Har Kareh Nit Kapat Kamavahe Hirda Shud N
Hoee. Andin Karam Kare Bahutere Supnai Sukh N
Hoee.*

Gi-Aanee Gur Bin Bhagat Na Ho-Ee.

*Korai Rang Kaday Na Charhai Jay Lochai Sabh Ko-
Ee.*

*Jap Tap Sanjam Varat Karay Poojaa Manmukh Rog Na
Jaa-Ee.*

*Antar Rog Mahaa Abhimaanaa Doojai Bhaa-Ay Khu-
Aa-Ee. Baahar Bhaykh Bahut Chaturaa-Ee Manoo-Aa
Dah Dis Dhaavai. Ha-Umai Bi-Aapi-Aa Sabad Na
Cheenhai Fir Fir Joonee Aavai. Naanak Nadar Karay
So Boojhai So Jan Naam Dhi-Aa-Ay.*

*Gur Parsaadee Ayko Boojhai Aykas Maahi Samaa-
Ay. (SGGS p.732) (One who chants the Name of the
Lord, Har, Har, while constantly practicing deception,
shall never become pure of heart.*

*He may perform all sorts of rituals, night and day, but he shall not
find peace, even in dreams. O wise ones, without the Guru, there is no
devotional worship.*

*The untreated cloth does not take up the dye, no matter how much
everyone may wish it. The self-willed manmukh may perform chants,
meditations, austere self-discipline, fasts and devotional worship,
but his sickness does not go away.*

*Deep within him is the sickness of excessive egotism; in the love of
duality he is ruined.*

*Outwardly, he wears religious robes and he is very clever, but his
mind wanders in the ten directions. Engrossed in ego, he does not
remember the Word of the Shabad; over and over again, he is
reincarnated.*

*O Nanak, that mortal who is blessed with the Lord's Glance of Grace,
understands Him; that humble servant meditates on the Naam, the
Name of the Lord.*

*By Guru's Grace, he understands the One Lord, and is absorbed into
the One Lord.)*

He recited the complete Shabad and proved his point.

21 Generations of a Gurmukh [who obeys every commandment of Guru Ji] Get Salvation

Bhapa Ji on many occasions, declared in the sangat that 21
Generations of a Gurmukh (Braham-Giani) i.e a God Knowing soul, achieve
salvation. Once Bhai Prem Singh (husband of sister Nind, of Dhariwal)
asked Bhapa Ji that daughters, of course, were part of the generation, but

what about their husbands, what would happen to them? Bhapa Ji said, "All of you come under the category of near and dear ones [sangi sathi]". He further said that Guru Sahib Ji had blessed him to the extent that all the near and dear ones would also achieve salvation. Bhai Prem Singh again asked that the salvation thus achieved, would it be forever or for some limited period only? Bhapa Ji said that it would be forever. But with the ever-prevailing order of Satguru Ji; one could be sent back on earth, for the benefit of the worldly people.

He made another request that Bhai Chamkaur Singh does not attend the sangat. So Ardaas should be performed for him to join the sangat. Bhapa Ji said, "Why the sangat should pray for him? There is nothing, which is pending, for which sangat requires his services. If he needs the patronage of sangat, he should himself come and pray before the sangat to assimilate him into the sangat."

Similarly on another day, the satsang was going on and Bhapa Ji saw that his daughter Rani was praying by standing amongst the shoes of the sangat. He asked her what she was praying for. She said that she had prayed for his brother Chamkaur Singh, so that he also starts attending the sangat like his younger brothers. Bhapa Ji said that the demand was good but sangat does not require anyone for any of its tasks to be done.

Maya is Very Powerful

Bhai Niranjan Singh, often used to share the information that when Bhapa Ji was at village Padda, he was living in a cottage during the night and during daytime he used to go to the tubewell of Baba Udham Singh. One day Bhapa Ji was coming from Baba Udham Singh's tubewell. Suddenly he slipped and one of his feet remained on the divider [banna] amongst the fields and the other foot slipped into the small water channel [khal], made for irrigating the fields. Niranjan Singh was walking by his side and someone else was walking on his other side. Bhapa Ji said, "Niranjan Singh if a person is having his one foot in Sachkhand and other in the mortal world, even then it is difficult to escape the effect of Maya." This way he explained the power of Maya in a very simplified manner.

To Ask About his Oneness with God

Due to his illness, when Bhapa Ji was admitted into the P.G.I. hospital, Bhai Atma Singh went there to see him. Bhai Atma Singh asked Bhapa Ji that while he was suffering from a serious illness and was passing through lot of trouble, what was the status of his oneness with the God? Bhapa Ji just said, "Oh! My brother, that oneness is complete."

About Raag Mala

One of the employees of P.G.I. hospital, namely Uttam Singh kept serving Bhapa Ji by bringing food etc. from his house, during Bhapa Ji's stay in the P.G.I. After getting discharged from P.G.I., Bhapa Ji went to his house. He asked Bhapa Ji to clarify one of his questions and that question was whether Bani of Raag Mala was written by Guru Sahib Ji or not. Sant Ji was quite annoyed and said that if he had a sword in his hand he would have chopped off his head and emphatically said that Raag Mala had been written by none other than Guru Sahib Ji himself and quoted the verse,

Pita Ka Janam Ki Janai Poot.

Sagal Paroee Apnai Soot. (SGGS p.284)

(What does the son know of his father's birth?

All are strung upon His string.)

That was how he made us all to completely believe Gurubani and reinforced that by saying, that each and every word of Gurubani is completely believable. That is another matter, that we are not able to understand it completely. Whenever one is blessed with deep understanding then only he can relish the truthfulness of each and every word. One should never get embroiled into the verbal dual with anyone as far as Gurubani is concerned. No ifs and buts should be raised about Gurubani by anyone. That was how Bhapa Ji used to clear all our doubts by quoting from Gurubani itself.

To Leave for Heavenly Abode

It was 1st, January 1982, everyone was feeling that Sant Ji was having great difficulty in breathing. Apart from family members, a large number of Singhs were also present who were chanting Naam and reciting Gurubani. As the difficulty in breathing increased further, after some deliberation amongst themselves, Jathedar Gurnam Singh and a few others went to Sant Jarnail Singh Ji Bhinderanwale at Mehta. When the condition of Bhapa Ji was explained to him, he sent Bhai Amrik Singh along with a few others and said that he would also be coming in a short while. In the early hours all of them reached at Bariar. It was 2nd January 1982, Bhai Amrik Singh placed his hand on Bhapa Ji's chest and enquired about his wellbeing. The moment Bhai Amrik Singh placed his hand on his chest, Bhapa Ji left for his heavenly abode and achieved oneness with God forever. By that time, Sant Jarnail Singh Ji Khalsa had also reached there along with Kirtani Jathas. Jathas started doing Kirtan by singing hymns of condolence from Gurubani. That day was also an auspicious occasion of the birth anniversary of Guru Gobind

Singh Ji Maharaj. All that was just a coincidence. Verse says:

Gurmukh Janam Sawar Dargah Chalia.

*Sachi Dargah Jaae Sacha Pirh Malya. (Bhai
Gurdas Ji)*

*(A Gurmukh has decorated his life before he left for his
Heavenly Abode. As a result, he has secured his place in
the court of Almighty God.)*

The glow on Bhapa Ji's face did not diminish at all. Onlookers were feeling as if he was just sleeping. When the news started spreading, a lot many people with their heavy hearts, started pouring in from all over. The grief of leaving one of their most beloved one could clearly be seen on their faces. Sant Jarnail Singh Ji Khalsa personally supervised all the arrangements for setting his [Sant Ji's] funeral pyre etc. He said that he was feeling as if his right arm was broken but at the same time he was asking the family members and the sangat to obey the eternal order of Almighty God.

The place where the funeral pyre was lit, a beautiful Gurdwara has been constructed there. Bhapa Ji had already explained to me about the design of that Gurdwara. So obeying his commandment it was built strictly according to his wishes. There is a big hall and rooms are made as directed by him. Once upon a time there used be a well on that place, which was filled with sand, as has already been written in this book. The Satsang is continuously being held at that place, till today. Even today, sangat from far-flung areas comes there, to fulfill their spiritual hunger. On the last Saturday of every month, special satsang program is held.

Bhapa Ji did not nominate any of his descendants, whatsoever. Perhaps it was his far-sightedness that he attached all his companions with Damdami Taksal and he himself also kept obeying all the diktats of the Taksal. Bhai Amrik Singh, son of Sant Kartar Singh Ji Khalsa, often used to say that he had never seen a saint like Sant Ji of Bariaranwale, who himself along with all his companions completely merged themselves into the Damdami Taksal. While on the contrary, it is quite often seen, rather one can say that it is a common practice, that none of the Sadhus allows his followers to follow anyone else.

Bhapa Ji told me some futuristic incidents about Damdami Taksal, which I feel I must share, at this point of time. Firstly he said that Taksal shall exist forever. Secondly, that anyone who would be the head of the Taksal ought to be an enlightened soul (Braham Giani) and would be sent by none

other than Sri Guru Gobind Singh Ji Kalgidhar Patshah himself. Thirdly, he said that the Taksal would always guide the Sikh Panth.

The whole world has seen that all the heads so far, had been God knowing souls and always remained firm on their word. We pray that this process may continue as such for all times to come.

That was how a selfless soul came on this earth, became source of spiritual enlightenment for countless people, showed the path of righteousness to his fellow companions and again merged into his parent source, that is God Himself. Verse says:

Har Ikas Hath Ayia Varsanai Bahutere. (SGGS p.101)

(The Lord has come into the hands of the One, the Guru, who has blessed so many with good fortune.)

He would remain a permanent source of spiritual guidance for all times to come, for all those, who want to tread onto the path of spiritualism.

On the Bhog Ceremony on 10th day after his cremation, Sant Jarnail Singh Ji said that often we come across persons, who are only saints, but rare are the occasions when a person is not only a saint but a soldier as well. He said that Baba Bariaranwale was both a saint as well as a soldier. It was none other than Baba Ji Bariaranwale, who riding a motorcycle and by taking Bhai Dalbir Singh along, single-handedly stopped the program of Naqli Nirankaris and that was followed by the initiation of a big morcha (campaign) against them.

A Letter Written by Sant Kartar Singh Ji (Bhapa Ji) to His Family for Holding a Gurmat Samagam - it is being reproduced here in English

Date: 3rd, March 1971

ACM Kartar Singh

DLS 33, Fd workshop (GREF)

C/O 99 A.P.O.

Ik-OanKar Satgur Parsad

My son Balbir Singh, Chamkaur Singh and all of my dear children, with great love and affection, Sat Sri Akal to all of you.

By this time all of you might be fully aware of the fact that Sadh-Sangat is going to bestow its Darshan at our house. Sweet music of Shehnaee [a flute type musical instrument] will echo all around and all of us will sing the hymns in the praise of the God.

Wadbhagi Har Sangat Paveh Bhagheen Bhram Chotan

*Khaveh.Bin Bhagan Satsang N Labhai Bin Sangat Mail
Bharjiai Jio.*

(SGGS p.95)

*(By great good fortune, the Lord's Congregation is found, while the
unfortunate ones wander around in doubt, enduring painful beatings.
Without good fortune, the Sat Sangat is not found; without this
Sangat, people are stained with filth and pollution.)*

Another verse:

Kabeer Jaa Ghar Saadh Na Sayvee-Ah Har Kee Sayvaa Naahi.

Tay Ghar Marhat Saarkhay Bhoot Baseh Tin Maahi. (SGGS p.1374)

*(Kabir, those houses in which neither the Holy nor the Lord are served-
those houses are like cremation grounds; demons dwell within them.)*

Again:

Charan Sadh Ke Dhoe Dhoe Peeo.Arap Sadh Kao Apna Jeeo.

Sadh Ki Dhoor Karho Isnan.

Sadh Ooper Ja-eeye Kurban.

(Sukhmani Sahib SGGS p. 282)

*(Wash the feet of the Holy, and drink this water.
Dedicate your soul to the Holy. Take your cleansing
bath in the dust of the feet of the Holy. To the Holy,
make your life a sacrifice.)*

Again:

*Jap Tap Sanjam Dharam Na Kamaa-I-Aa.Sayvaa Saadh Na
Jaani-Aa Har Raa-I-Aa.Kaho Nanak Ham Neech
Karammaa.*

Saran Paray Kee Raakho Sarmaa.

(SGGS p.12)

*(I have not practiced meditation, self-discipline, self-
restraint or righteous living. I have not served the Holy; I
have not acknowledged the Lord, my King. Says Nanak,
my actions are contemptible! O Lord,I seek Your
Sanctuary; please, preserve my honor!)*

Again:

Virle Kae Kay / 193

*Har Keeart Sadh Sangat Hai Sir Karman Kai Karma. Kahu
Nanak Tis Bhayo Prapat Jis Purb Lekhai Ka Lahna.*

(SGGS p. 641)

(Singing the Kirtan of the Lord's praises in the Sadh Sangat, the company of the holy, is the highest of all actions.

Says Nanak, he alone obtains it, who is pre-destined to receive it.)

My dear children, it is nothing but the seed of our previous lives, which has germinated now. This is our great fortune! Great fortune! Great fortune! While waiting for this auspicious day, let all of us start making preparations to welcome and serve Sat-Sangat by completely dedicating our mind, body and wealth. Remember, it is Satguru's own occasion and he himself will bestow us to do all the arrangements in a very, very nice manner.

Send messages to all the relatives and all around. Make arrangements for milk and milk cream. Send messages to village Butala, Padda, Munda Pind, Chandigarh, Nagpur, Bhilai, village Thoather, Adampur, Delhi, and try to send messages in whole of the area around.

1. A beautiful tent should be erected and should be ready for the Satsang by the evening of 9th, March 1971. It needs to be beautiful and tastefully decorated. Condensed milk and cream and around 40kg Boondi (Punjabi sweet made up of gram flour and sugar) should be ready on 9th, March 1971.
2. Loud speaker, lighting arrangements, tape recorder, etc. should also be arranged.
3. All other necessary materials should be arranged.
4. Utensils
5. Accommodation
6. An expert sweet maker, who should also be proficient in preparing the food.
7. Program cards and pamphlets should be printed and distributed amongst the people. I have sent this whole programme to S. Teja Singh, so before the final printing, it should be vetted by him.
8. The welcome committee will be as follows:
 - a. President--- S. Teja Singh of village Sherowal will supervise the food preparation by taking special precautions to maintain the purity as per the Sikh tenets.
 - b. To welcome--- S. Sukhdev Singh Ji, village Madhiala, Kaka Balvir Singh, Chamkaur Singh, Kashmir Singh, Gurnam Singh, and Bachan Singh Madhiala.

- c. Overall arrangements--- S. Shingara Singh, Darshan Singh, Supreme Sewadar S. Meehan Singh, and S. Sohan Singh.
- d. For buying material etc.--- S. Jagir Singh, Bachan Singh, Gurnam Singh, S. Teja Singh, Numberdar of Madhiala.
- e. For grinding wheat etc., to bring utensils from other places and to overlook the working of the sweet maker--- Bhai Darshan Singh Ji.
- f. Service of Langar (food)--- Jeet Kaur, Mohinder Kaur, Guddo, Beero, Dalbir Kaur Madhiala, and Bibi Taro of Kaleke.
- g. For looking after the ladies--- Pritam Kaur, Swaran Kaur, Charan Kaur, Beero, Dalbir Kaur and Kartar Kaur Madhiala.
- h. Arrangements of tents etc.--- S. Sukhdev Singh Ji, Bachan Singh Ji, Dalbir Singh, Chamkaur Singh, and Sadha Singh of village Padda.
- i. To arrange Loud speaker, lights, tape recorder, etc.--- S. Seetal Singh Nagpur, Kulwant Singh Kaleke, Karnail Singh Kala Nangal, Sukhdev Singh Madhiala, and Haripal Singh Ji Chandigarh.
- j. Camera and photos--- S. Gurnam Singh, S. Surjit Singh Sherowal.
- k. Myself, the servant Kartar Singh and all other family members along with children will perform the brooming service, cleaning of the shoes, cleaning the clothes and cleaning of the utensils.
 Servant of the Sadh-sangat
 Feeling blessed and seeking to serve the Sangat

A humble servant,
Kartar Singh

By reading the above letter, one definitely gets motivated to serve the sangat with utmost love and affection. Another thing which one learns is, that everything should be planned, well in advance. Whenever Satguru Ji blesses any Gursikh with a spiritual increment, he goes sacrifice unto Satguru Ji and his sangat and always remains thankful for every little blessing. This feeling of gratitude for Satguru Ji and sangat, becomes a guiding force for all of us.

This letter was written on the occasion of installation of Sri Guru Granth Sahib Ji at his residence at Bariar. A meticulous arrangement was made keeping in view the respect of Satguru Ji. Gates were erected from village Madhiala to his residence. Flags were hoisted on the sides of the road. The service of sprinkling of water on the road was done by his wife while the service of brooming the whole path, was done by Bhapa Ji himself. He himself chose the hymns to be sung by the sangat by standing on both sides of the road to welcome Guru Ji. Before Guru Ji arrived, every little arrangement was completed. Satguru Ji was welcomed in the house with great respect and humility. By observing that spectacular welcome, whole of the sangat was overwhelmed with enthusiasm, love and affection. Those who were present on that day could never forget that scenerio.

Actually Bhapa Ji set an example by involving himself in every little sevice to show us all, how to pay respect to Sri Guru Granth Sahib Ji. Duties were allocated stictly according to the directions given in the letter and everybody performed his or her duty with great devotion and dedication, ensuring that there should not remain any discrepancy while serving the sangat. Bhapa Ji put some money in the pockets of a few of the Singhs of Bhilai's sangat, like Bhai Piara Singh Padda, Bhai Dhanna Singh, Bhai Atma Singh, etc. and told them not to count the money but keep on spending wherever and whenever they would require to spend that money, without any hesitation. One person was made to sit by the side where all the food materials were being prepared for the sangat and was asked to ensure that everything should be properly covered and he was asked to keep on chanting the Mool Mantra all the time. The service men, who were to serve the food to the sangat, were instructed not to remove the cloth from any of the utensils cotaining various food items and were asked to distribute everything to everyone with open heart. It was also instructed that everyone should be given the return gift in the form of prashad of Jalebis [a punjabi sweet] in small bags.

In spite of the fact that sangat had come from far-flung areas in large numbers, still after whole of the program was over, large quantities of many of the food items were lying surplus. The persons who were handed over the money could not spend that completely and everyone was left with good amount of unspent money in their pockets.

Bhapa Ji would stand amongst the shoes of the sangat to welcome the sangat. That was how he used to respect the sangat. After whole of the sangat would sit down, he would touch each and every shoe to his forehead and only then would go inside and sit amongst the sangat. This was his daily routine. He along with his wife and children performed the shoe-keeping service, washing of the clothes and cleaning the utensils. Bhapa Ji used to say that he was lucky to be blessed for serving the sangat. Bhapa Ji named this programme as, 'Sant Samagam'.

Bibi Charan Kaur Ji (Wife of Sant Kartar Singh Ji Bariaranwale);

Bibi Charan Kaur's life was also that of a dedicated Gursikh. Throughout her life, she remained attached with Gurbani and spent most of her time in serving the sangat. She, as per her routine, would get up early in the morning around 1:30AM or so, and after taking her bath etc. would sit down to recite Gurbani till around 6:00AM or 7:00A.M. in the morning. She would take some tea and snacks etc. and would take rest for some time. Again she would continue with either reciting the Bani or chanting the Naam for most of the time. She had great respect and affection for Sant Kartar Singh Ji Bhinderanwale. After his demise, she had same respect for Sant Jarnail Singh Ji Bhinderanwale and Baba Thakur Singh Ji. All those great saints also used to respect her a lot. After Bhapa Ji left for his heavenly abode, she continued to serve the sangat with great love and responsibility. She would always be sympathetic and ready to share every grief and sorrow of anyone from amongst the sangat.

Once Bibi Ji got hurt and Baba Thakur Singh Ji along with his Jatha came to enquire about her wellbeing. Some Singhs from the Jatha just said, "Mata Ji you should recite Bani and Naam." Baba Thakur Singh Ji used to call her as Bibi Loe. He said that Bibi Loe is always engrossed in recitation of Naam and Bani.

When Sant Kartar Singh Ji Khalsa left this world, then Sant Jarnail Singh Ji was offered the turban of responsibility. Same day, Sant Jarnail Singh Ji came to Bariar. Bhapa Ji asked Bibi Ji to demand anything, whatsoever she wanted to have, from Sant Jarnail Singh Ji Khalsa Bhinderanwale, because on that day, he had been blessed with great powers by all the saints and the

enlightened souls (Braham Gianis).

When Sant Kartar Singh Ji Khalsa came to Bariar for the first time then Bhapa Ji told Bibi Ji that one's in-laws and sons-in-laws keep coming as guests in every house, but rare are the houses, where saints come as guests. Bhapa Ji said that you have got saints as your guests, serve them in every possible way to seek their blessings. That was how he used to respect saints more than anybody else.

As fortune would have it, she developed liver disease. Initially there was not much problem but slowly the symptoms started getting aggravated. She could foresee that death was approaching fast, so she said that Bhilai's sangat should be assigned the task of taking care of her body and whole of her family and children were assigned the task of serving the sangat. Ignoring her illness, she continued with her Nitname and kept serving the sangat until her last breath. Doctors said that she was suffering from the disease, which in vernacular language is called as black jaundice (Hepatitis B) and said that such patients usually die a miserable death. In that condition, not only the patient suffers, but the attendants also find it difficult to tolerate patient's sufferings. She was admitted to Guru Ram Das Hospital on 1st April 2006. When she was being taken to the hospital, her daughter-in-law Bibi Manjinder Kaur was accompanying her. She fell asleep just for a while and just then Bhapa Ji came into her dream and told her that her mother-in-law would be taken away from her.

In spite of all the treatment, the disease was getting out of control and after about four days of her admission, she had to be shifted into ICU. She asked her attendants to keep reciting Gurubani all the time and instructed them not to talk anything else. From amongst all those, Bibi Gurbaksh Kaur from Bhilai was especially called midway from the ongoing programme of "Naam Simran Abhyas Kamaae Smagam", from Gurdwara Rampur Khera. Bibi Ji told her to take over the responsibility of reciting the Gurubani and told her that she was going to die and would not be able to go back to her home. Even in the ICU, Bibi Ji would get up and sit down quite early in the morning to listen to her Nitname, as per her fixed routine.

On the contrary, whole of the family and relatives were quite hopeful of her recovery and were thinking that she would soon be cured. They thought that because of her weakness, at the most she might have to walk with the help of a stick etc. The reason of their hope was that in spite of such a serious illness, her face appearance was quite deceptive in giving the impression, as if she was not afflicted with any serious illness. Whenever

and whosoever would enquire about her health, she would always say that she was all right. Sometimes she would chant Waheguru Ji in such a celestial peaceful manner as if she was calling Waheguru Ji.

She kept reciting Guru Mantra continuously and often would engage in some religious discussion. In the same ICU, there was another patient with the same disease. His pain was unbearable and all his relatives were feeling quite helpless. When they came to know that Bibi Ji was also suffering from the same disease they wondered how come she was so calm and quiet, while their patient was so restless all the time. Rani (daughter) said, "Make your patient to listen to the Gurbani as much as possible. Then he will also calm down."

Previously it was her fixed routine to take her head bath daily and there after she would remain absorbed in simran all the time. Many of the spiritual experiences of her life cannot be described in words.

Bibi Gurbaksh Kaur from Bhilai, who was attending to Bibi Ji in hospital, said that three days prior to her death, one of her devout followers brought her a bowl full of Khichiri (boiled mixture of rice and lentils). Though Bibi Ji used to take very little food at that time, still she washed her hands and finished whole of the bowl and after washing her hands again she sat down with crossed legs.

Bibi Gurbaksh Kaur was standing near her feet and Rani was going outside at some distance. Bibi Ji folded both her hands and quite loudly she said, "Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh!" Bibi Gurbaksh Kaur hastily moved forward and called, "Biji Biji." She just looked at her, straightened her arm and raised one finger as if she was going to order something and then loudly said,

"I am going,

I am going,

I am going."

Repeating it three times. Gurbaksh Kaur just bowed her head and she blessed her with both her hands and then the power of hands was gone. The whole of her body became flaccid. Gurbaksh Kaur straightened her body on the bed and when she saw her face it was emitting a strange and attractive glow. Then whole of the ICU went into complete silence. Rani, who was moving out and was at some distance, could also listen to the loud voice of Bibi Ji. While remembering her, Gurbaksh Kaur says that even today she can hear that echo in her ears.

Grandson of Biji, Daljit Singh, to whom she used to love immensely

came along with his sister and started pressing her legs. He saw her face, which was just glowing. She looked up and again closed her eyes. She was respirating but she was not eating anything. Occasionally, when after saying, "Waheguru Ji, please take it" she would sip some juice. Doctors thought that she was in a coma, but we told them that she, actually, was in Samadhi. A doctor tried to check that and rubbed her chest. Biji opened her red glowing eyes and asked what was going on. The doctor said that some medicine was to be given. With aggression she said that she wouldn't take any medicine. Then the doctor asked, whether she was in a Samadhi. She loudly said, "Yes" and closed her eyes. That condition lasted for two days.

In those very days only, the book in hand 'Virle Kae Kay', which was written on Bhapa Ji's spiritual journey, was being published. The job of editing and publishing was assigned to Amarjit Kaur of Jalandhar. The printing was almost complete. Gurbaksh Kaur asked her to hurriedly complete the whole process so that the very first copy of the book could be presented and shown to Biji. With Satguru's blessings, everything got completed just in time and Amarjit Kaur brought the first copy of the book on 7th, April 2006, to the hospital.

Gurbaksh Kaur and Rani took Amarjit Kaur along to show and present the book to Biji. Oxygen and glucose was being administered to Biji at that time. Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh was uttered near Biji's ear. She could respond only by saying, Waheguru. Then she was shown the book. Biji just saw the book and again said Waheguru. Being in Samadhi, she was not speaking in those days.

Daljit Singh wanted to capture the moment by taking a photograph for which Biji had to be lifted a bit so as to make her face clearly visible. Gurbaksh Kaur took off her oxygen mask and with the help of Amarjit Kaur tried to lift her up but Biji lifted herself up without any effort.

Such lives become a source of inspiration for generations to come. The heart of a person, who recites Gurubani becomes very soft. She never used her pension money for her family. She always helped the poor with great pleasure. Taking her life as an example, even today many people are trying to tread the same path, to salvage their lives.

When Biji's disease was getting aggravated, her elder son Chamkaur Singh was quite disturbed and went to Gurdwara Bibeksar, situated near the hospital. He prayed before Satguru Ji by saying that he does not know whether Biji has any more life or not. If not, please give two years of his life to Biji. After the prayer, when he came back to the hospital to see Biji, she said, "I am dead."

Bhai Chamkaur Singh said, "Biji you are still alive." She repeated the same words again. It seemed as if she could realise the sentiment and impact of that prayer and she conveyed that no such prayers should be made for her life. After these words, she never spoke any other word apart from murmuring Guru Mantra, Waheguru, which continued until her last breath.

By now the news of her illness had spread all around and all the near and dear ones and relatives came to know about that. Her daughter, Maninder Kaur (Rani), had already come from Canada and kept serving her in the hospital along with Bibi Gurbaksh Kaur. There were many others, who continuously rendered their services.

Another incident which needs to be mentioned here is that one of the Singhs of Damdami Taksal, commonly called by the nickname Saaeen Ji, was sleeping in his village. Baba Thakur Singh Ji came into his dream and asked him, what he was doing at his village. He should go to Bibi Ji Bariaranwale, who is sick and make her to listen to the Gurbani. He got up early and went to Bariar, because he never knew that Biji was admitted in the hospital. Then he reached Guru Ram Das Hospital and kept reciting Gurubani near Biji all the time.

The doctors attending on her were quite astonished to see the tolerance power of Biji, which was very rarely seen in such patients. Doctors could also clearly feel that some spiritual power was helping her through. As a matter of fact it was nothing but the power of Gurbani and blessings of Satguru Ji.

As she was hardly drinking or eating anything, she had to be administered glucose continuously. Suddenly she sighed deeply and the doctors were called. Leaving every patient, which they were attending to, all of them gathered around her bed. Everybody started reciting Waheguru, Waheguru. A very peculiar fragrance spread all around. The verse of Gurubani is,

Je Kar Sahib Manoh N Visrai Ta Sahila Marna Hoe. (SGGS p.555)
(If I do not forget the Lord Master from my mind, then my death will be easy.)

In accordance with the above verse of Gurbani and as per the irrevocable order of Satguru Ji, on 8th, April 2006 at around 8:00PM in the evening, she left for her heavenly abode. On 9th, April 2006 amongst large crowds of sangat, all with their heavy hearts, her last rites were performed as per Guru's laid down instructions (Maryada).

Part # B

Religious Discourses As Delivered By Sant Ji Himself On Various Occasions During Satsang;

Kaho Nanak Kirpa Kare Jis No Eh Vath De

Jag Meh Uttam Kaadee-ah Virle Kae Ke

(SGGS p.517)

Says Nanak, this treasure is bestowed on those who are blessed with His Mercy.

In the midst of the world, they are known as the most pious - they are rare indeed.

Sant Ji used to explain only those verses of Gurbani in Sangat which he himself had experienced. Often he would say that he explained only those thoughts which Satguru Ji had bestowed upon him. There is nothing which can be called as casual in the talks of a true Sadhu. Each and every word spoken carries deep meaning and it does not go in vain. When we discuss or try to understand Gurbani, it is like having direct conversation with God Almighty. Simran, i.e. continuous recitation of the name of God, is a spiritual state of mind, which is attained by virtue of continuous meditation and blessings of a true Guru. In the true sense of it nobody can do simran of his own. When God Himself is pleased on his chosen servant, then only he blesses him with continuous meditation on His name. Saints and Gurmukhs (one who always keep Guru in his thoughts) always remain subservient to the commandment of God and strictly follow his discipline. They feel Him omnipresent and use that power for doing selfless service. One is able to understand the mind only after one is completely detached from the worldly attachments and starts following spiritual path dedicatedly. They are rare ones who are bestowed with the job of singing the praises of God almighty.

*S. Joginder Singh Chopra.
(Author of Punjabi Version)*

Few Words

Jinna Saas Giraas na visrai har nammaan man mant.

Dhan se say-ee naankaa pooran so-ee sant.

(SGGS p. 319)

(Those who do not forget the Lord, with each breath and morsel of food, whose minds are filled with the Mantra of the Lord's Name they alone are blessed; O Nanak, they are the perfect Saints. ||1||)

The discourses delivered by Sant Ji are quite unique from the traditional discourses delivered by other Katha Vachaks [one who delivers discourses], in more ways than one. While we go through these discourses one gets to know the insight of the broad vision of Sant Ji. The way Gurbani is decoded in these discourses, only an accomplished Sadhu can do that. It is mesmerising indeed, the way he explains various concepts of Gurbani. We find very little text in between the verses while we read these discourses. One verse of Gurbani is explained by quoting number of verses from different pages of Gurbani as if whole of Guru Granth Sahib Ji always remains openly visible in front of his eyes. This is simply awesome and lifts up one's spiritual level while going through these discourses.

Actually it is beyond any words to exactly explain Sant Ji's achievements in spiritualism. I thank Almighty God for bestowing me with an opportunity to minutely go through few of the incidents of his life by way of which I could understand spiritualism in real sense of it. I am sure that whosoever would read these discourses is going to be undoubtedly immensely benefitted by getting his understanding about Gurbani enhanced to a great level.

*A Humble Servant of
Guru Granth Sahib Ji
Sant Ji and Sangat.*

Discourse #1

Guru's beloved Sadhsangat Ji,
Waheguru Ji Ka Khalsa,
Waheguru Ji Ki Fateh.

Banee Guroo Guroo Hai Banee Vich Banee Amrit Saaray//

*Gur Banee Kahai Sayvak Jan Maanai Partakh Guroo
Nistaaray//*

(SGGS p.982)

(The Word, the Bani, is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained. If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him.)

*Aavahu Sikh Satiguroo Kae Piaariho Gaavahu Sachee
Baanee//Baanee T' Gaavahu Guroo Kaeree Baaneeaa Sir
Baanee//*

Jin Ko Nadar Karam Hovai Hiradai Tinaah Samaanee//

*Peevahu Anmrit Sadaa Rehahu Har Rang Japihu
SaarigPaanee//Kehai Naanak Sadaa Gaavahu Eahu Sachee
Baanee//*

Satiguroo Binaa Hor Kachee Hai Baanee//

*Baanee T' Kachee Sathiguroo Baajhahu Hor Kachee
Baanee// Kehandae Kachae Sunadae Kachae Kacheen Aakh
Vakhaanee//Har Har Nit Karehi Rasanaa Kehiaa Kachhoo N
Jaanee//*

*Chith Jin Kaa Hir Laeiaa Maaya Bolan Peae Ravaanee//
Kehai Naanak Satiguroo Baajhahu Hor Kachee Baanee//24//*

(SGGS p.920)

(Come, O beloved Sikhs of the True Guru, and sing the True Word of His Bani. Sing the Guru's Bani, the Supreme Word of Words. Those who are blessed by the Lord's Glance of Grace - their hearts are imbued with this Bani. Drink in this Ambrosial Nectar and remain in the Lord's Love forever; meditate on the Lord, the Sustainer of the world. Says Nanak, sing this True Bani forever. Without the True Guru, other songs are false. The songs are false without the True Guru; all other songs are false. The speakers are false, and false are the

listeners; those who speak and recite are false. They may continually chant, 'Har, Har' with their tongues, but they do not know what they are saying. Their consciousness is lured by Maya; they are just reciting mechanically. Says Nanak, without the True Guru, other songs are false.)

So, Guru's beloved Sadhsangat Ji, Satguru Ji is telling us the earthly people to jointly sing and read the true Banee because this being supreme of all the Banees available so far. According to Vedas and Puranas (religious texts of Hinduism), there are four Banees. But Japauji Sahib tells us:

Kaeteeaa Khaanee Kaeteeaa Baanee Kaetae Paat Narind//

(SGGS p.7)

(So many ways of life, so many languages. So many dynasties of rulers.)

These four Banis are: Baikhari (which is spoken with tongue), Madhama (which is spoken in throat), Pasanti (which is felt in heart) and Paraa (which is felt in the umbilicus). How these Banis operate in the body is what we will be trying to understand.

Kahu Naanak Kirapaa Karae Jis No Eaeh Vathh Dae//

Jag Mehi Outam Kaadeeahi Viralae Kaeae Kae//

(SGGS p.517)

(Says Nanak, this treasure is bestowed on those who are blessed with His Mercy. In the midst of the world, they are known as the most pious ; they are rare indeed.)

*Jaisee MaeAavai Khasam Kee Baanee Taisarraa Karee Gian Vae
Laalo//*

(SGGS p.722)

(As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.)

*Hau Aapahu Bol N Jaanadaa Mae Kehiaa Sabh Hukamaao
Jee//*

(SGGS p.763)

(By myself, I do not even know how to speak; I speak all that the Lord commands.)

Five powers always remain active in every human being. They are:

1. Sexual desire (Kaam), 2. Anger (Krodh), 3. Greed (Lobh), 4. Overindulgence in love and affection (Moh) 5. Self pride and Egotism (Ahankar). Whenever we speak under the influence of any one of these powers, same power is activated in the listener also. When we speak under the influence of anger (Krodh) the listener also gets angry. Similarly, when we talk to someone under the influence of power of love (Moh), the person to whom we are talking gets overwhelmed by the feeling of love (Moh). This way whenever we talk under the influence of any of these powers, the next person to whom we are talking, he gets influenced by the same power or we can say that the same power is activated in that person. If we start abusing someone, in return he also starts abusing us. So, this is the cardinal principle of life that under the influence of whatsoever power we speak, the same power gets activated into the other person.

Chant loudly Satnam Sri Waheguru.

This principle holds true on all of us. A foolish person is unable to comprehend when we try to make him understand something significant. Similarly, sometimes when we read Gurbanee we do not feel its influence. Here also the same principle holds true. The spiritual level from which something is being deliberated, it would awaken the same level of the mind of the listener. When the mind of the listener is in deep sleep then it becomes impossible for him to comprehend Gurbanee. Banee which is spoken or written by a false Guru under the influence of above mentioned five powers is called kachi banee (false banee). Such so-called banee can never lift anybody spiritually because it has been spoken from a lower level of intellect.

Chant loudly Satnam Sri Waheguru.

Gurbani says:

Dhur Ki Banee Aa-ee. Tin Sagli Chint Mita-ee. (SGGS p.627)
(Gurbani has come from the house of God and it is capable of allaying all the sorrows.)

The true Gurbani has been sent by God himself. Ten Gurus have spoken and written it as they received it. Now the difficulty is that our spiritual level is much lower or one can say that spiritually we are in deep sleep. Then it becomes difficult for us to understand the true Gurbani and the deep spiritual message inscribed in it.

One cannot lift the mind of the listener beyond the level at which he

himself is operating or speaking. That is why the false Banee which might be spoken by a scientist or a philosopher or some poet is nothing but purely being spoken on the level of the human intelligence and thus has limited effect on the listeners mind.

Satiguroo Binaa Hor Kachee Hae Baanee//

*Baane T' Kachee Satiguroo Baajhahu Hor Kachee
Baanee// Kehadae Kachae Sunadae Kachae Kachyaan
Aakh Vakhaanee//*

(SGGS p.917)

(Without the True Guru, other songs are false. The songs are false without the True Guru; all other songs are false. The speakers are false, and the listeners are false; those who speak and recite are false.) Because the true Gurbani has transcended on Gurus right from the court of the God, so it is capable of uniting the seeker or the listener directly to the God Almighty. It activates the spiritual level of the seeker, which makes him capable of uniting with God.

Chant loudly Satnam Sri Waheguru.

*Ghat Ghat Gupt Upaye Vekhai Pargat Gurmukh Sant Janaa//
(God resides secretly in everybody and watches everything but it is quite obvious to the Saints and Gurmukhs.)*

Another verse says:

*Jaisaa Satigur Suneedaa Taiso Hee Mae Deeth// Vichhurriaa
Maelae Prabhoo Har Darageh Kaa Baiseeth// Har Naamo
Mantra Drirraaeidaa Kattae Houmai Rog //*

*Naanak Satigur Tinaa Milaaeiaa Jinaa Dhuraae Paeiaa
Sanjog//*

(SGGS p.957)

(As I have heard of the True Guru, so have I seen Him. He re-unites the separated ones with God. He is the Mediator at the Court of the Lord. He implants the Mantra of the Lord's Name, and eradicates the illness of egotism. O Nanak, he alone meets the True Guru, who has such union pre-ordained.)

Guru acts as a lawyer between God and the seeker in the court of the God and is capable of uniting the seeker with God. Now the question is how does Guru makes it possible? This is done by the Guru by bestowing the seeker with Guru Mantra and then firmly entrenching the Naam in his mind. This way the big hurdle of egotism and self pride (Ahankar) is crossed over

with ease and the seeker unites with God. This verse makes it clear, how one is made capable of listening to the discussion being held in the court of the God.

Santhan Kai Suneeat Prabh Kee Baat||

*Kathaa Keertan Aanand Mangal Dhun Poor Rehee Dinas Ar
Raat||Rehaao|| (SGGS p.820)*

(I listen to God's Teachings from the Saints.The Lord's Sermon, the Kirtan of His Praises and the songs of bliss perfectly resonate, day and night.)

We can listen to the talks being held in the court of God, from his beloved saints. The singing of hymns in the praise of God continue in His court all through day and night. Guru Nanak Dev Ji tells us:

*Jaisee Mae Aavai Khasam Kee Baanee Taisarraa
Karee Giaan Vae Laalo|| (SGGS p. 722)*

(As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.)

Guru Nanak says that he is conveying the same text of Gurbani to us mortals, as he is receiving from the timeless and formless God. To understand it better we can take an example of a radio station. Hundreds of radio sets are tuned with one radio station by transmitters. Whatsoever is being spoken at the radio station, can be heard by anyone, who would tune his radio to that particular radio frequency. The radio itself cannot change the text, but can only relay the original text, which is being received. Similarly Guru Ji explains that whatsoever is being bestowed on him by God is being directly received and is being written as Gurbani.

*Hau Aapahu Bol N Jaanadaa Mae Kehiaa Sabh
Hukamaao Jeeo||*

(SGGS p. 722)

(By myself, I do not even know how to speak; I speak all that the Lord commands.)

This Gurbani is actually the conversation going on in the court of God and while reading it, the seeker becomes witness to that conversation and thus can be considered to be directly talking to the God Almighty.

Prabh Jee Baseh Saadh Kee Rasanaa||

Virle Kae Kay / 209

Naanak Jan Kaa Daasan Dasanaa||

(SGGS p.263)

(God abides upon the tongues of His Saints.

Nanak is the servant of the slave of His slaves.)

As we have taken the example of a radio and it became clear that we can hear only that conversation from the radio which is being transmitted from the radio station. The words of this conversation can only be heard, but nobody can see them or touch them. The true sadhus or saints are like radios, who are directly connected with the radio station of God and they transmit only those thoughts which are being relayed from the court of the God.

*Sadhu Bole Sehaj Subhaye|| Sadh Ka Bolya birtha
na jaaye||*

The saint, who is directly connected with God Almighty, even if he talks in a very casual manner, it would never be a meaningless talk. So, the beloved Sangat of Satguru Ji, what we need is to recite the Gurbani and should try to understand it. By doing so we would be talking directly with the God.

Chant loudly Satnam Sri Waheguru.

Santan Kai Suneat Prabh Kee Baat||

*Kathaa Keeratan Aanand Mangal Dhun Poore
Rehee Dinas Ar Raat|| Rehaao||* (SGGS p.820)

(I listen to God's Teachings from the Saints.The Lord's Sermon, the Kirtan of His Praises and the songs of bliss perfectly resonate, day and night.)

Charan Saadh Kae Dhoe Dhoe Peeo|| (SGGS p.283)

(Wash the feet of the Holy, and drink this water.)

*Chaar Padaarathh Jae Ko Maagai|| Saadh Janaa
Kee Saevaa Laagai|| Jae Ko Aapunaa Dookh
Mittaavai|| Har Har Naam Ridhai Sadh Gaavai||
Jae Ko Apunee Sobhaa Lorai|| Saadhsang Eih
Houmai Chhorai|| Jae Ko Janam Maran Thae
Darai|| Saadh Janaa Kee Saranee Parai||*

Jis Jan Ko Prabh Daras Piaasaa||

Naanak Taa Kai Bal Bal Jaasaa||5||

(SGGS p.266)

(One who prays for the four cardinal blessings, he should commit himself to the service of the Saints.If you wish to erase your sorrows,Sing the

Virle Kae Kay / 210

Name of the Lord, Har, Har, within your heart.If you long for honor for yourself, then renounce your ego in the Saadh Sangat, the Company of the Holy.If you fear the cycle of birth and death, then seek the Sanctuary of the Holy.Those who thirst for the Blessed Vision of God's Darshan Nanak is a sacrifice, a sacrifice to them. ||5||

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Discourse # 2

Guru's beloved Sadhsangat Ji,

**Waheguru Ji Ka Khalsa//Waheguru Ji Ki Fateh//
simra-o simar simar sukh paava-o//
kal kalays tan maahi mitaava-o//**

(SGGS p.262)

(Meditate, meditate, meditate in remembrance of Him, and find peace. Worry and anguish shall be dispelled from your body.)

**Parabh Kai Simran Tarisnaa Bujhai//
Parabh Kai Simran Sabh Kichh Sujhai//
Parabh Kai Simran Naahee Jam Taraasaa//
Parabh Kai Simran Pooran Aasaa//
Parabh Kai Simran Man Kee Mal Jaa-ay//
Amrit Naam Rid Maahi Samaa-ay//
Prabh Jee Baseh SaaDh Kee Rasnaa//
Nanak Jan Kaa Daasan Dasnaa. //4//**

(SGGS p.263)

(In the remembrance of God, thirst is quenched.

In the remembrance of God, all things are known.

In the remembrance of God, there is no fear of death.

In the remembrance of God, hopes are fulfilled.

In the remembrance of God, the filth of the mind is removed.

The Ambrosial Naam, the Name of the Lord, is absorbed into the heart.

God abides upon the tongues of His Saints.

Nanak is the servant of the slave of His slaves. //4//)

Paanch Barakh Ko Anaath Dharoo Baarik Har Simrat Amar Ataaray//

(SGGS p.999)

(The five year old orphan boy Dhroo, by meditating in remembrance on the Lord, became stationary and permanent.)

Beloved Sadhsangat ji, the fifth Guru ji has described the importance of simran (continuous recitation of Naam) in the first Asthpadee (verse consisting of eight stanzas) of His Banee of Sukhmani Sahib ji. This Asthpadee describes that we can get rid of all the sorrows of our mind and body by doing simran. Today we will deliberate on the issue of what exactly the simran is?

Simran is a spiritual state of mind, which is attained by virtue of doing Jaap (meditation on the name of God), taap (service of the Guru) and continuous meditation by Guru's grace. Nobody can do simran with one's own effort. Actually it is God himself who bestows simran on his chosen servants.

*Sae Simreh Jin Aap Simraa-ay//
Naanak Taa Kai Laaga-o Paa-ay//3//*

(SGGS p.262)

*(They alone remember Him in meditation, whom He inspires to meditate.
Nanak grasps the feet of those humble beings. //3//)*

Simran is a state of mind which is attained by practising continuous recitation of Naam.

Chant Loudly Satnam Sri Waheguru.

Now we will try to understand that while our eyes can see the visible things effortlessly, why are they not able to see the invisible world? We are living in a scientific world and people have acquired great intelligence by obtaining higher education.

Just to understand we can take an example; that while we are sitting in this program, we can see each other and all other things lying around us with our eyes. We can see that a radioset is also lying here and we have the knowledge that radio waves are also present all around in this space, but these waves neither can be seen nor can be touched with our hands. That does not mean that they are not present, because every one of us is well aware of the fact that radio waves are present everywhere. Now what could be the method by virtue of which we can listen to these waves? There is only one method to listen to these waves i.e. to have a radio and then one will have to tune it to that specific frequency, only then it would be possible to hear these waves in the form of sound.

Chant Loudly Satnam Sri Waheguru.

By this methodology, whatsoever would be transmitted from that particular radio station we would be able to listen to that conversation simultaneously. For example, if we want to listen from Delhi radio station, we would tune the radio to that radio frequency and immediately, whatsoever is being spoken at Delhi we would be able to listen to that, sitting here at this place.

In other circumstances, if we want to go to Delhi, it will take us a long time. Even if we travel by train, it will take much longer time. But if we want to travel by surat (Mind's concentration), it takes no time to reach there.

Chant loudly Satnam Sri Waheguru.

Radio waves join the radio station with the radio set by travelling the distance between the two, in almost no time. We can hear the sound

instantaneously. This is how time and space get obliterated.

Chant loudly Satnam Sri Waheguru.

Guru Gobind Singh Ji says,

Ek Baar Jin Tumain Sambhara//

Kaal Faas te Tahe Ubara//

(He who remember Thee even once, Thou didst protect him from the noose of death.)

Ek Chit Jin Ik Shin Dhyaa-eo//

Kaal Faas Ke Beech N Aayeo//

(He who meditates upon Him with single mind even for an instant. He doth not come within the trap of death.)

The waves which are generated in Sadhus, Gurmukhs and Meditators by meditation on the Naam, with full concentration of mind, even if it might be for a second, it unites them with God Almighty.

Chant loudly Satnam Sri Waheguru.

This type of simran generates waves of very fine frequency by virtue of which all the sorrows of our life just vanish away. When a radio is tuned with the frequency of a particular radio transmission, it has a limitation of telling only that, which is being spoken in that particular moment at that particular radio station.

But when a Gurmukh gets tuned with the God Almighty he becomes the knower of all three times i.e. past, present, future.

Chant loudly Satnam Sri Waheguru.

He gets inner enlightenment of God.

Har Simran Kee-o Sagal Akaaraa//

Har Simran Meh Aap Nirankaaraa//

(SGGS p. 263)

(For the remembrance of the Lord, He created the whole creation. In the remembrance of the Lord, He Himself is Formless.)

Whole of the universe is created by simran in the name of God. While simran is being done, God's ever pervading power operates all around.

Chant loudly Satnam Sri Waheguru.

Parabh Jee Baseh Saadh Kee Rasnaa//

Nanak Jan Kaa Daasan Dasnaa//4//

(SGGS p.263)

(God abides upon the tongues of His Saints. Nanak is the servant of the slave of His slaves. //4//)

When simran is being done, God virtually abides on the tongue of a true Sadhu. We can see the glimpses of God by joining the Sadhsangat.

Chant loudly Satnam Sri Waheguru.

Mil Satsangat Khoj Dasaa-ee Vich Sangat Har Parabh Vasai jee- o||2||
(SGGS p.94)

(Joining the Sat Sangat, the True Congregation, I ask about the path to God. In that Congregation, the Lord God abides||2||)

This power of God comes into operation and works for his saints and sadhus. To further understand it you can take the example of electricity, which is another form of power and we cannot see it. But when it performs, we come to know about its presence. For example, when a bulb lights up, a fan starts moving and similarly many other equipments start working by its power, we feel its presence. The power of electricity is capable of performing whole lot of different kind of functions depending upon the equipment which is being operated.

A Few Lines of a poem written by Sant Ji:

***Bijli Ik Shakti Hai Kam Karai Anant/
Sabh Varnan N Kar Sakaun Gunh Hai Beant/
Gunh Kahoon Sankhepte Jo Mat Budh Samajh Hai Pendi/
Jo Janae Us de Gunhan Nu Us Nu Scientist Kehende/
Kar Asulan Di Poorati Gupton Pargat Kar Lainde/
Asool N Badli Kar Sakai Us Di Tabia Rahinde/***

(Electricity is a power capable of performing varied variety of tasks. It is perhaps not possible to count all of them because of the endless properties of electricity. I can count only those virtues which my limited intellect can understand. Scientists can manifest its presence by obediently following its rules, but they cannot change the rules.)

So, the engineers and scientists had to work under very strict regulations:

***Hukmai Andar Sabh Ko Baahar Hukam Na Ko-ay//
Nanak Hukmai Jay Bujhai Ta Ha-umai Kahai Na Ko-ay||2||***

(SGGS p.1)

(Everyone is subject to His Command; no one is beyond His Command. O Nanak, one who understands His Command, does not speak in ego||2||)

Now the question is what exactly is His command (Hukam)? This is an unchangeable arrangement of God. One can only be benefited by following this irrevocable order. For example, a bulb cannot light up when its wire gets broken in between, even if we repeatedly keep on bowing our heads in front of the bulb and keep requesting to light up. It is impossible for the bulb to light up with broken wire. But when an electrician repairs the broken wire, then the bulb has no authority to refuse that it won't light up.

Chant loudly Satnam Sri Waheguru.

Similarly scientists and engineers, following the strict rules use electricity to perform various kinds of functions. If a scientist or an engineer starts taking pride in his knowledge and touches a naked wire carrying 440V of current, he will not be spared of getting a severe shock. But by wearing rubber gloves and following other precautions he can use the electricity to perform various kinds of tasks in one's daily life. But we should remember that no one can flout the rules.

Exactly in the similar way saints, gurus and gurmukhs obey God's commandment by following the laid down principles and use his power in various ways.

Chant loudly Satnam Sri Waheguru.

Two lines of a poem by Sant ji:

***Vadhya Hai Maanh Iss Manmukh Insaan Da/
Visrya Hai Cheta Iss Nu Sri Bhagwan Da/***

[An atheist has forgotten God because of his egotism.]

An intelligent human being takes pride of his wisdom and cunningness, forgetting the God Almighty, who has created him and says:

Two lines of a poem by Sant ji:

***Haun Chatur, Haun Siana, Vidya Bal Ke Jor/
Mae Smaan Nahin Koe, Nahin Sakat Hai Hor/***

(I am cunning, I am wise because I am highly qualified. Nobody can equate with me and I don't recognize any other power.)

He boasts and takes pride by saying that he is wise and educated, because he is capable of sending rockets on the moon and claims that he is all powerful and does not believe in the existence of any other power.)

Chant loudly Satnam Sri Waheguru.

Poem by Sant ji:

***Bajh Guru N Sojhi Painsi Rahinda he andhera Ghore/
Satguru batavai Iss Jagat Nu Iss ton waddi Hai Ik Shakti Hore/***

[Without a true Guru one cannot understand and remains in the darkness of self illusion. It is only the Satguru which makes us understand that there exists another much bigger power.]

God's power is bigger than all other known powers and by virtue of this power whole universe is existing.

Poem by Sant ji:

Namo Akaal Shakti Namu Akaal Shakti/

[I bow before timeless God and his power. Again I bow before timeless

God and his power.]

Who are those who use this power in this world?

Poem by Sant ji:

*Rasoolan Avataran Paigambran Ne Dassi/
Rishian Muniyan Santan Te Bhagatan Ne Dassi/
Guru Nanak Ne Jis ton Fira-ee See Chakee/
Feria See Makka Pahaarh Panje Te Atake/
Door Deson Punjab Pahunche San Ik Shin Farke/
Us Shakti ton Jo Chahe So Karaave Uh Na Jhijhke Na Attake/
Sadaa Rahe Haajar Us Ton Jande Han Sadke/
Dekh Hazoor Nahin Kish Karha/
Akhut Bhare Han Pooran Bhandara/
Tahin-o Eh Shabad Likhyia Babe piara/*

(God's men, his incarnations and his messengers all of them have told about this power. Rishis, munis, saints and bhagats also told about this power. Guru Nanak used this power to run the flourmill (when he was jailed by Babar). He rotated the Holy Mecca and supported the mountain on his hand. He reached back to Punjab from a distant country in no time. This great power is capable of doing all the things that one wishes. Neither this power hesitates because it is unstoppable. It is omnipresent and his chosen ones go sacrifice unto Him. One should feel it very near without any doubt. His coffers always remain full. That is the only reason why Baba Nanak ji has written these praise-worthy words:)

*Bayed Katayb Sansaar Habhaa HooN Baahraa ||
Naanak Kaa Paatisaahu Disai Jaahraa ||4||3||105||*

(SGGS p.397)

(He is beyond the world of the Vedas, the Koran and the Bible. The Supreme King of Nanak is imminent and manifest. ||4||3||105||)

**Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||**

Discourse # 3

Guru's beloved Sadhsangat Ji,

Waheguru Ji Ka Khalsa// Waheguru Ji Ki Fateh//

Duality doesn't leave us till the time we keep on using our little wisdom. But when we leave our little wisdom and surrender ourselves before the wisdom of the Guru, then only duality would vanish and we could become one with God. This happens because Guru believes only and only in one God and only Guru has complete wisdom.

Now question arises, how to surrender our wisdom? This is possible when we forsake all our thoughts and completely adapt Guru's thoughts, which indeed are totally devoid of duality. So, it is of paramount importance that one should follow true Guru's advice without an iota of doubt. Then only one becomes able to understand the ultimate.

Man Toon Jot Saroop Hai Aapnaa Mool Pachhaan //

Man Har Jee Tayrai Naal Hai Gurmatee Rang Maan //

(SGGS p.441)

(O my mind, you are the embodiment of the Divine Light, recognize your own origin. O my mind, the Dear Lord is with you; through the Guru's Teachings, enjoy His Love.)

Meaning thereby that our mind is actually a tiny splinter of the ever-pervading luminous God and by following the thoughts of a true Guru we can achieve oneness with God.

What is the basic nature of mind? Mind is that, which takes its form from God's light but it is not the light itself. As we have already discussed that mind is an amalgamation of all the thoughts of the past, collected while passing through various cycles of birth and death.

Janam Janam Kee Is Man Ka-o Mal Laagee Kaalaa Ho-aa Si-aahu.

Khanlee Dhotee Ujlee Na Hova-ee Jay Sa-o Dhovan Paahu.

Gur Parsaadee Jeevat Marai Ultee Hovai Mat Badlaahu.

Naanak Mael Na Lag-ee Naa Fir Jonee Paahu. ||1||

(SGGS p.651)

(The filth of countless births sticks to this mind; it has become pitchblack. The oily rag cannot be cleaned by merely washing it, even if it is washed a hundred times. By Guru's Grace, one remains dead while yet alive, his intellect is transformed, and he becomes detached from

the world. O Nanak, no filth sticks to him, and he does not fall into the womb again. ||1||)

By leaving our little wisdom and adapting the wisdom of true Guru, the mind becomes dead while yet alive. Whosoever and whatsoever we are in this world, we will have to detach ourselves from that identity; only then the mind will die and will get a new lease of life by knowing its true self.

Jeevat Marai Marai Fun Jeevai Aisay Sunn Samaa-i-aa ||

(SGGS p.332)

(One who remains dead while yet alive, will live even after death; thus he merges into the Primal Void of the Absolute Lord.)

Mool Pachhanhe Taan Saho Jaaneh Maranh Jeevan Ki Sojhi Ho-ee ||

(If one could realise its origin, only then one is able to understand the cycle of birth and death.)

Sehjay Aavai Sehjay Jaa-ay||

Man Tay Upjai Man Maahi Samaa-a||

(SGGS p.152)

(With intuitive ease we come, and with intuitive ease we depart. From the mind we originate, and into the mind we are absorbed.)

One would not be able to break the cycle of life and death till the time one is not able to leave the thought process. So, we can say that the thoughts of one's mind are the primal and cardinal cause of the continuation of the cycle of birth and death. When one surrenders all the thoughts of one's mind, then it becomes aware of its original form and then only it can escape the cycle of birth and death by becoming one with the God.

Gur Parsaadee Aeko Jaaneh TaaN Doojaa Bhaa-o Na Ho-ee.

Man SaaNt Aa-ee Vajee VaDhaa-ee Taa Ho-aa Parvaan.

I-o Kahai Naanak Man TooN Jot Saroop Hai Apnaa MoolPachhaan.

||5||

(SGGS p.441)

(By Guru's Grace, know the One; then, you shall not love any other. Peace comes to the mind, and gladness resounds; then, you shall be acclaimed. Thus says Nanak: O my mind, you are the very image of the Luminous Lord; recognize the true origin of your self. ||5||)

Ih Man Saktee Ih Man See-o. Ih Man Panch Tat Ko Jee-o.

Ih Man Lay Ja-o Unman Rahai. Ta-o Teen Lok Kee Baatai Kahai. ||33||

(SGGS p.342)

(This mind is Shakti; this mind is Shiva. This mind is the life of the five elements. When this mind is channeled, and guided to enlightenment, it can describe the secrets of the three worlds. ||33||)

Waheguru Ji Ka Khalsa|| Waheguru Ji Ki Fateh||

Discourse # 4

Guru's beloved Sadhsangat Ji,

**Waheguru Ji Ka Khalsa//Waheguru Ji Ki Fateh//
Vadbhaagee Har Sangat Paavahi.
Bhaagheen Bharam Chotaa Khaaveh.
Bin Bhaagaa Satsang Na Labhai
Bin Sangat Mael Bhareejai Jee-o. ||3||**

(SGGS p.95)

(By great good fortune, the Lord's Congregation is found, While the unfortunate ones wander around in doubt, enduring painful beatings. Without good fortune, the Sat Sangat is not found; without this Sangat, people are stained with filth and pollution. ||3||)

Mayrae MaaDha-o Jee Satsangat Milay So Tari-aa || (SGGS p.10)

(O my Dear Lord of souls, one who joins the Sat Sangat, the True Congregation, is saved.)

**Satsangat Kaisee Jaanee-ai//
Jithai Ayko Naam Vakhaanee-ai//**

(SGGS p.72)

(How is the Society of the Saints to be known? There, the Name of the One Lord is chanted.)

**Har Kirtan Sadh Sangat Tulsi Durlabh Do
/Sut Dara Dhan Lashmi Papi Ghar Bhi Ho/**

Tulsi Ji says that son, wife and wealth in abundance, can be in the house of a sinful person. But singing of God's hymns in the form of Sadhsangat is found rarely and that too with great effort.

**Har Keerat Saadhsangat Hai Sir Karman Kai Karmaa.
Kaho Naanak Tis Bha-i-o Paraapat Jis Purab Likhay Kaa Lahnaa.**

(SGGS p.642)

(Singing the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy, is the highest of all actions. Says Nanak, he alone obtains it, who is pre-destined to receive it. ||8||)

**Kabeer Aek Gharhee Aadhee Gharee Aadhee Hoon Tay Aadh.
Bhagtan Saytee Gostay Jo Keenay So Laabh. ||232|| (SGGS p.1377)**

(Kabeer, whether it is for an hour, half an hour, or half of that,

whatever it is, it is worthwhile to speak with the Holy. ||232||)

Sadhsangat ji this opportunity to join the Sadhsangat, which we have got, is because of great fortune of all of us. Those are unfortunate people who cannot join sangat and without joining the sangat, mind keeps on collecting sinful and evil thoughts and becomes dirtier.

***Kabeer Man Pankhee Bha-I-O Ud Ud Dah Dis Jaa-Ay.
Jo Jaisee Sangat Milai So Taiso Fal Khaa-Ay. ||86||***

(SGGS p.1369)

(Kabeer, the mind has become a bird; it soars and flies in the ten directions. According to the company it keeps, so are the fruits it eats.

||86||)

A man is known by the company he keeps. One cannot remain unaffected by his company and that effect becomes visible in ones actions. One is able to join satsangat only if he is fortunate enough. If one wants to learn the secrets of the human life, that is possible only after joining the sangat.

***Kar Kirpaa Jau Satgur Miliaiu. Man Mandar Meh Deepak Jaliau. Jeet
Haar Kee Sojhee Karee.***

Tau Is Ghar Kee Keemat Paree. ||7||

(SGGS p.235)

(When, by His Grace, the True Guru is met, the lamp is lit within the temple of the mind. When he realises what victory and defeat really are, then he comes to appreciate the true value of his own home. ||7||)

In Sangat only one comes to know about the loss and benefit one has incurred in one's life.

Bhajoh Gobind Bhool Mat Jaho||Manas Janam Ka Ehi Laho||

(Never forget to meditate on the name of God. This is the biggest achievement of human life.)

Kaho Naanak Ih Tat Beechaaraa.

Bin Har Bhajan Naahee Chhutkaaraa. ||3||44||113||

(SGGS p.188)

(Says Nanak, this is the essence of Truth; without the Lord's meditation, there is no salvation. ||3||44||113||)

So, one cannot get liberated unless he meditates on the name of God.

Ab Na Bhajas Bhajas Kab Bhaa-Ee.

Aavai Ant Na Bhaji-Aa Jaa-Ee.

(SGGS p.1159)

(If you do not vibrate and meditate on Him now, when will you, O Sibling of Destiny?

When the end comes, you will not be able to vibrate and meditate on Him.)

If an individual does not meditate on the name of God in the prime of his youth and thinks that he would meditate during old age or when end of life would be in sight, he is completely mistaken, as it would not be possible to meditate at that time.

*Chant loudly Satnam Sri Waheguru.
Lakh Cha-Oraaseeh Jon Sabaa-Ee//
Maanas Kau Prabh Dee-Ee Vadi-Aa-Ee//*

(SGGS P.1075)

(Out of all the 8.4 million species of beings, God blessed mankind with glory.)

Is Dhartee Meh Tayree Sikdaaree// (SGGS p.374)

(in this world, you may be a ruler.)

O Dear! Try to be one with God because human life is an opportunity to do that and you are provided this single chance.

*Bha-Ee Paraapat Maanukh Dayhuree-Aa.
Gobind Milan Kee Ih Tayree Baree-Aa.
Avar Kaaj Tayrai Kitai Na Kaam.
Mil Saadhsangat Bhaj Kayval Naam. ||I||*

(SGGS p.12)

(This human body has been given to you. This is your chance to meet the Lord of the Universe. Nothing else will work. Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam. ||I||)

We get a chance to join the sadhsangat by virtue of great fortune and one single important aim of life is to meditate on the name of God by joining the sadhsangat.

*Gur Mantar Heensa-Y Jo Paraanee Dharigant Janam Bharsatnah.
Kookrah Sookrah Garadh-Bheh Kaakah Sarapneh Tul Khalah. ||33||*

(SGGS p.1356)

(That mortal who lacks the Guru's Mantra - cursed and contaminated is his life. That blockhead is just a dog, a pig, a jackass, a crow, a snake. ||33||)

The individual who has not received Guru Mantra from the Guru, his life is worthless.

Chant loudly Satnam Sri Waheguru.

So, all of us should firmly decide to get baptised at the earliest.

*gursikh meet chalhu gur chaalee.
jo gur kahai so-ee bhal maanhu har har kathaa niraalee. ||I|| rahaao.*

(SGGS p.667)

(O Sikhs of the Guru, O friends, walk on the Guru's Path. Whatever

the Guru says, accept that as good; the sermon of the Lord, Har, Har, is unique and wonderful. ||1||Pause||)

We should lead a life of a true Khalsa by listening to Guru's advice and acquiring Gur Mantra from the Guru and then following the strict code of conduct prescribed by the Guru.

***Khalsa Akaal Purakh Ki Fauj ||
Pragtyeo Khalsa Parmatam Ki Mauj ||
Jab lag Khalsa Rahe Neyara ||
Tab lag Tej Deo Main Saara |
|Jab Ih Gahai Bipran Ki Reet ||
Main N Karao In Ki Parteet ||***

(Guru Gobind Singh Ji)

(Khalsa is nothing but the army of the timeless God. It has come into existence as per the sweet will of the God. Till the time Khalsa would maintain its distinct identity, I (Guru Gobind Singh Ji) would give him all my powers. But whenever it would start following the Brahmnical ethos, I would stop believing in him.)

***Agya Bha-ee Akal Ki Tabi Chaleo Panth ||
Sabh Sikhhan Kao Hukam Hai Guru Maneyo Granth |
|Guru Granth Ji Maneyo Pragat Guran Ki Deh ||
Jo Prabh Kao Milbo chahai Khoj Shabad Meh Leh ||***

Again:

***Raaj Karega Khalsa Aaki Rahai N Koe ||
Khuar hoe sabh milenge bachai saran jo hoe ||***

(Khalsa is bound to rule and nobody would be able to resist that. Those who would seek his sanctuary would be saved, rest would be left to wander in wilderness.)

Beloved Sadhsangat Ji,

Gursikhaan Kee Har Dhoorh Deh Ham Paapee Bhee Gat Paanhi.

(SGGS p.1424)

(O Lord, please bless me with the dust of the feet of the Guru's Sikhs. I am a sinner - please save me.)

When even a sinful man touches the dust of the feet of true Gursikhs, he can get rid of all his sins. Sadhsangat is capable of pardoning the mistakes or sinful actions of any person, when he gets the chance of touching the dust of the feet of the Gursikhs.

Poem by Sant Ji:

***Gursikh Sajan Mainde Han Sachde/
Jinah Mil Tutte Kachde/***

*Gur Gur Kart Hoe Ham Takde/
Gur Mil Bhae Khalaas, Maya Moh Jakde/
Gur Mil Uch Dumala. Sa-eeen Rang Ratde/
Haon Kookar Tinah Dar Kera Jachao Gurparsad Ke Tukde/
(Gursikhs are my true friends. Only after meeting them, I could detach from
the false friends. By chanting Gurus' name, my inner consciousness has become
stronger. With Guru's grace, I am liberated from the clutches of Maya.
My spiritual status has risen to great heights after my meeting with true
Guru and I am in deep love with God. I am just a dog unto his door and
always seek loaves of Guru's grace.)*

**Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||**

Discourse # 5

Guru's beloved Sadhsangat Ji,

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

When we are blessed to be able to listen to the Anhad Shabad (unstruck Sound), it is not possible to describe it in words. It becomes possible to listen to Anhad Shabad only, when mind fully concentrates on the sound of Shabad being chanted. Then only the expanse of God, which is beyond our comprehension and is timeless, can be understood upto some extent and one can realise the existence of God. God cannot be deceived and is beyond anybody's reach. Saints by virtue of their meditation become able to know Him and about His existence. Then God starts listening to their requests.

Chant loudly Satnam Sri Waheguru.

Such Gursikhs are like ships in this terrifying ocean of the world. Eachone of them is capable of ferrying millions across this world ocean. In their ecstatic state, they yearn to perform selfless service and they meet other Gursikhs with lot of love and affection.

***Ghar Hee Meh Amrit Bharpoor Hai Manmukhaa Saad Na Paa-I-Aa||
Ji-O Kastooree Mirag Na Jaanai Bharmadaa Bharam Bhulaa-I-Aa||***

(SGGS p.644)

(The home within is filled with Ambrosial Nectar, but the self-willed manmukh does not get to taste it. He is like the deer, who does not recognize its own musk-scent; it wanders around, deluded by doubt.)

We have Amrit (the nectar which is capable of immortalizing) in our body itself. But we are unable to feel or realise it. It is exactly like a deer who has kasturi (musk) (a highly fragrent scent) in his umbilicus but he does not know about it and keeps wandering to find it into the bushes.

Sehaj Katha Ke Amrit Kunta||Jishe Prapat Tishe Laih||

There is actually a well of Amrit in our body. Those who become able to realise it only they can drink it.

***Irhaa Pingulaa A-Or Sukhmanaa Teen Baseh Ik Thaa-Ee||
Baynee Sangam Tah Piraag Man Majan Karay Tithaa-Ee. ||1||***

Santahu Tahaa Niranjan Raam Hai||
Gur Gam Cheenai Birlaa Ko-Ay||
Tahaan Niranjan Rama-Ee-Aa Ho-Ay. ||I|| Rahaa-O.

(The energy channels of the Ida, Pingala and Shushmanaa: these three dwell in one place. This is the true place of confluence of the three sacred rivers: this is where my mind takes its cleansing bath. ||I|| O Saints, the Immaculate Lord dwells there; how rare are those who go to the Guru, and understand this. The all-pervading immaculate Lord is there. ||I|| Pause ||)

In our nostrils we have ida and pingla and Sushmanna nadis (energy channels). By practising concentration on sound of the shabad and through Sushmanna energy channel we can realise God. The mind then takes bath in that well. Gursikh is required to raise concentration to that level by focusing his attention on the sound of the shabad. The point, where self is completely lost in the sound of shabad, there one is able to take a dip in that well of Amrit.

Chant loudly Satnam Sri Waheguru.

Uddam Karey Bhalke Parbhati...||

One is required to make effort to get up with enthusiasm early in the morning and take his physical bath.

Naam Daan Ishnan Drirhayia||

One is not to show any laziness while taking bath early in the morning. Guru ji has firmly told us to recite Naam and donate ten percent of the income and to take bath early in the morning. Then by chanting the shabad (Naam) and crossing through all the hurdles of nine doors, one is to reach the tenth door, where there is continuous rain of Amrit.

Na-O Darvaaj Navay Dar Feekay Ras Amrit Dasvay Chu-Eejai||

(SGGS p.1323)

(There are nine doors, but the taste of these nine doors is bland and insipid. The Essence of Ambrosial Nectar trickles down through the Tenth Door.)

Amrit Ras Satguroo Chu-Aa-I-Aa||

Dasvai Du-Aar Pargat Ho-Ay Aa-I-Aa||

(SGGS p.1069)

(The True Guru trickles the Ambrosial Nectar into my mouth.

My Tenth Gate has been opened and revealed.)

Where all the three energy channels of ida, pingala and sushmanaa unite, one is to raise his concentration to that level, only then one would be able to take a dip in that Amrit kunt (well).

Chant loudly Satnam Sri Waheguru.

Uddam Karey Bhalke Parbhati Isnaan Karey Amrit Sar Navai||

This is actually what is said to take a dip in the Amrit Kunt.

Updes Guru Har Har Jap Japai Sabh Kilvikh Paap Dokh Leh Javai ||

Then Guru mantra received from Guru is to be chanted and as a result all the sins and sorrows would vanish away.

**Nas Vanjahu Kilvikhahu Kartaa Ghar Aa-I-Aa||
Dootah Dahan Bha-I-Aa Govind Paragtaa-I-Aa||**

(SGGS p. 460)

(Run away, O sins; the Creator has entered my home. The demons within me have been burnt; the Lord of the Universe has revealed Himself to me.)

Heart of a Gurmukh gets enlightened with Gods light and omnipresent God starts manifesting itself. The lotus of heart, which was always upside down, blooms up.

**Kar Kirpaa Ja-O Satgur Mili-O|| Man Mandar Meh Deepak Jali-O|| Jeet
Haar Kee Sojhee Karee||
Ta-O Is Ghar Kee Keemat Paree. ||7||**

(SGGS p. 235)

(When, by His Grace, the True Guru is met, the lamp is lit within the temple of the mind. When he realises what victory and defeat really are, then he comes to appreciate the true value of his own home. ||7||)

Darkness vanishes when we light up a lamp. Similarly when mind attains its ultimate bliss then ever pervading light of God can be felt in the heart and all the sorrows and sins just vanish away.

Chant loudly Satnam Sri Waheguru.

Phir Chade Divas Gurbanee Gavae/

(When dawn sets in and sun is visible, then one is required to recite Gurbanee.)

Behandian Uthdian Har Naam Dhyavai/

One keeps on reciting the Naam all the time, even while one is sitting or standing. This is an obvious form of reciting the Gurbani.

**ah geet naad akhaaray sangaa||
oohaa sant karahi har rangaa ||2|| t
ah maran na jeevan sog na harkhaa||
saach Naam kee amrit varkhaa ||3||
guhaj kathaah ih gur tay jaanee||
naanak bolai har har banee. ||4||6||12||**

(SGGS p.739)

(There, in the arena of the congregation, the divine music of the

Naad, the sound current, is sung. There, the Saints celebrate with their Lord. ||2||Neither birth nor death is there, neither pain nor pleasure. The Ambrosial Nectar of the True Name rains down there. ||3||From the Guru, I have come to know the mystery of this speech. Nanak speaks the Bani of the Lord, Har, Har. ||4||6||12||)

When there is lot of enthusiasm:

***Tah Sahj Akhaaray Anayk Anantaa.
Paarbarahm Kay Sangee Santaa. ||3||***

(SGGS p.186)

(The are numerous and countless places of celestial peace. There the Saints dwell in the Company of the Supreme Lord God. ||3||)

Then, there is continuous unstruck sound and singing of hymns that goes on uninterruptedly. A Gursikh then achieves that state.

***raam sant meh bhayd kichh naahee ayk jan ka-ee meh laakh karoree.
jaa kai hee-ai pargat parabh ho-aa an-din keertan rasan ramoree. ||3||***

(SGGS p.208)

(Between the Lord and His Saint, there is no difference at all. Among hundreds of thousands and millions, there is scarcely one humble being. Those whose hearts are illuminated by God, sing the Kirtan of His Praises night and day with their tongues. ||3||)

By virtue of the unstruck sound and continuous kirtan which is being performed in our body, one never forgets His name, may he be standing or sitting.

***Guhaj Kathaa Ih Gur Tay Jaanee.
Nanak Bolai Har Har Bane. ||4||6||12||***

(SGGS p.739)

(From the Guru, I have come to know the mystery of this speech. Nanak speaks the Bani of the Lord, Har, Har. ||4||6||12||)

Jo Saas Giras Dhyae Mera Har Har So Gursikh Guru Man Bhavai||

One who recites His name with every breath, he is loved by the Guru.

***Jina Saas Giras N Visre Har Nama Man Mant||
Dhan Se Say-ee Nanaka Pooran So-ee Sant||***

Those who do not forget his name even when inhaling or exhaling their breath, they are indeed very great. Nanak says only they can be called as perfect or true saints.

***Ki-Aa Savnaa Ki-Aa Jaagnaa Gurmukh Tay Parvaan||
Jinaa Saas Giraas Na Visrai Say Pooray Purakh Pardhaan||***

(SGGS p.312)

(Who is asleep, and who is awake? Those who are Gurmukhs are approved. Those who do not forget the Lord, with each and every

breath and morsel of food, are the perfect and famous persons.)

Those who remember their Lord with every breath they can be described as perfect human beings.

***Har Simran Kee Saglee Baylaa.
Har Simran Baho Maahi Ikaylaa.
Jaat Ajaat Japai Jan Ko-Ay.
Jo Jaapai Tis Kee Gat Ho-Ay. ||3||***

(SGGS p.1150)

(Any time is a good time to meditate in remembrance on the Lord. Among the masses, only a few meditate in remembrance on the Lord. Social class or no social class, anyone may meditate on the Lord. Whoever meditates on Him is emancipated. ||3||)

***Kudrat Keem N Janye Wadda Veparvah||
Kar Bande Tun Bandagi Jichar Ghat Meh Saho||***

To recite the name with every breath makes one dear to the Guru.

Jis No Dyal Hovai Mera Swami || Tis Gursikh Guru Updes Sunhavai ||

The one on whom God showers His mercy, the Guru blesses him with his precious advice and tells him how to lead a pure life.

***Jan Nanak Dhur Mange Tis Gursikh Ki||
Jo Aap Jappe Avareh Naam Japave||***

Guru Ji says that even He seeks the dust of such a Gursikh who himself recites the Naam and becomes instrumental for others to recite the same.

***Gursikhan Di Har Dhoor De||
Ham Paapi Bhi Gat Pahen||***

I seek the dust of such Gursikhs so that a sinful person like me could also achieve salvation.

jo deesai gursikh-rhaa tis niv niv laaga-o paa-ay jee-o|| (SGGS p.763)(When I see a Sikh of the Guru, I humbly bow and fall at his feet.)

We should always pray to God for meeting with such pious Gursikhs.

***So-ee Gurmukh Pyare Meloh||
Jinna Milyan Tera Naam Swaas Swaas Chit Aave||***

Then to conclude, the verse written above was once again recited by the whole sangat.

***Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||***

Discourse # 6

Guru's beloved Sadhsangat Ji,
Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||

All of us are fortunate enough that with Guru's grace and mercy, we have been provided a chance to listen and discuss Gurbani, which has descended directly from the court of God.

***Tichar Mool Na Thurheendo Jichar Aap Kirpaal||
Sabad Akhut Babaa Naankaa Khaahi Kharach Dhan Maal|| ||20||***

(SGGS p.1426)

(The mortal does not run out of capital, as long as the Lord Himself is merciful.

The Word of the Shabad is Guru Nanak's inexhaustible treasure; this wealth and capital never runs out, no matter how much it is spent and consumed.

||20||)

Mook Uchrai Shashtar Khat Ping Girn Chad Jae||

(Guru Gobind Singh Ji)

A fool can recite all the six shashtaras and a completely handicapped person can climb up a mountain.

Andh Lakhai Badro Sunai Jo Kaal Kripa Karaa-e||

(Guru Gobind Singh Ji)

If God blesses, then even a blind man can see and a deaf one can listen.

***Jaa Ka-O Apunee Karai Bakhsees||
Taa Kaa Laykhaa Na Ganai Jagdees||***

(SGGS p.277)

(And that one upon whom He bestows His blessings, the Lord of the world does not hold him to his account.)

Lekhai Vaar Na Aava-ee Toon Bakhsh Milavanhaar||

One can be saved only by the blessings of the God, without being accounted for his sins.

***Saachay Saahibaa Ki-Aa Naahee Ghar Tayrai.
Ghar Ta Tayrai Sabh Kichh Hai Jis Deh So Paav-Ay.
Sadaa Sifat Salaah Tayree Naam Man Vasaava-Ay.***

**Naam Jin Kai Man Vasi-Aa Vaajay Sabad Ghanayray.
Kahai Naanak Sachay Saahib Ki-Aa Naahee Ghar Tayrai. ||3||**

(SGGS p.917)

(O my True Lord and Master, what is there which is not in Your celestial home?

Everything is in Your home; they receive, unto whom You give. Constantly singing Your Praises and Glories, Your Name is enshrined in the mind. The divine melody of the Shabad vibrates for those, within whose minds the Naam abides. Says Nanak, O my True Lord and Master, what is there which is not in Your home? ||3||)

There is no dearth of virtues and bhagti (meditation) in the house of God. But only those can attain it on whom he himself bestows with mercy.

Fareedaa Kaalee Dha-Ulee Saahib Sadaa Hai Jay Ko Chit Karay.

Aapnaa Laa-I-Aa Piram Na Lag-Ee Jay Lochai Sabh Ko-Ay.

Ayhu Piram Pi-Aalaa Khasam Kaa Jai Bhaavai Tai Day-Ay. ||13||

(SGGS p.1378)

(Fareed, whether one's hair is black or grey, our Lord and Master is always here if one remembers Him. This loving devotion to the Lord does not come by one's own efforts, even though all may long for it. This cup of loving devotion belongs to our Lord and Master; He gives it to whoever He likes. ||13||)

daatee saahib sandee-aa ki-aa chalai tis naal.

ik jaaganday naa lahann iknaa suti-aa day-ay uthaal. ||1||

(SGGS p.83)

(The gifts belong to our Lord and Master; how can we compete with Him? Some remain awake and aware, and do not receive these gifts, while others are awakened from their sleep to be blessed. ||1||)

God bestows His meditation on both young and old but only, when one attaches his mind with Him. Actually this is a drink of pure love and is in the hands of God Himself. Nobody sheerly by trying hard or by force can drink this i.e one cannot become dear to God by force. Only those on whom God is pleased are blessed with his love.

Chant loudly Satnam Sri Waheguru.

Only those can enjoy this bliss on whom he showers His blessings.

Mook Uchrai Shashtar Khat Ping Girn Chad Jae||

Andh Lakhai Badro Sunai Jo Kaal Kripa Karaa-e||

(Guru Gobind Singh ji)

A fool can recite all the six shashtaras and a completely handicapped

person can climb up a mountain.

If God blesses, then even a blind man can see and a deaf one can listen. We are completely handicapped as far as concentration of mind is concerned.

***Bhai Kay Charan Kar Bhaav Kay Lo-In Surat Karay-I.
Naanak Kahai Si-Aanee-Ay Iv Kant Milaavaa Ho-Ay. ||2||***

(SGGS p.139)

(Let the Fear of God be your feet, and let His Love be your hands; let His Understanding be your eyes. Says Nanak, in this way, O wise soul-bride, you shall be united with your Husband Lord. ||2||)

Ghar Ghar Parnaam// Chit Charan Naam// (Jaap Sahib)

If one is not having the feet of Naam, he will remain handicapped as far as his concentration of mind is concerned. If Satguru Ji is pleased and bestows Naam to an individual, then his concentration of mind can achieve higher spiritual levels as if it has reached at the top of a mountain. Then this can be considered to have risen to the unfathomable heights.

Andh Lakhai ! i.e. a man devoid of any knowledge, is just blind.

Prabh Kirpa te Hoi Pargas! One becomes able to see the truth and experience the invisible light of God. This happens only by God's Grace.

Kahai Nanak Eh Netar Andh Se//Satgur Milyai Dib Drisht Ho-ee//

One can obtain the power of seeing the occult world only and only after meeting with a True Guru.

Mayadhari Aat Anna Bola//

Shabad N Sunha-ee Bahu Role Ghachola//

Under the influence of money, one not only becomes blind to the reality but also listens nothing concerning the Shabad, because of the unnecessary noise all around him. But if Satguru ji blesses him, then all his sense organs regain normal functioning.

Mook Uchrai Shashtar Khat Ping Girn Chad Jae//

Andh Lakhai Badro Sunai Jo Kaal Kripa Karaa-e//

(Guru Gobind Singh ji)

A fool can recite all the six shashtaras and a completely handicapped person can climb up a mountain. If God blesses, then even a blind man can see and a deaf one can listen. When God is pleased, then he blesses one with all his virtues by opening all his stores for the seeker.

Tichar Mool Na Thurheendo Jichar Aap Kirpaal.

Sabad Akhut Baabaa Naankaa Khaahi Kharach Dhan Maal. ||20||

(SGGS p.1426)

(The mortal does not run out of capital, as long as the Lord Himself is merciful. The Word of the Shabad is Guru Nanak's inexhaustible treasure; this wealth and capital never runs out, no matter how much it is spent and consumed. ||20||)

The treasure of shabad is inexhaustible.

***Pee-Oo Daaday Kaa Khol Dithaa Khajaanaa. Taa Mayrai Man Bha-I-Aa
Nidhaanaa. ||1||***

***Ratan Laal Jaa Kaa Kachhoo Na Mol. Bharay Bhandaar AkhootAtol.
||2||***

***Khaaveh Kharcheh Ral Mil Bhaa-Ee.
Tot Na Aavai Vadh-Do Jaa-Ee. ||3||***

(SGGS p.186)

(When I opened it up and gazed upon the treasures of my father and grandfather, then my mind became very happy. ||1||The storehouse is inexhaustible and immeasurable, overflowing with priceless jewels and rubies. ||2||The Siblings of Destiny meet together, and eat and spend, but these resources do not diminish; they continue to increase.) ||3|| When God blesses with his bliss, then the treasure of shabad keeps on increasing.

Sifat Salaahan Bhagat Virlay Ditee-An.

***Sa-Upay Jis Bhandaar Fir Puchh Na Leetee-An. Jis No Lagaa Rang Say
Rang Rati-Aa.***

***Onaa Iko Naam Adhaar Ikaa Un Bhati-Aa. Onaa Pichhai Jag Bhunchai
Bhog-Ee.***

Onaa Pi-Aaraa Rab Onaahaa Jog-Ee.

Jis Mili-Aa Gur Aa-Ay Tin Parabh Jaani-Aa.

Ha-O Balihaaree Tin Je Khasmai Bhaani-Aa. ||4||

(SGGS p.958)

(How rare are those who are blessed to praise the Lord, in devotional worship. Those who are blessed with the Lord's treasures are not called to give their account again. Those who are imbued with His Love are absorbed in ecstasy. They take the Support of the One Name; the One Name is their only food. For their sake, the world eats and enjoys. Their Beloved Lord belongs to them alone. The Guru comes and meets them; they alone know God. I am a sacrifice unto those who are pleasing to their Lord and Master.) ||4||

Rare are those saints who are blessed with the pious act of singing praises of the God.

Jisno Bakshe Sifat Salah||

Nanak Patsahi Patsah||

(Japu Ji Sahib)

One can become king of kings when he starts singing the praises of God. But of course, they are very rare ones.

sa-upay jis bhandaar fir puchh na leetee-an.

Those who are blessed with the Lord's treasures are not called to give their account again.

This is the inherent nature of God that once he bestows some virtue on someone, he never takes that back and neither reminds one about that. But when we see the conduct of this world, we see that if anybody gives anything he reclaims it back. But Waheguru Ji never inquires about that, rather keeps on bestowing many other virtues.

jis no lagaa rang say rang rati-aa||

(Those who are imbued with His Love are absorbed in ecstasy.)

Those who are imbued in the love of God only they can be said to be blessed with the true love of God. They remain fully dependent on Naam and they feel satisfied only with the food of Naam. It is due to these rare blessed ones that the whole world keeps on enjoying the virtues of God.

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Discourse # 7

Guru's beloved Sadhsangat Ji,
Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||

Guru's beloved Sadhsangat Ji, we are fortunate enough that Guru ji has bestowed on all of us these auspicious moments of listening and discussing the immortal Gurbani. As a result, our lives are attaining the purpose for which we have come on this earth.

**Sayvaa Karat Ho-Ay Nihkaamee||
Tis Ka-O Hot Paraapat Su-Aamee||**

(SGGS p. 286)

(One who performs selfless service, without thought of reward, shall attain his Lord and Master.)

**So Sayvak Jo Laa-I-Aa Sayv|| Tin Hee Paa-Ay Niranjan Dayv||
Gur Mil Taa Kay Khulhay Kapaat||
Bahur Na Aavai Jonee Baat. ||4||**

(SGGS p.1159)

(He alone is a servant, whom the Lord enjoins to His service. He alone attains the Immaculate Divine Lord.

Meeting with the Guru, his doors are opened wide, and he does not have to journey again on the path of reincarnation. ||4||)

Apunay Sayvak Kee Aapay Raakhai Aapay Naam Japaavai||

(SGGS p.403)

(He Himself preserves His servants; He causes them to chant His Name.)

**Apunay Jan Kaa Pardaa Dhaakai||
Apnay Sayvak Kee Sarpar Raakhai||**

(SGGS p.285)

(He covers the faults of His servant.

He surely preserves the honor of His servant.)

**Gur Kai Garihi Sayvak Jo Rahai||
Gur Kee Aagi-Aa Man Meh Sahai||**

(SGGS p.286)

(That selfless servant, who lives in the Guru's household, is to obey the Guru's Commands with all his mind.)

In the house of the Guru, service of the Guru is considered fruitful.

Satgur Kee Sayvaa Safal Hai Jay Ko Karay Chit Laa-Ay//

(SGGS p.552)

(Fruitful is service to the True Guru, if one does so with a sincere mind.)

Vich Dunee-Aa Sayv Kamaa-Ee-Ai//

Taa Dargeh Baisan Paa-Ee-Ai//

(SGGS p.26)

(In the midst of this world, do seva, and you shall be given a place of honor in the Court of the Lord.)

O my dear brother! one can secure a place in the court of God, only if one performs selfless service in this world. Service of the Guru is fruitful and one should pray to serve the Guru after getting baptised from the Guru.

Atheists or Manmukh (One who follow the diktates of his mind only) people do not know the value of the precious human life. After getting baptised, first of all one is to serve his own body. One is required to control his sense organs and to always keep the body neat and clean. One should never look filthy. This is the service of one's own body.

Then one is required to serve his parents and thereafter comes the turn of his whole family. One is required to earn wealth strictly abiding by the code of conduct inscribed in the religion and with that money one is to look after his family.

Then comes service of the society. Gursikh is always required to render selfless service rising above ones personal interests. Then he renders the service which would be beneficial for everyone. This is how one is considered to be serving the sadhsangat and Satguru ji, in the true sense of it.

Service of the Sadhsangat and Satguru ji is considered supreme to any other kind of service. One can serve Satguru ji by his body, by his mind and by his wealth. But there lies a secret in this.

Aap Gavaa-Ay Sayvaa Karay Taa Kichh Paa-Ay Maan//

(SGGS p.474)

(But if he eliminates his self-conceit and then performs service, he shall be honored.)

O' my brother, only that person is honored who renders service without taking any pride and with complete dedication. Otherwise,

Sayvaa Thoree Maagan Bahutaa//

(SGGS p.738)

(His service is insignificant, but his demands are very great.)

Gur Kai Garihi Sayvak Jo Rahai//

Gur Kee Aagi-Aa Man Meh Sahai//

(SGGS p.286)

(That selfless servant, who lives in the Guru's household, is to obey the Guru's Commands with all his mind.)

The secret lies in becoming an obedient servant in the house of Satguru ji.

***Thaakur Kaa Sayvak Aagi-Aakaaree//
Thaakur Kaa Sayvak Sadaa Poojaaree//***

(SGGS p.285)

(The servant is obedient to his Lord and Master.

The servant worships his Lord and Master forever.)

One can be considered obedient to Guru Ji only if one obeys every commandment without slightest hitch in his mind. For Example:

gursikh meet chalhu gur chaalee.

jo gur kahai so-ee bhal maanhu har har katha niraalee. ||1|| raha-o.

(SGGS p.667)

(O Sikhs of the Guru, O friends, walk on the Guru's Path. Whatever the Guru says, accept that as good; the sermon of the Lord, Har, Har, is unique and wonderful. ||1||Pause||)

Gur Kahai So Kaar Kamaye Jio//

(One should strictly serve according to the commandment of the Guru.)

Actually Gurus paved the way for their Sikhs by rendering service themselves. Guru Angad Dev Ji obeyed every little commandment of Guru Nanak Dev ji. So much so that even if in the mid of the night he was asked to call it a day, without any hesitation he would say that it was day indeed. When he was asked to eat a dead body, he didn't hesitate and sat down to eat it. He never ever disobeyed Guru Nanak Dev Ji.

Guru Amar Das Ji served Guru Angad Dev ji with full dedication, in spite of the fact that he was quite older to him, as far as his age was concerned. He kept on bringing water from Beas river for Guru Angad Dev Ji's bath for 12 long years, without even a day's break. Then Guru Ram Das Ji served Guru Amar Das Ji with utmost dedication and obeying his order he kept on making and demolishing the platform repeatedly.

Fifth Guru obeyed Guru Ram Das Ji by going to Lahore to attend the marriage of his cousin, who was son of Sri Sahari Mal ji, the elder cousin of Guru Ram Das Ji. Thus, the real fruit of service lies in obeying order without even an iota of hesitation. When Guru ji himself blesses someone to render his service, only that service is considered to be performed and is accepted. As;

***So Sayvak Jo Laa-I-Aa Sayv//
Tin Hee Paa-Ay Niranjan Dayv//***

(SGGS p.1159)

(He alone is a servant, whom the Lord enjoins to His service.

He alone attains the Immaculate Divine Lord.)

Only those are able to realise God, who are blessed by Guru ji himself to serve him, as per his merciful nature.

Virle Kae Kay / 237

**Sayvaa Karat Ho-Ay Nihkaamee//
Tis Ka-O Hot Paraapat Su-Aamee//**

(SGGS p. 286)

(One who performs selfless service, without thought of reward, shall attain his Lord and Master.)

Only then one can achieve the following spiritual state:

**Jah Jah Kaaj Kirat Sayvak Kee Tahaa Tahaa Uth Dhaavai. ||I||Sayvak
Ka-O Niktee Ho-Ay Dikhaavai.**

Jo Jo Kahai Thaakur Peh Sayvak Tatkaal Ho-Ay Aavai. ||I||Rahaa-O.

(SGGS p.403)

(Wherever the business and affairs of His servants are, there the Lord hurries to be. ||I||The Lord appears near at hand to His servant. Whatever the servant asks of his Lord and Master, immediately comes to pass. ||I||Pause||)

Then that servant of Guru ji becomes one with God and that is the fruit of selfless service, which the servant is bestowed with. Gursikhs are required to serve their fellow Gursikhs and then in lieu of their service they would be bestowed with the achievement of all the four cardinal blessings (Dharam, Urth, Kaam, Moksha). (Religion, money, fulfilment of all the wishes, salvation)

**Chaar Padaarath Jay Ko Maagai//
Saadh Janaa Kee Sayvaa Laagai//**

(SGGS p.266)

(One who prays for the four cardinal blessings should commit himself to the service of the Saints.)

If one is interested in acquiring the four cardinal blessings, he should selflessly render his service for the Sadhus. So beloved Sadhsangat ji this is the path of service which was shown to us by Satguru ji. As he proclaims,

**Aa-O Sakhee Sant Paas Sayvaa Laagee-Ai//
Peesa-O Charan Pakhaar Aap Ti-Aagee-Ai//**

(SGGS p.457)

(Come, O my companions, let us dedicate ourselves to serving the Saints. Let us grind their corn, wash their feet and so renounce our self-conceit.)

O my Gursikh friends, lets us serve selflessly to our Sant Guru Ji. We would grind the grains with our hands and would wash the feet of our Guru, so that we could forsake every kind of selfpride.

Taj Aap Mitey Santaap//

When we completely surrender our ownself, then only all the sorrows and miseries of our mind would vanish.

Aap Nah Jaanaeye/

Our mind is always filled with pride and we will have to forsake every

bit of it, taking care not to take any kind of credit for anything.

Saran Gahijay Maan Lijay//

We are to seek the sanctuary of Guru Ji and to take pride in that. Whatsoever God does, one ought to be always pleased with that. Then only one would always remain at peace.

Kar Daas Daasi Taj Udaasi...||

We ought to serve the servants of his servants without raising any question as to why we should serve them.

Kar Jorh Din Rein Jaagye|

One is to remain awake all through day and night in the sweet memory of God and one is required to repeatedly recite his name.

Nanak Vakhane Gur Bachan Jaane....||

Guru Ji says that whosoever practically obeys Guru's commandments; only he is capable of rendering the service.

Aa-O Sakhee Sant Paas Sayvaa Laagee-Ai//

(SGGS p. 457)

(Come, O my companions, let us dedicate ourselves to serving the Saints.)

O my Gursikh friends, let us come and serve the saints selflessly.

Jaa Kai Mastak Bhaag Se Sayvaa Laa-I-Aa// (SGGS p. 457)

(One who has such good destiny written upon his forehead, dedicates himself to His service.)

Satguru Ji bestows chance to serve only to those who have earned good fortunes in their previous lives.

Taa Kee Pooran Aas Jinh Saadhsang Paa-I-Aa// (SGGS p. 457)

(One who attains the Saadh Sangat, the Company of the Holy, has his desires fulfilled.)

Their wishes are fulfilled, who are blessed to join Sadhsangat. But the question is what is their wish?

Tajahu Si-Aanap Sur Janhu Simrahu Har Har Raa-Ay//

Ayk Aas Har Man Rakhahu Naanak Dookh Bharam Bha-O Jaa-Ay// ||1||

(SGGS p.281)

(Give up your cleverness, good people - remember the Lord God, your King!

Enshrine in your heart, your hopes in the One Lord. O Nanak, your pain, doubt and fear shall depart. ||1||)

Their wish to attain oneness with God and to be abrogated of the painful cycle of birth and death is fulfilled when one is blessed to join the sadhsangat.

Saadhsang har kai rang gobind simran laagi-aa// (SGGS p.457)

(In the Saadh Sangat, immerse yourself in the Love of the Lord; remember the Lord of the Universe in meditation.)

Because of one's meeting with a true Sadhu, one starts the recitation of Naam.

Bharam Moh Vikaar Doojaa Sagal Tineh Ti-Aagi-Aa// (SGGS p.457)
(Doubt, emotional attachment, sin and duality - he renounces them all.)

Those who are blessed to join sadhsangat, they become capable of renouncing all the illusions and undue emotional attachments of their minds. Duality of their mind just vanishes away. Now they are blessed with the meditation in the name of God and none of the sorrows or conflicts can ever afflict their mind.

Parabh Simrat Kachh Bighan Na Laagai//
Parabh Kai Simran An-Din Jaagai//

(SGGS P.262)

(Remembering God, no obstacles are met.

Remembering God, one remains awake and aware, night and day.)

When one is blessed with continuous recitation of Naam then all the illusions and duality of his mind is completely lost.

Man Saant Sahj Subhaa-O Voothaa Anad Mangal Gun Gaa-I-Aa//

(SGGS p.257)

(Peace, poise and tranquility fill his mind, and he sings the Lord's Glorious Praises with joy and delight.)

Mind is at complete peace. Undue desires and thoughts no longer can create turbulence in his mind. As a result mind remains at intuitive ease and does not get affected by any kind of situation any more.

Karmee Sahj Na Oopjai Vin Sahjai Sahsaa Na Jaa-Ay//
Nah Jaa-Ay Sahsaa Kitai Sanjam Rahay Karam Kamaa-Ay//
Sahsai Jee-O Maleen Hai Kit Sanjam Dhotaa Jaa-Ay//
Man Dhovahu Sabad Laagahu Har Si-O Rahhu Chit Laa-Ay//
Kahai Naanak Gur Parsaadee Sahj Upjai Ih Sahsaa Iv Jaa-Ay. ||18||

(SGGS p. 919)

(By religious rituals, intuitive poise is not found; without intuitive poise, skepticism does not depart. Skepticism does not depart by contrived actions; everybody is tired of performing these rituals. The soul is polluted by skepticism; how can it be cleansed? Wash your mind by attaching it to the Shabad, and keep your consciousness focused on the Lord. Says Nanak, by Guru's Grace, intuitive poise is produced, and this skepticism is dispelled. ||18||)

In this stable condition of mind, complete enlightenment is achieved. The eager desire to be one with God has inculcated the feeling of singing His praises.

Nanak Vakhanae Gur Bachan Janae//

Thus says Guru ji that those who obey Guru's word, they only are blessed to serve him.

Jaa kai mastak bhaag se sayvaa laa-i-aa// (SGGS p. 457)
(One who has such good destiny written upon his forehead, dedicates himself to His service.)

Those who have good fortune are blessed with service of the Guru.

***Satgur Ho-Ay Da-I-Aal Ta Sardhaa Pooree-Ai//
Satgur Ho-Ay Da-I-Aal Na Kabahoon Jhooree-Ai//
Satgur Ho-Ay Da-I-Aal Taa Dukh Na Jaanee-A//
Satgur Ho-Ay Da-I-Aal Taa Har Rang Maanee-Ai//
Satgur Ho-Ay Da-I-Aal Taa Jam Kaa Dar Kayhaa//
Satgur Ho-Ay Da-I-Aal Taa Sad Hee Sukh Dayhaa//
Satgur Ho-Ay Da-I-Aal Taa Nav Nidh Paa-Ee-Ai//
Satgur Ho-Ay Da-I-Aal Ta Sach Samaa-Ee-Ai. ||25||***

(SGGS p.149)

(When the True Guru is merciful, then your desires will be fulfilled. When the True Guru is merciful, you will never grieve.

When the True Guru is merciful, you will know no pain.

When the True Guru is merciful, you will enjoy the Lord's Love.

When the True Guru is merciful, then why should you fear death?

When the True Guru is merciful, the body is always at peace.

When the True Guru is merciful, the nine treasures are obtained.

When the True Guru is merciful, you shall be absorbed in the True Lord. ||25||)

When Satguru Ji is pleased with ones service, only then He allows one to completely merge with Him (Satguru Ji).

Chant Loudly Satnam Sri Waheguru.

Then whole of the sangat jointly recited the following verses:

***aa-o sakhee sant paas sayvaa laagee-ai//
Peeso Charan Pakhaar Aap Thiaageeai //
Thaj Aap Mittai Santhaap Aap Neh Jaanaaeai //
Saran Geheejai Maan Leejai Karae So Sukh Paaeai //
Kar Dhaas Dhaasee Thaj Oudhaasee Kar Jorr Dhin Rain Jaageeai //
Nanak Vakhaanai Gur Bachan Jaanai Aao Sakhee Santh Paas Saevaa
Laageeai||3||***

Jaa Kai Masathak Bhaag S Saevaa Laaeiaa //
Thaa Kee Pooran Aas Jinh Saadhhasang Paaeiaa //
Saadhhasang Har Kai Rang Gobindh Simaran Laagiaa //
Bharam Mohu Vikaar Dhoojaa Sagal Thinehi Thiaagiaa //
Man Saanth Sehaj Subhaao Voothaa Anadh Mangal Gun Gaaeiaa //
Naanak Vakhaanai Gur Bachan Jaanai Jaa Kai Masathak BhaagS
Saevaa Laaeiaa ||4||4||7|

| (SGGS p. 457)

(Come, O my companions, let us dedicate ourselves to serving the Saints. Let us grind their corn, wash their feet and so renounce our self-conceit. Let us shed our egos, and our troubles shall be removed; let us not display ourselves. Let us take to His Sanctuary and obey Him, and be happy with whatever He does. Let us become the slaves of His slaves, and shed our sadness, and with our palms pressed together, remain wakeful day and night. Nanak chants what he knows through the Guru's Teachings; come, O my companions, let us dedicate ourselves to serving the Saints. ||3|| One who has such good destiny written upon his forehead, dedicates himself to His service. One who attains the Saadh Sangat, the Company of the Holy, has his desires fulfilled. In the Saadh Sangat, immerse yourself in the Love of the Lord; remember the Lord of the Universe in meditation. Doubt, emotional attachment, sin and duality - he renounces them all. Peace, poise and tranquility fill his mind, and he sings the Lord's Glorious Praises with joy and delight. Nanak chants what he knows through the Guru's Teachings: one who has such good destiny written upon his forehead, dedicates

himself to His service. ||4||4||7||)

dasmee das du-aar bas keenay.

man santokh Naam jap leenay.

karnee sunee-ai jas gopaal.

nainee paykhat saadh da-i-aal.

rasnaa gun gaavai bay-ant.

man meh chitvai pooran bhagvant.

hasat charan sant tahal kamaa-ee-ai.

naanak ih sanjam parabh kirpaa paa-ee-ai. ||10||

(SGGS p.298)

(The tenth day of the lunar cycle: Overpower the ten sensory and motor organs.

your mind will be content, as you chant the Naam.

With your ears, hear the Praises of the Lord of the World;

with your eyes, behold the kind, Holy Saints.

With your tongue, sing the Glorious Praises of the Infinite Lord.

In your mind, remember the Perfect Lord God.

With your hands and feet, work for the Saints.

O Nanak, this way of life is obtained by God's Grace. ||10||

santaa kee ho-ay daasree ayhu acharaa sikh ree.

sagal gunaa gun ootmo bhartaa door na pikh ree. ||1||

(SGGS p.400)

(Become the servant of the Saints, and learn this way of life.

Of all virtues, the most sublime virtue is to see your Husband Lord

near at hand. ||1||)

hasat charan sant tahal kamaa-ee-ai.

naanak ih sanjam parabh kirpaa paa-ee-ai. ||10||

(SGGS p.299)

(With your hands and feet, work for the Saints.

O Nanak, this way of life is obtained by God's Grace. ||10||)

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Discourse # 8

Guru's beloved Sadhsangat Ji,
Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||

All of us are fortunate enough as we have been bestowed with an opportunity to sit together to decode and understand Gurbani. Yesterday we discussed in detail about human body. Human life is supreme amongst all the 8.4 million species existing on this earth.

***Fafaa Firat Firat Too Aa-I-Aa||
Durlabh Dayh Kalijug Meh Paa-I-Aa||
Fir I-Aa A-Osar Charai Na Haathaa||
Naam Japahu Ta-O Katee-Ah Faasaa||
Fir Fir Aavan Jaan Na Ho-Ee||
Aykeh Ayk Japahu Jap So-Ee||
Karahu Kirpaa Parabh Karnaihaaray||
Mayl Layho Naanak Baychaaray||38||***

(SGGS p.258)

(FAFFA: After wandering and wandering for so long, you have come; in this Dark Age of Kali Yuga, you have obtained this human body, so very difficult to obtain. This opportunity shall not come into your hands again. So chant the Naam, the Name of the Lord, and the noose of Death shall be cut away. You shall not have to come and go in reincarnation over and over again, if you chant and meditate on the One and Only Lord. Shower Your Mercy, O God, Creator Lord, and unite poor Nanak with Yourself. ||38||)

This human life is bestowed due to good deeds. After wandering through all the 8.4 million species by repeatedly passing through various cycles of birth and death, this priceless jewel of human life is bestowed on us. It will never be bestowed again once we loose it.

By meditating on the name of God one can escape the clutches of the messengers of death (Yama). This is the only way to escape the cycle of birth and death. Thus one should always recite the Holy Name of God and one should always pray to the God Almighty for seeking his blessings, so that one could always feel his presence.

**Ay Sareeraa Mayri-Aa Is Jag Meh Aa-Ay Kai Ki-Aa Tudh Karam
Kamaa-I-Aa//**

**Ke Karam Kamaa-I-Aa Tudh Sareeraa Jaa Too Jag Meh Aa-I-Aa//
Jin Har Tayraa Rachan Rachi-Aa So Har Man Na Vasaa-I-Aa//
Gur Parsaadee Har Man Vasi-Aa Poorab Likhi-Aa Paa-I-Aa//
Kahai Naanak Ayhu Sareer Parvaan Ho-Aa Jin Satgur Si-O ChitLaa-I-
Aa//35//**

(SGGS p. 922)

(O my body, why have you come into this world? What actions have you committed?

And what actions have you committed, O my body, since you came into this world?

The Lord who formed your form - you have not enshrined that Lord in your mind.

By Guru's Grace, the Lord abides within the mind, and one's pre-ordained destiny is fulfilled. Says Nanak, this body is adorned and honored, when one's consciousness is focused on the True Guru. //35//)

O my body, what holy act you have performed after coming into this world. You never remembered the Almighty God in your mind who created the body. Actually God's continuous remembrance enters one's mind only with the blessing of Guru ji. The very purpose of attaining human life can be considered to be fulfilled, when it becomes one with Satguru ji. This would happen only after one is baptised .

**Gur Mantar Heensa-Y Jo Paraanee Dharigant Janam Bharsatnah//
Kookrah Sookrah Garadh-Bheh Kaakah Sarapneh Tul Khalah. //33//**

(SGGS p.1356)

(That mortal who lacks the Guru's Mantra - cursed and contaminated is his life. That blockhead is just a dog, a pig, a jackass, a crow, a snake. //33//)

If one fails to receive Guru Mantra from true Guru, then it is no better than any other species existing on this Earth. So, it becomes mandatory to be baptised by taking Ambrosial Nectar (Amrit) from five chosen ones (Panj Pyaras). Then one is required to obediently follow the strict code of conduct prescribed during baptism. One would always have to wear Five K's i.e. Kanga (small wooden comb), Kesh (Hair), Karha (Iron Bangle), Kirpan (Sword), Kashehra (Specially designed underwear). Along with this it is mandatory to recite five banis (Japuji Sahib, Jaap Sahib, Savayee-ai, Benti Chaupa-ee, Anand Sahib) in the morning. Also, to recite two banis in the evening i.e. Rehraas Sahib and Kirtan Sohila Sahib just before going to

sleep. This is a strict commandment and every Sikh would have to follow it, till his last breath.

**Rehat Piari Mujh Ko Sikh Piara Nahi//
Rehni Rahai So-ee Sikh Mera//
Oh Sahib Main Us Ka Chera//**

If we surrender ourselves by becoming Guru's Sikhs, then Guru Ji advises us as under:

**Gur Satgur Kaa Jo Sikh Akhaa-Ay
So Bhalkay Uth Har Naam Dhi-Aavai//
Udam Karay Bhalkay Parbhaatee
Isnaan Karay Amrit Sar Naavai//
Updays Guroo Har Har Jap Jaapai
Sabh Kilvikh Paap Dokh Leh Jaavai//
Fir Charhai Divas Gurbaanee Gaavai
Bahdi-Aa Uth-Di-Aa Har Naam Dhi-Aavai//
Jo Saas Giraas Dhi-Aa-Ay Mayraa Har Har
So Gursikh Guroo Man Bhaavai//
Jis No Da-I-Aal Hovai Mayraa Su-Aamee
Tis Gursikh Guroo Updays Sunaavai//
Jan Naanak Dhoorh Mangai Tis Gursikh Kee
Jo Aap Japai Avrah Naam Japaavai ||2||**

(SGGS p.305)

(One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name. Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar. Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har. All sins, misdeeds and negativity shall be erased. Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name. One who meditates on my Lord, Har, Har, with every breath and every morsel of food - that GurSikh becomes pleasing to the Guru's Mind. That person, unto whom my Lord and Master is kind and compassionate - upon that GurSikh, the Guru's Teachings are bestowed. Servant Nanak begs for the dust of the feet of that GurSikh, who himself chants the Naam, and inspires others to chant it. ||2||)

Whosoever considers himself to be Guru's Sikh, he ought to get up early in the morning everyday and recite the name of the Almighty God.

**Udam Karaydi-Aa Jee-O Toon Kamaavdi-Aa Sukh Bhunch.
Dhi-Aa-Idi-Aa Toon Parabhoo Mil Naanak Utree Chint. ||1||**

(SGGS p.522)

(Make the effort, and you shall live; practicing it, you shall enjoy

peace. Meditating, you shall meet God, O Nanak, and your anxiety shall vanish. //1//)

Sagal Udam Meh Udam Bhalaa||

Har Kaa Naam Japahu Jee-A Sadaa||

(SGGS p.266)

(Of all efforts, the best effort is to chant the Name of the Lord in the heart, forever.)

The best effort which one can do in his life is that he should recite the Holy Name of God.

Udam Karay Bhalkay Parbhaatee...||

One is to make effort 'Bhalke' (means daily without fail).

isnaan karay amrit sar naavai ||

One would daily take bath to clean his body and then he would take bath in the Ambrosial pool of Naam by reciting Name of the God. Such human beings are fortunate ones. They are also equally fortunate who are bestowed with a chance to take a bath in the holy sarovar of Sri Harmandir Sahib in Amritsar. Bhai Gurdas Ji Says,

**Gursikh Mann Pargaas Hai Piram Pyala Ajar Jarande/
Parbrahm Pooran Braham Braham Bibeki Dhyan Dhrande /
Shabad Surat Livleen Hoe Akath Katha Gur Shabad Sunhande/
Bhoot Bhavikhon Vartman Abigat Gat Aat Alakh Lakhande/
Gurmukh Sukh Phal Ashal Shal Bhagat Vashal Kar Ashal Shalande/
Bhavjal Andar Bohithai Ikas Pische Lakh Tarande/
Parupkari Milan Hasande/**

(Bhai Gurdas Ji)

Gursikhs whose hearts are enlightened they meditate only and only on the Name of one God.

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Discourse # 9

Guru's beloved Sadhsangat Ji,
Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||

Jis Aasan Ham Baithay Kaytay Bais Ga-I-Aa. //5// (SGGS p.488)
(That seat, upon which we now sit - many others sat on it and have since departed. //5//)

Guru's beloved Sadhsangat Ji, this world is a temporary abode. New lives are coming into this world and older ones are departing, this is happening everyday. We see that many of our relatives and friends have already left this world and many more have taken birth in our families. Millions came on this earth and ultimately all of them had to leave. The place where we are sitting at this moment, prior to us many came here and sat and ultimately left this place. The formation of this world is nothing but an illusion and false.

Baabaa Aa-I-Aa Hai Uth Chalnaa Adh Pandhai Hai Sansaarovaa//
(SGGS p.581)

(O Baba, he has come, and now he must get up and depart; this world is only a way-station.)

O human being you have come here not to stay forever. You will have to leave this world very soon. One takes birth, after spending a few years in childhood, one enters the age of adulthood, followed by old age. Ultimately, one leaves this world i.e. death entraps him and takes him away. This world actually is the half way station like a temporary resting abode. One comes here, takes rest and leaves.

Chant loudly Satnam Sri Waheguru.

Human being is a small drop of life separated from the timeless ocean of God, which comes on this earth because of its deeds. Now by performing good deeds one can achieve oneness with God. The unbearable pain of birth and death can be alleviated only by Satguru Ji. He alone is capable of saving us from this great trouble.

Even when we tell a child that he would die, he feels great pain. But the truth, which Satguru Ji tells us, is that everyone will have to leave this world. Rather one is born only to die. So, this body can attain its ultimate goal when

it dedicatedly obeys the commandment of Satguru ji.

Ay Sareeraa Mayri-Aa Is Jag Meh Aa-Ay Kai
Ki-Aa Tudh KaramKamaa-I-Aa//
Ke Karam Kamaa-I-Aa Tudh Sareeraa
Jaa Too Jag Meh Aa-I-Aa//
Jin Har Tayraa Rachan Rachi-Aa
So Har Man Na Vasaa-I-Aa//
Gur Parsaadee Har Man Vasi-Aa
Poorab Likhi-Aa Paa-I-Aa//
Kahai Naanak Ayhu Sareer Parvaan Ho-Aa
Jin Satgur Si-O ChitLaa-I-Aa//35//

(SGGS p. 922)

(O my body, why have you come into this world? What actions have you committed?

And what actions have you committed, O my body, since you came into this world?

The Lord who formed your form - you have not enshrined that Lord in your mind.

By Guru's Grace, the Lord abides within the mind, and one's pre-ordained destiny is fulfilled. Says Nanak, this body is adorned and honored, when one's consciousness is focused on the True Guru.
//35//)

This human body is acceptable only, when after getting baptised, it obeys the pronouncements of Satguru ji. The cycle of life and death would come to an end and all the sorrows of life would vanish. Not only that, one becomes able to swim across the terrifying ocean of the world.

Chant loudly Satnam Sri Waheguru.

Ik Dukh Raam Raa-Ay Kaatahu Mayraa//
Agan Dahai Ar Garabh Basayraa. //1// Rahaa-O//

(SGGS p.329)

(O Lord, my King, please rid me of this one affliction. May I not be burned in fire, or cast into the womb again. //1//Pause//)

To come into the womb of the mother to take birth is perhaps one of the biggest of all the sorrows. But Satguru ji, by telling the truth of life, not only allays our fears but also takes us out of this deep trouble.

O brother, those who get baptised and walk the path shown by the Guru, they would never have to die again.

Jih Marnai Sabh Jagat Taraasi-Aa//
So Marnaa Gur Sabad Pargaasi-Aa. //1//
Ab Kaisay Mara-O Maran Man Maani-Aa.
Mar Mar Jaatay Jin Raam Na Jaani-Aa. //1// Rahaa-O.

(SGGS p.327)

(That death which terrifies the entire world; the nature of that death has been revealed to me, through the Word of the Guru's Shabad||1||Now, how shall I die? My mind has already accepted death. Those who do not know the Lord, die over and over again, and then depart.

||1||Pause||

Ayk Boond Gur Amrit Deeno Taa Atal Amar Na Mu-Aa. (SGGS p.612)
(The Guru has blessed me with the one drop of Ambrosial Nectar, and so I have become stable, unmoving and immortal - I shall not die.)

Satguru ji is capable of taking us out of the cycle of life and death. But this happens only when one gets baptised and obeys each and every commandment of Satguru Ji.

All of you are aware of the fact that this Akhand Path (Continuous recitation of Gurbani) has been initiated, in the memory of Bhai Kapoor Singh Ji, who is no more amongst us. He was a man of firm determination, having great faith in Satguru Ji. He was deeply involved in the meditation of Naam and we are listening the Gurbani being recited in his memory.

Every one of us should firmly believe that this Gurbani is fully capable of uniting us with God. So we should recite and discuss Gurbani with the firm belief that we would escape the cycle of birth and death.

Chant loudly Satnam Sri Waheguru.

Kabeeraa Martaa Martaa Jag Mu-Aa Mar Bhe Na Jaanai Ko-Ay. Aisee Marnee Jo Marai Bahur Na Marnaa Ho-Ay. ||1|| (SGGS p.555)
(Kabeer, the world is dying - dying to death, but no one knows how to truly die.

Whoever dies, let him die such a death, that he does not have to die again. ||1||)

Kabeer Jis Marnay Tay Jag Darai Mayray Man Aanand. Marnay Hee Tay Paa-Ee-Ai Pooran Parmaanand. ||22||

(SGGS p.1365)

Kabeer, the world is afraid of death - that death fills my mind with bliss. It is only by death that perfect, supreme bliss is obtained. ||22|| Kabeer ji says that death terrifies everyone, but on the contrary I am pleased to hear that I would die, because that would permanently unite me with God. What is the kind of death which Kabeer Ji is talking about? He actually means that one is to completely detach oneself from everything and completely forsake self-pride. By doing this one would be able to die while he would still be alive. Then he will live forever.

Satgur Ke Janme Gavan Mitaya||

By getting baptised and obeying Satguru Ji, one would be considered to be born in the house of Satguru ji and thus would escape the cycle of life

and death.

***Kabhoo Saadhsangat Ih Paavai//
Us Asthaan Tay Bahur Na Aavai//***

(SGGS p.278)

*(Sometimes, this being attains the Company of the Holy.
From that place, he does not have to come back again.)*

By good fortune one is able to join the Sadhsangat and then one can escape from taking birth again and again.

***Naanak Kachrhi-Aa Si-O Torh Dhoodh Sajan Sant Paki-Aa.
O-Ay Jeevanday Vichhurheh O-Ay Mu-I-Aa Na Jaahee Chhorh. ||1||***

(SGGS p.1102)

(O Nanak, break away from the false, and seek out the Saints, your true friends.

The false shall leave you, even while you are still alive; but the Saints shall not forsake you, even when you are dead. ||1||)

Satguru ji says that one should always try to accompany the true saints and should break away from the pretentious false saints. In this world, it is quite common to see that people leave a person alone, even when he is alive. While on the contrary, true saints and sadhsangat does not leave their satsangi, even after his death.

Chant loudly Satnam Sri Waheguru.

***Kabhoo Saadhsangat Ih Paavai//
Us Asthaan Tay Bahur Na Aavai//***

(SGGS p.278)

*(Sometimes, this being attains the Company of the Holy.
From that place, he does not have to come back again.)*

Only after joining the Sadhsangat, one is able to escape the cycle of life and death.

Mayray Maadha-O Jee Satsangat Milay So Tari-A// (SGGS p.10)
(O my Dear Lord of souls, one who joins the Sat Sangat, the True Congregation, is saved.)

One can swim across this terrifying ocean of the world only in company of Sadhsangat. We are to firmly believe in our minds that whosoever gets baptised, Satguru definitely takes him across this ocean of the world. The sorrows and happiness which one feels is nothing but:

Sukh Dukh Du-Ay Dar Kaprhay Pahirahi Jaa-Ay Manukh//

(SGGS p.149)

(Pleasure and pain are the two garments given, to be worn in the Court of the Lord.)

While passing through various phases of sorrows and happiness,

one becomes capable of salvaging one's life only by obeying the commandments of Satguru ji. So, by joining the Sadhsangat, we are to pray before God:

***Kar Kirpaa Mohi Maarag Paavhu||
Saadhsangat Kai Anchal Laavhu ||1||***

(SGGS p.801)

*(Have Mercy upon me, and place me upon the Path;
let me be attached to the hem of the robe of the Saadh Sangat, the
Company of the Holy. ||1||)*

**Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||**

Discourse # 10

Guru's beloved Sadhsangat Ji,

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

***Bha-ee Paraapath Maanukh Dhaehureeaa ||
Gobindh Milan Kee Eih Thaeree Bareeaa ||
Avar Kaaj Thaerai Kithai N Kaam ||
Mil Saadhhasangath Bhaj Kaeval Naam ||1||
Saranjaam Laag Bhavajal Tharan Kai ||
Janam Brithhaa Jaath Rang Maaeiaa Kai ||1||
Rehaao |
/Jap Thap Sanjam Dhharam N Kamaeiaa ||
Saevaa Saadhh N Jaaniaa Har Raaeiaa ||
Kahu Naanak Ham Neech Karanmaa ||
Saran Parae Kee Raakhahu Saramaa ||2||4||***

(SGGS p.12)

(This human body has been given to you. This is your chance to meet the Lord of the Universe. Nothing else will work. Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam. ||1|| Make every effort to cross over this terrifying world-ocean. You are squandering this life uselessly in the love of Maya. ||1||Pause|| I have not practiced meditation, self-discipline, self-restraint or righteous living. I have not served the Holy; I have not acknowledged the Lord, my King.

Says Nanak, my actions are contemptible!

O Lord, I seek Your Sanctuary; please, preserve my honor!) ||2||4||

Beloved Sadhsangat ji, this human body has been bestowed upon us so as to achieve oneness with God, from whom we got separated long time ago. This is a chance to get liberated from the cycle of birth and death. This can happen only if:

***Avar Kaaj Taerai Kitai N Kaam ||
Mil Saadh sangath Bhaj Kaeval Naam ||1||***

(SGGS p.12)

(Nothing else will work. Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam.) ||1||

You meditate on Lord's name. All other rituals, if one keeps on

performing, are fruitless. So one should join the Saadhsangat and do as much recitation on Lord's name as possible. Guru ji again proclaims that:

Saranjaam Laag Bhavajal Tharan Kai //

(Make every effort to cross over this terrifying world-ocean.)

Oh human being, try to make every effort to swim across the terrifying ocean of the world. Why one should try to do it?

Janam Brithhaa Jaath Rang Maaeiaa Kai //1// Rehaao //

(You are squandering this life uselessly in the love of Maya. //1//Pause//)

Oh human being, this body has been bestowed upon you to give you a chance to be one with God. Don't let this precious jewel of life go waste by entangling yourself in the wasteful acts of illusive world of maya.

Maaeiaa Mohi Sagal Jag Chhaeiaa //

Kaaman Daekh Kaam Lobhaeiaa //

Suth Kanchan Sio Haeth Vadhaeiaa //

Sabh Kishh Apanaa Eik Raam Paraeiaa //1//

(SGGS p.1342)

(Emotional attachment to Maya is spread out all over the world. Seeing a beautiful woman, the man is overcome with sexual desire. His love for his children and gold steadily increases. He sees everything as his own, but he does not own the One Lord.) //1//

The lust for money has engulfed whole of the world. Man considers all the materialistic things as his own and develops undue attachment with these materialistic things and with his children. Not only this, he considers that the subject of God is for someone else and not for him.

Chant loudly Satnam Sri Waheguru.

Parmaysar Tay Bhuli-Aan Vi-Aapan Sabhay Rog//

Vaimukh Ho-Ay Raam Tay Lagan Janam Vijog//

Khin Meh Ka-Urhay Ho-Ay Ga-Ay Jit-Rhay Maa-I-Aa Bhog//

(SGGS p.135)

(Forgetting the Transcendent Lord, all sorts of illnesses are contracted. Those who turn their backs on the Lord shall be separated from Him and consigned to reincarnation, over and over again. In an instant, all of Maya's sensual pleasures turn bitter.)

Every human being tries to acquire all the visible materialistic things and gets mentally attached with them. He considers God as a thing, which does not belong to him. This is nothing but false illusion of maya. Then attachment is developed to such an extent that he starts memorising all the worldly things with every breath.

Chant loudly Satnam Sri Waheguru.

Nobody on this Earth can say that he is without thoughts, meaning thereby that everyone is all the time thinking one thing or the other. But Satguru Ji advises us to be engrossed in the recitation of Naam and avoid thinking about Maya.

***Maa-I-Aa Manhu Na Veesrai Maangai Dammaa Damm//
So Parabh Chit Na Aavee Naanak Nahee Karamm//I//***

(SGGS p.1093)

(You do not forget Maya from your mind; you beg for it with each and every breath.

You do not even think of that God; O Nanak, it is not in your karma.)

But nobody is able to forget maya, rather one always remains engrossed in the deep thoughts of maya.

Chant loudly Satnam Sri Waheguru.

chintat hee deesai sabh ko-ay// *(SGGS p. 932)*
(Everyone has worries and cares. He alone finds peace, who thinks of the One Lord.)

Whole of the universe is engaged in the useless thought process. But if one starts thinking and meditating on the name of God, leaving behind every other type of thought, one can salvage one's life. But the problem lies in the fact that everyone being entangled in various attachments of maya, considers God as a secondary thing, which does not belong to him. This is the main reason of sufferings in this world.

***maa-i-aa kis no aakhee-ai ki-aa maa-i-aa karam kamaa-ay//
dukh sukh ayhu jee-o badh hai ha-umai karam kamaa-ay//***

(SGGS p.67)

(What is called Maya? What does Maya do? These beings are bound by pleasure and pain; they do their deeds in egotism.)

Human beings are always passing through various phases of pleasure, happiness, sorrow and suffering. This is unending process, because one always acts under one's egotism and considers himself as the doer.

Bandhan Karam Dharam Bahu Kee-aa//

One may keep on performing as many rituals in the name of religion, but none of these can liberate him from the clutches of maya.

Chant loudly Satnam Sri Waheguru.

Ayh Maa-I-Aa Jit Har Visrai Moh Upjai Bhaa-O Doojaa Laa-I-Aa//

(SGGS p.921)

(This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up.)

What exactly is this maya? When we see various kinds of material and matter in this world with our eyes and start loving them or develop attachment with them forgetting God, who actually has created everything. Sadhsangat ji, that is what we call as maya.

Every human being keeps on thinking all the time about maya and no one is free of this process of thoughtfulness. One remains devoid of seeking the blessings of Satguru ji, while remaining absorbed in the thoughts of maya. If one could leave this thought process and start thinking about the name of God Almighty, then only one is considered to be the chosen person for seeking the blessings of Satguru ji.

Chant loudly Satnam Sri Waheguru.

For anyone to be considered amongst the chosen ones, he should pray like this:

Lekhai Vaar N Aava-ee Tu Bakhsh Milavanhaar//

Just by indulging in various mathematical calculations of the acts of omission and commission, we will never be able to stand in the queue of the persons being considered for the blessings.

Then how can we be blessed and what is the method for that?

Vadh bhaagee har sangat paavahi//

Bhaagheen bharam chotaa khaaveh//

bin bhaagaa satsang na labhai bin sangat mael bhareejai jee-o//3//

(SGGS p.95)

(By great good fortune, the Lord's Congregation is found, While the unfortunate ones wander around in doubt, enduring painful beatings. Without good fortune, the Sat Sangat is not found; without this Sangat, people are stained with filth and pollution. //3//)

Because of great fortune, one can join Sadhsangat (Lord's congregation) but without good fortune and holy deeds, one would never even be able to find Sadhsangat. Without sangat one keeps on collecting all types of filth in the form of wrongful thoughts in one's mind and always remains deeply attached with maya.

Chant loudly Satnam Sri Waheguru ji.

Saranjaam Laag Bhavjal Taran Kai.//

Janam Baritha Jaat Rang Maa-I-Aa Kai //1// Rehaao //

(SGGS p.12)

(Make every effort to cross over this terrifying world-ocean. You are squandering this life uselessly in the love of Maya. //1//Pause//)

This very precious human life is being wasted by getting involved in

various acts of maya. There is only one method of swimming across the ocean of maya and to conquer it.

mayray maadha-o jee satsangat milay so tari-aa//

(SGGS p.10)

O my Dear Lord of souls, one who joins the Sat Sangat, the True Congregation, is saved.

*jaisee agan udar meh taisee baahar maa-i-aa.//
maa-i-aa agan sabh iko jayhee kartai khayl rachaa-i-aa.//
jaa tis bhaanaa taa jammi-aa parvaar bhalaa bhaa-i-aa.//
liv chhurhkee lagee tarisnaa maa-i-aa amar vartaa-i-aa.//
ayh maa-i-aa jit har visrai moh upjai bhaa-o doojaa laa-i-aa.//
khai naanak gur pargaadee jinaa liv laagee
tinee vichay maa-i-aapaa-i-aa.//29//*

(SGGS p.921)

(According to His Will, the child is born, and the family is very pleased. Love for the Lord wears off, and the child becomes attached to desires; the script of Maya runs its course. This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up. As is the fire within the womb, so is Maya outside. The fire of Maya is one and the same; the Creator has staged this play.

Says Nanak, by Guru's Grace, those who enshrine love for the Lord, find Him, in the midst of Maya. //29//)

Maya cannot even touch those individuals, who remain deeply attached with the Sadhsangat.

*maa-i-aa ho-ee naagnee jagat rahee laptaa-ay.//
is kee sayvaa jo karay tis hee ka-o fir khaa-ay. //
gurmukh ko-ee gaarrhoo tin mal dal laa-ee paa-ay.//*

(SGGS p.510)

Maya is a serpent, clinging to the world. Whoever serves her, she ultimately devours him.

The Gurmukh is a snake-charmer; he has trampled her and thrown her down, and crushed her under his foot.

Mostly those are affected by maya, who serve it and always keep on thinking about it.

*Chant loudly Satnam Sri Waheguru.
Aavai Saahib Chit Tayri-Aa Bhagtaa Dithi-Aa.//
Man Kee Katee-Ai Mael Saadhsang Vuthi-Aa.//*

(SGGS p.520)

You come to mind, O Lord and Master, when I behold Your devotees. The filth of my mind is removed, when I dwell in the Saadhsangat, the Company of the Holy.

It becomes quite easy to remember God when one is in the company of

those who meditate in the name of God. The dirt of maya is cleansed by joining Sadhsangat and by chanting the name of God 'Waheguru,' repeatedly with full concentration of mind. It would uproot the deep attachments of mind with maya and one would always remain connected with the God Almighty.

*Chant loudly Satnam Sri Waheguru.
Saachee Pareet Ham Tum Si-O Joree.||
Tum Si-O Jor Avar Sang Toree. ||3||*

(SGGS p.659)

(I am joined in true love with You, Lord.

I am joined with You, and I have broken with all others. ||3||)

One is required to be attached with God with all his truthfulness and at the same time detach from all the unnecessary worldly entanglements.

*Man Apunay Meh Fir Fir Chayt.||
Binas Jaahi Maa-I-Aa Kay Hayt.||
Har Abhinaasee Tumrai Sang.||
Man Mayray Rach Raam Kai Rang.||4||*

(SGGS p.238)

(Within your mind, over and over again, think of Him, And your love of Maya shall depart. The Imperishable Lord is always with you. O my mind, immerse yourself in the Love of the Lord. ||4||)

The mind, which is always thinking and is entangled in love of sons, relatives and various other materialistic things, is required to be detached by repeatedly chanting the shabad of Guru Ji i.e. Waheguru. With the result slowly the mind starts leaning towards the memory of God.

To make it understandable here is one example:

When a girl is engaged with a boy, though they are unknown to each other and do not have any kind of attachment prior to that, but after engagement both of them start firmly believing that they have been engaged and have a relationship with each other. After a few days of the marriage ceremony, when the girl is brought back to her parental house, one can clearly observe that her mind's concentration, to some extent, remains attached with her in-laws family. When she starts living there and gives birth to children and gets fully attached with her family, then even if she comes to her parental house, her mind always keeps on thinking about her children and her family.

Chant loudly Satnam Sri Waheguru.

Now even if we insist that she should stay for a few more days in her parental house, she candidly replies that her children are alone and it is not possible for her to stay any longer.

Similarly, when one's mind starts leaning towards God and starts moving

away from maya, initially it keeps on oscillating between the two but when:
Prabh Kai Simran Trishna Bujhai||**Prabh Kai Simran Sab Kish Sujhai**||
: by reciting the name of God repeatedly one starts realising God and falls in deep love with the God. Then one starts distancing oneself from maya.

Chant loudly Satnam Sri Waheguru.

Then maya starts losing its influence on such a person.

man pavan du-ay toombaa karee hai jug jug saarad saajee.||
thir bha-ee tantee tootas naahee anhad kinguree baajee. ||3||
sun man magan bha-ay hai pooray maa-i-aa dol na laagee. ||
kaho kabeer taa ka-o punrap janam nahee
khayl ga-i-o bairaagee||4||2||53||

(SGGS p.334)

(My mind and breath are the two guards of my fiddle, and the Lord of all the ages is its frame. The string has become steady, and it does not break; this guitar vibrates with the unstruck melody. ||3|| Hearing it, the mind is enraptured and becomes perfect; it does not waver, and it is not affected by Maya. Says Kabeer, the bairaagee, the renunciate, who has played such a game, is not reincarnated again into the world of form and substance. ||4||2||53||)

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Discourse # 11

Guru's beloved Sadhsangat Ji,
Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||

While treading on the path of spiritualism, the most important question, which arises in the mind of a seeker is, where and on what he should concentrate his mind? Whole process of spiritualism lies in the concentration of mind.

One of the companions of Sant Ji asked him this question at Bhilai and requested him to clarify, as there are lot many beliefs in this regard and so it becomes quite confusing. Some saints say that one should concentrate on Guru Nanak Sahib ji, some others advocate concentrating on Guru Granth Sahib Ji. Similarly there are various other views in circulation.

Then Sant ji explained, O Brother, one is not to concentrate on any of the Gurus, but is required to concentrate only and only on the Shabad. Now this is a difficult proposition because to concentrate on the shabad is not that easy. As the verse says:

*Bin Gur Deekhi-Aa Kaisay Gi-Aan||
Bin Paykhay Kaho Kaiso Dhi-Aan||*

(SGGS p.1140)

*(Without the Guru's Teachings, how can anyone obtain spiritual wisdom?
Without seeing, tell me: how can anyone visualize in meditation?)*

Till the time we are not baptised, the true knowledge cannot be attained and thus it becomes all the more difficult to understand about concentration on the shabad.

An obvious fact is that without visualizing a thing, one cannot concentrate on that. For Example: I have seen you and whenever someone would call your name, your face would immediately be visualized in my mind. Now another fact is that we have not seen 'Waheguru,' then how can we concentrate on Him? This is indeed a very difficult situation. For this we will have to work hard by reciting on the name of the God i.e. Gurmantra. We need to synchronize three things while doing this. They are: 1. Shabad 2. Mind's concentration (surat) 3. Breathing.

By doing so one would slowly start realizing its effect. If we do it by concentrating on other things then we surely would fail in our mission. So one needs to recite Naam by synchronizing the above mentioned three components.

***Har Kaa Bilovanaa Bilovahu Mayray Bhaa-Ee.||
Sahj Bilovahu Jaisay Tat Na Jaa-Ee||1|| Rehaao ||***

(SGGS p.478)

(Churn the churn of the Lord, O my Siblings of Destiny. Churn it steadily, so that the essence, the butter, may not be lost. ||1||Pause||)

Milk has butter in it, but we cannot see it. When we incubate it with some curd and keep it at a particular temperature for some time, thereafter by stirring it, butter appears on its surface and we can see it.

Similarly when we recite Naam by synchronizing the above mentioned three components, slowly the day would come, when we would be able to realise God.

***Ur-dhaaraai Jo Antar Naam.||
Sarab Mai Paykhai Bhagvaan||***

(SGGS p.274)

(One who enshrines the Naam within the heart, he sees the Lord Godin all.)

It is often said that one visualizes the world as he perceives it.

***Raam Naam Ur Mai Gahi-O Jaa Kai Sam Nahee Ko-Ay.||
Jih Simrat Sankat Mitai Daras Tuhaaro Ho-Ay||57||1||***

(SGGS p.1429)

(I have enshrined the Lord's Name within my heart; there is nothing equal to it.

Meditating in remembrance on it, my troubles are taken away; I have received the Blessed Vision of Your Darshan. ||57||1||)

Prior to the realisation of God, all the sorrows and obstacles in one's life start vanishing. This is what we often read and this is the reality. If we divert our attention from shabad onto something else, this would lead us further away from God. We can understand this by the following example:

A camera photographs the outer look of a person like his clothes etc. but an x-ray penetrates deeper and leaving aside all the clothes and flesh, photographs the bones. Similarly Guru's shabad (Gurmantra 'Waheguru') leaves aside everything and helps us in realising the God. This cannot happen just by talking or discussing about it, as there is a popular saying, "Gallan wale hain ghanere," meaning thereby that there is no dirt of people who just want to talk and discuss.

Gi-Aan Na Galee-Ee Dhoodhee-Ai Kathnaa Karrhaa Saar||

(SGGS p.465)

(Wisdom cannot be found through mere words. To explain it is as hard as iron.)

Keeping full faith in Satguru Ji, a sikh will have to start recitation of Naam for as much time as possible and this needs to be done with great determination. Initially one is to chant the Naam with tongue. When one feels tired, then one should start reciting with concentration of mind (surat), meaning thereby that mind is to be kept engaged in Gurmantra all the time, in some way or the other. This is to be continued till the time there is breath in the body. Guru Ji says:

Kar Banday Too Bandagee Jichar Ghat Meh Saahu||3|| (SGGS p.724)
O human being, meditate on the Lord, as long as there is breath in your body. ||3||

One is considered to be alive till the time he is breathing. When breathing stops one is declared dead. Satguru Ji tells us that one should keep on reciting Naam till his last breath. That is how one can swim across the terrifying ocean of the world.

Another companion of Sant ji, raising another query, asked him that if milk is not incubated at the required temperature, then milk does not convert into curd properly. Another point is that even if everything is perfectly done, but its stirring is not done properly, then the butter gets dissolved in the mixture and one cannot take it out.

Sant ji replied that there is no such female who would spoil the milk everytime. If by chance that happens then she introspects to know what mistake she had committed and then she becomes vigilant not to repeat that in future.

Similarly a Sikh should also introspect and correct his mistakes. Satguru Ji has laid down meticulous principles for his Sikhs i.e. worship only and only to the timeless and formless God; read Gurbani to acquire knowledge and always remain attached with the Sadhsangat. These are the cardinal principles which every Sikh is required to follow with great dedication

Satgur Kai Janm Ay Gavan Mitaa-I-Aa|| (SGGS p.940)
(Born into the House of the True Guru, my wandering in reincarnation ended.)

Another example is that when a baby is born he always remains in the lap of his mother and he is unable to speak properly. When he speaks without clear word formation, still his mother understands his feelings. Because even in his fumbled words love is quite obvious. As he is not deliberately speaking like that, but by virtue of him being a small child, his speech is improper.

Exactly in a similar manner, when we take birth in Satguru's house i.e. we join Sadhsangat and while obeying Guru's diktats and doing his service or while reciting Naam or Gurbani, we may commit so many blunders. Satguru ji understands our feelings of love and devotion and always keeps on blessing.

But on the contrary, if we deliberately start committing mistakes, then how can we think that Satguru ji would forgive us or bless us? Because Satguru Ji says:

Ghat Ghat Ke Antar Ki Jaanat//Bhale Bure ki Peer Pashanat//

Satguru ji knows everything, whatsoever is going on in our minds and always is the knower of all our sufferings, irrespective of the fact whether we are noble persons or wicked characters.

This way Sant ji satisfied his companions, allaying all their doubts strictly according to Gurbani.

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Discourse # 12

Guru's beloved Sadhsangat Ji,

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

***Ha-umai Deeragh Rog Hai Daaroo Bhee Is Maahi||
Kirpaa Karay Jay Aapnee Taa Gur Kaa Sabad Kamaahi||***

(SGGS p.466)

(Ego is a chronic disease, but it contains its own cure as well. If the Lord grants His Grace, one acts according to the Teachings of the Guru's Shabad.)

***Kot Karam Karai Ha-O Dhaaray||
Saram Paavai Saglay Birthaaray||***

(SGGS p.278)

(If someone does millions of good deeds, while acting in ego, he shall incur only trouble; all this is in vain.)

***Nimakh Nimakh Kar Sareer Kataavai||
Ta-O Bhee Ha-Umai Mael Na Jaavai||***

(SGGS p.265)

(piece by piece, you may cut your body apart; but even so, the filth of your ego shall not depart.)

Ih Sareer Maa-I-Aa Kaa Putlaa Vich Ha-Umai Dustee Paa-Ee||

(SGGS p.31)

(This body is the puppet of Maya. The evil of egotism is within it.)

Antar Alakh Na Jaa-Ee Lakhi-Aa Vich Parh-Daa Ha-Umai Paa-Ee||

(SGGS p.205)

(The Unseen Lord is deep within the self; He cannot be seen; the curtain of egotism intervenes.)

Chant Loudly Satnam Sri Waheguru.

***Ghat Ghat Mai Har Joo Basai Santan Kahi-O Pukaar.
Kaho Nanak Tih Bhaj Manaa Bha-O Nidh Utreh Paar. ||12||***

(SGGS p.1427)

(The Dear Lord abides in each and every heart; the Saints proclaim this as true.

Says Nanak, meditate and vibrate upon Him, and you shall cross over the terrifying world-ocean. ||12||)

God's light is enlightening everybody's heart. Mind and soul also reside in the same body but they cannot talk to each other because of the intervening curtain of egotism, which is there like a wall of falsehood.

***Kiv Sachi-Aaraa Ho-Ee-Ai Kiv Koorhai Tutai Paal.
Hukam Rajaa-Ee Chalnaa Naanak Likhi-Aa Naal. ||1||***

(SGGS p.1)

(So how can you become truthful? And how can the veil of illusion be torn away?)

O Nanak, it is written that you shall obey the Hukam of His Command, and walk in the Way of His Will. ||1||)

Whole of the universe is governed by the strict order of timeless God. Nothing is beyond his order. Even if an ant would realise his order, then that ant would also loose all the egotism and self-pride.

Chant Loudly Satnam Sri Waheguru.

What exactly is His order (Hukam)? This is the strict arrangement of God which is guided by strict principles and which can never be changed or altered. Whole universe is acting according to these rules.

***Aasan Lo-Ay Lo-Ay Bhandaar//
Jo Kichh Paa-I-Aa So Aykaa Vaar//
Kar Kar Vaykhai Sirjanhaar//
Nanak Sachay Kee Saachee Kaar//
Aadays Tisai Aadays//
Aad Aneel Anaad Anaahat Jug Jug Ayko Vays ||31||***

(SGGS p.7)

(On world after world are His Seats of Authority and His Storehouses. Whatever was put into them, was put there once and for all. Having created the creation, the Creator Lord watches over it. ONanak, True is the Creation of the True Lord. I bow to Him, I humbly bow. The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same. ||31||) Anybody or any living being if somehow becomes able to understand

God's strict order, he would never indulge in egotism. Rather all his egotism just would get destroyed. But when one does not understand this 'Hukam,' he would never be able to leave his self-pride. Why?

Bandhan Karam Dharam Ha-O Kee-Aa// (SGGS p.416)

(They are entangled with religious rituals, and religious faith, acting in ego.)

Because such a person even if he keeps on performing various religious rituals would never be able to leave his self-pride. As a result, all his efforts and performed rituals just go in vain.

**Jab Lag Mayree Mayree Karai//
Tab Lag Kaaj Ayk Nahee Sarai//
Jab Mayree Mayree Mit Jaa-Ay//
Tab Parabh Kaaj Savaareh Aa-Ay ||1||**

(SGGS p.1160)

(As long as he cries out, "Mine! Mine!", none of his tasks is accomplished. When such possessiveness is erased and removed, then God comes and resolves his affairs. ||1||)

Till the time one acts under the influence of his egotism he alone is responsible for his various acts of omission and commission and for all his sorrows and happiness.

**Aapay Beej Aapay Hee Khaahu//
Naanak Hukmee Aavhu Jaahu||20||**

(SGGS p.4)

(You shall harvest what you plant. O Nanak, by the Hukam of God's Command, we come and go in reincarnation. ||20||)

**Dadai Dos Na Day-Oo Kisai Dos Karammaa Aapni-Aa.
Jo Mai Kee-Aa So Mai Paa-I-Aa Dos Na Deejai Avar Janaa. ||21||**

(SGGS p.433)

(Dadda: Do not blame anyone else; blame instead your own actions. Whatever I did, for that I have suffered; I do not blame anyone else. ||21||)

Whatsoever is done in self-pride, its result will have to be faced by oneself only. Now today we will deliberate on self-pride or egotism and what exactly egotism is? How the universe comes into existence?

Jal Tarang Ar Fayn Budbudaa Jal Tay Bhinn Na Ho-Ee||

(SGGS p.485)

(The waves of the water, the foam and bubbles, are not distinct from the water.)

If a wave of water or a bubble on the surface of water starts claiming that they are different from water, it would totally be wrong because without water, neither a bubble nor a wave can come into existence. Bubble or wave on the surface of water is nothing but water itself.

Similarly human beings are creation of God and all of us are just like small bubbles of God.

Kaho Kabeer Hum Ram ki Ansh|| (Kabeer Ji)

Everyone of us is just like a tiny particle of God. Those who could realise this hard fact, they then loudly declare this fact. As Bhagat Ravidaas Ji says:

Tohee Mohee Mohee Tohee Antar Kaisaa||

Kanak Katik Jal Tarang Jaisaa ||1||

(SGGS p.93)

You are me, and I am You-what is the difference between us?

We are like gold and the bracelet, or water and the waves. ||1||

There is no difference between You and myself. This fact has been etched deeply in my mind. For Example: If we make lot many ornaments out of a Gold biscuit, but in reality they are nothing but Gold only. Similarly waves of water are nothing but water only. When one starts understanding the secret of his strict order, then self-pride starts vanishing away. There is no other way to dispel self-pride, even if one keeps on performing all types of rituals.

Nimakh Nimakh Kar Sareer Kataavai||

Ta-O Bhee Ha-Umai Mael Na Jaavai||

(SGGS p.265)

(piece by piece, you may cut your body apart;but even so, the filth of your ego shall not depart.)

Ha-umai Deeragh Rog Hai Daaroo Bhee Is Maahi||

Kirpaa Karay Jay Aapnee Taa Gur Kaa Sabad Kamaahi||

(SGGS p.466)

(Ego is a chronic disease, but it contains its own cure as well.

If the Lord grants His Grace, one acts according to the Teachings of the Guru's Shabad.)

Only repeated recitation of Naam can help in alleviation of self-pride. We can salvage our lives only by understanding this strict arrangement, guided by irrevocable principles laid down by God.

When we try to understand Hukam i.e his order, Satguru ji defines it as:

Jaaman Marna Hukam Hai Te Bhanne Avae Jae.

To take birth and then to die is his order and nobody can change this. Lives come on this earth and then depart. It is His order.

Sehjay Aavai Sehjay Jaa-Ay||

Man Tay Upjai Man Maahi Samaa-Ay||

(SGGS p.152)

(With intuitive ease we come, and with intuitive ease we depart.

From the mind we originate, and into the mind we are absorbed.)

Human Beings take birth and then die according to the irrevocable principle of the God Almighty. Then the question arises, what is life and death? This happens only in the mind, because one comes into existence from the mind and ultimately gets assimilated into the mind itself. One comes on earth to achieve oneness with God.

Avhu Sant Pi-Aariho Akath Kee Karah Kahaanee||

Virle Kae Kay / 267

***Karah Kahaanee Akath Kayree Kit Du-Aarai Paa-Ee-Ai//
Tan Man Dhan Sabh Sa-Up Gur Ka-O Hukam Mani-Ai Paa-Ee-Ai//***

(SGGS p.918)

(Come, Beloved Saints, let us speak the Unspoken Speech of the Lord. How can we speak the Unspoken Speech of the Lord? Through which door will we find Him? Surrender body, mind, wealth, and everything to the Guru; obey the Order of His Will, and you will find Him.)

When defining 'hukam' Satguru ji says one cannot salvage one's life by obeying the order of a man or an officer, but only by obeying the 'hukam' of Guru ji Himself.

***Hukam Mannihu Guroo Kayraa Gaavhu Sachee Banee//
Kahai Naanak Sunhu Santahu Kathihu Akath Kahaanee//9//***

(SGGS p.918)

(Obey the Hukam of the Guru's Command, and sing the True Word of His Bani.

Says Nanak, listen, O Saints, and speak the Unspoken Speech of the Lord. //9//)

One is to take this as an order:

***Banee Guroo Hai Banee Vich Banee Amrit Saaray//
Gur Banee Kahai Sayvak Jan Maanai Partakh Guroo Nistaaray//5//***

(SGGS p.982)

(The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained. If His humble servant believes and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him. //5//)

Abiding by the order of the Almighty God, one can slowly begin to experience Him. He is an invisible power, to whom everyone wants to observe.

Chant Loudly Satnam Sri Waheguru.

***Har Kay Sant Sunhu Jan Bhaa-Ee
Har Satgur Kee Ik Saakhee.
Jis Dhur Bhaag Hovai Mukh Mastak
Tin Jan Lai Hirdai Raakhee.
Har Amrit Kathaa Saraysat Ootam
Gur Bachnee Sehjay Chaakhee.
Tah Bha-I-Aa Pargaas Miti-Aa Andhi-Aaraa
Ji-O Sooraj Raen Kiraakhee.
Adisat Agochar Alakh Niranjan
So Daykhi-Aa Gurmukh Aakhee. //12//***

(SGGS p. 87)

(O Saints of the Lord, O Siblings of Destiny, listen, and hear the

Lord's Teachings, through the True Guru. Those who have good destiny pre-ordained and inscribed on their foreheads, grasp it and keep it enshrined in the heart. Through the Guru's Teachings, they intuitively taste the sublime, exquisite and ambrosial sermon of the Lord. The Divine Light shines in their hearts, and like the sun which removes the darkness of night, it dispels the darkness of ignorance. As Gurmukh, they behold with their eyes the Unseen, Imperceptible, Unknowable, Immaculate Lord. ||12||

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Discourse # 13

Guru's beloved Sadhsangat Ji,
Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||

If one desires to concentrate one's mind then meditation on the name of Lord is the best method according to Gurmat (advice of Satguru Ji). Various other methods are also being practiced but one single method which is successful and can salvage ones life is the one mentioned above.

***Aakhaa Jeevaa Visrai Mar Jaa-O||
Aakhan A-Ukhaa Saachaa Naa-O||***

(SGGS p.9)

(Chanting it, I live; forgetting it, I die. It is so difficult to chant the True Name.)

It is indeed very difficult to chant the true name. But if anybody becomes successful in conjoining the shabad and surat (Naam and concentration of mind) with one's breaths, then surely he would be able to salvage his life.

***Ek Chit Jin Ik Shin Dhyaeo||
Kaal Faas Ke Beech N Aayeo||***

(Tenth Guru Ji)

First of all what one is required to do:

***man baychai satgur kai paas.
tis sayvak kay kaaraj raas.***

(SGGS p.286)

(One who sells his mind to the True Guru, that humble servant's affairs are resolved.)

***Man Arpa-O Dhan Raakha-O Aagai
Man Kee Mat Mohi Sagal Ti-Aagee||***

(SGGS p.204)

(I surrender my mind to Him; I place my wealth before Him. I totally renounce my selfish ways.)

Man is to completely forsake all his wisdom and accept Guru's advise without any hesitation. What would happen by doing this? All our thoughts (negative and positive) would stop troubling us and would stop coming into our mind. That would lead us to the knowledge of concentration of our mind (surt). What next we need to do is:

Parathmay Man Parbodhai Apnaa Paachhai Avar Reejhaavai||

(SGGS p.381)

(First, he instructs his own mind, and then, he leads others.)

First of all one would tame one's own mind by Guru's advice and then only he should try to teach others. Otherwise:

***Avar Updaysai Aap Na Karai//
Aavat Jaavat Janmai Marai//***

(SGGS p.269)

*(One who does not practice what he preaches to others,
shall come and go in reincarnation, through birth and death.)*

If one gives lessons to others but he himself never follows them, then he would not be able to escape the cycle of birth and death.

Now, if according to Gurmat we try to understand that what exactly mind is, then it would become bit easier to understand the whole concept.

Amalgamation of all the thoughts and imaginations is called mind. How is this mind formed? This depends on our food and behavior. As the popular saying goes that one's mind becomes the same as the food he eats. So, that means one is required to be baptized so as to adapt a Guru and then by joining Satsangat starts leaving ones thoughts and starts acquiring Guru's advice. We read in Japji Sahib ji about the working of our mind.

***Tithai Gharhee-Ai Surat Mat Man Budh.
Tithai Gharhee-Ai Suraa Sidhaa Kee Sudh. ||36||***

(SGGS p.8)

(The intuitive consciousness, intellect and understanding of the mind are shaped there.)

The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there. ||36||)

As we have already described that mind is the amalgamation of all our thoughts and imaginations, and surat is concentration of mind. For Example: When we are sitting here in Bhilai Nagar and if we divert our attention towards Sri Amritsar Sahib then immediately we would reach Amritsar in our thoughts. Or if we divert our attention towards a man to whom we have already met we immediately develop connection with that man.

One, which differentiates between good and bad and takes decisions, is called 'mat' (intellect). Every Sikh in his daily prayer says that his mind is at lower level than his 'mat' (intellect) and God always protects every Sikh's 'mat.' If this happens in reality then one's decisions would always be good because his 'mat' would always be guided, directly by God.

Budh (memory) is when we forget something and we stress to remember that again. Then it is the job of the memory to remember that. Surat is:

***Pairaa Baajhahu Chalnaa Vin Hathaa Karnaa//
Jeebhai Baajhahu Bolnaa I-O Jeevat Marnaa//***

Naanak Hukam Pachhaan Kai Ta-O Khasmai Milnaa||1||

(SGGS p.139)

(to walk without feet; to work without hands; to speak without a tongue-like this, one remains dead while yet alive. O Nanak, recognize the Hukam of the Lord's Command, and merge with your Lord and Master. ||1||)

This is an established fact that 'Surat' walks without feet, works without hands and can see without eyes and hear without ears. Only after knowing this cardinal principle, one can achieve oneness with God.

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Discourse # 14

Guru's beloved Sadhsangat Ji,
Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||

Let us deliberate about 'Surat' (concentration of mind) and its thought process. We can simulate it with pictures running on the screen while we see a movie. All the pictures cannot appear on the screen at the same time. Every frame appears one by one.

Our mind has been passing through various cycles of life and death since ages. It keeps on reflecting various thoughts for consideration, when we start concentrating. These thoughts come one after the other. This is almost similar to the process of projection of a movie, where only one scene is reflected on the screen at a time. This thought can be good or bad. But the fact is that only one thought would be processed at one time. If the mind is concentrating on a pleasant thought at a particular given time, then it cannot concentrate on a sorrowful thought at the same time. This thought process is going on continuously in the mind.

Man Jeetai Jag Jeet||

What is required is, not to allow one's mind to reflect all these thoughts on to his 'Surat' and to avoid this, one would have to keep on continuously concentrating on Naam and on the sound thus produced. One should permanently entrench 'Waheguru,' the Naam, in one's concentration. Now when our mind would be concentrating on Naam i.e. chanting of Waheguru, it would not be possible for the mind to concentrate on something else. Just by chanting 'Waheguru' without concentrating on its sound, would not leave its affect on the mind. There is a popular saying,

*Kar Main Mala Phire Jihva Phire Vismahe/
Manuan To Dehdis Phire Eh Tau Simran Nahe/*

Meaning there by that just by holding mala (rosary) in hand and merely by chanting 'Waheguru' with tongue, while mind is wandering in all the ten directions, this cannot be described as the recitation of Naam [Simran]. In such a situation one should pray and request the God Almighty for bestowing concentration of mind. When we chant 'Waheguru' with our tongue and

concentrate on the sound thus produced, this is the first step towards simran, because this is the physical part of this process.

Our plight is that we do recite 'Naam' with our tongue but we do not listen the same with full concentration. So, when mind's concentration is not there then obviously there would be very little effect of this type of simran on our mind. This way, whole exercise would go in vain.

Sometimes when we work and get fully absorbed in it, then we just forget about eating or drinking. But the moment we realise that so much of time has elapsed, immediately hunger and thirst starts troubling us. So, it is mandatory to chant 'Waheguru' with our tongue and then to listen the sound thus produced with our own ears. This stage of simran is described by Bhagat Namdev ji as under:

***Aaneelay Kaagad Kaateelay Goodee Aakaas Madhay Bharmee-Alay.
Panch Janaa Si-O Baat Bata-Oo-Aa Cheet So Doree Raakhee-Alay. ||1||***
(SGGS p.972)

*(The boy takes paper, cuts it and makes a kite, and flies it in the sky.
Talking with his friends, he still keeps his attention on the kite string. ||1||)*

When children fly kites they keep on talking with each other but they never lose their sight on the string of the kite. Similarly a Gursikh is required to remain focused on 'Waheguru ji' while performing his worldly duties.

**Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||**

Discourse # 15

Guru's beloved Sadhsangat Ji,

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

**Raam Raam Sabh Ko Kahai Kahi-Ai Raam Na Ho-Ay||
Gur Parsaadee Raam Man Vasai Taa Fal Paavai Ko-Ay. ||1||**

(SGGS p.481)

(Everyone chants the Lord's Name, Raam, Raam; but by such chanting, the Lord is not obtained. By Guru's Grace, the Lord comes to dwell in the mind, and then, the fruits are obtained. ||1||)

Raam Japa-O Jee-A Aisay Aisay.

Dharoo Par-Hilaad Japi-O HarJaisay||1||

(SGGS p. 337)

(Just as Dhroo and Prahlaad meditated on the Lord, so should you meditate on the Lord, O my soul. ||1||)

Har Raam Raam Raam Raamaa||

Jap Pooran Ho-Ay Kaamaa. ||1|| Rahaa-O||

(SGGS p.218)

(The Lord, the Lord, Raam, Raam, Raam. Meditating on Him, all affairs are resolved. ||1||Pause||)

Ichhaa Poorak Sarab Sukh-Daata Har

Jaa Kai Vas Hai Kaamdhaynaa||

So Aisaa Har Dhi-Aa-Ee-Ai Mayray Jee-Arhay

Taa Sarab Sukh Paavahi Mayray Manaa ||1||

(SGGS p.669)

(The Lord is the Fulfiller of desires, the Giver of total peace; the Kaamadhaynaa, the wish-fulfilling cow, is in His power. So meditate on such a Lord, O my soul. Then, you shall obtain total peace, O my mind. ||1||)

Raam Gobind Japaydi-Aa Ho-Aa Mukh Pavitar||

Har Jas Sunee-Ai Jis Tay So-Ee Bhaa-Ee Mitar||1||

Sabh Padaarath Sabh Falaa Sarab Gunaa Jis Maahi||

Ki-O Gobind Manhu Visaaree-Ai Jis Simrat Dukh Jaahi||2||

Jis Larh Lagi-Ai Jeevee-Ai Bhavjal Pa-Ee-Ai Paar||

Mil Saadhoo Sang Udhaar Ho-Ay Mukh Oojal Darbaar||3||

Jeevan Roop Gopaal Jas Sant Janaa Kee Raas||

Naanak Ubray Naam Jap Dar Sachai Saabaas ||4||3||171||

(SGGS p.218)

(Chanting the Name of the Lord of the Universe, one's mouth is sanctified. One who recites to me the Praises of the Lord is my friend and brother. ||1||)

All treasures, all rewards and all virtues are in the Lord of the Universe. Why forget Him from your mind? Remembering Him in

meditation, pain departs. ||2||

Grasping the hem of His robe, we live, and cross over the terrifying world-ocean. Joining the Saadh Sangat, the Company of the Holy, one is saved, and one's face becomes radiant in the Court of the Lord. ||3||The Praise of the Sustainer of the Universe is the essence of life, and the wealth of His Saints.Nanak is saved, chanting the Naam, the Name of the Lord; in the True Court, he is cheered and applauded. ||4||3||171||)

Beloved Sadhsangat ji,

Chant loudly Satnam Sri Waheguru.

The omnipresent God, which is the pervading light in all the three worlds, we are to chant only and only his name with our tongue and in our mind.

Sabhai Ghat Raam Bolai||Raam bina Ko Bole Re||

It is He; who is speaking in all the creatures. O human being, you should chant his name and you would see that all your tasks would be accomplished with great ease.

***Raam Gobind Japaydi-Aa Ho-Aa Mukh Pavitar||
Har Jas Sunee-Ai Jis Tay So-Ee Bhaa-Ee Mitar||1||***

(SGGS p.218)

(Chanting the Name of the Lord of the Universe, one's mouth is sanctified. One who recites to me the Praises of the Lord is my friend and brother ||1||)

Our mouth gets sanctified when we chant His name.

Chant loudly Satnam Sri Waheguru.

Kabeer Supnai Hoo Barrhaa-Ay Kai Jih Mukh Niksai Raam

(SGGS p.1367)

(Kabeer, if someone utters the Name of the Lord even in dreams)

Dayhee Kis Kee Baapuree Pavitar Ho-Igo Garaam. ||110||

(SGGS p.1370)

(Not only it purifies the body, but the whole village as well. ||110||)

What should be our relation with the person, who makes us listen praises of God. He would be like a brother and a friend. This we should firmly entrench in our minds. This is because now-a-days there are lot of people who claim themselves to be gurus while actually they are false and pretentious people. They quote verses of Gurbani and claim themselves to be spiritual scholars, peers (muslim sadhus), messengers of God and gurus etc.

***Jin Jin Tanik Sidh Ko Payeo//
Tin tin Apna Rah chalayeo//***

(Tenth Guru)

Many people attain some powers and declare themselves to be Gurus and start their own sects.

***Tai Saahib Kee Baat Je Aakhai Kaho Naanak Ki-Aa Deejay//
Sees Vadhay Kar Baisan Deejai Vin Sir Sayv Kareejai//***

(SGGS p.558)

(One who brings me a message from my Lord and Master - says Nanak, what shall I give to Him? Cutting off my head, I give it to Him to sit upon; without my head, I shall still serve Him.)

Har Jas Sunee-Ai Jis Tay So-Ee Bhaa-Ee Mitar//1// (SGGS p.218)

(One who recites to me the Praises of the Lord is my friend and brother
//1//)

One is never to be considered more than a brother or a friend.

Sabh Padaarath Sabh Falaa Sarab Gunaa Jis Maahi// (SGGS p.218)

(All treasures, all rewards and all virtues are in the Lord of the Universe.)

God is complete in every respect and all the virtues are enshrined in Him. One can pray to Him for acquiring all the materialistic things.

***Sabh Gun Tayray Mai Naahee Ko-Ay//
Vin Gun Keetay Bhagat Na Ho-Ay//***

(SGGS p.4)

(All virtues are Yours, Lord, I have none at all. Without virtue, there is no
devotional worship.)

Parabh Ho-Ay Da-I-Aal Naanak Jan Taree-Ai//8//16// (SGGS p.228)

(When God showers His Mercy, servant Nanak is emancipated. //8//16//)

We are required to pray only to God.

***Gun Gaavat Tayree Utras Mail//
Binas Jaa-Ay Ha-Umai Bikh Fail//***

(SGGS p.289)

(Chanting His Glories, your filth shall be washed off.

The all-consuming poison of ego will be gone.)

There is no reason, why anybody should forget to chant His name who is capable of salvaging one's life by taking him out of the cycle of life and death.

Parmaysar Tay Bhuli-Aan Vi-Aapan Sabhay Rog// (SGGS p.135)
(Forgetting the Transcendent Lord, all sorts of illnesses are contracted.)

Nas Vanjahu Kilvikhahu Kartaa Ghar Aa-I-Aa//
Dootah Dahan Bha-I-Aa Govind Paragtaa-I-Aa//

(SGGS p.460)

(Run away, O sins; the Creator has entered my home. The demons within me have been burnt; the Lord of the Universe has revealed Himself to me.)

Simra-O Simar Simar Sukh Paava-O//
Kal Kalays Tan Maahi Mitaava-O//

(SGGS p.262)

(Meditate, meditate, meditate in remembrance of Him, and find peace. Worry and anguish shall be dispelled from your body.)

Just by remembering his name all the sorrows and troubles of our mind and body are dispelled.

Chant loudly; Satnam Sri Waheguru.

Jis Larh Lagi-Ai Jeevee-Ai Bhavjal Pa-Ee-Ai Paar// (SGGS p.218)

(Grasping the hem of His robe, we live, and cross over the terrifying world-ocean.)

What is life?

Aakhaa Jeevaa Visrai Mar Jaa-O//

(SGGS p.9)

(Chanting it, I live; forgetting it, I die.)

Parmaysar Tay Bhuli-Aan Vi-Aapan Sabhay Rog// (SGGS p.135)

(Forgetting the Transcendent Lord, all sorts of illnesses are contracted.)

Jis Larh Lagi-Ai Jeevee-Ai Bhavjal Pa-Ee-Ai Paar//

Mil Saadhoo Sang Udhaar Ho-Ay Mukh Ojal Darbaar//3//

(SGGS p.218)

(Grasping the hem of His robe, we live, and cross over the terrifying world-ocean.)

Joining the Saadh Sangat, the Company of the Holy, one is saved, and one's face becomes radiant in the Court of the Lord. ||3||

By seeking the sanctuary of God and holding stoll of His robe, following things can happen:

Kar Kirpaa Mohi Maarag Paavhu//
Saadhsangat Kai Anchal Laavhu. ||1||

(SGGS p.801)

(Have Mercy upon me, and place me upon the Path; let me be attached to the hem of the robe of the Saadh Sangat, the Company of the Holy. ||1||)

**Anchal Geh Kai Saadh Kaa Tarnaa Ih Sansaar.
Paarbarahm Aaraadhee-Ai Udhray Sabh Parvaar. ||2||**

(SGGS p.218)

(Grasping the hem of the robe of the Holy Saint, we cross over the world-ocean.

Worship and adore the Supreme Lord God, and all your family will be saved as well. ||2||)

Aap Tarai Saglay Kul Taarai... ||1|| (SGGS p.128)

(They save themselves, and save all their families and ancestors as well...||1||)

**Jeevan Roop Gopaal Jas Sant Janaa Kee Raas||
Naanak Ubray Naam Jap Dar Sachai Saabaas ||4||3||171||**

(SGGS p.218)

(The Praise of the Sustainer of the Universe is the essence of life, and the wealth of His Saints.Nanak is saved, chanting the Naam, the Name of the Lord; in the True Court, he is cheered and applauded. ||4||3||171||)

**Jis No Bakhস্য Sifat Saalaah.
Naanak Paatisaahē Paatisaahu. ||25||**

(SGGS p.5)

*(One who is blessed to sing the Praises of the Lord,
O Nanak, is the king of kings. ||25||)*

Sifat Saalaahan Tayraa Hukam Rajaa-Ee|| (SGGS p.100)

(To praise You is to follow Your Command and Your Will.)

**Boleh Saach Mithi-Aa Nahee Raa-Ee.
Chaaleh Gurmukh Hukam Rajaa-Ee.**

(SGGS p.227)

(They speak the Truth - not an iota of falsehood.

The Gurmukhs walk in the Way of the Lord's Command.)

To sing praises of God is the true wealth of His saints. Only by chanting His Holy Name one can cross over the terrifying world ocean. Whosoever chants his name is welcomed in the court of God with respect and is showered with love.

**Jis Neech Kao Ko-Ee N Janai||
Naam Japat Koh Chahu Kunt Maneh||
Bhagvant Bhagat Ka-O Bha-O Kichh Naahee Aadar Dayvat Jaam||1||**
(SGGS p.702)

(The Lord's devotee is very fortunate; he has absolutely no fear. Even the Messenger of Death pays homage to him. ||1||)

Even the messenger of death respects them.

**Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||
Virle Kae Kay / 279**

Discourse # 16

Guru's beloved Sadhsangat Ji,

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Simra-O Simar Simar Sukh Paava-O||

Kal Kalays Tan Maahi Mitaava-O||

(SGGS p.262)

(Meditate, meditate, meditate in remembrance of Him, and find peace. Worry and anguish shall be dispelled from your body.)

Parabh Kai Simran Tarisnaa Bujhai||

Parabh Kai Simran Sabh Kichh Sujhai||

(SGGS p.263)

(In the remembrance of God, thirst is quenched.

In the remembrance of God, all things are known.)

Parabh Kai Simran Man Kee Mal Jaa-Ay||

(SGGS p.263)

(In the remembrance of God, the filth of the mind is removed.)

Say Simrahi Jin Aap Simraa-Ay.

Naanak Taa Kai Laaga-O Paa-Ay. ||3||

(SGGS p.262)

(They alone remember Him in meditation whom He inspires to meditate. Nanak grasps the feet of those humble beings. ||3||)

**Paanch Barakh Ko Anaath Dharoo Baarik Har Simrat Amar
Ataaray.**

(SGGS p.999)

(The five year old orphan boy Dhroo, by meditating in remembrance on the Lord, became stationary and permanent.)

Beloved Sadhsangat Ji, fifth Guru Ji (Guru Arjan Dev Ji) has immensely glorified the chanting of Naam in the first asthpad-ee(eight stanzas) of his Bani of Sukhmani Sahib Ji. By doing simran we can dispel all the sorrows and troubles of our mind and body. Today we would deliberate on the subject of what simran actually is.

Simran (continuous remembrance of name of the God) is a spiritual state of mind, which is attained by the blessings of Satguru Ji, by virtue of chanting the name continuously, selfless service and meditation. The fact is that nobody can do simran on his own. It is only Satguru Ji, who blesses his saints and initiates them into the continuous remembrance of the name of the God. Satguru ji says,

***Jinaa Saas Giraas Na Visrai Har Naamaan Man Mant//
Dhan Se Say-Ee Naankaa Pooran So-Ee Sant. ||1||***

(SGGS p.319)

(Those who do not forget the Lord, with each breath and morsel of food, whose minds are filled with the Mantra of the Lord's Name. They alone are blessed; O Nanak, they are the perfect Saints. ||1||)

Santan Kai Sunee-At Parabh Kee Baat// (SGGS p.820)

(I listen to God's Teachings from the Saints.)

Saints preach what they listen from the court of God. So one should listen to them attentively.

Chant loudly Satnam Sri Waheguru.

Parabh Jee Baseh Saadh Kee Rasnaa.

Naanak Jan Kaa Daasan Dasnaa||4||

(SGGS p.263)

(God abides upon the tongues of His Saints. Nanak is the servant of the slave of His slaves. ||4||)

So, we can listen to the message being delivered in the court of God, only from a true saint.

Santan Kee Sun Saachee Saakhee//

So Boleh Jo Paykkeh Aakhee//

(SGGS p.894)

(Listen to the true story of the Saints. They speak only that of what they see with their eyes.)

Satsang Antar Parabh Deethaa//

Naam Parabhoo Kaa Laagaa Meethaa//

(SGGS p.293)

(In the Society of the Saints, I see God deep within my being.

God's Name is sweet to me.)

We can swim across the ocean of the world by listening to the preachings of true saints.

Sant Saran Jo Jan Parai So Jan Udhranhaar//

Sant Kee Nindaa Naankaa Bahur Bahur Avtaar||1||

(SGGS p. 279)

(One who seeks the Sanctuary of the Saints shall be saved.

One who slanders the Saints, O Nanak, shall be reincarnated over and over again. ||1||)

By reciting Gurbani and by chanting His name, one can listen to the unstruck sound (Anhad Naad), which is going on in everybody, all the time.

Chant loudly Satnam Sri Waheguru.

Keertan Nirmolak Heeraa//

Aanand Gune Gaheeraa//

**Anhad Banee Poonjee//
Santan Hath Raakhee Koonjee||2||**

(SGGS p.893)

(The Kirtan of the Lord's Praise is a priceless diamond. It is the ocean of bliss and virtue. In the Word of the Guru's Bani is the wealth of the unstruck sound current. The Saints hold the key to it in their hands. ||2||)

The vocabulary of doing kirtan (singing of religious hymns) lies in hearing the unstruck sound. God has given the key to his saints to unlock this secret. Guru's Bani reveals the ultimate truth and it is everybody's eager desire to know about it.

Simrit Saastar Punn Paap Beechaarday Tatai Saar Na Jaanee//

(SGGS p.920)

(The Simritees and the Shaastras discriminate between good and evil, but they do not know the true essence of reality.)

All of the above mentioned texts do not know the ultimate truth. Only a Gurmukh can identify the ultimate truth.

**Jaa Kai Ridai Bisvaas Parabh Aa-I-Aa//
Tat Gi-Aan Tis Man Paragtaa-I-Aa//**

(SGGS p.285)

(One whose heart is filled with faith in God, the essence of spiritual wisdom is revealed to his mind.)

For the benefit of us mortals, Bhagat Namdev ji by decoding the essence of spiritual wisdom preaches us:

**Anmarhi-Aa Mandal Baajai//
Bin Saavan Ghanhar Gaajai//
Baadal Bin Barkhaa Ho-Ee//
Ja-O Tat Bichaarai Ko-Ee. ||1||
Mo Ka-O Mili-O Raam Sanayhee//
Jih Mili-Ai Dayh Sudayhee. ||1||
Rahaa-O.
Mil Paaras Kanchan Ho-I-Aa//
Mukh Mansaa Ratan Paro-I-Aa//
Nij Bhaa-O Bha-I-Aa Bharam Bhaagaa//
Gur Poochhay Man Patee-Aagaa. ||2||
Jal Bheetar Kumbh Samaani-Aa//
Sabh Raam Ayk Kar Jaani-Aa//
Gur Chaylay Hai Man Maani-Aa//
Jan naamai Tat Pachhaani-Aa. ||3||3||**

(SGGS p.657)

(The skinless drum plays. Without the rainy season, the clouds shake with thunder.

Without clouds, the rain falls, if one contemplates the essence of

reality. ||1||

*I have met my Beloved Lord. Meeting with Him, my body is made
beauteous and sublime. ||1||Pause||Touching the philosopher's stone,
I have been transformed into gold. I have threaded the jewels into my
mouth and mind. I love Him as my own, and my doubt has been
dispelled. Seeking the Guru's guidance, my mind is content||2||The
water is contained within the pitcher; I know that the One Lord is
contained in all. The mind of the disciple has faith in the Guru.*

Servant Naam Dayv understands the essence of reality. ||3||3||)

Bhagat Ji while decoding the ultimate truth says that the drum (mandal) which is not covered with skin (leather) is producing sound (mandal means drum, which is covered with leather on both sides). Practically when we strike the drum with hands or sticks, it produces sound but Bhagat ji says that the drum in our body, though it is not covered, still it is producing sound all the time. In the rainy month of Savan (July) the clouds roar and it starts raining. But Bhagat ji says that neither it is the month of Savan nor the clouds are in sight but still the roar of clouds is being heard all the time in our soul and it is raining without any sight of clouds. Satguru Ji says,

***Jhim Jhim Varsai Amrit Dhaaraa||
Man Peevai Sun Sabad Beechaaraa||***

(SGGS p.102)

*(Slowly, gently, drop by drop, the stream of nectar trickles down within. The
mind drinks it in, hearing and reflecting on the Word of the Shabad.)*

***Baadal Bin Barkhaa Ho-Ee||
Ja-O Tat Bichaarai Ko-Ee. ||1||***

(SGGS p. 657)

*(Without clouds, the rain falls, if one contemplates the essence of
reality. ||1||)*

Rare are those who deliberate on the ultimate truth.

Chant loudly Satnam Sri Waheguru.

When there is unstruck sound then there is complete oneness with God. That is why Bhagat Namdev ji says:

***Mo Ka-O Mili-O Raam Sanayhee||
Jih Mili-Ai Dayh Sudayhee. ||1|| Rahaa-O.***

(SGGS p.657)

*(I have met my Beloved Lord. Meeting with Him, my body is made
beauteous and sublime. ||1||Pause||)*

Meaning thereby that he has met with God, with the result whole of his body is filled with fragrance, i.e. it has become pure.

***Aatam Updesh Bhes Sanjam Ko Jaap Su Ajapaa Jaapai||
Sadaa Rahai Kanchan Si Kaya Kaal N Kabahun Byaoai||***

(Ramkali Patshahi 10)

By preaching one's own self and remaining in strict discipline, one can hear the unstruck sound with the result one's body becomes pure as gold and Kaal cannot come near him.

**Mil Paaras Kanchan Ho-I-Aa//
Mukh Mansaa Ratan Paro-I-Aa//**

(SGGS p.657)

(Touching the philosopher's stone, I have been transformed into gold. I have threaded the jewels into my mouth and mind.)

By virtue of meeting with the true Guru, who is like a paaras (a stone whose touch has a capability of converting other metals into gold) my body has become pure like 24 carat gold and the cycle of life and death has come to an end. Not only that, whatsoever desire ever arises into my mind, it is fulfilled immediately. Sadhu's word is never out of context, even if it is spoken very casually.

**Karam Khand Kee Banee Jor//
Tithai Hor Na Ko-Ee Ho//**

(SGGS p.8)

(In the realm of karma, the Word is Power. No one else dwells there.)

**Jinhee Na Visrai Naam Say Kinayhi-Aa//
Bhaid Na Jaanhu Mool Saan-Ee Jayhi-Aa ||1||**

(SGGS p.397)

(What are they like - those who do not forget the Naam, the Name of the Lord? Know that there is absolutely no difference; they are exactly like the Lord. ||1||)

These Sadhus become exactly like the Lord Himself.

**Nij Bhaa-O Bha-I-Aa Bharam Bhaagaa//
Gur Poochhay Man Patee-Aajaa ||2||**

(SGGS p.657)

(I love Him as my own, and my doubt has been dispelled.

Seeking the Guru's guidance, my mind is content. ||2||)

When one attains oneness with God, by virtue of being deeply in love with Him, then all his illusions vanish completely. Satguru ji says:

**Kar Kirpaa Ja-O Satgur Mili-O//
Man Mandar Meh Deepak Jali-O//
Jeet Haar Kee Sojhee Karee//
Ta-O Is Ghar Kee Keemat Patee ||7||**

(SGGS p.235)

(When, by His Grace, the True Guru is met, the lamp is lit within the temple of the mind.

When he realises what victory and defeat really are, then he comes to appreciate the true value of his own home. ||7||)

Maadhvay Ki-Aa Kahee-Ai Bharam Aisaa//

Jaisaa Maanee-Ai Ho-Ay Na Taisaa. ||1|| Rahaa-O

(SGGS p.657)

(O Lord, what can I say about such an illusion? Things are not as they seem. ||1||Pause||)

**Footo Aandaa Bharam Kaa Maneh Bha-I-O Pargaas//
Kaatee Bayree Pagah Tay Gur Keenee Band Khalaas||1||**

(SGGS p.1002)

(The egg of doubt has burst; my mind has been enlightened. The Guru has shattered the shackles on my feet, and has set me free. ||1||)

What is illusion? We see a rope lying in the darkness and we get terrified, by mistaking it to be a snake. When a wise man, who actually knows that it is not a snake but a rope tells us the truth, then all the terror just vanishes away because the illusion is dispelled. Now when someone else comes and tries to terrify us by telling that there is a snake we remain calm because we know the truth.

Similarly, Guru ji enlightens one's inner being with true knowledge and makes it clear that whole of the expanse of this universe is nothing but an illusion indeed.

**Nah Kichh Janmai Nah Kichh Marai//
Aapan Chalit Aap Hee Karai//**

(SGGS p.281)

(Nothing is born, and nothing dies. He Himself stages His own drama.)

After achieving oneness with God, there remains no scope of any kind of illusion in one's mind.

**Nanak Gur Kho-Ay Bharam Bhangaa.
Ham O-Ay Mil Ho-Ay Ik Rangaa||4||32||83||**

(SGGS p.391)

(O Nanak, the Guru has taken away my doubts and mistakes; He and I, joining together, are of the same color. ||4||32||83||)

Gur Kho-Ay Bharam Bhala//

Ham O-Ay Mil Ho-Ay Ik Rangaa//

One completely merges into God.

Jal Bheetar Kumbh Samaani-Aa//

Sabh Raam Ayk Kar Jaani-Aa//

(SGGS p.657)

(The water is contained within the pitcher;

I know that the One Lord is contained in all.)

This is a very strange thing which happens:

Jal Bheetar Kumbh Samaani-Aa//

(SGGS p.657)

(The water is contained within the pitcher.)

As is written in the text of Asa Di Vaar:

Kumbhay Badhaa Jal Rahai Jal Bin Kumbh Na Ho-Ay//

Gi-Aan Kaa Badhaa Man Rahai Gur Bin Gi-Aan Na Ho-Ay ||5||

(SGGS p.469)

(Water remains confined within the pitcher, but without water, the pitcher could not have been formed. Just so, the mind is restrained by spiritual wisdom, but without the Guru, there is no spiritual wisdom. ||5||)

Kumbh means pitcher. Water can be contained in a pitcher but the irony is that pitcher itself cannot be formed without water. Now water lies in the pitcher and when this pitcher is placed in the sea, then the wall of the pitcher keeps this water separate from the water of the sea. But when the pitcher is completely submerged in the sea, then the water of sea and water inside the pitcher becomes inseparable and the wall of pitcher becomes insignificant.

Chant loudly Satnam Sri Waheguru.

**Sooraj Kiran Milay Jal Kaa Jal Hoo-Aa Raam||
Jotee Jot Ralee Sampooran Thee-Aa Raam||**

(SGGS p.846)

(The rays of light merge with the sun, and water merges with water. One's light blends with the Light, and one becomes totally perfect.)

Now this pitcher does not remain a pitcher in reality because same water is there within and outside. As a result the pitcher itself becomes a part of the water. Similarly God is everywhere i.e. within and outside our body. When one achieves oneness with God, only then one can attain true knowledge of ultimate truth.

**Gur Parsaadee Bujhi-Aa Jaa Vaykhaa Har Ik Hai
Har Bin Avar NaKo-Ee||
Kahai Naanak Ayhi Naytar Andh Say
Satgur Mili-Ai Dib Darisat Ho-Ee ||36||**

(SGGS p.922)

(By Guru's Grace, I understand, and I see only the One Lord; there is no one except the Lord. Says Nanak, these eyes were blind; but meeting the True Guru, they became all-seeing. ||36||)

Now one is observing God everywhere.

**Pooray Gur Kaa Sun Updays||
Paarbarahm Nikat Kar Paykh||**

(SGGS p.295)

(Listen to the Teachings of the Perfect Guru; see the Supreme Lord God near you.)

The Gurbani has descended from the court of God himself and is capable of conjoining one with God. By recitation of the shabad (Naam), one can attain oneness with God. You can say that he becomes similar to God but

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definitely not God.

Chant loudly Satnam Sri Waheguru.

***Atam Ras Jih Jaana-ee So-ee Khalas Dev//
Prabh Main Moh Main Taas Main Ranchak Nahin Bhed//***

(Rehat Naama (Code of Conduct for Sikhs))

Those who could attain the real nectar of life by the blessings of Guru Ji they can be called as Khalsas.

Chant loudly Satnam Sri Waheguru.

***Pooran Jot Jagai Ghat Main//
Tah Khalas Taahe nakhalas Jaanai//***

(Guru Gobind Singh ji)

Meaning thereby that one who realises the Ambrosial Nectar of life is in no way separate from God and Satguru ji, inspite of this fact that a Sikh is only a Sikh, Guru is only a Guru and God is God himself. The status of a Sikh cannot be equated with the Guru and a true Guru would never claim himself to be God. Guru Gobind Singh ji says:

***Jo Ham Ko Parmesar Ucharhain//
Te Sab Mark Kundh Mainh Par Hain//
Main Hon Parm Purakh Ko Daasa//
Dekhan Aayeo Jagat Tamasha//
Mo Ko Daas Tavan Ka Jaano//
Ya Main Bhed N Ranchak Maano//***

Let us deliberate on the fact, how a Sikh is only a Sikh. For Example: Rays of the sun have all the properties of the sun itself, so there is no major difference between the two. Sun is emitting enumerable number of rays. So, a ray is dependent on the sun but sun is not dependent on its rays.

Chant loudly Satnam Sri Waheguru.

Similarly, Sikh is always dependent on Guru and cannot claim himself to be a Guru. But the fact remains that Guru is not dependent on the Sikh.

***Avtaar Na Jaaneh Ant//
Parmaysar Paarbarahm Bay-Ant||1||***

(SGGS p.894)

(Incarnated beings do not know His limit.

The Transcendent Lord, the Supreme Lord God, is infinite. ||1||)

Ever pervading God is not dependent on Guru rather Guru is dependent on God almighty.

Chant loudly Satnam Sri Waheguru.

But Guru is capable of decoding this truth.

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*gur chaylay hai man maani-aa//
janNaamai tat pachhaani-aa ||3||3||*

(SGGS p.657)

*(The mind of the disciple has faith in the Guru.
Servant Naam Dayv understands the essence of reality. ||3||3||)*

When the disciple obeying Guru's preaching starts meditation, then he comes to know the truth about the Guru.

*Jab N Dekhon Aapni Nainhin//
Tab Lag N Pateejeo Gur Ki Bainhi//*

Till the time the seeker does not realise the ultimate truth in his inner self, he might not believe his Guru.

Chant loudly Satnam Sri Waheguru ji.

Bhagat Namdev ji says that he could recognize the ultimate truth by following dedicatedly the preachings of his Guru.

Jan Namain Tat Pashanya//

Chant loudly Satnam Sri Waheguru ji.

Then Sant ji started sounding Anhad Shabad (Anhmarhia Mandal Baaje). Whole of the sangat kept reciting the above written hymn and Sant ji kept sounding Anhad sound.

**Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||**

Discourse # 17

Guru's beloved Sadhsangat Ji,

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Satguru ji says,

Bin Naavai Painan Khaan Sabh Baad Hai Dhig Sidhee Dhig Karmaat||

Saa Sidh Saa Karmaat Hai Achint Karay Jis Daat||

Naanak Gurmukh Har Naam Man Vasai Ayyah Sidh Ayyah Karmaat ||2||

(SGGS p.650)

(Without the Name, all food and clothes are worthless; cursed is such spirituality, and cursed are such miraculous powers. That alone is spirituality, and that alone is miraculous power, which the Carefree Lord spontaneously bestows. O Nanak, the Lord's Name abides in the mind of the Gurmukh; this is spirituality, and this is miraculous power. ||2||)

If we do not recite Naam, then whatsoever we eat or wear, all is in vain. To show miraculous powers is useless activity. Only those Miracles or spiritual powers, which Waheguru Ji himself bestows on someone, can be considered as true. The continuous recitation of Naam in one's mind and heart is considered to be the biggest miracle. So, other than Naam everything is untrue. Satguru ji says,

Simrit Bayd Puraan Pukaaran Pothee-Aa||

Naam Binaa Sabh Koorh Gaalee Hochhee-Aa||1||

(SGGS p.761)

(The Simritees, the Vedas, the Puraanas and the other holy scriptures proclaim that without the Naam, everything is false and worthless. ||1||)

Baho Saastar Baho Simritee Paykhay Sarab Dhadhol||

Poojas Naahee Har Haray Naanak Naam Amol ||1||

(SGGS p.265)

(The many Shaastras and the many Simritees - I have seen and searched through them all. They are not equal to Har, Haray - O Nanak, the Lord's Invaluable Name. ||1||)

Das Ath Leekhay Hoveh Paas||

Charay Bayd Mukhaagar Path||

(SGGS p.1169)

(One may have the eighteen Puraanas written in his own hand; he may recite the four Vedas by heart.)

**Pustak Paath Bi-Aakaran Vakhaanai
Sandhi-Aa Karam Tikaal Karai//
Bin Gur Sabad Mukat Kahaa Paraanee
Raam Naam Bin Urajh Marai //2//**

(SGGS p.1127)

(The mortal may read scriptures, study grammar and say his prayersthree times a day. Without the Word of the Guru's Shabad, where is liberation, O mortal? Without the Lord's Name, the mortal is entangledand dies. //2//)

Without recitation of Naam, one can never attain salvation. One might be the knower of the text of eighteen puranas, he might be able to recite all the four vedas by heart and even if he might be regularly performing all the rituals of the sandhya all through his life, still without Guru's shabad one would never be able to achieve salvation. It is just impossible to be liberated without Guru's shabad. Without choosing this righteous path, one would leave this world in utter confusion.

**Tichar Mool Na Thurheendo Jichar Aap Kirpaal//
Sabad Akhut Baabaa Naankaa Khaahi Kharach Dhan Maal //20//**

(SGGS p.1426)

(The mortal does not run out of capital, as long as the Lord Himself is merciful. The Word of the Shabad is Guru Nanak's inexhaustible treasure; this wealth and capital never runs out, no matter how much it is spent and consumed. //20//)

Guru's shabad is an inexhaustible treasure, which does not finish. It rather keeps on increasing as much as we keep on spending or consuming it.

**Sabdo Suhaavaa Sadaa Sohilaa Satguroo Sunaa-I-Aa//
Ayhu Tin Kai Man Vasi-Aa Jin Dharahu Likhi-Aa Aa-I-Aa//
Ik Fireh Ghanayray Karahi Galaa Galee Kinai Na Paa-I-Aa//
Kahai Naanak Sabad Sohilaa Satguroo Sunaa-I-Aa //16//**

(SGGS p.919)

(This beauteous Shabad is the everlasting song of praise, spoken by the True Guru. This is enshrined in the minds of those who are so pre-destined by the Lord. Some wander around, babbling on and on, but none obtain Him by babbling. Says Nanak, the Shabad, this song of praise, has been spoken by the True Guru. //16//)

One can receive this blessing only from Satguru ji, but if one just keeps on talking and does not actually tread the path shown by Guru ji, one would not be able to enjoy this treasure.

**Gur Kaa Sabad Ratann Hai Heeray Jit Jarhaa-O//
Sabad Ratan Jit Man Laagaa Ayhu Ho-Aa Samaa-O//**

**Sabad Saytee Man Mili-Aa Sachai Laa-I-Aa Bhaa-O//
Aapay Heeraa Ratan Aapay Jis No Day-Ay Bujhaa-A//
Kahai Naanak Sabad Ratan Hai Heeraa Jit Jarhaa-O. //25//**

(SGGS p.920)

(The Word of the Guru's Shabad is a jewel, studded with diamonds. The mind which is attached to this jewel, merges into the Shabad. One whose mind is attuned to the Shabad, enshrines love for the True Lord. He Himself is the diamond, and He Himself is the jewel; one who is blessed, understands its value. Says Nanak, the Shabad is a jewel, studded with diamonds. //25//)

**Saath Na Chaalai Bin Bhajan Bikhi-Aa Saglee Chhaar//
Har Har Naam Kamaavanaa Naanak Ih Dhan Saar //1//**

(SGGS p.288)

(Nothing shall go along with you, except your devotion. All corruption is like ashes.

Practice the Name of the Lord, Har, Har. O Nanak, this is the most excellent wealth. //1//)

**Ayko Nihchal Naam Dhan Hor Dhan Aavai Jaa-Ay//
Is Dhan Ka-O Taskar Johi Na Sak-Ee Naa Ochkaa Lai Jaa-Ay//
Ih Har Dhan Jee-Ai Saytee Rav Rahi-Aa Jee-Ai Naalay Jaa-Ay//
Pooray Gur Tay Paa-Ee-Ai Manmukh Palai Na Paa-Ay//
Dhan Vaapaaree Naankaa Jinhaa Naam Dhan Khati-Aa Aa-Ay //2//**

(SGGS p.511)

(The Naam, the Name of the Lord, is the only permanent wealth; all other wealth comes and goes. Thieves cannot steal this wealth, nor can robbers take it away. This wealth of the Lord is embedded in the soul, and with the soul, it shall depart. It is obtained from the Perfect Guru; the self-willed manmukhs do not receive it. Blessed are the traders, O Nanak, who have come to earn the wealth of the Naam. //2//)

**Jis Vakhar Ka-O Lain Too Aa-I-Aa//
Raam Naam Santan Ghar Paa-I-Aa//**

(SGGS p.283)

(This merchandise, which you have come to obtain. The Lord's Name is obtained in the home of the Saints.)

What is that price which we can pay so as to receive the Naam?

**Taj Abhimaan Leho Mann Mole//
Raam Naam Hirde Meh Tol//**

(SGGS p. 283)

**Tirath Barat Ar Daan Kar Man Mai Dharai Gumaan//
Nanak Nihfal Jaat Tih Ji-O Kunchar Isnaan. //46//**

(SGGS p.1428)

(Those who make pilgrimages to sacred shrines, observe ritualistic fasts

and make donations to charity while still taking pride in their minds. O Nanak, their actions are useless, like the elephant, who takes a bath, and then rolls in the dust. ||46||

The donations etc. made under the influence of egotism are useless. Anything done under the effect of self-pride is futile.

***Kot Karam Karai Ha-O Dhaaray//
Saram Paavai Saglay Birthaaray//***

(SGGS p.278)

(If someone does millions of good deeds, while acting in ego, he shall incur only trouble; all this is in vain.)

All the acts done in ego are of no use. Then the question is: what is that method by which all our deeds could be acknowledged?

***Kot Majan Keeno Isnaan//
Laakh Arab Kharab Deeno Daan//
Jaa Man Vasi-O Har Ko Naam ||1||***

(SGGS p.202)

(The merits of taking millions of ceremonial cleansing baths, the giving of hundreds of thousands, billions and trillions in charity these are obtained by those whose minds are filled with the Name of the Lord. ||1||)

When God's name gets deeply entrenched in one's heart and he keeps on reciting the holy Naam with deep love and affection, it is equal to taking holy dip at millions of religious places and is as good as donating million and trillions of money, though it is difficult for us to imagine that amount.

***Paarjaat Ih Har Ko Naam//
Kaam Dhayn Har Har Gun Gaam//
Sabh Tay Ootam Har Kee Kathaa//
Naam Sunat Darad Dukh Lathaa//
Naam Kee Mahimaa Sant Rid Vasai//
Sant Partaap Durat Sabh Nasai//
Sant Kaa Sang Vadbhaagee Paa-Ee-Ai//
Sant Kee Sayvaa NaamDhi-Aa-Ee-Ai//
Naam Tul Kachh Avar Na Ho-Ay//
Naanak Gurmukh Naam Paavai Jan Ko-Ay||8||2||***

(SGGS p.265)

(This Elysian Tree of miraculous powers is the Name of the Lord. The Khaamadhayn, the cow of miraculous powers, is the singing of

the Glory of the Lord's Name, Har, Har. Highest of all is the Lord's Speech. Hearing the Naam, pain and sorrow are removed. The Glory of the Naam abides in the hearts of His Saints.

By the Saint's kind intervention, all guilt is dispelled. The Society of the Saints is obtained by great good fortune. Serving the Saint, one meditates on the Naam.

There is nothing equal to the Naam. O Nanak, rare are those, who, as Gurmukh, obtain the Naam. ||8||2||)

**Maaga-O Daan Thaakur Naam//
Avar Kachhoo Mayrai Sang Na Chaalai
Milai Kirpaa Gun Gaam||1|| Rahaa-O.**

(SGGS p.713)

(I beg for the Gift of Your Name, O my Lord and Master. Nothing else shall go along with me in the end; by Your Grace, please allow me to sing Your Glorious Praises. ||1||Pause||)

**Kartaa Too Mayraa Jajmaan//
Ik Dakhinaa Ha-O Tai Peh Maaga-O
Deh Aapnaa Naam||1||rahaa-o**

(SGGS p.1329)

(O Creator Lord, You alone are my Benefactor.

I beg for only one blessing from You: please bless me with Your Name.

||1||Pause||)

Dear Sangat ji, we have great treasure donated by our parents and grandparents i.e. Satgurus, in the form of Gurbani. All of us bow our heads in front of Guru Granth Sahib Ji, but rarely do we try to understand it. This Gurbani indeed has the medicinal powers, which is capable of curing all the diseases of all the human beings on this earth.

**sarab rog kaa a-ukhad Naam//
kali-aan roop mangal gun gaam//
kaahoo jugat kitai na paa-ee-ai Dharam//
naanak tis milai jis likhi-aa Dhur karam. ||5||**

(SGGS p.274)

(The Naam is the panacea, the remedy to cure all ills. Singing the Glory of God is the embodiment of bliss and emancipation. It cannot be obtained by any religious rituals.

O Nanak, he alone obtains it, whose karma is so pre-ordained. ||5||)

The holy name of God is above all kinds of praises and its power is beyond comprehension. But see the irony that man who has been sent to this world just to meditate on Naam of God Almighty does not even bother to think about it.

**Bha-Ee Paraapat Maanukh Dayhuree-Aa//
Virle Kae Kay / 291**

**Gobind Milan Kee Ih Tayree Bareae-Aa//
Avar Kaaj Tayrai Kitai Na Kaam//
Mil Saadh Sangat Bhaj Kayval Naam ||1||**

(SGGS p.12)

(This human body has been given to you. This is your chance to meet the Lord of the Universe. Nothing else will work. Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam. ||1||)

Dear Sangat ji, all of us will have to think whether we are chanting his holy Naam or not?

**Aavan Jaan Rahi-O//
Tapat Karhaaha Bujh Ga-I-Aa
Gur Seetal Naam Dee-O ||1|| rahaa-o.**

(SGGS p.1002)

(My coming and going in reincarnation is ended. The boiling cauldron has cooled down; the Guru has blessed me with the cooling, soothing Naam, the Name of the Lord. ||1||Pause||)

**Jagat Jalandaa Rakh Lai Aapnee Kirpaa Dhaar//
Jit Du-Aarai Ubrai Titai Laihu Ubaar//**

(SGGS p.853)

(The world is going up in flames - shower it with Your Mercy, and save it! Save it, and deliver it, by whatever method it takes.)

Whole world is just burning in wild fire of desires and greed. Those few are lucky ones who get attached with Guru Granth Sahib ji and firmly believing in it start recitation of Naam.

**Tis Kee Tarisnaa Bhukh Sabh Utrai
Jo Har Naam Dhi-Aavai//
Jo Har Har Naam Dhi-Aa-Iday
Tinh Jam Nayrh Na Aavai//
Jan Naanak Ka-O Har Kirpaa Kar
Nit Japai Har Naam Har Naam Taraavai. ||1||**

(SGGS p.451)

(Those who meditate on the Lord's Name have all of their desire and hunger removed.

Those who meditate on the Name of the Lord, Har, Har - the Messenger of Death cannot even approach them. O Lord, shower Your Mercy upon servant Nanak, that he may ever chant the Name of the Lord; through the Name of the Lord, he is saved. ||1||)

**Ham Dhanvant Bhaagath Sach Naa-Ay//
Har Gun Gaavah Sahj Subhaa-Ay. ||1|| Rahaa-O**

(SGGS p.185)

(I am prosperous and fortunate, for I have received the True Name. I sing the Glorious Praises of the Lord, with natural, intuitive ease.

||1||Pause||)

*Pee-Oo Daaday Kaa Khol Dithaa Khajaanaa||
Taa Mayrai Man Bha-I-Aa Nidhaanaa. ||1||
Ratan Laal Jaa Kaa Kachhoo Na Mol.
Bharay Bhandaar AkhootAtol. ||2||
Khaaveh Kharcheh Ral Mil Bhaa-Ee||
Tot Na Aavai Vadh-Do Jaa-Ee. ||3||
Kaho Naanak Jis Mastak Laykh Likhaa-Ay||
So Ayt Khajaanai La-I-Aa Ralaa-Ay ||4||31||100||*

(SGGS p.186)

*(When I opened it up and gazed upon the treasures of my father and
grandfather, then my mind became very happy. ||1||The storehouse is
inexhaustible and immeasurable, overflowing with priceless jewels and
rubies. ||2||*

*The Siblings of Destiny meet together, and eat and spend,
but these resources do not diminish; they continue to increase. ||3||
Says Nanak, one who has such destiny written on his forehead,
becomes a partner in these treasures. ||4||31||100||)*

**Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||**

Discourse # 18

Guru's beloved Sadhsangat Ji,

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Sadhsangat is sitting in the lotus feet of Shri Guru Granth Sahib ji and is singing praises of God in the form of Kirtan.

*jinee aisaa har Naam na chayti-o say kaahay jag aa-ay raam raajay||
ih maanas janam dulambh hai Naam binaa birthaa sabh jaa-ay||
hun vatai har Naam na beeji-o agai bhukhaa ki-aa khaa-ay||
manmukhaa no fir janam hai naanak har bhaa-ay. ||2||
tooN har tayraa sabh ko sabh tuDh upaa-ay raam raajay||
kichh haath kisai dai kichh naahee sabh chaleh chala-ay||
jinH tooN mayleh pi-aaray say tuDh mileh jo har man bhaa-ay||*

(SGGS p.450)

(Those who have not kept the Lord's Name in their consciousness - why did they bother to come into the world, O Lord King? It is so difficult to obtain this human incarnation, and without the Naam, it is all futile and useless. Now, in this most fortunate season, he does not plant the seed of the Lord's Name; what will the hungry soul eat, in the world hereafter? The self-willed manmukhs are born again and again. O Nanak, such is the Lord's Will. ||2|| You, O Lord, belong to all, and all belong to You. You created all, O Lord King. Nothing is in anyone's hands; all walk as You cause them to walk.

They alone are united with You, O Beloved, whom You cause to be so united; they alone are pleasing to Your Mind.)

Ironically, what is happening is that the whole world is attached to materialistic things forgetting completely that they have come on this earth just to sing praises of God Almighty. It is similar to the fact that a swan (Hans) who is supposed to eat pearls starts eating dead animal skeletons. So let us pray:

Kar Kirpaa Mohi Maarag Paavhu||

Saadhsangat Kai Anchal Laavhu ||1||

(SGGS p.801)

(Have Mercy upon me, and place me upon the Path; let me be attached to

the hem of the robe of the Saadh Sangat, the Company of the Holy. ||1||
Har Keerat Saadhsangat Hai Sir Karman Kai Karma||
Kaho Naanak Tis Bha-I-O Paraapat Jis Purab Likhay Kaa Lahnaa||8||
(SGGS p.642)
(Singing the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy, is the highest of all actions. Says Nanak, he alone obtains it, who is pre-destined to receive it. ||8||)

Waheguru Ji Ka Khalsa||
Waheguru Ji Ki Fateh||

Discourse # 19

Guru's beloved Sadhsangat Ji,

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Simar Simar Simar Sukh Paa-voh||

Aap Japho Avreh Naam Japa-voh||

(SGGS p.262)

Ghar Hee Meh Amrit Bharpoor Hai Manmukhaa Saad Na Paa-I-Aa||

Ji-O Kastooree Mirag Na Jaanai Bharmadaa Bharam Bhulaa-I-Aa||

(SGGS p.644)

(The home within is filled with Ambrosial Nectar, but the self-willed manmukh does not get to taste it. He is like the deer, who does not recognize its own musk-scent; it wanders around, deluded by doubt.)

Na-O Darvaaj Navay Dar Feekay Ras Amrit Dasvay Chu-Eejai||

Kirpaa Kirpaa Kirpaa Kar Pi-Aaray Gur Sabdee Har Ras Peejai||2||

(SGGS p.1323)

(There are nine doors, but the taste of these nine doors is bland and insipid. The Essence of Ambrosial Nectar trickles down through the Tenth Door.

Please take pity on me - be kind and compassionate, O my Beloved, that I may drink in the Sublime Essence of the Lord, through the Word of the Guru's Shabad. ||2||)

Nagree Aykai Na-O Darvaajay Dhaavat Baraj Rahaa-Ee||

Tarikutee Chhootai Dasvaa Dar Khoolhai Taa Man Kheevaa Bhaa-Ee||3||

(SGGS p.1123)

(There are nine gates to the one city of the body; restrain your mind from escaping through them. When the knot of the three qualities is untied, then the Tenth Gate opens up, and the mind is intoxicated, O Siblings of Destiny. ||3||)

Beloved Sadhsangat ji,

Amrit Ras Satguroo Chu-Aa-I-Aa||

Dasvai Du-Aar Pargat Ho-Ay Aa-I-Aa||

Tah Anhad Sabad Vajeh Dhun Banee Sehjay Sahj Samaa-Ee Hay||6||

(SGGS p.1069)

(My Tenth Gate has been opened and revealed. The True Guru trickles the Ambrosial Nectar into my mouth. The unstruck sound current of the Shabad vibrates and resounds there, with the melody of the Guru's Bani; one is easily, intuitively absorbed in the Lord. ||6||)

Dear Sadhsangat ji, Ambrosial Nectar (Amrit) is present in every human being but manmukh (one who obeys every command of his mind only) person can never taste it. It is similar to the fact that a musk deer carries the musk in his umbilicus, but he never knows about that. He keeps on searching for the fragrance of musk into the bushes. Our body has nine doors and all of them are devoid of amrit. It is the tenth door, where there is continuous rain of Ambrosial Nectar.

Mind goes out to wander through all these nine doors. If we could check it by meditating on the Naam, then the Trikuti (the point where all the three energy channels of ida, pingla and sushmanaa unite) opens up by the grace of Guru. Then mind starts tasting the Ambrosial Nectar trickling from the tenth door and goes into ecstatic state after drinking it.

***Amrit Ras Satguroo Chu-Aa-I-Aa//
Dasvai Du-Aar Pargat Ho-Ay Aa-I-Aa//***

(SGGS p.1069)

(My Tenth Gate has been opened and revealed. The True Guru trickles the Ambrosial Nectar into my mouth.)

One can come to know about this Amrit only by the blessings of Satguru ji.

***Jhim Jhim Varsai Amrit Dhaaraa//
Man Peevai Sun Sabad Beechaaraa//
Anad Binod Karay Din Raatee Sadaa Sadaa Har Kaylaa Jee-O ||2||***

(SGGS p.102)

(Slowly, gently, drop by drop, the stream of nectar trickles down within. The mind drinks it in, hearing and reflecting on the Word of the Shabad. It enjoys bliss and ecstasy day and night, and plays with the Lord forever and ever. ||2||)

There is continuous rain of amrit. Only by the blessing of satguru ji one can reach the level of tenth door and can taste the Amrit.

***Raaraa Ras Niras Kar Jaani-Aa//
Ho-Ay Niras So Ras Pehchaani-Aa//
Ih Ras Chhaaday Uh Ras Aava//
Uh Ras Pee-Aa Ih Ras Nahee Bhaavaa ||35||***

(SGGS p.342)

(RARRA: I have found tastes to be tasteless. Becoming tasteless, I have realised that taste. Abandoning these tastes, I have found that taste. Drinking in that taste, this taste is no longer pleasing. ||35||)

The taste of recitation of Naam can appear only when one leaves all other wordly tastes. When one tastes this Ambrosial Nectar once, then all other worldly tastes become meaningless.

Chant Loudly Satnam Sri Waheguru Ji.

***Aatam Ras Jih Jaani-Aa Har Rang Sehjay Maan//
Naanak Dhan Dhan Dhan Jan Aa-Ay Tay Parvaan ||1||***

(SGGS p. 252)

(One who knows the taste of the Lord's sublime essence, intuitively enjoys the Lord's Love.O Nanak, blessed, blessed, blessed are the Lord's humble servants; how fortunate is their coming into the world! ||1||)

Those who have tasted the essence of the name of God, they only can intuitively enjoy the love of God. They indeed become praiseworthy in all the three times. They only can be said to have achieved the very purpose for which they came into this world.

Chant Loudly Satnam Sri Waheguru Ji.

***Fareedaa Sakar Khand Nivaat Gurh Maakhi-O Maaajhaa Dudh//
Sabhay Vastoo Mithee-Aan Rab Na Pujan Tudh ||27||***

(SGGS p.1379)

(Fareed: sugar cane, candy, sugar, molasses, honey and buffalo's milk. All these things are sweet, but they are not equal to You. ||27||)

Powdered jaggery (Shakar) is sweet, so is the sugar, along with crystallized sugar (Mishri). Similarly other things like jaggery, honey and buffalo milk are also sweet; but none of these can reach even near to the sweetness of God's Name.

***Ay Rasnaa Too An Ras Raach Rahee
Tayree Pi-Aas Na Jaa-Ay//
Pi-Aas Na Jaa-Ay Horat Kitai
Jichar Har Ras Palai Na Paa-Ay//
Har Ras Paa-Ay Palai Pee-Ai Har Ras
Bahurh Na Tarisnaa LaagaiAa-Ay//
Ayhu Har Ras Karmee Paa-Ee-Ai
Satgur Milai Jis Aa-Ay//
Kahai Naanak Hor An Ras Sabh Veesray
Jaa Har Vasai Man Aa-Ay||32||***

(SGGS p.921)

(O my tongue, you are engrossed in other tastes, but your thirsty desire is not quenched.Your thirst shall not be quenched by any means, until you attain the subtle essence of the Lord.If you do obtain

the subtle essence of the Lord, and drink in this essence of the Lord, you shall not be troubled by desire again. This subtle essence of the Lord is obtained by good karma, when one comes to meet with the True Guru. Says Nanak, all other tastes and essences are forgotten, when the Lord comes to dwell within the mind. ||32||)

***Aan Rasaa Jaytay Tai Chaakhay//
Nimakh Na Tarisnaa Tayree Laathay//***

(SGGS p.180)

(You may taste the other flavors, but your thirst shall not depart, even for an instant.)

Our tongue keeps on tasting different types of tastes but it never gets satisfied even for a moment.

***Har Ras Kaa Toon Chaakhahi Saad//
Chaakhat Ho-Ay Raheh Bismaad ||1||***

(SGGS p.180)

(But when you taste the sweet flavor the the Lord's sublime essence upon tasting it, you shall be wonder-struck and amazed. ||1||)

When the seeker tastes the essence of Naam, he forgets all the worldly tastes.

Chant Loudly Satnam Sri Waheguru.

Jaa Ka-O Aa-I-O Ayk Rasaa//

(SGGS p.672)

(one who comes to know the subtle essence of the One Lord.)

When one tastes the Ambrosial Nectar of the name of God then their condition becomes:

Khaan Paan Aan Nahee Khudhi-Aa Taa Kai Chit Na Basaa. Rahaa-O//
(SGGS p.672)

(The desire to eat, to wear new clothes, and all other desires, do not abide in the mind ||Pause||)

They do not crave to eat or drink the worldly things. The fact is that nothing else enters in their thoughts. They always keep on tasting the essence of Naam.

Lavai Na Laagan Ka-O Hai Kachhoo-Ai Jaa Ka-O Fir Ih Dhaavai//

(SGGS p. 672)

(Nothing which this mortal being runs after, can compare to it.)

He does not like to be in the company of any other thing. For example: when a bulb lights up then darkness cannot come near it by any method. Similarly, when one tastes Amrit, he totally forgets to taste any other worldly taste.

Lavai Na Laagan Ka-O Hai Kachhoo-Ai Jaa Ka-O Fir Ih Dhaavai//

(SGGS p. 672)

(Nothing which this mortal being runs after can compare to it.)

Now the mind has achieved the highest of the spiritual level and has tasted the Ambrosial Nectar, which cannot be compared with any of the worldly things. Then mind stops wandering in all the directions and does not move out at all.

Tarikutee Chhootai Dasvaa Dar Khoolhai Taa Man Kheevaa Bhaa-Ee ||3||
(SGGS p.1123)

(When the knot of the three qualities is untied, then the Tenth Gate opens up and mind is intoxicated, O Siblings of Destiny. ||3||)

Mind reaches at its complete ecstastic stage.

Jaa Ka-O Gur Deeno Ih Amrit Tis Hee Ka-O Ban Aavai ||1||

(SGGS p.672)

(He alone comes to have it, whom the Guru blesses with this Ambrosial Nectar. ||1||)

Whosoever is blessed by Satguru ji with this gift of Amrit, only he can come to know about this great secret.

So Jaanai Jin Chaakhi-Aa Har Naam Amolaa||

(SGGS p.808)

(He alone knows its taste, who tastes the Priceless Name of the Lord.)

Jaa Ka-O Aa-I-O Ayk Rasaakhaan Paan Aan Nahee Khudhi-Aa Taa Kai Chit Na Basaa. Rahaa-O||
(SGGS p.672)

(The desire to eat, to wear new clothes and all other desires, do not abide in the mind of one who comes to know the subtle essence of the One Lord. ||Pause||)

Nothing else enters in one's thoughts.

Ma-Uli-O Man Tan Ho-I-O Hari-Aa Ayk Boond Jin Paa-Ee||

(SGGS p.672)

(The mind and body blossom forth in abundance, when one receives even a drop of this Nectar.)

Now mind is in complete ecstastic state and the body also becomes fragrant. Mind and body calms down completely and blossoms, even if one tastes only a drop of Amrit.

Ayk Boond Gur Amrit Deeno

Taa Atal Amar Na Mu-Aa.

Bhagat Bhandaar Gur Naanak Ka-O Sa-Upay

Fir Laykhaa Mool Na La-I-Aa. ||4||3||14||

(SGGS p.612)

(The Guru has blessed me with the one drop of Ambrosial Nectar, and so I have become stable, unmoving and immortal - I shall not die. The Lord blessed Guru Nanak with the treasure of devotional worship, and did not

call him to account again. ||4||3||14||)

Then all the accounts of all his deeds are erased.

**Ma-Uli-O Man Tan Ho-I-O Hari-Aa Ayk Boond Jin Paa-Ee||
Baran Na Saaka-O Ustat Taa Kee Keemat Kahan Na Jaa-Ee||2||**

(SGGS p.672)

(The mind and body blossom forth in abundance, when one receives even a drop of this Nectar. I cannot express His glory; I cannot describe His worth. ||2||)

Their praise is beyond comprehension, who have tasted the essence of Ambrosial Nectar. They simply become priceless. One can realise God within one's mind by Guru's blessings only and it happens unexpectedly.

**Jaa Ka-O Da-I-Aa Karee Mayrai Thaakur Tin Gureh Kamaano
Manntaa||3||**

(SGGS p.672)

(One who is blessed by my Lord Master's Grace, practices the Teachings of the Guru's Mantra. ||3||)

Only those chosen ones can meditate on the Gurmantra bestowed by Guru Ji, unto whom God himself showers his blessings. Then they can chant the holy name of God.

**Deen Dai-Aal Sadaa Kirpaalaa Sarab Jee-Aa Partipaalaa||
Ot Pot Naanak Sang Ravi-Aa Ji-O Maataa Baal Gopaalaa ||4||7||**

(SGGS p.672)

(He is merciful to the meek, always kind and compassionate; He cherishes and nurtures all beings. The Lord is mingled with Nanak, through and through; He cherishes him, like the mother her child. ||4||7||)

The God (Waheguru) is always benevolent and takes mercy on the poor. He looks after all the creatures he has created. If ever one tastes the essence of Naam of Waheguru the God, then he becomes inseparable from God. Then he can enjoy the cosiness of the lap of the God, exactly like a child who enjoys the cosiness of the lap of his mother.

**Bikhai Ban Feekaa Ti-Aag Ree Sakhee-Ay Naam Mahaa Ras Pee-O||
(SGGS p.802)**

(Renounce the tasteless water of corruption, O my companion, and drink in the supreme nectar of the Naam, the Name of the Lord.)

O my dear friend forsake all the useless tastes of this world and try to drink the nectar of Naam. Whole universe is drowning but for drinking the essence of Naam.

Bin Ras Chakhe Bud Ga-ee Sagli Sukhi N Hovat Jee-o||

Our mind can never be at peace without tasting the essence of Naam.

**Maan Mahat Na Sakat Hee Kaa-Ee Saadhaa Daasee Thee-O||
Virle Kae Kay / 301**

(SGGS p.802)

(You have no honor, glory or power - become the slave of the Holy Saints.)

One cannot acquire it (essence of Naam) with force or by getting oneself praised falsely. But one can taste it when he becomes subservient to his sadhus and by forsaking one's pride.

Kar Daas Daasee Taj Udaasee Kar Jorh Din Rain Jaagee-Ai||

(SGGS p.457)

(Let us become the slaves of His slaves, and shed our sadness, and with our palms pressed together, remain wakeful day and night.)

When we serve Guru selflessly, only then one becomes eligible for being blessed.

Chant loudly Satnam Sri Waheguru.

***Post Bhang Afeem Madh Uttar Jaye Parbhat
Naam Khumari Nanaka Chadi Rahe Din Raat||***

The intoxication of poppy husk, marijuana (Bhang), opium and liquor, if taken in the night, vanes away in the morning. But the essence of Naam is such that its intoxication remains constant throughout day and night. Then the following shabad was recited:

***Bikhai Ban Feekaa Ti-Aag Ree Sakhee-Ay
Naam Mahaa Ras Pee-O.***

***Bin Ras Chaakhay Bud Ga-Ee Saglee
Sukhee Na Hovat Jee-O.***

***Maan Mahat Na Sakat Hee Kaa-Ee
Saadhaa Daasee Thee-O.***

***Naanak Say Dar Sobhaavantay
Jo Parabh Apunai Kee-O||1||***

(SGGS p.802)

(Renounce the tasteless water of corruption, O my companion, and drink in the supreme nectar of the Naam, the Name of the Lord. Without the taste of this nectar, all have drowned, and their souls have not found happiness. You have no honor, glory or power; so become the slave of the Holy Saints. O Nanak, they alone look beautiful in the Court of the Lord whom the Lord has made His Own. ||1||)

Waheguru Ji Ka Khalsa||

Waheguru Ji Ki Fateh||

Glossary

Ajapaa Jaap	Effortless continuous recitation of Holy Naam
Amrit	Ambrosial nectar which is prepared during baptism ceremony in Sikhs by five beloved ones (Panj Pyaras).
Amrit Sanchar	Sikh baptism ceremony
Anandpur Sahib	The place where ceremony of baptism of Sikhs was started by Guru Gobind Singh Ji in 1699
Anhad Shabad	Unstruck melody which continues to ring in the court of Lord
Ardaas	A specially worded sikh prayer
Asthpaddi	Stanza containing eight lines
Bhai Ji	Respectful word for brother
Bhapa Ji	Respectful word for father; Father like figure
Brahm Giani	A god knowing person; An enlightened soul.
Dasam Dwaar	10th door of the body
Granthi	The sikh priest
Gurbani	The word of god spoken or written by Guru and saints of other religions inscribed in Guru Granth Sahib
Gurmantra	Waheguru
Gurmat	The path shown by great sikh gurus
Gurmukh	One who obeys the commandments of the guru
Gursikh	True follower of guru
Gurudwara	Temple of Sikhs, literally the residence of guru
Gutka	A small booklet of prayer compilation usually containing Nitnem prayers
Jatha	A group of Sikhs
Kakkaars	The Five K things (Kesh (hair), Kangha, Kara, Kirpan, Kashehra) which every baptised sikh ought to wear
Kangha	A small wooden comb which every sikh keeps in his hair
Karha	An iron bangle which every sikh wears in right hand
Kashehra	A specially designed underwear which every sikh has to wear

Katha	Discourse, explaining gurbani and scriptures
Katha Vachak	One who delivers religious discourses
Kesh	Hair (long)
Kirpan	A Sword
Kirtan	Singing of hymns from sikh scriptures
Kirtan Samagam	A religious program in which devotional hymns from Sri Guru Granth Sahib ji are sung and religious discourses are delivered
Langar	The free food which is served in all the gurudwaras
Manmukh	One who always acts under the influence of one's mind
Mool Mantra	The basic first mantra of gurbani; starts from Ik oankar to Naanak hosi bhi sach
Morcha	Campaign
Naqli	Duplicate, fake
Nirankari	A sect who professes living guru
Nitnem	Recitation of five parts of the gurbani in the morning and two parts of gurbani in the evening ordained during baptism in Sikhs
Panj Pyaras	Five beloved ones who are authorised to baptise the seekers for entry into Sikhism
Parshad	Holy communion
Pauri	Stanza
Ragi Jatha	A religious hymn singing party
Sach Khand	Abode of God
Sadhu	Ascetic; saint who renounces worldly possessions in order to attain god (in Hinduism) In Sikhism, one who meditates on the name of god
Samadhi	A state of deep meditation (Trance)
Sangat	When more than one sikhs sit together to sing praises of God (Holy Company)
Sant Ji	An accomplished Sadhu (saint)
Satguru	A true fully accomplished guru who has achieved oneness with god
Satsang	A religious congregation
Sehaj	Intuitive peace

Shabad	Holy hymn from gurbani
Shaheed Singhs	Martyrs
Singh	A baptised Sikh
Smagam	Program
Sri Sahib	A sword
Waheguru	This is guru mantra. The wonderful teacher that is God